

Culture, History, Art, Reconciliation and Truth

# APPENDICES: FINAL REPORT



2022

# CHART

SANTA FE

# APPENDICES

---

**E** Activity/Event Plan.....20

---

**G** Guidelines: Public Dialogue.....107

---

**D** Data Collection & Analysis.....12

---

**I** Monumental Dreams.....101

---

**C** Public Dialogue Questions.....11

---

**H** Survey 2 Methods & Summary.....97

---

**B** CHART Team.....03

---

**S** Survey 1 Recommendations.....57

---

**A** Organizational Outreach.....01

**F** Survey 1 Methods & Summary.....28



## OUTREACH TO ORGANIZATIONS

# ORGANIZATIONAL OUTREACH

The following organizations received regular updates from CHART through our MailChimp newsletters. Over the course of the project period, CHART met with 42 organizations who shared their knowledge, perspectives, and expertise. We are grateful for their participation.

|   |  |
|---|--|
| Acequia Madre House                           | League of Women Voters of Santa Fe County                        |
| Acoma Education Foundation                    | Littlelobe, Inc.   |
| Alas de Agua Art Collective                   | McCune Charitable Foundation                                     |
| AMP Concerts                                  | Meow Wolf  |
| Art Park 21 LLC (Santa Fe Art Institute)      | NAACP  |
| ARTSMART                                      | National Dance Institute New Mexico Inc                          |
| Agua Fria Village Association                 | New Mexico Acequia Association                                   |
| Aspen Santa Fe Ballet                         | New Mexico Birth Equity Collaborative                            |
| Assistance Dogs of the West                   | New Mexico Breastfeeding Task Force                              |
| Axle Projects, Inc.                           | New Mexico Coalition to End Homelessness                         |
| Boys and Girls Club of Santa Fe               | New Mexico Jazz Workshop, Inc.                                   |
| Caballeros de Vargas                          | New Mexico Mediators   |
| Capoeira Santa Fe                             | New Mexico Music Educators Association                           |
| CCA - Center for Contemporary Arts            | New Mexico Office of the State Historian                         |
| CENTER (Advancing the Photographic Arts)      | New Mexico Symphonic Chorus Inc.                                 |
| Chainbreaker                                  | Northern Rio Grande National Heritage Area                       |
| Chamiza Foundation                            | Old Santa Fe Association   |
| Children's Museum                             | Parallel Studios Inc.  |
| Concordia Santa Fe, Inc.                      | Partners in Education Foundation for the Santa Fe Public Schools |
| Coordinated Community Response Council (CCRC) | Pete's Place   |
| Desert Chorale                                | Poeh Cultural Center   |
| EarthCare                                     | Poetry Pollinators (In the Family Way)                           |
| Earthseed Black Arts Alliance                 | Pomegranate Studios (New Mexico Dance Coalition)                 |
| EarthWalks                                    | Pueblo of Nambe  |
| El Rancho de las Golondrinas, Inc.            |  |

Esperanza Shelter  
 Entreflamenco  
 Exploring Whiteness and Understanding  
 Privilege  
 Fiesta Council  
 Food Depot  
 Food for Santa Fe  
 Form + Concept  
 Girls Inc. of Santa Fe  
 Global Warming Express  
 Hispanic Chamber of Commerce  
 Human Rights Alliance  
 Indigenous Language Institute  
 IndigenousWays  
 Ironweed Productions  
 Japanese American Citizens League, New  
 Mexico Chapter  
 Keeping Santa Fe Multicultural  
 Kiwanis Club of Santa Fe  
 La Familia de Santa Fe  
 Leadership Institute - SFIS  
 Santa Fe Dreamers Project  
 Santa Fe Farmers Market  
 Santa Fe Friends of Traditional Music  
 Santa Fe Independent Film Festival (Santa  
 Fe Film Institute)  
 Santa Fe Indigenous Center  
 Santa Fe Opera  
 Santa Fe Partners in Education  
 Santa Fe Pro Musica, Inc.  
 Santa Fe Mutual Aid  
 Santa Fe Symphony Orchestra & Chorus,  
 Inc.  
 Santa Fe Youth Works  
 Santa Fe Watershed Association  
 Santa Fe Women's Ensemble, Inc.  
 SciArt Santa Fe  
 SITE Santa Fe  
 Somos Un Pueblo Unido  
 Songs to Educate  
 Soul Resources LLC  
 Spanish Danzart Society, DBA  
 Entreflamenco

Pueblo of Pojoaque/P'o Suwae Geh  
 Pueblo of San Ildefonso/Po-Who-Ge-  
 Oweenge  
 Pueblo of Tesuque/Te-Tsu-Geh  
 Que Suave Radio  
 Ralph T. Coe Center for the Arts, Inc.  
 Recursos de Santa Fe  
 REEL FATHERS, Ltd.  
 Remedios Naturales and Sobadores del  
 Llano  
 Rio Grande Heritage Area  
 Rivers Run Through Us  
 Rotary Club of Santa Fe  
 Salvation Army  
 Santa Fe Art Institute  
 Santa Fe Children's Museum, Inc.  
 Santa Fe Classic Theater, Inc.  
 Santa Fe Community Orchestra  
 Santa Fe Concert Association dba  
 Performance Santa Fe  
 Santa Fe County Commissioners  
 Santa Fe Desert Chorale  
 Teatro Paraguas Inc.  
 Temple Beth Shalom  
 Tewa Women United  
 The New Mexico Actors Lab  
 The Santa Fe Opera  
 Theater Grottesco North America Inc.  
 Theatre Santa Fe  
 Three Sisters Collective  
 Tierra Adentro of New Mexico  
 Turquoise Trail Performing Arts  
 Vital Spaces Inc.  
 Union Protectiva  
 Unitarian Universalists of Santa Fe  
 Vital Spaces Inc.  
 Warehouse 21  
 Wheelwright Museum of the American Indian  
 Wild Earth Guardians  
 Wise Fool New Mexico  
 Women's International Study Center (WISC)  
 Youth Shelters, NM



## PROJECT TEAM

The CHART team was chosen through an open application process (August - September 2021) and an interview and selection process (October 1-15) with an emphasis on diversity as well as those who would be able to facilitate dialogue, conversations and art activations rather than advocate for an opinion or position on any topic.

### **Maureen Burdock**

“Maureen Burdock is an artist, author, and teacher. Long ago, her maternal family fled the Spanish Inquisition, leaving the Iberian Peninsula and eventually resettling in what was Silesia, Germany, before 1946 (contemporary western Poland). Her grandmother was an avid nationalist during the Second World War, but later a refugee, as she and her children fled the encroaching Russian Army. Decades later, when Maureen was seven, her mother fled with her to the United States to escape domestic violence. Burdock grew up as an outsider, deeply affected by her mother’s PTSD and intense religiosity. She learned to use art and writing to make sense of her experiences of gender-based violence, displacement, and toxic nationalism and religious fanaticism. Today, Burdock creates and studies literature and comics in response to trauma. She is interested in how personal stories can disrupt xenophobic, racist, and sexist master narratives. Burdock belongs to several communities: her family and chosen family, scattered across Europe and North America; a circle of deep friendships in Northern New Mexico, composed of people of all ages from richly varied backgrounds; and her transnational community of artists, activists, and educators. Burdock is working on *The Queen of Snails*, a graphic memoir about gendered experiences of violence and displacement across generations. She earned a PhD in cultural studies from University of California, Davis, an MFA in fine art and MA in visual critical studies from California College of the Arts, and a BFA in studio art from Santa Fe University of Art and Design.” Zip code: 87505, Age Range: 51-60, 10 years in Santa Fe, Languages: English, German

# CHART TEAM

**Jenice Gharib, CHART Co-Director**

"I am an arts administrator with a special interest in community and economic development through the arts. Most recently I worked for a public funder and managed the distribution of approximately \$1M in annual funding to over 200 arts organizations, K-12 schools, colleges and universities, and government and tribal entities including 60 organizations based in Santa Fe County. I regularly gathered the arts community through in person and online gatherings, conducted surveys and field research, and led strategic planning efforts. I've lived in Santa Fe for 18 years and my main community is made up of artists and writers. I've always straddled two cultures – American and English – as my mother was American and my father English. My mother's family arrived on the east coast of this continent in the 1600s as settlers/colonists and still farm today. My father immigrated here in the late 1950s and I'm the first on his side of the family to be born in the US. I have dual citizenship. I've traveled a great deal – India, Nepal, Peru, most of Europe, including eastern Europe – and lived in England and Poland in addition to several states in the US. My mother's early service as a teacher in India and her work on behalf of children throughout her life was my greatest inspiration to serve others as best I can. I am also a published writer, former magazine editor, and produced playwright. I have an MFA in Creative Writing and a BS in Accounting." Zip code: 87501, Age Range: 60-70, 18 years in Santa Fe, Languages: English

**Hernan Gomez Chavez**

"I am an artist and activist born and raised in Santa Fe. My family is from Mexico. I am a local to the Southside of Santa Fe and consider my community to be the Airport Road area. I also consider this city my home. I was previously on the intake team for Santa Fe Mutual Aid. My primary work included connecting individuals and families in need to resources available in Santa Fe County and in the state. I worked with the State Department of Finance and Administration to help people facing housing instability apply and receive aid through the Emergency Rental Assistance Program. One of the campaigns I started along with other community members was the 'Keep Santa Fe Multicultural' group. We have focused on preservation of one of the last historic Chicano murals remaining here in Santa Fe. I am a sculptor and received a BA from the UNM in 2014. In 2013 I studied abroad at the Academy of Art, Architecture, and Design in Prague. I pursued an MFA in sculpture at the School of the Art Institute of Chicago in 2016. My sculptural work deals with themes of power, place and infrastructure and I have shown work in the US and Prague, Czechoslovakia. My new projects explore artists' role in gentrifying neighborhoods and the impact our current political climate has on US/Mexico relations." Zip code: 87507, Age Range: 21-30, 21 years in Santa Fe (lifelong), Languages: English, Spanish

### **Kearsley Higgins, CHART Administrator**

"I am excited to be the administrative coordinator for the CHART team and feel privileged to help organize this important project. I am a new resident to Santa Fe and eager to listen and learn from the diverse communities that call this place home. I am passionate about art as a form of expression and transformation. I have a degree in Radio, Television and Film from Northwestern University. I worked in management for feature films for a decade in for companies like 20th Century Fox and Pixar Animation Studios. When my daughter was born, I chose to take a step back from my professional career. Recent years have been filled with kids and chaos and with me volunteering my time to set design plays, write for a newsletter, or help our school district. I look forward to collaborative work with this amazing project team. I hope my organizational skills will be helpful in this bold attempt to look at the intricate fabric of Santa Fe, unearth divisions, and find pathways for understanding and healing."

### **Tintawi Kaigziabiher**

"I am a mother of 5 creative souls, a wife and partner of 18 years, and an interdisciplinary artist of African descent. My blood lineages span the diaspora including the United States, Africa, Europe, and Australia. Oga Po'geh - Santa Fe has been my home for over 10 years and I consider it an honor and privilege to grow and raise my family on this sacred ground.

My great grandparents are my connection to New Mexico, they lived and were laid to rest in Roswell. I am a board member with Black Health New Mexico, a member of NM Breastfeeding Task Force, an independent artist with Vital Spaces, a member of Earthseed Black Arts Alliance, and the nonfiction editor for the Santa Fe Literary Review. Additionally, I have engaged with the community through Santa Fe city and county cleanups, as a doula, and as the co-facilitator for Sista Circle Camp. In my professional work, I create ceremonial and nature-inspired art, I am a Trainer with Childbirth International and an Olorisa of Yemoja (Lukumi). My literary works can be found in the Santa Fe Reporter, The Santa Fe Literary Review, The Mistake House, and other literary magazines. My recent artwork was featured in the Re-Centering Santa Fe "Social Structures" project with Santa Fe Art Institute and in the "Handtools of Resilience" exhibit at Form and Concept. My creative work highlights the African experience in the diaspora. My life work is to be a bridge between the communities I connect with and serve. Zip code: 87508, Age Range: 41-50, 11 years in Santa Fe, Languages: English

### **Alexis Kaminsky, CHART Project Evaluator**

"I was born and raised in New Mexico. I left in my late teens to go to college and, later, graduate school. I have a Ph.D. in program evaluation from Cornell University. I show art at Exhibit/208 in Albuquerque, work part-time at University of New Mexico as research faculty, and own a small consulting company that focuses on educational and community-based research and evaluation."



**Valerie Martinez, CHART Co-Director, Founding Director, Artful Life**

"I was born and raised in Santa Fe in a loving community of families descended from the Spanish colonizers and Indigenous peoples of present-day Mexico and North America. My parents were career public school teachers with a wide circle of family and friends who were both socially and civically active in the heart of Santa Fe community life. After earning my B.A. in English (Vassar College) and M.F.A. in Creative Writing/Poetry (University of Arizona) I taught as a college/university professor for over 22 years--at the University of Arizona, Ursinus College, New Mexico Highlands University, University of New Mexico, Institute for American Indian Arts (IAIA), University of Miami, and the College of Santa Fe. When the College of Santa Fe closed, in 2009, I left academia and entered the field of arts and community development. I was a core team member and Executive Director with Littlelobe (Santa Fe), working with artist teams and community members on such large-scale arts and community projects as Lines and Circles; Common Ground TOC (Torreon/Cuba/Ojo Encino); Lifesongs; Memorylines: Voces de Nuestras Jornadas; Stories of Route 66: The International District, and Rivers Run Through Us. In 2015 I founded Artful Life to continue and evolve community arts work with additional projects in Albuquerque and Santa Fe. From 2018- 2021 I was the Director of History and Literary Arts at the National Hispanic Cultural Center, managing a wide range of history and literary projects for children, youth, adults, elders and families. I have also served as a consultant for community engagement projects (with an emphasis on public dialogue and art) since 2016. Finally, I am a poet--author of six books of poetry and one book of translations. I was honored to be Santa Fe's second Poet Laureate from 2008-2010." Zip code: 87111, age range: 60-70, 21 years in Santa Fe; Languages: English and Spanish (reading, writing)

**Simesha McEachern**

"I am an African American female who grew up in the south (North Carolina, to be exact). I moved to Santa Fe from Austin, Texas where I resided for 11 years. My background is in education, first as a teacher and then as a trainer. My community is best represented as those who felt called to be a part of the Santa Fe community. From my very first visit in 2017, I knew that this felt like home. I moved here in 2019 for work and immediately sought out organizations where I could make a difference. I have joined the Santa Fe Branch of the NAACP where I am an active member and chair of two committees. I work full time as the Education Coordinator in Santa Fe County for Presbyterian Medical Services Children's Services division. In addition, I am an active member of St. Bede's where I serve as a greeter once a month. I have a B.S. in Elementary Education with a Minor in English, an M.Ed. in Instructional Technology and Design, and an Ed.D. in Curriculum and Teaching. I am fully devoted to the pursuit of teaching and learning both formally and informally. I am fully committed to improving the lives of others through education while acknowledging and paying tribute to my southern roots. I believe strongly that mother wit and good old fashioned horse sense are what makes the world go around and I prize these attributes



**Simesha McEachern (contd.)**

more highly than the degrees on my wall. Recent events have only served to further ignite my passion for Santa Fe and all of its people.” Zip code: 87505, Age Range: 41-50, 2.5 years living in Santa Fe, Languages: English

**Peter Cuong Nguyen**

“Coming from a large family I learned to be conscientious and considerate of others. I learned to adapt to working with people from all backgrounds and the community in which I live. I make it a point to get to know the people and places in my community and to listen and learn about my community. I am a Vietnamese American. I am also an artist with an MFA in painting and printmaking. I have worked in the museum field for over 15 years and have lived in Santa Fe for 5 years off and on. I currently work for SITE Santa Fe but previously I worked for Turquoise Trail Charter School and, before that, at the Santa Fe Youth Symphony Association. Having held various positions in the museum field and non-profits, I have worked with people from various socio-economic backgrounds and ethnicities which have strengthened my connections to the communities I've worked with.” Zip code: 87507, Age Range: 51-60, 5 years in Santa Fe, Languages: English, Vietnamese

**R.T., High School Intern**

“I come from a very Mexican family from the state of Chihuahua in Mexico. I would describe my ancestry as filled with traditions and culture. My ancestry has also taught me some very valuable lessons. It taught me why family is so important and why having so many traditions is just as important. I would describe myself as someone who has many goals in life and is willing to work as hard as needed to achieve them. I would say that I also have a mindset of jumping at any opportunity that life presents and trying not to have any regrets. The community I belong to is a great community. I think I am part of multiple communities, my neighborhood, my church, my school, and, overall, my town. I feel that I'm part of the Latino side of Santa Fe. My church is also another big community I think I am part of. We help each other as much as we can. My favorite school subject has always been math. I love that there will always just be one answer. I want to be an immigration lawyer when I'm older because the issues relating to immigration mean so much to me. Seeing how people are affected by immigration laws and their status really makes me want to help. Outside of school, I like to spend time with my family and friends. I am a big fan of making a lot of memories so I try to make them as often as I can.” 87507, Age Range: 16-19, 17 years in Santa Fe (lifelong), Languages: English, Spanish

**Kenneth Pin**

"I am originally from New York City, the son of immigrants from Shanghai, China. I attended schools in New York and attained a Bachelor's in History from Hunter College. I moved to Santa Fe in 1992 and attained a master's degree in Community and Regional Planning from the University of New Mexico. I have been an active member of my community as a long-time contributor to local organizations such as Somos Un Pueblo and the Food Depot; as an original member of the Living Wage Roundtable; and as an active voice in the Internment Camp Monument discussion and reconciliation. My professional work has been in the fields of Planning, and Community Development working primarily with the Pueblos of New Mexico. I currently sit on the Board of Directors of the New Mexico Foundation and the Neighborhood Network in Santa Fe and am a Steering Committee member of the New Mexico Broadband Collective." Zip code: 87505, Age Range: 61-70, 29.5 years in Santa Fe, Languages: English

**Trace Rabern**

"I have been a public interest lawyer in Santa Fe for almost all of my 25 years of legal practice. I am trained in both western law mediation and traditional peacekeeping techniques. I have worked as a legal aid farmworker advocate, an appellate judicial law clerk, a public defender in state court, a federal appointed public defender under the Criminal Justice Act in the Tenth Circuit and New Mexico Federal Courts, a domestic violence attorney specialist for Eight Northern Indian Pueblos Council, Inc, and co-leader of the legal side of the Peacekeepers program. For 5+ years I have practiced in the tribal courts of Northern NM, specializing in the area of domestic violence. I have been a tribal court judge for nearly 4 years, sitting on the panel of the Ohkay Owingeh Nanbii Wowatsi (Path to Wellness) Court. Mixed, privileged, and poor. I was raised in an adopted family and am the first in my family to go to graduate school. I grew up in rural South Dakota in a family that received government commodities to get by." Zip code: 87501, Age Range: 51-60, 27 years in Santa Fe, Languages: English, Spanish

**A. R., High School Intern**

"I am a student at Pojoaque High School and from the Pueblo of Tesuque. My ancestors were leaders, strong, and outgoing. I am very helpful and like giving back to my community. We work on helping the community by giving back to them, educating them on the effects of alcohol, tobacco, the long term effects. My favorite subjects in school are science and math and English. Outside school I like to stay active by going outdoors and playing baseball. I do not have any work experience but am willing to learn." Zip code: 87506, 16-19, 16 years in Santa Fe (lifelong), Languages: English, Tewa

### **Thomas Romero**

In memoriam: Thomas A. "Tomás" Romero (1946-2022) passed away on Saturday, March 12, 2022, shortly after being diagnosed with cancer and in the midst of the CHART project. Tomas was a beloved member of the CHART Team and we miss him dearly. "I was born in Santa Rosa, New Mexico and raised in Santa Fe. I consider myself a generational member of the New Mexican community with strong knowledge of NM history and its people. I was born of Hispanic parents, with generations of ancestors in NM tracing back to earliest colonizers and with traceable Native ancestry. My deepest experiences are rooted in rural communities and its people. More significantly, I have worked with and participated with the full range of communities in northern NM. My working career over 55 years included extensive experience in consulting, with 28 years heading my own practice, and 7 years for 2 international firms. I provided management consulting and business advisory services to government agencies, tribal governments, and businesses. I worked directly with NM state government and with the Santa Fe Community College. For the last 9 years I served as Executive Director of Northern Rio Grande Heritage Area, working with smaller communities and local governments throughout northern NM, promoting community planning, heritage development, and tourism. I've been an active volunteer in community organizations over the last 25 years, including as President and Board Member of El Museo Cultural, an Hispanic cultural center and community organization." Zip code: 87501, Age Range: 71-80, 60 years in Santa Fe, Languages: English, Spanish

### **Santiago Sanchez y Lucero**

"I describe myself as many things. I am a dark-skinned young man. I am a third-generation college graduate. I am an artist, a scholar, a student, an educator, a role model, and I am a person who takes the responsibility of fulfilling these roles seriously. I am a Santa Fean, born and raised. I come from a community of laborers and artists and healers. My immediate family is an unexplored, unspoken, complex mix of Native American, Spanish, and white settlers genetically, but I was raised as "local Spanish/Hispanic". My grandparents and parents were all born across various regions of New Mexico. My father's parents were born in Gobernador, and Farmington, while my mother's parents were born in Taos and Tucumcari. I am an international student of Global Studies passionate about social and environmental justice. I have experience in coral reef restoration, turtle hatchery projects, developing an "eco-brick" cleanup and recycling project, and as a behavioral husbandry intern at the New York Aquarium. In Santa Fe I have done community organizing work with former city councilor, Rosemary Romero, including affordable housing meetings, National Forest conferences, and contract work for the Census Bureau and NM Coalition to End Homelessness. I am a self-employed tutor and multimedia artist/graphic designer. I believe art is an invaluable tool for communication and creating positive change." Zip code: 87507, Age Range: 21-30, 25 years in Santa Fe (lifelong), Languages: English, Spanish

**M.O., High School Intern**

"I see myself as a member of a community that is filled with diversity and acceptance to all. It's a community that allows many different cultures to exist like mine, which is Mexican. My culture has food filled with all kinds of chilis, dairy products, plus beans. It also prioritizes family over everything, and believes you are not truly dead until you're forgotten. My work experience comes from volunteering with NHS, National Honors Society, which provides me with opportunities to volunteer. An example of our teamwork would be when we did a river clean up through which we were able to clean up trash and beautify the river." Zip code: 87507, Age Range: 16-19, 16 years in Santa Fe (lifelong), Languages: English, Spanish

**Mark Westberg**

"I am a queer, mentally-divergent freelance artist, actor, musician, and activist who serves as a director with the Santa Fe Human Rights Alliance. I would describe myself as a traveler and as adventurous. I am both willing and open to learning and trying new things and doing my best to try to expand my worldview and practice empathy daily. I also enjoy exploring different parts of my being, as opposed to just remaining a one-dimensional person. Myself as an artist, as well as a human being, are what I would describe as colorful, eclectic, and hyper-curious. My community is extremely multilingual, multicultural, and diverse, deriving from a wide and in-depth array of history, especially in Santa Fe, NM. Additionally, I am Italian and Swedish. My Italian grandparents, great grandmother and aunt immigrated through Ellis Island, New York City in the late 1900's. I'm very proud to be a product of immigration to this country. I also graduated with honors from the Santa Fe University of Art & Design in spring 2014 with a BA in theatre performance. I earned my SAG/AFTRA card in 2016. I employ many artistic fields of expression including composing and playing music as well as appearing on multiple stages performing in theatre productions. I believe that all the different fields combined go hand in hand and can easily influence one another. Music can inspire what I draw, and that piece of art can become music. In 2016, I released a solo EP titled Starseed Phantoms." Zip code: 87507, Age Range: 21-30, 12 years in Santa Fe, Languages: English



## QUESTIONS FOR PUBLIC DIALOGUE

# PUBLIC DIALOGUE QUESTIONS

All CHART dialogue sessions began with questions/prompts that were provided to registered participants before each event. The questions/prompts were also repeated in the introduction to each session. Dialogues were held via Zoom throughout the project. In-person dialogue began in March 2022, following state health guidelines for COVID-19. The overall theme for the sessions in January, February and March were “Monuments,” “Equity,” and “Belonging,” respectively, and were determined by responses to CHART Survey 1. The same questions were the basis for one-on-one interviews conducted in May 2022.

### MONUMENTS

- WHO or WHAT deserves a public monument/memorial/work of public art (etc.) and why? Who/What is worth honoring, and why?
- If existing monuments/memorials/works of art need to be reconsidered, what is the ideal process for this? What steps should be taken, and why?

### EQUITY

The CHART project is using the following descriptions of equity and equality: equity involves trying to understand and give people what they need to enjoy full, healthy lives. Equality, in contrast, aims to ensure that everyone gets the same things. Like equity, equality aims to promote fairness and justice, but it assumes that everyone starts from the same place and needs the same things.

- Talk about an experience you’ve had in Santa Fe (city and/or county) that makes you think about equity and inequity. What made the situation equitable or inequitable?
- If you were an elected official, how would you make a real difference in terms of equity? Creative thinking and solutions are encouraged.

### BELONGING

Share a story/experience when you felt a strong sense of belonging in Santa Fe?  
Share a story/experience when you felt the opposite of belonging in Santa Fe?  
Where and when, for example, did you feel excluded?



## DATA COLLECTION AND ANALYSIS\*

*\*Please see the “Methods” section of this report for an introduction to the following information.*

# DATA COLLECTION & ANALYSIS

### Data Collection

#### *Meetings, Engagement, and Outreach*

A dedicated log was maintained throughout the project in order to track activities, events, meetings, conversations, emails, and phone calls. By the end of the project the log had 314 entries. Each entry included the date, description, participants (names and/or task-based group), number of people involved or reached, primary affiliation(s) of attendees, CHART leadership and administration involved, location, and topic.

Internal meetings included: evaluation, planning for events, facilitator training sessions, team meetings (including mentoring with high school interns), survey development, and regular meetings with the City of Santa Fe’s Cultural Affairs Department.

Engagement data tracked registration and participation for each activity and event hosted by CHART (e.g., Opening Ceremony, Implicit Bias Trainings, Teen Dialogues, Cultural History Series, Art Activations, and Public Dialogue events), CHART participation events and activities hosted by other groups such as Juneteenth and Indigenous Ways Festival, and other information gathering and coordination meetings. Additional engagement data included: CHART in the media (i.e., SF New Mexico, Albuquerque Journal), views of CHART recordings available on YouTube from the Cultural History Series (various dates) and short films (April 28, 2022), one-on-one interviews, and evaluation forms completed by participants for each event and activity. [1]

Outreach data focused on e-blasts, newsletters, email, snail mail, phone calls.

#### *Website and Social Media*

Additional engagement and outreach data were gathered based on website traffic and social media stats. Website metrics collected included: site sessions, unique visitors, average session duration, and most visited pages. Social media statistics include post reach, engagement, and followers.



## Events and Activities

For every activity and event, CHART tracked attendance and documented the engagement with photos and video. For events in which CHART requested pre-registration or registration at the door, it collected documentation of the event itself, participants' feedback and evaluations, and facilitators' reflections. Cultural History Talks/Presentations were recorded and made available on CHART's YouTube channel as were short films created about several events. Extensive notes were taken at public dialogues as well as dialogues hosted by organizations and listening sessions. Close to 120 pages of notes from twenty-eight events were produced and became part of the binders provided to the Community Solutions Table.

## Participant Feedback

During the project, participant feedback was collected in a wide variety of ways depending on the kind of engagement activity. For CHART events in which participants pre-registered or provided contact information at the doors of public events, the project utilized an online Wufoo form. After these events, CHART emailed those who had registered and sent a link. At art activations, CHART relied on rapid response mechanisms that were easy to complete when walking around or leaving an event. CHART also gathered 737 comments from 86 unique individuals regarding the 85 proposals submitted for its "Monument Dreams and Conversations" program, one of the main art activations undertaken during the project.[2] At a film and public dialogue event in partnership with Littlelobe, Inc, CHART invited participants to write down their reactions or reflections on Post-it notes which then became prompts for the post-film small group dialogues. Pictures below show some of the responses.

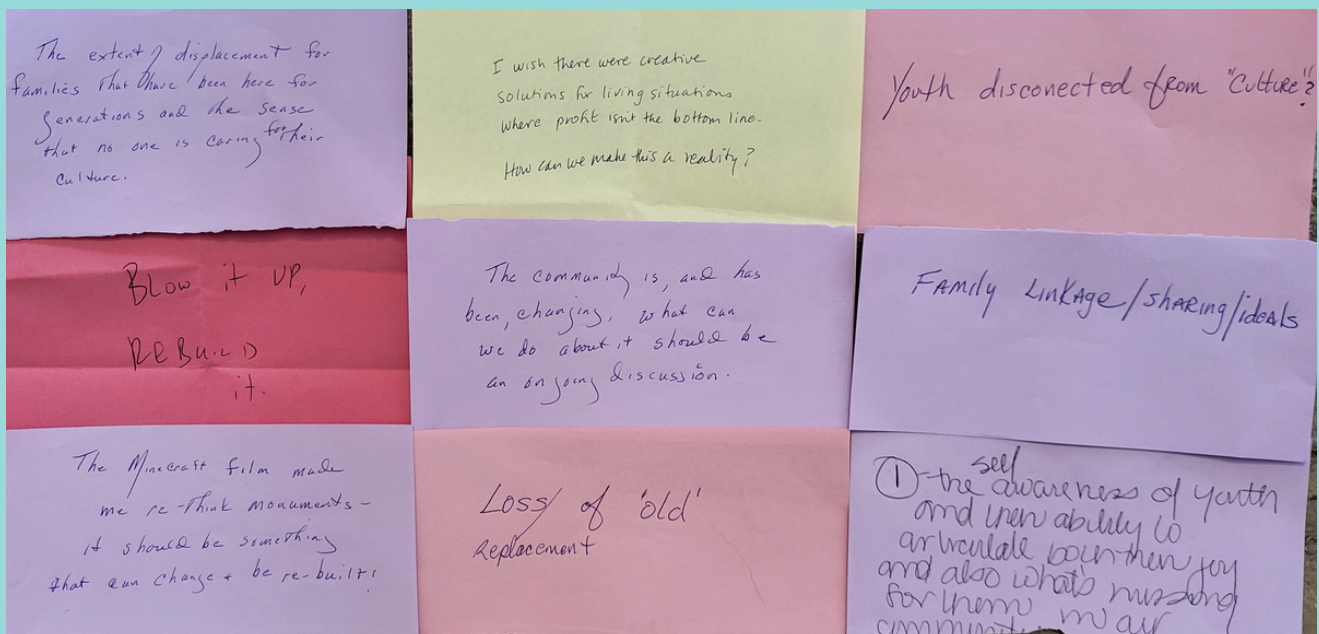




CHART also collected and stored participant feedback comments from calls and email communications and evaluation forms were sent to city staff and Governing Body members who attended implicit bias training. All became part of the large body of data collected during the project and informed activities going forward.

The evaluation forms submitted by those who pre-registered or registered at some events provide a subset of evaluation data that indicate participants' views about the quality and importance of the activity. After each of these events attendees were sent a link to a 15-item evaluation form in the 24 hours after the event.[3] Participants were asked what they learned, how important it was to have such activities in Santa Fe, if they planned to share what they learned with others, and if they would participate in another, similar event.

Participants were also asked what more they would like to learn about and if there was anything else they'd like to share with CHART. Demographic information was requested, as well. For these particular events, the table below presents the proportion of participants who submitted evaluation forms:

| Event                           | Number of Participants | Response rate |
|---------------------------------|------------------------|---------------|
| January Public Dialogue         | 69                     | 65%           |
| February Public Dialogue        | 42                     | 71%           |
| March Public Dialogue           | 29                     | 55%           |
| Cultural History Series Event 1 | 89                     | 44%           |
| Cultural History Series Event 2 | 39                     | 46%           |
| Cultural History Series Event 3 | 49                     | 22%*          |

\*The discrepancy, here, may have to do with the fact that the third event was in person while the previous were online via Zoom. Before participants left Zoom events they received a link to the evaluation form, encouraging them to reply immediately while already online. With an in-person event, participants physically left the event and were emailed a link later. A much higher response rate occurred when participants were immediately able to access the online form to respond.

Evaluation forms from city staff and Governing Body members who attended the implicit bias trainings also provided a subset of evaluation data for the project. Attendees were asked to complete a 13-item evaluation form about their experiences. A total of 14 evaluation forms were submitted.

### *Surveys 1 and 2*

As noted in the section on Iterative Development, Survey 1 was comprised of three open-ended questions: one on history, one on relationships, and one looking to the future.

Between September and December 2021, 497 responses were received.

Recommendations were extracted and included in the material provided to the Community Solutions Table for consideration.

Survey 2 was designed to gather quantitative information on important questions and topics raised by Santa Fe residents in CHART events and activities as well as from Survey 1 responses. Thirty-nine items were organized into 6 sections: culture, history, art, reconciliation, truth, and demographics. The survey was fielded during May and June of 2022. A total of 564 responses were received as of June 14, 2022. Results were included in the Community Solutions Table binders.

### *One-on-One Interviews*

Finally, 13 one-on-one interviews were conducted in May 2022 by CHART team members. These asked many of the same questions used in the January, February and March public dialogue sessions. CHART sought out interviewees from demographic groups that had not participated in large numbers at other dialogues, including Santa Feans ages 20-29, immigrants from Mexico and Latin America, and Indigenous, Black, and Asian American residents. Interviewers asked 7 open-ended questions. The data from these interviews is also part of the large body of information collected by the CHART project and assisted in the formation of questions for Survey 2.

## **Data Analysis**

CHART analyzed data collected in several ways depending on the type of data and how it was going to be used. Two primary types of data were collected: open-ended, qualitative data and close-ended quantitative data. Data analysis was conducted for the purposes of project planning and reporting.

Quantitative data were collected through outreach and engagement logs, on evaluation forms, and through Survey 2. Simple frequencies were calculated using Excel 2016 for Mac and SurveyMonkey. Data were displayed using barcharts. Demographic data, where collected, was also analyzed to determine the ages, locations, and later race/ethnicity of participants. This information was used to inform outreach and reporting.

Qualitative data from Survey 1 was analyzed using several strategies appropriate to qualitative methods. A small analysis group was formed early on to identify recommendations as well as emergent themes, issues, claims, and concerns. Data was coded through a combination of project-related code and those that arose from the data themselves. For instance, project-related codes included cultural symbols such as the Obelisk, monuments, and statues as well as values such as respect, open-mindedness, justice, and pride. Coding was conducted in Dedoose 9.0, a qualitative analysis platform ([www.dedoose.com](http://www.dedoose.com)) and Excel 2016 for Mac. Open coding was enhanced through word searches that were also coded. Data were sorted and analyzed by code to get a sense of convergence and divergence of experience and opinion. More detail on the coding for Survey 1 can be found in Appendix F.

### *Participation in Surveys*

Survey 1 had 484 respondents, and Survey 2 had 593. The data across surveys were not aggregated because the responses were anonymous and there was no reliable way to determine if any particular individual completed one or both surveys.

### *Demographics*

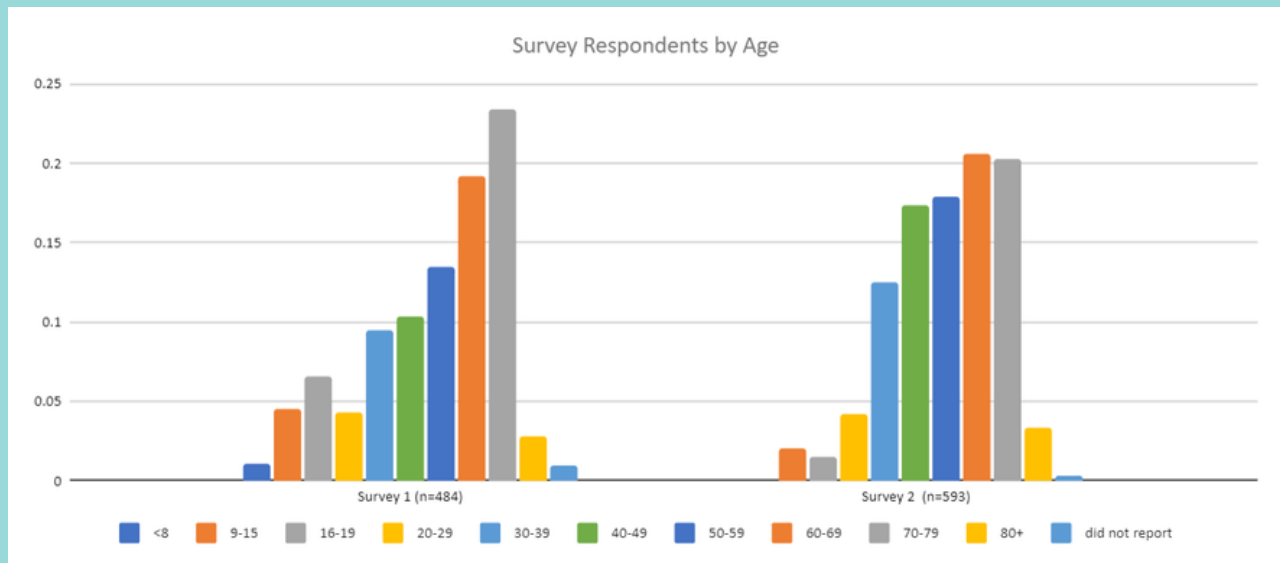
As noted earlier in this report, demographic information was collected from CHART participants where it was feasible and where it was unlikely to deter participation. Those opportunities were limited to CHART's 2 anonymous surveys, one fielded the third quarter of 2021 and the second one in May-June, 2022. Age and zip code were collected from survey respondents. Race/ethnicity information, not collected as part of Survey 1, was added to subsequent data collection for survey 2.

Race/ethnicity data collected for the purposes of tracking and ultimately addressing disparities in various sectors such as health and education. However, well-known data quality issues exist including misclassification and incompleteness. According to Kader et al. (2022), there are privacy concerns related to disaggregating results, especially for small populations.[4] For example, there are fears that findings can be used to target specific populations and can lead to willful misinterpretation to support stereotyping and discrimination. Additional issues are posed when limiting response options, and some individuals may not respond because they feel excluded if the race/ethnicity they identify with is not listed or when none of the responses apply.

### *By age*

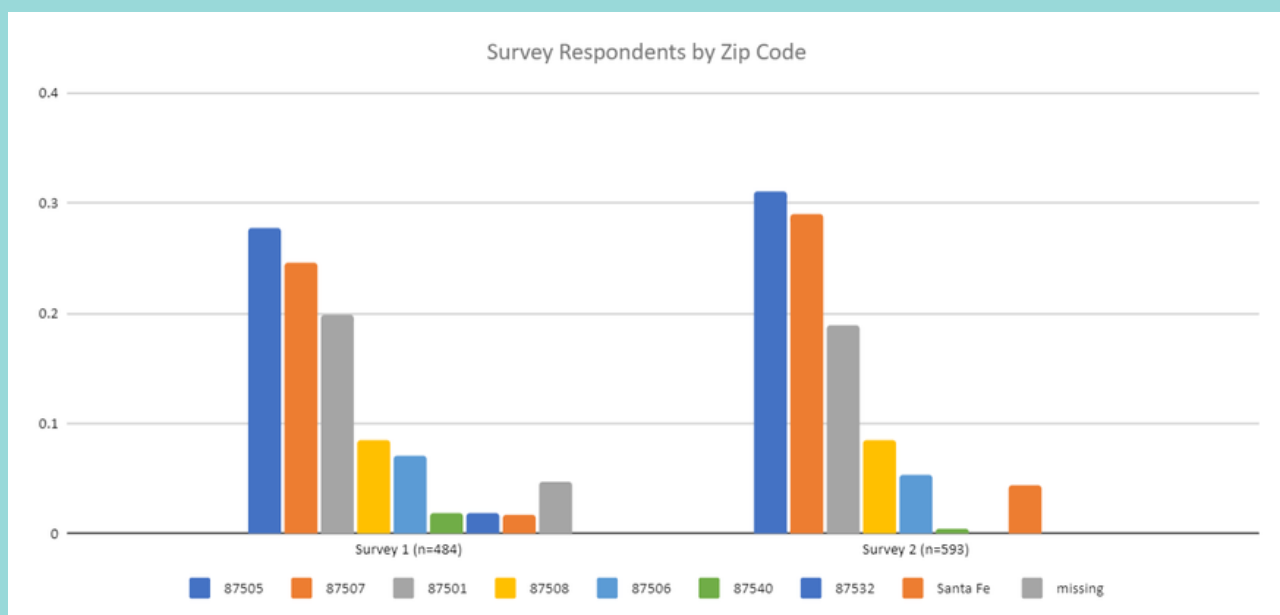
The bar chart below shows participation in the first and second survey by age. As the chart shows, the largest groups of participants for both surveys were between 60-69 and 70-79. These respondents accounted for 19.2% and 23.3% respectively of Survey 1 respondents and 20.2% and 20.6% of Survey 2 respondents. Although the age demographics skew

older, this is consistent with Santa Fe's population overall based on the ACS-2019.[5] The chart below an uptick of respondents from individuals 30-69 compared to the first survey. There was also a decline in participation of people under 30.



### By zip code

The figure below disaggregates survey respondents by zip code. All in all, the distribution of survey respondents from Survey 1 to Survey 2 did not change substantively, staying within the 5% range from Survey 1.



Although some residents from Santa Fe County completed one or both surveys, their numbers were few. For survey 1, .6% were from 87594 and .2% each from 87592, 87574, 87504, 87567, 87401, 87535, and 87591. For survey 2, .8% were from 87010; .3% from 87502, 87504, and 87056; and 2% from 87574, 87567, and 87503.

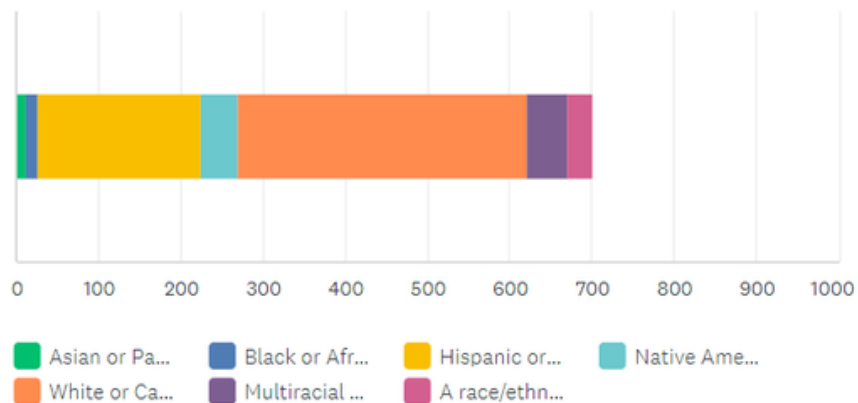
### By Race/ethnicity

As noted above, originally, CHART did not gather this data to respect an individual's privacy and to avoid the possibility that people would find such questions intrusive. Upon request of several Santa Fe Governing Body members, CHART added a question to Survey 2 asking respondents how they identified. Response options included: Asian or Pacific Islander, Black or African American, Hispanic or Latino, Native American or Alaska Native, White or Caucasian, and Multiracial. Respondents could check as many boxes as they felt applied to them. The figure below summarizes the results.

Q38

Which of the following best describes you? (Check all that apply)

Answered: 589 Skipped: 50



| ANSWER CHOICES                      | RESPONSES |
|-------------------------------------|-----------|
| ▼ Asian or Pacific Islander         | 2.04%     |
| ▼ Black or African American         | 2.55%     |
| ▼ Hispanic or Latino                | 33.62%    |
| ▼ Native American or Alaskan Native | 7.47%     |
| ▼ White or Caucasian                | 59.93%    |
| ▼ Multiracial or Biracial           | 8.15%     |
| ▼ A race/ethnicity not listed here  | 5.43%     |
| Total Respondents: 589              |           |

Respondents could “Check all that apply,” and filtered results show that 60% of those who self-identify as Black or African American checked more than one box; 57% of those who self-identify as Native American or Pacific Islander checked more than one box; 50% of those who self-identify as Asian or Pacific Islander checked more than one box; and 31% of respondents who self-describe as “Hispanic/Latino” checked more than one box.

In the “Culture” and “History” sections, earlier in this report, we discuss the remarkably complex nature of the current Santa Fe community. It is why tracking demographics, using exclusive categories, is problematic.

Those who identify as White or Caucasian comprised just under 60% of respondents for Survey 2 followed by 34% who identified as Hispanic or Latino. Unfortunately, it is not possible to compare these proportions to those in the American Community Survey (ACS-2019) because Hispanic is written as a separate question in the Census. The ACS-2019 reported that 54.4% of Santa Fe residents responded that they were Hispanic, non-white, and 45.5% were white, non-Hispanic.[6]

Individuals identifying as Native American or Alaska Native made up 7.6% of Survey 2 respondents, more than 2 times as many as are reported in ACS-2019 (7.6 vs 3.2% respectively).

[1] Evaluation data collected for events and activities are discussed under that heading

[2] Comments were still being entered at the time that this report was drafted..

[3] The number received for each activity was logged under Engagement in the Engagement and Outreach log described above

[4] Disaggregating Race/Ethnicity Data Categories: Criticisms, Dangers, and Opposing Viewpoints. Kader, F., Doan, LN, Lee, M., Chin, MK, Kwon, SC, and Yi, SS. March 25, 2022. In HealthAffairs.

[5] Source: ACS-2019, <https://censusreporter.org/profiles/05000US35049-santa-fe-county-nm/>, last accessed 1/30/22.

[6] Source: ACS-2019, <https://censusreporter.org/profiles/05000US35049-santa-fe-county-nm/>, last accessed 1/30/22.



## CHART EVENT/ACTIVITY PLAN\*

\*For every CHART event/activity, there was a plan like the following.

### **Theme for March: *Sharing Our Stories, Listening to Learn About Belonging***

Information sent to pre-registered guests:

The March session is an IN-PERSON event. Proof of vaccination is REQUIRED.

Date: Sunday, March 20, 2022

Time: 2-4 pm

Location: Downtown Santa Fe Community Convention Center

Included in the dialogue:

- Share a story that reveals something important about you, your family, or your background.
- Share a story/experience when you felt a strong sense of belonging in Santa Fe?
- Share a story/experience when you felt the opposite of belonging in Santa Fe? Where and when, for example, did you feel excluded?

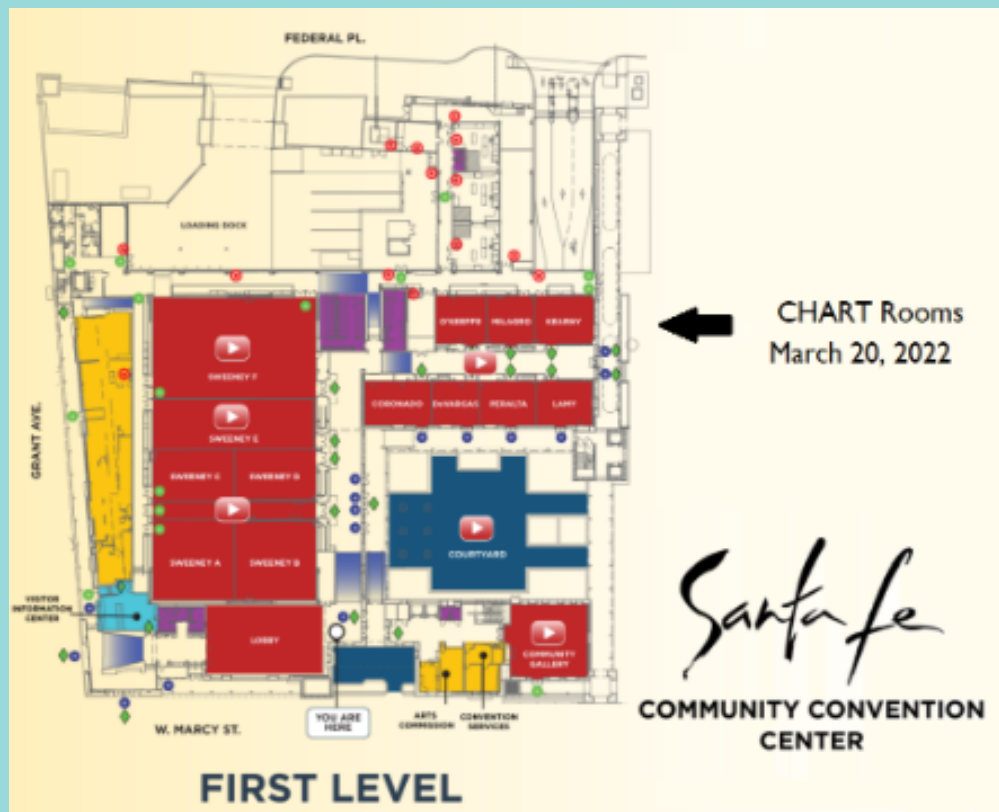
There will be an hour of one-on-one conversation followed by a break with refreshments. The final hour will be devoted to larger group discussion. Refreshments will be available throughout the session.

## ACTIVITY PLAN

Location: Santa Fe Community Convention Center

# EVENT/ACTIVITY PLAN





### CHART STAFF (PLEASE ARRIVE AT 1:15 pm AT THE LATEST)

*Milagro Room: **Kearsley and Maureen** will greet people and staff registration table. Additional team members will make sure rooms are set up properly and then “roam” registration area, welcome guests, and assist with refreshments and “Monumental Dreams” table, if necessary.*

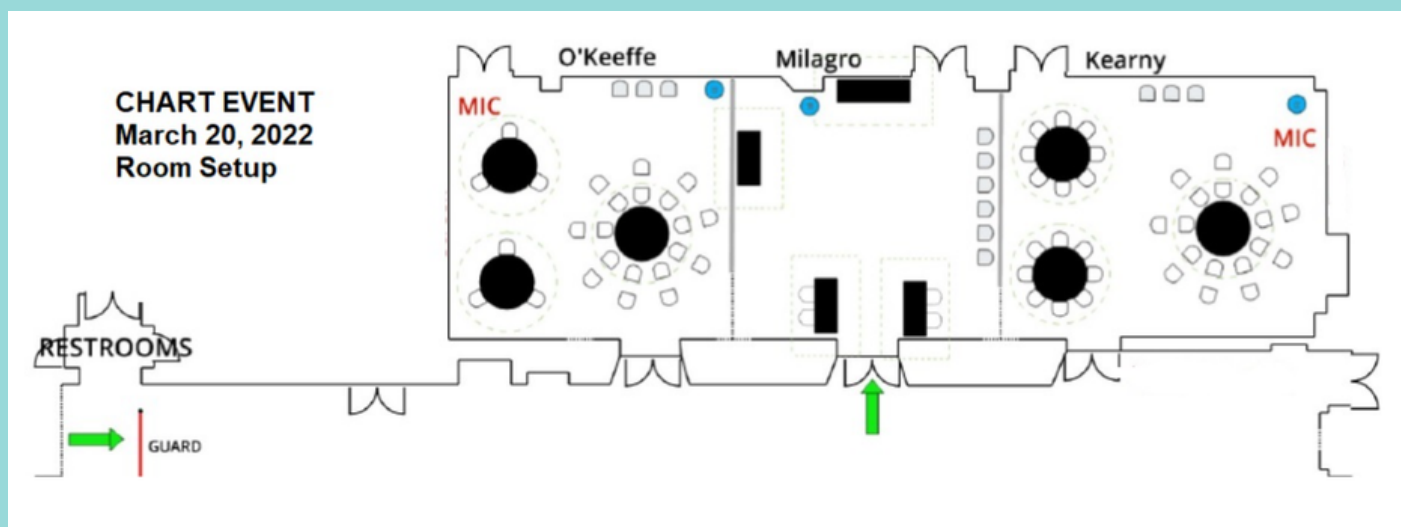
*Kearny Room: **Jenice** is the Primary Facilitator for one-on-one dialogue. Second hour: **Jenice (Facilitator), Maureen (Facilitator) and Michelle (Notetaker), and Santiago (Facilitator)** will be facilitators for the second hour. **Jenice and Santiago - be prepared to audio record your small group discussion for the second hour.***

*O’Keefe Room: **Valerie** is the Primary Facilitator for one-on-one dialogue. Second hour: **Trace** (facilitator) and **Kenny** (Notetaker); **Simesha** (Facilitator) and **Hernan** (notetaker); **Valerie** (Facilitator) and **Mark** (Observer). **Valerie - be prepared to audio record your small group discussion.***

**VERY IMPORTANT: Mark and Michelle**, if we have odd numbers for the first hour, we ask that you be willing to take part in the concentric circles, one-on-one conversations.

## ROOM SETUP

*Milagro room:* registration tables (2), refreshment table, “Monumental Dreams” materials table. *Kearny and O’Keeffe rooms:* each with three tables, total of 25 chairs. One table will be the location for the first hour with concentric circles, 9 x 9 chairs facing each other, to facilitate **one-on-one conversation**. **The other two tables will be elsewhere in the room with additional chairs.**



**MATERIALS:** photo and video release group form; name tags; 4 8 1/2 x 11 white pieces of paper that read, in big letters, “30 SECONDS”; individual programs (pre-marked with names and colored dots to indicate rooms and groups) with first hour discussion prompts; registration list with groups and corresponding color dots; refreshments, “Monumental Dreams” handouts with proposal forms, samples of Paper Monuments proposals—maybe in plastic sleeves in binder; 5-8 post-it flip chart pads on walls with title at top: “Building Stronger Relationships in Santa Fe;” 20 colored markers on a table somewhere for flip chart pads; table signs with colored dots; “CHART” way signs to tape up in convention center

### 1:30 - 1:50 PM: REGISTRATION

Check in all participants, whether they have pre-registered or not. Participants must show **PROOF OF VACCINATION** in order to participate. Kearsley will have lists of those who have pre-registered, with their group assignments. Those who did not registered will receive group assignments. Let guests know that refreshments will be available throughout the session. Guests are also invited to visit the “Monumental Dreams” table and take the handouts.

## ONE-ON-ONE CONVERSATIONS (1 hour)

### 1:50 PM: VALERIE - Tribute to Tomas

**VALERIE:** Greet people again and ask people to please move to their designated rooms to get started. Room assignments will be in their programs.

#### **In breakout rooms:**

**TEAM:** Adjust chairs in concentric circles to match actual number of attendees in the room.

Make sure each attendee has a program and ask attendees to take a chair in the concentric circles, facing one other chair. **Mention that anyone with limited mobility is encouraged to sit in the inner circle.** Programs are important and will help with anyone who is hard of hearing and will help participants who are nervous about experiential/unfolding meetings where there is not a traditional structure.

**NOTE:** those in the “OUTSIDE” circle will shift from chair to chair. Those in the inner circle will stay put.

**Once everyone is seated, CHART team members should sit down elsewhere in the room.** From this point on, the primary facilitator will guide people through the prompts.

**TEAM MEMBERS:** If you are not facilitating the one-on-one conversations, your primary role during the first hour of the event is to assist the primary facilitator and participants in any way they need it. Help people in the OUTER circle to shift chairs to the right (especially in the first round as they’re learning how to do this). Unobtrusively, listen to conversations for anything that could go wrong. Serve as gentle, ever-present assistants. At the same time, please sit rather than “standing over” the proceedings. Watch for things like the following:

- If anyone needs help settling in a chair, please assist.
- If someone looks confused or upset, please go to them, crouch down, and quietly ask if they need assistance.
- If anyone looks uncomfortable or there is conflict, go to the pair and mediate.
- If someone gets up and needs to go to the restroom while conversation is happening, it would be okay to keep their chair warm and engage with their partner while the other person is away.
- If you notice that anyone seems to be in medical distress, let the facilitator know right away.
- In other ways, assist with the smooth unfolding of activities.

## JENICE IN KEARNY AND VALERIE IN O'KEEFFE:

Welcome participants and assist them with getting seated. Again, anyone with limited mobility or in a wheelchair should be seated in the INNER circle. Make sure participants are in the right room. Group assignments are in the program.

**PRIMARY FACILITATOR** (in each room) gives clear instructions:

- Welcome everyone warmly. Introduce yourself. Introduce the CHART team members in the room.
- **Share a Land Acknowledgement:** “Artful Life wishes to acknowledge that its project, CHART Santa Fe, takes place in locations on the unceded traditional lands of the Tewa people, O’gah’poh geh Owingeh (White Shell Water Place). We also acknowledge the surrounding landscapes of Pueblo, Apache and Navajo communities, whose people continue to maintain vital connections to this place. Artful Life is dedicated to maintaining respectful and mutually beneficial relationships with these communities”;
- Housekeeping - point out location of restrooms, beverages and snacks, etc.
- Provide an overview of the session - CHART is dedicated to community-building through sharing our stories, perspectives, and values. More than addressing controversies about monuments and statues, CHART is also dedicated to truth, healing, and reconciliation for the community of Santa Fe.
- Today, you are going to meet many people in this room and share your experiences. This first hour is a kind of “round-robin.” We hope this will be both interesting and very meaningful. We will guide you through the transitions.
- In your pairs, you will have four minutes - 2 minutes per person - to respond to the question/prompt. Please allow your partner two minutes to speak and share, and he/she/they will allow you two minutes as well. We will alert you when 2 minutes have passed so you can switch to your partner.
- Your program includes the questions for additional support.
- After each round, those in the OUTER circle will stand up and move to the chair to the RIGHT and then you will have time with a different partner. Don’t worry, we have many CHART team members here to assist.
- Please be aware that there will be many conversations taking place at once to shift your chairs closer or further away from your partners to be able to hear each other. If you cannot hear your partner, please let them know to speak up a little.
- A few important GROUND RULES: while your partner is speaking, please refrain from interrupting. Your job is to listen during your partner’s two minutes, and vice versa. If there’s time left before shifting chairs, feel free to respond and ask questions of each other, But first, really listen to what your partner has to say.

- Please be aware that comments that are accusatory or offensive work against the goal of today's session which is making meaningful connections with each other. Honesty is encouraged; hostility is not. If any one of you feels uncomfortable during your conversation with another person, please walk away into the next room and we will make sure that a team member speaks to you privately.

OK, let's get started with the first prompt:

1. Introduce yourself to your partner and share a story that reveals something important about you, your family, or your background. (2 minutes each). After two minutes, ask pairs to switch roles.

Those in the OUTSIDE circle move one chair to the right.

Do the above THREE times.

2. Introduce yourself and share a story/experience when you felt a strong sense of belonging in Santa Fe. Where and when did this happen to you? What happened? (2 minutes each)  
With the same partner, share a story/experience when you felt the opposite of belonging in Santa Fe? Where and when, for example, did you feel excluded or marginalized? (2 minutes each).

Those in the OUTSIDE circle move one chair to the right.

Do the above TWO times.

3. Introduce yourself to your new partner. Now, share ideas about how to nurture connections between people from different backgrounds in Santa Fe. How can we build stronger relationships with our fellow Santa Feans? (3 minutes each)

Those in the OUTSIDE circle move one chair to the right.

Do the above TWO times.

PRIMARY FACILITATOR - thank everybody for this part of the event and let them know we'll take a break for 15 minutes. Let participants know there are flip chart papers on the walls in the middle room and we ask them to share their ideas for nurturing connections and building community on these sheets while enjoying refreshments.

**15 MINUTE BREAK** with refreshments

**TWO TEAM MEMBERS:** during the break, meet and greet the participants and encourage them to share ideas for community-building on the flip chart sheets.

**ADDITIONAL TEAM MEMBERS:** in your assigned room (Kearny or O’Keeffe) shift chairs so there are EIGHT CHAIRS at each table. Shift tables as far apart as possible to help with noise during the busy second part of the session.

**AFTER 15 MINUTES:** ask people to go back to the rooms they started in and look for their table number on their program. This will tell them where to go.

**SMALL GROUP DIALOGUE** (40-45 minutes or until 4 pm)

**SMALL GROUP FACILITATORS:** Lead a thoughtfully-facilitated open discussion in groups of 6. Notetaker will take notes. If there is no notetaker, audio record your small group session. Facilitator should make sure that each person gets an opportunity to speak for about the same time but there is no strict format. Watch the time.

**NOTE:** For groups without notetakers, please record the small group discussion.

### **QUESTIONS/PROMPTS FOR DISCUSSION**

(Times are approximate)

1. Facilitator- introduce yourself and any notetaker or observer. Record session if no notetaker is present with clarification to attendees that records are only used to document session and will never be shared publicly.
2. Start with going around the table with introductions. Names are enough.
3. If you have to record your group (there is no notetaker), let the group know that the recording is used only to create notes and will never be shared publicly. Notes from the session will be part of the large body of information that will INFORM recommendations to the governing body.
4. Encourage participants to be both honest and respectful.
5. Let people know that you will facilitate the discussion and that your job is to make sure everyone gets to speak for about the same amount of time. Encourage people to keep their comments to 1-2 minutes at a time and be aware of balancing the amount of time everyone gets to speak. (#1-#5 10 minutes)
6. *First question:* what did you hear your fellow Santa Feans say about feelings of belonging and not belonging and what did this make you feel and think about? (15 minutes). If you need to, emphasize that this is about reflecting back to others what you heard.
7. *Second question:* what seems to be ENCOURAGING a sense of belonging in Santa Fe, and what is PREVENTING us from being a community of belonging? (15 minutes)

**CHECK TIME - OUR GOAL IS TO FINISH AS CLOSE TO 4 PM AS POSSIBLE**

8. *Third question:* What kinds of concrete things can we do to BUILD STRONGER RELATIONSHIPS between Santa Feans? (10 minutes)
9. *Final question:* What will you take away from today's event? (15 minutes)





## CHART SURVEY 1 METHODOLOGY AND SUMMARY OF RESPONSES [1]

# SURVEY 1 METHODOLOGY & SUMMARY

1. Acknowledgments
2. Introduction
3. Description of Survey and Data Collection
4. Data Analysis
5. Results

- *How can we come to a fuller understanding of the history of Santa Fe?*
  - Make History More Inclusive
    - Cultural Symbols
      - \*The Obelisk
    - Many Places and Ways To Learn History
    - Sticky Points
- *How can we build healthier relationships while acknowledging our differences?*
  - Talk together. Listen more.
  - What's Unique and What's Held in Common
  - Obstacles to Building Healthy Relationships
  - Respect
- *How can we become good ancestors to our children, their children, and generations to come?*
  - Being a Good Ancestor to the Land and Water
  - Being Role Models

## 6. Conclusions

## **Acknowledgments**

I want to offer deep appreciation to CHART facilitators Simesha McEachern, Peter Nguyen, and Kenneth Pin for working with me in CHART's Qualitative Analysis Group. No small task to make sense of close to 300 pages of text and 484 responses. Your work and insights have been invaluable. Respect.

## **Introduction [2]**

One of the first activities CHART conducted was fielding Survey 1 in English and in Spanish. The survey was comprised of three open-ended questions—one about history, one about the present, and one looking to the future. Responses were collected from September 8-December 31, 2021. A total of 497 responses were submitted, and 484 were retained for analysis. [3]

It's worthwhile revisiting what was happening in the United States and the world in the fall of 2021 and its lead up. The COVID pandemic continued to shutter businesses and schools after a year and a half. In person gatherings were not allowed under New Mexico public health orders, and a fraught mayoral race was gearing up for November's vote. The previous year, the Black Lives Matter movement had significant energy, crystalizing anger and frustration at systemic inequities that the pandemic had laid bare. Many statues and memorials, including Soldier's Monument (the Obelisk), were damaged and in some cases, removed, as they signified to many people tributes to violence and white supremacy. This is the context into which CHART launched its first survey. The themes that emerged in analyzing the survey results reflect this context and are best interpreted with this in mind.

## **Description of Survey and Data Collection**

CHART's first survey had three open-ended questions: (1) How can we come to a fuller understanding of the history of Santa Fe? (2) How can we build healthier relationships while acknowledging our differences? and (3) How can we become good ancestors to our children, their children, and generations to come?

Responses were mostly gathered online through the Wufoo platform. CHART and the external evaluator, Alexis Kaminsky, assessed the demographic make-up of respondents over time to ensure proportional representation from city and county zip codes and across all age groups. The project developed a multipronged outreach effort to target residents who were under-represented in responses collected the first few months that the survey was open. Additional surveys were collected at CHART's Opening Event, Pojoaque Valley High School, Capital High School, El Camino Real Academy, Santa Fe Place Mall, El Museo Cultural de Santa Fe, Café Castro, Angel's Coffee House, and Children's Museum.

## **Data Analysis**

Survey results were analyzed using several strategies appropriate to qualitative methods.

First, a small group of CHART facilitators worked with Kaminsky to identify themes and topics in the responses and conduct preliminary data coding in Excel 2016 for Mac and Google Sheets. The team met every few weeks to review coding and to work through differences as part of building a strong, consistently applied coding system.

Codes used to tag and organize the data came from CHART's activities and goals as well as those that emerged from the data. For example, project-related codes included cultural symbols such as statues, memorials, and monuments and values (i.e., respect, honor, pride, compassion). Other codes were not identified beforehand but emerged from multiple readings of survey responses and identification of recurrent themes and topics. For instance, equity and belonging were two themes that emerged as important. Also important were the concepts of inclusion, difference, and sharedness or what is held in common. The emergent themes in particular, reflect the tenor and topics of the times.

Kaminsky transferred coding done in Excel to Dedoose ([www.dedoose.com](http://www.dedoose.com)), a web-based qualitative data analysis platform, to facilitate analysis. Further coding was conducted via word searches. For instance, as part of identifying shared values, the Qualitative Analysis Group read through all of the survey responses, making note of values embedded in them. After meeting to discuss values that seemed to be most common, Kaminsky ran word searches in Dedoose to ensure thoroughness. Values on which word searches were conducted included: compassion, honor, pride, respect, tolerance, truth-telling, empathy, fairness, integrity, honesty, trust, open-mindedness, and tradition. Respect surfaced as the most shared value across the full set of responses and was brought up by 26% of Survey 1 respondents. The second and third most shared values were related to "tradition" (17% of respondents) and open-mindedness (8% of respondents). The table on the next page lists the codes used to analyze Survey 1 along with descriptions of what each code entailed:

Table 1: Analysis Code and Descriptors

| Code                   | Description  |
|------------------------|--|
| Inclusivity            | Has to do with fuller history, bringing in multiple perspectives and points of view, especially those of native peoples. Inclusiveness is also about complexity of relationships, both good and bad (as opposed to more mythologized relations where everyone from every group always got along). Also relates culture insofar as Santa Fe is more than tricultural. It is multicultural. Finally, inclusivity encompasses those that respondents felt should be involved in decisions about public art and monuments. Inclusivity brings challenges as well, particularly for those who have been dominant such as long-time Spanish families because they have to move over to make room for others. Inclusivity is brought up by 50% of Survey 1 respondents. |
| Education and Learning | Has to do with how to get to a fuller history of Santa Fe and how to be good ancestors. The code includes venues for learning, both formal K-16 as well as informal public dialogues, museums, libraries, and community organizations. Part of education and learning is addressing misconceptions from partial histories and working through what is and is not reliable information. Education and learning are brought up by 43% of Survey 1 respondents.   |
| Dialogue and Listening | Has to do with building stronger relationships. Essential here is the attitude that one brings to engagement such as openness, honesty, and respect. Recommendations included facilitated dialogues, listening circles, and human library. More than talking, people need to listen. 33% of Survey 1 respondents mentioned dialogue and listening in their answers.  |

| Code             | Description  |
|------------------|--|
| Equity           | Has to do with how resources are allocated across Santa Fe, economic disparities, wage stagnation, housing, gentrification, and access to resources. Equity is also raised in relation to representation in public art and in acknowledgement that Santa Fe's statues and monuments do not reflect the contributions of many peoples that make up the community in the past and currently, particularly those first inhabitants. White privilege, colonialism, and racism all factor into inequities and perpetuating them. Equity is brought up by 45% of survey respondents. |
| Cultural Symbols | Includes terms such as: obelisk, monuments, statues, plaques, and memorials. Also coded here are comments about Soldier's Monument, what happened to it, and what should happen now. 28% of Survey 1 respondents mentioned cultural symbols. 12% of these comments related to Soldier's Monument.  |
| Environment      | Has to do with water, land, and climate change and is brought up mostly in relation to being good ancestors. It includes equity, property, and open space as well as the idea that environment is inextricable from Santa Fe culture and history, particularly in terms of colonialism and stolen lands. Environment is raised by 22% of Survey 1 respondents.   |
| Belonging        | Has to do with assumptions about who is "Santa Fean" and who is not, and correspondingly, who has a right to speak about what should happen in the city and county. Language related to belonging is often framed around who does not belong (i.e., "outsiders," "out of towners," "transplants," and "YOU") and implied in phrases about Santa Fe bonifides (e.g., "400 years). Belonging is brought up 19% of respondents.   |

| Code            | Description   |
|-----------------|---|
| Values          | Encompasses the range of values stated implicitly and explicitly throughout Survey 1 responses. Value terms searched for included: courage, humility, tolerance, respect, open-mindedness, empathy, compassion, honesty, truth-telling, pride, tradition, heritage, cooperation, fairness, justice, and responsibility.   |
| Respect         | This value was most shared across the responses received. Respect was brought up by 21% of Survey 1 respondents.  |
| Recommendations | Has to do with actionable suggestions from Survey 1 participants. These were extracted from Survey 1 data and provided to the Community Solutions Table for consideration.  |
| "Angry"         | Includes responses that read as condemnations and grievances. Take 3 primary forms: people from Spanish heritage who say that they are being "erased," fury about what happened to the Obelisk that specifically implicates the Mayor and City Councilors, and fury at white privilege and racism. Angry came up in about 14% of the responses received for Survey 1. |

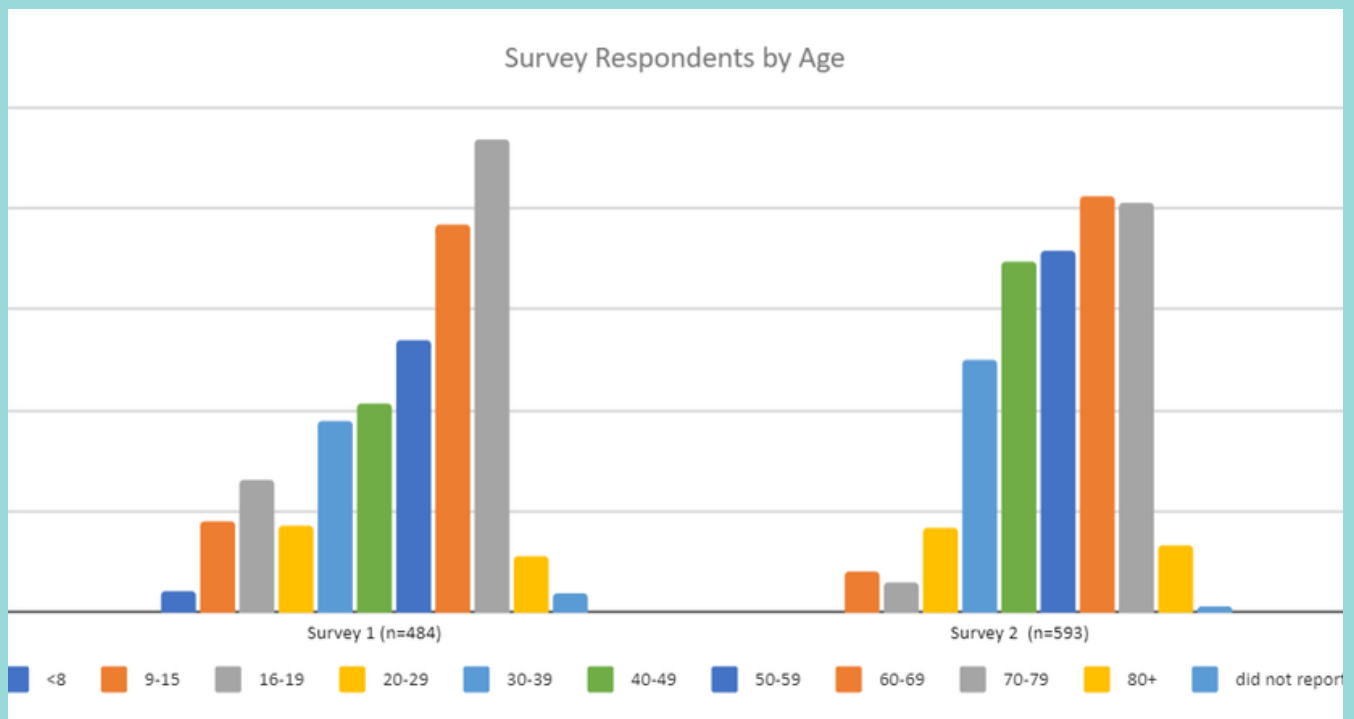
Data were sorted and extracted by code to examine similarities and differences across responses. For example, responses coded under "obelisk" included demands to restore it in toto, restore with more complete interpretative signage, and recommendations for replacing it. Responses coded under "equity" related to more inclusive representation in statues and monuments, the need for more equitable investment across all Santa Fe neighborhoods, and acknowledgement of significant disparities of wealth and access in the city.

Finally, to get a sense of the prevalence of various themes across the 484 responses received, code presence tables were generated in Dedoose. These tables were used to calculate the number of respondents making comments related to each theme. The number of responses per theme were then divided by 484 to determine the proportion of respondents making such comments.[4]

## Results

### *Survey 1 Respondents*

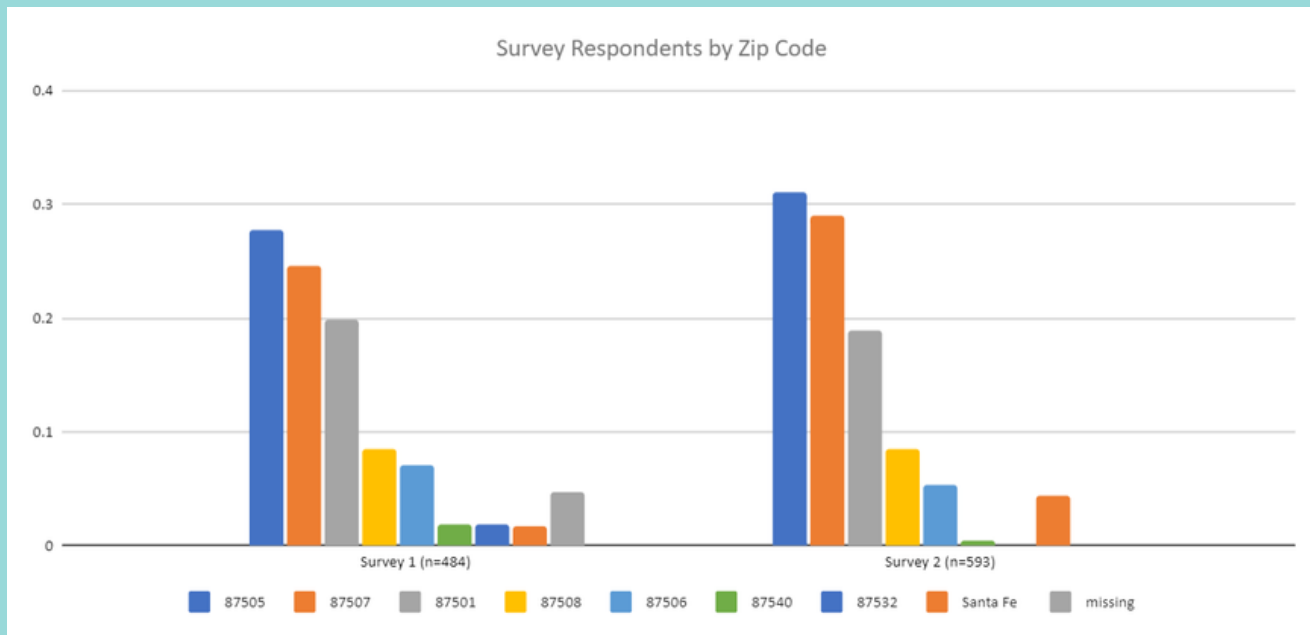
CHART gathered age and zip code information from individuals who answered Survey 1.[5] This information was collected to see who was responding to the survey and who was not and adjusted outreach efforts to reach people from groups not well represented. Figures 1 below compares the ages of Survey 1 respondents to Santa Fe residents overall based on data collected for the American Community Survey 2019. [6]



As Figure 1 shows, Santa Fe residents who responded to CHART's first survey were somewhat older than Santa Feans overall. That said, individuals from every age range submitted some comments to Survey 1.

Figure 2 below shows the proportion of responses for each of the Santa Fe zip codes listed. Residents in 87505 submitted the most surveys (28%), those in 87507 second most (25%), and 87501 third most (20%). Less than .5% of surveys came from 87504, 87592, 87574, 87567, 87401, 87535, and 87591. Five percent of surveys did not list zip codes.





The remainder of this section reports the findings from the analysis process described above. It focuses on sharing the range of responses made by 484 individuals and relies heavily on direct comments made by Survey 1 respondents.[7]

### *How can we come to a fuller understanding of the history of Santa Fe?*

#### Make History More Inclusive

By far, the most frequent response to coming to a fuller understanding of Santa Fe's history is what is conveyed to be more inclusive. In the context of a fuller history, more inclusive referred to: (1) bringing in various perspectives and peoples that have been in the region over centuries and eons, particularly those that have been overlooked or inadequately presented; (2) moving beyond the tricultural myth; and (3) embracing the complexity of relationships that made Santa Fe.

Capturing the sentiment of many respondents, one person wrote, "History must be told from many different voices, experiences, and perspectives. With each sharing, more nuance and truth is revealed" (ID426). Many respondents emphasized foregrounding Pueblo tribes and their ancestors as the original inhabitants of the area as illustrated in the following quotes:

“I believe for years many people have forgotten the first people that lived here and inhabit these lands. I think many pueblos around Santa Fe don't feel much recognized or have been forgotten in general. The pueblo people once lived and considered Santa Fe sacred before Spanish conquest. I'm from a near by pueblo and a Native American. I do understand history can't be rewritten nor can it be erase[d]. I also understand there is both sides of the blood shed between Natives and Spanish colonizers. I do believe we need to co exist and work with each other to help grow our communities and cities.” (ID102)

“Center indigenous voices in this work, as well as the voices of people of historically erased cultures & communities.” (ID233)

“Listen to indigenous voices. Do it often.” (ID122)

“We also very much need to have a sense of the Indian Pueblo people who were here before Europeans arrived. Then, we need a sense of how Santa Fe has grown, developed, and morphed since the time of the city's founding.” (ID124)

“Include much more of the Native American perspective when teaching New Mexico history.” (ID146)

In addition to more emphasis and attention given to the area's native peoples, a number of respondents stated that Santa Fe's history was broader than the three cultures that New Mexico is usually associated with (Native American, Hispanic, Anglo) and should reflect that.

“Perspectives solicited should expand beyond the triad of cultures that typically is presented as the face of New Mexico—Native American, Spanish, and Anglo.” (ID135)

“I think it is important that we expand the history of Santa Fe beyond the story of the conquistadors to highlight the stories of the indigenous populations and lesser known communities such as the stories of African American, Jewish and Middle Eastern Populations.” (ID22)

“Ensure there is acknowledgement and annual celebration of the different cultures in Santa Fe. The primary are of course, Anglo, Hispanic and First Nations. But others are here also; Islam, Sikhism, Buddhist, etc.” (ID107)

“Listen...to the stories of as many individuals from as many groups (racial, cultural, age diverse, religious, economic, social, unhoused, sexually-diverse, differently abled, etc.).” (ID238)

“Reading as much history as possible from as many divergent sources, not just the official tourist info. Learn about the Indigenous people who were first here, Spanish colonial settlers, Mexicano people and then the Anglo traders, hunters, etc. Ancient geological history is important.” (ID289)

As the foregoing quotes illustrate, the fuller history envisioned by many people who responded to CHART’s first survey should include narratives of different races and ethnicities that have settled in the area. Additionally, a fuller history includes perspectives of various faith traditions, LGBTQ+, all age groups, different economic strata, and abilities. A common thread was that people needed to be the authors of their own cultural histories rather than others writing about them. This sentiment is well captured in the following quote from a Survey 1 respondent: “Each constituent group needs to tell the stories from their own perspective.” (ID76).

Many respondents stated that an inclusive, fuller history would show the complexities that exist, the good and the bad of different groups as well as what is held in common and what is distinct as illustrated below:

“Include the good, bad and ugly aspects so we can learn that we can get through this and can live together.” (ID19)

“Teach all of it. The pretty and the not so pretty - be honest about all of it.” (ID302)

Summing the reparative value of a more inclusive history, one respondent wrote,

“It is important not to limit our knowledge to a simplified version...whether a glorification understanding or a knee-jerk condemnation of our repressive past and/or present. We must learn when we have come together as peoples as well as how we have clashed. One of the ways I suggest that adults and high school students could reach a fuller understanding is by deliberately seeking out the point of view of others. A good place to start is the 2010 book *White Shell Water Place, An Anthology of Native American Reflections on the 400th Anniversary of the Founding of Santa Fe, New Mexico*. Nearly all of the authors are thoughtful in their writing and do back their statements with historical documents as well as tribal histories. It is very clear that there is no one Native American perspective.

Since various Native American tribes had very different interactions with the Spanish colonizers, Mexican troops, and the American military their perspectives do differ. Greg Cajete [8], about 71, of Santa Clara Pueblo writes that he was not taught an appropriate history of New Mexico including the history of his own pueblo until he went to college. Now he emphasizes the tragic and oppressed conditions as well as the periods of cooperation where his people supported the colonizers against the raiding, nomadic Indians. This is all part of the history of Santa Fe.” (ID327)

Although many respondents wrote affirming the value of a more inclusive, fuller history of Santa Fe, there were some residents who argued that Santa Fe’s history was already documented. The following quotes reflect the general tenor of these types of responses:

“Learn about it, read about it, study the last 400 years' worth of history regarding acequias, land grants, talk to our Spanish elders in small communities like Canada de Los Alamos, Canjilon and Mora to see what customs are still alive and important.” (ID415)

“Stop trying to rewrite history based upon todays mores. The world was a different place in the past. Don't change it. Respect it and learn from it.” (ID118)

“Not sure why you asked the question ‘further understanding.’ It’s pretty clear the understanding of the culture of Santa Fe, the Hispanics the Native Americans and Anglo and other cultures have always lived in unity have always treated each other w/ respect. Attended each other’s festivals ceremonies feast days, concerts, operas. And we’ve always been in [awe] of the cultural diversity and curiosity. And it’s unique beautiful, physically and spiritually. We have always taking care of each other now it’s been severed and the questions should be asked why is there a wedge drawn between cultures help me understand what is the point what is your objective. When you first heard of Santa Fe you are probably enticed aroused by its cultural diversity and its deep rooted history and now you want it to be a toy that you could turn on and off. You are a part of its history. Embrace it don’t destroy it. It’s not a game to win its deep rooted history that is so unique, one should hold up their head high when they say they are from Santa Fe. And not say I moved to Santa Fe to change it to what I feel it’s history should be. You can’t change the course of the rio grande] and you can’t change history.” (ID269)

“To me this question alone, ‘How can we come to a fuller understanding of the history of Santa Fe?’ is a loaded one. We KNOW the history of Santa Fe, why are we trying to change it in a way that pits Spanish against Natives? It was never this way growing up. We all celebrated our traditions peacefully amongst one and other.” (ID280)

Common across comments such as those above is a nostalgia for what is remembered as pastoral, peaceful, and uncomplicated. Perhaps from a particular vantage point, these memories are true. Yet from other perspectives, Santa Fe's history is not so kumbaya.

### Cultural Symbols

Important in communicating history are a city's cultural symbols, and respondents' answers to Survey 1 reflect this. Cultural symbols include memorials like the Obelisk, public art in its various forms, vernacular architecture, community celebrations, names of streets and buildings, and natural features like the Santa Fe River. These symbols make evident what is important and valued in the community. They also imply who is not so important and valued by what is absent.

### The Obelisk

Given the impetus for the resolution that gave rise to CHART was the damage and removal of Soldiers' Monument, it is surprising that only 12% of respondents (58 of 484) brought it up in their survey responses.[9] Comments about the Obelisk clustered into three areas: (1) what the Obelisk means to different people in Santa Fe; (2) concerns about what happened to the obelisk—both the defacement and its removal; and (3) what should happen with it now.

The Obelisk means different things to different people based on the responses to Survey 1. The quotes below illustrate the range of meanings associated with it:

“It seems with the removal of the obelisk and Don Diego statues, that we are moving towards only recognizing one side of our city's history. The Fiestas celebration is important to many locals and a city with deep historical roots in the Spanish culture. I worry that may soon change as well. Restore the statutes, continue the celebration and acknowledge our history.” (ID10)

*“By re-building the obelisk to honor civil war solders and bring Santa Fe back to where it was before out of towners destroyed our plaza.” (ID200, in response to Healthier Relations)*

“With the destruction of the Plaza, it is important to construct a symbol recognizing the cognitive and affective factors that were destroyed. Two of my great-great grandfathers are New Mexico Civil War Veterans. I am so disappointed with the dishonoring of my Hispanic and Anglo great great grandfathers fighting for equal opportunity in New Mexico and the United States.” (ID223, in response to Healthier Relations)

“Somehow the ugly, divisive obelisk has become a dividing line. The obelisk had no artistic or cultural merit. What is important about the obelisk is the base which used to contain the word savages until someone in the seventies chipped the word out in the middle of the day and no one saw a thing. That is very Santa Fe. I hope to see the base of the obelisk in a museum setting with its cultural context on display.” (ID218)

“Any cultural element, like a monument, festival, or celebration that allows an oppressive act to be memorialized--like the obelisk or the Entrada--should be banned.” (ID110)

“Stop pretending that the obelisk was anything except a monument to white supremacy. Stop pretending that Fiesta is not also a celebration of white supremacy in the guise of celebrating Spanish Culture. Find a different way to celebrate what is beautiful about that culture rather than what is hate filled. This is stolen land.” (ID221, in response to Healthier Relations)

“I also think that far too much has been made of the Obelisk issue, when we have far greater social problems that need solutions in Santa Fe. For example, there are still unemployed residents who need help with food, rent and utilities. And there are serious pollution issues on the Southside, where environmental racism is alive and well.” (ID124, in response to Healthier Relations)

Comments from Survey 1 respondents who wrote about what happened to the Obelisk—both the damage done to it and its removal—converged around a couple of themes: (a) the damage and subsequent removal were done by “outsiders,” (b) those that did the damage should be held accountable, and (c) removal of the damaged obelisk was done without community input and was a bad decision. A subset of people who responded along these lines were highly critical of the Mayor and the City Council and skeptical about CHART. The following survey responses are illustrative of these themes:

“We can come to a fuller understanding of the history of Santa Fe by holding criminals who destroy public property accountable in a court of law. Without accountability it will be difficult to understand a four hundred year history of building mutual respect for each other even when we have disagreement on the story of our history” (ID382)

“Enforce laws against those who deface and vandalize our city in a meaningful way.” (ID165)

“I THINK WE NEED TO LEARN FROM HISTORY IN THE PAST, HISTORY SHOULD NOT BE ERASED. I MAKES NO SENSE TO ALLOW ANYONE TO TAKE DOWN HISTORICAL MONUMENTS OR SURPRESS ANYONES THOUGHTS OR IDEAS.” (emphasis in original) (ID167)

“This is beyond disappointing that the Mayor of Santa Fe and Councilors had to resort to paying an organization to serve as mediators doe actions of thugs on the plaza last October.” (ID290)

“Those who have already made up their minds that the Spanish created all this divisiveness need to get better educated and understand that Santa Fe was never this divided until Mayor Webber decided to meet with 3 sisters and Red Nation and he alone decided that the statue of DeVargas and the Soldiers Monument along with the Kit Carson Obelisk needed to be removed without any input from those organizations or cultures who are affected by his actions. Unfortunately you are going to have outsiders who are chosen to moderate and facilitate during CHART and these people will not have any understanding of the History of Santa Fe. As it stands now the fix is in already for an outcome that the Mayor wants to see. You do not pay a facilitator 270K for an outcome you do not want, Sad to say CHART will only further divide this city and its people due to the outcome that everyone knows will happen and the result the mayor wanted.” (ID41)

“Through these complexities and difficulties, many generations of all races of New Mexicans have decided that they would all come together to enjoy all that Santa Fe and New Mexico have to offer. This wonderful gathering and acceptance of multi-cultural peoples has recently been destroyed by the actions of a few extremely radical groups (Three Sisters Collective (3SC), Red Nation (RN), some City Governing Body members, self-proclaimed “White-Privileged” individuals who criminally destroyed the Plaza Soldiers’ Monument, etc.).” (ID308)



Some of the quotes shared above include recommendations for what should be done with the Obelisk now. Recommendations made included: restoring the Obelisk completely, restoring it along with additional signage to better contextualize it, restoring the Obelisk in a different location (i.e., at the Military Museum), and replacing the Obelisk with something else. The Survey 1 answers below share these recommendations in respondents' own words:

"Help the city get the monument back up in the plaza." (ID251)

"Not by eliminating art and monuments and statues, but by leaving them and making sure they tell the entire story from all aspects. Add additional plaques or even other statues to explain all sides." (ID398)

"I believe that there if there is a city space that acts as a museum with parts of the obelisk and other monuments that need to come down would be a historical educational contribution." (ID139)

"A monumental water fountain to commemorate Santa Fe's charter could be perfect to replace destroyed obelisk." (ID16)

#### Many Places and Ways To Learn History

"Learn about it," "educate yourself," "read," "research," and "listen"—these terms came up frequently in response to the question about gaining a fuller history of Santa Fe and are illustrated in the following quotations:

"Listen to historians, research in our libraries." (ID414)

"I believe that we can only come to a fuller understanding by reading, speaking with, and listening to different sources. It is impossible to see this town from all perspectives, but by seeing different views it may be easier to understand different opinions." (ID458)

"We can read about multiple versions of the same events in our history. We can read stories and histories that offer a different narrative from the ones familiar to us. We can listen to speakers and panelists who present different historical perspectives." (ID75)

Mechanisms for conveying and learning about Santa Fe's fuller history that survey respondents suggested were multiple. Numerous respondents pointed to the critical role of formal K-12 education in teaching New Mexico history and are reflected in the following quotes:

“Through education - in the schools.” (ID26)

“Create ‘reach out’ programs in all elementary schools to help children learn from their early years the commonalities and to respect the differences among our mingled populations.” (ID24)

“By working with the public schools on a well-rounded approach to New Mexican history, including from the point of view of the Native American population. I know that the schools are not governed by the City, but it might be a great idea to have elders/tribe historians come from the pueblos to teach the kids about Native American culture/history. Maybe this doesn't have to be in a school setting. Maybe at the libraries. It would be nice if it was in the schools though, so all the kids could learn.” (ID202)

“Let us approach our public schools with activities. These activities need to respond to help meet state of New Mexico Standards. Perhaps retired teachers could be recruited to help design them. The film program at the Community College could be helpful in producing videos.” (ID2)

Some respondents that wrote that a fuller history should be learned in K-12 school acknowledged that their own education fell short. For instance, one person wrote, “Education, education, education. What I remember being taught in school (oh those many, many years ago) about history was all what we all now realize was so incomplete and inaccurate.” (ID412)

A few people who responded to Survey 1 enumerated existing historical resources in Santa Fe which are included below:

“Better education of the history of Santa Fe (and New Mexico) is key. The state has extraordinary resources to utilize our museums and historians to become open-minded and respectful ancestors.” (ID144)

“We do offer great museums, lectures, programs, events, art, poetry, music, historical sites and more and these should continue. More appreciation of our Pueblo values and history can and should be encouraged. A Southside 'Plaza del Sur' would be a great way to allow for more understanding and experience of more varied cultures living here.” (ID59)

“We can take on the responsibility to educate ourselves about our history. We can do this by reading local histories, attending exhibits and lectures at the NM History Museum, the Museum of Spanish Colonial Art, the Museum of Indian Art and Culture and we can sign up for a docent led tour of historic Santa Fe that are sponsored by the NM History Museum. We can attempt to understand that cultural values change over times and that things that were acceptable beliefs in historic periods may no longer be acceptable by today's cultural standards.” (ID90)

“Invite people from the original Pueblos to talk about their experiences and the history they know. Use books written and films created by Indigenous people, Mexicans, and professors of university programs such as IAIA, UNM, NMSU, etc. who know and study history. Have study circles where you read a book, listen to a presentation, etc. and then there is a discussion with the people present to clarify points, express ideas, etc.” (IDS1)

With these few exceptions, lack of awareness of existing resources to learn about Santa Fe's history was surprisingly common. For instance, numerous individuals proposed gathering oral histories from longtime Santa Fe residents; such stories have been collected and archived through various initiatives in the past. Other recommendations for venues and/or formats to communicate a fuller history of Santa Fe that Survey 1 respondents gave included: theater, nature walks, movies, books, lecture series, listening circles, town halls, oral histories, and public art, especially statues and monuments. These recommendations were sent on the Community Solutions Table for review and consideration.

### Sticky Points

Gaining a fuller understanding of history is not unproblematic. Making room for others creates perceptions of “erasure” for those who feel they are losing status. The following quote describes this challenge well.

“One of the challenges in understanding the history is the recent accusation of erasure of the past. Certain narratives have dominated the historical and cultural landscape of Santa Fe for a long time, particularly the narrative of successful and largely peaceful conquest. As we start to open ourselves to other narratives, many of those who held the previously dominant narrative have started to repeatedly say that they feel their culture is being erased. When a history is compiled, then, it is important to first show how there are many perspectives on history and that no one ‘true’ account exists” (ID121)

When history is viewed through multiple perspectives, long-standing narratives are questioned, raising concerns about what is true and what is biased, what are facts and what are opinions. Who or what are legitimate sources of knowledge also arise. The quotes below illustrate these types of issues.

“Talk to (listen to!) local descendants of original families of Santa Fe.” (ID295)

“Read and listen to people talk about their own peoples' histories, not just the academics.” (ID411)

“We need PROPER historians to tell their stories.” (emphasis in original) (ID280)

“We need to dispel the mythology of history and speak to the nuance and multiple ancestral perspectives of the history of Santa Fe. The mythology of ‘tricultural’ peace and love is getting in the way of a fuller understanding of a complex history.” (ID157)

“Make known: many indigenous peoples often were at war, the conditions that led to the Pueblo Revolt, the Spanish reconquest of 1692 was not peaceful, the Confederate and neo-Confederate lie called the Myth of the Lost Cause.

Publicize: the internment camp for Americans of Japanese descent, how Polk started the Mexican War as a land grab that led to the American takeover of the southwest.” (ID79)

“Learn about the ancestral pueblo who lived here and then understand and teach truthfully and sensitively when the Spaniards arrived in 1598? And 1610. We all know the Spaniards explored and conquered globally. So how does history help us today? By accepting. Then we find common ways that peaceful coexistence was made possible. We have a beautiful and rich culture here because of the diversity. Even when 1920 artists arrive and 2021 tourists move here. Santa Fe is beautiful in its simplicity and welcoming ways. The history and home styles really are a special part of America — like no other place. Should be cherished.” (ID418)

*“Get beyond the folklore of our history, for example that the DeVargas reconquest was peaceful. Perhaps sponsor a scholar (probably should be an hispanic) to write a city history that dispells the myths, explores both the negative and positive actions of our major ethnic groups and synthesizes a history that does not lay blame or guilt but instead places it in the context of the human story emphasizing that worldwide there is much history that is reprehensible, as well as courageous and perhaps even inevitable.” (ID384)*

*“By being open to new ideas. By being forward looking. By acknowledging the past without being focused on grievances. By realizing that things are complex (and so are people), e.g., by realizing that ethnic, cultural, or racial pride is the opposite side of the coin of racism, and that people are like coins that have both sides.” (ID228)*

It is worth noting that concerns about legitimate sources of knowledge, what is truth and what is opinion, are not unique to the CHART project or to what is happening in Santa Fe but part of the larger zeitgeist across the United States.

*How can we build healthier relationships while acknowledging our differences?*

Talk together. Listen more.

Many respondents wrote that healthier relations are built through dialogue and listening.

Start with respect. Acknowledge differences. Find points of connection. Identify what is shared. These few points came up again and again in people's responses to Survey 1 and are illustrated by the quotes below:

"By listening - hearing and acknowledging other perspectives. Identify the areas of overlap and commonality and make these the starting focus points." (ID206)

"By talking and socializing and being kind to one another." (ID359)

"We need to listen to each other respectfully and to hear other's concerns and viewpoints, even when then don't agree with ours, and through respectful dialogue, attempt to understand the other person's viewpoint and the factors shaping it." (ID90)

"We need to listen more." (ID76)

"Mutual respect and dialogue goes a long way to bringing peace and bringing people together." (ID416)

"We probably need to find some little spot of common ground — which I believe is always possible — and then listen to each other's stories with interest." (ID326)

"Get past the differences by realizing 'one way' is not better than the other. Teach respect of differences." (ID256)

"Listen to both sides with respect. Respect other's opinions and beliefs. Bring a representative group together to discuss differences and lay out facts." (ID414)

"Getting together individuals from diverse backgrounds, experiences and points of view for frank open, respectful conversations. Agreeing that it is o.k. to disagree without being disagreeable." (ID419)

## What's Unique and What's Held in Common

Numerous respondents objected to framing the relationship question around differences.

Concerns about using differences as a starting point for building healthier relationships are illustrated below:

"As a person who identifies as Hispanic with integrated Native bloodlines, this question is appalling. Why could this not have simply been, 'How can we build healthier relationships?' I think that's because that is not what this city wants - Outsiders know that if they can keep us locals fighting, then we are distracted and they [can continue to] have free range to take over the city." ( ID71)

"Quit emphasizing the differences. We are a mestizo people. Most of the native New Mexicans have indigenous blood and ties. New comers want to foment division and plant seeds of hatred that were long gone in Northern New Mexico." (ID56)

"We need to cultivate a 'one-boat' approach rather than the us-them theme that has pervaded Santa Fe for decades." (ID81)

"Everyone needs to take responsibility for how they use the information that they have. Make our differences sources of learning and sharing. No one owns the entire story of our complex history but we all have important chapters and characters that we can relate to. Healthy relationships come down to respect for another human regardless of their color, race, sex, age or religion. So, make every attempt to find common ground in our shared humanity." (ID17)

"By acknowledging the richness found in each culture while stressing the importance of what we have in common." (ID60)

Identifying what is shared across myriad differences that make up Santa Fe can help build stronger, healthier relationships amongst the many peoples that live there, old timers and new arrivals alike. Quite a number of respondents wrote that more than conversation, doing things together is a powerful way to build relationships.

"Try working together while emphasizing common ground. Don't get side tracked by 'this is what is right' or this is 'politically correct.' Sometimes, solutions are found by implementing unusual partnerships even if they don't meet the predetermined ideologies of the politicians." (ID220)

"Shared experiences through the arts is an excellent way to listen and process those stories with others." (ID225)

“Committing to collaborative relationships over artificial lines that divide people can teach our children to care and work together.” (ID226)

“We can build health[ier] relationships by working together to counter the unfairness in our economic system so that all of our cultures can thrive on into the future.” (ID323)

“I think coming together around town at interactive art pieces and having a shared experience or just meeting people or seeing people who you might not interact with on a daily basis can foster understand and build bridges.” (ID497)

“[Share a meal] just folding chairs and homemade food” (ID195)

“[Work on] community projects like acequia clean-ups, mural projects, etc.” (ID157)

“Build connections among people. We need to get to know each other outside of our normal circles. Common goals unite. Common experiences unite.” (ID93)

“SF has many different but separate events celebrating Native American, Spanish and Anglo cultural contributions to the history and culture of the city. We need to have more, specially joint events that simultaneously celebrate these cultures and the heritage of coexistence that is New Mexico.” (ID201)

“Hold a multi-cultural food festival in the summer in an area of town that has plenty of parking and bus access.” (ID355)

Getting to the place where people are willing to work together on shared goals is not easy. Santa Fe has some deeply entrenched divisions. As one respondent wrote, “We must address healing old wounds that haven’t been adequately acknowledged. We have to be willing to be open minded and truly recognize the concerns of each of the cultures in our community” (ID1).

### Obstacles to Building Healthy Relationships

Reading across the 484 responses to Survey 1, some of the things that get in the way of building healthier relations are: racism, distrust, reactivity, being dismissive of others, historic and current inequities, colonialism, white privilege, culture of grievance, and disrespect. One additional obstacle to building healthier relationships, is rooted in beliefs about who belongs in Santa Fe and who does not and is exemplified in the quotes below:



“That will be pretty hard when outsiders come in and think and act like they are privileged and better than locals.” (ID254)

“Santa Fe is comprised of people from many different cultures. Some people were born here and some chose to be here. The undercurrent that people of Spanish heritage are better than other citizens, or more important needs to stop. It makes people that chose to live here and care deeply about the city feel unwelcome.” (ID97)

The theme of belonging comes up in multiple ways both explicitly as illustrated above and implicitly as noted in the section on Cultural Symbols. It seems to be felt on all sides. How can residents build healthier relationships when so many insist that some people are “Santa Fean” and others are “outsiders”? This belief is divisive and unfortunately, tightly clung to, particularly by those who feel that their culture and history are being “erased.”

Further complicating efforts to build healthier relationships across individuals and groups in Santa Fe are economic inequities. The quotes below describe primary inequities that persist across Santa Fe:

“Santa Fe is very segregated.” (ID411)

“[M]iddle- to low-income residents live segregated from many wealthy retirees, who represent just one group of residents, mostly White or Spanish/Hispanic.” (ID124)

“Gentrification of Santa Fe has abruptly changed the dynamics of our city and those who still feel like they have a freedom to express our rights to our history, culture, and faith, are being silenced.” (ID106)

“Acknowledging historic/generational trauma, the inability of many to access the most basic aspects of opportunity, unpacking the institutional barriers (financial, land use, regulatory, educational, social) many face in trying to live their best lives, and standing for change.” (ID163)

“One difference that must be acknowledged is that different groups have different economic and political power and this difference causes resentment as well as unfair advantages for some over others.” (ID323)

“[U]ntil there is less economic disparity between groups in this city, relationships will always be fraught. The service economy that supports the tourism industry here must be well paid and include excellent benefits and pensions, otherwise resentment will continue....[W]e cannot have healthy relationships without economic security and housing for all.” (ID228)

“[I]t is hard to build healthier relationships when certain people are actively being ‘priced out’ of the city in terms of housing and small business (rents). Without diversity and with gentrification it is hard to build relationships and we become less different. We can’t learn from others if they are put in a place to not be able to actively contribute. The city should really work to provide better low-income housing and small business opportunities to ensure that those less financially blessed than other still have the opportunity to be represented.” (ID241)

“It may not be our fault for the injustices of past racial discriminations in housing, medical care, or economic opportunity, but we must face the fact that those policies have left a scar upon us, and many of us enjoy privileges due in part to the happenings of the past. If we are to be brave, we must have the courage to encounter these realities and tackle them.” (ID108)

Areas of inequity respondents raised in Survey 1 responses included: education, environment, health, childcare, transportation, housing, wages, and the City of Santa Fe’s investment throughout the city. Many of the comments about inequities further noted that they fall mostly on black and brown people and new immigrants. Some of the ways that Survey 1 respondents suggested to address various inequities included:

“Put indigenous people in positions of power.” (ID115)

“Building communities more integrated low and high income.” (ID217)

“Work towards inclusivity and equal opportunities for all.” (ID220)

“Focus on maintenance of and creation of diverse neighborhoods and meeting places.” (ID227)

“Sustainability and quality of life must be a part of Long Range Planning (that office in City government has been eliminated in 2019).” (ID230)

“Move forward with equitable housing, transportation, healthcare, and education for all residents.” (ID188)

“Reexamine downtown parking meters.” (ID209)

“Through thoughtful deliberation of issues—monuments, housing, transportation, policing, education, water, climate change, etc.—involving more or less proportional numbers of people from all demographic groups with a stake in the issue, who meet together with the help of facilitators and expert consultants as needed in a setting structured to encourage respectful listening and speaking and openness to learning from rather than winning the argument with those with different viewpoints.” (ID249)

“More effort needs to be made to develop neighborhood associations and use them to host cross neighborhood events. Our parks and our schools need to become places to meet our neighbors with members of City Council, Mayor and staff encouraging/hosting such events.” (ID101)

“We must first acknowledge each other, that we live, work, and share resources on this land. As a collective, it is important to remember those who walked on this land, those whose descendants live here today, and all of the people from many parts of the country and world who call this soil their home.” (ID158)

“We need to go beyond ‘understanding’ each other and have a more equitable sharing of power.” (ID309)

“By acknowledging and accepting that history isn't always right and then righting those wrongs. By making space in a tourism-centric economy for those who can't financially afford to be otherwise represented. By figuring out low-income housing or some type of rent control to ensure Santa Fe doesn't continue to become a city of rich, white people. By publicly celebrating the city's true roots through installation of some type of art in the Plaza to replace the obelisk. By creating some type of fund (maybe taxing Santa Fe second home owners) to assist people in the historic district who can not afford to maintain their homes in accordance with conservation codes; this way Santa Fe stays beautiful and people can stay here versus having to sell something that may have been in their family for generations because historic preservation is too expensive. Planning more public celebrations/rituals in the Plaza that are community-focused (not tourism focused).” ID241 (in response to good ancestors)

“Designating our city as a sanctuary city and a welcoming one is a good place to start. I'd like to see improvements in public education. Water issues need to be dealt with. The economy needs to be less dependent of tourism, more diversified. I am pleased to see more apartment buildings filling in the downtown area and all around the city - it's important to have affordable housing for our employed people so they do not have to commute.” ID147 (in response to good ancestors)

## Respect

As noted early on in this report, respect floated to the top of values that are shared across the people of Santa Fe. Regardless of the mechanism for building healthier relationships, it must come from a place of respect. Simply stated,

“[E]veryone needs to chill. Newcomers need to show respect for traditions and some old school folks need to appreciate the investment that generations of migrants bring.” (ID19)

*How can we become good ancestors to our children, their children, and generations to come?*

“I would say to co exist and respect each other's traditions and cultures. Teach own children about each others culture and teach them that even though it's different don't disrespect it....If we could learn and understand everyone's traditions then we can paint a path for our generations to come.” (ID102)

As the foregoing quote illustrates, learning about other perspectives with openness and respect can position people to be good ancestors. Indeed, numerous themes that came up in response to the questions about fuller history and healthier relationships were raised again in response to being good ancestors. Education, dialogue, and the importance of inclusive history showed up frequently. Calls for correcting economic inequities and uneven investment throughout Santa Fe were repeated. The minority of people demanding the Obelisk be restored before anything else restated their case.

Topics receiving greater emphasis than in the two previous questions were addressing climate change and being role models. In some ways, these topics are inseparable from one another just as the land and water are inescapably core to the history and relationships of Santa Fe. One Survey 1 respondent captures this well, writing,

“We need to teach and learn sustainable ways of living in this beautiful land that will honor our community for generations. We need to learn to co-exist with water and land with respect and care. We need to pass down the ancestral teachings and practices which allowed generations of people to live harmoniously in this beautiful place. We also need to increase biking and walking and wheelchair accessible paths and reduce the use of cars in our city in order to reduce fossil fuel consumption in our community and allow us all to more fully exist outdoors and in connection to the elements and in community - saying hello to each other and not being in our own car bubbles.” (ID157)

### Being a Good Ancestor to the Land and Water

Many responses to being a good ancestor to children is getting in better relation with the environment. Respect it. Protect it. Preserve it. Do not exploit it. Live lightly on it. Do no harm. The quotes that follow illustrate that if we are to be good ancestors, we must get right with our natural world.

“Promote laws that respond to and mitigate the effects of climate change especially drought and fires.” (ID96)

“[B]eing a good ancestor means living a sustainable life now. If we steal from future generations and limit their access to clean air, water, etc., then we are not thinking of the next generation.” (ID121)

“We need to view ourselves as extensions of an ecosystem, not merely as occupants and consumers. If we do not value and seek to protect our environment from destruction, as well as the most vulnerable people amongst our populations, we will have failed humanity and our ancestors.” (ID138)

“We must take care of the water. We must nourish the soil. We must take care of the people. We must help the people birthing. We must sit with the elders. We must collect this valuable data through those who lived it. We must look up and remember we share the same sky. We must honor our crossings into different phases of life. We must remember our connection and interconnection are an integral part of our experience. We must show our children the way through our actions. We must be gentler with each other and the environment. We can begin right where we are, in Oga Po'geh - Santa Fe.” (ID158)

“[T]ake care of our rivers and lakes! no plutonium!” (ID207)

“Follow one of the boy scout mottos - leave your campsite cleaner than you found it! We should all strive to improve any given effort, idea, physical site - DO NO HARM!” (ID215)

“Treat our environment and our material and human resources with respect and care.” (ID227)

“We can become better listeners and caretakers of the earth. We can work in solidarity and establish coalitions. We can fight the extractive tendencies of capitalism and white supremacy.” (ID341)

“Teach responsibility and respect for the people and the land.” (ID388)

“By changing our relationship to the more-than-human world away from that of exploitation. By overhauling our economic system to provide for everyone's needs. By divesting in all fossil fuels.” (ID126)

“Do we have generations to come? Not if we don't fix our environmental issues, our political hate, our housing crisis, and our schools. Here's a start: subsidize housing for public servants (police, teachers, first responders, etc.) with a community service requirement to maintain low rent or mortgage payments. Adapt town meeting structure by neighborhood, with public servants taking on organization, with resources to actually address and solve community concerns. Centralize major projects like water and renewable energy, but let neighborhoods control neighborhood issues.” (ID365)

### Being Role Models

Part of being a good role model and a good ancestor means unlearning more pernicious lessons that have been internalized. While only mentioned explicitly by a few respondents, it seems worth raising here:

“First working on us and our mental health, working on our traumas and problems so we don't pass them to our kids. Then showing them what we want to see in them like being independent, worrying about others and helping others in need, treating people in a good and nice manner, etc.” (ID395)

“Develop programs to eliminate the bad habits that come from multi-generational issues such as domestic violence, substance abuse and other learned behaviors that need to stop.” (ID19)

“To break the pattern that perpetuates Victimhood Shame Helplessness Need to numb in order to cope Figure out how to reconcile between cultures of individualism and achievements vs. culture that values connection and oneness.” (ID135)

To be good ancestors, people today must be the good they hope to see in the environment and in each other. As the quotes below show, there are many ways and places to practice this:

“We can be educators and examples to future generations by acknowledging history as it occurred. Acknowledge all people should be treated equally and with respect to their history, their cultural, and their traditions.” (ID275)

“Our communities will be better, healthier, more tolerant if we can focus on our responsibilities to the community and each other as much as we focus on our freedoms.” (ID225)

“Learn from our mistakes” (ID229)

“Volunteer; be involved.” (ID185)

“Leading the right example for younger generations to follow.” (ID471)

“Being positive political, parent, community and educational role models to our children is important. Elders can speak about their cultural stories so that today can be better than yesterday and that yesterday stories can teach lessons learned. And, that intergenerational knowledge is shared for the future generations.” (ID137)

“We can only be good ancestors if we bring shared intention and action. We must know who we are, where we come from, bring the best of ourselves, and heal the worst. We cannot be good ancestors if we’re divided and at odds with each other. In the larger view, we have to be the ones we’ve been waiting for or else the future will be untenable for future generations.” (ID168)

“By modeling a commitment to, and processes and structures, for decolonizing our communities and creating more egalitarian relationships. This should result in resolving our differences in open and honest dialogue. We then must use these tools to address climate change and its deleterious effects on our land. If we do not address climate change at all levels, there will be no future generations.” (ID13)

“I think we can tell the next generations that we tried to be open-minded, that we realized that there were events and people in the past that we had to reevaluate and reconsider their place in history. That we were willing to accept that we held beliefs that proved to be incomplete or even incorrect, and that we worked together to right those wrongs. As we know history has often been written by the victors, from their point of view- I think young people now are open to probing and questioning and that is a good thing.” (ID319)

## **Conclusions**

Survey 1 was one of the first initiatives undertaken by the CHART project. By posing three broad questions about Santa Fe’s history, its present, and its future, the survey invited respondents to write what was important to them at that place and at that time. Between the pandemic and its disproportionate burden on people of color and people in poverty, police violence, and fury at racial injustices, and a City election, late 2021 was a firey time. Santa Fe was not immune to the trends across the U.S. then or now. In 484 responses, Survey 1 illustrated that there are other issues that need attention for old timers and newcomers to move forward together.



Embracing a more inclusive history, relationships starting from a place of mutual respect, more equitable dispersion of city resources and easier access to them, and a shared commitment to a future defined by getting in right relationship with the environment and each other can all bring Santa Fe closer to the city that so many seem to want. Some good recommendations have been made here and throughout the CHART process, should there be the will to act on them.

[1] Prepared by Alexis Kaminsky, CHART Project Evaluator, Ph.D. Kaminsky Consulting, LLC, July 25, 2022

[2] Questions or comments about this document can be directed to Alexis Kaminsky, alexis.kaminsky@gmail.com.

[3] Surveys from people who did not reside in Santa Fe county were excluded from analysis.

[4] Preliminary results were shared with the Governing Body at the May, 2022 meeting.

[5] Race and ethnicity was not collected in Survey 1 but was added to Survey 2 and events registration upon the recommendation of several City Councilors.

[6] The American Community Survey and CHART use slightly different categories for children and teens. ACS uses: under 10, 10-14, and 15-19. CHART uses: under 8, 9-15, and 16-19.

[7] Quotes are presented as written without editing with few exceptions. Any changes in responses are signified by brackets [ ] or by ellipses (...).

[8] Greg Cajete is an author and professor whose scholarship has focused on bringing indigenous knowledge to western sciences. To learn more about Dr. Cajete, see <https://nas.unm.edu/people/faculty/cajete-gregory.html>.

[9] As noted earlier in this report, one benefit of asking open-ended questions is that respondents answer based on what's important to them. This is particularly useful when one is unsure what the domain of concerns is, as was the case when CHART started.



## SURVEY 1 RECOMMENDATIONS\*

\*The following are recommendations culled from the large body of information provided by Survey 1 respondents. These are their direct responses.

### Recommendations: How do we come to a fuller understanding of Santa Fe's history?

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| ID: 1   | listen to an extremely diverse group of voices and seek out experts from each of the different communities that contributed to that history.  |
| ID: 1   | actively seek truths  |
| ID: 10  | Restore the statutes, continue the celebration and acknowledge our history.   |
| ID: 101 | We need a Museum of Santa Fe that specifically focuses on the history of the land we live on and how it has changed culturally and environmentally. Santa Feans need to develop a deep sense of place and history regardless if they have been here for 10 generations or 1 year. The mission of the museum needs to be both historic and current and include a relationship with the Public Schools that is educational, everything from archaeology to ecology to the visual and performing arts. |
| ID: 106 | Gather facts from multiple perspectives and allow the people to be involved and share stories and information from the past.  |
| ID: 107 | Work with City historian and State offices of Cultural Affairs, Archaeological Studies and Historic Preservation to designate reports, studies and books about the history of Santa Fe.   |
| ID: 107 | Establish a list that all participants of CHART should read, and invite the public to read, over the next six months. Maybe even invite formation of book clubs by various faith communities?   |

# SURVEY 1 RECOMMENDATIONS

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| ID: 107 | Seek out written documents that professionals have created over the past several decades.   |
| ID: 109 | Through cultural monuments, programs, and events/observances and in educational curricula: present a balanced and comprehensive account of Santa Fe's history -- one that acknowledges the initial and ongoing presence and occupation of these lands by indigenous peoples - going back as much as 11,500 years - and the impact on these peoples and their cultures by Spanish, Mexican, and American colonialis  |
| ID: 109 | Hold space for public conversations that allow for a truth and reconciliation process.  |
| ID: 11  | Engage with historians, cultural experts, craftworkers and honor traditional ways   |
| ID: 113 | During a televised presentation from the Square in Santa Fe historians from three groups should outline their respective historical references, without editorializing, and field audience questions.   |
| ID: 119 | Add plaques for more information or where more space is available another statue or monument with a different viewpoint.  |
| ID: 125 | Include the good, the bad, and the ugly in school curricula. Take kids on field trips. Keep meaningful exhibits at state cultural sites, including museums and historical and archaeological sites.   |
| ID: 13  | Create a history. Recite it to indigenous, latino/a and white groups and modify based upon feedback--until all groups agree to it's fairness and veracity.  |
| ID: 130 | create many permanent public display tokens (statues, figures, shapes, etc.) These should be attractive and have appeal and meaning to locals and tourists. They should celebrate the cultures that have come together to form glorious Santa Fe.   |
| ID: 131 | conduct community meetings around various aspects   |
| ID: 131 | make short videos about different aspects   |
| ID: 131 | sponsor school presentations on Santa Fe history  |
| ID: 135 | A live theatre experience or a video (either a documentary/interview style or motion graphics) that powerfully and artful present different viewpoints and giving space to each with the fullest human divinity and empathy. Perspectives solicited should expand beyond the triad of cultures that typically is presented as the face of New Mexico—Native American, Spanish, and Anglo. Human identity is beyond their race. Acknowledge the fullness of who live here now, too, and why they chose to be here. |

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| ID: 136 | Acknowledge the role the 25th Infantry (Buffalo Soldiers) played guarding the Santa Fe Trail and settling the West (this is a forgotten narrative — the thousands of freed slaves who poured into the Southwest “early” in our history. Although this adds a layer of complication due to the Army’s execution of the Indian Wars and policies on expansion at the time. However, the Buffalo soldiers also fought fires and eventually became our nation’s first forest rangers and land stewards.). Be willing to talk about the DOJ Japanese Internment Camp, even though we had troops who participated in the Bataan Death March. One of our main state government buildings in town is the Bataan Building (where NM Arts sits, actually), and there’s a tiny sign on the highway (relatively new) and plaque in the dog park for the 4,000+ innocent people we held for four years in literal “concentration”. New Mexico actually had several, but Santa Fe was the largest. |
| ID: 136 | renaming some locations after their original, indigenous names.  |
| ID: 138 | Understanding the history of Santa Fe more fully is to understand humans who have been here the longest, the ones most connected to the environment. If we consider the start of our history to be when we were first a national capital, or when colonizers first arrived on these lands, we allow the spoils of war and corruption to determine our past. The wording of the question proves the point: we don't need the history of Santa Fe as much as we need a history of O'gah'Po'ogeh.   |
| ID: 144 | The Santa Fe Public Schools should begin to teach the history of New Mexico and Santa Fe, perhaps starting in the 3rd or 4th grade, then offering another course in middle school.   |
| ID: 144 | The city could also sponsor a series of free lectures about various aspects of the history of Santa Fe. The series could be presented in different parts of the city in schools and/or libraries   |
| ID: 147 | It seems to me the we have a very full range of institutions that present this history. We have the NM Museum of History right here in Santa Fe, likewise the Museum of Art, the Museum of Indian Arts and Culture, etc. There are tours one can take of historical buildings around the downtown area, and programs on geological and archeological history. I know the Museum Art keeps an archive of material on our artists. The history museum recently commissioned a graphic book on the conflicting views of the battle depicted in the Segesser hides as a way to update that conflict in the public mind. Plus, I'm about to reread Death Comes for the Archbishop, and there are many more fine literary histories of the area. What else do we need?   |

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| ID: 148 | Marketing campaign with billboards, a zine, a dedicated educational webpage, social media accounts focused on history of Santa Fe, public television programming, radio shows featuring museum directors and historians, illustrated historical comic book, historical trivia game for the family, a netflix documentary, free college course for teachers,  |
| ID: 15  | create platforms and venues that will be interactive, enticing, and exciting, ones that will reach many ages as well as many groups  |
| ID: 151 | Add signage describing the historical context (or complementary statuary chosen and defined by the affronted cultures) to culturally sensitive public works  |
| ID: 153 | -Authentic storytelling and sharing personal histories and testimonials. -Devoting oneself to educating the public and ourselves to learning more about our neighbors, community members, and the history of this place. -Take stock of each perspective representing all of the ethnic and cultural voices here in Santa Fe -Offer equity to those who have been traditionally underrepresented or unfairly treated. -Promote the democratic ideals of equal representation and aim to rectify past inequalities. -Develop and foster the practice of land acknowledgements to better understand the cultures that came before in Santa Fe. |
| ID: 153 | -Authentic storytelling and sharing personal histories and testimonials. -Devoting oneself to educating the public and ourselves to learning more about our neighbors, community members, and the history of this place. -Take stock of each perspective representing all of the ethnic and cultural voices here in Santa Fe -Offer equity to those who have been traditionally underrepresented or unfairly treated. -Promote the democratic ideals of equal representation and aim to rectify past inequalities. -Develop and foster the practice of land acknowledgements to better understand the cultures that came before in Santa Fe. |
| ID: 157 | We could host storytelling forums where Santa Feans could share histories and stories of this place in a multivocal way to create a tapestry of histories, including intentionally centering Indigenous voices and oral histories. Maybe we could also do a community reading initiative, reading a rich history of Santa Fe together as a community and hosting discussion forums about this.   |
| ID: 16  | A monumental water fountain to commemorate Santa Fe's charter could be perfect to replace destroyed obelisk?   |
| ID: 161 | By having series - plays, lectures, radio interviews, concerts, and other cultural events that show the true history.  |

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| ID: 165 | Openly debate the history in public forums for all to see  |
| ID: 168 | I wish we could witness a collaboration between different areas of leadership: cultural, educational, medical, spiritual, business, political, etc. to model a process towards understanding history   |
| ID: 174 | <p>We need to start by gathering historical data and accounts of our past. There seem to be sometimes conflicting views on our history. Did the Spanish "enslave" the natives of the area or use a system similar to feudal serfs? Was it forced slavery of indentured servitude? Perhaps both were true, depending on one's perspective? Utilize noted historians, such as Dr. Mabry Vigil of Las Vegas, and the works of Dr. Lynn Perrigo, (deceased) both highly acclaimed former Professors of N.M. and Southwest History at Highlands University in Las Vegas, NM. Our own State Historians can and should weigh in. We need to define what we are seeking answers to - i.e., Did the local Spanish settlers enslave the natives? Did the natives benefit from the Spanish settlement? How? How do we judge the Po'pe led rebellion which resulted in the massacre of men, women and children...How many, and was it an "ambush" as claimed. Was it justified in any way? Define the many questions we need answered - start with a common base of knowledge. Was the Obelisk "bad" - it intended to celebrate the soldiers who beat back the confederates and the continuance of slavery in the U.S. Or was the reference to "savage" Indians bad? What are we trying to address? One aspect that I haven't seen articulated yet is the impact of the Anglo American conquest of Santa Fe and New Mexico. I believe that one of the reasons that many Hispanics cherish, support and vigorously defend customs and traditions may be in reaction to the Mexican American war (which I believe most historians would agree was contrived by the U.S. in the pursuit of "manifest destiny".) The issue of reconciliation needs to comprehend this fact as well in considering how we move forward.</p> |
| ID: 176 | Establishing in our museums at present and in the future for to provide the history of how Santa Fe came to be with periodicals, artifacts and historical photos as well videos of those telling stories of how living in Santa Fe was and is (oral history). To understand the history of Santa Fe is by exploring aspects by providing advertisement through marketing via websites and television like the program on Channel 5 COLORES.  |
| ID: 18  | field-trips, lectures and presentations of 1 hand account (recorded at time of action)   |
| ID: 180 | I think there should be a task force to get the plaza restoration underway asap. CHART could be an advisor for that shorter term project. An expert task force for the plaza/obelisk project should be multidisciplinary, highly expert, but also include members of the community and CHART.. It should be guided by a cultural affairs consultant, and have a mechanism for involving global artistic input.   |

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| ID: 183 | Cultural events open to the public  |
| ID: 183 | free Train "docents" who go to the schools and make presentations to classes, or several classes,   |
| ID: 183 | Make sure textbooks have accurate and full accounts of the different cultures. Encourage private schools to do the same   |
| ID: 183 | Have free events in parks in different neighborhoods with music/dance and info about a culture  |
| ID: 183 | Get grants to let museums open for free one day a week - take buses of students.  |
| ID: 183 | Have presentations of each culture's history, music and dance in school auditoriums or at the Railyard, etc.  |
| ID: 183 | Educate realtors to incorporate Santa Fe history into their presentations, especially to folks new to the area. Handouts, etc. Add into like the altitude, weather, different cultural groups living in Santa Fe, breakdown of population, cost of living, struggles (needing more job creating businesses, affordable housing for essential workers, etc). |
| ID: 184 | <a href="https://www.abqjournal.com/1470501/on-colonialism-statues-and-nms-pain.html">https://www.abqjournal.com/1470501/on-colonialism-statues-and-nms-pain.html</a>   |
| ID: 185 | Public forums from scholars;  |
| ID: 185 | community book clubs on a variety of books relevant to the City's history   |
| ID: 185 | short stories of the week regarding history of the City, featured in the newspaper, radio, etc  |
| ID: 185 | school collaborations with local historic groups  |
| ID: 185 | historic tours of sites around town, including graveyards (and discussion of the lack thereof).   |
| ID: 188 | Gather diverse historians for analysis of the various histories of the city.  |
| ID: 189 | How about a small brochure or booklet that details the history, the facts.  |
| ID: 19  | Develop a truthful narrative and timeline of the history of Santa Fe. Include the good, bad and ugly aspects so we can learn that we can get through this and can live together.  |



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| ID: 195 | Start with studying "The Great River" by Paul Horgan and move on to the history of slavery at that Pecos Church and then to the Conquerors, the Pueblo Revolt and then the gang of thieves who came in the 1800's to exploit minerals and people. Move on to those who wanted statehood to keep political/economic control in the hands of traditional white channels until this day. Oh, don't forget the A-bomb, the movie makers, the artists and the hippies and organic food folks and traditional food folks who came in mass to change it all around. Mostly, tell us how our viejos made us wise and help us still. |
| ID: 196 | I imagine a small sculpture garden that depicts the experience of pueblo people, original Hispanic settlers and more recent new comers with sufficient commentary so that visitors learn of our complicated and intertwined history. Has to encompass the whole history of this place.  |
| ID: 2   | Perhaps it would be helpful to have a series of columns, published in all local papers, in Tewa, Towa, Keres, Spanish and English. Maybe Navajo and Apache, too. These columns could also be online and perhaps read on different radio stations.   |
| ID: 204 | publish small booklets to be distributed by NM Tourism detailing the history, all the good stuff and bad stuff, from a neutral standpoint, for people to educate themselves.  |
| ID: 206 | From the perspective on not being native to Santa Fe, it would be great to see more history from the lens of the native communities communicated through as many channels as possible including the contemporary arts and entertainment. An example is Virgil Ortiz who's work which is grounded in the history of the Pueblo Revolt on 1680. As a person who moved to new Mexico in the 1990's, I was never even aware of this history until I encountered his work in 2012.   |
| ID: 21  | The City of Santa Fe should sponsor and host a multicultural, anthropological history conference in conjunction with some major annual festival that always attracts residents and tourists. Guest speakers representing the different points of view each year, over several years.  |
| ID: 213 | The museums at the plaza need to have standing exhibits of native history.  |
| ID: 213 | Every European based history plaque (there should be some) should also be mirrored by The native side of the story, or at least a native element pertinent to the space. Every European Public Art piece should have two sides (European and Native), but native pieces can be solo.  |
| ID: 213 | There should be a Native restaurant on the Plaza, and this should be subsidized by the govt. until viable.  |

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| ID: 213 | The Camino Real Trail needs to be heightened and celebrated, especially on the south side of town   |
| ID: 214 | Teach critical race theory in primary and secondary education curriculum 2. Provide public art and lecture series that teaches the history of NM including the impact of Spanish colonial history on Indigenous peoples, their history, and their lands 3. Teach the foundations that lead to the drafting of the US Constitution with attention on the use of trade as related to land resources and the notion of manifest destiny 4. Teach the history of NM Indigenous nations from the perspective of Indigenous peoples; compare and contrast the narratives presented by White historians and Indigenous historians 5. Present public presentations of the real history of the founding of Santa Fe; who was here prior to the Spanish. Include Indigenous history along side of the Spanish narratives of NM's history. |
| ID: 219 | Create a "History Center" at midtown where all historical monuments & statues are gathered together.  |
| ID: 22  | I think it is important that we expand the history of Santa Fe beyond the story of the conquistadors to highlight the stories of the indigenous populations and lesser known communities such as the stories of African American, Jewish and Middle Eastern Populations.  |
| ID: 226 | a well made film could start with presentations by representatives of different perspectives from different groups, and then be artfully merged to a coherent timeline that acknowledges different versions, while framing them together into one community. This could be screened frequently to different groups (schools, churches, public venues), with Q & A panel discussions after. A free course could be offered at the libraries that contextualizes conflicting points of view and acknowledges legitimate disagreements, while also recognizing that all sides of conflicts do some good and some wrong. Rationalities of the times and places were different in the past, and opportunities exist in the present for bridging and collaborating. Again, time at the end of each class for group discussion.        |
| ID: 226 | A stage production can be written and produced addressing historic events and dramatizing progression into the 21st century in which people evolve to live and work together, retaining their culture and pride in their heritage, while recognizing that things were done at different times that would not be condoned today. There can be a program at schools and libraries for promoting history books.  |
| ID: 226 | Reading clubs that have different groups reading each others' literature and pov, can be facilitated by trained coaches, teachers, therapists who can help navigate the material and reach new understandings.  |

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| ID: 226 | Workshops with skits that cast people of one group in the shoes of people from another group can give people a way of loosening their grip on one way of seeing.  |
| ID: 227 | Develop exhibits in museums, online, and in schools with recorded interviews of people from past generations (20, 40, 60, 80 yrs ago), from different races, ethnicities and economic classes about their experiences and memories of living in Santa Fe.   |
| ID: 228 | I believe the current historical exhibition at the New Mexico History Museum is a good start. It is critical that there are recurring opportunities for Indigenous and Hispanic voices to frame the story of the city's history, mirroring the approach in the excellent curriculum Facing History And Ourselves that I found very impactful and useful as a middle school teacher of the history of immigration to our shores.   |
| ID: 230 | Look to the surrounding communities that supported the City of Santa Fe, like Agua Fria Village and La Cienega. The city itself as the Capitol was always La Villa Real de Santa Fé de San Francisco de Asís. The myth of this "Royal City." Even when it was the Native American: "place of the white shell" in 1100. It was a purely ceremonial and commercial site that the pueblos would meet at and dance, and have a feast day. Why? Because professor Hilario Romero has proven that the altitude only allowed about 45 days less agriculture (date of first and last frost). Not even time to have any crops. So a place of commerce completely supported by the very humble and very hard working Hispanos and Indios. These ancianos, elders and the antepasados are not in the traditional history books. Yet, they built the city with adobes, kept it warm with firewood and fed it. The Santa Fe River should be honored as its lifeblood and protected for the downstream users as Judge Captain Roque Madrid of Pueblo Quemado (Agua Fria) ruled in 1695. These people were of mixed blood and may have been looked down on. Some may have been indentured servants. The Anglo influence on Santa Fe has been to attack the adobe and to change it to Cape Cod-styled-housing as written by the 1880 editor of the New Mexican. The CHART Committee celebrates the Dine (Navajo) people. These were the raiders of Pueblos, Agua Fria and La Cienega. Yet, after the acquisition of horses, the Navajo and Ute, and to a lesser extent the Apache and Comanche, were a constant initiation of military campaigns led against them by Roque Madrid. Even in Josiah Gregg's book he talks about the Navajo raid on Agua Fria to steal horses. |
| ID: 24  | A public forum and/or roundtable led by representatives from NM tribes; Hispanic leaders or representatives; and Anglo people both long timers & newcomers.   |
| ID: 24  | Permanent & identical displays in all of the Santa Fe Museum Foundation group: History Museum, Indian Arts & Culture Museum; Intl Folk Art Museum that weave together the commonalities and differences among the representative Indian, Hispanic, and Anglo populations.   |

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| ID: 24  | create pamphlets or brochures representing the above populations and make sure all hotels provide these for visitors.   |
| ID: 240 | By Starting a series of Lectures by historians  |
| ID: 240 | series of newspaper articles  |
| ID: 240 | By Listening and publishing Pueblo Historians that the public can easily obtain.  |
| ID: 241 | we and the city should actively acknowledge our existence on Jicarilla Apache and Puebloan land. It would be great if some kind of information about this fact was provided in the Plaza  |
| ID: 242 | it would help to have a salaried City Historian who would build a bibliography of credible historical reference material; include the outcomes of the CHART process; and work to fulfill the recommendations of the CHART process that are appropriately assigned to such an office.  |
| ID: 242 | The Historian should prepare and deliver presentations on Santa Fe's history for various age groups and backgrounds, and with different foci,   |
| ID: 243 | multiple avenues for discovering the roots of Santa Fe.   |
| ID: 244 | Create History Parks containing the controversial statues and plaques with historical explanations. Have discussion and reflection centers. Include these parks in school curriculum  |
| ID: 245 | PROVIDE FOR OPEN DISCUSSIONS in order that ALL can hear each/others inputs - and be able to ask revelent questions!   |
| ID: 253 | I would recommend a series of accessible, seminar-style listening sessions on Santa Fe's history involving historians (I use the term loosely) of all backgrounds. These sessions could cover both human and natural history and would be open to contributions from academic historians, family historians, oral historians, and more. It would create a door for a fuller, more equitable history. Once consolidated and edited, I would strongly recommend taking the conclusions of these sessions to Santa Fe Public Schools or even NM Public Education Department for implementation into textbooks/additions to existing curriculum |
| ID: 255 | We need a public discussion where the Native American, Hispanic, Anglo, Immigrant, and LGBTQ each publish their histories of Santa Fe. I really this would involve written presentations prepared by historians and leaders of each community of no more than 20 pp. and PowerPoints in a series of public meetings where everyone has an opportunity to speak  |

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| ID: 26  | Truthfully presenting all sides of the historical narrative, rather than eliminating those symbols. Much like the approach of a history museum  |
| ID: 268 | Talk with residents of the neighborhoods and areas with ancient and recent histories. Example: Rancho Siringo Neighborhood regarding the historic ranches and the Manhattan Project during WWII.  |
| ID: 272 | Use our archives, local historians and locals.  |
| ID: 279 | We should promote better evidence about "historical trauma."  |
| ID: 28  | Offering Town Hall discussions on a regular basis where community participants of all backgrounds, age, race, ethnicity can meet, converse openly, and share their stories and perspective.   |
| ID: 28  | Create a focus group that includes individuals that have diverse backgrounds and experience to work on a community project, come up with a solution to a community concern or need. Include new residents in the discussion and community members that are not normally involved, who bring valuable perspectives and insight as well.                          |
| ID: 285 | One of two important methods is one you're doing on November 18--having two historians speak to interested people about the history. Since history, of course, occurs differently for different races/classes/economic statuses of people, the second method would be to find out more from elders within long-standing communities/groups in the area.         |
| ID: 298 | Share our stories in culturally meaningful ways that are significant to multiple cultures, using multiple genres. Make these sharing and presentation accessible through locations transit help, etc.   |
| ID: 298 | Specific request: a bus stop at Fort Marcy and a bus stop at Casa Milagro.  |
| ID: 311 | There should be a brief pamphlet hand-out, containing facts about our heritage-and the history of Santa Fe, reflecting only historical truths, that should be given to each newcomer to Santa Fe. This pamphlet, with historical truths and facts, should be the result of meaningful analysis by historians familiar with the traditional culture of Santa Fe. |
| ID: 32  | Develop a proper chronology of the history of Santa Fe. We have a rich written history beginning with Gaspar Perez de Villagra's 1610 Epic Poem, Historia de la Nueva México. There are numerous letters, legal documents, and other statements as well.  |

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| ID: 321 | interview (or at least directly invite the following to take this survey) a number of residents who have invested themselves in the common good of Santa Fe--social workers, politicians, artists, teachers, service organization leaders and volunteers, church leaders and involved parishioners, law enforcement personnel, long-time residents of Spanish descent and American Indian descent (and others whose family has been in Santa Fe for several generations), and several newer members of the community.  |
| ID: 325 | It would be cool if there was an interpretive guide on the plaza. It could be a footpath or something similar that directs people along and tells the stories. It would have to be created by a committee representing all diverse cultures - Indigenous, Spaniard, Crypto/Converso Jews, Caucasian relocatees, recent immigrants.   |
| ID: 326 | Encouraging us as participants to take this survey back to our families and even into our social groups is a good idea. We get practice and may get better at understanding and communicating. Then later we can use our growing knowledge of Santa Fe history to ask questions, listen and discuss with people we do not know. I'd like to see a 2-page spread in the local newspapers with all the rich information, not just the pretty stuff, and with a link to an extensive, selected bibliography. Get the libraries involved. Maybe offer a template for how to have our own discussion?   |
| ID: 327 | I feel that it is first important to acknowledge that the history of Santa Fe is complex and that a clear understanding of our history takes time to learn those complexities as well as to understand how various people do naturally have different perspectives on that information. But without knowledge each individual will be handicapped in coming to a fuller understanding. It is important not to limit our knowledge to a simplified version...whether a glorification understanding or a knee-jerk condemnation of our repressive past and/or present. We must learn when we have come together as peoples as well as how we have clashed. One of the ways I suggest that adults and high school students could reach a fuller understanding is by deliberately seeking out the point of view of others. A good place to start is the 2010 book <i>White Shell Water Place, An Anthology of Native American Reflections on the 400th Anniversary of the Founding of Santa Fe, New Mexico</i> . Nearly all of the authors are thoughtful in their writing and do back their statements with historical documents as well as tribal histories. It is very clear that there is no one Native American perspective. Since various Native American tribes had very different interactions with the Spanish colonizers, Mexican troops, and the American military their perspectives do differ. Greg Cajete, about 71, of Santa Clara Pueblo writes that he was not taught an appropriate history of New Mexico including the history of his own pueblo until he went to college. Now he emphasizes the tragic and oppressed conditions as well as the periods of cooperation where his people supported the colonizers against the raiding, nomadic Indians. This is all part of the history of Santa Fe. |

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| ID: 33  | The story of Santa Fe has to be known, expressed and celebrated through art, music, language and dialogue - especially in the elementary schools.   |
| ID: 337 | Better access to historical museums.  |
| ID: 342 | Promote culture learning with digital platform. kids, teens and adults can use interactive learning   |
| ID: 342 | Publish information booklets about the New Mexico History/Native Americans  |
| ID: 344 | a kid friendly book about santa fe. Or a kid friendly program, and musims.  |
| ID: 345 | maybe a kid friendly website of the history of new mexico for 6-12  |
| ID: 345 | maybe also a new mexican museum and maybe a video game for xbox,pc,ps5.ps4,nintendo switch,phones and tablets but dont sugar coat it just because were kids but dont include vilonce plzz i want this to be a game for kids and teens   |
| ID: 346 | A kid friendly history book about santa fe. A kid friendly website. text information.   |
| ID: 347 | A kid-friendly book about Santa Fe. A kid friendly website Text/information and pictures appropriate for kids ages 6-12 years old. A kid friendly history museum dedicated to Santa Fe... interactive displays, sounds/music, pictures.   |
| ID: 348 | A kid friendly website ages 7-12 years old. museums that show old history . Digital game devices for apps or websites . Games that give history like citizens or like how they use to dress back then.  |
| ID: 349 | A kid - friendly history book about Santa Fe . A kid - friendly website Text/ information.  |
| ID: 350 | A kid friendly history book about Santa Fe. A kid friendly website text/information and pictures for kids about 6-12 years old. A kid friendly history museum , dedicated to Santa Fe . Interactive displays, such as games about the history of Santa Fe.  |
| ID: 351 | More history books about our Santa Fe history. Also a kid-friendly museum about Santa Fe history and games about our Santa Fe history on like playstation Xbox and other consoles.  |
| ID: 352 | A kid-friendly history book about Santa Fe. A kid-friendly website . text /information and pictuers appropriate for kids ages 6-12 years Fe....interactive displays, sounds/music, pictures , digaital games- on gaming device apps, or website. We would like the true history of Santa, Fe please do not sugar-coat just because we are kids. |



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| ID: 353 | a kid-friendly history about santa fe. A kid friendly website.6-12 a digital game for nintendos witch on gaming devices or on the app store on apple or android.free as well  |
| ID: 354 | a kid freindy history book about santa fe a kid friendly website text information and pictures appropriate for kids age 6 12 year old a kid friendly history  |
| ID: 355 | Statues to show the history of Santa Fe. A kid-friendly website (10-18). Games to show the history of Santa Fe.   |
| ID: 356 | a kid friendly game are websites for 6-12 years old on xbox.  |
| ID: 357 | A kid friendly history book for Santa Fe.-A kid friendly wedsite. Digital games - on gameing devices.   |
| ID: 358 | A kid-friendly history book about Santa Fe. A kid-friendly website. Text/information and pictures appropriate for kids ages 6-12 years old. A kid-friendly history museum dedicated to Santa Fe...interactive displays, sounds/music, pictures. Digital games - on gaming devices, apps, or websites. We would like the true history of Santa Fe, please do not sugar-coat just because we are kids. Free as well.  |
| ID: 365 | Create a basic timeline of the history of Santa Fe. Read that timeline as if you were Native American. After assimilating that perspective fully, read the timeline as if you were descendants of the Spanish settlers. Then read the timeline as Anglo. Finally, read the timeline as recent immigrants to the area. Although these viewpoints conflict over certain events, they aren't competitive; they are Santa Fe. Our multicultural history is a strength and should be celebrated as such. |
| ID: 369 | The city could sponsor a series of public lectures, which would also be recorded, televised, made available on Zoom, etc., and invite historians and speakers of different backgrounds to inform the public about our history.  |
| ID: 371 | Replace statues, obelisk, plaques, historiactal markers etc., with explanations of their original establishment and the relationship to today's changing times. The message is: how we came to today's perception of progress.  |
| ID: 375 | Create a public committee consisting of historians, anthropologists, social scientists, professors and classroom teachers, to spend a year meeting occasionally to develop a revised social studies curriculum for SFPS. SFPS should be required to adopt the product(s) of the public committee after a substantial public process that would invite comments from all members of the community.   |
| ID: 379 | the Santa Fe Plaza should have a blank exhibition area that allows for revolving (monthly, bi monthly) art or other installations that present these specific and other viewpoints or interpretations.  |

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| ID: 386 | a kid-friendly history about santa fe. A kid friendly website.6-12 a digital game for nintendos witch on gaming devices or on the app store on apple or android.free as well   |
| ID: 388 | 1. Enlist state and city historians as well as recognized authorities from various city populations to develop a concise list of academically-reviewed and -supported sources. 2. Form a committee to review and distill this material into the shortest practical document. 3. Distribute this information through all possible media. 4. Develop a series of fora (again, using all relevant media) for facilitated community discussion to work toward shared understanding of contributions made to the city by the various communities. |
| ID: 39  | Community events celebrating and teaching culture and history.   |
| ID: 390 | Start with the history of Ohkay Owingeh.and later the history of White Shell Water Place.  |
| ID: 396 | compile a list of the already many written histories of Santa Fe. A few years ago a series of lectures on various aspects of SF history and life were held at a local hotel— Hotel Santa Fe  |
| ID: 40  | A continuing series of articles about key aspects of the city's and area's history could be placed in local newspapers, especially The Santa Fe New Mexican and Santa Fe Reporter, and perhaps also the northern NM version of the Albuquerque Journal.  |
| ID: 413 | Teach in the schools, have community dialogue w local peoples, keep out of state rebellious instigators out of the Santa Fe community. We were peaceful before they arrived. They hit and run. Listen! Hire a local respected community leader to moderate.  |
| ID: 42  | add a plaque to original art work explaining the art and now that we know better we have and will do better  |
| ID: 429 | Consider collaborating to create a special edition of a publication such as Green Fire Times, which is still widely distributed in print (and online) around Santa Fe, central and Northern New Mexico. The many intersecting historical narratives could be illuminated and it would give people something to contemplate. It could be a platform where the different constituencies can publicly have their say. Green Fire Times has offered to do this.  |
| ID: 43  | Teach what actually happened. Teach about the differences in culture and groups, the Spanish and natives. Teach how people suffered.   |

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| ID: 44 | Good didactic displays in the history museum; lectures open to the public; monuments stressing the diversity of our region, not honoring the conquest and subjugation of one peoples over another.   |
| ID: 46 | We need to have discussions regarding statues, memorials, museums, monuments and all other stuff that matter in our community. Having serious discussions about what went on and how we have over come these things to live in harmony.  |
| ID: 48 | the past is only useful in the context of our current situation. It will help explain how we got to our current situation and what we can take from the past to continue to grow and what we can eliminate from our behaviors to better our community.   |
| ID: 49 | Have community workshops that Native Santa Fean's facilitate. Have documentaries at the Theaters. Have City Meetings raising awareness.  |
| ID: 51 | scavenger hunts are popular for tourists and locals alike, competitions for art and stories reflecting Santa Fe NM history, tribal, hispanic and anglo historic expert panels and videos for SFPS  |
| ID: 53 | One aspect of this process is to help people WANT to gain a fuller understanding of Santa Fe history. Look for ways to engage people with stories. These can come through different formats...memoir, poetry/expressive writing, film, biography (I'm thinking colorful personalities...Governor Lew Wallace...the White Sisters...Allan Houser are some that come to mind. Video artist Robert Drummond did extensive research for an art project that projected the image and voice of a dozen unknown but wonderfully colorful historic New Mexicans from the second floor windows of the Catron Building 7 or 8 years ago. You may be able to find him through the SF Arts Commission. Images will be key...documentary photographs, paintings that reveal cultural and natural history. |
| ID: 54 | Speak with elders from Cochiti, Santa Clara, Santa Dominigo, Tesuque, Nambe, etc. Bring in many historians, and include Howard Zinn's collection of stories of our city.   |
| ID: 56 | Read the works of Pedro Ribera y Ortega and Fray Angelico Chavez and speak with Msgr Jerome Martínez y Alire. Also speak to Juan Casillas of Ohkay Owingeh Pueblo  |
| ID: 58 | By having opportunities to listen and honor the stories and story tellers. More than markets and parades, actual visits in the schools, churches, libraries, common places. Pop up sharings in Walmart parking lots, etc   |
| ID: 59 | More appreciation of our Pueblo values and history can and should be encouraged.   |

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| ID: 59 | A Southside 'Plaza del Sur' would be a great way to allow for more understanding and experience of more varied cultures living here.   |
| ID: 6  | Understand why historical buildings and markers are there and why.   |
| ID: 64 | I'm sure that written records from various viewpoints exist. If a summary booklet could be created, it should be distributed both via tourist outlets (which also distribute maps and 'to do' booklets) AND to the general population via Pasatiempo special edition.  |
| ID: 68 | Put out a call for people -- making sure to include everyone (tribal representatives, educators, students, scientists, artists, retirees, historians, curators, everyday folks...everyone who may have relevant stories and information) to share their stories whether written or otherwise recorded and start a repository where anyone can access this information. |
| ID: 68 | compile a factual, date-based historic timeline and then place some or all of these stories (links) on this overarching historical timeline.   |
| ID: 68 | Create virtual and in-person "exhibitions" of the history that can be accessed (and added to) by anyone  |
| ID: 68 | Develop a series of talks, conversations and presentations to share and discuss the history and stories, and have story contributors as guests and/or panelists. Roll out all of this into our schools and other public facilities for even greater access   |
| ID: 68 | Create a Santa Fe history course with syllabus that can taught/shared in schools and online.   |
| ID: 70 | A series of signs positioned around the Plaza with short stories about the history would be helpful.   |
| ID: 74 | Present the full historical context of any statue or similar public display ( written by a PhD history professor specializing in NM, Spanish colonial, Mexican studies, immigrant studies, Jewish studies, Indiginous studies or other specialty appropriate to the object) so that people can be educated.  |

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| ID: 75 | We can produce facilitated 'Listening Circles" where people have a certain number of minutes to share something about their history or culture that they love, or something about their own culture that they feel was a mistake. We can bring people together in the Plaza for 'speed dating' events where each takes turn telling the other about their view of a certain historic event, and then they can talk it over. There can be some prepping guidelines for this. This can and should be not only about our own cultures, but well-known examples from other places and times. We can create campaigns to encourage people to make an effort to meet someone out of our customary group, once a month, and get to know each other. |
| ID: 79 | Properly curate statues and monuments. Start by reading James Loewen's Lies Across America, then follow his advice   |
| ID: 79 | Make known: many indigenous peoples often were at war, the conditions that led to the Pueblo Revolt, the Spanish reconquest of 1692 was not peaceful, the Confederate and neo-Confederate lie called the Myth of the Lost Cause. Publicize: the internment camp for Americans of Japanese descent, how Polk started the Mexican War as a land grab that led to the American takeover of the southwest.   |
| ID: 8  | Youtube, booklets, history museum etc  |
| ID: 80 | Provide grants to Native American owned businesses around and near the plaza, encourage new native-owned/employees businesses.   |
| ID: 80 | Create more tributes to variety of historical persons and events, change street names, erect statuary/art around town reflecting diverse history. Install a Pope or prominent Indigenous statue on lower Cerrillos where most people enter the city. More visibility of women and women's history.   |
| ID: 81 | Perhaps rotating exhibits at the Convention center to highlight different groups would acknowledge our diverse cultural landscape.   |
| ID: 83 | Community panel discussions with historians and experts who can tell the truth it's much encouraged.   |
| ID: 85 | I would like to see antique-looking plaques around Downtown SF and the Plaza with simple verbiage showing the timeline of Peoples living here along with snippits of their history. Nothing overwhelming   |
| ID: 85 | more from the Native perspective   |

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| ID: 86 | Emphasize our links to indigenous Mexico and Chihuahua through the Camino Real del Adentro.   |
| ID: 86 | Educate visitors about the Mexican-american war.  |
| ID: 86 | Greater focus on the presence of Pueblo nations   |
| ID: 89 | Hire historians to cultivate a community curriculum.  |
| ID: 89 | Dr. Timothy E. Nelson is the first historian to deliberately research and cultivate New Mexico Black History.   |
| ID: 96 | Support diverse perspectives of history education in the schools, even for the youngest students, presented in the form of storytelling, music, dance and other arts. |
| ID: S1 | Invite people from the original Pueblos to talk about their experiences and the history they know   |
| ID: S1 | Use books written and films created by Indigenous people, Mexicans, and professors of university programs such as IAIA, UNM, MNSU, etc. who know and study history.   |

**Recommendations: How can we build healthier relationships while acknowledging our differences?**

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| ID: 1   | It's wonderful that we have separate focuses for different groups such as the weekend focused on Native Americans for the Indian Market, and the weekend for the Hispanic Market, but it might be helpful to also have more events with blended cultural experiences and ways of presenting how various cultures express similar values, ideals, activities in different ways. Especially we should help children understand the beauty and goodness in each culture, and how to understand that difference are to be valued and celebrated and not one chosen as better over another. It is important that we also emphasize the beauty of other cultures that are under-represented in our community. We will have to listen to each other more with open minds. We must address healing old wounds that haven't been adequately acknowledged. We have to be willing to be open minded and truly recognize the concerns of each of the cultures in our community. |
| ID: 101 | develop neighborhood associations and use them to host cross neighborhood events.   |

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| ID: 104 | Ideas to place plaques explaining why a monument was erected with points of view from those who support the monument and those who are offended by the monument would be better than removing monuments.  |
| ID: 107 | Use the faith communities to establish a calendar of these celebrations, and provide annual studies in their specific community of the other communities. City Hall needs to remain "agnostic" while still offering equal support to all.   |
| ID: 109 | Be sensitive to economic and market forces that are pushing out the presence of older, traditional communities and structures and counter them with incentives and policies that allow them to survive and thrive.  |
| ID: 109 | Through monuments, interpretive signs and exhibits, cultural programs, and events/observances and in educational curricula: cultivate an acknowledgement and honoring of cultures, histories, current stories, and traditions that is well-balanced between the Indigeous, Hispanic, Anglo and other cultures. For events like Fiesta, have a governing/managing body that has balanced representation and involvement from the Indigeous, Hispanic, and Anglo cultures   |
| ID: 110 | Start by an acknowledgement of the basic history, and beyond that make opportunities equal for everyone. Also education is the key to moving forward.   |
| ID: 110 | Any cultural element, like a monument, festival, or celebration that allows an oppressive act to be memorialized--like the obelisk or the Entrada--should be banned.  |
| ID: 115 | Another important part of that dialogue is an exploration of the use of language. In one recent discussion, for example, a priest talked of mission but then a Rabbi shared how that term is very negatively loaded for the Jewish community. The same words mean different things in differing communities, and their meanings should not be assumed. In short, we can achieve this by creating a shared vision, by allowing everyone to be an expert in their own field and not in the field of other people, and by approving a communal understanding of appropriate terminology. That vision needs to be sustainable, inclusive and just, and must be borne of desire to learn from each other instead of protecting our own previous legacies at the cost of other people's rights. |



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| ID: 121 | Ideas to place plaques explaining why a monument was erected with points of view from those who support the monument and those who are offended by the monument would be better than removing monuments.  |
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| ID: 123 | The Interfaith Leadership Alliance of Santa Fe exists for exactly this purpose. To achieve this, ...first create a common connection ...[for example] religious organizations with a shared vision of improving the lives of Santa Feans. After that, ... explore how [groups] differ in ... approaches to that vision. In ... book group ... ask the adherents of the religion being studied to share their thoughts of the chapter, and then those who were not adherents of that religion only got to ask questions. This was an important and deliberate process so that ...[the groups].... acknowledged who had authority on a topic and who did not. ...[Do] not speak on other people's behalf.   |
| ID: 131 | round tables that promote similarities and discuss differences and ways to be accepting of different points of view.  |
| ID: 134 | Hold face-to-face sessions with a mediator between groups who are at odds about issues.   |
| ID: 134 | Acknowledging past harms and a plan to do better  |
| ID: 139 | I suggest getting people together from different backgrounds to obtain perspectives. Have a significant round circle with those with the most debate. Have smaller groups. Have two people meet to discuss who they are and their stories, i.e., Native American meets with a local Hispanic, a religious person meets with someone who used to be in a gang, a senior meets with a young person of color or transgender etc.... I would also interview people who are incarcerated as part of the process.   |
| ID: 142 | To build a healthy relationship starts with the a mayor apologizing in a public platform for allowing an open attack on Hispanic community members.   |

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| ID: 144 | A series of lectures with panel discussions afterwards   |
| ID: 144 | Santa Fe's Fiesta could do more outreach to the community  |
| ID: 144 | more outreach for pueblo feast days or education tours of pueblos.   |
| ID: 145 | Maintain clean and healthy public spaces with shade in all parts of town. Rose Park and public libraries are great examples.   |
| ID: 146 | Implement universal team building activities and have a zero tolerance policy regarding the us-and-them attitude.  |
| ID: 148 | Last week the Pope Francis apologized to the world for the crimes done by the church during la Conquista. Local descendants of Spaniards need to come to terms with the harm that was done by their ancestors and their faith. We should have the Knights of Columbus read Bartolome de las Casas in public.   |
| ID: 149 | Work on a be kind campaign.  |
| ID: 15  | Create a great number of small groups that agree to meet many times over a period of months. Select representatives from larger groups (Hispanic, Anglo, Native, different ages, etc.) and provide an experienced facilitator for each. The facilitator will use the early sessions for building trust/community and teaching respectful communication skills, and then will step back and let the group exchange their stories. CHART could provide topics for the meetings |
| ID: 151 | 1) Publicize personal anecdotes of historical context drawing attention to occurrences i) when the trials and tribulations of common folks are shown to be culturally equivalent or ii) when cultures provided mutual support in an uncaring world/environment. 2) Laud the complementary attributes brought different cultures and highlight the times when the sum is greater than the parts   |
| ID: 154 | Reduce the militaristic aspect of policing and replace it with community service workers- visible, in the streets, with actual resources-like food and water. Not weapons and flak jackets and million dollar vehicles. Open forum in open spaces not old elite theatres. Get rid of white male developers who just want to continue to sell off native lands. IMPROVE EDUCATION AND CHILD CARE. Teach good manners, communication, and civility in public affairs.          |
| ID: 157 | Getting to know people better through facilitated dialogues and community projects like acequia clean-ups, mural projects, etc.  |

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| ID: 161 | By sharing in cultural celebrations and pastimes that are fully informed and supported.   |
| ID: 183 | Require cultural training for all government employees, on an ongoing basis. Encourage businesses and schools to do the same, providing printed materials with references. Or Utube videos, etc.  |
| ID: 183 | Train law enforcement and utility professionals in neutral communication styles. Have folks trained in mediation skills assigned to public forums, school boards, city council, state government, city government.  |
| ID: 185 | Demonstrate this type of a dialog, in public, between respected leaders. offer opportunity for small group conversations with persons who consider themselves different from each other. Establish community exposure days with local groups, tours, movies +discussions.   |
| ID: 186 | It should be mandatory, especially in New Mexico, for students in schools to keep a gratitude journal.  |
| ID: 190 | Perhaps start a column in the New Mexican from CHART members and invite comments  |
| ID: 191 | By making events and opportunities more inclusive to our Hispano, Native American and immigrant populations and less Anglo-centric.   |
| ID: 191 | have more of an eye to marketing to LOCALS instead of just the wealthy tourists and transplants.  |
| ID: 195 | Face to face contact over common needs without the bankers, lawyers, or politicians in their begged, borrowed or stolen roles as leaders or big shots, just folding chairs and homemade food and no talk of money with lots of children running around reminding us we are doing it for them.   |
| ID: 196 | I think that only happens when people with different backgrounds, history and perspectives get to know each other. I think the Cafe Conversations <a href="https://thecafe.org/cafe-conversations/">https://thecafe.org/cafe-conversations/</a> offer a model to start.   |
| ID: 2   | Perhaps starting with a "tourist" perspective would be a good beginning. Displaying food, music, cultural items (like dress), etc., is non threatening and can therefore be a welcoming action. However, we need to almost immediately go deeper than that. Could we have these actives on the Plaza? This is where we can come together. This is where we all feel pain right now. |

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| ID: 200 | By re-building the obelisk to honor civil war solders  |
| ID: 201 | SF has many different but separate events celebrating Native American, Spanish and Anglo cultural contributions to the history and culture of the city. We need to have more, specially joint events that simultaneously celebrate these cultures and the heritage of coexistence that is New Mexico. This heritage should be celebrated throughout the city, designated public spaces, neighborhoods and parks, not just in the historic center. Make it present!   |
| ID: 207 | more cross cultural dialogues - including creative engagement  |
| ID: 209 | Find COMMON GROUND, shared values, appreciation and history. Acknowledge that we all share certain things. Work with museums to be more open, responsive, pro active, and imaginative. Reexamine downtown parking meters.  |
| ID: 212 | Facilitate community learning circles where people can be heard. The more community connections we have, the healthier our relationships will be.  |
| ID: 213 | We need to support both hispanic and native people from the area in becoming educated about city processes, and encourage them (support them financially) to build Santa Fe different. This may mean subsidizing housing for native/local people to get educated while interning in a city department (preferably planning, or housing and human services). We need to involve them in the process of re-writing city landuse codes. We need to have a program to keep some people from Santa Fe in Santa Fe. We need to have youth employment programs IN and FOR THE CITY, so that the youth are invested in making the city better, and have something gainful to do besides school. The locations for these need to be on a bus line, and some should be in the South part of town. These programs should focus on getting youth from as wide a spatial spread as possible. They should also be associated with "invite your family" celebrations, award ceremonies, or events after the program has been in place for a while so that engaged youth encourage their families to take part. These events should encourage public discourse and bonding (games? Also food, so that people's blood sugar and emotions are managed from a physical aspect). For every European holiday (fiestas), we should have a native holiday equally as important (if city staff get time off for one, then the other too for example. If the city spends x dollars on a parade for one, then it spends x dollars on something for the other). |
| ID: 214 | Teaching critical race theory will go a long way in assisting everyone in understanding current beliefs that have led to divisions among the different ethnicities living in NM. Presenting public lectures (free), films, and public forums to discuss the beliefs that currently exist. Each of us tends to link our identiy to out beliefs, and when these beliefs are questioned or challenged with an alternative narrative, divisions often occur. It is essential that documented, sourced, and accurate historical facts be presented along with forums that encourage exploration of accepted historical beliefs.   |

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| ID: 219 | Build into k-12 curricula accurate and comprehensive stories of SF history, including stories written and performed by all of the cultures represented in SF.  |
| ID: 223 | Involve Rob Martinez, New Mexico State Historian, to facilitate fairness.  |
| ID: 225 | Southern Poverty Law has excellent tools for teaching tolerance and encouraging youth to learn about others. Their programs are a good place to start to look at teaching about others and establishing a norm of common good for our community.   |
| ID: 226 | Listening circles with talking sticks, where everyone has a chance to expressed what is important to them, can be a way of seeing other sides. Rounds and rounds of listening to mixed groups of people express their pride and meaning, can lead to more empathy. Taking mixed groups into nature to cook and build huts together and walk and discover can give people a way of overcoming prejudices, and owning our strengths. |
| ID: 227 | Focus on maintenance of and creation of diverse neighborhoods and meeting places - then the relationships are organic, as opposed for the need to fabricate them in a segregated society.  |
| ID: 230 | Allow for history forums and media that the youth will be reached with (social media, videos, QR codes, etc.). Celebrate history as a tourism draw. We already have a tourist campaign focused on eco-tourism (skiing, hiking, biking, fishing)---move it to "history-based tourism" also.   |
| ID: 230 | Honor people like former State Historian and professor Hilario Romero, who of mixed blood understands the blessings of a multi-cultural approach.  |
| ID: 230 | "income inequality" must also be addressed. Sustainability and quality of life must be a part of Long Range Planning (that office in City government has been eliminated in 2019). Congruently, the City government must work closer with the County Government to get all their services done. Things like the City-County Regional Planning Authority have not met since 2009.   |
| ID: 238 | Have more education online classes about different diverse groups that we can attend. From transgender and sexuality issues to hearing from different peoples to share maybe focused on a particular topic.  |
| ID: 238 | Maybe learn about different cultures through food. food often brings people together.  |

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| ID: 239 | Open meetings with an agenda and rules so it doesn't go off track. A FOCUS group of the various groups/cultures. In order for people to speak up and be vulnerable, they have to trust the others. Once they have built that trust, they have to be open to state their minds/opinions without any negative feedback. THEN and only then, after you have trust and productive conflict, can you have full commitment and accountability from everyone. All of this, ends with positive results. The Five Behaviors - read about it! It will help get you started.  |
| ID: 24  | Create "reach out" programs in all elementary schools to help children learn from their early years the commonalities and to respect the differences among our mingled populations.  |
| ID: 247 | Keep a separation between church and state. Remove the 10 Commandments monument from Fire Station #3 on Cerrillos Rd.  |
| ID: 248 | We need conflict resolution skills to be taught and modeled as well as how to listen to each other at a deeper level.  |
| ID: 249 | Through thoughtful deliberation of issues—monuments, housing, transportation, policing, education, water, climate change, etc.—involving more or less proportional numbers of people from all demographic groups with a stake in the issue, who meet together with the help of facilitators and expert consultants as needed in a setting structured to encourage respectful listening and speaking and openness to learning from rather than winning the argument with those with different viewpoints. It would help to have an assigned task for the entire group: for example, finding common ground on the basis of which the group as a whole is asked to make recommendations for actions by the City's Governing Body. |
| ID: 25  | create specific paid government positions to address this exact question as this sort of reconciliation and healing process requires a level of expertise that most people (myself included) do not have. At the same time, all of us as individuals must take responsibility for doing the work of learning more about colonization and white supremacy - providing programming for this in the community is important  |
| ID: 25  | provide and resource spaces for marginalized communities to gather safely while also providing integrated spaces to build trust and relationships and reduce otherizing.   |
| ID: 253 | I would recommend a series of accessible, seminar-style listening sessions on this topic as well. Right now, Santa Feans are expressing our differences with anger because nothing else has made an impact. Perhaps the listening session participants could be nominated by their peers? They could come from different sectors - schools, cultural groups, business groups/chamber of commerce, various nonprofit sectors, etc. It would probably be best to bring long-time locals to these sessions, because they understand the city's attitudes and history.   |

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| ID: 255 | There needs to be a series of mediated public discussions of where everyone's (historical, culture, economic, etc.) grievances are aired. Out of that, hopefully, that can lead to an agreed process and actions that will be undertaken by a cross section of the community around joint participation and public events and public art (broadly defined) that honor everyone.  |
| ID: 257 | More block parties in different neighborhoods. Rotating the neighborhoods. More historical way finding in neighborhoods. More walks and story time.  |
| ID: 27  | Assemble a group of 10 or 15 people from diverse social, economic and cultural backgrounds. Pick an event, such as the Entrada of Juan de Onate, or the Pueblo Revolt, or Mexican Independence, or New Mexican statehood, or the traditional Fiesta in Santa Fe. Or pick a place, such as the Cathedral, the Obelisk and the Plaza, the Palace of Governors, the Santa Fe River, the Village of Agua Fria. Ask each participant to relate a story that they grew up with about each of these events or places.   |
| ID: 279 | First is to knowledge that we are all human. Then, support cordial public dialogue and discussions with non-biased mediators. Invite impartial news outlets to report the facts of the dialogue. Expose state funding that SOLELY supports only those groups who keep a biased agendas and aggression.   |
| ID: 284 | We need a clear, unbiased, statement of Santa Fe history. We also need a document showing the recent contributions to Santa Fe of all persons. Again, this needs to be as unbiased a document as possible.   |
| ID: 289 | Alot of what I just said is relevant to this. Experience the foods, spiritual and religious practices, arts and crafts, cultural festivals etc. Rub shoulders, break bread with others outside your normal circle of friends and family. Probably best to keep "politics" out of the discussion for developing civil dialogue, at least at first. Getting to know people on a personal level, their own history and story, is the best and first way to begin. We are all human beings in the world sharing many commonalities as well as differences. |
| ID: 294 | Return de Vargas statue to the people of Santa Fe!   |
| ID: 30  | Replace conquistador memorials and events with memorials and events that celebrate Hispanic forebears who did positive and beneficial things. Have events, such as meals. dance exhibitions, music that involve members of all communities but especially Hispanic and Native American, since the hostility is greatest between those two. Outreach to churches that bring different groups together. Outreach to young people in all groups, such as by bringing them together to perform modern takes on traditional music or art.                   |



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| ID: 306 | Real estate agents need to be told to stop "red lining" neighbors. Families of former inhabitants of the old East Side invited to return to relatives houses on Canyon Rd, Acequia Madre, Camino Monte del Sol. I would host an event.  |
| ID: 311 | The City of Santa Fe should sponsor a "Meet Your Neighbor," function(mixer) at the Plaza, or something similar to that, at least twice during the year, with free pizza or hamburgers, and soft drinks for everyone.  |
| ID: 316 | Can colonizers and the colonized/conquered get along? Do you see large segments of Pueblo people living in the city? Can we acknowledge the influence of the other cultures in ourselves? We see it in the foods of northern New Mexico. Maybe it needs to go beyond acknowledging differences and look for similarities. Maybe we all need to take the ancestry DNA test.  |
| ID: 321 | There are many cultural events that take place already in Santa Fe. Ask organizations that sponsor these events to reach out to people who might not ordinarily attend such events. At some point during the event, invite a respected member of the community to speak about the event and the cultural group that it represents, inviting the whole community to support this group and to value its contributions.   |
| ID: 322 | Integrating "inclusion" into all City services and law enforcement, while also increasing salaries. This takes \$. Discuss with state and county representatives ways to increase tax revenue. Perhaps tax second, or non-primary residences in Santa Fe? Having more owner-residents and reducing investment properties (or at least generating more tax revenue from them) might help.  |
| ID: 326 | We probably need to find some little spot of common ground — which I believe is always possible — and then listen to each other's stories with interest. The we need to ask questions about what we feel as well as what we think. We usually need Robert's or Roberta's Rules of Order to help us -- or at least some guidelines that we can all pretty much agree to use. We need to be able to state our case. We need to see the value in listening. We need forgiveness and patience and time for insights. Sometimes we REALLY need to laugh together -- what is so funny??? Laughing together pushes away cloying distrust and mistrust. We may need more times to get to know each other.   |
| ID: 327 | I am very hopeful that an opportunity to meet together to learn more about our history and to discuss our feelings about that history is a good place to begin. I do feel that it is important to have an "it" as a basis of for discussion. That "it" can be a writing (like <a href="https://estevanraelgalvez.medium.com/centering-truths-not-so-evident-9573b344d1e6">https://estevanraelgalvez.medium.com/centering-truths-not-so-evident-9573b344d1e6</a> ), a video, a news item about an event, or a historic document. I feel that it would be less helpful for folks just to state their points of view so the lines are draw. Still it is important that people have a chance to talk about their personal experiences with the history of Santa Fe as they have lived it and those opportunities must be available. |

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| ID: 33  | Open discussion where everyone can say what they need to express (without being offensive or bullied) Team building for a small city minus the ropes course or playing charades. Conversations in different parts of the city in every language needed to fully respect all we are. We can have an art installation on the plaza where people express what they need. want to about their heritage. Myopia serves no one - only honest and open dialogue can have each see another's point of view. We can only build healthier relationships if we want to build healthier relationships. Engaging those who are emotionally tied to the past and their own point of view will be the hardest to nudge along. A local talk show dedicated to the fabulous history of Santa Fe with guest speakers perhaps. |
| ID: 342 | 19 Pueblo tribal involvement, lessons and learning activities. Culture awareness through council and chamber. Put learning interactive lessons at public locations.   |
| ID: 343 | A food festival in the summer for them to make their food and they could all be friends and not fight because of their different colter .   |
| ID: 344 | hold a multi-cutrul food ogainizatoin so that people can learn about diffrent culterd foods. and we can make a food drive with diffrent foods. We can also try to make these free of more affordable to the comuntity   |
| ID: 345 | we can make a multi-cultural festival to try food of diffrent cultural and also a social club in the festival to get to know each other in new mexico   |
| ID: 346 | hold a multi cultural food festival in the summer in an area of town that has plenty of parkings  |
| ID: 347 | Hold a multi- cultured food festival in all area of town that has plenty of parking and bus access. Create a space for a social club. Events that celebrate many cultures. Make these events affordable for all community members.  |
| ID: 348 | We should bring people or visit people to taste there food and diffrent stuff we never had before. Make event affortable for the communitiy   |
| ID: 349 | food form clutures  |
| ID: 350 | Hold a multi-cultural food festival in the summer in a area the has lots of parking and room for buses and space for children to play. Create a social club.  |
| ID: 351 | Make a social club for people from each culture to know each other and get along like friends   |

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| ID: 352 | Hold multi-cultural food festival in the summer in an area of town that has plenty of parking and bus access. Create a space for social club. Events that celebrate many cultures. Make these events affordable for all communitiy members.  |
| ID: 353 | Hold a multi-cultural food festival in the summer i an area of town that has pleanty of parking and bus access.  |
| ID: 354 | hold a multi cultura food festival in the summer in an area of town that has plenty of parking and buss access create space for a social club at the festival or a permanten place for a multi cultuar social club events that celebrate many cultures makes these events affordable for all community members   |
| ID: 355 | Hold a multi-cultural food festival in the summer in an area of town that has plenty of parking and bus access.  |
| ID: 356 | hold a multi-cultural food festival in the summer in an area of town that has plenty of parking.   |
| ID: 357 | Hold a multi-cultural food festival in the summer. Create a social club so we can learn about each other. Events that celebrate many cultures  |
| ID: 358 | Hold a multi-cultural food festival in the summer in an area of town that has plenty of parking and bus access. Create a space for a social club, at the festival, or a permanent place for a multi-cultural social club. Events that celebrate many cultures. Make these events affordable for all community members.   |
| ID: 362 | Have an even amount of representation from all .   |
| ID: 363 | perhaps getting people to get together and share our family's past history.  |
| ID: 365 | Listen, really listen, to the quiet people. Being passionate isn't being right; it is simply being egotistical about being representative. Loud voices and aggressive actions only convince others you are disrespectful, which undercuts the power of your point and makes for reaction, not understanding. How to listen to the quiet people, how to hear many perspectives before making decisions, how to act and not react, those skills are a constant process that used to be the basis of democracy. Maybe Santa Fe needs a town meeting structure, like towns in New England. |
| ID: 375 | There are many good programs in SF that help kids learn about all kinds of stuff. Those programs, whether from SFPS or other institutions, should be funded more generously. If they are not already included, studios that teach martial arts should be eligible to compete for grants.   |

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| ID: 384 | have the city publish in paperback this history that hopefully will be lively written, concise, and truthful in a broad "non-woke" sense avoiding a tediously and guiltfully political correctness that would prove off-putting to many. Something around 80 pages or less since anything longer would defeat the purpose because many would not read a longer text.  |
| ID: 385 | By developing narratives from the population groups involved: appoint historians to committees representing each population group and have each of them summarize a presentation about their group's complaints about other groups activities.  |
| ID: 386 | Conduct learning workshops (again, using all useful media) to teach citizens fundamental principles of social cooperation and compromise. Identify leaders from Santa Fe's various demographic groups to help the process.  |
| ID: 393 | Talking about different cultures with them and showing them how different cultures do different traditions  |
| ID: 396 | For all local activities related to the area's history that are sponsored by the City of Santa Fe, all organizations and groups devoted to aspects of or perspectives on that history can be invited to participate in planning the events.   |
| ID: 398 | Not by eliminating art and monuments and statues, but by leaving them and making sure they tell the entire story from all aspects. Add additional plaques or even other statues to explain all sides.   |
| ID: 401 | Again we should amplify diverse voices and recognize past wrongs. We should not cover up our faults nor valorize those who did harm to others. We should create new stories and monuments together that represent who we are now as a richly diverse community rather than what we were.  |
| ID: 405 | Stop allowing the illegal destruction of artifacts and statues.   |
| ID: 406 | Have Madrid rule.   |
| ID: 408 | Remove the mayor's money, influence and explain his actions, agenda and demonstrated rhetoric and prejudice against leaders in this movement to balance the scale of misinformation. Remove his insulation from appointees doing his dirty work in city government in the name of law, safety, protecting and and serving the public. Make it mandatory that his agents, appointees, contractors and others provide transparency and be required to attend all CHART public events. |

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| ID: 418 | Encourage Spanish speaking around town. Spanish natives also can guide us toward more unity. They seem to also want to tell their history (de Vargas and queen stuff. — no one needs that anymore. It just perpetuates division. My way is better than your way. No, not anymore. We are ALL in this history together. Let's embrace it! Spanish and pueblo days. Spanish and pueblo and other artist festivals together. Separate too. But also a day or two of unity on display.   |
| ID: 419 | Getting together individuals from diverse backgrounds, experiences and points of view for frank open, respectful conversations. Agreeing that it is o.k. to disagree without being disagreeable.   |
| ID: 421 | In Santa Fe we have many organizations that help build community. For example, the Santa Fe Conservation Trust sponsors walking programs for all ages. It would be great for Chart to partner with organizations in Santa Fe in addition to carrying out Chart's mission. For example, the Santa Fe Botanical Garden has an horno and sample gardens that define multiple cultures that could be used to bring people together and learn something about differences and strengths in our relationships. Another idea would be to partner with the Santa Fe Public Library and have a book club with relevant reading suggested both by Chart and people of the community. The book club could meet online and in person.  |
| ID: 422 | While CHART is a project of the City of Santa Fe, it's not owned by the city, but its citizens should own it. Therefore any effort should focus on engagement and inclusion. The project is called CHART, an acronym that includes just one action word – Reconciliation. If you want to reconcile anyone, you need to know what needs to be reconciled. You need to know the people, what moves them, and what makes them want to be in Santa Fe. The pre-step of reconciliation is knowledge and acceptance of who we are. Santa Fe is already a city with many faces. It is multi-cultural and embraces many cultures. Its history is rich and long before becoming Santa Fe. So the first question we should ask ourselves is, who are we? At the same time, the process has to be embraced by all cultures together or separately then shared to stimulate cross-learning. While I could go on listing what should be done, I would instead like to list what I would like to see: • City-wise events that include discussions/talks, performances that are engaging, and educational workshops, cooking demonstrations of all foods, intro to all local languages (Tewa and Navajo and old spanish), • Posters of Santa Feans saying what makes them be Santa Fean. • Street names include the original names of places in Tewa, or other languages that apply. And in some cases, streets and places should be renamed to raise awareness of their origin. • Santa Fean market/festival/day and not just Hispanic and Indian – the concept of the two markets have a long history, but one of segregation as well. • There is so much information out there that is false, based on incorrect facts, full of biases. It should not be eliminated but explained through a peer-review process. |

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| ID: 429 | By looking to and learning from traditional aspects of Native and Indo-Hispano cultures, which inspire people and have important contemporary applications, particularly in terms of things such as local food production, water and environmental management, we can recognize and nurture essential things that are key to all cultures' ability to live here.  |
| ID: 44  | Bringing people of all backgrounds to the table together for public discussions, panels and presentations. These people should be from all walks of life and age groups. Openness in government is critical and a stop to the obfuscation and finger pointing. Equal expenditure in all neighborhoods so that all people in SF have equal services, shopping ( aka the food desert) and amenities.  |
| ID: 47  | Historical tours would be a good start. Like the old Chinese proverb says, "Hearing a thousand times is not as good as seeing once." Invest funds into "inclusive" history lessons! Be more inclusive of "all" cultures--especially those more closely related to our state for many generations. Include the history of Blackdom! Highlight our roots with all previous cultures. Comparison and Contrast sessions would help to shed some light on our similarities and differences.  |
| ID: 49  | Educate, Educate, Educate. Promote awareness about oppression that our Native Santa Fean's face daily. Have Community Awareness days where people can buy books, food, pamphlets, that are fun.   |
| ID: 497 | I think coming together around town at interactive art pieces and having a shared experience or just meeting people or seeing people who you might not interact with on a daily basis can foster understand and build bridges. I would really love to see more interactive art pieces rather than monumnets or statues, plaques....Items like splash parks, playgrounds, interactive music installations, labyrinths, gardens, orchards, berry patches, fountains, river parks (interesting things to do along the park ways and picnic tables). I think of cities I've lived in and the places you meet people that are different from you and it is open spaces with an experience we are all having together. Santa fe feels very stagnant in its art choices around town. There is so much potential out there. |
| ID: 497 | I would really love to see more interactive art pieces rather than monumnets or statues, plaques....Items like splash parks, playgrounds, interactive music installations, labyrinths, gardens, orchards, berry patches, fountains, river parks (interesting things to do along the park ways and picnic tables). I think of cities I've lived in and the places you meet people that are different from you and it is open spaces with an experience we are all having together. Santa fe feels very stagnant in its art choices around town. There is so much potential out there.  |

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| ID: 50 | sit in a room, with masks on, a round room would be best, and just feel the energy of people who really want to get along and need to find out how. Lay out the enthusiastic ideas, everyone gets to speak in an ongoing brainstorm, like what you are doing here  |
| ID: 51 | tolerance building exercises free multi'cultural therapy or cultural competency classes, foreign language learning starting in pre'school and elementary school  |
| ID: 54 | Ask about people's families, children, grandparents...share stories (what was their neighborhood like where they grew up? What kinds of food did you eat? Did you learn to swim? How? Where? Who was your favorite Grandparent, or Great Aunt, Uncle? Why? The personal story creates community, draws us in and allows us to see each other as people, people who are different but who also loved peaches picked warm from a tree. Our differences do not divide us, it is our inability to accept and celebrate those differences (Audre Lorde). We celebrate those differences when we can truly see each other through our stories. |
| ID: 54 | Present people with a collaborative poetry project. Starting with individual drawings done in response to a photograph, video, or story. Then each person writes the first line of a poem in response to their own drawing. Then moves over to write the second line of a poem on their neighbors paper...responding to their neighbor's drawing and first line of their poem. And so on around the table until you end up back at your own drawing and, complete poem. Have people read read these aloud while holding up their drawings. Ah ha! You have all just worked together!   |
| ID: 6  | All sides must be heard. Use side by side comparisons of different points of view. Generate lists of both the good and the controversial aspects of each situation / historical figure. List why figures and events were chosen to be memorialized. List why they are still admirable qualities. List the controversial aspects. This should be presented in the spirit of : "You may be right, but I am not wrong". Get each side to acknowledge the other's point of view.   |
| ID: 63 | city council meetings on Saturdays during day time   |
| ID: 64 | Let's educate against graffiti, against public display of prejudice.   |
| ID: 70 | A smart, respected artist can create a symbolic sculpture to stand in the middle of the Plaza that would show unity and separation (like the Olympic Rings). Each and every person wants recognition. Perhaps a collaboration between three or more artists representing Spanish, Hispano, Native, and Anglo. With so much talent, surely these creatives could be found.  |



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| ID: 74 | <p>If a group of people in the community is offended by a historical object or its location, they should develop a position, state the groups or organizations that support the position, and present it to a board of HISTORY professors with expertise. The independent group can then develop a mediated solution to the grievance and present it to the City Council. For example, an commemoration of the Spanish conquest of indiginous peoples may need to be reinterpreted to more accurately reflect an unbias history or be moved to a more appropriate location with proper historical context.</p>  |
| ID: 75 | <p>We can host group experiences/workshops to learn better listening styles/habits. We can host performances where different kinds of cultural groups share something that is emblematic or telling for them, and have Q &amp; A afterwards. We can find skilled mediators to join in a threesome with people representing different points of view, for 1/2 our conversations on a pre-determined topic. Then share with everyone present what that was like. We can invite people to eat each other's foods and share recipes. We can show films to the public that epitomize conflicts and ways people have resolved them, or not. Then break into small groups to discuss, with a facilitator. Then share small group experiences with the entire audience present.</p>   |
| ID: 78 | <p>Allow all local traditions to shine not just the ones that make \$\$\$ put the same energy and respect into Spanish Market and other events. 4th of July pancakes on the Plaza the Fiesta Court back into schools. Gay Pride Bring locals who live here back to the Plaza. Bring local businesses Back to plaza, cap rents so outsiders with \$ who don't care about our city and history make the rent so high only ugly boot companies and Mall jewellery stores can only afford a space. And make out downtown area look cheap and fake. The history of art, and community is lost. More free local events and entry to museums for families who can not afford it. Don't nickel and dime locals. Everything is getting so expensive. Put more \$ and respect into other areas and roads in town. Not just Gonzale Road. And the East Side. Clean up our parks and roads. Starting with respectiing the land and everyone who lives here not just the rich. The Railyard is the new plaza but it does not welcome Spanish and Native locals as much as tourist and others and it shows. People of color are being pushed out and until that changes we will continue to have more crime more retaliation. Stop building we have no water!!! Put more money into our boys and girls club!! Our public swimming pools. Public tennis courts, basketball courts. People that have less have nothing to do! Start respecting the community at large and the history will shine.</p> |
| ID: 80 | <p>Don't take statues down ( we don't have that many) but add more and different ones. Start with indigenous people statues. Honor current people too. Need way more non-Spanish men. Change name place names, take an ordinary street name, for example Airport Rd., and change to something historic and diverse. Make sure committees/boards/commissions are fully diverse.</p>  |

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| ID: 83 | Question: Healthier_relations; Answer: I think we need to have more cultural events which demonstrate the diversity of our cultures these are events that should happen either on the plaza or in the convention center or places where people can gather like the lensic theater and we can have events such as dances and panel discussions about culture and just sharing instead of always politicking.   |
| ID: 85 | NOT BY: tearing down locally painted murals; positioning the Natives, in subordinate ways, sitting on the ground under the Governor's Palace Portal and behind the stage and away from the happenings in the Plaza. We need to honor them by giving them spots to sell in more visible and prominent places. POC need help: housing the homeless, who are usually People of Color hanging out and begging for money; not pushing out the POC community for lack of affordable housing; This all causes gentrification/whitewashing/removal of actually SEEING our differences--our various cultures, mostly POC populations. We can't SEE differences among a whole bunch of rich, white folks. |
| ID: 86 | Create open table meals for neighborhoods, close street traffic for big communal meals. Why not close a few blocks on Agua Fria for a day?  |
| ID: 93 | Not sure why this questions suggests these are in opposition. Involve Roshi Joan at Upaya. She has thought very deeply about these issues and is amazing to speak on them. Build connections among people. We need to get to know each other outside of our normal circles. Common goals unite. Common experiences unite.   |
| ID: 96 | Support outdoor public art and events throughout Santa Fe, the more public art that is accessible, the more diverse perspectives can be shared and discussed  |
| ID: 96 | Support bilingual education throughout the public school system.  |

**Recommendations: How can we become good ancestors to our children, their children, and generations to come?**

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| ID: 15 | A few simple rules: Listen with respect and kindness, setting a good example. Tell our stories, being sure to eliminate demonizing others. Involve our offspring in civic events that celebrate all cultures. Teach sacredness of the land. Stay curious and eager to make genuine, respectful connections with people who have different backgrounds and ideas new to us. |
|--------|--|

|         |  |
|---------|--|
| ID: 185 | Volunteer; be involved; seek joy for people in all circumstances. Read about others' experiences and write about ours. Evolve thinking by continued education and social engagement after traditional schooling years. Improve the schools by housing teachers locally. Establish a standard volunteer gap year for post high school. Bike and support localized community resources to reduce pollution.  |
| ID: 19  | Develop programs to eliminate the bad habits that come from multi-generational issues such as domestic violence, substance abuse and other learned behaviors that need to stop   |
| ID: 198 | By supporting the CHART process and following through in good faith with its findings and recommendations.   |
| ID: 2   | Let us approach our public schools with activities. These activities need to respond to help meet state of New Mexico Standards. Perhaps retired teachers could be recruited to help design them. The film program at the Community College could be helpful in producing videos.  |
| ID: 201 | By building permanent reminders of our shared history throughout the city - again not just at the historic center surrounding the plaza which has become a marketplace for tourists (as important to the city's economy as that might be). Dedicate and design public places for this purpose, places and spaces that one can walk to or stop not just drive by or pass through on the way to somewhere else.  |
| ID: 213 | We need to leave a walkable city, with parks connected by trails and landuse codes that allows for freedom of movement by all people and protect publically used passageways, as well as creates a system for creating a more walkable city among the existing spaces. We should invest in open spaces and stewardship/habitat restoration, maybe increase the gas tax and sales taxes to pay for open space land stewardship and acquisition. We need to change landuse codes to force mixed-uses, and disallow grocery stores and essential services to be only in one or two locations. These need to be distributed throughout the neighborhoods so that everyone can walk now. Then we need to encourage cultural shift so that we walk/bike as a fact of life, and everyone does it. Parks need to be safe, and accessible. We need to encourage citizens to interact with each other through walking. |
| ID: 237 | RESPECT starts with Respecting oneself and when you show respect for others you set an example for others to follow no matter what generation we are talking about. I would like to mention.I think the base of the plaza monument should be installed at Fort Marcy complimenting the military history there.   |

|         |  |
|---------|--|
| ID: 24  | Create public displays in the Plaza and around town that highlight the positive aspects of our varied cultures. For Pete's sake, remove the statues that continue to rub salt in the wounds of so many. Create a public display, perhaps on the Plaza, noting the history--its triumphs AND its tragedies--but looking forward to peace and reconciliation.  |
| ID: 241 | By making space in a tourism-centric economy for those who can't financially afford to be otherwise represented. By figuring out low-income housing or some type of rent control to ensure Santa Fe doesn't continue to become a city of rich, white people. By publicly celebrating the city's true roots through installation of some type of art in the Plaza to replace the obelisk. By creating some type of fund (maybe taxing Santa Fe second home owners) to assist people in the historic district who can not afford to maintain their homes in accordance with conservation codes; this way Santa Fe stays beautiful and people can stay here versus having to sell something that may have been in their family for generations because historic preservation is too expensive. Planning more public celebrations/rituals in the Plaza that are community-focused (not tourism focused). |
| ID: 306 | "Welcome wagon" staffed by volunteers to attempt to educate well-off white newcomers about the real history of this place.   |
| ID: 326 | I recommend looking through the photo book: "Through the Lens, Creating Santa Fe" c.2008 ...[and]... "Santa Fe: 400 Years, 400 Questions" . Both of these books are available at our Public Libraries.   |
| ID: 33  | By listening to our ancestors and keeping their stories, struggles and successes alive. Santa Fe was a beacon for blended societies living together and respecting one another's cultures. Do we want to become another anonymous city with pretty geography or keep the Native and Hispanic histories alive? If so, we need a host of different modalities to accomplish that. Immerse the city with the knowledge of what came before. Coloring books, banners, meet a historian day, hear stories from elders, have a Spotify presence or Tik Tok. In order to keep relevancy through out future generations, we have to keep current in how younger generations learn or engage. Have youth groups comprised of the different cultures planning for the future and how to take pride in their history.   |
| ID: 346 | have a official holiday in the city of Santa Fe.   |
| ID: 348 | We should make a big event to people around the world to taste diffrent culture's and to make it affordable. We should make a wall painted of something and that well make or children know the culture. we should celebrate holidays official in santa fe.  |

|         |  |
|---------|--|
| ID: 348 | We should make a big event to people around the world to taste different culture's and to make it affordable. We should make a wall painted of something and that we'll make or children know the culture. we should celebrate holidays official in Santa Fe.  |
| ID: 358 | Have an official holiday in the city of Santa Fe that acknowledges all of the cultures that are here...make it a huge event that people from around the world would want to attend, but also affordable for local citizens. Festivals. Statues/plaques in a dedicated park. Special museum. Dedicated place for a multi-cultural mural. Things that kids help create. Invite young people to all planning meetings.  |
| ID: 422 | The CHART consulting team should stimulate the creation of events and activities that can take place in schools, community centers, religious places of prayer, libraries, museums, farmers markets, practically everywhere where people convene. I would like to see multiple calls for art, performances that are newly created to teach history in an inclusive way. I would like to see public artwork that refers to Santa Fe's historical events that have not been told enough. For example, I would like to learn why Santa Fe was called Ogap'oge (olivella water place) and what it meant to everyone at the time. The art that Japanese internment camp members created should be brought NM and exhibited. These are just a few examples that bring hidden facts to life and educate the next generations. |
| ID: 432 | Tell stories   |
| ID: 441 | By teaching NM culture   |
| ID: 47  | For a "human library" the way the Danes have: The Human Library® creates a safe space for dialogue where topics are discussed openly between our "human books" and their readers. <a href="https://humanlibrary.org">https://humanlibrary.org</a>  |
| ID: 489 | Hold ourselves responsible for engaging with our problems NOW and create COMPREHENSIVE EDUCATION about these processes for history curriculums.  |
| ID: 49  | Implement NM History in schools. Teach them about oppression, teach them their Native language, teach them about past traditions, and spirituality. Provide Community Programs that offer traditional activities.  |
| ID: 64  | Plan more historical public celebrations.  |

|        |   |
|--------|---|
| ID: 78 | 4th of July pancakes on the Plaza the Fiesta Court back into schools. Gay Pride Bring locals who live here back to the Plaza. Bring local businesses Back to plaza, cap rents so outsiders with \$ who don't care about our city and history make the rent so high only ugly boot companies and Mall jewellery stores can only afford a space.  |
| ID: 78 | More free local events and entry to museums for families who can not afford it.   |
| ID: 78 | Clean up our parks and roads.   |
| ID: 78 | Put more money into our boys and girls club!! Our public swimming pools. Public tennis courts, basketball courts  |
| ID: 80 | Be nice, do the right thing, keep politics out of the discussion and decision process. Honor current people's and land. Maximize green space. Improve bike trails and access throughout city. Conserve water. Eliminate invasive species. Maintain and encourage historic architectural styles. Bring a reputable university to Santa Fe with core curriculum in anthropology, environment, military science, government, tourism, hospitality, film, opera, history, trains, museum studies, art, things that northern New Mexico is known for (UNM-Santa Fe campus, Santa Fe State University, etc.). Create a contiguous walking trail along Santa Fe River. |
| ID: 86 | Story telling, puppet theater, dances: again close a few streets to car traffic for the day.  |
| ID: 86 | Look into examples like french national neighborhood days (fête de quartier) or even better: promote international music day here in SF. See French example (fête de la musique)  |



## CHART SURVEY 2 METHODOLOGY [1]

# SURVEY 2 METHODOLOGY

The iterative process employed by CHART was also used to develop Survey 2, a 39-item questionnaire based on the data collected during the first seven months of the project that would aid in the formation of recommendations to the Governing Body in the final report. [2]

Please see a detailed discussion of the iterative process in the “Methods” section of this report.

Review of data collected via Survey 1; recommendations culled from Survey 1; notes from public dialogues, listening sessions, meetings, and one-on-one interviews; evaluation feedback, and proposals received for the “Monumental Dreams and Conversations” (at the time of survey development) informed the formation of 39 questions for Survey 2.

In terms of survey platforms, there were a range of options to choose from including SurveyMonkey, SurveyGizmo, Google Forms, SurveyPlanet, SurveyLegend, and Qualtrics. For our target market (community survey, general public, ages 14 and over), SurveyMonkey was deemed ideal for the following reasons: reputation (98% of Fortune 500 companies utilize it), Question Bank feature (to minimize bias and solicit accurate responses), Editing capability (question per page feature), ease, and design options. Members of the team were also familiar with SurveyMonkey with varying degrees of expertise.

Due to the breadth of data collected, a few potential organizing principles for the questions were considered with a final decision to organize according to the principal topic areas outlined in the acronym of “CHART”--Culture, History, Art, Reconciliation, and Truth. Data results effectively cohered under these topic areas and indicated a logical structure for Survey 2.



Fifty-two questions were generated in the brainstorming phase of question development with a goal of condensing the questions to 30-35 for a survey that would take no longer (on average) than 10 minutes to complete. Aware that the second survey needed to be substantial due to the complexity of the project purpose and scope while cognizant that a too-long survey might be prohibitive, survey length was an important consideration.

“In addition to the decreased time spent answering each question as surveys grew in length, we saw survey abandon rates increase for surveys that took more than 7-8 minutes to complete; with completion rates dropping anywhere from 5% to 20%. The tolerance for lengthier surveys was greater for surveys that were work or school related and decreased when they were customer related.”[3]

The only change in the organizing principle was to situate the “Reconciliation” section last (rather than concluding with “Truth” questions) due to priming. “Truth” questions served as appropriate priming for answering “Reconciliation” questions in a fifth topic section. A sixth section was added to collect demographic information.

During the brainstorming phase, all types of survey questions were encouraged in order to provide the broadest range of options for consideration, including closed-ended with pre-defined list of answer options; open-ended format; multiple choice; rating scale; likert scale; matrix questions; dropdown; demographic; ranking; and slider. An emphasis on generating quantitative data was preferred as Survey 1 had been qualitative (see Appendix F). The second survey, coming later in the project period, was meant to confirm or deny information previously gathered, suggest consensus, and provide a strong basis for generating a final report with recommendations.

A circular process was undertaken to arrive at finalized questions: a) review existing project data while considering potential questions/statements; b) revise survey questions; c) return to data to verify both the necessity of question, its appropriate articulation (along with answer options), and the likelihood of indicative results, d) revise questions, e) repeat the process. One month of brainstorming questions followed by two months of the circular process ensured that Survey 2 was asking the right questions in the right ways in order to reflect the data generated during the public engagement process and to generate important, accurate, and useful information for the final report.

Ultimately, the following types of questions comprised the survey: 27 Likert, 5 Choice/Check all that apply, 3 open-ended, 4 demographics (zip code, age, ethnicity/race, years living in Santa Fe).

Twenty-seven questions consisted of a statement followed by a five point Likert scale; an additional 5 questions consisted of a question with answer options determined by data collected during the first 7 months of the project. For example, Q9 asks “Which of the following resources have you used to learn more about the history of Oga Po'gay/Santa Fe? (Check all that apply).” The 16 answer options come from data collected. Another example, Q18 asks “What should be done with Soldier’s Monument (“Obelisk”) on the Santa Fe Plaza?” The 7 answer options come from data collected.

The 5 point Likert scale utilized was the following, in the order indicated: Strongly agree; Agree; Neither agree nor disagree; Disagree; Strongly Disagree. This scale was used with the following logic: fewer number of choices; relative simplicity and ease of understanding scale; a neutral option is easy to identify; opposing extremes are easy to comprehend as either completely positive or completely negative.

In terms of survey format, SurveyMonkey offers the following options: “Classic” - shows all questions on a page at once. Respondents can scroll to navigate between questions. “Question at Time” - shows one question at a time in the center of the screen. When respondents finish a question the survey automatically scrolls to the next. “Conversation” - survey displays like a chat conversation. For Survey 2, “Question at a time” was chosen to facilitate ease and speed of survey while also encouraging respondents to focus on one question at a time without others in peripheral vision.

Skip Logic was utilized for individual sections—Culture, History, Art, Reconciliation, Truth, Demographics—but did not prevent respondents from exiting the survey at the end of a section, if necessary. This approach allowed for some flexibility, on the part of the user, and prevented users from getting locked into a web page with no time to complete the entire survey. With this option, regardless of its advantages, there might be users who exit the survey without completing other sections and numbers of responses to questions would inevitably vary. Even so, engagement within a section would be guaranteed and the overall results vis a vis topics would be dependable.

The English version of the survey was created first followed by a Spanish version. Both were made available online, via survey links posted on the CHART website, and shared widely including via CHART social media, by the City of Santa Fe weekly wraps and updates, and by the Santa Fe Public Schools with students, staff, and parents (via text). Paper versions in English and Spanish were also generated and distributed at targeted locations (e.g., Santa Fe Place Mall) and project events (e.g., Monumental Dreams gallery, Indigenous Ways Festival, Juneteenth).

Surveys were collected from 8 a.m., May 1, 2022, until midnight, June 19, 2022. Total surveys submitted were 653: 635 in English and 18 in Spanish. After the deadline, paper surveys were manually entered into the appropriate SurveyMonkey Collector, one of 3.

After closing the survey, results were analyzed via summary view of data; filter, compare, and show rules to analyze specific data views and segments; view and categorize open-ended responses; browse individual responses and more. Subsequently, the platform was used to download results in multiple formats and to create and export dynamic charts present in this report.

Survey results in English and Spanish were provided to the Community Solutions table (along with a large body of additional information) for their use in addressing issues and forming recommendations for this report.

All survey questions and results are discussed in the “Results and Recommendations” section of this report, followed by recommendations made on the basis of data collected before Survey 2 as well as related Survey 2 results.

[1] Survey 2 was created by the CHART project Evaluator and the project Co-Directors who had the most comprehensive knowledge and understanding of project data at the time of survey formation.

[2] Questions or comments about this document can be directed to [info@artful-life.org](mailto:info@artful-life.org)  
g should a survey be? What is the ideal survey length? | [SurveyMonkey](#)



**CALL FOR ENTRIES:  
MONUMENTAL DREAMS AND CONVERSATIONS**

**WHAT DESERVES A MONUMENT,  
MEMORIAL, OR WORK OF ART IN SANTA FE?**

THE CHART (CULTURE, HISTORY, ART, RECONCILIATION, AND TRUTH)  
SANTA FE PROJECT IS SEEKING

**PUBLIC PROPOSALS**  
for “Monumental Dreams & Conversations”

This project will create a pool of prospective monuments, memorials, and works of public art that communicate what is important to residents of the city and county of Santa Fe, New Mexico.

The goal of the “Monumental Dreams and Conversations” process is to communicate who and what we value as well as generate conversations about the movements, events, things, places, and people that matter to us.

Any individual, group or organization can submit a proposal by using the **ONLINE SUBMISSION FORM** or by email or snail mail with the form attached.

**DEADLINE: APRIL 30, 2022**

See the CHART website for more information: [www.chartsantafe.com](http://www.chartsantafe.com). After the deadline, CHART will present the proposals both online and at in-person events for all to view and discuss.

Use the form to:

**MONUMENTAL DREAMS**

1. **Tell us a story** that needs to be heard.
2. **Name and sketch and/or describe a monument, memorial, work of public art.**  
Remember that this can be vertical, horizontal, figurative, abstract, etc. It can also be permanent or temporary (e.g., performance, sound art, “happenings”). Consider ways in which people will be able to see, hear, touch, smell and taste this monument. We encourage out-of-the-box imagining.
3. **Provide a geographical location** for your monument, memorial, work of public art so we can see which neighborhood, specific location, particular landscape you envision as its special place. Any location within the city or county of Santa Fe is acceptable.
4. **Provide your contact information.**

**SUBMIT YOUR PROPOSAL** by completing the ONLINE SUBMISSION FORM available at the CHART website ([www.chartsantafe.com](http://www.chartsantafe.com)) or by mailing the attached form to CHART, PO Box 28446, Santa Fe, NM 87592. Deadline: April 30, 2022

**IMPORTANT:**

- Your form will be shared publicly as a way to celebrate our collective imaginings, stories, and values.
- Individuals as well as groups and organizations are welcomed to submit a proposal. Neighborhood groups are also encouraged to submit. Collaborations are welcome.
- You do not need to be a professional artist to submit an idea. You can submit a description rather than a drawing if you wish. Drawings and/or words are acceptable.
- We are hoping for a diverse pool of proposals that will collectively represent the richness of the Santa Fe community. Please feel free to share this call with friends, family, and colleagues.

This project is modeled on the “Paper Monuments” project in New Orleans, LA. For inspiration and information, go to the following webpage:

<https://www.papermonuments.org/imagined-monuments>

# MONUMENTAL DREAMS AND CONVERSATIONS

A Program of CHART (Culture, History, Art, Reconciliation, and Truth) Santa Fe  
www:CHARTsantafe.com

Identify an **EVENT, MOVEMENT, PLACE, THING, or PERSON(S)** that matters to you and is part of the past, present, or future of Oga Po'gay/Santa Fe, New Mexico. Tell us this story and propose a monument/memorial/work of public art that honors it.

I would like to commemorate a/an:

☐ Event    ☐ Movement    ☐ Place    ☐ Thing    ☐ Person    ☐ Other

This story needs to be told because:

The title of my monument/memorial is:

My monument/memorial should be located here (address, intersection, neighborhood, longitude/latitude):

This is what my monument/memorial should look like (description in words and/or sketch, drawing, painting). I've included sensory elements that appeal to sight, hearing, smell, touch, and taste.

My full name is:

My zip code (in Santa Fe City or County) is:

Phone:

# of years I've lived in Santa Fe:

Email:

ENTRY ID (for internal use only)

## ¿QUÉ MERECE UN MONUMENTO, MEMORIAL U OBRA DE ARTE EN SANTA FE?

### EL PROYECTO CHART (CULTURA, HISTORIA, ARTE, RECONCILIACIÓN Y VERDAD) SANTA FE BUSCA

#### PROPUESTAS PÚBLICAS

para una programa: “SUEÑOS Y CONVERSACIONES MONUMENTALES”

Las propuestas públicas crearán un grupo de posibles monumentos, memoriales y obras de arte público que comunican lo que es importante para los residentes de la ciudad y el condado de Santa Fe, Nuevo México.

El objetivo del proceso “Sueños y Conversaciones Monumentales” es comunicar a quién y qué valoramos, así como generar conversaciones sobre los movimientos, eventos, cosas, lugares y personas que nos importan.

CHART organizará grupos y reuniones públicas para inspirar propuestas y estimular la conversación. Además, cualquier persona puede enviar una propuesta por correo electrónico o postal utilizando el formulario adjunto.

#### FECHA LÍMITE: 30 DE ABRIL DE 2022

Consulte el sitio web de CHART para conocer las fechas y los lugares de las reuniones: [www.chartsantafe.com](http://www.chartsantafe.com). Después de la fecha límite, CHART presentará las propuestas en internet y también en eventos presenciales para que todos las vean y discutan.

Utilice el formulario para:

1. **Cuéntanos una historia** que necesita ser escuchada.
2. **Nombrar y dibujar y/o describir un monumento, memorial, obra de arte público.**  
Recuerda que puede ser vertical, horizontal, figurativo, abstracto, etc. También puede ser permanente o temporal (por ejemplo, arte de performance o arte sonoro). Considere las formas en que las personas podrán ver, oír, tocar, oler y saborear este monumento. Fomentamos la imaginación fuera de la caja.
3. **Proporcione una ubicación geográfica** para su monumento, memorial, obra de arte pública para que podamos ver qué vecindario, ubicación específica, paisaje particular imagina como su lugar especial. Cualquier ubicación dentro de la ciudad o condado de Santa Fe es aceptable.
4. **Da tu información de contacto.**



ENVÍE SU PROPUESTA escaneando y enviando por correo electrónico el formulario en formato PDF a [info@artful-life.org](mailto:info@artful-life.org) o enviando el formulario por correo a CHART, PO Box 28446, Santa Fe, NM 87592. FECHA LÍMITE: 30 DE ABRIL DE 2022

**IMPORTANTE:**

- Su formulario se compartirá públicamente como una forma de celebrar nuestras imaginaciones, historias y valores colectivos.
- Se invita a las personas, así como a los grupos y organizaciones a presentar una propuesta. También se anima a los grupos de vecinos a enviar sus propuestas. Las colaboraciones son bienvenidas.
- No es necesario ser un artista profesional para enviar una idea. Puede enviar una descripción en lugar de un dibujo si lo desea. Se aceptan dibujos y/o palabras.
- Esperamos un grupo diverso de propuestas que representan colectivamente la riqueza de la comunidad de Santa Fe. Por favor siéntase libre de compartir esta llamada con aquellos que nos ayudarán a lograr esto.

Este proyecto se basa en el proyecto "Monumentos de papel" en Nueva Orleans, LA. Para inspiración e información, visite la página web: <https://www.papermonuments.org/imagined-monuments>

# SUEÑOS Y CONVERSACIONES MONUMENTALES

Un Programa de CHART (Cultura, Historia, Arte, Reconciliación y Verdad) Santa Fe

[www.chartsantafe.com](http://www.chartsantafe.com)

Identifique un **EVENTO, MOVIMIENTO, LUGAR, COSA** o **PERSONA(S)** que le importa y que sea parte del pasado, presente o futuro de Oga Po'gay/Santa Fe, Nuevo México. Cuéntenos esta historia y propón un monumento, memorial u obra de arte público que la recuerde y/o la honre.

Me gustaría conmemorar a un:

☐ Evento    ☐ Movimiento    ☐ Lugar    ☐ Cosa    ☐ Persona    ☐ Otro

Esta es la historia detrás de esto, y es porque la historia necesita ser contada:

El título de mi monumento/memorial es:

Mi monumento/memorial debe estar ubicado aquí  
(dirección, intersección, vecindario, longitud/latitud):

Este es el aspecto que debería tener mi monumento/memorial (descripción en palabras y/o boceto, dibujo, pintura). He incluido elementos sensoriales que atraen la vista, el oído, el olfato, el tacto y el sabor.

Mi nombre completo es:

Mi código postal (en la ciudad o condado de Santa Fe) es:

Teléfono:

Número de años que he vivido en Santa Fe:

Correo electrónico:

ID DE ENTRADA (solo para uso interno)





## CHART SANTA FE

Culture, History, Art, Reconciliation and Truth  
[www.chartsantafe.com](http://www.chartsantafe.com)

### GUIDELINES FOR PUBLIC DIALOGUE SESSIONS

*Zoom*

One of the most important goals of the CHART project is to foster mutual understanding of shared values among people of diverse backgrounds and perspectives. Though sparked by controversies about monuments and statues, the project is much broader in scope and emphasizes community member-to-community member sharing, storytelling, and listening about a range of topics.

In a moment we will be sending you into Zoom breakout rooms. There, you will be guided by a CHART team facilitator and she or he will guide you to address the questions we sent by email, ahead of this session.

In each group, there will also be a note-taker who will be taking detailed notes. Some groups will also have an additional CHART team member present to observe, including our high school interns.

Each group will be structured so that each person will have time to speak for up to 2 minutes at a time, going around the Zoom room. When it is your time to speak, feel free to respond to the question and/or respond to a point that someone else has made. There will be two rounds for each question and these rounds will be followed by 5 minutes of group discussion.

These sessions are structured for equal sharing and a lot of listening. One thing that we heard over and over again, in responses to our first CHART survey, is that Santa Feans want us to listen to each other much more and to do so with a willingness to hear perspectives different from our own.

Your small group session will be recorded. CHART is collecting a wealth of information and data over the course of the project that will inform a final report with recommendations to the Governing Body. Recording ensures that we accurately document what citizens want to share. This said, we will never publicly share individual comments identified with your names.

Expect your small group session to last about an hour and a half.

Please mind the following guidelines that encourage respectful and civil dialogue:

- **Listen carefully** with an open mind and heart.
- **Speak in turn.** If you'd like to respond to a particular comment that someone else has made, wait until it's your turn to share. It may help to have a pen and paper handy so you can write down comments you'd like to return to when it's your turn to speak.
- **Focus your comments** on the subject matter of the question.
- Please **keep your camera turned on.** Eye contact is important to dialogue. Because we're not in-person, we want to humanize Zoom as much as we can.
- **Never interrupt** a person while she/he/they is speaking.
- Comments that are accusatory, verbally abusive, and/or profane may result in your removal from the room
- Anything that promotes discrimination and/or hatred against a person's or group's physical, mental, and emotional well-being will result in removal from the room.

If you are not comfortable with any of the above guidelines, simply stay behind after the others have gone to their breakout rooms and the CHART Co-Directors will be happy to address your concerns.



End of Appendices: CHART Final Report

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Access the body of the report [here](#)

END