



NEW MEXICO DEPARTMENT OF CULTURAL AFFAIRS



Members of Zuni Pueblo visit the Museum of Indian Arts and Culture Collections

2025 State Tribal Collaboration Act Annual Report

SECTION I. EXECUTIVE SUMMARY

The New Mexico Department of Cultural Affairs (DCA) is committed to working with Tribal leaders in their communities. Our goal is to proactively increase partnerships with Tribal partners through service and infrastructure investments, direct program delivery, cultural resource protections, and providing opportunities for ongoing collaboration and engagement to improve the quality of life and economic well-being of Tribal communities. The leadership and staff of DCA recognize the importance of government-to-government relationships with Tribes and their authorized organizations, agencies, and departments as an integral part of DCA's operation.

Tribal interaction is robust across DCA, with long-standing recurring programs and services as well as dynamic new collaborations. DCA works as a diligent partner with Tribal communities to deliver a range of opportunities. Some highlights include:

- Grants for Native artists and organizations through New Mexico Arts.
- Support of traditional artisans through the Native American Artisans Portal Program at New Mexico History Museum.
- Consultation with Tribal communities under the Native American Graves Protection for care of ancestors and collections, and repatriation.
- Financial assistance to Tribal Libraries for operations, capital, and broadband infrastructure.
- Education and outreach to Tribal communities across the state by every DCA division.

SECTION II. AGENCY OVERVIEW/BACKGROUND

Mission Statement

The mission of DCA is to build a more vibrant, resilient New Mexico by fostering greater understanding of the diverse people and traditions of our state, supporting culturally and scientifically rich education, strengthening the creative economy, and preserving our cultural resources.

Vision

Our vision strengthens New Mexico communities through greater connection, belonging, understanding and respect for individual and collective cultural contributions.

Values:

- Respect the communities we serve and with whom we collaborate.
- Inclusion of our state's diverse voices, perspectives, and experiences.
- Awareness of the meaningful intersections of arts, cultures, histories, and science.
- Connections to relevant contemporary issues and community vitality.
- Responsiveness to our constituents through open dialogue and timely actions.
- Intellectual rigor and respectful dialogue.
- Ethical and professional standards, innovation, creativity, and excellence in all we do.

Department Overview

Created in 1978 by the New Mexico Legislature, DCA embodies New Mexico's dedication to preserving and celebrating the cultural diversity and integrity of the state. The agency owns and operates facilities and provides services in communities throughout New Mexico, reaching every county in the state. The department is responsible for over 240 structures, museums, historic sites, and support facilities, over 100 of which are on the State Cultural Properties and/or National Register of Historic Places.

The Secretary, appointed by the Governor, directs DCA. The agency has over 450 employees. The fiscal year 2025 operating budget was approximately \$58.5 million, including \$44.4 million in state general funds, \$4.2 million in federal revenue and \$9.9 million in other revenue and transfers. In addition, multiple private foundations and friends groups across the state provide financial support.

Key Divisions and Support Areas

- Office of the Cabinet Secretary (**OTS**), Santa Fe
- Office of General Counsel (**GC**), Santa Fe
- Office of Information Technology (**IT**), statewide
- Administrative Services Division (**ASD**), Santa Fe
- Facilities Management Bureau (**FMB**), statewide
- Historic Preservation Division (**HPD**), statewide
- Museum of Indian Arts and Culture (**MIAC**), Santa Fe
- Museum of Natural History and Science (**MNHS**), Albuquerque
- Museum of International Folk Art (**MOIFA**), Santa Fe
- Museum Resources Division (**MRD**), Santa Fe
- Museum of Space History (**MSH**), Alamogordo
- National Hispanic Cultural Center (**NHCC**), Albuquerque
- New Mexico Arts (**NMA**), statewide
- New Mexico Farm and Ranch Heritage Museum (**NMFRHM**), Las Cruces
- New Mexico History Museum (**NMHM**), Santa Fe
- New Mexico Historic Sites (**NMHS**), statewide
- New Mexico Museum of Art (**NMMA**), Santa Fe
- New Mexico State Library (**NMSL**), statewide
- Office of Archaeological Studies (**OAS**), statewide

SECTION III. DIVISION REPORTS

New Mexico Historic Preservation

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The mission of the Historic Preservation Division (HPD) is to protect, preserve, and interpret the unique character of New Mexico by identifying, documenting, and evaluating, and registering prehistoric and historic properties.

MAJOR PROGRAMS AND/OR INITIATIVES

Unmarked human burial notifications

Section 18-6-11.2 of the Cultural Properties Act, NMSA 1978 requires law enforcement and the Office of Medical Investigator to notify the State Historic Preservation Officer (SHPO) when unmarked human remains are uncovered during ground disturbing activities. In FY25, the SHPO responded to eight (8) notifications from law enforcement or the Office of the Medical Investigator. Ancestors exposed on private lands in McKinley and Lincoln Counties were reburied. Ancestral remains uncovered during archaeological excavations in Ruidoso were recovered by an archaeologist holding an Annual Unmarked Human Burial Excavation Permit. HPD took possession of three skulls from law enforcement that were relinquished by private landowners in Santa Fe County and Roosevelt County and disarticulated remains from several individuals were recovered from a house in Albuquerque. Lastly, HPD referred to the Santa Fe National Forest a notification of ancestral remains on a forest road in Jemez Springs.

Consultation with Tesuque Pueblo on ancestors uncovered within the City of Santa Fe resulted in a site visit and an agreement on temporary disposition until they can be reburied.

State and National Register Nominations

HPD continued consultation on the draft State Register of Cultural Properties and National Register of Historic Places nomination for the Fort Wingate Elementary School, McKinley County. Fort Wingate Elementary School was listed in the State and National Register in 1978, but the nomination focused on the fort as a military installation from 1860 to 1914. The draft nomination expanded the boundary of the historic district to encompass additional historic buildings and broadened the historic context to include the history of the fort's reuse as an Indian boarding school from 1926 to 2009. Additional letters, telephone calls, and emails were sent to the Pueblo of Zuni and the Navajo Nation. The Cultural Properties Review Committee (CPRC) approved the nomination at their June 6, 2025, meeting.

Official Scenic Historic Markers

In 2024, the CPRC and HPD began to make a concerted effort to incorporate the state's Indigenous communities and voices into the New Mexico Official Scenic Historic Marker program. To date, 11 tribal entities, the Mescalero Apache Tribe, the Comanche Nation, the Kiowa Tribe, and the Pueblos of Santo Domingo, Zia, Acoma, Ohkay Owingeh, Laguna, San Felipe, Santa Ana, and Cochiti, have been contacted regarding proposed revisions to 15 markers. The marker for the Placita de Estaca, in Ohkay Owingeh was approved by the CPRC at their June 2025 meeting. Several more are slated for CPRC consideration at future meetings in FY26.

THPO applications

Pursuant to Section 101(d)(2) of the National Historic Preservation Act, the National Park Service must consult with the SHPO before making a determination that applicants to the Tribal Historic Preservation Program (THPO) are fully capable of carrying out the functions they propose to assume. In November 2024, the SHPO reviewed one THPO application and provided a letter of support for the Pueblo of Cochiti. The National Park Service approved the application January 2025.



View of the barracks at Fort Wingate Elementary School, 2007

Museum of Indian Arts and Culture

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The mission of the Museum of Indian Arts and Culture (MIAC) is to serve as a center of stewardship, knowledge, and understanding of the artistic, cultural, and intellectual achievements of the diverse peoples of the Native Southwest. MIAC's vision is for a world that recognizes and understands Native peoples as diverse Tribes, each with a distinctive history, culture, and language, and each of which is an integral part of the vibrant, historical, and cultural landscape of the American Southwest.

OVERVIEW

MIAC is the premier repository of Native art and material culture, telling the stories of the people of the Southwest from pre-history through contemporary art. As a State of New Mexico museum dedicated solely to the arts and cultures of the Indigenous Peoples of the Southwest, MIAC has numerous, on-going, long-term collaborative relationships with Tribes and Pueblos on many levels, from individual community members through government-to-government relations. The museum consults, collaborates, and partners on exhibits, educational programs, and collections by seeking advice from its Indian Advisory Panel and a wide range of Indigenous artists, archaeologists, elders, educators, and community members; recruiting Native performers, artists, presenters, and curators for MIAC exhibits and programs; and working directly with Tribal schools, libraries, cultural centers, senior centers, and other institutions.

MAJOR PROGRAMS AND/OR INITIATIVES

Repatriation

MIAC has increased levels of Tribal collaboration around the care, stewardship, and return of ancestors, sacred items, and objects of cultural patrimony. MIAC has returned 11 ancestors to Nambé Pueblo, as well as sacred items; 1 ancestor to Pojoaque Pueblo along with sacred materials from the site; as well as collections from two other sites to Pojoaque Pueblo. MIAC is also repatriating more than 500 objects, mostly vessels, to Hopi Pueblo, through a committee of diverse Tribal representatives culturally affiliated with the site. MIAC has also consulted with Ft. Sill Apache, resulting in plans for a future repatriation, and are in the process of repatriating several ancestors to the Southern Ute Tribe.

Community Visits, Research and Lending

MIAC welcomes visits from Indigenous community members, scholars, curators, and artists and is committed to supporting Tribal museums and initiatives through research and object loan support.

Dr. Wade Campbell (Navajo Nation), of Boston University, tested obsidian fragments to determine Navajo trade and exchange patterns prior to AD 1868. Dr. Michael Kotutwa Johnson of University of Arizona's Indigenous Resilience Center visited to establish what types of seeds MIAC stores from Indigenous sites. The Indigenous Center intends to document the current state of seed holdings around the nation and eventually reintroduce some of the seeds and plants into indigenous communities.

Zuni Pueblo representatives visited MIAC to look at Zuni-owned objects in the collection and selected some for an upcoming exhibit at their new fair building. Multiple Tribes, including Zuni,

Acoma, Pojoaque, Zia and Navajo Nation, visited MIAC's Archaeological Research Collections (ARC) in June 2024 to view objects collected during the Navajo Gallup Water Supply Project. Pojoaque Pueblo's Poeh Cultural Center recently borrowed three sculptures by Roxanne Swentzell for an exhibition entitled *Balancing Worlds* that ran from February to June 2025. The Indian Pueblo Cultural Center, which is managed by board members and shareholders who represent the Tribal Councils of the 19 New Mexico Pueblos, borrowed 7 items from the ARC for their exhibition *Restoring our HeartPlaces: Contemporary Pueblo Architecture*. The Ft. Sill Apache Nation brought 74 adults and 18 children to visit and tour the museum and had a special moment to view Apache items. This was meaningful not only for their tribal members but for the MIAC staff to learn about the history and culture of the tribe with a special presentation from one of their elders.



Fort Sill Apache Tribal members viewing Apache items from MIAC's collection

Educational Programs

MIAC provides onsite activities for many tribal communities such as an Indigenous People's day event, hosting the 4th Annual Youth Hoop Dance Championship, collection tours for Tribal Senior Citizen Programs, and Tribal visits to view items from our collections. The Santa Fe Indian School brings students to work on outdoor areas as part of their environmental class, learning about the landscape and indigenous plants of the southwest. MIAC hosted the Tribal Libraries Program with libraries from San Ildefonso Pueblo, Tesuque Pueblo, Nambé Pueblo, Kewa Pueblo, San Felipe Pueblo and the Native American Community Academy; 129 children and 31 adults attended. The Tribal Libraries Program, funded by a grant from the Sternberg Charitable Foundation, provides bus transportation, snacks, lunch and a book by Santa Ana Pueblo author Emmett Shkeme Garcia to take home.

Additional Programs

- 9 Tribal visits to the archaeological research collections took place, as well as several virtual visits, resulting in repatriation of five sites and multiple ancestors.

- Over two dozen Indigenous scholars, artists, and knowledge holders gave public lectures, workshops, or demonstrations.
- 11 Tribal schools and libraries visited for programs or tours of the museum.
- The library and archives provided research support to over three dozen Native scholars and Tribal representatives for personal and Tribal projects.



Students from Tribal schools and libraries visiting MIAC

New Mexico Museum of Natural History and Science

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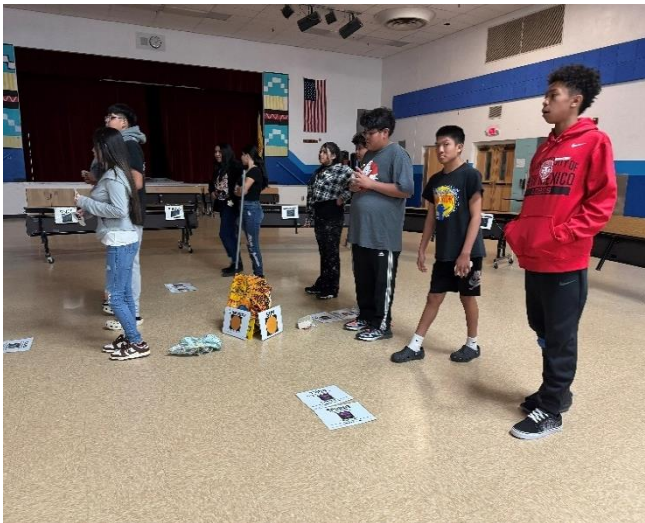
The New Mexico Museum of Natural History and Science (NMMNHS) preserves and interprets the distinctive natural and scientific heritage of our state through extraordinary collections, research, exhibits and programs designed to ignite a passion for lifelong learning.

MAJOR PROGRAMS AND/OR INITIATIVES

PUNCH

Over the past year, NMMNHS continued to offer educational programming for Native American students and families through the multi-year NASA PUNCH grant-funded project. Polarimeter to UNify the Corona and Heliosphere (PUNCH) is the name of a NASA solar mission. The NMMNHS is one of five key institutions spread across the four-corner states that are part of the educational outreach for this mission.

This NASA-funded educational outreach project is based on the theme of “Ancient and Modern Sun Watching,” which includes linking Ancestral Puebloan archaeoastronomy and the ongoing observations of the sun by modern Indigenous people with NASA’s PUNCH Mission, which is intended to study the sun’s corona. The aim of this project is to use a NASA mission to enhance pride in the student’s ancestors, and to partner science with cultural knowledge.



8th grade science students walking out the patterns of the sun and planets using a technique called "kinesthetic astronomy"



Joseph Aragon shows a student at Haaku' Community Academy how to use a sunspotter

This year NMMNHS chose to focus outreach efforts for the 8th grade science students at Haaku' Community Academy, Acoma Pueblo. Working closely with the teacher and an educational consultant, both members of Acoma Pueblo, we created a curriculum and made multiple visits during each semester of the school year to the 8th grade science class, consisting of 11 students.

Universe of Learning

The NMMNHS participated in NASA's Universe of Learning (UoL) program during the 2024-2025 school year. This program aims to connect the public to the data, discoveries, and experts that span NASA's Astrophysics missions.

The UoL program built upon the NMMNHS's existing partnerships with local organizations, including Southwestern Indian Polytechnic Institute (SIPI). SIPI brought students from their introductory astronomy classes to the NMMNHS planetarium for astronomy labs. The astronomy instructor along with the help of NMMNHS planetarium staff introduced UoL resources to students. In turn, students used UoL resources to produce research projects. One of the goals of this project was to foster innovative techniques for new program models using UoL resources. At the end of each semester, NMMNHS staff assisted instructors in evaluating student presentations that arose from this research.

Eight students at SIPI participated in the program this past year and produced projects on topics that included a survey of different types of stars and their evolution and comparing the characteristics of exoplanets to planets within the solar system.



SIPI students and their instructors from the Fall 2024 introductory astronomy class after presenting their UoL projects



Paulette Montoya presents her UoL research project at SIPI in Spring 2025

Sandia Mountain Natural History Center

The Sandia Mountain Natural History Center (SMNHC) is managed by the NMMNHS. Four full-time staff members are employed by the museum, three of which teach Ecology Field Programs on-site in Cedar Crest and Travelling Ecology Field Programs off-site statewide to primarily fifth grade students.

During their program, students are outside hiking and immersed in a natural ecosystem. They are introduced to what an ecosystem is, the abiotic and biotic (living and non-living things), producers (plants), consumers (animals), and decomposers that are part of it, and how these components are important and inter-connected. Students explore and do a variety of hands-on and observational activities. They learn how scientists study the natural world and have the chance to try out some of these methods and tools for themselves. The program is aligned with Common Core and Next

Generation Science Standards, and a major focus is on allowing students to discover and share what they are interested in and connect with in the natural world around them.

During fiscal year 2025, SMNHC staff taught on-site in the Sandia Mountains: 96 students from Bernalillo Elementary in Bernalillo; 28 students from Jemez Valley Elementary, and 18 students from Laguna Elementary. All fifth-grade students in Albuquerque Public Schools attended the Ecology Field Program, amounting to 4,197 students in the 2024 2025 school year. Around 222 native students took part in this program.

On off-site outreach at Bluewater Lake State Park, SMNHC and NMMNHS educators taught 26 students from Cubero Elementary in Grants; 46 students from Tobe Turpen Elementary in Grants; 56 students from Mesa View Elementary in Grants; and 37 students from Red Rock Elementary in Gallup. At this location, students hike down into a canyon to the river and spend their time learning about this unique ecosystem and its aquatic and canyon inhabitants, using the same focuses and techniques as the on-site program.



Students from Cubero Elementary search for birds at Bluewater Lake State Park



Students from Mesa View Elementary participate in an activity at Bluewater Lake State Park

Additionally, SMNHC and NMMNHS staff and volunteers taught 78 students of elementary, middle, and high school grade levels from Santo Domingo School at a special annual Canoemobile program at Cochiti Lake. Students carried out water quality testing and looked at lake macroinvertebrate species under microscopes on the beach next to Cochiti Lake. All students were also given the opportunity to canoe on the lake with staff from the Minnesota-based Wilderness Inquiry.



Students from Santo Domingo School testing water at Cochiti Lake

Museum of International Folk Art

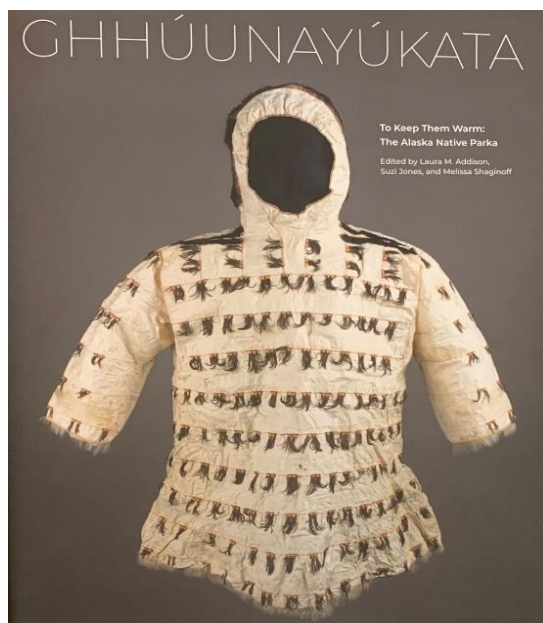
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The Museum of International Folk Art (MOIFA) shapes a humane world by connecting people through creative expression and artistic traditions. The museum expands the understanding of folk art and encourages dialogue about traditions, cultural identity, community, and aesthetics. The museum is a dynamic, multidimensional learning environment that is an integral part of community life. MOIFA's collection and programming provide important connections between past, present and future folk art and related traditions.

MAJOR PROGRAMS AND/OR INITIATIVES

MOIFA collaborated with the Museum of Indian Arts and Culture (MIAC) to produce Extravaganza on Museum Hill: A Celebration of Mexican and Indigenous Cultural Heritage in September 2024. A total of 1,620 people attended this event which included a blessing from former Governor Mitchell of Tesuque Pueblo. The event featured Cloud Eagle Dancers from Jemez Pueblo and the Lightning Boy Hoop Dancers. This Community Day collaboration will continue through fiscal years 26 and 27. The collaboration between MOIFA and MIAC on this event and its future iterations demonstrates the ways in which MOIFA will continue to provide large-scale programming that serves the tribal communities of New Mexico.

As a component of the recent *Ghhuunayukata/To Keep Them Warm: The Alaska Native Parka* exhibit, MOIFA published the exhibition catalogue, and the curatorial team distributed 120 complimentary catalogues to schools and libraries throughout Alaska. For MOIFA, it was important to give back to the communities that so generously shared their knowledge and time for the project.



Ghhuunayukata/To Keep Them Warm: The Alaska Native Parka.
Book distributed to 120 Alaskan Communities

MOIFA is in the process of planning a traveling version of its recent exhibition *Cartonería: The Mexican Art of Paper and Paste*, which ended its run at MOIFA in March 2025. The MOIFA team met several times during this fiscal year to determine which communities this exhibit will travel to, and what venues will host it. Because it is imperative that MOIFA reach out to rural communities throughout the state, MOIFA includes tribal libraries and community centers on the list of sites for this traveling exhibition, which is expected to launch early Spring 2026.

MOIFA is also expanding its statewide outreach and sending educators into tribal communities across the state. This year MOIFA educators visited Cochiti Elementary and Tesuque Elementary for their STEAM day events and the Director of Education went to Shiprock, New Mexico for Navajo Nation's Week of the Young Child. At these events, MOIFA educators brought materials for hands-on activities including decorating paper eggs inspired by the exhibit, *Amidst Cries from the Rubble: Art of Loss and Resilience from Ukraine*. Activities for Tesuque's STEAM day included Animals in Folk Art and activities centered around the Art of Recycling. A total of 64 adults and 152 children attended these events.

Folk Art to Go Kits were assembled and sent to Okay Owingeh Community School. These kits were mini-community kits, and they included all the needed materials. A total of 37 kits were sent to the school.

The education team at MOIFA works closely with the Cooking With Kids program, which serves over 7,000 students in northern New Mexico. During fiscal year 2025, this program worked with Okay Owingeh Community School.



Navajo Nation Week of the Young Child at Shiprock, New Mexico, April 2025

Tribal Dialogues and Collaboration

Throughout fiscal year 2025, MOIFA remained committed to working with tribal nations and staying in consistent communication with their representatives and knowledge bearers. In preparation for traveling the *Cartonería* exhibit, MOIFA's education team met with tribal librarians at Isleta Pueblo's public library. These librarians were from Navajo Nation, Isleta Pueblo, Nambé Pueblo, Pojoaque Pueblo, and Ohkay Owingeh. Individual visits to some of these libraries are in the process of being arranged and scheduled.

MOIFA held a significant number of meetings regarding the Pueblo Feast Day installation in the museum's Girard wing. The Hopi Tribe and Pueblo of Zuni have been contacted regarding the display and MOIFA continues conversations with their tribal leaders. The museum began planning which other Pueblos to reach out to and new approaches to updating the display including collaborations with the Institute of American Indian Arts (IAIA) and the Native American Studies and Anthropology programs at the University of New Mexico.



Haak'u consultant and former Governor, Brian Vallo with 4 potters from Haak'u and Director of Collections, Kate Macuen. April 2025.

Additionally, in April 2025, MOIFA met with consultants and former Governor of Acoma Pueblo Brian Vallo and four Acoma potters including Prudy Correa, Claudia Mitchell, Marilyn Ray, and Lilly Salvador to discuss an upcoming collaborative exhibition *I Am Clay: Acoma Life in Figures*, which will feature about 120 works, mostly from the MOIFA collection. The inspiration for this exhibit comes from the perspective of expanding knowledge of the variety of art forms the Pueblos have and continue to create, and the ways in which pueblo art forms remain in conversation with one another and are actively changing in the present moment.

The exhibition will be featured in Craft in America's upcoming initiative *Handwork: Celebrating American Craft 2026*, a national Semiquincentennial collaboration showcasing the importance of the handmade and celebrating the diversity of craft that defines America. This is an opportunity for MOIFA to highlight Acoma Pueblo on the national stage and bring more visibility to the museum and Acoma Pueblo. This exhibit will open in MOIFA's Mark Naylor and Dale Gunn Gallery of Conscious in June 2026 before traveling to Acoma Pueblo's museum later in the year. MOIFA has engaged in early project planning and close conversations with the potters from Acoma, many of whom are related to the potters whose pieces will be included in the exhibit. In

May 2025, MOIFA's Executive Director, Charlie Lockwood, Director of Collections Kate Macuen, and Curator Laura Addison went to Acoma Pueblo to meet with the potters and discuss exhibition planning and development.

Museum Resources Division

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Museum Resources Division (MRD) is a centralized services group comprised of skilled museum professionals who support education, exhibition, design and conservation for museums and historic sites. MRD includes talented designers, woodworkers, mount makers, preparators, conservators, marketers, writers, editors and educators.

MAJOR PROGRAMS AND/OR INITIATIVES

Wonders on Wheels Mobile Museum

With twelve visits to majority-indigenous communities, *Wonders on Wheels* (WoW) Mobile Museum provided hands-on, enquiry-based educational programming to an estimated 1,153 Indigenous residents of New Mexico in FY25. By increasing our active communication and collaboration with Indigenous communities, we have increased both the number of visits to Tribal areas as well as the number of Indigenous visitors to our programs.

Last summer, MRD began tracking Indigenous visits and visitor numbers more closely, with an eye to visiting areas not covered in recent years. As a result, WoW reached out to Zuni Pueblo, Pojoaque Pueblo, Abiquiu, and Ramah Middle and High Schools to organize visits to those communities. Feedback from Governor Lujan Grisham's "Cabinet in Your Community" event in Farmington last summer suggested that WoW should make more visits to Diné communities in that part of the state. Subsequently, we visited the Navajo Center for Self-Reliance in Farmington, the Shiprock Farmers Market, and the Shiprock Youth Center. We participated in the Diné Week of the Young Child with visits to Gallup and Shiprock. Moreover, we recruited other DCA organizations to participate in that week of events.

WoW visits include an educational tour of the current exhibition as well as a hands-on exploration outside the RV. Aboard the RV, we specifically highlight aspects of the exhibition that stimulate discussion about Indigenous history, lifeways, and representation. This year, in partnership with New Mexico Historic Sites, we developed an exhibition on New Mexico history, "Eight Sites, One History: Explore the Past at New Mexico Historic Sites." Three of the eight display areas in this exhibit focus on Indigenous culture and historical experiences. The exhibition begins with a focus on two Historic Sites that teach us about Indigenous lifeways in the Great Pueblo Period (AD 1150-1350). Visitors learn about the architecture, agriculture, and stunning mural paintings of Kuaua Pueblo at Coronado Historic Site. Pueblo pottery traditions, both past and present, highlighting the pottery of the Tafoya family of Jemez Pueblo, are featured for Jemez Historic Site.

WoW educators are mindful of Indigenous experiences in historic periods of Spanish and American conquest and settlement. Displays for Bosque Redondo Memorial at Fort Sumner Historic Site, tell how the American military forcibly removed Diné and Ndé communities from their homelands and made them move to a remote and inhospitable reservation in the 1860s. To prepare for this exhibit, the WoW team visited Bosque Redondo to learn more about this tragic period. In consultation with Historic Sites staff, we developed our exhibition to highlight both the struggles of the Diné and Ndé and the resilience they found in their political, economic, and artistic traditions during this time. The exhibition shows how the Diné relied heavily on their weaving traditions, making warm textiles as well as innovative designs for the expanding trade in Diné blankets. In our "People Make History" panel, we also feature the heroic work of Diné leader, Barboncito, who negotiated the return of the Diné to their homelands.

Indigenous concerns are central to the guiding mission of WoW. Every year, we design our exhibition, our curriculum, and our exploration activities to include Indigenous experiences and perspectives. We welcome all requests and suggestions, and we look forward to engaging with even more Indigenous communities in FY26.



WoW visitor in Abiquiu



Children visiting the WoW RV in Gallup

New Mexico Museum of Space History

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The mission of the New Mexico Museum of Space History (NMMSH) is to bring the history of mankind's exploration of air and space to New Mexico and to show the world New Mexico's key role in mankind's past, present, and future pursuit of the frontiers of air and space.

MAJOR PROGRAMS AND/OR INITIATIVES

NMMSH made a concerted effort during FY25 to reach out to tribal communities across the state, with a focus on underserved rural locations.

Due to the proximity of the Mescalero Apache tribe to NMMSH, NMMSH has been in partnership with the Mescalero Apache School District since Fall 2023, at the behest of their long-time science teacher Nate Raynor. NMMSH also conducted educational outreach with Tribes, Nations, and Pueblos statewide.

For FY25, NMMSH served 1,673 Native Americans, the majority of whom are students. Forty-nine outreach events were off-site; institutions to which our educators traveled included a Science Night for Ysleta Pueblo, and the New Mexico School for the Blind and Visually Impaired in Alamogordo.



Families attending Science Night at Isleta Pueblo

Other outreach events included air shows at Holloman and Kirtland Air Force bases and Native Air in Las Cruces, the Las Cruces Museum of Nature & Science's Plutomania, and the International Space Hall of Fame's Big Bang. NMMSH also part participated at Mescalero Apache Tribe's Girls in STEM, Women in Space, and judged science fairs.

NMMSH educators devoted significant efforts to drone education. Paul Huguen and Dr. Rebecca Michael took certification classes and completed background checks to operate drones. The NMMSH worked with Mescalero High School students who operated the Robotics drone flight competition at NMSU-A's Tays Center.

Mr. Huguen has been at the NMMSH for three- and-half decades; he is an astronomy expert and official judge for numerous STEM and Science Fair events for Mescalero Apache schools. Dr.

Michaels is a former law enforcement forensics expert whose experience includes working on the Space Shuttle Challenger disaster. Dr. Michaels created a Forensics in Space class and presented it to Mescalero Apache students.

In addition, NMMSH is in the second year of a partnership with New Mexico State University in Alamogordo teaching Rocket and Robotics at camps where Mescalero Apache students ran the course and officiated.



Mescalero Apache Schools science teacher Nate Rayor, right, confer a plaque on New Mexico Museum of Space History educators Dr. Rebecca Michael, left, and Michael Shinabery. Dr. Michael has worked on behalf of the Museum with the Mescalero schools in science and drone

National Hispanic Cultural Center

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The National Hispanic Cultural Center (NHCC) is dedicated to the preservation, promotion and advancement of Hispanic culture, arts, and humanities. The Center presents exhibitions, lectures, book readings, performing arts, and educational programming that are meaningful to the local community. It offers the Hispanic, Chicano and Latine artists a place to present their work and bring it to the national stage. The NHCC is committed to making a cultural home for the diverse identities that shape the community.

MAJOR PROGRAMS AND/OR INITIATIVES

In fiscal year 2025, the NHCC presented three significant programs furthering the aims of the State-Tribal Collaboration Act (STCA). The first involved a continuation of a pilot community theater series with Native Theater Festival with six separate activities and shows, including a panel discussion. A fashion show as a new element of artistic expression occurred before the main show opening night.

The main show was *Echo In The Canyon*, a fully staged theater production brought together by Lorilei Chavez. Featuring traditional style dancing by Niko DeRoin alongside storytelling which included:

- Kim Gleason, Diné
- Michael Lente, Laguna Pueblo/Paguate Village
- Sheldon Blackhorse, Diné
- Debbie Smallcanyon, Diné
- Ria Thundercloud, Ho-Chunk Nation/Sandia Pueblo



Opening night was a strong success with dignitaries of tribes, state government officials, and local elected officials. As the series progressed, attendance started to taper off and we believe this was due to scheduling and awareness of additional days via marketing. NHCC will continue to review these partnerships as each show is supported by a combination of administrative staff and physical

labor.

The second collaboration involved NHCC's visual arts team, and the national exhibit we hosted titled *Convergence Crossroads: Street Art from Southwest*. The exhibit showcased the vibrancy and ingenuity of street art scenes in New Mexico, Texas, Arizona, California, and Northern Mexico, presenting artworks by artists who identify as Chicano/a/x, Latino/a/e, Indigenous, and Native American. The artists whose work is featured in the exhibition use the street as their medium to create graffiti and/or murals. On the street, their work is widely accessible to passersby, yet also ephemeral. The artists often know the cityscape intimately and their art is a significant marker of place.

At its core, the exhibition showcased a cultural convergence of differing styles of street art from across the Southwestern United States and Northern Mexico including graffiti and murals. The exhibit also provided a unique opportunity for the NHCC to collaborate with artists and community members in new ways as we strive to illuminate the significance of this artform at home and throughout the Southwest.

The exhibit featured over 25 artists from across the Southwestern United States and Northern Mexico and open dialogue around street art from this era. One key collaboration was the blacklight room between local ABQ Chicano street artist STRIKE and Mr. Ivan Heck Lee of the Navajo Nation. NHCC hosted Kirbie Leya Platero and Nanibah Chacon, who are also from the Navajo Nation alongside Mr. Lee.

NHCC's Visual Arts team is intentional in efforts to navigate Indigeneity within our New Mexico and Latino identity by holding a focused space for these conversations and constant collaboration with Pueblos, Nations, Tribes. This includes the staff-to-staff collaboration we held during the fiscal year between NHCC Visual Arts staff and the Indian Pueblo Cultural Center staff.





The third project NHCC has been working on is the ongoing Legacy Project. Created to document, archive, preserve, and share the traditional Spanish language spoken in rural parts of New Mexico, this project has slowly been developing over the last year and a half gathering resources, interviews, and documents that focus on the 16th century Spanish still being spoken in New Mexico. Last year NHCC conducted interviews with Penitentes and Hermano brotherhoods of catholic faith that detailed prayers in this language but also in the language of various tribes, fused together with Spanish words. A list of these indigenous based words that are used in this language is being compiled and will eventually lead to tribal collaboration on various fronts of our project.

National
Hispanic
Cultural
Center

The Legacy Project

Mi Gente

NATIONAL HISPANIC
CULTURAL CENTER

New Mexico Arts

Staff Contact: Michelle Laflamme-Childs, michelle.laflamme@dca.nm.gov

The primary function of New Mexico's state arts agency, New Mexico Arts (NMA), is to provide financial support for arts services and programs to non-profit organizations statewide and to administer the 1% public art program for the State of New Mexico.

MAJOR PROGRAMS AND/OR INITIATIVES

For fiscal year 2025, NMA distributed approximately \$23,984 in grants to Tribal communities and related projects. Successful arts organizations include Authentic Native Arts Association, Inc. in Bernalillo, with their grant for \$6,232 for the Annual Bernalillo Indian Arts Festival event and Pop-up markets. The Indian Pueblo Cultural Center Inc. received a grant for \$5,742 to offer temporary art exhibits by contemporary Native artists at the center in Albuquerque. National Ghost Ranch Foundation, Inc. received a grant for \$5,843 to hold their first annual Eight Northern Pueblos Residency and Exhibit. The Ralph T. Coe Center for the Arts with a grant of \$6,167 partnered with Lightning Boy Foundation to provide hands-on learning experiences where students participated in weekly sessions learning the significance, history, and techniques of hoop dance, culminating in a public hoop dance performance at the Coe Center in Santa Fe.

The Folk Arts Program at NMA has focused in FY25 on outreach to traditional artists, arts organizations, and communities in New Mexico's indigenous communities. This relationship building has been key, as a new folk arts coordinator, Amy Mills, joined NMA in May 2024 after a gap in the position. Outreach has ranged from attending feast days, powwows, and markets to conducting preliminary research with artists and starting new collaborations. For example, conversations with the archivist at Picuris Pueblo led them to apply for a project grant for the very first time in December 2024, to produce a storytelling and oral history series featuring elders in the community. As a partner in the City of Santa Fe's UNESCO 20th anniversary program in 2025, NMA conducted fieldwork and preliminary interviewing with Cochiti Pueblo drum making father-son duo, Arnold and Tomas Herrera. Other research and community-building will contribute in 2025 and 2026 to community day events on Museum Hill, in partnership with Museum of Indian Arts & Culture and Museum of International Folk Art, exploring themes ranging from climate resiliency to custom car culture.

In fiscal year 2025, the Art in Public Places (AIPP) program made a concerted effort to contact all Tribal Nations and Navajo Chapter communities with AIPP funding. This outreach was successfully achieved by the AIPP team.

In October 2024, the Native & Indigenous Artists Open Call (Prospectus #278) was announced which resulted in a catalogue of 176 artworks from 76 artists representing tribal cultures locally and throughout the greater United States. Five panelists joined our Prospectus selection processes who identify Jicarilla Apache, Mohawk, Diné, Picuris Pueblo and Blackfeet. 71 public art acquisition contracts were secured with artists from tribal cultural backgrounds totaling \$900,050 in AIPP spending going directly to artists and/or their galleries.

The Indian Pueblo Cultural Center's new Executive Director, Arianna Chavez (San Felipe Pueblo), selected \$76,000 worth of outdoor sculptures from outstanding Pueblo artists. Major public art selections also occurred at both Navajo Technical University (\$136,000 spent) and Diné College in Shiprock (\$100,000 spent).

Sites from the following tribal communities selected Public Art during fiscal year 2025 including: Jemez Pueblo, Pojoaque Pueblo, Zuni Pueblo, San Ildefonso Pueblo, Santa Ana Pueblo, Standing Rock Chapter, Crownpoint Chapter and Ojo Encino Chapter. Commission projects were awarded to Lakin Epaloose (Zuni Pueblo), Aaron Berg (Dine) for the City of Gallup – Department of Public Safety Building totaling \$121,000 in public art funding.

Finally, in collaboration with the Los Luceros Historic Site, the Artist in Residence Program awarded one of its two residencies to Jason Garcia/Okuu Pin (Santa Clara Pueblo) who hosted a dynamic Comic Book Making and Storytelling Workshop community program. New Mexico Arts produced a short film [About Jason Garcia's Residency](#).



Jason Garcia/Okuu Pin (Santa Clara Pueblo Tewa). Jason Garcia's (Okuu Pin/'Turtle Mountain') work documents the ever-changing cultural landscape of his home of K'haPo Owingeh/Santa Clara Pueblo

Garcia's Tewa cultural ceremonies, traditions, and stories, as well as 21st century popular culture, comic books, and technology, influences his clay and print work. Using traditional materials and traditional Pueblo pottery techniques coupled with various printmaking techniques, this juxtaposition of customary and contemporary materials and techniques connects him to his Ancestral past, landscape, and cultural knowledge. His work has been exhibited in many museums and various exhibitions in the Southwest and the Midwest, these include the National Museum of the American Indian, Arizona State University, the Nelson-Atkins Museum of Art, the Colby Museum of Art, and the Peabody Essex Museum. Garcia earned his Bachelor of Fine Arts from the University of New Mexico, Albuquerque, NM and his Master of Fine Arts in Printmaking at the University of Wisconsin, Madison, WI. Garcia resides and works in his studio located in Santa Clara Pueblo (<https://okuupin.com/>, IG @okuu.pin.studi).

The New Mexico History Museum

Staff Contact: Billy G. Garrett, billy.garrett@dca.nm.gov

The New Mexico History Museum (NMHM) is a statewide educational resource, a nationally significant local landmark, and visitor destination. Programs focus on the diverse experiences of the people of New Mexico, the dynamics that have shaped our state, and the relationships that connect our region with the rest of the world. Located on the north side of the Plaza in the center of Santa Fe, the museum campus consists of three buildings including the historic Palace of the Governors. In addition to traditional functions such as exhibitions, object collections, and educational activities, NMHM is home to noteworthy legacy programs such as the Fray Angélico Chavez History Library, Palace of the Governors Photo Archive, Press at the Palace of the Governors, and Native American Artisans Program—otherwise known as the Portal Program. As described below, the museum is actively engaged with Pueblos and Tribes to develop programs.

MAJOR PROGRAMS AND/OR INITIATIVES

Indian Advisory Panel

On May 9, 2025, NMHM hosted a meeting with the New Mexico Indian Advisory Panel (IAP). The Executive Director of the Museum of Indian Arts and Culture (MIAC), who had helped organize the meeting, was also in attendance. The IAP provides deliberation and advice to museums and historic sites on issues that may be culturally sensitive to Native American communities.

The meeting was to open dialogue between NMHM and IAP about the museum's approach to telling native stories and representing Native Communities. During the morning, members were provided with tours of the museum and an overview of the process used to select and develop exhibitions. They then shared their impressions of the museum and offered suggestions for ways to make it more welcoming and relevant to Native people.

The afternoon session consisted of presentations by museum staff on potentially sensitive topics followed by comments and suggestions by the panel. Discussions focused on:

- Solicitation of input for a map of “Native Communities, c. 1600” and how best to resolve differences in information or perspectives.
- Ideas for managing access to and providing information about images and documents associated with Native people in the museum's History Library and Photo Archive.
- Recommendations for soliciting ideas and feedback in development of exhibitions using, as an example, a proposed exhibition about Native perspectives on New Mexico history.



Members from New Mexico IAP and museum staff on a tour of Palace of the Governors

Interpretation

NMHM is pleased to report that it will transfer the exhibition, *“Miguel Trujillo and the Pursuit of Native Voting Rights”* to Isleta Pueblo. The exhibition created by and displayed at the NMHM honors the 75th anniversary of the landmark court case, *Trujillo v. Garley*, which granted Native New Mexicans the right to vote in US elections. The story is told through an interactive voting booth and shares the fascinating story of Native American suffrage. The ruling in 1948 removed legal and constitutional barriers to voting for Native Americans residing on tribal lands in New Mexico. At the center of this effort is Miguel Trujillo (Isleta Pueblo), a veteran and tribal educator. His tireless pursuit of equitable representation for his people is a noteworthy addition to better-known stories about women’s suffrage and African American voting rights.

Staff from the NMHM met with tribal representatives, including Tribal Historic Preservation Officer Dr. Henry Walt in April 2025 to review the exhibition and confirm Isleta’s desire to have the exhibition transferred to their cultural center. The Department of Cultural Affairs, Museum Resources Division, is slated to transfer and install the exhibition on July 24, 2025.



*Members of New Mexico IAP and museum staff discussing the exhibition
Miguel Trujillo and the Pursuit of Native Voting Rights*

Education

Guided by the NMHM *Framework for the Future*, the Museum education team, including Christina McCorquodale, Neil Dodge, and Nancy Morris-Judd expanded its collaboration with Pueblo and Tribal communities to transform the map *New Mexico Tribes Past and Present* that is currently displayed in the exhibition, *Palace Through Time*. Based on the Framework's guide to provide memorable visitor experiences, the map needed a more robust interpretation of New Mexico's Native communities that included external factors and input from more diverse viewpoints.

In the winter of 2023–2024, the museum education team developed a map of New Mexico highlighting areas and locations associated with Native groups prior to Spanish colonization. Groups included federally recognized Pueblos, Tribes and Nations, non-federally recognized groups, Genízaro communities, historic Pueblos, and language groups. The purpose of the map is to acknowledge the presence of Native peoples in the greater Southwest prior to Spanish occupation, as part of *Palace Through Time* exhibition presenting the Palace as a dynamic structure, a site of human activity, and a symbol spanning more than four centuries. The map helps set an important reference point - primarily that Native people occupied the region prior to construction of the Palace.

The museum education team used resources from the NMHM, MIAC, and the Indian Pueblo Cultural Center to create the map. Due to tight time limits, scholarly review was limited to Dr. Gregorio Gonzales, Ph.D., former Department of Cultural Affairs (DCA) Tribal Liaison (Genízaro/Comanche Nation), Marita Hinds (Tesuque), and Jason Garcia (Santa Clara). The final product was installed in the exhibit in March 2024.

The NMHM sees this map as a living document and plans to continually update it based on additional input and scholarship from Native communities in New Mexico. Understanding the first

version of the map needed additional work and a more robust review, the education team collaborated with:

- The New Mexico Indian Advisory Panel
- Walter Desheno--former Governor of Santa Clara Pueblo.
- Moises Gonzalez (Genízaro), author of *Nación Genízara: Ethnogenesis, Place and Identity in New Mexico*.
- Mary Weahkee - former DCA Archaeologist (Comanche Nation and Santa Clara Pueblo)
- DCA Tribal Librarians
 - Cassandra E. Osterloh, Tribal Libraries Program Coordinator
 - Sarah Kostecky, Indigenous Program Specialist, Library of Congress
 - Victoria Vigil, Nambé Pueblo Library
 - Stephanie Peña, Nambé Pueblo Library
 - Charles Suazo, Santa Clara Pueblo Community Library, Lt. Gov. Santa Clara Pueblo
 - Jonna Paden, Archivist at Indian Pueblo Cultural Center
 - Joe Sabatini, Retired Librarian, Volunteer at Indian Pueblo Cultural Center

The update includes corrections identified by these Native community members, references to maps at Bosque Redondo, Archaeology Notes 41 (“Traditional Use Areas in New Mexico”), and traditional homeland areas claimed by present-day Pueblos and Tribes. Additional changes include improved graphics and more geographic features and place names to make the map more readable to a larger audience. The new map, *New Mexico Pueblos, Tribes, and Nations* will be published in the fall of 2025 with the understanding more information will be added as the scholarship about early Pueblos and Tribes continues to develop.

New Mexico Pueblos, Tribes and Nations Map



- Federally Recognized N.M. Pueblos
- Federally Recognized N.M. Tribes/Nations
- Federally Recognized Tribes
- Non Federally Recognized Nations, Seeking Federal Recognition
- Genizaro Communities
- ▲ Historic Pueblos

★ LANGUAGE GROUPS

The colored areas show the different languages spoken in New Mexico throughout history and in most cases today. The colored areas also represent the historical traditional use areas of the communities that speak/spoke these languages.

NMHM
NEW MEXICO
HISTORY
MUSEUM
Educational Resources

113 Lincoln Avenue
Santa Fe, NM 87501
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NewMexicoHistoryMuseum.org

This working draft of the map was last revised in March 2025, more information will be added as the scholarship about early Pueblos, Tribes and Nations continues to develop. If you have suggestions please contact the New Mexico History Museum Education Department at NMHHM.Education@dca.nm.gov

New Mexico Pueblos, Tribes and Nations Past and Present

Federal recognition is an affirmation of the sovereignty of Native nations, which means that the nation has its own government and can make its own laws. There are 23 federally recognized tribes in New Mexico. Tribes such as the Comanche, Kiowa, and Ute are also federally recognized tribes; however, their tribal governments are not located in New Mexico. They are included on this map because their relationships with both tribal and Hispano communities were vital in New Mexico's history and economy. Many Genízaro communities are made up of the descendants of these tribes. Before the Spanish arrival there were more than 100 tribes in the region.

The 19 Native Pueblos in New Mexico are on their traditional homelands. They were not removed or relocated as other tribes in the United States have been. They were given title to their land by the Spanish or Mexican colonial governments. After the end of the U.S. War with Mexico and the signing of the Treaty of Guadalupe-Hidalgo in 1848, several court cases regarding land ownership and Native rights in New Mexico went before federal courts to determine if Pueblos should be treated as other Native tribes were treated. Initially excluded from the treatment afforded to other Native peoples, their status changed after 1913. Consequently, federal recognition of Pueblo tribes often came retroactively, depending on when each Pueblo had received its land grant from Spain or Mexico.

Between 1540 and 1706, the Native population of New Mexico dropped by about 93%. That is devastating. Imagine losing 93% of your loved ones or 93% of your town or your city! However, look at the Native population in 2022. It's higher than it was in 1540. Native peoples are now 11% percentage of the population in New Mexico. These numbers show their resilience, and the culture of our state reflects the deep influence Native communities have had and continue to have throughout New Mexico.

Many Pueblos no longer exist as they once did. Yet, this does not mean the members of these Pueblos are gone. As a means of protection and survival, many Pueblo peoples migrated into other Pueblos. Their descendants are now part of these thriving communities and continue to reflect the deep influence Native communities had and continue to have throughout New Mexico.

Native Population of New Mexico by Period

1540 – Population > 100,000
(before the encounter with the Spanish)

1706 – Population 6,440
(post-Pueblo Revolt of 1680)

2022 – Population 236,695
(present day)

Exhibition panel text for New Mexico Pueblos Tribes and Nations Map

Portal Program

As a core part of its operation, the NMHM continues to support and promote traditional southwestern Native American arts and crafts through administration of the Native American Artisans Portal Program (Portal Program). By law and museum policy, the portal of the Palace of the Governors, which is part of the NMHM campus, has been reserved for use by Native Americans to display and sell their artwork. The program is monitored by a committee of artisans (the Portal Committee) elected by their peers at the program's annual meeting. The committee coordinates daily operations of the program and is tasked with conducting daily inspections to ensure that only approved items are sold under the portal. Established rules (NMAC 4.51.57) govern the program including the process by which applicants are evaluated and the standards for quality and authenticity of the artwork sold.

The Portal Committee is supported by a member of the NMHM staff, the Portal Coordinator, who ensures the program operates in a full, transparent and accountable manner. The Portal Coordinator also supports other aspects of museum operations that involve engagement with Native American communities. This year the Portal Coordinator organized several workshops with the Portal Committee to improve the consistency of interpretation of program rules.



Native American artisans selling their art under the Portal of the Palace of the Governors

List of additional Native American programs at NMHM:

- The Native American Artisans Summer and Winter Youth Show
- The Native American Artisans Portal Indian Market
- The Native American Artisans Portal Annual Meeting
- The Native American Artisans Holiday Luncheon

New Mexico Historic Sites

Staff Contact: Anne McCudden, anne.mccudden@dca.nm.gov

New Mexico Historic Sites (NMHS) protects and preserves those culturally significant properties designated as state historic sites and provides for their interpretation, use, and enjoyment by present and future generations. NMHS operates 8 sites located across the state. Site contents range from 16th Century Spanish, Native American, and Civil War, to 20th Century art and culture. NMHS operates 135 structures across 500+ acres and provides learning experiences for the public through exhibits, programs, and partner initiatives.

MAJOR PROGRAMS AND/OR INITIATIVES

Fort Stanton and Lincoln Historic Sites

At the Fort Stanton Historic Site, Bureau of Indian Affairs firefighting units were an important part of the response to the 2025 Camp Fire. The Zuni Interagency Hotshots and Vulcan Peak Helitack, whose pilots were members of Jemez Pueblo and Navajo Nation, were among roughly 200 firefighters and twelve aircraft that helped save the site. Fort Stanton also hosted Mescalero Apache families and dancers to perform traditional dances at the site's Fort Stanton Live program.

At the nearby Lincoln Historic Site, Starlyn Bigrope (Mescalero Apache) once again kicked off the annual Lincoln Lecture Series with her presentation, "Nde (Mescalero Apache) History: Our Story, Our Experiences," taking place inside the renowned San Juan Mission Church. Centering Ndé (Apache) voices to explore the richness of Mescalero Apache history and heritage, this lecture was provided as part of a grant received by the Mescalero Apache Violence Against Women Awareness Program and from the U.S. Department of Justice.

Coronado and Jemez Historic Sites

Coronado and Jemez Historic Sites host many programs and events throughout the year which support New Mexico's Native Communities. Annually, Jemez Historic Site hosts both *Lights of Gisewa* and *Pueblo Independence Day*. *Pueblo Independence Day* commemorates the anniversary of the Pueblo Revolt in 1680 and hosts runners, dancers, artists, and vendors from the Jemez Pueblo. *Lights of Gisewa* also features dancers and performers from the Jemez Pueblo as well as an art market featuring vendors from many of the surrounding Pueblos, including Jemez, Zia, and San Felipe. Additionally, Jemez Historic Site officially partnered with the Pueblo of Jemez, who provided property and buildings to host the *Lights of Gisewa* art market near the site in December 2024. In July of 2025, staff at Jemez Historic Site will again host the *Elders in Residence Program*. This program pairs elders from the Jemez Pueblo with Jemez youth at the site to support intergenerational learning and cultural vibrancy. Throughout this program, elders and youth provide tours, offer suggestions and insight into the interpretation and preservation at the site, and youth participate in preservation projects, helping in the interpretive gardens, designing tours, and receiving training in site operations. The *Gardens of Gisewa Program* also hosts Indigenous-Led Cultural Land Management community talks, with presenters such as Miguel Santistevan, throughout the year which emphasize collaboration with Indigenous communities to solve problems related to management of natural resources.



Vendors at Lights of Gisewa

Coronado Historic Site hosts multiple events and programs throughout the year, which are led by and/or support the Native American Community. July 6, 2025, the site will co-host the first *Kuaua Native Arts Market* along with Native event organizers Leroy Chama and Vicky Tortalita. This market will be completely Indigenous led and will be composed of Indigenous vendors curated carefully by Vicky and Leroy. The *Portal Program* also hosts vendors from nearby Pueblos most weeks. Vendors register for a space on the portal at Coronado Historic Site and sell a variety of crafts. Interpretive Ranger Robert Silas (Hopi) organized the *Coronado Historic Site Artist Demonstration Program*. This program allows guests to interact with artists as they work and encompasses both traditional and contemporary work from designers such as Jeremy Rosetta (Santo Domingo Pueblo), Carol Lucero (Jemez Pueblo), Kandic Quam (Zuni Pueblo), Leslie Robledo (Hopi), Cassandra Tsalate (Zuni Pueblo), and Kyle Kootswatewa (Hopi).



Artist Jeremy Rosetta at Coronado Historic Site Artist Demonstration Program

Bosque Redondo Memorial at Fort Sumner Historic Site

In FY25, site staff worked closely with the Diné (Navajo Nation) and Ndé (Mescalero Apache Tribe) to continue meaningful partnerships and bring new projects to life at Bosque Redondo Memorial. Site staff worked with the Mescalero Apache Tribe to further develop the Mescalero Apache Prayer Circle at the site that acknowledges their ancestor's sacrifice in the 1860s. Through recent collaborations, site staff had a new ADA walkway installed that leads visitors out to the circle. New benches, interpretive signage including the sign created by the Mescalero Apache High School in FY24, a firepit, and flagstone will be installed in the coming fiscal year. This collaborative project was funded through several capital improvement projects and the Mescalero Apache High School. Site staff also completed the installation of "Glimpses from the Long Walk," by Shonto Begay, Diné, that features 19 life-size cutouts of people that are placed around the courtyard entryway of the site. The installation is based on Begay's mural inside the Memorial's permanent exhibit, "The Long Walk," which depicts the Diné on the Long Walk to the Bosque Redondo Indian Reservation in the 1860s. In the spring, site staff collaborated with six Diné families who signed up to receive sheep from the Friends of the Bosque Redondo Memorial. Each family received four Navajo Churro Sheep from the Friends to help rebuild their flocks. Lastly, site staff collaborated with Shawn Price, Diné, to codevelop a June event to commemorate the Treaty of 1868 between the United States Government and the sovereign Navajo Nation. The event featured the Dineh Tah' Dancers, who presented several dances in recognition of the resilience of the Diné. Later, Shawn Price presented a program focusing on Franklin Deleanor Roosevelt and the Native New Deal. This program was funded partially by the Museum of New Mexico Foundation and the Friends of the Bosque Redondo Memorial.

Fort Selden

Fort Selden Historic Site has developed a partnership with New Mexico State University to host university-led archaeological survey work on the eastern section of the property. The survey was completed in early 2025 and the site is now awaiting the final report. With this report, the site anticipates that it will better inform the public of ancestral Indigenous presence in the area. Fort Selden is also exploring options to expand their exhibit and interpretation to better include the Indigenous impact on the site and surrounding areas. One way Fort Selden is doing so, is by the inclusion of chiles donated to the site from Jemez Pueblo in the Heritage Chile Garden. This offers a unique opportunity to expand the conversation on influence in many aspects of day-to-day life in New Mexico.

Taylor-Mesilla

Taylor-Mesilla Historic Site is in the process of building tribal relations to create well thought out and appropriate programming for the site after opening.

New Mexico Museum of Art

Staff Contact: Laura J. Mueller, PhD, (laura.mueller@dca.nm.gov)

The New Mexico Museum of Art (MoA) inspires curiosity, creativity and connection through the power of art. Rooted in New Mexico's rich blend of artistic traditions, the museum engages with artists and communities alike to explore the human experience, spark new ideas, and celebrate diverse cultures. MoA serves as a dynamic platform for dialogue and discovery, inviting everyone to think critically, find meaning and experience the transformative power of art. We bring the art of the world to New Mexico - and the art of New Mexico to the world.



Helen Cordero, Male Storyteller, circa 1980, polychrome painted ceramic, 9 × 7 7/8 × 8 1/8 in.
Collection of the New Mexico Museum of Art. Gift of Bud and Barbara Hoover, 2006 (2006.31). Photo by Blair Clark.

MAJOR PROGRAMS AND/OR INITIATIVES

Exhibitions

MoA presented *Off-Center: New Mexico Art, 1970–2000*, a landmark exhibition surveying the final three decades of the twentieth century—a pivotal period during which numerous artists relocated to New Mexico. Drawn by the state's distinctive climate and landscape, rich cultural diversity, and strong reputation as a hub for the visual arts, these artists contributed to a dynamic and evolving artistic landscape.

From June 8, 2024, through May 4, 2025, at the MoA Vadem Contemporary, the exhibition *Off-Center* explored the depth and complexity of this era through a series of relevant and timely themes. While Albuquerque, Santa Fe, and Taos remained key centers for contemporary art, vibrant artistic communities also emerged in less frequently recognized towns such as Galisteo,

Gallup, Las Cruces, Roswell, and Silver City. Included in this groundbreaking exhibition were many Indigenous artists.

Collections

As part of its commitment to showcasing the diverse voices and evolving narratives of the American West, the MoA loaned 37 artworks to the Briscoe Western Art Museum in San Antonio, Texas, for the exhibition *Storytellers: Narrative Art and the West*. Curated by Christian Waguespack, MoA's former Director of Curatorial Affairs, the exhibition explored the power of visual storytelling through a broad range of artistic perspectives. It was on view at the Briscoe from October 3, 2024, to January 19, 2025.



Linda Haukaas, *The Artist Releases Her Soul, The Art Patron Seeks to Possess It #341*, August 2007, ink and colored pencil on late 1800s ledger paper, 11 1/2 x 17 1/2 in. (18 3/8 x 24 in.)

Collaboration with the Museum of Contemporary Native Arts

For several years, the MoA has collaborated with the Institute of American Indian Arts' Museum of Contemporary Native Arts (MoCNA). This partnership includes the joint coordination of large tour groups, primarily school groups—that neither institution can accommodate independently, as well as the sharing of docent training resources. So far this year, shared tours with MoCNA have served a total of 115 students in grades K–12.

Santa Fe Indian Market

The Santa Fe Indian Market is the largest juried Native American art show in the world, taking place each year just outside the MoA's building on the Santa Fe Plaza. With approximately 100,000 attendees annually, the event has a significant impact on the more than 1,000 Native artists who participate. Last summer, the Museum of Art once again hosted a Create Station on Saturday, August 17. This hands-on activity area provided general art-making supplies and structured creative projects for visitors to the market. Additional DCA divisions, including the Museum of Indian Arts and Culture (MIAC), the National Hispanic Cultural Center, and the Office of Archaeological Studies, participated, offering supplementary activities and resources.

In total, the Create Station welcomed approximately 560 visitors. Following its second successful year, the Create Station is now considered a standing MoA program in support of the Indian Market.



Create Station

at the Santa Fe Indian Market

IAIA Collaborations

In FY25, the MoA continued to strengthen its relationship with the Institute of American Indian Arts (IAIA). In addition to its ongoing collaboration with the MoCNA, MoA provided meeting and presentation space for IAIA's MFA film screenings and hosted a retreat for the Studio Arts faculty.

Art and Legacy: The Namingha Family

On May 23, 2025, the MoA, in partnership with MIAC, hosted *Art and Legacy: The Namingha Family*, a panel discussion featuring Dan, Arlo, Les, and Michael Namingha, moderated by Carolyn Kastner, PhD. The conversation explored each artist's individual career while highlighting the interwoven family and cultural connections that shape their work.



Art and Legacy: The Namingha Family in MoA's Saint Francis Auditorium

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The New Mexico State Library (NMSL) is committed to providing leadership that promotes effective library services and access to information to all citizens of New Mexico. NMSL provides services that support public and Tribal libraries as well as delivers direct library services to rural populations, state agencies, the visually impaired and print disabled, students and researchers.

MAJOR PROGRAMS AND/OR INITIATIVES

Tribal Library Program

NMSL's Tribal Library Program (TLP) takes a comprehensive approach to supporting Tribal public libraries across the state. This includes financial assistance through annual grants, General Obligation Bond reimbursements, and broadband support. The program also offers direct professional guidance through a dedicated TLP Coordinator based in Santa Fe and a Navajo Nation Outreach Program Specialist located in Crownpoint. The Library Development Bureau further supports Tribal public libraries with professional development training, regular online meetings, and youth services support.

The TLP Coordinator and Outreach Program Specialist conducted visits to the majority of New Mexico Navajo Chapters to share resources available to all New Mexico residents through the NMSL. These visits aimed to assess interest in creating community libraries, provide guidance on the necessary steps, evaluate current and upcoming technology infrastructure, and distribute informational materials and library books.

The TLP Coordinator collaborated with leadership and staff at the Pinedale and Ojo Encino Chapters to establish public libraries in those communities. The TLP Coordinator also supported the Santa Ana Pueblo in developing a branch library focused on Tribal law. Continued development assistance was provided to the Pueblos of Picuris, Taos, and Nambé, as well as the Torreon/Star Lake Chapter, for their newly established libraries.

To enhance staff knowledge and engagement, field trips and on-site training sessions were arranged for Tribal library staff. These included visits to the Maxwell Museum of Anthropology at UNM, the New Mexico History Museum, the Fray Angélico Chávez History Library & Photo Archives, and Coronado Historic Site. Additional training, delivered both in person and online, focused on topics such as STEM programming through NASA@ My Library, consumer health and telehealth resources, collaborative summer reading initiatives with Arizona Tribal libraries, strategies for community engagement, and the development of library plans and policies, all specifically designed to meet the needs of Tribal communities.

Monthly virtual meetings provided consistent communication and continued support for Tribal library staff. The TLP Coordinator maintained strong relationships with all 24 public Tribal libraries through ongoing contact and in-person visits. Additionally, the TLP Coordinator collaborated with library staff, Tribal leadership, and, when needed, architects, engineers, and IT professionals to assist in the planning and design of six new Tribal library facilities.

In fiscal year 2025, the State Library distributed \$194,167.44 to 22 Tribal libraries in State Grants in Aid, \$96,000 to 20 libraries as part of the Tribal Libraries Program Grant, and \$245,821.44 to 16 libraries in Rural Library Endowment funding. In addition, the State Library administers \$998,000 to 18 libraries in 2022 State Tribal Library General Obligation Bonds.

Direct Library Services

NMSL provides direct services to New Mexico residents including all Pueblos, Tribes, and Nations. Direct services support literacy, early childhood education, school preparedness, and access to information. Three bookmobiles serve six Native communities that do not have a local library, and the Books-by-Mail program provides service to an additional four communities.

The State Library's El Portal database provides free access to information, tutoring, and career support for all Tribal communities. Resources through El Portal at <https://elportalmn.org> include BrainFuse, JobNow, New Mexico Reads eBooks, Gale Academic scholarly articles, and Onefile Health and Medicine. Other e-resources include access to the New York Times online including NYT Cooking and NYT Games, as well as the e-book platform Palace Project, which offers thousands of e-book and audiobook titles including titles specific to the Southwest and indigenous peoples. Tribal residents can access these resources and more through their local library or from their home.



Photos are from NASA@ My Library Workshop, held on August 29, 2024, for Tribal Library staff. The event focused on STEM programming with an emphasis on Tribal cultural relevance.

New Mexico Office of Archaeological Studies

Staff Contact: John Taylor-Montoya, PhD, john.taylor-montoya@dca.nm.gov

The Office of Archaeological Studies (OAS) conducts archaeological and historical research throughout New Mexico. The mission of OAS is to promote the understanding and preservation of New Mexico's rich archaeological heritage through its diverse programs of public archaeological services, specialized research, outreach and education. The archaeology of human presence in New Mexico begins at least 15,000 years ago, and more than 97 percent of that span is exclusively the history of Native America.

MAJOR PROGRAMS AND/OR INITIATIVES

Archaeological Services

Over the last year, OAS has conducted archaeology on Tribal, State of New Mexico, City of Santa Fe, and private lands. Projects have involved data recovery excavations, archaeological monitoring of utilities, archaeological testing in advance of building construction, and archaeological surveys to ensure that cultural resources are not destroyed without some record being made. OAS has been contracted by the Pueblo of Acoma to provide archaeological services in support of planned road improvements and bridge construction. OAS management worked directly with Acoma Pueblo's Tribal Employment Rights Office to hire and train members from the community to work on the project. The applicants were hired by OAS as temporary staff and continued throughout the duration of the fieldwork. In addition, OAS staff welcomed community members as visitors to the site including groups of school children from the Pueblo school, the Haaku Academy. When the project is completed, OAS staff will deliver a formal technical report and all artifacts to the Pueblo. OAS also completed an archaeological survey for the Pueblo of Ohkay Owingeh in support of the construction of a new veterinary clinic.

Education Programs

The OAS travels throughout the state of New Mexico providing hands on programming related to archaeology and the history of New Mexico. In fiscal year 2025, in-person programming was delivered at 60 events. Multiple programs were delivered to Native American audiences including several visits to Haaku Academy at Acoma Pueblo, the Santa Fe Indian School, and the Native American Community Academy, and multiple events organized for Indigenous families celebrating Indigenous People's Day, as well as participating in the Week of the Young Child at the Office of Dine' Youth in Shiprock. Several programs were presented by an OAS Native American staff member.



Students from Acoma's Haaku Academy Visit Archaeological Site LA113480

The OAS continues to utilize our Tabletop Museum of New Mexico artifacts and replicas, allowing the public to interact with replicas of textiles such as a turkey feather blanket, traditional technologies such as the bow and arrow, and items from all periods of New Mexico history. A new program, designed to instill pride in culture in community, revolves around traditional Native American games. This program has had a strong positive response at schools and libraries throughout the state. OAS outreach and education served approximately 6,106 persons this past year, including 3,232 youth and more than 950 Native Americans.



Native American students experiencing the OAS Tabletop Museum with replicas of ancient and historic artifacts

Human Remains Care

The OAS is one of several archaeological organizations in New Mexico permitted by the Cultural Properties Review Committee to respond to inadvertent discoveries of unmarked human burials in archaeological contexts. The office's initial role is to help determine if the remains can be left in place or if they will be disturbed by construction and need to be removed. For Native American burials, formal consultations about treatments and dispositions are in the hands of the New Mexico Historic Preservation Division (HPD) which consults with tribes, landowners, and agencies. If the remains need to be excavated, OAS carries out respectful identification and custodial care. OAS has also been working closely with the Museum of Indian Arts and Culture to ensure that both institutions are in compliance with the Native American Graves Protection and Repatriation Act.

SECTION IV. ACCOMPLISHMENTS AND GOALS

FY2025 Top Three Accomplishments

- The Museum of Indian Arts and Culture has returned ancestors, sacred items, and collections to Nambé Pueblo and Pojoaque Pueblo, and is assisting with the repatriation of more than 500 objects to the Hopi Tribe.
- *Wonders on Wheels* Mobile Museum visited areas not served in recent years and as a result, provided hands-on, enquiry-based educational programming to an estimated 1,153 Indigenous residents in FY25. Visits were made to Zuni Pueblo, Pojoaque Pueblo, Abiquiu and Ramah Middle and High Schools.
- The New Mexico History Museum hosted a meeting with the New Mexico Indian Advisory Panel to discuss sensitive topics and the museum's approach to telling native stories. Discussions focused on the "Native Communities, c. 1600" map, the History Library and Photo Archives, and a proposed exhibition about Native perspectives on New Mexico history.

FY2026 Top Three Goals/Objectives

- The Museum of Indians Arts and Culture will continue to consult with Nations, Tribes, and Pueblos regarding the care, stewardship, and return of ancestors, sacred items, and objects of cultural patrimony. Future repatriations are planned with Fort Sill Apache Tribe and the Southern Ute Tribe.
- Extravaganza on the Hill: A Celebration of Mexican and Indigenous Cultural Heritage, a collaboration between the Museum of International Folk Art and the Museum of Indian Arts and Culture will continue to be held on Museum Hill. This community day event provides large-scale programming serving tribal communities.
- In 2024, the Historic Preservation began to incorporate the state's Indigenous communities and voices into the New Mexico Official Scenic Historic Marker program. Consultation with the Mescalero Apache Tribe, the Comanche Nation, the Kiowa Tribe, and the Pueblos of Santo Domingo, Zia, Acoma, Ohkay Owingeh, Laguna, San Felipe, Santa Ana, and Cochiti, will be ongoing for proposed revisions to 15 markers.

SECTION V. TRAINING AND EMPLOYEE NOTIFICATION

The New Mexico Department of Cultural Affairs (DCA) works to ensure that new DCA employees who regularly interact with Nations, Pueblos, and Tribes complete the State Tribal Collaboration Act Cultural Competency Training. For FY25, 12 DCA employees completed the training. For FY26, DCA will work with HR to ensure that new employees take the training and also encourage tenured employees to complete the training if they have not done so recently.

SECTION VI. KEY NAMES AND CONTACT INFORMATION

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SECTION VII. DCA STATE-TRIBAL COLLOBORATION POLICY

Section I. Background

- A. In 2003, the Governor of the State of New Mexico and 21 of the 22 Indian Tribes, Nations and Pueblos of New Mexico adopted the *2003 Statement of Policy and Process* (Statement), to "establish and promote a relationship of cooperation, coordination, open communication and good will, and [to] work in good faith to amicably and fairly resolve issues and differences." The Statement directs State agencies to interact with the Tribal governments and provides that such interaction "shall be based on a government-to-government relationship" aimed at furthering the purposes of meaningful government-to-government consultation.
- B. In 2005, Governor Bill Richardson issued Executive Order 2005-004 mandating that the Executive State agencies adopt pilot tribal consultation plans with the input of the 22 New Mexico Tribes.
- C. In 2007, Governor Bill Richardson issued the Goals of the "Promoting and Growing New Mexico, Performance and Accountability Contract". This document identified the process New Mexico is taking toward competitiveness in the regional, national and global economies. This process includes attracting high-skill wage industries, cutting taxes, investing in innovation, providing access to capital and investing infrastructure. The four goals for promoting and growing New Mexico include:
- *Goal 1. Improve New Mexico's Economic Base and Expand Targeted Industries*
 - *Goal 2. Strategically Invest in the Workforce and Infrastructure to Support Economic Growth*
 - *Goal 3. Expand Domestic and International Trade*
 - *Goal 4. Develop and Promote Media Arts and Cultural Assets*
- D. Several Executive Agencies were identified as the lead agencies to accomplish the Promoting and Growing New Mexico initiative. These agencies are: Department of Cultural Affairs, Department of Transportation, Department of Tourism, Department of Workforce Solutions, Economic Development Department, and the State Investment Council.
- E. On March 19, 2009, Governor Bill Richardson signed SB 196, the State Tribal Collaboration Act (hereinafter "STCA") into law. The STCA reflects a statutory commitment of the state to work with Tribes on a government-to-government basis. The STCA establishes in state statute the intergovernmental relationship through several interdependent components and provides a consistent approach through which the State and Tribes can work to better collaborate and communicate on issues of mutual concern.
- F. In Fall 2009, the Agencies charged with the Promote and Grow New Mexico initiative met with representatives from the Tribes to develop an overarching Policy that, pursuant to the STCA:
- a. Promotes effective collaboration and communication between the Agency and Tribes;

- b. Promotes positive government-to-government relations between the State and Tribes;
- c. Promotes cultural competence in providing effective services to American Indians/Alaska Natives; and
- d. Establishes a method for notifying employees of the Agency of the provisions of the STCA and the Policy that the Agency adopts.
- e. The Policy meets the intent of the STCA and defines the Agency's commitment to collaborate and communicate with Tribes.

Section II. Purpose

Through this Policy, the Agency will seek to foster and facilitate positive government-to-government relations between the Agency and the federally recognized Indian Nations, Tribes or Pueblos located wholly or partially within the boundaries of New Mexico, hereinafter referred to as "Tribes". The purpose of the Policy is to develop, improve, or maintain partnerships with Tribes by using agreed-upon processes when the Agency develops, changes or implements policies, programs or services that directly affect Tribes.

Section III. Principles

- A. Confidentiality- The Agency will protect and exhibit a high degree of respect and sensitivity regarding confidential information provided by Tribal Governments and staff and shall ensure confidentiality to the extent provided by State and Federal law.
- B. Recognize and Respect Sovereignty - The State and Tribes are sovereign governments. The recognition and respect of sovereignty is the basis for government-to-government relations and this Policy. Sovereignty must be respected and recognized in government-to-government consultation and collaboration between the Agency and Tribes. The Agency recognizes and acknowledges the trust responsibility of the Federal Government to federally- recognized Tribes.
- C. Government-to-Government Relations - The Agency recognizes the importance of collaboration, communication and cooperation with Tribes. The Agency further recognizes that Agency policies, programs and/or services may directly or indirectly affect Tribes. Accordingly, the Agency recognizes the value of dialogue between Tribes and the Agency with specific regard to those policies, programs and/or services.
- D. Efficiently Addressing Tribal Issues and Concerns - The Agency recognizes the value of Tribes' input regarding Agency policies, programs and/or services. Thus, it is important that Tribes' interests are reviewed and considered by the Agency in its policy, program and/or service development process.
- E. Collaboration and Mutual Resolution - The Agency recognizes that good faith, mutual respect, and trust are fundamental to meaningful collaboration and

communication policies. As they arise, the Agency shall strive to address and mutually resolve concerns with impacted Tribes.

- F. Communication and Positive Relations - The Agency shall strive to promote positive government-to-government relations with Tribes by: (1) interacting with Tribes in a spirit of mutual respect; (2) seeking to understand the varying Tribes' perspectives; (3) facilitating communication, understanding and appropriate dispute resolution with Tribes; and (4) working through the government-to- government process towards a shared vision in areas of mutual interest.
- G. Informal Communication - The Agency recognizes that formal consultation may not be required in all situations or interactions. The Agency may seek to communicate with and/or respond to Tribes outside the consultation process. These communications do not negate the authority of the Agency and Tribes to pursue formal consultation.
- H. Economic Development Access - Providing the opportunity for economic development is a real need in the Native American communities and these communities often do not have the capacity to address this unmet need. Therefore, the Agency will inform the tribes of opportunities related to Economic Development and will provide resources and assistance to enhance the development of the tribal communities. For example, Infrastructure related to Transportation, Water and Wastewater, Solid Waste Systems, etc.

Section IV. Protocol

When working with tribal governments it is important to understand the unique relationship between American Indians and the United States government. It is a political relationship - not race based. Under both federal and common law, Native American tribes are sovereign governments with recognized powers of self-government. The status of tribes as governments means that tribes possess the inherent right to develop their own forms of government, to determine their own citizenship and to make their own laws, civil and criminal, and to be governed by them in their own judicial systems. New Mexico is home to 22 federally recognized Indian Nations, Tribes and Pueblos-each with its own history, culture, and language. Thus, it is important not to assume that one tribe or one leader speaks for all.

Section V. Definitions

A. The following definitions shall apply to this Policy:

- 1. American Indian/Alaska Native - Pursuant the STCA, this means:
 - a) Individuals who are members of any federally recognized Indian tribe, nation or pueblo;
 - b) Individuals who would meet the definition of "Indian" pursuant to 18 USC 1153; or
 - c) Individuals who have been deemed eligible for services and programs provided to American Indians and Alaska Natives by the United States public health service, the bureau of Indian affairs or other federal programs.

2. Collaboration - Collaboration is a recursive process in which two or more parties work together to achieve a common set of goals. Collaboration may occur between the Agency and Tribes, their respective agencies or departments, and may involve Indian organizations, if needed. Collaboration is the timely communication and joint effort that lays the groundwork for mutually beneficial relations, including identifying issues and problems, generating improvements and solutions, and providing follow-up as needed.
3. Communication - Verbal, electronic or written exchange of information between the Agency and Tribes.
4. Consensus - Consensus serves as a decision making method for reaching agreement through a participatory process that: (a) involves the Agency and Tribes through their official representatives; (b) actively solicits input and participation by the Agency and Tribes; and (c) encourages cooperation in reaching agreement on the best possible decision for those affected. The Agency shall endeavor to conduct deliberations with Tribes in good faith and in accordance with the processes outlined in this Policy. Within this process it is understood that consensus, while a goal, may not always be achieved.
5. Consultation - Consultation operates as an enhanced form of communication that emphasizes trust and respect. It is a shared responsibility that allows an open and free exchange of information and opinion among parties that, in turn, may lead to mutual understanding and comprehension.

Consultation with Tribes is uniquely a government-to-government process with two main goals: (a) to reach consensus in decision-making; and (b) whether or not consensus is reached, to afford any party the opportunity to issue a dissenting opinion for the record, and more importantly to have honored each other's sovereignty

6. Cultural Competence - Refers to an ability to interact effectively with people of different cultures. Cultural competence comprises four components: (a) awareness of one's own cultural worldview, (b) appreciation of cultural differences, (c) knowledge of different cultural practices and worldviews, and (d) honing cross-cultural skills. Developing cultural competence improves one's ability to understand, communicate with, and effectively interact with people across cultures.
7. Culturally Relevant - Describes a condition where programs or services are provided according to the clients' cultural backgrounds.
8. Environmental resources - Environmental media listed in the Environment Improvement Act, NMSA, 1978, sec. 74-1-7A
9. Government-to-Government - Describes the relationship between the State, Tribes and the Federal government.
10. Indian Organizations -Organizations, predominantly operated by American Indians/Alaska Natives, that represent or provide services to American Indians and/or Alaska Natives living on and/or off tribal lands and/or in urban areas.
11. Internal Agency Operation Exemption - Refers to certain internal agency operations and

processes not subject to this Policy. The Agency has the authority and discretion to determine what internal operations and processes are exempt from this Policy.

12. Internal Tribal Government Operations Exemption - Refers to certain internal tribal government operations not subject to this Policy. Each Tribe has the authority and discretion to determine what internal operations and processes are exempt from this Policy.
13. Linguistic Competency- Refers to one's capacity to communicate effectively and convey information in a manner that is easily understood by culturally diverse audiences.
14. Participation - Describes an ongoing activity that allows interested parties to engage one another through negotiation, compromise and problem solving to reach a desired outcome.
15. Tribal Advisory Body - A duly appointed group of individuals established and organized to provide advice and recommendations on matters relative to Agency policies, programs and services.
16. Tribal Government - The governing structure of a sovereign, federally recognized government of an Indian Nation, Tribe, or Pueblo, within the United States.
17. Tribal Implications - Refers to State legislation, regulations and other policy statements or actions that have substantial direct effects on American Indians/Alaska Natives, Tribes, or on the relationship between the State and Tribes.
18. State Agency Tribal Liaison - Refers to an individual designated by the Agency, who reports directly to the Office of the Secretary or to the Head of the Agency, to:
 - a) Assist with developing and ensuring the implementation of this Policy;
 - b) Serve as a contact person responsible for maintaining ongoing communication between the Agency and affected Tribes; and
 - c) Ensure that training is provided to staff of the Agency as set forth in Subsection B of Section 4 of the STCA.
19. Tribal Officials - Elected or duly appointed officials of Tribes or authorized intertribal organizations.
20. Tribes - Means any federally recognized Indian Nation, Tribe or Pueblo located wholly or partially within the boundaries of the State of New Mexico.
21. Work Groups - Formal advisory bodies and task forces established through joint effort by the Agency and Tribes. Work Groups can be established to address or develop more technical aspects of policies or programs separate or in conjunction with the formal consultation process. Work groups shall, to the extent possible, consist of members from the Agency and participating Tribes.

Section VI. General Provisions

A. Collaboration and Communication

To promote effective collaboration and communication between the Agency and Tribes relating to this Policy, and to promote cultural competence, the Agency will utilize, as appropriate: Tribal Liaisons, Tribal Advisory Bodies, Work Groups and Informal Communication.

1. The Agency will make a good-faith effort to review all proposed plans, policies, rulemakings, permitting actions, or other aspects of Programmatic Actions that may have impacts on Tribal resources, and determine whether Tribal consultation or collaboration may assist in Programmatic Actions. If a proposed Programmatic Action may impact Tribal resources, the Agency will notify Tribal Governments and inquire whether Tribal consultation should occur. Tribal Officials have the discretion whether to engage in the consultation process. Consultation will be initiated by formal request

The Role of Tribal Liaisons. To promote State-Tribe interactions, enhance communication and resolve potential issues concerning the delivery of Agency services to Americans Indians/Alaska Natives, Tribal Liaisons will work with Tribal Officials and Agency staff and their programs to develop policies or implement program changes. Tribal Liaisons communicate with Tribal Officials through both formal and informal methods of communication to assess:

- a) Issues or areas of tribal interest relating to the Agency's policies, programs and/or services; and
 - b) Tribal interest in pursuing collaborative or cooperative opportunities with the Agency; and
 - c) The Agency's promotion of cultural competence in its development or maintenance of policies, programs and/or services
2. Tribal Advisory Bodies. The Agency may solicit advice and recommendations from duly appointed advisory organizations or committees to collaborate with Tribes in matters of policy development prior to engaging in consultation, as contained in this Policy. The Agency may convene such advisory organizations/committees to provide advice and recommendations on departmental policies, programs and/or service matters that have tribal impacts. Input derived from such activities is not defined as this Policy's consultation process.
3. The Role of Work Groups. The Agency Head, in consultation with recognized Tribal officials, may appoint an agency-tribal work group to develop recommendations and provide input on Agency policies, programs and/or services as they might impact Tribes and American Indians/Alaska Natives. The Agency or the Work Group may develop procedures for the organization and implementation of work group functions. (See, e.g., the sample set of procedures at Attachment A.)
4. Informal Communication.

- a) Informal Communication with Tribes. The Agency recognizes that consultation meetings may not be required in all situations or interactions involving State-Tribal relations. The Agency recognizes that Tribal Officials may communicate with appropriate Agency employees outside the consultation process, including with Tribal Liaisons and Program Managers, in order to ensure programs and services are delivered to their constituents. While less formal mechanisms of communication may be more effective at times, this does not negate the Agency's or the Tribe's ability to pursue formal consultation on a particular issue or policy.
- b) Informal Communication with Indian Organizations. The State-Tribal relationship is based on a government-to-government relationship. However, Indian organizations, such as those representing or providing services to urban and/or off-reservation American Indians/Alaska Natives, serve to benefit and assist the State, as well. Through this Policy, the Agency recognizes that it may solicit recommendations or otherwise collaborate and communicate with these organizations.

B. Consultation

Consultation shall be between the Cabinet Secretary/Agency Head and Tribal Officials or their delegated representatives who possess authority to negotiate on their behalf.

- 1. Applicability - Tribal consultation is most effective and meaningful when conducted before taking action that impacts Tribes and American Indians/Alaska Natives. The Agency acknowledges that a best case scenario may not always exist, and that the Agency and Tribes may not have sufficient time or resources to fully consult on a relevant issue. If a process appropriate for consultation has not already begun, through this Policy, the Agency seeks to initiate consultation as soon as possible thereafter. (Refer to applicable "Protocol" agreement).
- 2. Focus - The principle focus for government-to-government consultation is with Tribes through their Tribal Officials. Nothing herein shall restrict or prohibit the ability or willingness of Tribal Officials and the Agency Head to meet directly on matters that require direct consultation. The Agency recognizes that the principle of intergovernmental collaboration, communication and cooperation is a first step in government-to-government consultation, and is in accordance with the STCA.
- 3. Areas of Consultation - The Agency, through reviewing proposed plans, policies, rules, or other pending and proposed programmatic actions, recognizes the need to assess whether such actions may impact American Indians/Alaska Natives and/or Tribes, as well as whether consultation should be implemented prior to making its decision or implementing its action. To such ends, the Agency strives to notify relevant Tribal Officials and pursue government-to-government consultation, provided that Tribal Officials also have the discretion to decide whether to pursue and/or engage in the consultation process.

4. Initiation - Written notification requesting consultation by an Agency or Tribe shall serve to initiate the consultation process. Written notification, at the very least, should:
 - a) Identify the proposed action to be consulted upon.
 - b) Identify personnel who are authorized to consult on behalf of the Agency or Tribe.
5. Process - The Agency, in order to engage in consultation, may utilize duly- appointed work groups, as set forth in the previous section, or otherwise the Agency Head or a duly-appointed representative may meet directly with Tribal Officials, or set forth other means of consulting with impacted Tribes as the situation warrants.
 - a) Consultation will be between the Agency Head and Tribal Officials or their delegated representatives with authority to negotiate on their behalf.
 - b) The Agency will make a good faith effort to invite for consultation all perceived impacted Tribes.
6. Limitations on Consultation-
 - a) This Policy will not diminish any administrative or legal remedies otherwise available by law to the Agency or Tribe.
 - b) The Policy does not prevent the Agency and Tribes from entering into Memoranda of Understanding, Intergovernmental Agreements, Joint Powers Agreements, professional service contracts, or other established administrative procedures and practices mandated by Federal, State or Tribal laws or regulations.
 - c) The Agency retains the final decision making authority with respect to actions undertaken by the Agency and within Agency jurisdiction. In no way should this Policy impede the Agency's ability to manage its operations.
 - d) Consultation with the Tribes is uniquely a government-to-government process with two main goals: (a) to reach consensus in decision- making; and (b) whether or not consensus is reached, to afford any party the opportunity to issue a dissenting opinion for the record, and more importantly to have honored each other's sovereignty.

Section VI. Dissemination of Policy

Upon adoption of this Policy, the Agency shall determine the appropriate method to distribute the Policy to all its employees.

Section VII. Amendments and Review of Policy

The Agency will meet periodically with Tribes to evaluate the effectiveness of this Policy, including the Agency's promotion of cultural competence. This Policy is a working document and

may be revised as needed

Section VIII. Effective Date

This Policy shall become effective upon the date signed by the Department Secretary or the Agency Head.

Section IX. Sovereign Immunity

The Policy shall not be construed to waive the sovereign immunity of the State of New Mexico or any Tribe, or to create a right of action by or against the State of New Mexico or a Tribe, or any State or Tribal official, for failing to comply with this Policy

Section XI. Closing Statement/ Signatures

The Department of Cultural Affairs hereby adopts the State-Tribal Consultation, Collaboration and Communication Policy.

A handwritten signature in blue ink, appearing to read "Stuart A. Ashman", written over a horizontal line.

Stuart A. Ashman, Cabinet Secretary
Department of Cultural Affairs

12/18/09

Date

ATTACHMENT A

Sample Procedures for State-Tribal Work Groups

DISCLAIMER: The following illustration serves only as sample procedures for State-Tribal Work Groups. The inclusion of this Attachment does not mandate the adoption of these procedures by a work group. Whether these, or alternative procedures, are adopted remains the sole discretion of the Agency Head and/or as duly-delegated to the Work Group.

- A. **Membership** - The Work Group should be composed of members duly appointed by the Agency and as appropriate, participating Tribes, for specified purpose(s) set forth upon the Work Group's conception. Continued membership and replacements to Work Group participants may be subject to protocol developed by the Work Group, or otherwise by the designating authority or authorities.
- B. **Operating Responsibility** - The Work Group should determine lines of authority, responsibilities, definition of issues, delineation of negotiable and non-negotiable points, and the scope of recommendations it is to disseminate to the Agency and Tribes to review, if such matters have not been established by the delegating authority or authorities.
- C. **Meeting Notices** - Written notices announcing meetings should identify the purpose or agenda, the Work Group, operating responsibility, time frame and other relevant tasks. All meetings should be open and publicized by the respective Agency and Tribal offices.
- D. **Work Group Procedures** - The Work Group may establish procedures to govern meetings. Such procedures can include, but are not limited to:
 - 1. Selecting Tribal and Agency co-chairs to serve as representatives and lead coordinators, and to monitor whether the State-Tribal Consultation, Collaboration and Communication Policy is followed;
 - 2. Defining roles and responsibilities of individual Work Group members;
 - 3. Defining the process for decision-making,
 - 4. Drafting and dissemination of final Work Group products;
 - 5. Defining appropriate timelines; and
 - 6. Attending and calling to order Work Group meetings.

- E. Work Group Products - Once the Work Group has created its final draft recommendations, the Work Group should establish a process that serves to facilitate implementation or justify additional consultation. Included in its process, the Work Group should recognize the following:
- I. Distribution - The draft recommendation is subjected for review and comment by the Agency, through its Agency Head, Tribal Liaison, and/or other delegated representatives, and participating Tribes, through their Tribal Officials.
 2. Comment - The Agency and participating Tribes are encouraged to return comments in a timely fashion to the Work Group, which will then meet to discuss the comments and determine the next course of action. For example:
 - a) If the Work Group considers the policy to be substantially complete as written, the Work Group can forward the proposed policy to the Agency and participating Tribes for finalization.
 - b) If based on the comments, the Work Group determines that the policy should be rewritten, it can reinitiate the consultation process to redraft the policy.
 - c) If the Agency and participating Tribes accept the policy as is, the Work Group can accomplish the final processing of the policy.
- F. Implementation - Once the collaboration or consultation process is complete and the Agency and Tribes have participated in, or have been provided the opportunity to participate in, the review of the Work Group's draft recommendations, the Work Group may finalize its recommendations. The Work Group co-chairs should distribute the Work Group's final recommendations to the Agency, through its delegated representatives, and participating Tribal Officials. The Work Group should record with its final recommendation any contrary comments, disagreements and/or dissention, and whether its final recommendation be to facilitate implementation or pursue additional consultation.
- G. Evaluation - At the conclusion of the Work Group collaboration or consultation process, Work Group participants should evaluate the work group collaboration or consultation process. This evaluation should be intended to demonstrate and assess cultural competence of the Agency, the Work Group, and/or the process itself. The evaluation should aid in measuring outcomes and making recommendations for improving future work group collaboration or consultation processes. The results should be shared with the Agency, through its delegated representatives, and participating Tribal Official.