

Inn of the Anasazi

Developed and Operated

By the

Robert D. Zimmer Group

1991

PHILOSOPHY

The Inn of the Anasazi is a Community within the Community of Santa Fe, and the following statements reflect our beliefs, our values and our philosophy:

On the Inn of the Anasazi Community

- *We seek to empower each individual to act as a co-creative member of this hospitality community.*
- We are committed to making our Inn and Restaurant a place of hospitality for our guests and for ourselves.
- We believe in working hard, working smart and working in unity. At the same time smiling, laughing, and even crying together.
- We believe your best work should be recognized and your creativity nurtured and rewarded.
- We feel your professionalism should be honored.
- We will succeed by being trustworthy, helpful and loyal to one another. Our success depends on our treating each other with extraordinary respect without favoritism and insincerity.
- Because we care, we listen and we speak with concern to one another, we respect each others' roles and responsibilities, we also keep our minds, hearts and our doors open at all times.
- The Inn of the Anasazi is our community and our home, which we share with our guests.
- We cherish our guests, and as good hosts, we want to make them comfortable and feel at home, and they will return to us again and again.
- Our associates are our most important assets – they are the “Heart of the House”.
- We are committed to making a success of the Inn of the Anasazi. Our values on this success are holistic philosophy, right livelihood, sense of place, honoring diversity, effective marketing and public relations, ecological and environmental commitment and responsibility, world class service, innovative products, food and beverage amenities, financial viability, attention to detail, appropriate technology and information systems.

On the Community and the Earth

We are:

- Committed to caring about our friends and guests, about our valued associates, and about the way in which we impact our neighbors and their surroundings.
- Aware of and care about the interconnectedness of the land, people, heritage, history and visitors.
- Conscious and informed of the environmental impact of our actions.
- Mindful of a holistic approach to managing our hotel.
- Committed to recycling waste materials.
- Dedicated to purchasing recycled materials and organic products.
- Concerned for the health and well being of our guests and our associates.

- Involved by giving time to the community, by subsidizing associates' time each week to recognized non-profit organizations.
- Committed to support local purveyors through purchase of locally grown produce and indigenous food products.

On Our Service

We want to:

- Offer a guest experience that is significantly enhanced by our dedication and professionalism.
- Consider that we are in competition with fine luxury hotels and restaurants worldwide, and not just within the local community.
- Deliver extraordinary services to guests, so we must pay particular concern to all areas of the Inn of the Anasazi's atmosphere and the conduct and attitudes of its entire staff.
- Meet these objectives in order to serve our individual and personal needs. Excellent guest relations and outstanding teamwork contributes to each associate's job security.
- Be aware of our values on service: attention to detail, quality, world class, and responsiveness.

On our Guests

Our guests are:

- Almost exclusively a clientele of well-traveled executives and other discriminating patrons.
- Persons who are attracted to a superior product, have exquisite taste, are most discriminating, and are very demanding.
- People who want to have their own personal standards, their qualities, and their preferences reflected in their environment.
- Interested in experiencing Santa Fe, exploring new areas, learning about the history, culture and uniqueness of Northern New Mexico.

SPEECH BY CHIEF SEATTLE

In 1851, Seattle, Chief of the Suquamish and other Indian tribes around Washington's Puget Sound, delivered what is considered to be one of the most beautiful and profound environmental statements ever made. The city of Seattle is named for the Chief, whose speech was in response to a proposed treaty under which the Indians were persuaded to sell two million acres of land for \$150,000.

The Great Chief in Washington sends word that he wishes to buy our land. The Great Chief also sends us words of friendship and goodwill. This is kind of him, since we know he has little need of our friendship in return. But we will consider your offer, for we know that if we don't sell, the white man may come with guns and take our land.

How can you buy or sell the sky, the warmth of the land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them? Every part of this earth is sacred to my people – every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people. The sap that courses through the trees carries the memories of the red man. The white man's dead forget the country of their birth when they go to work among the stars. Our dead never forget this beautiful earth, for it is the mother of the red man: we are part of the earth and it is part of us. The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices of the meadows, the body heart of the pony, and man – all belong to the same family.

So, when the Great Chief in Washington sends word that he wishes to buy our land, he asks much of us. The Great Chief sends word he will reserve us a place so that we can live comfortable to ourselves. He will be our father and we will be his children.

So we will consider your offer to buy our land. But it will not be easy. For this land is sacred to us. This shining water that moves in the streams and rivers is not just water but the blood of our ancestors. If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred and that each ghostly reflection in the clear water of the lakes tell events and memories in the life of my people. The water's murmur is the voice of my father's father.

The rivers are our brothers; they quench our thirst. The rivers carry our canoes, and feed our children. If we sell you our land, you must remember, and teach your children, that the rivers are our brothers, and yours, and you must henceforth give the rivers the kindness you would give any brother.

The red man has always retreated before the advancing white man, as the mist of the mountains runs before the morning sun, but the ashes of our fathers are sacred, their graves are holy ground. And so these hills, these trees, this portion of the earth is consecrated to us. We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is

not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his father's grave behind, and he does not care. He kidnaps the earth from his children, and he does not care. His father's graves, and his children's birthrights are forgotten. He treats his mother, the earth, and his brother, the sky, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the earth and leave behind only a desert.

I do not know. Our ways are different from your ways. The sight of your cities pains the eyes of the red man but perhaps it is because the red man is a savage and does not understand. There is no quiet place in the white man's cities – no place to hear the unfurling of leaves in spring or the rustle of the insects' wings, the clatter only seems to insult the ears. And what is there to life if a man cannot hear the lonely cry of the whippoorwill or the arguments of the frogs around the pond at night? I am a red man and do not understand. The Indian prefers the soft sound of the wind darting over the face of the pond and the smell of the wind itself, cleansed by a midday rain, or scented by the pinon pine. The air is precious to the red man, for all things share the same breath. The beast, the tree, the man, they all share the same breath. The white man does not seem to notice the air he breathes: like a man dying for many days he is numb to the stench.

But if we sell you our land, you must remember that the air is precious to us that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also receives his last sigh. The wind must also give our children the spirit of life. And if we sell you our land, you must keep it apart and sacred as a place where even the white man can go to taste the wind that is sweetened by the meadow's flowers.

So we will consider your offer to buy our land. If we decide to accept, I will make one condition: the white man must treat the beasts of this land as his brothers. I am a savage and I do not understand any other way. I have seen a thousand rotting buffaloes on the prairie, left by the white man who shot them from a passing train. I am a savage and I do not understand how the smoking iron horse can be more important than the buffalo that we kill only to stay alive. What is man without the beasts? If all the beasts were gone man would die of a great loneliness of spirit, for whatever happens to the beasts soon happens to man. All things are connected.

You must teach your children that the ground beneath their feet is the ashes of our grandfathers. So that they will respect the land, tell your children that the earth is rich with the lives of our kin. Teach your children what we have taught our children – that the earth is our mother. Whatever befalls the earth befalls the sons of the earth. If men spit upon the ground, they spit upon themselves. This we know: the earth does not belong to man; man belongs to the earth. This we know. All things are connected, like the blood, which unites one family. All things are connected. Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life; he is merely a strand in it. Whatever he does to the web, he does to himself.

But we will consider your offer to go to the reservation you have for my people. We will live apart and in peace. It matters little where we spend the rest of our days – our children have seen their fathers humbled in defeat; our warriors have felt shame and after defeat they turn their days in idleness and contaminate their bodies with sweet foods and strong drink. It matters little where we pass the rest of our days. There are not many: a few more hours, a few more winters and none of the children of the great tribes that once lived on this earth, or that roam now in small bands in the

woods, will be left to mourn the graves of a people once as powerful and hopeful as yours. But why should I mourn the passing of my people? Tribes are made of men, nothing more. Men come and go like the waves of the sea. Even the white man whose god walks and talks with him as friend to friend cannot be exempt from the common destiny. We may be brothers after all. We shall see.

One thing we know which the white man may one day discover: our God is the same God. You may think now that you own Him as you wish to own our land, but you cannot. He is the God of man, and His compassion is equal for the red man and the white. This earth is precious to Him and to harm the earth is to heap contempt on its Creator. The whites too shall pass, perhaps sooner than all other tribes. Continue to contaminate your bed and you will one night suffocate in your own waste. But in your perishing you will shine brightly, fired by the strength of the God who brought you to this land and for some special purpose gave your dominion over this land and over the red man. That destiny is a mystery to us, for we do not understand when the buffalo are all slaughtered, the wild horses are tamed, the secret corners of the forest heavy with the scent of many men and the view of the ripe hills blotted by talking wires. Where is the thicket? Gone. Where is the eagle? Gone. And what is it to say goodbye to the swift pony and the hunt? The end of living and the beginning of survival.

So we will consider your offer to buy our land. If we agree it will be to secure the reservation you have promised; there perhaps we may live out our brief days as we wish. When the last red man has vanished from this earth and his memory is only the shadow of a cloud moving across the prairie, these shores and forests will still hold the spirits of my people. For they love this earth, as the newborn loves its mother's heartbeat. So if we sell you our land, love it as we have loved it; care for it as we have cared for it; hold in your mind the memory of the land as it is when you take it; and with all your strength, with all your heart, preserve it for your children and love it, as God loves us all.

One thing we know, Our God is the same God. This earth is precious to Him. Even the white man cannot be exempt from the common destiny. We may be brothers after all –we shall see.