

## Equity Committee Planning Group

### Session 1

**Date:** Tuesday, June 7

**Time:** 6:00pm – 8:00pm

**Location:** Juanita Pohl Center 8513 SW Tualatin Road, Tualatin, OR 97062

<https://us02web.zoom.us/j/89411406387?pwd=WVI1MFNxb2Y2QW5YVmRlZlRkdE8wQT09>

\*Arrive 15 minutes early to network, grab dinner, and settle in

<b>1. Welcome</b>	<b>6:00 – 6:05pm</b>
Councilor Sacco & Councilor Hillier	
<b>2. Getting to know you activity</b>	<b>6:05 - 6:25pm</b>
Betsy Ruef & Megan George	
<b>3. Housekeeping</b>	<b>6:25 – 6:30pm</b>
Betsy Ruef	
<b>4. Ground Rules and Group Roles</b>	<b>6:30 – 6:50pm</b>
Megan George	
<b>5. Why did you sign up for this committee?</b>	<b>6:55 - 7:20pm</b>
Councilor Hillier & Councilor Sacco	
<b>6. Information on Tualatin</b>	<b>7:20 – 7:45pm</b>
• Tualatin 2020 Census	Sherilyn Lombos
• Tualatin Community Survey	Sherilyn Lombos
• Council 2030 Vision and Priorities	Councilor Sacco and Councilor Hillier
<b>7. Wrap Up</b>	<b>7:45 – 8:00pm</b>
Betsy Ruef & Councilor Hillier	

1, 2, 4, ALL Activity

Please take five minutes to answer the questions.

Questions:

1. What is your favorite place in Tualatin?

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2. First memory of Tualatin?

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3. If you had to describe Tualatin using only three words, which words would you choose?

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4. What pandemic habit do you want to keep?

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5. What is your 2022 mantra?

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6. What does equity mean to you?

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## Table of Contents

1. 2020 Tualatin Community Survey  
Summary and Full Report  
[www.tualatinoregon.gov/administration/tualatin-community-survey](http://www.tualatinoregon.gov/administration/tualatin-community-survey)
2. Council 2030 Vision & Council 2021 Priorities \*included in presentation material  
[www.tualatinoregon.gov/citycouncil/city-council-vision-priorities](http://www.tualatinoregon.gov/citycouncil/city-council-vision-priorities)  
[www.tualatinoregon.gov/sites/default/files/fileattachments/city\\_council/page/4638/placemat\\_side 1.jpg](http://www.tualatinoregon.gov/sites/default/files/fileattachments/city_council/page/4638/placemat_side_1.jpg)
3. Tualatin City Council Unity Statement \*printed copy only
4. Resolution No. 5319-17 Declaring Tualatin an Inclusive Community \*printed copy only
5. Resolution No. 5257-15 Recognizing Indigenous People's Day \*printed copy only
6. City Council Statement Condemning Anti-Asian Racism \*printed copy only
7. Community Conversations on Police Use of Force  
[www.tualatinoregon.gov/citycouncil/community-conversations-police-use-force-policies](http://www.tualatinoregon.gov/citycouncil/community-conversations-police-use-force-policies)
8. City Council Work Session: Equity Committee Discussion  
<https://mccmeetings.blob.core.usgovcloudapi.net/tualtnor-pubu/MEET-Packet-6f0fc5b80d2842db9cc024aeb6ef36dc.pdf>
9. City Council Work Session: Native Land and People Acknowledgement  
3/22/21  
Staff Report: <https://mccmeetingspublic.blob.core.usgovcloudapi.net/tualtnor-meet-47fc11ce43314a8eb5c098abfe4ff85d/ITEM-Attachment-002-806c569e718d421fbfd0b8e4f53fbe74.pdf>  
  
Presentation: <https://mccmeetingspublic.blob.core.usgovcloudapi.net/tualtnor-meet-47fc11ce43314a8eb5c098abfe4ff85d/ITEM-Attachment-002-791b5e467af64f618dcbd11e5574716b.pdf>  
  
Attachment: <https://mccmeetingspublic.blob.core.usgovcloudapi.net/tualtnor-meet-47fc11ce43314a8eb5c098abfe4ff85d/ITEM-Attachment-001-19e403b355b843afb5172560ccb817e.pdf>  
  
11/08/21  
Presentation: <https://mccmeetingspublic.blob.core.usgovcloudapi.net/tualtnor-meet-c8d51d1528644a17ae7b3de2a3745e18/ITEM-Attachment-001-f461520032414d7c9c370a40e4ebbab8.pdf>  
  
Attachment: <https://mccmeetingspublic.blob.core.usgovcloudapi.net/tualtnor-meet-c8d51d1528644a17ae7b3de2a3745e18/ITEM-Attachment-001-5de5f7146e0a4f508d2f5fcb2847077e.pdf>
10. Equity Resolution \*printed copy only
11. Human Rights Day Proclamation \*printed copy only



# 2020 Tualatin Community Survey

We conducted a community survey to gauge the community's opinion on the livability of Tualatin .

Understanding the needs of our community is crucial to ensuring resident satisfaction, high livability standards, and planning for the future. For this reason, we partner with the National Research Center to conduct the National Community Survey every few years in Tualatin.


In 2020, we randomly sampled 3,500 households in Spanish and English. In addition, a web survey option was offered to anyone who wanted to share their opinions. This report includes a summary of those responses.



## RESIDENTS VALUE CITY SERVICES

 **87%** Rate POLICE SERVICES as excellent/good

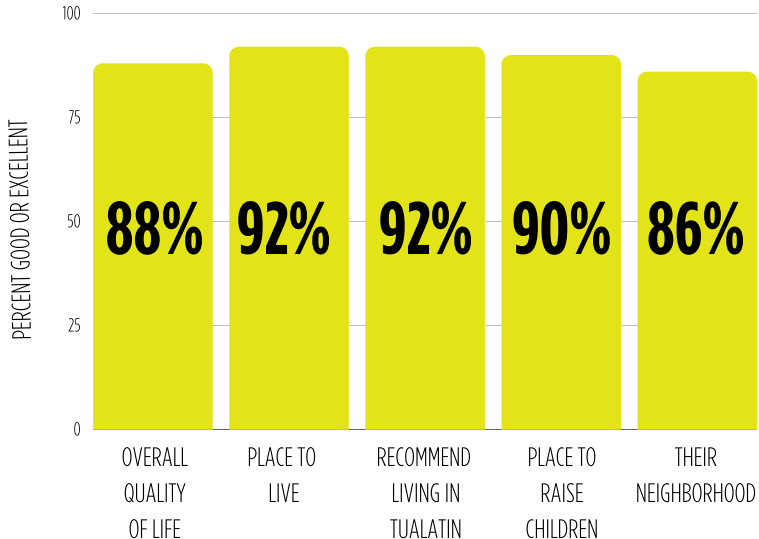
 **88%** Rate CITY PARKS excellent/good

 **95%** Rate the LIBRARY as excellent/good

 **88%** Rate DRINKING WATER as excellent/good

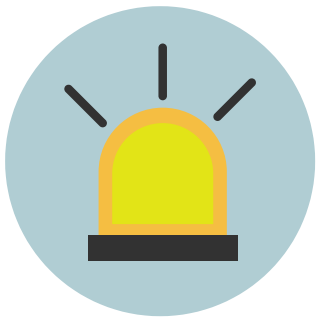
 **84%** Rate the QUALITY OF SERVICES provided by the City as excellent/good

## QUALITY OF LIFE IS HIGH



Tualatin residents rate the quality of the natural environment high.

Tualatin's responses were compared against over 600 cities across the country. Consistently, residents scored the natural environment higher than other cities. Of those surveyed, 91% rated the overall quality of the natural environment as good or excellent.



## WE ARE GETTING PREPARED

Community Emergency Response Teams (CERT) have mobilized in the community.

**71%** Say the City's EMERGENCY PREPAREDNESS is excellent/good

**84%** Feel very or somewhat safe FROM FIRE, FLOOD, OR OTHER NATURAL DISASTER

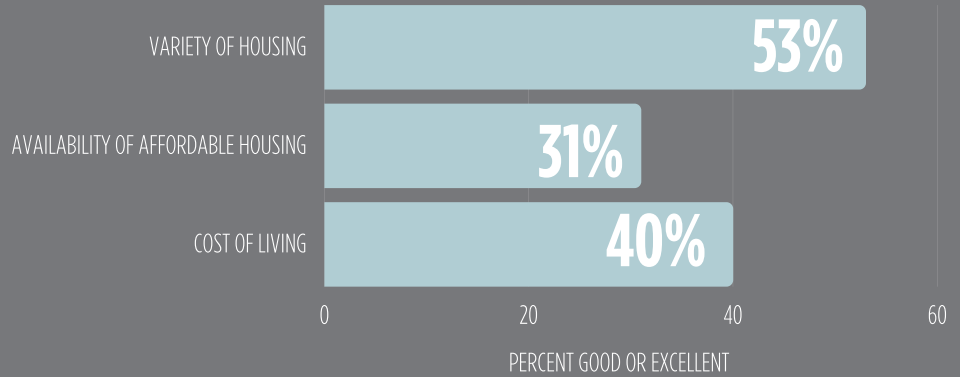
## AND STAYING SAFE

**97%** Feel very or somewhat SAFE IN THEIR NEIGHBORHOOD

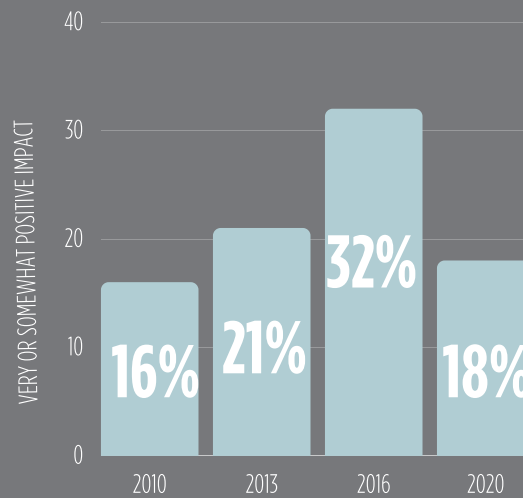
**95%** Feel very or somewhat SAFE IN DOWNTOWN during the day

## HOUSING IS TOP OF MIND

Survey respondents reported low satisfaction with the variety of housing, availability of affordable quality housing, and cost of living in Tualatin. In addition, 42% said they were experiencing housing cost stress.



## AS IS THE ECONOMY



Only 18% of residents believed the economy would have a very or somewhat positive impact on them in 2020, which is likely a result of economic hardships resulting from the COVID-19 pandemic.

In the last ten years, residents responses have closely matched larger economic conditions.

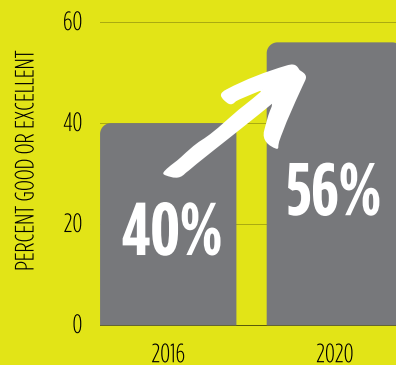
## TRANSPORTATION IMPROVEMENTS ARE HAVING AN IMPACT...

In 2018, Tualatin voters approved a \$20 million transportation bond.

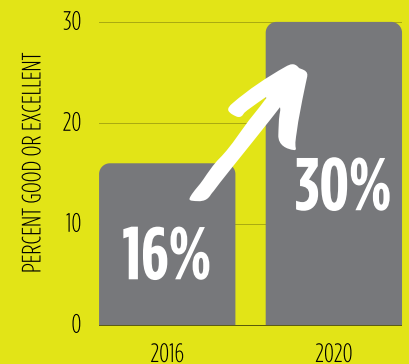
Seven bond-funded projects have already been completed and it is anticipated that 35 projects will be built citywide by the time the bond program ends in 2023.

To learn more about the program, visit: [www.TualatinMovingForward.com](http://www.TualatinMovingForward.com)

### TRAVEL BY CAR



### TRAFFIC FLOW ON MAJOR STREETS



# THE NCS™

## The National Community Survey™

### Tualatin, OR

*Community Livability Report  
2020*



POWERED BY POLCO

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Boulder, Colorado 80301  
n-r-c.com • 303-444-7863



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The National Community Survey™  
© 2001-2020 National Research Center, Inc.

The NCS™ is presented by NRC in collaboration with ICMA.

NRC is a charter member of the AAPOR Transparency Initiative, providing clear disclosure of our sound and ethical survey research practices.

# About The NCS™

The National Community Survey™ (The NCS™) report is about the “livability” of Tualatin. The phrase “livable community” is used here to evoke a place that is not simply habitable, but that is desirable. It is not only where people do live, but where they want to live.

Great communities are partnerships of the government, private sector, community-based organizations and residents, all geographically connected. The NCS captures residents’ opinions considering ten central facets of a community:

- Economy
- Mobility
- Community Design
- Utilities
- Safety
- Natural Environment
- Parks and Recreation
- Health and Wellness
- Education, Arts and Culture
- Inclusivity & Engagement



The Community Livability Report provides the opinions of a representative sample of 570 residents of the City of Tualatin. The margin of error around any reported percentage is 4% for all respondents and the response rate for the 2020 survey was 17%. The full description of methods used to garner these opinions can be found in the *Technical Appendices* provided under separate cover.



# Overview of Results

## Residents applaud streets and have seen improvements in traffic flow and car travel.

Residents' were very pleased with streets and evaluations of street repair, street cleaning, and street lighting were exceptional and higher than the national benchmarks. Residents' ratings of traffic flow on major streets and ease of travel by car improved from 2016 to 2020. About 8 in 10 respondents positively reviewed ease of walking, while 6 in 10 favorably rated ease of public parking, ease of travel by car, ease of travel by bicycle, and bus or transit services. Similar to levels observed in comparison communities nationwide, about 6 in 10 residents reported walking or biking instead of driving, 4 in 10 reporting carpooling, and one-quarter had used public transportation.

## Community members are pleased with Community Design, but declines in some ratings could be areas of concern.

At least 7 in 10 survey participants favorably reviewed the overall appearance of Tualatin, their neighborhood as a place to live, well-designed neighborhoods, and the preservation of the historical or cultural character of the community. About 6 in 10 Tualatin residents gave high marks to the overall design or layout of Tualatin's residential and commercial areas, the overall quality of new development, well-planned residential growth, public places, and code enforcement; these ratings were on par with comparison communities. However, respondents' reviews of the overall quality of new development, the overall appearance of Tualatin, and public places declined from 2016 to 2020.

## Survey participants value the Economy in Tualatin.

About 8 in 10 community members favorably rated the overall economic health of Tualatin. Assessments of Tualatin as a place to work, employment opportunities, and the overall quality of business and services establishments in Tualatin (improved from 2016 to 2020) were outstanding and higher than the national benchmarks. Similar to comparison communities across the country, roughly two-thirds of respondents gave high marks to economic development, the variety of business and service establishments in Tualatin, and shopping opportunities (declined from 2016 to 2020). However, fewer Tualatin residents believed the economy would have a positive impact on their income in 2020 compared to 2016, possibly highlighted by the COVID-19 crisis.

## Tualatin residents' trust in City Government is high.

At least 7 in 10 Tualatin residents gave high marks to the City being honest, treating all residents fairly, the overall customer service by Tualatin employees, and the City generally acting in the best interest of the community; these ratings were higher than the national averages. In 2020, more residents positively rated the job Tualatin government does at welcoming resident involvement and being honest compared to 2016. About 7 in 10 respondents reported that they considered the City website to be a major source for obtaining information about the City of Tualatin government and its activities, events, and services.

# Facets of Livability

Ratings of importance were compared to ratings of quality to help guide City staff and officials with decisions on future resource allocation and strategic planning areas. When competition for limited resources demands that efficiencies or cutbacks be instituted, it is wise not only to know what facets are deemed most important to residents' quality of life, but which among the most important are perceived to be of relatively lower quality in your community. It is these facets of community livability – more important facets perceived as being of lower quality – to which attention needs to be paid first.

		QUALITY		
		LOWER	SIMILAR	HIGHER
IMPORTANCE	HIGHER			
	SIMILAR	<ul style="list-style-type: none"> <li>• Mobility</li> </ul>	<ul style="list-style-type: none"> <li>• Economy</li> <li>• Community Design</li> <li>• Utilities</li> <li>• Safety</li> <li>• Parks and Recreation</li> <li>• Health and Wellness</li> </ul>	<ul style="list-style-type: none"> <li>• Natural Environment</li> </ul>
	LOWER		<ul style="list-style-type: none"> <li>• Education, Culture, and the Arts</li> <li>• Inclusivity and Engagement</li> </ul>	

**FIGURE 1: QUALITY OF FACETS OF LIVABILITY- SUMMARY**

Percent excellent or good	Comparison to benchmark	Change 2016 to 2020	2020 rating
Overall economic health of Tualatin	↔	↔	83%
Overall quality of the transportation system in Tualatin	↓	↔	60%
Overall design or layout of Tualatin's residential and commercial areas	↔	↔	61%
Overall quality of the utility infrastructure in Tualatin	↔	*	85%
Overall feeling of safety in Tualatin	↔	↔	86%
Overall quality of natural environment in Tualatin	↑	↔	91%
Overall quality of parks and recreation opportunities	↔	*	89%
Overall health and wellness opportunities in Tualatin	↔	↔	81%
Overall opportunities for education, culture, and the arts	↔	↓	61%
Residents' connection and engagement with their community	↔	*	62%

**FIGURE 2: IMPORTANCE OF FACETS OF LIVABILITY- SUMMARY**

Percent essential or very important	Comparison to benchmark	Change 2016 to 2020	2020 rating
Overall economic health of Tualatin	↔	↔	91%
Overall quality of the transportation system in Tualatin	↔	↓	85%
Overall design or layout of Tualatin's residential and commercial areas	↔	↔	75%
Overall quality of the utility infrastructure in Tualatin	↔	*	83%
Overall feeling of safety in Tualatin	↔	↔	89%
Overall quality of natural environment in Tualatin	↔	↔	87%
Overall quality of parks and recreation opportunities	↔	*	83%
Overall health and wellness opportunities in Tualatin	↔	↑	76%
Overall opportunities for education, culture, and the arts	↓	↔	69%
Residents' connection and engagement with their community	↓↓	↓	64%

**Legend**

↑↑ Much higher      ↑ Higher      ↔ Similar      ↓ Lower      ↓↓ Much lower      \* Not available

# Quality of Life

*Measuring community livability starts with assessing the quality of life of those who live there, and ensuring that the community is attractive, accessible, and welcoming to all.*

OVERALL QUALITY OF LIFE IN Tualatin

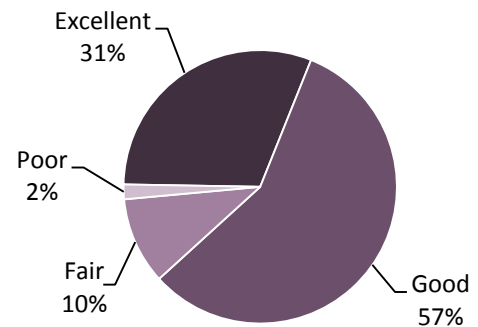


FIGURE 3: QUALITY OF LIFE IN TUALATIN

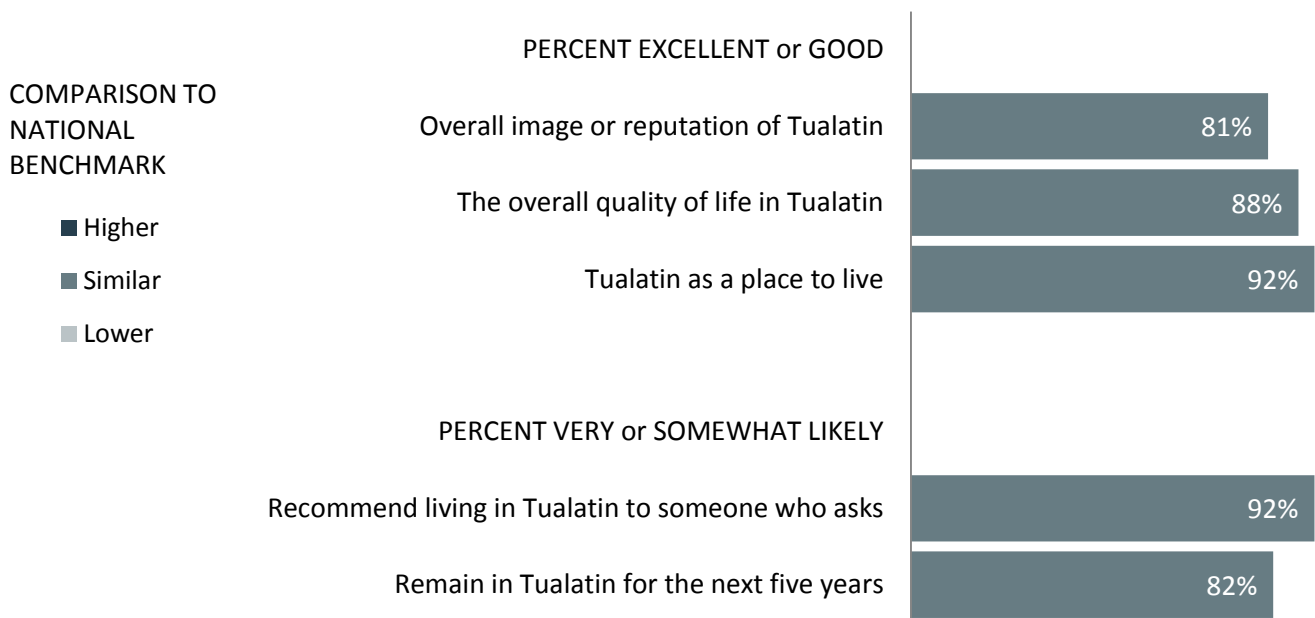


FIGURE 4: QUALITY OF LIFE IN TUALATIN - SUMMARY

Percent excellent or good	Comparison to benchmark	Change 2016 to 2020	2020 rating
Overall image or reputation of Tualatin	↔	↔	81%
The overall quality of life in Tualatin	↔	↔	88%
Tualatin as a place to live	↔	↔	92%

FIGURE 5: RECOMMEND TUALATIN - SUMMARY

Percent very or somewhat likely	Comparison to benchmark	Change 2016 to 2020	2020 rating
Recommend living in Tualatin to someone who asks	↔	↔	92%
Remain in Tualatin for the next five years	↔	↔	82%

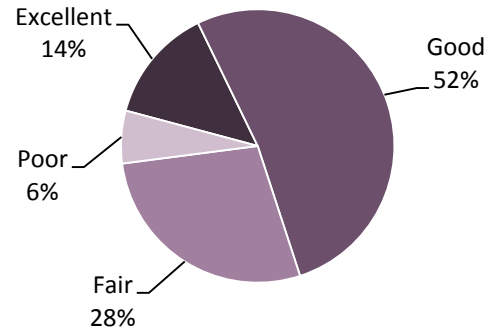
Legend

↑↑ Much higher    ↑ Higher    ↔ Similar    ↓ Lower    ↓↓ Much lower    \* Not available

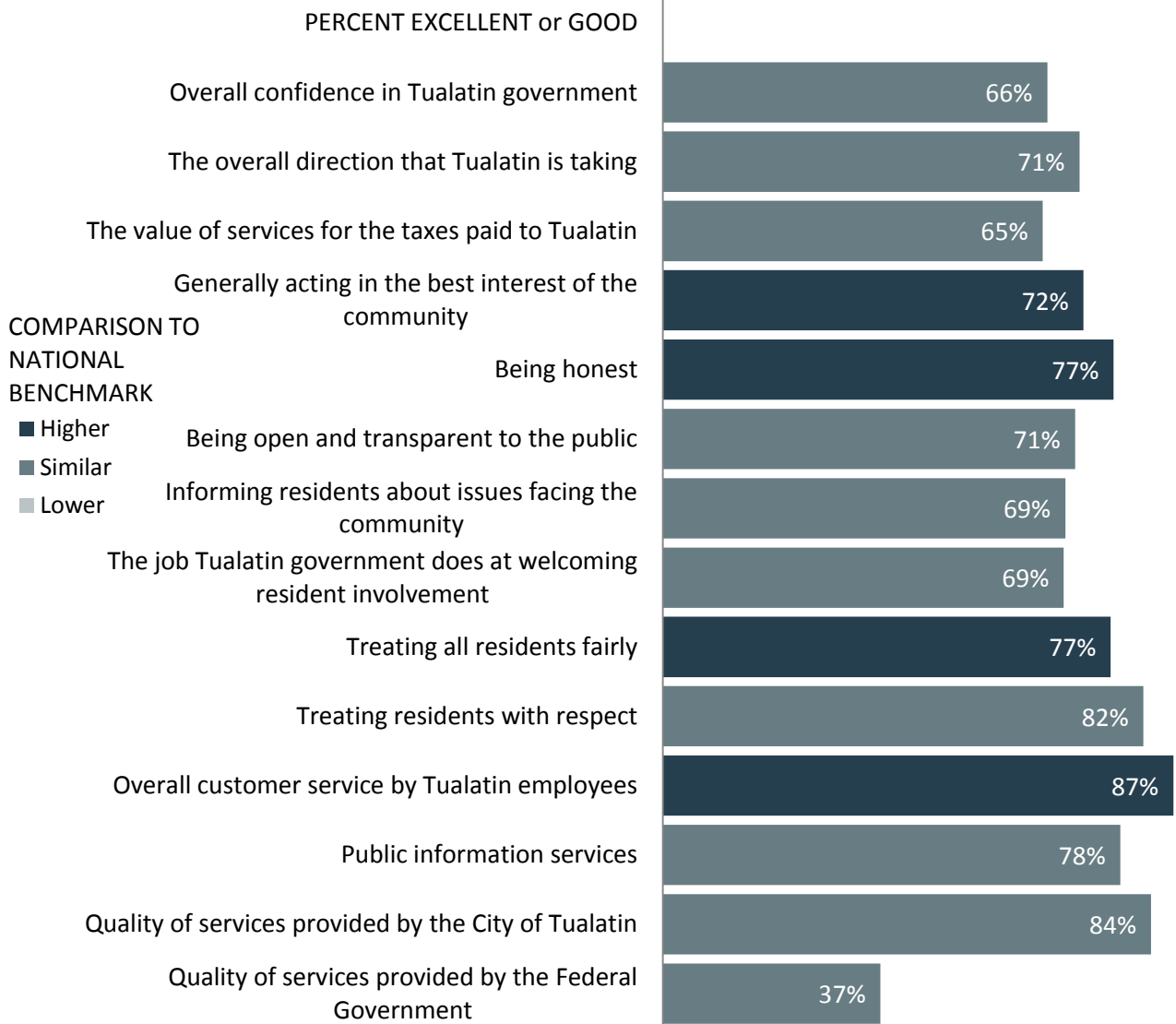
# Governance

*Strong local governments produce results that meet the needs of residents while making the best use of available resources, and are responsive to the present and future needs of the community as a whole.*

**OVERALL CONFIDENCE IN Tualatin GOVERNMENT**



**FIGURE 6: GOVERNMENT PERFORMANCE AND SERVICES**



**FIGURE 7: GOVERNMENT PERFORMANCE AND SERVICES - SUMMARY**

Percent excellent or good	Comparison to benchmark	Change 2016 to 2020	2020 rating
Overall confidence in Tualatin government	↔	↔	66%
The overall direction that Tualatin is taking	↔	↔	71%
The value of services for the taxes paid to Tualatin	↔	↔	65%
Generally acting in the best interest of the community	↑	↔	72%
Being honest	↑	↑	77%
Being open and transparent to the public	↔	*	71%
Informing residents about issues facing the community	↔	*	69%
The job Tualatin government does at welcoming resident involvement	↔	↑	69%
Treating all residents fairly	↑	↔	77%
Treating residents with respect	↔	*	82%
Overall customer service by Tualatin employees	↑	↔	87%
Public information services	↔	↔	78%
Quality of services provided by the City of Tualatin	↔	↔	84%
Quality of services provided by the Federal Government	↔	↔	37%

**Legend**

↑↑ Much higher

↑ Higher

↔ Similar

↓ Lower

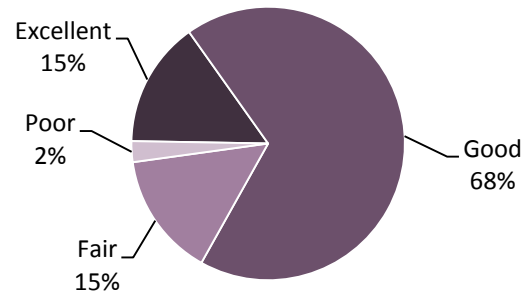
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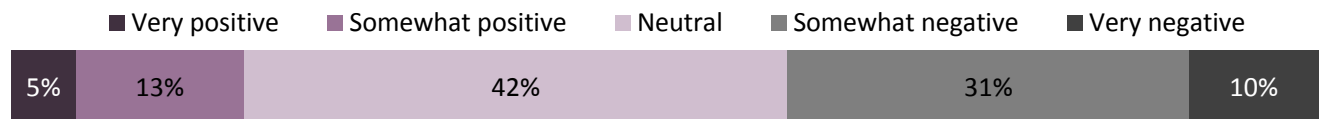
# Economy

*Local governments work together with private and nonprofit businesses, and with the community at large, to foster sustainable growth, create jobs, and promote a thriving local economy.*

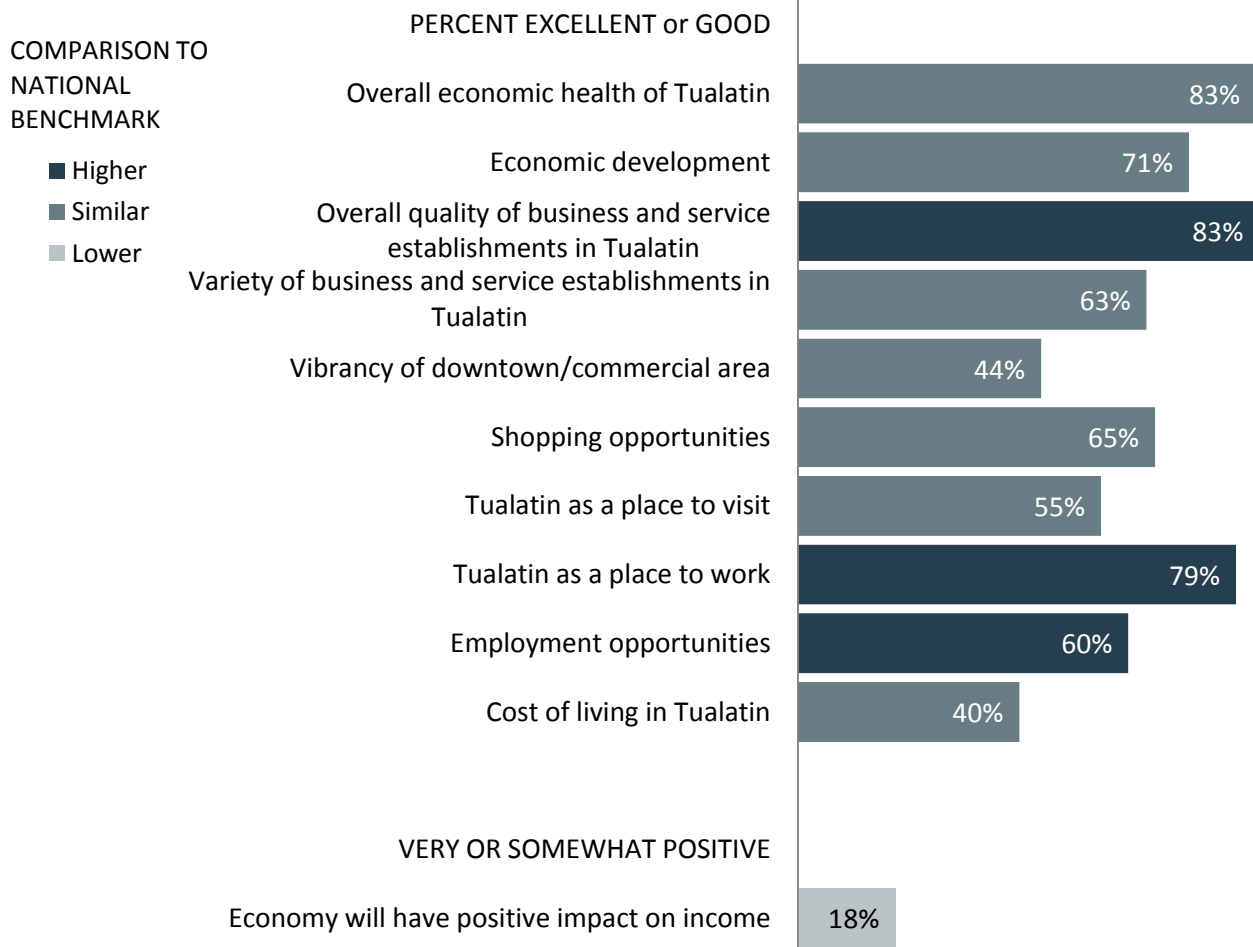
## OVERALL ECONOMIC HEALTH OF Tualatin



*What impact, if any, do you think the economy will have on your family income in the next 6 months?*



**FIGURE 8: ECONOMIC HEALTH**



**FIGURE 9: ECONOMIC HEALTH - SUMMARY**

Percent excellent or good	Comparison to benchmark	Change 2016 to 2020	2020 rating
Overall economic health of Tualatin	↔	↔	83%
Economic development	↔	↔	71%
Overall quality of business and service establishments in Tualatin	↑	↑	83%
Variety of business and service establishments in Tualatin	↔	*	63%
Vibrancy of downtown/commercial area	↔	↔	44%
Shopping opportunities	↔	↓	65%
Tualatin as a place to visit	↔	↔	55%
Tualatin as a place to work	↑	↔	79%
Employment opportunities	↑	↔	60%
Cost of living in Tualatin	↔	↔	40%

**FIGURE 10: ECONOMIC IMPACT - SUMMARY**

Percent very or somewhat positive	Comparison to benchmark	Change 2016 to 2020	2020 rating
Economy will have positive impact on income	↓	↓	18%

**FIGURE 11: HOUSING COST - SUMMARY**

Percent for whom housing costs are NOT 30% or more of household income	Comparison to benchmark	Change 2016 to 2020	2020 rating
NOT experiencing housing costs stress	↓	↔	58%

**Legend**

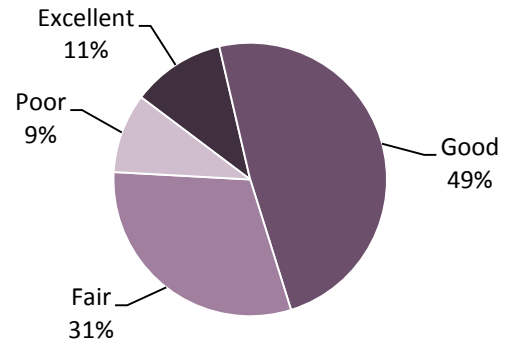
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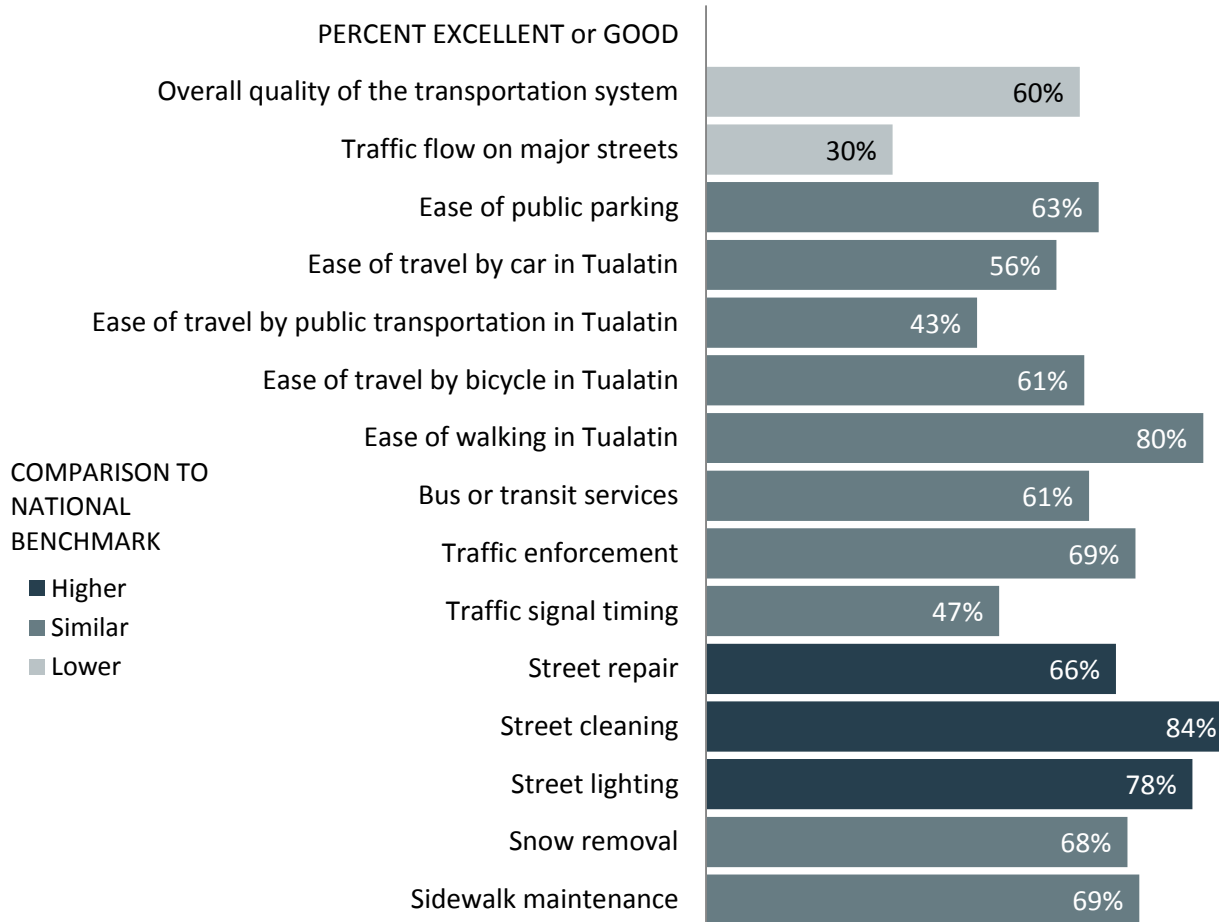
# Mobility

*The ease with which residents can move about their communities, whether for commuting, leisure, or recreation, plays a major role in the quality of life for all who live, work and play in the community.*

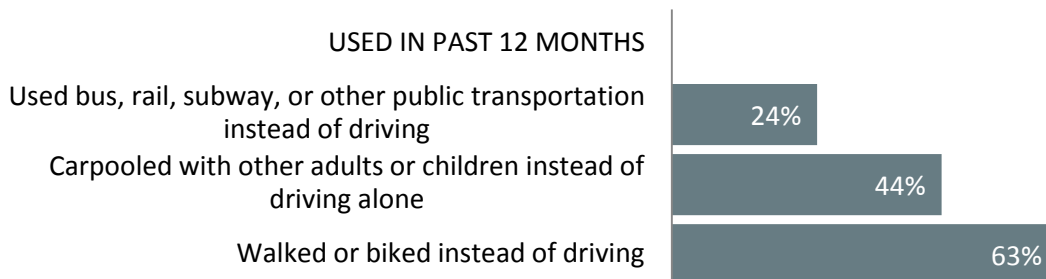
## OVERALL QUALITY OF THE TRANSPORTATION SYSTEM IN Tualatin



**FIGURE 12: MOBILITY IN TUALATIN**



**FIGURE 13: USE OF ALTERNATIVE TRANSPORTATION MODES**



**FIGURE 14: MOBILITY IN TUALATIN - SUMMARY**

Percent excellent or good	Comparison to benchmark	Change 2016 to 2020	2020 rating
Overall quality of the transportation system in Tualatin	↓	↔	60%
Traffic flow on major streets	↓	↑	30%
Ease of travel by car in Tualatin	↔	↑	56%
Ease of travel by public transportation in Tualatin	↔	↔	43%
Ease of travel by bicycle in Tualatin	↔	↔	61%
Ease of walking in Tualatin	↔	↔	80%
Ease of public parking	↔	↔	63%
Bus or transit services	↔	↓	61%
Traffic enforcement	↔	↔	69%
Traffic signal timing	↔	↔	47%
Street repair	↑	↔	66%
Street cleaning	↑	↔	84%
Street lighting	↑	↔	78%
Snow removal	↔	↔	68%
Sidewalk maintenance	↔	↔	69%

**FIGURE 15: USE OF ALTERNATIVE TRANSPORTATION MODES - SUMMARY**

Percent who did this in past 12 months	Comparison to benchmark	Change 2016 to 2020	2020 rating
Used bus, rail, subway, or other public transportation instead of driving	↔	↔	24%
Carpooled with other adults or children instead of driving alone	↔	↔	44%
Walked or biked instead of driving	↔	↔	63%

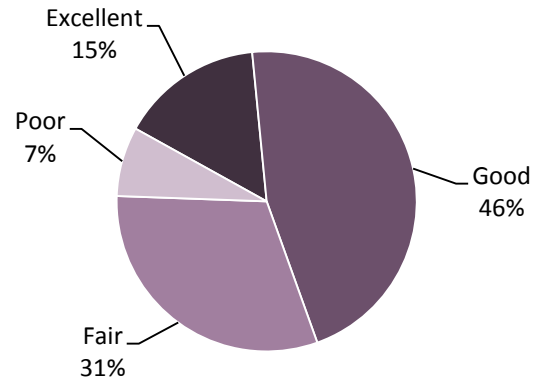
**Legend**

↑↑ Much higher    ↑ Higher    ↔ Similar    ↓ Lower    ↓↓ Much lower    \* Not available

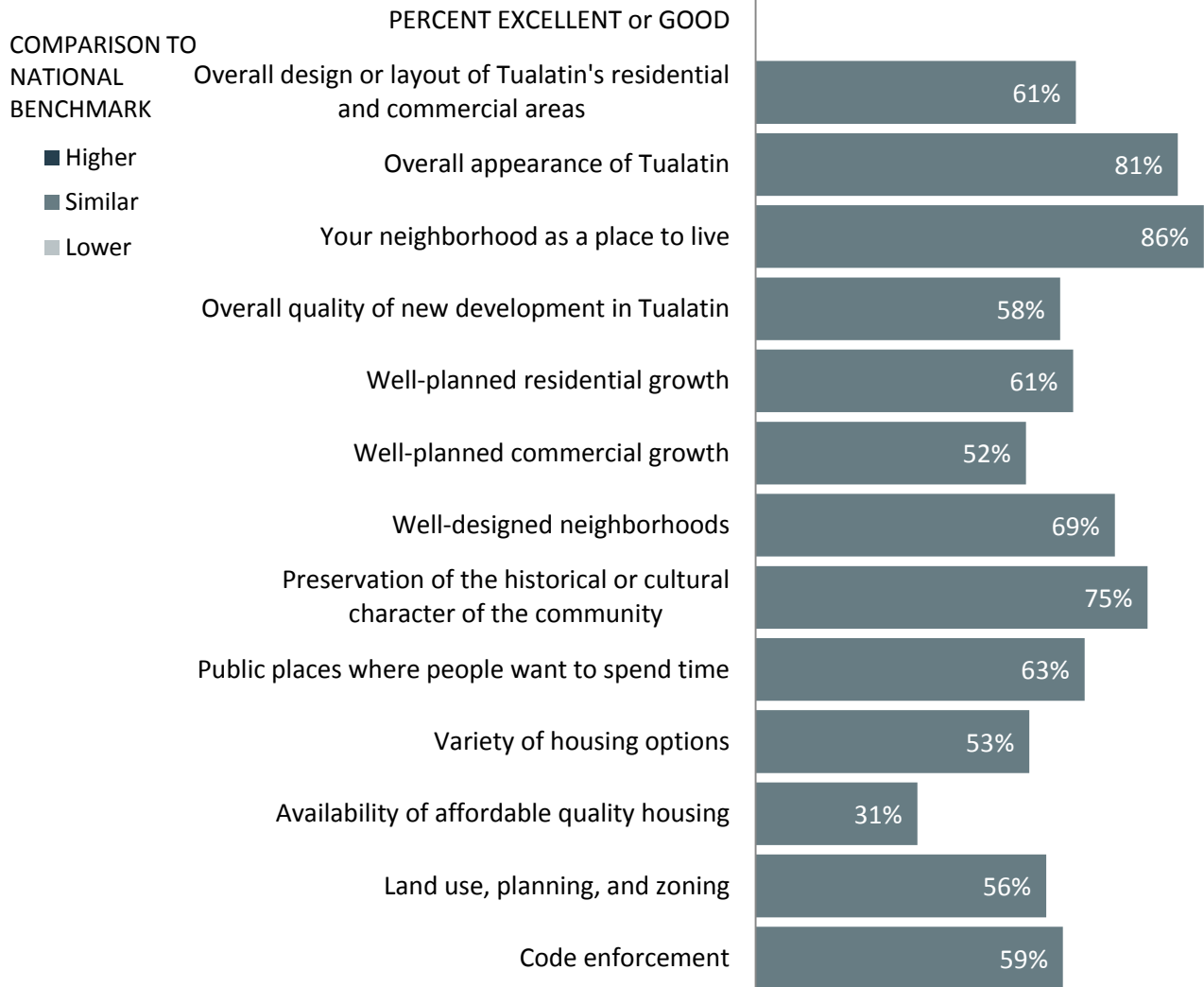
# Community Design

*A well-designed community enhances the quality of life for its residents by encouraging smart land use and zoning, ensuring that affordable housing is accessible to all, and providing access to parks and other green spaces.*

**OVERALL DESIGN OR LAYOUT OF TUALATIN'S RESIDENTIAL AND COMMERCIAL AREAS**



**FIGURE 16: COMMUNITY DESIGN**



**FIGURE 17: COMMUNITY DESIGN - SUMMARY**

Percent excellent or good	Comparison to benchmark	Change 2016 to 2020	2020 rating
Overall design or layout of Tualatin's residential and commercial areas	↔	↔	61%
Overall appearance of Tualatin	↔	↓	81%
Your neighborhood as a place to live	↔	↔	86%
Overall quality of new development in Tualatin	↔	↓	58%
Well-planned residential growth	↔	*	61%
Well-planned commercial growth	↔	*	52%
Well-designed neighborhoods	↔	*	69%
Preservation of the historical or cultural character of the community	↔	*	75%
Public places where people want to spend time	↔	↓	63%
Variety of housing options	↔	↔	53%
Availability of affordable quality housing	↔	↔	31%
Land use, planning, and zoning	↔	↔	56%
Code enforcement	↔	↔	59%

**Legend**

↑↑ Much higher

↑ Higher

↔ Similar

↓ Lower

↓↓ Much lower

\* Not available

# Utilities

Services such as water, gas, electricity, and internet access play a vital role in ensuring the physical and economic health and well-being of the communities they serve.

## OVERALL QUALITY OF THE UTILITY INFRASTRUCTURE IN Tualatin

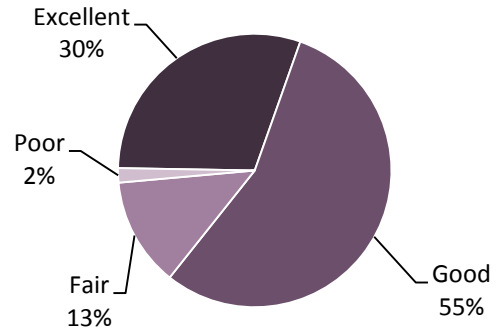


FIGURE 18: UTILITES

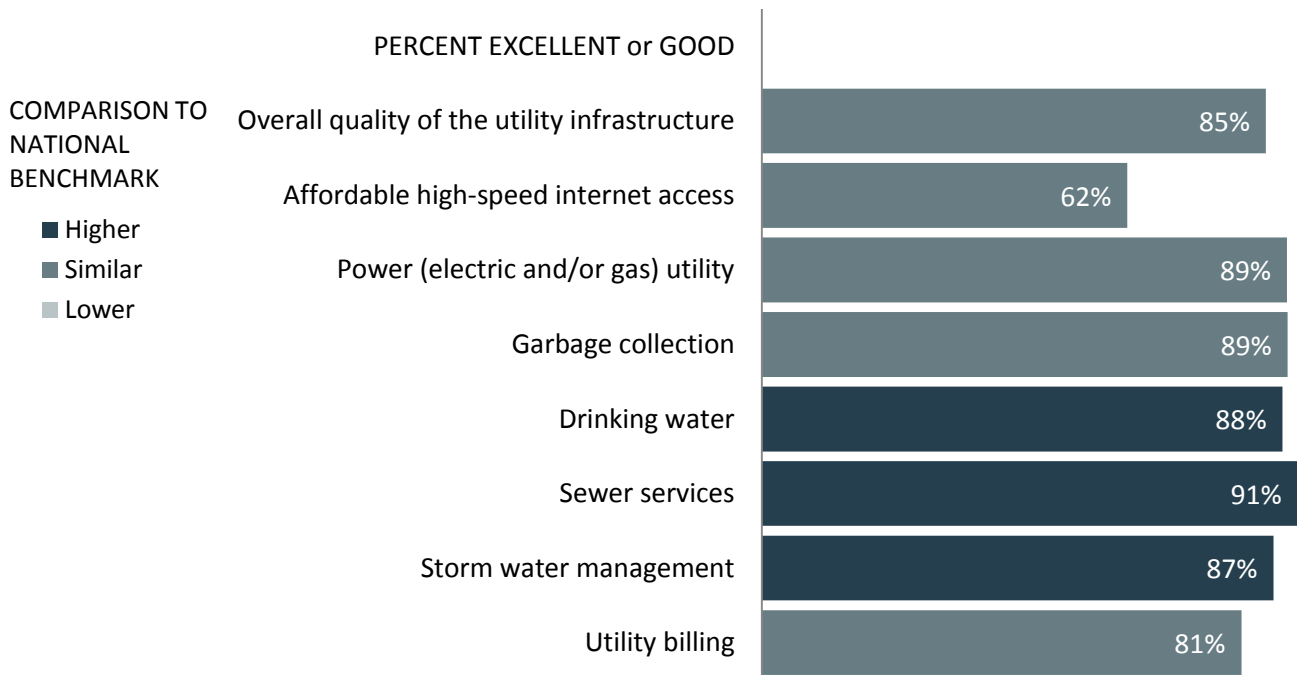


FIGURE 19: UTILITES - SUMMARY

Percent excellent or good	Comparison to benchmark	Change 2016 to 2020	2020 rating
Overall quality of the utility infrastructure in Tualatin	↔	*	85%
Affordable high-speed internet access	↔	*	62%
Power (electric and/or gas) utility	↔	↔	89%
Garbage collection	↔	↔	89%
Drinking water	↑	↔	88%
Sewer services	↑	↔	91%
Storm water management	↑	↔	87%
Utility billing	↔	↔	81%

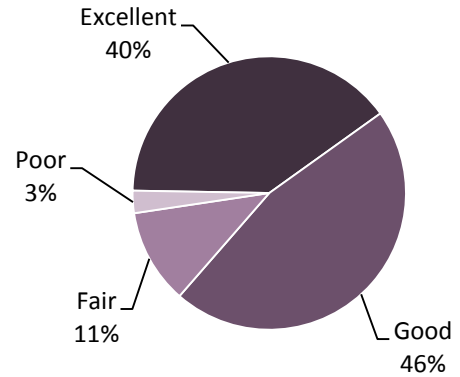
Legend

↑↑ Much higher    ↑ Higher    ↔ Similar    ↓ Lower    ↓↓ Much lower    \* Not available

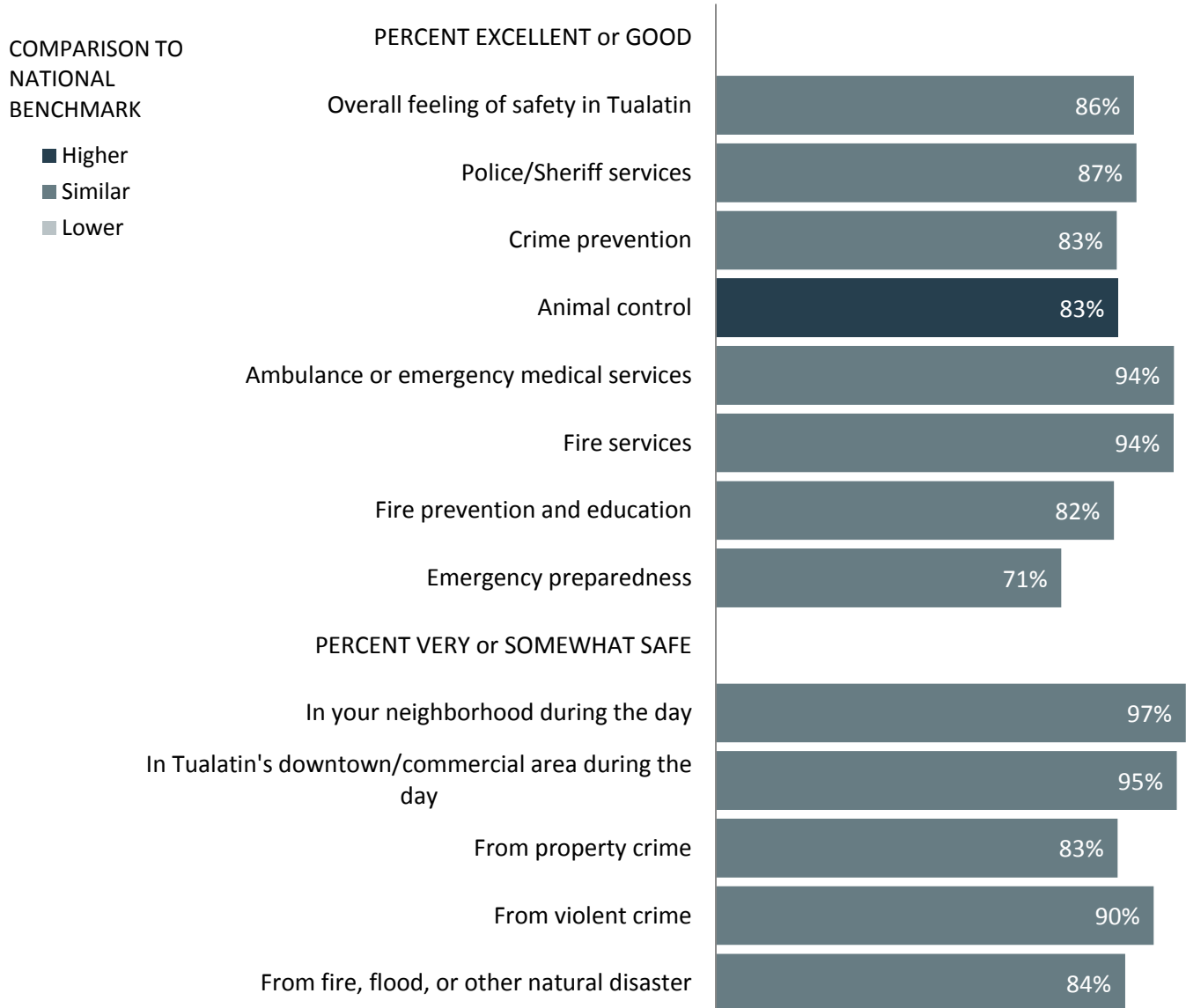
# Safety

*Public safety is often the most important task facing local governments. All residents should feel safe and secure in their neighborhoods and in the greater community, and providing robust Safety-related services is essential to residents' quality of life.*

**OVERALL FEELING OF SAFETY IN Tualatin**



**FIGURE 20: SAFETY IN TUALATIN**



**FIGURE 21: SAFETY-RELATED SERVICES - SUMMARY**

Percent excellent or good	Comparison to benchmark	Change 2016 to 2020	2020 rating
Overall feeling of safety in Tualatin	↔	↔	86%
Police/Sheriff services	↔	↔	87%
Crime prevention	↔	↔	83%
Animal control	↑	↔	83%
Ambulance or emergency medical services	↔	↔	94%
Fire services	↔	↔	94%
Fire prevention and education	↔	↔	82%
Emergency preparedness	↔	↑	71%

**FIGURE 22: FEELINGS OF SAFETY- SUMMARY**

Percent who feel very or somewhat safe	Comparison to benchmark	Change 2016 to 2020	2020 rating
In your neighborhood during the day	↔	↔	97%
In Tualatin's downtown/commercial area during the day	↔	↔	95%
From property crime	↔	*	83%
From violent crime	↔	*	90%
From fire, flood, or other natural disaster	↔	*	84%

**Legend**

↑↑ Much higher

↑ Higher

↔ Similar

↓ Lower

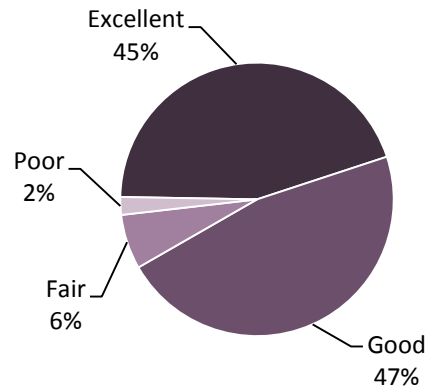
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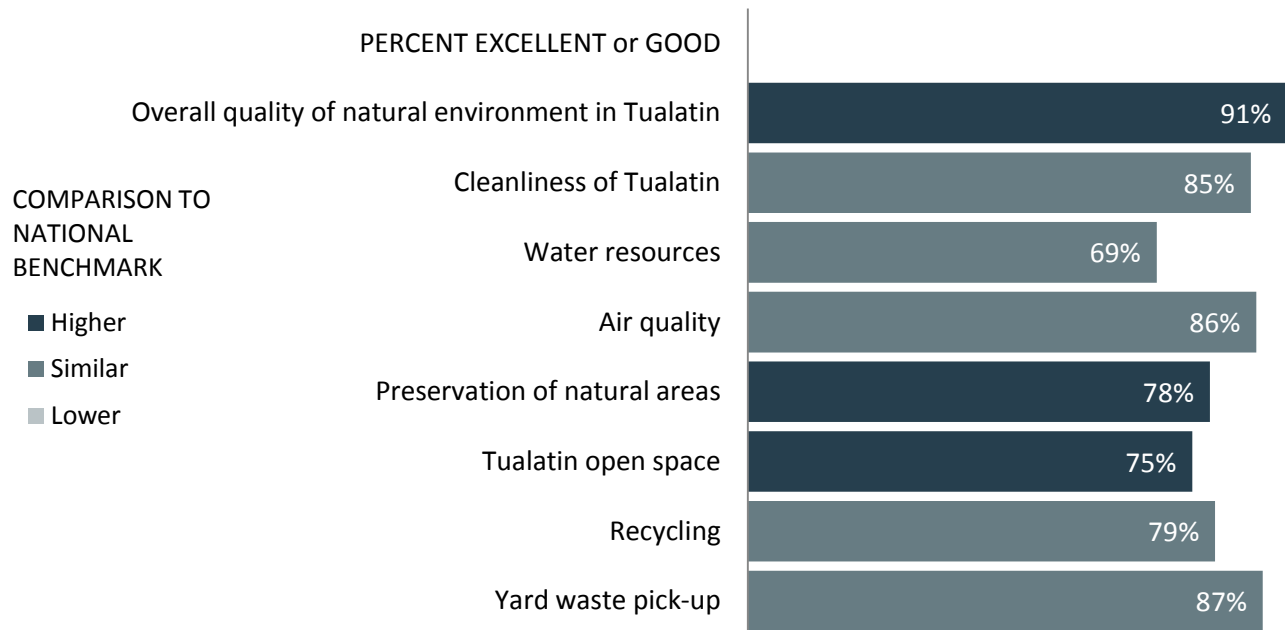
# Natural Environment

*The natural environment plays a vital role in the health and well-being of residents. The natural spaces in which residents live and experience their communities has a direct and profound effect on quality of life.*

**OVERALL QUALITY OF NATURAL ENVIRONMENT IN Tualatin**



**FIGURE 23: NATURAL ENVIRONMENT**



**FIGURE 24: NATURAL ENVIRONMENT - SUMMARY**

Percent excellent or good	Comparison to benchmark	Change 2016 to 2020	2020 rating
Overall quality of natural environment in Tualatin	↑	↔	91%
Cleanliness of Tualatin	↔	↔	85%
Water resources	↔	*	69%
Air quality	↔	↔	86%
Preservation of natural areas	↑	↔	78%
Tualatin open space	↑	↔	75%
Recycling	↔	↓	79%
Yard waste pick-up	↔	↔	87%

**Legend**

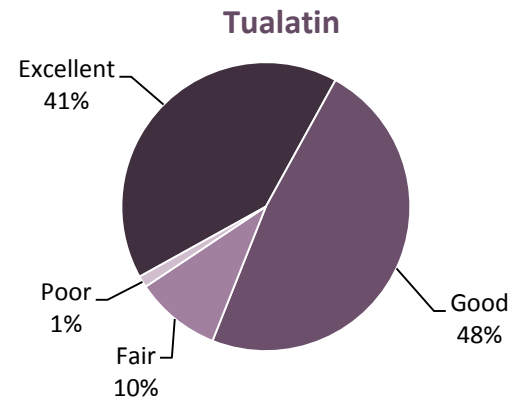
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# Parks and Recreation

*"There are no communities that pride themselves on their quality of life, promote themselves as a desirable location for businesses to relocate, or maintain that they are environmental stewards of their natural resources, without such communities having a robust, active system of parks and recreation programs for public use and enjoyment."*  
 - National Recreation and Park Association

## OVERALL QUALITY OF PARKS AND RECREATION OPPORTUNITIES IN TUALATIN



**FIGURE 25: PARKS AND RECREATION**



**FIGURE 26: PARKS AND RECREATION - SUMMARY**

Percent excellent or good	Comparison to benchmark	Change 2016 to 2020	2020 rating
Overall quality of parks and recreation opportunities	↔	*	89%
Availability of paths and walking trails	↑	↔	82%
City parks	↔	↔	88%
Recreational opportunities	↔	↔	72%
Recreation programs or classes	↔	↔	73%
Recreation centers or facilities	↔	↔	67%
Fitness opportunities	↔	↔	82%

**Legend**

↑↑ Much higher    ↑ Higher    ↔ Similar    ↓ Lower    ↓↓ Much lower    \* Not available  
 20

# Health and Wellness

*The characteristics of and amenities available in the communities in which people live has a direct impact on the health and wellness of residents, and thus, on their quality of life overall.*

HEALTH AND WELLNESS OPPORTUNITIES IN Tualatin

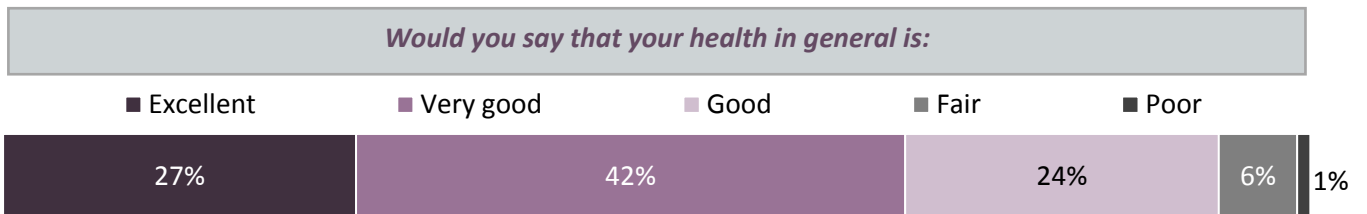
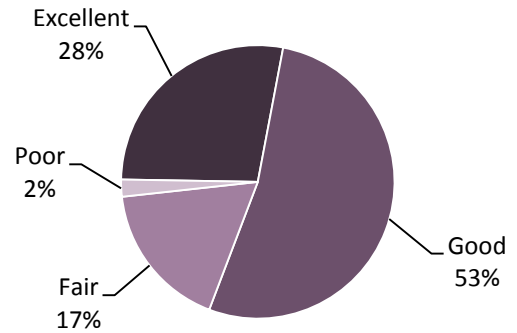
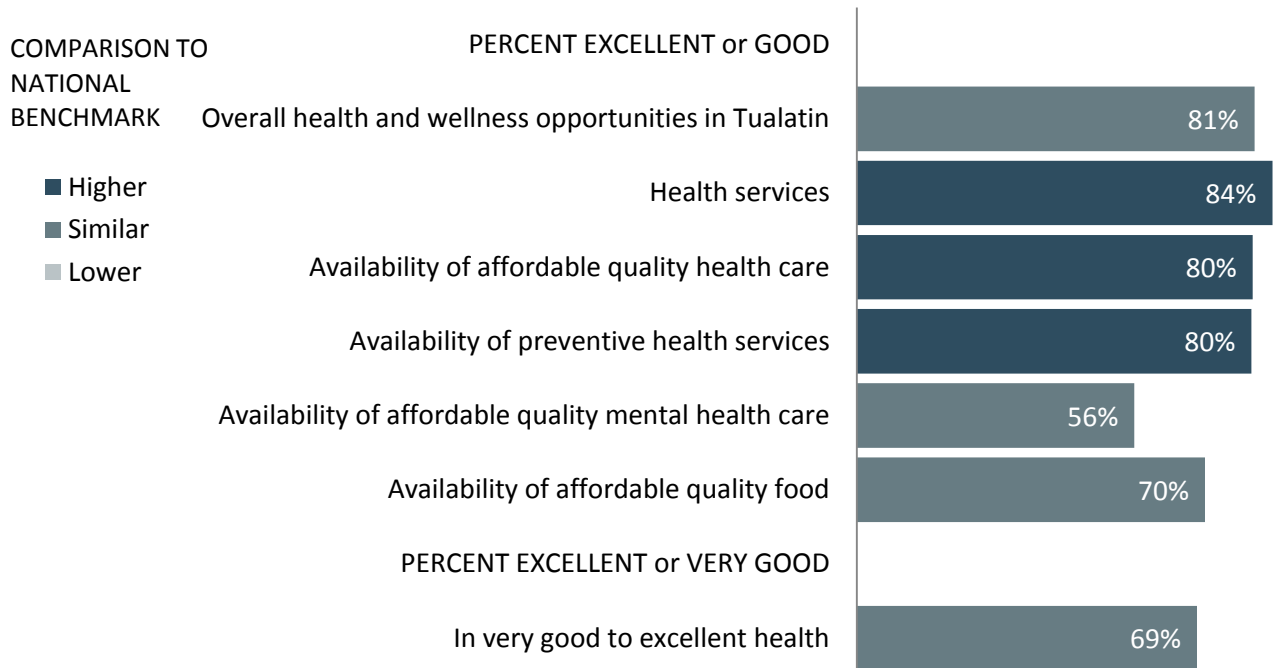


FIGURE 27: HEALTH AND WELLNESS



**FIGURE 28: HEALTH AND WELLNESS - SUMMARY**

Percent excellent or good	Comparison to benchmark	Change 2016 to 2020	2020 rating
Overall health and wellness opportunities in Tualatin	↔	↔	81%
Health services	↑	↔	84%
Availability of affordable quality health care	↑	↔	80%
Availability of preventive health services	↑	↔	80%
Availability of affordable quality mental health care	↔	↔	56%
Availability of affordable quality food	↔	↔	70%

**FIGURE 29: PERSONAL HEALTH - SUMMARY**

	Comparison to benchmark	Change 2016 to 2020	2020 rating
In very good to excellent health	↔	↔	69%

**Legend**

↑↑ Much higher

↑ Higher

↔ Similar

↓ Lower

↓↓ Much lower

\* Not available

# Education, Arts, and Culture

*Participation in the arts, in educational opportunities, and in cultural activities is linked to increased civic engagement, greater social tolerance, and enhanced enjoyment of the local community.*

OVERALL OPPORTUNITIES FOR EDUCATION, CULTURE, AND THE ARTS IN Tualatin

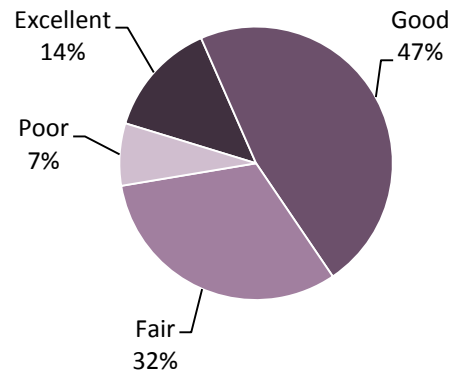


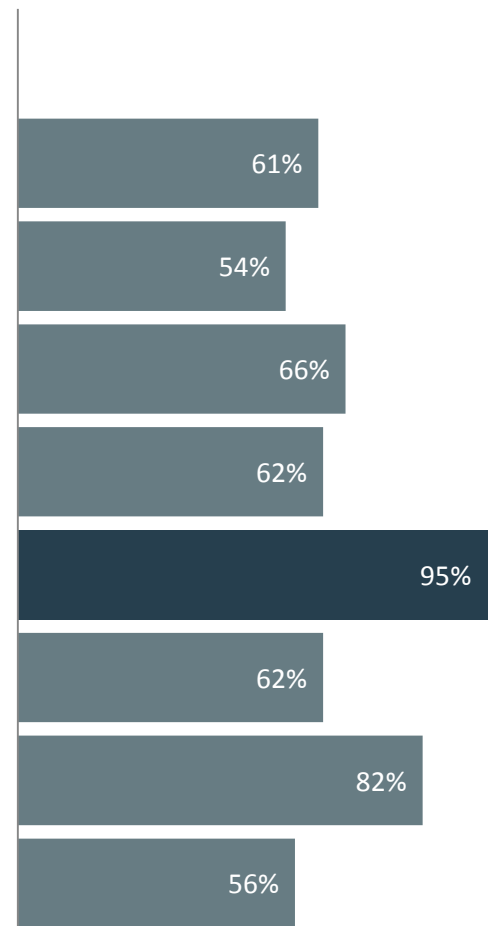
FIGURE 30: EDUCATION, ARTS AND CULTURE

COMPARISON TO NATIONAL BENCHMARK

- Higher
- Similar
- Lower

PERCENT EXCELLENT or GOOD

- Overall opportunities for education, culture, and the arts
- Opportunities to attend cultural/arts/music activities
- Opportunities to attend special events and festivals
- Community support for the arts
- Public library services
- Availability of affordable quality child care/preschool
- K-12 education
- Adult educational opportunities



**FIGURE 31: EDUCATION, ARTS AND CULTURE - SUMMARY**

Percent excellent or good	Comparison to benchmark	Change 2016 to 2020	2020 rating
Overall opportunities for education, culture, and the arts	↔	↓	61%
Opportunities to attend cultural/arts/music activities	↔	↓	54%
Opportunities to attend special events and festivals	↔	↓	66%
Community support for the arts	↔	*	62%
Public library services	↑	↔	95%
Availability of affordable quality child care/preschool	↔	↔	62%
K-12 education	↔	↔	82%
Adult educational opportunities	↔	↔	56%

**Legend**

↑↑ Much higher

↑ Higher

↔ Similar

↓ Lower

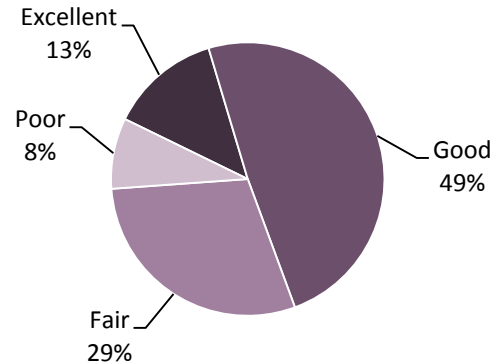
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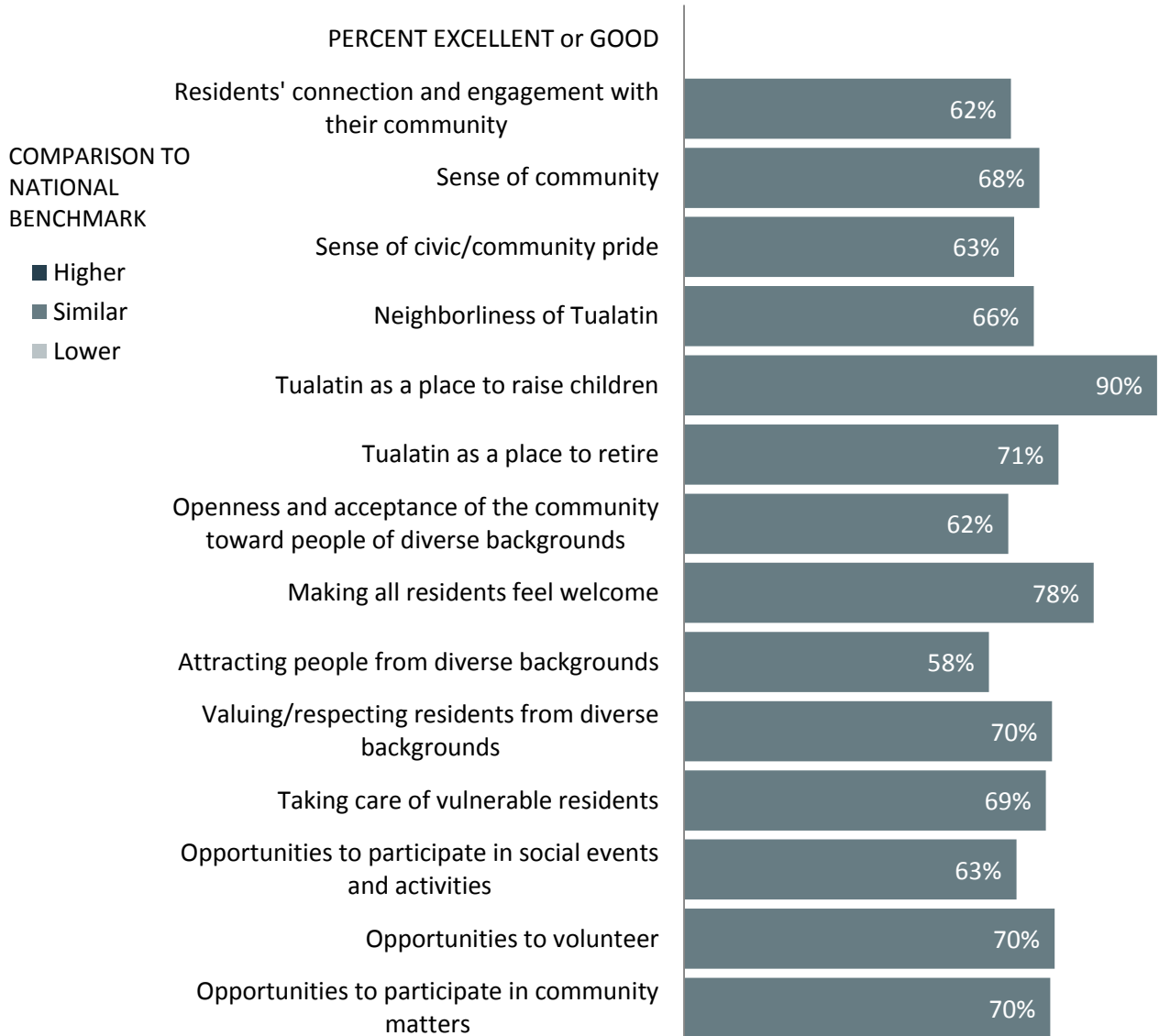
# Inclusivity and Engagement

*Inclusivity refers to a cultural and environmental feeling of belonging; residents who feel invited to participate within their communities feel more included, involved, and engaged than those who do not.*

**RESIDENTS' CONNECTION AND ENGAGEMENT WITH THEIR COMMUNITY**



**FIGURE 32: INCLUSIVITY & ENGAGEMENT**



**FIGURE 33: INCLUSIVITY & ENGAGEMENT - SUMMARY**

Percent excellent or good	Comparison to benchmark	Change 2016 to 2020	2020 rating
Residents' connection and engagement with their community	↔	*	62%
Sense of community	↔	↔	68%
Sense of civic/community pride	↔	*	63%
Neighborliness of Tualatin	↔	↔	66%
Tualatin as a place to raise children	↔	↔	90%
Tualatin as a place to retire	↔	↔	71%
Openness and acceptance of the community toward people of diverse backgrounds	↔	↔	62%
Making all residents feel welcome	↔	*	78%
Attracting people from diverse backgrounds	↔	*	58%
Valuing/respecting residents from diverse backgrounds	↔	*	70%
Taking care of vulnerable residents	↔	*	69%
Opportunities to participate in social events and activities	↔	↔	63%
Opportunities to volunteer	↔	↔	70%
Opportunities to participate in community matters	↔	↔	70%

**Legend**

↑↑ Much higher

↑ Higher

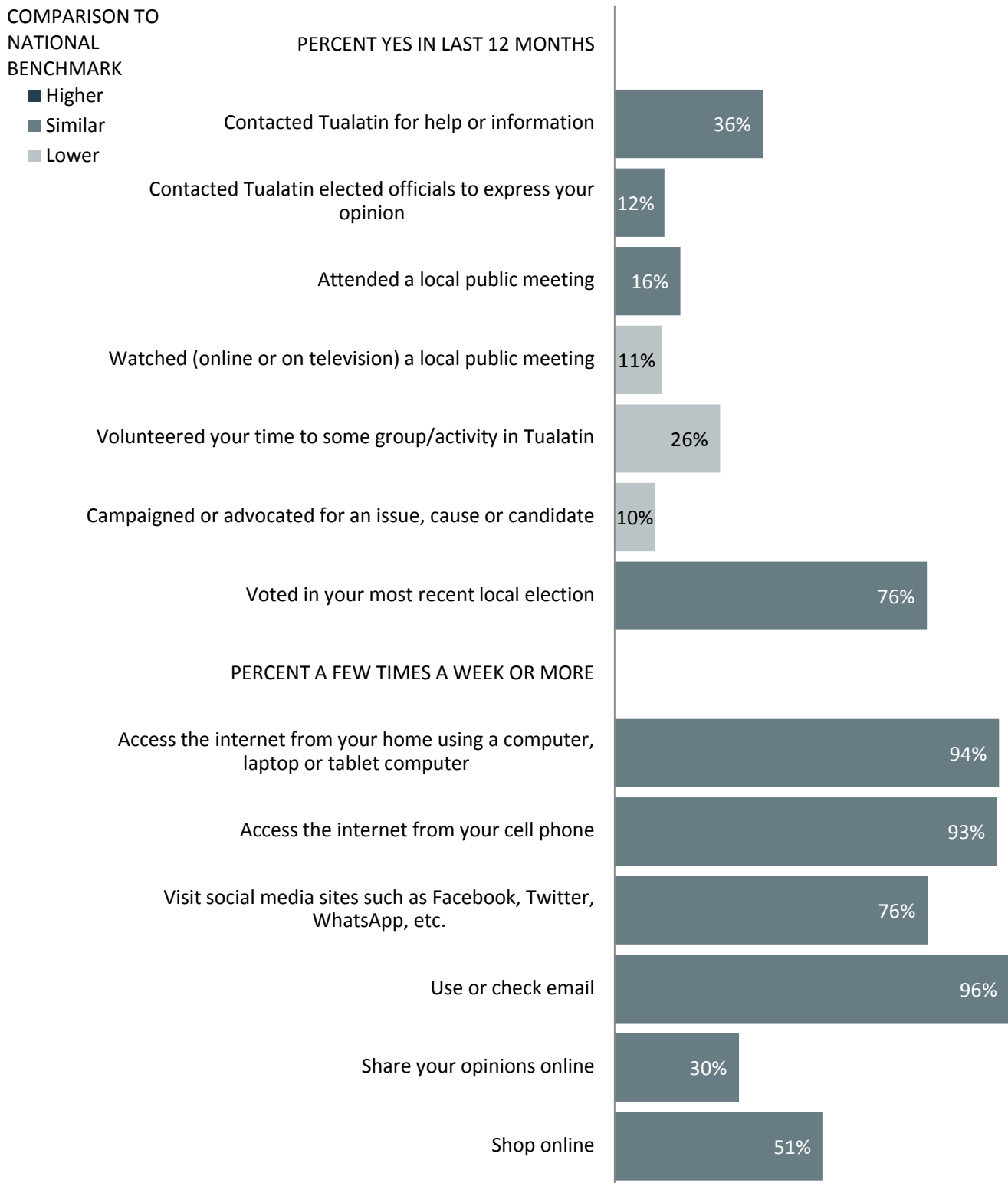
↔ Similar

↓ Lower

↓↓ Much lower

\* Not available

**FIGURE 34: RESIDENTS' PARTICIPATION LEVELS**





**FIGURE 35: RESIDENTS’ PARTICIPATION IN LAST 12 MONTHS- SUMMARY**

Percent who had done each in last 12 months	Comparison to benchmark	Change 2016 to 2020	2020 rating
Contacted Tualatin for help or information	↔	↔	36%
Contacted Tualatin elected officials to express your opinion	↔	↔	12%
Attended a local public meeting	↔	↔	16%
Watched (online or on television) a local public meeting	↓	↔	11%
Volunteered your time to some group/activity in Tualatin	↓	↔	26%
Campaigned or advocated for an issue, cause or candidate	↓	↔	10%
Voted in your most recent local election	↔	*	76%

**FIGURE 36: RESIDENTS’ GENERAL USE OF TECHNOLOGY- SUMMARY**

Percent who report doing each at least a few times a week	Comparison to benchmark	Change 2016 to 2020	2020 rating
Access the internet from your home using a computer, laptop or tablet computer	↔	*	94%
Access the internet from your cell phone	↔	*	93%
Visit social media sites such as Facebook, Twitter, WhatsApp, etc.	↔	*	76%
Use or check email	↔	*	96%
Share your opinions online	↔	*	30%
Shop online	↔	*	51%

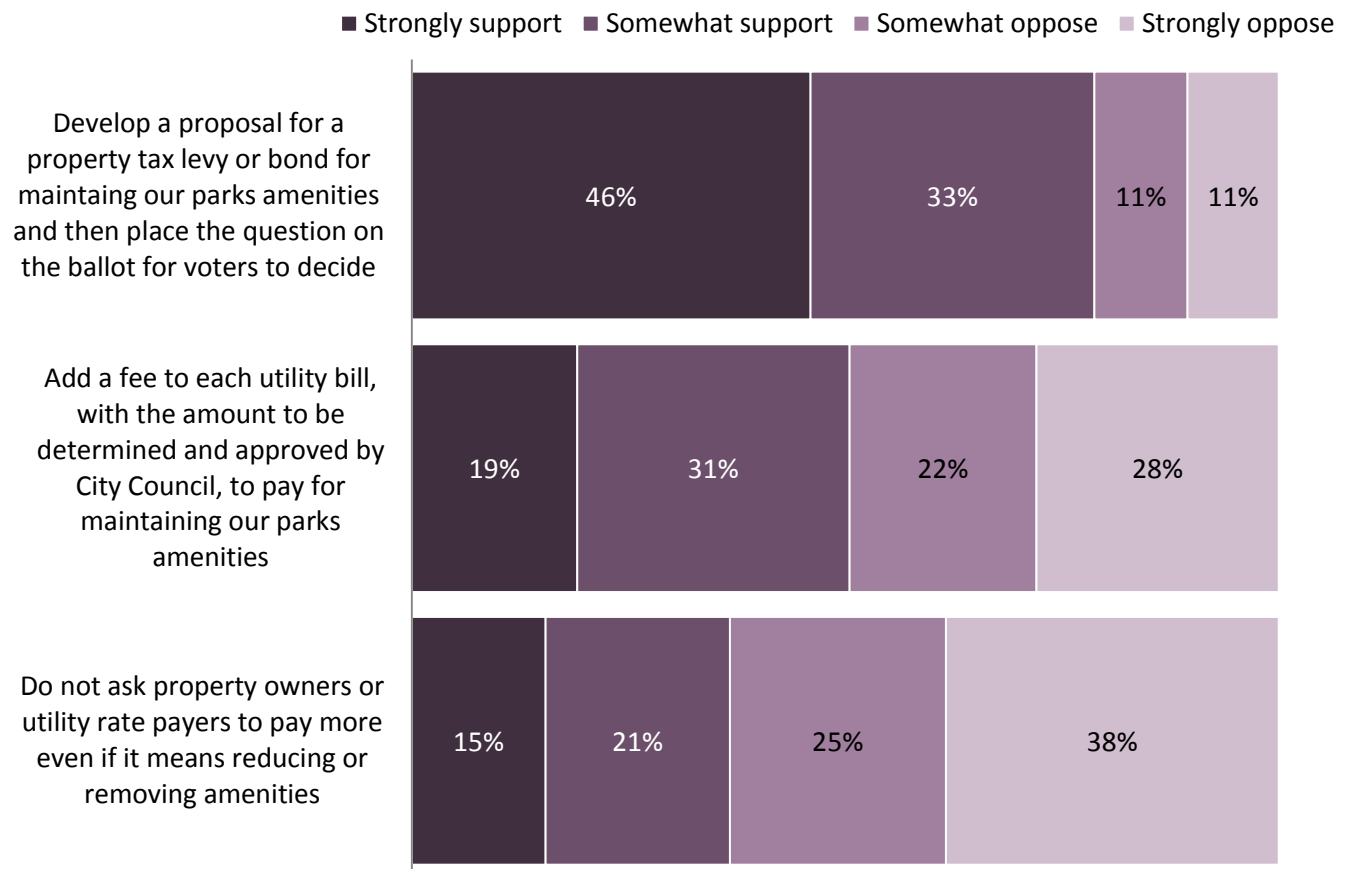
**Legend**

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# Special Topics

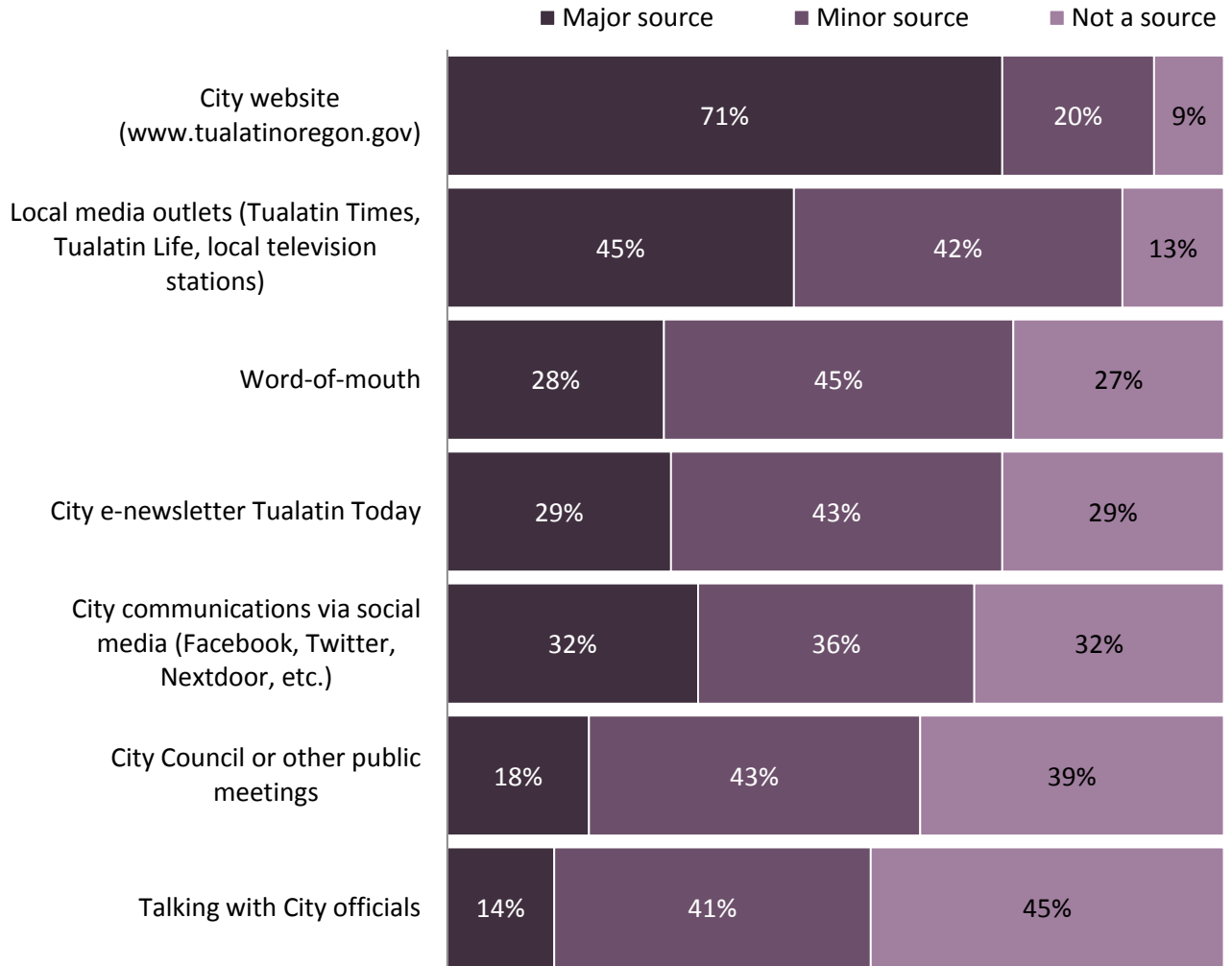
**FIGURE 37: SUPPORT OR OPPOSITION FOR LEVEL OF PARKS AMENITIES**

*Many parks amenities are reaching the end of their safe and reliable life (e.g., Brown’s Ferry Community Center building and the playground at Jurgens Park). Without additional funding for renovation or replacement, the City may soon need to close, reduce, or remove park amenities. Knowing this, how much would you support or oppose each of the following actions the City might take?*



**FIGURE 38: SOURCES OF CITY INFORMATION**

*Please indicate how much of a source, if at all, you consider each of the following to be for obtaining information about the City of Tualatin government and its activities, events, and services.*



# Tualatin City Council Unity Statement

Tualatin is a diverse community, known for its excellent amenities, award winning parks, and unique shopping and dining experiences. Your Tualatin City Council is very proud to serve this community and cares deeply about the well-being of everyone.

The City of Tualatin strongly reaffirms our commitment to being a safe and welcoming community. We declare that harmful, hateful acts have no place in our city and we commit to maintaining a peaceful, safe, welcoming place in which to work, live and play.

We encourage neighbors to reach out in kindness to one another, support the most vulnerable, discourage acts of hostility and hate, and foster our community by extending safety, support and love to those around us. By extending acts of kindness as individuals, together we help those around us feel safe and build community trust. We can all work together to promote unity.

RESOLUTION NO. 5319-17

DECLARING THE CITY OF TUALATIN AN INCLUSIVE CITY

WHEREAS, the City of Tualatin is committed to being an inclusive city for all individuals and is a community that accepts everyone, regardless of a person's race, ethnicity, place of origin, or religion; and

WHEREAS, all people within the city need to feel safe to contact local law enforcement or city government and to be able to access critical public safety services without fear; and

WHEREAS, the City of Tualatin is committed to ensuring that the provision of services and benefits by the City shall not be conditioned upon a community member's federal immigration status, except as required by law;

NOW THEREFORE, BE IT RESOLVED BY THE CITY COUNCIL OF THE CITY OF TUALATIN, OREGON, that:

**Section 1.** We declare the City of Tualatin as an Inclusive City, as a statement of unity for our community, that embraces, celebrates, and welcomes its immigrant and refugee residents and recognizes their contributions to the collective prosperity of all residents of the City of Tualatin.

**Section 2.** We declare that the City of Tualatin adheres to Oregon Revised Statute 181A.820, which prohibits any law enforcement agency in the State of Oregon from using any resources (money, equipment, or personnel) "for the purpose of detecting or apprehending persons whose only violation of law is that they are persons of foreign citizenship present in the United States in violation of federal immigration laws".

**Section 3.** This resolution is intended to be consistent with federal and state law, including 8 U.S.C. § 1373 and 1644.

Adopted by the City Council this 22<sup>nd</sup> Day of May, 2017.

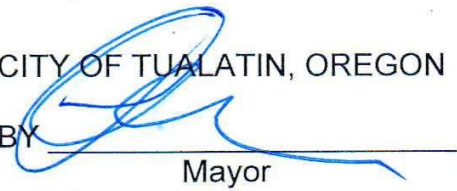
APPROVED AS TO FORM

BY

  
City Attorney

CITY OF TUALATIN, OREGON

BY

  
Mayor

ATTEST:

BY

  
City Recorder

RESOLUTION NO. 5257-15

A RESOLUTION OF THE MAYOR AND CITY COUNCIL RECOGNIZING THE SECOND MONDAY OF OCTOBER AS INDIGENOUS PEOPLES' DAY.

WHEREAS, the City of Tualatin recognizes that the Indigenous Peoples of the lands that would later become known as the Americas have occupied these lands since time immemorial; and

WHEREAS, the City recognizes the fact that Tualatin is built upon the homelands and villages, and traditional use areas of the Atfalati and Kalapuya of this region, without whom the building of the City would not be possible; and

WHEREAS, the City recognizes the value of many contributions made to our community through Indigenous Peoples' knowledge, labor, spirituality, technology, science, philosophy, arts, and the deep cultural contribution that substantially shapes the character of Tualatin; and

WHEREAS, the City has recognized our local tribes, and tribes across the nation in the naming of many streets, parks, and other landmarks within the City, and taken our local Indigenous Peoples' history into account for public art projects; and

NOW THEREFORE, BE IT RESOLVED BY THE CITY COUNCIL OF THE CITY OF TUALATIN, OREGON, that the City of Tualatin shall recognize Indigenous Peoples' Day on the second Monday in October; and

BE IT FURTHER RESOLVED that the City of Tualatin shall continue its efforts to promote the prosperity and well being of the Indigenous Peoples community; and

BE IT FURTHER RESOLVED that Indigenous Peoples' Day shall be a day to celebrate the thriving culture and value that Indigenous Peoples add to our city; and

BE IT FURTHER RESOLVED that the City of Tualatin encourages other business, organizations, and public institutions to recognize Indigenous Peoples' Day.

Adopted by the City Council this 12<sup>th</sup> day of October, 2015.

CITY OF TUALATIN, OREGON

BY 

Mayor

APPROVED AS TO FORM

BY 

City Attorney

ATTEST:

BY 

City Recorder

# Tualatin City Council

## Statement Condemning Anti-Asian Racism

The Tualatin City Council is shocked and deeply saddened by the violent attacks in Atlanta last month which took the lives of eight people, including six women of Asian descent. This, and other recent incidents, come in the context of a broader trend of anti-Asian racism which has been increasing since the pandemic began.

Racism and hatred have no place in Tualatin. The Tualatin City Council supports a diverse, inclusive, and equitable City. We believe it is our responsibility to provide unwavering support to all the people of Tualatin.

We strongly condemn anti-Asian racism and violence and stand with our Asian American and Pacific Islander residents. We commit to actively seek to be informed, aware, and engaged with our community.

READ and AFFIRMED this 26<sup>th</sup> day of April, 2021.

CITY OF TUALATIN, OREGON

BY Frank Bubenik  
Mayor

ATTEST:

BY Sherilyn Lombos  
City Recorder

**Signature:** 

**Email:** fbubenik@tualatin.gov

**Signature:**   
Sherilyn Lombos (Apr 28, 2021 17:42 PDT)

**Email:** slombos@tualatin.gov











# AntiHateStatement April 2021

Final Audit Report

2021-04-29

Created:	2021-04-27
By:	Nicole Morris (nmorris@tualatin.gov)
Status:	Signed
Transaction ID:	CBJCHBCAABAAit1CeywgatCzprAvJ117TVbV99tcRuxX

## "AntiHateStatement April 2021" History

-  Document created by Nicole Morris (nmorris@tualatin.gov)  
2021-04-27 - 4:57:13 PM GMT- IP address: 208.71.205.225
-  Document emailed to Frank Bubenik (fbubenik@tualatin.gov) for signature  
2021-04-27 - 4:57:27 PM GMT
-  Email viewed by Frank Bubenik (fbubenik@tualatin.gov)  
2021-04-27 - 5:56:57 PM GMT- IP address: 45.41.142.228
-  Document e-signed by Frank Bubenik (fbubenik@tualatin.gov)  
Signature Date: 2021-04-27 - 5:57:14 PM GMT - Time Source: server- IP address: 50.126.76.34
-  Document emailed to Sherilyn Lombos (slombos@tualatin.gov) for signature  
2021-04-27 - 5:57:16 PM GMT
-  Email viewed by Sherilyn Lombos (slombos@tualatin.gov)  
2021-04-29 - 0:41:50 AM GMT- IP address: 104.143.198.62
-  Document e-signed by Sherilyn Lombos (slombos@tualatin.gov)  
Signature Date: 2021-04-29 - 0:42:08 AM GMT - Time Source: server- IP address: 208.71.205.225
-  Agreement completed.  
2021-04-29 - 0:42:08 AM GMT

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# Community Conversations on Police Use of Force Policies

Final Report

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January 25, 2021

## Introduction and Purpose

Mayor Frank Bubenik, with the support of the Tualatin City Council, Tualatin Police Department, and the entire City organization, signed the Obama Foundation's "Reimagining Policing Pledge" to address police use of force policies in Tualatin on June 10, 2020 following the killing of George Floyd and others. As described in the pledge, we committed to:

1. REVIEW the use of force policies.
2. ENGAGE the community by including a diverse range of input, experiences, and stories in our review.
3. REPORT the findings of our review to our community and seek feedback.
4. REFORM our community's police use of force policies.

Over the fall and winter of 2020, we tackled step two of this process by reaching out to the community. Engagement was conducted virtually due to the coronavirus pandemic restrictions and included four facilitated meetings, including one with the Diversity Task Force, as well as online engagement through email, social media, and a virtual comment box.

This report includes a summary of the process, marketing and engagement efforts, and key takeaways identified.

## Process

The Tualatin Police Department Policy Manual is 619 pages long and the section that details the department's use of force policies (Section 300) is eight pages. Much of the language is highly technical and officers undergo months of training before performing their duties independently. They are also required to undergo additional training on an annual basis.

Knowing this, we decided to prioritize education and transparency about the use of force policies and the department's operations. Three meetings open to the entire community – coined Community Conversations – were scheduled between October and December 2020. Each meeting had a different agenda and community members were encouraged to attend all three. For those unable to attend, a recording of each meeting was published on the City's YouTube Channel and advertised via our social media platforms.

Emphasis was also placed on having a safe and accessible process. While all meetings were held virtually due to the coronavirus pandemic, an in-person option was made available for those otherwise unable to participate. Materials were available in English and Spanish and English to Spanish simultaneous translation was provided at each meeting.

In addition to the three Community Conversations, staff also reached out to two community groups to answer questions and receive feedback in their spaces: the Diversity Task Force and the Grupo de Mujeres. Unfortunately, the Grupo de Mujeres was unable to meet due to lack of space.

## Session 1

Thirty-three individuals attended the first session on October 14. In this session, Police Chief Bill Steele, Captain Greg Pickering, and Patrol Sergeant Chris Turner presented on the department's current operations and the use of force policies. Topics for the presentation included:

- Tualatin Police Department's mission and organizational chart;
- Law enforcement authority;
- Legal aspects of use of force;
- Use of force policies and procedures;
- Tualatin Police Department training; and
- Use of force data.

Attendees were asked to review the use of force policies and other documents on the website prior to attending the meeting. Attendees submitted questions throughout the presentation and there was a short amount of time for questions at the end.

## Diversity Task Force Meeting

Eleven individuals attended the monthly Diversity Task Force meeting on November 4 where Chief Bill Steel was invited to present on the process, answer questions, and receive feedback directly from the membership. As the meetings are conducted in Spanish, Library Outreach Specialist Immer Honorato both facilitated the agenda and interpreted for Chief Steele.

Questions for Chief Steele included:

- How can you ensure use of force is only used when necessary?
- How do you approach policing of predominantly white communities versus more racially diverse communities?
- Is there anything local police (Tualatin) can do in case of an ICE raid?

In addition, attendees expressed concern over an uptick in robberies and small crimes in Tualatin. The facilitator shared that the group felt this was a good opportunity to build trust between the community and the police department.

## Session 2

Twenty-eight individuals attended the second session on November 18. In this session, Police Chief Bill Steele, Captain Greg Pickering, and Captain Brian Struckmeier answered all questions that had been submitted following the first meeting. In total 53 questions were submitted via email or asked during one of the three Community Conversations.

All questions were documented and are included in the attachments. In addition, select questions are provided later in this report.

### Session 3

Twenty-four individuals attended the third and final session on December 9. In this session, Deputy City Manager Megan George facilitated a discussion about the Police Department's operations and use of force policies specifically. To start, each attendee was asked to introduce themselves and share what had brought them to this process. From there, attendees were able to provide open-ended feedback or respond to one of the following prompts.

- Police response to people experiencing homelessness or mental health crisis has been a prevalent topic with programs like the City of Eugene's CAHOOTS gaining national recognition. What thoughts do you have on this topic?
- We received many questions about Police Department data, including questions about threshold events, use of force, types of calls, and stops. What data is important to share with the community? How often? In what ways?
- As Chief Steele explained in previous meetings, the use of force policies are one component of the larger Tualatin Police Policy Manual. Do you have any concerns or reservations about the policies included in this section?

Attendees had many questions that Chief Bill Steele, Captain Greg Pickering, and Captain Brian Struckmeier addressed throughout the meeting.

In addition to the comments provided in this and prior sessions, 38 written comments were received from 27 different people via email and posts on the City's various social media platforms. All written comments were documented and are included in the attachments. In addition, select comments are provided later in this report.

### Virtual Comment Box

Following the third meeting, a virtual comment box was made available on the City's website for people to submit additional thoughts and concerns through December 31. The comment box was advertised via the City's social media accounts and a rotating banner on the homepage of the website. One comment was received.

"My family has lived in Tualatin since 1988. I have told friends and work colleagues over the years that Tualatin has one of the best, if not the best, police departments in the state. They are very professional, polite, competent, responsive, and dependable. I understand issues of some kind need to be addressed, but be sure it is done with the highest professional and respectful manner possible for such a very fine police force."

Barry H.

### Marketing and Engagement

As stated in the "Reimagining Policing Pledge", we endeavored to include a diverse range of input, experiences, and stories in our review. To that end, we developed a robust marketing plan to ensure

information about the process reached the community. As an additional result of these efforts, we saw engagement through our social media platforms as people posted questions and comments.

We used a combination of general and individualized methods to share information about the process and encourage participation. Messages were developed in both English and Spanish.

### General Outreach

General outreach included developing a webpage, a rotating banner on the homepage of our website, social media posts on the City's platforms (Facebook, Twitter, Instagram, Nextdoor) and the Police Department's platforms (Facebook, Twitter, Instagram, Nextdoor, Neighbors App), an article in Tualatin Today, and paid advertisements in Tualatin Life and the Tigard-Tualatin Times. Outreach was high-level and was successful in reaching a large number of people.

For example, we posted information about the process seven times on Nextdoor between October and December. The least popular post received 397 impressions (number of residents who viewed a post) with the most popular post receiving 2,059 impressions. We posted information on Facebook 12 times in the same timeframe. The average reach (number of residents who viewed a post) was 450, with the highest post reaching 942 individuals.

These measures only account for how many people saw the post, not whether or not they clicked on the post to read more or followed the link provided. To understand the level of interest, we also reviewed the analytics provided on our webpage. Since it was created, there have been 612 unique visitors (different people). About 26% of those visitors were referred from social media posts.

### Individualized Outreach

We supplemented the general outreach with individualized invitations to participate. In some cases, these went out to individuals while in other cases, we reached out to a group. When able, the staff person who had cultivated the relationship carried the message. For example, Volunteer Program Manager Jackie Konen emailed the entire database of volunteers inviting them to participate. Throughout this process, we maintained an interested parties list comprised of people who had reached out with interest, submitted a comment, or attended one of the meetings.

### Key Takeaways

Through statements made at each of the meetings, and comments submitted during this process it is clear that the community is supportive of the Tualatin Police Department and generally agrees that the use of force policies are appropriate. The following subsections detail six recommendations made by community members and select questions and comments received during the process.

## Recommendations

Through this process, six recommendations were identified.

- Collaborate with regional partners to improve response to individuals experiencing mental health crises.
- Ensure use of force policies include a focus on using the least amount of force reasonable.
- Ensure use of force policies include a focus on using de-escalation techniques when reasonable.
- Increase training on recognizing when someone is in distress.
- Increase training on cultural awareness and racial bias.
- Provide regular updates to the City Council and the community – particularly on stop data, use of force data, and officer misconduct.

## Select Questions

All questions either asked during a Community Conversation or submitted via email were documented. Select questions are provided below. See the attachments for a complete list.

“Our police officers are great, but I see racial profiling occasionally. What can we do as a community to stop this?”

Africa Ramirez Lopez, Session 1

“Are there hiring practices for our officers that specifically seek to identify applicants with racist attitudes or inappropriate authoritarian leanings?”

Emma Gray, Email

“Does our police department police differently for residential, commercial, and manufacturing/industrial areas? Are demands different? It seems the hours of police activity might overlap?”

Marissa Houlberg, Email

“What is the availability of specialists with substance abuse issues or behavior issues to assist officers?”

Gerritt Rosenthal, Session 2

“What’s the benefit of having someone from the Mental Health Response Team (MHRT) respond [instead of a police officer]?”

Monica Robertson, Session 3

### Select Comments

All written comments provided via social media, email, the virtual comment box, and Zoom chat were captured during this process. Select public comments are provided below. See the attachments for a complete list.

“I think everyone needs to step back and join together to see what we all can do to make everyone feel safe while still needing and helping are LA to do there job by adding resources and community involvement. When people are afraid and feel there no ware to go no one to listen the become quite and can alone mental health and isolation can be a trigger For some resources can and community out reach can stop someone before it gets to hard”

Neighbor 6, Neighbors App

“I’m against the Obama Foundation “Mayor’s Pledge”. Our police force has a tough job, and I’m not one to tell them how to handle life and death situations. In today’s disgusting antifa climate, we need to support our officers, not tell them how to do their jobs.

Lisa Maria Braun, Email

“I can personally attest the department and Chief will take your call and sort things out. Excellent service.”

Justus Post, Zoom Chat

“Provide training in nonviolent communication and de-escalation of tense situations.”

Gordon Kelley, Facebook

### Attachments

1. Comments Received
2. Questions Received
3. Tualatin Police Department Use of Force Policies – last updated 09/25/2020



# Community Conversations

## Comments Received

SEPTEMBER 30, 2020 | Facebook



**E.S. Lamb**  
Back the blue. Let the police do what's necessary to both uphold the law and protect themselves. Do not allow Tualatin PD to become an ineffective neutered and impotent agency like what's been created in Portland with the PPB.

...

Like · Reply · Message · 12w



OCTOBER 5, 2020 | Nextdoor



**Danny O.** • Byrom CIO District



What does Obama have to do with our local police.

5 Oct Like Reply



**Deputy City Manager Megan George** • City of Tualatin



The Obama Foundation called for mayors and local officials to lead processes to review police department's use of force policies. Here's a link to more info on their website:

<https://www.obama.org/mayor-pledge/>

5 Oct Like Reply



**Barbara M.** • CIO2 - East Tualatin



Please don't tie the Police Departments hands like Wheeler & Hardesty did in Portland.

If the Police feel they need to use tear gas, for example, to break up a riot or unruly crowd ... they will know when it is "necessary".

Let them do their job!!!! ♥

5 Oct Like Reply



**Danny O.** • Byrom CIO District



That's exactly my concern. We're not Portland and don't need to make the same mistakes by wrapping our law enforcement agencies in a bunch of things that take away their ability's to protect themselves and citizens. It all sounds good to look at using force issues, but usually ends up in nothing more than finger pointing and a blame game. Best thing is for those committing the crimes is to know that they will not be allowed to provoke violence on citizens or police officers without consequences. Best advice is to don't do the crime.

5 Oct Like Reply





Aric S. • Ibach CIO



I disagree with this pledge.

Copied right off their web site is their statement.

"The Reimagining Policing Pledge is a call for mayors and local officials to review and reform use of force policies, redefine public safety, and combat systemic racism within law enforcement."

Does our city have a large number of excessive force issues? What exactly does redefine public safety mean?

please identify for me what systematic racism our City of Tualatin has engaged in that would require our Mayor, City council to spend time on this?

5 Oct Like Reply

+1 2



Danny O. • Byrom CIO District



I read it and saw it as a catch all for the big cities that have experienced violence and riots. Another way to let the misbehaved and criminal element go on with no restraints. They are then the victims instead of the perpetrators. Bad policy that lets them continue to make everyone else fear for their personal safety in their own community.

5 Oct Like Reply

+1 1



Deputy City Manager Megan George • City of Tualatin



We are reviewing our Police Department's use of force policies because of feedback from our community and national movements calling for reform - not because of specific incidents. This is an opportunity for our Police Department to provide information on how they operate. We are committed to being actively anti-racist and to working with our community to evaluate and make any necessary changes to our institutions. We will compile all feedback received during this process to present to the City Council. If you have any questions about our Police Department's operations, please contact Police Chief Bill Steele at (503) 691-4820.

6 Oct Like Reply

😊❤️ 2



Marissa H. • CIO3 – Midwest



Voice your opinion on the link furnished above.

5 Oct Like Reply

+1😊❤️ 3

OCTOBER 6, 2020 | Email

Stop this nonsense, Obama is a divisor

Itsel O'Dee

**Neighbor 6** Oct 6, 2020 at 5:13pm PDT

I think everyone needs to step back and join together to see what we all can do to make everyone feel safe while still needing and helping are LA to do there job by adding resources and community involvement. When people are afraid and feel there no ware to go no one to listen the become quite and can alone mental health and isolation can be a trigger For some resources can and community out reach can stop someone before it gets to hard

 0  Reply

**Neighbor 15** Oct 6, 2020 at 9:37am PDT

A strong commanding level of force makes everything safer for the officer and public!

 4  Reply

**Neighbor 24** Oct 6, 2020 at 4:29pm PDT

@Neighbor15 nothing screams freedom like a "strong commanding level of force". God bless

 0  Reply

**Neighbor 10** Oct 6, 2020 at 2:27pm PDT

@Neighbor15 lol

 1  Reply

**Neighbor 11** Oct 6, 2020 at 9:36am PDT

Let the police do the job they have trained for! Perhaps the community "discussion" should focus on TRAINING, rather than performance!

 6  Reply

— Hide Replies

**Neighbor 18** Oct 6, 2020 at 2:58pm PDT

@Neighbor11 trouble is they need more training & resources ....specifically for mental health & race related issues

 1  Reply

**Neighbor 27** Oct 6, 2020 at 12:36pm PDT

@Neighbor27 absolutely

 0  Reply

**Neighbor 27** Oct 6, 2020 at 12:36pm PDT

@Neighbor11 Abdolutely!

 0  Reply

OCTOBER 6, 2020 | Facebook



E.S. Lamb

Anything related to the Obamas and law enforcement is pure garbage. The fact that our mayor signed anything in support of selling our law enforcement is an embarrassment.

Back the blue, allow them to enforce the law and do what is necessary to protect the community and themselves.

Do not neuter the police and turn them into a worthless organization as has been done in Portland to the PPB.

Tualatin should be better than that and hold itself to a much higher standard.

Like · Reply · Message · 11w

OCTOBER 7, 2020 | Email

I'm against the Obama Foundation "Mayor's Pledge". Our police force has a tough job, and I'm not one to tell them how to handle life and death situations. In today's disgusting antifa climate, we need to support our officers, not tell them how to do their jobs.

Lisa Maria Braun

OCTOBER 7, 2020 | Email

I really don't think there is any chance in hell I would make that. Why mention Obama? Support the police. Don't criticize. When did the Tualatin police use excessive force? Where is the controversy?

Dennis Christopher

OCTOBER 8, 2020 | Email

In your message, and on the website, you do not state an outcome for this set of discussions. What do you expect to get from bringing up a non-problem?

In the Obama Pledge it states: The killings of George Floyd, Breonna Taylor, Ahmaud Arbery, and the loss of far too many Black lives to list, have left our nation anguished and outraged.

The nation is not anguished and outraged. Only a select few. Is this a problem for Tualatin? The data put out by the DOJ and others states that there is no data to show that too many black lives are taken by police. Why is the city feeding into this frenzy that has destroyed Portland? Then again, I think plywood is a good look for the city.

What is the feedback from our community? How many people have come to the city about a problem? Has there been force used by the Tualatin Police that the public should know about?

It appears to me that this is a feel good program. Unless you can show a NEED to have this discussion and an expected outcome, I predict low attendance and/or problems in the city caused by a few.

Dennis Christopher

OCTOBER 10, 2020 | Email

Here's a story for you. About a year after I went through the Tualatin PD's citizen's academy (6 or 7 years ago) I happened to witness a DUII arrest. Of my nephew. He was staying with me to help me move. He was planning to go to Bushwhackers to meet some people he met at Blue Mountain Community College. I told him to call me if he had any problems.

He went to meet his new acquaintances. Evidently they did a bunch of Tequila shots and I got the phone call after he head hit someone near Carl's Junior. Turns out he can't see very well and especially when he blows a .21

He got lost and T-boned a dodge minivan (can't see well, probably shouldn't be driving at all). Driver called 911. I got there about 5 minutes before Tualatin PD got there. So I witnessed his arrest from a few feet away and was genuinely surprised by how gentle they were with him. It was like the officers were putting a baby into a car seat. I don't know about the Tualatin PDs use of force policies now but what I saw was under Chief Barker. Don't know of things have changed but what I saw really impressed me. I've never been arrested but if it did happen I'd hope it would be an experiences like that one.

Unless things have changed at Tualatin PD under the new chief, I don't think anything needs to change.

"review our Police Department's use of force policies in light of feedback from our community and national movements calling for reform"

Not every police officer (some do) kneels on necks and kills people. A review is great but a lot of it is department culture. Is the culture healthy? Does the department have support from the top? (unfortunately Portland PD does not) From what I've seen, Tualatin PD is exemplary in the way the citizens are treated, and I've been legitimately cited, and other times let go with a warning.

So review the use of force policies, but don't take away all the tools an officer needs to do their job. I'm pretty sure that nobody who lives in Tualatin wants it to become Portland.

I'm happy to be involved in the sessions but would have to do it by Zoom or other remote means. Not doing anything in person right now.

Del Blanchard

OCTOBER 11, 2020 | Facebook



Gordon Kelley  
Provide training in nonviolent communication and de-escalation of tense situations.



Like · Reply · Message · 11w



**E.S. Lamb**  
 Back the blue. Allow our officers to enforce the law, protect the community and themselves. Do not neuter them and turn them into an ineffective agency like PPB. Tualatin and its officers deserve better than that.

...

Like · Reply · Message · 11w



**OCTOBER 14, 2020 | Zoom Chat**

I can personally attest the department and Chief will take your call and sort things out. Excellent service.

Justus Post

**OCTOBER 23, 2020 | Facebook**



**E.S. Lamb**  
 This is a waste of time and more befitting of a liberal cesspool like Portland where the police are defunded and neutered. Support our law enforcement officers and let them uphold the law and protect themselves while doing their thankless jobs.

...

Like · Reply · Message · 9w

**NOVEMBER 1, 2020 | Facebook**



**Kristine Fagler**  
 Thank you. We need to have much more engagement with law enforcement, neighbor to neighbor, instead of viewing every one as a threat.

...

Like · Reply · Message · 7w



**E.S. Lamb**  
 This is worthless and a complete waste of time. Support our law enforcement officers, let them uphold the law and protect themselves and the city while doing it. Do not allow our officers to be neutered and sold out as has been done in Portland.

...

Like · Reply · Message · 8w

NOVEMBER 13, 2020 | Facebook



**Tina Brewster**  
Stop hunting us is my only request. if you truly want to prevent bad behavior, dangerous driving, or speeding through town then make yourself seen rather than sneaking around hiding to "catch" people. Prevention is what should matter most and that will only happen when you make yourself visible to the community. There is absolutely no excuse or reason to ever hide behind bushes, trees, in parking lots or anywhere else; if your goal is to keep the community and the roads safe. Hiding might increase revenue but it does not increase safety.

...

Like · Reply · Message · 5w



**E.S. Lamb**  
Back the blue. Allow our officers to enforce the law and to protect themselves and others as they do it. Do not neuter them and put a target on their backs as cesspools like Portland have done. Tualatin is better than that.

...

Like · Reply · Message · 6w

NOVEMBER 16, 2020 Police Department Instagram



**ladybsr3** ❤️🖤❤️



6w Reply

NOVEMBER 17, 2020 | Facebook












**E.S. Lamb**  
Ridiculous and unnecessary. Back our officers. Allow them to enforce the law and to protect themselves and the public while doing so. Do not neuter them as liberals in Portland have done. Tualatin is better than that.

...

Like · Reply · Message · 5w

NOVEMBER 17, 2020 | Police Department Nextdoor

-  **Anh W.** • CIO2 - East Tualatin  
I like our tualatin Police! Thank you for your service!  
17 Nov [Like](#) [Reply](#) 
-  **Jan M.** • Ibach CIO  
We have the very best police in Tualatin. I respect the great job that they do in keeps our community safe. I support them 100%! Thank you for your service!  
17 Nov [Like](#) [Reply](#) 
-  **Marissa H.** • CIO3 – Midwest  
I have participated in both Zoom meetings and plan on participating in the third, December 9 meeting. I have read the Police Manual's section on Use of Force and feel more educated about officer training and decision making. My reason for attending these Zoom meetings is to show support for our department and have the opportunity to listen and give to them. As a resident the only time I interact with an officer is at a community gathering or when I need them. It is nice to hear them talk about their policies and the reasoning behind them. Tualatin is split among residential, commercial and manufacturing/industrial in addition to being next to I-5 with each giving our department different policing challenges.  
19 Nov [Like](#) [Reply](#) 
-  **Michael G.** • CIO District 4  
We need to start really funding mental health care facilities again in this country .The police are not mental health care workers and nor should we ask for them to be .It's time we start committing people with mental health issues serious ones. it's a revolving door for some of these people they have a mental health break down they get arrested they get evaluated they get back on the streets and it just keeps happening over and over again. If you keep having emotional outburst and psychotic breakdowns in public over and over again and Have proven they can't manage in normal society you should be ll in a place you can get the help and not impact society. It seems like we're just using law enforcement to manage people with mental health issues and then we make them deal with the same people over and over again because we failed to take action..  
  
Sorry for the grammar errors used voice to text to dictate  
Edited 19 Nov [Like](#) [Reply](#) 
-  **Anh W.** • CIO2 - East Tualatin  
They need to hide mental health dr to do that  
19 Nov [Like](#) [Reply](#)

DECEMBER 3, 2020 | Facebook



**E.S. Lamb**

This is ridiculous. Back the blue. Allow them to enforce the law and to protect themselves and others while doing it.



[Like](#) · [Reply](#) · [Message](#) · 3w



DECEMBER 9, 2020 | Email

As we conclude the three community sessions to discuss police use of force I want to share a few thoughts.

First, thank you to Mayor Bubenik (with support of the city council) for signing the Obama Mayor's pledge. We were right to do so and I appreciate that we have spent the city resources we have to follow through on that pledge.

Second, thanks to Chief Steele for the willingness to listen and to share and to fully engage in this process.

Third, after having had the chance to review and learn, overall I have been very pleased with the policies and practices of our police department. As I mentioned in the third session I feel any improvements in the policies are on the margins, particularly to emphasize avoiding use of force whenever possible (especially lethal use of force) through de-escalation tactics.

Fourth, the killing of George Floyd was not the last unjust killing in our country. While I now feel quite confident our Tualatin police force will respond well I can't say that about all the police elsewhere. I've come to the conclusion that real change will require good police officers to step up and speak up and take the lead in seeking more just policing in our country. This will require action within police unions to allow for greater accountability. I hope our Tualatin police force can be an influence for good beyond our own city.

I look forward to reviewing the final city report in this endeavor and appreciate in advance any changes that help to ensure the safety and security of all our citizens.

Again, thank you all.

Scott Mitton

DECEMBER 31, 2020 | Virtual Comment Box

My family has lived in Tualatin since 1988. I have told friends and work colleagues over the years that Tualatin has one of best, if not the best, police departments in the state. They are very professional, polite, competent, responsive, and dependable. I understand issues of some kind need to be addressed, but be sure it is done with the highest professional and respectful manner possible for such a very fine police force.

Barry H.

# Community Conversations

## Questions Received

### October 14, 2020 Community Conversation #1

Can you provide data on the racial makeup of the 40 sworn peace officers? *Scott Mitton*

Do we have metrics on the frequency of use of force by our department? *Justus Post*

What is the definition of use of force used in the charts (slides 38 - 39)? *Aric Skjelstad*

The data on use of force indicates the rate of use of force in threshold events has declined significantly in 2020 (slide 39). This seems good, but can you explain why such a drop? *Scott Mitton*

Police Officers deal with a lot of anxiety to keep our city safe. Are they required to get regular mental health check-ups? *Africa Ramirez Lopez*

Do police officers get training about race sensitivity? *Africa Ramirez Lopez*

Are there any volunteer opportunities at the police department for kids? *Donna*

Our police officers are great, but I see racial profiling occasionally. What can we do as a community to stop this? *Africa Ramirez Lopez*

Is there training for racial profiling? *Africa Ramirez Lopez*

The tools our police use seem reasonable, are there any proposed changes to that list? *Ken*

Can you summarize the changes to the Tualatin policy resulting from the State special session earlier this year? *Scott Mitton*

Are there any figures available for use of deadly force over the last three years? That is regardless of whether any deaths resulted or not. *Josh Kulla*

Stops are listed by ethnicity. Do we compare this to Tualatin's demographics? Also, our manufacturing/industrial area has a higher number of commuters. Are many of our stops during business hours? Are these Tualatin residents being stopped or commuters? *Marissa*

### November 4, 2020 Diversity Task Force Meeting

How can you ensure use of force is only used when necessary?

How do you approach policing of predominantly white communities versus more racially diverse communities?

Is there anything local police (Tualatin) can do in case of an ICE raid?

### Emailed Between October 14, 2020 and November 18, 2020

Is the use of a firearm allowed for all officers from date of hire/completion of initial training or are there conditions to meet prior to the ability to carry a firearm? *Emma Gray*

Does our department have a threshold of issues/incidents that will result in firing? What is the process for firing an officer and how do inappropriate uses of force impact this decision? *Emma Gray*

Are there hiring practices for our officers that specifically seek to identify applicants with racist attitudes or inappropriate authoritarian leanings? *Emma Gray*

What are the oversight mechanisms that Tualatin has in place for the police department? *Emma Gray*

Does our police department police differently for residential, commercial, and manufacturing/industrial areas? Are demands different? It seems the hours of police activity might overlap? *Marissa Houlberg*

Regarding policy 300.2.2, why does an officer have up to 72-hours to report an incident to their supervisor? Why not within 24-hours or sooner? <i>Mayor Frank Bubenik</i>
Regarding policy 300.3, what does improvised use of force mean? Does improvised force include things that are not trained/authorized by the state or Tualatin Police Department such as a choke hold or martial arts moves? <i>Mayor Frank Bubenik</i>
Regarding policy 300.3.3, what are the department approved pain compliance techniques that officers have successfully completed training in? Is each officer certified in each one? Do all officers get trained in all pain compliance techniques? How often is training refreshed? <i>Mayor Frank Bubenik</i>
Regarding policy 300.3.4, is carotid control hold the same as a choke hold? <i>Mayor Frank Bubenik</i>
Regarding policy 300.4, how does an officer have objectively reasonable grounds to believe the person is aware of the fact that deadly force may be used and that the officer has identified themselves? <i>Mayor Frank Bubenik</i>
Regarding policy 300.5.1, notification to supervisor "as soon as practical" seems pretty loose. Why is a time limit not defined? <i>Mayor Frank Bubenik</i>
Regarding policy 300.6, What exactly is an extended period of time when an individual may be placed on their stomach? Who determines extended period of time? What makes officers experts on defining extended period of time? <i>Mayor Frank Bubenik</i>
Regarding policy 300.8, what is "periodic" training? Why not define the period? Why not have training schedules? Why is it "should" receive, not "will" receive? When do you not have resources to provide training? <i>Mayor Frank Bubenik</i>
Is the department able to report on use of force incidents annually to the City Council? <i>Mayor Frank Bubenik</i>
Is the department able to report on all stops quarterly to the City Council? <i>Mayor Frank Bubenik</i>
Is the department tracking officer misconduct/discipline? Is it available for public review? Council review? Is it shared with other agencies? <i>Mayor Frank Bubenik</i>
Regarding the Tualatin Police Officers Association (TPOA) contract, there should be a review/discussion of Article 9 (disciplinary action) so the community is aware of how officer discipline and use of force incidents are handled. This is a very sore subject for many in the Portland Police contract. <i>Mayor Frank Bubenik</i>
At the first meeting a bar chart was shown reflecting the number of "threshold events" and "use of force" occurrences over the past four years. It appeared that in 2020 we will have the highest number of "threshold events" for the years shown, but the smallest number of "use of force". At the meeting it was suggested that perhaps this unusual data had something to do with the pandemic, but I don't understand how the pandemic might have that effect of reducing significantly the ratio of use of force to threshold events. I wonder if this is worth further discussion and understanding because it seems it would be beneficial to have fewer instances of use of force and perhaps there is something happening in 2020 that we can deliberately continue into the future. <i>Scott Mitton</i>
I believe our policies around use of force are generally good. But what about adding policies around de-escalation, i.e., having policies and training that de-escalate potentially dangerous encounters for the safety of our officers as well as the community? <i>Scott Mitton</i>

What about adding policies around alternatives to deadly force always being preferred, e.g., if a Taser is sufficient force for the situation it is the policy of the department to use a Taser rather than a gun.

*Scott Mitton*

Following the current policies, what would be the expected response of an officer in the following scenario: A 911 call is received reporting a man selling drugs in the parking lot of Cabela's. When officers arrive on the scene a young man sees the officers and begins running away towards the Tualatin River greenway. The officers see him drop something which looks like it could be a gun. The young man stops to retrieve the item then resumes running away. What does Tualatin policy and training suggest the officers should do? *Scott Mitton*

Another scenario: A 911 call is received of a mother saying her son is acting "crazy" and has a knife. When officers arrive at the home they find a young man yelling and screaming, mostly incoherently. He is also waving a knife in a threatening fashion. A woman, perhaps his mother, is trying to calm him from a distance. Others from the home or neighborhood are also nearby but nobody is within 25 feet of the young man. What does Tualatin policy and training suggest the officers should do? What if the young man fails to follow the officers' commands to drop the knife? *Scott Mitton*

An officer's obligation to report the observation of use of force that is beyond objectively reasonable by another officer or member is obligated to report this to their supervisor. The Tualatin Police Department's Policy Manual states this should be reported as soon as feasible, but the state allows up to 72 hours for such observations to be reported. What is considered "as soon as feasible" in the typical situation and how is this determined? *Councilor Valerie Pratt*

Are there concerns that officers might not be willing to report such observations due to concerns of being seen in a bad light by other officers on the force? *Councilor Valerie Pratt*

### **November 18, 2020 Community Conversation #2**

I assume it is also a factor if the officer recognizes the person and knows that the person has a particular criminal history such as a prior weapons conviction. *Deena Ryerson*

What is the availability of specialists with substance issues or behaviors issues to assist officers? *Gerritt Rosenthal*

Is there any kind of probationary period for officers? During that period, can you let them go for any reason? *Jay Wilcox*

Are you hiring for new officers? *Jay Wilcox*

What constitutes an incident? *Jay Wilcox*

For the officer currently serving in Afghanistan, what does return to the Tualatin PD look like? *Jay Wilcox*

### **December 9, 2020 Community Conversation #3**

How big is the Mental Health Response Team (MHRT) at Washington County? *Allison*

Is there a specific rifle or type of weapon in Tualatin's patrol cars that carries less lethal ammunition? *Connie Haag*

What does the Mental Health Response Team (MHRT) do that is different from what Police Officer would do? *Monica Robertson*

What's the benefit of having someone from the Mental Health Response Team (MHRT) respond? *Monica Robertson*

What happens when someone becomes combative towards a mental health responder? *Monica Robertson*

What constitutes a use of force? *Connie Haag*

What do you see possible for demilitarization of our Police Department? *Anonymous*

How difficult is it to remove equipment from a police officer's uniform? *Connie Haag*

If a community member reads the Police Department's Use of Force policies, will they interpret it the same way as a Police Officer might? *Connie Haag*

What are things the community can do to support or aid the Police Department in their work? *Connie Haag*

## Use of Force

### 300.1 PURPOSE AND SCOPE

This policy provides guidelines on the reasonable use of force. While there is no way to specify the exact amount or type of reasonable force to be applied in any situation, every member of this department is expected to use these guidelines to make such decisions in a professional, impartial, and reasonable manner.

In addition to those methods, techniques, and tools set forth below, the guidelines for the reasonable application of force contained in this policy shall apply to all policies addressing the potential use of force, including but not limited to the Control Devices and Techniques and Conducted Energy Device policies.

#### 300.1.1 DEFINITIONS

Definitions related to this policy include:

**Deadly force** - Force reasonably anticipated and intended to create a substantial likelihood of causing death or very serious injury.

**Feasible** - Reasonably capable of being done or carried out under the circumstances to successfully achieve the arrest or lawful objective without increasing risk to the officer or another person.

**Force** - The application of physical techniques or tactics, chemical agents, or weapons to another person. It is not a use of force when a person allows him/herself to be searched, escorted, handcuffed, or restrained.

**Imminent** - Ready to take place; impending. Note that imminent does not mean immediate or instantaneous.

**Totality of the circumstances** - All facts and circumstances known to the officer at the time, taken as a whole, including the conduct of the officer and the subject leading up to the use of force.

### 300.2 POLICY

The use of force by law enforcement personnel is a matter of critical concern, both to the public and to the law enforcement community. Officers are involved on a daily basis in numerous and varied interactions and, when warranted, may use reasonable force in carrying out their duties.

Officers must have an understanding of, and true appreciation for, their authority and limitations. This is especially true with respect to overcoming resistance while engaged in the performance of law enforcement duties.

The Department recognizes and respects the value of all human life and dignity without prejudice to anyone. Vesting officers with the authority to use reasonable force and to protect the public welfare requires monitoring, evaluation, and a careful balancing of all interests.

# Tualatin Police Department

## Tualatin PD Policy Manual

### *Use of Force*

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#### 300.2.1 DUTY TO INTERCEDE AND REPORT

Any officer present and observing another law enforcement officer or a member using force that is clearly beyond that which is objectively reasonable under the circumstances shall, when in a position to do so, intercede to prevent the use of unreasonable force (2020 Oregon Laws, c.5, § 2).

Any officer who observes another law enforcement officer or a member use force that is potentially beyond that which is objectively reasonable under the circumstances shall report these observations to a supervisor as soon as feasible (2020 Oregon Laws, c.5, § 2).

#### 300.2.2 STATE REPORTING REQUIREMENTS

A report of another member using excessive force must be made to a supervisor no later than 72 hours after the misconduct was witnessed (2020 Oregon Laws, c.5, § 2).

#### 300.2.3 PERSPECTIVE

When observing or reporting force used by a law enforcement officer, each officer should take into account the totality of the circumstances and the possibility that other law enforcement officers may have additional information regarding the threat posed by the subject.

### **300.3 USE OF FORCE**

Officers shall use only that amount of force that reasonably appears necessary given the facts and circumstances perceived by the officer at the time of the event to accomplish a legitimate law enforcement purpose.

The reasonableness of force will be judged from the perspective of a reasonable officer on the scene at the time of the incident. Any evaluation of reasonableness must allow for the fact that officers are often forced to make split-second decisions about the amount of force that reasonably appears necessary in a particular situation, with limited information and in circumstances that are tense, uncertain, and rapidly evolving.

Given that no policy can realistically predict every possible situation an officer might encounter, officers are entrusted to use well-reasoned discretion in determining the appropriate use of force in each incident.

It is also recognized that circumstances may arise in which officers reasonably believe that it would be impractical or ineffective to use any of the tools, weapons, or methods provided by this department. Officers may find it more effective or reasonable to improvise their response to rapidly unfolding conditions that they are confronting. In such circumstances, the use of any improvised device or method must nonetheless be reasonable and utilized only to the degree that reasonably appears necessary to accomplish a legitimate law enforcement purpose.

While the ultimate objective of every law enforcement encounter is to avoid or minimize injury, nothing in this policy requires an officer to retreat or be exposed to possible physical injury before applying reasonable force.

# Tualatin Police Department

## Tualatin PD Policy Manual

### *Use of Force*

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#### 300.3.1 USE OF FORCE - JUSTIFICATION

An officer is justified in using force upon another person only when and to the extent that the officer reasonably believes it necessary (ORS 161.235):

- (a) To make an arrest or to prevent the escape from custody of an arrested person unless the officer knows that the arrest is unlawful; or
- (b) For self-defense or to defend a third person from what the officer reasonably believes to be the use or imminent use of force while making or attempting to make an arrest or while preventing or attempting to prevent an escape.

#### 300.3.2 FACTORS USED TO DETERMINE THE REASONABLENESS OF FORCE

When determining whether to apply force and evaluating whether an officer has used reasonable force, a number of factors should be taken into consideration, as time and circumstances permit. These factors include but are not limited to:

- (a) Immediacy and severity of the threat to officers or others.
- (b) The conduct of the individual being confronted, as reasonably perceived by the officer at the time.
- (c) Officer/subject factors (e.g., age, size, relative strength, skill level, injuries sustained, level of exhaustion or fatigue, the number of officers available vs. subjects).
- (d) The effects of suspected drug or alcohol use.
- (e) The individual's mental state or capacity.
- (f) The individual's ability to understand and comply with officer commands.
- (g) Proximity of weapons or dangerous improvised devices.
- (h) The degree to which the individual has been effectively restrained and his/her ability to resist despite being restrained.
- (i) The availability of other reasonable and feasible options and their possible effectiveness.
- (j) Seriousness of the suspected offense or reason for contact with the individual.
- (k) Training and experience of the officer.
- (l) Potential for injury to officers, suspects, and others.
- (m) Whether the individual appears to be resisting, attempting to evade arrest by flight, or is attacking the officer.
- (n) The risk and reasonably foreseeable consequences of escape.
- (o) The apparent need for immediate control of the individual or a prompt resolution of the situation.
- (p) Whether the conduct of the individual being confronted no longer reasonably appears to pose an imminent threat to the officer or others.
- (q) Prior contacts with the individual or awareness of any propensity for violence.
- (r) Any other exigent circumstances.



# Tualatin Police Department

## Tualatin PD Policy Manual

### *Use of Force*

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#### 300.3.3 PAIN COMPLIANCE TECHNIQUES

Pain compliance techniques may be effective in controlling a physically or actively resisting individual. Officers may only apply those pain compliance techniques for which they have successfully completed department-approved training. Officers utilizing any pain compliance technique should consider:

- (a) The degree to which the application of the technique may be controlled given the level of resistance.
- (b) Whether the individual can comply with the direction or orders of the officer.
- (c) Whether the individual has been given sufficient opportunity to comply.

The application of any pain compliance technique shall be discontinued once the officer determines that compliance has been achieved.

#### 300.3.4 CAROTID CONTROL HOLD

Due to the significant risk of applying pressure to a person's neck, the Tualatin Police Department does not train, nor authorize the carotid control hold, lateral vascular neck restraint or other force application that constricts the circulation of blood or impairs a person's breathing, as an application of force; other than in a situation where the use of deadly force would otherwise be authorized.

#### 300.3.5 ALTERNATIVE TACTICS - DE-ESCALATION

When circumstances reasonably permit, officers should use non-violent strategies and techniques to decrease the intensity of a situation, improve decision-making, improve communication, reduce the need for force, and increase voluntary compliance (e.g., summoning additional resources, formulating a plan, attempting verbal persuasion).

### **300.4 DEADLY FORCE APPLICATIONS**

When reasonable, the officer shall, prior to the use of deadly force, make efforts to identify him/herself as a peace officer and to warn that deadly force may be used, unless the [officer\_deputy] has objectively reasonable grounds to believe the person is aware of those facts.

Use of deadly force is justified in the following circumstances involving imminent threat or imminent risk:

- (a) An officer may use deadly force to protect him/herself or others from what he/she reasonably believes would be an imminent threat of death or serious bodily injury.
- (b) An officer may use deadly force to stop a fleeing subject when the officer has probable cause to believe that the person has committed, or intends to commit, a felony involving the infliction or threatened infliction of serious bodily injury or death, and the officer reasonably believes that there is an imminent risk of serious bodily injury or death to any other person if the individual is not immediately apprehended. Under such circumstances, a verbal warning should precede the use of deadly force, where feasible.

Imminent does not mean immediate or instantaneous. An imminent danger may exist even if the suspect is not at that very moment pointing a weapon at someone. For example, an imminent

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danger may exist if an officer reasonably believes that the individual has a weapon or is attempting to access one and intends to use it against the officer or another person. An imminent danger may also exist if the individual is capable of causing serious bodily injury or death without a weapon, and the officer believes the individual intends to do so.

#### 300.4.1 MOVING VEHICLES

Shots fired at or from a moving vehicle involve additional considerations and risks, and are rarely effective.

When feasible, officers should take reasonable steps to move out of the path of an approaching vehicle instead of discharging their firearm at the vehicle or any of its occupants.

An officer should only discharge a firearm at a moving vehicle or its occupants when the officer reasonably believes there are no other reasonable means available to avert the threat of the vehicle, or if deadly force other than the vehicle is directed at the officer or others.

Officers should not shoot at any part of a vehicle in an attempt to disable the vehicle.

#### **300.5 REPORTING THE USE OF FORCE**

Any use of force by a member of this department shall be documented promptly, completely, and accurately in an appropriate report, depending on the nature of the incident. The officer should articulate the factors perceived and why he/she believed the use of force was reasonable under the circumstances.

To collect data for purposes of training, resource allocation, analysis, and related purposes, the Department may require the completion of additional report forms, as specified in department policy, procedure, or law. See the Report Preparation Policy for additional circumstances that may require documentation.

#### 300.5.1 NOTIFICATIONS TO SUPERVISORS

Supervisory notification shall be made as soon as practicable following the application of force in any of the following circumstances:

- (a) The application caused a visible injury.
- (b) The application would lead a reasonable officer to conclude that the individual may have experienced more than momentary discomfort.
- (c) The individual subjected to the force complained of injury or continuing pain.
- (d) The individual indicates intent to pursue litigation.
- (e) Any application of the or control device.
- (f) Any application of a restraint device other than handcuffs, shackles or belly chains.
- (g) The individual subjected to the force was rendered unconscious.
- (h) An individual was struck or kicked.
- (i) An individual alleges unreasonable force was used or that any of the above has occurred.

## *Use of Force*

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### **300.6 MEDICAL CONSIDERATIONS**

Once it is reasonably safe to do so, medical assistance shall be obtained for any person who exhibits signs of physical distress, has sustained visible injury, expresses a complaint of injury or continuing pain, or was rendered unconscious. Any individual exhibiting signs of physical distress after an encounter should be continuously monitored until he/she can be medically assessed. Individuals should not be placed on their stomachs for an extended period, as this could impair their ability to breathe.

Based upon the officer's initial assessment of the nature and extent of the individual's injuries, medical assistance may consist of examination by an emergency medical services provider or medical personnel at a hospital or jail. If any such individual refuses medical attention, such a refusal shall be fully documented in related reports and, whenever practicable, should be witnessed by another officer and/or medical personnel. If a recording is made of the contact or an interview with the individual, any refusal should be included in the recording, if possible.

The on-scene supervisor or, if the on-scene supervisor is not available, the primary handling officer shall ensure that any person providing medical care or receiving custody of a person following any use of force is informed that the person was subjected to force. This notification shall include a description of the force used and any other circumstances the officer reasonably believes would be potential safety or medical risks to the subject (e.g., prolonged struggle, extreme agitation, impaired respiration).

Individuals who exhibit extreme agitation, violent irrational behavior accompanied by profuse sweating, extraordinary strength beyond their physical characteristics, and imperviousness to pain (sometimes called "excited delirium"), or who require a protracted physical encounter with multiple officers to be brought under control, may be at an increased risk of sudden death. Calls involving these persons should be considered medical emergencies. Officers who reasonably suspect a medical emergency should request medical assistance as soon as practicable and have medical personnel stage away.

See the Medical Aid and Response Policy for additional guidelines.

### **300.7 SUPERVISOR RESPONSIBILITIES**

A supervisor should respond to a reported application of force resulting in visible injury, if reasonably available. When a supervisor is able to respond to an incident in which there has been a reported application of force, the supervisor is expected to:

- (a) Obtain the basic facts from the involved officers. Absent an allegation of misconduct or excessive force, this will be considered a routine contact in the normal course of duties.
- (b) Ensure that any injured parties are examined and treated.
- (c) When possible, separately obtain a recorded interview with the individual upon whom force was applied. If this interview is conducted without the individual having voluntarily waived his/her *Miranda* rights, the following shall apply:

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1. The content of the interview should not be summarized or included in any related criminal charges.
  2. The fact that a recorded interview was conducted should be documented in a property or other report.
  3. The recording of the interview should be distinctly marked for retention until all potential for civil litigation has expired.
- (d) Once any initial medical assessment has been completed or first aid has been rendered, ensure that photographs have been taken of any areas involving visible injury or complaint of pain, as well as overall photographs of uninjured areas.
1. These photographs should be retained until all potential for civil litigation has expired.
- (e) Identify any witnesses not already included in related reports.
- (f) Review and approve all related reports.
- (g) Determine if there is any indication that the individual may pursue civil litigation.
1. If there is an indication of potential civil litigation, the supervisor should complete and route a notification of a potential claim through the appropriate channels.
- (h) Evaluate the circumstances surrounding the incident and initiate an administrative investigation if there is a question of policy noncompliance or if for any reason further investigation may be appropriate.

In the event that a supervisor is unable to respond to the scene of an incident involving the reported application of force, the supervisor is still expected to complete as many of the above items as circumstances permit.

#### **300.7.1 SHIFT SUPERVISOR RESPONSIBILITY**

The Patrol Sergeant shall review each use of force by any personnel within his/her command to ensure compliance with this policy and to address any training issues.

#### **300.8 TRAINING**

Officers will receive periodic training on this policy and demonstrate their knowledge and understanding.

Subject to available resources, officers should receive periodic training on:

- (a) Guidelines regarding vulnerable populations, including but not limited to children, elderly, pregnant persons, and individuals with physical, mental, or intellectual disabilities.
- (b) De-escalation tactics, including alternatives to force.

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### **300.9 USE OF FORCE ANALYSIS**

At least annually, the Support Division Commander should prepare an analysis report on use of force incidents. The report should be submitted to the Chief of Police. The report should not contain the names of officers, suspects or case numbers, and should include:

- (a) The identification of any trends in the use of force by members.
- (b) Training needs recommendations.
- (c) Equipment needs recommendations.
- (d) Policy revision recommendations.



# Land Acknowledgement

March 22, 2021 | City Council Meeting

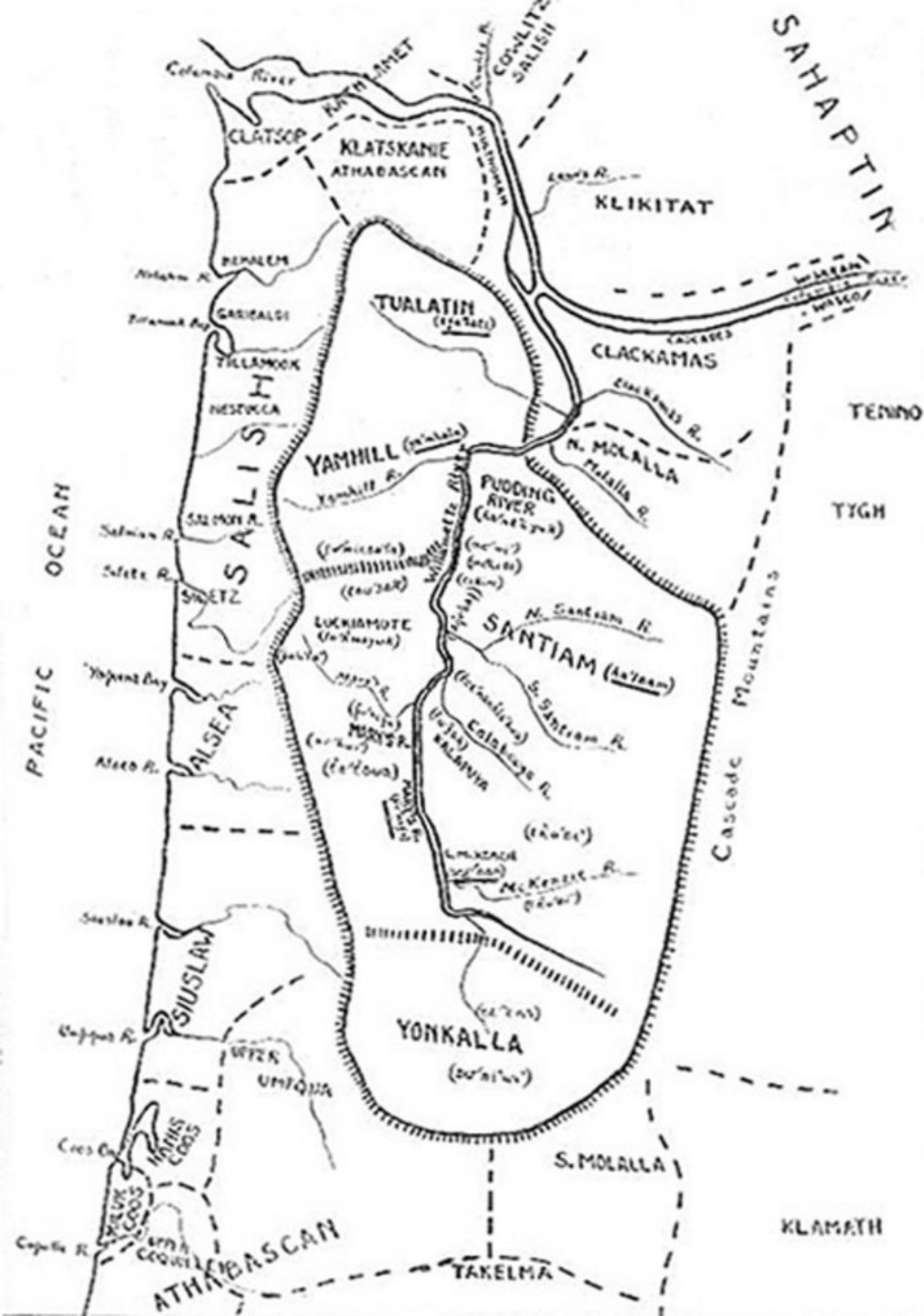
# Agenda

- Tualatin's Indigenous Peoples
- Land Acknowledgements
- Examples
- City of Tualatin
- Discussion

# Tualatin's Indigenous Peoples

- The name Kalapuya (kälə poo' yu) was applied to speakers of **three indigenous languages**.
- Kalapuyans lived in tribal territories containing numbers of related and like-speaking, but **basically autonomous villages**.
- For example, **sixteen named villages** are known for the early nineteenth-century **Tualatin Kalapuyans**.
- Tualatins lived about half the year in dirt-banked, semi-excavated winter houses and the other half camped across their tribal territory.
- Synonyms include Atfalati, Tfalati, and Twalati.

Excerpted from [“Kalapuyan peoples”](#) and [“Tualatin peoples”](#) by Henry Zenk, Oregon Historical Society





# Tualatin's Indigenous Peoples Today



Everyone's A Winner, Don Bailey (Hupa), This IS Kalapuyan Land Exhibit



The Sun Bathed Everything, Angelica Trimble Yanu (Oglala Lakota), This IS Kalapuyan Land Exhibit

## Atfalati-Kalapuya of Washington County

The Atfalati-Kalapuya had approximately two dozen villages in present day Washington County including Chachemewa near Forest Grove, Chalawai near Lake Wapato, Chakeipi close to Beaverton and Chakutpalui in the Hillsboro area. Chahelim, in Yamhill County, was also an Atfalati-Kalapuya village.

By the time the Oregon Trail pioneers arrived in Washington County, more than 90 percent of the native population had been wiped out by diseases. A small pox epidemic swept through the area in 1782-1783 followed by a malaria epidemic in 1830-1833. By 1848 only about sixty Atfalati-Kalapuya remained.

There were very little conflicts between original inhabitants in the area and settlers. Most differences could be easily settled. For example, in May 1852, four Indians were brought to Hillsboro and put on trial for "unlawful assembly to do unlawful act." They were accused of destroying a settler's house under construction. Their leader, KayaKach, is recorded as saying: "It is my own place, McCloud. Your house should not be built (here). It is my own site. Do you not hear me, McCloud? I have not wanted you to build your house (here). Stop!! I will tear down your house." Surprisingly, the dispute was settled in KayaKach's favor, although he was required to pay a fine of four horses.

Most surviving Atfalati-Kalapuya were forced to leave the ancestral hunting, gathering and trade areas. They moved onto the Grand Ronde Reservation in 1855 after a series of treaties with the United States Government.

Five Oaks, WCHS # 1270-50



### FOREST GROVE INDIAN AND INDUSTRIAL TRAINING SCHOOL

Between 1880 and 1885, Indian children were taken from their homes all over the Pacific Northwest. The children were sent to the Forest Grove Indian and Industrial Training School and forced to assimilate into Euro-American society. The school was moved to Salem in 1885 and became known as the Chemawa Indian School. Today, the Chemawa Indian School is proud to provide Native American and Alaskan youth a positive educational environment and preservation of traditional tribal cultures.

### FIVE OAKS

The Atfalati-Kalapuya camped for hundreds of years near Helvetia in an oak meadow called Chatakuin, which meant place of the big trees. The site later became a gathering spot for early pioneers. Five Oaks historic site is visible today from the Sunset Highway near Helvetia Road. The two remaining original trees are thought to be more than 500 years old.

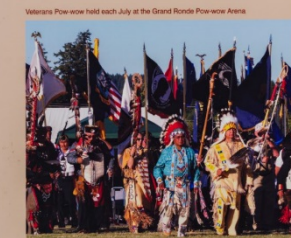
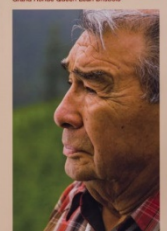


Boys were taught trades such as carpentry, blacksmithing and shoemaking at the Forest Grove Indian and Industrial Training School, ca. 1880-1885. Davidson, WCHS # 11.025

## Grand Ronde today

Today the Confederate Tribes of the Grand Ronde Community of Oregon includes twenty-seven tribes from Western Oregon and Northern California that were relocated to the Grand Ronde Reservation in the 1850s, including the Umpqua, Molalla, Rogue River, Kalapuya and Chasta. Tribal membership now includes over 5,000 people throughout the world. With restoration of the reservation, tribal efforts have rebuilt institutions and service programs for members. Grand Ronde also established a philanthropic foundation called the Spirit Mountain Community Fund, which invests millions of dollars each year in support of Northwest Oregon community projects.

Today the descendants of the Kalapuya continue to celebrate and preserve the rich cultural heritage and ecological stewardship based on thousands of years of tradition.



Opening ceremony for the Ft. Yamhill State Park in Grand Ronde, Ore.



Grand Ronde's Clabbe Family aboard "Barkays" during the 2006 Inan-Tribal Canoe Journey.



# THIS IS KALAPUYAN LAND

“**This IS Kalapuyan Land** acts as both a museum exhibition title and land acknowledgement. It is also a declaration of perpetual stewardship by the Kalapuyan people. “We have always been here, we will always be here.”

- [Excerpt from \*Decentering Whiteness in the Museum\*, by Steph Littlebird Fogel](#), Guest Curator at Five Oaks Museum

# What is a Land Acknowledgement?

A land acknowledgement is a formal statement that recognizes the unique and enduring relationship that exists between Indigenous Peoples and their traditional territories.

- [Laurier Students' Public Interest Research Group](#), Ontario, Canada

An Indigenous Land or Territorial Acknowledgement is a statement that recognizes the Indigenous peoples who have been dispossessed from the homelands and territories upon which an institution was built and currently occupies and operates in.

- [Guide to Indigenous Land and Territorial Acknowledgements for Cultural Institutions](#), New York University

Land acknowledgements are Indigenous protocol to show respect for indigenous peoples and recognize their enduring and continuing relationship to the land. Committing to authentic land acknowledgements can also raise awareness about histories that are often suppressed or erased.

- [Land Acknowledgements](#), Oregon State University Extension Service

# Why do a Land Acknowledgement?

- Offer recognition and respect.
- Counter the “doctrine of discovery” with the true story of the people who were already here.
- Create a broader public awareness of the history that has led to this moment.
- Begin to repair relationships with Native communities and with the land.
- Support larger truth-telling and reconciliation efforts.
- Remind people that colonization is an ongoing process, with Native lands still occupied due to deceptive and broken treaties and practices of eminent domain and other mechanisms intended to benefit government or corporate America.
- Take a cue from Indigenous protocols, opening up spaces with reverence and respect.
- Inspire ongoing action and relationships.

# How to do a Land Acknowledgement

- U.S. Department of Arts and Culture's [Honor Native Lands: A Guide and Call to Acknowledgement](#)
  - **Step 1: Identify** – The first step is identifying the traditional inhabitants of the lands you're on.
  - **Step 2: Articulate** – Formulate the statement of acknowledgement you'll share.
  - **Step 3: Deliver** – Offer your acknowledgement as the first element of a welcome.
- Native Governance Center's [Tips for Creating an Indigenous Land Acknowledgement Statement](#)
  - **Start with self-reflection.** Why am I doing this land acknowledgement? What is my end goal? When will I have the largest impact?
  - **Do your homework.** Research the Indigenous people to whom the land belongs; the history of the land and any related treaties; names of living Indigenous people from these communities; Indigenous place names and language; and correct pronunciation.
  - **Use appropriate language.** Don't sugarcoat the past.
  - **Use past, present, and future tenses.** Indigenous people are still here, and they're thriving.
  - **Land acknowledgements shouldn't be grim.** They should function as living celebrations of Indigenous communities.

# Examples:

City of Northfield, MN

City of Eden Prairie, MN

Portland Parks Foundation

Willamette University

*We stand on the homelands of the Wahpekute and other Bands of the Dakota Nation. We honor with gratitude the people who have stewarded the land throughout the generations and their ongoing contributions to this region. We acknowledge the ongoing injustices that we have committed against the Dakota Nation, and we wish to interrupt this legacy, beginning with acts of healing and honest storytelling about this place.*

## City of Northfield, MN

- Task Force drafted statement in partnership with faculty and students from St. Olaf College and Carleton College.
- City Council Resolution in November 2020
- Published on [City's website](#).

*It is important to acknowledge that we are gathered upon the ancestral, traditional and contemporary homelands of the Dakóta. Through treaties the U.S. government seized Ojibwe and Dakóta land in Minnesota. Specifically, signing of the treaties of Traverse des Sioux and Mendota in 1851 opened land located to the west of Ĥaĥáwakpa/Wakpá Thánka (Mississippi River), allowing pioneers to settle in what is now Eden Prairie.*

*We acknowledge this land has a complex and layered history, and pay respect to the elders who have stewarded the land throughout the generations and continue to do so. We offer this statement as a step toward healing and make a commitment to learn the history of the land Eden Prairie is built on, to recognize, support, collaborate with and advocate for Indigenous People, and to consider the convergence of legacies that bring us to where we are today.*

## City of Eden Prairie, MN

- Human Rights and Diversity Commission drafted statement in partnership with Christal Moose of the Mille Lacs Band of Ojibwe in Minnesota.
- City Council Proclamation in November 2020
- Commission created a [Eden Prairie Land Acknowledgement Statement Guide](#) for community groups, businesses and beyond.
- Published on [City's website](#).



*The Portland Metro area rests on traditional village sites of Multnomah, Wasco, Cowlitz, Kathlamet, Clackamas, Bands of Chinook, Tualatin, Kalapuya, Molalla, and many other tribes who made their homes along the Columbia River. Indigenous people have created communities and summer encampments to harvest and enjoy the plentiful natural resources of the area for the last 11,000 years.*

*We want to recognize that Portland today is a community of many diverse Native peoples who continue to live and work here. We respectfully acknowledge and honor all Indigenous communities – past, present, future – and are grateful for their ongoing and vibrant presence.*

*We also acknowledge the systemic policies of genocide, relocation, and assimilation that still impact many Indigenous/Native American families today. As settlers and guests on these lands, we respect the work of Indigenous leaders and families, and pledge to make ongoing efforts to recognize their knowledge, creativity, and resilience.*

# Portland Parks Foundation

- Published on [Foundation's website](#).

*We are gathered on the land of the Kalapuya, who today are represented by the Confederated Tribes of the Grand Ronde and the Confederated Tribes of the Siletz Indians, whose relationship with this land continues to this day. We offer gratitude for the land itself, for those who have stewarded it for generations, and for the opportunity to study, learn, work, and be in community on this land. We acknowledge that our University's history, like many others, is fundamentally tied to the first colonial developments in the Willamette Valley. Finally, we respectfully acknowledge and honor past, present, and future Indigenous students of Willamette.*

# Willamette University

- Published on [University's website](#).
- Available for anyone wishing to share it at the start of their event. Will also be shared at University Commencements, University Convocation, and University-wide lectures.

# City of Tualatin

- The City of Tualatin was incorporated in 1913.
- In 1978, John Bergstrom created the City's first logo. Per the direction of the City Council and documented in an article in the Lake Oswego Review, the logo should depict "Tualatin's Indian heritage and community growth".
- Many streets, neighborhoods, and City assets reference Indigenous people or places. For example, the Ki-a-Kuts Bridge over the Tualatin River is named after a Chief of the Atfalati people.



# Discussion



*City of Tualatin*

## CITY OF TUALATIN Staff Report

**TO:** Honorable Mayor and Members of the City Council  
**THROUGH:** Sherilyn Lombos, City Manager  
**FROM:** Megan George, Deputy City Manager  
**DATE:** October 11, 2021

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**SUBJECT:**  
Equity Committee Discussion

### **EXECUTIVE SUMMARY:**

The Council Committee on Advisory Appointments (CCAA) met on July 6, 2021 to discuss the creation of a city committee focused on matters of diversity, equity, and inclusion. To assist this discussion, research on other such committees in Oregon was compiled and is included as an attachment to this staff report.

The CCAA recommends the City Council create and appoint community representatives to serve on a temporary ad hoc committee with the initial assignment of refining the scope of work for a permanent committee on this topic.

The committee should consider building and strengthening relationships with the community as well as lowering the barrier to public participation in governance as primary objectives of the committee. The committee should also consider the following permanent responsibilities:

- Conducting outreach to a range of community members and groups;
- Reviewing practices and procedures to remove barriers to participation; and
- Empowering people to connect with City elected and appointed officials.

In addition, the CCAA recommends the ad hoc committee include a diverse membership including people of different races, ages, genders, members of the LGBTQ community, people with disabilities, and otherwise underrepresented community members. Appointments to this committee would follow a similar process to other city committees, with the CCAA interviewing applicants and making recommendations for appointment to the City Council.

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### **ATTACHMENTS:**

- June 28, 2021 Equity Committee Research Summary
- Equity Committee Comparison Matrix



## Memorandum

**To:** Sherilyn Lombos, City Manager  
**From:** Megan George, Deputy City Manager  
**Date:** June 28, 2021  
**Subject:** Equity Committee Research Summary

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Cities across Oregon have formed citizen committees to work on issues of diversity, equity, and inclusion. The following committees were reviewed and summarized in the attached matrix: Ashland, Beaverton, Lake Oswego, McMinnville, Medford, Ontario, and Troutdale. This memo summarizes some of the major takeaways from that comparative research.

### **Committees are permanent.**

All committees reviewed are permanent and included in their city's municipal code. Lake Oswego's *Diversity, Equity and Inclusion Task Force* was disbanded in December 2020 after completing their final report; however, one of their recommendations was to form a permanent committee to advise the City Council, which is currently in progress. Staff expect to convene the permanent committee for the first time this fall. Similarly, Beaverton's *Diversity Advisory Board* was made permanent in 2013 after years of work from an ad hoc committee.

### **Most committees are new or have new scopes of work.**

As with Lake Oswego's *Diversity, Equity, and Inclusion Task Force*, many of the committees are brand new. Ashland's *Social Equity and Racial Justice Commission* is currently recruiting their first committee members and expects the commission to be convened for the first time in July of 2021. McMinnville's *Diversity and Inclusion Advisory Board* is a few months further along having had their first meeting in March of 2021.

Other committees were updated this past year to encompass a broader scope of work. Troutdale's *Public Safety and Equity Advisory Board* purpose statement was updated in 2021 to include issues of equity in addition to their long-standing charge to provide advice on matters of public safety. Medford's *Commission on Access, Diversity, Equity and Inclusion* replaced the existing *Multicultural Commission*, expanding the scope to include other types of equity issues after newly appointed committee members asked for the change.

While some committees specifically reference certain groups of people or have targeted initiatives, none of the committees have narrowed their focus to working on issues of race, access, or gender exclusively.



# City of Tualatin

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## **Many committees are explicitly tasked with serving as liaisons to or connecting directly with community members and groups.**

It is common for committees to be expected to conduct outreach to individuals, community groups, and oftentimes other city advisory committees. Beaverton's *Diversity Advisory Board* purpose statement includes "assisting the City in strengthening the relationship with diverse community groups, including historically underrepresented communities, specifically communities of color, immigrants, and refugees." Medford's *Commission on Access, Diversity, Equity, and Inclusion* purpose statement includes "providing input and advice to other City boards and commissions on diversity, equity, and inclusion." Ashland, McMinnville, Ontario, and Troutdale purpose statements all include specific reference to this responsibility.

In practice, committees handle this differently. McMinnville's *Diversity and Inclusion Advisory Committee* has discussed assigning committee members to attend other committee meetings and report back. Beaverton's *Diversity Advisory Board* partnered with community groups to host the Beaverton Night Market, as part of the City's Welcoming Week.

## **There is a mix of self-directed project work, and more formal responsibilities.**

Most committees' workload is a mix between self-directed initiatives and ongoing or City Council assigned responsibilities. Beaverton's *Diversity Advisory Board* is likely the most established committee. Annually, they issue a report card on the City's implementation of their Diversity, Equity, and Inclusion Plan, which they are a primary author of and update every four to five years. They also establish annual priorities, which drives their agendas and sub-committee work.

Ashland's *Social Equity and Racial Justice Commission* is one of the newest committees, but will be provided with a work plan adopted by the City Council to guide their first six-months of work. One of their first assignments will be to work with Southern Oregon University on a research project to better understand equity disparities across their community.

Other committees have more latitude to pursue topics that interest committee members. McMinnville's *Diversity and Inclusion Advisory Committee* spent their first few meetings brainstorming potential topics, resulting in two changes to the committee's structure (and City code) already.

Medford's newly-formed *Commission on Access, Diversity, Equity, and Inclusion* will have part of their agenda driven by City projects – like an upcoming houselessness plan – that needs community input. City staff describe their role as akin to a consultant; intended to provide feedback on City projects and programs using a DEI lens.

## **There is a range of focus areas.**

The following focus areas were pulled from purpose statements or recent agendas.

- Diversity, Equity, and Inclusion Plans – Beaverton, Medford, Ashland, McMinnville



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- Place Naming and/or Signage – Beaverton, Ontario
- Economic Development – Beaverton, Ashland
- Community Engagement – Beaverton, Ontario, McMinnville, Lake Oswego
- Census Outreach – Beaverton, Ontario
- Review and Provide Feedback on City Projects and/or Programs – Beaverton, Medford, Ashland, McMinnville
- Homelessness – Ontario, Medford
- Proclamations – Medford
- Human Resources Processes – Ashland, Lake Oswego
- Land Acknowledgements – McMinnville
- Public Safety and Police – Troutdale



# Equity Committee Comparison Matrix

Organization	Committee Title	Years Active	Purpose/Description	Notes
City of Lake Oswego	Diversity, Equity and Inclusion Task Force	2019 – 2020  Made permanent in 2021	<p>In May 2019, the City Council established the DEI Task Force with the following charge:</p> <ul style="list-style-type: none"> <li>To identify barriers to participation on the City’s boards and commissions and make suggestions to reduce those barriers</li> <li>To identify methods to increase the applicant pool for City job openings, and make suggestions for how the City can increase the diversity of its applicant pool</li> </ul> <p>In June 2020, the City Council broadened the scope to include:</p> <ul style="list-style-type: none"> <li>Changes in community engagement practices</li> <li>Ways to make City facilities and services more welcoming to diverse people</li> <li>How can we hire, train, retain, and support a diverse workforce?</li> <li>Ways to build relationships with people and groups who haven’t been traditionally involved with City services</li> </ul>	<p><b>Primary Activities</b></p> <ul style="list-style-type: none"> <li>11 committee members; 1 council liaison   September 2019</li> <li>Hired a group facilitator   Late 2019/Early 2020</li> <li>Introduction to City boards and commissions   February 2020</li> <li>Focus groups and surveys   August – October 2020</li> <li>Provided final report and recommendations to City Council   December 2020</li> </ul> <p><b>Relevant Documents</b></p> <ul style="list-style-type: none"> <li><a href="#">Resolution 19-31 Establishing a DEI Task Force</a></li> <li><a href="#">Resolution 19-49 Approving Appointments to the DEI Task Force</a></li> <li><a href="#">DEI Task Force Recommendations Report</a></li> <li><a href="#">Task Force Webpage</a></li> </ul> <p><b>Staff Contact</b> Charity Taylor, Management Analyst</p>
City of Beaverton	Diversity Advisory Board	Made permanent in 2013	<p>According to Beaverton Code, the purpose is to:</p> <ul style="list-style-type: none"> <li>Advise the City on diversity, equity, and inclusion strategies that improve outcomes for marginalized communities</li> <li>Assist the City in strengthening the relationship with diverse community groups, including historically underrepresented communities, specifically communities of color, immigrants, and refugees</li> </ul>	<p><b>Primary Activities</b></p> <ul style="list-style-type: none"> <li>13 members, 3-year terms; 1 council liaison</li> <li>Primary authors of City’s Diversity, Equity, and Inclusion Plan (updated every 4 – 5 years)</li> <li>Publish an annual report and report card on City’s implementation of the DEI Plan</li> <li>In 2020, focused on place naming (ex. Public Safety Center plaza naming process), business development and support (ex. Beaverton Night Market), and election year civic engagement (ex. Census)</li> <li>Recent agendas include presentations/discussions on Police Department’s Biased-based policing report, recommendations to council on ARPA funds, and mutual aid networks.</li> </ul> <p><b>Relevant Documents</b></p> <ul style="list-style-type: none"> <li><a href="#">Ordinance 4620 Amending City Code Relating to DAB &amp; Bylaws Adopted 2018</a></li> <li><a href="#">2020 Annual Report</a></li> <li><a href="#">DEI Plan 2019 Update Quick Guide</a></li> <li><a href="#">Board Webpage</a></li> </ul> <p><b>Staff Contact</b> Alexis D.R. Ball, Equity and Inclusion Manager</p>
City of Ontario	Diversity Advisory Committee	Established in 2017	According to Ontario Code, the purpose is to:	<p><b>Primary Activities</b></p> <ul style="list-style-type: none"> <li>7 members, 3-year terms; 1 council liaison</li> </ul>

			<ul style="list-style-type: none"> <li>• Provide a means of intentional communication between the community's diverse cultures and communities with the City's elected and appointed officials</li> <li>• Connect with community members of varying socio-economic circumstances to discuss issues, concerns, and problems that relate to the City</li> </ul>	<ul style="list-style-type: none"> <li>• Recent subjects include homelessness, 2020 Census, SNAP awareness, cultural representation on wayfinding signage, and representation at local events</li> </ul> <p><b>Relevant Documents</b></p> <ul style="list-style-type: none"> <li>• <a href="#">Ontario Code Chapter 14 – Diversity Advisory Committee</a></li> </ul> <p><b>Staff Contact</b> Adam Brown, City Manager Peter Hall, Assistant City Manager</p>
City of Troutdale	Public Safety and Equity Advisory Board	Established in 2012  Equity component added in 2021	<p>According to Troutdale Code, the purpose is to:</p> <ul style="list-style-type: none"> <li>• Provide policy guidance to the City Council on matters of public safety and equity</li> <li>• Act as a liaison between public safety and interest groups and the City's elected and appointed officials</li> </ul>	<p><b>Primary Activities</b></p> <ul style="list-style-type: none"> <li>• 9 members; specific demographic requirements</li> </ul> <p><b>Relevant Documents</b></p> <ul style="list-style-type: none"> <li>• <a href="#">Ordinance 861 Amending Troutdale Municipal Code</a></li> </ul> <p><b>Staff Contact</b></p>
City of Medford	Commission on Access, Diversity, Equity and Inclusion (CADEI)	Previously the Multicultural Commission  Code Change in 2021 to expand scope	<p>According to Medford Code, the purpose is to:</p> <ul style="list-style-type: none"> <li>• Identify and voice concerns to Council and City staff about issues related to access, diversity, equity and inclusion</li> <li>• Review and make recommendations to Council and City staff concerning City job descriptions, internal administrative regulations, and awareness trainings for City staff and volunteers</li> <li>• Facilitate removal of barriers by providing recommendations to the City Council on inclusive civic engagement process for how individuals access City services, the effectiveness of City strategic planning and marketing, and how community members can have their voices heard</li> <li>• Develop and recommend goals, actions, and strategies for the City's ADEI Plan</li> <li>• Provide input and advice to other City boards and commissions on DEI</li> </ul>	<p><b>Primary Activities</b></p> <ul style="list-style-type: none"> <li>• 7 members, 3-year terms</li> <li>• Recent agendas include presentations/discussions on art project, Medford 2040 Vision, DEI Action Plan, Proclamations, and Attending Other Commission Meetings</li> <li>• Upcoming agendas will include review of houselessness plan and other city projects with an equity component</li> <li>• Focus is outward. Internal group focuses on internal staff policies and employee issues</li> </ul> <p><b>Relevant Documents</b></p> <ul style="list-style-type: none"> <li>• <a href="#">Medford Municipal Code Chapter 2.437 Commission on Access, Diversity, Equity and Inclusion (CADEI)</a></li> </ul> <p><b>Staff Contact</b> Bonnie Barasch, Human Resources Director</p>
City of Ashland	Social Equity and Racial Justice Commission	Established June 2021	<p>According to the webpage, the purpose is to:</p> <ul style="list-style-type: none"> <li>• Serve as an advisory board to the City Manager and City Council</li> <li>• Encourage understanding and celebration of the diversity of the City's population and visitors</li> <li>• Promote amicable inter-group relations within the City</li> <li>• Provide or facilitate human rights education and training opportunities for policymakers and the general public</li> <li>• Foster increased economic opportunities for BIPOC, LGBTQ+, and disabled persons, as well as other marginalized persons in the Ashland community</li> </ul>	<p><b>Primary Activities</b></p> <ul style="list-style-type: none"> <li>• Between 9 – 11 voting members; 1 council liaison</li> </ul> <p><b>Relevant Documents</b></p> <ul style="list-style-type: none"> <li>• <a href="#">Social Equity and Racial Justice Commission Webpage</a></li> <li>• <a href="#">June 15, 2021 Staff Report with Commission's work plan</a></li> </ul> <p><b>Staff Contact</b> Elizabeth Taylor, Administrative Supervisor</p>

			<ul style="list-style-type: none"> <li>• Consult with other City advisory bodies and non-City entities on matters of mutual interest</li> <li>• Engage at least every two-years a broad spectrum of community members in gathering information on emerging issues and needs</li> <li>• Provide conciliatory services when approved by individuals, at mutual agreement from all members</li> <li>• Identify and rectify historic and contemporary systemic practices of racism, homophobia, sexism, classism, etc.</li> </ul>	
City of McMinnville	Diversity and Inclusion Advisory Committee	Established in 2021	<p>According to McMinnville Code, the purpose is to:</p> <ul style="list-style-type: none"> <li>• Advise the Council on policy decisions related to DEI</li> <li>• Make recommendations to the Council on public engagement strategies and methods</li> <li>• Advise the City on culturally responsive service delivery, programming, and communication strategies</li> <li>• Updating and overseeing progress on City’s Diversity, Equity, and Inclusion Plan</li> <li>• Oversee progress on applicable goals and objectives in Mac-Town 2032 Strategic Plan</li> <li>• Identify local leaders and build leadership capacity in McMinnville’s communities of color</li> </ul>	<p><b>Primary Activities</b></p> <ul style="list-style-type: none"> <li>• 9 members; 1 council liaison and 1 youth liaison</li> <li>• Recent agendas include onboarding to committee, land acknowledgements, department presentations</li> </ul> <p><b>Relevant Documents</b></p> <ul style="list-style-type: none"> <li>• <a href="#">Diversity Equity and Inclusion Advisory Committee Webpage</a></li> <li>• <a href="#">Ordinance No. 5097 Establishing a Diversity, Equity, and Inclusion Committee</a></li> <li>• <a href="#">Ordinance No. 5103 Amending Municipal Code Specific to Membership</a></li> <li>• <a href="#">Resolution No. 2021 – 03 Appointing Members to DEI Committee</a></li> <li>• <a href="#">Resolution No. 2021 – 28 Appointing Members to DEI Committee</a></li> </ul> <p><b>Staff Contact</b> Kylie Bayer-Fertterer, Human Resources Director</p>

# HONOR NATIVE LAND: A GUIDE AND CALL TO ACKNOWLEDGMENT



*Marchers at Standing Rock 2016; Photo by Nicholas Ward*



**We call on all individuals and organizations to open all public events and gatherings with acknowledgment of the traditional Native inhabitants of the land.**

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## U.S. DEPARTMENT OF ARTS AND CULTURE

HELLO@USDAC.US | USDAC.US

Dear Citizen Artist,

We launch this guide in the lead-up to Indigenous People's Day 2017, when each of us is free to choose whether to accept and perpetuate a distorted history or stand for truth and reconciliation grounded in acknowledgment. The time is long overdue for everyone to open all public events and gatherings with acknowledgment of the traditional Native inhabitants of the land. Please help to spread this guide, encouraging your colleagues, neighbors, officials, and institutions to adopt this practice as well.

The U.S. Department of Arts and Culture is a people-powered department, a grassroots action network inciting creativity and social imagination to shape a culture of empathy, equity, and belonging. We are grateful to all of the partners whose work inspired this guide. Special thanks to the following individuals who offered insight and support in its creation: T. Lulani Arquette (Native Hawaiian), Daniel Banks, Sherry Salway Black (Oglala Lakota), Lori Pourier (Oglala Lakota), Shirley Sneve (Rosebud Sioux), Rulan Tangen (mixed Indigenous heritage), Josh Reid (Snohomish), Tanaya Winder (Duckwater Shoshone/Pyramid Lake Paiute/Southern Ute) and Larissa FastHorse (Sicangu Nation Lakota) and Ty Defoe (Ojibwe/Oneida) of Indigenous Direction. Thank you to Nicholas Ward, Connie Fitzpatrick, and the Native Arts and Cultures Foundation for use of their photographs, and Keith BraveHeart (Oceti Sakowin: Oglala Lakota), Bunky Echo-Hawk (Pawnee/Yakama), Marlena Myles (Spirit Lake Dakota), Bryan D. Parker (Muscogee Creek/Choctaw/White Mountain Apache), Remy (Diné), and William Wilson (Diné) for the use of their artwork. Any omissions or errors are the responsibility of the USDAC.

Please feel free to be in touch: [hello@usdac.us](mailto:hello@usdac.us).

With gratitude,

*The USDAC*

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*"Before Here Was Here" by Bunky Echo-Hawk (Pawnee/Yakama)*

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# INTRODUCTION

*We were a people before “We the People.”*

Jefferson Keel (Chickasaw), 20th President of the **National Congress of American Indians, 2013**

IN COUNTRIES SUCH AS NEW ZEALAND, AUSTRALIA, CANADA, AND AMONG TRIBAL NATIONS IN THE U.S., it is commonplace, even policy, to open events and gatherings by acknowledging the traditional Indigenous inhabitants of that land. While some individuals and cultural and educational institutions in the United States have adopted this custom, the vast majority have not.

*Together, we can spark a movement to make acknowledgment of traditional lands a regular practice at public and private events.*

Acknowledgment is a simple, powerful way of showing respect and a step toward correcting the stories and practices that erase Indigenous people’s history and culture and toward inviting and honoring the truth. Imagine this practice widely adopted: imagine cultural venues, classrooms, conference settings, places of worship, sports stadiums, and town halls, acknowledging traditional lands. Millions would be exposed—many for the first time—to the names of the traditional

Indigenous inhabitants of the lands they are on, inspiring them to ongoing awareness and action.

For more than five hundred years, Native communities across the Americas have demonstrated resilience and resistance in the face of violent efforts to separate them from their land, culture, and each other. They remain at the forefront



of movements to protect Mother Earth and the life the earth sustains. Today, corporate greed and federal policy push agendas to extract wealth from the earth, degrading sacred land in blatant disregard of treaty rights. Acknowledgment is a critical public

intervention, a necessary step toward honoring Native communities and enacting the much larger project of decolonization and reconciliation.

*We call on all artists, cultural workers, public officials, educators, administrators, community leaders, organizers, and engaged community members to open all public events and gatherings with acknowledgment of the traditional Native inhabitants of the land.*

*Photo courtesy of Native Arts and Cultures Foundation*

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# WHAT IS LAND ACKNOWLEDGMENT?

Acknowledgment by itself is a small gesture. It becomes meaningful when coupled with authentic relationships and informed action. But this beginning can be an opening to greater public consciousness of Native sovereignty and cultural rights, a step toward equitable relationship and reconciliation. Join us in adopting, calling for, and spreading this practice.

Naming is an exercise in power. Who gets the right to name or be named? Whose stories are honored in a name? Whose are erased? Acknowledgment of traditional land is a public statement of the name of the traditional Native inhabitants of a place. It honors their historic relationship with the land.

*A Land Acknowledgment is a formal statement that recognizes the unique and enduring relationship that exists between Indigenous Peoples and their traditional territories.*

Laurier Students' Public Interest Research Group, Ontario, Canada

<http://www.lspirg.org/knowtheland/>

## WHY INTRODUCE THE PRACTICE OF LAND ACKNOWLEDGMENT?



*Photo by Nicholas Ward*

- Offer recognition and respect.
- Counter the “doctrine of discovery” with the true story of the people who were already here.
- Create a broader public awareness of the history that has led to this moment.
- Begin to repair relationships with Native communities and with the land.
- Support larger truth-telling and reconciliation efforts.
- Remind people that colonization is an ongoing process, with Native lands still occupied due to deceptive and broken treaties and practices of eminent domain and other mechanisms intended to benefit government or corporate America.
- Take a cue from Indigenous protocols, opening up spaces with reverence and respect.
- Inspire ongoing action and relationships.

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Many countries are far ahead of the United States in adopting this practice. In Australia, New Zealand, and Canada there are protocols, maps, and pronunciation guides readily available. Many universities have made acknowledgment a policy, providing simple templates for students, staff, and faculty. Beginning in 2016, **all Toronto public schools** began opening their school days with a statement of acknowledgment.

The **University of Alberta** offers this explanation of acknowledgment:

*To acknowledge the traditional territory is to recognize its longer history, reaching beyond colonization and the establishment of European colonies, as well as its significance for the Indigenous peoples who lived and continue to live upon this territory, and whose practices and spiritualities were tied to the land and continue to develop in relationship to the land and its other inhabitants today.*

Acknowledgment in these countries is a small part of a more significant commitment to truth and reconciliation—including official **government apologies** and **truth commissions** leading to significant public recommendations and reforms.

In Australia, many formal events begin with a “Welcome to Country.” While a Land Acknowledgment can be offered by anyone hosting or leading an event, a Welcome to Country is offered by an Indigenous elder or community leader. The custom is to offer compensation for leading this more formal ceremonial welcome.

### **A FEW DISCLAIMERS ABOUT ACKNOWLEDGMENT:**

- **It’s simple. And also not so simple.** In some cases the traditional inhabitants of a place may be clear. In other cases whom to recognize is much less so. Do your research. While the act of naming traditional inhabitants may not take much time, moving into right relationship requires preparation.
- **This guide doesn’t offer the one right way to acknowledge.** What’s offered here is not a comprehensive checklist or set of universally acceptable protocols. There are currently 567 federally recognized tribal nations, each with its own history and protocols for welcome and acknowledgment. There are also state-recognized tribes and peoples, including Native Hawaiians who reside on six islands. There is no one way of doing this.
- **Acknowledgment is made meaningful through specific context and relationship.** Whenever possible, the best entry point into the practice of acknowledgment is through relationship and dialogue with Native communities in the area.
- **The practice of formal welcome and acknowledgment of land is not new.** Acknowledgment has long been practiced—typically in much more nuanced, formal, and ceremonial ways—within Indigenous communities. Many artists, activists, presenters, academics, and others have been starting events with acknowledgment for decades. By publishing this guide, we hope to draw on these histories to help spark a movement to make acknowledgment commonplace.
- **Acknowledgment is but a first step.** It does not stand in for relationship and action, but can begin to point toward deeper possibilities for decolonizing relationships with people and place.

**DID YOU KNOW?** Between 1776 and 1887, the United States seized over 1.5 billion acres from America’s indigenous people by treaty and executive order.

*This interactive **Invasion of America** map shows how that happened over time. Note that Alaska and Hawaii are not included.*



# HOW TO ACKNOWLEDGE

Below are suggested steps to acknowledging traditional land at the opening of a public gathering or event. The best way to root this practice in a local context is through dialogue with local Native groups. Not yet having those relationships doesn't mean you can't begin.

## STEP ONE: IDENTIFY

The first step is identifying the traditional inhabitants of the lands you're on. This task may be complicated by multiple and contested histories of settlement, resettlement, and recognition. Many places are now home to Native people who have called that land home from time immemorial and also to those relocated from elsewhere. The goal of acknowledgment is recognizing and uplifting, not hurting or causing further division. So it is important to proceed with care, doing good research before making statements of acknowledgment.

Here are some places you can look online:

- Wikipedia entries on many cities document some history of Indigenous inhabitation. Be sure to cross-check what you find there with other sources.
- This map of Native Land is one of the more comprehensive maps available: <https://native-land.ca/>
- The Native Languages site offers breakdown by state, with contact information for local tribes: <http://www.native-languages.org/>

In addition to consulting local Native individuals and organizations, you can check to see if there are resources at local universities and colleges, especially those with American Indian/Native/Indigenous Studies centers, programs, and/or departments.

If multiple tribal groups claim belonging to the land, consider not naming one particular group or naming all of them. Ideally, this decision should be made through dialogue with local Native elders and culture bearers, respecting their wishes about how they desire to be named.

**A DEEPER STEP:** Identify Native elders and culture-bearers in your region to join in a conversation about how they would like to see this practice take shape locally, particularly how it could be of greatest benefit for their communities. You can use this guide as a jumping-off place for conversation. If you are part of an organization or group, consider offering an honorarium to those who take part in the dialogue. This dialogue could also be a public forum, engaging others who want to learn about this practice. Or you could share a video, transcript, or other reporting to inform and engage the wider community.

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## STEP TWO: ARTICULATE

Once you've identified the group or groups who should be recognized, formulate the statement of acknowledgment you'll share at the beginning of public gatherings. There is no exact script for this. Craft yours after considering several levels of detail you might introduce.

At its simplest, an acknowledgment could look like this:

**"We acknowledge that we are on the traditional land of the \_\_\_\_\_ People."**

Beginning with just this simple sentence would be a meaningful intervention in most U.S. gathering spaces.

From there, there are many other elements to bring into acknowledgment:

Often, statements specifically honor elders:

**"I would like to acknowledge that this meeting is being held on the traditional lands of the \_\_\_\_\_ People, and pay my respect to elders both past and present."**

Some allude to the caring, reciprocal relationship with land:

**"I want to respectfully acknowledge the \_\_\_\_\_ People, who have stewarded this land throughout the generations."**

Acknowledgments may also make explicit mention of the occupied, unceded nature of the territory in which a gathering is taking place:

**"We would like to begin by acknowledging that the land on which we gather is the occupied/unceded/seized territory of the \_\_\_\_\_ People."**

**"I would like to begin by acknowledging that we are in \_\_\_\_\_, the ancestral and unceded territory of the \_\_\_\_\_ People."**

In Canada it is not uncommon to make mention of the specific treaties by which land was designated to a particular tribal group. You may wish to do additional research to name the moment at which treaties were made as well as when they were broken and land unlawfully taken.

The truth is complicated. Beneath the contemporary surface of any site in the United States, there are histories of belonging that have been erased, overlooked, contested and forgotten, all ways to support ideas like "manifest destiny" which justified the conquest of Native lands. Lengthier statements of acknowledgment can center Native communities while also acknowledging the many communities that have contributed to the existing culture of place. For example:



*Photo by Connie Fitzpatrick*

“Every community owes its existence and vitality to generations from around the world who contributed their hopes, dreams, and energy to making the history that led to this moment. Some were brought here against their will, some were drawn to leave their distant homes in hope of a better life, and some have lived on this land for more generations than can be counted. Truth and acknowledgment are critical to building mutual respect and connection across all barriers of heritage and difference. We begin this effort to acknowledge what has been buried by honoring the truth. We are standing on the ancestral lands of the \_\_\_\_\_ People [if possible, add more specific detail about the nature of the occupied land]. We pay respects to their elders past and present. Please take a moment to consider the many legacies of violence, displacement, migration, and settlement that bring us together here today. And please join us in uncovering such truths at any and all public events.”

You may choose to begin with a simple statement of acknowledgment and elaborate over time as you learn more, build relationships with members of local Native communities, and grow more comfortable with the practice.



“Takunsa Unsikila”  
by Keith BraveHeart  
(Oceti Sakowin: Oglala Lakota)

**DID YOU KNOW?** “There are 567 federally recognized Indian Nations (variously called tribes, nations, bands, pueblos, communities and native villages) in the United States... Additionally, there are state recognized tribes located throughout the United States recognized by their respective state governments.”

Learn more from the [National Congress of American Indians](#)

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## STEP THREE: DELIVER

Once you've identified whom to name and practiced your statement (including pronunciation of names), offer your acknowledgment as the first element of a welcome to the next public gathering or event that you host. If in the process of learning about acknowledgment you've built relationships with members of Native communities, consider inviting them to give a welcome before yours.

There's a danger that a practice like this becomes just another piece of protocol, delivered flatly and falling on deaf ears. How many times have you spaced out as the flight attendant goes through emergency procedures? Or failed to silence your cell phone even though that was requested at the beginning of a show?

Acknowledgment should be approached not as a set of obligatory words to rush through. These words should be offered with respect, grounded in authentic reflection, presence, and awareness. As you step up to offer acknowledgment, breathe in awareness of both the present and of the histories that connect you with the people you are naming. Consider your own place in the story of colonization and of undoing its legacy. At your next gathering, try acknowledgment out, see how it feels, observe how or if it shifts the room. Over time, through practice, you'll learn more about what it means and what it opens up for you and others.

Statements of acknowledgment don't have to be confined to spoken words. Some artists, scholars, activists, and others have begun to include acknowledgment in email signatures or on websites. Consider using social media to amplify your acknowledgment. For example, post an image or a story of an event where your acknowledgment was offered, tagging it **#HonorNativeLand** to inspire others..

Any space, three-dimensional or digital, presents an opportunity to surface buried truths and lift up Native sovereignty, priming our collective culture for deeper truth and reconciliation efforts.



*“Annual Canoe Journey, Washington”  
Photo courtesy of  
Native Arts and  
Cultures Foundation*

“We are still America. We Know the rumors of our demise. We spit them out. They Die Soon.”

Joy Harjo (Muscogee), 2015 *Poetic Address to the Nation*

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# BEYOND ACKNOWLEDGMENT

Acknowledgment is the beginning. Acknowledgment—and the research required to do it with integrity—should be an invitation to deeper analysis, relationship, and action.

“I think we need to start imagining a constellation of relationships that must be entered into beyond territorial acknowledgments. Great, that’s awesome you know you’re on (for example) Treaty 6 territory. That’s great you acknowledge that perhaps the Indigenous view of that treaty, that the land was not surrendered, is correct. Perhaps you understand the tension of your presence as illegitimate, but don’t know how to deal with it beyond naming it. Maybe now it is time to start learning about your obligations as a guest in this territory. What are the Indigenous protocols involved in being a guest, what are your responsibilities? What responsibilities do your hosts have towards you, and are you making space for those responsibilities to be exercised? To what extent are your events benefiting your hosts?”

– Chelsea Vowel, Métis from the Plains Cree speaking community of Lac Ste. Anne, Alberta  
<http://apihtawikosisan.com/2016/09/beyond-territorial-acknowledgments/>

## LEARN MORE

Take time to learn about the Indigenous history of the land you live on, as well as the contemporary context of Native groups in your region. Search for books, articles, people, and organizations that you can learn from.

- Find syllabi online to follow on your own or with a study group. Here is an example of [a thoughtful syllabus](#) created in solidarity with efforts at Standing Rock to resist the construction of the Dakota Access Pipeline.
- For an overview of Tribal Nations and their historical relationship to the U.S. government, [read this primer](#) from the National Congress of American Indians.
- Educate yourself on the history of settler colonialism and genocide in the United States by reading (or listening to) *An Indigenous People’s History of the United States* by Roxanne Dunbar-Ortiz.
- Learn about the history of broken treaties in the U.S. and about Indigenous sovereignty movements to correct for past injustices. Read the American Indian Movement’s “Trail of Broken Treaties 20 Point Position Paper” [here](#). Read about the Native Hawaiian sovereignty movement [here](#). Read Suzan Shown Harjo’s *Nation to Nation: Treaties Between the United States and American Indian Nations*.
- Read the [United Nations Declaration on the Rights of Indigenous Peoples](#). The United States was one of four nations to vote against the declaration when it was first adopted in 2007. It was the last of the four to reverse that in 2010.
- Where can a Truth and Reconciliation process lead? Check out the [calls to action](#) that emerged from Canada’s commission.

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- Consider that the 2010 Census listed the percentage of urban Native people at 71%. Many Indigenous people are among those seeking or building community in cities.

## BUILD RELATIONSHIPS AND TAKE ACTION

- Find out if there are active Native groups or organizations in or near your community. Learn about their work and see how you can support them.
- Be in touch with local Native community members to discern how best to introduce the practice of acknowledgment and explore how that might lead to further dialogue and collaboration.
- Look around and ask yourself: are there Native folks present at your events? On your team? On your board? If not, what would it take to begin building those relationships? How might you move from acknowledgment into relationship? If your role involves programming at a cultural or educational institution, how might you ensure that the programming itself represents a commitment to Native voices, stories, and perspectives?
- Follow Indigenous leadership on efforts to resist destruction of land and life. Read this powerful **call to action** from Indigenous Women Rising.

## A FEW ORGANIZATIONS TO CHECK OUT:

- **Native Arts and Cultures Foundation.** Expose yourself to the work of Native artists, poets, musicians, authors, filmmakers working in community.
- **Indigenous Environmental Network**, “an alliance of Indigenous Peoples whose Shared Mission is to Protect the Sacredness of Earth Mother from contamination & exploitation by Respecting and Adhering to Indigenous Knowledge and Natural Law.”
- **National Congress of American Indians:** NCAI “founded in 1944, is the oldest, largest and most representative American Indian and Alaska Native organization serving the broad interests of tribal governments and communities.”
- **First People’s Fund** works to “honor and support the Collective Spirit® of First Peoples artists and culture bearers.”
- **Vision Maker Media** “empowers and engages Native People to tell stories.”
- **Cultural Survival** “advocates for Indigenous Peoples’ rights and supports Indigenous communities’ self-determination, cultures and political resilience.”
- **Endangered Language Alliance:** NYC-based organization that “documents and describes underdescribed and endangered languages, educating a larger public and collaborating with communities.”
- **Indian Country Media Network:** Source for Native news. On hiatus, but archive still accessible.

## DOWNLOAD ART OR MAKE YOUR OWN!

Imagine going to a local coffee shop, music venue, grocery store, or even town hall, and finding a sign on the wall acknowledging traditional lands. Sound far-fetched? It doesn’t have to be! As part of this campaign to #HonorNativeLands, we partnered with several artists to create downloadable signs that you can customize and post in your community. Signs and posters are available for download from the **Honor Native Land Public Folder**.

You are also invited to make your own signs or posters. Consider partnering with local artists and a local printshop to make a customized set of acknowledgment posters for your community.

## SPREAD THE WORD

Share the guide and call to action. In the **Honor Native Land Public Folder** there are sample social media posts, signs and other materials that you can use to spread the word about this campaign. Use the hashtag #HonorNativeLand.

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TOGETHER, WE CREATE.

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## TAKE THE PLEDGE

We urge organizations, collectives, institutions, and agencies to publicly commit to practicing traditional Native land acknowledgment. To stand and be counted and to inspire others with your commitment, take the pledge [here](#).

## ABOUT THE USDAC

The U.S. Department of Arts and Culture (USDAC) is a people-powered department—a grassroots action network inciting creativity and social imagination to shape a culture of empathy, equity, and belonging. Since 2014, the USDAC has engaged more than 25,000 artists, activists, and allies in 40+ states in arts-based dialogues and actions. By creating opportunities for learning, connection, and collective action at the local and national level, the USDAC works toward a society that affirms the right to culture; values each community’s heritage, contributions, and aspirations; and dismantles all barriers to love and justice. For more information and to get involved visit: [www.usdac.us](http://www.usdac.us).

## BE IN TOUCH

Did this guide inspire you to action? Do you already have stories of success or challenges implementing acknowledgment as a practice at your organization or institution? Do you want to strategize about how to spread the practice of acknowledgment in your region or create a campaign to introduce acknowledgment as official policy in your town or city?

We’d love to hear from you. Drop us a line at [hello@usdac.us](mailto:hello@usdac.us).



*“Auto Immune Response” by William Wilson (Diné)*



**WE CONNECT  
ON NATIVE  
LAND**

# Acknowledgement of Native Land and People

City of Tualatin  
2021

[USDAC.US/NATIVELAND](https://USDAC.US/NATIVELAND)

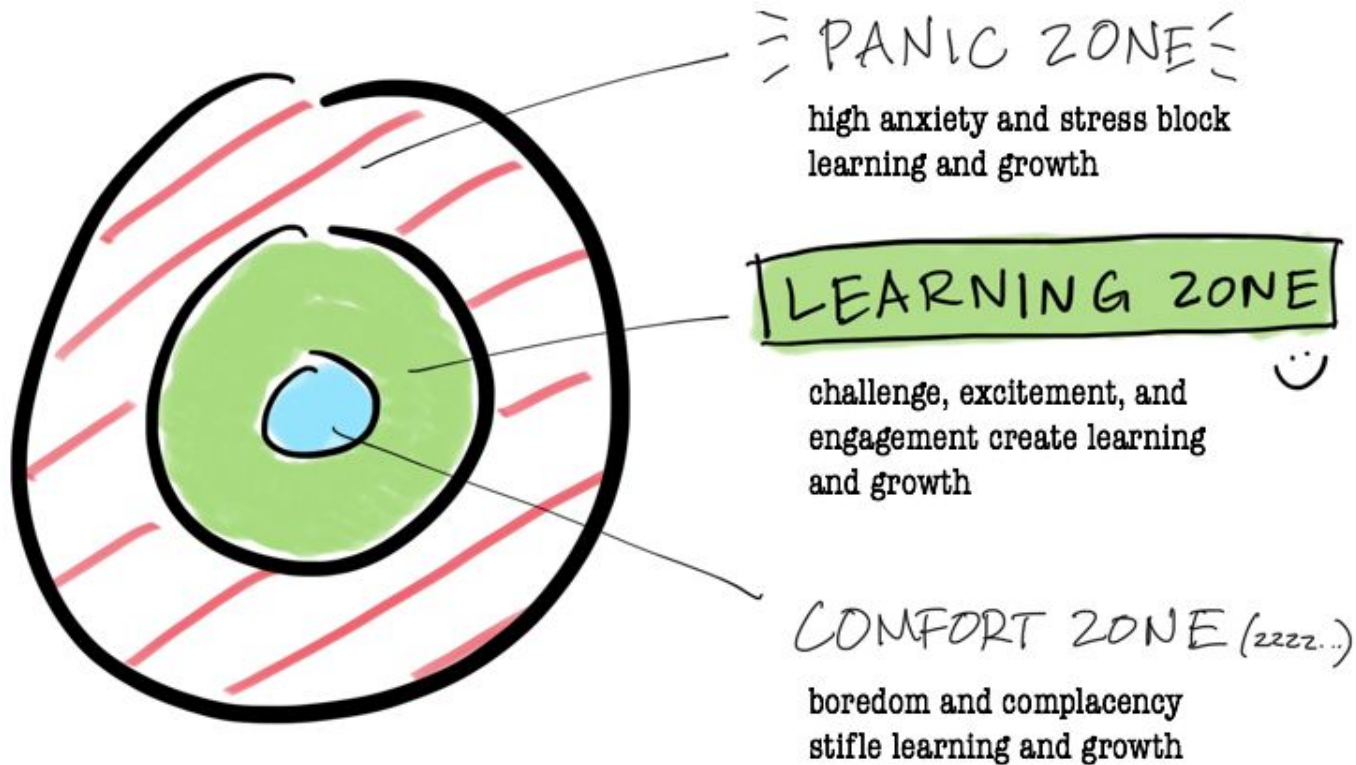




**We call on all individuals and organizations to open all public events and gatherings with acknowledgment of the traditional Native inhabitants of the land.**

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<https://usdac.us/nativeland>



# Your Ask

- Council request on March 22, 2021
  - ✓ Be careful and collaborative
  - ✓ Include voices from members of the indigenous community
  - ✓ Include city committee members
- Provide 4 things:
  - ✓ Written statement
  - ✓ Protocol for its use
  - ✓ Additional feedback and suggestions for future action related to this work
    - Deepened relationship with the Confederated Tribes of the Grand Ronde
- Connected to:
  - ✓ City Council's vision statement to be an inclusive community that promotes equity, diversity, and access in creating a meaningful quality of life for everyone
  - ✓ Parks and Recreation Equity and Inclusion plan - Goal #2

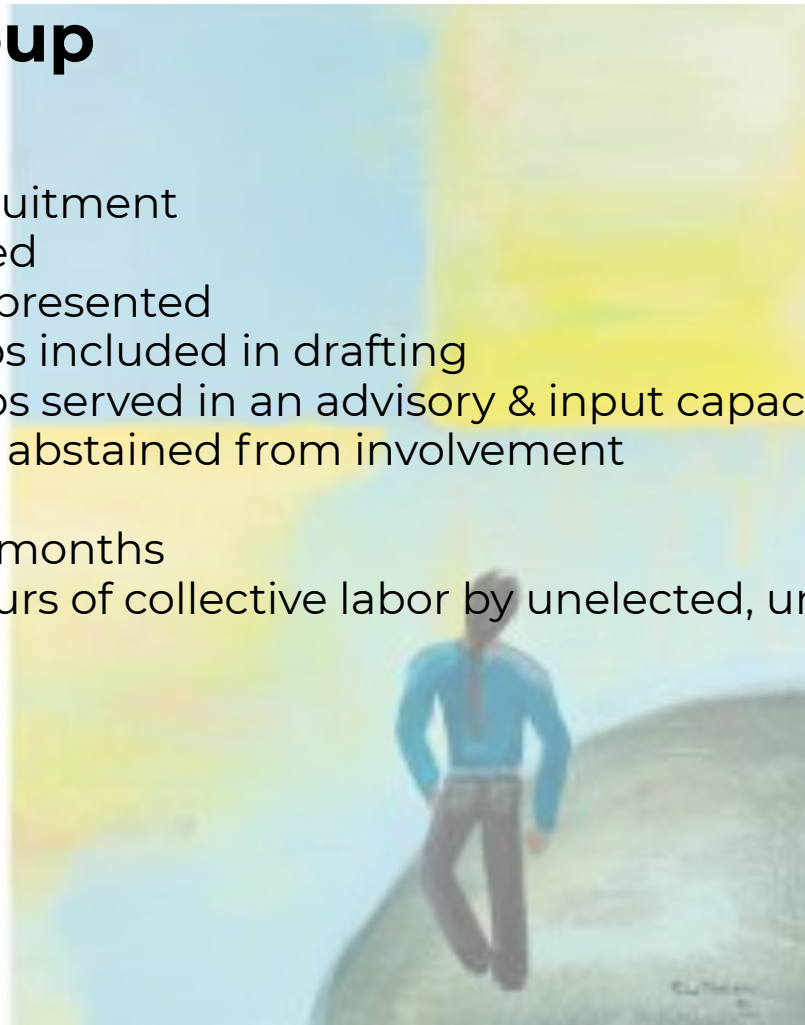
# Our Ask

- Listening & Consideration
- Discussion: Resolution or Recommendation
- Next Steps:
  - Electronic home base
  - Standing committee for essential next steps



# The Work Group

- 5 months of recruitment
- 12 groups reached
  - 11 groups represented
    - 7 groups included in drafting
    - 4 groups served in an advisory & input capacity
    - 1 group abstained from involvement
- Public meetings
- 6 meetings in 4 months
  - Over 150 hours of collective labor by unelected, unpaid members of our community



# The Work

- Research and learning
  - See resources list
- Why, How, What?
- Collaborative
- Iterative
- Based in community outreach & feedback
- Supporters reaching out to you



# Process & Evolution

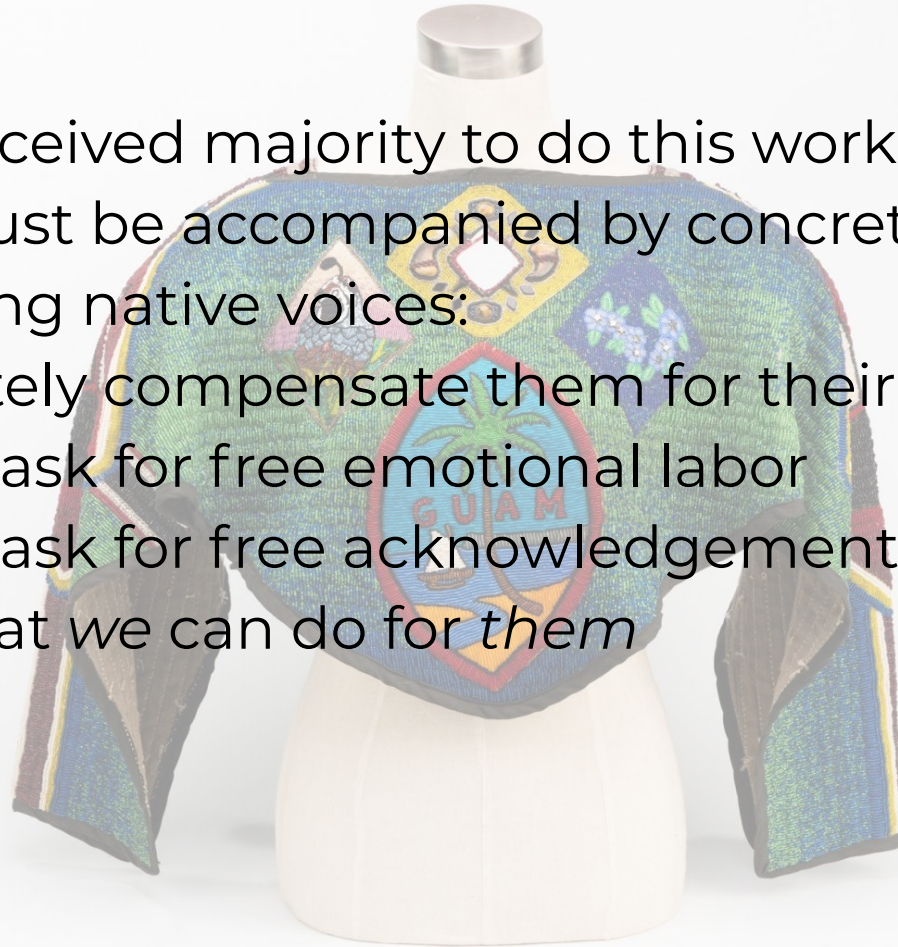


[See appendices 10 & 11](#)



# Key Findings

- Job of the perceived majority to do this work
- Statement must be accompanied by concrete actions
- When including native voices:
  - Appropriately compensate them for their time
    - Do not ask for free emotional labor
    - Do not ask for free acknowledgement consultation
  - Do ask what we can do for *them*

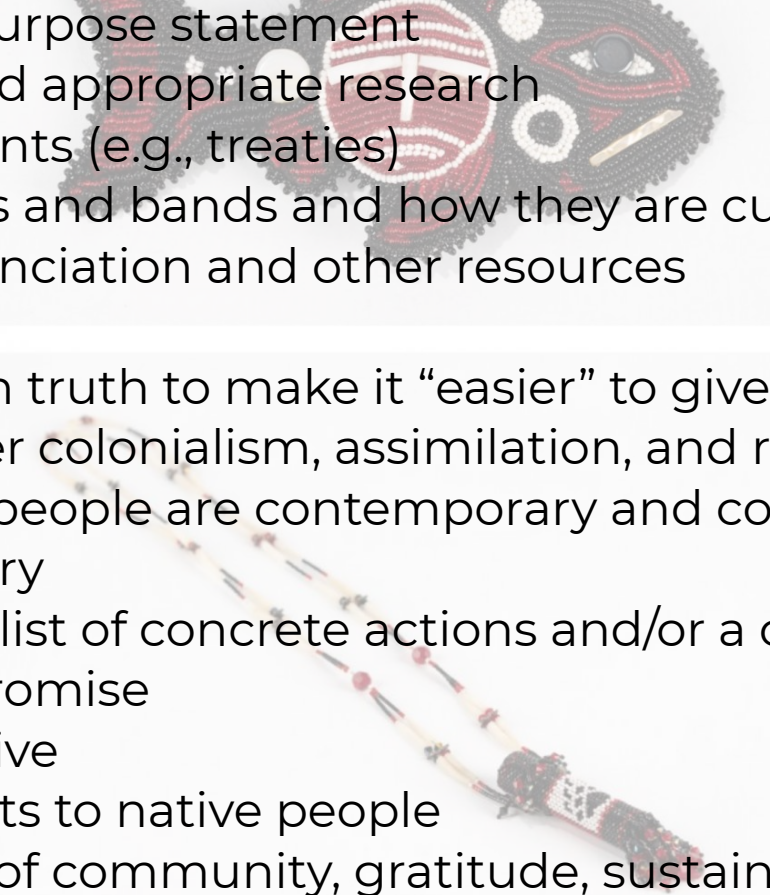


# Community Involvement

Create a standing committee entrusted to carry out the work of essential next steps including but not limited to:

- Routine review and updates to statements and supporting documents
- Planning and implementing culturally responsive programs like, but not limited to:
  - Outreach to tribal members
    - Ask what we can do to support *their* work & goals
    - Appropriate compensation for their work & time
  - Accuracy audit of current records and media being shared by our local historians
  - Art competitions and projects
  - Educational events and displays (e.g., the 3 part series being done at Washington County by 5 Oaks Museum)

# Pillars of the Work - the chance for flexibility

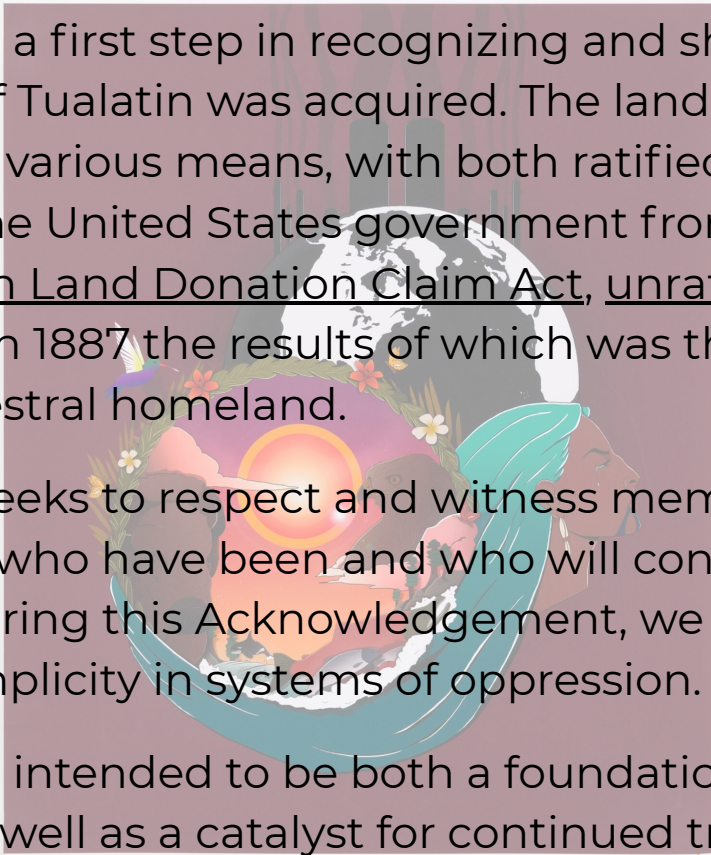
- Is founded in the purpose statement
  - Based in history and appropriate research
    - References events (e.g., treaties)
    - Identifies tribes and bands and how they are currently represented
    - Includes pronunciation and other resources
  - Honest and direct
    - Does not soften truth to make it “easier” to give
    - Mentions settler colonialism, assimilation, and relocation
  - Recognizes native people are contemporary and continue to be impacted by our shared history
  - Accompanied by a list of concrete actions and/or a call to action
    - Doesn't over-promise
    - Isn't performative
    - Material benefits to native people
  - Includes mindsets of community, gratitude, sustainability, stewardship
- 

# Why: The Purpose Statement

This Acknowledgement is a first step in recognizing and sharing the honest history of how the land in the city of Tualatin was acquired. The land on which Tualatin is situated was obtained via various means, with both ratified and unratified treaties between the tribes and the United States government from 1853 to 1855 and including the 1850 Oregon Land Donation Claim Act, unratified treaties of 1851 and 1854, and the Dawes Act in 1887 the results of which was the forced removal of tribal members from their ancestral homeland.

This Acknowledgement seeks to respect and witness members of our community: past, present, and future, who have been and who will continue to be impacted by settler colonialism. By sharing this Acknowledgement, we break the previous silence that perpetuated our complicity in systems of oppression.

This Acknowledgement is intended to be both a foundation for building relationships within our community as well as a catalyst for continued truth telling, critical thinking, and an action by our community members to support Indigenous communities.



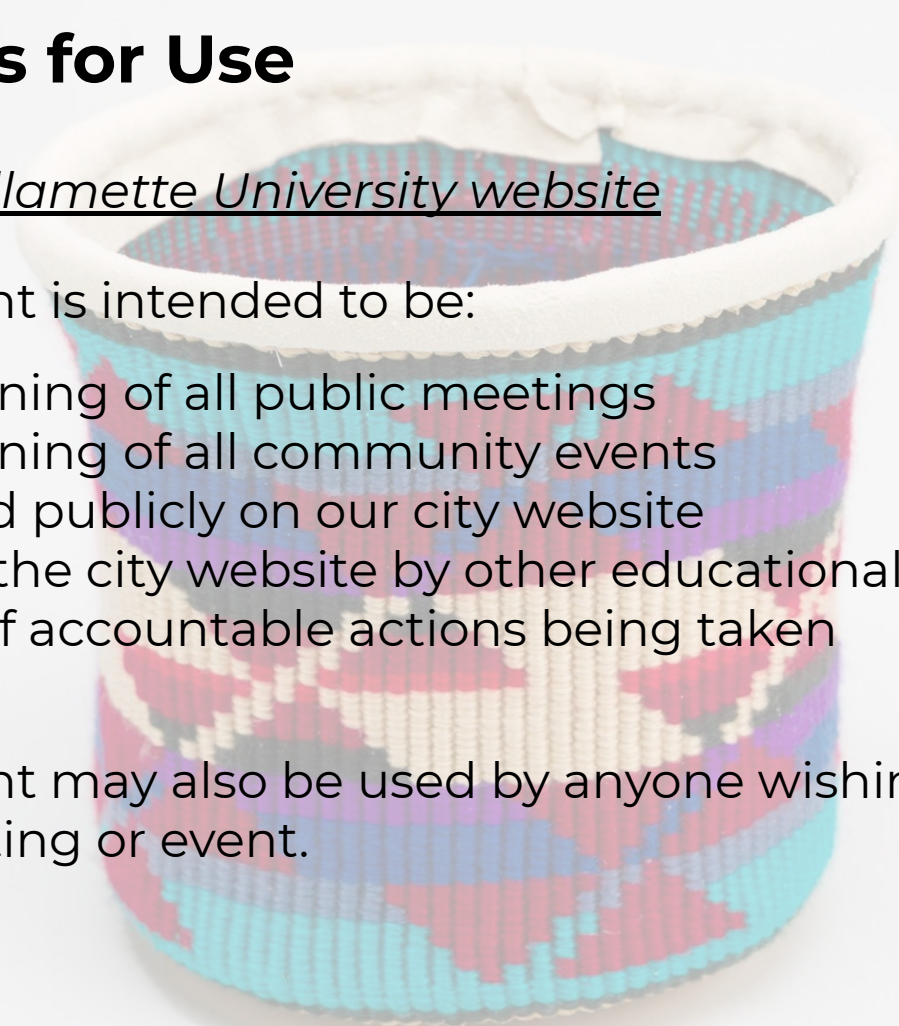
# How: Guidelines for Use

*Adapted from the [Willamette University website](#)*

The Acknowledgement is intended to be:

- Read at the beginning of all public meetings
- Read at the beginning of all community events
- Shared openly and publicly on our city website
- Accompanied on the city website by other educational materials (see below) and a list of accountable actions being taken

The Acknowledgement may also be used by anyone wishing to share it at the start of their meeting or event.



# Guidelines for Use, *continued*

In making the Acknowledgment, remember the following:

1. It is a **respectful public recognition** of the Indigenous history of the land.
2. It is **given by the host or facilitator** of an event or gathering unless a specific person has been requested to share the Acknowledgement.
3. It is **given regardless of whether Indigenous individuals are present.**
4. Giving it is **not the assumed role of Indigenous folks** present.
  - a. If a representative from the tribes is present and will offer “welcome to the land” remarks for an event, the host or facilitator is still welcome to offer the Acknowledgement, but it is not necessary.
5. The person giving the Acknowledgement should **practice reading the statement** so that it flows effortlessly and navigate any pronunciation concerns before it is given.
6. The Acknowledgement **can be given as written, or, the person giving the Acknowledgement can use the Pillars for Statement Construction** (see Appendix 11) **as guidelines to craft a statement** that is more personal and flexible.
7. The Acknowledgement **may cause discomfort on the part of the person giving it and/or the people hearing it.** This discomfort is expected but not intended to be off-putting, divisive, or a trigger. Rather, it is an opportunity to sit with those feelings, raise awareness of similar feelings felt by our Indigenous community members, and ultimately inspire ongoing awareness and action.

# What: Acknowledgement Statement

As we gather in community, we welcome everyone here with open hearts and minds. We offer gratitude for the land and our opportunity to be here today. Let us pause to acknowledge our presence on the unceded homelands and waters of the Atfalati (“at-fall-uh-tee”) Kalapuyans (“cal-uh-poo-yuns”). Today, they are represented by the Confederated Tribes of the Grand Ronde and the Confederated Tribes of the Siletz. It is our duty to acknowledge the generational impacts of settler colonialism, forced displacement, and assimilation on Native American families. We recognize these First Peoples, who coexisted in interdependent and sustainable relationships with the land: they are still here and connected to this place. We honor past, present, and future Indigenous members of the Tualatin community.

# Glossary

*Unceded* - not ceded or handed over; unyielded

*Settler Colonialism* - a type of colonialism in which the indigenous peoples of a colonized region are displaced by settlers who permanently form a society there

*Forced Displacement* - an involuntary or coerced movement of a person or people away from their home or home region

*Assimilation* - the process through which individuals and groups of differing heritages acquire the basic habits, attitudes, and mode of life of an embracing culture



This IS Kalapuyan Land Exhibit images used with permission

[Jason Cawood](#) (Modoc) - 4

[Don Bailey](#) (Hupa) - Slide 5

[Nestucca](#) (Grand Ronde) - Slides 6 & 8

[Jana Schmieding](#) (Cheyenne River Lakota) - Slide 7

[Angelica Trimble-Yanu](#) (Oglala Lakota) - Slide 10

[Diane Smith](#) (Grand Ronde) - Slide 11

[DeAnna Bear](#) (Eastern Band Lenape) - Slide 12

[Tincer Mitchell](#) (Navajo) - Slide 13

[Joni Millard](#) (Assiniboine, Gros Ventre, Crow) - Slide 14

[Derrick Lawvor](#) (Modoc) - Slide 15

[Carol Haskins](#) (Grand Ronde) - Slides 9 +16

With thanks to these native artists  
and Five Oaks Museum

## **Proposed Acknowledgement of Native Land and People**

### **City of Tualatin, Oregon**

**November 2021**

"Acknowledgement is a simple, powerful way of showing respect and a step toward correcting the stories and practices that erase Indigenous people's history and culture and toward inviting and honoring the truth."

*From the U.S. Department of Arts and Culture [Honor Native Land: A Guide and Call to Acknowledgment](#)*

### **Context**

This Acknowledgement of Native Land and People was created intentionally and deliberately by community volunteers in the City of Tualatin, Oregon in response to the *Land Acknowledgement Project Charter* issued by the Tualatin City Council on March 22, 2021 (see Appendix 1).

The work group that created this Acknowledgement was composed of representatives from the City Council, City Manager's Office, Parks and Recreation Committee, Arts Advisory Committee, Youth Advisory Committee, Teen Library Committee, and Library Committee. The work group received input and guidance from the Tualatin Historical Society (see Appendix 2) as well as members of the TuaLatinos, Washington County Office of Community Engagement (see Appendix 3), and Confederated Tribes of the Grand Ronde. Membership in the work group was also extended to members of the Community Involvement Organizations (CIO's).

Work group meetings were public and attendance was open to any and all community members seeking involvement or representation in the process and outcome (see Appendix 4-9 for meeting minutes, Appendix 10 for an outline of the work group's process, Appendix 11 for a visual timeline of this work, and Appendix 12 for established pillars for statement construction).

## **Purpose**

This Acknowledgement is a first step in recognizing and sharing the honest history of how the land in the city of Tualatin was acquired. The land on which Tualatin is situated was obtained via various means, with both ratified and unratified treaties between the tribes and the United States government from 1853 to 1855 and including the 1850 Oregon Land Donation Claim Act, unratified treaties of 1851 and 1854, and the Dawes Act in 1887 the results of which was the forced removal of tribal members from their ancestral homeland.

This Acknowledgement seeks to respect and witness members of our community: past, present, and future, who have been and who will continue to be impacted by settler colonialism. By sharing this Acknowledgement, we break the previous silence that perpetuated our complicity in systems of oppression.

This Acknowledgement is intended to be both a foundation for building relationships within our community as well as a catalyst for continued truth telling, critical thinking, and an action by our community members to support Indigenous communities.

Upon approval and adoption of this statement by the City of Tualatin City Council on **DATE** this Acknowledgment will be submitted for review and approval by the Confederated Tribes of the Grand Ronde and the Confederated Tribes of the Siletz.

**Guidelines** adapted from the *Willamette University website*

The Acknowledgment may be used by anyone wishing to share it at the start of their meeting or event.

The Acknowledgement is intended to be:

- Read at the beginning of all public meetings
- Read at the beginning of all community events
- Shared openly and publicly on our city website
- Supported on the city website by other educational materials
- Accompanied by accountable actions being taken to educate and engage the community about tribal/shared history

In making the Acknowledgment, remember the following:

1. It is a respectful public recognition of the Indigenous history of the land.
2. It is given by the host or facilitator of an event or gathering unless a specific person has been requested to share the Acknowledgement.
3. It is given regardless of whether Indigenous individuals are present.
4. Giving it is *not* the assumed role of Indigenous folks present.
  - a. If a representative from the tribes is present and will offer “welcome to the land” remarks for an event, the host or facilitator is still welcome to offer the Acknowledgement, but it is not necessary.
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## **Acknowledgement**

As we gather in community, we welcome everyone here with open hearts and minds. We offer gratitude for the land and our opportunity to be here today. Let us pause to acknowledge our presence on the unceded homelands and waters of the Atfalati (“at-fall-uh-tee”) Kalapuyans (“cal-uh-poo-yuns”). Today they are represented by the Confederated Tribes of the Grand Ronde and the Confederated Tribes of the Siletz. It is our duty to acknowledge the generational impacts of settler colonialism, forced displacement, and assimilation on Native American families. We recognize these First Peoples, who coexisted in interdependent and sustainable relationships with the land: they are still here and connected to this place. We honor past, present, and future Indigenous members of the Tualatin community.

## Suggested Next Steps

- Discussion by Council re: how to implement use of the statement:
  - Resolution to require statement reading - adoption of process rather than statement

*or*

  - Recommendation - no formal adoption, use the statements & direct staff to do the same
- Create an electronic home base for the information contained in this document ( purpose statement, acknowledgement, guidelines for use, and resources) to live and be easily accessed by others in our community
- Create a standing committee entrusted to carry out the work of essential next steps including but not limited to:
  - Routine review and updates to statements in this document
  - Planning and implementing culturally responsive programs like, but not limited to:
    - Outreach to tribal members
      - Seek out connections with local native education associations (e.g., Title 9 programs)
      - Ask what we can do to support *their* work & goals
      - Appropriate compensation for their work & time
    - Accuracy audit of current records and media being shared by our local historians
    - Art competitions and projects
    - Educational events and displays (e.g., the 3-part series recently commissioned by Washington County from 5 Oaks Museum)

## Resources

### ***Glossary***

*Unceded* - not ceded or handed over; unyielded

*Settler Colonialism* - a type of colonialism in which the indigenous peoples of a colonized region are displaced by settlers who permanently form a society there

*Forced Displacement* - an involuntary or coerced movement of a person or people away from their home or home region

*Assimilation* - the process through which individuals and groups of differing heritages acquire the basic habits, attitudes, and mode of life of an embracing culture

### ***Creating Land Acknowledgements***

Acknowledging the Original People of this Land. *Luna Jiménez Institute*. Retrieved October 2021 from [link](#)

A Guide to Indigenous Land Acknowledgement. *Native Governance Center*. Retrieved October 2021 from [link](#)

Beyond Land Acknowledgement: A Guide. *Native Governance Center*. Retrieved October 2021 from [link](#)

Honor Native Land: A Guide and Call to Acknowledgement. *U.S. Department of Arts and Culture*. Retrieved October 2021 from [link](#)

Honor Native Land: Are You Hesitating? Acknowledgement FAQ's. *U.S. Department of Arts and Culture*. Retrieved October 2021 from [link](#)

Land Acknowledgements. *Oregon State University*. Retrieved October 2021 from [link](#)

Sobo, E., Lambert, M. C., Lambert, V. (2021). Land Acknowledgments Meant to Honor Indigenous People Too Often Do the Opposite. *The Conversation*. Retrieved October 2021 from [link](#)

## **Kalapuyans**

Juntunen, J.R., Dasch, M.D., Rogers, A.B. (2005) *The World of the Kalapuya: A Native People of Western Oregon*

Kalapuya: Native Americans of the Willamette Valley, Oregon, *Lane Community College Library*. Retrieved October 2021 from [link](#)

Kalapuyan Tribal History. *Quartux: Journal of Critical Indigeiouns Anthropology*. . Retrieved October 2021 from [link](#)

## **Grand Ronde**

Our Story. *Confederated Tribes of the Grand Ronde*. Retrieved October 2021 from [link](#)

## **Siletz**

Our Heritage. *Confederated Tribes of the Siletz Indians*. Retrieved October 2021 from [link](#)

## **Land Acquisition and Treaties**

Donation Land Claims. *Oregon Secretary of State*. Retrieved October 2021 from [link](#)

Kalapuya: Native Americans of the Willamette Valley, Oregon, *Lane Community College Library*. Retrieved October 2021 from [link](#)

Oregon Tribal Treaties. *Quartux: Journal of Critical Indigeiouns Anthropology*. Retrieved October 2021 from [link](#)

The Dawes Act. *National Park Service*. Retrieved October 2021 from [link](#)

## **This Work in our Community**

How Does a School District Acknowledge Stolen Land. *Lake Oswego Review*. Retrieved October 2021 from [link](#)

Interview with Ethnohistorian David Lewis. *University of Oregon*. Retrieved October 2021 from [link](#)

Portland Adopts Native-inclusive Resolutions, Including Land Acknowledgements. *Koin 6 News*. Retrieved October 2021 from [link](#)

Senate Bill 13: Tribal History/Shared History. *Oregon Department of Education*. Retrieved October 2021 from [link](#)

The Oregon Trail of Tears and Other Hidden Native Stories. *Five Oaks Museum*. Retrieved October 2021 from [link](#)



Washington County Museum's Kalapuya Exhibit is Now Framed from a Native Perspective. *Oregon Live*. Retrieved October 2021 from [link](#)

### ***Navigating Uncomfortable Feelings***

Emotional Well-Being and Coping During Crises. *University of California, San Francisco Weill Institute for Neurosciences, Department of Psychiatry and Behavioral Sciences*. Retrieved October 2021 from [link](#)

How Confirmation Bias Works. *Very Well Mind*. Retrieved October 2021 from [link](#)

The Anatomy of White Guilt. *Unitarian Universalist Association*. Retrieved October 2021 from [link](#)

What is Distress Intolerance? *Center for Clinical Interventions, Government of Western Australia*. Retrieved October 2021 from [link](#)

What is White Guilt? *Very Well Mind*. Retrieved October 2021 from [link](#)

### ***Sample Acknowledgement Statements (see also Appendix 9)***

'Auamo. *University of Hawaii Mānoa*. Retrieved October 2021 from [link](#)

Diversity Councils. *Portland Community College*. Retrieved October 2021 from [link](#)

Equity Acknowledgement. *Christopher Miller*. Retrieved October 2021 from [link](#)

Indigenous Land Acknowledgement. *University of Colorado Boulder*. Retrieved October 2021 from [link](#)

Land Acknowledgement. *Clackamas County*. Retrieved October 2021 from [link](#)

Land Acknowledgement. *Cornell University*. Retrieved October 2021 from [link](#)

Land Acknowledgement. *Portland Parks Foundation*. Retrieved October 2021 from [link](#)

Land Acknowledgement. *United Way of King County*. Retrieved October 2021 from [link](#)

Land Acknowledgement: You're On California Indian Land, Now What?. *California State University San Marcos*. Retrieved October 2021 from [link](#)

Land Acknowledgement. *Willamette University*. Retrieved October 2021 from [link](#)

Land Acknowledgement Statement. *City of Northfield Minnesota*. Retrieved October 2021 from [link](#)

Land Acknowledgement Statement. *Eden Prairie Minnesota*. Retrieved October 2021 from [link](#)

*Oregon Outdoor Recreation Summit*. Retrieved October 2021 from [link](#)

Our Children Oregon's Land Acknowledgement Statement. *Our Children Oregon*. Retrieved October 2021 from [link](#)

Territory Acknowledgements. *Native Students Union, University of Victoria*. Retrieved October 2021 from [link](#)

WSU Land Acknowledgement. *Washington State University*. Retrieved October 2021 from [link](#)

## Appendix 1



### City of Tualatin

[www.tualatinoregon.gov](http://www.tualatinoregon.gov)

#### **Land Acknowledgement Project Charter**

Following the Tualatin City Council's discussion on March 22, 2021, the Tualatin Parks Advisory Committee (TPARK) and specifically Chair Beth Dittman are tasked with developing a land acknowledgement statement. This statement should be developed carefully and collaboratively with members of Tualatin's indigenous community, the Confederated Tribes of Grand Ronde, and representatives from other city committees and groups including the Tualatin Historical Society, Tualatin Library Advisory Committee, and Tualatin Youth Advisory Council. Desired outcomes include a written statement, protocol for its use, and a deepened relationship with the Confederated Tribes of the Grand Ronde. In addition, the City Council is interested in any other feedback and suggestions for future action related to this work.

This work flows from the City Council's vision statement to be an inclusive community that promotes equity, diversity, and access in creating a meaningful quality of life for everyone.

## **Appendix 2**

*Message of Support from Tualatin Historical Society (THS): October 21, 2021*

As supporters of this acknowledgement process, THS will continue to interpret the stories of the Atfalati Kalapuya people on whose ancestral lands we live today. Examples at Tualatin Heritage Center include indoor exhibits and outside signage. We welcome the sharing of authentic artifacts, songs and stories that can be traced to local indigenous families who called this area home. To the extent possible, we will strive to display and interpret the meaning of these legacies with the assistance of recognized tribal authorities. With input from Grand Ronde and Siletz Confederated tribe representatives, we will plan annual programs and events that include these themes. We will incorporate the Acknowledgement on our website and recite it at public programs at least quarterly.

### **Appendix 3**

Draft Land Acknowledgement Statement from Washington County

Shared on September 22, 2021 by Washington Community Engagement Program Coordinator, Christina Barboza

We want to acknowledge the people on whose land we live—the Atfalati-Kalapuyans also known as the Tualatin Band of Kalapuyans. —the first inhabitants of Washington County. We are grateful for the land we are on, Kalapuyan land.

Signers of the Willamette Valley Treaty of 1855 were removed from their homelands to the Grand Ronde Indian Reservation. Today their descendants are tribal members of Grand Ronde and Siletz tribes, carrying on the traditions and cultures of their ancestors.

We acknowledge and express gratitude for the ancestors of this place and recognize that we are here because of the sacrifices forced upon them. In remembering these communities, we honor their legacy, their lives, and their continuation in our community. I'd like to invite all of us to reflect on the role government has played in the painful, colonial history and reflect as well on the resilience and healing of the Indigenous land and communities.

We would like to invite everyone to collaborate and work together with the tribes to take care of the land and water and the people who inhabit these spaces.

## Appendix 4

### MINUTES OF THE TUALATIN NATIVE LAND AND PEOPLE ACKNOWLEDGMENT COMMITTEE OF JULY 21, 2021

Present: City Councilor Valerie Pratt, Tualatin Parks and Recreation Committee Member Emma Gray, Deputy City Manager Megan George, Tualatin Arts Advisory Committee Member Mason Hall, Tualatin Parks Advisory Committee Chair Beth Dittman, Youth Advisory Committee Member Parker Johnson, Tualatin Library Committee Member Nicholas Schiller, Confederated Tribes of the Grand Ronde Member Stephanie Fogel

Absent: Tualatin Library Advisory Committee Student Member Kaia Gill

#### Call to Order

Committee Chair Beth Dittman called the meeting was called to order at 5:30 p.m.

#### Community Before Task - Who Are We?

- What is your name?  
Nicholas, Parker, Emma, Valerie, Megan, Mason, Stephanie, Beth (in absentia - Kaia)
- What group are you here representing?  
Library Advisory, Youth Advisory, Parks Advisory, City Council, City of Tualatin, Arts Advisory, Confederated Tribes of the Grand Ronde (unofficially), Chair
- What is one of your favorite things about Tualatin?  
Parks and outdoor spaces, river, community, proximity to large box stores (esp. Container Store)
- What is something that brought you to this group?
  - Share more about our real history with others
  - Social justice/Diversity, Equity, and Inclusion interest and concerns
  - Learn more and build relationships with native people and tribe(s)

#### Who Aren't We - Stephanie Littlebird Fogel

- Important to include native voice (*"not for us without us"*) as we create our acknowledgement but equally important not to ask native folk to carry an emotional burden or do work without compensation - this work is the work of the perceived majority to do
- Acknowledgement should be written and shared with awareness that native people are **contemporary**

- Learn about the people whose land you are on and recognize that they are still here
- Your job is to acknowledge that the land was taken and to recognize the people who continue to be impacted by this history

### **What Were Your Take-Aways from the Pre-Reading?**

- As you read about the kalapuya, what was something you learned that was new?
- As you learned more about land acknowledgements, what stood out as an important take-away?
- What is something important from the work you've already done for this group that you would like others to know?
  - The Kalapuya are now a part of the Confederated Tribes of the Grand Ronde
  - "Lifeway" as a term
  - The role that malaria played in the eradication of the Kalapuyans - had been taught or assume it was smallpox
  - Language is now extinct - gives pause for the need to vaccinate language keepers in other tribes and native groups
  - There are more tribes in the Confederated Tribes of the Grand Ronde than known/expected
  - Treaty with the Atfalati was never ratified.

### **Why Are We Here?**

- Charter from the city
- What do you see as our purpose in this group?
  - Why are we here?
    - § When you know better, you do better
    - § Colonialism is an ongoing process
    - § Truth and reconciliation is a lofty goal but a good first step is a truthful accounting of our history
    - § Legal trail that happened in our system has a measurable economic impact to our (white people's) benefit
    - § SB13 is a great start - even more about our truthful history should be taught and compulsory for students
    - § We didn't know or weren't taught on purpose - it was by design that the native people were erased
      - The Carlisle Indian boarding school built up the idea that we should "kill the Indian, save the man"
    - § We are stewards of this land and all of us are in this together

- § We have to do things on purpose - be intentional and deliberate
- § Important to be aware of the power dynamics that are still at play as it relates to our history
  - History is a story about who we are - we are trying to be more truthful about the “we” and the facts of the story
- § Acknowledgement is the start - our work also serves to inform others of the full truth
- 1st Day Take Away
  - § Acknowledgement is a good word - we need to recognize and acknowledge what has happened through lies, staking history books, etc.
  - § We can heal and models change to behind the process of decentering whiteness as the authority by thinking critically about all institutions
  - § Our work is a wake up call to create change
  - § Means something to people in our community when they are acknowledged and their history respected
  - § We can grow as a community if we know more
  - § This work is intentional and personal - it centers around conversations and dialogue
  - § In order for this work to be more than performative, things have to get better for the people whose land this was - there needs to be a material benefit to them
  - § This work is about acknowledgment, respect, and understanding
  - § This work is the start, the catalyst for more actions
    - For example, our street names and our city logo (created by a non-native person to imitate native art)
- What should we do together?
  - § At the end of our time together, it will be a success if...
  - § I know we will have done our jobs when...
  - § Our work is important because...
  - § An impact I hope that our work will have is...
    - An impact I hope that our work will have is - Tualatin residents' actions are improved by thoughtful engagement with the land's history.
    - At the end of our time together, it will be a success if every official city meeting and event includes a land acknowledgement that has been developed with both community and native voices.



- It will be a success if we were able to inform people about the history of this land and how it affects the people living here today as well as making this community more welcoming to the native people that live here.
- I know we will have done our jobs when we no longer think of our jobs as being "done". (shared twice)
- Our work is important because we need to help expose the truth about the history of this land and work toward a future that acknowledges all voices equally.
- Our work will be a success if we share our acknowledgement and the purpose and guide for use statements associated with it in a public forum (e.g., the website) for easy access and education
- Our honest attempt to reform and share cultural authority will lead to our ability to have a richer conversation and relationship in the future

## **Assignment**

Find 2-5 acknowledgement statements as examples

- Can be examples of things you want to emulate, borrow, or that you liked/appreciated.
- Can also be examples of things you want to avoid, change, or you didn't like or didn't sit well with you.

## **Adjournment**

Committee Chair Beth Dittman adjourned the meeting at 6:30 p.m.

\_\_\_\_\_ / Beth Dittman, Committee Chair

## Appendix 5

### MINUTES OF THE TUALATIN NATIVE LAND AND PEOPLE ACKNOWLEDGMENT COMMITTEE OF AUGUST 16, 2021

Present: City Councilor Valerie Pratt, Tualatin Parks and Recreation Committee Member Emma Gray, Deputy City Manager Megan George, Tualatin Arts Advisory Committee Member Mason Hall, Tualatin Parks Advisory Committee Chair Beth Dittman, Youth Advisory Committee Member Parker Johnson, Tualatin Library Committee Member Nicholas Schiller, Tualatin Library Advisory Committee Student Member Kaia Gill

#### Call to Order

Committee Chair Beth Dittman called the meeting was called to order at 5:30 p.m.

#### Community Before Task - Who Are We?

- What is your name?
- What is one of your favorite locations in Tualatin?
- What is something that is going well for you today?

#### Homework Check-In

- Share acknowledgement statements

**“We are gathered on the land of the Kalapuya, who today are represented by the Confederated Tribes of the Grand Ronde and the Confederated Tribes of Siletz Indians**, whose relationship with this land continues to this day. We offer **gratitude for the land itself, for those who have stewarded it for generations**, and for the opportunity to study, learn, work, and be in community on this land. We acknowledge that our University’s history, like many others, is fundamentally tied to the first colonial developments in the Willamette Valley. Finally, we respectfully acknowledge and **honor past, present, and future Indigenous students of Willamette.**”

(<https://willamette.edu/offices/native-american/land-acknowledgement/index.html>)

“I honor and acknowledge that I work, live, and play on the **unceded ancestral village sites** of the **Multnomah, Wasco, Cowlitz, Kathlamet, Clackamas bands of Chinook, Tualatin, Kalapuya, Molalla**, and many other tribes who made their homes along the Columbia River.”

“Miller Acupuncture, LLC and the Portland Wellness Collective occupy the traditional land of the Chinookan People (including the Cowlitz, Clackamas, Atfalati, and the Confederate Tribes of the Grand Ronde). I acknowledge that Wapato Island (also known as Sauvie’s Island) holds the blessings to all the land spirits who dwell here now and in the past. **I see you and honor your existence.**”  
(<https://www.csmiller.co/equity-acknowledgement>)

“Cornell University is located on the traditional homelands of the Gayogohó:nq' (the Cayuga Nation). The Gayogohó:nq' are members of the Haudenosaunee Confederacy, an alliance of six sovereign Nations with a historic and contemporary presence on this land. The Confederacy precedes the establishment of Cornell University, New York state, and the United States of America. **We acknowledge the painful history of Gayogohó:nq' dispossession, and honor the ongoing connection of Gayogohó:nq' people, past and present, to these lands and waters.**

**This land acknowledgment has been reviewed and approved by the traditional Gayogohó:nq' leadership.**  
(<https://cals.cornell.edu/american-indian-indigenous-studies/about/land-acknowledgment>)

“The Portland Metro area rests on traditional village sites of the Multnomah, Wasco, Cowlitz, Kathlamet, Clackamas, Bands of Chinook, Tualatin, Kalapuya, Molalla, and many other tribes who made their homes along the Columbia River. ~~Indigenous people have created communities and summer encampments to harvest and enjoy the plentiful natural resources of the area for the last 11,000 years.~~  
We want to recognize that Portland today is a community of many diverse Native peoples who continue to live and work here. **We respectfully acknowledge and honor all Indigenous communities—past, present, future**—and are grateful for their ongoing and vibrant presence.

We also acknowledge the systemic policies of genocide, relocation, and assimilation that still impact many Indigenous/Native American families today. As settlers and guests on these lands, we respect the work of Indigenous leaders and families, and pledge to make ongoing efforts recognize their ~~knowledge, creativity, and resilience.~~”  
(<https://www.portlandpf.org/land-acknowledgement>)

In partnership with Christal Moose of the Mille Lacs Band of Ojibwe in Minnesota, the Commission drafted an Eden Prairie Land Acknowledgement Statement to honor the Indigenous Peoples who have inhabited the land in Eden Prairie. A land acknowledgment is typically given as an introduction to a meeting or event as a way to welcome attendees and recognize the history of the land where the event is occurring.

The Commission also created an [Eden Prairie Land Acknowledgment Statement Guide](#) [PDF] **to provide a tool groups can use at the beginning of meetings or events in Eden Prairie** to recognize and respect the unique and enduring relationship that exists between Indigenous Peoples and their traditional territories.

It is important to acknowledge that we are gathered upon the ancestral, traditional and contemporary homelands of the Dakóta. Through treaties the U.S. government seized Ojibwe and Dakóta land in Minnesota. Specifically, signing of the treaties of Traverse des Sioux and Mendota in 1851 opened land located to the west of Ĥaĥáwakpa/Wakpá Thánka (Mississippi River), allowing pioneers to settle in what is now Eden Prairie.

We acknowledge this land has a complex and layered history, and **pay respect to the elders who have stewarded the land throughout the generations and continue to do so.** We offer this **statement as a step toward healing and make a commitment to learn the history of the land** Eden Prairie is built on, to recognize, support, collaborate with and advocate for Indigenous People, and to consider the convergence of legacies that bring us to where we are today.

<https://www.edenprairie.org/city-government/commissions/human-rights-and-diversity-commission/land-acknowledgment-statement>

“At Our Children Oregon, we recognize the importance of naming whose land upon which we live and work. As a small step toward honoring the truth and achieving healing and reparation, our organization commits to open all events and gatherings with a statement acknowledging the traditional Native lands on which we stand and **the history of genocide, relocation, and assimilation that still impact many Indigenous/Native American families today.**

Our Children Oregon acknowledges that the land now known as Portland **sits on unceded territory of the original peoples of this land**– the Multnomah, Wasco, Kathlamet, Clackamas, Cowlitz, Bands of Chinook, Tualatin Kalapuya, Molalla, and many other Tribes who made their homes along the Columbia (Wimahl) and Willamette (Whilamut) rivers.

This area was originally populated by many Indigenous people, who lived and thrived in a profound, complex, and interdependent relationship with the land and the other beings here – long before white colonial settlement. **The Indigenous people are still here and are still connected to this land.**

Today, our region’s diverse and vibrant Native communities are 70,000 strong, descended from more than 380 Tribes, both local and distant, and we extend our deepest gratitude to those who have stewarded this land, and offer our respect to their elders, past, present, and future.”

[\(https://ourchildrenoregon.org/our-children-oregons-land-acknowledgement-statement/\)](https://ourchildrenoregon.org/our-children-oregons-land-acknowledgement-statement/)

“The University of Victoria campus resides on the territory of Lekwungen and WSÁNEĆ nations. The university, and its students have benefited off of this beautiful land, which had been known as the village of the Sungayka, which means snow patches and was home to the Checkonien, a Lekwungen family. The Native Students Union recognizes the injustices upon local lands and peoples and the benefits we reap from them. **We encourage students to give back what they can to the land and its people when possible.**”  [\(https://www.uvicnsu.ca/about/lands\)](https://www.uvicnsu.ca/about/lands)

“The City of Northfield adopted the following Land Acknowledgment Statement on November 17, 2020: We stand on the homelands of the Wahpekute and other Bands of the Dakota Nation. We **honor with gratitude the people who have stewarded the land throughout the generations and their ongoing contributions to this region.** We **acknowledge the ongoing injustices that we have committed** against the Dakota Nation, and we **wish to interrupt this legacy**, beginning with acts of healing and honest storytelling about this place.”

[\(https://www.ci.northfield.mn.us/1403/Land-Acknowledgement-Statement#:~:text=The%20City%20of%20Northfield%20adopted.ongoing%20contributions%20to%20this%20region.\)](https://www.ci.northfield.mn.us/1403/Land-Acknowledgement-Statement#:~:text=The%20City%20of%20Northfield%20adopted.ongoing%20contributions%20to%20this%20region.)

“The Upward Bound Program at the University of Colorado Boulder and its faculty/staff members recognize that the university sits upon land within the territories of the Ute, Cheyenne, and Arapaho peoples. Further, we acknowledge that [48 contemporary tribal nations](#) are historically tied to the lands that make up the state of Colorado.”

<http://www.colorado.edu/cuub/cuub-university>

“We would like to start this event by acknowledging that the room we are in rests on the traditional village sites of the Multnomah, Kathlamet, Clackamas, bands of the Chinook, Tualatin Kalapuya, Molalla, and many other Tribes who made their homes along the Columbia River. Multnomah is a band of Chinooks that lived in this area. We thank the descendants of these Tribes for being the original stewards and protectors of these lands since time immemorial. We also acknowledge that Portland, OR **has the 9th largest Urban Native American population in the U.S. with over 380 federally recognized Tribes represented in the Urban Portland Metropolitan area.** We also acknowledge the systemic policies of genocide, relocation, and assimilation that still impact many Indigenous/Native American families today. We are honored by the collective work of many Native Nations, leaders, and families who are demonstrating resilience, resistance, revitalization, healing, and creativity. We are honored to be guests upon these lands. Thank you, and thanks also to our colleagues at the Portland State University Indigenous Nations Studies Program for crafting this acknowledgment.”

[\(https://www.pcc.edu/diversity-councils/cascade/\)](https://www.pcc.edu/diversity-councils/cascade/)

“Washington State University acknowledges that its locations statewide are on the homelands of Native peoples, who have lived in this region from time immemorial. Currently, there are 42 tribes, 35 of which are federally recognized that share traditional homelands and waterways in what is now Washington State. Some of these are nations and confederacies that represents multiple tribes and bands. The University **expresses its deepest respect for and gratitude towards these original and current caretakers of the region.** As an academic community, we acknowledge our responsibility to establish and maintain relationships with these tribes and Native peoples, in support of tribal sovereignty and the inclusion of their voices in teaching, research and programming. Washington State University established the [Office of Tribal Relations](#) and [Native American Programs](#) to guide us in our relationship with tribes and service to Native American students and communities. We

also pledge that these relationships will consist of mutual trust, respect, and reciprocity. As a land grant institution, we also **recognize that the Morrill Act of 1862 established land-grant institutions by providing each state with “public” and federal lands, which are traced back to the disposition of Indigenous lands. In 1890, Washington State received 90,081 acres of Indigenous Lands designated to establish Washington State University ([see data](#)).** Washington State University retains the majority of these lands to this day. We **acknowledge that the disposition of Indigenous lands was often taken by coercive and violent acts, and the disregard of treaties.** For that, we extend our deepest apologies. We owe our deepest gratitude to the Native peoples of this region and maintain our commitment towards reconciliation. List of Tribes and Nations whose Homelands are in Washington State *All Tribes are federally recognized, except for those marked with an asterisk \* are non-federally recognized. Some of the non-federally recognized tribes are in the process of being recognized.”* (<https://wsu.edu/about/wsu-land-acknowledgement/>)

“United Way of King County acknowledges that we work on the unceded, traditional land of the Coast Salish Peoples, specifically the first people of Seattle, the Duwamish People, original stewards of the land, past and present. We honor with gratitude the land itself and the Duwamish Tribe. **This acknowledgment only becomes meaningful when combined with accountable relationships and informed actions and acts only as a first step in honoring the land we are on and their people. United Way of King County is showing our commitment to Indigenous people by directing funds to groups led by and in support of Indigenous peoples,** including Chief Seattle Club and Red Eagle Soaring. View the [spoken land acknowledgement \(PDF\)](#)” ([uwkc.org/land-acknowledgement](http://uwkc.org/land-acknowledgement))

A land acknowledgment is a step towards our conscious recognition of the place we are in and its Indigenous roots. Land acknowledgements are often shared at the beginning of conferences/meetings, on syllabi, and on email signatures. Through the [President’s Emerging Leader’s Program](#), a group of staff and faculty from across the UH system prepared the following material to engage you in the process of acknowledging the land and Indigenous people of Hawai’i. The example below is just that; one example you may choose to use in totality, in part, or to inspire your own creation.

**For non-Native Hawaiians:** Aloha/greetings. My name is \_\_\_\_\_. I am a (select one or create your own):

- Guest on this 'āina visiting for the purpose of \_\_\_\_\_. I can currently trace my family's roots to (any places you know of).
- Settler on this 'āina who now calls (a place in Hawai'i) home. I can currently trace my family's roots to (any places you know of).

I would like to begin by acknowledging that the 'āina on which we gather (we suggest you do a little bit of research on your own or in partnership with folks from the area. Helpful links include the [Multilingual Multicultural multilayered map webpage](#) and the [AVA Konohiki webpage](#)), is part of the larger territory recognized by Indigenous Hawaiians as their ancestral grandmother, Papahānaumoku. I recognize that her majesty **Queen Lili'uokalani yielded the Hawaiian Kingdom and these territories under duress and protest to the United States to avoid the bloodshed of her people. I further recognize that Hawai'i remains an illegally occupied state of America.** I recognize that each moment I am in Hawai'i she nourishes and gifts me with the opportunity to breathe her air, eat from her soils, drink from her waters, bathe in her sun, swim in her oceans, be kissed by her rains, and be embraced by her winds. I further recognize that generations of Indigenous Hawaiians and their knowledge systems shaped Hawai'i in sustainable ways that allows me to enjoy these gifts today. For this I am grateful and as a (guest/settler), I seek to support the varied strategies that the Indigenous peoples of Hawai'i are using to protect their land and their communities, and I commit to dedicating time and resources to working in solidarity. Mahalo.

**For Native Hawaiians:**

Aloha/greetings. My name is \_\_\_\_\_. I am a Native Hawaiian/kanaka maoli/kanaka whose ancestors come from the 'āina of (places in Hawai'i known to the person). Some of my family names include \_\_\_\_\_. I would like to begin by acknowledging that the



'āina on which we gather \_\_\_\_\_ (we suggest you do a little bit of research on your own or in partnership with folks from the area. Helpful links include the [Multilingual Multicultural multilayered map webpage](#) and the [AVA Konohiki webpage](#)), and is part of the larger territory recognized by Indigenous Hawaiians as their ancestral grandmother, Papahānaumoku. I recognize that her majesty Queen Lili'uokalani yielded the Hawaiian Kingdom and these territories under duress and protest to the United States to avoid the bloodshed of her people. I further recognize that Hawai'i remains an illegally occupied state of America. I acknowledge that each moment I am in Hawai'i she nourishes and gifts me and every other person here with the opportunity to breathe her air, eat from her soils, drink from her waters, bathe in her sun, swim in her oceans, be kissed by her rains, and be embraced by her winds. I further recognize that generations of my ancestors' knowledge shaped Hawai'i in sustainable ways that allows all of us to enjoy these gifts today. For this I am grateful and as a (Native Hawaiian/Kanaka maoli/kanaka), I recognize my kuleana – both my responsibilities as well as my dear privileges – to care for this 'āina for the many generations yet to come. I also recognize my kuleana to invite each of you to help me in this most important endeavor and I do so at this time. Mahalo.”

[\(https://manoa.hawaii.edu/nhpol/language-option/pathways/auamo/\)](https://manoa.hawaii.edu/nhpol/language-option/pathways/auamo/)

“As a member of this community here in Oregon, we would like to acknowledge and mahalo the land and its people to which we sit and occupy. The Portland Metro area rests on traditional village sites of the Multnomah, Wasco, Cowlitz, Kathlamet, Clackamas, Bands of Chinook, Tualatin, Kalapuya, Molalla, and many other tribes, including those members of the Confederated Tribes of the Siletz, who made their homes along the Columbia River creating communities and summer encampments to harvest and use the plentiful natural resources of the area. We take this opportunity to **thank the original caretakers of this land**, especially the Siletz People, who we have learned about in this work project and have come to respect and appreciate for their common experiences with the Native People of O'ahu.”

§ Identify aspects of each that we want to build upon or borrow

- Mention of different tribes (correct or accurate research)
- No mincing of words or sugar coating - named truths/impacts
- Used past, present, future tenses (shared twice)
- Mention of the importance of native people to our culture

- Kept it positive
- Accompanied by a list of what is actively being done to have a material benefit to native people
- Reference to the land use/sustainability/stewardship of land
- learning to honor the land from the people who have occupied it since time immemorial
- Identification of being in community on the land
- Identification of how the tribes and bands are *now* represented by the confederated tribes
- Mention of our interpretation of the legacy
- Perspective of how large a percentage of all native populations are from our area
- Pronunciation guides and other educational/contextual resources
- This statement has been reviewed and approved by the native people affiliated with that land
- Stating that “we need to grow and learn”
- Protocols that include paying native folx for their time to be a part of an acknowledgment at events - an example of material benefit
- A call to action to give back what they can to the land and people where possible.
- Acknowledgement of the acts of seizure and treaties that were and were not ratified.
- Not overstating or promising reparations where they may not be possible (doing research to confirm that land disputes are not still ongoing)
- Thank you to the original caretakers of this land
- I see you and I honor you
- Including some sort of context about how the statement was created

§ Identify aspects of each that we want to avoid

- Acknowledgement of federally recognized tribes - wishing for unrecognized tribes, too
- Don't focus too much on the history of the land and how it was used
- If land disputes are not still ongoing don't be too simple by just naming tribes/bands - include a call to action
- Mention of things we are doing or trying to do that we aren't actually doing - no lip service
- Recognizing specific attributes or aspects of the native people (Knowledge, creativity, and resilience) feels limiting

Recognition of past wrongdoings isn't necessarily a way to make people feel welcome

## Review of our *Why* (purpose) Statement

Purpose Statement:

This acknowledgement of native land and people was created intentionally and deliberately. It is a **first step** in **recognizing** and **sharing** the **honest history** of how the land in the city of Tualatin was acquired: seeking to **respect and witness members of our community**: past, present, and future, who have been and who will continue to be **impacted by colonialism**.

This acknowledgement is **intended to be both a foundation for building relationships within our community as well as a catalyst** for continued **truth telling, critical thinking, and dialogue** by our community members.

This acknowledgement is intended to be **shared [read] at [the beginning of] all public meetings and community events in our city as well as shared openly and publicly on our city website**.

## Assignment

Talk to people from your community (neighborhood, committee, family, friends) about our work

“I’m serving on this work group to create a statement of acknowledgement for the native land and people from Tualatin. What do you think about that? Are there things you’d hope we would include or avoid in our work?”

## Adjournment

Committee Chair Beth Dittman adjourned the meeting at 6:30 p.m.

\_\_\_\_\_ / Beth Dittman, Committee Chair

## Appendix 6

### MINUTES OF THE TUALATIN NATIVE LAND AND PEOPLE ACKNOWLEDGMENT COMMITTEE OF AUGUST 24, 2021

Present: City Councilor Valerie Pratt, Tualatin Parks and Recreation Committee Member Emma Gray, Deputy City Manager Megan George, Tualatin Arts Advisory Committee Member Mason Hall, Tualatin Parks Advisory Committee Chair Beth Dittman, Youth Advisory Committee Member Parker Johnson, Tualatin Library Committee Member Nicholas Schiller

Absent: Tualatin Library Advisory Committee Student Member Kaia Gill

#### Call to Order

Committee Chair Beth Dittman called the meeting was called to order at 5:30 p.m.

#### Community Before Task - Who Are We?

- What is your name?
- What is something that summer in Tualatin means to you?
- What is something for which you are grateful today?

#### Debrief Homework

- What feedback did your community provide?
- Positive: great idea, supportive, on board, wonderful
- Apathetic: don't see it as a priority
  - Emotional: elicits empathy, sadness, and anger about what happened to the native people
  - Don't sugar coat the truth
  - Be honest (shared twice) about colonialism and its impact
  - Don't just do lip service - include actions and/or reparations (shared twice) including the return of the land to native people
  - Is "Tualatin" the appropriate name for our city?
  - Emotional and angry about what happened to native people
  - This will help some community members identify with their own heritage as well as help build social and cultural awareness about the current contributions that our diverse community makes to our collective culture
  - Want more time put into recognizing the history of the land and the people that lived here
  - Want this to happen in schools, too

- Wish we were talking about this more/keeping it in front of mind
- Be thoughtful not to exclude other marginalized groups
- Be thoughtful about ways to not let the statement become rote - include a personalization option for the presenter (e.g., poem, story of connection to the land, facts, etc.)
- Keep it short
- Make it more than a statement but also a commitment to do better
- Develop literature about the process we used to create the statement, guidance for how and when it will be used, as well as some of the history of the native people
- Keeping the work authentic is important - not sure how to create this
- Friends of Trees already does this at their Tualatin events - it is lovely
- Authenticity is important
- Rote is sometimes important, too. Think of the Pledge of Allegiance
- For someone who isn't actively learning, thinking, or talking about this much of the specifics will be lost on them
- Some events at which this could be shared include:
  - Concerts on the commons
  - Movies on the commons
  - Regatta
  - Viva
  - Holiday Lights
  - City council meetings
  - City committee meetings
  - Veterans breakfast
- Review of essential elements for statement identified at last meeting
  - Mention of different tribes (correct or accurate research)
  - No mincing of words or sugar coating - named truths/impacts
  - Used past, present, future tenses (shared twice)
  - Mention of the importance of native people to our culture
  - Kept it positive (and honest)
  - Accompanied by a list of what is actively being done to have a material benefit to native people
  - Reference to the land use/sustainability/stewardship of land - learning to honor the land from the people who have occupied it since time immemorial
  - Identification of being in community on the land
  - Identification of how the tribes and bands are now represented by the confederated tribes
  - Mention of our interpretation (filter/lens) of the legacy

- Perspective of how large a percentage of all native populations are from our area
- Pronunciation guides and other educational/contextual resources
- This statement has been reviewed and approved by the native people affiliated with that land
- Stating that “we need to grow and learn”
- Protocols that include paying native folx for their time to be a part of an acknowledgment at events - an example of material benefit
- A call to action to give back what they can to the land and people where possible.
- Acknowledgement of the acts of seizure and treaties that were and were not ratified.
- Not overstating or promising reparations where they may not be possible (doing research to confirm that land disputes are not still ongoing)
- Thank you to the original caretakers of this land
- I see you and I honor you
- Including some sort of context about how the statement was created

### **Review of Purpose Statement**

- ***How*** do you think we can best accomplish this?
- Work group members act as stewards and take this conversation to the respective places where we are involved in the city (e.g., committees) (shared twice)
- Be connected to the efficacy of the statement - Anticipate wordsmithing/adaptations by City Council of our final product and set our “limits” of where we feel comfortable making changes and what things we want to be sure are included
- Integrate this statement into the city
  - Library programs
  - Facebook and other social media channels - fact sharing
  - Education to community about our process
  - Art competition or installments
  - Collaborate with historical society
- Our purpose statement includes a lot of the “how”
- **Be resilient and remain passionate and authentic about our work: own that our work won't be “done” and as such be open to change and challenge and welcome the dialogue about this topic rather than**
- Does a statement cover what we want to do?
  - No, but it is a good start
- Does it need to be something else?

- See above
- Does it need to be something different entirely?
  - No, see above
- Who else needs to be included in our process?
  - Need to attend a City Council work session to present our work and invite next steps
  - Need to reach out to Cultural Liaison at Grand Ronde to get next step of approval

### Statement Drafting

- Individually - using some of the *structured prompts*, create your best 1st draft of the statement
  - Naming of tribes and bands: *We are gathered on the unceded lands of the Kalapuya-Atfalati who today are represented by the Confederated Tribes of the Grande Ronde.*
    - Mason is charged with confirming the list of tribes and bands as well as identifying the order in which they should be listed.
  - Identifying truths and impacts: *We acknowledge the painful history and ongoing impact of... and recognize that the land we are gathered on today was obtained...*
  - Using Past, Present, and Future to identify native people:
    - *We respectfully acknowledge and honor past, present, and future Indigenous members of our community.*
    - *We pay respect to the elders who have stewarded the land throughout the generations and continue to do so.*
    - *The Indigenous people are still here and are still connected to this land.*
  - Land use/stewardship/sustainability: *We offer gratitude for the land itself, for those who have stewarded it for generations.*
  - Community:
  - Gratitude: *We are grateful for...*
  - Welcoming: *We value and welcome...*
  - Call to action:
    - *We urge...*
    - *We encourage...*
    - *This acknowledgment only becomes meaningful when combined with accountable relationships and informed actions*
  - Educational materials, context, how-to guides

### Assignment

### Write/Revise a 1st Draft Statement

- Each committee member is to use the prompts outlined above (as well as any of the text from other statements you have found or that were identified by our group) to create your first draft statement.
- Bring your statements to our next meeting so we can share and build on each other's work.

### **Adjournment**

Committee Chair Beth Dittman adjourned the meeting at 6:30 p.m.

\_\_\_\_\_ / Beth Dittman, Committee Chair



## Appendix 7

### MINUTES OF THE TUALATIN NATIVE LAND AND PEOPLE ACKNOWLEDGMENT COMMITTEE OF SEPTEMBER 1, 2021

Present: City Councilor Valerie Pratt, Tualatin Parks and Recreation Committee Member Emma Gray, Deputy City Manager Megan George, Tualatin Arts Advisory Committee Member Mason Hall, Tualatin Parks Advisory Committee Chair Beth Dittman.

Absent: Tualatin Library Advisory Committee Student Member Kaia Gill, Youth Advisory Committee Member Parker Johnson, Tualatin Library Committee Member Nicholas Schiller

#### Call to Order

Committee Chair Beth Dittman called the meeting was called to order at 6:30 p.m.

#### Community Before Task

- What is one of your favorite Tualatin festivals or traditions?
- What is something that is on your mind that you can name and then put aside before our work together today?

#### Statement Drafting

- Share your statement
- As you listen to others, reflect back to the person sharing what you heard and took away from the statement identifying words, phrases, or aspects that resonate with you.

#### Member Hall

*We would like to begin by **welcoming** everyone here today with **open hearts and minds**, and by acknowledging that we are here on the **unceded territory of the original peoples of this land—the Kalapuyan and Tualatin/ Atfalati, now represented by the Confederated Tribes of the Grand Ronde**. This area was originally populated by many of these indigenous people who **lived and thrived in a profoundly complex and interdependent relationship with the land and other beings**—long before European colonial settlement. Though their **land was taken from them by force and deception, and their populations decimated by disease and violence**, these First Peoples are **still here**, growing in number, **and are still connected to this land**. We honor their continued contributions and*

*celebrate the diversity they bring which strengthens the whole of our community. The intention of this acknowledgement statement is our way of showing respect by **taking a step toward correcting the stories and practices that have tried to erase indigenous people's history and culture, and by honoring the truth and moving toward greater understanding and reconciliation.** We wish to extend our gratitude to the indigenous people who were stewards of this land since time immemorial--and continue to be--and to offer our respect to their elders, past, present, and future.*

#### Councilor Pratt

*We are gathered on the lands and **waters** inhabited by indigenous tribes that include Atfalati/Kalapuya/Tualatin? and who are currently represented by the Grand Rhonde Indians. We acknowledge the painful history and ongoing impact of the **taking of this land without treaties [list specific ones if possible].** We respectfully acknowledge and honor the past, present and future indigenous members of our community and are grateful for their stewardship of this land. **We strive to take actions to inform our community about the painful history of our indigenous community and to take accountable actions to help heal the past and develop collaborative relationships to further our combined responsibility to be good stewards of this land where we have the honor to live.***

#### Member Gray

*As we gather in community, and **to serve all people of Tualatin,** we acknowledge our presence on the **unceded** lands of the Kalaypuya and Atfalati people who have lived and nurtured these lands for thousands of years and who today are represented by the Confederated Tribes of the Grande Ronde.*

*We acknowledge the **painful history and present-day impact** of colonialism, forced displacement, and violence perpetrated by white colonizers and we understand that silence perpetuates our complicity in these systems of oppression.*

*We offer gratitude and respect to the rightful stewards of this land **who continue today to model responsible land use, sustainable practice and care for the land and its people.** We thank our indigenous family for hosting us and for sharing the gifts of their values and traditions that impact every aspect of the Pacific Northwest.*

*As a public body entrusted by the people to serve, we pledge to stay mindful of our history and allow it to positively inform our work with humility, honesty, and accountability.*

Member Johnson

*We **pause** today to acknowledge that the city of Tualatin occupies the **unceded** land of the Kalapuya-Atfalati who today are represented by the Confederated Tribes of the Grande Ronde. **We acknowledge the painful history and ongoing impact of settler colonialism and recognize that the land we are gathered on today was obtained by unjust and immoral means.** And with this knowledge we wish to work to learn from the native peoples of this land **how to be better stewards of the land as well.***

Manager George

*We are gathered on the land of the Kalapuya, who today are represented by the Confederated Tribes of the Grand Ronde.*

***We offer gratitude for the land itself, for those who have stewarded it for generations, and for the opportunity to live, learn, work, and play on this land today.***

*We acknowledge the painful history and ongoing impact of colonization on our Indigenous community members and the **role of government in that.***

*We respectfully acknowledge and honor past, present, and future Indigenous members of the **Tualatin community beginning with acts of healing and honest storytelling about this place.***

Chair Dittman

*We are gathered on the unceded **homelands** of the Tualatin (Atfalati) Kalapuya who today are represented by the Confederated Tribes of the Grande Ronde.*

*We pay respect to the elders who stewarded this land throughout the generations before us. We offer our thanks to them for their example of how to live in harmony with the land.*

*We honor present and future Indigenous/Native American members of our community who are still here and connected to this land.*

*We acknowledge the painful history of colonialism and recognize the **generational impacts of genocide, relocation, and assimilation on Indigenous/Native American families today.***

*We offer gratitude for the land itself, for the ways in which it has and will continue to provide for us and give us a space to live, work, recreate, learn, grow food, access water, and come together in community.*

*We value and welcome all members of our community. We recognize that our **shared history includes stories of sacrifice from a diverse web of people all of whom have contributed to our ability to be where we are today.***

*We recognize that **this statement is a first step in our work to reconcile and honor our truthful history.** We encourage everyone present today to learn more at:\_\_\_\_\_.*

### **Next Meeting**

- Thursday, 9/16 at 5:30pm - Polish draft to bring out to community
- October 5 at 5:30pm -Final meeting to report back feedback from respective committees
- October 25 at 5pm - Presentation to City Council at Work Session (Plan to attend to answer questions and show support for our process and product)

### **Assignment**

· Edit and Comment Draft Aggregated Statement

#### **Aggregated Statement:**

As we **gather** in community, to serve all people of Tualatin, we **welcome** everyone here today with open hearts and minds. Let us **pause** to **acknowledge** our presence on the unceded homelands and waters of the Tualatin-Atfalati (“at-fall-uh-tee”) Kalapuya people who are, today, represented by the Confederated Tribes of the Grande Ronde.

The land we are gathered on was obtained via unjust means including the 1850 Oregon Land Donation Claim Act, unratified treaties of 1851 and 1854, and the Dawes Act in 1887. We **witness** the painful history and generational impacts of colonialism, forced displacement, assimilation, disease, and violence on Native American families. We **understand** that silence perpetuates our complicity in these systems of oppression.

We offer **respect** to the original stewards of this land who model responsible land use, sustainable practice, and interdependent relationships with the land and other beings. We **thank** our indigenous family for hosting us and offer **gratitude** for the land itself, for the opportunity to live, learn, work, and play here.

Our shared history includes stories of sacrifice from a diverse web of people all of whom have contributed to our ability to be where we are today. We **honor** past, present, and future Indigenous members of the Tualatin community, **recognizing** that these First Peoples are still here and connected to this land.

We **know** that this statement is a first step in our work toward greater understanding through honest storytelling. We **pledge** to stay mindful of our history and take accountable actions to reconcile our past and move forward together.

### **Adjournment**

Committee Chair Beth Dittman adjourned the meeting at 7:30 p.m.

\_\_\_\_\_ / Beth Dittman, Committee Chair

## Appendix 8

### MINUTES OF THE TUALATIN NATIVE LAND AND PEOPLE ACKNOWLEDGMENT COMMITTEE OF SEPTEMBER 16, 2021

Present: City Councilor Valerie Pratt, Tualatin Parks and Recreation Committee Member Emma Gray, Deputy City Manager Megan George, Tualatin Arts Advisory Committee Member Mason Hall, Tualatin Parks Advisory Committee Chair Beth Dittman, Youth Advisory Committee Member Parker Johnson, Tualatin Library Committee Member Nicholas Schiller, Tualatin Library Advisory Committee Student Member Kaia Gill

#### **Call to Order**

Committee Chair Beth Dittman called the meeting was called to order at 5:30 p.m.

#### **Community Before Task - Who Are We?**

- What is your name?
- Somewhere (other than your actual home) in Tualatin where you feel at home.

#### **Meeting Recording**

Attendees agreed to have meeting recorded for public record.

#### **Approval of meeting Minutes**

Motion to adopt meeting minutes made by Member Pratt and seconded by Member Hall.

Aye- Pratt, Gray, George, Hall, Dittman, Johnson, Schiller, Gill

MOTION PASSED

1. Tualatin Native Land And People Acknowledgement Committee Minutes of July 21, 2021
2. Tualatin Native Land And People Acknowledgement Committee Minutes of August 16, 2021
3. Tualatin Native Land And People Acknowledgement Committee Minutes of August 24, 2021
4. Tualatin Native Land And People Acknowledgement Committee Minutes of September 1, 2021

## **Review and Finalize Purpose Statement**

Discussion about and final edits made to the purpose statement that will accompany the acknowledgment. Discussion of the need to create a “guidelines for use” statement to accompany the acknowledgement. Revised purpose statement now reads:

This acknowledgement of native land and people was created intentionally and deliberately. It is a first step in recognizing and sharing the honest history of how the land in the city of Tualatin was acquired. The land on which Tualatin is situated was obtained via unjust means including the 1850 Oregon Land Donation Claim Act, unratified treaties of 1851 and 1854, and the Dawes Act in 1887.

This acknowledgement seeks to respect and witness members of our community: past, present, and future, who have been and who will continue to be impacted by colonialism. By sharing this acknowledgement, we break the previous silence that perpetuated our complicity in systems of oppression.

This acknowledgement is intended to be both a foundation for building relationships within our community as well as a catalyst for continued truth telling, critical thinking, and dialogue by our community members.

This acknowledgement is intended to be read (read time is approximately 1 minute) at the beginning of all public meetings and community events in our city as well as shared openly and publicly on our city website along with other educational materials and, ultimately, accountable actions being taken to reconcile our past and move forward together.

## **Group Edits of Combined Draft Statement**

Group discussion about ways in which to edit, refine, and reduce length of draft acknowledgement statement. Some elements of original draft were eliminated, some elements were adapted, and some elements were folded into the purpose statement. Revised acknowledgment now reads:

As we gather in community, we welcome everyone here with open hearts and minds and offer gratitude for the land itself and our opportunity to be here today. Let us pause to acknowledge our presence on the unceded homelands and waters of the Tualatin-Atfalati (“at-fall-uh-tee”) Kalapuya (“cal-uh-poo-yuh”) people who are, today, represented by the Confederated Tribes of the Grande Ronde. These original stewards of this place modeled sustainable practices and

interdependent relationships with the land and other beings. It is our duty to acknowledge the generational impacts of colonialism, forced displacement, assimilation, disease, and violence on Native American families. We honor past, present, and future Indigenous members of the Tualatin community, recognizing that these First Peoples are still here and connected to this land.

### **Next Steps**

Beth will work with Megan to distribute the statement in a survey format to our respective committees and community contacts

- Do we want to seek input from the community at large?

Decision was reached to share the purpose and acknowledgement statements without use of survey format. Committee members agreed to share the statements with their respective committees and community contacts and return for the final meeting with any additional feedback or suggested edits.

Next Meeting will be held October 5, 5:30 p.m. Council Presentation at Work Session on October 25, 5:00 p.m.

### **Adjournment**

Committee Chair Beth Dittman adjourned the meeting at 6:30 p.m.

\_\_\_\_\_ / Beth Dittman, Committee Chair



## Appendix 9

### TUALATIN NATIVE LAND AND PEOPLE ACKNOWLEDMENT COMMITTEE

TUESDAY, OCTOBER 5, 2021  
5:30-6:30 P.M.

VIA ZOOM TELECONFERENCE

<https://us02web.zoom.us/j/7388353269?pwd=NUUvZzdEaXQ2Mm1FUGsyOE RFTkJXdz09>

MEETING ID: 738 835 3269  
PASSWORD: 684594

#### Call to Order

#### Approval of Minutes

1. Tualatin Native Land And People Acknowledgment Committee Minutes of September 16, 2021

#### Statement Drafting

#### Adjournment

In compliance with the Americans with Disabilities Act, this meeting location is accessible to persons with disabilities. To request accommodations, please contact the City Manager's Office at 503.691.3011 36 hours in advance of the meeting.

### **MINUTES OF THE TUALATIN NATIVE LAND AND PEOPLE ACKNOWLEDMENT COMMITTEE OF SEPTEMBER 16, 2021**

Present: City Councilor Valerie Pratt, Tualatin Parks and Recreation Committee Member Emma Gray, Deputy City Manager Megan George, Tualatin Arts Advisory Committee Member Mason Hall, Tualatin Parks Advisory Committee Chair Beth Dittman, Youth Advisory Committee Member Parker Johnson, Tualatin Library Committee Member Nicholas Schiller, Tualatin Library Advisory Committee Student Member Kaia Gill

## **Call to Order**

Committee Chair Beth Dittman called the meeting was called to order at 5:30 p.m.

## **Community Before Task - Who Are We?**

- What is your name?
- Somewhere (other than your actual home) in Tualatin where you feel

at home. **Meeting Recording**

Attendees agreed to have meeting recorded for public record.

## **Approval of meeting Minutes**

Motion to adopt meeting minutes made by Member Pratt and seconded by Member Hall. Aye- Pratt, Gray, George, Hall, Dittman, Johnson, Schiller, Gill  
MOTION PASSED

1. Tualatin Native Land And People Acknowledgement Committee Minutes of July 21, 2021
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This acknowledgement seeks to respect and witness members of our community: past, present, and future, who have been and who will continue to be impacted by colonialism. By sharing this acknowledgement, we break the previous silence that perpetuated our complicity in systems of oppression.

This acknowledgement is intended to be both a foundation for building relationships within our community as well as a catalyst for continued truth telling, critical thinking, and dialogue by our community members.

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### **Next Steps**

Beth will work with Megan to distribute the statement in a survey format to our respective committees and community contacts

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Decision was reached to share the purpose and acknowledgement statements without use of survey format. Committee members agreed to share the statements with their respective committees and community contacts and return for the final meeting with any additional feedback or suggested edits.

Next Meeting will be held October 5, 5:30 p.m. Council Presentation at Work Session on October 25, 5:00 p.m.

### **Adjournment**

Committee Chair Beth Dittman adjourned the meeting at 6:30 p.m.

\_\_\_\_\_ / Beth Dittman, Committee Chair

## Appendix 10

### Work Group Process

Before first meeting - Pre-reading

Meeting 1 - Perspective from native representative + discussion of purpose

Meeting 2 - Statement examples

Meeting 3 - Sharing feedback from community on our proposed purpose + Identifying essential elements of an acknowledgement statement

Meeting 4 - Creating aggregated 1st draft of acknowledgement statement

Meeting 5 - Finalizing purpose statement + creating 2nd draft of acknowledgement statement

Meeting 6 - Sharing feedback from community on our proposed acknowledgement statement + finalizing draft acknowledgement statement + identifying the pillars of a statement and our process

# Appendix 11



## Appendix 12

### Pillars of the Statement

1. Is founded from the purpose statement
2. Based in history and appropriate research
  - a. References events (e.g., treaties)
  - b. Identifies tribes and bands and how they are currently represented
  - c. Includes pronunciation and other resources
3. Honest and direct
  - a. Does not soften truth to make it “easier” to give
  - b. Mentions settler colonialism, assimilation, and relocation
4. Recognizes native people are contemporary and continue to be impacted by our shared history
5. Accompanied by a list of concrete actions and/or a call to action
  - a. Doesn't over-promise
  - b. Isn't performative
  - c. Material benefits to native people
6. Includes mindsets of community, gratitude, sustainability, stewardship

# Equity Resolution

WHEREAS, certain communities have been historically marginalized affecting socio-economic wellbeing and access to resources and services, including communities of color, genders, abilities, sexual orientations, and ages; and

WHEREAS, racism impacts economic and health outcomes to an extent that racism is now considered a public health issue; and

WHEREAS, the global pandemic, known as COVID-19 has impacted the health, social, and economic fabric of the Tualatin community; and

WHEREAS, the disproportionate impact of COVID-19 has been on communities of color; and

WHEREAS, the City of Tualatin and the Tualatin Police Department condemn acts of violence as was witnessed in the killing of George Floyd; and

WHEREAS, the City of Tualatin supports ongoing efforts and values of empathy, transparency, authenticity, partnership, collaboration and consistency in local responses to racial tension and is committed to equity, fairness, and justice in protecting its most vulnerable residents.

NOW, THEREFORE, BE IT RESOLVED BY THE CITY COUNCIL OF THE CITY OF TUALATIN, Oregon that:

The City of Tualatin is committed to responding to the COVID-19 crisis in a racially equitable way.

The City of Tualatin will work with our counties and continue to dedicate our efforts to identifying and addressing the ways that COVID-19 may exacerbate existing inequities in our community.

The City of Tualatin will continue its ongoing analysis and support in strengthening, acknowledging, and honoring the Tualatin Police Department's leadership through efforts such as Community Conversations, Community Policing, and de-escalation training and techniques in ensuring the health and safety of our residents.

The City of Tualatin supports ongoing efforts that promote inclusion, access, accountability and the other anti-racist policies in our city and is committed to setting a tone that rejects dehumanizing language in our society that can result in historically marginalized groups to be perceived as "other."

The City of Tualatin supports increasing access to social and health services for marginalized communities with measures such as translation services.

This resolution confirms the City of Tualatin's commitment to local actions that promote equity and the City Council encourages all who read this to support these values of equity.

INTRODUCED AND ADOPTED this 22<sup>nd</sup> day of February, 2021.

CITY OF TUALATIN, OREGON

BY Frank Bubenik  
Mayor

ATTEST:

BY Sherilyn Lombos  
City Recorder



**Signature:** 

**Email:** fbubenik@tualatin.gov

**Signature:**   
Sherilyn Lombos (Feb 26, 2021 08:54 PST)

**Email:** slombos@tualatin.gov

# Proclamation

## *Proclamation Declaring December 10, 2018 as Human Rights Day in the City of Tualatin*

WHEREAS on December 10, 1948, the member States of the United Nations signed the Universal Declaration of Human Rights and countries of different political, economic and social systems unanimously agreed on the fundamental rights that all people share solely on the basis of their common humanity; and

WHEREAS the Universal Declaration asserts recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace; and

WHEREAS disregard and contempt for human rights have resulted in acts which have outraged the conscience of mankind, and the advent of the world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people; and

WHEREAS the Universal Declaration is referred to as the authoritative definition of human rights standards and increasingly referred to as customary international law, which all countries must abide; and

WHEREAS the primary responsibility to promote respect for these rights and freedoms lies with each individual in the City of Tualatin and each of us can play a major role in enhancing human rights; and

WHEREAS the people of Tualatin reaffirm their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life; and

NOW, THEREFORE, BE IT PROCLAIMED BY THE CITY COUNCIL OF THE CITY OF TUALATIN, Oregon that:

The citizens of Tualatin are hereby encouraged to be knowledgeable about the Human Rights Declaration and join in activities celebrating Human Rights Day.

INTRODUCED AND ADOPTED this 10<sup>th</sup> day of December, 2018.

CITY OF TUALATIN, OREGON

BY

  
Mayor

ATTEST:

BY

  
City Recorder