



MEETING AGENDA

TUALATIN PARK ADVISORY COMMITTEE

April 13, 2021 - 6:00 pm

Virtual Meeting

To join by phone:

+1 253 215 8782 US (Tacoma)

Meeting ID: 982 7691 0744

To join by video:

Register by emailing rmueller@tualatin.gov

"We are a group of enthusiastic advocates for the Parks & Recreation system with a focus on the stewardship and enhancement of our community."

A. Call to Order

B. Approval of Minutes

1. March 9, 2021

C. Communication

1. Chair
2. Staff
3. Public

D. Old Business

1. Native Land and People Acknowledgment
2. Equity and Inclusion Plan
3. Parks Funding Update
 - a. Utility Fee
4. Council Presentations
 - a. Arbor Week
 - b. Annual Report

E. New Business

1. Oregon Community Paths Grant
 - a. Tualatin River Greenway Trail
2. Programs, Operations and Projects Update
 - a. COVID-19
 - b. Recreation Programs, Activities & Events

- c. Park Projects & Planning
- d. Park Operations
- e. Put Down Roots

F. Upcoming Dates & Calendar Review

G. Committee Member Communications

H. Adjournment



Minutes

Tualatin Park Advisory Committee

March 9, 2021

Virtual Meeting

Members Present:	Nadia Alvarado, Beth Dittman, Brandon Gill, Josh Huffman, Anthony Warren
Members Absent:	Anh Whitty
Staff Present:	Ross Hoover, Parks and Recreation Director Rich Mueller, Parks Planning and Development Manager
Public Present:	Emma Gray

A. Call to Order

Committee Chair, Beth Dittman began the meeting at 6:07 pm. Emma Gray was introduced, and Beth led committee introductions for members to get to know each other.

B. Approval of Minutes

The minutes of February 9, 2021 meeting were unanimously approved on a motion from Anthony Warren, and second by Brandon Gill.

C. Announcements

1. Chair
Beth Dittman coordinated a virtual meeting photo of the committee for the annual report.
2. Staff
Rich Mueller mentioned receiving communication from Anh Whitty regarding her ability to remain on the committee.
3. Public
None

D. Old Business

1. Acknowledgement of Native Land and People
Beth Dittman shared information and members discussed an acknowledgement, and shared opinions and ideas.
2. TPARK Annual Report
Beth Dittman reviewed the annual report presentation, and committee members made final changes. Committee Chair, Beth Dittman and student representative Nadia Alvarado will present to Council on March 22.

Tualatin Parks Advisory Committee Meeting Minutes – March 9, 2021

4. Park Funding Update

Ross Hoover shared information about Council consideration to set a parks utility fee at meetings in April. Ross reviewed the community need, asset assessments, system condition, and funding options. The Council authorized a park utility in December, and will now consider setting a fee.

E. New Business

1. Arbor Week Contests and Presentation

The committee discussed the poster and photo contest judging. Brandon Gill led a review of the presentation and committee members made a few changes. Vice Chair, Brandon Gill, and perspective member Emma Gray will present to Council on March 22.

2. Program, Operations and Projects Update

Ross Hoover and Rich Mueller provided updates on COVID-19, youth summer day camps, scholarship program, Outrun the Rain activity, Pohl Center programs, art mural, splash pad project, and Basalt Creek parks and recreation plan.

F. Upcoming Dates

The committee reviewed the March and April 2021 calendars.

G. Committee Member Communications

None

H. Adjournment

Chair Beth Dittman adjourned the meeting at 7:41 pm on a motion from Brandon Gill, and second by Emma Gray.

“We are a group of enthusiastic advocates for the Parks & Recreation system with a focus on the stewardship and enhancement of our community.”



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: March 22, 2021

SUBJECT:
Land Acknowledgement

EXECUTIVE SUMMARY:

On January 26, 2021, the Tualatin City Council and City staff received an email correspondence from Tualatin Parks Advisory Committee (TPARK) Chair Beth Dittman encouraging the council to consider adopting a land acknowledgement.

Staff has prepared a presentation that will briefly cover the history and current status of Tualatin's Indigenous peoples, land acknowledgements, examples of land acknowledgements from other organizations, and a summary of the ways in which Indigenous peoples are currently recognized by the City.

Attached to this staff report is the *Honor Native Lands: A Guide and Call to Acknowledgement* developed by the U.S. Department of Arts and Culture. In that document, they provide a definition for land acknowledgements developed by the Laurier Students' Public Interest Research Group in Ontario, Canada.

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

ATTACHMENTS:

- PowerPoint Presentation
- U.S. Department of Arts and Culture's Honor Native Lands: A Guide and Call to Acknowledgement



Land Acknowledgement

March 22, 2021 | City Council Meeting

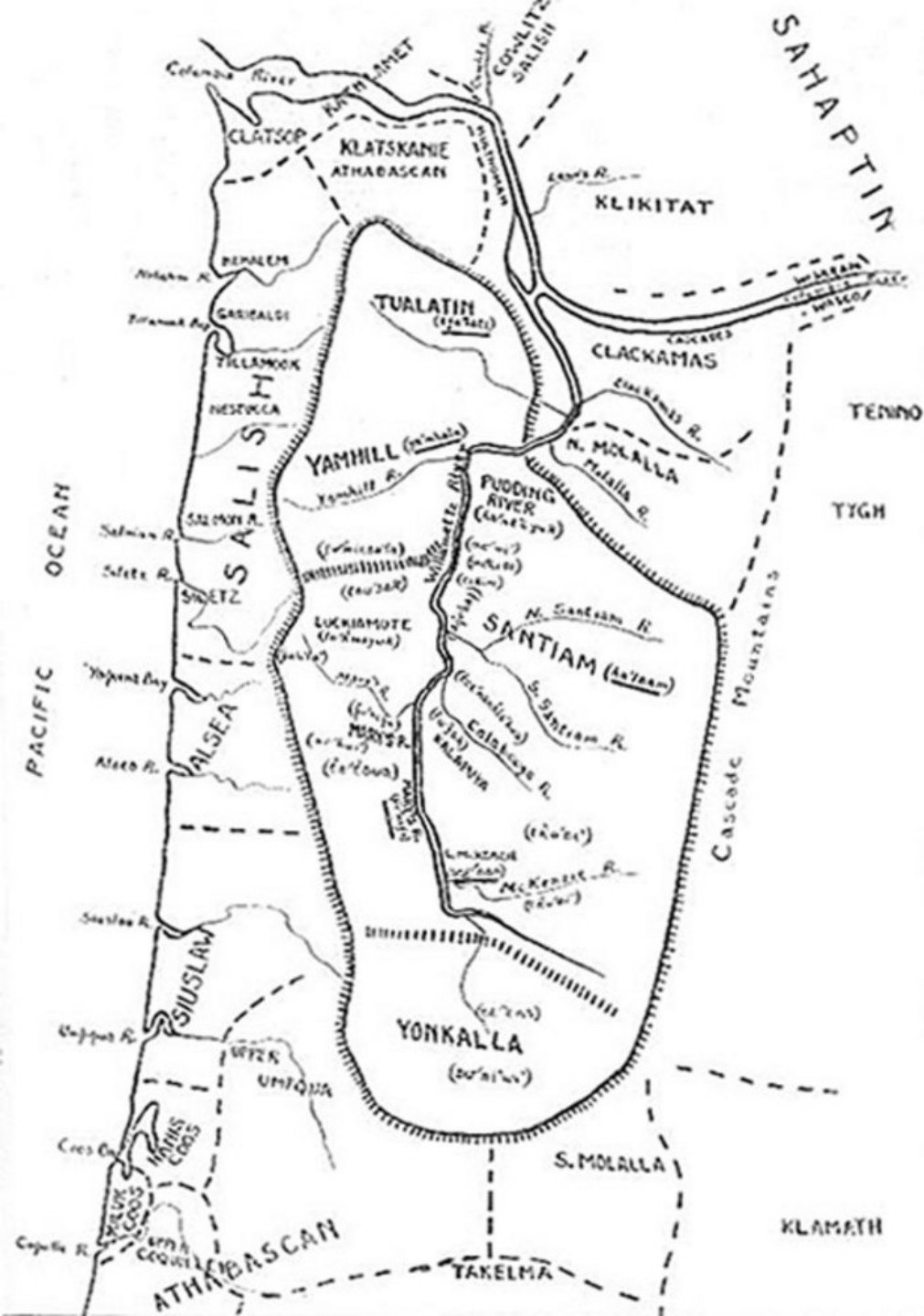
Agenda

- 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

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.

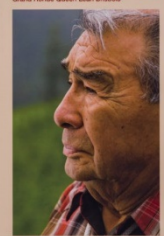


Boys were taught trades such as carpentry, blacksmithing and shoemaking at the Forest Grove Indian and Industrial Training School, ca. 1880-1885. Davidson, WCHS # 11.025

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.



Veterans Pow-wow held each July at the Grand Ronde Pow-wow Arena.

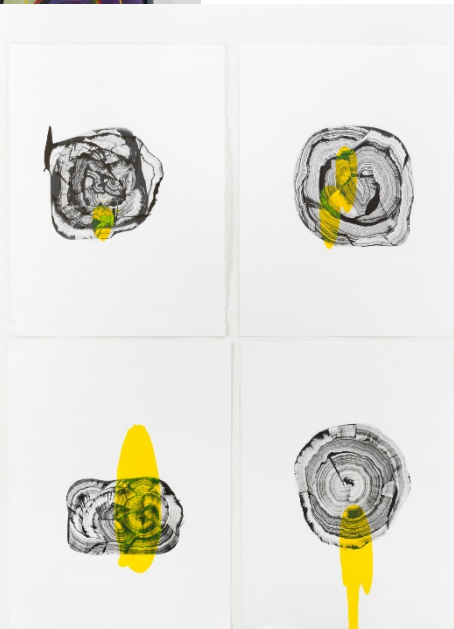


Opening ceremony for the Ft. Yamhill State Park in Grand Ronde, Ore.



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

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



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

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.

With gratitude,

The USDAC

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LEARN MORE; BUILD RELATIONSHIPS AND TAKE ACTION; DOWNLOAD
ART OR MAKE YOUR OWN!; SPREAD THE WORD; ABOUT THE USDAC; BE IN
TOUCH



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

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PAGE 1



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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PAGE 2



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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PAGE 3

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.

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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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.

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.



"Auto Immune Response" by William Wilson (Diné)

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City of Tualatin
Parks and Recreation Department



Lake at the Tualatin Commons

Equity and Inclusion Plan





Splash Pad at the Tualatin Commons

TUALATIN CITY COUNCIL 2030 VISION

An inclusive community that promotes access, diversity and equity in creating a high quality of life for everyone.

PARKS & RECREATION MASTER PLAN GOAL

Activate parks and facilities through vibrant programs, events, and recreation opportunities for people of different ages, abilities, cultures, and interests.

PLAN DEVELOPMENT TIMELINE



Active Adult Recreation Trip

2020

STAGE 1

June - July

July

Fall

Staff development of initial goals and objectives:

Internal first draft plan developed:

First Round of committee presentations, including feedback, input and edits:

- Tualatin Library Advisory Committee
- Youth Advisory Committee
- Tualatin Parks Advisory Committee
- Tualatin Arts Advisory Committee

External partner presentations/review including feedback, input and edits:

- Metro Parks and Nature
- Tigard Tualatin School District, MECHA Club
- Tualatin Riverkeeper
- Willowbrook Arts Camp Board of Directors
- Tualatin Historical Society Board of Directors
- Youth sports groups-Boards of Directors

Second Round of Committee input and edits, and Stage 1 approval

- Youth Advisory Committee
- Tualatin Parks Advisory Committee
- Tualatin Arts Advisory Committee

2020

Fall / Winter

Winter

2021

STAGE 2

Hire intern to lead external engagement

Develop practices, action items and measurable outcomes/work plan

City Committee feedback, input, edits and Stage 2 approval

City Council approval



Tualatin Commons

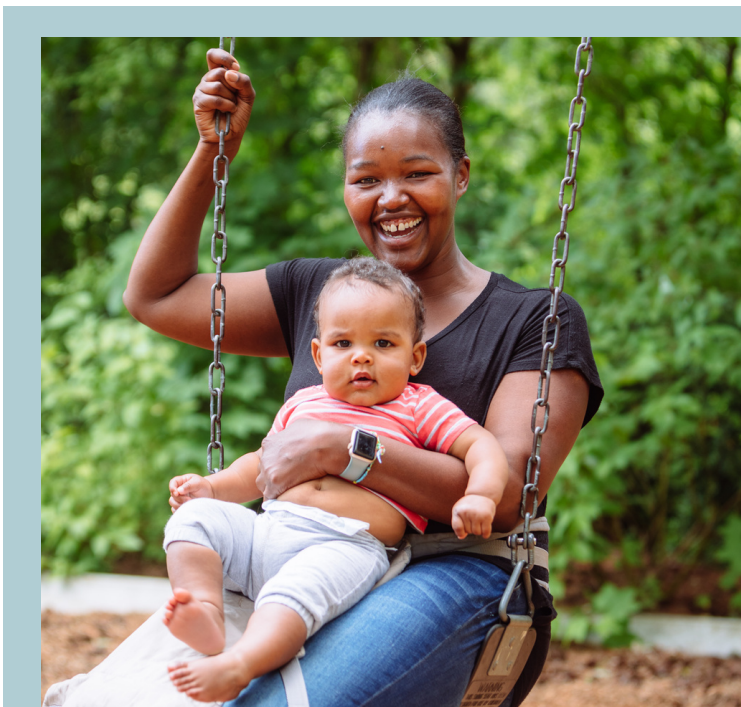


Tualatin Commons Splash Pad

PURPOSE STATEMENT/ STATEMENT OF INTENT

The City of Tualatin Parks and Recreation Department is committed to creating and promoting equity and inclusion across all public art, public spaces, places, facilities and programs that the department owns or manages.

Through this Equity and Inclusion Plan and supporting action and practices, we aim to ensure that everyone, including historically marginalized minority, low-income earning, and/or limited English proficiency communities have access to the benefits of quality parks and recreation programming, facilities, parks, public spaces and natural areas.



Tualatin Community Park

POLICY GOALS

The Equity and Inclusion Plan outlines The City of Tualatin Parks and Recreation Department's approach to ensuring inclusive environments and equitable opportunities for all community members in local parks and recreation. This policy applies to all community members, staff, and sites within the City of Tualatin Parks and Recreation Department.

GOAL 1

Tualatin Parks and Recreation Department hires, trains and promotes its workforce equitably

- Invest in continuing education and inclusive staff culture
- Encourage staff to participate on the City's and Regional diversity, equity and inclusion (DEI) workgroups and teams
- Strengthen the diversity of the workforce and volunteers
- Build department capacity for multiple language proficiency



Viva Tualatin Celebration at Tualatin Community Park

GOAL 2

Tualatin Parks and Recreation Department meaningfully engages historically marginalized communities

- Support and strengthen participation of all community members within engagement processes
- Strengthen representation on committees by all people including those with differing abilities, race, age, culture, sexual orientation, gender identity, language, income, religion or country of origin.
- Invest in equitable participation and engagement
- Honor indigenous and community connection to land

GOAL 3

Tualatin Parks and Recreation Department creates safe and welcoming services, programs, parks and public spaces.

- Develop a plan to promote accessibility and eliminate physical barriers (ADA) to participation in facilities and parks
- Provide equitable opportunities regardless of ability, race, age, culture, sexual orientation, gender identity, language, income, religion or country of origin
- Promote inclusivity in the operations of park and recreation facilities and public spaces
- Ensure equitable prioritization, allocation and use of parks, public spaces and facilities

GOAL 4

Tualatin Parks and Recreation Department allocates resources to advance racial equity and inclusion:

- Invest in programs, parks, facilities, natural areas and open spaces equitably
- Develop, maintain and monitor mechanisms that measure equitable investment

GOAL 5

Tualatin Parks and Recreation Department consistently measures, regularly reports and continuously improves equity and inclusion practices

- Establish the organizational infrastructure for management and oversight
- Maintain ongoing monitoring of this plan's progress toward established goals and objectives



City of Tualatin

CITY OF TUALATIN
Staff Report

TO: Honorable Mayor and Members of the City Council

THROUGH: Sherilyn Lombos, City Manager

FROM: Ross Hoover, Parks and Recreation Director
Rich Mueller, Parks Planning and Development Manager

DATE: April 12, 2021

SUBJECT:
Consideration of Parks Utility Fee Amount

EXECUTIVE SUMMARY:

The Parks and Recreation Master Plan concluded that many of the current parks and facilities are 25 to 30 years old and in need of renovation, replacement and improvement. During 2019 and 2020 staff presented data about the parks system condition, costs to maintain, prioritization, repair and renovation of park assets. Council discussed and considered funding options. On December 14, 2020 Council adopted Ordinance No. 1447-20 that established a parks utility fee by creating Tualatin Municipal Code Chapter 3-7. Tonight Council is considering implementation of the parks utility by discussing the fee amount. Council at a future meeting would then consider a resolution setting a park utility fee amount.

Attachments:
Presentation



PARKS UTILITY FEE



PARKS & RECREATION MASTER PLAN IMPLEMENTATION

- Master Plan Acceptance
 - November 13, 2018
- Project Prioritization & Funding
 - August 26, 2019
 - September 9, 2019
- Parks Funding Options
 - November 12, 2019
 - January 27, 2020
 - February 1, 2020
- Parks Condition Assessment & Costs
 - June 22, 2020
 - August 10, 2020
 - October 26, 2020
- Parks Utility
 - November 23, 2020
 - December 14, 2020

CONDITION OF PARK SYSTEM



1

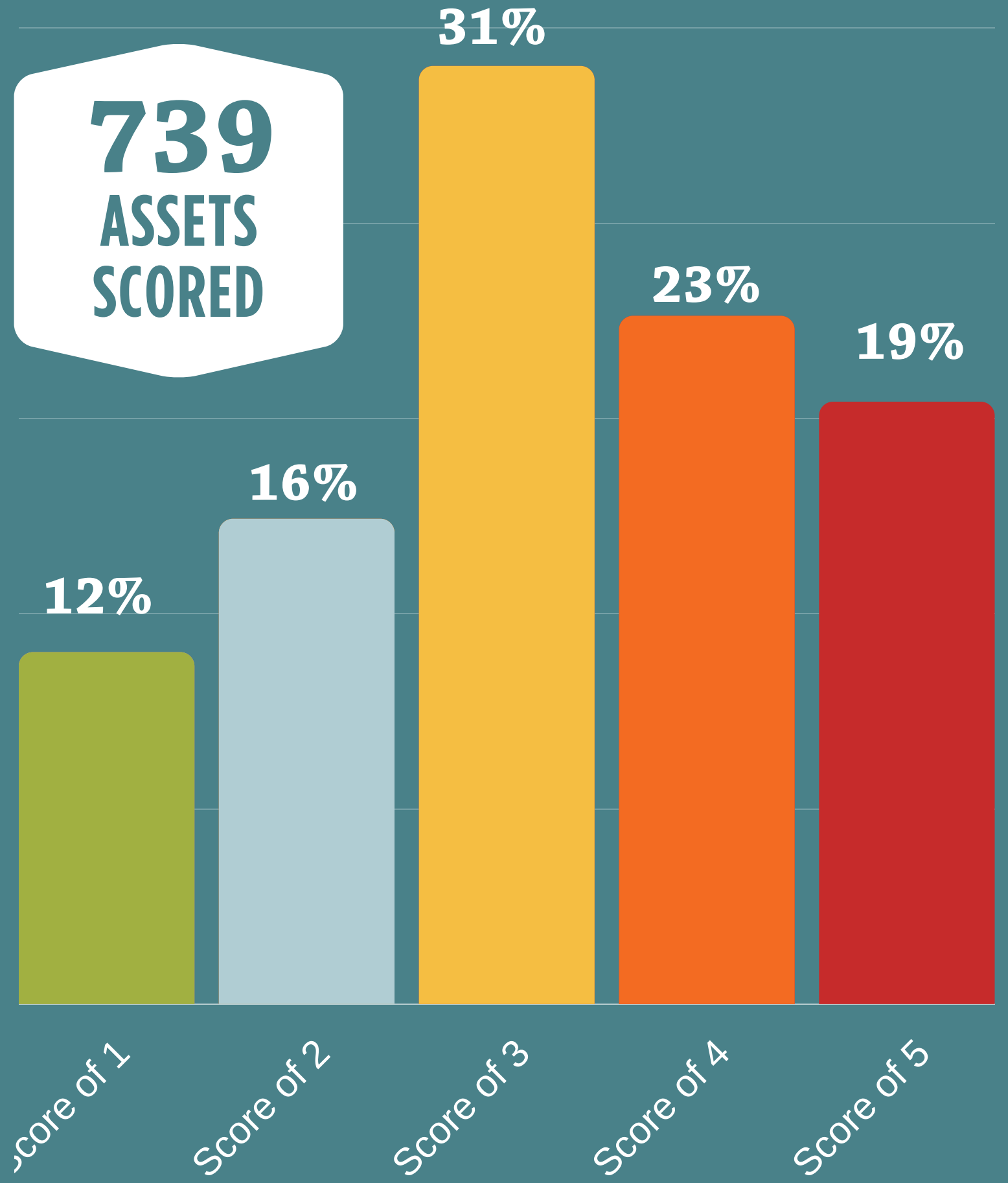
**BRAND NEW
PERFECT CONDITION
FULLY ACCESSIBLE**



5

**END OF LIFE CYCLE
SAFETY HAZARD
NON ACCESSIBLE**

**739
ASSETS
SCORED**



5

EXAMPLES



TUALATIN COMMUNITY
PARK BOAT RAMP



TUALATIN COMMONS
PLAZA SURFACE



STONERIDGE PARK



TOTAL COST FOR

5

\$9,607,823

EXAMPLES 4



LOWER TURF
ATFALATI PARK



CHIEFTAIN DAKOTA
PATH SURFACE



LITTLE WOODROSE PARK
STAIRS



TOTAL COST FOR

4

\$5,116,100



PROJECT EXAMPLES

- Smart Irrigation
 - \$24,000-\$100,000
- Park Site Plan
 - \$60,000-\$100,000
- Sport Court Resurface
 - \$25,000-\$100,000
- Brown's Ferry Center ADA Improvement
 - \$196,500
- High School Field Light Replacement
 - \$237,000
- Playground Renovation
 - \$275,000

PROJECT EXAMPLES

- Commons Splash Pad Renovation
 - \$500,000
- High School Field Replacement
 - \$500,000
- Brown's Ferry Bridge Replacements
 - \$875,000
- Commons Concrete Surface Replacement
 - \$1,500,000
- Community Park Boat Launch
 - \$2,500,000



FUNDING OPTIONS

UTILITY FEE

LEVY

BOND

OTHER PARKS UTILITY FEES

CITY	FEE (MONTHLY)	REVENUE (ANNUAL)
GRESHAM	\$0.375	\$195,000
JACKSONVILLE	\$2.16	\$60,000
KEIZER	\$4.00	\$600,000
TALENT	\$5.00	\$170,000
MEDFORD	\$5.35	\$1,411,500
TIGARD	\$5.91	\$1,866,872
WEST LINN	\$16.60	\$1,935,000

FEE AMOUNT

\$2 = \$270,575

Revenue Annually

\$3 = \$405,865

Revenue Annually

\$4 = \$541,150

Revenue Annually

\$5 = \$676,440

Revenue Annually

AN AVERAGE RESIDENTIAL MONTHLY UTILITY BILL WOULD LOOK LIKE THIS:

FY 20/21		
Water:		
- 5/8" x 3/4" meter	Facilities Charge	\$ 4.49
- 8 CCF used	Service Charge	\$ 4.55
- Rates set by City Council	Consumption Charge Per CCF \$ 3.20	\$ 25.60
	Monthly Total	\$ 34.64
Sewer:		
- 1 Dwelling Unit (DU)	Regional Base Charge Per DU	\$ 25.11
- Winter average water consumption = 8 CCF	Regional Use Charge Per CCF \$ 1.66	\$ 13.28
- Clean Water Services sets Regional rates;	Local Base Charge Per EDU	\$ 6.53
- Tualatin sets Local rates	Local Use Charge Per CCF \$ 0.444	\$ 3.55
	Monthly Total	\$ 48.47
Stormwater:		
- 1 Equivalent Surface Unit (ESU) = 2,640 Sq Ft = 1 house	Regional SWM Per ESU (Set by Clean Water Services)	\$ 2.31
	Local SWM Per ESU (Set by City of Tualatin)	\$ 7.93
	Monthly Total	\$ 10.24
Road Maintenance:		
- Rates set by City Council	Road Utility Fee per Single Family Residence	\$ 2.20
- 1/7th goes to street light operation	Sidewalk/StreetTree Reverse Frontage	\$ 3.57
	Monthly Total	\$ 5.77
Proposed Parks Utility Fee:		
- Rates set by City Council	Parks Utility Fee per Single Family Residence	?
Total Monthly Bill		\$

NEXT STEPS

TONIGHT

- Consider fee amount

NEXT

- Resolution setting park utility fee amount

Arbor Week 2021

April 4-10



The Purpose of Arbor Week

Tualatin recognizes the first full week in April as **Arbor Week** to celebrate the many contributions that trees make to our lives and community.

The benefits of trees:

Public Health & Social Benefits

- Clean air
- Noise reduction
- Reduce crime
- Traffic calming

Environmental Benefits

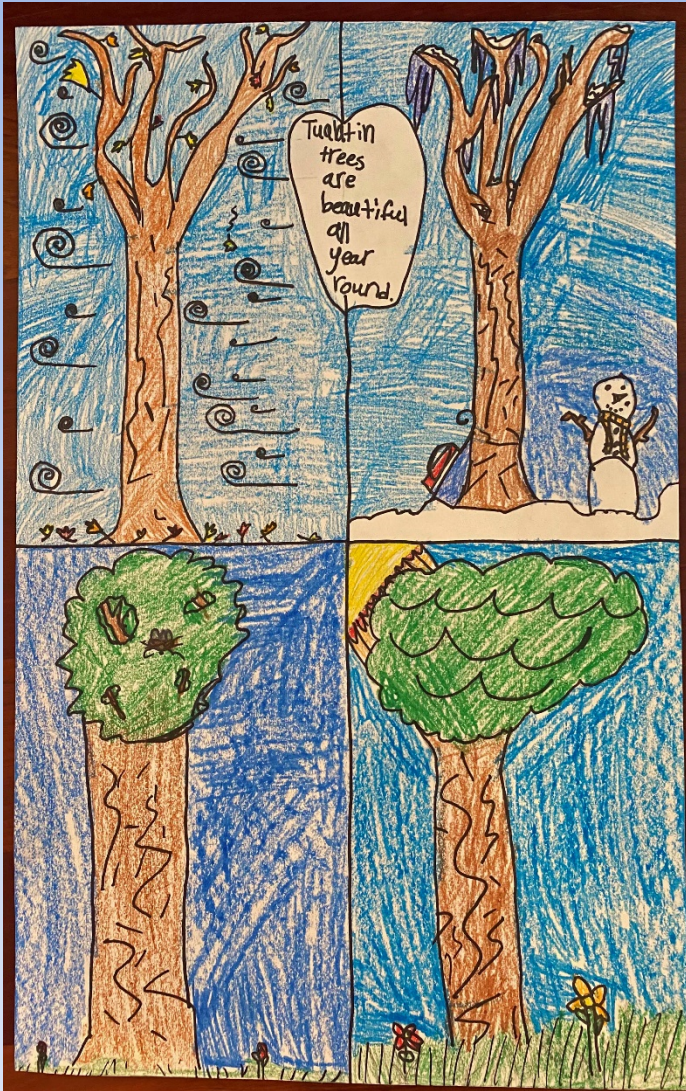
- Climate change
- Energy conservation
- Water filtration
- Wildlife habitat

Economic Benefits

- Increase home value
- Attract businesses

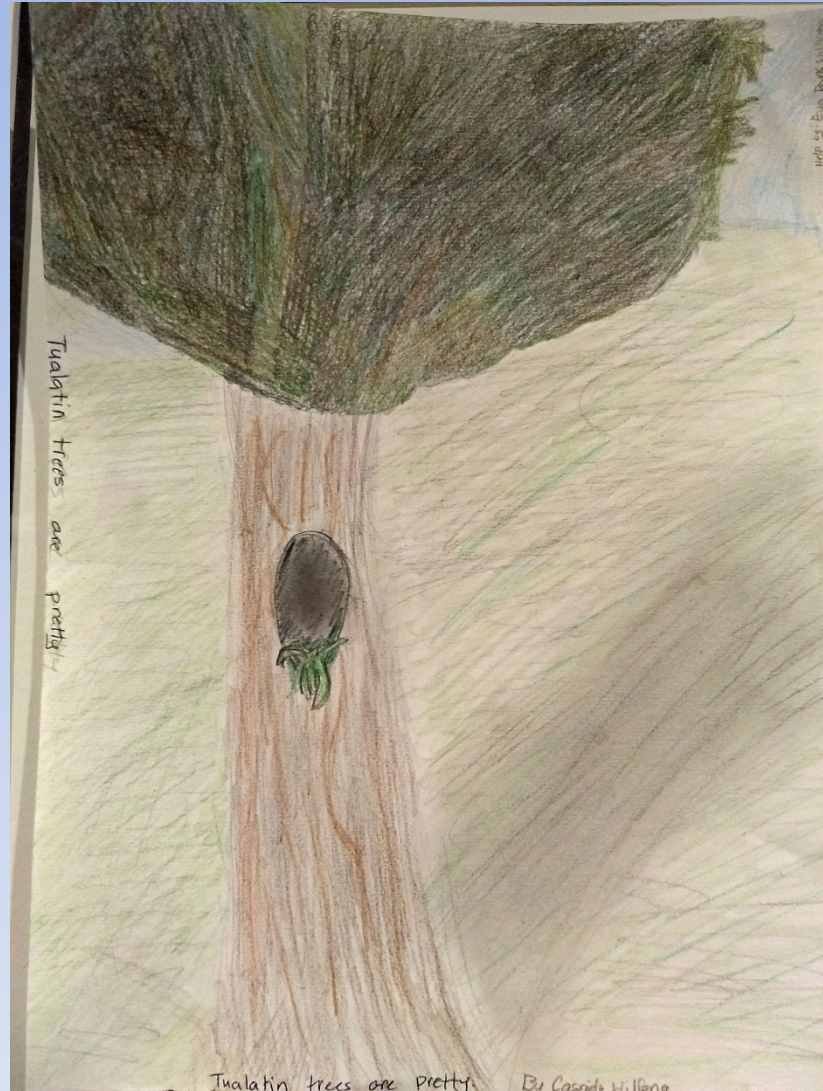


Kids' Poster Contest: "Tualatin Trees are _____"



"Trees are Beautiful All Year Round"

Darcy P.
Grades K-5



"Trees are Pretty"

Cassidy W.
Grades 6-8

Tualatin Trees Photo Contest



“A Quiet Moment”
First Place – Angela Bingham
Location – Tualatin High School

Tualatin Trees Photo Contest



“Tualatin in Bloom”

**Second Place – Royce Waxenfelter
Location – Makah Court**



“A Place to Call Home”

**Third Place – Michelle Corse
Location – Brown’s Ferry Park**

Winter Storm Damage 2021

STREET TREES

- 144 Street trees will likely need replacement
- 89 Street trees fell/cut down due to damage
- 591 addresses that have limbs hanging



Tree City USA

The Tree City USA certification is awarded by the National Arbor Day Foundation to recognize communities that have proven their commitment to an effective, ongoing community forestry program.

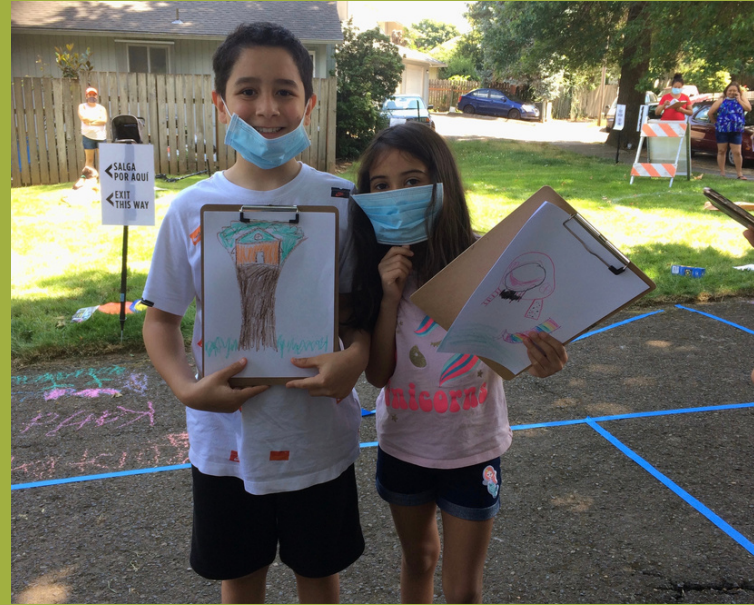
Tree City USA Standards Include: Tree Board, Tree Care Ordinance, Community Forestry Program with Budget, and Arbor Week Observance and Proclamation.

The City of Tualatin is Recognized as a **Tree City USA** for the 34th consecutive Year!





City of
TUALATIN
PARKS & RECREATION

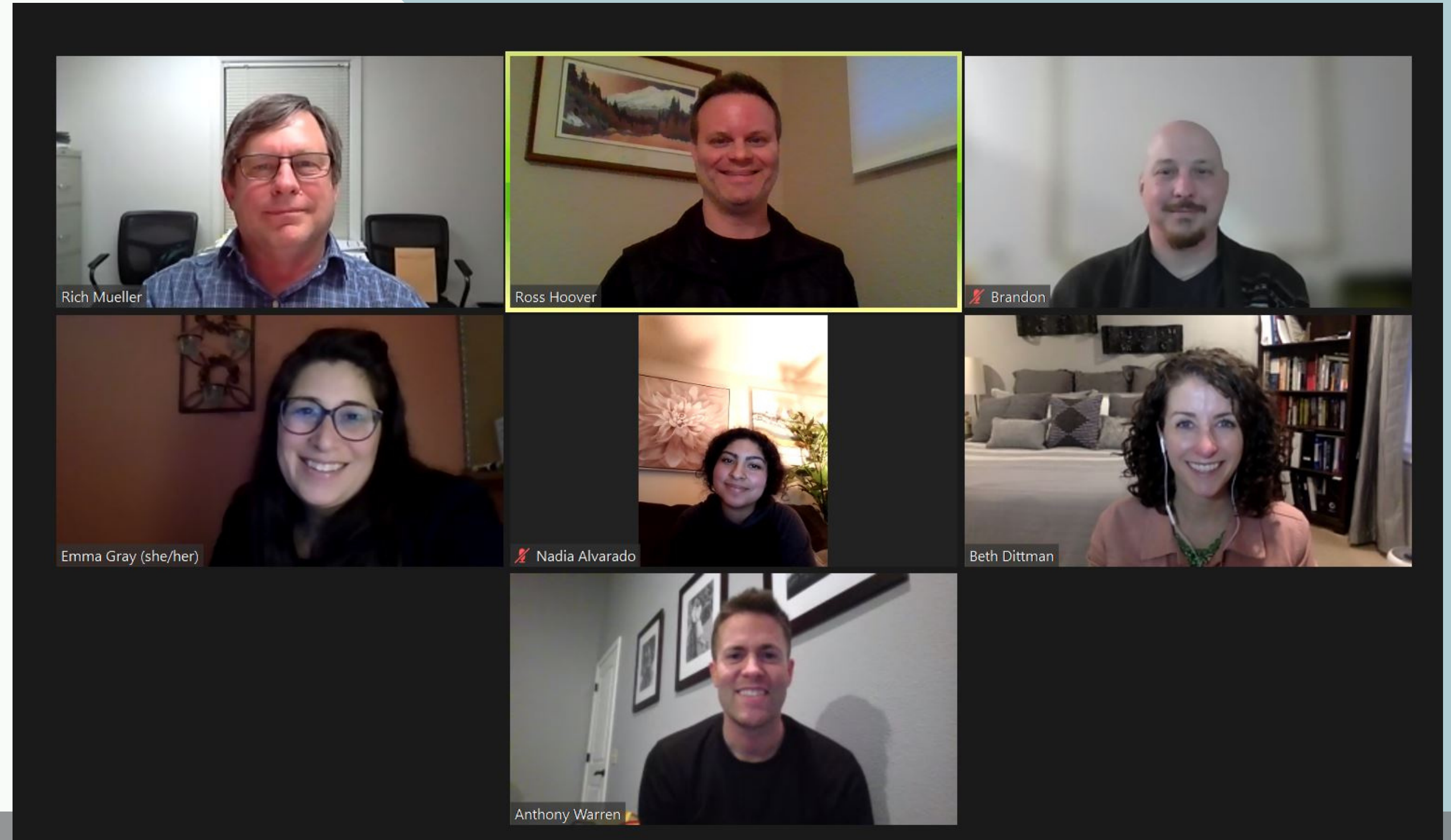


Tualatin Park Advisory Committee

2020 Annual Report

THIS IS US

“We are a group of enthusiastic advocates for the Parks & Recreation system with a focus on the stewardship and enhancement of our community.”



12 + Meetings Attended **6 Virtual Activities Attended** **176 Hours Volunteered**

CURRENT MEMBERS

- Beth Dittman, Chair
- Christen Sacco, Vice-Chair
- Nadia Alvarado
- Brandon Gill
- Josh Huffman
- Anthony Warren
- Anh Whitty





WHAT WE DO

- Regular Meetings
- Represent Parks & Recreation to Community & Council
- Attend Activities & Events
- Engagement, Involvement & Outreach to Community
- Bee City Facilitation Committee
- Tree City USA Board
- Outreach & Presentation to CIO Presidents
- Advocate for the Parks & Recreation system-the backyard of our community



WE CONTINUE TO GROW

- Adapted to Virtual Community Engagement
- Deeper Group Engagement & Advocacy
- Continue to be a citizen led group

2020 ACCOMPLISHMENTS

- Veterans Memorial Planning
- Stoneridge Park Design
- Jurgens Off Leash Area
- Atfalati Playground & Courts
- Lafky Irrigation
- Park Asset Assessment
- Advocacy for Park Utility Fee
- Equity + Inclusion Plan
- Discussion regarding how to best acknowledge Native Land & People

WE CAN DO MORE

COVID caused limitations in 2020

Additional funds would help us implement master plan goals to:

- Create a more equitable community
- Create access for all citizens
- Create a more environmentally sustainable community
- Advance active transportation (walking, running, biking)
- Enhance community gathering places



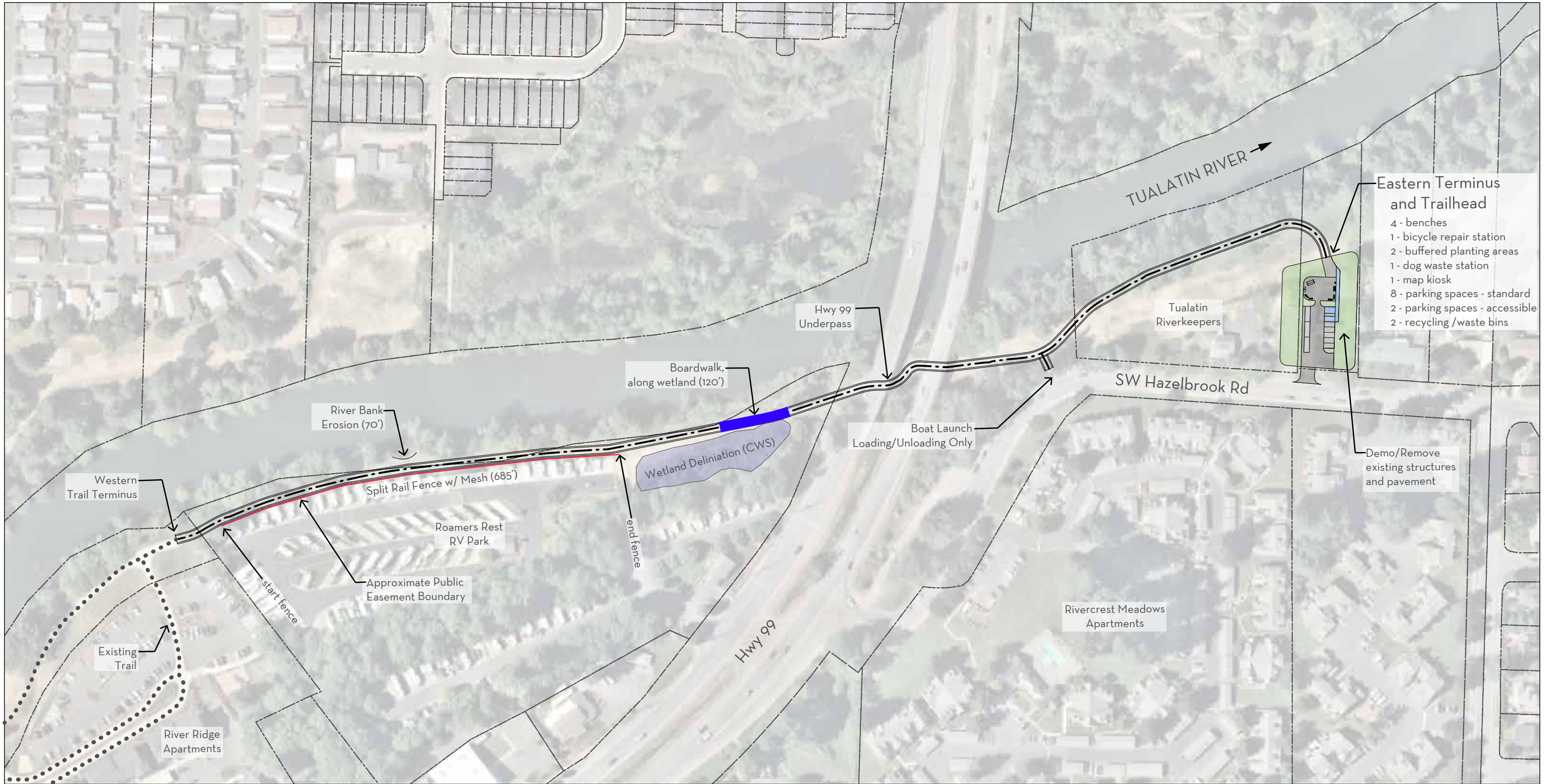

OUR 2021 GOALS

- Continue to support the parks funding process (utility fee and bond or levy) to work toward identified goals in Master Plan
- Strengthen diverse committee membership
 - Offer meetings in Spanish and English
 - Work with council to identify ways to seat members as interest arises
 - Identify ways to and implement outreach efforts to BIPOC and Latinx community members
 - Continue discussion on the topic of how to best acknowledge native land and people during our meetings and programs
- Establish ongoing communication with Citizen Involvement Organizations
- Collaborate with other City advisory committees
- Outreach and communicate with park committees from other cities (e.g., Hillsboro, Tigard, Sherwood, Wilsonville)
- Invite guests and City employees from our community to help educate us
- Promote pollinator information and resources
- Provide community resources for trees and bees



QUESTIONS & COMMENTS

TUALATIN RIVER GREENWAY TRAIL

City of Tualatin

0 80 160 320 480 640 Feet

Date: 5/29/2020

Legend				
--- Path Centerline Existing Trail	■ Boardwalk	■ Planting	□ Parcel Boundary
— Path Edges	— Split Rail Fence	■ Pavement	■ ADA Features	■ Wetland

What's Going on at the Juanita Pohl Center!

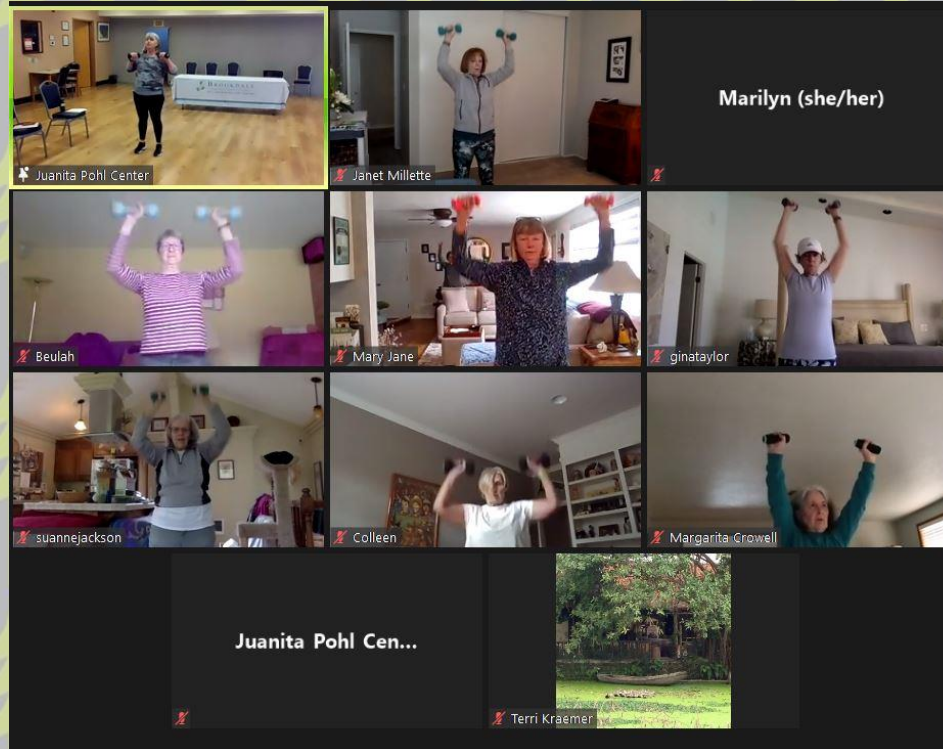
March 2021

March All Access Virtual Fitness Passes Sold = 16

***sponsored in-part by Brookdale River Valley Tualatin**

"Barb, you provide a fun, good workout and your energy has helped me through this difficult time. I love your class."

– Margarita C.



← **LIVE Boomer
Boot Camp on
March 30th -
10 participants!**



What's Going on at the Juanita Pohl Center!

March 2021

Virtual Fitness

*Sponsored in-part by Washington County

Gentle Yoga = 151 participants

Tai Chi = 82 participants

Boomer Boot Camp = 186 participants

*LIVE Tai Chi on March 19th –
13 participants! →*



What's Going on at the Juanita Pohl Center!

March 2021

Virtual Enrichment Programming

March 4: JPC Social Hour = 6 participants

March 11: Be Ready – Emergency Preparedness = 28 participants

March 18: Self Defense Awareness for Women = 43 participants

March 25: Let's Get Quizzical! = 6 participants

*Emergency Preparedness
w/Tualatin CERT →*



Welcome to
“Tualatin Neighborhood Ready”

Thank you to the Juanita Pohl Center for
supporting emergency planning!

Thanks to YOU for your interest and time in
learning more about disaster preparedness!



FARMINGTON
SQUARE

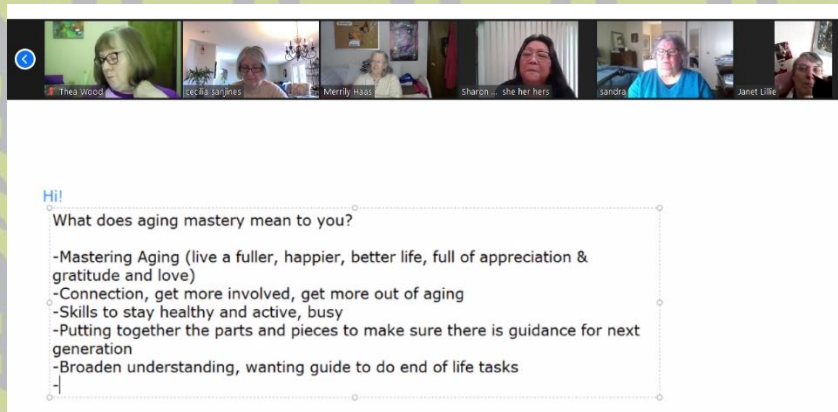
What's Going on at the Juanita Pohl Center!

March 2021

Virtual Enrichment Programming

Aging Mastery Program (3/2-5/4) – 10 participants

***sponsored in-part by Washington County & Farmington Square Tualatin**



Hi!

What does aging mastery mean to you?

- Mastering Aging (live a fuller, happier, better life, full of appreciation & gratitude and love)
- Connection, get more involved, get more out of aging
- Skills to stay healthy and active, busy
- Putting together the parts and pieces to make sure there is guidance for next generation
- Broaden understanding, wanting guide to do end of life tasks



April 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4 Arbor Week	5	6	7	8	9	10 9 am-12 pm Arbor Day Planting @ Community Park
11	12 5 pm Council Work Session & 7 pm Meeting	13 6 pm TPARK Meeting	14	15	16 Outrun the Rain Celebration	17
18	19	20 6:30 pm Art Advisory	21	22 Earth Day	23	24
25	26 7 pm Council Meeting	27	28	29	30 Arbor Day	

May 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2	3	4	5 Cinco de Mayo	6	7	8
9	10 7 pm Council Meeting	11 6 pm TPARK Meeting	12	13	14	15 Armed Forces Day
16	17	18	19	20	21	22
23	30	24 7 pm Council Meeting 25 Memorial Day 31	26	27	28	29

June 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2	3	4	5
6	7	8 6 pm TPARK Meeting	9	10	11	12
13	14 7 pm Council Meeting Flag Day	15	16	17	18	19 Juneteenth
20 National Pollinator Week	21 Summer Begins	22	23	24	25	26
27	28 7 pm Council Meeting	29	30			