

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.
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 12) 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.

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

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 Gayog̃hó:nq' (the Cayuga Nation). The Gayog̃hó: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 Gayog̃hó:nq' dispossession, and honor the ongoing connection of Gayog̃hó:nq' people, past and present, to these lands and waters.**

This land acknowledgment has been reviewed and approved by the traditional Gayog̃hó: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)

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
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 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