

**WE CONNECT  
ON NATIVE  
LAND**

# Acknowledgement of Native Land and People

City of Tualatin  
2021

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

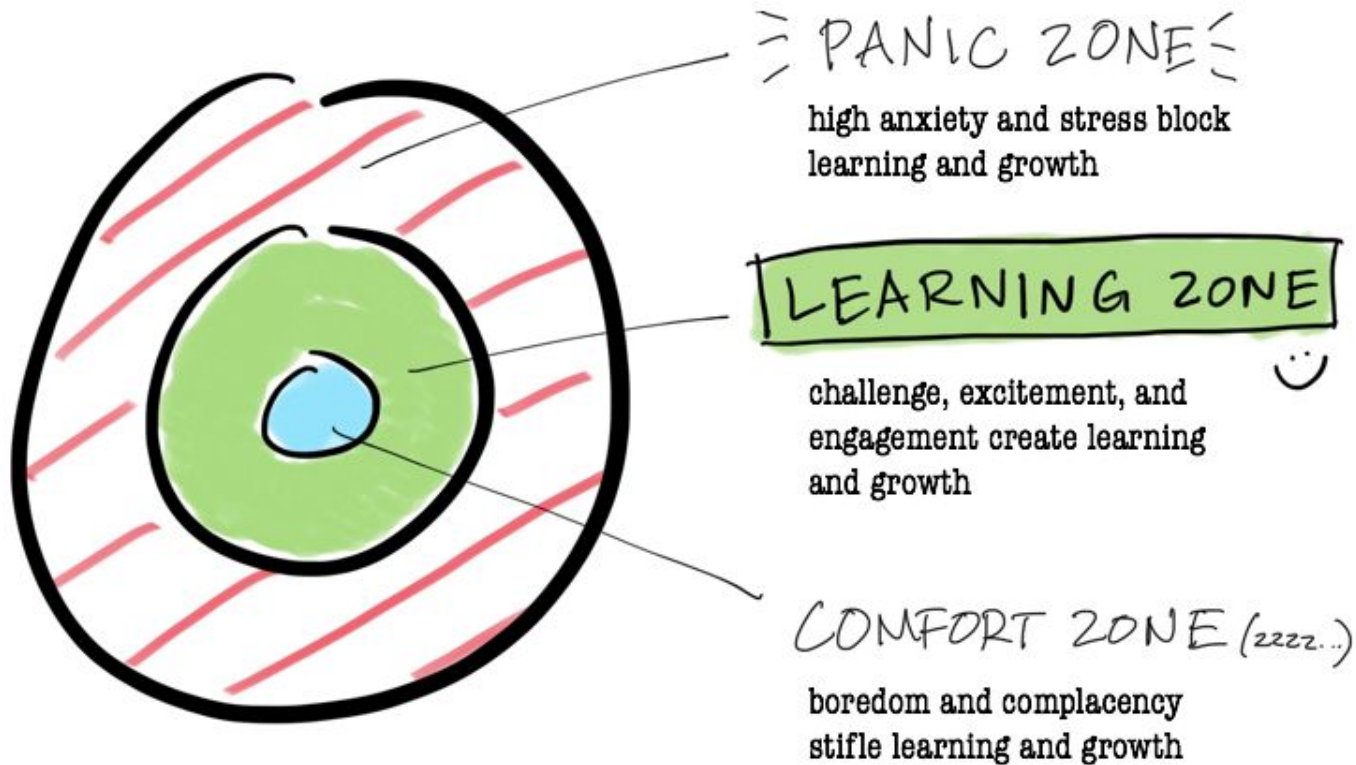




**We call on all individuals and organizations to open all public events and gatherings with acknowledgment of the traditional Native inhabitants of the land.**

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<https://usdac.us/nativeland>



# Your Ask

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

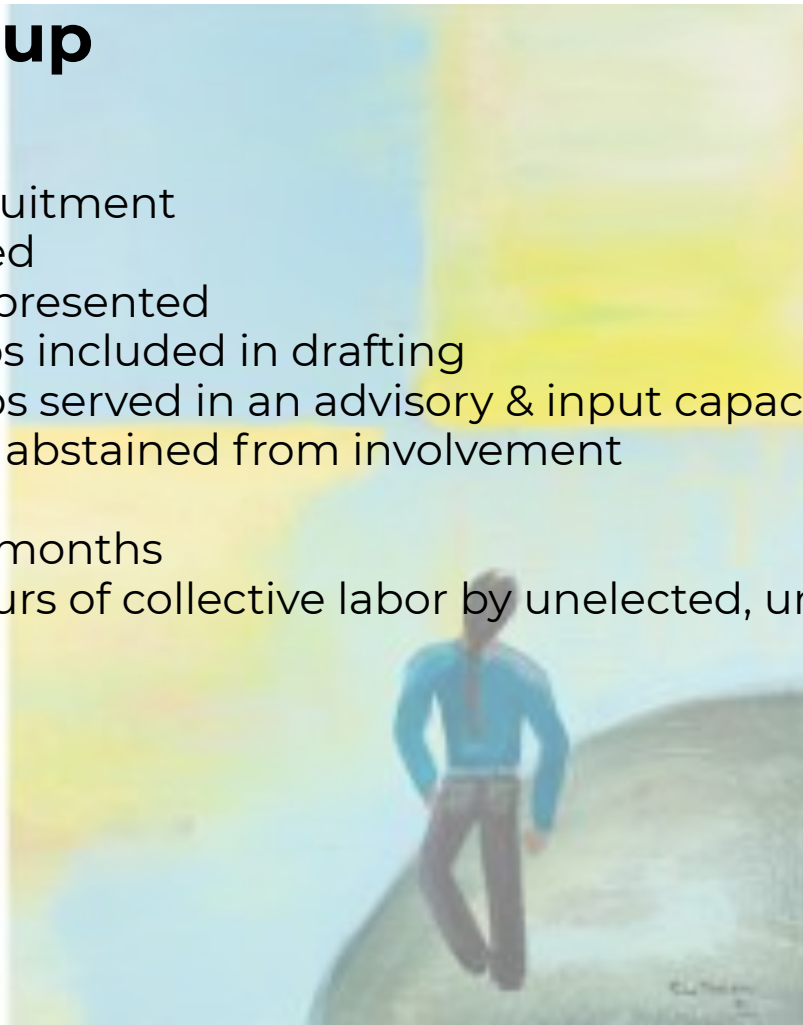
# Our Ask

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



# The Work Group

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



# The Work

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



# Process & Evolution

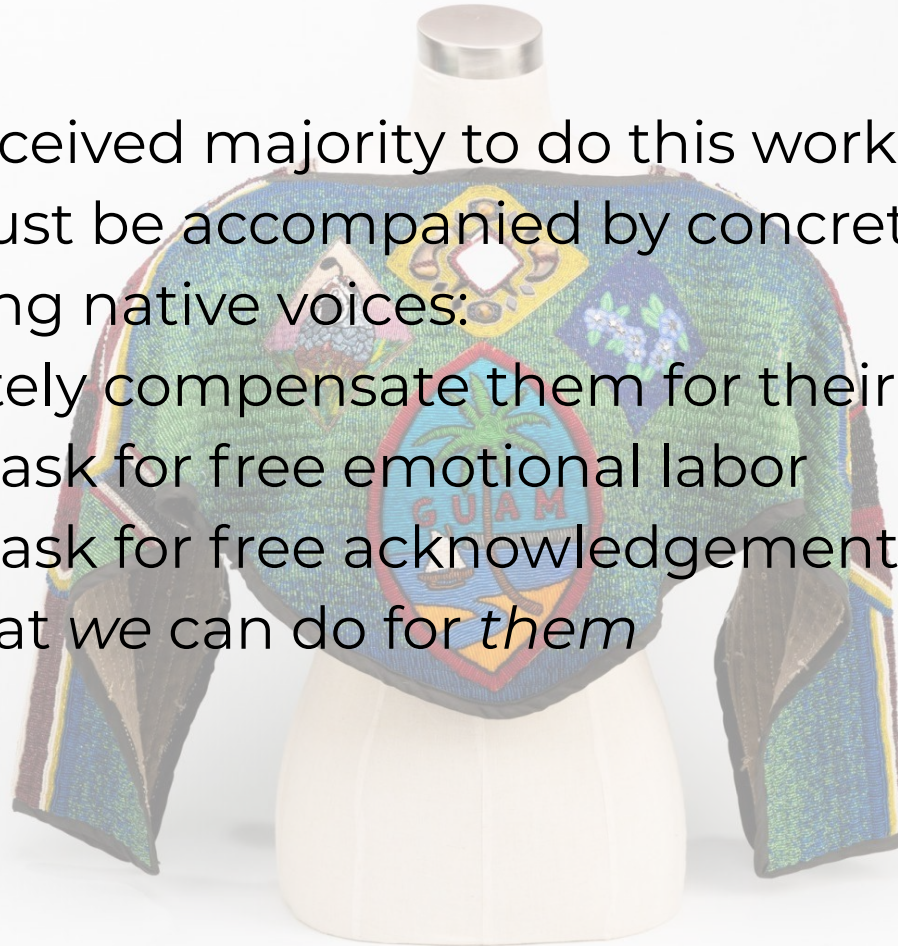


[See appendices 10 & 11](#)



# Key Findings

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



# Community Involvement

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

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

# Pillars of the Work - the chance for flexibility



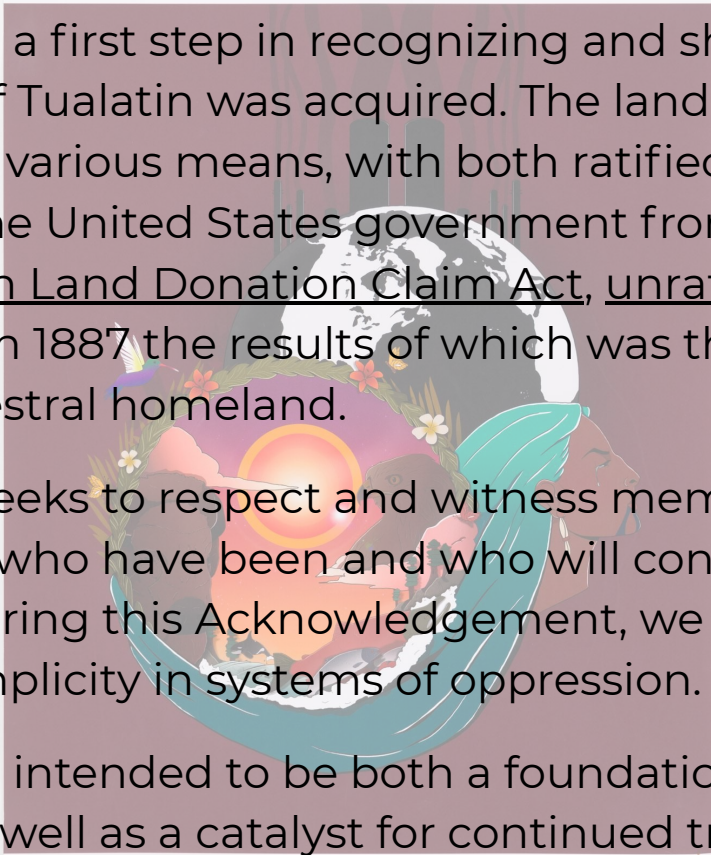
- Is founded in the purpose statement
- Based in history and appropriate research
  - References events (e.g., treaties)
  - Identifies tribes and bands and how they are currently represented
  - Includes pronunciation and other resources
- Honest and direct
  - Does not soften truth to make it “easier”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

# Why: The Purpose Statement

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

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

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



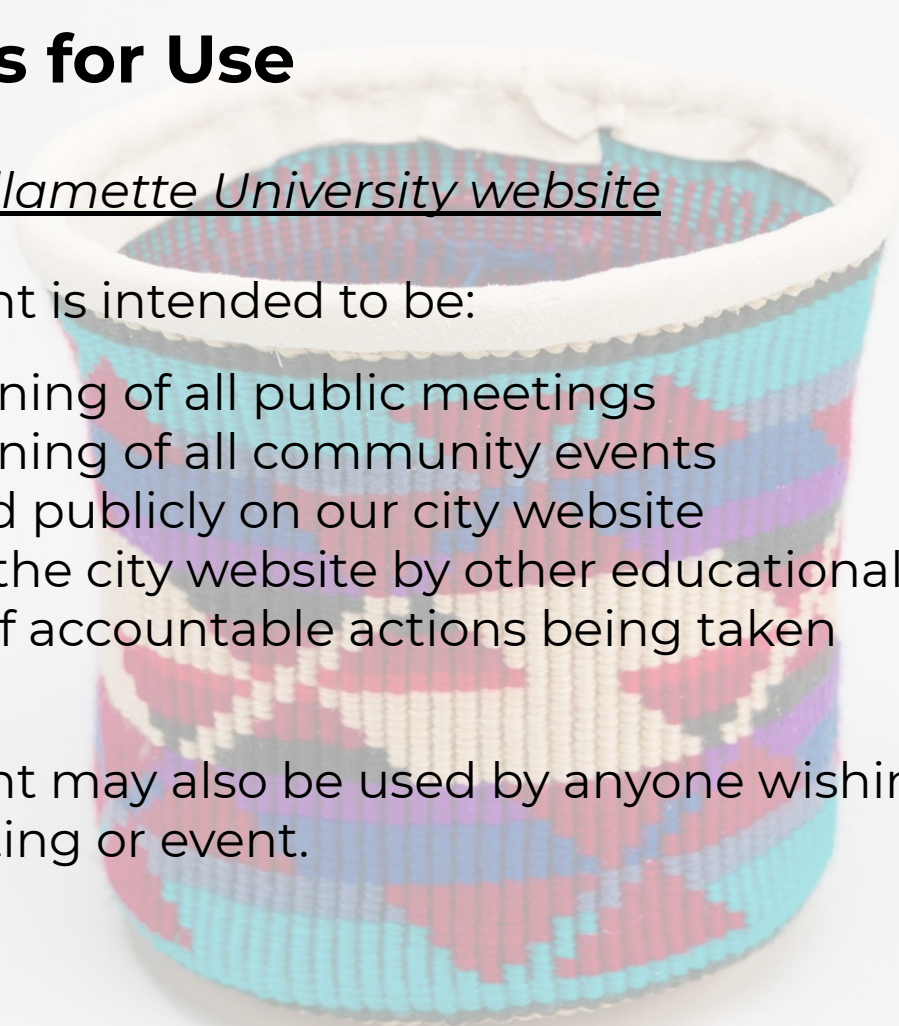
# How: Guidelines for Use

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

The Acknowledgement is intended to be:

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

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



# Guidelines for Use, *continued*

In making the Acknowledgment, remember the following:

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

# What: Acknowledgement Statement

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

# Glossary

*Unceded* - not ceded or handed over; unyielded

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

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

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



This IS Kalapuyan Land Exhibit images used with permission

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

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

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

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

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

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

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

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

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

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

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

With thanks to these native artists  
and Five Oaks Museum