

LAND
ACKNOWLEDGEMENT
CLACKAMAS COUNTY



VISIBILITY & SOLIDARITY

For the Indigenous Communities in
Clackamas County

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INTRO

This magazine celebrates the Indigenous communities in Clackamas County. Land Acknowledgement creates visibility of our Indigenous communities and showcases that we value, recognize, and honor the richness in diversity in Clackamas County.

Land Acknowledgement is recognized by the following organizations, in collaboration with the Confederated Tribes of Grand Ronde:

- Clackamas County's Equity and Inclusion Office
- Clackamas County's Equity, Diversity and Inclusion Council
- Clackamas County's Leaders for Equity, Diversity and Inclusion Council
- Clackamas Community College



WHAT IS LAND ACKNOWLEDGEMENT?

Land Acknowledgment is a formal statement that identifies Indigenous people as original inhabitants of the land. Furthermore, Land Acknowledgement recognizes traditional territories and honors Indigenous people as rightful stewards of the land.

To recognize the land is to declare appreciation for Indigenous traditions, honor Indigenous people who have been living and working on the land, seek understanding of the cultural and historical significance of the land, hold awareness of your place within that history, and develop strategies for supporting Indigenous initiatives.

Colonialism is present in modern-day society. Therefore, Land Acknowledgement does not only exist within historical context, it is an ongoing conversation that requires commitment to continued education, participation, and support. Land Acknowledgement must be rooted in dedication to awareness, mindfulness, and honesty. It is not enough to simply present a formal statement; genuine acknowledgement interconnects Indigenous people, culture, history, ideas, and resources.



LAND ACKNOWLEDGEMENT

Clackamas County

There are many Indigenous communities that have a historical, cultural and spiritual connection to what is now Clackamas County. The Willamette Valley and surrounding areas - from the mountain range to the ocean – were honored by Indigenous groups for its diversity, beauty, and abundance. This is what drew people here for generations prior to colonization. We will never be able to name every tribe that visited or lived upon this land because these communities frequently traveled for trade and other reasons. The Indigenous people lived, traded and navigated along great rivers and tributaries presently named the Clackamas, Molalla, Pudding, Sandy, and Willamette. Many of the original inhabitants of this land died from disease, brought on by early European settlers and French fur trappers. Those that survived fatal diseases and other conflicts were forcibly removed and relocated by the United States Government because of the land's value. Today, descendants live on, carrying on traditions and cultures, honoring their ancestors.

We honor the Native American people of Clackamas County as a vibrant, foundational and integral part of our community here today. We respectfully acknowledge Wy'east, also known as Mount Hood, and Hyas Tyee Tumwata, also known as Willamette Falls, as sacred sites for many Native Americans. We thank those who have connection to this land and serve as stewards, working to ensure our ecosystem stays balanced and healthy.

Acknowledging the original people of the land is a simple, powerful practice that demonstrates respect by making Indigenous people's history and culture visible. It is also a small step along the path toward reconciliation and repair. Please join us in taking this opportunity to thank and honor the original caretakers of this land.



Pow wow

*"Powwow is about a lot of things:
dancing, drumming, visiting with
loved ones, and so much more."*

- The Confederated Tribes of Grand Ronde



HISTORY

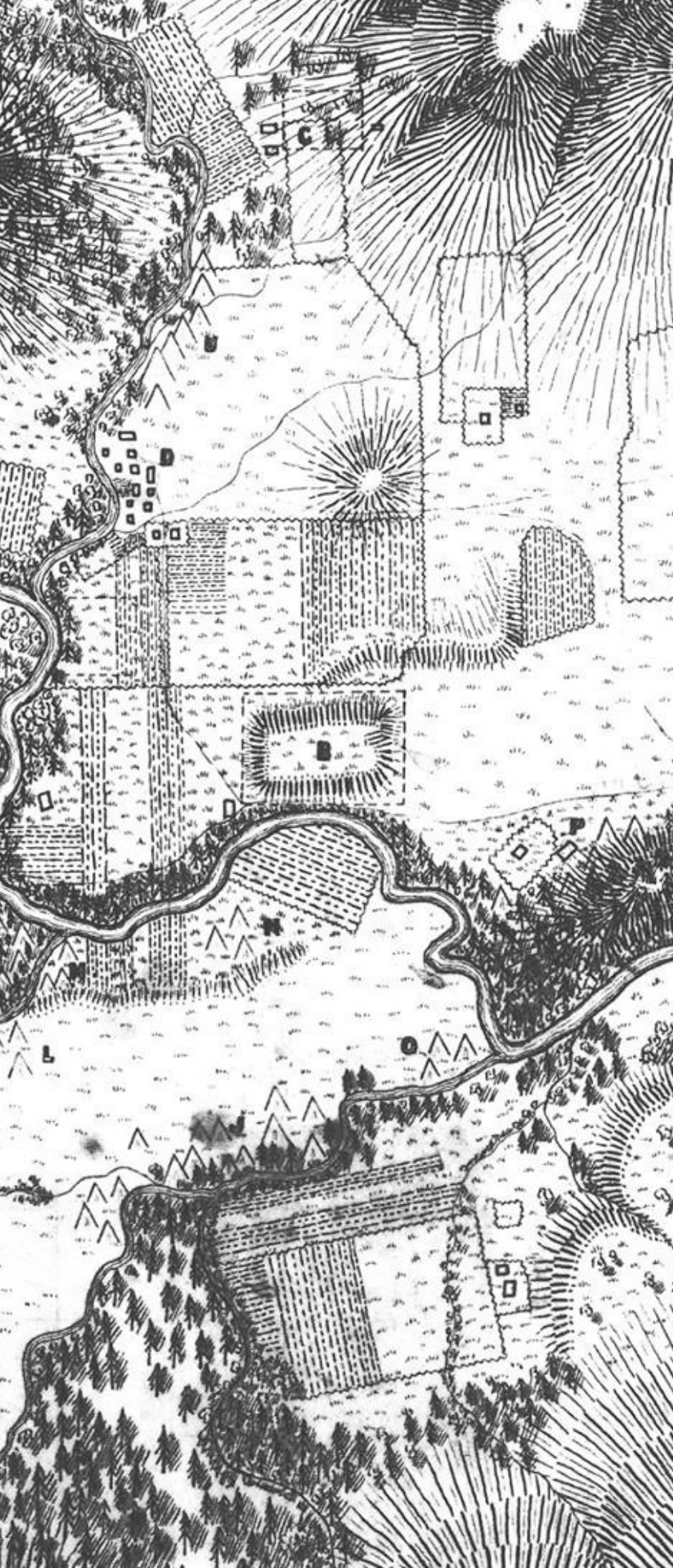
Treaties between the Tribes and the U.S. Government from 1853 through 1855 resulted in the forced removal of Tribal members from their ancestral homelands. Despite this removal, Tribal members maintained their connection to their homelands.

In the winter of 1856, the federal government began the forced removal of the Umpqua, Southern Kalapuya, Rogue River and Chasta peoples to what would become a 61,000-acre reservation in Oregon's coast range. This "Trail of Tears" marched hundreds of Native people over 200 miles north across rough terrain during harsh winter conditions.

Under The General Allotment Act of 1887, Tribal allotment lands went from federal trust status to private ownership after 25 years. This resulted in major portions of reservations being lost to non-Native ownership.

On August 13, 1954, Congress passed the Western Oregon Indian Termination Act. This legislation called for the termination of federal supervision over the trust and restricted property of numerous Native bands and tribes, all located west of the Cascade Mountains in Oregon. The act severed the trust relationship with the federal government. The termination policy robbed Indigenous people of their social, economic and political fabric.

With blood, sweat, and tears, Indigenous people have fought to rebuild and reclaim what was stolen from them, and they are still fighting.



STORY

Oregon was home to many tribes. Tribal leaders began working in the early 1970s to restore federal status. They began the arduous task of lobbying Congress and testifying before lawmakers to regain their land. Their hard work and dedication were realized throughout the late 70's and 80's.

Currently, there are nine federally recognized Tribes in Oregon, including the Burns Paiute Tribe; Confederated Tribes of Coos, Lower Umpqua and Siuslaw Indians; Confederated Tribes of Grand Ronde; Confederated Tribes of Siletz Indians; Confederated Tribes of the Umatilla Indian Reservation; Confederated Tribes of Warm Springs; Cow Creek Band of Umpqua Tribes of Indians; Coquille Indian Tribe; and Klamath Tribes.

Oregon's Legislative Commission on Indian Services represents Indigenous nations' interests. Members bridge the communication between the state and Tribal governments to ensure culturally appropriate and respective decision-making. Oregon's Senate Bill 770 established "government to government" relations between Oregon State and Tribal nations, which resulted in ORS 182.162-168, which codified the legal relationship. The "Oregon Approach" was the 1st bill passed in the U.S. that navigates intergovernmental relations and acknowledges the deep rooted sovereignty of tribes.

Tribes across the lands are focused on restoration, rebuilding its institutions, protecting past and future developments, and establishing programs to meet the needs of the people.

INDIGENOUS PEOPLES' DAY



HOUSE BILL 2526

Per House Bill 2526, Oregon will recognize the 2nd Monday in October as Indigenous Peoples' Day. Oregon "recognizes that Christopher Columbus' "discovery" of the Americas is historically inaccurate and unworthy of celebration due to his voyage opening the door to heinous crimes against humanity." The bill was brought forth by Indigenous lawmakers, Rep. Tawna Sanchez and Rep. Teresa Alonso-Leon. Oregon will join 10 states in recognizing Indigenous peoples' impact on the United States, and more specifically the contributions of Oregon's nine federally recognized tribes to the culture of this state. Celebrating Indigenous Peoples' Day

presents an opportunity to honor and understand the lived experience of Indigenous people. Some ways to safely celebrate the holiday include:

- Attending a virtual celebration
- Donating to Indigenous rights agencies and organizations
- Examining Indigenous art, film, literature, and music
- Participating in an educational course, seminar, workshop, etc.
- Sharing Indigenous resources on social media
- Supporting Indigenous business owners
- Taking action in a political initiative or cause to advance Indigenous rights



NATIVE LIVES MATTER

Indigenous activists, allies, and organizers have stood in solidarity against climate aggravators and acts of inhumanity.

#NODAPL, also referred to as the Dakota Access Pipeline Protests, is a social media campaign that advocated for the cease of the Dakota Access Pipeline, a 1,772 mile long underground oil pipeline in the U.S. The pipeline posed a threat to sacred burial grounds, as well as water quality.

The grassroots campaign picked up immense support when the Standing Rock Sioux and allied organizations took legal a-

ction to stop the construction of the pipeline. From that, social media movements centered around attacks and threats against Indigenous people, customs, and sacred land became universal.

Globally recognized social media campaigns led by Indigenous activists and organizers include #NotYourMascot, and #MMIWawarness. Notably, Indigenous youth activists have captured the attention of global citizens across popular platforms with 24 hour news cycles, such as Twitter, YouTube, and TikTok.



"Women are the backbone of our Tribal communities. They are keepers of knowledge, givers of life, and have a strength that has held our families and communities together for generations."

Matriarchs

- The Confederated Tribes of Grand Ronde



STEWARDSHIP

Willamette Falls Project

In the summer of 2019, the Confederated Tribes of Grand Ronde purchased a 23-acre property at Willamette Falls known as Blue Heron. The property, located on the east bank of the Willamette River, is within the Tribe's ancestral homelands and represents cultural and historical significance. The lands were once home to the Charcowah village of the Clowewalla and the Kosh-huk-shix Village of Clackamas people. Ownership of this property allows the Tribe to return to the role of stewards and caretakers.

The Tribe is working with a design team from GBD Architects and Walker I Macy to create a vision focused on healing and guided by the values of spirit, place, people, and prosperity.

Moreover, the Tribe is committed to environmental remediation and restoration, for the land and wildlife.

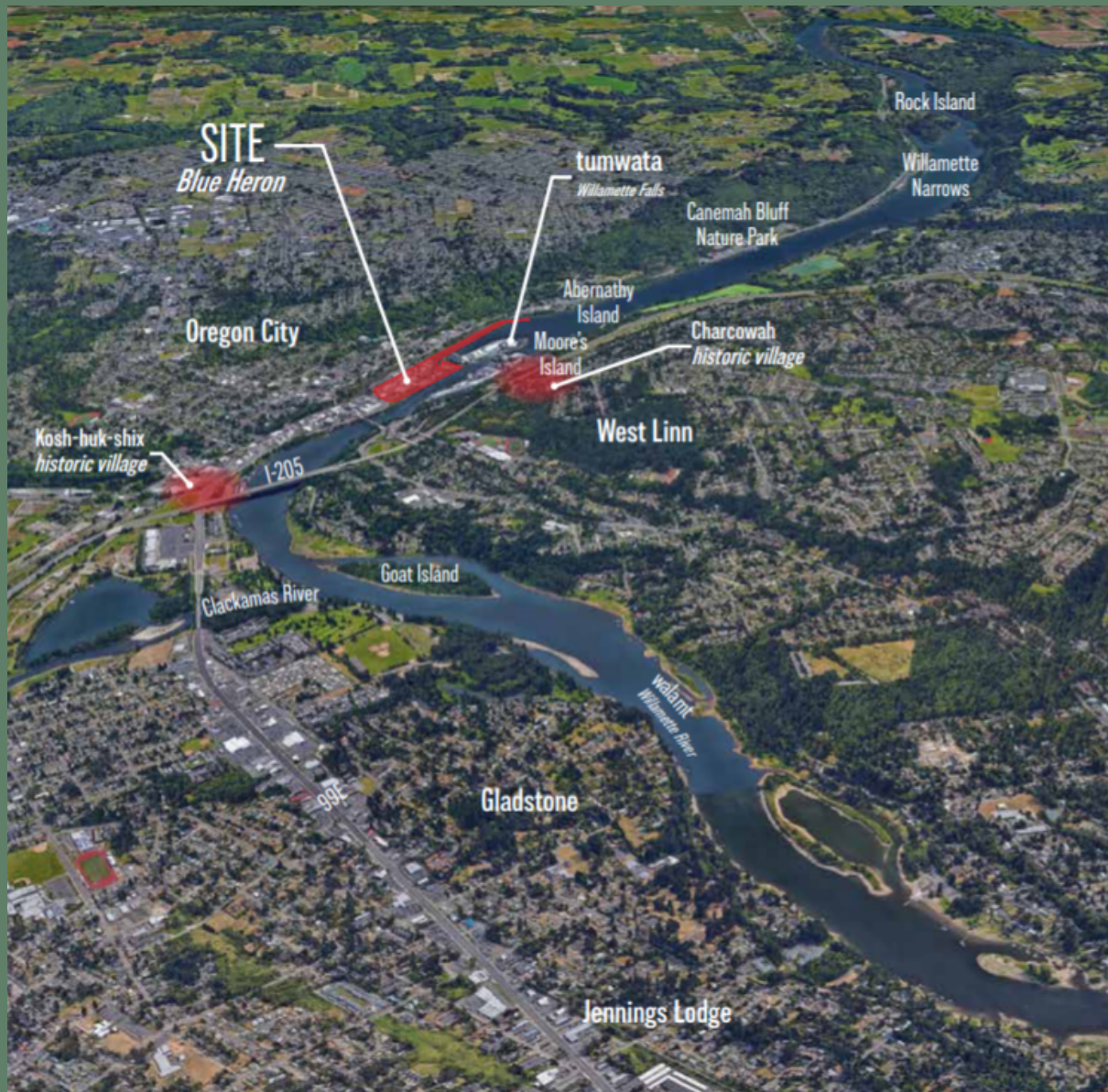
To learn more, visit [Willamette Falls Project](#)

BLUE HERON

Blue Heron today has been impacted by decades of industrial use, resulting in degraded native habitats, polluted soils and hazardous building materials, and limited shoreline resting places for migrating native fish. The health of the walamt Willamette River is inextricably linked to the Tribe's core duty of stewardship. The vi-

sion for Blue Heron is to restore the riverbank, plant native species of vegetation, cultivate new spaces for gatherings and ceremonies, and create institutional or educational spaces. Healing is the primary design direction for the team in considering the site's landscape and potential for redevelopment.

VOICE & COMMUNITY





Opportunity

"Walk in balance. The path of the Warrior is filled with opportunities to seek new knowledge. As we travel down the Red Road, we will run into trails of opportunity."

- Grandmother of Charles Eastman, Santee Sioux

RESOURCES



NATIVE AMERICAN REHABILITATION ASSOCIATION

The Native American Rehabilitation Association (NARA) is an Indian-owned and operated non-profit agency that was founded in 1970 in Portland, Oregon. The mission of NARA is to provide education, physical, and mental health services and substance abuse treatment that is culturally appropriate to Indigenous people.

Tradition and spirituality is an integral aspect of NARA's services. NARA has been honored with a sacred pipe, a totem pole, sacred fire circle, and a drum. The pipe and drum are used in sacred ceremonies.

NARA serves 5,000 clients annually, represents 255+ Tribes, and has lifted countless spirits in the last 50 years. NARA offers the following programs and services:

- Adult residential substance treatment
- Adult outpatient substance treatment
- Children & family mental health
- Dental services
- Elder services
- Integrated health services
- Veteran services
- Youth outpatient substance treatment
- Youth program

To learn more, visit [NARA](#)

LIVE ANOTHER DAY



Live Another Day is a resource guide that curates non-biased lists of accredited treatment providers and trusted services. The core area of focus is on curating mental health resources for and by BIPOC communities.

Empirical studies suggest that Native and Indigenous people experience psychological distress disproportionate to other ethnic groups. Moreover, youth are particularly at risk for suicidal ideation and attempts, as well as substance abuse. It is important to highlight crisis resources that are accessible, equitable, effective, and respectful.

DOMESTIC VIOLENCE

Strong Hearts Native Helpline:
1-844-763-8483

LGBTQ+

Two Spirit & LGBTQ Health:
503-228-4185

MENTAL HEALTH

National Suicide Prevention Lifeline:
1-800-273-8255

TRAUMA

Indian Country Child Trauma Center:
405-271-8858

STUDENTS

Center for Native American Youth:
202-736-2905

SUBSTANCE ABUSE

One Sky Center:
503-970-7895

For more resources, visit [Live Another Day](#)

NAYA



NATIVE AMERICAN YOUTH AND FAMILY CENTER

The Native American Youth and Family Center (NAYA) is a family of numerous tribes and voices who are rooted in sustaining tradition and building cultural wealth. The continuum of lifetime services create a wraparound, holistic, healthy environment that is youth centered, family driven, and elder guided.

NAYA's policy efforts include engagement in city, county, and state-wide campaigns to address affordable housing, homelessness, economic development, and environmental issues.

NAYA's team of policy coordinators actively participate in city and regional policy tables to ensure there is a Native voice and perspective included in policy-making processes.

The Advocacy and Policy Leadership team sets a state-wide policy agenda ahead of each legislative session; the legislative priorities are based on community needs from feedback and data from Native American and Alaska Native communities.

To learn more, visit [NAYA](#)

RED LODGE TRANSITION SERVICES



Red Lodge Transition Services is a non-profit grassroots organization that is dedicated to assisting Native men and women who are ready to transition from prison, jail, or a treatment facility back into the community. Red Lodge Transition Services creates a realistic plan that accounts for obstacles that each person, family, and community must navigate through in order to be successful.

Successful transition depends on meeting spiritual, mental, emotional, and physical needs.

The concept of creating a formal program for a functional network of people and res-

ources accessible to Native individuals returning to their communities has been educational and enlightening for the staff that coordinate the services.

Red Lodge Transition Services recognizes that collectively we are capable of greatness. The transition process should be viewed as an opportunity for individuals, families, and communities to effectively make change.

Prevention of incarceration and recidivism of Native people is an essential part of community healing. Prevention is a responsibility which belongs to all of us.

For more resources, visit [Red Lodge](#)



INVESTMENT

"Investments in Native economic development and job creation bring benefits to Tribal nations and the nation as a whole."

- National Congress of American Indians

OREGON NATIVE AMERICAN CHAMBER

The Oregon Native American Chamber (ONAC) is dedicated to working with all members of the community to advance educational and economic opportunities for Native Americans in Oregon and Southwest Washington. ONAC is a community of professionals, advisors, orga-

nizations, entrepreneurs, and companies collaboratively working toward success in business and community. ONAC's work has been guided by the belief that Native businesses are the foundation for emerging economies that will break generational cycles of poverty.

VOICE & COMMUNITY



SUPPORT

Supporting Native businesses is vital to creating sustained, multi-generational wealth. Business owners represent opportunities in their community for meaningful savings, property and asset ownership, and credit building.



Cultural Blends Apparel



No End Of Apparel



Creations for Continuity



Curvy Chic Closet

SUPPORT

Supporting Native businesses will help launch more enterprises, offering a more organized, resource-rich pathway to economic justice and independence for Indigenous people.



Bison Coffee House



Clary Sage Herbarium



Good Rain Farm



The Herb Shed

SUPPORT

Strategies to improve Native economic advancement include improving the Native American census data collection, channeling federal and state funds through Tribal government, and targeting Native American job creation.



Two Spirit Medicinals



Fauna Flora Terra



Somaflow Health & Massage



Wombyn's Wellness Garden



Drumming

*"Drums are a means of communicating
and promoting a vibrant social life."*

- Tachini Drums

STORYTELLING



Storytelling is a traditional value that interconnects the storyteller to the audience in a way that transcends time and space. Stories will be known as long as they are told, which is why many Indigenous communities maintain their rich oral tradition to share customs, identity, history, morals, and values. Storytelling serves as a preservation of culture, while also providing entertainment to the youth who may be hearing the story for the first time or an elder who has heard the story many times. Each time a story is told,

the storyteller and audience has a unique opportunity to reflect on aspects of their life and/or environment. Often, the subject of legends, folktales, and fables is a character, sometimes a hero, that undergoes a significant journey that provides insight into their physical, mental, and spiritual state of being. Other times, the subject may be supernatural or an animal, which imparts knowledge on the environment and the way the environment is navigated by its inhabitants.



AGRICULTURE

The power of the land --the way it gives and the way it takes --has long been studied by Indigenous communities. Cultural and economic survival can be connected to agricultural products and practices. In fact, Native economies are largely impacted by agriculture. The National Congress of American Indians (NCAI) supports the development of an Indian Agriculture Act that would aid the U.S. Department of Agriculture "to apply the full range of its farm, rural development, and other programs to spur the creation of successful private-based and agriculture-focused economy on rural reservations."

To learn more, visit [National Congress of American Indians](#)

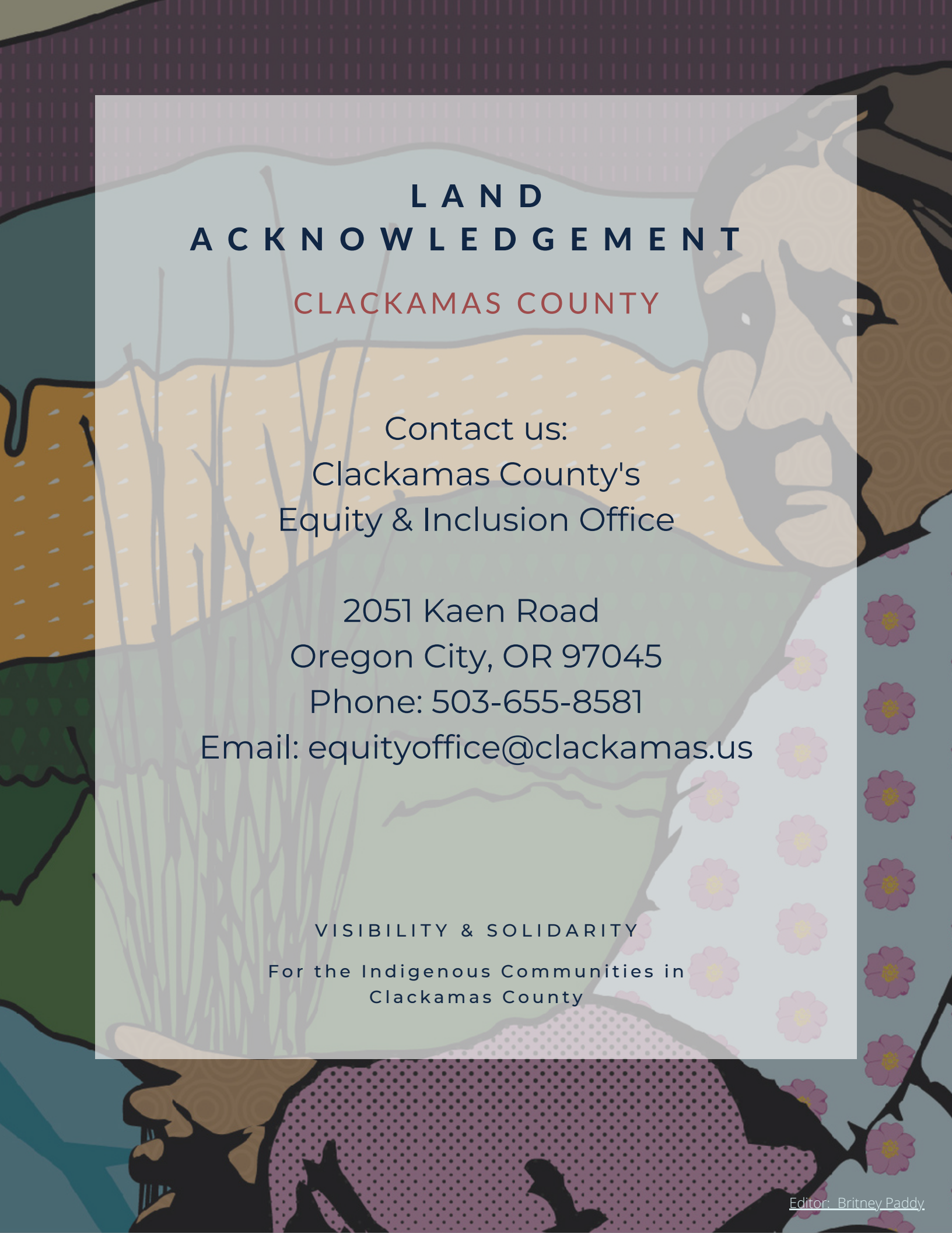
CANOEING

Canoes were used by Indigenous communities that lived near lakes, rivers, and oceans. Canoe designs varied from Tribe to Tribe, but its importance was invariable. Canoeing is a physical manifestation of connecting with the water and how the water came to be. "Instilling confidence through canoe culture and con-

nections between elders and youth is the foundation of Portland All Nations Canoe Family (PANCF), a multigenerational intertribal organization. Being on the water gives the youth confidence and builds self-esteem, teamwork and kindness."

To learn more, follow [PANCF](#)





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CLACKAMAS COUNTY

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