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Portland, OR 97209
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February 4, 2021

To: City of Portland Historic Landmarks Commission

From: Madison Cario, Executive Director 
Kristin Calhoun, Director of Public Art 

Subject: South Park Blocks National Register of Historic Places Nomination

Dear Commissioners:

We respectfully request that the current nomination for National Register of Historic Places status for Portland's South Park Blocks not include the recently removed *Theodore Roosevelt Rough Rider* and *Abraham Lincoln* sculptures as character-defining features.

Portland, like many cities across the country, has an obligation and an opportunity to revisit how public space and monuments reflect its values and represents its communities. The recent removal of the Abraham Lincoln and Theodore Roosevelt monuments Portland's South Park Blocks, and the many others that are being removed around the country and internationally, illustrate that art is an integral part of society, not something neutral or removed from it. Art represents who we are and what we value. We must tell the stories of our past with honesty, putting this history into context, in order for true systemic change to occur. Overtime, values regarding the treatment of Black, Indigenous and People of Color within this country have undergone needed change, but continual work remains. Portland and Oregon have an opportunity to be more representative of the stories of all communities.

As a long-time partner and collaborator with the City of Portland and the Parks Bureau specifically, RACC has worked not only to reflect the City's values, but to advocate for stronger community voice and influence in the city's services, investments and decision-making. We provide stewardship of the city's public art collection and continue to actively expand the point of view, background, and lived experience of artists and communities represented in that collection.

Again, we respectfully request that the current nomination for National Register of Historic Places status for Portland's South Park Blocks not include the recently removed *Theodore Roosevelt Rough Rider* and *Abraham Lincoln* sculptures as character-defining features.

February 6, 2021

To: Portland Historic Landmarks Commission

Re: South Park Blocks National Register of Historic Places Nomination



Dear Commissioners:

Thank you for the opportunity to comment on the National Register of Historic Places nomination for the South Park Blocks. Portland Farmers Market (PFM) has been operating in the South Park Blocks since 1996. On Saturdays at Portland State University, our year-round market supports over 150 farmers and small businesses and draws attendance from shoppers around the globe. The Wednesday market at Shemanski Park supports the success of about 40 vendors and is an important point of food access for downtown residents of all income levels.

As an active participant with the South Park Blocks Community Advisory Committee since April 2019, PFM supports Portland Parks and Recreation's (PPR) continued efforts towards a master plan that balances historic, cultural and ecological considerations.

We appreciate the Downtown Neighborhood Association interest in preserving this unique greenspace and share in their love of the South Park Blocks. However, we feel that the nomination as it is written will unnecessarily impede the broader community-based planning process and does not incorporate input from diverse perspectives.

PFM's specific concerns include the following:

- **Planes of Grass as a defining feature** -The abundance of grass in the South Park Blocks is impractical, costly to maintain and fails to thrive in many areas. As regular permittees of the South Park Blocks, we see how easily the grass is damaged even by minimal activity. We also witness the never-ending efforts to re-seed and rehabilitate the grass each year.
- **Theodore Roosevelt Rough Rider Statue and Abraham Lincoln Statue** - As a city and as a community, Portland has an opportunity to change the way we acknowledge and celebrate history. We seek an inclusive conversation about statues, art and other features in the South Park Blocks that reflect a more equitable and just society.
- **Smith Center Amphitheater as a contributing feature**– We question the historic significance of this feature, as it was added in the 1970's. Furthermore, we feel that the design of this amphitheater raises issues of accessibility and safety. Tapered brick steps are notable trip hazards while steep sloping walkways and long continuous benches can be barriers for individuals with vision or mobility impairment.
- **Perimeter Promenade defining the park boundary** – Again, we question the historic significance of this feature, as it was added in the 1980's. We also oppose the interference that it's designation will cause for adjacent development such as a multi-use path.

We have reviewed and support the recommendations submitted by PPR and Portland State University. We feel that if the nomination is to move forward, it should be written in a manner that preserves some of the unique features of the South Park Blocks while providing adequate flexibility to create a future that is equitable and inclusive of Portland communities.

Thank you for your time and consideration.

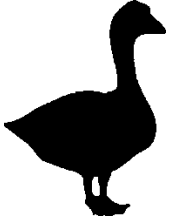
Sincerely,



Trudy Toliver
Executive Director



Amber Holland
Operations Director



GOOSE HOLLOW FOOTHILLS LEAGUE

2257 NW RALEIGH STREET PORTLAND, OR 97210 503-823-4288

February 7, 2021

Robert Olguin

ORSHPO.NationalRegisterProgram@oregon.gov

National Register Program Director

State Historic Preservation Office 725 Summer Street NE, Suite C

Salem, OR 97301

Re: Letter in Support of Historic Designation of Portland's South Park Blocks

Dear Mr. Olguin,

The Goose Hollow Foothills League, the official neighborhood association of the Goose Hollow neighborhood, voted at its Board meeting on January 21, 2021 to support the Downtown Neighborhood Association's efforts to seek historic designation for the South Park Blocks. Key to our vote was a recognition that the boundary of the park is and has been defined by tall, mature trees that reinforce the natural beauty of the region and the park itself. The sole objection made in our otherwise unanimous vote in support of historic designation cited the need to give the city at least some flexibility in completing its Green Loop plan.

As home to one of Portland's prominent historic neighborhoods (King's Hill) and many other historic homes (including my own), we appreciate the work that you and the Portland Historic Landmark's Commission do in protecting significant aspects of our history. You have our full support in continuing on your mission.

Should any questions remain, please feel free to contact me directly.

Sincerely,

Scott A. Schaffer

President, Goose Hollow Foothills League

CC: Portland Historic Landmark Commission

Kminor.phlc@gmail.com, Hillary.adam@portlandoregon.gov



February 5, 2021

Historic Landmarks Commission
City of Portland, Oregon

RE: Proposed historic nomination for the South Park Blocks

Dear Commissioners:

We are writing you today regarding the proposal to nominate downtown Portland's South Park Blocks to the National Register of Historic Places. We recognize the open space significance, historic grandeur and iconic character that the South Park Blocks represent to the city and understand how they could draw a historic landmark designation. That being said, we feel the proposal currently under review today put forward by the Downtown Neighborhood Association is not the proposal the park blocks deserve. We feel the current proposal is lacking in three key areas: Scope, Process and Information.

SCOPE

The South Park Blocks, as described in this proposal, only include the blocks extending from SW Salmon Street at the north to almost the I-405 Freeway at the south. In fact, these blocks are part of a larger string of narrow "park" blocks that stretch from I-405 to NW Hoyt in the Pearl District, and include the North Park Blocks, from NW Hoyt to just south of Burnside, and the so-called "Midtown Park Blocks" –largely built out – between Burnside and SW Salmon. *Any proposal for a national register nomination for the park blocks needs to consider the entire series of blocks to better understand the historic context and implications for the southern blocks as they relate to others in the north.*

That being said, the nomination as proposed includes the six blocks on the Portland State University campus from SW Market to I-405. The blocks on PSU's campus are distinctly different than the northern six. They were most recently changed in the 1970s – less than 50 years ago -- as a series of different open spaces that are currently out of date and need significant improvements. Significant elements identified such as the Smith Center Amphitheater are problematic as they were designed prior to contemporary accessibility standards and present hazards to mobility today. Restricting the current park designs with this nomination would not do a service to an evolving institution serving a broad and diverse community of Portlanders every year.

PROCESS

The current nomination is coming out of a comprehensive and lengthy process developing a master plan for the South Park Blocks. The purpose of the master plan is to develop strategies to address critical aging trees, the needs of the institutions along the blocks and changing local and regional issues facing the city and its open spaces. The City's Parks and Recreation bureau led the process and it included a Citizens Advisory Committee (CAC) that met 7 times over 24 months and deliberated over the plan's development one step at a time.

The CAC was comprised of representatives from the institutions along the South Park Blocks, local advocates and local neighborhood and business stakeholders, and provided multiple opportunities for discussion and deliberation on the development of the plan and all of its various components. Like the 2035 Central City Plan (which included the Green Loop), this



process included public outreach and multiple opportunities for feedback. The nomination proposal before the commission was not developed using a public process nor did it include any input, review or discussion at the CAC. The DNA was given an opportunity to present to the Master Plan CAC but did not agree to the rules set out by Parks in advance to first review presentations with City staff. This rule was applied and followed by everyone who presented to us. It is unclear why the DNA would object to this procedure. The CAC could have benefited from a presentation and a discussion.

More importantly, we are very concerned with the lack of inclusion in the process to develop this nomination. Now more than ever, society is taking a hard look at what elements of history we choose to celebrate. This nomination includes many elements that **NEED TO BE DISCUSSED** and that conversation needs to prominently include the voices of the black, indigenous and people of color. The South Park Blocks are located on Indigenous land and we are very uncomfortable with the nomination recommending only the preservation of a European-inspired design without an open and inclusive process.

Also missing from this process is youth representation. As we look at the effects of climate change, we need to adapt and change. We are leaving a considerably-damaged landscape to our youth and future generations and we need to leave them flexible spaces, infrastructure and the resilient tools needed to meet these challenges head on.

INFORMATION

The nomination identifies the promenades around the edges of the park blocks between SW Salmon and Market as an element of historic significance, although these were added in the 1980s. In addition, the nomination claims that the park blocks are 100 feet wide. In fact, the street rights-of-way (SW Park and 9th) extend into the park spaces themselves, roughly to the edge of the landscaping where the historic edges of the blocks are. The focus of a nomination should not include the current edges of the park blocks that were added later and are less than 50 years old.

We firmly believe that the South Park Blocks are part of a significant historic resource for the City of Portland and the downtown community. They are an integral part of downtown's identity and the physical urban fabric of Portland's Central City. We hope that the Park Blocks, the entire system of them from north to south, do become an identified historic resource on the national register. We do NOT believe that the nomination proposal currently before the commission represents that resource or is the result of a broad community process that has considered the needs of the existing open spaces, their landscape or the growing city.

We appreciate the opportunity to give testimony and engage in the process. Please feel free to reach out to us with any questions you may have. Thank you for your time and consideration.

Sincerely,

Keith Jones, Executive Director
Friends of Green Loop

From: Gaylen Beatty <gaylen_beatty@yahoo.com>
Date: February 8, 2021 at 12:44:17 PM PST
To: "Spencer-Hartle, Brandon" <Brandon.Spencer@portlandoregon.gov>
Subject: Re: South Park Blocks -submit testimony

Hi Brandon,
Here's my submitted testimony for the South Park Blocks.
Thank you!

February 7, 2021

To Whom It May Concern:

I serve on the South Park Blocks Community Advisory Committee. I'm thankful for the opportunity to serve and to support Portland Parks and the community in how to steward this special park located in the heart of Portland. While I don't live in close proximity to the South Park Blocks (resident of SE Portland/Sellwood neighborhood), I've lived in Portland for 18 years, have spent the last 25 years of my career in park operations/urban habitat gardening and am a PSU alumni. These park blocks hold a special place in my heart.

Recently I was made aware that an application has been submitted to add the South Park Blocks on the National Historic Registry. While I support that effort, I am deeply dissapointed with the application from the neighborhood association. The application omits critical stakeholder voice of our Tribes and urban Indigenous Community. Disconnection from land is a tool of genocide and is foundational to the western understanding of conservation and access/recreation. This application reinforces and glorifies European settlers and that history instead of including voice and feedback from the many groups who make significant contributions to our cities landscape.

I hope that this committee can support this effort by pausing on the application and support Portland Parks and Recreation, the neighborhood association and a diversity of groups including our Tribes and Indigenous community in a more equitable and inclusive request.

Thank you,

Gaylen Beatty, 1146 SE Sherrett St, Portland, OR 97202

College of Liberal Arts and Sciences

Indigenous Nations Studies
1633 SW Park St.
Post Office Box 751
Portland, Oregon 97207-0751
503-725-5920 www.pdx.edu/nas

February 8, 2021

To:

Mayor Ted Wheeler, City of Portland
Commissioner JoAnn Hardesty, City of Portland
Commissioner Camren Rubio, City of Portland
Commissioner Mingus Mapps, City of Portland
Commissioner Dan Ryan, City of Portland
Portland Parks & Recreation Director Adena Long
City of Portland Historic Landmarks Commission
Oregon State Historic Preservation Office (SHPO)

Cc:

Laura John, Tribal Relations Director City of Portland Dept of Government Relations
Adam Becenti, OR Director of Tribal Affairs
Tawna Sanchez, OR Representative
Earl Blumenhauer, US Representative
Ron Wyden, US Senator
Jeff Merkley, US Senator
Native American Community Advisory Council
Oregon Historical Society

RE: Response to the requested National Register of Historical Places Portland South Park Blocks Nomination Submitted by the Downtown Neighborhood Association 12/11/2020

Thank you for this opportunity to share my deep concerns regarding the nomination of this historic designation in the South Park Blocks. I am Judy BlueHorse Skelton (*Nez Perce /Cherokee*), an Assistant Professor in the Indigenous Nations Studies Dept. at Portland State University and a member of the Native American Indigenous community in Portland for many years. With a long-term commitment and passion centered in the understanding that the recovery, restoration and healing of land is inextricably connected to the recovery, restoration and healing of Indigenous Peoples, I've served on many advisory committees and boards in Portland, including the Portland Parks Board (2013-2018, Chair 2016, 2017), the Intertwine Alliance Board and recently, the South Park Blocks Master Plan Advisory Committee. While I do not speak on behalf of the Native American Community Advisory Council (NACAC), I have participated in the Council since its formation 14 years ago and currently serve as one of several NACAC co-Chairs.

Community engagement is required of agencies and the South Park Blocks Master Plan Advisory Committee represents aspects of that process. In general, Community serves without compensation for their time and expertise, attending meetings, reading many documents, walking the site and providing guidance and feedback to paid staff. Black, Indigenous and

People of Color (BIPOC) are sought to serve, to share our voices, our perspectives, our sense of place and identity, to provide context. We must weigh the emotional and financial hardships of participation against the hopefully positive impacts of having a place at these tables that ultimately determine our quality of life, quality of education, quality of health, our quality of a future.

This national historic nomination by the downtown neighborhood association circumvents long-term community engagement processes, not just for the South Park Blocks Master Plan, but also for the cumulative decades of under-represented and marginalized communities to continually advocate, protect, persevere and inform. This nomination reinforces the settler narrative, the mythology of an empty, pristine land. There's no earlier story, thus perpetuating an invisibility of Indigenous Peoples, our cultural practices and stories of place, since time immemorial. The nature of this nomination seeks exclusivity, hierarchal boundaries of time and space being drawn and set.

We are in transformative times and this nomination does not represent the spirit of our Portland communities as we all seek to strengthen our healthy relationships for our future generations. Heal the Land – Heal the People.

qe'ci'yew'yew (Thankful for/to You, Nez Perce)

Judy BlueHorse Skelton
Assistant Professor
Indigenous Nations Studies Dept.
Portland State University
judyblue@pdx.edu



Commissioner Carmen Rubio
City of Portland

Dear Commissioners,

Thank you for your consideration of the Downtown Neighborhood Association's National Register of Historic Places nomination for the South Park Blocks. We recognize and wish to celebrate the cultural, recreational, natural, and historic benefits this area has given generations of Portlanders.

While the City of Portland has a history of supporting this designation, we also want to acknowledge that our support has largely omitted Native American community voices, experience, and participation. Thus, we write to urge you to consider adopting a broader narrative of the South Park Blocks to include the experiences of marginalized communities, and to be responsive to the concerns submitted by the Native American community about this designation. Specifically, we support their goals to:

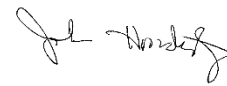
- Promote narratives including Native American stories and experiences, and an accurate history of the settlement of Portland that disrupts the cultural erasure and misrepresentation that exists in Portland's white-colonial-settler narrative.
- Be included in any ongoing and future work to reflect an accurate history of Portland, in order to prevent the re-traumatization and symbolic violence inflicted upon Native people by government institutions and White supremacy.


Portland City Council has formally made commitments to government-to-government relations with Tribal Government Partners, to promote consistent awareness and inclusion of Native People, and to support more equitable outcomes for Native People. We intend to honor these agreements. The City recognizes the distinction between the urban Native community and sovereign Tribal Governments with political interests and treaty rights that overlay Portland.

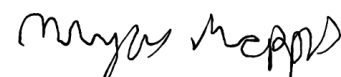
We unequivocally support a historic designation that is accurate, inclusive, and responsive to our values of equity and racial justice. A broader and inclusive narrative moves our community toward reconciling with our city's colonial past and honoring the history, experiences, and contribution of Northwest Indigenous people.


Commissioner Rubio


Mayor Wheeler


Commissioner Hardesty


Commissioner Ryan


Commissioner Mapps

To:

Mayor Ted Wheeler, City of Portland
Commissioner JoAnn Hardesty, City of Portland
Commissioner Carmen Rubio, City of Portland
Commissioner Mingus Mapps, City of Portland
Commissioner Dan Ryan, City of Portland
Portland Parks & Recreation Director Adena Long
City of Portland Historic Landmarks Commission
Oregon State Historic Preservation Office (SHPO)

Cc:

Laura John, Tribal Relations Director City of Portland Dept of Government Relations
Adam Becenti, OR Director of Tribal Affairs
Earl Blumenhauer, OR Representative
Tawna Sanchez, OR Representative
Ron Wyden, US Senator
Jeff Merkley, US Senator
Native American Community Advisory Council
Portland Indian Leader Round Table
Oregon Historical Society

Dear City of Portland Historic Landmarks Commission and Oregon State Historic Preservation Office,

Thank you for this opportunity to share my feedback regarding the historic designation of the South Park Blocks. My name is Jessica Rojas, I live and work in NE Portland (where I have resided the majority of my life). I identify as a mixed race Chicana; I work for the Northeast Coalition of Neighborhoods, participate in the Native American Community Advisory Committee; in addition to several other committees and endeavors with the city and region. However, today I am testifying on behalf of myself and no organization or committees.

I have also worked downtown in the past and attended classes at Portland State University. As a youth, I hung out downtown quite often in the Park Blocks area and before the pandemic, occasionally visit the Oregon Historical Society for my own personal research. This is an area I am very familiar with and appreciate as open space.

Overall, I support the preservation of open community space. I do see the value these park blocks offer the community as a place to gather, to walk, to have seating access in addition

to other amenities. I especially appreciate the oak trees. I appreciate the accessibility of the site via walking, bus, bike or car.

However, I firmly believe that the time is long overdue to start a process of healing and reconciliation around historic and racial inequities. That healing will not and cannot occur as long as we keep re-enforcing colonial exclusively white narratives of the history and origins of this place we call Portland.

I want to acknowledge the effort that this area should be recognized and committed to as one of the first “parks”, per se, of Portland Parks and Recreation. I support that. I also support making sure this park is adaptable to climate change, reflective of our true collective history, inclusive of our entire community and most importantly, the Tribal ancestors and descendants of this region who are entitled keepers of the real history here. Throughout the nomination, I didn't see any mention of the Indigenous peoples of this area, let alone any other people of color. I didn't see their leaders memorialized on statues. I didn't see their stories in the historic narratives, nor did I see their names in the engagement.

I cannot support a historic designation that is built on (financial and staff time) resources that should/ could be used to support culturally significant sites for Native American Tribes, and culturally significant structures owned and used by people of color. Too often these histories are discarded and replaced by the idea that this place began in 1850-something and continues to only cover the experience of those who resemble our “founders”.

The financial resources, in addition to other forms of human capital, that we invest for preserving so called “historic” colonial narratives would be better put to use in beginning the process of reconciling for all the land theft, imminent domain, red lining and experimental wealth creation/ urban renewal and other forms of exclusion that have historically impacted Indigenous- in addition to other people of color, here in Oregon.

Some things I found interesting in regards to the natural history of the land, on page 27, of the South Park Blocks Historic Designation nomination form (from South Park Blocks Historical Study referring to its colonial origins from land claim to realty), the area was referred to as “a “park” that was sited “at the top of a **steep fir-covered** slope a mile from the river's edge.”

How does this plan incorporate the true natural history of this area- as fir trees are mentioned here and not in the plan or nomination?

On page 29 from the nomination: "The gently northeast-sloping park blocks site was cleared of its **native conifer tree** cover sometime in the 1860s, probably for much-needed timber for an expanding city. True to Portland's early moniker 'Stumptown,' the park blocks parcel remained undeveloped and littered with tree stumps".

Again, what history are we looking to enforce here?

I support the Green Loop along the Park Blocks. I support native trees and plants, overall in a succession plan for parks. I support this area not ever being developed for buildings. I stress that in concern of the fact that this area is located in a Federal Opportunity Zone.

But more importantly- I support inclusive engagement and the stake in this matter, of those I mentioned before- those Indigenous peoples/ Tribes who have historic use in this area, and their descendants. And that engagement needs to happen in a way that isn't extractive and it needs to start with listening to what has already been said.

I want to stress to all the planners (professional and volunteer) of this project: In the future, ensure the city's Tribal Relations office, (when working with a plan that evokes a statewide historic designation) is consulted early. Also- honor the existing input members of the Native American community already offered when this idea was brought to them via the South Park Blocks Master Plan. Respectful and thoughtful engagement means listening the first time (when asking for input on designs) and going back to those notes to make sure that what is continuing to be plan- is in line with the feedback the community already offered. Please compensate those community members, and remove barriers to being compensated for their expertise and consult. Most importantly- incorporate their feedback and credit them when you do it. Make sure those you engaged with are kept fully in the loop from conception to completion.

Here are my main concerns and questions that I would like to be considered in this historic designation:

- Who benefits from this park being in the historical registry?
- Why does a historic designation timeline center European presence and contact as a focal point? Indigenous people's history listed in limited components- mostly to removal. Lacks urban Tribal community's contributions outside of PSU NASCC in the Portland area, in the timeline.
- While the South Park Blocks deserve commitment in preserving it as a park by the city, is it appropriate to support a state designation at this time? Are there other ways, that may even be less expensive, to preserve this area at community level outdoor space?

- What are the financial implications of historic designation on the surrounding area- tax and property value wise?
- What are the social implications of the historic designation on poor people, houseless community members- once this is “historically designated”?
- How much staff time, and city resources, financially have been invested in this site already, in comparison to other parks in the city/ park deficit areas?
- The statues have little relevance to this region- how much is their upkeep worth and what are the financial impacts on property value in the area?
- Considering the outcomes of the recent protests in the downtown area- is it time to revisit how these landmarks that celebrate colonialism, that reinforce white supremacy, if protecting their presence, is the right investment by the city and state, socially and economically?

Thank you for your time and consideration in this matter. I have faith that our leaders can do better by preventing further harm, by not seeking historic designation, and make financially sound commitments to the preservation of this landscape and the true history of this land.

Sincerely,

Jessica Rojas

jdianarojas@gmail.com (p)

jessica@necoalition.org (w)

Reference:

South Parks Master Plan Masterplan made public

<https://www.portlandoregon.gov/parks/78629>

Downtown Neighborhood Association Presentation on SPB

<https://www.dropbox.com/sh/nrqq24id770zuzy/AAA3b-uQJamNDaJA63A-Kvia?dl=0>

Renea Perry
Portland Native American Community Advocate
reneaperry108@gmail.com 503.839.5101

February 8, 2021

To: Portland Historic Landmarks Commission

Cc: Laura John, Tribal Relations Director City of Portland Dept of Government Relations
Adam Becenti, OR Director of Tribal Affairs
Earl Blumenhauer, OR Representative
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Native American Community Advisory Council
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Oregon Historical Society

RE: Response to the requested National Register of Historical Places
Portland South Park Blocks Nomination
Submitted by the Downtown Neighborhood Association 12/11/2020

Dear Committee Members,

I am Renea Perry, a tribal citizen of Tlingit Haida Nation of Southeast Alaska that resides on the ancestral and contemporary homelands of the Willamette and Columbia River tribes who have government to government relationships with Portland and the state of Oregon.

The most recent recognition of this relationship is the December 2020 City of Portland Resolution 37528AA (see attached); 2018 to 2020 annual tribal summits; and the 2012 City of Portland Proclamation (link attached) recognizing Portland's government to government relationships with Oregon Tribes and the tribal citizens and community members residing in Portland.

The most recent work has been led by Office of Government Relations Director of Tribal Relations, Laura John, who is uplifted by the community to help you to gain understanding of our governmental, relational and kinship systems.

I am writing to you as co-Chair of the Missing and Murdered Indigenous Relatives Committee for Alaska Native Brotherhood; and as an advocate in the Portland Native Community of my concern regarding the nomination application (link attached) submitted for historical preservation nomination of the City of Portland South by the Downtown Neighborhood Association (DNA) on 12/11/2021.

Granting a historical preservation designation to Portland's South Park Blocks side steps the true genocidal history of the settlement of Portland that occurred through systemic and intentional racist policies that sought to eliminate Indigenous families, communities, and tribes from their ancestral lands. These colonizing actions were traumatic to the Indigenous peoples, and that trauma lives on today through its transmission from generation to generation, without

Renea Perry
Portland Native American Community Advocate
reneaperry108@gmail.com 503.839.5101

resolve, and makes the Downtown Neighborhood Association and associated organizations complicit in ongoing systemic erasure of the personal and cultural genocide of Indigenous Peoples living here since time immemorial.

In the submission of their application, the DNA bypassed the formal process that requires communications with The City of Portland and community engagement. In doing so they eliminated opportunity for awareness into this submission, and prevented others to give consideration, input, permissions, and recommendations. Moreover, this approach keeps hidden the racist and disempowering legacy this particular historical designation has to Native American/Alaska Native peoples. As such, these truths are denied, these lives are denied, and the opportunity for healing and reconciliation is therefore impossible

We humbly offer this guidance, and request that the actions of DNA be acknowledged and corrected. Further, we offer the following information to provide more context about the deeper history within Portland, and the violence leaders in our state inflicted on Native peoples. We offer this information for your understanding, and to honor those before us who have been forgotten. Today, we invite you to move forward with us to heal this damaging legacy, so together we can set the life affirming conditions for all peoples to thrive and ensure these atrocities won't happen again.

Over 3500 Alaska Natives are currently buried in METRO historical cemeteries, which were inherited from Multnomah County and private donors.

Between 1902 and 1963, Dr. Henry Waldo Coe, (who held many positions of power in Oregon and the US with powerful connections to the US government military, and his ideas about what was medically best for Native peoples across the US, forcibly removed Alaska Natives from their ancestral homelands and families by declaring them mentally ill; at which time they were arrested; convicted of a felony for mental illness; and brought them to the Morningside Hospital here in Portland.

Dr. Coe validated his own actions in the 1923 booklet titled, "The Insane of Alaska" which he wrote himself, in an effort to renew territorial and Department of Interior contracts for his hospital.

Dr. Henry Waldo Coe donated the Roosevelt (1922) and Lincoln (1928) statues to the City of Portland. Dr. Coe also owned and made significant fortunes from his Morningside Hospital contracts and from the patients themselves (referred to as "Inmates") through his hospital contract with the Department of Interior and the territorial government of Alaska (as well as other Oregon agencies).

An often denied or erased history of Theodore Roosevelt and Abraham Lincoln are their participation and direction to forcibly remove and/or murder Native Americans in military quest

Renea Perry
Portland Native American Community Advocate
reneaperry108@gmail.com 503.839.5101

for lands and resources. Roosevelt is quoted as saying, "I don't go so far as to think that the only good Indians are dead Indians, but I believe nine out of ten are, and I shouldn't like to inquire too closely into the case of the tenth..." In 1862, Abraham Lincoln having recently declared the emancipation of stolen Africans who were enslaved and dehumanized for profit, ordered the murder of 38 Dakota tribal community members who resisted the US government's attempt to starve and annihilate Native Americans from their ancestral homelands. This act is one of several that set into motion the "Kill the Indian, Save the Man" justification for the US military and European religious boarding schools which removed children from families creating cultural genocide and causing historical trauma that continues to affect Native American and Alaska Native communities to this day.

Dr. Coe had agreements and contracts with the US government under Abraham Lincoln and a lifetime friendship with Theodore Roosevelt beginning with their time in the Dakota territories that continued those contracts to his financial benefit and the detriment of Native Americans and Alaska Natives.

The actions of Dr. Henry Waldo Coe and his relationship with the US and territorial governments alone should be enough to deny this nomination application, as it would situate the City of Portland and the state of Oregon as continuing to center settler colonial narratives that privileges them as justified in their genocidal actions into historical record-thereby making them complicit into perpetuity.

Further review of the nomination application submitted by the DNA, shows problematic language, mistruths and/or white-sided perspectives as follows:

Page 16 & 17 - In giving revisionist context of the donation of the Roosevelt and Lincoln states by Dr. Henry Waldo Coe the application leaves out the genocidal relationship to Native Americans and Alaska Natives by the above mentioned.

Page 16 - Footnote 39, leaves out the fact of national racial reckoning from the brutal murders of George Floyd, Breonna Taylor who are only two of 500 + years of brutalization and murder of Black, Indigenous, and Brown community members.

Page 21 - In the sections entitled, "Areas of Significance" -makes no mention of Tribal villages in the area or cultural significance of Native Americans or traditional food and medicinal plants of these lands; "Period of Significance" and "Significant Dates" - leaves out the forced removal of Native Americans from what is now "Portland, Oregon" in the 1800's and Oregon's establishment as a state that purposely excludes Black and other people of color from residing in the state;

Page 23 & Page 39 - In the "Statement of Significance Summary Paragraph", the DNA makes a contradictory statement in highlighting "social and environmental activism" while denigrating recent social justice activities in Footnote 39 on page 16, while uplifting the "the Vietnam War

Renea Perry
Portland Native American Community Advocate
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protest movement” and the designation by (white) students of a “Liberated Zone” in the South Park Blocks in the 3rd paragraph on page 39.

Page 23 - The DNA’s application makes no mention of Native American cultural significance in Portland and/or Oregon in their application while highlighting white settler culture.

Page 24 - The DNA’s application quotes Historian John Reys saying, “nearly every Western town and city began **as planned settlement**...The West was a region of planned cities, whose physical forms were determined in advance by **individuals, corporations, colonial societies, religious groups or public officials**.”; thereby perpetuating the narrative of justified forced removal of Native Americans from their ancestral homelands, as declared by the Doctrine of Discovery and Manifest Destiny decrees by US Presidents, military and European religious and land settlers.

Page 25 - Footnote 70 states that “Early land ownership claims were often dubious around the 1846 acquisition of the Oregon Country” in reference to those settlers staking claim and financial access to land in Portland between each other.

Page 45 - Reference to “...“Skid Road” further detracted from its attractiveness” leaving out the perpetual denial and ignoring of houseless populations due to settler land claims and over development that does not take care of community putting the value of property over people.

A deeper review of the application language and lack of historical and contemporary context would denote other examples, but I will suffice to mention the above for now. As it stands, these mistruths and revisionist narratives continue to endanger Native American and Alaska Native Peoples, as well as other communities of color.

I ask all of you listening here or reading submitting statements from our community:

What is the real reason behind this fast-track seeking national historical designation of this area?

Is it to make use of federal law to protect the white privileged ideas of property and narrative to deny access and to criminalize those seeking justice for basic human rights of housing, healthcare, education, and intergenerational wealth-mainly communities of color?

How will you authentically participate in your own and systemic dismantling of racial bias and discrimination?

What will you do to make sure that the many harms done and harms that are still being perpetuated by privileged community members ends, and that accountability and a correction of narratives are put in place?

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How will you develop practices for Indigenous community engagement that allows time for relationship building and listening for community wants and needs that does not deplete our mental and physical health?

These atrocities have been documented in settler diaries, newspapers, and other transmission, in their own words, the truth is revised and denied to the public and the citizens of this county and beyond in settler history books and historical designations.

To correct these systemic problems, community designed programming and policies must be put in place to root out and unlearn systemic racism. This work must center Indigenous leaders, communities, and ways of knowing and practices of relationship building, restorative justice, and community care. Sustainable funding should be made available for this work.

You can start by honoring government to government agreements that Tribal nations have with the cities and states, and the federal government. I will bring to your attention President Joe Biden's executive orders regarding Tribal Sovereignty as well as a resolution for Truth, Racial Healing, and Transformation that was brought to the congressional floor in June 2020 by Senator Susan Boxer and again in December 2020 by Senator Cory Booker (links attached)—that provides opportunity to make changes to your status quo.

While Native American/Alaska Natives and other communities of color continue to heal and create life affirming traditions that allow us and our future generations to thrive, I ask the City of Portland and the State of Oregon to declare racism a public health and humanitarian crises and put plans into place that ends the death and dehumanization of Native American/Alaska Native and Indigenous communities.

This and any applications for nomination for the historical preservation designation of Portland's South Park Blocks should be denied.

Sincerely,

Renea Perry

Renea Perry, (Tlingit/Inupiat/N. Euro)

Executive Director, Portland All Nations Canoe Family

Portland Native American Community Advocate:

~Missing and Murdered Indigenous Relative Committee Co-Chair for

Alaska Native Brotherhood (A 109-year-old Indigenous Civil Rights Organization);

~Community Member Participant, Native American Advisory Council, NACAC

Decolonizing Education Subcommittee and Community Gathering for Community Initiative,

BIPOC Decolonizing Public Health -Healing Justice Workgroup.

I would like to acknowledge and thank mentors and relatives in the Indigenous community from the segments of Indigenous Education, Public Health, and Government Policy who are modeling resilience in on-going work to reclaim narratives and revitalize our spirits as Indigenous People living in the 21st century with contemporary relevance.

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References

National Register of Historic Places nomination for the South Park Blocks at the Oregon SHPO

<https://www.oregon.gov/oprd/OH/Pages/Commissions.aspx#SACHP>

Morningside/Dr. Henry Waldo Coe

https://www.oregonencyclopedia.org/articles/morningside_hospital/#.YBXv9S1h2qB

https://library.alaska.gov/hist/hist_docs/docs/asl HV 3006 A58 M67 1917 VF.pdf

Truth, Racial Healing, and Transformation Resolution

Native Americans are addressed under #'s 6, 7, and 8 of the Resolution.

<https://www.congress.gov/bill/116th-congress/house-concurrent-resolution/100/text>

Senator Corey Booker reintroduced it in December with some addendum

<https://www.congress.gov/bill/116th-congress/senate-concurrent-resolution/50>

President Joe Biden Tribal Sovereignty

<https://joebiden.com/tribalnations/>

City of Portland Resolution 37528AA (relationship to Tribes of Oregon and tribal citizens living in Portland)

RESOLUTION No. 37528 As Amended

Adopt actions identified through the Regional Collaborative Land Acknowledgement Project that promote consistent awareness and inclusion of Native people in all City business and more equitable outcomes for Native people (Resolution)

WHEREAS, the City of Portland acknowledges it was and is the home of many tribal nations and a site of trade, travel, and healing for Native people since time immemorial; and

WHEREAS, in 1823, the Doctrine of Discovery, emanating from the European colonization of the continents now known as the Americas, was utilized by the U.S. Supreme Court to legalize further invasion and theft of Native peoples' lands in *Johnson v. M'Intosh*, which remains the law of the land; and

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WHEREAS, the Indian Removal Act of 1830 institutionalized the theft of tribal lands and removal of Native Americans from their ancestral territories, including all of what is now the Portland Metropolitan area, to pave the way for white settlement; and

WHEREAS, under the Western Oregon Termination Act of 1954 and the Klamath Termination Act of 1954, more than 60 tribes in Oregon had their governments abolished, lands stolen, and treaties broken through termination, a federal policy intended to sever the tribal-federal relationship; and

WHEREAS, the City of Portland acknowledges that Native people have been displaced from their abundant homelands throughout history, with the most recent being in the 1950s when Native people were forced from reservation communities and into poor urban areas to find work and to assimilate into mainstream white society which was the intent of government policies; and

WHEREAS, the City of Portland acknowledges this recent shameful and painful history as a key factor in how Portland has emerged as one of the top 25 cities with the largest American Indian and Alaska Native populations; and

WHEREAS, the City of Portland recognizes the unique and important legal and political status of sovereign tribal governments in the United States and expressly acknowledges the power of these governments as separate and distinct from other organizations of and for native peoples; and

WHEREAS, the Native American community, representing more than 380 tribes from across the country, in Portland and in the surrounding areas exists as a testament to their resilience and resistance; and

WHEREAS, Portland is home to 28 Native organizations run by and staffed with Native people, whose combined resources represent hundreds of jobs and millions of dollars in revenue that go to local taxes, businesses and services; and

WHEREAS, Native Americans face deeper economic, social, health, and education indicators in Portland when compared to other communities of color; and

WHEREAS, the City recognizes that cultural and natural resources and customary use locations are invaluable and critical to the preservation of treaty rights, cultural heritage, and pursuit of traditional lifeways for present and future generations; and

WHEREAS, the City Council passed Resolution No. 36941 on January 11, 2012, to formalize authentic relationships with Tribal Government Partners and establish government-to-government consultation agreements; and

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WHEREAS, the City Council passed Resolution No. 37154 on October 7, 2015 to declare the second Monday in October as Indigenous Peoples' Day in the City of Portland and encourage other institutions to recognize the Day; and reaffirm the City's commitment to promote the prosperity and well-being of the American Indian, Alaska Native, and Indigenous communities; and

WHEREAS, the City created the Tribal Relations Program, currently housed in the Office of Government Relations, to build relationships, promote clear and timely communication and coordination, seek collaborative opportunities, and establish ongoing diplomatic relations; and

WHEREAS, the City began convening an annual Summit of Tribal and City Elected Leaders and day-long trainings for City and other government employees since 2018; and

WHEREAS, the City continues to institutionalize and develop internal City policies and procedures that support and affirm its commitment to government-to-government consultation with Tribal Government Partners, and that contribute to more equitable outcomes for Native people; and

WHEREAS, non-tribal community organizations and government agencies in many parts of the world are recognizing Indigenous peoples as the land's original inhabitants and are adopting land acknowledgements, formal statements that recognize the continued relationship that exists between Indigenous people and their traditional territories, and the unique political status that American Indian and Alaska Native people and tribal governments hold; and

WHEREAS, the City of Portland is leading the Regional Collaborative Land Acknowledgement Project in partnership with the City of Beaverton, City of Hillsboro, Metro, Meyer Memorial Trust, Multnomah County, NW Natural, Oregon Historical Society, Pacific Corp, Portland General Electric, Port of Portland, Portland Trailblazers, PTM Foundation, Regional Arts and Culture Council, Tualatin Hills Park & Recreation District, and Washington County to develop land acknowledgements to honor the legacy and continued presence of Native Americans in our region and signal a deeper commitment to strengthen meaningful relationships with Tribal Nations and the urban

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Native community; and

WHEREAS, the Native American population of the Portland Metropolitan Area is over 50,000 representing more than 380 tribes/bands from across the nation, yet only 90 out of nearly 7,500 City employees self-identify as Native American; and

WHEREAS, in 2017, the Oregon Legislature enacted Senate Bill (SB) 13, now known as Tribal History/Shared History, which directs the Oregon Department of Education to create K-12 Native American Curriculum for mandatory inclusion in Oregon public schools and provide professional development to educators; and

WHEREAS, in the Fiscal Year 2020-21 Fall Budget Monitoring Process (BMP), City Council approved funding for the Office of Equity and Human Rights to develop curriculum informed in part by SB 13 for a new recurring Tribal Nations and People training for City employees.

NOW, THEREFORE, BE IT RESOLVED, that the City's future adoption of land acknowledgements shall specify additional actions that result in promoting consistent awareness and inclusion of Native People in all City business in accordance with Resolution No. 36941; and

BE IT FURTHER RESOLVED, the Bureau of Human Resources shall work with Labor partners and City employees to explore exchanging Presidents' Day for Indigenous Peoples Day as a paid holiday by April 1, 2021; employees would be encouraged to spend time self-educating about the issues and injustices facing Indigenous tribal nations, communities, and people and to support Native-owned businesses and community organizations; and

and

BE IT FURTHER RESOLVED, that the Office of Government Relations Tribal Relations Director and Bureau of Human Resources will collaborate to explore the creation of an American Indian and Alaska Native employment preference, and other strategies, to improve recruitment and retention of American Indian and Alaska Native people and will report back to Council Offices by June 30, 2021 with findings; and

BE IT FURTHER RESOLVED, that the Office of Equity of Human Rights will partner with the Tribal Relations Director to create a new recurring Tribal Nations and People Training that is mandatory for all City employees; and

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BE IT FURTHER RESOLVED, the City Attorney's Office is directed to partner with Portland Parks & Recreation and the Tribal Relations Director to identify and facilitate implementation of an appropriate method or mechanism by which American Indian and Alaska Native gatherings and ceremonies can be conducted in City parks without cost, based on the unique political status of tribal people, in recognition of the inherent Indigenous role of being stewards of the land, and in recognition of the lives and livelihoods forfeited that Portland might exist, and other relevant considerations;

BE IT FURTHER RESOLVED, that all City bureaus will develop annual work plans informed by and in consultation with the Tribal Relations Director, Equity Managers, and the bureaus' Tribal Liaisons, or designated staff members. Work plans shall detail how bureaus will form strategic actions to collaborate with sovereign tribal nations and City service to the urban Native community, and shall be completed with approval by the Tribal Relations Director by April 30th every year, starting April 30, 2021; and

BE IT FURTHER RESOLVED, that all City bureaus and offices must provide the Tribal Relations Director with an annual report of their Tribal Relations engagement and outcomes and recruitment and hiring practices that will help inform the annual Tribal Relations Program Report to Council and guide the following year's work by April 30th every year, starting April 30, 2021; and

BE IT FURTHER RESOLVED, this is binding City policy.

Adopted by the Council: December 1st, 2020

Commissioner Amanda Fritz

Prepared by: Cynthia Castro and Laura John Date Prepared: December 3, 2020

Mary Hull Caballero

Auditor of the City of Portland By

Deputy

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Adopt actions identified through the Regional Collaborative Land Acknowledgement Project that promote consistent awareness and inclusion of Native people in all City business and more equitable outcomes for Native people (Resolution)

<p>INTRODUCED BY</p> <p>Commissioner/Auditor:</p> <p>□m□□□□ Fritz</p>	<p>December □, 2020 CLERK USE: DATE FILED</p> <hr/>
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