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Once-houseless Native Families Now Have a Home in a Gentrifying Neighborhood

NAYA was successful in renting 51 of 59 new units in Portland to Native households, and a clever financing model made that possible

by Brian Oaster

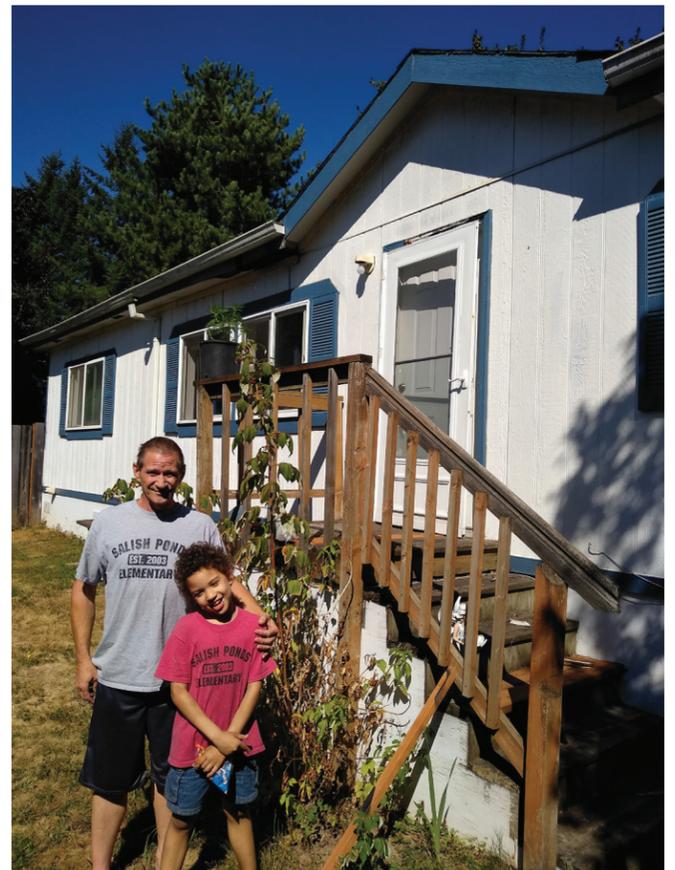
Nesika Illahee is the first of its kind. The 59-unit affordable-housing complex doubles as off-reservation tribal housing, which serves urban Natives in recovery from drug and alcohol addiction. The completed building is a finalist for awards from the Urban Land Institute and Affordable Housing Finance Magazine.

But it was a gamble. Nothing like Nesika Illahee has been done in

Oregon, if anywhere. But what makes it unique has also enabled it to succeed where another housing complex built to house Native Americans failed.

“Nothing like Nesika Illahee has been done in Oregon, if anywhere.”

In February 2017, the Native American Youth and Family Center (NAYA) opened an affordable-housing complex called NAYA Generations. It was meant to gather Native elders together with families fostering Native children to build a community of mutual support. Generations didn't



Steve McNatt and his son outside their house.

meet its goals. When it filled, the 40-unit apartment complex didn't house a single foster

family, and only seven households included seniors. NAYA couldn't
See NAYA pg 4

Black Trans Lives Matter!



May Day 2017 in New York.

by Margaret Deirdre O'Hartigan

Among signs carried in Portland protests this summer are those reading “Black Trans Lives Matter!” What you may not comprehend, however, are the many ways in which Black trans lives are dismissed, invalidated – and all too often ended – by a society whose various prejudices intersect with deadly effect.

Transpeople of color are far more likely to be murdered by bigots than are white transpeople. This became obvious in the 1990s when transsexual organizations and publications had become sufficiently organized to track – and share with one another – information that had previously been

ignored by mainstream media.

The white-dominated LGBT movement was so eager to show how oppressed it was by straight society, though, that it was colorblind. As I wrote in the October 27, 1999 *The Skanner*, “[b]y ignoring the obvious factor of skin color, however, the pattern of violence toward people of color

is ignored – ‘whitewashed’ – by the authors of articles in LGBT publications.” Among just a few of the many examples was an article in the summer 1999 issue of a magazine for bisexuals, entitled *In Remembrance of the Dead* – which listed “the violent deaths of 13 transgendered people while omitting any reference to the fact the majority of them were people of color.” I also cited a contemporaneous issue of *Transgender Tapestry*, which “contained the article *Remembering Our Dead*, which named almost 100 murder victims and which again failed to remark on the disproportionate number of people of color.” It's worth noting that it took a Black publication –

“The white-dominated LGBT movement was so eager to show how oppressed it was by straight society, though, that it was colorblind.”

The Skanner – to print my criticism of the white exploitation of these Black people's deaths.

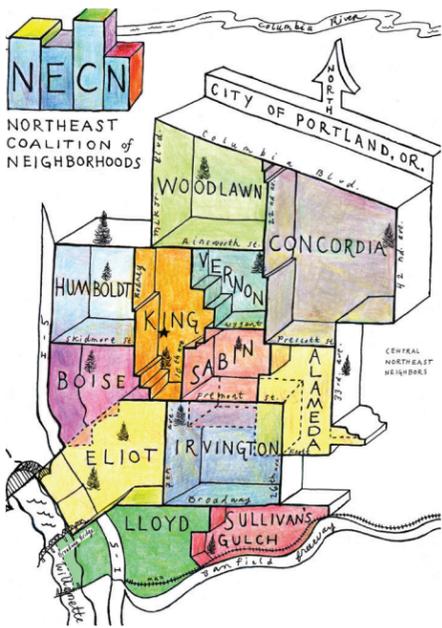
Unfortunately, transpeople of color are also at risk of murderous prejudice from members of their own community. In a speech at
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Northeast Coalition of Neighborhoods (NECN), founded in 1974, is an independent nonprofit organization. NECN is one of seven neighborhood coalitions in Portland, which are primarily funded by the City's Office of Neighborhood Involvement. NECN identifies and takes on hyper-local issues to increase neighborhood livability and civic engagement. NECN's service area includes 12 neighborhoods in inner North/Northeast Portland: Alameda, Boise, Concordia, Eliot, Humboldt, Irvington, Lloyd, King, Sabin, Sullivan's Gulch, Vernon, and Woodlawn. Any person that resides or works in North/Northeast Portland can get directly involved!

Afro Contemporary Art Class Continues with Social Distancing



The Afro Contemporary Art Class (ACAC) at Dr. Martin Luther King Jr. Elementary School began as an after school initiative that interweaves programming into and between public schools to cultivate confidence, expand the perspective of young people's minds, and help close the opportunity gap for under-represented and under-resourced communities of color. ACAC—which has received significant recognition in the form of the Andries Deinum Prize for Visionaries and Provocateurs, the Arlene Schnitzer Visual Art Prize, and a college level iteration of the

course at Portland State University—continues to evolve. To this end, the 2020-2021 ACAC program for this year of remote learning at both the K-5 and college levels are forming, and could use your support!

One example of how the ACAC is adapting to distance learning is that, this year, at Dr. MLK Jr. School, the ACAC will be producing a newspaper, much like this one. The ACAC newspaper will be distributed to all students' homes and used as a learning tool by their teachers throughout the year. This newspaper will be assembled in collaboration with teachers at the

school, as well as Black artists paid to contribute their work. Last year, the ACAC studied Emory Douglas, the director of the original Black Panther Newspaper during the 1960s

explored in the ACAC to the entire school, as well as building community, something we hope to create this year for Dr. MLK Jr. School students through the creation of a newspaper made in col-

“Students in the 2019-20 ACAC cohort hosted their own version of the Black Panther Free Breakfast Program”

and 70s, as well as the Black Panthers' free breakfast program. As a way of deepening their understanding of the lessons taught in class

through experiential learning, students in the 2019-20 ACAC cohort hosted their own version of the Black Panther Free Breakfast Program. The event included a guest appearance by Kent Ford and Percy Hampton, former Black Panthers and founders of the Breakfast Program here in Portland.

This experience was a way of extending the content being

laboration with, for, and by their own community.

The Afro Contemporary Art Class is sustained by some small grants, however our primary source of support comes through individual contributions. Since the launch of our Patreon, the ACAC has been able to raise over \$1,700 to pay Black artists to work with and for the young people at Dr. Martin Luther King Jr. School. The ACAC plans to expand to other schools, including Jefferson High School, the last historically Black high school in Portland.

To learn more and/or to contribute to the project in the amount of \$5 or more, please visit: www.patreon.com/afro-contemporaryartclass.

Thank you for your support!

YOU ARE INVITED!!
MONDAY OCT 12TH
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Virtual Portland Indigenous Marketplace Celebrating Indigenous Peoples day!

Indigenous Come Up and Great Spirit Church have teamed up again to virtually celebrate Indigenous Peoples Day with an Indigenous Marketplace, Speakers and more...

BTLM cont'd from pg 1

California State University at Northridge on November 4, 1993, Nation of Islam leader Louis Farrakhan declared: “Don’t tell me you are a woman trapped in a man’s body. Don’t tell me that. Don’t tell me that because some of these brothers with these Uzis will put some holes in those bodies and see if the sister will come out.”

In 1995, Black transwoman Tyra Hunter – injured in an auto accident – was left untreated and died because the Black EMTs who responded to the emergency call withheld medical treatment while making derogatory remarks about her (for which the Washington, D.C. government was held liable when Hunter’s mother won a multi-million dollar wrongful death suit in 1998). None of those EMTs were ever even disciplined.

The American legal system itself is prejudiced against transpeople of color. As I wrote in the July 9, 1997 *The Skanner*, “On May 3, a jury in Cambridge, Mass., found William Palmer guilty of assault and bat-



a bar frequented by transsexuals. The same ploy was utilized in the defense of Michael Thompson, who was charged with murdering Deborah Forte in Massachusetts in 1996. Forte suffered multiple stab wounds and severe blows to her face and head in addition to being partially strangled. Local law enforce-

located and interviewed, no suspects arrested, and no charges filed – indicate a preoccupation with Okaruru’s transgenderism on the part of sheriff’s detectives which calls into question their ability to conduct an unbiased investigation.” As I further argued: “By linking Okaruru’s death to the fact she was transgendered – before a killer has even been identified – the Washington County Sheriff’s Department is not only ignoring the possibility that she was targeted for assault on the basis of race or [her] immigrant status, but is dismissing the possibility that Okaruru was specifically singled out simply because she was vulnerable to attack as she walked alone”.

My concern that the sheriff office’s clearly preconceived notions could hamper an investigation would

seem to be confirmed by the fact that – 19 years later – Okaruru’s death is now Washington County’s longest unsolved murder case.

The “justice” system is anything but when it comes to transpeople of color. But when I hear and see the demands by some protesters to “abolish the police” and “abolish prisons” I have to ask, who, then, is to bring Loni Okaruru’s murderer to account? And what should be done with the murderers of transpeople of color – of any transpeople?

Isn’t the real goal equal justice under law for everyone regardless of skin color or trans status?

Or do the political goals of abolishing police and prisons matter more than Black trans lives?

Margaret Deirdre O’Hartigan began her trans activism in the mid-1970s.

From 1996 to 2006 she was director of the Filisa Vistima Foundation, an Oregon non-profit that worked for legal and medical assistance for transsexuals. Her writings on trans issues have appeared in magazines and newspapers across the United States, including *The Advocate*, *Oregonian*, *Minneapolis Tribune*, *Transsexual News Telegraph*, and *TransSisters: The Journal of Transsexual Feminism*.

For first-person accounts by Black transwomen: *A Finer Specimen of Womanhood*, Sharon Davis, Vantage Press, New York, NY 1985; *Honey, Honey*, Miss Thang, Leon E. Pettway, Temple University Press, Philadelphia, PA, 1996; *Hiding My Candy: The Lady Chablis*, Simon & Shuster Pocket Books, New York, NY, 1996.

“The American legal system itself is prejudiced against transpeople of color.”

tery in the strangling death of Chanelle Pickett, a Black male-to-female transsexual who was found dead in Palmer’s apartment in November 1995. Palmer, who is White, faced a maximum sentence of 2-1/2 years. Less than a year earlier, John Lotter – who is White – was convicted of murdering a White female-to-male transsexual named Brandon Teena and sentenced to die in Nebraska’s electric chair.”

It isn’t just racism behind those sorts of disparate sentences for the killers of transpeople. The judicial system is denying that transwomen are women – just as it is denying that transmen are men – by considering the killing of what it views to be men as less heinous than the killing of what it views to be women.

Indeed, such invalidation of transpeople is so endemic to the justice system that anti-transsexual prejudice is routinely exploited to actually justify deadly violence. The defense attorneys for Pickett’s killer claimed he didn’t know Pickett was transsexual when he picked her up at

ment employed the same transphobic logic in 2001 when Loni Okaruru was murdered in Washington County just west of Portland. Washington County Sheriff’s Detective Mike O’Connell publicly suggested Okaruru was murdered by someone angry that “she was a man”. The sheriff’s department scenario – as published on the August 20, 2001 *Oregonian*, – was that “the killer picked up Okaruru walking along Southwest Tualatin Valley Highway, thought he was a woman and became enraged when he found out otherwise.”

As I wrote in the October 2001 *Portland Alliance*, “Such speculation – given that no witnesses to Okaruru’s murder have been

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Homesharing is a Housing Solution That Scales

By Marissa Cade

The 2020 coronavirus pandemic has caused an economic downturn, which is exacerbating the housing crisis that Oregon and much of the west coast were already facing. In 2018 over 150,000 Oregon residents spent more than 50% of their income on housing, many of them work in the industries hardest hit by the pandemic. Since March, over 400,000 Oregonians have filed for unemployment. Nationally some are predicting an increase in homelessness of up to 45%. Homeowners are experiencing housing insecurity too. As many as 2 million foreclosures are predicted across the country at the end of the forbearance grace periods. Oregon needs an affordable housing solution that's widely available and that can keep pace with the growing need.

Technology aided homesharing is a housing solution that scales. Right now there are more than 1 million available spare bedrooms in owner occupied homes in Oregon. If two percent of these homeowners participate in homesharing and rent out a room in their house, they will generate 20,000 affordable units and 20,000 people will be better able to stay in their home. Whether you are a single adult who wants to age in place, a student looking

for an affordable room, a family trying to keep your house, or a resource constrained senior looking for a comfortable place to live, Home Share Oregon can help.

At Home Share Oregon our mission is to prevent foreclosure and create affordable housing opportunities across Oregon. We do that by combining the use of technology for compatibility matching, background checks, and property management tools with community services provided in partnership with existing organizations that serve seniors and households with a variety of housing needs. Another way we are working to increase the affordability of the rooms available is by advocating to create a property tax abatement program for homeowners who rent a room or rooms to a low income individual or family.

Our state's spare bedrooms represent a housing resource available in a quantity that no other solution in Oregon can match. With your help we can serve thousands of Oregonians with the housing opportunities they need. Join us to advocate for property tax abatement and learn more at HomeShareOregon.org.

Home Share Oregon is a nonprofit program of the 501c3 organization, Oregon Harbor of Hope.

Marissa Cade is the program manager for Home Share Oregon.

NAYA cont'd from pg 1

show preference to Native applicants.

"NAYA did not expect that fair-housing laws would be as constraining and inflexible with regard to implementation as it turns out they are," NAYA's executive director Paul Lumely told *Willamette Week* at the time.

So NAYA tried a different approach.

At a meeting of the Affiliated Tribes of Northwest Indians, Lumely was chatting with Sami Jo Difuntorum, executive director of the Siletz Tribal Housing Department, when they overheard someone from Housing and Urban Development mention

the idea of using Indian Housing Block Grant funds. These grants usually go toward tribal housing on reservations, but there was no reason a tribe couldn't invest them in urban housing, too. That would allow NAYA to give tribal preference and still be in compliance with fair-housing laws.

This was just the piece NAYA needed for its next project, Nesika Illahee, which was already in the planning stages with Community Development Partners.

"NAYA and CDP already had this project in the hopper, and they were looking for the Indian Housing Block

"When I think about things that are healing or welcoming, I think about things that are part of our cultures."

Grant piece of it," Difuntorum said. "And Siletz says, 'Let's give it a try.'" NAYA, CDP and Siletz also partnered with the Native American Rehabilitation Association to focus the apartment community on recovery and wellness by providing onsite services.

"This has never been done here in Portland the way that we've done it," said Oscar Arana, NAYA's director of community development, "so we were very worried."

NAYA reserved 20 of the 59 apartments for Native tenants, with first preference going to Siletz tribal members. The building is now fully occupied. It houses not 20 but 51 Native households.

"We had twice as many interested as we had apartments available," Difuntorum said.

It worked.

Growing corn, culture, community

Nesika Illahee, which means "Our Place" in Chinook, opened in late January, just around the corner from NAYA on Northeast 42nd Avenue and Holman Street.

Native artwork adorns the building, curated in part by Siletz Housing Occupancy Specialist Isaac DeAndre. Walk-

ing through Nesika Illahee, tenants' feet touch a heritage basketry pattern on the carpet. Stepping off the elevator, they see the salmon gill pattern that recalls centuries of culture, kinship and home.

"When I think about things that are healing or welcoming, I think about things that are part of our cultures," Difuntorum said. "Those are the things that make me feel comfortable, and in a Native environment."

She said it's important for Native tenants to feel comfortable, and also for the building to have a visibly Native pres-



Nesika Illahee, at Northeast 42nd Avenue and Holman Street in Portland, features family-friendly patios and gardens. (Photo by Brian Oaster)

ence.

"It's not just another building in Portland. There is no mistaking that that is a Native building," she said.

The coronavirus pandemic slowed down the process of filling apartments, but the last tenants moved in by late June.

Now, thick cornstalks grow in the raised garden beds. Patios are peppered with footballs, skateboards and other signs of family life. Veterans chat in the sidewalk sun.

"The neighbors seem friendly," said one veteran, Jason Dent, who moved into Nesika Illahee after six years of camping along the Springwater Corridor Trail, living with substance use disorder.

He and his fiancée moved into a corner one-bedroom apartment with almost no belongings after a veterans service connected Dent with the Native American Rehabilitation Association.

"We had an air mattress, a couple suitcases of clothes," he said. "We were both kind of worried 'cause we were both new in recovery, but (Nesika Illahee) keeps us connected with NARA through services."

Dent said he's part Choctaw, and his fiancée is enrolled with Siletz.

"Feeling like you're part of a Native community is helpful for us," he said. "There are lots of connections through the NARA bubble, and powwows. It makes it easier to feel comfortable in the neighborhood."

"Moving here, I wanted to be around a bunch of Natives," said Mario, another Siletz member and tenant at Nesika Illahee, who declined to give their last name. They said it's nice to recognize neighbors from the Siletz community, and family connections. "I'm always trying to help in any way I can. If anyone needs help moving furniture, they can just call me."

See NAYA pg 5

NAYA cont'd from pg 4



Patios at Nesika Illahee invite residents to sit and relax. (Photo by Brian Oaster)

"A couple of us have swapped furniture because what we got didn't work for us," A.C. Ramírez said, laughing. Ramírez was also houseless, along with their 4-year-old daughter, before moving into Nesika Illahee.

"I had a really short table that my neighbor needed because they have a 2-year old that was falling off the chair, and I wanted a taller table 'cause I'm in a wheelchair and I can get under it better."

Ramírez added that they pitch in by weeding and picking up trash, expressions of community care that they said don't normally emerge in apartment living.

"There's a comfort level when you're living amongst your people," Ramírez said. "We come from a variety of tribal nations, from Alaska down to the Caribbean." Ramírez is Taino Higuayagua. "So we've got a bunch of different cultures in here. But to have that basic cultural understanding that we're not going to have if I'm just randomly in some big apartment complex somewhere, and there's not Native folks around, it's just more comfortable. It facilitates individual healing, and it also facilitates a cultural, community healing to be by folks who are all working for that same goal. We're all trying to heal ourselves, and by doing so, we're healing our community. And when we have difficulty, we can rely on the folks here to understand that and to help us."

Angelique Saxton, an addiction counselor with NARA, works onsite to provide resident services. She helps facilitate community meetings at least twice a month, and a recovery talking circle once a week. She also helps tenants write résumés and cover letters, reaches out to tribes for information residents might need, and supports the community in a variety of other capacities.

"People are very into it, and they're asking for more," Saxton said. COVID-19 forced the temporary closure of Nesika Illahee's community room, but gatherings have moved to Zoom, and tenants have taken to the internet to share cultural knowledge, like how to prepare elderberry syrup and other medicines from their garden beds. "We have a beautiful community

garden here," Saxton said.

"I can't say enough about NARA. I wasn't a big fan of the recovery thing," Dent said, recalling when he began the process, "but NARA has a full package."

All three tenants who spoke to Street Roots mentioned they're getting food boxes delivered to their doors, courtesy of NAYA, NARA, veterans services and other service providers.

"There's people who call me like three times a week to check in with me, to see how we're doing," said Ramírez. If they need anything, like children's Tylenol, Ramírez hops on the tenant-organized Facebook group to ask who's going to the store that day.

"And being in a brand-new apartment?" Dent said, laughing. "I've never been in a brand-new apartment! That no one's ever lived in? Are you kidding me?" He said he doesn't sleep on an air mattress anymore, but now feels like he has "an apartment."

Dent admitted he's still getting used to being indoors, and he almost expects something to go wrong. But he said it feels like people are trying to make sure he doesn't slide back into houselessness.

His fiancée popped out to announce that she was making chicken burritos. "It's been a steady increase in my quality of life," Dent said. "Everything's been a lot better. It's a real blessing."

"We're a family here," Ramírez said. "And there's so many aunties here that I know if my daughter is doing something naughty, one of her aunties is gonna say, 'I don't think so!'"

Overlooking Northeast 42nd Avenue, a mural called Kaamí Átlawish (Grandmother's Prayers), by Yakama artist Toma Villa, depicts the placid face of a Siletz grandmother holding cedar smudge in an abalone shell.

Difuntorum explained that in Native cultures, women, especially aunties and grandmothers, have a special place in families and in society. "This is like the grandmother watching over everyone in the building," she said of the mural.

Duplicating the model

"The purpose of Nesika Illahee was first and foremost creating this



(Photo by Brian Oaster)

model, this business model, and doing something that hadn't been done in Oregon," Difuntorum said. Now that they have proof-of-concept, both NAYA and the Confederated Tribes of Siletz Indians have plans to duplicate the model. Their next project together, Mamook Tokatee (Making Beauty), just broke ground for construction less than a mile away.

"The model that this creates is for the rest of the country," said Multnomah County Commissioner Susheela Jayapal at Nesika Illahee's opening in January. "This development and the new developments that are coming are really a bulwark against the displacement that this neighborhood has experienced. This has been ground zero for displacement of communities of color. It is developments like this that will allow us to keep those communities here where they belong."

NAYA has plans for a third housing project, Hayu Tilixam (Many

Nations) on Northeast Prescott Street, with construction beginning early next year. Difuntorum says the Confederated Tribes of Siletz Indians hope to replicate the housing model in other parts of Oregon.

"It wasn't just this one project and this one structure," she said. "It was creating a path to be able to duplicate this again in other areas where we also have a high Indigenous population that have a housing need."

Difuntorum said that while the macro impact is hard to measure, this housing model has been life changing for resident families.

"I think the impact to individual households has been pretty phenomenal," she said.

"It's a huge success," Arana said. "We're really happy. It really speaks to the strength of the team coming together, doing something innovative."

This story was reprinted with permission from Street Roots.

Where can I get tested if I have COVID-19 symptoms?

Your Doctor's Office or Clinic. If you have insurance or a regular care provider, contact your doctor's office or clinic to get tested.

If You Don't Have a Doctor:

Multnomah County Testing. Call 503-988-8939 for a no-cost testing appointment or more information. Visit multco.us/testing-covid-19. You can also call the Health Department's Primary Care Clinics at 503-988-5558 to find yourself a doctor. No insurance is required.

OHSU Testing Sites. Call 833-647-8222 or visit ohsu.edu/health/coronavirus-resources for information about no-cost testing sites.

Call 211. Information is available in multiple languages. They can help you find a testing site or a clinic near you.



¿Dónde puedo hacerme la prueba si tengo síntomas de COVID-19?

El consultorio o la clínica de su médico. Si tiene seguro o un médico de atención regular, comuníquese con el consultorio o la clínica de su médico para hacerse la prueba.

Si no tiene un médico:

Pruebas del condado de Multnomah. Llame al 503-988-8939 para una cita de prueba gratis o para más información. Visite multco.us/file/89877/download. También puede llamar a las Clínicas Comunitarias del Departamento de Salud al 503-988-5558 para encontrar un médico. No se requiere seguro o documentación.

Pruebas de OHSU. Llame al 833-647-8222 o visite ohsu.edu/health/coronavirus-resources para obtener información sobre los sitios de pruebas gratis.

Llame al 211. La información está disponible en varios idiomas. Ellos pueden ayudarle a encontrar un centro de pruebas o una clínica cerca de usted.

Police Accountability, the Legislature and the People: Senator Lew Frederick on the Issues

By Lisa Loving

From the streets to the legislature, there are many fronts in the fight for police accountability. Oregon State Senator Lew Frederick and the Oregon Legislature's People of Color Caucus this year have proposed three actions, including: prohibiting arbitrators from lessening disciplinary action against a law enforcement officer if the arbitrator and the law enforcement agency determine that the officer has committed misconduct; requiring the Attorney General to investigate and prosecute deaths and serious physical injuries due to uses of force by a law enforcement officer, "if the evidence dictates;" and demanding that the House Interim Committee on Judiciary immediately convene a bipartisan work group to recommend changes to the state's laws regarding use of physical force or deadly physical force in making an arrest or in preventing an escape.

Hey Neighbor! spoke with Senator Frederick about the movement, the dynamics, and what the future holds.

Hey Neighbor!: Would it be fair to say within our region that these issues impact North and Northeast Portland more than other parts of the city? What do you think?

LF: Historically they definitely have, because the African American community has been historically located primarily in North and Northeast Portland, although that has changed significantly because of gentrification. Folks' understanding of the police accountability issue has been very, very obvious certainly to the Black community in North and Northeast Portland for decades, and with the realization that no officer has ever been permanently dismissed for excessive use of force regarding

an African American person in the state of Oregon.

HN: Lew you've been a lawmaker for a long time now. Are there things about being a cop that would surprise the general public to find out?

LF: One of the biggest issues that we're dealing with is that the general public has two different approaches with police officers – that's probably because of the narrative and myths that the public has about law enforcement. Television actually acts as our mythology for law enforcement culture to some extent. So you have police officers who are considerate and compassionate who get very upset about some basic sort of human issue. And then you have police officers in those myths that solve the problem themselves, where they are the judge and the jury and they are the executioner on a lot of things – and both routes are put up as models for people as police officers.

We really have a mixed response to police officers. I think that people often want a police officer who will take control of the situation, but they also want police officers to be compassionate and understand what the people in the community are going through. So you have Law and Order/Blue Bloods on television, trying to define what a police officer is supposed to be, and you have the community unclear about what we really want them to do. We want to have someone come to the rescue when something goes wrong, but we don't want them to act as though they're an occupying force.

Add to that attitude what happened to Oregon as a result of these court cases in the mid-1970s that basically said police officers do not have to live in their communities. In fact my wife and I bought

our house here in Portland in 1977 from a police officer who was now moving out to Gresham because he didn't want to live in the neighborhood. In many cases the police officers cannot tell you the names of the people in the



Lew Frederick Oregon State Senator, District 22

community. They can tell you the names of the people they've arrested, they can tell you the names of the people who they have had some sort of interaction with. But they can't tell you the name of the woman who really knows gardening or other folks that are not part

batons, and watching the police actually teargas the insides of the medic tents. I don't even know where to get started on the attacks on journalists? These all seem like issues, Lew, that are going to result in multi-million dollar legal settlements down the line. Am I imagining that?

“The real issue is that officers are angry at people being out here objecting to how they handle them. That’s the problem. That’s the basic issue.”

LF: You're not imagining that at all. It's what we've seen in the past few months – especially the kind of attacks where officers say folks are not obeying megaphone orders to leave. I recently testified in a committee that officers are telling folks to leave – folks are walking, they're sometimes running – but they're moving in the proper direction and it's not fast enough for the officers. That doesn't make any sense to me – it's just some real sense of control. "We want to control you no matter what and we're gonna be angry at you for not following what we are asking you to do."

of the crime or law-enforcement component. That's one of the things that I think people want to see, but they also don't get.

The other thing that a lot of people don't get, because of the mythology that's been created, is that most of the police interaction with the general public has nothing to do with whether someone has a gun or not. It has to do with mental health issues and other mediation kinds of things. So we've created this mythology that every time a police officer goes out, they're shooting their gun at somebody or somebody is shooting a gun at them. And that's not the case either. That's part of the problem.

HN: The thing that shocks me the most about what's happening in the street right now is that I'm seeing officers do things that I never honestly believed I would ever see. Watching the police attack medics and beat them with

The real issue is that officers are angry at people being out here objecting to how they handle them. That's the problem. That's the basic issue. The mayor and the police officers are out there because they are upset that someone is objecting to the way that they handle their profession. And so having that added to the start up of the night, law enforcement finds some excuse to be more violent – to attack people who are actually following their orders or in some cases just standing there. When I got hit by pepper balls downtown, I was standing with a group that was not doing anything. The police were being led by the feds – so the feds were even more willing to get into a fight. But we were standing there and they were spraying people for no reason at all. There's not an attack going on, there's nobody throwing rocks or anything

You Are Invited!
FRIDAY NOV 27TH
10-4PM

Virtual
Portland
Indigenous Marketplace

Join us virtually to support local authentic indigenous artists.
Annual Black Friday Event!!!

More details coming soon

Sen. Frederick

cont'd from pg 6

like that, they decided that they needed to fire their weapons.

So what you have is a couple of things. And if you'll pardon me I'm going to go into a bit of a rant here. But it's something that I've talked about quite a bit: They're objecting to anyone who says they are abusing people by abusing them.

What you have is folks who have no real sense of the humanity of people – on either side. They look across the street and see people that they cannot relate to at all. They see people who aren't dressed like them, they're of a different economic level as far as they're concerned, and so the people across the street are looking at these automatons, these are people who have facemasks and look like they are storm troopers. They are looking at them saying those aren't real people either, and so they get this antagonism that is already developed before they're even in front of one another. Which makes no sense but it's the kind of adolescent mentality that some people think they can justify, and so what we have is these folks out there just doing incredibly stupid things in my view.

The classic thing to me is that you had people who were lining up with shields, some of the protesters standing there with gas masks and helmets and body armor. And the response by the police is that they were clearly under attack. But

“They're objecting to anyone who says they are abusing people by abusing them.”

folks were wearing the stuff as a defense mechanism, they didn't have any weapons, they were not attacking the police with anything – but the police response was if somebody's wearing armor or holding a shield or a helmet then they're obviously ready to come and attack us. But it was not the case.

HN: One of the specific issues that people have been looking at in the current uprising is the role of the police officers' union. The issue of the power of police unions around the United States to protect officers accused of wrongdoing is deep. A lot of people are pointing specifically to the police union as a main obstacle to reform in our city. What is your take on that?

LF: My take on it is a different one in some ways. I think it's not so much the police union as it is the police culture. And that police culture has certainly evolved over time but it has always had, as one of the basic concepts, that the police were essentially more of an occupying force rather than community police – not really trying to protect and serve the whole community. They were there to control, to intimidate. And that's part of the police culture. And as a result, the police union has picked up the culture and used it as their primary focus on how they deal with segments of the community.

What we've actually seen is that police officers who were trained that way – we have not been able to make them understand the things that we want, and then at the same time support them psychologically, in their financial issues or their topical issues. So part of the problem is that the unions are basically doing what

unions are supposed to do – which is protect union members. But “protect their union members” has become “protect them at all cost.” And they are not looking at any different philosophy or dealing with the community because that's what their culture says they need to be doing. As far as addressing that – the union gets in the way by following what the police blue culture says it should do, and we need to be changing the culture.

HN: Senator, you've been working hard on police accountability measures in the legislature. What is your feeling about the future of those efforts?

LF: The good news in the current legislative session is that we have a BIPOC caucus – Black, indigenous and people of color. There are nine of us now working on this. When I began in the legislature there was just me in the house – the only African American guy in the house. In the House and the Senate we now have nine people of color – we have four African Americans, four Latinos and one Native American. And when it comes to November, I believe that we will increase the number of people of color by at least two – potentially four or five, but at least two for sure.

As a result of that, the bills we've been able to get passed, the committees that we've been able to get organized, have managed to do some extraordinary things. They were things that I've tried to do over the years but couldn't get past a simple threshold. And I've got to say that quite frankly, the death of George Floyd got us over that threshold. People no longer question whether there was an excessive use of force by police, question whether there was a real concern about the psychological impact of how police were dealing with things. The Breanna Taylor situation also reinforced that, and so did the other incidents that took place after that. People were no longer saying, “well they must've asked for it, or they must have run away from it.” They no longer use those excuses because the video was very clear.

So, in beginning the process of looking at police accountability, I started talking about it in a very simple way: I said that I wanted to feel safe in my neighborhood, on my street and in my grocery store. I wanted to make it clear that if I didn't feel safe, then the people I call who are supposed to help me feel safe should not add to my anxiety; they should not be people that I don't feel safe with. That has fueled not only my effort but the efforts of James Manning and Janelle Bynum and Akasha Spence and the rest of the folks who are part of the caucus. And as a result we passed a number of bills in the last two special sessions. There will be another special session but probably not before the election.

Find out more about Senator Frederick's work online at <https://www.oregon-legislature.gov/frederick>.

NOTE: The Oregon Legislature POC caucus members are: Rep. Teresa Alonso Leon (D-Woodburn), Rep. Janelle Bynum (D-Happy Valley), Rep. Diego Hernandez (D-Portland), Rep. Akasha Lawrence Spence (D-Portland), Rep. Mark Meek (D-Oregon City), Rep. Andrea Salinas (D-Lake Oswego), Rep. Tawna Sanchez (D-Portland), Sen. Lew Frederick (D-Portland) and Sen. James Manning (D-Eugene).

COVID-19: Clean and Disinfect your Space



The Centers for Disease Control and Prevention recommends straightforward cleaning measures to reduce our chances of contracting COVID-19. Follow the simple tips below to ensure your home stays as safe and healthy as possible.

Cleaning and Disinfecting

If surfaces are dirty, they should be cleaned using a detergent or soap and water prior to disinfection.

For effective disinfection, use diluted household bleach solutions, alcohol solutions with at least 70 percent alcohol and common EPA-registered household disinfectants.

Diluted household bleach solutions can be used if appropriate for the surface, but always use proper ventilation.

How to Prepare a Bleach Solution

Follow these mixing instructions to create an effective bleaching solution: 5 tablespoons (1/3 cup) bleach per gallon of water; or 4 teaspoons bleach per quart of water.

Other Products

Products with EPA-approved emerging viral pathogens claims are expected to be effective

against COVID-19 based on data for harder to kill viruses, according to the CDC.

For soft, porous surfaces such as carpeted floor, rugs and drapes, the CDC recommends you remove visible contamination if present and clean with appropriate cleaners for use on these surfaces.

Personal Protective Equipment

When cleaning your home or office, be sure to wear disposable gloves.

Always remove your gloves and gowns carefully to avoid contamination of the wearer and the surrounding area.

Wash your hands immediately after removing the gloves for extra protection.

Doing Laundry

Performing laundry properly is an important aspect of keeping your family's health in good shape.

Do not shake dirty laundry, as doing so can increase the possibility of dispersing virus through the air. Dirty laundry that has been in contact with an ill person can be washed with other people's items, according to the CDC.

You Are Invited!

SATURDAY DEC 19TH
2-7PM

Virtual *Portland*
Indigenous Marketplace

Come out and support local
Indigenous Artists!!!

Volunteers Sought to Support Nature Patches at Local Parks

Portland Parks & Recreation and the Bureau of Environmental Services are collaborating at Irving Park to create nature patches and rain gardens that will capture rainwater, foster habitat for wildlife, and add natural features to enjoy. Nature patches added to developed parks transform shady, under-utilized areas of parks into vibrant nature patches that park visitors can enjoy as wildlife, plants, and insects thrive.

Thanks to PP&R's Ecologically Sustainable Landscapes Initiative, which began in 2017, Irving and Midland Parks will see new natural landscaping sprouting this fall. The improvement builds on the success of completed nature patches thriving at Alberta, Gabriel, Lents, Hazeltine, Wilshire, Fernhill, and Columbia Parks.

Several areas on the west side of Irving Park - the slopes around the basketball courts and between the dog-off-leash-area and picnic areas

- will be converted to natural landscaping that will include flowering native plants, stormwater swales, rain gardens, logs, boulders, split-rail fencing, and pathways.

Nature patches and rain gardens will capture the large volume of rain that flows off the park's hilly and compacted terrain.

“Irving and Midland Parks will see new natural landscaping sprouting this fall”

Capturing rainwater is especially important during storms to reduce flooding in nearby streets and to



Photo of Alberta Park's nature patch is courtesy of Portland Parks & Recreation.

help prevent the public sewer system from being overwhelmed by stormwater.

The project will bring nature to the neighborhood which works to protect public health and the environment by helping prevent flooding, sewer backups into basements, and overflows into the Willamette River during heavy rain.

Landscaping to create the nature patches will begin this fall and planting will take place over this coming winter. The City welcomes

neighbors to volunteer and help install the thousands of plants needed to complete the garden spaces.

For more information on the project and to sign up for a planting party, you can visit the webpage (www.portlandoregon.gov/parks/article/761844) or contact the project manager, Eric Rosewall, at eric.rosewall@portlandoregon.gov or 503-341-0855.

The Portland Indigenous Marketplace has gone virtual for 2020!

The Portland Indigenous Marketplace serves the indigenous artist community in Oregon. We have been hosting marketplaces for over two years and now we have switched to a virtual format because of covid and in an effort to keep our community safe.

Mission: Portland Indigenous Marketplace supports indigenous artists and entrepreneurs by providing barrier-free, culturally respectful spaces that encourage cultural resilience and economic sustainability by promoting public education through cultural arts

- **Oct 12th** we will be celebrating Indigenous Peoples day with other indigenous community partners. There will be speakers, live streamed performances and an indigenous marketplace.
- **Nov 27th** Third Annual BLACK FRIDAY Portland Indigenous Marketplace!! We will be live streaming with live performances and artists interviews.
- **Dec 19th** Last Portland Indigenous Marketplace of 2020. For all last minute shoppers.

We are working on creative ways to stay connected to the community, keep updated by following us on social media FB: @Marketplacepdx or IG: @Instamarketplacepdx or through our website www.IndigenousMarketplace.org where you can access all the virtual links for each marketplace event.

Have you experienced an act of hate?

REPORTHATEPDX.COM

When you report, Portland gets safer! PUAH's Independent Reports help us advocate for the change we seek

Examples of hate:

- Verbal harassment based on your presumed country of origin
- Posters singling out a racial, ethnic or religious group to intimidate
- Physical assault based on sexual orientation, gender identity



PORTLAND UNITED AGAINST HATE

A partnership of community organizations, neighborhood groups, and the municipal bodies working to track, respond to, heal and prevent hateful acts