

**Oregon Country Fair Board of Directors' Meeting**  
**May 1, 2017,**  
**7 pm, NW Youth Corps, Columbia room**

**Board members present:** Diane Albino, Ann Bennett-Rogers, Chewie Burgess (alternate,) Casey Marks-Fife, Justin Honea, Lucy Kingsley, Jack Makarchek (president), Indigo Ronlov (vice president), Kenya Luvert, Jon Silvermoon, Lawrence Taylor (alternate), Sue Theolass. **Peach Gallery present:** Staff (Crystalyn, Shane, Stephanie, Shelly and Robin), Officers (Hilary and Randy) and 50 members and guests.

**New Business**

**Indigo moved and Jon seconded to move the Story Pole motion tonight from New Business to Old Business.**

**Motion passed: 10-0.**

Indigo: I request that we move the Story Pole motion to before the Staff and Committee reports. Consider cultural appropriation and artistic expression at the 2017 Oregon Country Fair. (Indigo)

**Announcements**

JonP: On May 14, there will be a historic talk and tour of the WOW Hall. There will also be a Mother's Day party and square dance.

Indigo: We have been streaming Board meetings and offering them to the membership who want to view the proceedings. We are working toward a live stream for the Board meetings.

Justin: Today is the first deadline for Booth Registration. May 1 is the deadline for getting the packets turned in. June 1 is the deadline for booth fees to be paid in full. We are actively taking credit cards for booth fees. This is new for us, pretty exciting and has been in the works for some time.

Joseph: Ongoing, the eleventh of every month there is an interfaith prayer service at 7 pm at the First Christian Church.

**Indigo moved and Jon seconded that the Board of the Oregon Country Fair adopt the following statement:**

**In April 2016, after a long process and much dialogue, the Oregon Country Fair Board of Directors approved moving forward with the installation of the Ritz Sauna's story pole. Now a year and a month later that decision has continued to ripple out, bringing back additional feedback that now needs to be taken into consideration.**

**The Board of Directors offers apology for the distress our actions regarding the story pole have caused to those Native Peoples and members of our family who have been affected by this process. We reiterate the Fair's commitment to a continuing dialogue with Native Peoples in our community and beyond. We will continue to foster and support artistic and creative expression as we are a community built upon the appreciation of art and the handmade.**

**Communication, compassion, and respect are essential to healthy communities. As we carefully examine and consider matters of cultural appropriation and the freedoms necessary for artistic expression, we recognize the complexity involved. We are grateful to everyone who has engaged in this essential conversation and to those who have provided input to the Board of Directors. It is our hope that a healthy dialogue will continue.**

**With respect and compassion for all involved, the Board of Directors rescinds the April 2016 vote regarding the installation of the Ritz Sauna's story pole to no longer allow it to be displayed on the Oregon Country Fair property.**

Paul: When does art not challenge some culture? When does art not affect someone in negative and many positive ways? This pole has stainless steel and lights on it. If we are going to respect cultural purity in art, then no Native American or any other culture should have art sold at the Oregon Country Fair. This story pole was in no effect meant to hurt anybody. It was done in pure goodness. When does art become the ownership of one culture? It was meant for memorial and celebration. I don't understand how this issue has become a focal point. Yes, Native Americans, yes, Syrians, yes, everybody has been abused. There needs to be some sort of acknowledgement. I don't know; I'm a white boy. I had all the chances I could have. I've never experienced this. For the Board to decide after two years and all of the discussion, I find it to be hypocritical of art and the Fair.

Jain: I am a Fair member, and I'm so proud of this Board motion.

Mary: I'd like to thank the Board. That was extremely courageous.

Sam: I echo Jain and Mary from the bottom of my heart.

Brad: I am the designer and primary carver of the pole, but there are a lot of people who joined in on the piece. I've been studying the formline style for the last 27 years. Both Natives and Anglos alike have said they like the art. I have no disrespect by these carvings. It tells the story of the sauna. We are not claiming we are Natives. It is a carving that we've done and the formline and expression therein is something I've been learning. I'm sorry that people are hurt. We are trying to move forward with this story of the sauna. We need to not step on artistic expression. The Fair is of the '60s and it was about cultural sharing. We reached across lines of race and culture and became brothers and sisters. To see this divisiveness makes me really sad.

Arwen: I want to thank you for rescinding the motion on the story pole. It is time for us to be more culturally aware. As white folks there is a lot to do toward seeking training and being mindful of cultural appropriation. There is a lot about white culture that has to do with cultural appropriation that we may or may not be aware of in the art you do and the way you express that art. If someone says they find it to be an appropriation of their culture, humility and listening is needed. We don't want to participate in the perpetuation of cultural genocide. This is not just about a diversity training we need, I think we need to go further with a series of community discussions about reconciliation and reparation, and a restorative justice process. I'd like to propose this as part of the next discussion.

Ada: I have lived here in Eugene for about seven years. I am an enrolled member of the Confederated Tribe of the Siletz. I have family connections to the Klamath tribes and to the Grand Ronde tribes, so I am very much based here in Oregon. I am a student in indigenous education, which is working with a lot of non-natives, building understanding around the distinctions and boundaries of cultural appropriation and other issues we still face today. I want to say thank you so much for listening to your indigenous community members who drew a boundary and were firm about the distinction in creative expression and cultural appropriation. I'd be happy to provide resources on what cultural appropriation is, as well as recommitting to another meaningful consultation with the Oregon tribes. The folks who wrote in a year ago who opposed this project are still interested in connecting with you all again for a meaningful conversation about this project.

Naomi: It is no secret that white supremacist have a safe haven in this community. We have Nazis, quite literally, in Springfield who drive up and down the highway, who are going to our universities and threatening our very safety. It is a culture in which you all have been appropriating from us, taking what is left of what we have and creating a space in which they can thrive. I came here expecting to talk about how nearly 30,000 Alaskan Natives died a little over a hundred years ago due to the gold rush. I came here to talk about the boarding school issues and why this is so important to me. But I have to read what one of the supporters of the pole has to say about the pole and about us Native Americans: "Native Americans are never going to get their USA back. Never ever. They lost that war. The only chances left are to integrate like most have or hold yourself back and slowly see your bloodlines, stories and traditions die out, which is generally what is happening to the rest. The only way to preserve Native

traditions is to make them American traditions. The only way to ensure that Native art is being respected is to make it American art. The only way to ensure Native stories get shared is to make them into American literature. You can deny this if you wish, but the evidence is undeniable.” This is from one of the supporters of the pole right before he threatened to shoot us by flexing his Second Amendment right. This is someone who says the Fair is inclusive of all, yet he wants to kill us out. That is why we are here. We are not gone. We are not mythical creatures. We are real people with a real living culture. Thank you for rescinding that decision.

Joseph: My apologies to all the people of the tribes. We are learning and this project came about with good intentions, and a lot of people have put their artistic talents into it. We did not give the tribes adequate time to respond. We will back up and startup this conversation.

George: Ritz Sauna’s primary interest is to find a way to move forward with the discussion in a meaningful and respectful way. We’ve tried to participate in that way throughout the course of this discussion with respectful discourse and the democratic process. It is difficult to stand up here and be accused of being a white supremacist because we happen to have a different perspective on art and the meaning and origin of art and how it informs. It is disappointing to imagine the people in the room to compare the work we’ve done in the creation of the story pole to be acting in the cultural genocide of the schools in Canada. It so diminishes what happened in Canada. By comparison, this is not that. Those people in Canada most recently erected a pole of reconciliation. It can never be right regardless of the nationality. The conversation went like this — reconciliation is not about forgetting errors that were made. I truly apologize that people were offended by the art we have made for the last 27 years. We celebrate it for its beauty, strength and its story. I fell in love with this art form and for that I apologize. In the creation of the story pole, it is about our story. The Haida carvers of the Pacific Northwest are without question the best. Why would you not want to learn from the best carvers, why would you not want to emulate and celebrate the art. We never claimed it as our blood, it was just of our own community and to talk about the people that we lost. The pole was to commemorate them. It is a memorial; it is many things. Haida poles are for a story and an event. It told a story about potlatch, it was just their story. We are interested in moving forward. What saddens me the most is that this started off with us not being included. When it came up we were told to not respond — the Fair will respond. We did not rebut any of the false statements and now we’re told tonight that we’ve lost the fight because we never came to the ring.

NisaJo: I want to speak to the maker of the pole and the pole people who spoke — from your heart about what it is that you are feeling. I am Japanese American and I follow Wiyot. I was here during the beginnings of the Fair, I know of the roots of the Fair. I don’t know what you think a white supremacist is, maybe a Southerner, Confederate, hates people of color. There is an institution in this country and the younger generation has put a name on it fearlessly. They call it what it is — white supremacy. It is an institutional view that white people have by their birth some kind of privilege and rights and experience the law differently than others. I don’t know this as I am Japanese American, until I met Indian people and followed their way of life and followed a chief who took me under her wing. Given a choice I said thank you. This country does not treat Indian people the same way as everyone else. No law protects them, please listen — no law protects them. They have no freedom of religion. I went through a ceremony with the next chief coming through becoming a woman and it was attacked by the Forest Service. They said they were an unrecognized tribe. Ninety-percent of the California Indians have no freedom of religion. There is no due process. If you watched what happened at Standing Rock, you know this. Indian people are treated differently than anyone else, so it is not a thing of the past. If we ignore it, if we don’t stand up to it, if we don’t listen, if we don’t learn, we are holding on to that unnamable privilege in being able to ignore it. When Naomi says white supremacist, you are holding it up. It is not that hard to do. Racism and slavery is fundamental to the United States. Land theft and genocide holds up this country. This is where it began, but it is such a simple thing for the Fair to do. I am sorry you are hurt, but

somebody along the way needed to tell you. Maybe it wasn't a safe environment, maybe they weren't here to say that's kind of tacky. There is beautiful art that is traditional and contemporary. You don't have to have it or make it, you can just enjoy it. You are talking to people who have had the most taken away from them. They had paradise taken away from them. They had everything they needed. And so, it seems like a small thing to listen and say that I didn't realize that it felt that way when I took this design and put in cremation remains. People I know keep the dead and the living in two separate places. That pole is for the living. The people I follow are bringing back the round house that was drowned when Shasta Lake went up because Indian people were seen as easily sacrificed. For the good of everybody else they have to lose everything. This is a small thing to do, it is almost like we don't want to hold that white supremacy. This time, this place we stand on the side of our indigenous brothers and sisters.

Rowena: I am Klamath, Lakota, Navaho, and Paiute and I just learned that I'm also part Molala. I just learned about this, but I have been here since the year 2000. I've been through a lot and as a little girl I was told that I wasn't Klamath anymore when the government dis-enrolled us. As a child I had no idea what that meant — I do now. I was thinking about what I'd say here tonight. I prayed about it. The one thing that really stuck out for me is that I hope that I can walk out of this room and know there was some sort of positive solution tonight. I'm really glad to meet you (Brad — carver of the story pole.) I'm sure you are one of the most artistic people around in this community. I'm sure you did a lot of work. So, thank you for all your hard work. I tried to learn as much as I could about what was happening here. What really stood out for me is for the Native People, there are always prayers, there is always communication with our elders, no matter what tribe we are. Consent means going and talking. If you were going to make something of my tribe, you would come and talk with me and eat with me. And I would come to you and I would say thank you, I appreciate that. That means a lot to me. You know — respect.

Brad: We all have different ideas of what respect is that is one of the things with different cultures. Art has been a sort of conglomerate. A Native carver that worked on the pole with me showed me about doing a prayer each morning before we started work on the pole. We smudged the pole and our tools and tried to do it right. We learn as we go.

Rowena: On a scale of one to ten, with ten being as right as you could ever get, where do you think you see yourself?

Brad: I haven't a clue.

Rowena: So, you are not on the scale? If you had some ideas of what right would be, would you be open to that?

Brad: I would definitely be willing to listen to people's thoughts, I think we all are.

Rowena: Coming from the Native perspective, respecting the elders and the coastal tribes and the artwork that comes from them. I just shared what tribes I am. I would not go to her tribe and make whatever I want of theirs. That is the worst thing I could do to my sister over there. One last thing — a conversation I had today — a friend's son decided to refinish her favorite antique chair. When she found out he did that without sanding it and without even asking her, she was furious. She told him, how could you do this? You didn't ask me. And he said, I wanted to do something really nice for you from the bottom of my heart. I meant well. She said I know you meant well, but you didn't ask me, or come to me or have my permission. I asked her, how did that make you feel? She said it pissed me off.

Tonya: I'm not sure why people working on the story pole were not using their own culture's art? Instead of another culture's art.

Michele: I want to address everybody. I loved what Rowena said, you touched my heart and I heard what you said. I am a member of the Ritz Sauna. I don't speak for the Ritz Sauna, I speak for myself. I have Potawatomi in my family and I hear you and your pain. Family, as this lady says, sometimes we piss each other off. And we are a big family here. It is beautiful that so many people can be here and speak from their hearts. The Fair has some common sense rules about what we as people should follow, rules of

procedure, rules of community, compassion, respect and art. I apologize for my ignorance. I've learned a lot from this process. I think there is some misinformation that the Ritz was asked to not speak out to try to keep the controversy down. We didn't go out there to correct the record. There is so much misinformation — supposedly there were ashes from the plane crash, they are not in the pole. We are looking for reconciliation.

Alice: I am a 30-year member of the Ritz flamingo clan. I'm heartbroken for all the suffering and racism. So much of what has gone on in social media is heartbreaking. It is terrifying. I want to speak to how are we going to move forward. June 23, 2012 — we lost four people who were loved across the Fair in a plane crash. People carved and cried for the loss, across crews. Two of those people were from our booth. What do we say to the families, there are images on the pole for those who died? It is a style that is not originally of our origin, but we did our best to make it our own.

Chicas: I am Little Bird. I am of the same people as Rowena. I see a lot of hurt faces for people who have a love and adoration for art. I do as well. I get into paints or beads or pencils, anything. It is like we want to find a deeper spiritual meaning because Walmart just doesn't sell it. We can't find it in the fake plastic culture that we live in today. But we can't hurt each other, whether intentionally or unintentionally. There are people out there who will take it, exploit it and hurt indigenous people. It may not be an intention from anyone in this room, but we have had some death threats from threatening people. With the racist cheeto in office, things are intense and we need to make sacrifices, bridge the gap and show people in Washington how we do it in Oregon. I hear your pain and I want you to hear ours. I am here today because I am a survivor. Anybody who wears a headdress may not intend to do that to me personally, but we need to have cultural competency meetings because others have daughters, too. I am speaking this from the heart to another artist. It is time for healing.

Erika: I am an indigenous woman from South America. A year ago I was invited to be part of Spoken Word. After being here I saw that there is a lot of need for understanding. Ignorance is like environmental pollution. Sometimes it is that people don't know. I think we need to start understanding words and what each other is saying. My sister Jessica Rojas is an environmentalist and we decided to lead an Environmental Justice and Privilege Awareness Workshop with the Spoken Word Crew. We were excited about it. But what we see is that the Board and the family at the Fair need an emergency cultural competency class. There is the need to understand white privilege. It is not our job to come and teach you. We are here because it goes beyond art, beyond something that is physical that can be touched. We have cancelled our appearance at the Fair this year because of this situation. We feel that much awareness is needed about the issues, we can't educate if we are not here and ready to understand and open up. Whether we like it or not we are committing ethnocide. The silence is killing our culture. I don't think the Vision Statement in the Country Fair has an ethnocide part or the cultural appropriation part. People are telling you important things and you have to listen. We have sacrificed 500 years or more. We know better.

Joseph: I heard reconciliation tonight and it is necessary. A good start to this would be not arguing or going against the local indigenous people's wishes. Fighting us about about your right to our culture is not a good start. If you want to be an ally, appreciation for our ways, appreciation for our culture, it is OK to sit back and admire it without bastardizing our ways and without coming up with your own interpretation of our ways. Our ways and our culture are very important to us. We don't have a lot of our culture left. What we do have left we hold onto very dearly. If we choose to share it with somebody, that is our decision. It is not OK to find a part of our culture and take what you want from it. You have heard it from every local indigenous tribe here. You have now heard opposition of your story pole from every indigenous tribe on the West Coast. If you want to honor the indigenous people of the West Coast stop fighting for a right that is not yours to begin with would be a good start.

**Motion passed: 10-0.**

## Staff Reports

**Crystalyn and Shane:** The opening of Main Camp is a month away and we are both super excited to spend more time out onsite prepping for the opening. The wildflowers are in bloom and the lots are filled with yellow and purple. We encourage folks to get out and take in the colors; it is absolutely stunning onsite this time of year. Howard has been out mowing the meadows; Shelly and Jeff have been trying to combat the mosquito population to help mitigate what will likely be a heavy mosquito year. We would like to thank them both for prepping the infrastructure and making sure we are ready for the first arrivals of crew.

We finalized the LTD contract in April as well as the bus advertising. Soon there will be several LTD buses running routes with OCF advertising on the sides and tails. We have to admit since we started the new advertising campaign, we both can't help but look at the artwork on every LTD bus. It will be very exciting to see the first buses roll out with Oregon Country Fair graphics.

We are finishing our meetings with the various crews and all of the coordinators are really excited to participate. It has been a pleasure learning more about the different crew functions and nurturing our working relationships.

We look forward to seeing many of you opening weekend. Let's have a wonderful pre-Fair!

**Stephanie:** Things continue to pick up speed at the office. I have been working with Booth Reg and the Peach Pit to help get a process to better collect artisan's information and have both the Peach Pit and website be better tools for locating your favorite amazing artist, during Fair and off-season. The process for collecting stage information is also being streamlined. The lineup is coming together! Of course the Spring Fling work has been continuing and I hope you will all join us May 6 at downtown Whirled Pies for what is sure to be a fun time. We have more than 150 marvelous raffle items and more coming in all the time. Our wonderful 2017 poster will be unveiled there also. I want to give a big shout-out to James Bateman, our Advertising Coordinator, who has been doing extra work this year assisting with vehicle stickers and day passes, in addition to wristbands, posters and all things graphic. Thank you James!

**Robin:** It's been a crazy busy month at the Fair office — and so much fun! The phones have been ringing off the hook, visitors coming in and the Booth Registration Crew has been working their tushies off communicating with and serving our artisans and food vendors. I have so much respect for that Booth Reg Crew — thank you for all you do. Culture Jam youth registration month has just closed, as has staffing. Everything is coming together beautifully and I can't thank the Fair enough for all the Love we generate in the world.

## Committee Reports

**LUMP Committee:** Jon reported reported that the April 11 meeting was attended by 11 people in person or by Go-to-Meeting at the OCF office. Progress on GIS mapping was reported and discussed. The committee worked on developing a list of invasive and toxic plants, discussed reporting protocols for green zones and other features, and drafted short narratives explaining parking lot wetlands, log jams and river erosion in hopes that the sign crew would take them on. Topics for the 2017-2018 season were proposed.

## Donations/Secretary Report

Randy: We have five donation requests tonight.

Sweet Home/Lebanon Farmer's Market for \$1,000 (Diane)

The Village School Kitchen for \$1,000 (Kenya)

Patterson Preschool Cooperative for two passes to event for raffle (Lucy)

Bertha Holt Elementary School for \$1,000 (Kenya)

The Dome School for \$1,500 (Jon)

The Calapooia Watershed Council's event has already passed, but they will ask next year for passes for their silent auction.

No one was able to be here from Patterson Preschool Cooperative.

No one was able to be here from Sweet Home/Lebanon Farmer's Market.

There will be no donation requests in June or July.

Tona: The Village School is a public charter school serving grades K-8 with a holistic arts integrated curriculum. Our nutrition program is a leader across the nation for how public schools can source and prepare sustainable, delicious and nutritious meals within the USDA's National School Lunch Program. We are requesting a one-time gift to help us purchase a much needed commercial slicer for our kitchen.

Carmella: Bertha Holt Elementary is a neighborhood school serving 610 students. Holt is the largest elementary school in District 4J, bigger than all the middle schools. We are holding our Second Annual Cultural Heritage Celebration, on May 19. The funds will be used for entertainment, craft supplies, food, games and transportation for International Students from the University of Oregon to come and set up cultural displays that represent their country.

Melissa: The Dome School exists to provide students with a healthful atmosphere and environment for achieving a high standard of academic excellence while simultaneously encouraging full development of their social and emotional potential. Since 1983, the Takilma Community Building has served a dual purpose. During the day, it functions as home to the Dome School, evenings and weekends it serves as one of the Illinois Valley's few community gathering and event spaces. The money will be used for adding two permanent classrooms, the school's first library, and additional bathrooms. The ability for students to view and decorate their classrooms as their own will contribute to a much safer and effective learning environment.

Shelly: I am a former resident of Takilma and my son Gunner went to the school and I encourage the Board to support the school.

**Motion passed: 10-0.**

### **Treasurers' Report/Budget Items**

Hilary: There is no treasurers' business tonight.

### **Old Business**

**Sue moved and Justin seconded to approve the Board minutes from the April 3, 2017, meeting.**

Palmer: If you read the FFN, you heard Michael say we don't have fireworks because I was hit on the head by a firework. I don't know what the real story was, there is a lot of smoke and mirrors, but there was no reality in me being hit with fireworks.

**Motion passed: 7-0-3; Ann, Indigo and Casey abstained.**

**Justin moved and Sue seconded to appoint Otis Greg as new member of Path Planning Committee.**

Paxton: I recommend you approve him.

Justin: He is good a good addition and comes from booth world.

**Motion passed: 10-0.**

**Justin moved and Lucy seconded to appoint Desta Moore and Ami Goldberg as coordinators for the**

**Photo Booth.**

Paxton: Desta has great organizational skills and Ami is a great worker.

**Motion passed: 10-0.**

**Sue and LT seconded to appoint Steve Berkson as co-coordinator of the Fire Crew.**

Steve: I've been on the crew since 2003 and served as the co-coordinator or "fire dick" on the radio. I look forward to continuing to participating. I probably ought to say that I've been a professional firefighter for more than 30 years.

**Motion passed: 10-0.**

**Jon moved and Indigo seconded to accept the recommendation of the Community Center Committee to move forward with the process to vacate Chickadee and parts of Aero road.**

Paxton: This helps with the Community Center and we can move the vacation forward without any SUP issues.

**Motion passed: 10-0.**

**Member Input:**

Palmer: I believe that many of you have experienced the changes in Eugene's Whitaker neighborhood which is where the Fair's office is located. Those of you who haven't may well have read of its downturns. Regardless, I would like a discussion to begin about finding a new physical home for our staff.

When our staff arrives to work in the morning, they more often than not must start by rousing one or more people sleeping on the front porch and alter-abled ramp. This is followed by cleaning up litter, clothing, feces, needles, and more to provide a safer and more appropriate environment for office visitors (as a member of the Personnel Committee I can guarantee you that such duties do not appear in anyone's job description). The electrical outlet on the front porch was removed because the uninvited guests used it to charge their cell phones among other things. Graffiti is a reoccurring gift for lack of a better word. We are currently in the process of building a 6-foot-tall chain link fence down the entire east side of the building as well as along the back (north) side to inhibit people from using not just the side of the building but also the heating and air conditioning equipment as a bathroom. This fence, when completed, will be annoyingly close to the outside of the office building and will be the primary visual feature for anyone looking out those windows on the first floor. Stephanie will be confronted by it every time she looks out either of her windows.

The two-floor nature of our current office has numerous inefficiencies just by the nature of the separation of staff and work environs. Hiring one more staff person (a likely possibility possibly sooner rather than later) will tip the workspace to almost untenable.

Many, many of us have experienced the dilemma presented by more than one volunteer work group wanting to meet in our modified house-turned-office. And how 'bout that parking???

I would suggest that finding a more appropriate space in Eugene for the Fair's day-to-day business rivals the importance many feel toward the site-based Community Center. I believe that it is past time for a new Board-appointed office search group to pursue a new home for our Eugene staff. Not a cubicle farm but likely a one-story structure with appropriate work areas, meeting spaces, and parking options. Perchance a retired church? This is something our staff is in favor of and, in my view, both staff and volunteers deserve.

JonP: I feel supportive for staff getting a new office for functional reasons. I am not supportive for class division reasons. The Whitaker neighborhood has taken great strides lately. The issues Palmer cited are happening all over Eugene.



Mary: I understand support for the Whitaker community and I hope it grows and prospers. But our staff is predominately women and there is an issue of personal safety that we owe our staff.

Tom: I own a house in the Whitaker neighborhood. It is a desirable if the house is occupied all the time. It is a good neighborhood.

Michael: Palmer was calling for feasibility study on a new office for the staff.

Jon: I want to put on new business for June a motion to create a task force to investigate town office relocation.

Indigo: Many years ago I tried to go the direction of a church for our meeting space when the Universalist Church was up for sale. It was not to be, but it would have been a great space.

Chewie: The gentrification of the Whitaker neighborhood has pushed out to the outskirts, which is now Lawrence Street. It has pushed out the less fortunate due to property management in the core of the neighborhood. Everybody was pushed to the fringes and that fringe is expanding. We should be aware that the Whitaker might not be the best place for our office.

Justin: I echo what Palmer and Chewie just said. I am someone who goes to the Whit and has a good time. It is becoming our own little gas light district with the breweries and distilleries. But as someone who works at the office regularly, I am aware of my crew and my wife's safety as they leave the office late at night. There are numerous occasions when we have left the office and had people sleeping or hanging out and approaching us as we leave. It is important for people to be safe. It is a problem across our society, but its proximity to the push and pull of the Washington and Ferry Street bridges and the steps to help the homeless in that area has brought them only a block or so from the office. Operationally we are in need of better place to congregate and work. We are fighting for committee space all the time.

Sam: It is so overwhelming the work we have to do ahead that is tagged on to the work that was done tonight. I can't think of any group of people that I would rather see at the helm than you dozen courageous folks. Thank you.

### **President's Peace**

**Jack:** What we did tonight is not over and we have a lot more to do. We need to continue to listen to all the voices we heard tonight.

### **Draft Agenda for June Board meeting**

Consider cultural appropriation and artistic expression at the 2017 Oregon Country Fair. (Indigo)

Motion to create a task force to investigate town office relocation (Jon)

**No donation requests in June or July.**