

The Evergreen  
State College  
Olympia, WA 98505

NAUGA COMIX!

HI KIDS, THIS MONTH  
WE'RE GOING TO  
LEARN HOW TO TAUNT  
A PERSON WITH  
ORANGE HAIR!  
(THIS ALSO WORKS  
GOOD WITH  
ORANG-OUTANGS)

"TAUNTING"

© 1986 by TEDDY LEE



I AM THE  
IMAGINARY NAUGA,  
AND I HAVE  
SPOKEN.



I SIT &  
SMOKE  
& BE VERY  
VERY TIRED.



THE SMOKE  
STINGS MY  
EYES SOME-  
TIMES.



THEN HEATHER  
& MIKE CAME  
IN. TOLD ME  
ABOUT SEX  
DREAMS.



WE TALK  
ABOUT MY  
SALAD.  
I'M STILL  
VERY TIRED.



THEN EVERY-  
THING HAP-  
PENED SO  
FAST I  
WOULDN'T  
KNOW WHERE  
TO BEGIN...



I THINK I  
HAD EYE-  
BALL SEX  
WITH THE  
ASHTRAY.



BUT, SOME-  
HOW, I  
DOUBT IT.



THANK  
YOU  
LESS  
R

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H JOURNAL

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graphic by Galen Galler

## Editor's note:

As you have perhaps guessed from this week's lovely cover, this is the Indian/Native American issue. The bulk of this week's writing came from the hard-working folks at the Evergreen Indian Center, and illuminates several issues of concern and importance.

Michael Lane gives an overview of the situation of American Indians in general, as well as at Evergreen, on page 10. Entitled "The Longest War," his piece is spirited and informative.

The late Mary Ellen Hillaire left behind her a rich legacy of thought. Don't miss "An American Indian Study Guide" on page 11.

Poems and photographs by Gary Wessels Galbreath are featured in the center spread, and two articles by Gary can be found in the OP/ED section.

Though most of us are aware of the numerous ways in which the U.S. government has trampled on the rights of the American Indian, it remains crucial that we all are informed of present-day abuses.

Background on the "Salmonscam" issue, and the Tidelands lawsuit of the Suquamish is given on pages 14 and 15.

Kimberly Craven gives an introduction to the Evergreen Indian Center and its activities on page 18.

We wish to thank the Indian Center for their great writing and thorough cooperation, and to invite other groups to collaborate with us in the future; the best issues of the CPJ happen when we join forces with others who can teach us what they know.

--Jennifer Seymore

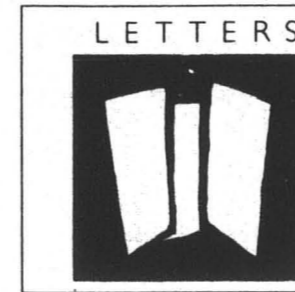
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## STAFF

The COOPER POINT JOURNAL is published weekly for the students, staff, and faculty of the Evergreen State College, and the surrounding community. Views expressed are not necessarily those of the college or of the JOURNAL's staff. Advertising material contained herein does not imply endorsement by the JOURNAL. The office is located at the Evergreen State College, Campus Activities Building, Room 306A. The phone number is 866-6000, x6213. All calendar announcements must be double-spaced, listed by category, and submitted no later than noon on Monday for that week's publication. All letters to the editor must be typed, double-spaced, signed, and must include a daytime phone number where the author can be reached. Letters and display advertising must be received no later than 5 p.m. on Monday for that week's publication.

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## ▶ trees

Dear Editor:

The current "crisis" about the cutting of a few trees at the ASH Tree Apartments is a case of both much ado about very little and misdirected concern regarding a tree's right to standing.

Since last September, I have been an Evergreen student and a resident of ASH Tree. I chose to reside in a wilderness area in Alaska and I did not want to attend an urban university. I like this campus and ASH Tree because they are both wooded, green, and quiet.

However, my first wish upon moving into ASH was for just a few less trees, in order to allow some sun (when it shines) into my south facing windows. The recent selective cutting of trees at AHS Tree meets with my full approval for several reasons:

▶ More sun shines in my windows now, resulting in less need for nuclear electricity to light and heat my living and study area.

▶ Over twenty trees remain just outside my windows, so ASH Tree is still a nicely wooded and quiet apartment complex.

▶ My privacy has not been compromised by the removal of these few trees. ASH Tree has 170 units; whatever privacy that exists here is in one's mind.

▶ The selected removal of a few trees increases the safety for everyone here. Most of the largest trees, and many smaller ones, have retained their standing. This was anything but a "clear-cut," as one letter alleged in last week's CPJ. Only a small percentage of the trees at ASH Tree were cut.

▶ One of the larger trees was cut high above the ground, and the tall stump was sculpted into the wonderful figure of a standing bear. This is a great addition to ASH Tree. Even if unintentional, this sculpture demonstrates the interconnectedness of the trees and animals of the forest. This bear provides a subtle, though excellent, lesson about ecology to both kids and adults.

The cutting of trees is a sensitive issue. Except for the lack of notice, this necessary selected cutting was well handled by ASH

Tree. Since these trees have already been cut, the uproar seems a bit childish, like crying over spilled milk.

Perhaps the concerns of those who are upset with ASH Tree could better be turned to the soon-to-begin clearing of trees on campus for the new dorms to be built this year. This project will affect the natural setting of the campus area magnitudes more than the removal of a few trees at ASH Tree did.

Of even greater concern should be the recently permitted 3,000 acres of clear-cutting that is just beginning on the Olympic Peninsula. These are the real issues of today, as they are just beginning to occur, and their outcome can be influenced.

ASH Tree has received threats as a result of this issue. This kind of behavior is indefensible and counterproductive. No more trees are about to be cut, and those that were cannot be resurrected. ASH Tree is a non-issue. The real issues are elsewhere -- on campus and on the peninsula.

I am willing to stand behind my comments, unpopular as they may be on campus, so you may print my name with this letter.

A Satisfied ASH resident,  
Jim Schwarber

Dear Editor:

I am writing in response to an article which appeared in the last issue of the CPJ dealing with the recent tree cutting at the ASH apartment complex. Unfortunately, the article reads more like a press release from Phoenix Properties, the owners of the ASH apartments, rather than an honest piece of investigative journalism. I would like to take this opportunity to correct some of the misleading or incomplete information in the article and expose some of the fallacies in the statements offered by the ASH managers.

First of all, the number of trees cut was substantially understated -- the total was closer to 100, although that's beside the point. Nobody could fault the managers for removing dead or diseased trees which posed a threat to the buildings or for selective thinning and limbing of trees to increase light. However, if you walk around the complex today, you can't help but feel that what has taken place is a totally senseless devastation of wildlife habitat and the apartment complex's natural setting something which most of the tenants prize very highly.

As stated in the article, there was some damage to buildings from tree fall last year. Yet, at least one of the trees respon-

sible for the damage was known beforehand, by the managers, to be dead and therefore potentially hazardous. If the managers were so concerned about the danger to the buildings from windstorms as stated in the article, why did they fail to remove it?

Contrary to what the manager, Russ Schofield, said, most of the building rot was caused by a combination of poor building elevation, an absence of gutters and drain pipes, and years of building maintenance neglect. Moss is growing on all the roof tops, not just those that were in among the trees. And some of the first stairways that needed replacing due to rot were not even in a forested part of the complex. Cutting every tree in Thurston County will not reverse this.

The reporter failed to probe the resident manager on the question of why tenants were not given advance notice of the tree cutting. For those of you who did not read about it in the *Daily Olympian*, I'd like to give the real reason -- the managers wanted to avert a confrontation with the residents. In other words, the managers knew this was going to be unpopular and they simply didn't give a damn about it. That the manager would shamelessly confess his disregard for the tenants' views is perhaps the most infuriating aspect of this affair.

And finally, if the tree cutting was done to keep rents low, why is Phoenix Properties now proposing a rent increase? You should send your reporter back to get the rest of the story.

Sincerely,  
J. Johnson

## ▶ maternal efforts

Dear Jennifer:

If you don't call: A) printing photos in the CPJ when no money was allotted for it, B) not changing the size of the paper when measures needed to be taken to reduce costs, and, C) changing to a more expensive ("interesting", as you put it, to my mind is a matter of taste) format "poor fiscal management," then what do you call it?

Throughout this entire financial farce you, through the power of your press have continued to present the CPJ, and yourself, as the innocent bystander; helpless as to the deteriorating situation unfolding around you. This, however, is so far from the truth it's pathetic. At the beginning of the year,

continued on next page

continued from previous page

it might interest your readers to learn, you were specifically told by the paper's financial advisor that you would experience financial difficulties if you continued with your present spending. A second warning signal came from Stone Thomas, who told all groups that no mid-year allocations would, or for that matter could, be made. Again I must ask, if doing nothing to heed these warnings isn't considered "poor fiscal management," then what the hell is?

But that, to me, is water under the bridge. What concerns me most is that throughout this whole mess you have blatantly refused to tell both sides of the issue. So excuse me while I clamber up on my soapbox, but you, as editor-in-chief are neglecting perhaps your greatest responsibility to this community. That, Jennifer, is what really hurts. By telling only your side of this story, not only have you blatantly slandered the S & A Board, but you have infested your readers with gross propaganda which, ironically enough, you fought so hard to protect us from just months ago. Don't get me wrong; it's not that I don't appreciate your maternal efforts to shelter me from the real world -- but we're all big girls and boys now, and we can stomach the truth.

Thanks,  
Mark Gibbs

*(Gross propaganda? Maternal efforts? Financial farce? Do I detect a trace of bitterness in this delightful note?)*

*If we are to be truly honest, Mark, then the community should know that you were the Mass Communications reporter covering the CPJ's Emergency Request; but, due to several inaccuracies (see below) and an unpolished writing style (a total of ten errors in spelling, grammar and punctuation were corrected in the above letter), the stories did not run.*

*I'll say it again: I freely admit to putting out a paper that we cannot presently afford, and I believe this is the correct decision based on the community's needs. And please note:*

*We are not in the red, and we are not being paid in order to stay out of the red.*

*I am quite tempted to call you on your journalistic irresponsibility, Mark, when you sling accusations about "doing nothing to heed... warnings." Especially so when CPJ staff members are working without pay (including your's truly); when the size and circulation of the paper have been shrunk; when as soon as we knew for certain there would be no mid-year allocations we began to prepare an Emergency Request; and when a memo detailing all of our cost-cutting measures was submitted to*

*the S & A Board by CPJ Advisor and Budgetary Unit Head Susan Finkel.*

*The numerous false accusations you have made against myself and the Journal are rooted in your fundamental ignorance of the CPJ's financial -- and philosophical -- structure, and of the S & A allocation process. Contrary to your authoritative claim in the last article submitted by you, the Board did not allocate \$2,000 to us last week, but adjusted our revenue figure by that amount. This means that we must make \$16,000 rather than \$14,000 in advertising sales, and if we don't make it, S & A backs us up; no monies were transferred into our budget from the Emergency Fund.*

*Finally, what is this "other side of the story" you refer to? The facts are out, one of them being that the vast majority of the Board supports us in our request, and that, in the end, their consensus was blocked by only one board member.*

*We are quite aware of our financial status and have been since inheriting it in September. Far from engineering a nasty cover-up, and even further from attempting to shelter you "maternally" (?), we are merely making the choices which we feel to be "responsible" in the truest sense -- and that includes keeping poorly written and inaccurate information off of our pages. -- J.S.)*

## ► gymnasium

Dear Reader:

I feel it is important for students to consider the benefits of having a multi-purpose gymnasium on our campus. The opinion piece written by Paul Tyler and Todd Anderson in the CPJ was a clear-cut attempt to denounce the athletic and recreational environment at Evergreen. They insinuated that recreational programs are a threat to Evergreen's commitment to cultural diversity. This is a senseless argument. Anyone who is at all familiar with the recreational programs offered here is aware of the cultural diversity that exists within them. These facilities are open to everyone and not only do they acknowledge student groups on campus, they also succeed in bringing these groups together. This is truly a coalition that promotes a sense of community.

It is obvious that the present space available for student recreation is inadequate. Volleyball, basketball and other programs are being held off-campus. These programs are inconvenient for students without transportation and the availability

of these spaces is severely limited.

The recreation complex would suit the needs of students in a number of ways. Students like myself find athletic and recreation activities physically, socially and academically stimulating. Not only would the building be used to provide physical education and recreation, it would serve as a large assembly space to hold 1,400-2,100 people as opposed to the 550 we are now able to seat for campus functions. Among the objectives set by its designers in 1981, the project was to "express Evergreen's innovative educational system," while "supporting the trend in recreation and athletics toward a greater liaison with dance and the arts." The gymnasium would serve functions and spectator participation in theatre, music, lectures, etc. The plan also calls for maximum energy efficiency and minimal maintenance costs.

Todd Anderson and Paul Tyler do not feel this addition to our campus is necessary. The issue is a proposal for an addition to our campus that would provide a large assembly and gym area, classrooms, offices and more extensive recreational facilities than are presently available. Because it is not a proposal for a better library or a new administration building, the money being requested cannot be used in these ways. The building was part of the original plan for our campus and although it has been the subject of some controversy, it has also been well-supported by the student body. Both Washington taxpayers and students paying out-of-state tuition who are aware of the benefits of a new gymnasium should not consider this proposal unreasonable.

To avoid the possibilities of false representation, all concerned students should write or call their state representative or senator.

Sincerely,  
Anne Pizey

To the Community:

Our gym, the building existing in the plans and in the campus model at the library, is currently fighting for funding in the legislature. I will not argue that we need only a gym, but let's get real: should we work with what we can get, or expend our energy fighting each other and end up with nothing? The use of the gym would be by students. The control would be based on student control and commitment. A large building that could bring the campus together in one body would show great potential for planning and organizing other projects.

This gym is not Joe's gym, it is ours, and has been in the planning stages since long

before Joe was here. The only way it can be "Olander's Gym" is if we give it to him, instead of using it for ourselves. I suggest that our student body unite (that would be scary) on a project and see it through. I think there are enough separatist groups splitting up the campus. What scares people about a gym? Are there jock-o-phobes that don't feel our student body is strong enough to use a large building for the interests of the school? Are students afraid of their fellow students? Maybe we should get together and discuss that. Let's find a place where we could do that. Call it a gym, or a campus gathering building, either way we sorely need it.

Tino Ruth

## ► registrars

To the Editor:

I am writing to you, and the students of the Evergreen State College to inform you of an opportunity, which is soon to be presented to the Evergreen Community.

The Thurston County Auditor's Office has agreed to offer two Registrar Certification classes on campus in early March. This one-hour class will enable the participation to register other Washington State residents to vote.

This official certification of a large number of students as "registrars" is in preparation for a massive voter registration campaign which will be sponsored by WashPIRG in the spring.

The need for an on-campus voter registration campaign is reflected in the fact that although there are three thousand people involved in the Evergreen Community, only five hundred citizens are registered to vote in this precinct.

Let's turn these numbers around and make The Evergreen State College a substantial voting block in Thurston County.

For more information and pre-

registration for the classes, please contact WashPIRG at x6058.

Thanks for your attention,  
Catherine Allison

## ► meeting

Dear CPJ, PAB, DTF, and student body:

As you probably know, on Wednesdays at 10:30 a.m. in the lecture hall building (room pending) there is a meeting unlike all other governance meetings. It is a time for all of the different groups to come together.

As I see it, we often have common interests yet continue to work on these common objectives in our divided, compartmentalized ways. If each group could send a representative to this meeting, we can put to action -- from our different positions -- a unified and informed approach to working with the administration.

What is my interest? I am the student representative to the Board of Trustees. From my position I can work with "the decision-making body" of Evergreen to help you with your interests. Aside from the Wednesday meeting, you can reach me in front of the library working on my sea kayak, or in the ERC.

Lincoln Post

## ► laser tag

CPJ and students of Evergreen;

I am one of those opposed to the purchase of "Laser Tag." I agree that my personal ethics should not determine another's action. Nevertheless, I feel compelled to voice opposition to such activities that mimic or promote warfare (the art of taking another human's life).

Whenever human beings come together and form social groups, it is necessary for them to agree upon certain norms of behavior. Without such norms, without such restrictions on freedom, one person's

actions might tread upon another's. Restriction of certain behavior preserves a certain amount of freedom for all who are part of the social group. In essence, without those agreed-upon restrictions there would be little freedom for anyone because one person's actions would dominate over another's. The social group could not exist.

The current demise we face: economic collapse, ecological destruction, and nuclear annihilation, is an example of what happens when a person or group's norms are allowed to dominate over another's. The freedom of all on the planet is now threatened by those who dominate over others.

The dominant norms of our society include power, fear, hatred, mistrust, jealousy, selfishness, and violence.

Our world is threatened. It is now time for those who wish to establish and preserve peace to voice their opinions. It is time for us to listen to their sage advice.

"Freedom" is a tricky term. Most Americans have the false impression that freedom is the key to happiness. They forget that often times it is another person's freedom that prohibits their freedom. Americans falsely believe that freedom is for free. Freedom only is true when it is coupled with responsibility. The responsibility we have is not to satisfy our every passion and desire, rather it is to peace and happiness for all.

Evergreen is among a very few places where the dominant norms do not thoroughly dictate our every decision and action. We must do everything we can to preserve this very special freedom.

We should refrain from purchasing "Laser Tag." There is nothing wrong with being the one out of 500 colleges that chooses to make conscious and responsible decisions based not on our dedication to our cultural norms but to peace and lasting happiness. The issue of "Laser Tag" is just one example of the many pressures on Evergreen to conform. Let us stand strong, make conscious, responsible decisions and most of all dedicate ourselves to everlasting peace.

Brian Hoffman

*The Unitarian Universalist Fellowship of Olympia*



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## Student to speak on Guatemalan experience

Andrea Winship, an Evergreen Library staffer and student, spent last summer in Guatemala working with the Guatemalan human rights organization GAM. There, she listened to the testimonies of citizens, and asked them about their involvement with the organization. Andrea will speak and present a slideshow this Tuesday, February 17 at 7 p.m. in the Corner.

Guatemala, the largest Central American nation, has long been known for the gross human rights violations committed by its armed forces -- so much that from 1977 to 1985 military assistance to Guatemala was cut because the Guatemalan government refused to follow U.S. human rights law. Assistance was reinstated in 1985 due to pressure from the Reagan Administration.

Andrea lived in Antigua, Guatemala, the ancient colonial capital of Central America. She traveled frequently to Guatemala City for GAM meetings and the weekly GAM demonstrations. Every Friday, GAM members meet at the steps of the National Palace, the seat of the government. The organization demands that an independent commission be appointed by the president

to investigate the disappearance of over 4,000 citizens; this a dangerous demand in Guatemala. Several GAM leaders were brutally murdered in 1984, and others have received death threats for their involvement with the 2,000-member strong human rights organization.

Andrea will give a slideshow Tuesday

composed of images of daily life in Antigua, GAM demonstrations and the Guatemalan countryside, juxtaposed with some of the testimony she received, including that on military oppression and the genocide being committed against the Guatemalan people. For more information please contact the Peace Center at x6098. --Jeanine Corr

## 51 vote in Com Board election

Janine Thome won last week's election held to choose a new student representative to the Communications Board. Janine received 34 votes of the 51 ballots cast, according to Cheryl Cowan of the Student Communications Center.

Janine sought the position because she is concerned about presenting a balance of perspectives and issues at the CPJ and thinks that the student editor should have say during their tenure at the newspaper.

Currently she serves on the DTF reviewing the Native American Studies program and has a contract in ethics with Dave Whitener. --Paul Pope



## Reagan seeks to off work-study

More than \$600,000 will be cut from Evergreen's Financial Aid programs if Reagan gets his wish. With his new budget, Reagan has proposed cutting almost every type of financial aid available.

What Reagan would like to do is eliminate all work-study programs. This would affect more than 600 students, as of last year's records. He also wants a new definition of independent student status: this would affect 25% of the students at Evergreen. Reagan also proposes a cut of more than 27% in Pell Grants. He also is asking for a tighter Guaranteed Student Loan program, by going with the current interest rate a bank charges its customers. With roughly 50% of the student body getting some kind of aid, these cuts could affect as many as 1,500 students currently enrolled at Evergreen.

Georgette Chun, director of Financial Aid, believes it is a ploy by Reagan to keep students from applying in a belief that money will not be available. Chun stated: "Financial aid funds will be there for students who are eligible and apply in a

timely manner."

She warns that if these cuts were to go through, it would have an adverse effect on Evergreen. Since Evergreen is a relatively new college, we do not have many endowments, which the larger, older schools have. The state would help out a little bit, but there is no way they could make up for the cuts that Reagan's budget proposes.

The budget cuts some 20 billion dollars from domestic programs while it increases military spending by 3%.

What the Financial Aid office would like to see is students voicing their opinions. Chun stated that "if students are registered voters, they should let their congresspeople know that they are concerned."

--Sean Piper

## Mimms Scholarship gathers force

The Maxine Bovie Mimms Scholarship Foundation is having its first major fundraising project February 14 at the Evergreen Tacoma campus. The fundraising event will be a Valentine's Day Dance/Party.

The Scholarship Foundation, composed of Evergreen alumni, was set up last June in honor of Maxine Mimms, coordinator of the Tacoma campus.

"The Foundation's purpose is to plan and provide financial assistance to students who may not necessarily be financially able to

attend school otherwise..." said George Jackson, 1983 Tacoma campus alumnus.

After Treasurer Carl V. Ross announced a \$102 Foundation account balance, the original goal of \$5,000 was realistically put aside and a more obtainable goal of \$500 was agreed upon to be awarded through scholarships this fall. The Valentine's Dance/Party is to be held Saturday, February 14 at 7:00 p.m. on the Tacoma campus at 1202 S. "K" Street. Call 583-5915 for more information.

--Kathleen Kelly

## Local AIDS Task Force offers support

The Olympia AIDS Task Force was formed from within the Metropolitan Community Church of Olympia in 1985 due to the need for an organization from the Gay and Lesbian community to deal with this disease which is surrounded by so many prejudices and misunderstandings.

It was felt that an organization was needed that could provide non-judgmental information and referral for persons with AIDS and ARC and for those that wanted factual information about AIDS.

The following are some ways the Task Force can be of assistance to the city of Olympia, Thurston, Lewis, Mason, and Grays Harbor Counties.

### Education

The Task Force has numerous publications and pamphlets from Gay and Lesbian organizations, public health and state and federal sources dealing with AIDS. Some

of the subjects include: Gay men and AIDS, Women and AIDS, Children and AIDS, Health Care workers and AIDS, and many subjects dealing with AIDS and the general public.

The Task Force is also distributing and making available information on AIDS and HTLV-III testing through presentations at local health fairs, street fairs, and forums on health issues. By working with hospitals, state and local governments, the Task Force helps to direct aid toward those persons with AIDS or ARC and assist in educating these groups on the special needs of such persons.

### HTLV-III Testing

Do you need information on testing for the HTLV-III antibody? We will be glad to assist you in understanding what the test is and is not and how you may obtain confidential testing if you so desire.

## L/GRC holds AIDS benefit

Dinner, dancing and entertainment will be presented Friday, February 13, in LIB 4300 by the Evergreen Lesbian/Gay Resource Center (L/GRC) to benefit the Northwest AIDS Foundation.

The Northwest AIDS Foundation is a Seattle volunteer organization providing public education and support services for people with AIDS and related health conditions.

The evening will begin with a social hour

at 6:00 p.m. and a buffet dinner at 7:00. The entertainment will consist of a local woman singer and musician, Doni, followed by a cabaret show presented by female impersonators of the Tacoma Court Diamond Empire.

Dancing will follow the entertainment until 2:00 a.m. The cost for the evening is \$6.00. Call x6544 for more information.

--Peter McHugh

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### Legal Assistance

One member of the Task Force is a legal professional and has referral to local lawyers in Thurston County who are sympathetic in dealing with legal and financial issues for persons with AIDS or ARC.

### Medical Assistance

Health Professionals working on or with the Task Force can assist in obtaining and maintaining health care for those with AIDS or ARC and assist in working with local hospitals and state agencies in obtaining health and possible financial assistance for health care.

### Psychological Assistance

Presently, the task force is co-sponsoring a support group to be led by a trained mental health leader for those who have tested positive for HTLV-III antibody to assist them in dealing with it. The Task Force also lends support in and referral for those persons that need psychological help in handling such a devastating disease.

### Spiritual Assistance

The Task Force deals with the whole person, and has help available from ministers of several denominations and backgrounds in helping to deal with AIDS. We offer spiritual and religious assistance in a non-judgemental manner.

The Olympia AIDS Task Force would like to assist you. For more information, contact us at 357-4904.

--Olympia AIDS Task Force

## Recycling Center makes a difference

The recycling effort at Evergreen has grown tremendously since September. We are collecting more aluminum cans, glass and paper than ever before. New collection containers for aluminum and glass are now located in the courtyard between the dorms. The program has been expanded to include cardboard, too.

Recently, the college's stockpile of aluminum cans and glass was picked-up and marketed by Westside Recycling. Kirk Haffner, the campus recycling coordinator, reported, "Westside picked up 650 pounds of aluminum and 750 pounds of glass, and they had to leave some behind! This represents a substantial savings to the college and community. For example, recycling 650 pounds of aluminum saves 2,600 pounds of bauxite ore (a depleted resource), 1,300 pounds of manufactured chemicals, and over 14,000 kilowatt hours of electricity or 95% of the energy used in the the manufacturing process. In addition, it reduces the amount of landfill waste and lowers the dumping costs for the college."

Another positive aspect of recycling is that Westside is a "sheltered workshop," that is, a non-profit organization that provides employment and training for mentally handicapped persons. "It's hard to believe that recycling can accomplish so much for the college, community, and environment," noted Kirk.

He also wished to remind the Evergreen

community that the city of Olympia has a recycling incentive program (information: 753-8340). If you can reduce your weekly garbage to fit into a 10 gallon container, you can reduce your rate from \$10.00 to \$3.00 for 2 months, plus earn money by recycling. To add encouragement, Kirk has prepared a "recycling re-survey" that lists all local area recyclers and what they ac-

cept. You can get your "re-survey" in the ERC office, CAB 306B.

In the meantime, everyone is encouraged to continue their conscientious effort. By recycling, we are making a difference. Call x6784 or visit CAB 306B for more information.

-Recycling Center

## KAOS offers Friday workshops

KAOS 89.3 FM, the community supported public radio station located on the Evergreen campus, is currently offering a workshop on Friday afternoons for persons with independent contracts interested in improving their audio skills, according to Lisa Levy, station production manager and workshop coordinator.

"The skills being stressed in the sessions are not entirely technical," Lisa said. "While we do work in that area, we are primarily concerned with the development of interesting radio personalities, with

bringing out a person's unique style."

Lisa said that the station is looking for a diversity of formats for the station, which, in her words, will "run the gamut... storytellers, straight news, and especially music documentaries. We have people on contract bring their work in, and we also invite anyone interested in radio to observe."

Interested individuals can contact Lisa Levy at x6822.

-Dan Maher



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## The Longest War and The Evergreen Skirmish

by Michael Lane, Menominee Nation

In 1492, Columbus got lost and ended up in Indian country. Ever since, we as Indian People have been fighting for survival in what has become the Longest War. Contrary to popular belief, we have not lost by any stretch of the imagination.

There are at least 160 million Indian People in this hemisphere. In what is called the United States, there are at least 1.5 million Indians from over 250 Indian Nations.

Although many of us no longer know our language as individuals, the language is alive for most Nations, along with our worldview. We walk many different paths in life, from traditional people to lawyers to laborers to students to activists, etc., but we all have an identity as members of Indian Nations. We are beleaguered yes, conquered no. The "End of the Trail" stereotype with the slumped Indian on the slumped horse going into the sunset is far more appropriate for the non-Indians and their mad dash for suicide with their combination of technology and greed.

The war of genocide against Indian People has evolved over 500 years. Initially slavery was attempted, then physical annihilation came into vogue. Disease was also used. When we resisted we were labeled "savages." Of course, we never attempted to wipe out an entire race of people, with religion as our backbone, no less. As time wore on, and we failed to lie down and die, new methods were used: missionaries and "education." (That is not to say that they gave up inventing new, improved ways of trying to kill us.)

Genocide is defined as the annihilation and extermination of a People. The most obvious method is killing everyone. Other methods include eradicating the culture, language and sense of identity. While soldiers attempted the first, missionaries attempted the latter. In the late 1800's, after many treaties were signed in which we reserved certain rights as the Indigenous People of this land, education and its relation, scientific research (i.e. anthropology) were the primary tools of attempted genocide. It was during this period

of time, for example, that the Bering Strait myth was first proposed.

This myth purports that our ancestors came over from Asia about 20,000 years ago on an ice bridge. There are holes in this myth, big enough to drive a semi-truck through. For one thing, no Indian Nation to the best of my knowledge has an origin story saying they came over via a bridge of ice. For another, there are archeological finds which are well documented, and generally ignored by the scientific community at large, dating back at least 72,000 years!

Indian children were yanked from their homes and sent to boarding schools. If they attempted to speak their language, they were beaten. When they were allowed to go home, they went back to a colonially dependent Nation where even their spirituality was outlawed. With all of that, we still would not lie down and die or assimilate. Many of us became bi-cultural, able to survive in the non-Indian world while living in the Indian world.

As we became more "educated" in the Euro-american sense, it was assumed that we would assimilate. In 1924, we were declared citizens of the United States. In the 1930's the Indian Reorganization Act was passed creating Tribal Councils to

have been "restored."

In the 1960's we reasserted ourselves as the Indigenous People of this land. Self-determination was pursued in government and education. Indian People struggled to maintain our reserved rights, such as hunting and fishing and accessibility to spiritual sites.

In the 1970's armed resistance to non-Indian interference in Indian Country resurfaced, as did a stronger sense of identity and spirituality. It was during this time that it came out that one-third of Indian Women of child bearing age had been sterilized, most without informed consent. (Remember, this information came out only ten years ago. The attempts at physical genocide are still going on.) It was during this time that international contacts were established.

During the 1980's we continue to work toward self-determination in all aspects of our lives, including education. Which brings us to The Evergreen State College.

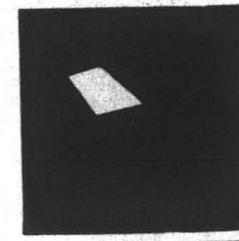
Evergreen is allegedly an "alternative" institution. It is, however, still a Euro-american institution. It has hundreds of years of history in its institutional identity. That history is overtly and covertly racist. The question is not: "Is Evergreen institutionally racist?" The answer to that is yes, of course. The real question is: "In what ways is Evergreen institutionally racist and how can we find solutions?" Stating that Evergreen is institutionally racist is merely stating a fact, not pointing fingers and trying to make people feel guilty. The desired result is that people feel a sense of moral responsibility and change the historical trend. Unfortunately, Evergreen, like an alcoholic, refuses to admit it has an obvious problem, and like an alcoholic, until Evergreen admits to its problem it can't be helped.

Institutional racism is easily established. So is overt racism, for that matter. It is my understanding that Mary Ellen Hillare, Lummi Nation, founded the Native American Studies Program, with Evergreen reluctantly accepting it. She struggled to maintain the program. She was up for deanship on a few occasions and was passed over in favor of non-Indians. She was constantly attacked and questioned by the institution. When she died, the institution that helped kill her held an honoring dinner and said what a great woman she was.

Some other examples are the fact that Evergreen has no retention program and

continued on page 19

INTERVIEW



## Let Me Tell You One More Time: An American Indian Study Guide

by Mary Ellen Hillare, Lummi Nation  
Summer, 1971

In the past, man in his search for his own image in others, his struggle to reflect the fact of his diversity and his outreach for solutions for his daily tasks in peace, were held on the basis of belief rather than proven verities, they were powerful enough to integrate society, and to give meaning and justification to human experience. As we know, western science broke up this synthesis through its insistence upon empirical evidence. The validity of inner experience was denied, and thus the assumptions themselves became suspect. There is or seems to be a new awakening, a new awareness as expressed and stressed in such books as: *In Pursuit of Awareness, Appearances and Realities, New Think, Towards A Visual Culture, Man In Process, Man the Manipulator, The Magic Animal, Encounter, Personal Space, Teaching as a Subversive Activity, No Easy Victories, From Learning for Love to Love of Learning, On Becoming a Person, Freedom to Learn, Person to Person, The Greening of America, Future Shock, and Bodies in Revolt.* The evolution-revolution of the 20th Century man toward the Somatic Culture of the 21st Century. All appear to be coming from the outer limits of empirical evidence, and going toward a new intergration of knowledge in awareness terms, wherein man's inner experience can no longer be denied. Thus, meaning can be restored as people reach out to another in communication, the first step to understanding.

The environment required for the growth and development of a human being capable of interpersonal communication and real interpersonal relationships includes order, justice, peace, and freedom conditions characteristic of the constant moving pattern called change. There seem to be three major roles in interpersonal communication and real interpersonal relationships namely responsibility, recreation, and rest activities that must be regarded not as a fiction nor even as an ideal, but as the inevitable reality toward which we are moving and within which we might join Carl Rogers in saying:

"I value it very much when I am able sensitively to hear the pain and the joy, the fear, the anger, the confusion and despair, the determination and the courage to be, in another person. And I value more than I can say the times when another person has truly been able to hear those elements in me.

"I prize it greatly when I am able to move forward in the never-ending attempt to be the real me in this moment, whether it is anger or enthusiasm or puzzlement which is real. I am so delighted when a realness in me brings forth more realness in the other, and we come closer to a mutual I-Thou relationship.

"And I am very grateful that I have moved in the direction of being able to take in, without rejecting it, the warmth and the caring of others, because this has increased my own capacity for giving love, without fear of being entrapped and without holding back.

"These, in my experience, are some of the elements which make communication between persons, and being in relationship to persons, more enriching and more enhancing. I fall far short of achieving these elements, but to find myself moving in these directions makes life a warm, exciting, upsetting, troubling, satisfying, enriching, and above all a worthwhile adventure."

*Freedom To Learn, Carl Rogers*



file photo

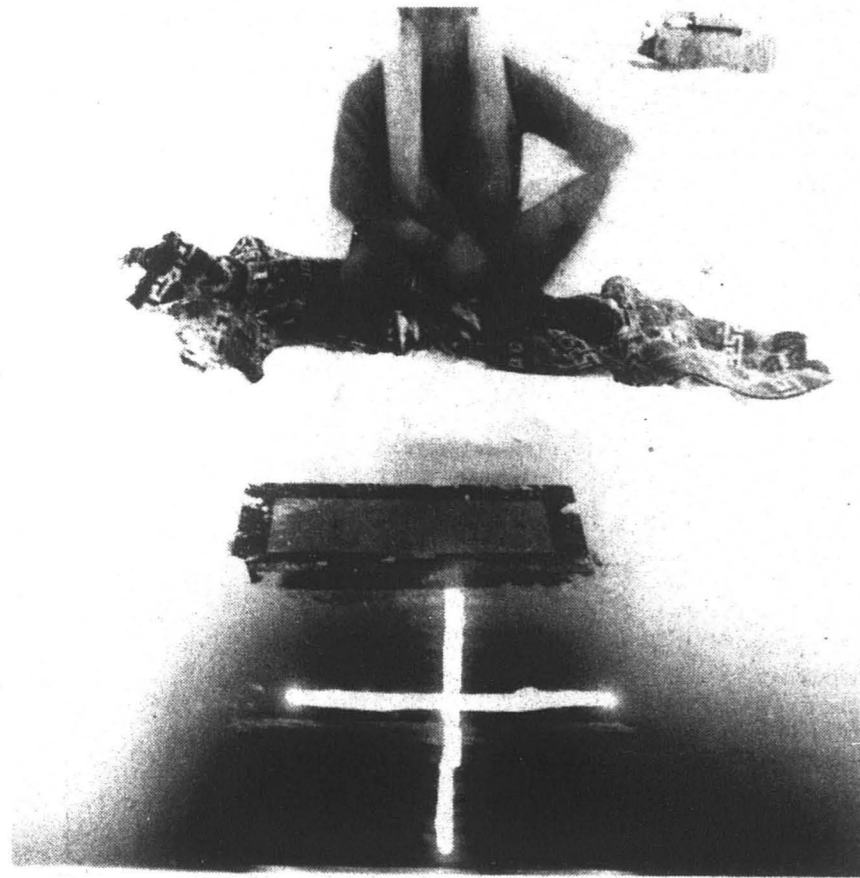
My objective now is re-creation of the American Indian who is himself a source and who boldly points the way toward that state of spirit necessary for man if he is to in form, style and dignity use the human potentiality which leads from Man to Mankind. The purpose of all these things show that a better understanding of the living can help us to comprehend and cope with life today.

The following list of people serve as a bridge for a deeper understanding to be between peoples, teaching with their lives the beauty and peace of another way of life. These people represent three major points of view -- traditional, transitional, and marginal -- and all are and have been active in Indian Affairs. Beyond their activity in Indian Affairs, each in his own way has responded to the responsible demand, "to choose the protection of the survival of others to insure his own ability to endure." The activity that requires a people the like of which is described in this quote from N. Scott Momaday, who said:

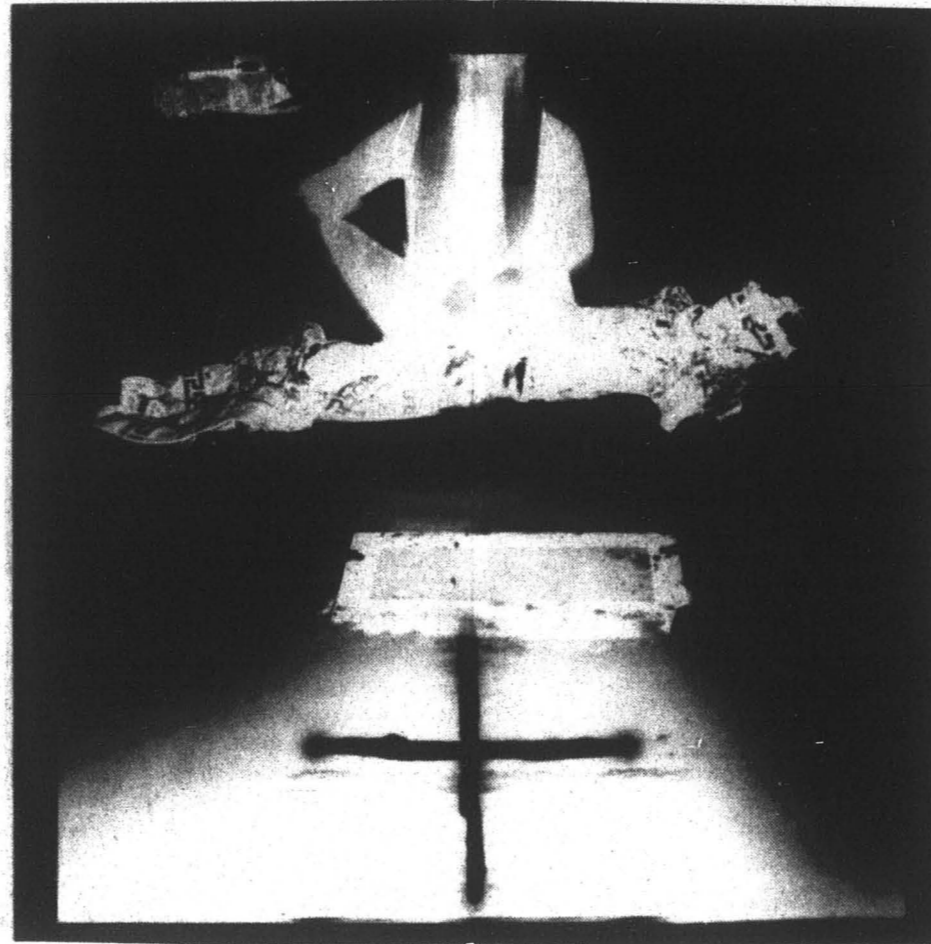
"The people of the town have little need. They do not hanker after progress and have never changed their essential way of life. Their invaders were a long time conquering them; and now after centuries of Christianity, they still pray to Tanoan to the old dieties of the earth and sky and make their living from the things that are and have always been within their reach; while in the discrimination of pride they acquire from their conquerors only the luxury of example. They have assumed the names and gestures of their enemies, and have held on to their own secret souls; and in this there is a resitance and or overcoming, a long out waiting."

*House Made of Dawn*

continued on page 19



After the road trip east  
Coyote wanders homeward  
the whiteness of his past  
comes to haunt his dreams  
opening his spirit self  
to guidance and wisdom  
Coyote attempts to understand  
his colorless nightmares  
and why they seem to enjoy  
his unconscious company



### Flagstaff Boys on the Street

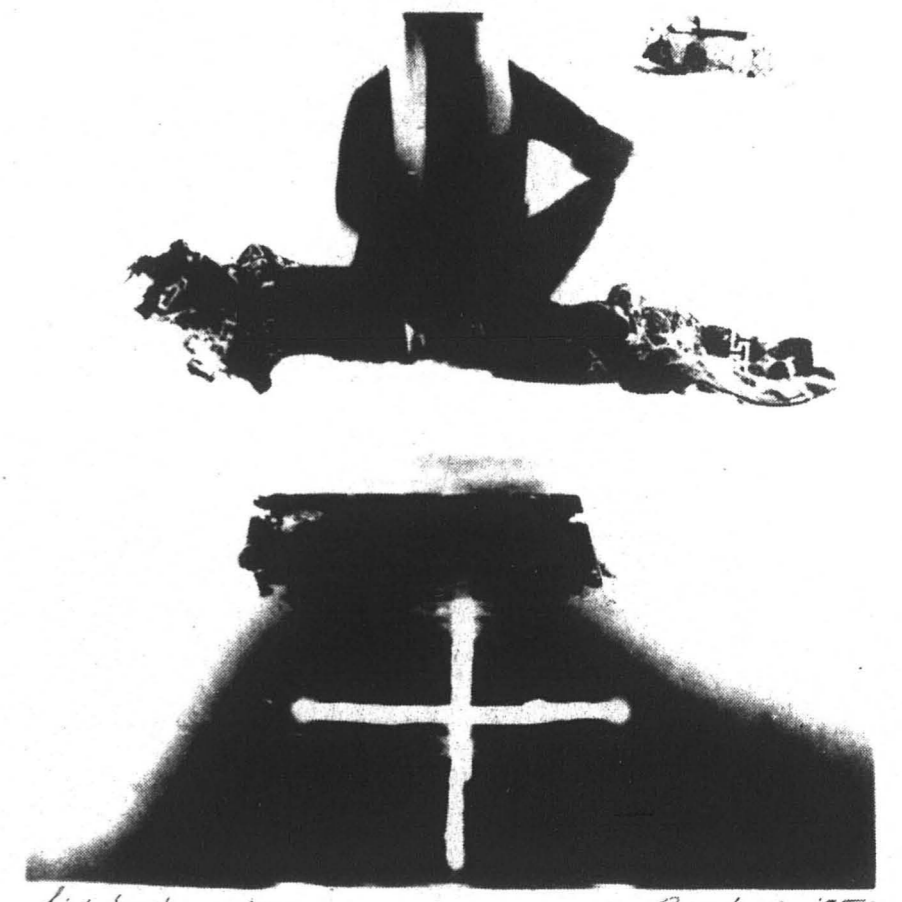
I watched Raven fly by sideways, the wind making him  
appear drunk coming home from the bars after talking  
with Coyote about the wars with their white brothers  
They compare battle scars received in those wars

Drinking more they get louder, forgetting about the  
people around them, or maybe they just did not care  
They trip out to join a wedding party already in progress  
helping to celebrate this new life of love

Raven runs into a wall and passes out on the sidewalk  
one more battle to brag about, one more wound  
Coyote picks Raven up but trips when he sees a pretty  
blonde girl pass by in front of them

Another battle scar in their war with society  
another forgotten memory lost in battle  
another bad dream to plague their souls and minds  
They trip back into the bar to compare new wounds

*g.w. galbreath*



*Saint Joseph sleeps* *Galbreath '85*

### The Road Kills

Coyote sniffs at the stiff carcass  
in the middle of the highway

Coyote estimates time of death  
to be 2 am Friday the 13th

Coyote wonders about his spirit  
lying there on the asphalt

Coyote imagines it is he  
lying there insides on the pavement

Coyote questions the ethics  
of eating this road kill

Coyote prays to the spirit of roadkill  
asking it for some guidance

Coyote determines roadkill  
is all right to eat after all

Coyote takes too long  
making up his mind

Coyote gets hit on that highway  
by a large Peterbilt truck

## Salmonscam: nineteen Indians unfairly convicted

In the early 1980's, a National Marine Fisheries Service's (NMFS) study indicated that 40,000 salmon had disappeared between Bonneville and McNary Dams on the Columbia River. NMFS officials decided that these fish had been "poached" by Indian fishermen. To prove this theory, federal and state law enforcement officers set up an undercover fish-buying operation in which they approached Indian fishermen and induced (entrapped) them to sell the agents fish (the "salmon scam"). Starting with a swat-team invasion of Cook's Landing on June 17, 1982, seventy-five Indian people were arrested by federal and state law enforcement officers. Of the nineteen men and women tried in federal court, thirteen were convicted of felonies and nine received prison terms of one to five years, including a 61 year-old religious elder and fishing-rights activist David Sohappy, who received a five-year term.

The fishermen and women were convicted under federal legislation passed during the sting operation (Lacey Amendments to the Black Bass Act) which provided for federal felony prosecution of fishermen violating tribal and state fishing laws. Tribal and state laws would have treated these offenses as misdemeanors, not felonies. The defendants believed they were exercising their 12,000 year old indigenous fishing rights and treaty fishing rights as protected by treaties signed in 1855 by the U.S. and Yakima, Umatilla, and Warm Springs Indians. They were also denied trials in their own tribal courts for alleged tribal offenses.

In late June, 1986, the U.S. Supreme Court refused to review the convictions. The nine fishermen were ordered to report to prison on August 8, 1986 (7 were assigned to Lompoc Penitentiary and 2 to a prison farm near Spokane, Washington). Four fishermen (3 Warm Springs and 1 Umatilla) reported to prison, but the 5 Yakima fishermen were arraigned on "salmon scam" charges in their tribal court. Over the past two months the Yakima fishermen have been at the center of a jurisdictional battle between the Yakima tribe and the U.S. government as each claims supreme authority over these cases. On September 11, a Yakima tribal judge dismissed the tribal cases, claiming a two year statute of limitations. The tribal prosecutor appealed this decision and a hearing date was set for October 1.

On September 19, the Yakima tribal police chief, without authorization, remov-

ed David Sohappy, Sr., David Sohappy, Jr., and Matt McConville from tribal jail and drove them off-reservation where he handed them over to federal authorities. During the next six days, the Sohappys and McConville were in five different jails and are now in El Reno Prison near Oklahoma City awaiting transfer to Terre Haute, Indiana, and eventually to Sandston, Minnesota, prison 2,000 miles from home. They were also assigned to a medium, not a minimum, security prison: for fishing. On October 1, 1986, a Yakima appeals court reversed the earlier dismissal, and the Yakima tribe is now attempting to get the three prisoners back from the federal government. The remaining two Yakima defendants are somewhere on the Yakima reservation and will appear for trial.

Later, studies by the NMFS indicated

that the disappearance of the 40,000 fish was not caused by Indian fishing, but was the result of fluoride pollution discharged into the Columbia River by a Goldendale, Washington, aluminum plant. The fluoride had interfered with the salmon's homing ability, causing the fish to spawn prior to reaching McNary Dam. The missing fish -- that had been used to justify the sting operation -- had been found, but seven fishermen are currently in federal prisons, and the remaining two are awaiting trial by their peers in Yakima tribal court and are considered federal fugitives.

In early September, "the largest single seizure of illegal salmon in the history of our nation and likely the world" (*The Oregonian*, September 3, 1986) took place. This seizure involved 3.5 million pounds of

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### INFORMATION MEETING ON THE COLLEGE YEAR IN SCANDINAVIA PROGRAM! SCANDINAVIA!

Slide presentation and discussion with  
Dr. Mary S. Cattani, Coordinator

**WHEN:** Thursday February 19, 1987  
3:00 p.m.,

**WHERE:** Library Building, Room 2218

**ON CAMPUS CONTACT:**  
Maureen Ferguson  
Career Development Office  
Phone: 866-6000 Ext. 6193



## SCANDINAVIAN SEMINAR

24 DICKINSON STREET, AMHERST, MA 01002



## Suquamish Tideland rights ignored

by Barbara Lawrence, Suquamish Nation

On April 6, 1987, the United States Government, on behalf of the Suquamish Tribe, located on the Port Madison Reservation, will enter into litigation in Federal Court in Seattle, Washington. The case, filed in December 1982, seeks to bring an end to the multi-decade long volatile controversy between the Suquamish Tribe and the State of Washington, Kitsap County and some 700 individual waterfront land-owners within the original Port Madison Reservation boundaries.

The tidelands of the Port Madison Reservation were reserved for the Suquamish Tribe in the Point Elliot Treaty of 1855 and subsequent executive orders. Neither the Suquamish Tribe nor the United States has ever authorized the sale of any of the reservation tidelands. However, the State of Washington has issued deeds of ownership to non-Indian landowners of waterfront property including tidelands, even as the State of Washington paid the Suquamish Tribe damages during construction of the Agate Pass bridge, further acknowledging the Tribe's ownership.

The 637 member tribe is dependent on their delicate environment, especially the waterfront, for the purposes of subsistence and commercial shellfish harvesting, beach fishing of salmon and herring, food storage and preservation, religious and cultural ceremonies and celebrations, fisheries research and enhancement, as well as perpetuation of our traditional way of life in our traditional place on this earth.

On the other hand is the State of Washington, Kitsap County (ironically named in honor of Chief Kitsap, a Suquamish and adamant foe of non-Indian encroachment) and 700 non-Indian taxpaying, waterfront landowners. These citizens bought land without knowledge of the questionable title, paid high taxes for prime real estate, made "improvements" (docks, bulkheads, boat ramps, staircases, and boat sheds), built homes, raised families and planned to enjoy a quiet life away from the city in this small community. The non-Indian waterfront landowners feel that a deed from the state of Washington is a deed of ownership. The Suquamish Tribe feels that a treaty made in 1855, a legal and binding contract, an agreement between two nations, the Suquamish and the United States, supercedes Washington State deeds of fee simple.

And so, over the years, tribal members exercising treaty rights, attempting to feed their families in a traditional manner, have

been, at best, kicked off beaches by angry landowners, and, at worst, have had warning shots fired over the heads of their families digging claims. Tribal members often times have their claims, implements and nets confiscated, and are cited for trespass or harvesting over the state allowed limits. Tribal members have been prosecuted time and time again over the years in Washington State courts for infractions of state laws *inside reservation boundaries*.

The Suquamish Tribe is seeking a declaration stating that the tidelands were originally included in the Port Madison Reservation and still belong to the tribe. Also requested are monetary damages where defendants have harmed tideland resources, and an order preventing upland owners from interfering with tribal use of the tidelands. If the tribe wins the lawsuit, the boundary of the reservation will be the low tide waterline. Defendants will not have the right to interfere with Indian clam digging. The tribe will manage the tidelands and control development. The Suquamish Tribes foremost concern is to secure primary rights of the tribe to the tidelands. Because the tidelands have traditionally served as a focal point of tribal existence, the tribe has a vested interest in protecting the tidelands as a homeland for future generations of Suquamish people. The tidelands lawsuit is not a "get-rich-quick" scheme; it is intended to bring assurance to the tribe that its right to use the tidelands will not be interfered with. The tidelands and the free use of the tidelands has little value to the tribe in the sense of dollars. The value comes in preserving a way of life for tribal members and utilizing reservation homeland. Central to this is the religious and social significance of the tidelands so intricately linked to tribal life.

#### What if the Tribe loses?

If the Suquamish Tribe loses the tidelands lawsuit, the boundary of the reservation will be the high tide waterline. The state will own about one-third of the tidelands and individuals will own about two-thirds. Many owners will not allow Indian clam digging or religious or cultural activities on this waterfront. The state and country will manage the tidelands and control development decisions. There may also be a negative effect on other tribal claims.

#### Could the Tribe lose?

Even an apparently strong case can be lost. The tribe filed suit believing that their

case is strong. But, it could go either way because of three factors:

► A recent Supreme Court decision which gives the tribe the burden of overcoming the presumption that the state received the tidelands after being granted statehood.

► The case will be decided by a jury, which is likely to be non-Indian and sympathetic to land owners who have been paying taxes for over seventy years.

► The historical record is not clear or consistent on whether the United States thought the reservation would include tidelands.

#### Recent Events

A judge for the United States District Court of Western Washington ordered all parties to negotiate with each other in an effort to reach a settlement out of court. Negotiations conducted over nine months with the help of a mediator were unsuccessful. The state agreed to give up some of its claim to some tidelands, and a large majority of the defendants agreed to allow access to tribal members for shellfish harvesting; but about 100 landowners refused to settle on that basis.

The judge postponed trial twice, while settlement negotiations proceeded. A third trial date of January 5, 1987 had to be changed when the judge developed health problems. On December 15, 1986, a new trial date of April 6, 1987 was assigned to District Court Judge Gordon Thompson.

The judge ruled in favor of the tribe on a motion for a summary judgment. He ruled that the present Suquamish Tribe is the same as the treaty tribe of that name, and that the reservation was created by a treaty and expanded by a 1864 executive order.

The judge overruled the tribe's objection that the case was to be heard by a jury. The tribe is still waiting for rulings about which issues will be submitted to the jury, and about the extent to which the tribe's lawyer has an opportunity to question potential jurors regarding their opinions and prejudices.

The judge ruled in the tribe's favor on six motions regarding the kinds of evidence that can be offered at the trial. For example, he ruled the defendants may not try to show that tribal members have adopted non-Indian culture since the treaty and that more non-Indians than Indians live on and own land on the reservation. For further information about this case, contact Barbara Lawrence at the Evergreen Indian Center, LIB 3221, x6105. □





## DTF reporter corrected

by Gary Wessles Galbreath, Pomo Nation  
It is hard for me to imagine what Ben Tansey had in mind when he opened his OP/ED piece last week with "Okay, let us refrain from silly disputes." He states that no one really knows if the Native American Studies DTF is just that, or simple a study group. Well, Mr. Tansey, I think you are alone in your confusion on this issue. It is a DTF, as a part of a study group designed to look at specialty areas.

You stated that you admired the courage and frankness of the representative from the deans' area for her concerns with the NAS program. It does not take much courage to implement institutional racism; only ignorance.

In reference to the issue of faculty lacking expertise in the vast array of subjects undertaken by students, if my memory of Evergreen's history serves me correctly, faculty were at one time required to teach outside of their area of expertise. The courage comes when faculty take the initiative to do this on a regular basis.

Mary Ellen Hillaire never stated that the

program was to be a place exclusively for Indian people. Her words were that the Native American Studies Program was a place for Native Americans to study, not to study Native Americans. It takes someone as closed-minded as you to misinterpret her words. I suggest that you look over the twenty year plan of the Native American Studies Program that you recently gained access to.

Not only has Indian enrollment in the program declined, but Indian enrollment in the entire school has declined. This is not the fault of the program, only of the administration's commitment to cultural awareness. Presently, there are twelve Indian students enrolled in the NAS program, half of the Indian population attending Evergreen. You also stated that institutional racism is suspected in the decline of enrollment. Institutional racism goes much deeper than the suspects, most of whom are of the human form.

The final paragraph in your article was the coconut icing on the vanilla cake. We as Indian people have been forced to

understand and assimilate your western/european culture for hundreds of years. For you to say that we misunderstand the role of anglo culture is, by your own definition, an act of unconscious racism. We understand the role of the anglo culture only because we have been made to in public schools, churches, the work place, and, yes, even at The Evergreen State College. The only cultural barrier that needs surmounting is your inability to listen. I knew that when you sat with David Whitener and I last week, that everything we were saying to you was not being heard. When I asked why you felt the need to write about Indian people, you stated that your main concern was with the DTF, not analyzing our culture. Well, Mr. Tansey, you blew it. As a matter of fact, I do not understand why the CPJ continues to print your misconceptions and fallacies. You stated that "God-willing" your article would be printed. As far as I am concerned, that is the only reason that it even reached the pages. Wait a minute, does that mean that God is a .....□



## Longhouse dream remains alive

by Gary Wessles Galbreath, Pomo Nation

The dream of building a Longhouse at Evergreen began with faculty members in the Native American Studies Program, one of whom was Mary Ellen Hillaire (Lummi Nation). Dedicated to the cause of having a traditional place for Indian people to study and work, she spent many hours trying to convince the administration of the importance of building a Longhouse. Because of present faculty members of the Native American Studies Program, students, and staff members, this dream remains alive.

The Board of Trustees has encouraged the Longhouse committee to continue their work and begin fundraising. At a June 10, 1982 meeting, the board made the following statement: "Resolved that the Board of Trustees of The Evergreen State College endorses in principle the concept of a traditional Indian Longhouse on the campus for the primary use of the academic program of the college..." The key word in that state-

ment is *principle*. To date, neither the college administration nor the Board of Trustees have made much more than a commitment in principle to the building of a Longhouse at Evergreen. In a place that boasts of cultural diversity, one has to wonder why it has taken so many years for Mary Ellen Hillaire's dream to become a reality.

There has been talk of submitting the project to the Legislature for funding, but considering how long the multi-purpose building has been on the chopping block, I doubt that they will take the idea of a traditional place to study and hold ceremony too seriously. Many people seem to agree that the Longhouse will enhance Evergreen's cultural awareness, yet little commitment has been made to implement this dream.

In 1983, then-provost Byron Youtz expressed his support of the importance of the presence of a Longhouse at Evergreen, stating that it would enable the college to better serve Indian students. "This com-

ination of a traditional Native Longhouse and a modern, state-supported college will be virtually unique in the country. It will represent to the Native American society, as well as to the people of other cultures, the commitment of the college to Native American Studies and to quality education for Indian students in a culturally diverse world...It will provide an excellent opportunity to students from the predominate culture to experience cultural diversity and learn from the richness of other cultures."

During the Tribute to Japan this past January, President Joseph Olander stated that events such as the one that took place that day were important to the concept of cultural awareness to the Evergreen community. Yet, the idea of a Longhouse remains a dream in the hearts of Indian people here. It may remain a dream for a long period, but our dreams will not die, unlike the commitment of the college that then-Provost Youtz spoke of in 1983.

In a 1984 report by the Board of Trustees, they stated that drumming and singing could pose a problem for neighbors. They express the concern for cultural awareness, yet rescind their commitment with statements contrary to cultural awareness. In the same report they state that the Longhouse will help to attract Indian students to Evergreen. While this is true, recruitment and retention is a commitment that should come from the administration, not from a dream. One Indian student reflecting on the Longhouse project said recently, "It gives the administration something to talk about when asked what they are doing in support of Indian people and cultural awareness. If it were built, they wouldn't have any examples to use."

Mary Ellen Hillaire said in one of the Longhouse planning meetings: "The need for the Longhouse has its roots in the treaties which have to date not been fulfilled. Its purpose is to develop an alternative education system, parallel to the traditional system, which is drawn to the values and is sustained by the life-styles that have come out of the many cultures. This is the context that will be utilized to establish the educational process which will be developed in the Longhouse."

If you have questions or input, come to the Longhouse meetings held every Wednesday morning at 9:30 a.m. in Library 1414. It is up to us, the members of the Evergreen community, to ensure that Mary Ellen Hillaire's dream remains alive.□

## Elder's Circle Statement

The following is a communiqué that was issued in 1981 by the Elders Circle, a group that is composed of traditional elders from many different Indian Nations. It was presented at the American Indian International Tribunal, held at Deganiwidah-Quetzolcoatl University (DQU). It is printed here in the hopes that people looking for spiritual direction will not be misled.

The elders responsible for the ceremonies and sacred objects gathered at this Tribunal make these specific additions to the elders communiqués concerning medicine, and medicine men and women.

We emphasize this point: that Indian medicine and ceremonies are not for sale, and the sacred sites -- the ancient places, the springs, waters, mountains and lands -- are not for sale. They belong to the original peoples of these lands and islands.

Spirituality is the foundation of our nations. Therefore, we must respect our ways; we must not be the transgressors of our ways.

Meetings should start with a ceremony or greeting to the Great Creator, sacred fires should be kept clean throughout such

meetings and such meetings and gatherings functioning under the natural laws will in itself give guidance to the people. Cedar, sweet grass, tobacco, corn meal or any spiritual substance of our people must be treated with respect because this is what has been given to us for communication with the Creation.

To the hunters we say do not kill our sacred animals and birds. Do not sell their skins and feathers for profit. Gather them in a proper way with respect and ceremony. Since the young are swift and strong we place the welfare of the animals, birds, and fish in your hands to protect and cherish. They are part of our family.

The women hold power of life and are the mothers of our nations; therefore, learn the ceremonies and know when it is your moon and when you may enter certain ceremonies and when you should not.

Feathers are sacred, especially eagle feathers. All nations have their own ways concerning the use and wearing of these feathers. Find out what the traditions and laws are, and abide by them.

There are powerful medicines that come from Etanohaw our Mother Earth. Do not use or abuse them. They must only be us-

ed for their proper purposes and only with the true spiritual people entrusted with their use. Individual use and abuse can be destructive to those people violating the medicines.

We the elders ask that our medicine men do not give to or bless pipes for non-Indian peoples or instruct them in their use -- we are informed that these pipes and instructions are carried to foreign nations, and ceremonies are carried out in our way with our sacred pipes by non-Indians.

To our friends and people who are not Indians, natives, or indigenous people, we ask you to challenge those who sell our religion and religious pipes, stone jewelry, masks, feathers and other sacred objects.

We ask you to challenge those who hold seminars on "Indian medicine," who "sell" sweatlodges and other ceremonies.

And we again warn you that these "instant pipe carriers" and "instant medicine people" can at best provide a meaningless diversion and at worst bring great harm and even death to eager and unaware people.

Now to those who are doing these things we send our third warning. Our elders ask,

continued on page 19



# "Digging latrines in Panama has given me a whole village full of new friends."

Annette Garcia  
Tucson, AZ

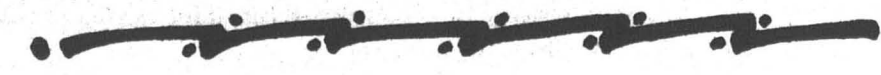
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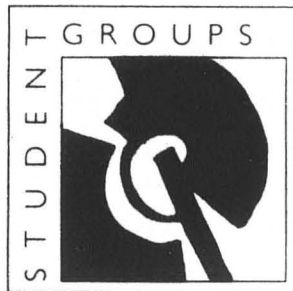
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## EIC promotes sovereignty, self-determination

by Kimberly Craven, Sisseton-Wapehton Dakota (Sioux) Nation

Attending college can be a lonely experience. A sense of community -- an oft a missed reality. Feeling that one is not entirely alone can be the difference between success and failure in a strange and new environment. It is that sought-after sense of community that the Evergreen Indian Center strives to create among Indian people at Evergreen.

The Center, housed on the 3rd floor of the library, is funded by S & A money. A mission statement required by the S & A board reads, "The Evergreen Indian Center was created primarily to serve the needs of the American Indian and Alaskan Native students at Evergreen which were not being met through already existing channels. EIC seeks to promote sovereignty and self-determination among all indigenous people."

Two part-time co-coordinators staff the office, working along with a group of volunteers to plan the Center's activities. EIC is part of the First People's Coalition



and works along with the Coalition to sponsor culturally diverse events. The EIC office is open and accessible most of the time to Indian students. In addition, the EIC seeks to provide culturally specific peer counseling and academic advising. Vast files of information on Indian issues are available for use by the entire Evergreen Community.

EIC also offers educational opportunities for the Indian and non-Indian com-

munity. So far this school year, EIC has sponsored events featuring noted Hopi spokesperson Thomas Banyaca; American Indian movement founder Dennis Banks; renowned Sioux singer Buddy Red Bow; Myra Sohappy, wife of David Sohappy, a Yakima man serving a five-year sentence for fishing; and a commemoration of the Longest Walk. EIC also hosts "Indian World," a weekly radio show on KAOS radio (9 - 10 p.m., Tuesdays) and a "Video of the Week" on Wednesday nights. All EIC events are free and open to the public. No one is ever turned away for lack of money.

For the remainder of the year, EIC will be concentrating on the Native American Studies DTF, educating the public about the Sohappy "Salmonscam" case, planning an Indian Heritage Week (April 13-18) and working with the Admissions Office on recruitment and retention targeting Indian people. Meetings are held every other Tuesday from noon to 1:00 p.m. in LIB 3221. Indian students, staff and faculty are welcome to attend and are encouraged to get involved. For additional information, call x6105. □

**H O O D O O O**  
**REVELATIONS**  
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SATURDAY, FEB. 14, AT 8:00 PM. TICKETS ARE \$4.00 FOR STUDENTS AND SENIORS, \$6.00 GENERAL AVAILABLE AT YENNEY'S THE BOOKMARK AND THE EVERGREEN BOOKSTORE. FOR RESERVATIONS AND OTHER INFORMATION CALL 866-6833.

### Longest War from page 10

only token recruitment for Indian people, as well as other People of Color. There is also the initial resistance to and misinformation about the Longhouse project. There are instances that I'm aware of when Indian Women have been referred to as "squaws." There are instances in some

classes where an Indian person is asked to give an opinion of all Indian People as if we were all the same and not from many different nations. There are instances where we are establishing our self-determination and are accused of reverse discrimination because we don't want non-Indians telling

us what is best for us and how to run our own affairs. There are numerous examples of institutional racism, some blatant, some insidious in Euro-american society.

The key to finding a solution is self-determination. If Evergreen did not resist our attempts at self-determination, we could get on with pursuing our education and running the NAS program. Evergreen could hire Indian People to run a recruitment and retention program. Evergreen could fulfill its unfulfilled cultural literacy "commitment" by consulting with Indian People as well as other People of Color, in the appropriate fields, such as science or art of whatever.

We are more than capable of handling our own affairs. The onus of cross-cultural communication does not lie with us. We are well-versed in Euro-american attitudes and ideas since they have been shoved down our throats all of our lives. We don't have to ask anyone to "understand" us. All we ask for is respect. We are willing to work with any constituency. We are not willing to be oppressed or insulted, even if it is unintentional. As we continue to survive in the Longest War, so we will survive this skirmish. There is no reason that both sides can't win. □

### Salmonscam from page 14

salmon, as opposed to an estimated 100,000 pounds of fish in "salmon scam." Currently, the offenders in this recent seizure are being charged with *civil* offenses, not *criminal*, and face the penalty of a \$150,000 fine and no prison.

The Lacey Act, which allegedly was enacted to allow federal prosecution of non-Indians violating tribal laws (since the tribe has no jurisdiction over non-Indians), has

been enforced in almost every case against Indians, not non-Indians.

In November, 1985, several sports fisherman and restaurant employees were convicted of illegally buying and selling sports-caught salmon in the Seattle area. None of these *non-Indians* were sentenced to prison.

--Columbia River Defense Project  
(503) 289-4585

### Elder's Circle Statement from page 16

"Are you prepared to face the consequences of your actions?" You will be outcasts from your people if you continue these practices.

Now this is another one, our young people are getting restless. They are the ones

who sought their elders out in the first place to teach them the sacred ways. They have said they will take care of these who are abusing our ceremonies and sacred objects in their own way. In this way they will take care of their elders. □

### Mary Ellen Hillaire from page 11

"A society has a continuity of life which transcends the lives of man. Men come and go. The Society anticipates their coming hither and survives their going hence. It supplies the forms whereby the germ of originality which is in them is either stirred or extinguished."

The Masks of Society, John Taylor

### Who Shall Lead the People?

Until now a mute question born in the muffled sounds of conquest consent without consensus, and nurtured in the American "melting pot" myth now being uprooted by the current racial

unrest that demands recognition of minority groups and respect for their leadership a social problem of long standing and a social situation maybe beyond the capacity of this or any other society to produce. A response to the question who shall lead the people written in 1944 by Ruth Muskrat from Bronson in a book titled *Indians are People, Too*, is this statement:

"Only Indian leadership with their understanding and deep appreciation of their racial past can awaken again in the hearts of the people the pride of race that once built a cultural tradition so strong, so beautiful, and can build it again. Only Indian leadership can bring to richest flowering that which is Indian in the life of people." □

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CALENDAR



music & dancing

Friday 13

So What plays R&B and Jazz at the Rainbow Restaurant from 9 to 12. \$2 cover charge.

Saturday 14

Jonathan Glanzberg plays Blues, Ragtime and Jazz Guitar at the Rainbow Restaurant from 9 to 12. \$1 cover charge

Saturday 21

Ed and the Boats will be performing a benefit show for the University of El Salvador -- TESC Sister College Project at 9 PM in Lib. 4300. Tickets are \$3 for students, \$4 general. For more information call x6098.

The Boys of Lough perform at the Washington Center for the Performing Arts at 8 PM. For more information call 753-8586.

Continuing

African Dance. Wednesdays from 3:30 to 5:30 PM in CRC 307. For more info. call x6530.

Contact-Improvisation Dance. Sundays from 4:00-6:00 PM in CRC 307. Open to all levels.

Chamber Singers. Tuesdays and Thursdays at 4:00 PM. Call 754-4608, for more info..

Seattle Opera's 13th Summer of Wagnerian Opera. reserve seats now. Call or write to the Seattle Opera P.O. Box 9428 Seattle, WA 98109.

Three powerful exhibits by Northwest artists are featured this month in Gallery 4 of the Evergreen State College from February 16 through March 13. The exhibit will present "Paintings" by Barbara E. Thomas, and "Crucifix Series" by Ruben Trejo. For more information call x6128

GESCO will hold weekly open meeting every Monday at 6 PM at 5th and Cherry.

The Community World Theatre. a non-profit organization dedicated to bringing performers, artists, and audiences together needs your support. For more information call 473-4299

stage & screen

Thursday 12

Poetry reading 8 PM at UW Kane Hall rm. 130. Students \$4; \$5 general. Signed for the hearing impaired. For more information call 545-1090.

An Autumn Afternoon. Yasujiro Ozu's last directed film, will be shown 7:00 and 9:30 PM in Lecture Hall 1.

Tuesday 17

A slide show presentation: Exploring Baja and an Ascent of Picacho del Diablo will be viewed at 12:00 in Lecture Hall 5. For more information call 866-4843.

Wednesday 18

Free Lecture/Slide Presentation: "Understanding Children's Drawings" will be presented by Elana Freeland in the Lecture Hall Rotunda from 7 to 9 PM. For more information call 943-4171

Thursday 19

"West of Hester Street" and "Hundred and Two Mature: The Art of Harry Lieberman" will be shown at 7 and 9:30 in Lecture Hall 1.

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Tom Spray's Peace is a Piece of Cake will open alongside Eugene Ionesco's the Chairs in the TESC Recital Hall. Tickets are \$2 for students; \$3 general. For more information call 866-6833

Friday 20

Carolyn Forche will appear in UW Kane Hall rm. 130 at 8 PM. \$6 students; \$7 general.

Continuing

Student-Written Theatre. Fridays at noon, presented by the Performance Media program, locations TBA.

governance

Wednesday 18

DEADLINE for turning in your recommendation for campus adjudicator. Hand your choice in to Lib 3236. For more information call x6008 or x6292.

President's Staff Forum begins at 11 AM. First People's Forum 3-4 PM in L3112.

Continuing

Richard Hartley one of the Student Representatives to the Presidents Advisory Board holds open office hours to discuss governance issues, Tuesdays 6:30-9:30 PM in D-dorm, room 204.

Faculty Evaluation DTF, Wednesdays 1:00-3:00, L2219

Faculty Hiring DTF, Wednesdays 1:00-3:00, L2219

Governance DTF, Wednesdays 12:00-2:00, L2221.

Native American Studies Group(DTF), Wednesdays 12:30-5:00 (unless otherwise notified), L1600 lounge.

Academic Advising Board DTF, Wednesdays 1:00-3:00, L2220.

spirituality

Friday 13

STARHAWK will give a presentation at 5 PM in Lecture Hall 1. The Theme of her talk is "Healing of the Dismembered World". A \$2 donation is requested. For more information call x6784

Continuing

Bible Study, Daily, 7:30-8:30 AM Mon-Thurs., 8:30-9:30 AM Fridays, in the A-dorm Pit. Bring your Bible.

education

Tuesday 17

Financial Aid Application Workshop: Lib 1507.

Thursday 19

Mary Cattani will present a slide show on a foreign study abroad program in Scandinavia in Lib. 2218 from 3 to 5 PM.

recreation

Friday 13

Campus 5-on-5 Basketball League Begins Saturday 14

Evergreen CRC Swimming Pool will be closed.

Tuesday 17

No Gym? Students who oppose the recreational complex are invited to a meeting in CAB 110 at 5 PM

Continuing Events

Wallyball, Mondays 7:00-9:00 PM at the CRC Racquetball Courts. For more info. call x6530.

Women's Weight Lifting, Tuesdays 8:15-10:00 AM in the CRC Weight Room. Call x6530 for more info..

Basketball, Wednesdays and Fridays 6:45-10:00 PM at the Jefferson GYM.

Ultimate Frisbee, Wednesdays, Fridays, and Sundays 3:00-5:00 PM on the Campus Playfields. For more info. call x6530.

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**Campus Coed Volleyball League.** Thursday Nights, call Adam at 754-9231 for times and dates.

**Boomerang Throwing.** Fridays 2:30-5:30 PM on the Campus Athletic Fields. For more info, call x6530.

**Sailing Club**--contact Paul at 754-0888 for details.

**Fencing Club**--contact Corey in the CRC if you are an EXPERIENCED fencer.

**Tennis Club**--contact Mike Perez at 866-1893 if you are interested.

**Track & Field Club**--contact Coach Pete Steilberg at x6530.

**Crew Club**--contact Kyzyl (pronounced Keetzil) at 947-8624.

## health & fitness

### Wednesday 18

Barbara Gibson will be lecturing about **Safe Sex** in Lecture Hall 5 at 7:30. Cost is \$2.50. For more information call x6800.

## visual arts

**The Student Art Gallery** is currently showing the work of Evergreen students Warren Wutzke, Joseph Newton, Jane Rein, and Ian Merrill. Located on the first floor of the CAB. Call x6412 for more info.

**The Evergreen State College Main Art Gallery** is showing a display of children's art from the Olympia Waldorf School. For more info, call 943-4171.

**The Tacoma Art Museum** will present Painting and Sculpture '87. Call 272-4258 for information.

**Flowerscapes: Recent Watercolors and Paintings** by Karen Helmich are on exhibit at the Tacoma Art Museum. Call 272-4258 for further information.

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**Northwest Fiber Arts** is an exhibition of Northwest textile artists at the Public Arts Space. Call 625-4223 for information.

**The King County Arts Commission** is soliciting art for the Harborview Medical Center. Interested Artists should call 344-7580 for more info.

**Do You Write?** The CPJ is doing a Literary Arts Issue. Submit work to the CPJ by **February 20**.

## support

### Friday 13

**There will be a Fundraiser for the Northwest Aids Foundation** from 6 PM until 2 AM. There will be dinner and entertainment and dancing. A \$6 fee is asked. For more information call x6544

### Thursday 18

**Sagittarian Summit Meeting.** Has your life been a little intense lately? Do you find yourself becoming the citadel of crisis management? Come share your thoughts and experience with kindred spirits at 3 PM on the third floor of the CAB building.

## Continuing Events

**Lesbian Women's Group** meets every Tuesday at 7 PM in Lib 3223. Women of all ages welcome. For more information call x6544.

**Lesbian Group** for women 35 and over meets every 2nd and 4th Fridays at the L/GRC in Lib 3223 at 7:30 PM. For more information call x6544.

**L/GRC Youth Group** welcomes gay youth 21 and under to its meetings every Saturday from 1 PM to 3 PM in Lib 3223. For more information call x6544

**Gay Men's Group** meets each Thursdays at 7 PM in Lab 1 room 2065. Men of all ages welcome. For more information call x6544

**Give your old books to Innerplace!** They will be passed on to places where they're needed like prisons, the University of El Salvador, etc. Call x6145 for more info.

## campus

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## Tuesday 17

**Earth Fair** Planning Meeting 3:30 PM in CAB 306B. For more information call x6784

## Wednesday 18

**New Studio Design Presentation:** The architectural firm of Miller/Hull Partnership will present the schematic designs for the new arts studio to be located on the roof of the Annex. The presentation will begin at 2 PM in Lecture Hall 4. For more information call x6167

## Thursday 12

**Leela: Music and Dance of India**, 8:00 PM in the Corner Cafe.

**Gail Martin**, V.P. of Student Affairs, has open office hour on **Mondays** at noon in LIB 3236.

## ethics & politics

### Wednesday 18

Learn how to **legally refuse paying your federal income taxes** and monthly phone taxes at 7 PM in CAB 108. For more information call x6144

The Career Development Office is sponsoring a workshop entitled **"Careers in Landscape Design and Horticulture"** For more information call x6193

### Thursday 19

Craig Wallace of Earth First will narrate **"Doing Away With Dominance,"** a slide presentation on the philosophical foundation of the radical environmental movement. For more information call x6784

**Pro-Hanford Rally** at the Capitol sponsored by the "Hanford Family of the Tri-Cities."

## diversity

### Saturday 14

The writings of contemporary black writers will be brought to life in the Recital Hall at 8 PM by poet/actor John Patterson during his performance titled **"Hoodoo Revelations: A Conjure of Black Prose and Poetry."** Tickets are \$4 student; \$6 general. For more information call 866-6833

**Woman's Valentine Dance** at the beautiful brand new Olympia Community Center at 8:30 PM. Tickets \$4. For more information call x6511

## Tuesday 17

Les Treece Sinclair **"In Search of Equality and Other 200 Year Dreams."** in the Library Lobby at noon.

## Continuing

**OASIS**, a newly created action group, supporting Native People's efforts for cultural and physical survival, meets Thursdays at 7 PM in Lib. 3500. Your help is needed! For more information call 866-8258

**International Women's Day** meetings every Friday at 2 PM in Lib. 3216. Help plan this year's celebration -- bring ideas! Call x6162 or x6006 for more info

a reading at the Smithfield Sunday, February 15th 4pm bring a poem from the heart

## jobs & internships

**Cooperative Education Office Drop-In Hours**, Tuesdays and Thursdays 1:00-3:00 PM.

**NEED SOME \$\$\$?** Perhaps a temporary or part-time job will help. Contact the Evergreen JobBank: Monday, Wednesday, and Friday from 1:00-5:00 PM, x6295.

**Crossroads** is actively seeking high school and college age students to participate in this year's community development programs in rural Caribbean and African villages. Both volunteer and leader positions are open. People interested in applying are encouraged to contact Crossroads Africa, 150 Fifth Avenue, Suite 310, New York, New York 10011, (212) 242-8550 or (800) 42-AFRICA.

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