Information

For program information, contact:

Dr. Carol J. Minugh, Program Director
The Evergreen State College
Olympia, WA 98505
(206) 866-6000 Ext. 6025
or The Evergreen Indian Center
(206) 866-6000 ext. 6105

For admissions information, contact:

Admissions Office
The Evergreen State College
Olympia, WA 98505
(206) 866-6000 ext. 6170

For financial aid information, contact:

Financial Aid Office
The Evergreen State College
Olympia, WA 98505
(206) 866-6000 ext. 6205

The Evergreen State College
Olympia, WA 98505

The Evergreen State College

Native American

Community Based/Community Determined
Liberal Arts Degree Program

Learning Together to Build Strong
Native American Communities

A Partnership in Empowerment

education association for edu chair.

Center for World Indigenous Studies

P.O. Box 2574
Olympia, Washington 98507-2574
U.S.A.

Telephone: 206/705-2079 Fax: 206/956-1087

FAX

DATE: 27 September, 1993

TO: Jim Bradley, President
United Native American Network
FAX #: (206) 757-1719

FROM: Rudolph C. Ryser, Chairman CWIS
FAX# (206) 956-1087

SUBJECT: Cross Boarder Obstacles to Indian Trade

REMARKS:

Fred Simpson called me and he explained your non-profit and corporate activities and asked I we could help you on dealing with cross-border obstacles (US/Canada) and other international relations issues involving Indian nations and other indigenous peoples. He asked me to call you, but the two telephone numbers he gave me in Burlington are FAX numbers--so I am contacting you this way.

We are an Indian non-profit research and education organization (since 1984) concerned with advancing the sovereign interests of Indian and other indigenous nations around the world. We have projects involving self-government, negotiations between nations and between nations and states, we publish books and promote educational programs and seminars. You can reach me at 206-705-2079 to talk or the fax number above.

I suggest that their are several ways to overcome trade and commercial problems between Canada and the US involving Indian nations-one of which involves Indian nations on the US side abrogating a provision in a treaty with the US which prohibits them from trading with Indian nations on Vancouver Island and elsewhere in Canada. I would be interested in talking with you.

NUMBER OF PAGES TO FOLLOW: 0

29 November, 1993

Ms. Jeannette Allen
3622 Greenwood Avenue N #2
Seattle, WA 98103

Dear Jeannette Allen:

I am writing you to tell you about the ***Tribal, Reservation Based and Community Determined Liberal Arts Degree Program***, and I am asking for your support. Because you have begun your professional life and committed your creative energies to writing and poetry which you perform at your workplace you already know about what it takes for an Indian person to achieve excellence. Four years ago, I began working with Indian communities in the Pacific Northwest and The Evergreen State College to establish an innovation in education. Tribal community leaders said they wanted to give members of their tribe an option to get a higher education degree within their own communities. The ***Tribal, Reservation Based and Community Determined Liberal Arts Degree Program*** directly responds to this need. As the program enters its fifth year the program supports five reservation based colleges and will have granted xxxx four-year degrees by the end of the current academic year. As you and I both know, education is power and power makes possible the ability to make life better. I know you and your own people, the Nez Perce, share a basic committment to academic excellence.

Goal 20

29 November, 1993

Ms. Joyce Alexander
1719 NW 85th Street
Seattle, WA 98117

Dear Joyce Alexander:

I am writing you to tell you about the ***Tribal, Reservation Based and Community Determined Liberal Arts Degree Program***, and I am asking for your support. Because you have begun your professional life and committed your creative energies to Haida Textile Design which you perform at your workplace you already know about what it takes for an Indian person to achieve excellence. Four years ago, I began working with Indian communities in the Pacific Northwest and The Evergreen State College to establish an innovation in education. Tribal community leaders said they wanted to give members of their tribe an option to get a higher education degree within their own communities. The ***Tribal, Reservation Based and Community Determined Liberal Arts Degree Program*** directly responds to this need. As the program enters its fifth year the program supports five reservation based colleges and will have granted xxxx four-year degrees by the end of the current academic year. As you and I both know, education is power and power makes possible the ability to make life better. I know you and your own people, the Haida, share a basic committment to academic excellence.

The Evergreen State College

29 November, 1993

Ms. Tina Abbot
University of Washington
365 Scmitz Hall, PC-45
Seattle, WA 98195

Dear Tina Abbot:

I am writing you to tell you about the ***Tribal, Reservation Based and Community Determined Liberal Arts Degree Program***, and I am asking for your support. Because you have begun your professional life and committed your creative energies to Education which you perform at the University of Washin gton you already know about what it takes for an Indian person to achieve excellence. Four years ago, I began working with Indian communities in the Pacific Northwest and The Evergreen State College to establish an innovation in education. Tribal community leaders said they wanted to give members of their tribe an option to get a higher education degree within their own communities. The ***Tribal, Reservation Based and Community Determined Liberal Arts Degree Program*** directly responds to this need. As the program enters its fifth year the program supports five reservation based colleges and will have granted xxxx four-year degrees by the end of the current academic year. As you and I both know, education is power and power makes possible the ability to make life better. I know you and your own people, the Tlingit, share a basic committment to academic excellence.

Olympia, Washington 98505
Telephone (206) 866-6000

13 December, 1993

INVOICE: 259001

Tribal: Reservation Based/Community Determined Liberl Arts Program
The Evergreen State College
Olympia, Washington 98505

Attention: Carol J. Minugh, Program Director

RE: Personal Services Contract, November 8, 1993
Identify and secure financial and other support for the Reservation based programs.

For Services Rendered

Drafting Correspondence
Designing Contributors' Database
Test Data entry
Consultation with Office of Indian Education
Consultation with Patsy Martin
Two Client Consultation Meetings
Memorandum: Tribal RB/CD Liberal Arts Program
Funding Support Plan (Nov 17, 1993)
Consultation with Prospective Vehicle Donors
Computer Hardware Compatibility Research

($30/hr. . . . . 28.75hrs)

in partial completion of scope of services: $862.50

Center for World Indigenous Studies

P.O. Box 2574
Olympia, Washington 98507-2574

Fax: 206/956-1087
BBS: 206/786-9629

13 December, 1993

Carol Minugh, Program Director
Tribal: Reservation Based/Community Determined
Liberal Arts Program
The Evergreen State College
Olympia, WA 98505

Dear Carol:

This is to recap and elaborate on our discussions at the meeting on Thursday regarding computer hardware/software systems to meet the needs of the T:RB/CD Liberal Arts Program in the coming years.

During the meeting of November 11 we discussed the need for the Reservation Colleges to have access to updated computer systems and in particular there was a discussed need for computerized teleconferencing (Flat Head site). The discussion also focused on the desire of faculty to have an internet hookup to permit E-mail communications between sites and the campus.

During the meeting of December 9 we discussed the need for computer systems to be located in two Mobile Teaching Labs and particular reference was made to the probable need to consider instituting an "interactive computerized reference library." The CD-Interactive systems of the Philips Corporation were mentioned as an example of a system that could serve the needs of both the Mobile Teaching Labs and the Reservation College sites.

In my Memorandum of 17 November, I discussed ***Priority 5*** and the further need to identify appropriate software for use in a designed hardware system. It was in this context that I discussed the prospect of developing a CD-ROM based reference library - particularlized to Indian Country. This latter consideration is crucial. There are no "Indian Country" oriented CD-ROM reference packages. One should be designed and introduced to the Reservation College system (Including the Evergreen College program).

Mention was subsequently made that Lee Little of Library References at TESC has already been working on the development of Hardware systems access and software for probable interactive systems.

While DC-Interactive systems have obvious been in development in recent months, and basic outlines of general purpose interactive systems are already on the market, the question is whether TESC has access arrangements to such systems that could be tailored to the Reservation based college system.

Some Questions:

Does the College have access to "reduced cost" or donation hardware by arrangement with Hewlett Packard, IBM, Compact, Sony to secure say 586, 60MHz CPUs, scanners, CD-ROM Drives or floptical systems, etc.?

What arrangements have been made with software companies to secure appropriate support and particularly interactive software?

What arrangements have the College made to establish a working link to Internet or related systems?

What is the status of "computer access" library citations or actual summary text?

17 November 1993

MEMORANDUM

TO: FILE
FROM: R.C. Ryser

SUBJECT: Tribal RB/CD Liberal Arts Program Funding Support Plan

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Total: $465,000.00

Priority 1: Tribal RB/CD Development Fund Goal: $15,000

Concept: Raise funds from private sector to support Fund Raising Efforts, Brochures, guest speakers (honoraria and travel)

Approach:

Direct Appeals: Letter writing directly to Indian support companies and individuals. Follow-up with telephone and or person consultations.

Target Sponsors:
- Indian owned companies (i.e. Bill Cree Construction, Native American Enterprises - 21st Century - James Bradley)
- TESC Faculty
- TESC Indian Alumni
- Tribal Education Committees (Pacific Northwest - Information Only)
- Congressmen and Senators (fed) (for information only)

Time Need Estimate: November 17 , 1993 - February 11, 1994 25 hours

Priority 2: Two Mobile Teaching Labs Goal: $55,000 (donation)

Concept: Two stretch vans allowing space for office, library and sleeping quarters with telephone, laptops

Approach:

Arrange for local retail auto dealers to donate vehicles to TESC or for donation from manufacturer. Final option is to directly raise funds to purchase vehicles.

Target Sponsors:
- Campbell Chrysler-Dodge Inc - Olympia
- Evergreen Chrysler-Plymouth Inc - Olympia

Time Need Estimate: November 17 , 1993 - January 30, 1994 25 hours

Priority 3: Masters in Teaching Program 6025 Goal: $250,000

Jan Kasto?

Concept: Establish a TESC sanctioned T,RB/CD graduate level teaching program.

devise plan in January

Approach:

Secure an RFP from the US Office of Indian Education for Title V: Educational Personnel Development and draft a competitive proposal. RFP to be sent to RB/CD on Dec 14 and proposal must be post marked February 11, 1994 to be eligible for consideration.

Time Need Estimate: November 17 , 1993 - February 11, 1994 50 hours

Priority 4: Community-base Teaching Assistants Goal: $100,000

Delay

Concept: On-going funding support for part-time Reservation-based teaching assistants.

Approach:

Secure an RFP from the US Office of Indian Education for Title V: Educational Personnel Development and draft a competitive proposal. RFP to be sent to RB/CD on Dec 14 and proposal must be post marked February 11, 1994 to be eligible for consideration.

December 13th → Monday

Reference library

Time Need Estimate: November 17 , 1993 - February 11, 1994 15 hours

Lee Little meeting on reservation

Priority 5: Computer hardware/software - audio visual-library Goal: $25,000

4

Concept: Upgraded Personal Computer with wordprocessing, spreadsheet, database and telefax software; and library of CD ROM based reference volumes plus hard-copy volumes to stock mobile-lab libraries.

TRIBAL Specific References

Approach:

Draft concept letter and send to pre-identified foundations to determine interest. On invitation to submit proposal, send completed proposal for consideration. Emphasis on Washington State-based foundations and a few Country-wide foundations.

Time Need Estimate: December , 1993 - January 30, 1994 30 hours

Microsoft agreement on Reduced Software

Unprioritized: TESC Indian Student Scholarships Goal: $20,000

Concept: Establish a trust fund for $20,000 providing sufficient returns to support annual scholarship grants to individuals attending TESC or participating in the Reservation-base/Community Determined Liberal Arts Program.

Approach:

a. Establish an "Alumni Contributors" database from TESC alumni
b. Establish a "Professionals Contributors" database from public documents.
c. Draft and issue a mailing for each of the contributors list in December '93
d. Establish an "Individual/Corporate Contributors" database from TESC alumni db and from professionals db and combine with "Indian Tribes/Corporate" database.
e. Draft and issue an Indian Tribe (education committee) information letter (December) describing scholarship program and RB/CD Liberal Arts Program.

Hazel of Computers

Jim Johnson

Pete Peatras for Hardware

Time Need Estimate: November 17, 1993 - January 30, 1994 (ongoing) 120 hours

265 hours

Increase # of employees in Tribal Gov.

" " of Sch. Educators in Tribal Schools.

29 November, 1993

Ms. Tina Abbot
University of Washington
365 Scmitz Hall, PC-45
Seattle, WA 98195

Dear Tina Abbot:

I am writing you to tell you about the ***Tribal, Reservation Based and Community Determined Liberal Arts Degree Program***, and I am asking for your support.

The Evergreen State College

November 11, 1993

MR. BILL CREE
CREE CONSTRUCTION
BOX 36003
Lynnwood, Washington 98046

Dear Bill:

Last week I spoke with you about the ***Tribal, Reservation Based and Community Determined Liberal Arts Degree Program*** offered by The Evergreen State College on Indian reservations in the Pacific Northwest. As you know, we are beginning our fifth academic year, and now we must work to increase our capacity to meet growing demands. This year we are embarking on an effort to plan and raise new funds to support the capabilities needed.

First we have taken steps to establish the capacity to plan and organize our program development and fund raising efforts. We expect to spend $15,000 from a Development Fund in the next 12 months on planning and program development. Out of this effort we expect to develop a Masters in Teaching program to augment the Reservation based program. When fully operating this new program is expected to cost about $250,000 per year. Additional planning and fundraising efforts include:

- two mobile teaching labs (two vans that can serve as a mobile office, teaching lab and resource facility). We expect that about $55,000 will have to be raised for the mobile units.
- $100,000 to support hiring locally based teaching assistants.
- A $20,000 scholarship fund for deserving and promising Indian scholars.
- Finally we are planning to raise funds to purchase upgraded computers for each reservation college site, updated software, audio/visual equipment and reference libraries.

I am deeply gratified by your interest in our program. I have, per your request, enclosed copies of the program brochure for use in your conversations with business associates who may be interested in making tax deductible contributions to the Reservation Based/Community Determined Liberal Arts Program Development Fund. I am available to you to further explain the program. I will call you next week.

Sincerely,

Carol J. Minugh, D.Ed.

FILE:250FUNDM

Olympia, Washington 98505
Telephone (206) 866-6000

From:	James L. Bradley, President NAE-21, UNAT, UNAC, UNAE 1604 Sandy Lane Burlington, Wa 98233-3400 Burlington "Land of Tulips" Voice phone: 1-206-757-1607 Fax phone: 1-206-757-1719
To:	Rudolph C. Ryser, Chairman Center for World Indigenous Studies PO Box 2574 Olympia, Washington 98507 Voice phone: 1-206-705-2079

Pages including cover page: : 2	Date: Sep 27,1993 Time: 02:07:03 PM

Native American Enterprises - 21st Century
1604 Sandy Lane
Burlington, Washington 98233-3400
(206) 757-1607
(206) 757-1719 FAX
A Washington State MBE/DBE Corporation

September 27, 1993

Rudolph C. Ryser
Chairman
Center for World Indigenous Studies
PO Box 2574
Olympia, Washington 98507-2574
(Fax (206) 956-1087

i.e.: Indigenous/Public Telecommunications Projects

Mr. Ryser:

We are a consortium of Native American (owned/operated) corporations.

UNAN	Not-for-Profit - State of Washington
UNAT	For-Profit MBE/DBE Telecommunications Provide - State of Washington
UNAC	For-Profit (filed for MBE/DBE) Construction Company - State of Washington
UNAE	For-Profit Engineering Company - State of Alaska
NAE21	For-Profit (MBE/DBE) Supplier - State of Washington

The corporate goal of all of the above is to provide "Interactive Videoconferencing" between all peoples in the indigenous world. Realizing that all of this will take a tremendous amount of effort and capital, all of the above support the non-profit side -UNAN- with funds to operate.

We are a young group (as corporations) and in some instances find it quite difficult to secure funding for our meld of contracts. This being the case, we have relied on telecommunications and our ability to cross-connect circuits for the Dept. of Defense. This phase of our business is doing very well and we continue (on a daily-basis) to expand our footprint in the industry.

In reference to Mr. Simpson's inquiry into cross-border communications, we are looking for a diverse communications application in dealing with the communications between indigenous people in Canada and the U.S. We also have been approached on providing numerous communication links between Africa and South America. Cross-Border applications or obstacles will become a very-large portion of our business in the very near future. We seem to have made some head-way in D.C. towards solving our problems (or answers to our questions), but we would welcome any involvement or solutions by your organization. Please feel free to call us at the numbers listed above.

We just relocated to a large facility and our phones are still a little mixed up, if you dial the 757-1607 it should ring into our secondary number....as of lately it has been ringing in on our FAX number...that is the reason you are connecting with our machine. If you happen to call when 1607 is free you will get through. They should have it fixed .... who knows...they're trying for the end of the day.

James L. Bradley

The Evergreen State College **Agreement Number PS_____**

Personal Services Agreement

This agreement, made and entered into this day of , 19 , by and between THE EVERGREEN STATE COLLEGE, Olympia, Washington, hereinafter referred to as the "College" and _____, hereinafter referred to as the "Consultant." Whereas, the College desires to engage the Consultant because of his/her background and experience to _____

THE PARTIES HERETO do mutually agree as follows:

I.Scope of Service

II. Compensation

In consideration of the Consultant's performance of the scope of service, the College agrees to pay the Consultant a total of $_____: No approval of any progress report or any payment shall be evidence of the performance of the contract, either wholly or in part, against a claim by the College to the contrary; no approval of any progress report or payment shall be construed to be an acceptance of any defective work which may before or afterwards appear.Should the consultant submit invoices for periodic payments prior to final completion of the scope of service, such invoices shall be accompanied by periodic progress reports of the activities accomplished by the Consultant, which progress reports shall be subject to approval by the College prior to payment. The final payment due the Consultant shall not be made until final completion of the scope of service is approved by the College in accordance with the terms of this agreement.

III. Termination

It is mutually agreed that this agreement may be terminated by either party upon giving fifteen days' notice in writing to the other party, but in any event, this agreement shall terminate automatically on _____, 19 . If the agreement is terminated for any reason, all reports and data gathered by the Consultant prior to the termination shall, at the option of the College, become the property of the College. If the College terminates this agreement due to a breach of agreement by the Consultant, the Consultant shall remain liable to the College for all damages sustained by it and the College may withhold any payments to the Consultant for the purposes of set-off until the exact amount of the damage is determined.

This Agreement Is Subject To The General Terms And Conditions As Printed On The Reverse Side Hereof And As Set Forth Herein.

In Witness Whereof, the College and the Consultant have executed this agreement on the day year written above.

_____
Consultant

_____
Account Manager

_____
Social Security, Employer ID No.

_____
Purchasing Authority
The Evergreen State College

_____
Dept of Revenue I.D. No.

_____
Street Number

_____
City, State and ZIP

Account Number	Sub-Code	Amount	Approval for Payment

Distribution: Original—Purchasing, Yellow—Consultant, Pink—Account Manager, Gold—Purchasing

ESC01-193 (6/88)

The following terms and conditions will be made a part of this Personal Services Agreement and Consultant by his/her acceptance agrees to the following:

Consultant's Status

The Consultant shall perform all services under the terms of this agreement as an independent contractor and he/she shall not be considered an employee, agent or agency of the State of Washington or The Evergreen State College.

Indemnification

Any and all claims that might arise on behalf of the Consultant or other persons while engaged in the performance of the Consultant's services, and any and all claims that might be made by any third person as a result of any act or failure to act on the part of the Consultant, shall be the Consultant's sole obligation and the Consultant releases and agrees to indemnify the College and hold it harmless from and against any liability for injury or death to person(s) or damage to property because of any act or failure to act on the part of the Consultant, howsoever caused and whether or not due to the negligence of the College, its employees or agents, and including strict liability in tort that may be imposed upon the College.

Audio and/or Video Recordings

The consultant hereby specifically grants to the College permission to record, by video and/or audio means, any presentation he/she makes under the provisions of this agreement, and the Consultant assigns all rights, title and interest in and to such video and audio recordings to the College.

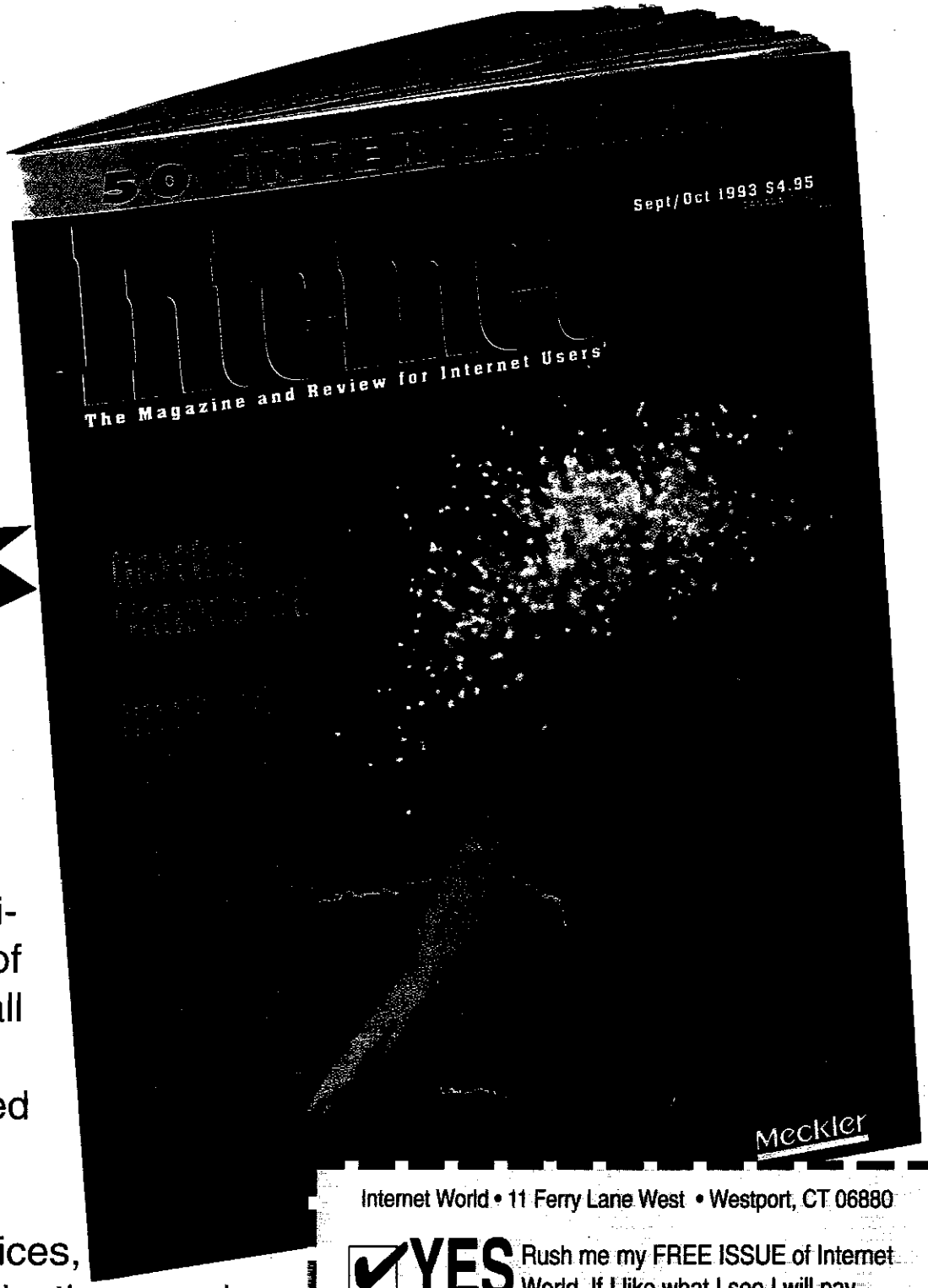
Verbal Agreements

It is mutually agreed and understood that no alteration or variation of the terms of this agreement shall be valid unless made in writing and signed by the parties thereto and that no oral understandings or agreements not incorporated herein, or no alterations or variations of the terms hereof, unless made in writing between the parties hereto, shall be binding.

Notes:

1. All consultants are required to register with the Washington State Department of Revenue. Under Title 51 RCW, consultants are required to provide industrial insurance coverage either through the Department of Labor and Industries (L & I) or as self-insured employers certified by L & I. Industrial Insurance is optional for sole proprietors, partners, and corporate officers.

2. Personal Services contracts must be competitively solicited **except** for emergencies, sole source, contract amendments, contracts between a consultant and an agency for less than $10,000; however, contracts of $2,500 or greater, but less than $10,000; must have documented evidence of competition. RCW 39.29.011 [as amended]. Certain contracts, including those less than $2,500, are exempt from the open competitive process set forth in Chapter 39.29 RCW. **See** RCW 39.29.040 [as amended].



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Daniel Dern, editor-in-chief

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Organization _____

Address _____

City _____ State _____ Zip _____

Fax: 203-454-5840 BIW35

Center for World Indigenous Studies

P.O. Box 2574
Olympia, Washington 98507-2574

Tele: 705-2079

13 December, 1993

INVOICE: 259001

Tribal: Reservation Based/Community Determined Liberl Arts Program
The Evergreen State College
Olympia, Washington 98505

Attention: Carol J. Minugh, Program Director

RE: Personal Services Contract, November 8, 1993
Per: FID 91-1247029
Identify and secure financial and other support for the Reservation based programs.

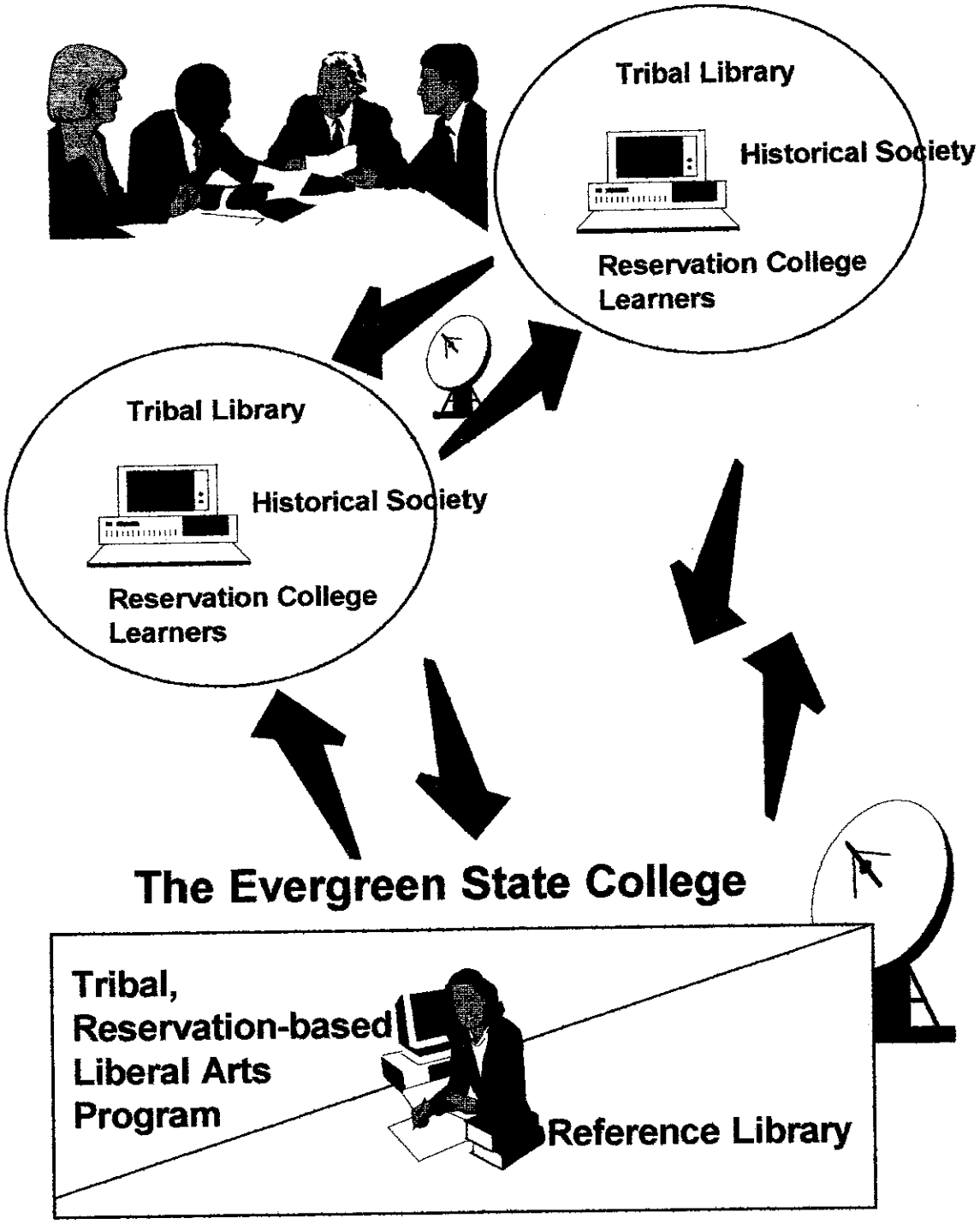
For Services Rendered

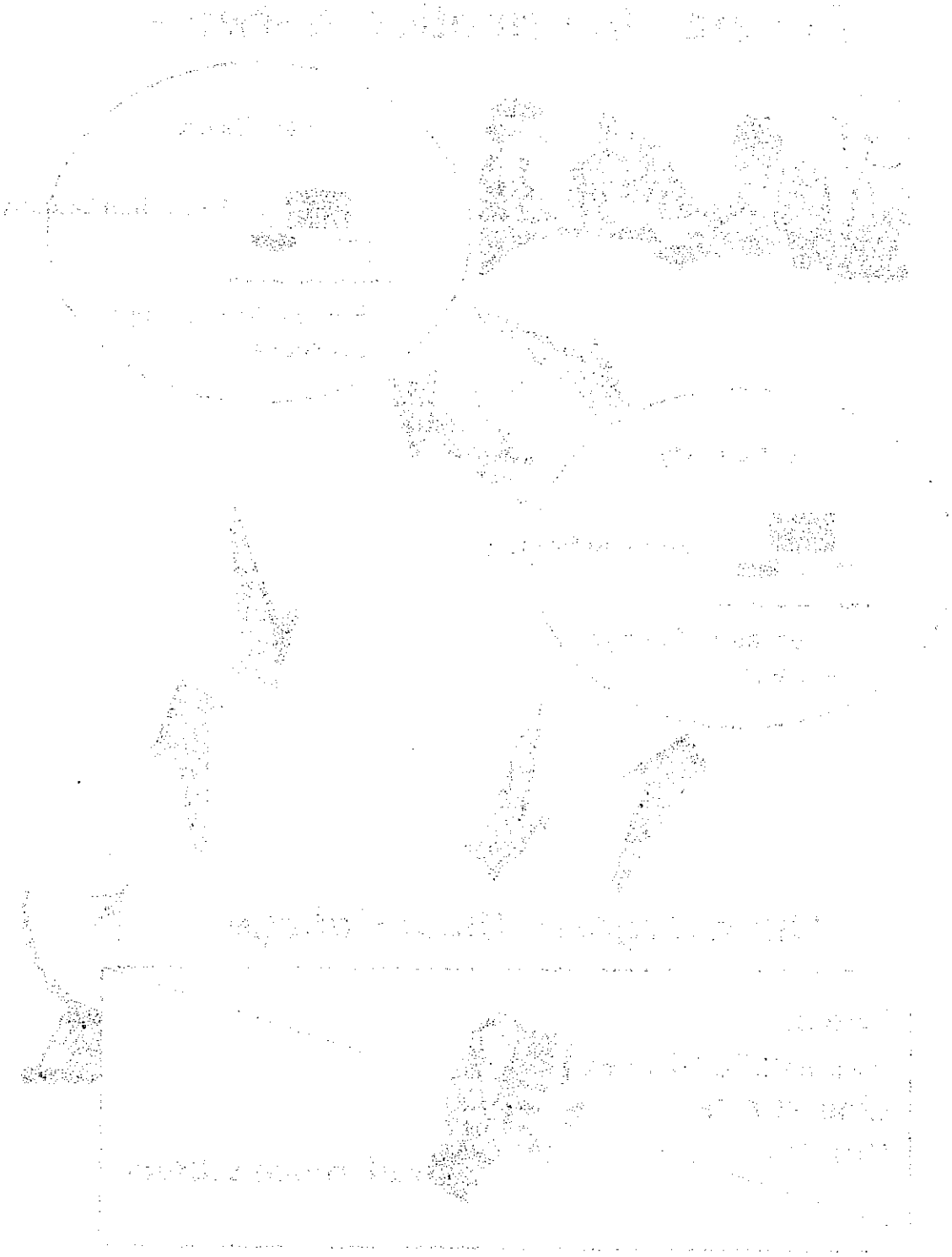
Drafting Correspondence
Designing Contributors' Database
Test Data entry
Consultation with Office of Indian Education
Consultation with Patsy Martin
Two Client Consultation Meetings
Memorandum: Tribal RB/CD Liberal Arts Program
Funding Support Plan (Nov 17, 1993)
Consultation with Prospective Vehicle Donors
Computer Hardware Compatibility Research

in completion of scope of services: $1000.00

Send payment to: Center for World Indigenous Studies
c/o Rudolph C. Ryser
712 Dundee Road N.W.
Olympia, Washington 98502

Potlatch Information Network





For Rudy

Center for American Indian Arts

Need:
People living on reservations have few opportunities to experience and encourage the creativity of native american professionals in the performing and visual arts, or the field of literature. This means that native people are cut off from some of the most visionary and creative minds in America. It also means that Native American artists, performers and writers do not get to develop their work for other native people and must always respond to audiences of outsiders. This has shaped in both subtle and complex ways the relationships of Native American art in our communities. Often the only time that people who live and work on the reservation have the opportunity to experience the performances, readings, and exhibitions of native american artists are on those rare occassions when they attend major conferences. This is also the only opportunity these artists have the chance to develop/promote their skills and talents in the arts for audiences who share similar cultural values and experiences. As a result, there is pressure on artists who develop their talents while using major Native American themes to either translate their work for outsiders or to internalize and use stereotypical imagery which is popular with people in non-native society. Indeed this pressure is so powerful, talented artists whose work does not cross over remain obscure. The audience which many indigenous artists would like most to reach is too scattered, remote, and impoverished to support the access to they need. This dynamic robs the native community of contact with artists, performers and writers from the native community. This situation is the one that we need to address.
In addition we need to develop a network of support for cultural activities that allows budding artists, writers, and performers to expand their horizons to other tribal communities around the country. Students attending reservation schools rarely have the opportunity to see, hear, and encourage those accomplished artists who build their art on the native american culture. Accomplished artists who choose to stay in their tribal communities remain obscure and become discouraged in pursuing their talent.

There is a long history of non-native people appropriating images from indigenous people and using them in art and literature which has so-called native themes; there is also a long history of non-native performers playing natives in various dramatic media, and all of these people have created and maintained stereotypes of Native Americans. This has caused certain expectations about native culture to develop outside the Indian community, and all Native American creative artists have to figure out how they are going to respond to the desire outsiders have to financially reward those who replicate this stereotyped imagery. Because it is always possible to make money copying stereotypes, there is very real pressure not to do the real creative work that moves the voice of the native community forward and allows native art to respond to contemporary native realities. These issues must be fully explored if native people are going to keep their traditions vital and alive and also if native people are going to have new artistic visions.

For this reason it is essential that reservation communities have contact with those visionary artists, writers, and performers who are struggling to expand the direction of native work away from the familiar stereotypes. These artists must also have this continuing and sustained contact if they are to grow from the wealth of traditional knowledge that native communities possess.

This program can be developed along the lines of the Washington Center. The first year can be one of organization with service to the tribes and educational institutions that are served by Evergreen, as well as performances on campus. We can provide internships in the arts as well as work experience in providing the set ups for the artists. A coordinator will need to be hired, contacts with artists will be made and contracts negotiated. Itineraries need to be set up and coordinated.

How the college will benefit: We will have a continuous flow of artists coming through the college, programs and can utilize them in classes. We will have greater access to artists because of the scope of the program. We will be able to encourage artists to attend Evergreen, particulary those highly skilled native artists who while they may have developed national reputations in their fields, have yet to find time to complete the credits needed for their bachelors degree. And we will be able to develop a national network of Indian artists/performers/writers who are visionaries.

What will the tribal contribution be:
During the first year we will request from the tribes/colleges we work with a contribution of $500. per quarter for support of these artists as well as providing them housing and food when they are on the reservation. We will organize a committee representative of artists and community members to identify performers and develop a membership plan for the future.

Where is the need:
The tribes, the Indian Controlled Community Colleges, the Indian Student groups on other colleges, particularly colleges near reservations. We need to focus on the rural reservation areas and not be quick fixed by urban Native American Student Groups who would be a natural for this activity. This would not fullfill the need to get artists into the Reservation communities.

Who should be involved in developing this:
Barbara Smith in relationship to the similarity to the Washington Center, Gail Tremblay, with her connections to writers/performers/artists and visionaries, Joe Fedderson with his connections to artists. Patsy Martin with her connections to education in the State. Student representatives from the communities we serve. Native American Alliance representative from the college, Russ Fox/ Carol Minugh, Reservation based program, Dave Whitner, Native American Studies Laurie Meeker, historical background to media use of Indians.(Elizabeth Woody, writer, winner of the American Poetry Award, Evergreen Graduate,

and founding member of the Northwest Native American Writers a Association if we can get her -- she is in the process of working with Gloria Bird to found a Native American controlled press.) and I think about other regional movers and shakers in the arts.

Community people and graduates of Evergreen such as:
Bruce Miller, Skokomish, artist performer and community member
Roger Fernandez, Evergreen Graduate, artist, educator
Greg Colfax, Evergreen faculty (sometimes) artist, community member
Allen Mumau (sp) With the EPA and his wife who are very interested.
These people could be called on to brain storm be on a committee (Phyllis Brisson, Steve Charles and Merlee Markistrum from Sacred Circles Gallery -- we might also contact Jeanette Armstrong who heads the En'Okwin Center, a native writing and arts center in Penticton, B.C. and also contact Jim Lavadour who is starting an art center on his reservation in Oregon.)
I am sure their are others that I cant think of right now who would help.
This work will require a great deal of organization and facilitation.

Learning how to be a MC at ceremonies and special occasions (potlatches, Pow Wows) a gathering of professionals.

Indian Reservation Liberal Arts program

1.) Alumni mailing List — Letters and Calls:

2.) Business —

3. TRIBAL Mailing

Education Chairman →

Danny →

- Cheryl - visit Port Gamble Program.

4.) Letters to Congressmen and Senators.

Tonight

5.)

Transfer: FOXR@ELWHA.evergreen.edu.
FOXR@elwha.

Program Internet — [Access to card catalogue]

Weekly meeting: 11-11-93

1 Kent 956-9136
2 Carol
3 Russel
4 Amy.
5 RAR

Class Tues & Thursday

Port Gamble Program Development
Visit the Class on Thursday

ASCII comma delimited alumni list.

3:00
5:30 to 8:30

TESC

Program alumni. — specific

Theatre off Jackson in the International District.
East on Jackson - 3rd Block Right
8:00pm.
- 15:00 Bucks:

Discuss → Computing Center participation.

Ready to Draft 2.

Potlatch Information Network - A Concept Paper

R.C. Ryser (Draft 1; 31 December, 1993)

* Jim Ess @ Sahish/Kootenai re Computer Network.

- Carol Minugh
- Russell Fox
- Lee Lyttle

Summary

Program Description

Program R. Based — 3-5 prog. intro on program. leading to ... supporting the program. the PIN.

Purpose

The purpose of this ~~program~~ project is to promote post-secondary educational opportunities and scholarly excellence among Indian learners on Indian reservations and on The Evergreen State College Olympia campus through collaboration between The Evergreen State College and educational, resource and archival institutions on Indian Reservations through the establishment of and operation of a computerized information network.

Goal

Through a computerized communications network link Indian reservation-based educational, resource and archival institutions within reservations, between reservations and between reservations and The Evergreen State College Olympia campus and make this system directly accessible to Indian learners.

The Potlatch Information Network is a computerized system of information retrieval and exchange between Indian reservations and between Indian reservations and The Evergreen State College (See Figure 1). Each participating reservation will have a main-server computer station accessible to all on-reservation collaborators. The on-reservation server will be linked to The Evergreen State College and to other participating Indian tribes by way of the Internet system. Network users will be able to access reference materials at the Evergreen State College, research library catalog information and databases, participate in real-time learner-to-learner conferences and seminars between reservations and on-campus, receive documentary communications from faculty, send messages to faculty, access the Center for World Indigenous Studies Quarto Mundista Fourth World Documentation Project for tribal specific documents, access Internet resources, and at each site engage in research using interactive software.

Add: Topical Access to: Financial Aid.

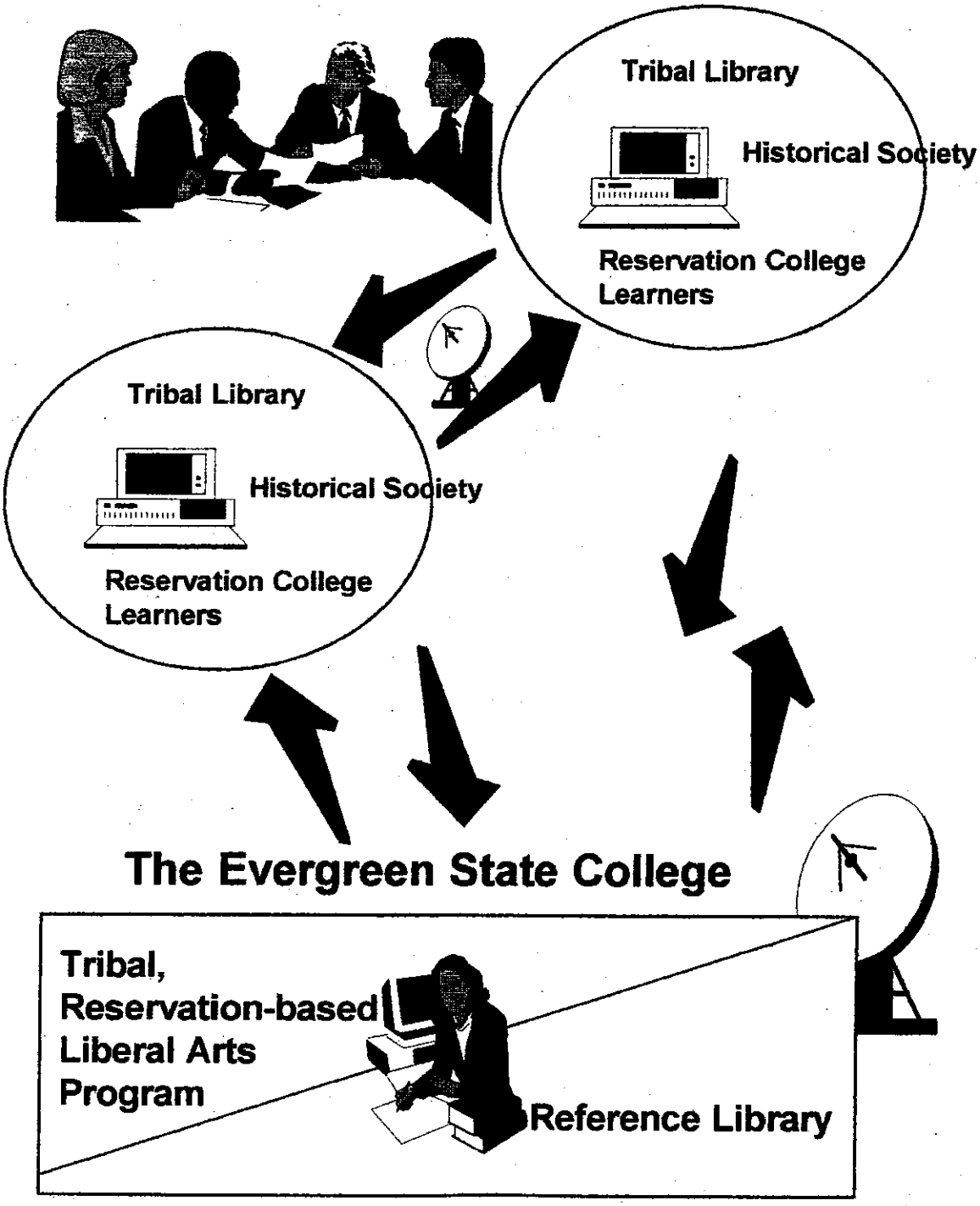
Computing Center looking

March 21st General proposal Discussion

Tribal Libraries will be an integral part of the Potlatch Information Network. Emphasis will be

: Training Component:

Potlatch Information Network



placed on strengthening tribal libraries by supporting the development of a digitized collection of tribal specific and tribal general documents and references. Tribal Historical societies will play a particularly important role in the development of digitized tribal specific collections. Already existing audio-taped oral histories will be voice-digitized for use on the Network. Tribal Libraries will have access to The Evergreen State College Library and other participating Tribal libraries. Reservation College Learners will be encouraged to use the Computerized Tribal Libraries and The Evergreen State College Library through the Potlatch Information Network.

Real-time Learner-to-Learner and Learner-to-Faculty conferences, seminars, and symposia will be encouraged as a part of the learning experience to augment live events. Individual and groups activities will be encouraged to stimulate new learning opportunities. Exchanges between learners with common interests on different reservations and on the TESC Olympia campus will strengthen interpersonal learning activities while maintaining the decentralized

7 program description

Collaborative Organization

There are two primary components of The Evergreen State College which will serve as collaborators in the Potlatch Information Network: The Reference Library and the Tribal, Reservation-based and Community-determined Liberal Arts Program (T,RbCd). The Center for World Indigenous Studies Fourth World Documentation Project will collaborate as a source of digitized tribal documents. Reservation-based collaborators are expected to include the tribal library, historical society, Reservation College, and adult education programs. The TESC-based collaborators will serve as the principal coordinator forming campus-to-reservation collaborative arrangements with institutions on the following Indian Reservations. Site-collaborative members are expected to come from the Makah*, Quinault*, S'Klallam (Elwah, Jamestown and Port Gamble*), Skokomish*, Nisqually, Lummi, and Chehalis. (Those marked with an asterisk have a pre-existing Reservation College supported by the T, Rb and Cd Liberal Arts Program.)

separate operational vs. developmental.

on Tribes.

Evaluation

Developmental evaluations shall be conducted quarterly by the coordinating collaborative members in cooperation with each of the site-collaborative members. When the Potlatch Information Network is established, system users will be invited to provide quarterly evaluations and suggestions for improvements.

* procedure of different levels of evaluation.

Review of Literature

Collaborative initiatives

Telecommunications

Decentralized Learning

Advisory Group

Higher Education Contact

current or prior student

HEC

Higher Education Council

Projected Costs

Vested interest

Setting Procedure

Category	Sub-total	Overall Total
Personnel:		
Travel:		

* Emphasize the evolutionary nature of the program

Focus Groups

Equipment:

Resource Materials:

MASTERS IN TEACHING – :

* Letter to Councils or Education Committee re: development of PIN. informing them about initial planning.

Need:
The general purpose of education is to enable people to fulfill a role(s) in their community or country to the best of their ability. For Indians in the United States of America, this has always posed a paradox: An Indian desiring to become a leader in their community, leaves the community/reservation to attend an educational institution and learns roles that do not fit the needs or wants of one's own people/community. Upon returning home they are unable to apply their learning to the local needs and often leave the community. From the time Indian children enter into the education system they must leave behind cultural values if they are to succeed in that setting. The education provided prepares Indian children to be a part of a cultural community of which they are not a member. In the findings section of Senator Daniel K. Inouye's proposed "American Indian University Planning Commission Act" (March 1 1993)
Section 2. The Congress finds and declares that--

> (a)Indian policies pursued by the United States during most of its first two centuries were aimed at eliminating Indian cultures, languages, and governments and resulted in most Indian communities becoming places of dependency and despair:
>
> (b) more enlightened public policies adopted in recent decades respecting languages, cultures, and the inherent sovereignty of tribal governments are fostering revitalization of some Indian communities and the reduction of dependency and despair in others, but grave problems continue to confront many Indian communities;
>
> . . .
>
> (e) there is little prospect that tribal colleges can be established in the more than 500 Indian communities currently unserved by tribal colleges;
>
> (f) there are critical needs among Indian populations for expanded postsecondary education opportunities near their communities, including course work relating to the futures of such communities, such as tribal government management, community planning, Indian law, languages and cultures, and other specialized course work;
>
> . . .
>
> (h) a well-planned American Indian university whose purpose is to help assure the future vitality of Indian communities can provide specialized course work, strengthen existing tribal colleges and be energized by them, engage in scholarly activity related to such purposes, and provide direct assistance to Indian communities in shaping their futures.

In Washington State there are reservations and only one tribally controlled college, Northwest Indian College. While there are numerous programs on or near reservations only the NWIC and TESC provide a program specifically targeting the development of the

Indian community through study from the Indian perspective (this is not Indian studies). Currently the program exists on three reservations, In order to serve three (3) additional reservations (Nesqually, Cheailis, and Port Gamble S'Kallam) which have officially requested the program, it will be necessary to increase the faculty and administrative support of the program. Because these reservations are remote and have small populations building a program requires additional funds not available through TESC.

Historical Background

The Tribal: Community Based, Community Determined program at The Evergreen State College began on the Quinault Reservation in the Fall of 1989. In 1991 the program expanded to the Skokomish community and in 1992, to the Makah Reservation. Currently there are requests for the program to expand to 3 additional reservations and inquiries from several other Tribes. In the fall of 1992 a request was received from the Salish Kootenai College in Montana requesting the program be expanded to their college in order that some of their employees could work on a BA without leaving their responsibilities in the college and community. Evergreen responded by offering a part time program during the Fall, Winter and Spring and a full time Program during the summer. Two additional Tribally Controlled colleges (Fort Belknap and Stone Child) have requested involvement in the program.
During the first year of the program faculty recognized that there were some students desiring to come into the program who could not meet the state requirements for entry into Evergreen. The Northwest Indian College was contacted and they agreed to enroll and grant credit to one student while they participated in the CB/CD program. This cooperation has continued until currently 14 students are enrolled in NWIC through the program and an written agreement between the two schools has come into being. The program seeks students who work or reside on a reservation, are tribal members or are Indian. The college welcomes students who demonstrate a spirit of inquiry, and eagerness to learn in self-directed ways, a desire to communicate clearly in writing and speech and a willingness to work with others. Enrollment in the program has increased each year, providing for a gradual increase in program and faculty responsibility.

Enrollment

Students:	Working on BA	Teacher Training*	Graduates	Individual Contracts
1989/90	12	7	0	
1990/91		13	2	
1991/92	(16)**		6	
1992/93	(13)**		9	

Needed now

*Students were either K-12 teachers, teacher aids or students enrolled at Evergreen
**Students who are enrolled in the Salish Kootenai program

Philosophical Background

The program is based on a community building model which provides for the recognition of the knowledge base in the community and build on that base. Because the classes are held in the environment of the reservation community the discussions necessarily include the Indian perspective of the world. Students have the opportunity to apply the knowledge directly to community situations, both in discussions in class and in their workplace. The development of the curriculum begins with community/student involvement, students work as a group to identify curriculum topics. After the students make their decisions, the faculty begin to identify texts, methods and resources to assist the learning process. The students play a major part in making the learning appropriate to themselves in their community.
Within the framework of the identified curriculum, the overall premise is that an "educated person" needs to have skills in research, analysis and communication. As this program is built upon self-determination it is important to implement this philosophy into all aspects of the curriculum and administration.

Faculty

The primary faculty in the program has been Dr. Carol J. Minugh. Other faculty from Evergreen who have participated as full time faculty are Dr. Jovanna Brown, and Russell Fox. The TESC library has provided a library faculty designated for the program. In addition faculty from all disciplines throughout the college have participated through lectures, curriculum recommendations, and availability to students for advice on their research projects and carrying individual 4 credit contracts in their specialty area. In the Winter quarter of 1993 two assistant faculty (graduates of the program) team taught the class at Queets, on the Quinault reservation in cooperation with the regular Evergreen faculty. At Salish Kootenai College the Academic Dean acts as coordinator and on site advisor, Evergreen Faculty make on-site depvelopment and evaluation visits twice a quarter and are on site full time during the summer.

Cost:

	Cost	TESC	NWIC	NEED
Personel	220,000	93,000	8,000	110,000
Benefits	55,000	23,000	2,000	30,000
Supplies	2,000	1,000	200	700
Phone	1,200	1,200	0	0
Travel	12,000	2,000	8,000	2,000
Consultants	4,000	3,000	0	1,000
Facilities	Provided for by the Tribe and TESC			
Equipment	Provided for by the Tribes and TESC			
Total	294,200	123,200	18,200	143,700
Indirect Costs				

NEED

Indian Nations have been loosing their best and brightest through the education system which requires them to assimilate to a college culture which teaches traditional "western" curriculum. This education is seldom transferable back to the reservation, which is built on community values not exclusively individual achievement. Therefore the graduates, few as there are, do not return to their communities. The management of the Indian Nations resources and services have, for all practical purposes, remained in the hands of non-indian professionals.

The Nations need an education program which recognizes the knowledge base of the people, builds on the cultural values of the community and provides academically sound curriculum which builds skills necessary for strengthening the Nation and the individual.

RESPONSE TO THE NEED

The Skokomish Indian Tribe/ ~~in collaboration with~~ The Evergreen State College has been conducting a "reservation college" as a part of the Tribal: Reservation Based/Community Determined Liberal Arts Program. The Quinault Nation, Makah Nation Port Gamble S'Klallam Tribe and the Confederated Tribes of Salish & Kootenai are also partners in this collaborative effort. The effort while successful has not had the benefit of adequate finances, and has had to limit the number of students as well as Indian Nations which can participate in the program.

METHODOLOGY

Four community faculty will be identified and hired by the Skokomish Nation at the recomendation of the Evergreen program director.

One Week of training will be provided prior to the fall quarter to introduce the community faculty to the curriculum and the philosophical underpinnings of the program. The training will enclude teaching methods for interdisiplenary learning, how to build researach, analysis and communication skills. Introduction to the college and how to access the student services offered by the college. How students not on campus can use the library facilities and how to work as a team to provide the best education opportunity for the students. The syllibus will be developed and cunsultants/resource people will be identified. Community faculty will be instructed on the use of College and Skokomish travel and cunsultant forms.

Evergreen faculty will register and review each students financial arrangements with the colleges (Evergreen or Northwest Indian). ~~The entire~~ Each program will meet twice a week in each community and all of the Program on the Evergreen Campus four Saturdays each quarter. Midterm

evaluations will be done on the 5th week and final evaluations or grades will be written on the 10 week.

Evaluation, planning, curriculum development and outreach will be a part of the on going program but focused on by the program Director during the summer months when there are no classes.

Curriculum and Learning

~~Community faculty will be responsible for leading seminars, ~~Individual student Conferences~~, available for Cover~~ assist students on their academic progress in a one to one manner. Keep class notes, assist Coordinator in the Evaluation and Student Learning Plans.~~

TRIBAL RESERVATION-BASED COMMUNITY DETERMINED PROGRAM
State of the Program Report
February 1994

I) Program History and Philosophy

The Tribal Reservation-Based Community-Determined program is part of an international movement of indigenous people's efforts to create educational opportunities and programs that address their community needs from and for their own cultural realities. Carol Minugh's paper entitled "Freedom to Learn," published by the Center for World Indigenous Studies in June 1993, puts Evergreen's program in this context. In her introduction she states:

> The combination of community, tribal and state cooperation has produced a unique program that builds diverse leadership in local communities. This multi-reservation program, rooted in the philosophy of empowering individuals, was created to affirm cultural standards and thus strengthen Indian nations from within. Relying on the knowledge base of each tribal community, each Reservation-Based Community-Determined program reflects local realities, needs, priorities and community goals. The program gives each student the freedom to learn.
>
> The philosophical framework undergirding the Reservation-Based Community-Determined program takes into account historical relations between Indian nations and the United State of America. The program depends on an educational perspective grounded in tribal realities. The following discussion is an attempt to give literal substance to this philosophical framework.

The full text of this paper is attached to this report.

The program also has deep roots in Evergreen's history. Faculty member Mary Ellen Hillaire created opportunities for Native Americans to determine and pursue their own educational goals while living in their reservation communities. Even though the number of Native American students pursuing their degrees in this way dropped following Mary Ellen's death, the Native American Studies DTF final report, discussed and accepted by the faculty in 1988, reaffirmed Evergreen's commitment to serving Native American communities in our state and region:

> It seems obvious to those of us on the NASDTF that we need to reaffirm our commitment to meeting the needs of Indian students and communities in our region. We need to re-establish strong and collaborative educational liaisons with the Indian nations in our region.

Specific recommendations from the DTF called for an educational needs assessment study involving local tribal communities and creation of an Indian Education Planning Group to work with tribal representatives in responding to educational needs. The recommended needs assessment studies were never implemented, but the planning group, including campus and community members, met several times to share ideas and give direction to a renewed commitment to work with tribal communities. In addition, Carol Minugh was hired with a clear expectation that she would work with local tribes to develop a new community-based Indian education program.

Several pedagogical principles were central in Carol's model. First, the program would be designed to strengthen reservation communities, in addition to meeting the educational goals of individual students. Second, the program would be a partnership involving the tribal governments, other reservation and Native American resources, the college and the students. Third, the community and the students would determine the curricular goals and give direction to the faculty for developing the syllabus.

A more fully-developed presentation of the philosophical and pedagogical issues underlying the design of the program is contained in a paper written by Russell Fox and Carol Minugh in 1989. Entitled "Community Determined Liberal Arts Education: An Academic Program for Native Americans at The Evergreen State College in Olympia, Washington," the paper shows how Evergreen's educational philosophy and structure enable us to respond to the following questions:

> Is access to formal educational systems essential for the survival of indigenous and oppressed people? Our response is yes, BUT.... More important questions are: Who has a right to create knowledge that is validated by schools or universities, and: Who controls the content and learning processes of formal educational systems?

A full copy of the paper is attached to this report.

Because of the emphasis on community-building and community studies, the program has been offered as a coordinated studies seminar-based program as part of our Environmental Studies Specialty Area. To assure tribal interest and support, reservation-based programs are only established upon invitation by Tribal Council Resolutions. And, to share resources and offer the opportunity to as many students as possible, Evergreen has entered into a partnership with Northwest Indian College. This allows students not yet eligible for admission to TESC to begin their studies through NWIC; in exchange NWIC pays for some community-based faculty and reimburses some TESC faculty travel.

II) Curriculum

The program is a Coordinated Studies, with curricular themes and issues determined by the students each May for the following school year. In addition to students discussing their individual academic interests and needs, the faculty has them address the question "what does this community need to know for it to be a healthier, stronger community in the future?" Faculty take the student comments and suggestions and design a curriculum in response to these discussions. Curricular themes and strategies for each year are summarized below.

Regardless of curricular content, the faculty stress strengthening student skills in critical thinking, research and verbal and written communication. Students read and seminar on about eight books a quarter, with seminar classes twice a week in each community. Because faculty cannot attend all community classes each week, students take responsibility for some seminars without faculty present. Students are required to maintain reflective journals, write response papers if they must miss class and write two research papers each quarter. Writing assignments are usually general enough to allow students to use this opportunity to pursue more individualized academic interests within the context of the overall theme of the quarter. All-day Saturday classes on the Olympia campus three or four times a quarter provide opportunities for guest lectures, enable students to share highlights of their discussions in the different communities and give students access to library resources for their research.

The program is designed for twelve credits a quarter, with an opportunity to propose an additional four credits of additional study if the student is not working full-time. Students enrolled at Northwest Indian College participate in the same curriculum with the same requirements as Evergreen students (they are essentially indistinguishable), although writing expectations are lower division rather than junior-senior quality. As in any Evergreen program, students are evaluated on their progress and development rather than comparatively. Northwest Indian College students receive letter grades in response to their institutional requirements.

1) 1989-90 Year (Taholah)

The program began with a four credit writing class summer quarter 1989. The students then explored how knowledge from the disciplines of political science, philosophy, psychology and economics relate to social change. The work of Joseph Campbell and Angie Debo's A History of the Indians of the United States were central texts. Spring quarter, "community" and the processes of community-building were the themes.

2) 1990-91 Year (Taholah)

This year the students selected "Quinault: Past, Present and Future" as the theme for their studies for the year. Family and community history, current events and issues, cultural and artistic heritage and how the Quinault's experience relates to issues facing tribes nationally were explored through readings, seminars and guest presentations.

3) 1991-92 Year (Taholah/Skokomish)

The theme for the year was "Culture," with sub-themes each quarter. Fall classes focused on Native American cultures of the Pacific Northwest--including studies of literature, history, art, language, economics and politics. Winter quarter the program studied South Africa, examining how the Black experience in that country was similar and different from that of Native Americans in the U.S. Spring quarter's theme was Other Cultures in the U.S., offering an opportunity to learn about the struggles of the many cultural groups that came or were brought to America.

4) 1992-93 Year (Taholah/Skokomish/Neah Bay/Queets)

The overall theme for the year was "Learning About Indians:" understanding the social, political, economic and legal philosophies and events which have a direct impact on tribal, family and individual Indian life today. Fall quarter readings focused on the concepts and impacts of colonialism, democracy and manifest destiny. Winter quarter the class studied Federal Indian law. Spring quarter students divided into smaller groups to study current issues in their communities--such as self-determination, natural resource management, education and social services.

5) 1993-94 Year (Taholah/Skokomish/Neah Bay/Port Gamble)

A wide variety of subjects and interests were organized around an examination of the concept and meaning of "relationships" this year. Child-parent bonding, the impacts of FAS and FAE, community concepts of health, relationships with the natural world, human relationships in administration and work settings, mathematics and natural history were included in the curriculum. Students also conducted genealogical and family history research this year.

6) Salish-Kootenai Class (1991-92, 92-93, 93-94)

Students in this class pursue research related to their professional or personal interests as members of the community, share their knowledge with each other, bring in guest speakers to gain other perspectives and work to integrate their individual knowledge and studies into a more holistic understanding of their community, including its past and future. Students enroll for twenty-two credits over four quarters, meeting once a week except

for summer when an Evergreen faculty is present full-time to help them complete their projects and integrate what they have been learning from each other.

Final Program Descriptions and sample syllabi from these programs are attached to this report.

III) Enrollment History (By Year)

1989-1990

Community	TESC	NWIC	NA/Other		Grads	Faculty
Taholah	6	1	6	1		Minugh/JBrown

1990-1990

Community	TESC	NWIC	NA/Other		Grads	Faculty
Taholah	10	3	12	1	1	Minugh

1991-1992

Community	TESC	NWIC	NA/Other		Grads	Faculty
Taholah	6	2	7	1	5	Minugh
Skokomish	10	5	13	2		Minugh
Salish-Kootenai	13	0	13	0		Minugh
PROGRAM TOTAL	29	7	33	3	5	
Ind Contracts	3					Minugh

1992-1993

Community	TESC	NWIC	NA/Other		Grads	Faculty
Taholah	5	0	4	1	1	Minugh/Fox
Skokomish	12	3	14	1	5	Minugh/Fox
Salish-Kootenai	13	0	13	0		Minugh
Neah Bay	5	8	12	1	2	Minugh/Fox
Queets (W/Sp)	0	8	8	0		Gardner/Hay
PROGRAM TOTAL	35	19	51	3	8	
Ind Contracts	8					Minugh/Fox

1993-1994

Community	TESC	NWIC	NA/Other		Grads	Faculty
Taholah	4	0	2	2	2	Minugh/Fox
Skokomish	12	1	13	0	2	Minugh/Fox
Salish-Kootenai	9	0	9	0	2	JBrown/BBrown
Neah Bay	5	1	6	0	1	Minu/Fox/Colfax
Port Gamble	4	14	18	0		Scott/Jones
PROGRAM TOTAL	34	16	48	2	7	
Ind Contracts	13					Minugh/Fox

IV) Enrollment History (By Community)

Taholah Class (Quinault Nation)

Class initiated Fall 1989

Year	TESC	NWIC	NA/Other	Grads	Faculty
1989-90	6	1	6	1	Minugh/JBrown
1990-91	10	3	12	1	Minugh
1991-92	6	2	7	1	Minugh
1992-93	5	0	4	1	Minugh/Fox
1993-94	4	0	2	2	Minugh/Fox

Skokomish Class (Skokomish Tribe)

Class initiated Fall 1991

Year	TESC	NWIC	NA/Other	Grads	Faculty
1991-92	10	5	13	2	Minugh
1992-93	12	3	14	1	5 Minugh/Fox
1993-94	12	1	13	0	2 Minugh/Fox

Salish-Kootenai Class (Salish-Kootenai College)

Class initiated Fall 1991

Year	TESC	NWIC	NA/Other	Grads	Faculty
1991-92	13	0	13	0	Minugh
1992-93	13	0	13	0	Minugh/Fox
1993-94	9	0	9	0	2 JBrown/BBrown

Neah Bay Class (Makah Nation)

Class initiated Fall 1992

Year	TESC	NWIC	NA/Other	Grads	Faculty
1992-93	5	8	12	1	2 Minugh/Fox
1993-94	5	1	6	0	1 Minugh/Fox/Colfax

Queets Class (Quinault Nation)

Class initiated Winter 1993 (not continued in 93-94)

Year	TESC	NWIC	NA/Other	Grads	Faculty
1992-93	0	8	8	0	Gardner/Hay

Port Gamble Class (Port Gamble S'Klallam Tribe)

Class initiated Fall 1993

Year	TESC	NWIC	NA/Other	Grads	Faculty
1993-94	4	14	18	0	Scott/Jones

NOTES: All students enroll for 12 credits/quarter, whether at TESC or NWIC, for the coordinated studies program.
Faculty for Queets and Port Gamble Classes are provided by Northwest Indian College (per TESC/NWIC agreement).
Beginning Winter 1993, TESC faculty travel is provided by Northwest Indian College (per TESC/NWIC agreement).
Individual Contracts sponsored by program faculty.

The following documents are attached to this report:
- Port Gamble S'Klallam Tribal Resolution
- TESC/Northwest Indian College Agreement
- TESC/Salish-Kootenai College Agreement

V) Future Plans and Needs

1) Relationship to Longhouse and Culture Center

Although the program is a reservation-based academic program initiated by Tribal Council Resolutions, several mutually supportive relationships with the Longhouse Cultural Education Center are easily imagined. The Longhouse can be a classroom space for the program's Saturday classes. Special events organized by the Cultural Education Center may be of interest to students who can get to campus easily. Guest artists or speakers brought to campus may be interested and able to travel to some of the reservation communities for presentations there also. Other relationships will likely emerge as the Longhouse and Cultural Education Center mission and activities become clarified.

2) TESC Ability to Respond to Future Tribal Council Requests

As the program continues to demonstrate success, through the enthusiasm, new knowledge and increasing effectiveness and leadership of its students and graduates, other reservation communities are likely to request this opportunity for their members. Evergreen cannot be encumbered with a year-long approval process (either internal or external) before we can respond. Either a Tribes/State of Washington agreement needs to be negotiated, certainly involving the HEC Board and the Governor's Office, or TESC needs to request and receive from the HEC Board a more blanket authorization to enable us to respond within our own curricular planning processes. We should pursue this under our statewide service mandate or mission.

3) Information/Communications Systems Grant Proposals

With assistance from Lee Lyttle, the program's Library Liasion faculty the past two years, and Rudy Ryser, Director of the Center for World Indigenous Studies, friend of the program and Indian education development consultant, we have been exploring the possibilities of seeking federal and/or foundation grants to purchase and maintain information and communication technologies for distance (reservation-based) learning. We will shortly have the outline of a proposal to discuss with Computer Center, Library and Development Office folks.

4) Relationship with Northwest Indian College

Although telephone and written communications haven't always gone smoothly, the formal relationship with NWIC has enabled many students to get started in the program and has been critical in providing both community faculty and faculty travel support to the program. Because NWIC generates quite a bit more revenue from our students than they are providing under the current agreement, additional commitments should be negotiated in the next year or two. Community faculty dedicated to the program over a longer period, rather than determined annually by site, and a means for our program's NWIC students to benefit from their student activity fees are two examples.

5) Relationship with Salish-Kootenai College
This relationship seems to be working well for the Salish-Kootenai as well as Evergreen. Students pay out-of-state tuition during the regular school year and the agreement seems to cover any and all extra expenses incurred by the faculty and administrative support needed. Of more interest is the question "how do we respond if other Tribal Colleges wish to enter into similar agreements?"

6) Faculty and Staff Issues and Needs
Carol (or whoever coordinates this program) needs the support of at least one faculty colleague and several staff from enrollment services, the library and student accounts to make this program work. Every unit on campus has been willing to give extra time and attention to the special needs of this program and its students. Two features of this program necessitate extraordinary effort on behalf of faculty and staff: the geographic dispersal of class sites, making faculty presence impossible for every class meeting, and the inability of students to handle their enrollment and financial aid issues in person. The complex and seemingly unnecessary bureaucratic obstacles students face from Indian education funding sources makes this even more stressful for students and faculty.

After lots of thought, discussion and experimentation, the best strategy for future staffing of the program is to have a community or adjunct faculty from and in each community. With Sheryl Scott at Port Gamble, as a NWIC faculty, and Greg Colfax at Neah Bay, as a TESC adjunct faculty, students have continuity and stability in handling both their in-class and out-of-class faculty/advisor/counselor needs. Two on-campus TESC faculty are still needed, for interdisciplinary coverage and support in handling the complexity of coordination of all the components, but with community faculty one or both can supplement their program teaching with individual contracts (as Russ has done) or more attention to the administrative work (as Carol does). Carol is also considering an on-campus version of the program next year, if additional student FTE is needed to justify continuing our adjunct community faculty.

Support for community faculty can also be pursued through external funding (Federal Indian education or foundation grants), solidifying commitments from NWIC, negotiating additional tribal support or other creative ideas yet to be discovered. First, however, Evergreen needs to solidify its commitment to the program, including plans for how we can/will respond to additional requests from tribal communities. With a community-faculty strategy in place, one new community program a year over the next five years seems both feasible and likely.

The impact of the program on the enrollment services staff, especially the admissions and financial aid offices, necessitates additional support for them, too. Our initial sketches for external funding support for the program included a quarter or

half-time FTE in enrollment services because of the special demands this program puts on their already-overworked staff.

The same additional support would be required for library and/or computer services staff should we pursue new technologies for interactive distance learning.

Within the curriculum, it seems appropriate to keep this program in the Environmental Studies Specialty Area, unless a new Community Studies area should emerge. Several students from the Taholah and Skokomish classes have moved from the program to other Evergreen-based programs and the reservation-based program has opened up a few internship opportunities for other students. Several joint-program experiments have also been tried over the past few years--Ways of Knowing and the MIT program are two examples. More interaction between on-campus and reservation-community students can also be carefully planned, although the motivation and emphasis for on-campus students and programs must be on learning about communities, not learning about Native Americans.

VI) Conclusion

We hope that this report provides a comprehensive overview of the history, philosophy, curricular strategy and value of this unique higher Indian education program. The issues raised in Section V need further discussion and development, but our experiences, the successes of our students and graduates, and on-going community support from the tribes provide inspiration and direction for future development of the program. In a more immediate context, we hope that this document satisfies the needs of the deans and academic administration for a fuller record and account of the program to date.

VII) Attachments

1) "Freedom to Learn" by Carol Minugh (June 1993)

2) "Community-Determined Liberal Arts Education" by Russell Fox and Carol Minugh (April 1989)

3) Program Descriptions for:
   - Fall 1989
   - Winter 1990
   - Spring 1990
   - Fall/Winter/Spring 1990-91
   - Fall/Winter/Spring 1991-92
   - Fall/Winter/Spring 1992-93
   - Fall 1993
   - Salish-Kootenai: Winter/Spring/Summer 1992
     Fall/Winter/Spring/Summer 1992-93

4) Program Syllabi for:
   Fall 1992
   Winter 1993
   Spring 1993
   Fall 1993
   Winter 1994

5) 1989-1994 Tribal Reservation-Based Community-Determined Program Enrollment Statistics, and program faculty individual contracts, compiled by Steve Hunter.
   **NOTE: Does not include Salish-Kootenai enrollments

5) Port Gamble S'Klallam Tribal Council Resolution

6) TESC/Northwest Indian College Agreement

7) TESC/Salish-Kootenai College Agreement

8) Program Brochure

THE RESERVATION BASED COMMUNITY-DETERMINED LIBERAL ARTS DEGREE PROGRAM AT THE EVERGREEN STATE COLLEGE

Why do we need to secure ongoing funding?

1. The state level of funding requires that each faculty has 24 FTE's (24 students taking 16 quarter hours of course work). This level of FTE is not realistic given the additional responsibilities of the Reservation Based faculty. Students in this program are usually employed by the tribe or in other community jobs, in low level positions and cannot take 16 hours of course work. The program core program is 12 credits with an optional 4 if the student is not employed or if the learning is directly related to their professional development within their position.

2. This program requires that faculty, in addition to teaching, be responsible for recruitment, admissions, registration, career advising, and counseling. Students, because of distances, have limited access to the services provided on campus.

3. The travel involved in this program makes the cost of the program much higher than on-campus programs. Current programs are from 33 miles from the campus to 200 miles from the campus.

4. There is a need for social support, family dysfunction, family and community responsibilities, the program needs a community person to assist with these concerns.

5. Because many of the students have experienced education as an oppressor there is a need to more fully support their learning through more individual contact then is possible with a faculty who visits one or two days a week.

6. Because of the different learning skill levels and Evergreens practice of evaluating individual improvement with student diagnostic conferences, (faculty evaluation of students learning, students evaluation of their learning) and not class norms, intense one to one student faculty contact is required. Increased knowledge and skill base are the evaluated not level of accomplishment. This requires each student to put forth effort according to their ability, requiring the bright student and the struggling student to put in equivalent effort to obtain a favorable evaluation.

7. Because of the distances and the often complicated financial aid of the Indian students the faculty has been required to take on much of the responsibilities of the student with the financial aid office. Students have problems because they have to call long distance to clear up a problem often they receive an message system building up their long distance charges but not resolving the problems.

8. The community advisory group has never been accomplished as the college does not have funds available to convene this group.

If $150,000 were made available to the program each year what would it provide?

- 4 community support people 10 month contract @ an average of $15,000 per person,
- 1/2 of the lead faculty/director's salary for administrative time $20,000,
- 1/2 time enrollment services (admissions, financial aid) person on a 10-month contract $10,000,
- travel between the college and the reservations for the support persons, and Evergreen faculty and staff $5000,
- training for community support people, this would involve 3 days on campus each fall and two days planning in the spring $2000,
- advisory group meeting every quarter, one representative from each tribe in the Puget Sound and Southwest Washington area $3000,
- evaluation of the process and outcome of the program, report provided each fall utilizing data collected by the program personnel, $2000,
- recruitment brochures, $1000,

Salaries, travel, training and miscellaneous expense.....$102,000
Benefits and administrative costs..... $ 47,000

History

The community based program began in Taholah on the Quinault Reservation in the Fall of 1989. In 1991 the program expanded to the Skokomish community and in 1992, to the Makah. In the spring of 1992, eight community members received bachelor's degrees from The Evergreen State College. By the fall of 1992, 40 students were enrolled.

The program has included studies in political science, literature, art, writing, Indian history, philosophy, community development, anthropology, environmental studies, history, developmental psychology and management. The learning opportunities have been enhanced by self directed projects, research and internships and are supported by regular individual student/faculty conferences.

Program Highlights

- Bachelor's Degree available in four years
- Transfer program
- Taught from the tribal perspective
- Program topics determined by student consensus
- Self-directed studies available
- Tribal involvement
- Bridge program with Northwest Indian College
- Classes taught in local community
- Emphasis on individual learning

Admission

The community based program seeks students who work or reside on a reservation, are tribal members or are Indian. The college welcomes students who demonstrate a spirit of inquiry, an eagerness to learn in self-directed ways, a desire to communicate clearly in writing and speech and a willingness to work with others.

The Bridge program with Northwest Indian College provides an opportunity for students who for some reason cannot enroll in Evergreen. These students can begin their studies as a student enrolled in the Northwest Indian College and attend the community based program.

When calling for program admissions information, be sure to identify that you are inquiring about the **Tribal Program**. Coordination with the Northwest Indian College will be handled through Evergreen faculty.

Financial Aid

Approximately 55 percent of the full-time students enrolled at Evergreen receive aid through grants, loans, and/or work study. Tribal education specialists have information and Financial Aid Forms (FAFs) and will assist you in completing your form. If there is a group of students on one reservation, a financial aid officer from the college will make a site visit and assist students in completing the forms.

Advising

The Student Advising Center coordinates academic and career planning at Evergreen. Academic advising is also available from a variety of other sources, notably the faculty and peer advisors.

Curriculum

The curriculum for the community determined program is a direct result of a process of students examining: "What does an educated member of an Indian Nation (one who wants to function within the Native American community) need to know? The development of the curriculum begins with community involvement. The students work as a group to identify the curriculum topics. A primary function of this educational process is that the students are able to be effective inside or outside the native community. After the students make their decisions, the faculty can begin to identify texts, methods and resources to assist the learning process. The students play a major part in making the learning appropriate to themselves in their community.

Within the framework of the identified curriculum, the overall premise is that an " educated person" needs to have skills in research, analysis and communication. The material is taught using a tribal perspective, and issues related to tribal communities are most often the topic of discussion.

As this program is built upon self-determination, it is important to implement this philosophy into all aspects of the curriculum and administration of the program.

Current Students:

"The community determined program is a unique and valuable chance for Native Americans to fulfill their educational potential. I have a great amount of respect for the individuals whose undying efforts have made this program a reality. Education will help to ensure that Native Americans will be better equipped for the *next* 500 years. Thank you."

Debra Byrd

"I like the Community Based/Community Determined Program because people are able to work at their own pace. It is also such an encouragement to other people. . . we are a role model for people who live in the village. They can see that some of us are accomplishig things in our lives through education, and it encourages them to go on."

Glenna Gardner

"I feel fortunate to have had the opportunity to be part of the community based education program. Our lives have become very complex and for many this is the way to a better future."

Nikki

" Community determined study is the greatest thing that can happen to the working person. You don't have to leave home/work to get your degree."

Jamie Corwin

"This program is a definite advantage to a returning student like me, because I can be a mother and a student at the same time."

Lois J. Saxton

"This program provides an opportunity to obtain quality education in a warm and caring environment."

Penny