Building Proposal

The Philip Lane Sr.
Native American Longhouse
of
The Oregon State University Memorial Union

Revised by:
Walter T. Kawamoto
June 30, 1993
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November 12, 1993

Mr. Charles Rooks, Executive Director
Fred Meyer Charitable Trust
Suite 500
1515 SW Fifth Avenue
Portland, OR 97201

Dear Mr. Rooks:

Attached you will find a proposal requesting support for a new cultural center titled the Philip Lane Sr. Native American Longhouse at Oregon State University. The existing Longhouse has made great strides in recent years towards realizing its two-fold purpose of providing social and academic support to American Indian students and being a source of information and exchange between the various Native peoples and other cultures. With large groups of American Indian students about to graduate from high school and outbreaks of racial tension and violence in Oregon and across the nation, there is more work than ever facing our center in the coming years.

The Native American Longhouse has proven time and again that its programs and personnel are equal to this challenge; it is only in the area of our facility that we are found wanting. Within just two medium-size rooms are the administrative center for the Longhouse staff and two student groups, a computer/study area, a kitchen/dining area, a lounge/meeting room, a storage area, a resource library, and an artifact display area. When one considers the challenges ahead and the overused state of the Longhouse now, the time is right to begin work on the new Philip Lane Sr. Native American Longhouse.

The Philip Lane Sr. Native American Longhouse is named in honor of the first and only American Indian to receive the Oregon State University Distinguished Service award, the university's highest honor. The total cost of the center to be built on the blessed ground where the old Longhouse now stands is $2,500,000. Due to current realities in state public resources all of the support for this project must come from private sources.

We hope that you will join us in strengthening the future of American Indian students and overall race relations. Please direct questions to me at 737-2738.

Sincerely,

Jeremy Scott, Coordinator
Native American Longhouse
Summary

Since 1975, the Native American Longhouse, as a part of the Oregon State University Memorial Union, has fulfilled a two-fold purpose: supporting American Indian Students and sharing the rich diversity of Native American culture with the rest of the OSU/Corvallis community. The old WWII Quonset hut which houses the many Longhouse programs, clubs, services, and activities, is no longer adequate for the OSU American Indian community's present needs and future challenges. The old Longhouse is long overdue to be torn down, and a new Longhouse which symbolizes the best of ancient and modern designs must take its place.

An estimated 2.5 million dollars is needed to build the new Longhouse. We are far from that goal. The OSU Memorial Union and the American Indian community of Oregon State University invite you to help make the Philip Lane Sr. Native American Longhouse a reality.
Background

The OSU Memorial Union: Officially opened during the homecoming of 1928, the Memorial Union is, "Dedicated to the service and inspiration of the living and to the memory of our immortal dead" (Harris, 1984, pg. 231). The Memorial Union is both the "living room" of the university providing opportunities for informal association and a part of the educational program serving as a laboratory for citizenship. As the center of campus activity, the Memorial Union touches the lives of every student, faculty, administrator, alumnus, and visitor of OSU.

The Memorial Union and Student Activities administers 13 buildings and the combined operating budgets of the Memorial Union, Educational Activities and Physical Recreation. Four of those buildings house the ethnic minority cultural programs, including: the Native American Longhouse, the Lonnie B. Harris Black Cultural Center, the Hispanic Cultural Center, and the recently dedicated Asian Cultural Center. These four centers are administered by the Diversity Education Coordinator and the Memorial Union Board and are advised by councils made up of interested faculty and students. Each of them in their own way serves their constituency and promotes understanding and respect for the diversity in all people.

The Native American Longhouse: Left over from World War II, in the Spring of 1975 two-thirds of Moreland Quonset Hut "F" became the Native American Longhouse and one-third became the OSU Outdoor Recreation Center Boathouse. The blessing and dedication ceremonies were attended by many Indian and Non-Indian supporters including American Indian Elder, Educator, and Spiritual Leader, Gilbert Walking Bull. His blessing upon the Longhouse was that at no time would,
"...one person be above another" (Greiner, 1993). Rather, he admonished all in attendance and their successors to work side by side in support of Indian students and in celebration of Indian culture. Starting with what amounted to two barren rooms, American Indian faculty and students and their supporters have today created a thriving center.

Today, several active organizations of the OSU American Indian community call the Longhouse home, including the Native American Longhouse, the Native American Student Association (NASA), the OSU chapter of the American Indian Science and Engineering Society (AISES), and the Scissortail Drum.

The Native American Students Association (NASA), originally referred to as the Native American Club, was founded in 1969. Although its core is composed of American Indian students, NASA takes pride in being open to everyone interested in furthering Native American culture and education. "The purpose is to; preserve Native American culture, identity, and education; uphold Native American rights; promote the interaction of cultures; and support the interaction between community and the cultural ethnic groups within the community" (Johnson, 1993, pg1.). NASA is the source of most American Indian cultural events including special guest speakers from across the nation and two yearly Pow-Wows. The 1993 Spring Pow-Wow had more than a thousand people in attendance from OSU, Corvallis, and tribes from across the nation.

More recently formed, the OSU chapter of the American Indian Science and Engineering Society (AISES), is focused on career opportunities in the Sciences for American Indian Students. It is
very important because, as a part of a national organization, AISES gives Indian students a sense of being a part of a greater community of professionally bound peers. The OSU AISES chapter was the recent recipient of the 1992-1993 Distinguished Chapter Award.

The Scissortail Singers is a group of faculty, community members, and students who have formed a southern style American Indian drum group. They sing and drum at Pow-Wows across Oregon and the nation and bring distinction to OSU as one of the few universities in the country to have a drum group. All of these groups are hosted by and meet in the Longhouse at least once a week. The Longhouse has also been host to numerous other groups such as the Red Cedar Circle, the Confederated Tribes of Siletz Education Committee, Japanese students from Asia University, and the OSU Educational Opportunities Program to name a few.

The Longhouse mission serves as a good introduction into the goals and functions of the facility.

"The mission is to be an integral part of the educational process through programs and services which address the social, cultural, physical, and intellectual needs of students as OSU. By providing an environment which promotes participation and fosters learning, we make a significant contribution to the outcomes of the educational experience that extends beyond the college years. We also acknowledge our commitment to welcome the participation of faculty, staff, alumni, and visitors." (Johnson, 1993, pg.1)

The Longhouse is governed by all the active constituents of the facility, the General Assembly, and advised by a council (Appendix A) comprised of administration, faculty, staff, community, and student members who represent different interests in the Longhouse including representatives from the two student groups, NASA and AISES. The day-to-day needs of the facility and its constituents are taken care of by the Longhouse staff (Appendix B).
One room serves as a computer resource area (one IBM, one Macintosh, and one printer), administrative area, AISES desk area, study table, reception area, and craft area. AISES and NASA each have a desk for filing and other administrative uses. The other room serves as kitchen, meeting/lounge area, sewing area, altar for spiritual healing, NASA desk area, storage area, and has a restroom. The Longhouse is also host to many guest speakers including tribal leaders from around the state and the nation and many workshops including regalia making workshops. Weekly attendance is estimated to be in excess of one hundred people. The facility is being used in one fashion or another all hours of the day, sometimes as much as twenty-four hours during finals week, seven days a week.

Why do we need a Longhouse at all?

The Big Picture: Recent demographic data shows that this country is becoming more ethnically diverse than ever before. As this happens there will be a greater need for knowledge about different ethnic groups and how best to bring them together towards a very different future, without losing the rich heritage of each group's past. There will also be a need to recruit and retain greater numbers of ethnic minority students into the universities, as they take their places in the work force of the future.

Ignorance: Racism and the accompanying prejudice, discrimination, and violence of one kind or another while always immoral and divisive, are even more of an issue today in the face of scarce resources and growing numbers of ethnic minorities. Although there is no complete
agreement on the exact causes of racism, most people agree that part of the equation has to do with ignorance and stereotypes. Stereotypes caused by initial misinformation of, lack of contact with, and little accurate knowledge of different kinds of people are widely thought of as the best first target in the war on racism. Many well intention people with good hearts may believe that they are not racist while at the same time harbor racist misconceptions and practice racist discrimination.

Examples abound in the literature which support the idea that stereotypes and ignorance are serious barriers to understanding. Social psychologists have learned that ignorance is a way that people engineer perception (Miller & McFarland, 1987; Taylor, 1982). Political scientists have learned that ignorance has been used to shape national policy (Short, 1986; Harris 1988). Communications theorists and researchers have found that breaking down stereotypes and ignorance is essential for intercultural communication competence (Klineberg, 1982; Brislin, 1986)

The Longhouse and other multicultural programs strive to break down stereotypes and ignorance and to facilitate a society that celebrates the cultural diversity in everyone. Multicultural educators have been working to improve the self-esteem of ethnic minority students (Hymowitz, 1992), provide alternatives to biased resource materials (D'Souza, 1991), and address stereotypes in biased curricula (San Juan, 1991), despite and because of the rightist classical movement which threatens to distort and cripple the multicultural movement (Berliner, 1993). American Indian educators have suggested things such as teaching about modern day Indian life instead of
assuming that native culture ended at the last Indian massacre since the beginnings of the multicultural movement (Dodge, 1977). Today, American Indians are still at the forefront of diversity education (Dorris, 1992) facing issues such as the need to teach both perspectives on the contributions of Christopher Columbus.

The Longhouse continues to play its part by offering speakers, tours, workshops, potlucks, public ceremonies, publications and seminars to all interested parties in the facility and by going out to the community and dispelling stereotypes in preschool to college level classrooms, the Girl Scouts, the Boy Scouts, the Odd Fellows and numerous other community groups.

American Indian student recruitment and retention: Half or more of the work force in the United States twenty years from now could very well be non-Euro-Americans. This strikes fear into the hearts of business and community leaders alike because the rates of ethnic minority students finishing high school and going on to higher education are still not much better than the dismal numbers of twenty and thirty years ago. No where is this crisis felt more acutely than in the American Indian community. Graduation from high school is so rare some times that it is a time of jubilation when a tribal member graduates. The rare occurrence of a person going off to college is all to often marred by the sight of that person dropping out, returning all too early. Much has been written about ethnic minorities in education, tracking their progress and projecting their future achievements (American Council on Ed., 1985) and explaining differences in achievement (Jacob & Jordan, 1987; Ogbu, 1987).
American Indian literature on this area can best be divided into two areas. The first area is research attempting to find reasons for the differences in achievement and retention between different groups of Indian students and/or non-Indian students. The stress of social acculturation is a significant factor in under achievement and dropout (Edgwater, 1981). Sometimes the presence of native cultural traditions may be positively (Huffman et. al., 1986) or negatively (Scott, 1986) related to achievement. Environmental factors explain a great deal of the variance in GPA of some American Indian students (Lin et. al., 1988). The single factor that was related to the high academic achievement of a sample of 107 Navajo Indians was the family (Rindone, 1988). Patton and Edington (1973) found different reasons for Indian student persistence at two different New Mexico schools. At New Mexico State the factors were sex, Indian club membership, age, and high school. At the University of New Mexico the factors were type of high school and roommate. Family members, developmental academic preparation, sufficient financial aid, institutional commitment, and personal motivation are other factors which have been found to significantly promote Indian student retention (Falk and Aitken, 1984).

Retention and achievement of American Indian students is increased when they receive a quality higher education experience in a supportive atmosphere. One way to accomplish this is to create tribal colleges or some other type of institutional form of indigenous higher education (Barnhardt, 1991). Many institutions have established department size programs designed to help all those that have traditionally been shut out of higher education including low
income, rural Euro-American students, disabled students, and ethnic minority students. Oregon State University has the Educational Opportunities Program, the University of Lethbridge has the University Preparation Program (Beaty, 1986), and Alaska has the Postsecondary Counselor Program which is based in school districts and keeps students in institutions like the University of Alaska (Kleinfeld et. al., 1987). Teaching the Native American Child details how the cultural differences between white and Native American societies affect the educational progress and development of American Indian students of all ages Gilliland, 1988). Subtle and overt faculty and administration support, or the lack thereof, is also a major factor in the success of Indian students (Hornett, 1989). The urgency of the education crisis facing American Indian students is so profound that tribal leaders are utilizing every opportunity to express the need for educational reform (Red Horse, 1986).

The OSU Longhouse does its part to recruit and retain American Indian students. It does so by supporting the efforts of other university programs such as the Native Americans in Marine Science Program, the Educational Opportunities Program, the Indian Education Office, the Multicultural Affairs Office, the PROMISE program, and the ASOSU Ethnic Minorities and Disabled Students Task Force and other community programs such as Chemawa Indian School, the Benton County Inter-Tribal Indian Council, the Oregon Indian Education Association, the Coalition of Oregon Indian Students, the Oregon Multicultural Education Association, and the National People of Color Student Coalition. The Longhouse also initiates career, financial aid, and academically oriented workshops and mentor/tutor programs. The
Longhouse provides computer facilities and space for Native Americans to practice their spiritual traditions. The facility also provides opportunities for networking with faculty and administration, hosts the two Indian student groups, and serves as an advocate for the interests of Indian students in cases such as harassment and academic probation. Perhaps the most important function of the Longhouse is to nurture and support the future leaders of Indian America.

Why do we need a new Longhouse?

It's ugly: Old Quonset hut "F" is such an eyesore that the OSU Physical Plant does its best to hide it with huge bushes and green paint. Located in the center of campus, people often remark that they have been attending OSU for years and never knew where to find the Longhouse. The front entrance facing the Memorial Union turns into a small lake at the slightest hint of rain. Inside one room is the "Archives Wall", so named because posters commemorating events from the last twenty years or so are stapled or pinned to the wall. What is not obvious is that a few of the posters are covering some rather large holes in the wall. Monies that might have gone to buying new, quality furniture have gone to more immediate necessities such as electrical and plumbing repairs. The users of the Longhouse are forced to settle for second best. The furnishings and other characteristics of the other centers, with their stately old houses, give an American Indian student a glimpse of how highly he or she is regarded by the people of OSU and the state of Oregon.
It's just not enough: Aesthetics, safety, and the impression given to incoming Indian students aside, the current programs and future challenges of the Longhouse have outgrown its current facility. Too much is asked of the Longhouse on a daily basis with so much happening in every corner of the two rooms. Often there are people who need a place to meet, vent frustration, relax, say a sacred prayer with sage or sweet grass, and quietly study in the context of their Indian peers all at the same time. This is simply not possible in the small facility we now have. A log of people using the computers is no longer taken because there are so many people who want to use them that there is rarely a time when the computer is not being used. Group meetings or guest speaker presentations often so crowded the small meeting room/lounge area that people often peek in and don't bother or flow out into the other room and sidewalk. In the years to come, more Indian students will need to be served by the Longhouse and there will be a need to share American Indian culture with even more of the people who come into contact with OSU and the Memorial Union. That will not be possible given the serious physical limitations of the current facility.

The Proposal

The Philip Lane Sr. Native American Longhouse: In many ways Philip Lane Sr. is the perfect choice for the namesake of the new Longhouse. His ancestors are Yankton Sioux from the Standing Rock Sioux Indian Reservation in South Dakota, but he has spent much of his life in the service of American Indians in the Pacific Northwest. He embodies the connections many Indians feel to each other across the nation and the
special needs of Oregon and Northwest tribes. He graduated from OSU in 1941 with a degree in forestry management, reminding us of Oregon State University's heritage as a land and sea grant institution. His accomplishments in military service as a part of the Naval Air Corps and the Corps of Engineers, for which he received a citation from President Lyndon Johnson, distinguish him in service to his country. And his work as Spiritual Leader of the National American Indian Science and Engineering Society and the organizer and sponsor for the Confederated Indian Tribes at the Washington State Penitentiary put him at the forefront of American Indian issues (OSU News, 1992).

The creation of the new Philip Lane Sr. Native American Longhouse will provide enormous potential for the Memorial Union to enhance the lives of Indian and non-Indian people. The center will be a site where existing strengths in the areas of service to American Indian students and outreach to the community can be further developed to meet present needs and future challenges. The proposed facility will replace an existing Longhouse that is deteriorating, inadequate, and functionally obsolete. The new Longhouse will help propel the university into the next century in terms of race relations and the job training of American Indian professionals.

**Major Components:** The critical needs described above have mandated that a state-of-the-art facility be constructed which will bring together all of the necessary program components. The major units of the Philip Lane Sr. Native American Longhouse include:

* a model meeting and seminar center;
* a state-of-the-art study area, resource library, and computer center;
* a museum quality artifact display and sacred area.
Method

Site: When Gilbert Walking Bull performed the opening blessing of the Longhouse, he did not just bless the building and its occupants, he blessed the land on which the current Longhouse now stands. Numerous times students have risked their health and sacrificed parts of their soul in defense of this piece of real estate. The most recent incident of this defense occurred in the Fall of 1992 when a number of drunken football fans harassed Longhouse constituents and destroyed Longhouse property. The wounds from this invasion are just now beginning to heal. A new Longhouse can be nowhere else but on the same land where the current one stands. The only real option is for the closure symbolized by the tearing down of the old Longhouse and the rebirth symbolized by the new Longhouse risen from the debris of the old facility.

Various other site considerations must be taken into account. The Outdoor Recreation Center Boathouse must be relocated. Several good spots exist on the periphery of campus with open space for drying wet rubber boats, seldom used parking spaces for loading, easy access away from the heavy traffic in the center of campus, and ample storage areas. A higher degree of use will result in a need for more and better bicycle racks and additional parking spaces. Every effort must be made to save the venerable old tree outside the current entrance to the Longhouse. While the new Longhouse is being built, Longhouse programs and organizations can go on in other Memorial Union general purpose rooms. The ability to survive homeless, however, should not be confused with the ability to thrive and develop and grow with a home.
Space and Use: The Philip Lane Sr. Native American Longhouse will have three levels: a lower level; a main floor; and a second floor. More than three times the size of the current Longhouse, the new Longhouse will be a source of growth and development for decades to come. The designers of the new Longhouse will use many of the principles of traditional cedar longhouses in designing the outer facade of the facility so that it looks like a real longhouse from the outside. Inside however, the Longhouse will be a model of modern design.

The lower level, surrounded by Mother Earth, will be an artifact display and sacred healing area. This area will serve as a window into the spiritual traditions and beliefs of many American Indian tribes. Here will be displayed the Longhouse ceremonial Drum, the NASA Eagle Feather Staff, and other priceless artifacts. Some special guest speakers such as elders and other spiritual leaders will speak in the circle of the sacred area. This area's most important purpose, however, will be as a sanctuary for American Indian students to hold on to that part of themselves which truly makes them Indian, their spirituality.

The main floor will serve as the principal meeting, seminar, and administrative center of the Longhouse. There will be a reception area with desk space for Longhouse staff and student group officers complete with full office supplies including a phone system, filing cabinets, and computers. The rest of the floor will be a large meeting room, with the potential to be divided into two smaller rooms, with a fully equipped kitchen at the far end.
The second floor will be the state-of-the-art computer center, resource library, and study area. Five IBM and five Macintosh computers with at least four hooked into local and national information networks and five laser printers will be the core of a Longhouse computer center that is both studious as well as comfortable. The study area will also consist of a quiet study area with couches, desks, and individual study rooms. There will also be a well supplied American Indian and collegiate resource library complete with audio cassettes, video tapes, news from Indian country, Indian literature of all kinds and collegiate literature such as GRE preparation books, computer manuals, and other publications.

General Design Considerations: Many aspects of the interior planning will allow for flexibility of form due to the changing and growing needs of different Longhouse programs. While a finished appearance is desired throughout the building, imaginative design techniques such as movable partitions will be incorporated. Due to the nature of the uses of the different levels, the most pedestrian traffic will be on the first floor reception and meeting area.

Security for facility staff and users, equipment, and sacred artifacts must be a primary concern.

Although new parking spaces are in order, traffic and parking are not major concerns. Like the Memorial Union across the way, most of the people who use the facility will be walking or bicycling to the facility from other parking areas or from student housing.

Air conditioning will be provided to the entire building. Separate mechanical and air conditioning will need to be provided to the computer study area for a totally conditioned environment. The
building configuration shall be carefully designed for present and future energy conservation. The building should be designed to take advantage of passive solar potentials available here in Oregon. The Longhouse is expected to meet current State of Oregon and federal requirements for safety accessibility for the disabled. Each floor will have a unisex restroom. The "One percent for art," principle will be applied to each level featuring American Indian art from the Northwest and across the nation created especially for the Longhouse.

The budget limitation is the ultimate limiting factor. A preliminary proposed budget based on the capital improvement program of a recent OSU project of a similar scope, The Mercedes A. Bates Family Study Center (Glass, 1988), and an American Indian cultural center with similar functions in Canada (Kirkness, 1993) is included in Appendix C.

Design standards of the State System of Higher Education, Oregon State University, the City of Corvallis, and American Indian tradition will be followed as closely as possible for the Longhouse recognizing the special nature of the facility as a vanguard in the fields of ethnic minority student services and race relations.

Constituency Funding Groups: Funds for the design and construction of the Philip Lane Sr. Native American Longhouse will be raised by Longhouse and Memorial Union staff members. The funding constituency groups include: the Oregon State University family (faculty, students administration, emeritus faculty, alumni and trustees); foundations and corporations; special groups (American Indian tribes, ethnic minority associations, multicultural education associations); and other individuals.
**Funding Goal:** The funding goal for the new Longhouse project is $2.5 million. This amount includes costs associated with the project: demolition of the existing building, architect fees, construction, equipment, contingencies, inflation factor, permits, surcharges, and fundraising costs. The project budget is located on Appendix C. No funding is needed for staffing, maintenance, or programs because those expenses are already taken care of by student funding through the Memorial Union. Because of the nature and the goals of the program, it is our desire to make the dream of the Philip Lane Sr. Native American Longhouse a reality by securing 100% of the financing from the private sector.

The Oregon State University Memorial Union and the American Indian community of OSU respectfully requests your support and invites you to join with us in creating a new Longhouse. Appropriate recognition will be given to all benefactors at their discretion. This great investment will advance Oregon State University's commitment to ethnic minority students and issues and will create a facility in which many critical needs and future challenges can be systematically addressed.
**Evaluation**

**Utilization:** The primary form of evaluation of the new Longhouse will be the degree of utilization along the two purposes of the Longhouse, outreach and American Indian student support. Real and significant growth should be marked by a doubling of utilization figures with an average of 200 people utilizing the Longhouse per week. The list of regularly active Longhouse community members, now sixty, should double. American Indian students actively using the Longhouse should double. Membership in the student groups and participation in various workshops, speakers, and programs should double in size. Final comparison figures for the previous evaluation criteria will be taken the last year of operation of the old Longhouse. All of the computers should be used at least five hours a day. These figures should be reached within a time span of four years. The data utilized for this evaluation will be collected by the Longhouse staff by unobtrusively recording utilization. The four year and 100% increase in utilization goal will be used to decide whether or not the facility is continuing to grow and be used to its fullest potential.

**Future Funding**

**The Memorial Union:** While little is certain in the realm of public funding, the Longhouse does feel secure in its association with the Memorial Union. The OSU President, Memorial Union Board, and the Student Fees Committee have demonstrated a long term commitment of support for the staff, program, maintenance, and continual development of the Native American Longhouse.
Appendix A
Native American Longhouse Advisory Council: (Longhouse 1993)

1. One American Indian Science and Engineering Society (AISES) delegate selected by AISES members to represent AISES interests.

2. One Native American Students Association (NASA) delegate selected by NASA members to represent NASA interests.

3. One Native American Longhouse student delegate selected by the General Assembly to represent Longhouse interests. To protect the objectivity of this position, this delegate must belong both to NASA and AISES or to neither organization.

4. One Graduate Student delegate selected by Graduate Students to represent Graduate Students' interests.

5. The Longhouse Coordinator, who is responsible for Longhouse business and cultural activities.

6. One (or two) advisor(s) who is/are closely affiliated with Native communities outside Oregon State University, and who has/have belonged to the Longhouse community for several years.

The Resource Board: (Longhouse, 1993)

1. The Oregon State University Diversity Coordinator, who is the Longhouse Coordinator's direct supervisor.

2. One Oregon State University community advisor which the General Assembly will select from the Memorial Union's circulating list.

3. One Memorial Union staff person. This member must be knowledgeable concerning Memorial Union policies and procedures.

4. One delegate from the Oregon Indian Education Coalition.

Philip Lane Sr. Longhouse Honorary Resource Board Members:

1. Philip Lane Sr.

2. One alumnus of the Native American Longhouse.

3. One representative from the City of Corvallis.

4. One representative from the OSU administration.

5. One representative from the Oregon State Board of Higher Ed.


7. The ASOSU Ethnic Minorities and Disabled Students Affairs Task Force Director.
Appendix B
Native American Longhouse Staff Job Descriptions

Facility Coordinator

**Hours:** Variable according to scheduled classes. May include evenings and weekends

**Duties:**
1. Be responsible for opening and closing center in accordance with established building hours.
2. Supervise all student receptionists/employees and approve working schedules.
3. Assist in the planning and supervision of major events held at center.
4. Be responsible for the day-to-day operations of center including, but not limited to: staffing, securing, scheduling, cleaning, reporting of maintenance problems, ordering of office supplies, etc.
5. Serve as ex-officio, non-voting member of the Cultural Center Advisory Council and give oral and written presentations as directed by the Diversity Coordinator. Coordinate with the Council in implementing university policy, and ensuring that the Longhouse adheres to traditional Native American values.
6. Maintain records, such as payroll, center usage reports, budget and others as assigned.
7. Maintain communications with NASA and AISES club presidents, chairperson of Longhouse Advisory Council and Diversity Education Director in the Student Activities Center.
8. Create and coordinate cultural projects to enhance students' multi-cultural awareness in consultation with the Indian Education Office and the Longhouse Advisory Council.
9. Work with the Indian Education Office regarding Native American students and relevant programs.

Assistant Coordinator(s)

**Hours:** Variable according to scheduled classes. May include evenings and weekends.

**Duties:**
1. Greeting and assisting visitors in a friendly and helpful manner, referring to other resources if necessary.
2. Answering the telephone, taking messages and answering questions.
3. Picking up the mail at the Student Activities Center (daily) and routing to the appropriate person.
4. Posting announcements, updating bulletin boards, filing and typing.
5. Distributing posters and helping with mail-outs.
6. Being generally responsible for the security of the facilities, including its property.
7. Writing down supplies needed for normal operational procedures, obtaining these supplies (through contact with the Coordinator) and putting supplies away.
8. Arranging the Center for meetings and special events.
10. Attending all staff meetings and other meetings assigned.
11. One cultural awareness project a term.
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<th>Item</th>
<th>Requested</th>
<th>Donated</th>
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<td>Preparation</td>
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<td>$60,000.00</td>
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<td>Demolition of old Longhouse, Use of other facilities in the interim, etc.</td>
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<td>Services</td>
<td>70,000.00</td>
<td>20,000.00</td>
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<td>Architectural designs etc.</td>
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<td>Walks and Drives</td>
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<td>5,000.00</td>
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<td>Landscaping</td>
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<td>Construction</td>
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<td>Labor, Materials, etc.</td>
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<td>Art Work</td>
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<td>Equipment</td>
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<td>Appliances, Furnishings, Computers, etc.</td>
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<td>Administrative Cost</td>
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<td>Negotiated Indirect Costs</td>
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$2,500,000.00  $740,000.00
### Appendix D  Native American Longhouse Use Chart

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<th>Uses:</th>
<th>Proposed Facilities</th>
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<td></td>
<td>Lab/</td>
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<tr>
<td></td>
<td>Study area</td>
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</tbody>
</table>

**Outreach:**
- **Tours**: X X X X X
- **Speakers**: X X X X X
- **Outreach Workshops**: X X X
- **Community Outreach**: X X X X
- **Ceremonies**: X X
- **Potlucks**: X X
- **Publications**: X X X
- **Indian Student Support**: X X X
- **University Program Support**: X X X

**Community Program**
- **Support**: X X X X
- **Student Workshops**: X X X
- **mentor/ tutor programs**: X X X X X
- **Computer facilities**: X X
- **Spiritual healing/traditions**: X X
- **Networking**: X X X
- **Student Groups**: X X X X X
- **Advocacy**: X X X X X

**Uses:**

<table>
<thead>
<tr>
<th>Proposed Facilities</th>
<th>Computer</th>
<th>Resource</th>
<th>Reception</th>
<th>Meeting</th>
<th>Sacred area</th>
<th>Artifact display</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Lab/</td>
<td>Library</td>
<td>/admin.</td>
<td>/kitchen</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Study area</td>
<td>Club desks</td>
<td></td>
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</tbody>
</table>
Appendix E

References:


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Harris, I. More than a Building... the MU at OSU. Benton Printers. Corvallis, OR. 1984.


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