



Seattle Clear Sky

Newsletter

Thriving Through Education. Culture and Tradition

MARCH 2024 ISSUE

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BOLDT 50 AND THE TREATY BEHIND IT ...

BY LANDYN ZYSKOWSKI (STILLAGUAMISH TRIBE OF INDIANS)

On February 12, 2024, UNEA interns attended the “Boldt at 50: Reflecting on Treaty Justice and Tribal Sovereignty”, at Town Hall in Seattle. The gathering was commemorating a book by Charles Wilkinson, “Treaty Justice”, released on the 50th anniversary of the Boldt Decision. The Boldt Decision was signed by District Judge George Boldt on February 12, 1974. The Town Hall event hosted a four-member panelist discussion to share their perspectives on the Boldt Decision. I was eager to learn more about the Boldt Decision and looking forward to the discussion.

To get things started, the panel moderator asked Nancy Shippentower (an Elder with the Puyallup Tribe), what she thought about the Boldt Decision and what it means to her today – a brief pause before she leaned in and replied, “George gave away 50% of our salmon!” Nancy’s response stung deep and at that very moment, I found myself questioning what little I knew about the Boldt Decision and whether or not this ‘decision’ was really a good deal or a glorified injustice, a formalized legal decision, that continued to bully and mock the Native American peoples by dismissing the value, honor and integrity behind their Treaty?

During my research I learned that there were 13 treaties signed between 1854-1855 for the sole purpose of taking more land for the United States. During this time period, these 13 treaties took more than 100,000 square miles of Indian lands, from the farthest northwest tip of the Olympic Peninsula to the Rocky Mountains. On December 26, 1854, the Treaty of Medicine Creek was signed. This treaty involved nine tribes and bands that occupied the lands lying around the head of Puget Sound, Washington, and the adjacent inlets. The Tribes believed the Medicine Creek Treaty was ceding some land in exchange for 100% access to their traditional “rights to fish, hunt and gather at usual and accustomed grounds” (Point Elliot Treaty / Medicine Creek Treaty). The US Constitution, Article 6 states, “Treaties are the supreme law of the land”, yet the actions from the state Game Wardens, government and state officials, and local law enforcement were not protecting, but rather robbing, the Native Americans their Treaty rights.

This was definitely a thought-provoking evening that led me to want to learn more about our fishing treaties and the adverse impacts the treaties have had on our salmon and tribes. I feel due to the legal and political interpretation of the Medicine Creek Treaty, the Boldt Decision robbed the tribe fifty percent of their salmon – their way of life. And all the Tribes involved, were served a Treaty Injustice and have continued to suffer long after the signing of the Boldt Decision in 1974.



INDIGENOUS ADVISORY COUNCIL MEETING

BY: KAYLA HARSTAD (TURTLE MOUNTAIN CHIPPEWA)

On February 20th, 2024. The Clear Sky Youth Council met with The Indigenous Advisory council of King County at North Seattle College. The meeting with the Indigenous Advisory Council was a dynamic exchange where our youth took center, presenting a list of recommendations aimed at addressing the needs of our community. We included recommendations of the following; Wellness/health, education, activities, and transportation accommodations.

As discussions unfolded, the council members listened attentively, recognizing the importance of amplifying our youth voices. We eventually asked questions to the members and we raised concerns on funding, upcoming projects, resources, and opportunities for our community. Concluding our meeting we gifted each member with UNEA merch, and exchanged our thanks. The meeting marked the start of a mutually beneficial relationship. Youth expressed eagerness to collaborate further, while the council affirmed support and guidance. The presence of a youth advocate on their board underscored the importance of our perspectives in decision-making. Through this meeting we developed a meaningful exchange and understanding where in the future we see each of us working collaboratively.



PRACTICING INDIGENOUS TRADITIONS

BY: AMELIA ANDRESS (SENECA HAUDENOSAUNEE)

On February 19th, a group of UNEA interns gathered in Kenmore for an indigenous pottery class. The class was led by Jess Rene, an indigenous artist who uses pottery as a way to connect with their ancestors and preserve traditional artistry.

During the introduction, Jess mentioned their experience in taking care of mothers and people, which caught my attention as a postpartum doula. I was intrigued and later asked Jess. They told me that they had a background as a death doula and emphasized the importance of self-care when taking care of others, as it can be emotionally taxing. This advice has stayed with me since the class, reminding me to prioritize self-care more often.

Throughout the class, we learned about the significance of preserving indigenous practices such as pottery, art, herbal medicines, and remedies. We had the opportunity to practice these traditions as we crafted and planned our designs. When I was planning my design, I knew I wanted to create a smudge bowl that I could use at home for smudging and burning incense blends that I have been learning to make. I sketched my design on paper before shaping the clay into a flat plate with a raised edge.

Then, I molded the clay into the shape of a bowl and carved intricate designs into it. I am excited to see the final result of my smudge bowl, with a dome-shaped top and a star-shaped opening for the smoke to pass through, along with small holes on the sides.

It was inspiring to see everyone's creativity and how their minds worked differently when creating their pottery pieces. Each person had their own unique designs and ideas, which made the experience even more enjoyable. The class provided us with an opportunity to bond and have fun together while preserving indigenous traditions as a group. I am grateful for the chance to take this pottery class as it not only allowed us to explore our creativity but also brought us closer as a community, fostering a sense of togetherness while honoring indigenous traditions.



JOSH FRYBERG COSTAL JAM.

BY: TIA HILLER

This month some of the interns and board members went to Josh Fryberg's coastal jam on January 27th. The coastal jam was technically his son dan dan's coastal jam to celebrate his birthday. I really liked the coastal jam because we were drumming there, and the good vibes but I was nerves about drumming because when I drum in front of big groups of people, I get really nerves about messing up in front of the people watching and I do catch myself sometimes messing up but then I get back on beat. It is a little embarrassing to me and that also contributes to me messing up while drumming in front of everybody because I'm overthinking it but me just getting more practices drumming in front of people is also helping me get better with my anxiety with drumming in front of a large group of people like at the coastal jam. Other than all of that, I really did enjoy going to the coastal jam and all the songs that they sang there. Another thing that I really liked was the dancers there that night. I liked them because they were so good, and I liked it when they started singing. When everyone started to sing it was nice and very satisfying, I liked how all their voices synced together when they sang and how their voices went very well together. When I first got there, I was nervous because there were many people there so off the bat that made me nervous but sticking around with the people that went and just being around them helped me throughout the night and made it easier and made me feel more comfortable. The night was incredibly fun, and I really did enjoy it and I liked the experience that I got from it by drumming in front of all those people and learning how to navigate with my anxiety To help me be more present and social.



MY EXPERIENCE WORKING AT THE DAYBREAK STAR RADIO NETWORK

BY: AIDEN GALINDO (APACHE)

I have been working at the Daybreak Star Radio Network for about four months now, and I have learned plenty of interesting teachings and lessons that I would love to share. For those who are unfamiliar with the Daybreak Star Indian Cultural Center, it is described as “a land base and community center for Native Americans in the Seattle area.” on their official website. It is also said to be in Discovery Park in Seattle’s Magnolia neighborhood. Daybreak Star has a lot to offer, it contains a kitchen and a preschool for all the children to learn, not to forget the occasional art markets where amazing art pieces are sold. And of course, we cannot forget about the pow wows where everyone comes together to sing and dance.

But my place in Daybreak Star is the radio station. My role at the radio station is to present each previous and upcoming song, along with a short heartwarming or funny story in between during the Daybreak Star Radio lunch hour. My boss Harris Francis is a very understanding and patient “professor.” He always reassures me that within time, I will thrive and find my own flow when I speak on the radio. Time is the greatest teacher and I do feel like I am slowly figuring out how I would like to present myself on air.

Radio is communication as an art. I have learned how to use your voice involving tonality and extra expression in certain words, and of course to always keep that smile going when you speak. Mistakes are fine as well, you are not going to sound perfect every time, but that is what makes you sound human over the air.

The last lesson I would like to bring light to is that bad days are perfectly normal. You may not have had a good day, but you pulled through and learned from it, and it is always great to help others that are going through the same situations as you. Always remember that the listeners are not just numbers, they are people with lives and experiences just as you. And I love being able to share my stories to help others who need them.

BOLDT 50

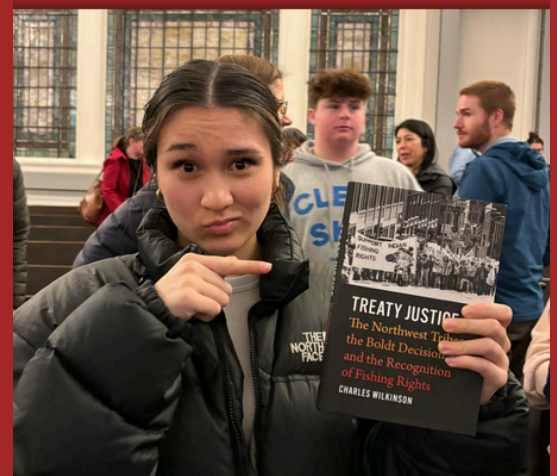
BY: NICK ESPANA (COICHEN)

The Boldt 50, is one of the biggest landmark legal decisions, remains a cornerstone for Native American sovereignty and journalism. In 1974, Judge George Hugo Boldt's ruling affirmed tribal treaty rights, granting Native American tribes in Washington state half the fish harvest. Beyond its immediate impact on fishing rights, the Boldt decision catalyzed a resurgence in Native journalism, fostering a vital platform for indigenous voices. So to be able to listen to people that had stood up against the government.

Native journalism, historically marginalized or overlooked, found renewed purpose post-Boldt. The ruling underscored the importance of Native perspectives in storytelling and reporting, sparking a reclamation of narratives and an assertion of cultural sovereignty. Through newspapers, radio stations, and digital media, Native journalists seized the opportunity to amplify their communities' voices, documenting issues ranging from environmental stewardship to political representation.

The Boldt 50 serves as a reminder of the power of journalism to advance social justice and empower marginalized communities. By providing a legal framework for Native sovereignty, it paved the way for journalists to reclaim narratives, challenge stereotypes, and advocate for their communities. In doing so, it fostered a more inclusive media landscape, enriching public discourse with diverse perspectives.

Furthermore, the legacy of the Boldt decision extends beyond its immediate legal ramifications. It inspired a new generation of Native journalists, empowering them to pursue careers in media and champion indigenous issues. From investigative reporting to cultural preservation efforts, Native journalists continue to play a vital role in shaping public discourse and challenging systemic inequities. And that's why I think its important to talk about these events because they are a major part of our history and should be talked about so that we don't forget about the sacrifices are ancestors had to go through and their accomplishments.



UNEA'S CORNER



Free

Workshops
Speakers
Reiki/Message therapy
Mindfulness
Traditional Medicine
Giveaways
Activities for all ages

Wellness Retreat
Save the Date
April 12/13th
12:00-5:00pm
Indigenous youth,
Elder's and Community

North Seattle College
9600 College Way N
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Clear Sky

**JOIN US IN
CREATING
COMMUNITY
ART PROJECT**



TUESDAY MARCH 19TH
6:00-8PM

NORTH SEATTLE COLLEGE
CC1161

VISITING ARTIST RAMON SHILOH

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