

**Oregon Country Fair Board of Directors' Meeting  
February 1, 2016, 7:00, NW Youth Corps, Columbia room**

**Board members present:** Diane Albino, Casey Marks Fife, Justin Honea, Lucy Kingsley, Jack Makarchek (president), Indigo Ronlov (vice-president), Kirk Shultz, Jon Silvermoon, Lawrence Taylor (Alternate), Sue Theolass, Bear Wilner-Nugent. **Peach Gallery present:** Staff (Tom, Crystalyn, Robin and Shane), Officers (Hilary, Grumpy and Randy), and 41 members and guests.

Indigo: I would like move the reports for committee and staff after the Old business due to the amount of business that we have to cover tonight.  
Everyone agreed.

**New Business**

Approve Capital Projects (Bear)  
Approve Caretaker job description (Jon)  
Appoint Caretaker hiring committee (Jon)  
Appoint Pablo Bristow to the Vision Action committee  
Appoint Carmella Fleming to the Diversity Task Force  
Appoint Paxton to the Community Center Committee (Kirk)  
Policy for naming New Area (Kirk)  
Appoint Becky Lamarsh as Site crew coordinator (Bear)

**Announcements**

Peggy: KOCF fundraiser is March 5, 2016 at Domaine Meriwether winery from 6:00pm to 8:30pm. It will be a silent auction and we are accepting donations. Etouffee will be the band.

Gary: My wife Monica and I bought the Noti High School. We will keep it a school and open it up for camping during this year's Fair.

Sue: Sunday, February 7, 2016 is the second annual Kareng fund art bingo at the Broadway Commerce Center at 44 W Broadway. There will be select goodies from Dana's cheesecake with all of those proceeds going to the Kareng fund. The Kareng Fund aids Oregon crafters and artisans experiencing a career-threatening crisis.

**Member Input**

Joseph: After many years of support, I think it is time we look at our relationship with KLCC. They are losing the special qualities that justified the relationship. Most recently they have dropped Alternative Radio.

Alfredo: I get an elder pass and am frustrated with the process to get a camping pass. There are deadlines to meet and if we miss the deadline we have to pay \$80.00 for a pass. I'd like some consideration for elders, less rigidity.

**Old Business**

**Indigo moved to approve minutes from December 2015 Board of Directors' meeting.**

Sue: Jeff Harrison made note of John Trudell being in the process of passing. The minutes noted he had died. I'd like that corrected.

**Motion passed 9-0-1 Kirk abstained**

**Bear moved and Sue seconded to appoint Amy Hand to the Path Planning committee.**

Justin: I'd like to thank Amy for continuing to come and be a part of Path Planning. She is amazing and we are lucky to have her.

**Motion 10-0**

**Sue moved and Kirk seconded to appoint Spirit Leatherwood to Path Planning committee.**

Sue: Thank you, thank you, thank you! We're so happy you are willing to step up.

**Motion 10-0**

**Bear moved and Sue seconded to amend Section 33 of the Guidelines as written in the Fair Family News in January 2016.**

**Motion passed: 9-0-1 Lucy abstained**

**Bear moved and Sue seconded to amend Section 49 of the Guidelines proposed by the Craft Committee and Craft Inventory as written in the Fair Family News in January 2016.**

Bear: This amendment revises the list of prohibited items.

**Motion passed: 10-0**

**Bear moved and Sue seconded to amend Section 51 of the Guidelines proposed by the Craft Committee and Craft Inventory as written in the Fair Family News in January 2016.**

Bear: This amendment has to do with how long someone can be considered to be a returning craftsperson.

Jon: The sentence "Crafters are required to have items in their inventory that they have made within the previous twelve months." Is this for items that have already been juried?

Sue: Yes.

**Motion passed: 10-0**

**Bear moved and Sue seconded to delete one sentence in Section 54 of the Guidelines proposed by the Craft Committee and Craft Inventory.**

Bear: This amendment will allow crafters to get a one-year only booth the third year in a row.

Cathy: I understand this amendment, but the result is the best of the best are unwelcome every third year. This could mean an artisan goes to another show in interim years and they may not come back to the Fair. Some artisans' crafts take a lot more room than others, furniture for instance, making it hard to find a booth to share. We've created the elders program that allows crafters to choose to come to the Fair, but no longer work at their arts. This is a real opportunity for those that are bringing the same things back every year. This is the path to getting new art.

Lisa: I am a juried crafter for eight years with no booth. Year to year I go from one shared booth to another shared booth. Is there anything that can be done about that?

Jon: With this change, someone could have a one-year booth for 10 years in a row?

Sue: That is possible, but they would be sharing that booth.

Jon: Each year they have to have their craft juried again?

Sue: Yes, they have to have a high score to be considered for a one-year booth.

Justin: That is a top tier crafter.

Jon: If they are part of another crafter's booth they do not have to be juried every year, correct?

Justin: That's correct, so long as they are active. I had the pleasure of sitting with Craft Committee, with my Booth Registration hat on, through all these amendments and this is great work to clarify ambiguous situations. Craft Committee clarified this situation because it does leave people in the lurch whether you jury in as a top tier crafter for a couple of years in a row and you don't have the opportunity to share a booth with someone. These folks can then only go to the wait-share list and hope they will get placed from this list.

**Motion passed: 10-0**

**Bear moved and Sue seconded to amend Section 55 of the Guidelines proposed by Craft Committee and Craft Inventory.**

Bear: The change here is to get a permanent booth space you have to have been at the Fair at least two of the last three Fairs.

JonP: You have to have been at 2 Fairs?

Bear: There are three rules for getting a permanent booth space. You have to have five years of verifiable presence at the Fair as an active crafter. You have to be present at the Fair as an active crafter for at

least two of the previous three Fairs. You have to have top jury scores through Craft Inventory jury process in the current year of application.

**Motion passed 10-0**

**Bear moved and Sue seconded to amend Section 59 of the Guidelines proposed by Craft Committee and Craft Inventory.**

Bear: This changes the rules about youth and elder crafters.

Jon: The sentence "When kids are not present selling their crafts, their crafts should not be on display," would not preclude someone from coming to the booth when the kid wasn't there and buying their crafts. Would this preclude making a sale?

Justin: The child would still have to be the seller, but you raise a unique scenario.

Sue: If the kid's taking a break, someone else could sell his or her craft. If the kid was done for the day, they could not. We did not go into this level of detail in the guideline.

Kirk: In the sentence, "A crafter may come out of retirement and resume selling and obtaining a pass as a crafter in the two subsequent calendar years" if they come back it must be in the two subsequent calendar years, correct?

Sue: They would have to have been there for two of the last three years.

Indigo: I would like to offer a friendly amendment to say, "**when kids are done selling their crafts for the day the craft should not be on display.**"

Sue and Bear ok with that friendly amendment.

Jon: On the crafter coming out of retirement, if someone comes out of retirement and three years later they want to sell their crafts; they would have to be juried in, correct?

Bear: Yes.

**Motion passed as amended 10-0**

**Bear moved and Sue seconded to amend Section 60 of the Guidelines as proposed by the Crafts Committee and Craft Inventory.**

Bear: This clarifies craft related customer complaints.

Cathy: This amendment brings the Guidelines into meeting standard applications for all good craft shows.

Mambo: My one concern is that the Crafts Committee will have the final decision.

JonP: There should always be a right of grievance.

Joseph: We have a grievance procedure.

Jon: Is the Craft Committee authorized to deny crafter status?

Sue: No

Jon: I am not sure this is clear since adding, "complaints will be forwarded to the Craft Committee." Then in the next sentence it says, "The OCF may deny status."

Bear: The only thing we are adding is the last sentence.

Justin: To clarify, complaints come to Craft Committee, then go to Craft Inventory where in conjunction with management, a final judgment will be made. The decision-making lies with Craft Inventory.

**Motion passed: 10-0**

**Indigo moved and Casey seconded to amend Section 11 of the Guidelines.**

Indigo: This change says we as a family need to be respectful of each other and points to Guideline 48 on Sound.

Jon: Does this Guideline pertain to all of the property or just in the Eight, Chela Mela and the New Area?

Indigo: There is a lot more on what you are asking in Guideline 48. This guideline adds three sentences: "Late night acoustical venues respectful of the camphoods and needs of the Fair Family are encouraged. Tolerance of those who want to dance and celebrate is also appreciated."

Jon: You have taken out an important phrase, "With the exception of Main Stage on Saturday night, no OCF stage under the supervision of an OCF entertainment crew will have amplification after midnight," hence my confusion on the after midnight part and inside the eight, Chela Mela and the New Area.

Indigo: That sentence was not supposed to be taken out. I apologize.

LT: Could I recommend a minor change: "and potentially a yet to be determined location on Saturday night."

Indigo: I accept that wording change. Which will result in Section 11 reading: "Friday through Sunday of

the Fair, battery carts devoted to stages will be used only for acts coordinated and scheduled by entertainment coordinators. With the exception of Main Stage on Saturday night, no OCF stage under the supervision of an OCF entertainment crew will have amplification after midnight. Late night acoustical venues respectful of the camphoods and needs of the Fair Family are encouraged. Tolerance of those who want to dance and celebrate is also appreciated. See Guideline #48 for additional Sound Amplification and Sound Permit information.”

**Motion passed 8 – 2 Bear and Justin opposed**

**Indigo moved and Casey seconded to amend Section 47 of the Guidelines to make it Guideline Section 48 and consecutively change all after it.**

Indigo: This change is so that this Guideline has its own designation of “Sound Amplification.” There are sections that are community agreements, amplified sound permits, timing, types of amplified sound, and future.

Jon: I have a question for our General Manger. With the Special Use Permit (SUP,) what time is the outdoor music to end according to the county? I remember it being 10:00pm.

Tom: The time for the SUP is the same as for Lane County. I believe it is 11:00pm, but will check.

Jon: I would like to make sure that the times in this guideline conform with Lane County and the SUP.

Indigo: I suggest we get clarification and make sure the Guidelines are reflective of the Lane County legal time limit. Also, this guideline change happened with extensive work with the Board, Path Planning, the Subwoofers sub-committee and with the Fair Family. This is not a policy change, but policy evolution as we continue to assess the needs of the family.

Justin: A lot of hard work went into this guideline change. It is an attempt to start managing the biggest feedback points we have out of the survey and through the sound summit. We tried to get to a point where we are managing sound through technology, sound abatement and directional sound equipment to mitigate impacts on the Fair Family, move the venues around and find quiet zones.

Jon: I am voting against the motions since it is not having times meet what the county ordinance or SUP says. I want to make sure the times meet what the SUP application says. If we have a time that is later than the county ordinance or SUP, we are giving ammunition to the opponents of the SUP.

Jack: Tom, would we put on the SUP a time that was under the Lane County noise ordinance?

Tom: I don't think we would have done that.

Casey: I'd like a friendly amendment in the Timing section to strike “ no later than 11:00pm” so it would read, “**amplified will end in accordance with the Lane County ordinance Sunday through Thursday.**”

Indigo: I accept that amendment.

Jon: I guess I also have issue issue with event time being 12:00am Monday. We are grandfathered in for the three-day event. We have expanded that over the years to include Thursday and Monday. This is providing ammunition for those opposed to the SUP.

Indigo: In 2015 guidelines, the same times and days of the week are noted. I have not changed anything from last year's Guidelines.

Tom: Jon, I looked and you are right, the outdoor music deadline by the Lane County statues is 10:00pm.

**Motion as amended passed 9-1 Jon opposed**

**Justin moved and Lucy seconded to amend Section 66 of the Guidelines.**

Justin: This amendment is an operational clarification to Booth changes that outlines the process for displaced and active crafters. The language of this amendment is: “If you become displaced from a booth that you have been sharing with the booth rep, notify [boothreg@oregoncountryfair.org](mailto:boothreg@oregoncountryfair.org). Booth reg will add your name to the wait/share list and will do its best working with its team and the displaced crafter to find a new booth to share with. Displacement does not guarantee a booth from booth registration while seeking a sharing solution.”

**Motion passed 10-0**

**Casey moved and Indigo seconded to amend Section 87 of the Guidelines.**

Casey: This amendment is a clarification on Durables used in food booths. Many of the recommendations are given in the annual mandatory meeting for food booths.

Removal of “The single exception is coffee cup lids, which should be provided only upon request.”

Removal of the word “other” in “All other service ware and utensils...”

Adding: "Only Durable cutlery can be used and must be obtained through the OCF. Used Durables may not be collected washed and or reused by a food booth."

Hilary: How does this affect Bubbles project?

Amy: The agreement with OCF and the Bubbles project superseded the Durables and they are an exception to the durable flat ware.

Joseph: This is a clarifying in nature and note of the Bubbles project and the Durables might be in order.

**Motion passed: 10-0**

**Bear moved and Kirk seconded to add a new section in the Guidelines called Tree Inspection and Maintenance.**

Bear: This was submitted by the Site and Facilities manager and printed in the FFN in January.

Codi: Does this pertain to all of the OCF campus including roadways?

Bear: Yes

Joseph: This new section has LUMP support.

**Motion passed: 10-0**

Kirk: The Guidelines submitted from the Aesthetics sub-committee on Path Planning was withdrawn, for those that may wonder where that Guidelines amendment went

### **Treasurers' Report and Budget Items**

Steve: The proposed budgets we bring tonight are to clarify what was done last week. One is the updated bottom line, as well as changes you made. I was directed to consolidate the OM budget into GM budget. The GM budget grew by the amount in the OM budget on most lines. This new GM budget should include what was voted on last week. The new revenue projection is \$2,173,338. This results in a positive budget of about \$11,000.

Hilary: We discovered we had the wrong email address on Capital Project cover sheets. Crystalyn had the emails redirected and Robin sent information to the coordinators in question.

Steve: For the Capital Projects, the deadline was yesterday, but if you get them to us by February 5, 2016, we'll include them.

**Jon moved and Bear seconded to approve recommendations of Diversity Task Force and Archeology Committee**

Steve: Do not pass these recommendations. It appears that the diversity task force and the archeology committee statement about diversity are recommending that the Oregon Country Fair cede its control over the land that we currently own to others. The recommendation will stop the installation of the story pole and probably the building of the community center. It recommends formal consultation, whatever that means, with those that have at times camped on the same land that we now own, the six federally recognized tribes representing the Kalapuya. Why not include the others who in the past have camped here, because the Diversity Task Force purpose is to stop the progress of the Fair and to stop what these individuals do not like, the story pole and community center. If the Kalapuya people still in existence had concerns, they would have been at the table without the task force and committee's intervention. My ancestors and I am sure many others who make up the OCF came to America in the 1890's fleeing European oppression. Each one of us has diversity in our backgrounds and a history that either includes genocidal murder or not. One does not have to go back very long in history to see how the tribal system of living has led on this land and other lands throughout history to the killing of others who we think are not like ourselves. The Christian, Muslims, Shiites, Sunnis, Native American tribes on their own have for generations, probably even up to yesterday, killed others that they viewed as being different than themselves. This should not stop us from moving forward. This recommendation does, whatever your view of Native American and American history. It uses the excuse of consulting a small portion of those who came before us to stop us from moving forward and will prevent us from making the Oregon Country Fair a better place for us and our descendants. I have heard the term "cultural appropriation" and we should not allow the story pole because of it. Frankly, I don't care about the story pole. George Braddock, the proponent of the story pole, and I have had problems in the past. I have heard that we should not allow non-Native Americans from crafting art that some think is cultural appropriation. Should we not let a

Jew craft a cross? Should we not let a Christian craft a Star of David? Shall we not let a Christian or a Jew craft a Crescent because they are not Muslim? I hope you do not vote for this recommendation.

Joseph: I wish we had caught the story pole before we enlisted the public in an interactive project. Now we have a piece that people have put energy into in good faith. We've run an event and culture where we attested to respect for first people of the land. Make it real and more than theoretical – we have a direct debt to the first peoples on the site.

Michelle: I am part of the management team at the Ritz sauna. George Braddock asked me to come here today. What we are asking is for the Board to separate the engagement with the local tribes and representatives from the story pole project. For our part, a single art project is not the appropriate venue to address this larger issue of land use. The story pole has been a multi-year process starting in 2009. The name of the story pole art project is called "Working Together." I would like to recognize that a very positive tone has been set. The Ritz has worked with Path Planning, Charlie, Tom Gannon, Archeology, safety and construction. We've moved the site and handed over the final engineering documents. We want to finish the project that thousands of people have carved on to debut it at the Fortieth Anniversary of the Ritz this year. Let the art project go forward and deal with the larger issues separately.

Mary: This is from Autumn De Poe Hughes, a Fair Family person who lives in England.

As a registered Oregon Tribal member and a Fair Family member, I oppose the raising of the Story Pole. We all know it is not a story pole, it is a totem pole. Only it was not created by tribal members, because the tribes here did not make totem poles. The tribes up North made them, and there are still skilled tribal members from those tribes out there today who could have been tasked with doing the carving and raising of this pole. Some tribal members are reliant upon this artwork because all of the other opportunities for work were taken from them when their families were moved onto reservations out in the middle of nowhere. Do we really want to take their art, their work, and their culture in addition to all that has already been taken? I am aware that family who have now passed had a hand at making this pole. To their memory, I would suggest that the pole stay horizontal as it has these past few years.

Ann: In addition to Autumn's points, Robert Kentta, a cultural resources director for the Siletz Tribe, noted this sort of issue had not been brought to the tribe before, so he weighed in with his own personal feelings. He said, "that many people who wish to be respectful develop their own interpretation of what that means, and how to go about it... and it very often goes awry into an even more insidious and amorphous brand of stereotyping, theft of cultural imagery, and hijacking of cultural representation and meaning... leading to a "mish-mash" elemental object or point of view, or practices, which takes on its own meaning... and yet seem to still give people the impression that it DOES Represent the Native people and their culture(s). I have a limited understanding of the Ritz Family Story-pole/Totem pole conceptual genesis is - the motivation, the philosophy or cultural background of the carvers or participants - BUT, I have a long history of trying to get people to understand the damage that even well-intentioned people do by borrowing, stealing, buying their way into a workshop (and then it's "theirs")... something that is NOT THEIRS by birth-right and deep personal connection by genetics, and ancestral cultural practice... and do their own take on it, and place it in a location where it not only has lost its cultural meaning and appropriateness, but actually causes harm to another culture"

Ann, also read a piece from David Lewis, "The product they are creating is not a Haida totem pole, it's a representation of white privilege to assume they can use any tribal name, and define any tribal culture in any way. The pole does not have the depth of spiritual meaning, represent the work of the Haida people, or have the benefit of Haida cultural techniques. The tribes of western Oregon, in particular the Kalapuya people are a part of the community. The Kalapuya are artists and have their own artistic and intellectual traditions. They have lived here for more than 10,000 years. It seems very odd with all of the work that has occurred in the Eugene area to bring accurate Kalapuya representations to the community that the project proponents did not choose to reach out to the Kalapuya to request a traditional product."

Virgil: In the '80s when they wanted to run a highway through the land we did not have any problem using the Indian stuff to stop them. Let's show them the respect that they deserve.

Sheldon: I don't want to disrespect anyone. The Kalapuya, the Siletz, the Grand Ronde, they don't own the Country Fair property, they don't pay the taxes on the property, therefore I don't think they should be allowed to make decisions on the Country Fair land. It is not their land or decision-making, it is ours. If you allow this, promote this, it will carry forward with other things that will be detrimental to us in the future. This opens the door for the Kalapuya to run the Country Fair.

Peggy: This is our land and it was our decision to be respectful and find out if we were insulting them or not. We are making the decision.

Hilary: I'd like to have good relationship with the local tribes and the cultural history of the land. I don't think that means giving up ownership rights to our land. To me, the problem is a lot bigger than the story pole. There is lots of imagery already on Fair property that was done with affection and good intention, including a ton of imagery at the sauna and a thirty-foot hemp teepee made by white people. I'd like to be more informed and develop the relationships.

Mambo: We need to separate the cultural appropriation from the construction of the story pole. Chela Mela is a Kalapuya phrase. The cultural appropriation horse is out of the barn. What bothers me the most is the violation for so long of our ideals. Back 1985, the Ritz was in violation of the county's non-conforming permit by being other than a temporary structure. Path Planning was not involved with the story pole until the gravel was put down and George was brought in. This is an entity of the Fair that has flaunted rules for years and not been dealt with.

Michelle: I want to correct some of the statements. A backhoe was used with Archeology on the project. The log came from First Nations tribal land in British Columbia with the local tribe's approval. This style of art has no meaning to the local tribes. We can't possibly be appropriating something that has no meaning to this tribe. The larger issue is the land use, which is why we respectfully declined the offer from Path Planning to work with the tribes directly. We felt it was a larger issue. We have worked with Path Planning and Archeology on this project. We know in the past feelings were hurt, we are sorry and we are here today showing up and engaging. We were not engaged by the Diversity Task Force and we are stake holders in this discussion. This is a work of art, a sculpture that tells the story of the Ritz sauna. It might be inspired by some First Nations art, but it is celebrating the history and the art of the people of the Ritz. We worked with Charlie and the gravel that was put down has an underlayment so we could get the gravel up when we were done.

DJ: Working with archeology has been a little bit misrepresented. The excavation done was more than would have been agreed to by a member of Archeology.

Bear: The motion that Jon made is to accept the two recommendations of the Diversity Task Force and Archeology – one is that we consult with each of the six federally recognized tribes, who among them represent the Kalapuya people. Secondly, all ground disturbing activity associated with the story pole is ceased until the consultation has taken place, and we get the tribe's feedback. We had a helpful letter in our packets from Robert Kenta. We'd like to hear feedback from other tribes as well. The Fair is part of a counter culture with problems of its own. I think cultural appropriation is one of the biggest of those. One of the grossest, most disgusting things about the Fair and hippie culture in general is the wide appropriation of other people's cultural practices without any recognition of historical power or division of cultural spoils in our society.

LT: I support this motion while I think there are larger issues including relation between genetics and culture. What culture it is and if we have control over it. The thought process of ceding control when we look for input troubles me. We are trying to be smarter about what we do. I understand in a matter of law that it is our property, but it is land we liberated from the property system.

Indigo: I'm sorry that this has come before us in the eleventh hour. This was a discussion that should have begun when the vision of the story pole began. I am sorry that at each step of the way those that were making decisions ended us up here with this discussion. I think it is essential that we honor the peoples who lived here before us, no matter whose ancestors. We should make sure the archeologically sensitive sites are preserved. And that we are not doing anything that would jeopardize our property in a greater sense. For me as a woman born on the west coast from European ancestors, I don't get it fully. I think I get it at an intellectual level, but I don't live in a way I can fully understand what cultural appropriation means. In that light, sitting here, I want to foster the relationships and the dialogues for people that it does matter.

Justin: I've heard stories of the past on sauna, the sauna in the present and the sauna in the future. When we get into culture appropriation, I'm having hard time applying it to the story pole. I think overall as a community, there has been a lot of cultural appropriation from our family. This is a larger discussion. Tribal involvement does not need to be over the totem pole. Native involvement is something we should have been doing for a long time. Indians are not the only ones needing representation to be a part of the Oregon Country Fair. I have been a part of Path Planning and a part of trying to create a culture of not holding them hostage for past behaviors. Path Planning, Archeology and Charlie's intent has always been to try to create a memory of the huge tragedy on the land. They did get the pole blessed where it was

harvested. This is a unique story and a larger issue and should go forward. There are a lot of situations at the Fair around cultural appropriation. We can do better with diversity than holding up this totem pole as the reason that we are culturally inappropriate.

Casey: What we are talking about here is a piece of art. I am in support of consulting. This does not require us to do what tribe says. We are asking for us collectively to reach out and create a dialogue. It says the Board will initiate a formal consultation. I would like a friendly amendment that the Board direct the GM to initiate. This has clearly become an emotionally charged issue between the Diversity Task Force and the Ritz sauna that has way more to do with an abused relationship than the specifics of cultural appropriation or this art piece. I don't feel that this conversation will be presented in an unbiased manner if directed by anyone other than the General Manager. Also, I don't want us to be so naïve as to grasp at all that we think are cool or make us like-minded. My realization about the Country Fair over the last few years as a leader; I wanted the Fair to be front-runners and a model of everything that I wanted to see in the world. I wanted a revolution around the food we serve at the Fair, how we source it, how we take care of our land – all of these things. What I've become aware of is that there are places for people to do that, and as much as we trend that way, I'll be in support of it. I've also learned that our event is not for people that have had a lot of awakenings. It is for the average joe that doesn't get out of the corporate civilization and by coming to the Country Fair they get the biggest amount of alternative life style and awareness that they get in their lives. For many of the people coming to the Fair and the icons, community, and the culture they encounter at the Ark Park, at the sauna, and the crafters that do Native American crafts – this is their only exposure that they get. Have some awareness that this is a piece of art that was created with love and some awareness surrounding the tribes where it was sourced. Taking this piece of art and not having it a part of what is going on does not bring education or learning. I would like a friendly amendment to have **the Board of directors direct the General Manager to initiate a formal consultation.**

Jon: My expectation was that Tom would be the agent that would be making the contact. I am willing to accept the friendly amendment.

Bear: I too am ok with the friendly amendment.

Kirk: This thing scares the hell out of me, so I am not going to vote for it. It could radically and fundamentally change us, not necessarily in a good way. I don't feel it has been thought out. It feel it is a policy driven on a lot of good intentions. Nobody wants to be offensive, but this thing is driven by a series of incidents and frustrations around it. It will set a policy that I don't think we know that we are setting. Our job as the Board is to set policy. In this, we are dealing with an incidence and response that sounds nice, but is huge. Where do we stop? On cultural appropriation, we do come from an alternative culture based on '60s, white Anglo-Saxons going out and exploring. We created an alternative culture that combined things and I'm worried that this moment sets precedent for policy that we don't know the repercussions of. I would prefer we don't pass this, but continue with the Diversity Task Force. We want to develop policy that allows us to be what we are better.

Diane: I have tried to educate myself on cultural appropriation. Both of the letters have said they don't think the story pole should necessarily go away, but something has to happen. It seems like we are late since Path Planning has had it on their radar for several years. Are we going to have to get rid of the name of Chela Mela, get rid of the teepee, the Tibetan spinning drums, Sufi dancing, can we have blue people if they are not Hindu? If there were not cultural appropriation there would never have been hippies. I don't mean to be flippant, but we turned away from the culture of the time and looked elsewhere and adopted many things from many cultures. The Fair is a three-day art event that represents, to me, a global culture and not just one or another. I'd like to see a work session.

Jack: This has a lot less to do with anything but how objectionable art can be. Art saves lives and projects our future. I have a difficult time thinking about art that has been put to task. Artists around the world are willing to die for their art. My biggest difficulty is bringing in some sense of a great spirit or religion to this. Art is one of those things that transcends all cultures. Art is the important part of this discussion right now. For us, as the Oregon Country Fair, it is a basis of this discussion. Art offends people – do I support art, yes. Do I support this discussion about what is considered art? Of course I do. Art is what the artist calls it. We judge art. How we judge art is how we will be judged.

Lucy: As someone sitting on the Board of Directors, the hat I try to wear is that of the steward. I have a responsibility to consider what is in the best interest of the Oregon Country Fair not only now, but moving forward seven generations. I don't view us as an organization that owns the land. I'm trying to decide if I want to say that property is theft. I am like Indigo, there are a lot of ways as someone who is English,



Irish, Scotch and Welch in heritage and culture. There are many things of which I am not only ignorant, but oblivious to because I'm privileged. I have no objection to educating myself and wanting to learn how I can be more fully respectful. I seek additional information.

Jon: This came to the Diversity Task Force due to a Fair Family member with Kalapuya background bringing this as an issue/concern. I don't see it as setting policy, but it will inform policy. If the well-meaning words on respect for land and people mean anything, we need to do this. It doesn't mean after the consultation comes we don't put it up. This could be the first step in lengthy process on who we are as a community. I don't know where it leads. Uncertain journeys are embarked on with trepidation. It is the right thing to do.

Indigo: I want to reiterate what we are voting on is a conversation, reaching out to these people. We are not voting on a policy of how we use cultural images in the future. We are reaching into the seven generations. We need to make sure we are respectful to our hippie culture and all those that made us who we are.

**Motion passed: 7-3 Kirk, Justin, Jack opposed**

**Indigo moved and Casey seconded to ask the Bylaws committee to look at language to be more inclusive to other volunteers outside of the three-day event.**

JonP: We have volunteers who donate time, energy and resources that don't occur during the 3-day event. There are very trackable ways to do this.

Joseph: We need to add this to our long-term organization and programs.

Jen-Lin: I appreciate bylaws looking at this. I'd be interested in what they bring back.

Indigo: To make my motion more clear I would like to add the words to the end **"to become an OCF member."** We expanded idea of membership recently, but it still left me wanting. There still might be those that want to be actively involved. I want the Bylaws committee to explore this more deeply.

LT: If the motion passes, the Bylaws committee will discuss, as we have discussed this idea periodically since Culture Jam was founded. This is not a new idea. The question of whether membership should be based upon participation in the event or a program that is created by the community and if they are equivalent and have a stake in the culture is a question we've addressed. If it passes we will talk about it and I anticipate the recommendations will be similar to the previous ones.

**Motion failed 5-5, Jack, Diane, Jon, Bear and Justin opposed.**

### **Donations/Secretary Report**

No Donations this month

Donations on the Consent calendar for March:

Circle of Children \$500 (no sponsor yet)

Community Rights Lane County \$1,000 (Diane)

Eugene PeaceWorks \$550 (no sponsor yet)

SIREN (Speech Igniting Revolutionarily Empowered Narratives) \$500 (no sponsor yet)

### **Reports Committees:**

Kirk: Path Planning committee – Community Village has come to a consensus about working with Plath Planning and new path design. They are excited about Path Expansion. The neighbors are starting to hear about the village expansion. We have received a letter of concern that we have not reached out to the possibly affected neighbors. Now that we know there will be work in that area we will reach out to stake holders and begin to discuss options. The work on the Village Path is planned to be completed by the 2017 Fair. Information from the Peach Power meeting described a new 2000 square foot solar array that is moving forward. The initial plan for the array is at the current site of the Peach Power project. The location is near the front entrance of the Fair. Because of the recent opening of the New Area, redesign for the Front of Fair by the Path Planning had been put on hold until traffic patterns and controls are sussed out. We are just beginning to discuss if the committee should revisit assigned Board duties. The discussion was first pointed towards mission creep. Is this evolving process "mission creep" or does the Board want the PP committee to continue the work and course it's currently on? We'd like to get an agreement with the Board as to what this new scope is. We are also hoping to refine the process of how business is conducted between the Board and its Committees. There was a discussion on the work

needed around the Library/Stage known as Daredevil. PP received several complaints around the rerouting of the path in this area during the last Fair. The path has eroded to the point where the use of the cantilever bridge is no longer safe. Discussions around new entrances and exits to the stage change in fence design have begun. A sub-committee was on the ground before the PP meeting and will continue the work up to this year's event.

Kirk: Community Center committee is getting closer to having a bid for survey work that is needed to prepare a site plan for the SUP. It is also getting closer to having the budget numbers to include in the SUP. The Community Center committee will be bringing these items to the Board this spring.

We are continuing to work on adding new members and will be bringing recommendations to the Board this spring. We will meet again on Feb 15, 2016.

Ann: Archeology noted two instances from the 2015 Fair of digging holes onsite without Archeology involved, and another post Fair. The incident reports will be prepared and submitted to the GM.

Patty: The OCF Poster Committee received a record-breaking 56 submissions for the 2016 poster contest. The deadline was September 15th. The large increase is due, we believe, to having a story/ad in the 2015 Peach Pit, advertising on the OCF Facebook page, advertising on poster artist forums, and printing a beautiful postcard (designed by James Bateman) that was distributed to artists and galleries, and The American Poster Institute's "Flatstock" poster art show at Bumbershoot. Artists are also referred to the OCF poster website ([www.oregoncountryfairposter.com](http://www.oregoncountryfairposter.com)), which includes information about the submission process as well as containing a complete archive of all of the past OCF poster designs. We picked 4 semi-finalists that created sketches of their proposed poster ideas. The committee then picked the winning finalist, Ila Kreigh, who has just finished a gorgeous poster for this year's fair. It will be unveiled to the Fair family and public in early March. Ila is an extremely talented artist and musician, and is a long-time member of the fair family. We ask interested artists to submit examples from their portfolio, then we pick three to four semi-finalists from the submissions, and ask them to submit sketches of poster ideas. They are compensated \$100 for their efforts, and the current year's OCF poster artist is then selected from the semi-finalists. We currently pay \$2,500 to the poster artist for the final design. An additional \$500 is paid to the artist if they assist with OCF Commemorative Sales designs. Increasing the compensation for artists is a goal the committee has, as it will attract more high-caliber artists working in the poster design field. The OCF Poster Committee's current members are: James Bateman, coordinator of the OCF advertising crew, Ruby Steinbrecher, coordinator of OCF Commemorative Sales, Jeanne Sharpy and Patti Lomont, founding poster committee members and Fair artists, and Jon Silvermoon, Board liaison.

Bear: Do you get now that Board members are fully voting members of every committee?

Patty: Absolutely

Kirk: I need to apologize and step out. I am deeply afraid that we may have voted on something to end multi-culturalism.

Jon: On the poster committee, my understanding is that the poster committee process started earlier this year, so we are not committed to an artist that might not be able to deliver.

The LUMP committee had a lot of discussion around the arborist and having it go through our Site and Facilities manager. The Emerald Ash Borer is an invasive species that has made it to Colorado. Most of the trees on our property are ash trees and LUMP is working on a plan to deal with the threat.

Peggy: The Elders committee met on January 28, 2016. A discussion was held to determine if Growers Market was the desired meeting place for Elders meetings and it was felt the space and large round table outweighed the inconvenient parking so it will continue. The decision was made to keep our current vendor for rental of the Geezer Pleezer. We need more drivers for Fair time Tuesday - Sunday for 4- hour shifts. We need to establish, advertise and keep a schedule. 46 new members have been vetted and accepted into the Elders. Three applications are still in process. The following dates and activities were decided:

Elder's Retreat, Alice's, 12-13 March 2016

Work Party, 16 April, 14 May, and 18 June, from 10am to 2 pm each day

Old Timer's Picnic, 25 June, Youth Stage

Marcola Grange Dance, 6 April Marcola Grange Hall

Meet n Greet, 7pm - 10pm, 7 July, Alice's Firepit

Elder's Meeting, 25 Feb., 24 March, 28 April, 7 pm

Sue: Food committee is doing a call out to existing food booth reps for a possible move to the New Area, please submit a brief letter of interest to [ocf.food@gmail.com](mailto:ocf.food@gmail.com) The deadline is Monday March 7, 2016 at

5:00pm. We are sorting through the food booth applications and should be doing taste tests the middle of March.

Jon: Personnel committee is looking at Caretaker job description. We expect to post this updated job description some time the week of February 8, 2016. Comments on this job description are due by February 29, 2016. We are also doing a call out for the Caretaker hiring committee with the same February 29, 2016 deadline.

Jen-Lin: From our last hiring we learned, those that join the hiring committee will come to the first Hiring committee meeting and collectively schedule the next meetings for the process. Those interested in these hiring committees should understand that we'll be meeting two to three times per week for several weeks.

Jon: The first meeting for the Caretaker hiring committee is scheduled for March 14, 2016.

### **Reports Staff**

Tom: I hope everyone had a great holiday season. It was my family's first Christmas in Eugene and it was splendid. My sons' bedroom is now, essentially, a Lego storage unit. As many know, Milo, my 3 year old, did swallow his brother Jack's Lego Spiderman causing us to go to the emergency room but there was little the medical staff could do other than tell us to monitor the situation and hope spidey turns up with minimal discomfort. Several weeks later Spiderman has still not shown up and Jack has proposed that we send Captain America in after him. Hopefully, Spiderman has already passed and we just missed him.

Our Fair is continuing with some significant personnel changes. We've had a new-ish Site Manager, a new GM, a new AM, and now we will be hiring a new AA. I'd like to welcome Stephanie Talbot aboard! It was a very competitive hiring process and I'd like to thank everyone who applied as well as everyone who served on the hiring committee. We had nearly 50 resume submissions and it was difficult to whittle that down to a manageable number and even more difficult to settle on our final candidates, each of whom was excellent. Stephanie will be taking over Norma's job and will be trained by Norma herself. Stephanie really impressed everyone with her professionalism and experience. And she's bilingual in English and Spanish! I really think we found the right person to fill what is a critical position within the Fair.

I have one additional upcoming change to report and that is that our very own and much loved Andy Strickland's last day as Caretaker will be March 31. Thankfully, Andy will remain our next door neighbor and will still be contributing to the Fair and Fair Family. It is difficult to overstate Andy's contributions to the Fair. If ever there was a "go-to" person at the Fair Andy was it. Whether it was last minute help to finish a complicated art project, getting some critical piece of equipment, talk Fair politics, or, in my case, wish out loud for a bicycle and have one show up the next day, Andy stepped up. Andy will remain Fair Family, we will still be counting on him and his Art Barn, and I am very much looking forward to see what comes out of the Dodeca Art Center, a new 501c3 dedicated to the Arts and Sciences of which Andy is the Executive Director. This is not an end to a relationship but a new beginning and one that will benefit the Fair greatly.

Regarding the SUP: After quite a bit of back and forth the TIA analysis is done, finally, I hope, to the satisfaction of the County and State. As a result we should have an administrative decision on our application in the next month or so. I'm sorry it keeps getting pushed back but that is the nature of these things. If the SUP is approved we can more confidently prepare for Barter Fair and other potential projects, events and uses, all yet to be determined.

Upcoming on my "to do" list are the contract with LTD which has been scoped and our arrangements with Tickets West so we can get those tickets on sale in April as well as working on the new White Bird scope for 2016. I have met with a few of the IT committee and we have discussed some of the challenges facing us this upcoming year including the membership database and improving vendor and general wifi service at the Fair.

Our budgeting process has been a great learning experience and the work of the Budget Committee has been phenomenal. Crew coordinators should be getting their approved budgets when Norma gets back and I look forward to reviewing the proposed Capital Projects.

I am finding that the closer we get to Fair the more popular I become. As a result, if I have failed to return your call or email please do not despair! Crystalyn is proving to be a great asset and I am learning to better manage my time so I hope to be catching up with some loose ends over the next few weeks.

Shane: Before Christmas we had a flood that crested at fifteen feet on the river gauge. A lot of fences were knocked over and we lost river bank at Art Park. The next weather event another smaller flood and wind storm that took down oak and fir trees. We are working on eradicating geranium lucidum, a noxious weed that has taken off around Alice's. Other projects include planting willows and rehabilitating the area around the Indian creek culvert.

Robin: I have been covering for norma while she is away and the breadth of her institutional knowledge to answer all those questions is vast. Andy has been a real treasure for the Fair. With Culture Jam, he's been so respectful from the beginning. It is humility at its best. I sincerely applaud Andy.

### **President's Peace**

I want to sincerely thank the Diversity Task Force for bringing up hard issues. I look forward to being on the passionate side in the future. I spoke my heart and I'm glad everyone spoke their heart. We are a super majority Board. I've been involved with Andy as long as anybody. I love Andy. I want us to put out good thoughts for the best fun Fair Andy has ever had.

### **Old Business for March BoD**

Redefine Cartography and appoint coordinator (Kirk) **table**  
Board of Directors Conflict of Interest form (Jon) **table**  
Approve Capital Projects (Bear)  
Approve Caretaker job description (Jon)  
Caretaker hiring committee (Jon)  
Appoint Pablo Bristow to the Vision Action committee  
Appoint Carmella Fleming to the Diversity Task Force  
Appoint Paxton to the Community Center Committee (Kirk)  
Policy for naming New Area (Kirk)  
Appoint Becky Lamarsh as Site crew coordinator (Bear)