

VOLUME III

NUMBER 3

JANUARY 21

KALI WISAKS

Vol. III No. 3

Oneida, Wisconsin 54155

January 21, 1977

Rhonda
Webster



SPECIAL GENERAL TRIBAL COUNCIL
MEETING

January 29, 1977

1:00 P.M. Oneida Nation Memorial Bldg.

Discussion will be on the recommendations of the Seminary Planning Committee, in regards to use of the Sacred Heart Center when it is returned to the Tribe.

The following Resolution was tabled at the January 8th, 1977 meeting and will again be discussed.

RESOLUTION 1-8-77-E

WHEREAS, the new Carter/Mondale administration is considering significant changes in the direction of the Federal bureaucracy, and

WHEREAS, a new Secretary of the Interior has been nominated by the President, and

WHEREAS, Secretary Andrus holds distinguished Oneida bloodlines which will hold him in good stead and befits his high office, and

WHEREAS, the Congress of the United States is contemplating a change in its committee structure, and

WHEREAS, the National Congress of American Indians and the American Indian Policy Review Commission are considering positions to present to the new administration, and

WHEREAS, the ONEIDA NATION OF WISCONSIN wishes to make its policies and positions known on crucial matters which affects the lives of its citizens,

NOW, THEREFORE, LET IT BE RESOLVED, that the Oneida Nation of Wisconsin assembled in General Council hereby declares this to be its position on congressional, presidential, federal issues and actions; that the Congress be memorialized to establish a permanent standing committee on Indian Affairs, and that in the alternative a joint senate/house Indian committee be established in regard to the administration of Indian Affairs, the Secretary of the Interior is memorialized to; nominate Mel Tonasket for the Office of Commissioner of Indian Affairs and/or whomsoever a majority of Indian tribes nominate for that important position, and to immediately establish a general council for the Bureau of Indian Affairs, and to require the BIA to deal directly with each tribe in program and budget matters as required with each tribe in program and budget matters as required by tribe's IRA Charter and existing Indian law, and to further require that the Commissioner or Assistant Secretary consult and negotiate directly with each tribe, and to further require that the line authority of the twelve (12) BIA Area Offices be immediately divested and delegated to agency offices, and to further require that an Oneida agency be established as repeatedly requested, as appropriate to the needs of other smaller southern Wisconsin tribes,

BE IT FINALLY RESOLVED, that the General Council declares these to be the position on policies for the Oneida Nation of Wisconsin.

RESOLUTION 1-8-77-D

WHEREAS, the Seminary Planning Committee has been working on the program planning for the Sacred Heart Center for almost a year, and

WHEREAS, their recommendation for a Community Education Center at the Sacred Heart Site has many facets which need to be fully explained, and

(continued on next page)

WHEREAS, a regular General Tribal Council meeting does not provide enough time to gain the discussion and input from Oneida Tribal members which is needed.

NOW THEREFORE, BE IT RESOLVED, that a special meeting of the General Tribal Council be held on Saturday, January 29, 1977 at 1:00 p.m. at the Oneida Nation Memorial Building for the purpose of acting on the recommendations of the Seminary Planning Committee.

CERTIFICATION

I, the undersigned, as secretary of the Oneida Tribe of Indians of Wisconsin, hereby certify that the Oneida General Tribal Council in session with a quorum of 188 members present, at a meeting duly called, noticed and held on the 8th day of January, 1977, that the foregoing resolution was duly adopted at such meeting by a majority vote of those present and that said resolution has not been rescinded or amended in any way.

Amelia Cornelius
Secretary
Oneida Business Committee

UTILITY SALES TAX

FINANCIAL AID FORMS AVAILABLE

Mr. Purcell Powless received this information form the Wisconsin Public Service Corporation.

On January 17, 1977, the Higher Education Office received the BEOG forms for the 1977-78 school year. Higher Education now has available the basic forms for financial aid as required by most Wisconsin State Colleges and vocational-technical schools.

The sale of utility service to Indians who are members of the tribe and living on the reservation is not subject to the Wisconsin 4% sales tax. Also, the exemption from the sales tax is effective four years prior to our last filing of our annual information return. Therefore, tribal members who qualify and contact our office will be made tax exempt and receive a refund for sales tax paid retroactive to March 15, 1972. However, if we do not receive notification from the tribal member or your office by February 15, 1977, the refund date will be advanced to March 15, 1973 and the sales tax refund for one year will be lost.

Students: If you applied for and received a BEOG grant this year, the new application will automatically be mailed to you. All other persons interested in attending a post-secondary educational institution may write, call, or stop in the Office for these forms. Remember: the processing of these forms often takes up to two months to complete. Submit these forms early to assure adequate time for the processing procedure. Also: the priority deadline for applications submitted to Oneida Higher Education is April 1, 1977 for the 1977-78 school year. All applications received after this date will be handled on a separate priority basis.

If Tribal members wish to take advantage of the above, they can obtain certification, for being an enrolled tribal member and that they reside within the reservation from the Tribal office, Chicago Corners.

COMMUNITY MEETINGS

Contact Pam or Eyvonne for assistance.

February 2, 1977 9:30 A.M.

Focus: Oneida Treaties and
Legal Issues

NEW BUSINESS COMMITTEE MEMBERS

February 16, 1977 1:30 P.M.

Wendell McLester, Loretta Metoxen, and Robert Thomas are the members that were elected at the January 8th Meeting.

SPECIAL GENERAL TRIBAL

They will fill the unexpired term of three previous members.

COUNCIL MEETING

Saturday, January 29, 1977

1:00 P.M.

Subscribe to Kali? Wisaks.....

ONEIDA NATION MEMORIAL BUILDING

LIBRARY NEWS

New Books on the Children's shelves:

THE SURPRISE KITTEN- by Joseph Palecek
A little black Kitten finds himself among a family of white kittens and doesn't seem to fit because he is black. He thinks that everything will be all right, if he'd only look like the rest. The flour seems to be the answer.

COWS AND COWBOYS - by Irene Swinburne
For all would-be cowboys, this book traces the history of cowboys in the West and tells all about their day to day life and work. The first cowboys were Indians.

WILLY BEAR - by Mildred Kantrowitz
A little book for little people - a child works through his uneasiness about his first day of school, by talking about his fears with his teddy bear.

TAKE ME OUT TO THE AIRFIELD
by Mildred Kantrowitz
A picture-book biography of the Wright Brothers, who made the first successful motor-powered flight in history.

LIBRARY HOURS

Monday through Friday 10:30 to 4:30
Thursday Evenings - 6:00 to 8:00 PM

We have had the library open for the past three months on Saturday afternoons, but there has been no one using it - so for the next three months, we will not be in on Saturday.

If you have magazines, that you no longer need, and would like to donate them to the library, please drop them off. Children in the community are making scrapbooks, and they can use these for their projects.

OVERDUE BOOKS

Julie King A Lion In the Meadow

Linda King A boy A Dog A Frog
A Friend

Dinosaur's Housewarming Party
5000 Hats of Bartholomew Cubbins
One Dark Night - Snoopys Grand Slam
Big May Whingdilly

Lisa King - Wump World

Mike King - Great Lake Indians

Kathy Lucas - Black Elk Speaks
Laughing Boy
Peter Rabbit, Goldilocks
Story of Heidi
People vs. Baby
War Hoops & Medicine
Songs
North American Indians
History of Ghosts,
Vampires & Were Wolves
The Life of John Cash
Hypnotism

THE GREAT LAKES INTERTRIBAL COUNCIL

WILL HAVE A SPECIAL MEETING IN CONJUNCTION WITH THE WIRC ANNUAL MTG.

Limited accomodations can be reserved at the Sacred Heart Center, Oneida. Contact Loretta Webster at 869-2364. We hope that you will join us on one or both days. We hope to increase awareness of Indian needs and priorities.

BAHA'I MEETING

On Saturday, January 22, the Baha'i communities of Oneida, Brown County and Green Bay are sponsoring an informal get-together at the Sacred Heart Center.

Everyone is invited to attend a special program beginning at 7:00 P.M. which will include speakers and music.

Come and hear more about the New Wisdom of the Baha'i Faith.

Please come and join us for an evening of fun and information. No collection will be made.

A NOTE OF INTEREST

Mr. & Mrs. Kerry Skenandore are the proud parents of a new baby girl, Jamie Lee. She was born on January 9, 1977. Their first little girl was born on the same date three years ago. Congratulations!

WEDDING ANNOUNCEMENT

Congratulations to Eugene Skenandore and Lori Reichert.

Eugene and Lori were wed on January 8, 1977 at Mounds Park United Methodist Church in St. Paul, Minnesota. Lori is the daughter of Mr. & Mrs. Don Reichert, St. Paul, Minnesota.

Eugene is the son of Mr. & Mrs. Cecil Skenandore St., Route 4 De Pere.

The couple enjoyed a honeymoon to include lots of skiing in Duluth. Upon their return, they plan to live in Milwaukee. Eugene will complete his training at Marquette University. And Lori will be employed as a secretary. Eugene is presently a co-op student Engineer at the 3-M company in St. Paul. Lori was formerly employed at the 3-M company as a technician.

Stanley Webster, Jr. is attending a conference concerning Americans Indians and the Carter Administration. After which, he will attend an event following the inauguration of Jimmy Carter.

EDUCATION REFORM

Educational Reform - the answer to quality education is something we never seem to reach. I am not sure why, but it is probably because it means different things to different people. In some cases, it is a continuous process; in others a movement during a particular period in the history of education. Regardless of one's point of view, the critical issue is building an education program appropriate to the needs of the community. It has to be built to serve. This means a system that provides the residents of that community the opportunity to build a program that will give them the skills to feed and clothe themselves; to keep them caring about their society, daily lives, children, future; and provide an opportunity to direct that future.

I think the evidence available clearly shows that this must be done from within a group of people and not by an outside force. This does not exclude outside forces, or their examples, for they are useful to observe, analyze, and follow or discard as appropriate, as people are ready to benefit from them.

What does this mean to a school or school system? I believe it means that:

- schools must reflect the cultures of the children who attend;
- the primary direction and focus in education must come from the community.
- and that the community must support and actively participate in the educational programs.

When I say schools must reflect the cultures of the children that attend, I mean that if you have Tlingit children in school in sufficient numbers, the school environment must reflect the Tlingit culture. Bilingual programs must be a part of their regular academic fare. Art form, music, oral history, and corresponding learning styles must be included if the indigenous traditions and cultural activities are important to the community and not a formal part of family life.

Children who are not exposed to those indigenous courtesies by school system external to the community, run a greater risk of alienation, conflict of cultures (where each is not brought into proper perspective), poor self-image, apathy, hostility--all reflectors in high dropout rates, poor attendance, low academic standards, and low value of a formal education.

When I talk about direction and focus coming from parents and other members of the community, I'm saying that the professional educators are there to serve and provide options for consideration, analysis and seeding. Also many answers are not known, and the needs of the community are more realistically known to the locals. The professional educator theoretically has skills for working with children, research, projections, analysis, and broad knowledge about a variety of subjects. He is not especially taught what is necessary for survival in a particular community. They are external and therefore to some degree, possess superficial knowledge of immediate needs. Educators' broad knowledge gives them insight about what future projections may be--but they've not been too successful in predicting or developing successful programs for Minority populations--children out of the norm. On the other hand, citizens of a complex society have much to offer in the way of successes and mistakes.

- (1) A coordinated effort with control in the hands of parents is important to success, especially when the community supports and actively participates in the educational process. Students who are too far removed from community examples to follow and learn proper behavior from the isolated academic process, cannot begin to respond to that need. Teachers and administrators present a traditional part of examples children need to view first hand. They need to go out and participate in meaningful work in their community and not waste time in undirected excess leisure activities isolated from the adult community. Educational programs appropriate to the needs of the local community disappear when that community loses or gives up its right

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and responsibility to monitor and lead the educational process.

- (2) Once these things are part of the system, the focus becomes one of developing a proper base in children upon which to build. That is: the development and implementation of parent-based early childhood education programs.

The evidence clearly identifies the critical stages of development among children. The development of the brain as it goes through cell division, growth, and formation. We know that if there is not the proper food during the prenatal or early years that a stage of development can be stunted--severely limiting the potential of that child.

Development in child growth and development tells us what will work. There is evidence on what kinds of activities appear to be successful and provide guidelines to follow. Parents need to be aware of what these are and how to reinforce proper development.

- (3) Next, it means establishing a proper base for a quality program. In other words, creating a curriculum.
- (4) And finally, building an academic program that is relative, a program that utilizes talents of individual community members and the business world in tandem with standardized texts and appropriately developed curriculum.

It becomes possible to use process as well as product in teaching strategies. For example, learning from the process can be used in developing curriculum that is pulled together by students, members of the non-academic community, and teachers. Each learns while doing. Process here refers to getting people together to achieve common goals and objectives. It means getting teachers, parents, and students together to work out the school program. While there are many purposes to such a process, a major one pertains to establishing a warm working relationship between the school and the community. Without this warm working relationship, little progress toward basic and necessary reform can be expected.

In the United States, most school systems or schools are not ready for the type of close relationship and involvement that I have suggested above. The public schools are not yet flexible enough and consequently don't have a habit of changing. The professional literature is clear on the conservative nature of the public schools of the United States.

Federal schools for American Indians, those operated by the Bureau of Indian Affairs, have too many ingrown problems as they now exist. BIA Schools have inflexible rules and regulations, political intrigue, inability to adjust to changing situations rapidly enough, no control over resources for academic programs, construction, or staff.

I will admit the advent of special supplementary program support has helped stimulate innovation and change in both systems, public and Federal schools.

The Elementary and Secondary Education Acts of the 1960s, which are carried forward through today, are the supplemental programs to which reference is made. These programs are over and above regular curricula and funding and include such special interests as migratory agricultural workers, aid to disadvantaged children in general, bilingual education, education of the handicapped, library support services, dropout prevention, early childhood education, higher education, etc. A basic purpose for instituting these efforts emanated from researchers who identified the need.

There is another system that appears to have great potential the independent private school under the direct control of an Indian tribe. Such schools are not a part of the public school system nor are they a part of the Federal schools system for Indians. These schools are commonly referred to as "contract schools."

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The promise of contract schools for Indian children rests on the absence of tradition regarding schooling and the dynamics surrounding their establishment. In all instances; establishment of the school has involved the Indian community in a way that is unprecedented in American education. Those established now do not have a strong relationship to any governmental structure and are more than any other schools in the USA, directly related to the members of a community. In this respect, they are strong politically and are able to gain the support of all governmental entities to which they must relate in some manner. It is readily apparent why an educational reformer would find these schools appealing and worthy of strong support.

In closing, it should be pointed out that the educational reform to which I make reference accepts the intitution of formal education. Not only is formal education endorsed, but a fervent plea is made to strengthen it and make it more relevant and effective than has heretofore been the case in American Indian education. The key to the reform in Indian education which I hope to foster lies in the Indian community and in the establishment between them and the school.

William G. Demmert, Jr.
Director of Indian Education
Programs BIA
Washington, D.C.

WEST DE PERE HIGH SCHOOL

Semester exams at West De Pere High School will be Wednesday, January 19th Thursday, January 20th and Friday morning January 21st. A schedule of the hours has been posted. There will be no hot lunch served Friday, January 21st, and no school that afternoon as teachers will be grading tests and determining semester grades. The second semester starts January 24, 1977.

We had two students return from Flandreau for the second semester and two new students leaving West De Pere for Flandreau.

Barbara Hill and Diane Amour, Advisor Counselors from the University of Wisconsin, Milwaukee, are recruiting students for their college. They will even consider students who have dropped out who have college potential. If interested, please call me at the school, 336-1613, extension 27. There is also a H.E.P. Program (High School Equivalency Program) under the direction of James Cox. He was at our school also.

Linda Skenandore and Brenda Doxtator will be involved in the Early Childhood Program working at Oneida Headstart one morning a week for six weeks. Through this process, they will learn more about the development stages in early childhood. This will also help them in their Child Development Class at school by actually working with children and understanding and helping to decide if that would be a career they might look into.

We presently have 12 students from West De Pere employed under the CETA program in Oneida.

There are 8 students in the Upward Bound program. Some were dropped from last year because they have to be over 14 years of age.

There are presently 3 seniors at the Institute of Arts, Santa Fe, and 6 at Flandreau, South Dakota.

An eye test was given at school and letters were sent to the homes notifying parents if the eye test was unsatisfactory. A follow-up was made on this.

Alberta Baird
Home School Coordinator
West De Pere High School

HEW NEWS

Final regulations were published today which enable HEW's Office of Native American Programs to provide financial assistance to agencies serving American Indians, Alaskan Natives and Native Hawaiians.

The regulations allow for the provision of training and technical assistance in developing and administering projects under Title VIII and for research, demonstration, and pilot projects to develop and test methods to overcome the special problems of Native Americans.

The regulations implement the Native American Programs Act of 1974, Title VIII of the Headstart, Economic Opportunity, and Community Partnership Act of 1974 (Public Law 93-644), whose purpose is to promote economic and social self-sufficiency for Native Americans.

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ONEIDA COMMUNITY HEALTH CENTER

Carl Smith is pleased to announce that the Economic Development Administration Office approved the Health Center project in the amount of \$525,250.00. This facility will be constructed adjacent to the Nursing Home (presently under construction) and will be specifically designed to accommodate all our community health programs.

Construction is to begin the first part of April 1977.

DR. ZONDLO CLINIC

January 25, 1977 1 - 4:30 P.M.
February 8, 1977 1 - 4:30 P.M.

DR. NELSON CLINIC

January 27, 1977 8 A.M. - 4:30
February 3, 1977 8 A.M. - 4:30

WORK SHOP AT
LATIKSASU DAY CARE CENTER

401 9th St. Green Bay
January 26 & 27 9 A.M. to 3 P.M.

Norb Lambert and Dr. Paul Strand speaking on Alcoholism on Thursday January 27, 1977.

FOOD STAMP OUTREACH IN
PULASKI AND ONEIDA

An experimental three month program especially for Pulaski and Oneida residents will begin on Wednesday, January 26, 1977 at the Village Hall of Pulaski and the Town Hall of Hobart. On that Wednesday, and the 2nd and 4th Wednesdays of February, March and April, 1977, case aides from the Brown County Department of Social Service will be available from 8:30 a.m. to 11:30 a.m.

They will not be selling food stamps, but will be available to answer questions and assist in taking and completing application forms. Those wishing to apply are asked to furnish the names and ages of all persons living with them, as well as income, resources and shelter costs.

This three-month pilot program will be assessed at the end of April. It is being initiated because a recent area study indicated that the elderly in Brown County were not applying for food stamps because of the distance involved in coming to the Social Service office in Green Bay. Therefore, on December 9, 1976, the Brown County Social Service Board decided to implement a Food Stamp Outreach in four county sites.

FOOD STAMPS

Food Stamp Outreach Worker, Paul Skenandore will be at the C.A.P. office. He will be working from there thru the end of March.

HEAD START NEWS

The Parent Advisory met and elected the following officers:

Chairman: Dellora Cornelius
Vice-Chairman: Greg Powless
Secretary: Brenda Moore
Treasurer: Yvonne Novak

Mrs. Irene Moore, who served as the Tribal Council representative for many years has been replaced by Norbert Hill Sr., and Amelia Cornelius as alternate. Pricilla Manders represents the Community Health Center and Christine Doxator represents CAP.

As a first project of the school year, the parents got together to make shawls and vests for the girls and boys for Christmas. The Christmas party, complete with Santa Claus, was held on December 21. The children presented a program of songs, nursery rhymes, and a play.

The children also had breakfast with Santa at Prange's, followed by a visit to Bruce the Spruce and the Enchanted Forest. They then stopped at McDonald's for their lunch.

SPECIAL NOTE: We currently have an opening for 2 children. If you have a child between the ages of 3 and 5, or know of a child, whose family meets the Federal Income Guidelines set for participation in Head Start, please contact us. 869-2367

The benefits of the Head Start Program are, and early introduction to the Oneida Language, which the children may continue in the public schools: learning and practicing those skills that Kindergarten Teachers are beginning to expect children to have when they are enrolled, such as knowing basic colors, and geometric shapes cutting with scissors, recognizing their own printed name, hopping, skipping, throwing a ball with some accuracy; probably one of the most important benefits is learning how to get along in a group of children and the making of friends with whom they will continue on with to the public schools.

"CORRECTION"

Don's Small Engine Repair telephone number is 865-7515. It is incorrect on the last page of this issue. We are sorry for any inconvenience.

BACKGROUND: K-12 COMMUNITY SCHOOL

On June 17, 1919 a resolution and petition were unanimously adopted to protest the closing of the Oneida Indian School located at what is now called the Sacred Heart Center. The main points of the resolution and petition are as follows:

"RESOLVED, that the order issued by the Indian Department for the permanently closing of the school has come as a great surprise to the Oneida Indians, and has caused profound sorrow to us, therefore be it Resolved that the above fact as set forth, that when the Government of the U.S. abandons said property as a school, the rights and titles of said school should and does revert to the original owners, and whereas the desire of the Oneida Indians is, that a school shall be maintained for the education of their children and children's children, therefore, be it RESOLVED,

That the Oneida Indians here assembled do PETITION, the Senate of the U.S. and the House of Representatives in Congress assembled, setting forth the above fact and request the U.S. Government as, represented by the Senate and the House of Representatives, that the 80 acres of Claim No. 145 and 35 acres of pt. Claim 146 purchased by the U.S. Government, and the Live Stock and all equipment pertaining thereto shall be left intact and that no part or parcel of the property or equipment, shall be disposed of or dispersed by the Indian office without first a thorough understanding and consultation with the Oneida Indians and that the final disposition of said property shall be by full consent of the lawful and qualified Oneida Indians."

Ignoring the continuing protests of the Tribe, the Department of the Interior sold the Oneida Indian School buildings and lands to the Murphy Land and Investment Company of Green Bay on October 2, 1924. Just a month or so before the sale (August 24, 1924) members of the Oneida National Committee, "duly authorized to act in behalf of the people", listed their grounds for protesting the sale of the Oneida School property in a communication to the Commissioner of Indian Affairs. Those listed were:

1. That the title to the major part of the Oneida School property is vested in the Oneidas.
2. That the property was set aside originally by the Oneida Nation not as a commercial proposition, but as an educational center.
3. That the Tribe objected to any sectarian interest getting control of the last natural site for a community center remaining.

Protests from the tribe continued, but history shows that the Green Bay Diocese developed a series of programs at the site once they took it over. These programs included a boys school a seminary and finally a coeducation high school.

In January, 1976 the official notice of the closing of the school at Sacred Heart Center was publicised. It was shortly after this time that a committee was formed by the Oneida Business Committee to study tribal uses for the Sacred Heart building. The following is a brief chronological history of the steps that the "Seminary Planning Committee" has taken in the last year to come to the concept of a Community Education Center for Oneida.

February 4, 1976- first meeting of the Seminary Committee Ideas from the community were sought through Kali? Wisaks. Most of the ideas tended toward education and training for all ages within the Tribe.

March, 1976- a meeting was held with Hobart and Oneida Town Board members and more suggestions were given for the use of the building. Many economic development projects were suggested, but the consensus from thsi meeting was that the building was best suited for a school. The question was also raised as to whether several schools could exist within the same building,

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and the capacity of the building was stated as being a maximum of 700 to 800 students. Further meetings indicated we should have a study done to determine the needs of the community.

April, 1976- as recommendations and community statistics were collected, the Committee began to focus on the area of Education as a need within the Oneida community. But the question was "where do you start?"

At the end of April, Don and Rosemary Christensen from St. Paul, Minnesota were asked to work with the Seminary Committee to assess the Oneida Community's opinion on the priority use for Sacred Heart. Both Don and Rosemary are education consultants who have worked on many Indian education programs.

May, 1976- meetings were held with the Christensens to design a community survey on Sacred Heart.

A Meeting was held with Bishop Wycislo, Business Committee members and Seminary Committee members to inform them of tribal plans for the Sacred Heart and discuss the possibility of the Oneida Tribe acquiring the property. Bishop Wycislo gave the Tribe a commitment for full use of the building as programs were developed. Further meetings with Bishop Wycislo were anticipated once a program proposal was developed.

June, 1976- The community assessment was completed and the results can best be summarized in a paragraph from the Christensen's report:

"The return of the Sacred Heart facility to the Oneida people and its use for education services is really the unanimous choice of the people. Generally, all topics included on the questionnaire are reviewed as important and people favor these services at the Center. Generally, people do not favor a separate school district or a school limited to only Oneida enrollment.

July, 1976- The concept of a "Community Education Center" was presented to the Business Committee which would include the following aspects:

1. A K-12 Community School
2. Broad Vocational-Educational Services to Oneida people of all ages (college courses, technical training, GED, Etc.)
3. Recreational and craft development for all ages.
4. Counselling services
5. Community participation and control.

The concept was accepted as well as the planning for a K-12 school as being the first step in developing the Education Center.

August-December, 1976 - Weekly meetings began to be held. Resource people were invited to discuss the development of a school with the committee, and came from such programs as UW-GB, Menominee Community School, Milwaukee Community School, Coalition of Indian Controlled School Boards, Department of Public Instruction, Oneida Education Programs, Bureau Of Indian Affairs and the Community.

A Philosophy for the Community Education Center was gradually developed, and the goals and objectives of the Community School began to take shape. These were again presented to the Business Committee with the recommendation that the General Tribal Council be given a report on these activities and also asked for support before further planning is done.

At the January 29th General Tribal Council meeting there are three areas that support will be requested for:

1. The concept of a Community Education Center at Sacred Heart.
2. The development of an Oneida Education Board to implement a Comprehensive Education Plan for Oneida.
3. The development of a K-12 community school as the priority program at this time.

JOB DESCRIPTION

POSITION: C.H.R. SUPERVISOR
SALARY: \$8,143.09 yearly, plus mileage
HOURS OF WORK: No less than 40 hrs./wk. - On call.
QUALIFICATIONS: Must be 21 years of age or over, high school grad. G.E.D. equivalent and dedicated. Must reside in community. Ability to work with people of all ages & background. Must possess a valid drivers license Auto. Ins. Must attend three-week training at Rapid City, S.D.

DUTIES: Must be able to supervise and coordinate the activities of the local C.H.R.'s and supervise Assistant Urban Supervisor.
Must be able to work well with community resources. Responsible to schedule transportation for residents, health or welfare related.
Responsible for refunding, disbursement and accountability of C.H.R. contract.
Find training and resources within local area.
Responsible for C.H.R. reporting forms, also submit time and mileage to Payroll Department.
Call regular C.H.R. staff meetings, including Urban Program.
Monthly reports to project director, Tribal Business Committee, Health Boar & Coordinator.
Responsible to the health coordinator.
Perform related work as required other duties as assigned.

DEADLINE: January 25, 1977
Send Resume to:
Purcell Powless, Chairman
Route 4
De Pere, Wis. 54115

JOB DESCRIPTION

POSITION: Secretary, Industrial Development Office
LOCATION: Oneida Nation Memorial Building
SALARY: Starting \$3.25 per hour, fulltime
QUALIFICATIONS: High school diploma or G.E.D. Must possess knowledge of office procedures and good typing skills. Must have access to a car and possess a valid driver's license. Must honor confidentiality.

DUTIES: The person selected for this position must be able to:
A) Type letters, memos, forms, reports, etc.
B) File, keep general office records, handle telephone calls and meet the public.
C) Must be able to handle any and all other duties.
D) The secretary will be responsible to the Industrial Developer.

APPLICATION: Send Resume to: Purcell Powless
Tribal Building
Route 4 De Pere, Wis. 54115

DEADLINE: February 3, 1977

JOB DESCRIPTION

POSITION: Assistant Planner

LOCATION: Oneida Indian Reservation

SALARY: \$725 - \$850 per month plus fringe depending on education and experience.

QUALIFICATIONS: College degree in urban and/ or regional planning or equivalent experience
Familiar with HUD 701 Comprehensive Planning and Community Development Programs.
Must Have some knowledge of Indian culture and attitudes.

RESPONSIBILITIES: Assist in the administration of HUD Community Development Program preparing environmental review records.
Assist in achieving program objectives of 701 Planning Program. This involves land use planning, feasibility studies and continued updating of present comprehensive plan.
Prepare land descriptions for individual homesites on the reservation.
Other duties as assigned.

JOB DURATION: Funded until August 14, 1977, applications for funding reviewed annually.

DEADLINE: February 1, 1977

APPLY TO: Purcell Powless
Oneida Tribe
Route 4
De Pere, Wis. 54115

JOB DESCRIPTION

POSITION: Secretary to the Planning and Community Development Programs

LOCATION: Oneida Tribal Building

SALARY: \$3.00/hour - 20 hours per week plus fringe

QUALIFICATIONS: High School Diploma or GED
Should have a combination of two year training or experience in clerical and office procedures such as typing, filing, receptionist work, good spelling, ability.
Indian Preference

DUTIES: The secretary will be responsible for all clerical duties pertaining to the 701 and Community Development Block Grant Programs. Some routine errand running and other duties will be required.

APPLY TO: Purcell Powless
Oneida Tribe
Route 4
De Pere, Wis. 54115

DEADLINE: February 1, 1977

ONEIDA NEWSPAPER

KALI? WISAKS is the official publication of the Oneida Tribe of Indians of Wisconsin and is published bi-weekly.

Cost: 10¢ per copy to help defray cost of paper and supplies.

Newsletter Office is located in the Sacred Heart Center, Room 19, Oneida, Wisconsin 54155. Phone: 869-2111.

The next issue will be published and distributed February 4, 1977.

Sharon Webster
Assistant Ed.

DEADLINE

The DEADLINE for news for the next issue of KALI?WISAKS is Tuesday, February 1, 1977.

NOTE:

All items sent to the newsletter must have the name and address of the writer or the person submitting the article - if not, the article will not be published. Names will not be published, if requested.

DONATION SUBSCRIPTIONS

KALI? WISAKS may be subscribed to on a donation basis. A suggested donation of \$3.00 would bring the paper to your home every other week for six months.

If you are interested in subscribing, please complete the following form:

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GARBAGE COLLECTION

Weekly refuse pick-up service available. \$2.00 per month or \$24.00 per year.

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DON'S SMALL ENGINE REPAIR

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5½ miles north of Oneida on County "U"

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510 South Adam Drive, Rt. 4 De Pere, Wisconsin - 3½ miles southwest of airport. PHONE: 336-2356

SANITATION SERVICE

Plumbing and septic tanks.

Call: Carl and John Jorgenson at 432-1534.

WANTED TO BUY

1 acre or more of land for home site and garden:

Hurley, the son of Alex Parkhurst and Irene Adams, plans to retire soon. He would like to buy allotted land or land adjacent to tribal land so it can be turned over to the tribe and allotted to him. Please contact:

Hurley Parkhurst
Box 529
Fort Wingate Trading Post
New Mexico 87316

WE WELCOME POETRY, ARTWORK, STORIES, ETC., FROM YOUNG AND OLD. CONTACT NEWSLETTER OFFICE AT 869-2111.

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