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Volume 130

Official Newspaper of the Oneida Tribe

September 10, 1991

Blackjack finally dealt out to the community

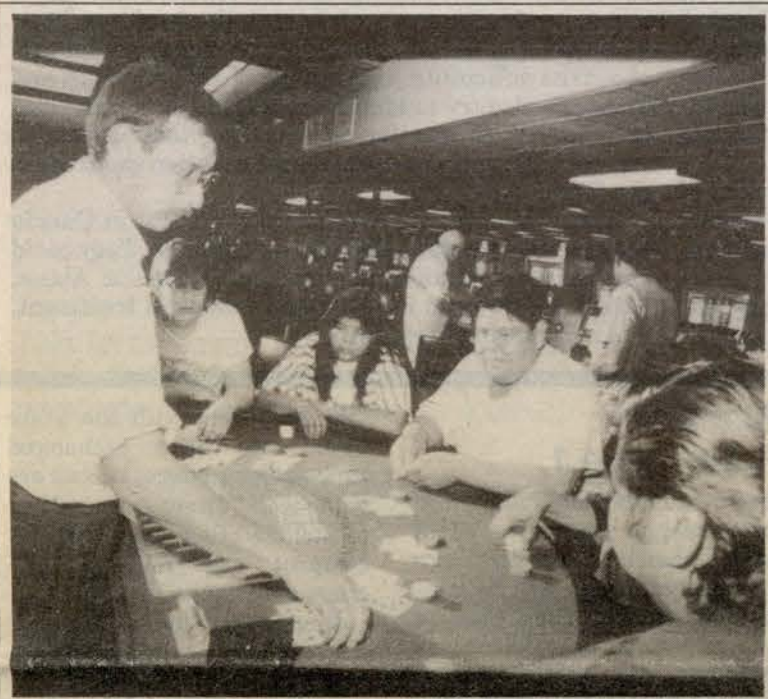


Photo by Sandee Gerbers/Courtesy of Green Bay Press-Gazette

Randy Duxtator studies the cards as he practices to deal blackjack, while his classmates watch on during a training session.

By Keith Skenandore

The words "hit me", "hold" and "twenty-one" could be heard throughout the Irene Moore Activity Center as the Oneida Tribe opened up their blackjack tables to the public.

Following the tribe's successful trial run over the Labor Day weekend, the Business Committee approved Gaming Manager Dale Wheelock's request to keep the doors open.

According to Wheelock, the 16 blackjack tables were in continuous operation.

"Some tables were five people deep," said Wheelock. "The weekend was a success."

Oneida Tribal Vice Chairperson, Debbie Duxtator, added, "We had an excellent turnout."

Jada Lasilla and Monica Powless Nunies, two of the 20 dealers, say they had an exciting Labor Day weekend.

"Everyone was pretty nervous," said Lasilla. "After the first round, everything was under control. We did pretty well."

Nunies added, "It was exciting when we actually started, and I think it will remain exciting."

As for her performance with the cards, "I think I performed well."

Wheelock sees a need for more dealers.

"There is not enough tribal members who want to deal," said Wheelock. "We are in need of

more. If we had more, we could expand our hours."

He added, "We just don't have enough dealers to accommodate the amount of players."

Following the tribe's evaluation of the blackjack operation, the tribe decided to keep the tables open the following evening. The tribe is now taking a closer look at the profitability of the blackjack tables.

"We are in a very competitive gaming market here and we had to be prepared to initiate the play of these games as soon as possible to maintain the competitive edge," said Duxtator. "There had been a tremendous interest in the Green Bay area for these games to begin, members of the tribe were continually approached by future customers asking when these games were going to begin."

The tribe decided to go ahead with blackjack while being optimistic about their negotiations with the State of Wisconsin.

"We are confident that their compact will include blackjack based on previous compact agreements," said Rick Hill, Oneida Tribal Chairman.

Hill was referring to the compacts between the State and the Lac Courte Oreilles Band of Chip-

See Blackjack/Page 2

Dirt found in contractor's fuel tank

M. King-Francour/Reporter

Timber contractor Mike Crawford, of NorthWest Forest Products, along with Oneida Tribal Conservation officer, Mike King, related the details to the Brown County police department of an act of vandalism of a feller-buncher, an article of machinery used to harvest trees, during the forestry management project authorized by the Oneida Tribe in May of this year.

Ackley, liaison between the Oneida Tribe and contracting cutter Mike Crawford, stated that dirt was found in the gas tank of a piece of Crawford's machinery. A report with Brown County and Oneida Public Safety was filed on the 26th of August, after Crawford's failed attempts of machinery startup and shortly after the informational public meeting held on-site on Friday, the 23rd of August.

According to Mike King, Conservation Officer, the machine was running "okay" on Wednesday, the 21st, the day the order

to cease and desist was declared. King remarked, "Attempts were made to start up on Friday, but after some floundering."

Lt. Officer of the Brown County Investigation Department, stated that this particular incident file is being placed in the records file as "there are no leads at this time". He stated, "There isn't enough (evidence), to assign an investigator to it, at this point."

Despite the public upset and outcry occurring as a result of the timber sale, forester, Ackley, commented, "I hope things can be worked out, despite the misunderstanding of what occurred."

Ackley initially reported difficulties with Crawford's desire to return to Oneida, but later confirmed a change in his posture.

Ackley remarked, "Mike Crawford hopes that the Oneida Tribe can guarantee his own personal safety and protection of machinery if he is allowed to return."

Oneida Community Calendar of Events

September

Sat., Sun 14-15th

Golf Outing

Call Leroy King with details
1pm at the Library

Sunday 15th

Oneida Library Book Review:
"Morning Star"

Monday 16th

General Tribal Council

6pm NHC Auditorium

Saturday 21st

RE: Petition
Community Picnic

3pm NHC Grounds

Tuesday 24th

Golf outing, recreational activities, food
Oneida Community Meeting

6pm NHC Cafeteria

Wednesday 25th

Agenda: Treaties/Sovereignty
Constitution, Indian Mascot issues

8:00-4:30pm NHC Auditorium

4th, 5th & 6th

"Life thru the Eyes of a Free Man"
Lecture Series, for more info.,
call Human Services, Don Perrote

11th, 12th, & 13th

2nd Oneida Championship Pow-wow
Oneida Bingo 15th year Anniversary
Tents, Bands, Packer autographs,
Pig Roast...more special activities scheduled.
Watch for more details!

Brown County Arena
Irene Moore Activity Center

Friday 18th

Radisson Inn celebrates 5th year anniversary
Watch for more details!

Radisson Inn

Saturday 19th

Luncheon with Michael Blake,
Author of "Dances with Wolves"

8-4:30pm at Multi-Purpose Ctr.

Wednesday 23rd

For more info, call Judy Cornelius, Oneida Library
"Life through the Eyes of a Free Man"
Lecture Series, for more info,
call Don Perrote of Human Services

3 day event, Radisson Inn

7th-9th

Indian History and Culture Conference
Fee involved, please call
Education dept for more info

8:00-4:30pm Radisson Inn

11th and 12th

"Life through the Eyes of a Free Man"
Lecture Series
Contact Don Perrote for more info

⇒ Clip and post! ⇐

Dahmer victim may also have been victim of home life

By Keith Skenandore/Editor

What has been broadcasted and published through national media coverage depicts Jamie Duxtator as a victim of Jeffrey Dahmer's serial killings. Jamie, who was the 17th victim, may actually been a victim of his home life.

Duxtator was last seen in Milwaukee in January 1988, before running away from home. It has been reported that Jamie ran away due to his relationship with his stepfather.

"His stepfather did not like him because he was colored," said Mildred Duxtator, Jamie's aunt and legal guardian. "He was more black than Indian, and that caused a problem."

Jamie lived with his aunt from 1983 to 1985 before moving to Buffalo, N.Y. with his mother, Debra Vega, and stepfather. Following a brief stay in Buffalo, the family moved back to Wisconsin and finally settled in West Allis.

Police believe Dahmer killed Jamie at his grandmother's home in West Allis. Jamie, who was reported as missing, was 16 at the time of his death.

Mildred thinks back and wishes she could have prevented this tragedy.

"I had legal custody of Jamie," said Mildred. What Mildred didn't know was that the custody issued wasn't temporary, but permanent.

"I was going through some papers," said Mildred, "and I saw the custody papers naming me as his legal guardian."

"If I would have known that, I never would have let Jamie go to New York. He could still be alive today."

Mildred added that when Jamie did live with her, she never had a problem.

"I would let him go with his friends, and he would come home," said Mildred. "I would send him off to school and he would go to school."

Jamie's problems appear to stem from his stepfathers. Jamie never knew his real father. Vega remarried twice, the latter, causing problems and enticing Jamie to runaway.

"It's a rough (awkward) area for the children as well as the adult when a step-parent comes into a family," said George Kamps, Director of Family Services for the Oneida Tribe's Social Services Department. "A step-parent can take on the role as a caring adult by providing leadership and guidance, but cannot take on the role as the children's birth parent."

Kamps adds that there is a natural development of changes in families, and if they are feeling the effects, they can request family education, family assessment, family development and communication.

"Families have the ability to resolve differences that prevent splits in families," said Kamps. "Splits (physi-

cal moving away, down to, not talking) do occur when differences can't be talked about."

Sharon Mousseau, Jamie's 4th grade Oneida Tribal School Teacher, and currently the school's administrator, recalls Jamie as a troubled boy with an explosive behavior.

"He was a sensitive boy who needed guidance," said Mousseau. We (the tribal school) tried to meet his needs."

Mousseau added, "I think he needed more one to one guidance. That would have provided him the attention that he needed."

Guidance is what the tribe's Social Services Department is all about. They realize that relationships between the parent/child do stir up tension, which will happen as families grow. It is up to the families to seek help through Social Services. Social Services can talk about the difficulties and express what their needs are. They can also try to identify strengths in families and their ability to care for one another, their ability to resolve differences and provide information about changing families go through.

Kamps said there are different programs in Oneida that can contribute in helping out a family. They could go through a Counseling Program, Domestic Abuse, AODA which could incorporate families in treatment, and a Parenting Program.

Indian's face emerging now on Crazy Horse mountain carving

Crazy Horse, S.D. - The cut to the level of the Indian's chin is the latest milestone in the progress on the face of Crazy Horse emerging now on the colossal mountain carving underway in the Black Hills of South Dakota.

Granite blasted away in July and August from in front of the Indian's chin reveals for the first time the full height of Crazy Horse's nearly nine-story head. Overall, the Crazy Horse equestrian will be 563 feet high, 641 feet long, and is being carved in the round. Approximately 8.3-million tons of rock have been removed.

Detail work on Crazy Horse's head and face began in late 1989. The forehead is completed, both eyes are "open," and definition of the nose is underway while blocking out the chin continues.

The progress on the mountain has been speeded by open winters the last two years.

This summer's "chin cut" has involved removing about 14 feet of rock from in front of the chin in conjunction with the removal now underway of from 14-16 feet of rock above the entire length of the Indian's 263-foot-long outstretched arm.

The emerging face of Crazy Horse is bringing records crowds to Crazy Horse Memorial, where 1990 visitation was a record 1.2-million people. National and international news media coverage of the project also has increased significantly as the detailed work on the project has progressed.

"The steady emergence of the Indian's face means Crazy Horse has begun coming alive," says Mrs. Korczak (Ruth) Ziolkowski, who supervises the nonprofit project begun in 1947 by her late husband, who left detailed plans for the continuation of the mountain carving. "The public reaction to the recent progress on the mountain is very vocal and strongly positive. Our visitors are expressing a real sense of excitement and of feeling part of history happening before their eyes."

"The rock on the Indian's head and face is good to excellent," she adds. "The most dramatic of the many blasts this year was the blast that occurred last Friday, Sept. 6th." The night blast is the traditional observance of the dual anniversary of the 1877 death date of Crazy Horse and the 1908 birth date of Sculptor Korczak Ziolkowski.

Crazy Horse is not a federal or state project but is a nonprofit educational and cultural undertaking financed primarily from an admission fee and contributions.

The progress is restricted by limited revenue which currently is preventing the acquisition of a D-7 bulldozer, which tops the project's priority list of heavy equipment needed to speed the work in the mountain carving.

Catch The Vision

People everywhere are participating in the history-happening-NOW at Crazy Horse by contributing \$20 or more annually to join the

CRAZY HORSE GRASS ROOTS CLUB

Crazy Horse Memorial, Avenue of the Chiefs, Crazy Horse, S.D. 57730-9506 Phone: (605) 673-4681

Blackjack: From Page 1

pewa and the Mole Lake Band of Sakoagon Chippewa. Hill added that he hopes the compact negotiations will be concluded within the next three to six weeks. Talks will continue between the State and an Oneida negotiating team on a court mandated tribal compact.

Francis Skenandore, General Tribal Counsel, said,

"We have met with the State twice and have exchanged proposals and negotiations are going well. There are no plans to include other games in the compact, but roulette and craps may not be far behind."

Blackjack is one of "a number of games" being negotiated with the state. Blackjack is one of several Class III casino-type games that the State of Wisconsin does allow, according to an opinion from James Doyle, Attorney General.

KALIHWSAKS

"She Looks For News"

P.O. Box 365, Oneida, WI 54155

Phone: (414) 869-2214, Ext. 395 or Ext. 454

Seymour Line: 833-6344

Appleton Line: 734-8010

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Pamiro Opera Company

Die Fledermaus

(The Bat)

Sung in English

September 14

8:00 p.m.

Ralph Holter Auditorium

West High School

Green Bay

For Tickets Call 437-8331

Reserved Seating

Ticket Prices \$15 - \$17 - \$20 - \$25



Contributions for production were made by Insty Print East, Schoenleber Studios, and Susan Frost Advertising, Inc.

Water and sewer project near close of Phase I

Margaret King-Francour/Reporter

A sewer and water project set forth by the Oneida Tribe in June of this year has its Phase I project coming to a close.

Construction of a five mile force main, a collection system and the water distribution system has taken place east of the Duck Creek extending south on Freedom Road just past Holy Apostle Church, east on Highway 172 to the Puyleart Farm, northeast on Highway 54 to Overland Road, and north on Overland Road to Duck Creek, closing the initial portion of the project.

The high pressure force main connects to the Green Bay Metropolitan Sewerage District lines at North Road. The wastes are then transported in the lines to the City of De Pere's treatment plant for final disposal.

The Oneida Tribe regulates users and "everyone must hook up" according to Sarah Plummer, Oneida Tribal Planner and coordinator of the project. She added, "The tribe has made this mandatory for those who live within the boundaries of the Sanitary District."

Plummer stated that Phase I's sewer lines for hookup should be in place no later than November 1st.

She also stated, "Site I homes should soon have meters (water) installed by the Plumbing department as well. All homes will have water meters."

The use of municipal water bears a price tag of about \$6.00 a month and \$2.00 per 1000/gallon consumed. Sewer costs will be \$20.00 per month.

According to Plummer, "This is a higher rate than Green Bay's only because the density of users here is lower. This causes the price to be higher."

Laterals, connections between a home and the sewer system are estimated to be between eight and ten dollars a foot.

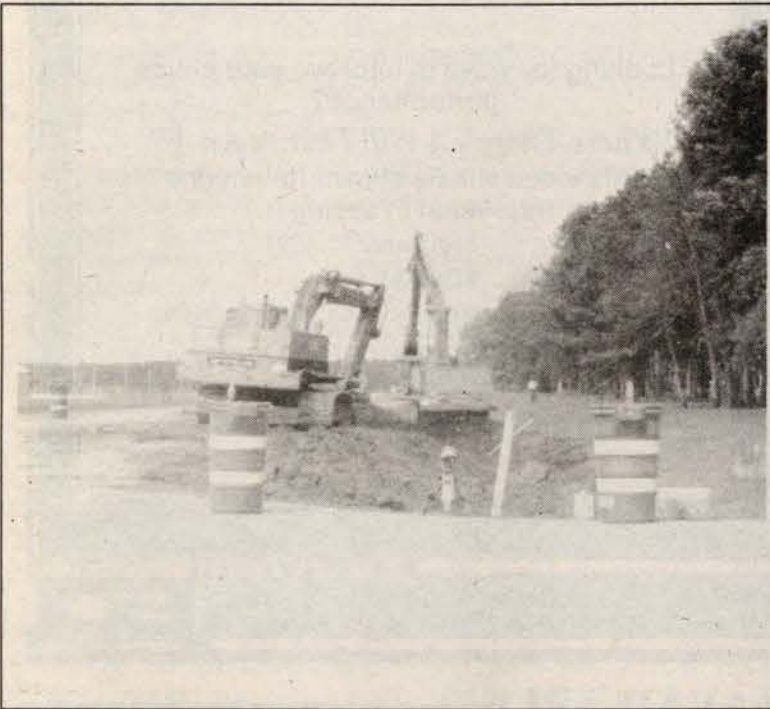
The total cost of the Phase I project approaches the \$1.4 million mark, with 70% coming from grants and the remaining 30%, or \$531,000 is based on a loan.

Phase II of the project may see construction near or about late October of this year, continuing through winter, if weather permits.

Also a part of Phase II, a water tower is estimated to be constructed by September of next year. Plummer also stated that Phase II sewer-funding will come from the DNR's clean water program. Phase II water is financed by FmHA.

She also noted that users are encouraged to use water saver toilets and reduced flow shower heads.

An abandonment of the tribe's lagoon, capping of wells, abandonment of mounds and septic systems, and the upgrading of plumbing to meet Wisconsin codes will be some of the improvements seen in the project.



Photo/Keith Skenandore

This force sewer main construction on Hwy. 172 out front of the Irene Moore Activity Center is almost complete as Phase I draws to a close.

ADVERTISEMENT FOR BIDS

ONEIDA UTILITY COMMISSION
3000 Seminary Road
Oneida, WI 54155

Separate sealed BIDS for the construction of a Sanitary Sewer Collection and Water Distribution System to serve approximately 100 users. The Sanitary Sewer includes gravity sewers, three (3) lift stations, related force main and lagoon abandonment. The Water System includes distribution mains, an elevated water tower, well drilling and pumphouse modifications (including pumping equipment, piping, electrical controls and telemetry).

CONTRACT 1535-91377 - Phase II - Sanitary Sewer & Water System
For The Oneida Tribe of Indians of Wisconsin

Contract 1535-91377-A - Sanitary Sewer & Water Main Construction

Contract 1535-91377-B - Well Construction & Abandonment

Contract 1535-91377-C - Well Pumping Equipment Construction

Contract 1535-91377-D - Pumphouse Mechanical Construction

Contract 1535-91377-E - Electrical Controls & Telemetry Const.

Contract 1535-91377-F - Elevated Water Tower Construction

Contract 1535-91377-G - Lagoon Abandonment

Bids will be received by the Oneida Utility Commission at the office of the Planning Department (Room 4320) of the Oneida Tribe of Indians Norbert Hill Center, 3000 Seminary Road/P.O. Box 365, Oneida, Wisconsin 54155. Attn: Sarah Plummer until 1:00 p.m., local time, September 19, 1991. Bids will be accepted in the Business Committee Conference Room until 2:00 p.m., local time, where they will be publicly opened and read aloud at that time.

The CONTRACT DOCUMENTS may be examined at the following location: Oneida Tribe of Indians of Wisconsin, Norbert Hill Center, 3000 Seminary Road, Oneida, Wisconsin 54155; and McMahon Associates, Inc., 1377 Midway Road/P.O. Box 405, Menasha, Wisconsin 54952.

Copies of the CONTRACT DOCUMENTS may be obtained at the office of McMahon Associates, Inc., located at 1377 Midway Road/P.O. Box 405, Menasha, Wisconsin 54952 upon payment of \$25.00 for each set of contract documents, plus a separate, non-refundable processing charge of \$25.00 (total of \$50.00 per set). Plan-holders wishing to use association cards will still be required to pay the processing charge. The processing charge is required whether the plans and specifications are picked-up or delivered.

Any BIDDER, upon returning the CONTRACT DOCUMENTS promptly and in good condition, will be refunded payment, and any non-bidder upon so returning the CONTRACT DOCUMENTS will be refunded the \$25.00 deposit if returned in good condition within ten (10) days of the date of bid opening.

BIDDERS will be required to comply with the President's Executive Order No. 11246, Equal Employment Opportunity, as amended. The required for Bidders and Contractors under this order are explained in the specifications and in 41 CFR 60-4.

BID SECURITY - No bid shall be received unless accompanied by a certified check or satisfactory bid bond payable to the Oneida Utility Commission in an amount not less than 5% of the maximum bid as a guarantee that, if the bid is accepted, the bidder will execute and file the contract, performance bonds, payment bonds and insurance certification, as required by the CONTRACT DOCUMENTS, within ten (10) days after the date of Notice of Award.

CONTRACT A and G awarded under this Invitation to Bid are expected to be funded in part by a loan from the Wisconsin Clear Water Fund. This procurement will be subject to regulations contained in NR 162, Wisconsin Administration Code and appropriate state statutes.

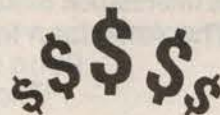
CONTRACT A and G awarded under this Invitation to Bid must demonstrate positive efforts to utilize small and minority-owned businesses. This procurement will be subject to regulations contained in NR162.12(4). Failure to comply could result in termination of the grant (NR162.21).

ONEIDA UTILITY COMMISSION
(owner)

Save on Jewelry and other Native American items at Ann's World of Gifts

1/2 price sale on September 14 & 15

9:00 am-7:00 pm
Food served on the 14th



All Jewelry reduced to 50% off

Remaining stock 30% off

Visa, Mastercard, Discovery and American Express Cards Accepted

Check Out Ann's FireCracker Special!



Highway 29 West to Sunlite Drive
Green Bay, Wisconsin 54155

Whiteman wins Foundation's 1991 Excellence award

Eau Claire, WI - Roberta Hill Whiteman, associate professor of English at the University of Wisconsin-Eau Claire, is the 1991 winner of the Wisconsin Idea Foundation's Excellence Award.

Whiteman, a widely acclaimed and published poet, will be recognized Sept. 26-28 at "American Indian Voices, A Regional Literary Symposium," sponsored by the Foundation at Wingspread, near Racine.

"I feel honored," said Whiteman, who is on leave from UW-Eau Claire to complete a doctorate in American studies at the University of Minnesota. She credited her selection to support by colleagues here "and people in Wisconsin."

Whiteman, whose writings reflect her Oneida Indian heritage, was widely praised for her first major work, "Star Quilt," published in 1984, from which four poems were selected for the 1988 Norton Anthology of Modern Poetry. Her poems also

have appeared in American Poetry Review, The Nation, North American Review and other publications.

On UW-Eau Claire's English faculty since 1980, she holds a bachelor's degree in creative communication from UW-Green Bay and a master of fine arts degree from the University of Montana.

Currently Whiteman is doing doctoral research for a biography about Dr. Lillie Rosa Minoka-Hill, her grandmother, member of the New York-based Mohawk tribe and, in 1899, only the second Native American woman in the U.S. to hold a medical degree. She said Minoka-Hill, who died in 1952, also reared six children with her farmer husband after graduating from the former Philadelphia Women's Medical College.

Whiteman said she continues to collaborate on projects with her artist-husband, Ernest.

Drop out rate high for Indian students

Albuquerque NM - American Indian high school students drop out at a rate of 50%, and Indian college students drop out at a rate of 65%, according to a recently published report titled The Indian Dropout: An Annotated Bibliography.

The dropout rate for Indian high school students is 250% than the rate for U.S. as a whole, according to the author of the report, Dr. Dean Chavers.

Chavers is Vice President of the Coalition for Indian Education of Albuquerque, NM, the publisher of the report.

The dropout rate for Indian high school students is the highest of any ethnic group in the nation.

Actual dropout rates for Indian high school students ranged from as low as 25% for the Albuquerque Public Schools to as high as 81% for the State of South Dakota.

Out of 14 reports cited which deal with actual dropout data of Indian high school students, seven reported rates from 25% to 49%, and seven reported rates from 51% to 81%. Thus the national rate is about 50%.

A total of 31 reports are cited in the 24-page report. The Coalition stated that it is calling for a national initiative to deal with the high dropout rate for Indian students, and will bring the problem to the attention of the U.S. Department of Education, the state departments of education, and the educational research community.

Copies of the report can be obtained from the Coalition.

FINANCIAL AID AVAILABLE

Penn State American Indian Leadership Program Accepting Applications

The American Indian Leadership program at Penn State will be accepting applications from American Indian and Alaska Native students for the 1992 spring semester.

The college of Education is offering advanced degree fellowships for qualified students. Preference will be given to those who apply for a doctoral degree. Other fellowships are available as well. Awards provide a monthly stipend plus grant-in-aid tuition remission.

The deadline for submitting application packages which include documentation of degree of Indian blood, an essay, and graduate test scores, in November 30, 1991 for the Spring semester and April 30, 1992 for the Fall semester (beginning August 1992). Applications for both semester are now being accepted.

For more information contact:

The American Indian Leadership Program
Penn State University
Rackley Building
Room 320
University Park, PA 16801
Phone #: (814) 865-1489

American Indian Support Project (AISP), Utah State University

The American Indian Support Project recruits and supports American Indian graduate students in School Psychology program and in the PhD in Combine Professional-Scientific Psychology Program. Students completing an MS in School Psychology will be competent to assess and treat handicapped children and to consult with parents and teachers of Indian children.

Training includes on-campus coursework as well as an internship at a school site, of the students choosing, serving American Indian children. AISP offers stipends and tuition and fees to American Indians who are interested in graduate training in these fields. The stipend amount is \$708 per month plus tuition and fees. This funding is guaranteed for the first year of training with a service payback required with NIMH.

For more information contact:

Dr. Carolyn Barcus
Associate Director
AISP
Psychology Department
Utah State University
Logan, UT 84322-2810
Phone #: (801) 750-1465

Looking for ways to improve your child's performance?

"Where There's A Will There's An A"

This video will be shown for anyone interested in seeing it.

Date: September 12, 1991

Time: 5:30 P.M.

Place: Norbert Hill Center Cafeteria

Please tune in with the Oneida Education Office!

Goodbye...

Students patiently await to load the bus before their long journey to Flandreau Indian School, Flandreau South Dakota last Wednesday. Flandreau Indian School opened their doors to the students on September 5th.



Questions concerning timber management

The timber cutting controversy has brought forth many questions. Many questions were concerning timber management. Here is an apply to some of those questions.

Topic of Discussion: 1) Why is this area being clearcut? Were other alternatives considered? 2) Is harvesting or clearcutting in the summer harmful? 3) Is soil disturbance harmful? 4) Is forest management desirable for small woodlands (small number of acres)? and 5) How does this management affect Oneida wildlife habitat and hunting opportunities?

Response to questions 1-5: Preservation of Tribal hunting grounds was a deciding factor. Aspen (poplar) cut was being done to improve habitat which includes cover and feed.

A by-product of this is that the money from timber sold would be specifically obligated to land acquisition with half going to Conservation (hunting) and wetland purchases (approximately 17,000 dollars, top bid).

Topic of Discussion: 6) Is the Tribe getting a fair rate for their forest products? 7) Who is responsible for monitoring the harvesting operations? and 8) Was the community notified prior to the start of harvesting?

Response to questions 6-8: Notification was sent to land holders where cut was occurring on July 25, 1991 from the Land Office. Cutting was started early upon recommendation of B.I.A. forester and myself (Ron Ackley), and Mike S. King. Also, an informational interview with Kalihwisaks was done. It will be coming out in this weeks issue (August 26, 1991, Volume 129). We didn't make the deadline in time for earlier issue.

The decision to go in sooner was determined because of the dry condition of the area.

Prior meetings that were held with ERB and the Land Committee:

April 2 - Community Meetings - Timber Management proposal.

May 1 - Community Meetings

May 5 - Business Committee approval

Notice to Area Hunters

Hunting tags, stickers and goose stickers are now available through the Conservation Department located in the lower level of the Oneida Community Health Center.

Please, we request that if you know you are not going to be hunting geese to inform the Conservation Department when picking up your tag and sticker. There is only a limited supply.

For more information please call 869-2711, Ext. 183 or 184.

Also, if you want your name entered for this year's hunter's choice please let the Conserva-

tion Department staff know when you pick up your license, otherwise your name will be omitted.



Happy Hunting!

Aspen management on your land

The aspen, or "popple," forest supports a greater number and wider variety of wildlife than any other forest type in Wisconsin. While deer and grouse make aspen part of their diet, most other wildlife depend upon the shrubs and ground plants growing beneath aspen for their food and cover. Smaller acreages of aspen at a variety of ages provide the best habitat for wildlife.

Fortunately, aspen is easily regenerated through cutting; and a market is available for aspen pulp.

Aspen is a fast-growing, but short-lived tree. Forty to fifty years after a stand is established, it's time for a regeneration cut.

A sun-loving tree, aspen can't regenerate in shade. This is called being "shade intolerant." It's very important to cut all trees within the sale to give aspen its place in the sun.

The initial logged over site looks bare after cutting in late winter or spring. But, come back in September and look at this site again!

Aspen sprouts from the old root system. The new suckers will grow six to 10 feet in their first summer -- as much as two inches a day.

Deer and rabbits immediately will move into this area to feed on the nutritious young sprouts. Many song birds such as white throated sparrows, chestnut sided warblers and mourning warblers also use this new habitat.

Within 10 years, the new stand is well established on the site. This stand provides prime habitat for ruffed grouse broods and is a good place to hunt grouse in the fall.

As aspen matures, it goes through natural competitive thinning and the density of trees decreases. At about 25 years, this more open stand becomes important as secure nesting cover for ruffed grouse hens, and the trees develop flower buds which are excellent winter food for grouse. This food source remains important through the remainder of the trees' lives.

Forests are always changing. By foregoing timber harvests, you're not stopping your forest from changing, but allowing it to continue to change in a way you may not have intended. Making management decisions today can keep your forest productive for wildlife, now and in the future.

SOME MANGEMENT CONSIDERATIONS

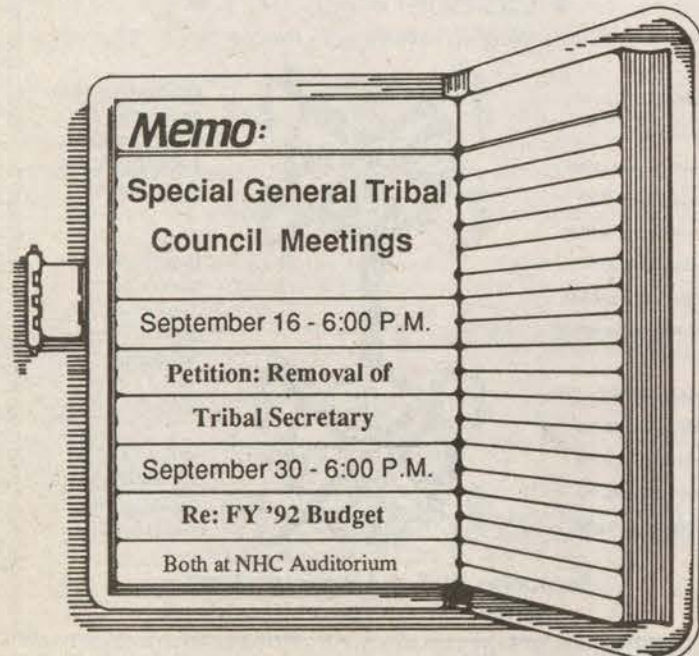
- 1) Large aspen stands of 40 acres or more may be divided into small stands (one to 10 acres). Small cuts allow you to arrange sales so that you can have a mix of age groups on your land. The size of cuts may affect the value of your stumpage to the buyer.
- 2) Irregularly shaped cuts are aesthetically more pleasing and provide more edge for wildlife. The stand edge attracts many wildlife species.
- 3) While aspen regeneration will suffer slightly, you may want to leave some mast bearing trees such as oak or hickory within the cut (three trees/acre).
- 4) A few snag trees (hollow, dead, or dying, or with cavities) should also be left. They don't cast much shade and are of great importance to many forest birds and other animals.
- 5) If larger cuts of 20 acres or more are necessary, leave scattered clumps of mature aspen within the sale to provide a winter food source for grouse.
- 6) Don't delay your initial cutting! Most of Wisconsin's aspen is getting old. When the tree dies naturally, so does the change of regeneration of new sprouts from the root system.
- 7) Contact your local DNR wildlife manager or forester, or a consulting forester for further information.

Remediating the site



Photo/Margaret King-Francour

Javco, Inc., removes the toxic dirt piles from a nearby abandoned home on Overland Road, into a dump truck, so the dirt can be hauled to the Brown County Landfill for storage until the landfill approves and accepts the data on the dirt. The dirt, which contains diesel fuel, was dumped illegally by an excavating company, who now face a reservation ban.



American Indian Mascot and Logo Concerns

Submitted by: Jerry L. Hill

1. According to the State Department of Public Instruction, 90 high schools in Wisconsin use Indian names and/or images to depict their sports teams, as do an uncounted number of middle and elementary schools.

2. These images reflect the role public educational systems throughout the nation have continued to play in legitimizing misinformation and stereotypes of Indian peoples.

3. The use of cartoon caricatures, "noble savages", and "screaming heathens", and demeaning names such as redskins and redmen to refer to American Indian people, are an offense by publicly-funded school systems that would not be tolerated for any other racial, ethnic, or cultural group in the U.S.

4. These names and logos reinforce attitudes to which Indian and non-Indian children are exposed from many sources: t.v. westerns, cartoons, children's literature including beginning readers where "I" is for "Indian"... a cartoon, and inaccurate history and social studies texts.

5. These names and images do have serious consequences on the self-esteem of Indian children. In fact, a number of Indian parents have referred to public school practices as a form of cultural genocide: an extremely effective way to pressure Indian youth to turn away from their cultural heritage. Names and logos are, of course, only a small part of the much larger problems of inaccurate information conveyed by social studies and history texts, but they have added power when used by one of society's most legitimate institutions, the public schools. 6. Further, these names have a powerful and long-lasting impact on the attitudes of non-Indians. Non-Indian children, from generation to generation, learn a number of harmful messages about Indian people: all Indians "were" the same; and anyway, "real Indians" are of the past; after all, both noble savages and destructive heathens were doomed to extinction in light of the superior "civilization" of Europeans; and Indian tribes and individuals are "fair game" for insults of the most demeaning and insensitive kind. These attitudes prevail in some form today among many legislators, policy-makers, and voters. The harm done by names and ridicule are serious. The harm done by views of Indians as curios of the past are continuing to have serious social, economic, and political consequences today. Why honor tribal sovereignty or treaty rights if real Indians no longer exist? Why listen to elders and tribal spokespersons who are working to protect the natural environment from further exploitation if real Indians no longer exist? Why consider tribes as governmental entities when state and national legislation is enacted if real Indians no longer exist?

Suggested Recommendations

It is time to begin to teach Wisconsin's children the truth about Indian people. In September, 1991 the state will begin implementation of Senate Bill 31 to assure that public school curricula will include information on Wisconsin's Indian population. Yet many of those same schools will continue to refer to Indians as redskins, redmen, raiders, and warriors. Requesting that the State of Wisconsin develop a policy to eliminate these name-calling practices is largely a symbolic act—but it is an act that registers the unwillingness of tribal governments to tolerate practices that demean and insult Indian people—practices that teach our children and all children harmful attitudes, and practices that belittle the struggles and accomplishments of our elders and ancestors.

It is in the spirit of symbolic action that I ask you to consider endorsing the following recommendations: Recommend that the State of Wisconsin enact a policy that:

1. Eliminates from publicly-funded elementary and secondary schools that use of all names and images which are obviously demeaning to American Indian people: for example, redskins and redmen, and cartoon caricatures and screaming savages.
2. Establishes clear state guidelines with regard to the use of Indian names or images, with maximum involvement of Indian parents, tribal leaders, and tribal elders.
3. Vests the American Indian Language and Culture Education Board with the responsibility to investigate and document the use of Indian names and images by all public schools, and determine the appropriateness of these uses according to the guidelines developed.

Special Community Meeting

Natural Resource Management

The Forest for the Trees

September 18
6:00 - 9:00 P.M.

Norbert Hill Center

Business Committee Conference Room

Natural Resource Management has recently received significant attention in the Oneida Community. This special community meeting will address the history of the presently proposed forestry management, the dynamics of community involvement in policy development and the professional application of those policies.

Professional Natural Resource Managers from the Oneida Tribe, Wisconsin Department of

Natural Resources, Bureau of Indian Affairs and the U.S. Fish and Wildlife Service will be available for presentations and discussion on the subject of multiple resource forestry management in general and in specific, on the Oneida Indian Reservation.

For more information contact Oneida Conservation Department (869-2711) or the Oneida Planning Department (869-2214).

KALIHWSAKS 1991 DEADLINE SCHEDULE

DEADLINE	PUBLISH	DEADLINE	PUBLISH
September 16	September 26	September 30	October 10
October 14	October 24	October 28	November 07
November 11	November 21	December 02	December 12
December 11	December 21		

The deadline dates above are the dates that material to be submitted for the Kalihwisaks has to be in the Kalihwisaks Office. The Kalihwisaks Office is on the 2nd floor of the Norbert Hill Center, or materials can be mailed to Kalihwisaks, P.O. Box 365, Oneida, WI 54155. The Publish dates are the dates the Kalihwisaks will be mailed out.

This is only a tentative schedule. If changes in the schedule are necessary, the revised schedule will appear in the Kalihwisaks.



Survey Question: Should area schools using Indian type logos, mascots or names consider changing them to become culturally sensitive to a human race?

Alternate question: If they choose to keep their mascots, what do you think should be done to educate their student body?

M. Francour/Reporter

This survey was conducted amongst 25 Tribal and non-Tribal members. Individuals responded with an answer of either Yes, No, Unsure, or Don't wish to respond.

The results were as follows:

19 YES 3 NO 2 UNSURE 1 DON'T WISH TO RESPOND

Responses:

"How would they like it if we took something ethnically negative of theirs and used it as a mascot? This issue has a lot to do with self-esteem."

"I say let's educate them...let's not disrupt their territory. Children do equate to that and eventually grow out of it."

"There's more mockery in the high schools, the kids can get somewhat sadistic...I think the professional levels of sports do maintain a higher level of respect."

"I think they should consider it, at least."

"This may eliminate one more element of racial stereotypes that are just not accurate."

"I don't think they should be using these logos...I think we should ask ourselves, Where did this (concept) originally come from?"

"If they bar it, then we're just making a bigger deal about it."

"In those schools insisting on using these logos, I think if they don't take it down now, the relationship between these two types of people will continue to fester."

"I think there a lot of other things they can pick from, like animals, rather than people."

"I think we should educate, and make sure they're (Indians) not de-humanized."

"They should consider taking polls from their own student body, and consider what they think."

"I think that depicting a warrior is okay, as long as it's a proud and strong image, not caricatured and disfigured."

"We've been singled out so many times, I think if they insist on keeping it, they don't give a damn."

4. Grants the Department of Public Instruction with the power to withhold state funds for schools that fail to comply with standards set within a reasonable time frame.

5. Requires that the Department of Public Instruction immediately implement public educational programs in all of the districts where such practices are currently in use to counter-act the harmful effects that these practices have had, and to begin to prepare communities for change.

2nd Annual Fall

ONEIDA

CHAMPIONSHIP

POW WOW

◆ October 4 - 6, 1991 ◆

Brown County Veteran's Memorial Arena ◆ Green Bay, WI

ADMISSION:

Adults \$3.00
Weekend pass \$7.00
Senior Citizens \$2.00
Weekend pass \$5.00
Youth 6-12 \$2.00
Weekend pass \$5.00
Children 5 & under FREE

GRAND ENTRY:

October 4 - 6:00 PM
October 5 - 1:00 PM
and 6:00 PM
October 6 - 1:00 PM

CONTEST JUDGED
BY POINTS.
CATEGORIES:
5 PLACES (EXCEPT
TINY TOTS)

Drum
Team Dance
Senior
Jingle
Grass
Traditional
Fancy
Tiny tots

ARTS & CRAFTS
STANDS AVAILABLE:
Call Debbie Powless at
(414) 833-6760.



Featuring Native American Dance,
Song, Arts, Crafts, and Food!

Editor's Note: These letters are the view of the authors themselves, not the view of Kalihwisaks or the Oneida Tribe of Indians of Wisconsin.

Could Oneidas stoop so low?

I, Shirley Hill, an Oneida Council Member, am upset, to say the least, to think that an Oneida member could stoop so low as to use tactics of destruction to machinery owned and operated by the Northwest Forestry Products Company. This fact has been confirmed with the Brown County Sheriff's Department and Mr. Crawford.

The Northwest Forestry Products Company, a national notarized company, has worked for the Menominee County Forest Management Project.

It has been relayed to me by that particular phone conversation that Pat and Mike Crawford are extremely capable, conscientious, and quality conscious in whatever method of Forest Management they contract for. Whether it is "clear cutting", "select cutting", etc. They are exceptionally knowledgeable of ASPEN management.

Northwest Forestry Products Company is the middlemen, so to speak. They are only guilty of contracting with the Oneida Tribe and submitting the best offer to the job done that they were contracted to do.

They are now victims of our ignorance, our emotions, and bad judgment by one or more Oneida members that put

destructive matter in their machinery's gas supply.

Evidently, this was not the action of children, but so-called adults. What does this tell our children? That it's alright to destroy other people's property because feelings are hurt? Are you going to be a real adult and come forward to admit your actions?

A true Oneida would not resort to this behavior. An Oneida is a kind, generous, thoughtful, helping person. -- Shirley Hill

Correspondance wanted

We receive the *Kalihwisaks* paper here at the Wyoming prison due to one of our Indian club members is an Oneida. We

wish to correspond with people in Wisconsin to trade ideas and traditional values.

I myself am a Sioux, and an A.I.M. member from when it all began. It was my brother-in-law Wesley Bad Heart Bull who was killed and the man who killed him only get probation.

I have stories to tell of my views in American Indian life. The drug and alcohol abuse we suffer and what my knowledge

is to give young people in the Midwest.

I plan to write a magazine of my life and the prejudice and pain my family and ancestors have gone through.

We will answer all letters from people who communicate to use. Please help us communicate. -- Steven Thunder Hawk Rands, White Cloud Indian Club, P.O. Box 400, Rawlins, WY 82301

RESOLUTION # 8-14-91-A

WHEREAS, the Oneida Constitution provides an Oneida Bill of Rights equally protecting all Tribal members and employees in the exercise of their civil rights, and
WHEREAS, the Indian Civil Rights Act of 1968, (P.L. 90-284) 25USC1301, et. seq., provides that all Indian governments equally protect all persons within their jurisdiction in the exercise of their civil rights by due process of law, and
WHEREAS, there is a need for frank and honest discussions in all open meetings of the Business Committee and other Tribal entities and that such discussions often include personnel observations, evaluations and judgments of other personnel and that promiscuous discussion undermines the morale of Tribal members and employees, and
WHEREAS, the Business Committee may close a meeting by invoking executive session where sensitive, confidential or privileged information may be disclosed and discussed, and which requires that all persons present maintain such confidence or privileges, and
WHEREAS, personnel complaints and grievances may be addressed by the Oneida Personnel Policies and Procedures which protects the rights of all persons involved and provides sanctions if any, and
WHEREAS, all persons whose performance or activities will be discussed or evaluated related to the agenda of the meeting of any Tribal entity, including the Oneida Business Committee, should be present so that a thorough and orderly discussion may be had unless the business at hand is determined to be personally or professionally confidential or privileged or a personnel complaint or grievance.

NOW, THEREFORE, BE IT RESOLVED, that it is the policy of the Oneida Tribe that discussion in open and public meetings of the Business Committee and all other entities of the Tribe be strictly conducted in an orderly civil manner avoiding acrimony and hominum remarks, and

BE IT FURTHER RESOLVED, that all Tribal members or employees whose performance responsibilities or activities will be discussed at open meetings of the Business Committee or other Tribal entities will be given adequate notice to appear at the meeting or that matter must be reserved for Executive Session, and

BE IT FINALLY RESOLVED, that should any information be received at any meeting of the Tribal entity, including the Business Committee, that implicated the integrity, honesty or moral turpitude of a Tribal member or employee, or which complains or grieves the actions of a Tribal employee such information shall be immediately referred to Executive Session without action or further discussion or to the Oneida Human Resources Department for processing.

RESOLUTION # 8-19-91-A

WHEREAS, the Oneida Business Committee formally adopted the Oneida Tribal Administrative Procedures Act and Oneida Appeals Commission on May 2, 1990, and

WHEREAS, the Oneida Business Committee notified the General Tribal Council of said action at the 1990 annual General Tribal Council meeting and the 1991 General Tribal Council semi-annual meeting, and

WHEREAS, the Oneida Business Committee has brought forward the Oneida Tribal Administrative Procedures Act and Oneida Appeals Commission for Reauthorization and readoption by the Oneida Business Committee, and

WHEREAS, the General Tribal Council has been given notice of said adoption of the Oneida Tribal Administrative Procedures Act and the Oneida Appeals Commission and has had adequate time to review said actions, and

WHEREAS, said Act and Commission would enhance and protect the self-government and sovereignty of the Oneida Tribe, and

WHEREAS, said Act and Commission will enhance a governmental separation of powers between the legislative, executive and judicial responsibilities of the Oneida Tribe, and

WHEREAS, the Act and Commission will diminish political pressure upon the Oneida Business Committee by removing it from initial judicial decisions, and

WHEREAS, the Act will provide for constant procedures of law/rule making and due process throughout the Oneida Tribe, and

WHEREAS, the Indian Civil Rights Act of 1968, 25 USC Section 1301-1303 supports the policy that all Indian Tribes exercising powers of self-government shall insure that individual rights are protected and that people have a right to "petition for redress of grievances", and

WHEREAS, recent federal and state regulations are requiring that in order for tribes to receive funding, loans or grants, they must have an internal governmental structure that provides fairness and notice, and

WHEREAS, An Appeals Commission will maintain the integrity of an Oneida traditional system of decision making by insuring that there is more than one decisionmaker for any issue.

NOW THEREFORE BE IT RESOLVED: that the Oneida General Tribal Council does hereby formally reauthorize the adoption of the Oneida Tribal Administrative Act and Oneida Appeals Commission for immediate implementation.

EDITORIAL

When my hair gets cut, it grows back...

By Margaret Francour

A recent decision by the Business Committee has captured and put a lid on "public disruption".

For those of you so unfamiliar with the forestry event which has transpired over the last few weeks, I hope to layout the facts as I have been informed of them.

1) A group of petitioners asked for the opportunity to be on the Business Committee regular meeting agenda regarding the "logging operation on the Oneida reservation."

2) The Business Committee heard out the petitioners and complied with a petitioner's request to "cease and desist" all tree cutting in a specified area until after a following Friday informational and (heated) meeting and until which time things could get "cleared up".

The meeting occurring on Friday, the 23rd, resulted with more internal arguments within the tribe, i.e., Kalihwisaks being a "rag" and it's inability to disseminate information, or "Business Committee's inability to take care of these controls", than on dealing with an important objective of the meeting, that, which was to educate and inform those concerned about the wood cutting taking place and the reasons why.

It is for some to argue that we need to know what's going on, well, I agree, I'd like to know what's going on in the community just as much as the next guy, but even for me, as a person working in a "newspaper", I do not have that exclusive luxury.

I'd like to be able to read what's going on in the tribe, perhaps even on the same day, but this is just not the case.

The Kalihwisaks, as it currently stands puts out information, every two weeks, with a staff of only two.

With that in mind, how can one possibly conjure up receiving up-to-the minute reports, unless an activity or event amazingly occurs right next to the Kalihwisaks deadline, such as this event did?

I recognize the tribe has some problems with growth (and keeping up with the demand), and areas such as education, health and safety take priority, but it only seems worthwhile that the ability and manpower to accurately communicate the events of these areas to the public only seems fair. Fair, in the aspect of getting the facts straight, receiving fair and equal opportunities to be involved in community services and programs, and the opportunity to just read and even learn about others in our community.....I would like to say that it is possible to meet the needs of the community, but not likely at the immediate time.

What are our leaders doing about this? Are they aware of the degree of sporadic miscommunications that occurs and builds ugly monsters of hearsay?

One point I feel needs mentioning at is that the issue surrounding the forestry management practices, stripping Mother Earth, environmental issues, and uneducated viewpoints are all well taken. And, as one sees the ugliness of a clearcut, one automatically may assume that nothing will ever grow back. But, I wonder if anyone has ever looked at a parcel right next to the the road leading into the clearcut area?

At one point a few years back, a homeowner had a basement put into the ground and the trees surrounding this area was clearcut. Right now at this point, this area is surrounded with 10, 20 foot trees, including aspen.

I think it is also important to mention the the lack of support our leaders displayed when hastily comforting a handful of petitioners requests. Where was their support of management involved in the workup of the forestry management effort? Why wasn't anybody allowing or even expressing the forester's point of view, conservations, land, etc...? Someone signed the contract, do you know what your signing, did you support it or down play it? Why not speak up in the meeting on Wednesday? I wish the forester was there and even some more time was allowed to deal with the issue and clear any misunderstandings. So many small yet important details, left in the wind.

We may be working backwards again, but, at least there is an attempt to educate and an opportunity to learn. At this point in time let's make up our minds to perhaps learn something today, that we didn't know of yesterday.

ONEIDA TRIBAL EMPLOYMENT

The Oneida Tribe of Indians of Wisconsin does not discriminate on the basis of race, color, national origin, sex, religion, age, and handicapped status in employment or the provision of services. However, individuals of Indian ancestry will be given preference by law in initial employment or re-employment.

**APPLICATIONS/RESUMES SHALL BE
SUBMITTED TO:**

**Personnel Office
Oneida Tribe of Indians of Wisconsin
P.O. Box 365
Oneida, WI 54155**

Oneida Dental Clinic CDA

Location: Oneida Community Health Center

Salary: Grade 4 (\$5.82 - \$6.43/hr) Negotiable

Closing Date: September 13, 1991

Proposed Start Date: October, 1991

Position Summary: This position assists the dentist in all phases of restorative, prosthodontic, surgical, endodontic, and periodontal treatment as provided in general dentistry. Continuation of position is contingent upon funding allocation.

Qualifications: Knowledge required by position: a) Knowledge of the instruments, materials and standardized dental procedures used in all phases of restorative, prosthodontic, oral surgical, endodontic, and periodontal treatments provided in general dentistry to make preparations and provide chairside assistance; b) Knowledge of dental anatomy and bony structure of the face to take diagnostic dental radiographs; c) Skill in operating and adjusting dental x-ray equipment; d) Knowledge of procedures and materials for developing, fixing and drying radiographs; e) Skill and dexterity in manipulating instruments and in placing materials in patients mouth to perform intra-oral procedures such as suture removal, application of rubber-dams; f) Knowledge of and skill in detecting signs of syncope, shock or other side reactions to dental treatment in patients, also training in CPR (with annual certification); g) Sufficient knowledge of preventive dentistry measures to instruct patients on the common causes of decay and in oral hygiene practices, (brushing and flossing); h) Knowledge of the use, care and storage of dental equipment, materials and instruments; i) Knowledge of sterilization techniques; j) Knowledge of basic dental terminology and record keeping procedures to enter information on patient records and recurring dental activities; k) One (1) year of Dental Assistant training required or comparable experience on the job training; and l) Knowledge of Tribal and Dental policies and procedures.

Supervisory Controls: The Dentist and/or EFDA Supervisor provides individual assignments, including intra-oral procedures, by indicating what is to be done, limitations, quality and quantity expected, and priorities. Recurring clinic maintenance, laboratory, radiography and record keeping duties are accomplished independently on employee's own initiative according to established instructions. The employee is provided detailed instructions for new, difficult or unusual assignments, and receives advice on work methods and source materials for recurring assignments. All intra-oral radiographs routinely reviewed by the dentist on completion. Otherwise, completed work is spot checked periodically for accuracy and compliance with instructions and established procedures. Each employee is responsible to their immediate supervisor and will follow chain of command as stated in Tribal Policy and Procedure manual.

Guidelines: Guidelines, consisting of hospital and clinic handbooks, memoranda and operating procedures, manufacturer's instructions, Indian Health Service Policies and Procedures manual, and methods and procedures required to perform assigned intra-oral procedures are very specific. Guidelines are closely adhered to in the performance of duties and all deviations must be referred to dentist.

Complexity: Performs a number of clinical support activities involving a variety of sequential steps and processes. In each case, the category of a particular task and consideration of readily verified factors determine what steps are to be taken.

Scope and Effect: In addition, to facilitating the work of the dentist, performance of the duties affects the attitude of patients and the efficiency with which the dental clinic provides services. The services provided by the Dental Clinic CDA are comparable to the services of an Indian Health Service Certified Dental Assistant at GS-4 level. Personal Contacts: Contacts include patients, trainees, and other hospital or Health Center employees, contract providers and community resource people.

Custodian III/Four (4) positions at Norbert Hill Center, Two (2) positions at Irene Moore Activity Center

Salary: Grade 1 \$5.45/hr (Negotiable dependent upon training and experience)

Closing Date: September 16, 1991

Proposed Start Date: September 1991

Position Summary: This position is responsible for the overall maintenance and custodial duties for various facilities throughout the Oneida Tribe. This position is expected to work Holidays, and weekends when needed. This position is responsible to the custodial supervisor at the designated facility. Continuation of position is contingent upon funding allocation.

Qualifications: High School Education or GED is required within one (1) year of employment (Applicants age 50 and over are excluded from this requirement). Must be 18 years of age or older. Ability to understand and follow oral and written instructions required. Willingness to perform routine repeatable tasks on a continual basis. Experience in commercial/institutional equipment and cleaning procedures preferred. Must be bondable under the Tribe's fidelity insurance bond or provide evidence of personal bond insurance (a background security check will be performed on all applicants).

Physical Requirements: Must be able to stand and walk a full eight (8) hour work day. Must be able to lift large and heavy objects (with assistance). Must be able to stoop, kneel, reach, push, pull, bend and lift to accomplish job duties (must fill out physical questionnaire). Must NOT have a history of back problems that prevent or prohibit applicant from performing job duties. Must be neat and clean in appearance.

EMPLOYMENT

Early Childhood Teacher Assistant

Location: Oneida Early Childhood Center - NHC Building

Salary: Grade 2 \$4.72/hr.

Closing Date: September 16, 1991

Proposed Start Date: September 1991

Position Summary: This position assists the lead teacher in planning and implementing educational programs. Continuation of position is contingent upon funding allocation.

Qualifications: High school diploma or GED required. Secondary Child Care certificate preferred. Experience and/or strong desire to work with young children and their families required. Willing and able to undertake additional education (approved Child Development courses at local institutions) and/or training required. Within two (2) years of date of hire, must complete all required certifications. Familiarity with Native American culture (especially Oneida culture) preferred. Local travel is not required; however, the incumbent must be able to meet strict workday starting times consistently. Oneida JTPA eligible preferred. Must pass a local security check.

Quality Assurance/Compliance Worker (Limited term temporary position)

Location: Family Resources Center - Social Services Division

Salary: Grade 6 (\$7.17/hr)

Closing Date: September 16, 1991

Proposed Start Date: September 1991

Position Summary: This limited term position provides follow-up services for clients of the Social Services Division's Family Resource Center. Funding for this position is provided by a grant; this position may be renewed if the grant is extended or re-funded.

Qualifications: High school diploma or GED required. Post-secondary work experience in the delivery of social services on the local level preferred. Previous work experience in service delivery in the social services field on the local level preferred. Good working knowledge of AODA issues, problems, service delivery system, record-keeping and recording procedures required. Good oral and written communication skills required. Ability to maintain strict standards of confidentiality required. Must possess valid Wisconsin driver's license, evidence of insurance, and a safe, reliable means of personal transportation and meet the Oneida Tribal Driver's Policy. Must have no history of alcohol

and drug abuse within the past two (2) years. Must abstain from usage of alcohol and illicit drugs while employed in this position with the Oneida Tribe.

Intake Assessment Worker - AODA

Location: Norbert Hill Center - Social Services

Salary: Grade 7 \$7.96 per/hr (Negotiable)

Closing Date: September 16, 1991

Proposed Start Date: October 1991

Position Summary: This position provides direct assessment services for all AODA (Alcohol and other Drug Addiction) clientele, and maintains client case files in compliance with Tribal, State, and Federal regulations. Continuation of position is contingent upon funding allocation.

Qualifications: High School Diploma or GED is required. AODA State Certification is preferred. Three (3) years experience in the delivery of AODA services is required. Knowledge of Indian Culture, Traditions and values preferred. Must adhere to strict client confidentiality. Must have no history of alcohol and/or drug abuse for at least two (2) years. Abstinence from alcohol/drug use is required upon employment. Must be willing and able to work flexible hours. Strong inter-personal relationship skills required. Knowledge of available AODA treatment services and other resources and ways in which these resources may be made available to clientele. A background security check will be performed on all applicants. Some travel and transportation is required. Must meet the Oneida Tribe's Driver Policy: a valid Wisconsin Driver's license, proof of insurability, and a safe and reliable vehicle is required upon employment.

Certified AODA Counselor

Location: Chemical Dependency Program - Social Services Department

Salary: Grade 7 (\$7.96 - \$14.33/hr.) Negotiable depending on training/experience

Closing Date: September 26, 1991

Proposed Start Date: October 1991

Position Summary: This position provides a variety of AODA counseling services to clients of the Social Services Department. The ideal candidate will possess a Wisconsin State certification as an AODA counselor and will have a thorough knowledge and understanding of the treatment of alcohol and/or drug dependent individuals and families. Continuation of position is contingent

EMPLOYMENT

upon funding allocations. This position will be under an employee contract.

Qualifications: High School diploma or GED required. Must be a Wisconsin State Certified AODA Counselor and maintain certification throughout employment, or have reciprocity with Wisconsin if certified from another state. Must have no history of alcohol and/or drug abuse for at least two (2) years prior to application. Must be dependable, possess initiative, and be self-motivated. Must be able to plan, organize and prioritize program objectives and responsibilities. Must be able to communicate effectively both orally and in writing. Knowledge of the history, dynamics and impact of alcoholism, group dynamics, and other social problems on individuals, families and the community required. Knowledge of available AODA treatment services and other social resources and the way in which these resources may be made available to clients required. Ability to work cooperatively and effectively with fellow employees and Tribal programs required. Participation in staff relationship development is required. Must be able to work flexible hours including evenings, nights, weekends and holidays. Knowledge of the living conditions, cultural values and behaviors or the Oneida community preferred. Willingness to learn about Oneida community required within a one year period. Must understand and be able to maintain strict confidentiality in all matters. Must have telephone in residence upon employment. Must possess a valid Wisconsin state driver's license, evidence of insurability, and a safe, reliable means of person transportation and meet the Oneida Tribal Driver's Policy.

Environmental Health Sanitarian

Location: Oneida Community Health Center-Environmental Services

Salary: Grade 10 (\$10.57/hr.) Negotiable dependent upon training and experience

Closing Date: September 27, 1991

Proposed Start Date: October 1991

Position Summary: The individual in this position must have a variety of experiences in public health, sanitation, industrial safety, and inspection. This position works closely with the Tribe's Community Development Division, and other Tribal operations to ensure adequate and appropriate safety and health standards, and policies and procedures are established, implemented, and maintained in all operational areas of Tribal activity.

Qualifications: A Bachelor's degree in environmental science, or public health required. Registration as a sanitarian in the State of Wisconsin or ability to obtain registration within six (6) months of employment. Knowledge of and experience in all areas of health, safety and sanitation as related to a rural unit of local self-government is preferred. Knowledge of the Oneida Tribe and the Oneida Reservation preferred. Strong administrative skills required. Must possess valid Wisconsin driver's license and an appropriate license to operate a passenger vehicle and be certified as eligible to operate a Tribal vehicle under the Oneida Tribe's Vehicle Driver Policy. Experience with IBM-compatible computers and widely-used software (i.e. Lotus 1-2-3, Wordperfect, etc.) preferred.

This s p a c e could be yours! Advertise your service, product, or announcement in the newspaper. Call (414) 869-4395 for details.

Board Vacancies

Personnel Commission

5 Vacancies

Oneida Nation Museum Board

1 Vacancy

General Tribal Council Resolution Committee

5 Members

Election Ordinance Review Committee

5 Members

Oneida Child Care Parent Advisory Board

Minimum of 5 member of which 3 must be parents of children currently enrolled in the Child Care Center. Representatives from other social and/or human services are encouraged to offer expertise to the board.

The Oneida Child Care Parent Advisory Board is to promote positive community relations, representation at Tribal Council meetings, advise on policy creation/revision, mutual support for parents and staff, communication between staff and parents, assist in planning and organizing parent/family gatherings, community celebrations and fundraising efforts, support early childhood programs.

Deadline for filing shall be September 30, 1991

Applications for the above vacancies can be obtained at the Tribal Secretary's Office, Norbert Hill Center, 3000 Seminary Road, Oneida, Wisconsin 54155.