



# KALIHWI-SAKS

NEWSPAPER

of  
THE ONEIDA TRIBE OF INDIANS OF WISCONSIN

NON-PROFIT ORG.  
U. S. POSTAGE  
PAID  
Oneida, Wis. 54155  
Permit No. 4

KALIHWI-SAKS  
P.O. Box 365  
Oneida, WI 54155  
(414) 869-2083

9/16/'82

## COURSE FOR WOMEN OFFERED IN FALL

A Supervisory/Management course for Native American Women is to be offered at Sacred Heart Center starting in late fall of 1982. The course will be a two year associate degree program.

In the Supervisory/Management Program, instruction is centered on competencies common to supervisory positions: leadership, resource usage, personnel, and safety. The curriculum also provides opportunities to explore specific applications in a given occupation.

The content of this program will provide educational experiences to individuals preparing for, or already engaged in, supervisory occupations.

The program will be offered on a full time basis.

Persons interested in the program should be CETA/Private Sector Eligible. If you are interested contact the Oneida CETA Office for more information. SIGN UP DATES ARE OCT. 4,5,6 between 8 and 4:30 p.m. at the CETA office, 1288 Fish Creek Rd., DePere, Wisconsin. Phone 414-869-2752.

DEADLINE FOR NEXT WEEKLY: 9/22/'82

## INDIAN STEREOTYPES...

"Indian Stereotypes in the United States and Europe" will be the topic of a slide-illustrated lecture Tuesday, Sept. 28, at the University of Wisconsin-Green Bay. The presentation by Hartmut Lutz, a German scholar, starts at 7:30 p.m. in the American Intercultural Programs Center, adjacent to the plaza-level lobby of the library. Admission is free.

Lutz completed his doctoral studies at the University of Tuebingen, West Germany. He now teaches in the department of speech, literature and media of Osnabrueck University in Germany. His public lecture is part of a three-day campus visit planned through the University's American Indian studies program and supported by a grant from the Urban Corridor Consortium of the UW System.

Lutz has published numerous articles, reports and reviews, both in German and English, on American Indians and images of Indians in literature, including children's books. He has also collaborated in the preparation of teaching units on Indians which are intended for use in German secondary schools.

THE ONEIDA CETA OFFICE IS TAKING applications for the GED Program.

If anyone is interested in obtaining their GED through CETA please contact Julie Barton, Oneida CETA Office. P.O. Box 365 or 869-2752 or 833-6841

DEPARTMENT OF THE INTERIOR

The Bureau of Indian Affairs has distributed draft regulations to Indian tribal leaders for two proposed grant programs scheduled to begin in FY '83 (October 1, 1982 - September 30, '83).

Interior Assistant Secretary Ken Smith asked for an early reaction to the proposed regulations because he intends "to implement these grant initiatives as soon as possible contingent upon appropriations from the Congress."

The two programs are designed (1) to provide seed money for tribal economic development projects and (2) to assist small tribes to establish or maintain a basic or core managerial staff. In the 1983 budget request, the Bureau asked for \$10 million for the economic development program and \$5 million for the small tribes program.

Smith noted, in his letter to tribal leaders, that the proposed regulations for the economic development grant program "are more tightly drawn and restrictive than similar Bureau or other Federal programs of the past. This is by design and is intended to take into account the limited success of many former efforts, the relatively small amount of funds expected to be available, and the strong desire for this to be a sound and successful approach to Indian economic development."

The regulations require that at least 75 percent of the total financing come from non-Federal sources. No grant is to be less than \$25,000 or more than \$500,000.

The purposes of the economic development grants are to:

Provide equity capital for the establishment or expansion of locally determined economic enterprises which generate income and employment opportunities for participating tribes;

Serve as an inducement when combined with a tribe's financial and other resources to attract private sector

investment capital for the development of the tribe's resources, and;

Reduce tribal dependence on the Federal government over the long term through economic development projects which contribute to a stable private sector reservation economy.

Selection criteria include:

The potential for profitability and long range benefits to the tribe;

Anticipated return on investment;

Degree of independence of economic enterprise management from the political structure of the applicant;

Managerial capability including fiscal accountability of proposed tribal enterprise;

Relative proportion of tribal and private sector investment to requested grant funds, and;

Creation of the highest ratio of Indian jobs to the total amount of dollars to be invested, including market value of materials and equipment contributed to the project.

The purposes of the grants for the small tribes are to help them meet basic tribal management need; to enable them to overcome problems in the administration of tribal and Federal programs -- especially those related to fiscal accountability, and to contribute to the stability of tribal governments, reduce tribal dependency and promote the exercise of self-determination. The grants might be used to employ a tribal planner, an administrator, accountant, bookkeeper or other needed staff for which the tribe has no resources.

To be eligible for a grant as an individual tribe, the population of tribal members living on or near the reservation must be at least 400 and not more than 1,500. Tribes with less than 400 members living on the reservation could receive assistance as part of a multi-tribal organization or, under certain circumstances, as an individual

NEXT PAGE

## INTERIOR (Cont. from preceding page)

dual tribe.

Assistant Secretary Smith asked that comments on the proposed regulations be submitted before Labor Day. He said that as soon as Congress acted on the 1983 appropriations request and funds were available, he would issue interim regulations so that the programs could be initiated without delay.

### NIEA SCHOLARSHIP PROGRAM

Scholarships are awarded by the National Indian Education Association to American Indian students who are junior or senior student status on a bachelor degree level. An amount of \$250.00 will be made available to a female and a male of American Indian descent.

Requirements: Applicants must be enrolled students with a junior or senior status in a bachelor degree program at an institution of higher learning. The student must be able to verify his/her American Indian descent and be recognized in working with an American Indian community or tribe.

Applications should be submitted by November 1, 1982 to:

NIEA Scholarship Program  
National Indian Education Assoc.  
1115 Second Avenue South  
IVY Tower Building  
Minneapolis, Minnesota 55403  
Phone: 612-333-5341

Contact Oneida Education Office for applications.

### IN APPRECIATION OF

The kindness and sympathy received at the time of our grief was more deeply appreciated than words can express. Thank you all,

Family of Zelda Schuyler

### BASKETRY CLASS TO BE OFFERED

Mamie Ryan will hold a basketry class on October 6, 13, 20, and 27th at the Sacred Heart Center, Room 1113. The class will be held at 12 Noon - 1:30 PM. The cost will be \$13.50 including supplies.

All persons interested should contact Ann Martin in the Education Office for sign up. All fees must be paid by September 28, 1982.

All checks should be made payable to Mamie Ryan.

### "BODY LANGUAGE...AND THEN SOME"

Communication is a negotiation between two people. This creative art is one which we participate in in many different ways. It is the single largest factor determining relationships. Our bodies are constantly sending messages. "Body Language...And then Some" is a Leader Training open to all organization leaders or their representatives and to all Extension Homemakers from Brown County. This meeting will deal with receiving information on non-verbal communication, how cultural backgrounds make a difference in their non-verbal communication, as well as the effects of kinesics and proxemics and their effect in communication.

Alice Schultz, Outagamie County UW-Extension Home Economist, will speak at the 1:30 and 7:30 P.M. meetings of "Body Language...And Then Some", Sept. 30th at the Ag. & Extension Service Center, 1150 Bellevue St., Green Bay. 497-3216

Lois Probst  
Extension Home Economist

### HOME SOLD

"Two Bedroom rural home..." has been sold to Kenneth and Mary Webster.

Kenneth and Mary have two children: Frank and Allen. The family will move in October 1st.

**WHAT**

The Indian Fellowship Program, authorized by the Indian Education Act, provides fellowships to INDIAN STUDENTS in the following areas:

UNDERGRADUATE AND GRADUATE DEGREE PROGRAMS IN BUSINESS ADMINISTRATION, ENGINEERING, NATURAL RESOURCES, and related fields.

GRADUATE DEGREE PROGRAMS IN EDUCATION, LAW, MEDICINE, and related fields.

A fellowship may be awarded for up to four years and provides:

- Tuition and Fees - Full costs of enrollment as determined by the institution of higher education
- Stipend - \$375 per month for Undergraduates, \$600 per month for Graduates
- Dependency Allowance - \$90 per month per legal dependent
- Book Allowance - Cost of materials required for degree program
- Research Expenses - Where required for degree program (does not include Law and Medical Reviews and Boards), in cases of hardship where justified
- Moving Expenses - In cases of hardship, where justified

**WHO**

Fellowships are available to Indian Students based on the following definition.

The term "Indian" means any individual who (1) is a member of a tribe, band, or other organized group of Indians, including those tribes, bands, or groups terminated since 1940 and those recognized by the State in which they reside, or who is a descendant, in the first or second degree of any such member, or (2) is considered by the Secretary of the Interior to be an Indian for any purpose, or (3) is an Eskimo or Aleut or other Alaska Native.

**HOW**

Applications are reviewed according to requirements of regulations based on criteria of: (1) Financial Need (0-20 Points); (2) Academic Background (0-30 Points); (3) Evidence (other than academic) of Potential Success (0-30 Points); (4) Likelihood of Service to Indians (0-20 Points)

**WHEN**

The DEADLINE DATE for postmark or delivery of applications for new starts is set each year by early September.

**WHERE**

For further information, contact: Indian Education Fellowship Program  
Room 2161, FOB-6  
Washington, D.C. 20202  
Telephone: (202) 245-2975

SEND APPLICATION TO:  
INDIAN FELLOWSHIP PROGRAM  
INDIAN EDUCATION PROGRAMS  
U.S. DEPARTMENT OF EDUCATION  
400 MARYLAND AVENUE, S.W.  
WASHINGTON, D.C. 20202

DETACH

DATE

PLEASE SEND AN INDIAN FELLOWSHIP APPLICATION FORM TO:

NAME

ADDRESS

CITY/STATE/ZIP

TRIBAL AFFILIATION

COURSE OF STUDY

## INDIAN CONSTRUCTION WORKERS!

The Oneida Tribe of Indians of Wisconsin would like to maintain a list of Indians who have worked and are working in the construction field. The Oneida Tribe is attempting to implement Indian Preference when awarding construction contracts. The list of Indian construction people available would be shared with contractors who might bid on projects with the Oneida Tribe. We are presently planning a number of projects and could use this list as soon as possible.

If you are interested in being included please contact:

Joe Villagomez  
Personnel Manager  
Oneida Tribe of Indians of WI  
P.O. Box 365  
Oneida, WI 54155

If you apply in person Joe's office is in the Oneida Nation Memorial Building (Civic Center) in Oneida.

## PERSONNEL OFFICE

Speech/Language Clinician  
Salary: Negotiable  
Closing Date: Open until filled

Assistant Controller  
Salary: Grade 19 (\$8.57/hour)  
Closing Date: Open until filled

Pharmacy Aide  
Salary: Grade 6 (\$4.40/hour)  
Closing Date: September 20, 1982

School Bus Driver  
Salary: Grade 7 (\$4.63/hour)  
Probationary  
Closing Date: September 23, 1982

Van Driver - Head Start  
Salary: Grade 7 (\$4.63/hour)  
Probationary - Part-time  
Closing Date: September 23, 1982

Planner  
Salary: Grade 13 (\$6.30/hour)  
Closing Date: September 27, 1982

Income Maintenance Assistant  
Salary: \$4.41/hour  
( 6 Month Probation)  
Closing Date: October 4, 1982

Housekeeper - Health Center  
Salary: Grade 5 (\$4.52) 20 hours/wk.  
Closing Date: September 29, 1982

Business Manager  
Salary: Grade 19 (\$8.57/hour)  
Closing Date: October 5, 1982

Submit Applications to:

Mr. Joe Villagomez  
Personnel Manager  
Oneida Tribe of Wisconsin  
P.O. Box 365  
Oneida, WI 54155

## PICNIC LEFTOVERS

To Shirley who has the wrong size Tupper ware lid (large and round): You may exchange lids at the KALIHWI-SAKS office. Also there are two trays: one metal serving tray, one aluminum cake tray.

## NOTICE TO APPLICANTS FOR HOUSING

- IMPORTANT -

All applicants who have applied to the Oneida Housing Authority for any type of Program, rental or homeownership, are hereby notified to contact the Housing Authority Office within thirty days (30) of this notice to update your application.

Failure to update your application will result in removal from the list of active applications. Your application may be updated by either calling 869-2227 or stopping at the office located on the corner of Commissioner and Doxtator St., Oneida, WI

This add will run the entire month of September.

TO THE EDITOR:

I would like to respond to the articles in the paper that have been written by an ex-BIA official, who is now a member of the Oneida Business Committee.

These articles, the one on the Tribal Court being a step backward, and the most recent article on excessive spending, are articles that are designed to mislead and confuse Oneida people.

The article on the Tribal Court being a step backward shows the BIA mentality of its author, and that is that Indians can't operate a Tribal Court unless the BIA or non-Indians operate the court for them. The Author appears to have no confidence in his own people that he is supposed to be serving. He automatically assumes that the Court will fail because of tribal politics and family relationships. He also stated that Oneidas already have access to the non-Indian State Court, and therefore, there is no need for a Tribal Court. Unfortunately, the author appears to know nothing about self-government, sovereignty, or treaty rights. If you extend the author's views to their logical conclusion, it would appear that the author believes that Tribal government is a step backwards, and that a Tribal school would be a step backwards. The author probably believes that since we have access to the Town of Oneida and the Town of Hobart governments, we should dissolve our tribal government. Why should we govern ourselves, when the non-Indians can do it for us, is the conclusion you come to if one thinks that a Tribal Court is a step backwards.

The attitude of let someone else do it for you, rather than do it for yourself, is typical of a BIA mentality, in fact, the reason why we have a BIA today is because they have been able to convince people that Indians can't do anything unless they're around to help them.

I would submit to my fellow Tribesmen and Tribeswomen, that the views of this ex-BIA official are a step backwards. Furthermore, this ex-BIA official has no confidence in his own people and that Oneida people are not capable of doing things for themselves.

The article on excessive spending seemed to be more of an attack on the Business Committee than on excessive spending. One example that this ex-BIA official has used in the past in regard to excessive spending is the money the Tribe pays for legal counsel. The argument has been made that we don't need to pay this money when we could get free legal advice from the BIA Solicitor's office in Minneapolis. It should be pointed out that BIA Attorney's are more concerned with the federal governments interest than with the Tribe's interest. Tribal matters are secondary to them. Their client is the federal government, not the Tribe. The Tribe is fortunate to have its own Attorneys who are tribal members. Take for example, the Bingo case, which the Tribe won. The actions of the Tribe's attorney prevented the State of Wisconsin from closing it down. The Tribe relies heavily on those monies, so it was important that the Tribe win that case. Another example is the cigarette business of the Tribe. The ordinance and the procedures for operation were drafted up by the Tribe's attorney. The cigarette business brings additional revenue for the Tribe, that are also heavily relied on. The point is, sometimes you have to spend money to make money. The Tribe needs professional people to keep the Tribe operating efficiently and effectively, but in order to do that, the Tribe will have to spend money to attract talented people. The Tribe is even better off if they can hire educated Oneida's to fill professional

CONTINUED ON NEXT PAGE

positions.

The rhetoric about Resgar's rhetoric is used very simplistically to argue against the hiring of professional people. In fact, it sounds more like a scare tactic to get people excited and confused about the real issues, and that is, the need to hire skilled people to manage the operations of the Tribe.

Once again, it appears that the ex-BIA official is opposed to tribal government being operated effectively and efficiently. He would rather see us rely on the BIA, rather than ourselves.

This all goes to show that you can take the man out of the BIA, but you can't take the BIA out of the man.

It is my opinion that the perpetuation of our Tribal government stands in jeopardy of being dissolved as long as we have ex-BIA officials in elected positions who believe that tribalism is a step backwards and that sovereignty is just a romantic notion.

John E. Powless, Jr.  
Tribal Member

Ontlahsa

Yah te'skanákle? ka'ika' óntlahsa?  
Not plentiful this lichen

luto·láts laotínúhkwáht. Tat ka' ne tsi  
hunters medicine. Maybe because

yah teskal haya·tu' kalhowa·náhse.  
not there are woods deep woods.

Ohnehta'ke se? wi watunya'tha? tsi?  
On pines that's it it grows which

ka'ya kanuhkwa'tsili·yo yotyerlu ka'ya  
is good medicine it's best this

ontlahsa? tsi? kaluta·ke kas  
lichen on a tree always found

yola'nata·ku tahnu yothale? kas  
it holds on and it sparks often

...EDITOR (CONTINUED)

...EDITOR (CONTINUED)

...EDITOR (CONTINUED)

...EDITOR (CONTINUED)

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...EDITOR (CONTINUED)

Told by Wanatska to Dennison Hill  
(4/22/88)  
As translated by Amos Christjohn





ORGANIZED 1923

P.O. BOX 87574  
CHICAGO, ILLINOIS 60607

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SCHEDULE--SEPTEMBER 24 and 25

AMERICAN INDIAN DAY IN ILLINOIS

AND

50th ANNIVERSARY OF ACHIEVEMENT AWARD

FRIDAY, SEPTEMBER 24

6:00 p.m. --Potluck Supper for Symposium Speakers, Patrons, Board Members, and Community Leaders. American Indian Center, 1630 West Wilson Street, Chicago, IL 60640; 312/275-5871.

SATURDAY, SEPTEMBER 25

10:00 a.m. --Jim Thorpe Run. Lake Shore Drive and Balbo Street. Cosponsored by Chicago Park District.

The following events will be held at the Center for Continuing Education, University of Chicago, 1307 East 60th Street, Chicago, IL 60637; 312/288-2500.

1:00-4:00 p.m.--Symposium on "American Indians and American Culture"  
Speakers in order of appearance: Professor Michael Dorris; Dr. George Blue Spruce, Jr.; and Professor Alfonso Ortiz.  
Moderator: Ms. Lola Hill.

4:30-6:00 p.m.--Cash-bar Cocktail Party. 4:30-5:00 p.m.--Participants and audience of symposium and patrons of Award Dinner. 5:00-6:00 p.m.--Award Dinner guests.

6:00 p.m. --Achievement Award Dinner. Guest of Honor: Professor Alfonso Ortiz, 1982 Award Winner. Award Presenter: Professor Fred R. Eggan. Entertainment: Charlie Hill (Oneida), comedian. Dancing to the music of an Indian band will follow the program.

Speakers will be the guests of ICF at the potluck supper and at the dinner.

A.L. Brown Ruoff  
312/848-9292--home

312/996-3260--Dept. of English, University of Illinois at Chicago

## PUBLIC AFFAIRS - TRIBAL NEWSPAPER

As a member of the Business Committee, I appreciate the enormous power and influence of today's mass media. Therefore, public affairs programs cannot be censored. The public affairs function is important to the effectiveness of our Tribe. Because of its importance, I want all Tribal members to have a clear understanding of my philosophy regarding public information. Although we seem to accentuate the positive in providing information to the media and the public (Tribe), our approach must be one of candor, truthfulness, and timeliness.

Unfortunately, this approach is not routinely applied to the management of internal information programs or enterprises within the Tribe. Specifically, our Tribal Newspaper (KALIHUI-SAKS). The most visible and potentially the most useful instrument of the internal information program, avoids adverse or unpleasant news. The emphasis is on "PUFF" material that makes the Tribal Newspaper pleasant and noncontroversial. This approach, however, seriously limits the credibility of our Newspaper and does grave disservice to the large audience of Tribal employees, their dependents, college students, the Indian surrounding community and the out-of-town Tribal members. An instructive example of deliberate control of communication within the internal information program comes from open letters and lack of coverage in the General Tribal Council meetings. During the last three (3) months period, there was almost no mention of the O.T.E. problem in the KALIHUI-SAKS. The Tribal Newspaper reported on individuals selected for jobs, recipes, birthdays, job postings, school board elections and similar items.

Deliberate control in the management of internal communication is clearly apparent in the above: A fact that becomes even more apparent when one considers that both the official TV news and the availability of the General Tribal Council coverage for

the Tribal Newspaper originate in the same office. Since truth can be distorted by omission, such calculated withholding of unfavorable information could be condemned solely on principle. Still, it is more productive to explore the reasons why this practice occurs and why it is harmful.

In a recent editorial, someone described the "Bad-For-The-Community: and the "We'd rather-you-forget-about-that" subjects that lead to the willful omission of unpleasant news. The editor further explained how, paradoxically, such practice can become self-perpetuating, he said:

"Some communities, and some papers simply ignore the unpleasant. The uproar generally dies down with time, and they feel that the ensuing quiet has vindicated their back turning."

In the Tribe, additional factors encourage such practice. When we confront the decisions that accompany an adverse or unpleasant incident, we face a dilemma; to do what we know is right, or compromise.

In strong language, the U.S. Constitution prescribes equal candor in both the public affairs and internal relations information. The policy of unrestricted flow of unclassified information applies to internal information as well as public information. ALL Tribal personnel are entitled to the same access to news as are all other citizens. Calculated withholding of unfavorable news from internal information media is prohibited.

The Business Committee has earnestly tried:

"To ensure that our performance continues to speak for itself. Reflecting credit on our people, program and Tribe."

The problem is resolved in the peculiar fashion. The traditional concern for image predominates, and the calculated withholding of information becomes the rule (unwritten). A policy that does not permit the

OVER

## PUBLIC AFFAIRS....

airing out of our "dirty linen" in Public is rigidly followed in the management of the internal information program with little consideration for the cost to the Indian Community, the program and the Tribe.

Further examination of the last General Tribal Council may help to identify some costs that accompany control of the internal media and explain how more thorough coverage of such a meeting can be justified. First in the absence of an official account of the O.T.E. actions in the Tribal Newspaper, incomplete, inaccurate, and false information rapidly spreads by word of mouth. (TV and Cronical). Publishing the truth would quickly and effectively end these disruptive, unsettling rumors. (ironically, this problem was somewhat alleviated by access to external media (TV) containing accounts based on Barbara Skenandores' news releases).

Our failure to provide an account of subsequent events in this case (including to date) denies to readers information that would rapidly restore, perhaps even enhance, confidence and respect within the community.

The community receives no account of the competence of the State Law Enforcement Agents, no account of the smooth and rapid functioning of the of the Federal Judicial System. The community receives no account of the Business Committee functions. Indeed, The community receives no account at all to show that it has been well served by its elected leaders.

The suppression of internal information about the O.T.C. case diminishes the ability of Tribal members to act intelligently and effectively. A recognized principle, that "well informed, highly-motivated people are a service resource", was violated. At the same time, those who actually depend on the internal information program are unable to represent the Tribe well when conversing with outsiders, who are better informed about what has occurred within the

Tribe. A further danger associated with excessive censorship is:

Members of our society act on the basis of what they think they know. Therefore, blocking off or denying them information at the source or at any point in the communication process can influence attitudes and behavior.

Selective deletion from the internal media may in this fashion create a threat to public opinion, by fostering an illusion of wrongdoing within the Indian community. Lack of information does not alert or protect the one effected, it assists only the wrongdoer! If the lack of accurate and timely reporting in our Tribal Newspaper contributes only once to the success of an overthrow or ouster, it is certainly once too often.

Costs to the Tribe are intangible but nonetheless real. Censorship of the internal media by omitting unfavorable or embarrassing news destroys the "absolute commitment to credibility that is the cornerstone of two-way communication". This unquestionably reduces the effectiveness of the Tribal Newspaper, an instrument now identified as "the primary voice of the Business Committee." It undermines the effectiveness and credibility of the leaders themselves. Readers, aware that the paper is limited in content, disregard it except for the bus schedule, job postings and classified ads. Moreover, those aware of the obvious omissions are left to wonder whether the Business Committee truly knows or cares about what happens within the community. Nearly a decade ago someone once said:

"A say-nothing, dull-non-attractive internal publication is better dead than read, because if it is read it tends to irritate rather than inform. Such a product becomes a negative tool, not a positive tool. It becomes a waste of money, official or otherwise, if it is perceived by the young person of today as a piece of hypocritical propaganda.

(Continued on next page)

## PUBLIC AFFAIRS....

If the internal relations program is to serve effectively to inform, to improve reservation life, and to build morale, and spirit, it must reflect such a commitment, we lose a powerful tool, and the Indian community is damaged by rumor, lack of information, and diminished awareness. People feel manipulated, as if they were being treated like children. Indeed, shortsighted management of the internal information program defeats the very purpose the program is designed to serve. The KALIHWI-SAKS must contain news - even the unpleasant or unfavorable - in order to serve effectively both the Business Committee and the community. The cost of no news is simply too great.

Frank L. Cornelius

## PAGES FROM HISTORY

In a statement made by a spokesman of the Six Nations in 1744, one of the Indian leaders made the statement that it would be better for the white man to become educated in Indian ways, than to simply make European education available to the Indian youth.

The entire incident and the quotation is seldom published. Here it is:

At Lancaster, Pennsylvania, Commissioner of Indian Affairs Benjamin Franklin signed a treaty with the chiefs of the Six Nations on behalf of the government of Virginia.

During the council he told the chiefs that there existed at Williamsburg, VA, a college (William and Mary) which had a fund for educating Indian youth.

Franklin said that some of their sons would be welcome there at the Virginia government's expense and would be "instructed in all the learning of the white man."

The chiefs' spokesman responded: "We know you highly esteem such learning and that our youth's maintenance would be very expensive to Virginia. We are convinced, therefore, that you

mean to do us good by this proposal. We thank you heartily.

"However, we have had some experience of it. Several of our youth were educated at the colleges of the Northern Provinces.

"They were instructed in all your sciences. But when they came back to us they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger and did not know how to build a shelter, take a deer or survive an enemy.

"They spoke our language imperfectly. Therefore, they were totally good for nothing.

"Although we decline your generous offer, we are anxious to show our gratefulness. If the government of Virginia will send us some of Virginia's sons we will provide their education, instruct them in all we know and make men of them."

## CHICKEN DINNER

Where: Zion Luthern Church  
(on Overland Drive, Oneida)  
When: Sunday October 10, 1982  
Time: 11:30 thru 2:00 p.m.  
Price: \$3.75 - Adults  
\$2.00 - Children (6 - 12)  
(Prices will be 50¢ more at the door)

For more information call Carol  
869-2943.

## MEETING

MONDAY  
Oneida Health Board  
Civic Center (small lounge) 6:30

## FOR SALE

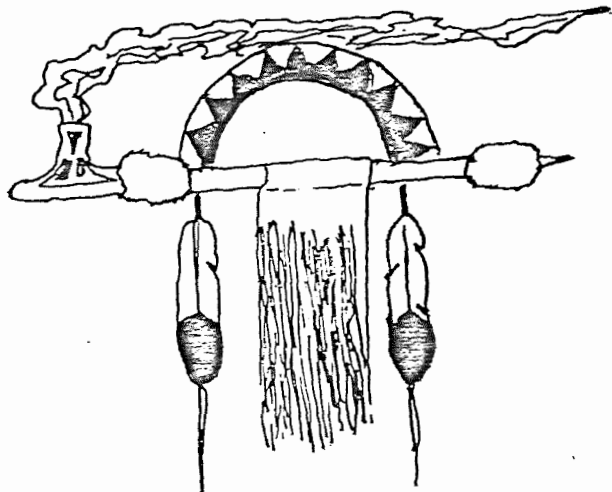
German Shepherd puppies (mix)  
\$10.00 apiece. Call 869-2480.

We recently had nominations for the six Advisory Board positions for the Oneida Reservation Commission on Ageing. There were ten people nominated for the six Board Members who have served out their time for the Oneida Commission on Ageing. We were open from 11:00 a.m. to 4:30 P.M. for the nominations. The present people who accepted are: Anna John, Prudence Doxtator, Theresa Milchert, Margaret Skenandore, Hazel Summers, Eleanore Cornelius, Francis Gauthier, and Edmund Powless. Those Declined: Woodrow Webster, Evelyn Metexen, Larraine Cornelius.

Sorry as I have been sick and also spending time attending meetings and volunteering service for the Elderly. We also have a job opening for a Carpenter, part time, twenty hours a week and must be fifty-five years or older. For information Contact Phillis Mastwolf at the Multi-purpose Center 569-2448. The three members left on the Commission on ageing have a one year term left. They are: Lee Mc Lester, Vice Chairman; Roy House, Secretary; Sonny Metoxen, Board Member.

So come out and vote for the person of your choice. Election Day will be Thursday September 30th. We will see you there.

Hurley Parkhurst



The Oneida Business Committee meets at the Health Center twice a month as per the Constitution, which is the 1st and 3rd Monday of each month.

Because of the tempo of our operations we feel we must meet more often. Our meetings at the Oneida Nation Memorial Building (Civic Center) are open meetings. The only time we are in a closed session is when personal matters are being discussed. Then the Business Committee will call for an executive session.

All members are welcome to attend our meetings. Call your Elected Leaders today to find out more about your Government.

Tribal Chairman

ALL TRIBAL MEMBERS

If you would like to receive a copy of the KALIHWI-SAKS once a month, which is free to all ENROLLED TRIBAL MEMBERS, please inform us of your mailing address (below). Drop this off at the Oneida Nation Memorial Building or the Kalihwi-saks Room, located at the Sacred Heart Center.

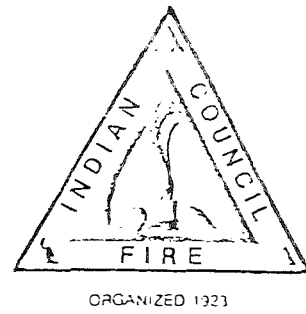
Our mailing address is: KALIHWI-SAKS  
P.O. Box 365  
Oneida, WI 54155-0365

YOUR NAME: \_\_\_\_\_

YOUR ADDRESS: \_\_\_\_\_

\_\_\_\_\_  
( Zip Code)

INDIAN COUNCIL FIRE  
&  
CHICAGO PARK DISTRICT



# JIM THORPE RUN

SEPTEMBER 25<sup>TH</sup>

6.2 MILES

STARTING TIME AT 10:00 A.M.

\*\*\*\*\* REGISTRATION TIME 9 A.M. \*\*\*\*\*

STARTING LINE AT

LAKE SHORE & BALBO

AWARDS GIVEN TO TOP THREE MEN &  
TOP THREE WOMEN

NO ENTRY FEE REQUIRED

REGISTRATION DEADLINE SEPTEMBER 22

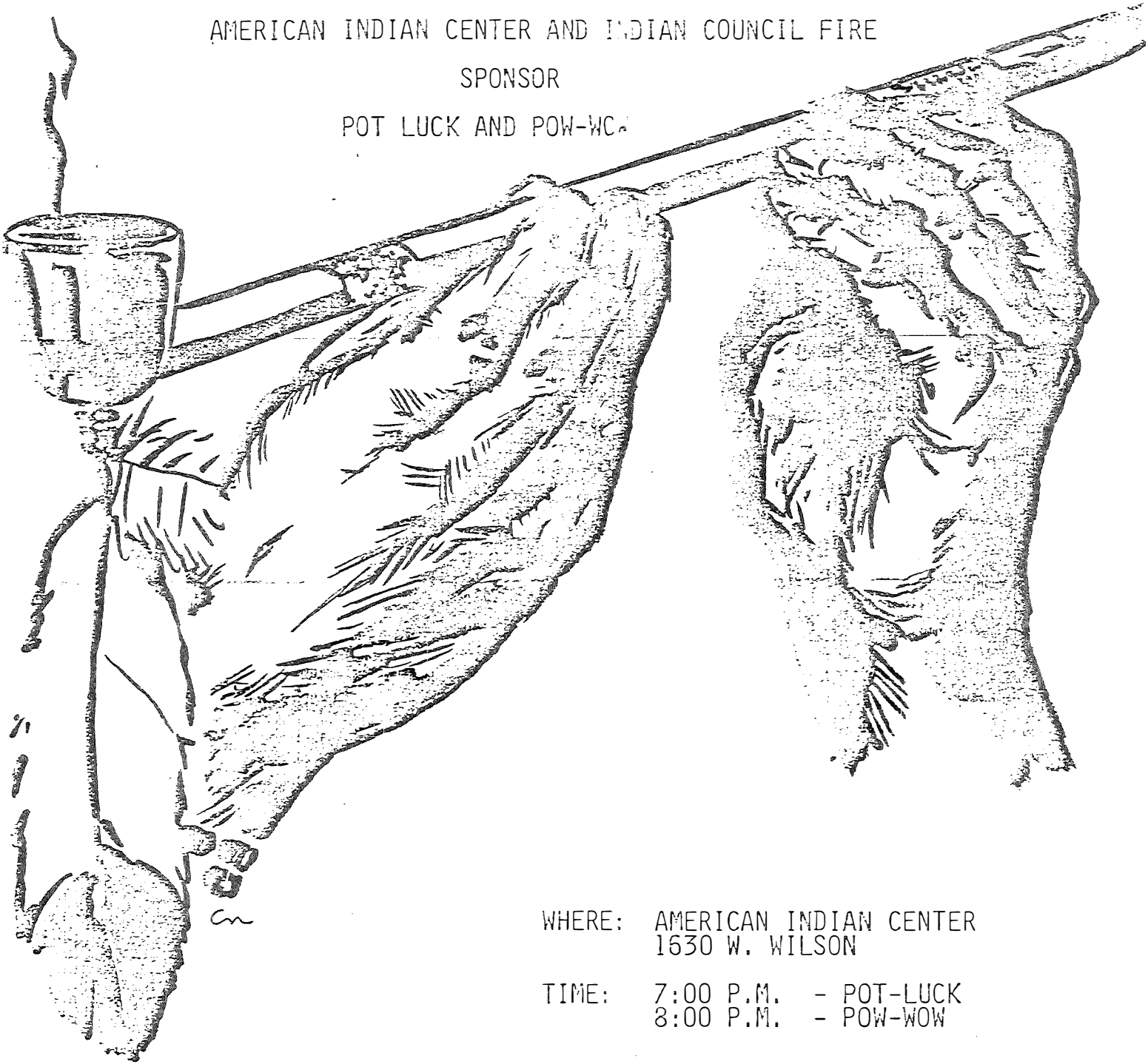
COME AND HELP US CELEBRATE - EVERYONE WELCOME!

INDIAN DAY - FRIDAY, SEPTEMBER 24, 1982

AMERICAN INDIAN CENTER AND INDIAN COUNCIL FIRE

SPONSOR

POT LUCK AND POW-WOW



WHERE: AMERICAN INDIAN CENTER  
1630 W. WILSON

TIME: 7:00 P.M. - POT-LUCK  
8:00 P.M. - POW-WOW

IN HONOR OF AMERICAN INDIAN DAY IN ILLINOIS AND THE 50th ANNIVERSARY  
OF THE INDIAN ACHIEVEMENT AWARD

For further infor. call: 275-5871