

Protection and Preservation of Oneida Culture and Language

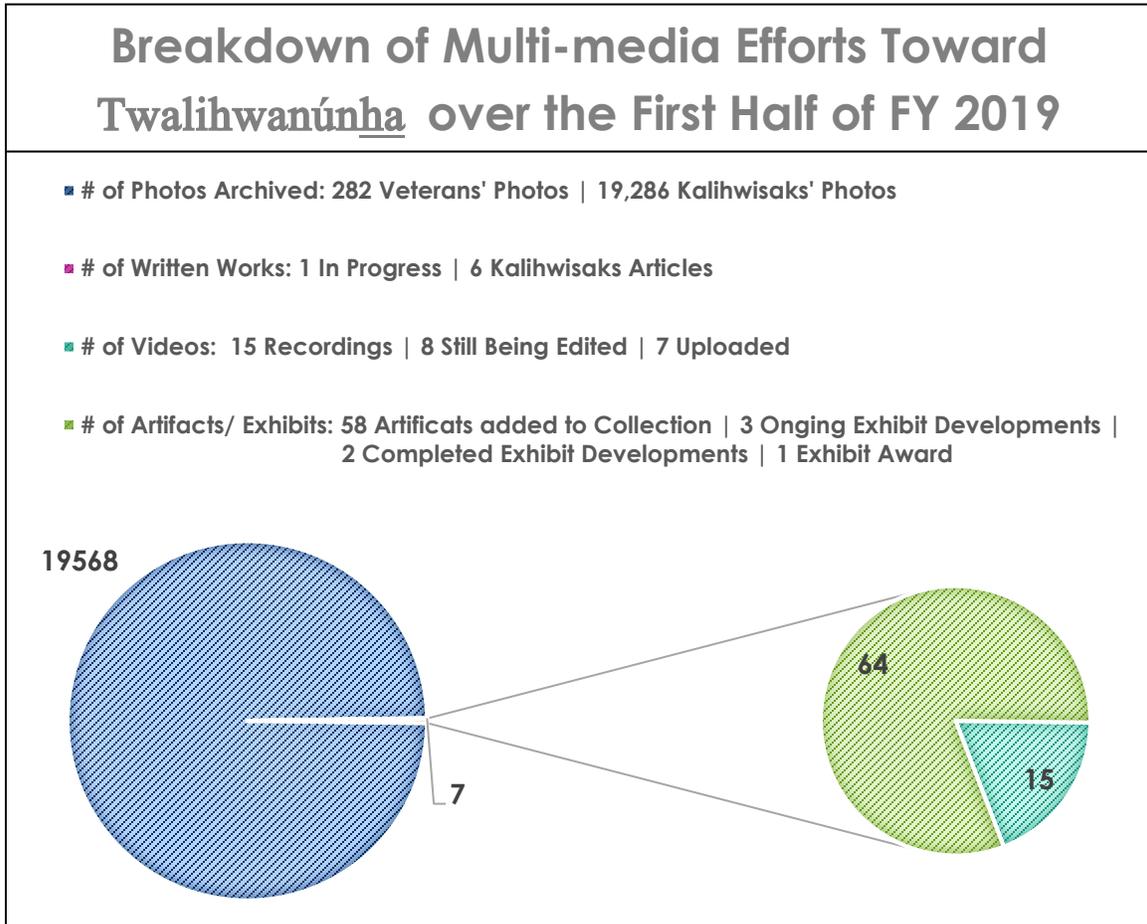
The daily implementation of Oneida Nation's Core Values in the services we provide demonstrates our priority to ensure the survival of Oneida Language and Culture, which is directly tied to our identity and sovereignty.

Status report of the service group's Three-Year Outcomes

Outcome # 1

Twalihwanúnha

Watching over the ways | nurturing them | protecting them.



The data above quantifies our efforts of utilizing different forms of multi-media toward Twalihwanúnha. As we continue to watch over the ways of the Oneida Nation; to nurture them; to protect them – we know to be successful we need to consider all aspects. Receiving the Guardian of Cultural, Memory, and Lifeways International Award for Outstanding Project from ATALM for the Lacrosse Exhibit is not only an extreme honor but demonstrates how incorporating different forms of multi-media assists in striving toward our outcome. As it's composed of: photos, audio recordings, and artifacts.

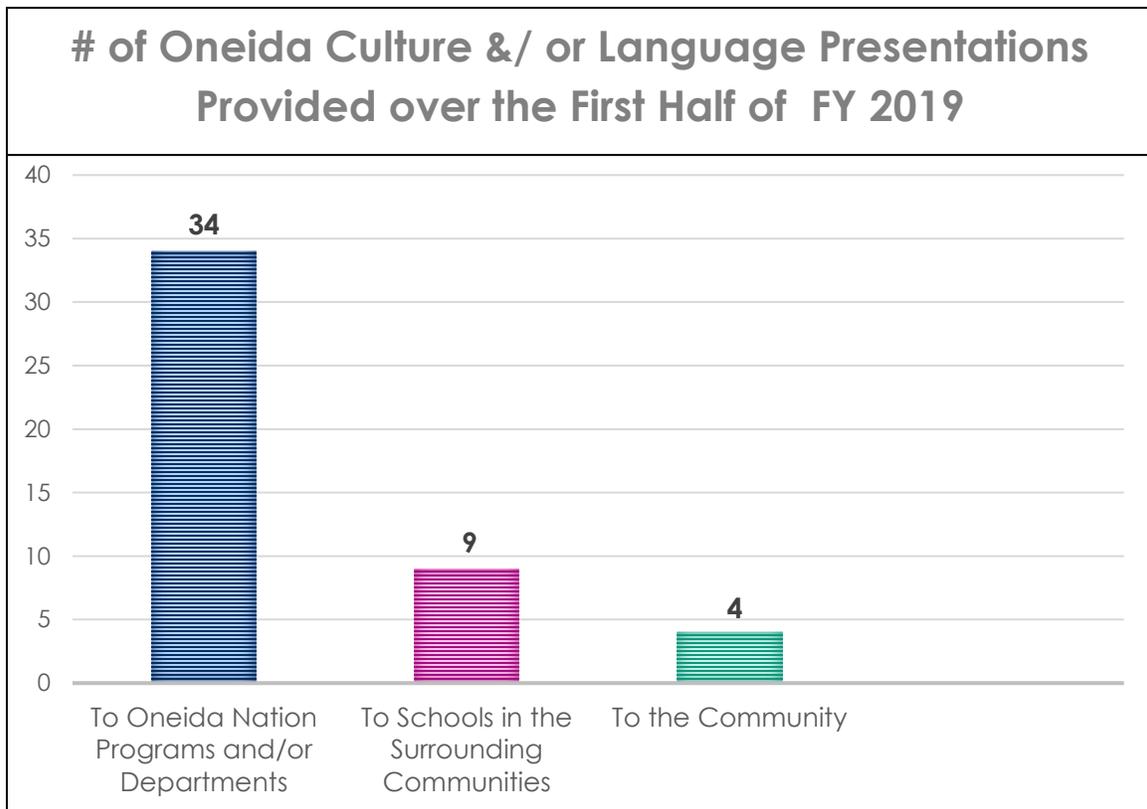
By using the Oneida Language within our identified outcome, Twalihwanúnha, shows a strong correlation between Oneida Nation's Core Values and the Nation's priorities. Specifically, watlihowanáhtu – speaks to doing what's necessary to make the matter of importance for oneself. As our priority is to preserve and protect the Oneida Culture and Language we do this through utilizing a number of multi-media forms to our advantage to safeguard what remains in existence today.

Membership can expect our multitude of efforts to continue as we strive toward Twalihwanúnha (watching over the ways | nurturing them | protecting them) - not only through archiving what's already known about the Oneida Culture and Language, but also through research on Oneida's History to fill in the gaps.

Outcome # 2

Taetwaku'táke

To keep going | carry on.



Two (2) new partnerships have developed, one with NTWC – online radio streaming and the other with the Adult Oneida Language Immersion Group in the Oneida Nation of the Thames. The new Head Start Oneida Language Immersion Classroom performed a Christmas Concert all in the Oneida Language. Additionally, the Tsi? Niyukwalihó'tá Initiative has expanded from one class of eight (8) to three; consisting of the New Community Class, a New Employee Class, and the Returning Class – now totaling 23 participants in all. As for Tetwatunhatényehse? (We are changing our lives) – the Oneida Nation Rites of Passage group – it has also grown from last year's 13 active youth participants to 27 active youth participants this year. All the while, collectively the staff have provided 47 presentations on over 39 different Oneida Culture and/ or Language topics.

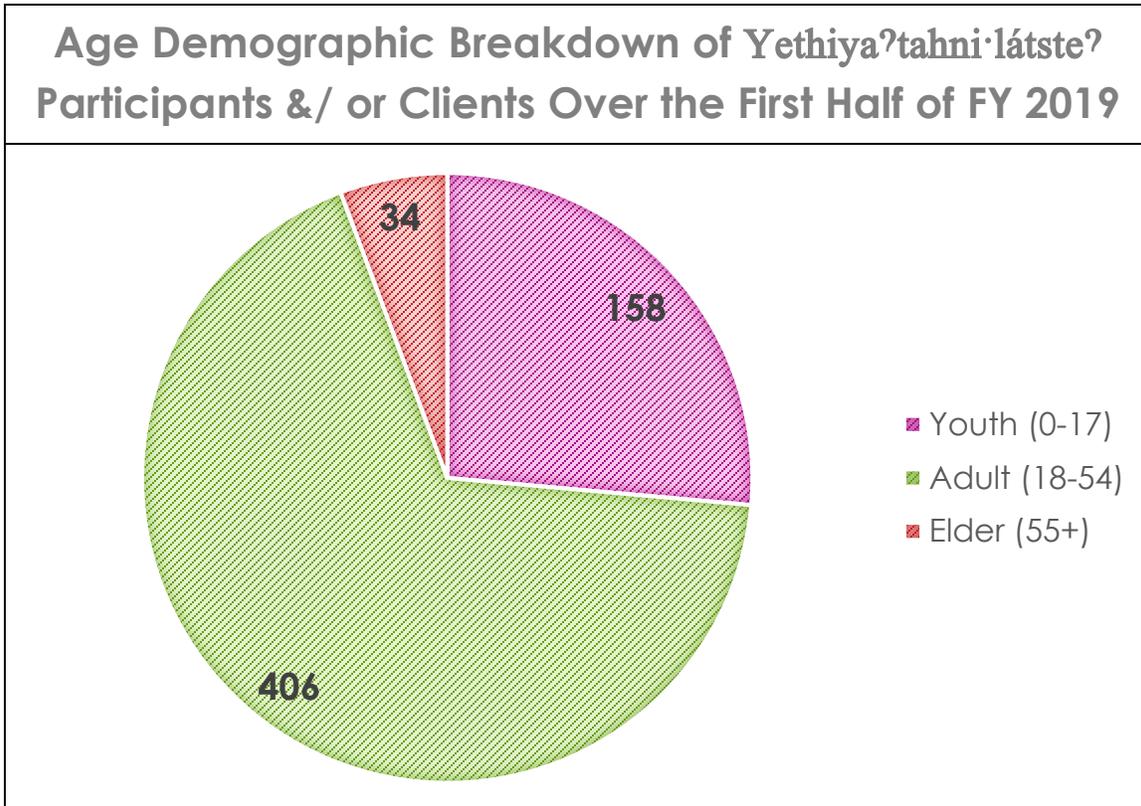
By using the Oneida Language within our identified outcome, Taetwaku·take, shows a strong correlation between the Oneida Nation's Core Values and the Nation's priorities. Specifically, Kalihwi·yó - the use of good words about ourselves, our Nation, and our future and Kaʔsatstásla – the strength of belief and vision as a people. As our priority is to preserve and protect the Oneida Culture and Language, our efforts also focus on ensuring they continue indefinitely. In short, knowledge holders are sharing the Oneida Culture and Language with not only our people, but people of all backgrounds and ages. Further promoting another Oneida Nation Core Value: Twahwatsi·láya - all of us are family.

The membership can expect to see presentations continue to be offered, along with further growth. The Head Start Oneida Language Immersion Classroom's success has led to the applying and receiving of another First Nation's Development Institute – Native Language Immersion Initiative Grant. Allowing the foundation to be laid to add future grade levels. This will be possible as the development of Onáyoteʔa·ka· Tsi Nitwawáno·ta Language Curriculum advances at least three (3) staff members to the level of superior speaker. Also, the implementation of an area succession plan to ensure the protection and preservation of the Oneida Culture and Language has begun, for one out of the possible three (3) Lotiwya·tehtaʔuhátyehseʔ Ukwewuwhnéha (They're continuously going along learning the ways of the Original Human Beings) positions has been filled. While Tetwatunhatényehseʔ (We are changing our lives) – the Oneida Nation Rites of Passage group will continue working toward improving year after year.

Outcome # 3

Yethiya'tahni·látste?

Making us strong physically, emotionally, mentally, and spiritually.



In order to promote and best assist with Yethiya'tahni·látste? - making us strong physically, emotionally, mentally, and spiritually 13 Training Modules Outlines have been created addressing Indigenous Healing. While family activities, cultural teachings, land base healing practices, one-on-one sessions, and meditation opportunities have been provided that support health and wellness. Resulting in over 20 different hands-on workshops focusing on Yethiya'tahni·látste? in one way or another reaching over 500 community members of all ages as outline in the graph above.

By using the Oneida Language within our identified outcome, Yethiya'tahni·látse?, shows a strong correlation between the Oneida Nation's Core Values and the Nation's priorities. Specifically, YukwatsístayΛ - our fire, our spirit within each one of us. As our priority is to preserve and protect the Oneida Culture and Language, the more people we're able to educate and assist in making strong physically, emotionally, mentally, and spiritually the more likely our people will be able to reclaim their OnΛyote'a·ká· Identity.

The membership can expect to see recruitment and/ or advertising for a variety of learning opportunities that provide the building blocks necessary in making us strong physically, emotionally, mentally, and spiritually. As the demand for holistic approaches to address the struggles of our world today increases, our area will continue working hard to develop a Tsi? Niyukwalihó·tΛ compensation team for equal pay and grading policies for cultural job descriptions that require extensive Indigenous knowledge and understanding of how all four (4) aspects of Yethiya'tahni·látse? are interconnected.