



**Semi-annual
General Tribal Council
Meeting**

**Tuesday, July 19, 2022
6:00 pm.**

**Radisson Hotel & Conference Center
2040 Airport Drive
Green Bay, Wisconsin**

NOTICE:

The Oneida Business Committee continues to monitor the impact of the COVID-19. Please review the information in this packet for more details. *It may be necessary to cancel this meeting. We will provide notice as quickly and widely as we can.*

Please monitor the Nation's website for updates. www.oneida-nsn.gov



Vision

A nation of strong families built on TsiʔNiyukwaliho Tʌ and a strong economy



Mission Statement

To strengthen and protect our people, reclaim our land and enhance the environment by exercising our sovereignty

Core Values

The Good Mind as expressed by Onʌyoteʔa·ká

Kahletsyalúsla (*Gahlay-ja-loo-sla*)

The heart felt encouragement of the best in each of us

Kanolukhwásla (*Gano-loo-kwa-sla*)

Compassion, caring, identity and joy of being

Kaʔnikuhli·yó (*Ga-nee-goo hlee yo*)

The openness of the good spirit and mind

Kaʔtshatstʌsla (*Ga-stat-stuh-sla*)

The strength of belief and vision as a People

Kalihwi·yó (*Galeeh-wee-yo*)

The use of the good words about ourselves, our Nation and our future

Twahwahtsílʌyʌ (*Dwah wah jeeleye*)

All of us are Family

Yukwatsístayʌ (*You-gwa-jees-stai*)

Our fire, our spirit within each one of us



UKWEHUWEHNE TEHETHWANUHWELÀ·TUHE SHUKWAYA?TISU

Ukwehó·ku kwah i'kál tsi? thonehtákwa tsi? nihotilihó·ta
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Yukhinúlha ohwatsyá'ke teyukwasnyé'u akwe'ku atunhétsla?
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Oneklí kakahakwatálhos ohwatsyá'ke.
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Awahíhte? kanukwa?tslí'yo yakoya?takénhas ne?n ukwe'hóku.
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Oyu'kwá ne' tyoháhtu ne?n akwé'ku onukwa?thó'ku kál'tho Ohwatsyá'ke.
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Àhsana?tekutahnú'tele ne' tyoháhtu ne? akwé'ku kakhwa kál'tho ohwatsyá'ke.
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Onuhkwa? kál'tho Ohwatsyá'ke wahatklhlá'tu akwé'ku Ukwehu'wé okhale? atwakánha laotiya?takenhasla?
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Oskanú'tu kál'tho luwana?tklhlá'tu ne' ne' tyoháhtu ne?n akwé'ku kutili né' uni aoli'wa kál'tho la'nehse
ayukhiya?takenha ukweho'ku.
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Wáhta tyukwa'wíhe? otsi?khé'ta onuhkwa?t kukwité'ne teyethinuhwelá'tu akwé'ku kaluto'tu.
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Ohnekánus tyukwawí'he? katsatstáhsa ne?n aetyunhiyóhake. Ohnekánus tyukwawí'he? ayukwaya?htahnilihake.
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Owe'lashúha tkuíhas tsi? tewa?tenyéhse ne?n tsi? niwehmito?tás.
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Otsi?tlahashúha aotilánashúha kútsta tayukhinikulawálye n' teyukwanikúlyaks.
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Latihsakayútehse yukwayétha kál'tho ohwatsyá'ke kukwité'ne ne' tkáhas yowelatálihl' tsyok nahte? akutotyahke.
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Yukhisótha kwahsute?kékha wehnitá' wehnitá'le né'né tyuháhtu ne?n kunú'kwe aotilí'hwake.
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Shukwatsi?há ne?n otahá'le shakoya?tákenhas tsyok nahte? akutotyáhke tsi?nahte? yukwayáthu ne wí'n aetyunhehke.
Teshukwawí'he? kwáte'ke, awa'tu kati? ayukwayo'ta wehnislateni.
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Yotsistohkwa'lu tyukhiyá'wíhe? né' wí'n taká? aetwatya?tátu ne' sa yukhihló'lihe? kanhke n' yakahéwe nale?
tlahetwanuhwelá'tu kohslaké'ne.
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Kaye niyoliwá'ke né' yukhihlo'lihe? tsi? ní'yot tsi? twakwé'ku úskah tsi? ta?etwatatká'nlake.
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula

Tsi? ka'yá akwe'ku ne' lohsu ne?n taetwatánuhwela'tu kál'tho ohwatsyá'ke.
Uskah tsi atwahwenu'ni yukwanikula. Ta' tho niyotuhake akwanikula



ONEIDA THANKSGIVING ADDRESS

The People were very strong in their beliefs and their ways.
Let's put our minds together. So be it in our minds

Our mother earth takes care of all lives.
Let's put our minds together. So be it in our minds

Grass carpets the earth.
Let's put our minds together. So be it in our minds

Strawberries are good medicine that helps all the people.
Let's put our minds together. So be it in our minds

Tobacco the head of all the medicines here on earth.
Let's put our minds together. So be it in our minds

Three sisters are the leaders of all foods here on earth.
Let's put our minds together. So be it in our minds

Medicines here on earth were left for all Oneidas and other Indian benefits.
Let's put our minds together. So be it in our minds

Deer here were left they are the head of all animals and also the reason here they stay to help the Oneidas.
Let's put our minds together. So be it in our minds

Maple they gave us for syrup a medicine in the spring to give thanks to all the trees.
Let's put our minds together. So be it in our minds

Water they give us strength also a good life. Water gives us strength to live.
Let's put our minds together. So be it in our minds

The winds bring the changing of the seasons.
Let's put our minds together. So be it in our minds

Birds their songs they use to lift our minds when we are sad.
Let's put our minds together. So be it in our minds

The thunders wakes us up here on earth spring it brings the warm winds for all things to grow.
Let's put our minds together. So be it in our minds

Our grandmother, the moon has charge of women's needs.
Let's put our minds together. So be it in our minds

Our eldest brother the sun helps us for all things to grow whatever our foods
for our survival. He gives us light to be able then to work every day.
Let's put our minds together. So be it in our minds

The stars give us light so that we don't get lost also tells us when it's that time when to give thanks to the winter.
Let's put our minds together. So be it in our minds

Four messengers they give us guidance how that all became of one same mind (thinking).
Let's put our minds together. So be it in our minds

The one who made all things that we are thankful here on earth.
Let's put our minds together. So be it in our minds

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COVID-19 SAFETY PROTOCOLS

1. YOU ARE STRONGLY ENCOURAGED TO BE COMPLETELY VACCINATED BEFORE ATTENDING A MEETING
2. IF YOU ARE ILL, HAVE BEEN EXPOSED TO COVID-19 OR DISPLAYING SYMPTOMS, **DO NOT ATTEND THE MEETING**
3. MASKS ARE **REQUIRED** FOR ALL ATTENDEES
4. SOCIAL DISTANCING OF 6 FEET FOR NON-HOUSEHOLD MEMBERS IS REQUIRED WHILE CHECKING IN AND CHECKING OUT
5. SEATING WILL BE LIMITED AND IS ON A FIRST COME-FIRST SERVE BASIS
6. PRACTICE GOOD HYGIENE - WASH AND SANITIZE OFTEN
7. NO FOOD WILL BE AVAILABLE FOR PURCHASE (PLEASE BE PREPARED IF YOU REQUIRE A MEAL FOR MEDICAL REASONS, I.E. DIABETIC) – YOU WILL BE ASKED TO LIMIT MASK REMOVAL
8. ONLY CLEAR CARRYING BAGS WILL BE ALLOWED – PLEASE LIMIT THE SIZE OF BAG TO ONE 5” X 7” WHEN POSSIBLE
9. ALL BAGS/BELONGINGS MAY BE SEARCHED UPON ENTRY
10. EXITING WILL BE DONE BY ROWS WITH SECURITY ASSISTANCE
11. THE MEETING MAY BE CANCELED PRIOR TO THE DATE DUE TO COVID-19 ACTIVITY IN THE AREA, PLEASE SEE THE CANCELANON NOTICE MEMORANDUM IN THIS PACKET

ANY PERSON NOT IN SUBSTANTIAL COMPLIANCE WITH THESE SAFETY PROTOCOLS WILL BE REQUIRED TO LEAVE THE MEETING.



MEMORANDUM

TO: General Tribal Council

FROM: Oneida Business Committee

DATE: June 14, 2022

SUBJECT: Possible Cancellation of General Tribal Council Meeting – COVID Safety

The Oneida Nation has been under a Public Health State of Emergency since March 2020 because of the COVID-19 virus and its variants which has resulted in severe health crises including death around the world, in the United States, and within the Oneida Nation community.

The Oneida Business Committee (OBC) has looked to the United States national health experts in the Centers for Disease Control (CDC) to provide guidance during the pandemic, and more recently, to the Department of Health Services regarding Wisconsin specific information on the prevalence of the virus and positive COVID-19 tests. The information and guidance available to the OBC has changed and been updated based on the development of vaccines, immunities, treatments, and health safety measures.

The Community/Public Health Officer has kept the OBC informed on the changing guidance and the current CDC guidance which now focus on *COVID-19 Community Levels*, or “measures of the impact of COVID-19 in terms of hospitalizations and healthcare system strain, while accounting for transmission in the community”. The new guidance provides information regarding leading indicators (new COVID-19 cases) and lagging indicators (new hospital admissions and percent of staffed inpatient beds occupied); these indicators assist communities in providing guidance for public health safety utilizing low, medium, and high thresholds.

The OBC has determined that when *COVID-19 Community Levels* are at or below LOW in Brown and Outagamie Counties as identified on the CDC website for the most recent period, indoor meetings of the Oneida Nation, such as General Tribal Council meeting, are feasible, provided that all organizers and participants should consider additional health safety measures when attending such as wearing a face mask, washing hands frequently, and social distancing.

At the writing of the memorandum, Brown and Outagamie Counties are at a *COVID-19 Community Level* of LOW. We will check these levels at the following times:

- 30 days prior to the meeting date.
- Weekly, on Wednesday, 30 days prior to the meeting date.
- Daily one week prior to the meeting date.

If the *COVID-19 Community Level* is no longer at or below LOW when we check the website listed below, we will post a notice to cancel the General Tribal Council meeting on the Oneida Nation's website.

- CDC Know Your COVID-19 Community Level website:
<https://www.cdc.gov/coronavirus/2019-ncov/your-health/covid-by-county.html>

Please look for updates on the Nation's website regarding this meeting. In the meantime, we encourage you to stay safe and healthy.

GENERAL TRIBAL COUNCIL MEETING INFORMATION

EXPECTATIONS

No Children Please. All seats are needed for voting age Tribal members only.

Smoking is not allowed in the designated area. No E-cigarettes allowed per Clean Air Policy of BC-05-28-14-A.

All bags and/or carry in's will be checked prior to entering the meeting by Internal Security.

Keeping in line with the Oneida principle of Kalihwi·yó, and in accordance with BC-09-14-16-A, the following Rules of Decorum shall be adhered to by all persons in attendance at any GTC meeting:

1. GTC meeting attendees **shall** treat each other with respect.
2. GTC meeting attendees **shall not**:
 - a. Use profanity.
 - b. Interrupt others.
 - c. Heckle or threaten others
 - d. Disrespect property
 - e. Exhibit behavior that disrupts the meeting or endangers the safety of other attendees.
 - f. Be under the influence of alcohol or illegal drugs.
 - g. Have a weapon on their person in violation of any applicable law.
 - h. Take action that violates Tribal law.

All materials and information presented at General Tribal Council meetings are **confidential (for tribal members only) and are not to be shared with the general public.**

TO ATTEND THE MEETING

You must be an enrolled Tribal member.
You must be at least 18 years old.
You must present a valid tribal or state issued photo Identification card when checking in and out.

PHOTO ID REQUIRED

A valid tribal or state issued photo Identification card must be presented. The Trust Enrollment Department issues Tribal ID's. No expired, broken, altered, mutilated, voided or unrecognizable photo ID will be accepted.

Call the Trust Enrollment Department (920) 869-6200 for additional information on how to obtain a Tribal ID.

COVID-19 SAFETY PROTOCOLS

Please refer to the notice in this packet.

GTC MEETING STIPEND NOTICE

To be eligible to receive the \$100 GTC meeting stipend; attendees must be in line to register no later than 15 minutes after the start of the meeting and sign out after the meeting ends. Those leaving the designated GTC meeting area during the meeting will not receive their stipend.

EXITING SAFETY INFORMATION

Please exit in an orderly fashion as directed by the Chairperson with the assistance of Security.

In the event of a fire alarm, please proceed calmly to a nearby exit, leave the building and move away from the doorway.

FOOD AND BEVERAGES

If you have medical needs, **bring your own food and beverages** to ensure you are prepared. Some food and beverages will be available for sale, for a limited time.

GENERAL TRIBAL COUNCIL AGENDA

- I. WELCOME
- II. ANNOUNCEMENTS & CALL MEETING TO ORDER
- III. ADOPT THE AGENDA
- IV. REPORTS
 - A. **2022 semi-annual Treasurer's report**
 - i. Presentation
 - ii. Discussion
 - iii. Action
 - B. **2022 annual Land Acquisition report**
 - i. Presentation
 - ii. Discussion
 - iii. Action
 - C. **2022 semi-annual report**
 - i. Presentation
 - ii. Discussion
 - iii. Action
- V. UNFINISHED BUSINESS
 - A. **Remaining items from the January 20, 2020, annual General Tribal Council meeting agenda**
 - *2020 annual Land Acquisition report*
 - *2020 annual report*
 - *OSGC Dissolution update*
 - i. Presentation
 - ii. Discussion
 - iii. Action



SEMI-ANNUAL MEETING

Tue., July 19, 2022

6:00 p.m.

LOCATION

Radisson Hotel &
Conference Center
2040 Airport Dr., Green
Bay, WI

DIRECTIONS

Radisson Website:
goo.gl/bWyJxX

Google Maps Directions:
goo.gl/maps/Vpckysq8YJ22



AGENDA – CONTINUED

B. Oneida Business Committee proposal regarding Oneida Land Claims Commission

- i. Presentation
- ii. Discussion
- iii. Action

VI. NEW BUSINESS

A. Sustain Oneida

- i. Presentation
- ii. Discussion
- iii. Action

B. Virtual General Tribal Council Meetings

- i. Presentation
- ii. Discussion
- iii. Action

C. Oneida Nation Food Sovereignty Strategic Plan

- i. Presentation
- ii. Discussion
- iii. Action

VII. ADJOURN



TOPIC:

**2022 SEMI-ANNUAL
TREASURER'S REPORT**

Semi-Annual Treasurer's Report July 2022

Sakoli Swakweku Oneida Nation:

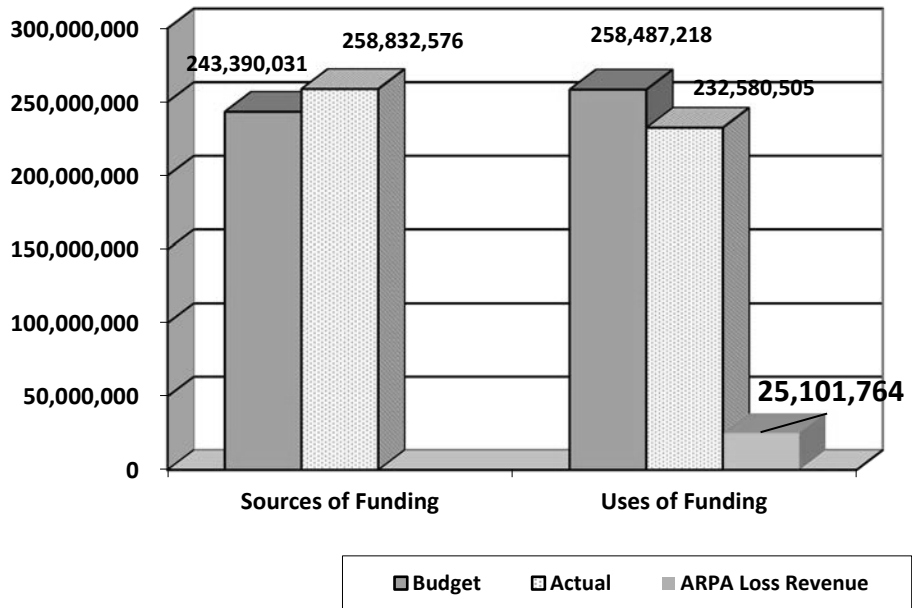
My office continues to work to provide financial information to General Tribal Council that provides an overview on the financial areas of the Nation by following the Constitution, Laws of the Nation, and/or GTC directives. With that in mind, the Semi Annual Treasurer's Report for 2022 will include an update on the overall Nation's budget, the enterprise areas, the goals of our investment portfolios, our business investments, as well as, information of the Finance Area and the overall Tribal budget for the first six months of Fiscal Year 2022. Please note that all financial information provided in this report for the period end of March 31, 2022 is preliminary and not audited at the time of this submission. The audited financial statements will be presented by the external auditors, RSM US LLP, at the Annual Meeting in January 2023.

Cristina Danforth, Tribal Treasurer

First Six Months Fiscal Year 2022

Due to the Public Health Emergency, the Oneida Business Committee adopted the Fiscal Year 2022 budget on Wednesday, December 22, 2021 with BC Resolution 12-22-21-B.

The total budget for the first six months of Fiscal Year 2022 is \$243,390,031 in sources and \$258,487,218 in uses. The actual revenue sources on March 31, 2022 are \$258,832,576 and the actual uses are \$232,580,505 representing a \$26,252,071 positive variance overall. The ARPA Funding is \$25,101,764 of the positive variance. The Positive Variance from operations is \$1,423,307. The positive variance due to ARPA funding is transferred to the Tribal Contribution (TC) Savings in the Investments and is used to fund the various BC approved ARPA projects.



Of Particular Interest:

Tribal Contribution

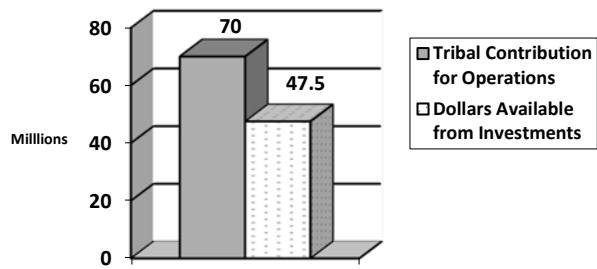
As of March 31, 2022 Retail has an overall negative variance of \$1,458,518 compared to budget.

Retail's net income year over year as of March 31, 2022 is \$1,317,484 less than March 31, 2021.

As of March 31, 2022 Gaming has an overall positive variance of \$10,144,619 compared to budget. Revenues have a positive variance of \$2.69 million and expenses have a positive variance of \$7.3 million.

Our Investment Goal

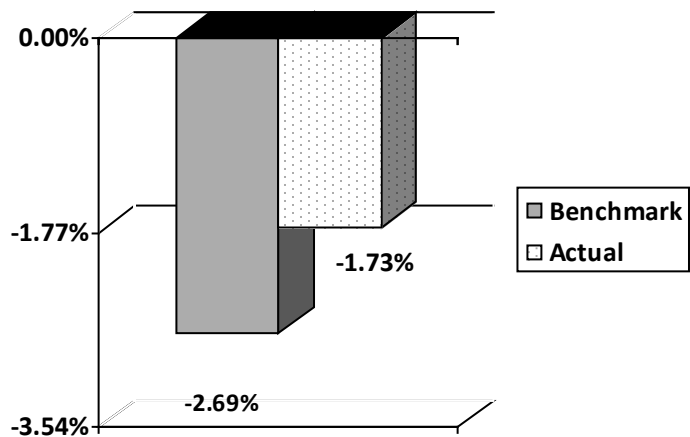
Our objective was to protect the future by having funds available to operate the organization if a crisis occurred, such as diminished revenue sources. It is the goal of the Oneida Nation to have enough available invested funds from Tribal Contribution to operate the organization for one (1) full year without any additional revenue generation. For Fiscal Year 2021, our annual expenses totaled approximately \$70.2 million in Tribal



Contribution for operations and mandates. As of March 31, 2022, unrestricted cash and short-term investment funds that are not currently supporting resolutions and operational obligations were approximately \$47.5 million. During the Pandemic, the Nation's reserves were utilized for operational costs during the 68-day Gaming closure. The Nation's ability to respond to a crisis is in a very delicate condition as our reserves are not enough to cover our annual operational expenses and GTC mandates. The Nation has been able to make improvements in the status of working capital, erasing the \$20 million negative working capital in FY2019 as of March 31, 2022 the Nation has a positive working capital of \$16.1 million. Positive working capital is a critical factor in the Nation's ability to address short term liquidity issues through access to a source of cash to fund operations on a temporary basis.

Investment Portfolio

The Finance Committee Investment Policy approved by the Oneida Business Committee on October 10, 2012 states that investment portfolios will be created using cash, stocks, and bonds. We currently have portfolios in the following classes: Short Term Bonds, Small Value



Stocks (smaller businesses within their industry and the stock price is lower than book value), Large Value Stocks (well established companies within their industry and stock price maybe lower than the perceived value), International Stocks, and Large Growth Stocks (typically companies with values greater than \$10 billion with expected growth in revenues or earnings).

The short term investments will be invested in easily accessible funds in the event that cash flows fall short of our needs we are able to quickly liquidate to meet operational cash needs. The Finance Committee will use reasonably sound judgment to create a mixture of assets that have a 95% probability of achieving a minimum return of 0.50% over any 5 year period. The portfolios are invested in a conservative, prudent fashion with below average expected volatility (projected increases and/or decreases in market price). The primary goal is to maximize returns while maintaining a reasonable level of risk. For the period October 1, 2021 to March 31, 2022 the portfolios expected rate of return, or index, was a loss of 2.69 % in value. Our actual rate of return on our investments was a loss gain of 1.73 % in value after all administrative fees were paid. Therefore, our investment portfolio slightly outperformed the market for the same time period.

Business Investment Reports

Hospitality

Oneida Airport Hotel Corporation (OAHC)

Nation's Investment	\$11.9 million
Increase in Equity Value	\$ 4.6 million
Total Return to Nation	\$ 3.1 million

The Corporate Charter was issued in 1984. The Nation's contribution was to loan funds for the original 200 room hotel and the 1994 expansion project. Another \$24 million expansion project started in 2003 where the loan funding was obtained and backed solely by the OAHC. The OAHC contributes back to the Nation 80% of the annual net income less debt service payments and the following years' capital investment. In addition, the hotel collects Room Tax dollars. After a contracted amount is submitted to the Green Bay Visitor and Convention Bureau, the remaining balance is retained by the Nation and used to fund Tourism. Please note that in the Total Return to Nation amount, the room tax is included. The OAHC purchased the Wingate by Wyndham which is located on the property of the Austin Straubel Airport.

Four Fires Business Venture

Total Nation's Investment	\$3.1 million
Total Return to Nation	\$8.4 million

In Fiscal Year 2002, the Nation approved the investment for the formation and funding of Four Fires, LLC. Four Fires, LLC is represented by four Tribes: Oneida, Potawatomi, Viejas, and San Manuel. These Tribes are 46.829% of the investment with Oneida being a 25% shareholder within that percentage. The other 53.171% is split between other outside investors. The limited liability company was established to take part in the developing, constructing, and operating of a Marriott Residence Inn located in Washington D.C. The Hotel opened in January 2005. It was estimated that it would take approximately 7 years to see our return on investment. As noted above, the Nation has already received this return. The return to the Nation for fiscal year 2021 was \$125,000.

Oneida Golf Course Enterprises (OGE)	
Total Nation's Investment	\$5 million
Total Return to Nation	\$ 0
Decrease in Equity Value	\$3.2 million

In Fiscal Year 2009, the Nation purchased Thornberry Creek Golf Course. The Oneida Golf Course Enterprise charter was approved by the Business Committee on January 14, 2009. To date, the return to the Nation is \$0.

Banking

Bay Bank Business Venture	
Total Nation's Investment	\$8.7 million
Increase in Equity Value	\$7.8 million
Total Return to Nation	\$1 million

Oneida was major shareholder of a group of investors which formed Bay Bank in 1995. Original investment was \$1,634,000, which was a 35% share of Bay Bancorporation. In 2001, Oneida exercised an option to purchase the remaining shares to become the sole shareholder of Bay Bancorporation. This additional cost was \$7,079,046. The current book value of Bay Bank is approximately \$12.6 million.

Native American Bank	
Total Nation's Investment	\$1,069,509
Decrease in Equity Value	\$ 975,377
Total Return to Nation	\$ 0

In Fiscal Year 2001 the Nation purchased 100 shares of stock in the Native American Bancorporation for \$100,000. In August of 2001, the Nation purchased an additional 900 shares for \$900,000. In July 2004, the Nation purchased an additional 161 shares for \$69,000, making Oneida a 8.43% shareholder.

Engineering

*Oneida Environmental Services Consulting (OESC)

Total Nation's Investment	\$6.4 million
Increase in Equity Value	\$21.3 million
Return to Nation	\$5.8 million

In Fiscal Year 2007, the Nation approved \$180,000 initial investment to form Oneida Totally Integrated Enterprise Corporation. OTIE is a tribally owned corporation. The function and purpose of the corporation is to contract environmental engineering and design services with the Federal Government. In fiscal year 2009, OTIE acquired and merged with TN and Associates. This was an established firm with 13 offices nationwide, providing services in areas including: environmental remediation, homeland security/emergency response, infrastructure engineering and traditional construction. The increase in

equity value has been obtained through acquisition of businesses.

*Formerly OTIE

Energy

Oneida Nation Solar LLC	
Total Nation's Investment	\$ 960,000
Increase in Equity Value	\$ 14,000
Total Return to Nation	\$ 0

In Fiscal Year 2017 the Nation received a grant from the Department of Energy for \$960,000 in conjunction with the construction of solar panels on the Oneida Reservation. This grant is Oneida's investment in Oneida Nation Solar LLC, the Nation is 1% owner. Oneida Nation Solar LLC is contracted with an external vendor to install solar panels over future years; this vendor will receive investment tax credits for the energy project. At the end of the energy project, the ownership of the solar panels installed will revert to the Oneida Nation.



TOPIC:

**2022 SEMI-ANNUAL LAND
ACQUISITION REPORT**

2022 SEMI-ANNUAL LAND ACQUISITION REPORT

*NOTE: DUE TO THE CONFIDENTIAL NATURE OF THE MATERIALS,
A PRESENTATION WILL BE PROVIDED AT THE MEETING.*

EXCERPT FROM THE APRIL 23, 2017, RECONVENED ANNUAL GTC MEETING:

Motion by Dylan Benton to accept the 2017 Annual Reports, seconded by Terry Cornelius. Motion carried by show of hands

Amendment to the main motion by Cathy L. Metoxen that the OBC and Land Commission provide a report on all the land acquisitions from the last three years on the 2017 semi-annual GTC meeting agenda; including the costs (including renovations, future costs), and addresses for the properties; and that the report be presented to GTC at each annual and semi-annual meeting thereafter, seconded by Linda Dallas. Motion carried by show of hands

(MULTIMEDIA PRESENTATION)

TOPIC:

2022 SEMI-ANNUAL REPORT



Shekoli Swakwekhe,

I hope this welcome message finds you and your families well. The past two years our community, along with the world have struggled, yet persevered through the pandemic. Case numbers have stayed relatively low on the reservation, and may they continue on the downward trend, as we hopefully transition into an endemic phase.

I would like to acknowledge and thank the employees of the Oneida Nation. Throughout the COVID-19 pandemic, our employees have continued to show their dedication to support our organization and community, and to practice and reflect our Core Values. Thanks to you all, the Nation continues to recover. Yaw^ko for your dedication to the Nation.

I also want to extend appreciation, gratitude, and heartfelt thoughts to our Oneida Nation community. Through the efforts of the entire Oneida community we have provided a healthy and thriving environment for raising a family. Although we have many challenges still to overcome, Oneida is one of the best communities to live, work and raise a family.

The Tribal Action Plan team continue to work on healing our loved ones, through outreach and other activities. Oneida nation leadership continues to fight for and protect our Oneida Children and tribal sovereignty, through the Indian Child Welfare Act (ICWA). We are actively defending ICWA from litigation aimed at eroding our sovereignty and the protection of our children and families by reversing the ICWA.

COVID caused many interruptions in our community, but we are now ready to see the efforts of hard work to create a better environment for our people. Oneida Lake will be opening and has been expanded, providing families a safe and fun place to visit during the warm months.

We continue to utilize technology to conduct business and help create efficiencies throughout the organization, at the same time ensuring that the nation stays ahead of cyber attacks. The future is in technology and is something that the nation has embraced since the onset of the pandemic. Just a few months ago Oneida Casino was recognized as the home to the first legal sports book in Wisconsin. Our nation continues to remain in the forefront of many things we do. Other tribes and organizations continue to look at what we have accomplished and applaud and mirror our efforts. Yaw^ko to all who continue to keep our nation thriving and growing.

In conclusion, I am always reminded that we are a nation of strong families built on Tsi'niyukwalihot^ and a strong economy and it is our mission to strengthen and protect our people, reclaim our land, and enhance our environment by exercising our sovereignty. As we continue to move forward, we are hopeful for a strong recovery of our people and our nation. We must remain hopeful that the numbers stay low, as we can continue to rebuild our fire, and with the love of who we are as Oneida people, we continue to have compassion for one another, and strength in our Nation.

A good mind, a good heart and a strong fire.

Tehassi tasi Hill, Chairman Oneida Nation



Memorandum

To: General Tribal Council
From: Oneida Business Committee
Date: June 14, 2022
Re: 2022 semi-annual reports & non-reporting entities

2022 semi-annual reports availability

Tribal members who sign up for “GTC Meeting Information” via their Address Update with the Trust Enrollment Department will receive a copy of the *meeting materials* through the mail. Those who also returned their GTC annual/semi-annual postcard (which was sent as required by the GTC Ten Day Notice Policy), will receive a copy of the *semi-annual reports* along with the meeting materials.

If you would like to change your mailing preference, please contact the Trust Enrollment Department at 920-869-6200 or at oneida-nsn.gov/resources/enrollments/.

As always, you can electronically access by logging in oneida-nsn.gov/members-only.

2022 semi-annual report overview

These reports provide an update on each area’s budget, goals, and objectives. With the intention of providing as much information as possible, we encourage you to not only view the 2022 semi-annual report book, but also to visit the Oneida Nation’s website at: oneida-nsn.gov/reports. Quarterly reports are posted on this webpage which gives you the opportunity to see more detail from each area, making the reports more meaningful to both the area reporting and to us, as recipients of the information. This approach creates opportunity towards achieving the goal of transparency.

BC Recommendation:

Motion to accept the 2022 semi-annual reports

Non-reporting entities

All entities submitted for this reporting period.

Yawλ?kó



TOPIC:

**REMAINING ITEMS FROM THE
JANUARY 20, 2020, ANNUAL
GENERAL TRIBAL COUNCIL
MEETING AGENDA**



MEMORANDUM

To: General Tribal Council
From: Oneida Business Committee
Date: June 14, 2022
Re: Remaining items from the January 20, 2020, annual meeting agenda

Background

The 2020 annual General Tribal Council (GTC) meeting was held on January 20, 2020.

At the start of the meeting:

“Amendment to the main motion by Madelyn Genskow That if we have not completed the agenda, we will recess at 10 p.m. and reconvene in 60 days and that when we recess, the health people stay seated and the people with canes and walkers, and the people that accompany them, exit first. Seconded by Kathy Mauritz. Motion carried by hand show of hands.”

At the end of the meeting:

“Motion by Terry Cornelius to recess at 10:06 p.m. Seconded by Barry Skenandore. Motion carried by voice vote.”

GTC completed part of the agenda; the following motions were made at the meeting:

The remaining agenda items that were to be addressed at the reconvened meeting were:

- IV.B. 2020 annual Land Acquisition report**
- IV.C. 2020 annual report**
- VII.A. Oneida Seven Generations Corporation Dissolution update**

A reconvened annual GTC meeting was scheduled for March 16, 2020, as directed. On March 6, 2020, notice was posted in the places of prominence¹ indicating that the Oneida Business Committee (OBC) was monitoring the impact of COVID-19 within the State of Wisconsin and that as of the approval of the notice, there was one (1) identified case in Madison, WI.

On March 10, 2020, notice was posted indicating that the GTC meeting scheduled for March 16, 2020, was cancelled due to concerns of the spread of COVID-19.

Recommendation

To best utilize resources, duplicate GTC meeting materials for these three (3) items are not being mailed². There are no changes to the materials that were created and mailed for the annual GTC meeting held on January 20, 2020.

These items were proposed to be accepted as information only on the original agenda. There have been no changes or updates to the materials and the items themselves are outdated. As such, the OBC recommends the following motion:

Motion to accept remaining items from the January 20, 2020 annual GTC meeting agenda as information.

¹ “places of prominence” as identified in the Oneida GTC Ten Day Notice Policy are: Hwy 54 & EEE Oneida One Stops, Norbert Hill Center - Main Office, Library, Main Casino & IMAC, and Senior Center [Oneida Aging & Disability Services]

² If you would like to review the materials, copies may be obtained through the Members-Only section of the Oneida Nation’s website at: oneida-nsn.gov/members-only/



TOPIC:

**ONEIDA BUSINESS
COMMITTEE PROPOSAL
REGARDING THE ONEIDA
LAND CLAIMS COMMISSION**



MEMORANDUM

To: General Tribal Council
From: Oneida Business Committee
Date: June 14, 2022
Re: Business Committee proposal regarding Oneida Land Claims Commission

Background

In the materials for the 2020 annual General Tribal Council (GTC) meeting was held on January 20, 2020, the following Oneida Business Committee (OBC) recommendation was included in the meeting materials (pages 12-13):

OBC Recommendation:

The Oneida Business Committee is confident these measures are sufficient to address the concerns at this time.

Oneida Land Claims Commission

Due to the unsubmitted 2020 annual report, on December 6, 2019, the Business Committee took action to suspend the release of stipends per section 105.12-5. of the Boards, Committees, and Commissions law.

Historically, from 2014-2019, of the twenty-four (24) quarterly reports due, thirteen (13) were submitted on-time, five (5) were submitted one (1) BC meeting late (2014 Q1, 2016 Q1, 2016 Q2, 2017 Q3, 2019 Q2), two (2) were submitted two (2) BC meetings late (2015 Q1, 2015 Q2), two (2) were submitted three (3) BC meetings late (2015 Q4, 2016 Q4), one (1) was submitted five (5) BC meetings/four (4) months late (2014 Q3 – also on the wrong reporting period), and one (1) was not submitted (2014 Q2). Of the twelve (12) annual/semi-annual reports due, eleven (11) have been submitted and one (1) has not been submitted (2014 annual).

In addition to the inconsistent reporting, the Commission has failed to come into compliance with the requirements of the Budget Management and Control law and has failed to submit a Triennial Strategic Plan which was originally required in 2018 when planning for Fiscal Year 2019 budget.

The Oneida Land Claims Commission has no active litigation and Nation has had no active litigation since October 2011. Any future movement on land claims will be at the Congressional level, outside the authority of the Commission. Generally, per their bylaws, the Commission is responsible to inform and educate the membership on the issues pertaining to Oneida Nation land claims. The General Manager has indicated that an internal program, Cultural Heritage, is able to assume this responsibility.

OBC Recommendation:

Motion to dissolve the Oneida Land Claims Commission pursuant to section 105.17 of the Boards, Committees, and Commissions law

Update

The OBC reviewed this recommended action, which was provided to GTC under the previous term and agreed with the recommended action provided aboveⁱ.

Yawλ?kó

ⁱ Excerpt from the Boards, Committees, and Commissions law

105.17. Dissolution of an Entity

105.17-1. *Dissolution of a Task Force or Ad Hoc Committee.* A task force or ad hoc committee dissolves upon a set date or acceptance of a final report. Unless otherwise indicated, the materials generated by a task force or ad hoc committee shall be forwarded to the Business Committee Support Office for proper disposal within two (2) weeks of the dissolution.

105.17-2. *Dissolution of an Entity.* All other entities of the Nation shall be dissolved only by motion of the Oneida General Tribal Council or the Oneida Business Committee.

105.17-3. *Notice of Dissolution.* Within five (5) business days of the Oneida General Tribal Council or the Oneida Business Committee taking official action to dissolve an entity, the Oneida Business Committee shall provide the entity written notice of the dissolution.

105.17-4. *Management of Records and Materials.* All chairpersons and secretaries of dissolved entities shall be responsible for closing out open business of the entity and forwarding all materials and records to the Business Committee Support Office for proper storage and disposal within two (2) weeks of dissolution. The entity shall not alter or destroy any records. The Business Committee Support Office may utilize the assistance of the Records Management Department and/or any other appropriate department for the storage and disposal of the records and materials.

(a) The entity may request the Oneida Business Committee to grant a one (1) week extension of the time allowed to close out open business of the entity and forward all materials and records to the Business Committee Support Office.



TOPIC:

SUSTAIN ONEIDA

Sustain Oneida Introduction

General Tribal Council Attendees,

The Oneida Trust Enrollment Committee (Committee) is responsible for the oversight of the enrollment process for the Oneida Nation. Within this responsibility, the Committee must be aware of population trends regarding the Nation's enrolled membership. One core issue which is creating an alarming enrollment trend for the Oneida Nation is the use of blood quantum as part of enrollment criteria.

The Effects of Blood Quantum

The overall population of the Oneida Nation has remained between 17,100 and 17,400 since 2016. The population is likely to remain at this level in the coming years but has started to decline. Baby Boomers (born between 1946 and 1964 - ages 56 to 75 years old) make up 22.2% of the Nation. Those older than 74 years of age make up an additional 4.6%. Over the last 20 years the number of enrolled members passing away has been steadily increasing. With 26.8% of the Nation reaching an elderly status, we can anticipate that the rate of annual deaths will continue to rise. In the last 25 years, the population of enrolled minors dropped 45%. Today, 80% of minors have a blood quantum below ½.

In short, fewer members are being enrolled due to decreasing blood quantum and more members are passing away. These factors alone are driving the population down. The Oneida Trust Enrollment Committee, in its effort to proactively address the Oneida Nation's blood quantum issue, created the Sustain Oneida initiative.

What is Sustain Oneida?

Sustain Oneida was created in 2012 and is an initiative that is actively creating discussion on how blood quantum is affecting the enrollment of the Oneida Nation. This GTC presentation is meant to encompass how blood quantum was started, how it is used today, its effects on the enrolled population, and future implications.

The Committee hired a demographer (Taylor Policy Group) to provide future population projections. The demographer has been able to provide a detailed analysis of what the enrolled population of the Oneida Nation will look like in the future based on current and past enrollment information. They have also provided projections on what the population of the Oneida Nation could look like if changes to enrollment requirements were to be made.

It is important to note that neither the Trust Enrollment Department nor the Committee can change enrollment criteria. The only body that can change enrollment criteria is General Tribal Council and the process to accomplish that is likely by amending the Oneida Constitution.

Why worry about this now?

Generally, the minors are the first indicators of the direction a population is heading. In 1995, there were over 5,000 enrolled minors; today there are less than 3,000. Taylor Policy Group gives a base level projection that in 2070 the overall population of the Oneida Nation will be above 10,000, but the minor population will be approximately 300 or 3% of the overall population.

Land, language, culture, and government are the four corners of our tribe's foundation upon which our history was built and future will depend. If one weakens then all will falter. When the minor population becomes such a

small percentage of the overall enrolled population, there are serious consequences that jeopardize each aspect of sovereignty. Fewer children will be practicing the language and culture. Fewer children will be emerging into adulthood and entering the workforce that will help uphold the organizational functions of the Nation. The Nation could purchase land occupied by hundreds of homes over the next 50 years and there will be too few enrolled young adults willing and able to purchase these homes. As the overall population of the Nation begins to retire, so will our elected officials. If we are relying on a smaller number of young adults to be interested in governing the Oneida Nation, the sovereignty of the tribe will become jeopardized.

Desired Outcome of the May 31st, 2022 Sustain Oneida GTC Presentation and Discussion

The Sustain Oneida initiative has a primary goal of informing the membership about blood quantum issues. Asking General Tribal Council to make a constitutional change to the enrollment criteria in 2022 would be a decision made in haste. The conversation between opposing opinions must be vetted. Members of the Nation, and those who attend GTC meetings specifically, must go through the difficult process of having conversations about what new enrollment criteria should be considered. Part of this conversation is knowing all the information about the past, present, and future state of the Oneida Nation's enrollment base. This comprehensive presentation is aimed at informing membership about the history and implications of the continued use of blood quantum criteria.

In closing, the Trust Enrollment Committee is committed to using the Sustain Oneida Initiative to continue promoting discussion about the continued use of blood quantum as a requirement for enrollment. Based on today's GTC discussion and feedback, the feedback received at 75+ previous community meetings, and the population projections from Taylor Policy Group, the Committee will begin to collect information and ideas about new enrollment criteria that may garner the most support.

Please review the attached presentation. Additional information and context regarding these slides will be provided at the meeting. If you have questions, please contact John Danforth at 920 869 6203/ jdanford7@oneidanation.org or Keith Doxtator at 920 490 3934/ kdoxtat1@oneidanation.org

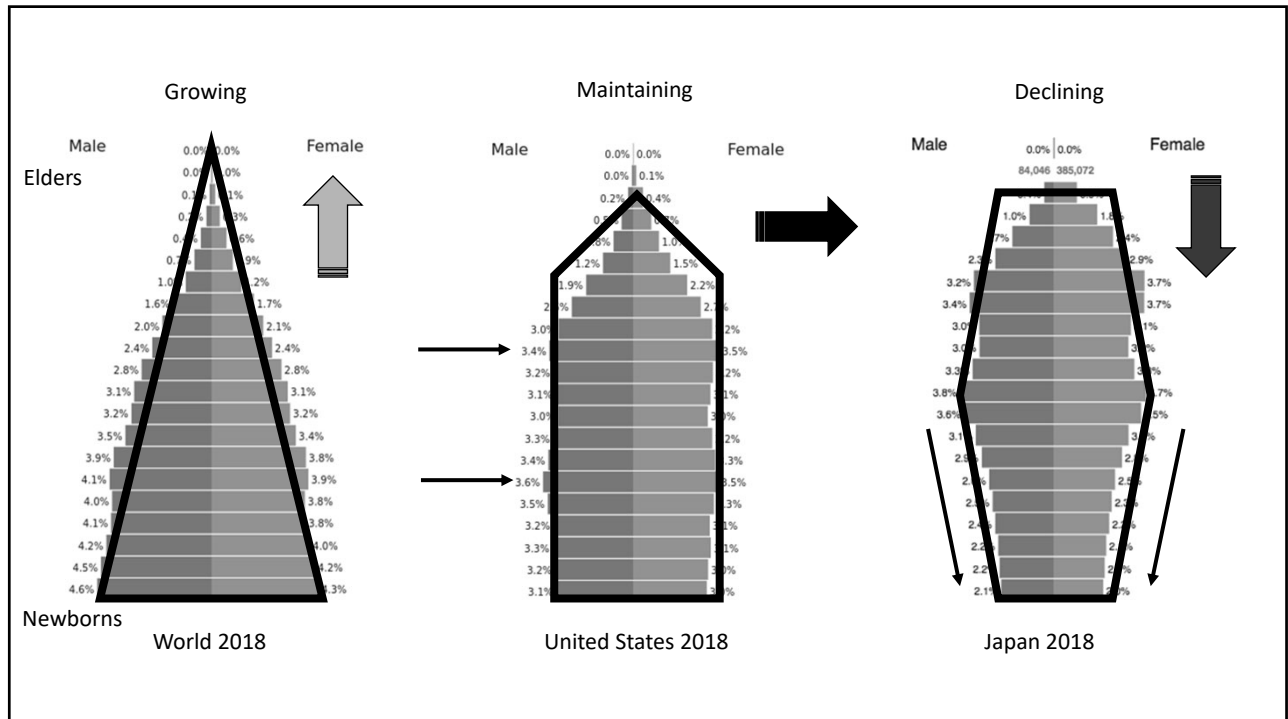
Sustain Oneida

Oneida Trust Enrollment Committee (OTEC)

John Danforth - Project Specialist - Oneida Trust Enrollment Department

Keith Doxtator – Director- Oneida Trust Enrollment Department

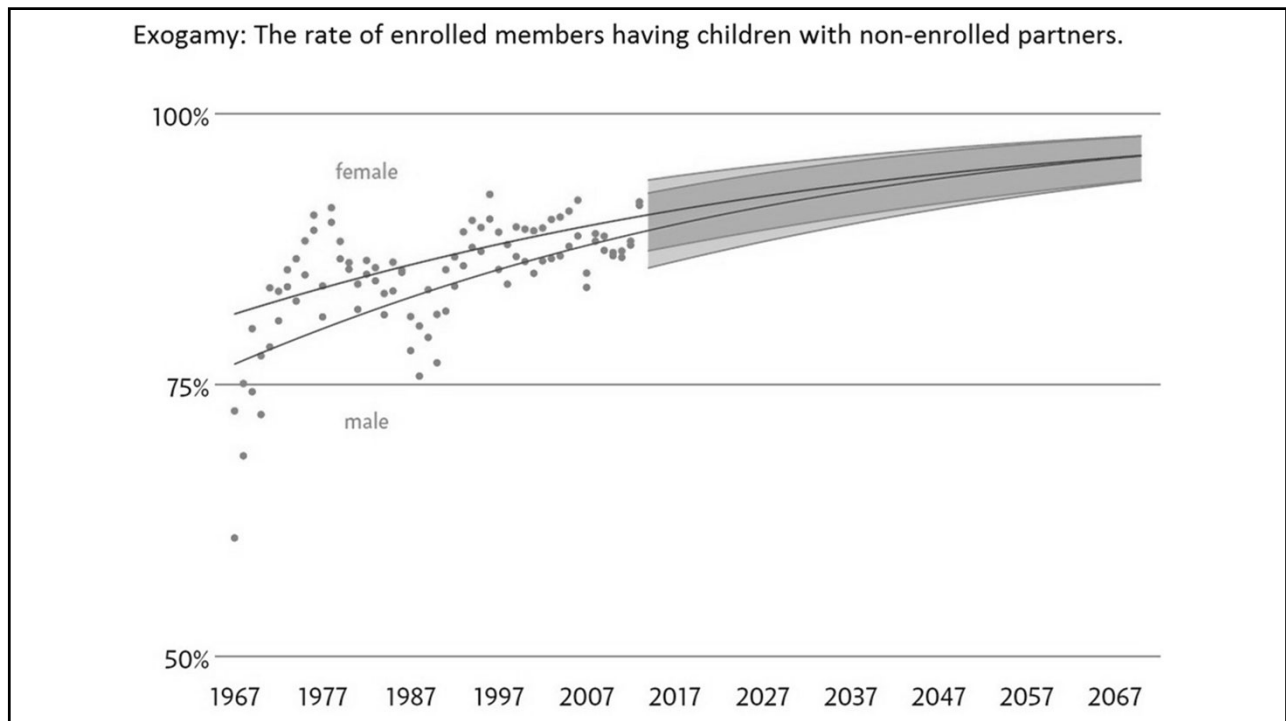
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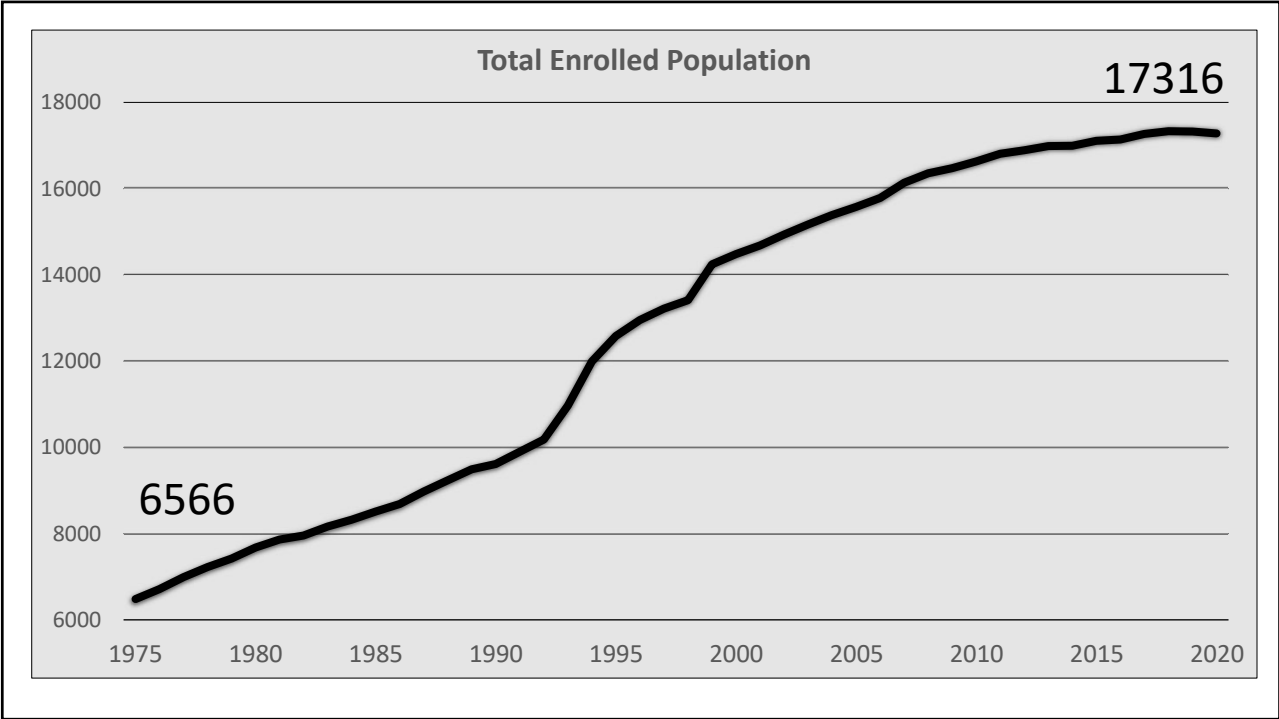
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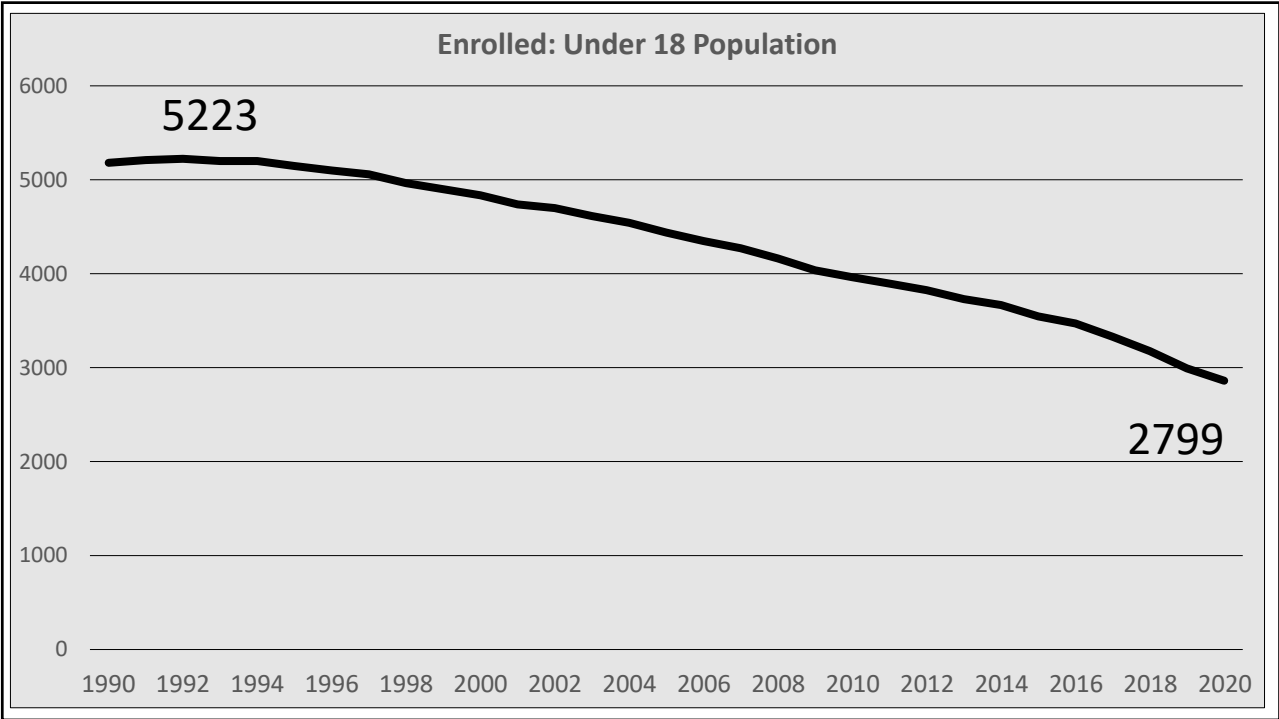
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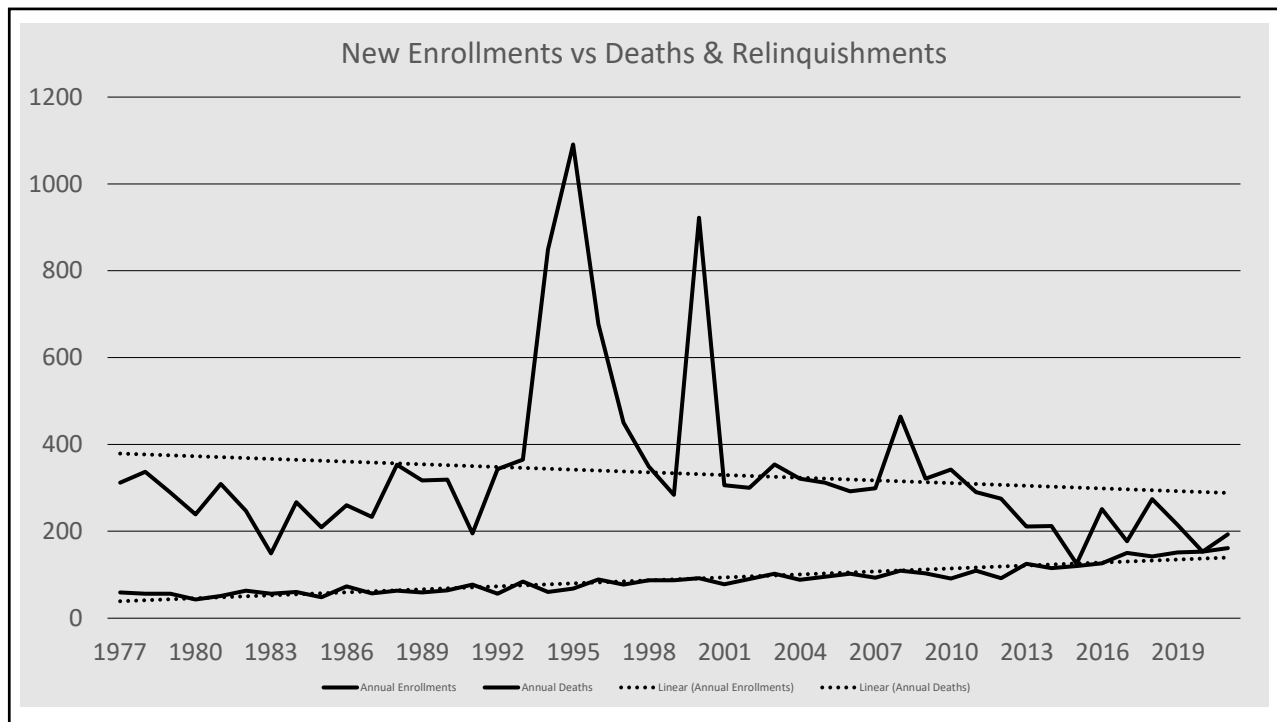
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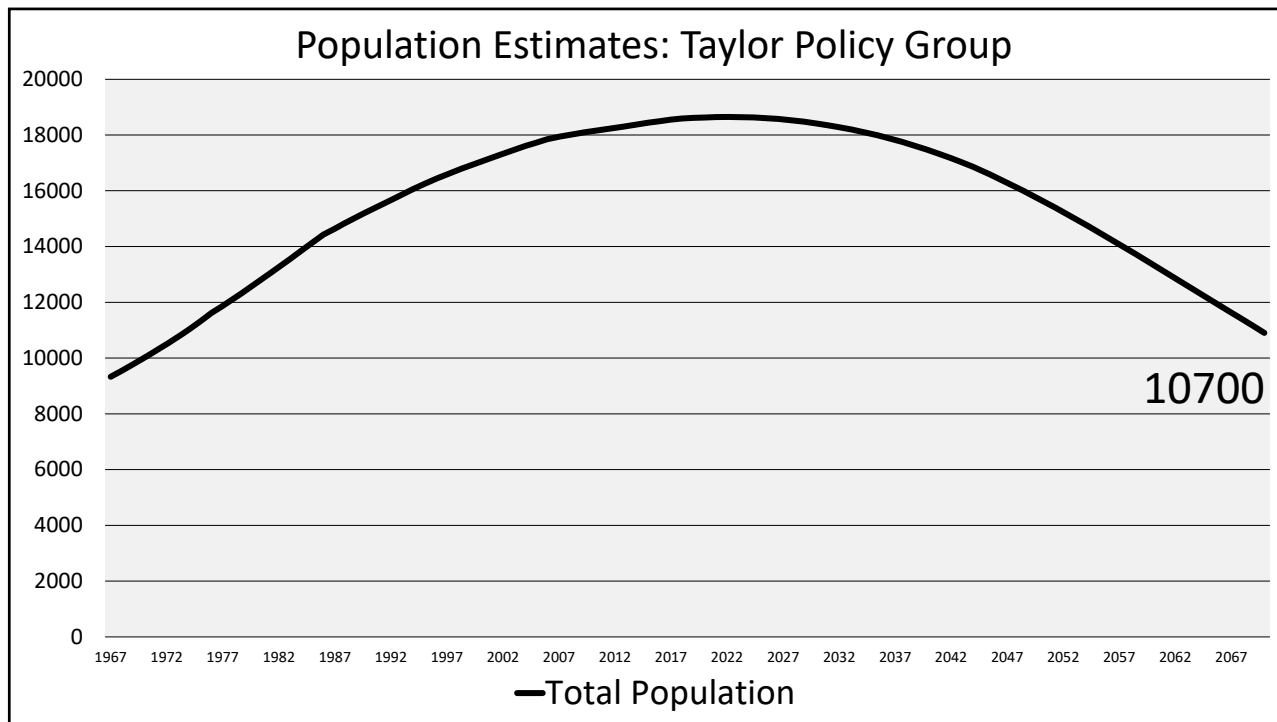


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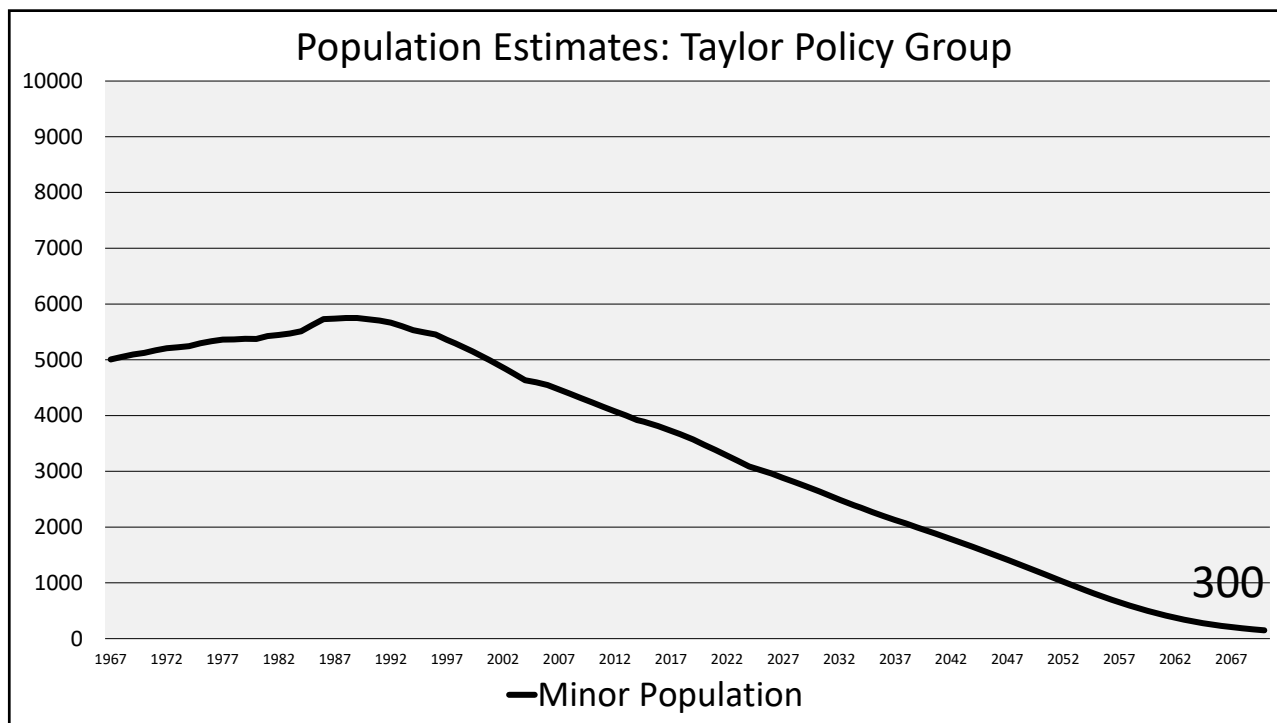
In 2021...

- 152 New Enrollments 
- 158 Deaths 
- 3 Relinquishments 
- Decline of 9 

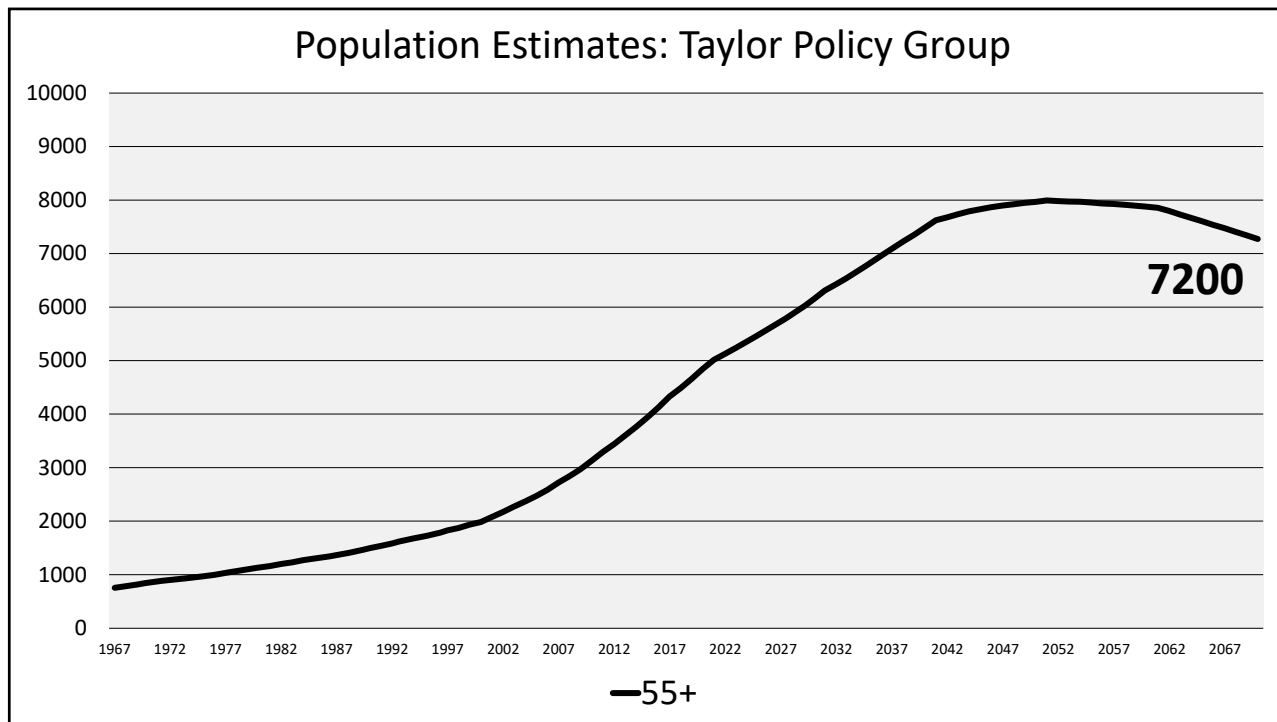
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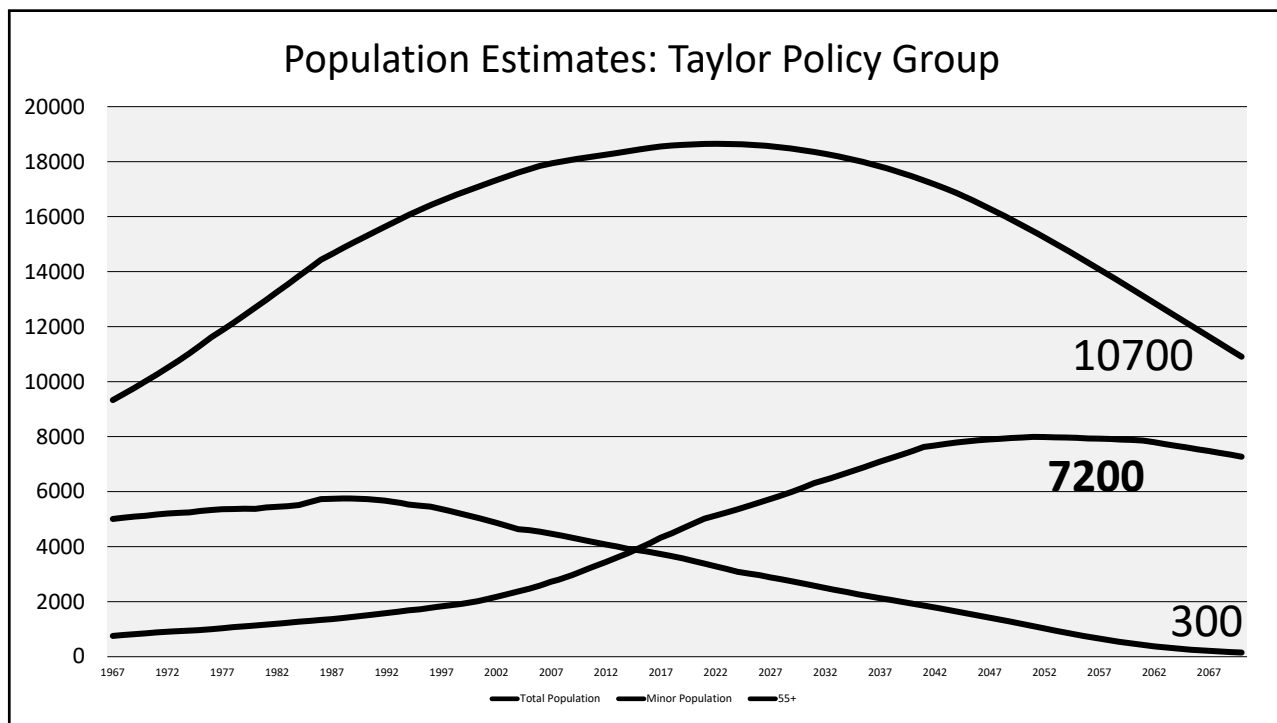
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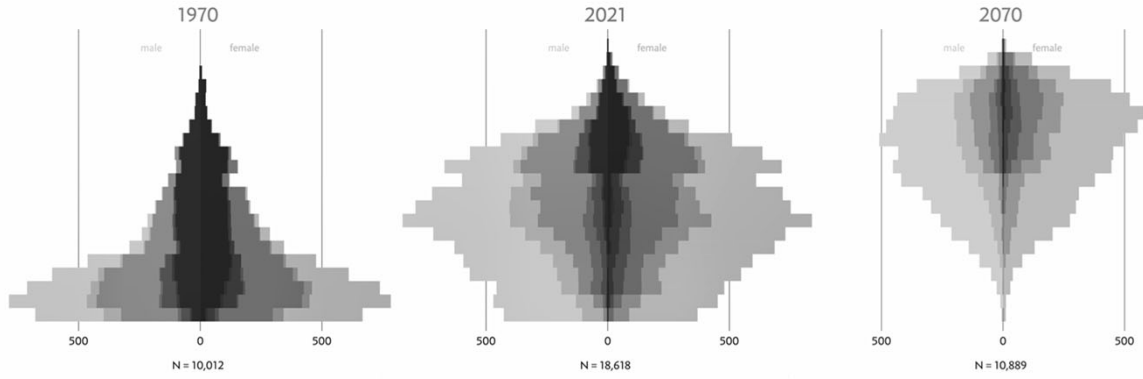


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12

Oneida Nation Population: Past, Present, Future



13

Demographic Analysis and Forecasting for the Oneida Nation of Wisconsin

Age & Quantum Structure Projection

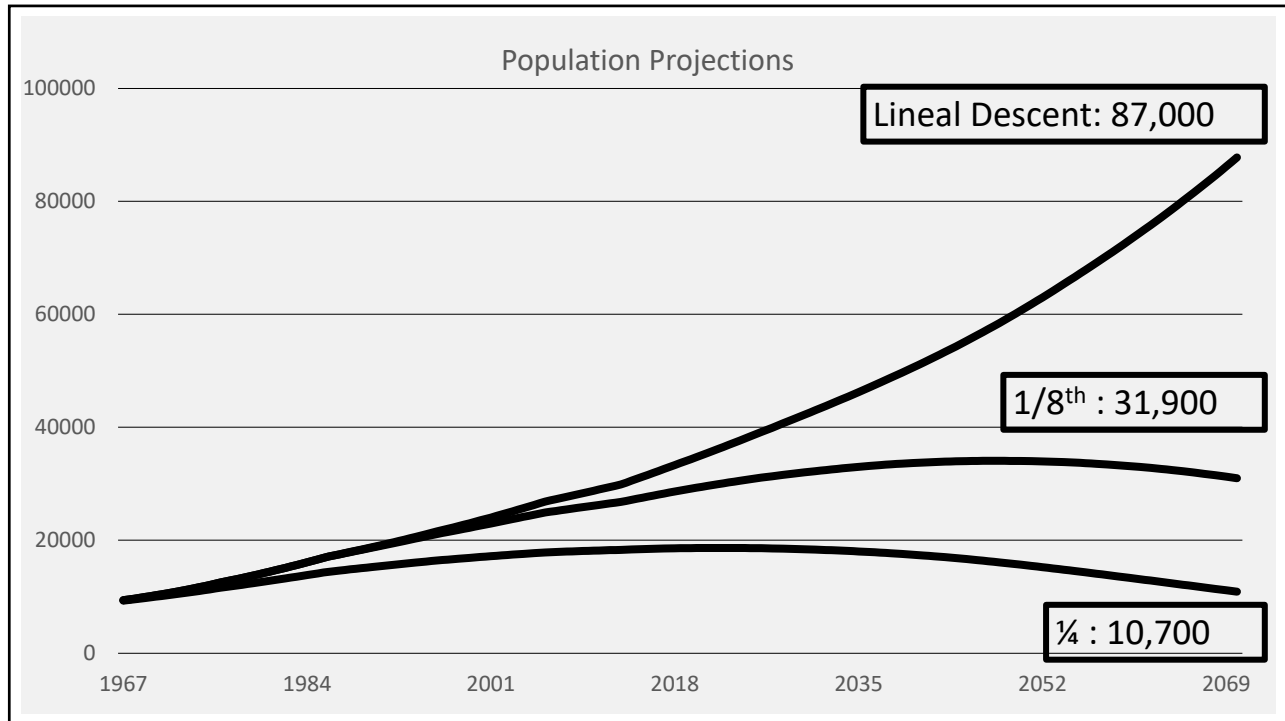
*one iteration of simulation
under $\frac{1}{4}$ blood quantum*

Karl Eschbach & Jonathan Taylor
2019

TAYLOR POLICY GROUP

2

14



15

Community Meeting Recap

- Over the past 3 years
 - Doing nothing is mathematical extinction.
 - Sustainable solutions > minimal short-term solutions
 - Only GTC holds the power to solve this problem
 - Maintaining/growing benefits vs enrolling children

- How to get involved
 - Email sustainoneida@oneidanation.org to receive an invitation to virtual discussions

16

Sustain Oneida Next Steps

- Continue virtual and in-person community meetings
- Digital content on Trust Enrollment page
- Organizational Impact Review

- Questions to Consider
 - One-time sustainable change?
 - Incremental changes over time?
 - What information do you need to make an informed decision?



Oneida Nation
Oneida Business Committee
PO Box 365 • Oneida, WI 54155-0365
oneida-nsn.gov



MEMORANDUM

TO: General Tribal Council

FROM: Oneida Business Committee

DATE: June 14, 2022

SUBJECT: Trust Enrollment Committee – Sustain Oneida

We received a request from the Trust Enrollment Committee to have time on your agenda to discuss the membership criteria and enrollment projections based on the current eligibility requirements. Members have also asked us about this issue, the ‘Sustain Oneida’ project; and it has been brought up in General Tribal Council meetings. To try to begin the discussion, the Trust Enrollment Committee began holding community meetings, brown bag lunches, and providing reports and other informative materials. We agree with the Trust Enrollment Committee that it is now time to bring this matter formally before the General Tribal Council to begin to conduct more serious discussions about our future and about the next Seven Generations as our ancestors did when making decisions that affect us today.

There are research reports included in the materials that provide the simple math of what is facing us and our Nation. It is important we have this understanding. But we are more than math problems, as Oneida people we must define ourselves. And that is what the Trust Enrollment Committee is attempting to begin – the conversation of who we are now, and more importantly, who our great-grandchildren will be, and who their great-grandchildren will be. The question must be answered, in some form. And it should be answered based on informed decision making.

This is not a question of money. It is not per capita; it is not housing; it is not employment; it is not any of the hundred other services provided by the Nation. It is about who we are, and who we will be. Any decision should be thoroughly reviewed and reported on, discussed, and discussed again. This is not an overnight action, this will require us to carefully consider all possible the consequences – for, as we said, *WE are defining OURSELVES for the future.*

Requested Action: Motion to accept the Sustain Oneida Report, to direct the Oneida Trust Enrollment Committee to continue to develop and courage discussion and provide reports as needed, and to direct the Oneida Business Committee to develop recommendations to be considered by the General Tribal Council regarding amendments to the Membership Ordinance and/or amendments to the Oneida Nation Constitution.

SUSTAIN ONEIDA

WRITTEN REPORTS

Current Enrollment Process

The Oneida Trust Enrollment Committee oversees the Oneida Trust Enrollment Department on all matters related to the membership of the Oneida Nation.

The Oneida Trust Enrollment Department is required to comply with all governing documents when an Enrollment Application is received. Such governing documents for a new enrollment include:

1. Constitution and Bylaws of the Oneida Nation
2. Membership Ordinance
3. Membership Ordinance – Rule #1: Enrollment Rule

Procedure

1. The Oneida Trust Enrollment Department receives an Enrollment application.
2. The Enrollment application is logged and recorded in the membership database.
3. An applicant record is created in the membership database and given a special status code as pending.
4. The Enrollment application is reviewed for the following:
 - a. Ensure the application is completed, signed and dated by authorized persons.
 - b. Ensure the Family Tree attachment is completed.
 - c. Ensure an original state certified birth certificate is provided.
 - d. Identifies if the applicant is an adopted individual. (There is a separate and more involved work process with different jurisdictions to determine if the adoptive information can be obtained)
 - e. Ensure the correct fee to process the application is received.
 - f. Ensure the applicant has submitted a Relinquishment document if they were or still are enrolled with another tribe.
 - g. Ensure the applicant completes the Name Change form if their name is different than what appears on their birth certificate.
5. If an Enrollment application meets all the requirements listed in step 2 (above), the Oneida Trust Enrollment Department then researches to see if the applicant meets the Eligibility criteria as outlined by the governing documents which includes:
 - a. Must possess 1/4 Oneida Nation blood from Wisconsin
 - b. Must prove ancestry to the 1935 base roll
 - c. An applicant cannot be dually enrolled with another Tribe
6. If the research results in the applicant meeting all Eligibility criteria their membership record status code is changed that the application is ready for review by the Oneida Trust Enrollment Committee. (Currently, new enrollment applications are reviewed by the Oneida Trust Enrollment Committee two [2] times per year, February and August).
7. If an Enrollment application is approved by the Oneida Trust Enrollment Committee, the applicant's name is submitted on a list which is placed on an Oneida Business Committee agenda for subsequent approval.

8. If the Oneida Business Committee approves an Enrollment application, their membership record status code is updated to read as an enrolled member of the Oneida Nation an acceptance notice is sent to the applicant notifying them, along with other membership documents to get them familiar with the Oneida Nation.

If at any point in this process, the applicant does not have the requirements met, the Department notifies them as such with information about providing the needed information and/or appeal processes.

DNA Testing

At a handful of Community Meetings, the membership has raised questions or concerns about our Enrollment process, specifically validating paternal lineage. This report is meant to address what the Department has done to ensure paternity information is accurate, how DNA testing is used, and discusses the process to remove unlawful memberships.

Ensuring Accurate Paternity Information

The most common way an applicant proves their Paternity in our Enrollment process is to provide a certified Birth Certificate listing the father. Applicants can also utilize DNA testing with our preferred partners to establish family relationships.

The question of requiring DNA testing to establish lineage on all applicants was discussed by the Trust Enrollment Committee as recently as 2019. At that time, the Committee was not in favor of DNA testing for all applicants. The rationale included:

1. Confidentiality concerns of our member DNA information being shared.
2. The cost of the DNA tests to the applicants.
3. The time commitment of DNA tests to the applicants.

How DNA Testing is Currently Used

DNA Testing is used to establish descendency of an applicant when the Birth Certificate is not available, or it doesn't list a parent. In the past, the testing agency has been able to confirm child-parent, sibling and cousin level relationships.

DNA Testing adds additional costs and time to processing an application. The Trust Enrollment Department encourages applicants to please come to the Enrollment Office to discuss the specifics on the process and how it may affect your application and processing timeline. Oneida has negotiated a bulk rate when working with the testing companies for our members and potential members; currently the cost is \$25.

Removing Unlawful Members

Contrary to several questions posed in community meetings and to the Trust Enrollment Department, DNA Testing is not being used to remove members from our rolls. In all cases to date, DNA Testing has been used to confirm family relationships for the purpose of demonstrating blood quantum to add to membership. DNA Testing has not been used to lower Blood Quantum or removing members from our rolls. The Removing Unlawful Membership Rule can only be applied- to enrollments occurring after 2-14-2018.

History of the Sustain Oneida Initiative

In 2008 the Oneida Trust Enrollment Committee (Custodians of the Nation's membership information) began to see a concerning trend in the statistics of the Oneida Nations enrollment base. That trend was isolated to the decline of eligible new members. This matter became a critical conversation of the committee and the committee began holding many discussions regarding the concerns of Nation's declining membership.

In 2012 Oneida Trust Enrollment Committee established the Sustain Oneida Initiative and formed a Sustain Oneida group. The Sustain Oneida group planned some activities and events to initiate this conversation with the community on one of the most complex and challenging issues the Nation would be facing.

In early 2013 community meetings were held, asking big questions like: "What does it mean to be Oneida?" "What should enrollment criteria look like?" and "How should we define Oneida citizenship?"

On September 7, 2013 the first Sustain Oneida Summit was held. The focus was on Oneida identity, values, language and culture. The goal of the discussion was to inform the Oneida citizens about tribal enrollment issues and explore potential solutions for citizenship and belonging.

In 2014 the Oneida Trust Enrollment Committee engaged discussion to create an anthology. Contributors were invited to submit materials to be included in it.

By May 2014 the Oneida Trust Enrollment Committee began the work to establish a Sustain Oneida Assistant position. In July 2017 a Sustain Oneida Project Manager was hired.

March 28, 2015 a General Tribal Council meeting was held to update the membership on the matter of the trend in the declining membership base. Included in the update was notification that an Anthology was forthcoming and a Frequently Asked Question (FAQ) sheet to assist the membership with some of the more general topics being considered.

In 2015 articles were placed in the Tribal newspaper and continue currently.

Brown Bag lunch meetings began in July 2015 and held monthly for one year, ending in 2016. Each session focusing on a different topic of discussion.

On September 21, 2015 a second Sustain Oneida Summit was held. Attendees were asked what their personal commitment was to further this discussion. Most stated to attend future Sustain Oneida meetings and sharing the information from the summit with family.

In June 2017 the Oneida Trust Enrollment Committee discussed and decided to hire a demographer to help with forecasting on the sustainability of Oneida enrolled membership.

In 2017 a booth was made available for anyone one to find out more about the Sustain Oneida Initiative at the Oneida Farmers markets throughout the season.

In July 2017 the book titled “The Great Vanishing Act: Blood Quantum and the Future of Five Nations” was released. The making of this collective anthology was initiated by the Oneida Trust Enrollment Committee and all sale proceeds are used to support the Sustain Oneida Initiative.

In 2018 a Sustain Oneida Survey was mailed to every member who was age eighteen (18) and over by April 1, 2018. The Survey comprised of a letter identifying on how to complete the survey and what to do to participate in the random drawing for prizes. There were 2,575 surveys returned by the deadline date of May 15, 2018 and an additional 90 surveys returned in subsequent months.

As identified in the survey the Oneida Trust Enrollment Committee was to share the results from the survey. The Oneida Trust Enrollment Committee determined it would be better if the demographer (being hired) would include the survey results with the analytic framework and demographic forecasting of potential options that the Nation’s membership might wish to consider.

In 2018 the Oneida Trust Enrollment Committee determined it would be more cost effective to establish a full-time position within the Trust Enrollment Department to oversee project tasks, including the tasks related to Sustain Oneida. So, in the fall of 2018 the contract of the Project Manager concluded, and a Project Specialist was hired.

In October 2019 Taylor Policy Group (TPG) was hired as a demographer. TPG was provided specific membership information along with the Sustain Oneida Survey results and were asked to provide several population projections based on various scenarios identified by the Oneida Trust Enrollment Committee.

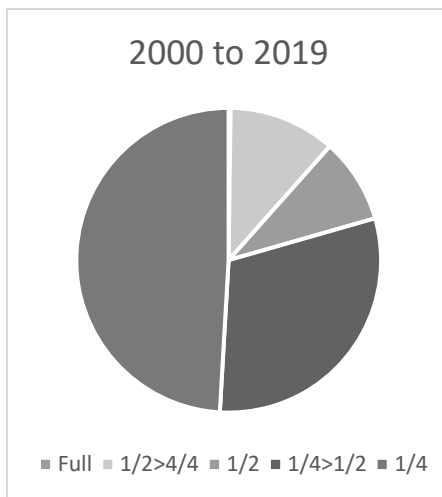
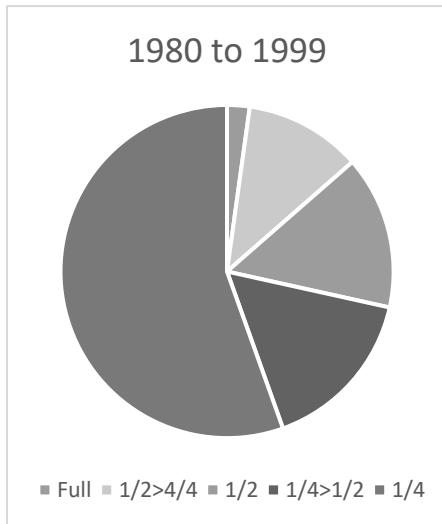
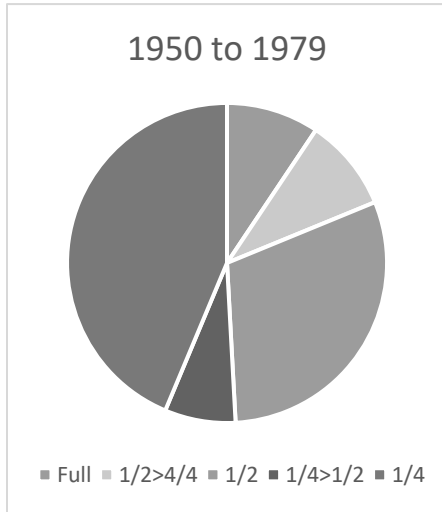
From December 2018 to present day, the Sustain Oneida events/articles/activities were and are continuing to be pushed out to the membership. There have been multiple community meetings every month, numerous Facebook and Tribal website posts, and tribal newspaper articles.

As a result, there is wide-spread dialogue among all age groups in a variety of venues of this important, if not critical matter facing our enrolled membership.

In July 2019 the Oneida Trust Enrollment Committee submitted an Oneida Business Committee Agenda request to request for a Special General Tribal Council meeting to provide an update on

Sustain Oneida. The Oneida Business Committee identified they selected a Special General Tribal Council meeting date of March 16, 2020.

Blood Quantum by Age



Blood Quantum	Birth Years		
	1950 - 1979	1980 - 1999	2000 - 2019
Full	679	117	7
1/2 > 4/4	682	608	388
1/2	2198	797	307
1/4 > 1/2	519	860	1037
1/4	3163	2964	1676
Total	7241	5346	3415

From one generation to the next, the average blood quantum diminishes. This trend does not come as a surprise. By design, blood quantum is meant to exterminate a tribe. The charts provided highlight how certain blood quantum's expanding (like $\frac{1}{4}$) and others are declining (like $\frac{1}{2}$ and full). These charts are a visual representation of each blood quantum's percentage of the tribe based on individuals birth years.

Between 2000 to 2019, only 7 tribal members were born with a blood quantum of $\frac{4}{4}$. This portion is so small it can't be visually represented on the pie chart.

The core issues that Sustain Oneida initiative is trying to raise awareness about is the diminishing blood quantum and the diminishing population. The data chart below shows a troubling shift in births between 1980 to 1999 and 2000 to 2019. The decline in births coupled with a diminishing blood quantum will put the tribe in a difficult position in the future.

Types of Solutions

What's *the* solution? The Trust Enrollment Committee doesn't know. That's a much larger conversation that the entire membership, and possibly descendants, should have an opportunity to participate in. The Sustain Oneida Project has plenty to do yet as we begin diving deeper into the plethora of ideas already being discussed and the impacts they will have.

Of course, the declining membership we will experience and potential solutions to slow or reverse that trend will have several implications throughout all aspects of the Nation. On top of enrollment projections, we will need to consider financial implications, how the changes may impact certain benefits offered to members, what employment may look like for Oneida-only specific positions, how this may impact us culturally, etc. It's not an exhaustive list, but the start of a larger conversation.

While the Trust Enrollment Committee does not have the solution, one thing is fully agreed to – we cannot continue down our current path. As we proceed with the GTC meeting conversation and into the next phase of the Sustain Oneida project, it would be particularly helpful to hear what kind of solutions we should explore next:

Short-term boosts to enrollment

One category of potential solutions is those that result in an initial increase in eligible people for enrollment, but do not change the course we're on. Examples from previous community meetings include recognizing adoptions or recognizing other Oneida bloods. While these may lead to initial bumps in eligibility for enrollment, they do not address the problem of one-quarter blood quantum and our significant drops in blood quantum from one generation to the next.

Delaying the problem

Another category of potential solutions is those that address the probably of children being born that are no longer eligible for enrollment, but only does so for a limited time. An example would be changing the blood quantum requirement to one-eighth. This would likely result in a bigger short-term boost to enrollment by adding another generation of families that will be enrollable. However, this does not address the underlying problem of our blood quantum being diluted over time and the next generation will be required to repeat this conversation in the future.

Removing blood quantum

The final category of potential solutions is those that remove blood quantum entirely from our membership requirements. The most extreme example is moving to all lineal descendants, but

other options discussed also add other cultural or geographic requirements to membership. This category may have the largest impact to our membership rolls and would be the only way to address this issue for the next several generations.

Our request to GTC

Our collective ideas will produce the best ideas to move towards a sustainable Nation. Please share your thoughts and concerns at this GTC meeting or over the coming months of Community Meetings.

Which category of solutions should be further investigated?

What other factors do you need to know to reach your decision?

How urgent do you view this problem?

How important are maintaining our sovereignty and federal recognition status in the solution?

Taylor Policy Group Methodology Explanation

How did Taylor Policy Group calculate their projections? Can it be trusted?

The process our demographer used to project our enrollment data forward is certainly complex. Many considerations were given to utilize our own data and trending to provide as accurate a projection as possible. The complete methodology is explained in Taylor Policy Group's report and summarized here:

- Each year, we begin by looking at our current membership. Known significant variables include:
 - Member's age
 - Member's sex
 - Member's blood quantum
- Then our own **Death Rate** can be applied on each member. This is specific to Oneida's own death rate. Specific death rates are used by both age and sex of each member.
- Then our own **Fertility Rate** can be applied to each member. Again, this is specific to Oneida and tailored to both the age and sex of each member.
- Then the **Exogamy Rate** can be applied on each birth to determine if one or two parents are contributing Oneida blood quantum to the child eligibility.
- Finally, new birth's blood quantum can be calculated and determined if the minimum one-quarter blood quantum is met to be eligible for enrollment.
- This process is repeated for each member, using the three variables above tailored to their specific values.
- Then this year-by-year calculation was repeated until 2070.
- Finally, this set of calculations were performed 25 times to determine average and median case scenarios to ensure one particularly good (or bad) "roll of the dice" does not impact the final projections.

What is Exogamy Rate?

This is the rate referring to the percentage of children who are born to one Oneida parent when the other parent is not Oneida. The rate is observable (meaning one parent is at least 50% Oneida, so his/her child will be eligible for enrollment and "observed" by our department) has remained stable over the past 40 years at 75% for women and 68% for men.

However, there is a growing number of Oneidas having children that possess less than one-half blood quantum. Their children will not be eligible for enrollment unless their partner is also contributing Oneida blood to the child's equation. If we use the same birth rate for this

“unobservable” group of children as above, then our actual Exogamy Rate today is over 90%, and growing slowly.

Where members live can significantly impact the Exogamy Rate. As is probably intuitive to most, the Exogamy Rate is substantially lower in areas on or near the Reservation. However, Taylor Policy Group concluded that even when sorting for Brown and Outagamie county only data, the Exogamy Rate was still above 50%.

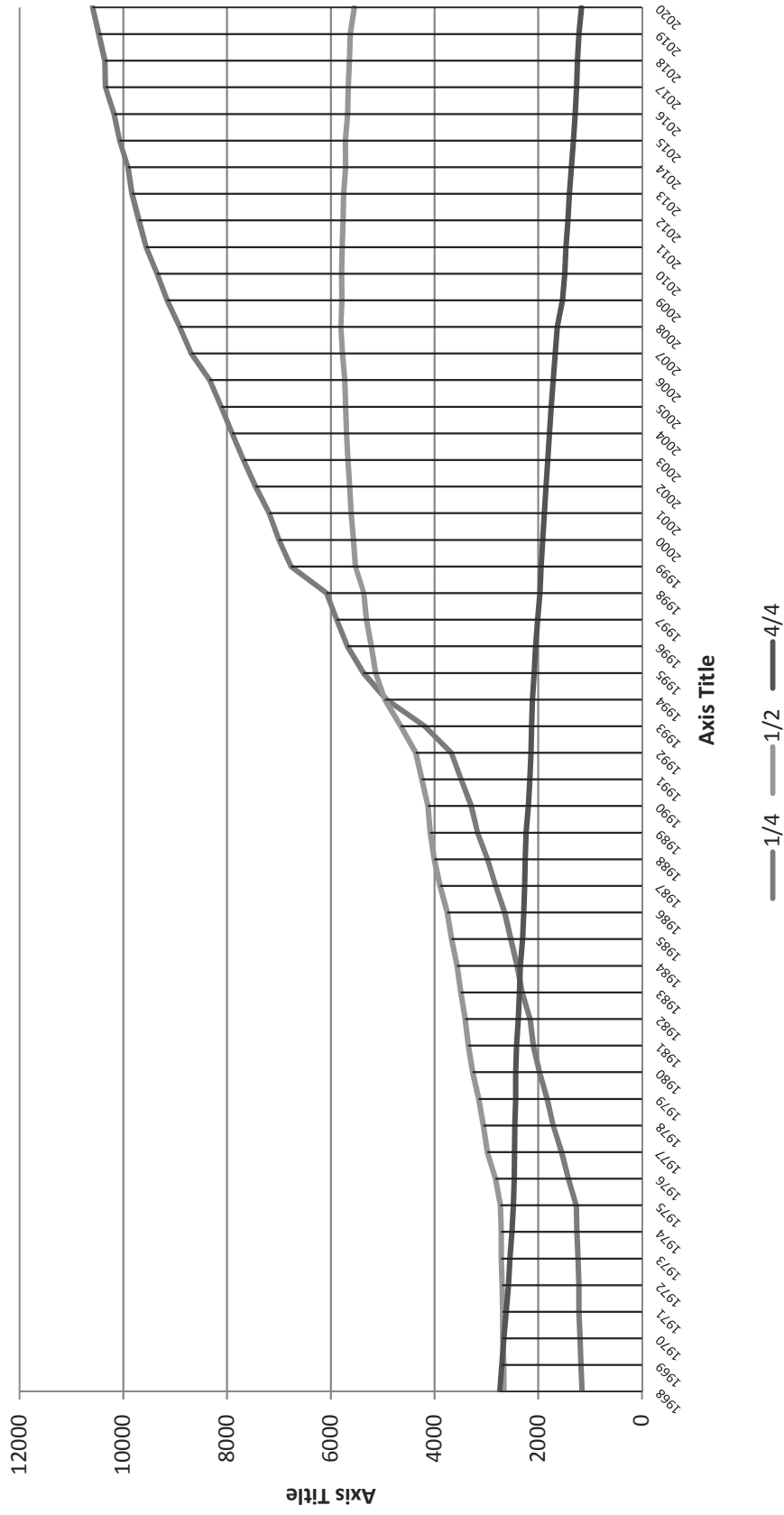
Can the projections be trusted?

As with any future forecasting, these are a series of educated guesses. A great deal of work has gone into making each variable not only as accurate as possible, but also as Oneida specific as possible. Fast forwarding to the decades ahead, we may look back and see these projections off by a percent or two, or even five or ten. But we hope those relatively minimal variations to not detract from the overall trend of the information shared and discussions that will follow.

AGE GROUP COMPARISONS BY LOCATION

Age Groups	On Res		Sub Total		Brown/Out. Cty		Sub Total		Milwaukee Area		Sub Total		State of WI		Sub Total		Out of State		Sub Total		Total	
	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male		
0-4	86	99	185		66	55	121		14	24	38		18	17	35		28	29	57		436	
5-9	145	146	291		100	98	198		21	39	60		28	34	62		103	94	197		808	
10-14	168	170	338		105	113	218		36	29	65		41	51	92		126	161	287		1000	
15-19	175	176	351		110	122	232		69	55	124		51	62	113		133	125	258		1078	
20-24	172	162	334		112	137	249		92	76	168		76	73	149		124	139	263		1163	
25-29	140	170	310		139	131	270		90	82	172		82	90	172		178	180	358		1282	
30-34	166	173	339		154	149	303		92	81	173		91	113	204		191	214	405		1424	
35-39	157	151	308		170	138	308		89	79	168		100	105	205		221	205	426		1415	
40-44	142	152	294		110	148	258		88	100	188		91	117	208		191	205	396		1344	
45-49	155	120	275		104	107	211		84	81	165		103	104	207		203	179	382		1240	
50-54	125	138	263		114	121	235		87	78	165		107	98	205		229	189	418		1286	
55-59	155	130	285		123	109	232		90	76	166		117	123	240		231	212	443		1366	
60-64	144	131	275		111	90	201		94	68	162		90	79	169		195	197	392		1199	
65-69	122	91	213		70	80	150		69	50	119		73	70	143		147	118	265		890	
70+	264	146	410		125	74	199		102	69	171		97	85	182		245	170	415		1377	
Total	2316	2155			1713	1672			1117	987			1165	1221			2545	2417				17308

BLOOD DEGREE TREND COMPARISON 1968 TO PRESENT



My Hope for Oneida's Enrollment

A Sustain Oneida Paper

Keith Doxtator

Director

Trust Enrollments Department

INTRODUCTION

Oneida's enrollments are in decline. For the first time ever, more Oneidas are passing away and leaving the Nation than eligible new members are being enrolled. The root problem is blood quantum, which requires new members to maintain 1/4 Oneida blood. While this may seem like a new issue, the devious seed was planted several decades ago. Today, we witness the results in our decreasing eligible enrollment numbers, and we must decide how to respond. If we do nothing, we are a mere century away from our existence being threatened due to little/no members, and we will certainly no longer be here in seven generations. Thankfully, we are in *full* control to decide our fate and ensure Oneida's continued existence for the generations and centuries ahead.

To understand the blood quantum problem, each of us only needs to look at our own family trees. Each is rooted in a matriarch/patriarch that is a full-blood Oneida and dates to our original census in 1935. Those members had children, the majority with non-Oneidas, so our Baby Boomers are largely 1/2 Oneida blood. Their children are the Gen X and Millennial Oneidas. Again, Baby Boomer parents mostly married non-Oneidas, so their children's blood quantum is 1/4th, the minimum required. This is where the predictable problem arises as today's youth fall to 1/8 blood quantum, or less, and are no longer enrollable. Of course, there are exceptions, and your family may be a generation behind/ahead of schedule. But it's vital to understand, we're all walking on this same path.

By the time a third generation introduces a non-Oneida parent, the bloodline is lost under our current enrollment criteria. Each year that passes, Oneidas continue to have children that are not enrollable and more family lines come to an end. We cannot afford to idly delay this conversation or fear making the wrong choice. I write today to:

1. Convince you that our current enrollment criteria is not in the best interest of Oneidas today, tomorrow, nor seven generations from now.
2. Suggest solutions and share what other Native nations have done to address membership sustainability.
3. Ask you to lend your voice to find a solution that both achieves membership sustainability and addresses the concerns and needs of our current membership.

WHO IS KEITH DOXTATOR?

I'm Keith Doxtator, the grandson of Hudson Doxtator. He was a WWII and Korean War veteran, Oneida code talker, and was one of the last living Oneida-as-a-first-language speakers. He spent the last decade of his life recording countless hours of our language onto cassettes and working with teachers to sustain the language, ensuring it was around and available for future generations.

For three years, I've served as the Director of the Trust Enrollments Department. I've become intimately aware of our Enrollments, the data, and the trends. I've become involved with our Sustain Oneida initiative which began in response to our recognition of decreasing enrollments and blood quantum. The direction of our enrollments – to put it bluntly – scares me.

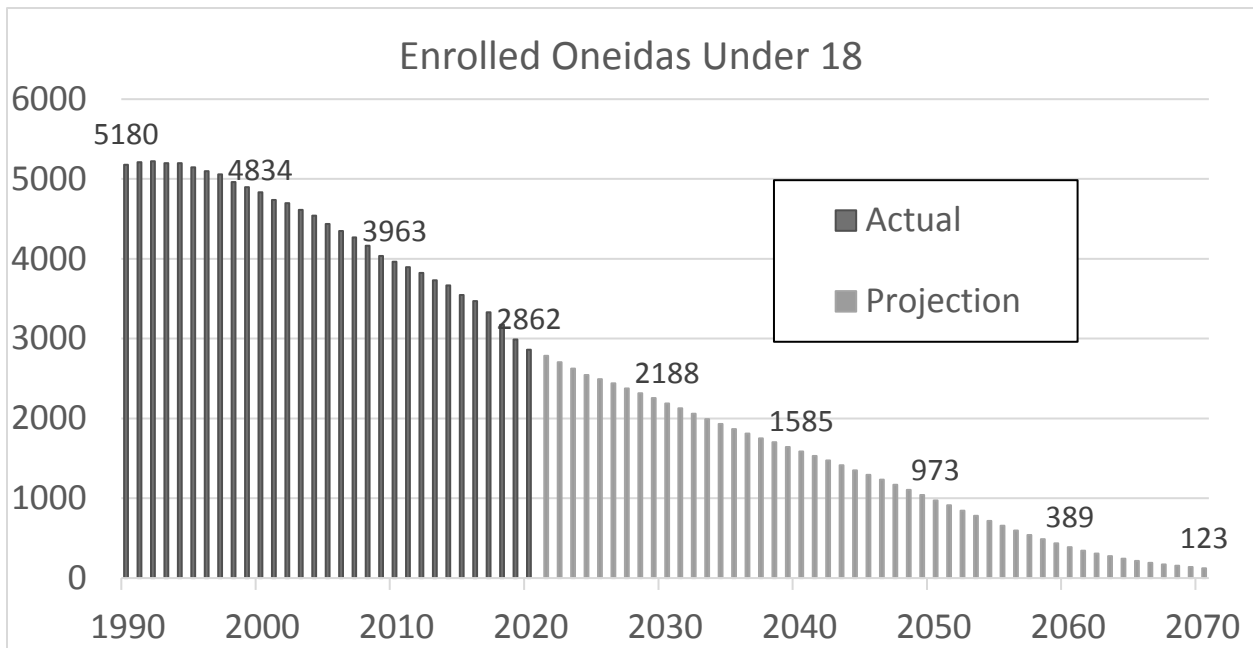


Hudson Doxtator, my Grandfather

Like Grandpa Hudson saw the immediate need for change to save our language, I write today to share it will take an equal and immediate effort from us today to sustain another valuable resource – our population. A language dies when there is no one left to speak it. A Nation dies when it's children cannot be members.

STATE OF OUR ENROLLMENTS

In 2019, we lost one member, meaning our deaths and relinquishments outnumbered new enrollments by one. In 2020, Oneida lost 35 members. While those numbers may not seem like much to a population of over 17,000, these are just the tip of the iceberg. Treat this as our warning of what's about to happen. The urgency is being masked by our total population figure. The blood quantum problem is amplifying each generation, yet total population measures multiple generations at the same time. To best understand the urgency, we must narrow our population view to a single generation.



Our youth membership topped in 1992 and has been predictably declining since. I was one of those peak 5,253 youth members. I went to school, came back, work for the Nation and now, humbly, I'm doing what I can as a leader of my Department. Can we count on our next generation of kids to fulfill the same employment and leadership duties they will walk into with only half the population?

Our diminishing youth is not sustainable. Not only for employment, but that's half our children to be potentially engaged in our culture, our community, our language, our way of life. Our children will grow to adults, become new parents, become our teachers, become our leaders. Halving the children is halving the new ideas, innovation, and culture. This youth chart will become our population chart... if we let it.

MORE DESCENDENTS, FEWER ENROLLMENTS

I should clarify, Sustain Oneida is NOT about a sharp decline in our members having children. Oneida's children are simply no longer eligible. Enrollments is now receiving more descendant applications than Enrollment applications. Over the last decade, we received 241 descendant applications each year, compared to only 218 new members annually over the same decade. More of our members children are not enrollable than are.

Additionally, we know many Oneida descendants have simply not filled out the paperwork and paid the fee to become officially recognized as a descendent – why bother? Our demographer projected our actual descendent count may be triple or quadruple of our recognized descendants. For each new Oneida parent holding their enrolled child we have, there's likely a few other Oneidas holding their non-enrollable child.

A SACRIFICE

With all the information presented, why haven't we done something about blood quantum? There's an unknown impact of what opening and expanding our enrollments will do to our ability to maintain current benefits, and some families haven't begun feeling the pain of blood quantum strong enough yet. Does the fear of sacrificing your financial benefits cause hesitation to preserving our membership? It's certainly a cost, but is maintaining benefits even the goal? Why not open enrollments to all our children engaged in our community, culture and heritage?

To recall my Grandpa Hudson again, he went through extreme sacrifice. He attended the boarding school and was punished for speaking Oneida. I'd imagine the easy choice would have been to disengage from the language and submit to the "kill the Indian, save the man" system. I'm proud to know he didn't give in. His Oneida language proved invaluable to the US Army as a Code Talker and to our Nation's language program to re-introduce it back into our school. If I could ask him about Sustain Oneida, I'm confident he wouldn't blink at any financial sacrifice to ensure his descendants will continue to be Oneida.

WHAT HAVE WE DONE?

Since 2012, Sustain Oneida has been discussing exactly what our blood quantum requirement will do to our population and what potential solutions are available to our Nation. By now, thousands of Oneidas' hours have been invested. We have collected so much data, community feedback, and reliable projections. Our department has hosted 50+ community meetings. I'm optimistic that so many Oneidas have taken this issue seriously, given it the necessary thought, and engaged with our conversations.

SOLUTIONS

I'll summarize all the proposed solutions into three broad categories: Do nothing, delay for a generation, and fundamentally change our enrollment criteria away from blood quantum. Other Native Nations

across the country have explored and selected each of these three options already. It's time for Oneida to intentionally select which path to take.

Do Nothing – by choice

The Doing Nothing option could mean we intentionally agree to do nothing. We would accept the path we're on, even if that means enrollments are destined to be zero. While not too many other tribes chose this route, these decisions tend to come from the financially well-off tribes, those that have significant and meaningful individual financial benefits. At some point, we must admit that protecting individual benefits will win at a polling booth over the inclusive community proposals. When that happens, enrollments close and the bottom line for remaining members is maintained or grown. I don't believe Oneida is to this point.

Do Nothing – by inaction

We must not get stuck in an analysis paralysis phase of investigating, re-investigating, and reviewing projections and finances of each nuanced option, to the point where *NO* option happens. We must not become complacent that discussions are happening and we're inching in the right direction. Sustain Oneida started nearly a decade ago, and we cannot wait another decade. Doing so is an expensive opportunity cost of missing another generation of our members' children not being enrollable.

Do Nothing – by minor change

We cannot make a minor change and feel like we're done. I hear ideas like accepting other Oneida blood, or all Haudenosaunee blood, or accepting adoptions. Each of these are great and the initial steps to a more inclusive membership. However, don't be fooled to think they will change the trajectory we're on. Each of those ideas result in a one-time boost of a few dozen or few hundred members. That's not solving the problem, that's kicking that can down the road a year or two. They are not addressing the underlying, mathematical extinction that blood quantum requirements are moving us toward.

Do Nothing – The Results

Whether by choice or inaction, doing nothing results in the same journey. Using Oneida's own Enrollment data, we have a detailed projection of this journey for the next 50 years. Each year, our population declines, fewer new children are enrolled, the average blood quantum decreases and our median age increases. Fifty years from now, in 2070, we'll be down to ~10,000 members, of which about 65% will be elders, and only 100-300 will be children. A century from now, we'll be down to just a few hundred members that are practically all elders. I hope we can all agree that doing nothing is the most dangerous option.

Delay for a Generation

Some other Tribes have pushed their membership criteria back a generation to allow their first-generation descendants to enroll. These "Bridge the gap" solutions include lowering the needed blood quantum to 1/8th or increasing current members' blood quantum. Increases usually apply to elders, i.e., all our 1967 members, may become full blood, so the trickle-down increases keep more children enrollable. The result is the same; there are many 1/8th Oneida blood descendants today that would qualify for membership if changed to 1/8th or they'd become the needed 1/4th blood if their grandparent became full blood.

This change buys us time and could even be repeated indefinitely. However, I don't know if we want to continuously not enroll our children until they grow up and wait for our next decision to buy a generation of time. I wonder how invested our youth will be if they're not enrolled Oneidas until they're adults – age 20, 30, 40, or older. Would we better instill Oneida's values, culture, and language if they were enrolled as children? If so, then let's find a solution that welcomes children immediately.

A Fundamental Change

Addressing the root enrollment problem is to remove our blood quantum requirement altogether. Only a Constitutional change with this type of amendment will ensure our members children will be enrollable forever forward. A simple example would be lineal descent where all members children are eligible for enrollment. An example from other Haudenosaunee Tribes is a matrilineal descent – only Oneida mothers would produce enrollable children. Another example is a Tribe that requires a lineal descendent *plus* community/cultural involvement.

BENEFITS

Benefits are unrelated to the number of Enrollments, but simultaneously entangled with Enrollments' impact on our numbers. Sustain Oneida started with a simple sounding initiative to specifically address our declining Enrollments. Yet it's proving nearly impossible to address our membership criteria without simultaneously discussing our financial benefits.

I don't have the magic answer to this one, but I am hopeful the solution is coming from our membership. During my time with the Sustain Oneida initiative, it's become crystal clear that most of our members sincerely care about the long-term sustainability of our membership. Further, we can all recognize the obvious – a meaningful change to our Enrollment figure will change our ability to pay financial benefits to each person. Reducing or cutting percaps would be wildly unpopular as a stand-alone idea. But if the concession is made to enroll our children, then I hope we can plan for inclusion and the longer-term community.

Oneida offers so many great programs and benefits to our members, and I'm not suggesting we get rid of those allocated benefit dollars altogether. Instead let's come together, be creative, and prioritize how to reallocate them to fixed expenses tied to improving the community. We could invest in further development, housing, meeting sites, small business incubators, cultural classes, technology, parks, etc. We should still offer social service programs to help those in financial need by offering food, housing/rent, education, clothes, internet, etc. at reduced rates. I implore us all to not view decreasing percaps as a "loss", but rather a "reallocation" to another benefit. Then we can put our minds together and get excited about what else we can accomplish – that's not tied to a membership number.

CONCLUSION

I wish I could go back and ask Grandpa Hudson what his recommendations are. I'm sure his answer would be enlightening. I recall two of his core values that he instilled in me: Appreciate what you have & Listen to you elders.

Grandpa Hudson grew up during the Great Depression, and he reminded us to appreciate what we have today because it was far more than previous generations had. Perhaps Covid is our century's reminder of this lesson. It's a message to be thankful for all the blessings we have and not to focus on the pain of our wants. Be thankful for our friends and family and the technology to stay connected, for a roof above our heads and food in our stomach, for our health, and that our great Nation has struggled through Covid, but will recover. How does this translate to Sustain Oneida? I think Grandpa Hudson would prioritize the long-term sustainability of our enrollments above all else. He'd separate enrollments from benefits, yes, even if that meant decreasing or cutting percaps. Part of appreciating what we have includes sharing it with our youth and community so it will continue to grow.

The other life lesson from Grandpa Hudson was to respect and listen to our elders. They've walked the paths before and have knowledge and experience to share. In 2018, Trust Enrollments conducted the largest Sustain Oneida survey. It gathered responses from 2,575 Oneidas, or almost 1 in 5 of our adult population. We sorted the data, particularly looking at our elders' opinions. One striking difference emerged. Elders are split about equally on changing our Enrollment criteria (36% support change, 33% oppose, 31% unsure). Compare that to the rest of the surveys – non-elders supported change 2:1 (50% support, 24% oppose, 25% unsure).

It's clear to me that our elder voice is needed to move forward. If any change will come, the elders' vote will be most influential. Throughout my writing, I've made my position known: we must make changes to our enrollment criteria now, so Oneida exists one century from now. To our elders, especially those that have other viewpoints ... What fears do you have? What hopes do you have? What variables should we consider? How does this impact you and your family? How do we avoid this mathematical extinction if we don't change? I hope many more Oneidas join our Sustain Oneida conversations, and I'd like to specifically invite our elders to come and share your perspective. I'm all ears to listen and learn; our elders' wisdom is needed now more than ever.

Grandpa Hudson was proud to share knowledge of our language for the sake of future generations. Let's continue to honor that legacy by updating our enrollment criteria for the sake of our future generations as well.

CALL TO ACTION

To everyone, if this motivates you to drive change, here are my requests:

- Help spread this initiative. Share this with your family. Print it off for our elders. More minds working together will lead to the best result.
- Have this difficult enrollment conversation with your family – at the dinner table, post-Covid at larger family gatherings, in your social groups. Help get more people up to speed and engaged.
- Share your thoughts with us at SustainOneida@oneidanation.org. When it's safe to meet again, the discussion will be on a GTC agenda. Not only will we be presenting the situation, but it would be much more powerful to share the results of dozens of community conversations along with it.
- Finally, when the time comes, vote for the change we require.

SUSTAIN ONEIDA

APPENDIX

DEMOGRAPHIC ANALYSIS AND FORECASTING
FOR THE
ONEIDA NATION

Karl Eschbach
Jonathan B. Taylor

2019

This study was sponsored by the Oneida Nation Trust Enrollment Department and conducted under a contract with the Taylor Policy Group, Inc. (TPG). TPG is an independent consulting firm unaffiliated with Oneida Nation. The views expressed herein do not necessarily reflect those of any of the funding organizations or of the institutions with which the authors are affiliated. Material not otherwise cited or credited was provided by the Oneida Nation Trust Enrollment Department

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2019

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Introduction

Projecting population into the future starts with a simple observation: populations grow through new births and decline through deaths of their members. Movement may also influence some populations, but not others. Geographic populations grow and decline through movement from one place to another—migration. Migration affects the population living on Oneida Nation territory, for example, but not the whole population of the Oneida Nation. For purpose of this forecast of the Oneida Nation as a whole, we set aside migration and focus on births and deaths.

Of course, membership in the Oneida Nation changes through enrollment, not automatically at birth. Living members may renounce their membership from the Nation. How enrollment is shaped given a population that is eligible to enroll depends primarily on the policy choices of the Nation about who may enroll, and then on the choices of eligible members of the Oneida descendance population to enroll or resign.

Our task as demographers working for the Nation is to provide demographic estimates of the growth of the population that is eligible to enroll, under different scenarios of growth and different enrollment policies. Therefore, we work with demographic approaches that look at how births and deaths change the size of the population at various blood quantum thresholds that may be chosen by the Nation to determine who may enroll. We set aside analyzing the decisions that individuals make to enroll or resign if they qualify.

Our projections then start with three important variables that shape future growth: birth rates by age (and sex), death rates by age and sex, and age and sex structure. Age and sex structure is important because age and sex are the most important influences on birth and death rates: 3-year-olds do not give birth, 80-year-old women do not give birth. Of course, men do not ever give birth, but men do become fathers. People may die at any age, but the chances that a 90-year-old will die before her next birthday is higher than those of an 11-year-old. Given this, the rates of birth and death that govern population growth are strongly structured by age and sex, and projecting population requires us to pay close attention to the age and sex make-up of the population, as well as the age-and-sex-based rates of birth and death.

Age-and-sex structure may be represented in a graph of horizontal bars showing the relative number of people alive at each age for each sex. Fig. 1 shows the age pyramid of the United States' population. This figure shows for five-year age groups (0-4 at the bottom, 100+ at the top; women on the right, men on the left) the share of each group of the whole population. For example, girls ages 0 to 4 (bottom, right) were just over 3% of the United States population in 2010.

Population pyramids can take many different shapes. These reflect the history of past events in the history of the population—for example deadly wars, baby booms and baby busts. Local populations are affected by age patterns of migration.

There are some important typical shapes of population pyramids to consider, each with different impacts for future growth. We review three that help us think about growth of the Oneida population: pyramid, rectangle, and inverted pyramid (Haupt, Kane, & Haub, 2011).

The classic shape is that of a pyramid, where there are a rapidly decreasing number of people alive at each age, with a narrow point at older ages. One way that this shape can happen is through high birth rates and death rates. The populations of many less-developed countries in the world have this shape. This shape has a tremendous potential for rapid growth if death rates should drop rapidly, which happened in many countries in the 1900s, explaining why population grew so quickly in that century.

Another important shape is the rectangle, where each age group has approximately the same number of people alive at every age until the very oldest age groups. The United States as pictured in Fig. 1 is one of many countries that are evolving toward such a structure. This structure comes about if birth rates are stable at about 1 birth for every adult in every generation, with low death rates until the oldest ages. While the top of the figure still resembles a pyramid, with the aging of the baby boomers born from the 1940s to the 1960s with current relatively low death rates, the shape will increasingly resemble a rectangle.

A third shape that is important is an inverted pyramid, where there are more older persons than children. This shape can come about if both the birth rate and death rate are very low, as is true in many more developed countries today. Japan is a noteworthy example. Countries with an inverted pyramid shape are poised to shrink with time as older persons pass away and there are not new births to replace them.

Importantly, for the Oneida Nation, another way that an inverted pyramid structure can come about is through a blood-quantum rule. If the majority of new births to citizens of the Nation are below the threshold required to enroll, the pyramid of the enrolled population will invert, and the population will start to decline as an older population passes on and is not replaced by children who are eligible to enroll.

Fig. 2 shows population pyramids comparing the American Indian population as counted in the United States Census to the total population of the United States. The top row of Fig. 2 shows age-and-sex structure for people of all races in the United States, Wisconsin, and the Oneida Indian Reservation. In the bottom row, are the age-and-sex structures of Census-identified American Indian populations, reporting American Indian and Alaska Native (AIAN) Alone, for the United States, Wisconsin, and Michigan. [This data is not from Oneida Nation enrollment data and reflects self-identification as an American Indian of any tribe, *not* enrolled membership in the Oneida or any other particular Native Nation.]

The data illustrate that population pyramids can take different shapes. A main focus of the comparison is that the self-identified American Indian population has more of a pyramid structure than the rectangular all races population.

The Core of Descendancy Dynamics for American Indian Nations

Demographic projection of the future population for an American Indian nation has some special characteristics that make it different from projection for the United States as a whole. In projecting for the United States, demographers assume that the parents of children are both in the same population. Thus, for the purpose of prediction they can ignore the contribution of men to new births and focus only on the birth rates of women. This cannot be assumed when predicting future American Indian and Oneida growth.

The term “replacement level fertility” is commonly used to describe a situation where in every generation, women give birth on average to just a little more than two children—enough to replace mother and father in the next generation.

For an American Indian nation, men and women often contribute independently to the growth of the next generation, to the extent that members of the Nation have children with a partner who is outside the nation. In this case, we cannot ignore the contribution of men to population growth. This logic is shown in Fig. 3, the core of descendancy dynamics.

In this report, we use the term “exogamy rate” to refer to the percentage of children who are born to one Oneida parent when the other parent is not Oneida. Social scientists use *exogamy* to refer to a marriage outside the group. We use the term for convenience (because the more accurate “non-Oneida co-parenting rate” is cumbersome) and for distinction (because the more common “intermarriage” puts the emphasis on marriage rather than childbearing—the more relevant dynamic for population projection). We have no information about the marital status of the parents of any Oneida child, information which is not relevant to the population projection task.

There are two important consequences for the structure of the age pyramid, and thus future population growth, of a high rate of exogamous childbearing. These consequences are opposite:

First, the descendancy population grows very rapidly. The descendancy population means all the children born where at least one of the parents is a member or a descendant of a member of the nation. In this case, if the women and men each become parents to two children, and the exogamy rate is 100%, the descendancy population will add four members in every generation—not a replacement level, but a doubling. Descendancy populations likely have a pyramid shape with relatively large numbers of children, and they grow rapidly over time.

Second, as the descendancy population grows rapidly, the average “blood quantum” also drops rapidly across generations. With an exogamy rate of 100%, for example, a “full-blood” population will become a $\frac{1}{8}$ th blood-quantum population in three generations.

If a blood quantum requirement for enrollment is imposed, this means that even as the descendancy population grows rapidly, the population eligible to enroll can shrink rapidly when the average blood quantum of enrolled members nears the threshold for enrollment.

At first, until the enrollment threshold is hit, the population will grow rapidly, with a classic pyramid structure with many children relative to the number of adults in the parents' generation. After several generations, the enrolled population takes the shape of an inverted pyramid, and the enrollment-eligible population will shrink.

Summary: Population projection for a large country like the United States focuses on birth rates for women, and death rates for men and women, setting aside migration. For Native Nations, including the Oneida Nation, we must also consider the impact of male "birth" (fathering) rates, and the exogamy rate—the rate at which new-born children born to an Oneida parent also have a non-Oneida parent. These variables have important implications for the growth of the descendency population as well as the composition of this population by blood-quantum.

Oneida Nation Membership in Context

Using the framework just described, our task is to examine the recent history of Oneida birth rates, death rates and exogamy rates to determine values for use in our projections of the future population. We also need to see the current age-sex-blood quantum structure of the population that is eligible to enroll. We also compare this information to corresponding rates for other populations, to judge alternative scenarios of future growth.

Data

The data we used for this study was an extract of the Oneida Nation membership database as of December 6, 2018, supplied by the Oneida Tribal Enrollment Department, Keith Doxator, Director. It was de-identified to protect identity (name or member identification) of all individuals.

For comparison and evaluation, we used data from the United States National Vital Statistics System. This contains a record of all births and deaths in the United States, with information about the age, sex, race and Hispanic origin of the decedent (death records) and of all parents (birth records). It also uses information from the United States Census about population size by age, sex, race and Hispanic origin, to calculate birth rates and death rates to compare to information about the Oneida.

The United States Census Bureau makes projections of the future growth of the population of the United States, using this same information from the Vital Statistics System. They estimate future changes of birth rates and death rates in making these projections. We use information about predicted changes in birth rates and death rates from the 2014 projection of the population by the Census Bureau (U.S. Bureau of the Census, 2014).

In considering projections of the future growth of the Oneida population, it is important to look back on the past history of the Oneida Nation. Fig. 4, presents a timeline of important events dating to the 1700s. Many policy changes in recent times have helped to shape the current enrollment base and potential for growth, creating different incentives for enrollment and for maintaining a complete enrollment record. In recent years, the enrollment records and information about births and deaths appear to be rigorously kept.

There are three limitations to the roll for getting information about birth and death rates for the Oneida.

First, information about death rates is incomplete for some members of early rolls. For this reason, we focus especially on information starting in 1967, when the roll becomes more complete.

Second, information is largely unavailable about birth rates for Oneida members who have less than $\frac{1}{2}$ Oneida blood. This is the case because if such people have children with a spouse who is not Oneida, their children will not be eligible for enrollment. A few “ineligible” descendants are reported as such in the membership database, but it is not possible to calculate a birthrate from these data. Analysis of birth rates for the Oneida population is restricted to those whose offspring are $\frac{1}{4}$ or more Oneida blood.

Third, there is a time lag in the enrollment of eligible newborns (see Appendix Fig. 26). That is, some enrollments may occur years after birth. The median time lag is decreasing; it was over 10 years in 1990 and was just $2\frac{1}{2}$ years in 2018. Still, this means that the most recent data made available to us may lack births that took place in the past several years. For this reason, we do not use birth rates calculated for the most recent 10 years. We begin our forward projections from 2014, before which we believe the data to be virtually complete.

Age Structure of the Oneida

Fig. 5 shows the evolution of the Oneida population from 1967 to 2017. The data in that figure are only from the enrollment department and reflect enrolled citizens in the Nation. The age pyramids do *not* include descendants who are not eligible for enrollment. The various shadings reflect different blood quanta, with the outermost band reflecting persons between $\frac{1}{4}$ and $\frac{3}{8}$ Oneida descent. The age pyramid for 2018 is enlarged and labeled for clarity in Fig. 6 and shows a pyramid at the top, a rectangle in the middle, and an inverted pyramid at the base. It is the inverted pyramid that will govern growth—really, shrinkage—under the $\frac{1}{4}$ th Oneida descent policy.

The changes in shape of the pyramids are striking. In 1967, the population is pyramid shaped with a very broad base and a very narrow top at the older ages. The pyramid structure in 1967 is caused in part by the logic of descendancy dynamics that we described above. Because the Oneida parents in mid-20th century had a high average Oneida blood quantum ($\geq 50\%$), children tended to be enrolled. Because many parents were not Oneida, both men and women contributed children to the population independently, and the population grew rapidly.

As time passed, the population evolved towards a rectangular shape. As the younger population evolved into middle age, relatively low mortality meant that the base of the early pyramids aged into adulthood, with a high rate of survival. As the effects of the blood quantum requirement for enrollment took effect, the number of newborns eligible for enrollment declined.

By 2017, the enrolled population age structure started to shift into an inverted pyramid at younger ages. This happened because as the young population from 1967 emerged into adulthood and had children, many of these were not able to enroll.

In the 2018 enrollment data available for this study, forty-five percent of the member population under age 40 had a blood quantum of less than $\frac{1}{2}$. Thus, the majority of children born in the future will not qualify for enrollment at the $\frac{1}{4}$ quantum threshold unless both parents are Oneida.

Fertility

Fig. 7 shows the number of children per 1,000 women in the United States (all races and Hispanic origins combined) at various age groupings. Each line reflects information about a five-year period, starting with 1950 to 1955 and ending with 2010 to 2015. This graph shows two primary directions of change in birth rates in the United States: birth rates are going down, and women are having births later in life. The number of children born to women over the course of their lives (the total fertility rate) in the United States was 1.77 in 2017 (Ramsey & Schafer, 2002). This is below replacement level.

Fig. 8 shows this same information estimated from the Oneida membership rolls, i.e., for births that qualify against the $\frac{1}{4}$ Oneida blood quantum from 1970 to 2014. Fig. 8 shows the same pattern of decreasing birth rates as is seen in the data for the United States population. For Oneida women, birth rates are highest at younger ages (20-24), while for the United States as a whole the highest rates are at the next age grouping (25 to 29), and a greater share of births are at older ages.

Fig. 9 shows data for a single year (2017), which compares age-specific birth rates for different racial groups to the White population. This confirms that the Oneida pattern of more births at earlier ages compared to Whites is typical of American Indians and most other non-white populations (except Asians). In projecting future population, the United States Census Bureau assumes that most groups will converge toward the contemporary fertility-by-age pattern for Whites, though that outcome is not certain (U.S. Bureau of the Census, 2014).

Fig. 10 shows estimates of Oneida male fertility from the Oneida Nation's enrollment records. Overall, the records show lower rates of male fertility than female fertility. This may be in part because some Oneida fathers are not acknowledged at birth, a common pattern for all racial groups in the United States (Martin, Hamilton, Osterman, Driscoll, & Matthews, 2017). As was true for Oneida women, male fertility rates declined over time. Men tended to be fathers at older ages than women, and of course can become fathers at a higher rate at older ages, where childbearing is extremely uncommon for women. As is true for the United States as a whole, current birth rates for Oneida women are below the replace threshold of approximate 2.1 children per woman. However, when added together, male and female fertility for the Oneida exceed this threshold, so that the Oneida descendency population continues to grow even as the enrolled citizen population levels off and begins to decline.

Mortality

American Indian populations generally have higher mortality rates at any given age than non-Hispanic Whites. This relationship is shown in Fig. 11 using data from the National Vital Statistics System. This figure compares other racial groups to Whites. In the United States, Hispanics and Asians generally have lower mortality than Whites, while Blacks and American Indians have higher

mortality except at the oldest ages. In the most complete available analysis, researchers at the National Center for Health Statistics and the Indian Health Service calculated that for 2007 to 2009, the life expectancy at birth for an American Indian living in an Indian Health Service Areas was 71.1 years, compared to 73.9 years for African American population and 78.9 years for the White population of the United States as a whole in the same time period (Arias, Xu, & Jim, 2014).

Reliable year-by-year data on life expectancy at birth for American Indian population of the United States are not available because of concerns about the comparability of racial classification on the death certificate and census data collection (Arias et al., 2014). In making population forecasts, the U.S. Census Bureau assumes that life expectancy will trend upward for all groups towards a fixed common target in the distant future, and thus will converge over time (U.S. Bureau of the Census, 2014). Over the horizon of our forecast to 2070, the expectation is that sharp differences will persist but grow smaller.

Fig. 12 shows the probability of survival from one age to the next calculated from Oneida enrollment data for males and females over two periods, 1967–1991 in blue and 1992–2016 in red. The probability of survival increases in the second period compared to the first, consistent with the expectation that mortality rates have declined, and that survival has increased over time. Both are below the life expectancy of the U.S. all-races population.

Exogamy

We have highlighted the importance of the exogamy rate to Oneida population growth. With a high exogamy rate, the growth of the population with any Oneida ancestry is rapid, and at the same time, the average Oneida blood quantum falls rapidly.

Fig. 13 shows information about the Oneida membership and blood quantum of Oneida members by decade of birth. The bubbles on these figures are scaled to the percentage of births in the decade that are to parent pairs with the indicated blood quanta. For example, in the decade starting in 1967, 27% of all births of Oneida newborns who were eligible for enrollment were to Oneida mothers with 50% Oneida blood, and a non-Oneida father. All births on the Y-axis of this graph refer to cases where the father was not Oneida (not identified in the roll or identified with no Oneida ancestry). All births on the X-axis refer to cases where the mother was not Oneida.

The majority of births fall on one or the other axis. The exogamy rates that are implied here do not appear to change much over time, for the enrolled population. From 1967 to 1976, the exogamy rate for Oneida women with at least 50% Oneida blood was 76%. For men, this figure was 69%. In 2007 to 2016, these figures were virtually identical: 75% for women, 68% for men.

Fig. 14 plots the blood quantum pairings for parents of Oneida newborns by residence in 2018, for births occurring in the decade from 2007 to 2016. This time frame is not ideal because of enrollment lags as noted above and because the data may not reflect place of residence at the time of birth. The figure compares residents of Brown or Outagamie County to residents elsewhere in Wisconsin or outside the state. The data strongly suggest that rates of exogamy are substantially lower in areas on and near Oneida territory. Even in these areas they exceed 50%.

A final important point about exogamy rates is that these tables are calculated from data for births of enrollment-eligible Oneida children only. This means that they understate the true exogamy rate for Oneida-member parents. This is the case because the database will not include the children of an enrolled Oneida parent with less than 50% Oneida blood and a non-Oneida parent, so an exogamy rate cannot be calculated directly from these data. It is nearly certain that Oneida citizens with one-quarter Oneida descent will have an equal or higher rate of exogamy than Oneida citizens with one-half or more Oneida descent.

To address this limitation, we estimate the number of births to persons with less than 50 percent Oneida descent that are missing from the observed enrollment data. We do this by applying observed Oneida fertility rates to the total Oneida population, (that is, including those that have less than 50% Oneida blood). Thus, we calculate the number of expected births and combine it with the enrollment data. Fig. 15 plots the resulting exogamy calculations over the observed period from 1967 to 2013 and extrapolates the resulting trend forward. The data suggest that in 2013 the exogamy rate for both men and women was about 90% (once the estimated births to Oneida persons with less than 50% Oneida blood were included) and was increasing slowly.¹

The percentage of parents who are not Oneida increases over time in two ways: first, parenting along with a non-Oneida spouse increases over time for Oneida persons regardless of blood quantum, and second, increasingly the Oneida descendency population (enrolled and not enrolled), is shifting over time to lower average blood quanta, and persons with low blood quanta have high rates of choosing non-Oneida spouses.

Choosing a Starting Point: 1967 and 2014

A final practical decision that needs to be made to produce a projection of future Oneida population is the starting point for the projection. The projections presented in this report use Oneida Nation roll data as the base of the projection. We present two separate projections. The first is from a baseline of Oneida who were alive on July 1, 1967 and who were then or subsequently enrolled. The second is from a baseline of Oneida who were alive July 1, 2014, and who were then or subsequently enrolled.

The 1967 starting point implies that the 2018 membership data used for the projection contain a complete record of all persons in the Oneida descent population who are or might become eligible for enrollment if enrollment requirements were relaxed to include all persons of any Oneida descent, regardless of blood quantum. For example, this assumption means that any person with one-quarter Oneida ancestry as of July 1, 1967 was then or was before 2018 included in the Oneida roll.

¹ We did not explore the impact of differences in the exogamy rate by the blood-quantum of the Oneida member in producing the projections. We do know that the current exogamy rate is higher for persons with less than one-half Oneida descent compared to persons with more than one-half or more Oneida ancestry. For births since 2011 to mothers with one-half or more Oneida blood quantum, over 70 percent have been fully exogamous, that is, the other parent had no reported Oneida descent. As we have already reported, we estimate an overall exogamy rate over 90%. Oneida citizens with 50 percent or higher Oneida descent and under age 45 were 11 percent of the under age 45 population. Thus, an adjustment to projections based on an assumed lower rate of exogamy for persons with high blood quantum would have a small effect on projected quantum distributions.

A second assumption is that there were no persons alive in 1967 with one-eighth or less Oneida ancestry whose children, grandchildren or later descendants could be enrolled if enrollment criteria were to be changed. Put another way, it assumes that the 2018 roll contains a complete record of persons whose descendants might become enrolled if the blood quantum requirement were to change. While this is certainly not literally true, the number of persons with less than one-eighth Oneida descent in 1967 was likely to be relatively small. The enrollment database shows just over 500 Oneida alive on that date with a blood quantum between one-quarter and three-eighths, with just over 300 age 20 or older. Any children who did not qualify for enrollment under the one-quarter policy who were born to these groups before 1967 would not be included in the forward projection. Any who were born after 1967 are included in the forecast of the descendency population.

The 2014 starting point makes the same assumption relative to the Oneida population in 2014. Thus, this projection assumes that enrollment is closed to persons not born on or before July 1, 2014, and enrolled by November 2018, and their descendants. For example, this would mean that if the minimum Oneida blood-quantum required for enrollment were reduced to one-eighth, a person who has one-eighth Oneida blood and was born before July 1, 2014 would *NOT* be included in the forecast. On the other hand, a person with one-eighth or less Oneida blood who was born after July 1, 2014 to an enrolled Oneida citizen would be included in the forward projection. This projection is thus an approximation of a forecast of future population if the Oneida Nation made the decision to restrict enrollment to those who are currently enrolled, and their eligible children born in the future, excluding those who might qualify by a relaxed blood quantum rule, but who have not currently enrolled.

Projections of the Oneida Population

Fig. 16 portrays schematically how the projections of the Oneida population are structured. The technique is a Monte Carlo simulation in which the “dice are rolled” for the indicated demographic events. For each year, each individual goes through the indicated decision process to determine if he or she lives, he or she has a child, the child is male or female, and the co-parent is low or high blood quantum. Repeated over and over for all the individuals and years makes a single Monte Carlo iteration to 2070. Multiple iterations of the Oneida nation’s future permit an understanding of the scope of random variation—in populations that are sufficiently small, a spate of births or deaths can have lasting effects on population. Monte Carlo iterations give an indication of the relative importance of random variation (relative to model or policy variation).

When projecting from 1967 to the early twenty-first century, the projections described below use mortality, fertility, and exogamy information gathered decade by decade from the Oneida roll. The data tables average fertility and mortality every ten years (1967–1976, 1977–1986, 1987–1996, 1997–2006) and apply the latter period’s averages (i.e., those of 1997–2006) to 2007–2016. As noted above, the data for the most recent period likely reflect lags in enrollment processing.

From 2014 forward, the projection uses the US Census Bureau’s population projection fertility and mortality tables to 2060 and extrapolated from there to 2070 (see the table in the Appendix). Male fertility projections are extrapolated from the female fertility projections and present-day male fertility correspondence with female fertility. Exogamy is handled after 2014 with the projected rates

in Fig. 15. Co-parenting within the tribe is handled by randomly drawing a co-parent of the relevant age and gender from the then-living membership of the Oneida Nation and calculating the child's quantum from that result.

Fig. 17 shows the population projection from 1967 to 2070 under three policies: the status quo, i.e., $\frac{1}{4}$ th quantum (purple), $\frac{1}{8}$ th quantum (green), and lineal descent (gold) and under base forecast assumptions (as described in the Appendix). As noted at the bottom of the chart, it is presumed that the Oneidas alive in 1967 (according to today's membership records, regardless of when they became enrolled) are the basis for the population thence forward. As explained in the preceding section, the 1967 starting point assumes that if there were then-living Oneidas who qualified under less restrictive policies (that is, under $\frac{1}{8}$ th or lineal descent policy), they and their offspring are excluded by the policy.

The projection of living members under the $\frac{1}{4}$ th quantum policy (purple) tracks the population alive according to the roll (gray) fairly closely, rising slightly above it in recent years. Enrollment lags and enrollments at other tribes may account for this difference. As expected, the $\frac{1}{8}$ th quantum policy (green) and lineal descent policy (gold) yield additional growth, in tandem for several decades. The membership trajectories diverge, of course, with the $\frac{1}{8}$ th quantum policy nearly doubling the 2014 membership (17,484) by 2070. The lineal descent policy quintuples population in the same interval. Membership growth peaks for both the $\frac{1}{8}$ and $\frac{1}{4}$ th policies before 2070 (at about 34,500 Oneidas in 2048 under the $\frac{1}{8}$ th policy and at about 18,300 in 2023 for the $\frac{1}{4}$ th).

Because the projection model "rolls the dice" for each individual in each year, the model permits taking snapshots of the age-sex-and-quantum structure along the way. Fig. 18 shows age pyramids at intervals of ten years for a single instance of the model's iterations of Oneida futures. Consistent with the color scheme from the projection above, those Oneidas with quanta greater than or equal to $\frac{1}{8}$ but less than $\frac{1}{4}$ are indicated in green and those in the lineal descendency population (from 1967) are shown in gold. Fig. 19 magnifies and labels the 2017 age-and-quantum pyramid from the bottom right of Fig. 18.

The red and blue bars in the projection of Oneida membership (indicating blood quanta higher of $\frac{1}{4}$ or more) closely track the decade-by-decade snapshots of the roll (see Fig. 5), with the exception of 2017. In that instance (i.e., in Fig. 19), the age pyramid is not so narrow in the base (i.e., ages 0–4, 5–9, and 10–14) as in Fig. 6. This reinforces skepticism toward the roll's precision for recent Oneida births. More generally, the broad-footed nature of the total age pyramid presented in Fig. 19 (i.e., inclusive of green and gold bars) aligns with the AIAN Alone and the AIAN in Combination age pyramids shown in Fig. 2 and Fig. C030. In other words, Fig. 19 is consistent with continuing demographic momentum (i.e., a young population tending to have more births and thereby continuing to stay young) that arises from descendency dynamics (Fig. 3).

The design of lineal descent or blood quantum policy entails, of course, choosing a starting point; though it is the year of an official roll, 1967 is not the only possible starting point. Fig. 20 projects the membership under the three enrollment policies from a very different starting point: 2014. Detailed Census fertility and mortality projections are conveniently available for that year. It is also a date old enough at the time of this writing to be about twice as long ago as the median age at

enrollment (~2.5 years, see Fig. 26 in the Appendix). Thus, the number of people alive in 2014 according to the birth and death dates in the roll are likely to be reasonably accurate.

From 2014 under a lineal descent policy, membership doubles by 2070 (as opposed to quintupling when starting from 1967). The $\frac{1}{8}$ th and $\frac{1}{4}$ th quantum policies cause membership to peak earlier and lower when starting in 2014—i.e., at about 23,900 in 2052 for $\frac{1}{8}$ th and at about 17,700 in 2022 for $\frac{1}{4}$ th). As noted for Fig. 17, the projections from 2014 presume the roll is closed as of that date, i.e., that then-living $\frac{1}{8}$ th quantum individuals or lineal descendants (from, say, the 1967 roll) would not be able to join the membership, only those born thereafter.

Conclusion

Fig. 21 shows age pyramids for the years 2014, 2045, and 2070 across the columns. The top row shows the behavior of a lineal descent roll from 1967 through those years. The bottom row shows the same for a lineal descent roll starting in 2014. The red and blue bars are much smaller than in prior graphs because the horizontal scale has to be broadened so much to show the 2070 population for a lineal descent roll starting in 1967 (i.e., to accommodate about 5,000 male and female Oneidas projected to be age 0–4 in 2070 in the upper right). Implicit in these portrayals of the age-sex-and-quantum pyramids is the $\frac{1}{8}$ th quantum roll (just omit the gold triangles). Unsurprisingly, quantum rolls eventually bring about tapering, i.e., inverse pyramids. Somewhat unexpectedly, lowering the quantum after a tapering (e.g., changing policy to $\frac{1}{8}$ th in 2014) potentially creates baby boom and bust dynamics.

To return to the choice of starting point, a multitude of upward curving population projections under lineal descent exist between the one shown in Fig. 17 (1967) and the one in Fig. 20 (2014). Thus, there are two unavoidable and hard policy choices, not just the one between quantum and lineal descent, but also along what part of an exponential trajectory to start the policy. Additionally, as Fig. 17 and Fig. 20 both show, the early phases of a population projection under a quantum policy behave like the rapid growth under a lineal descent model (see also Fig. 23 and Fig. 24 in the Appendix to appreciate the dynamic under high- and low-growth assumptions). The Oneida Nation has experienced this before; when most of the population was well below the quantum threshold, whatever exogamy existed produced the descendency dynamics shown in Fig. 3—i.e., a doubling of membership for what would elsewhere qualify as mere “replacement” rates of fertility.

Appendix

Model Checks

The Monte Carlo model was tested two ways. First, a cohort component model was independently constructed to project Oneida population. While the cohort component model cannot treat exogamy in a manner as sophisticated as the Monte Carlo simulation, the two projections corresponded reasonably closely. Second, the Monte Carlo simulation was conducted on historic data to confirm that it produced results similar to experience. Fig. 22 shows that until 2007, the Monte Carlo approach comes reasonably close in projecting actual Oneida membership under a ¼th quantum policy. The deviation in the last decade likely arises from lags in enrollment (see Fig. 26, below).

Forecast Parameters

The following table explains the ranges of the three essential forecasting inputs. Note that “low” and “high” refer to the *effect* on the projection (slowing growth or accelerating growth), not the *level* of the parameter (e.g., *low* mortality means *higher* growth, all else equal).

	low	base forecast assumptions	high
Fertility			
women	-10%	US Census Bureau assumptions used for 2014 Projection of the American Indian Population	+10%
men	-10%	Ratio adaptation of assumptions used for women, modified by ratio of age-specific rates for men and women, calculated from NCHS birth records for 2018	+10%
Mortality			
men & women	Starting mortality rates used for 2014 Census Projection of the American Indian Population, <i>not trended</i>	Gender- and age-specific mortality rates used for 2014 Projection of the American Indian population, trended through 2070	Gender- and age-specific mortality rates used for 2014 Projection of the Non-Hispanic White and Asian American population, trended through 2070
Exogamy			
men & women	Downward adjustment of parameters of exogamy rate forecast ~ -3% (see Fig. 15)	Middle series forecast of male and female exogamy rates from Oneida enrollment data 1967-2014 with forecast unreported births	Upward adjustment of parameters of exogamy rate forecast ~ +3% (see Fig. 15)

(U.S. Bureau of the Census, 2014; US Centers for Disease Control and Prevention, 2018).

Model Variation and Random Variation

Fig. 23 and Fig. 24 permit an evaluation of policy, random variation, and modeling assumptions. The trios of lines (gold, green, and purple) show the behavior of lineal descent, $\frac{1}{8}$ th-quantum, and $\frac{1}{4}$ th-quantum policies. As in the discussion of Fig. 20 above, Fig. 24 permits an evaluation of starting the policy change in 2014, assuming only future-born descendants qualify under the new rules.

The trios of graphs (low, base, and high) illustrate the effects of varying all three forecast parameters from their base level per the table above. And finally, the variation in the 25 iterations of the Monte Carlo simulation (i.e., the vertical spread of points in each year) indicate the variation arising from each individual's randomized fertility, mortality, and exogamy. Together, the graphs in Fig. 23 and Fig. 24 indicate that membership policy is the main driver of projections; the effects of quantum policy swamps random variation and modeling assumptions.

Marginal Effects

Fig. 25 decomposes the base forecast projection from 1967 to 2070, varying one parameter at a time, and indicating the percentage effect on the projection. Whereas Figs. 23 & 24 display the effect of wholesale substituting the low and high columns from the table above for the base forecast assumptions, Fig. 25 shows what happens if only one parameter (fertility, mortality, exogamy) is changed but the others stay set at their base level. Fertility dominates mortality and exogamy by a wide margin. Changing mortality—as beneficial as that may be for many other reasons—does not influence the internal dynamics of the projection much relative to fertility. Variation in exogamy is even less influential, although the high rate of exogamy contributes to the strong influence of variation in the fertility rates.

Age at Enrollment

Fig. 26 plots all enrollments since 1970 by date of enrollment and age at enrollment. The yellow histogram shows that the bulk of enrollments happen in childhood and the green histogram shows the peaks and valleys of enrollment by year. The median (or fiftieth percentile) age at enrollment has fallen to 2.5 years—a quarter decade. Thus, looking back further than a decade, we can be comfortable that there are not missing enrollees who qualify under current policy. Using enrollment statistics that are much more recent than that requires caution.

Projection of the Minor Population

Implicit in the inverted pyramid shapes of Oneida's quantum-sex-and-age graphs under a $\frac{1}{4}$ th-quantum policy are steady declines of population. Fig. 27 plots that same information as simple lines of population under the age of 18.

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Demographic Analysis and Forecasting

86

for the Oneida Nation

Karl Eschbach & Jonathan Taylor

2019

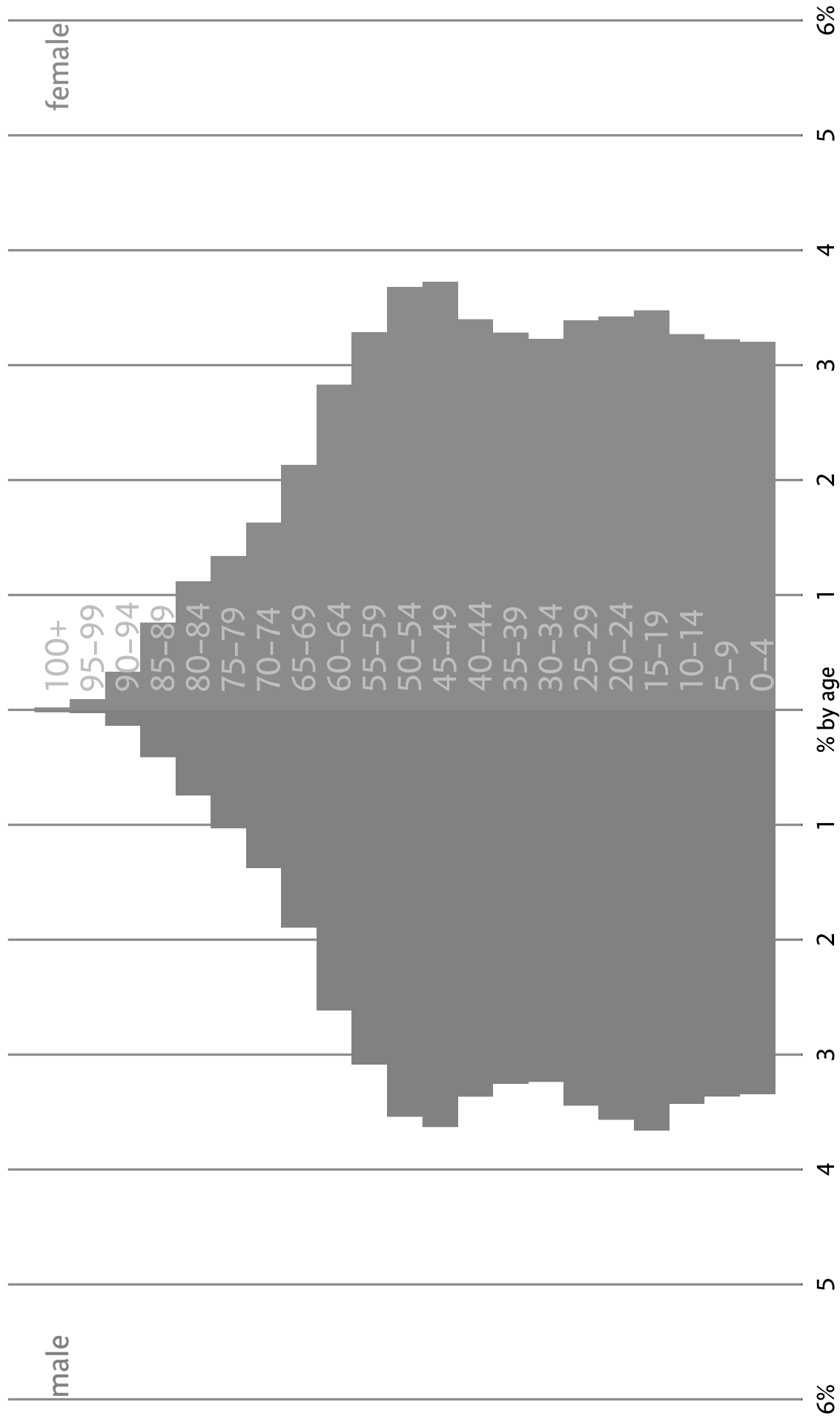
TAYLOR POLICY GROUP

1070 Iyannough Rd., Ste. 315

Hyannis, MA 02601

Fig. 1 The Age Structure of the United States, 2010

All Races



N = 308,745,538

Fig. 2 Age Structures of US Subpopulations, 2010

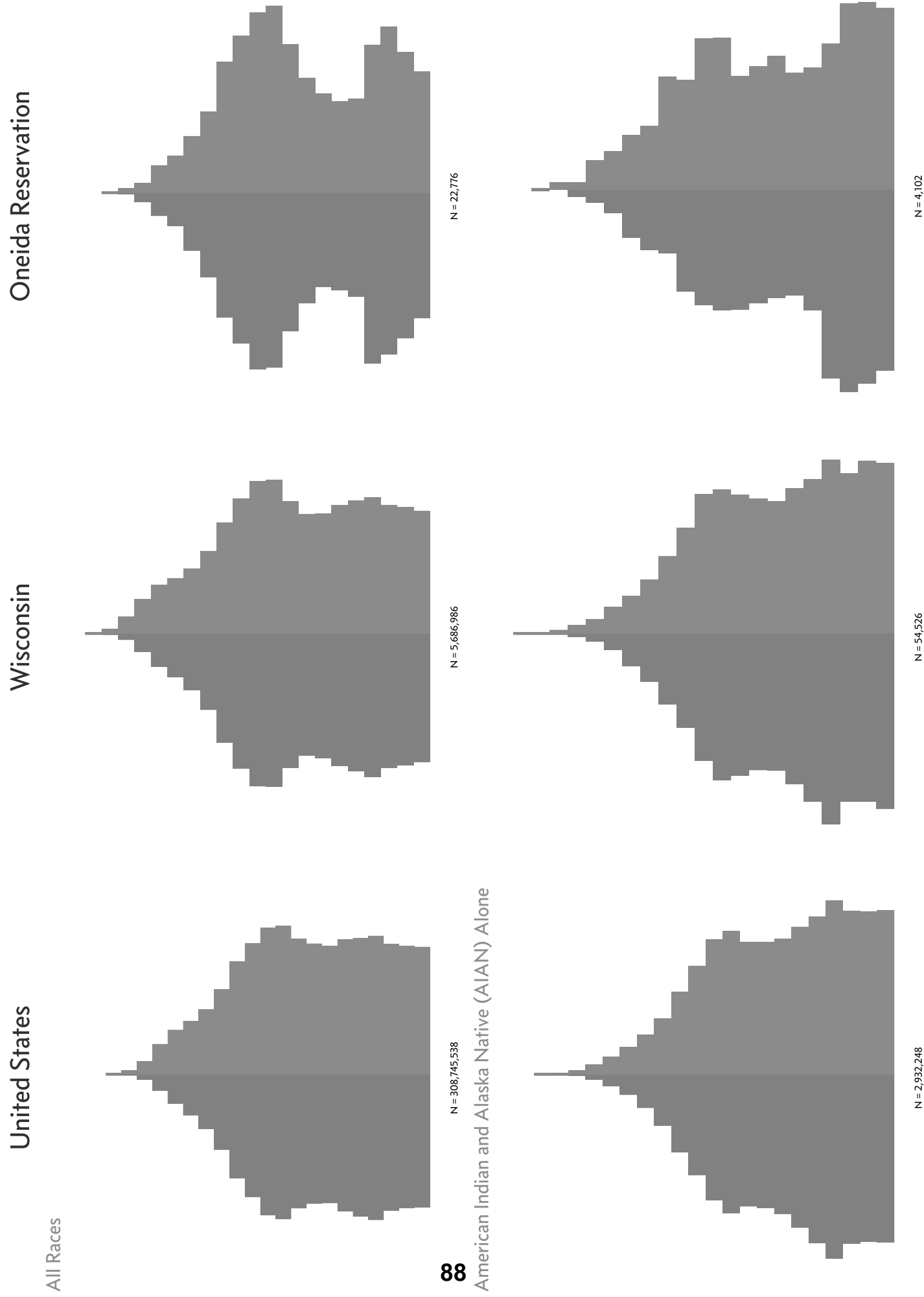


Fig. 3 The Core of Descendancy Dynamics

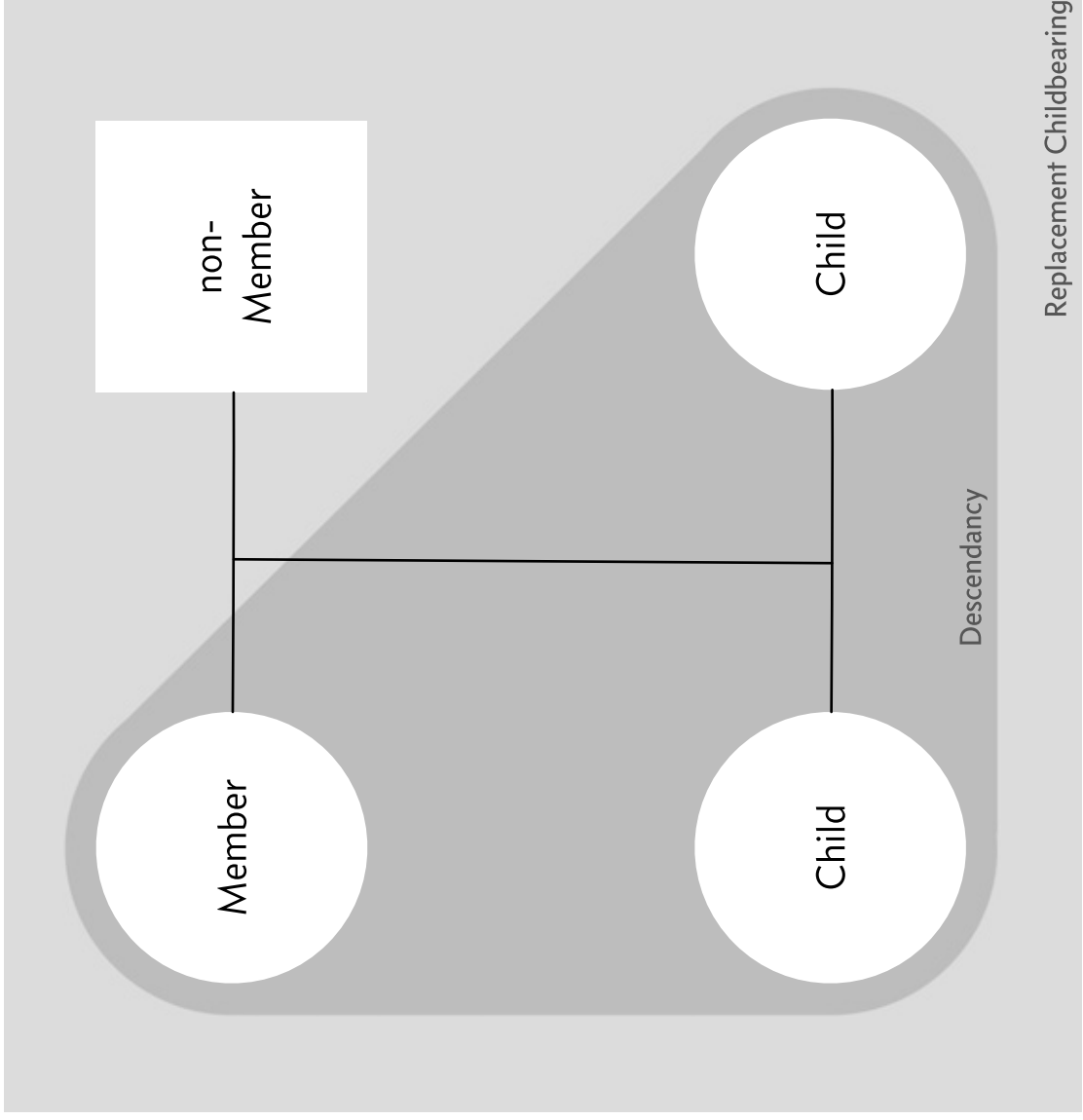
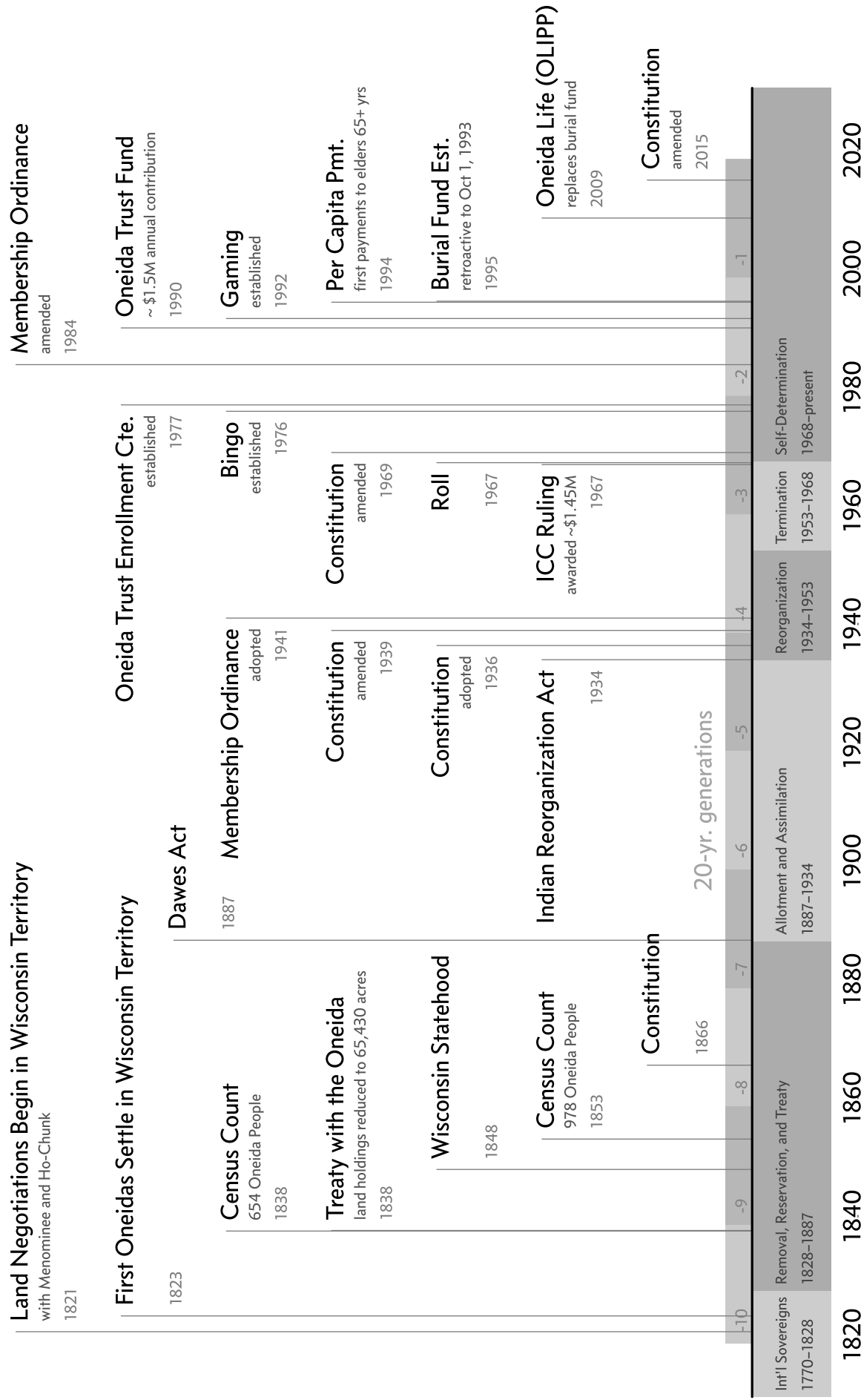
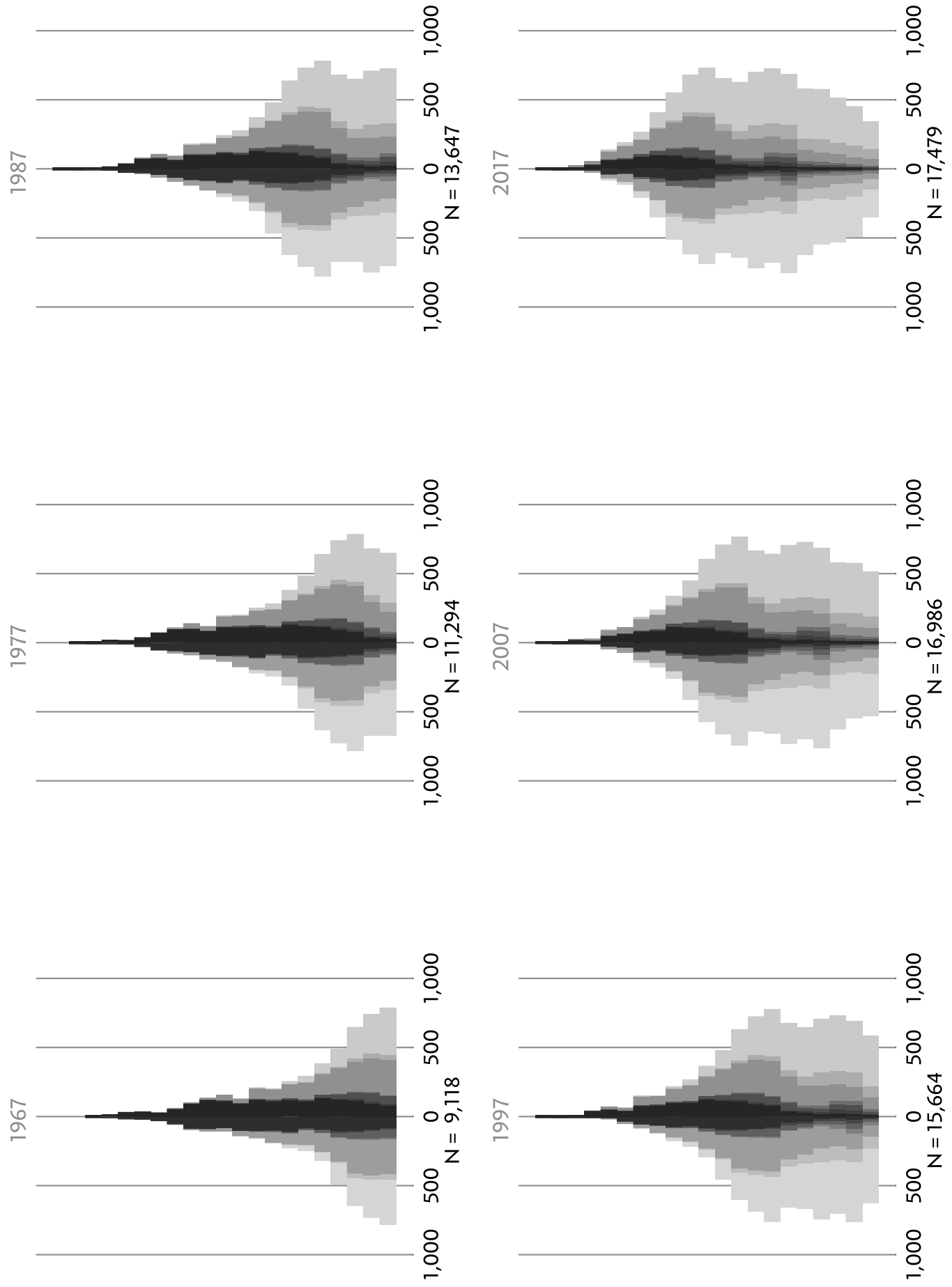


Fig. 4 Milestones of Oneida History & Membership



(ALLTP, 1991; Cornell, 1988; Wilkins & Stark, 2017; Loew, 2013; Oneida Nation Timeline, n.d.; Huebochman, 1853; The Oneida Constitution and By-Laws of 1866, n.d.; Dawes Severalty Act, 1887; Indian Reorganization Act, 1934; Constitution and By-Laws of the Oneida Nation, n.d.; Oneida Membership Ordinance, 1984; Pub. L. No 90-93, 1972; Regular Meeting, 1975; Resolution 1-8-77-C, 1977; Resolution 6-30-90-A, 1990; Comprehensive Gaming Compact, 1991; Resolution 01-04-95-A, 1995; Oneida Life Insurance Plan Plus, 2009)

Fig. 5 Historic Oneida Membership Age Structure & Quantum Over Time



Living members' ages at July 1 of the indicated year, regardless of enrollment date; accordingly, 2017 may be missing enrollees due to administrative lags in their enrollment.

Fig. 6 Oneida Membership Age Structure & Quantum, 2017

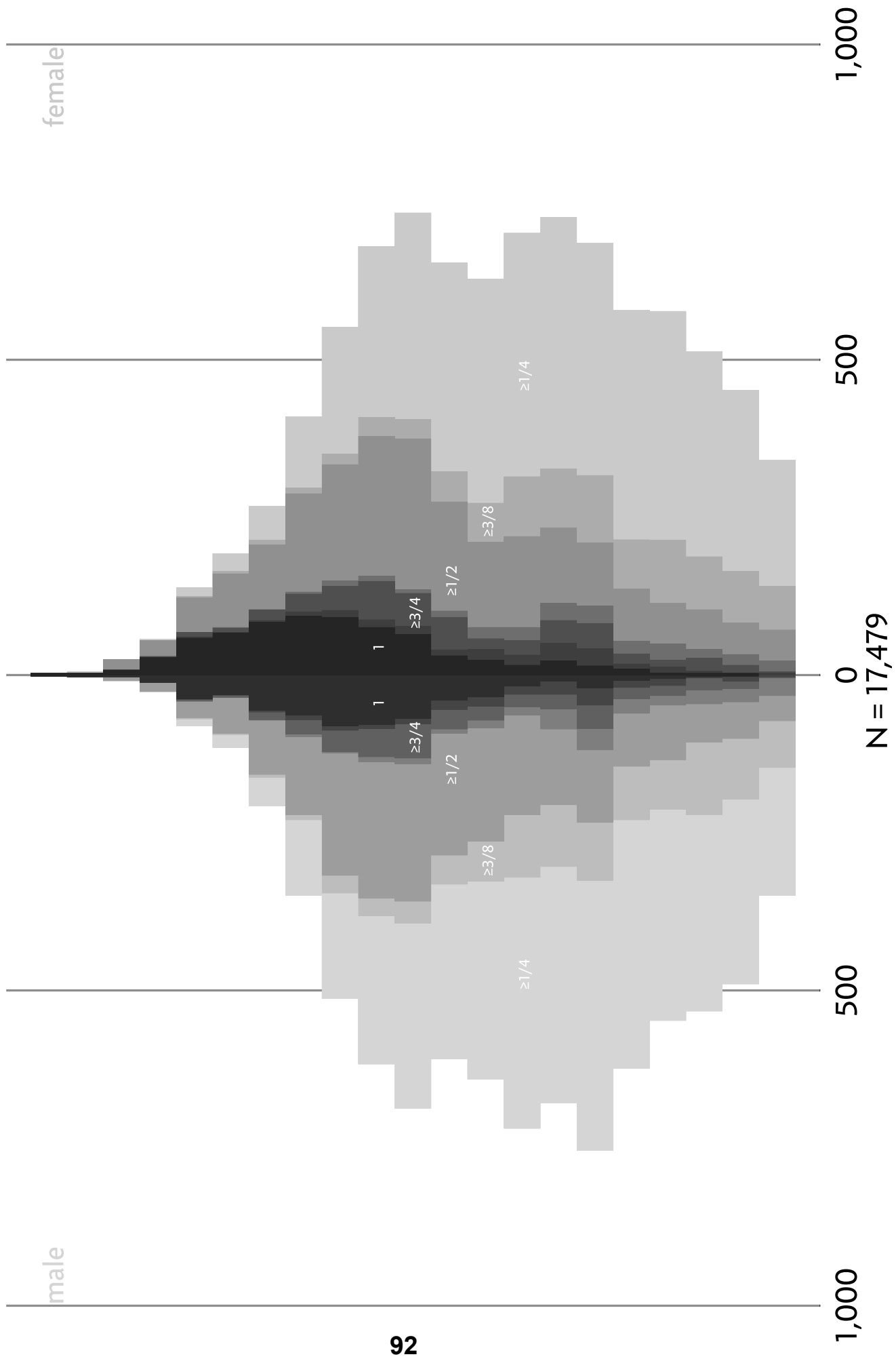


Fig. 7 Age-Specific Female Fertility in the US, 1950-2015

births per 1,000 women (measured in 5-yr. intervals)

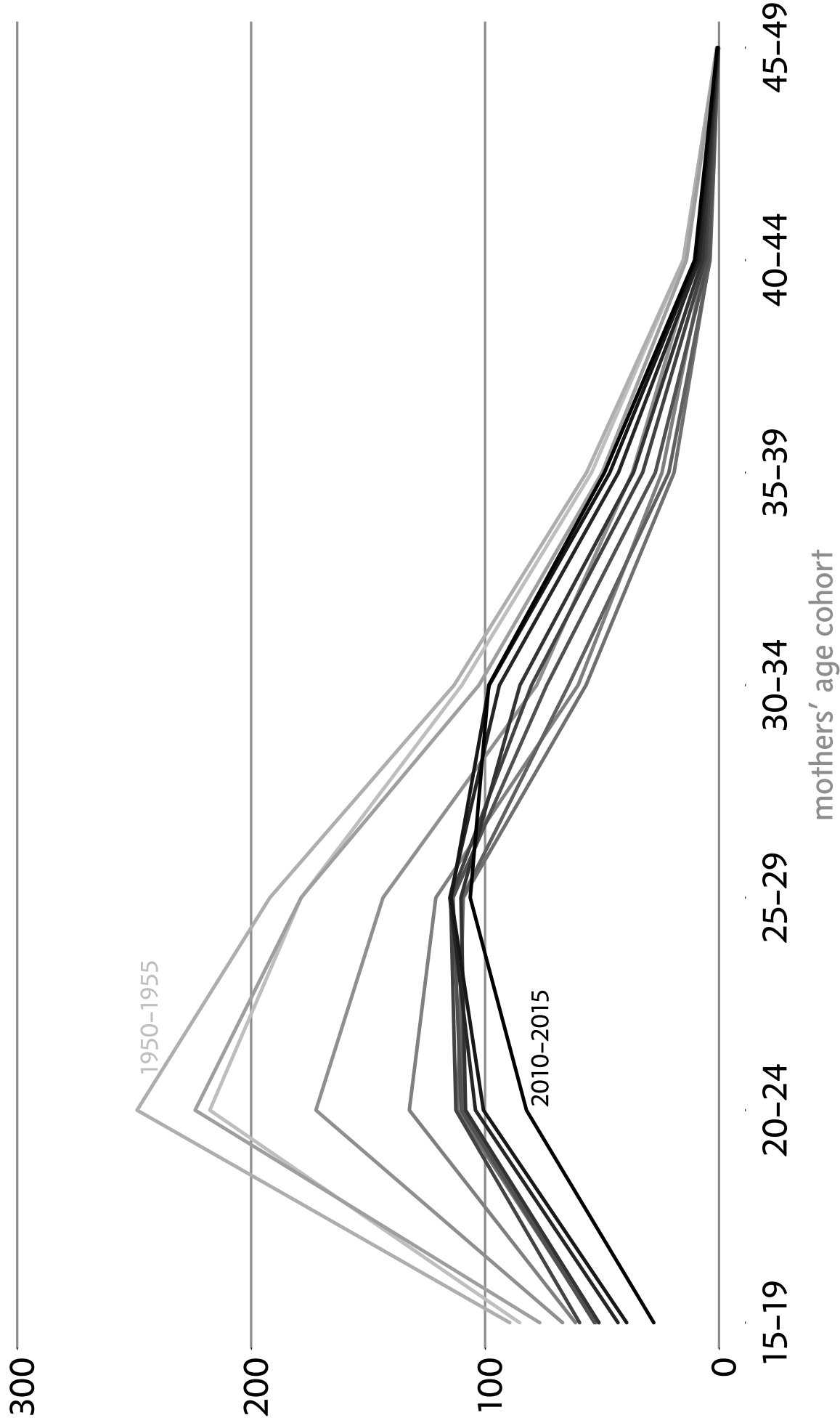
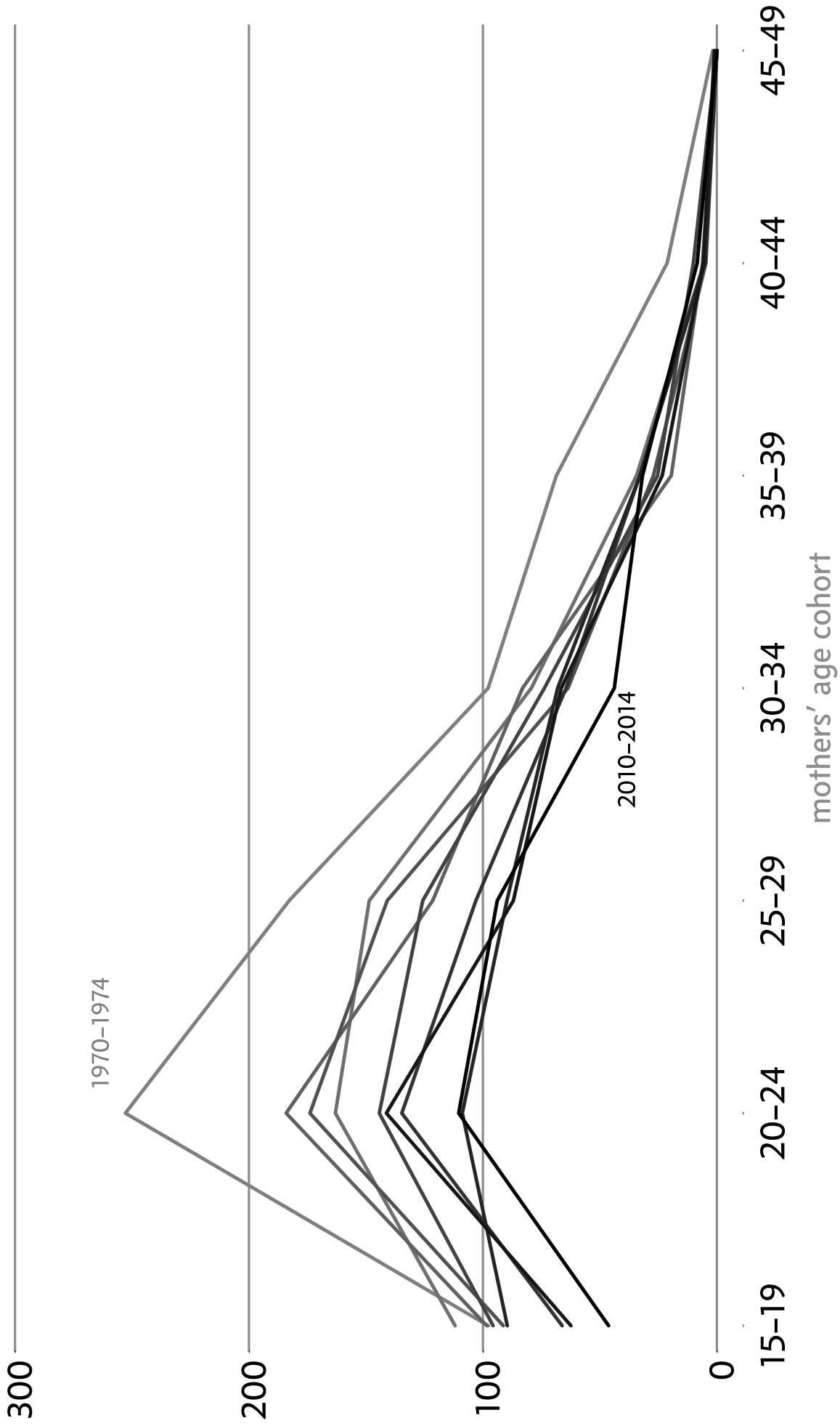


Fig. 8 Age-Specific Oneida Female Fertility, 1970-2014

births per 1,000 women (measured in 5-yr. intervals)



Note: excludes births of individuals below 1/4 blood quantum

Fig. 9 Relative Female Fertility by Ethnicity, United States 2017

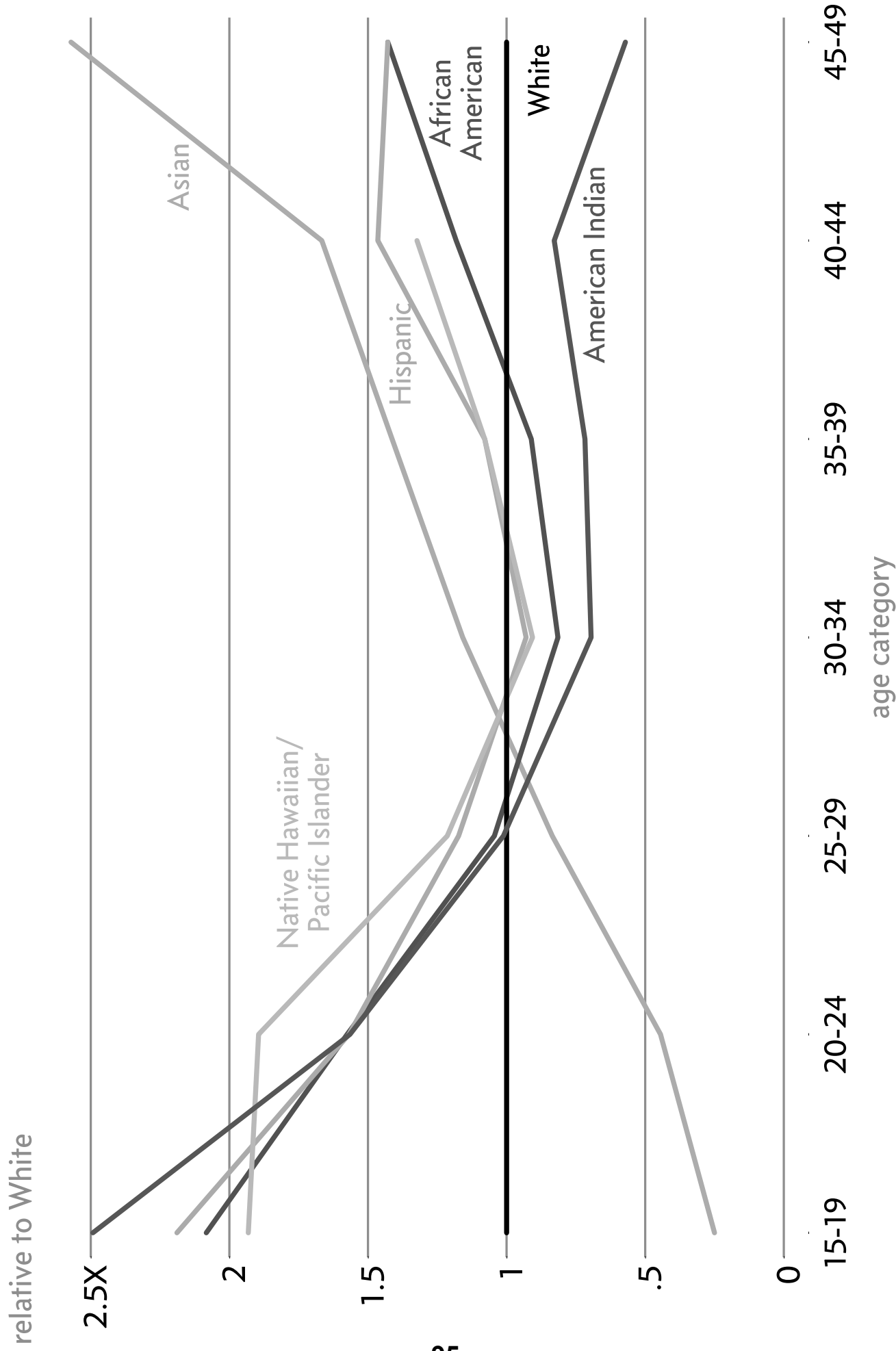
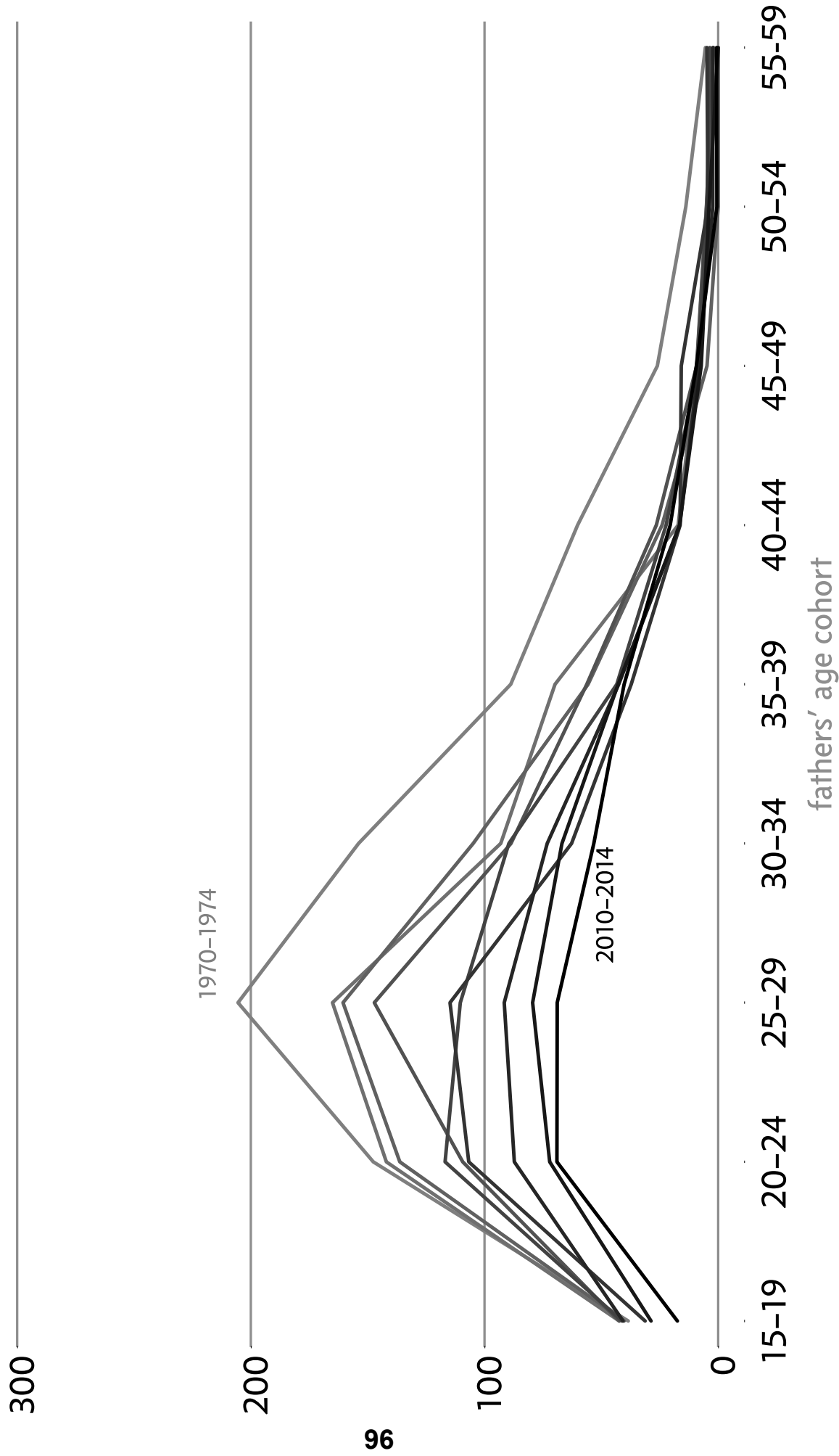


Fig. 10 Age-Specific Oneida Male Fertility, 1970-2014

births per 1,000 men (measured in 5-yr. intervals)



Note: excludes births of individuals below 1/4 blood quantum

Fig. 11 Relative Mortality, United States 2016

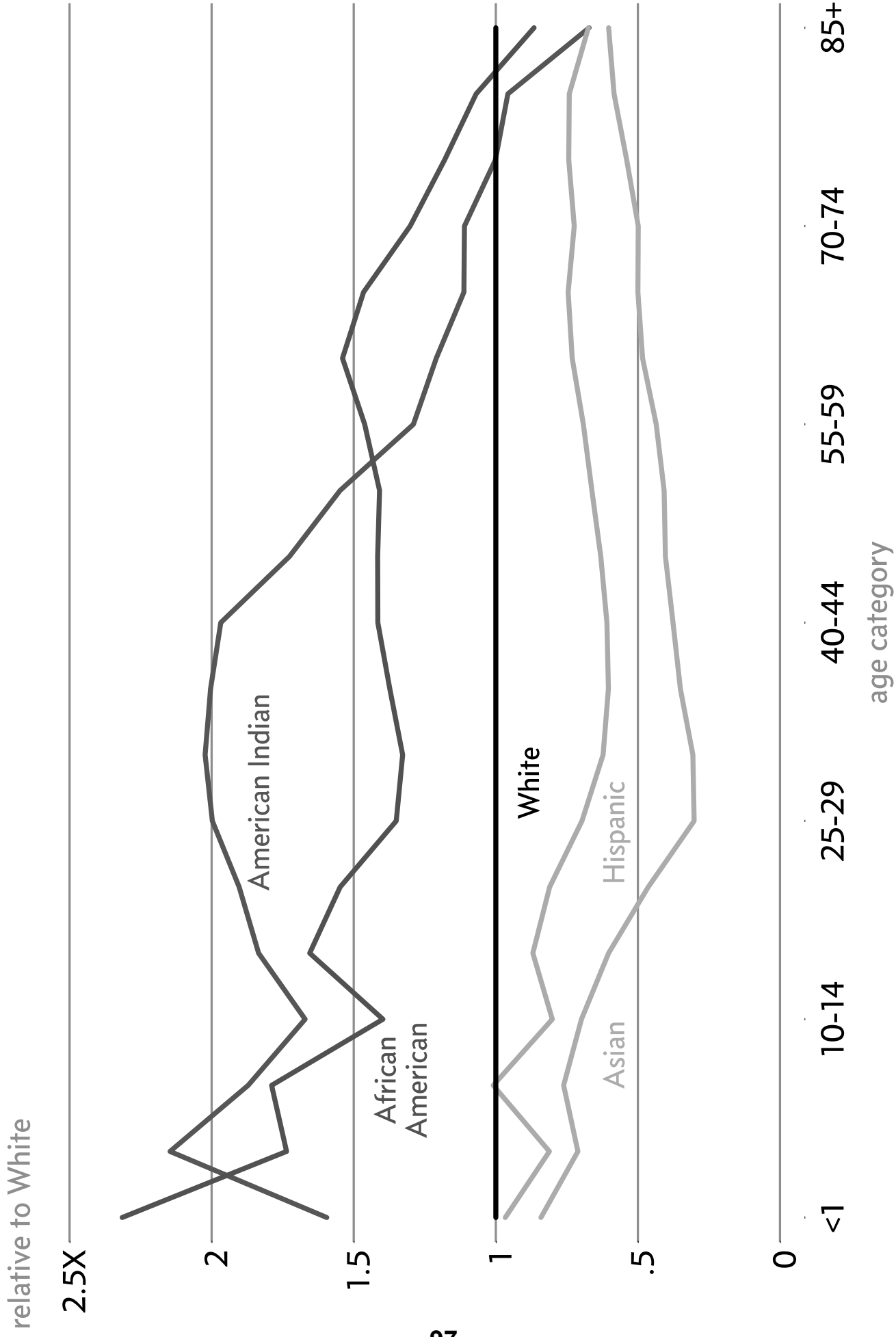


Fig. 12 Oneida Survival, 25-year averages

annual survivorship for Oneidas younger than 80

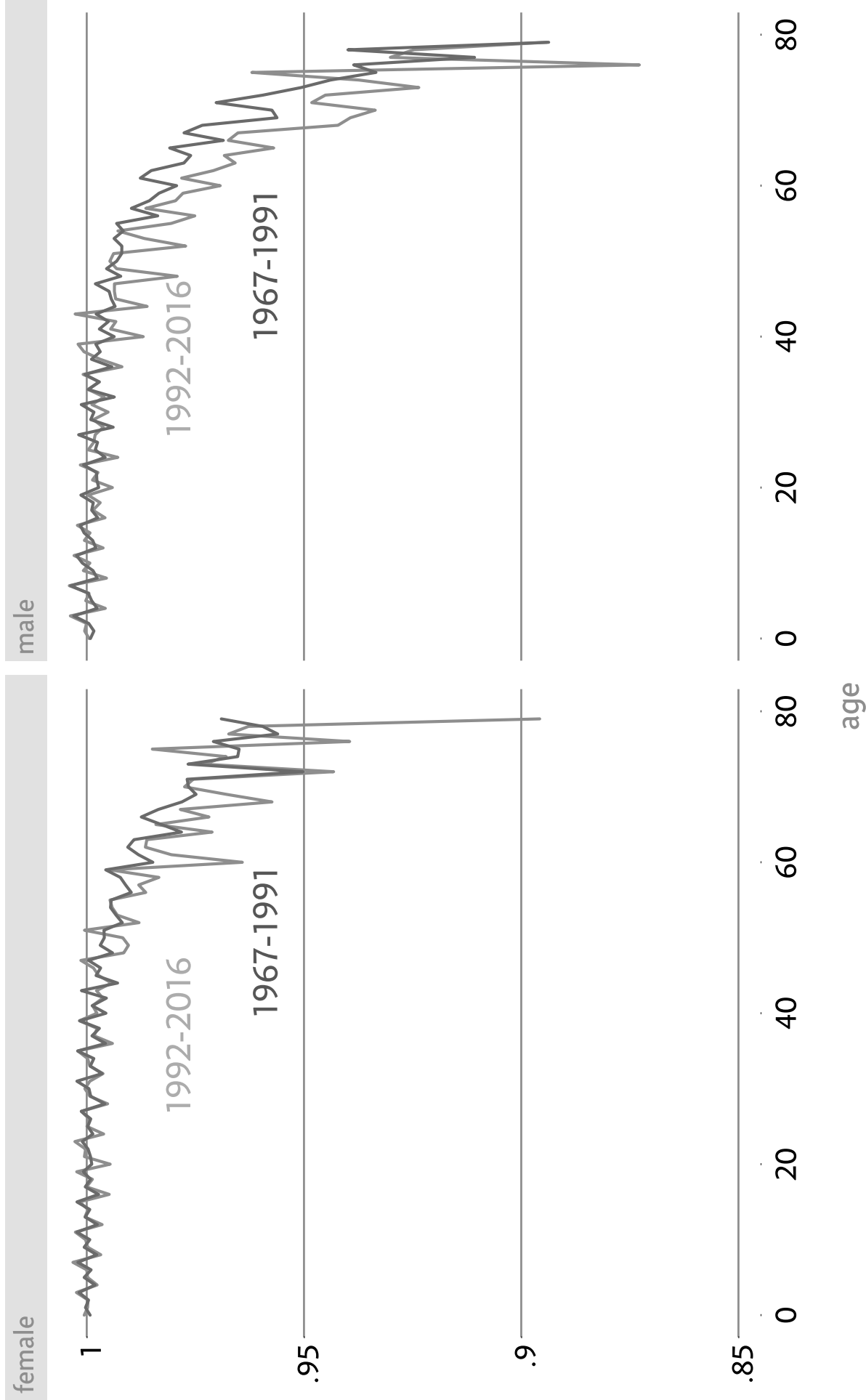


Fig. 13 Parents of Oneida Members Over Time

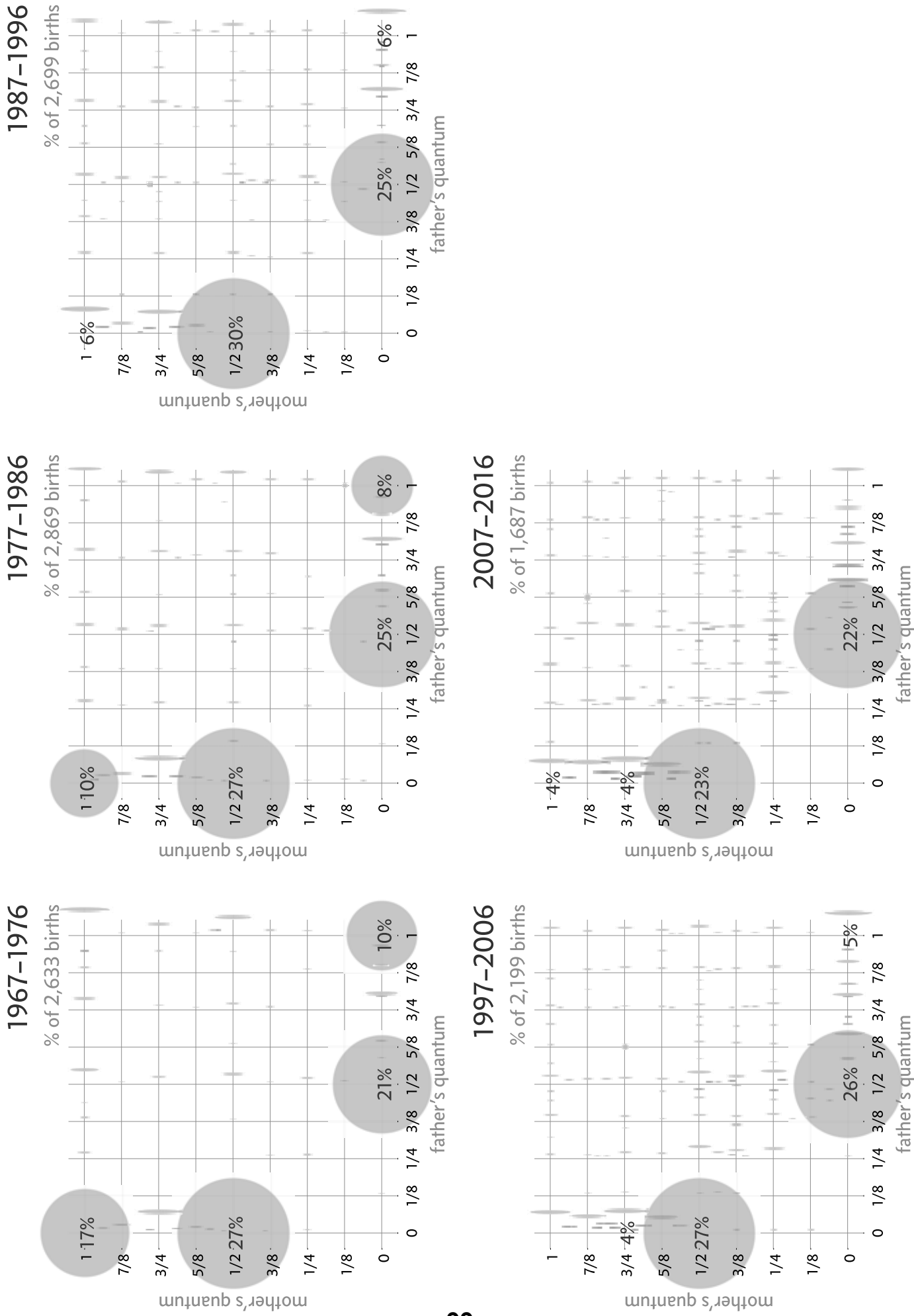


Fig. 13a Parents of Oneida Members Over Time

1967-1976

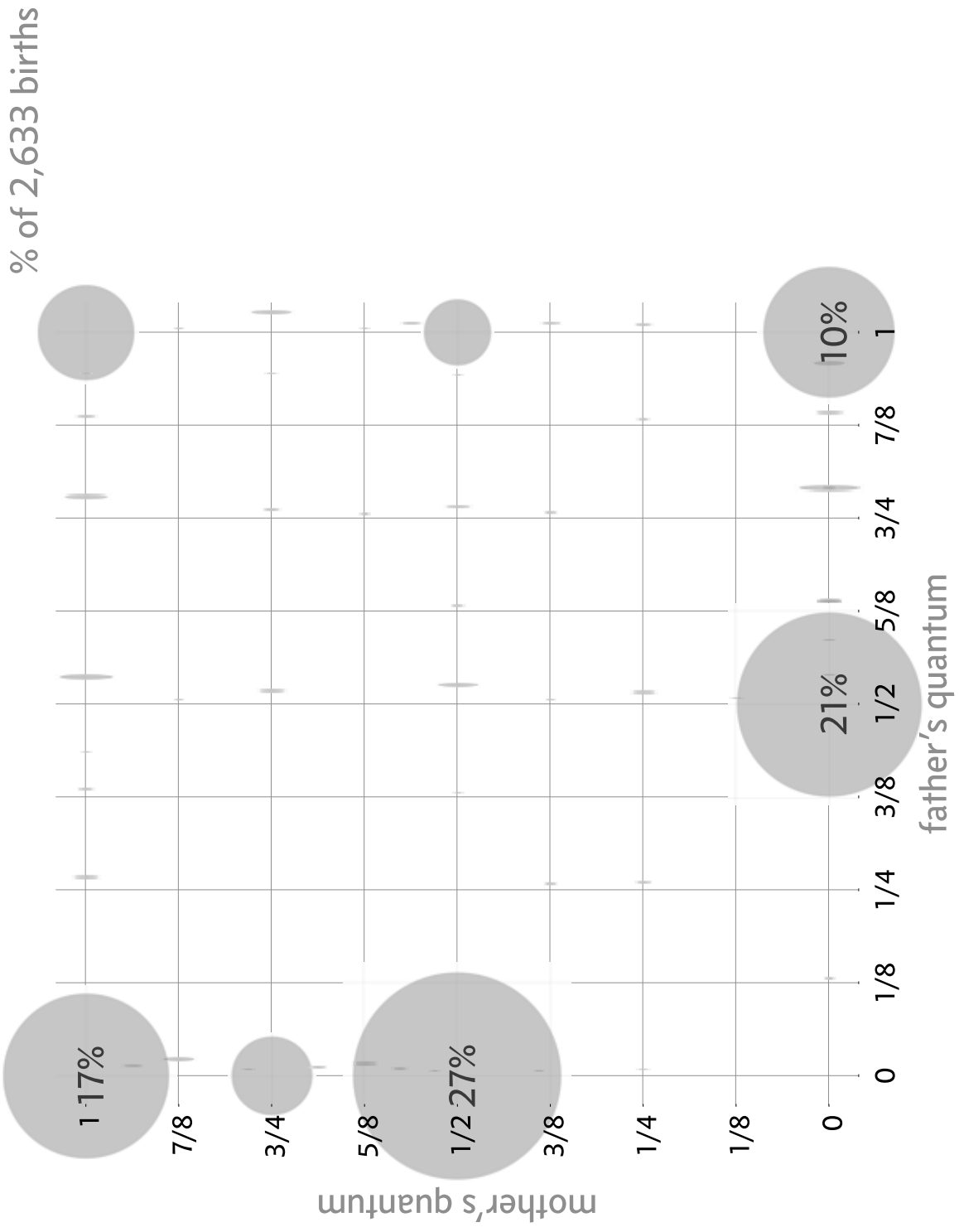


Fig. 13b Parents of Oneida Members Over Time

1977-1986

% of 2,869 births

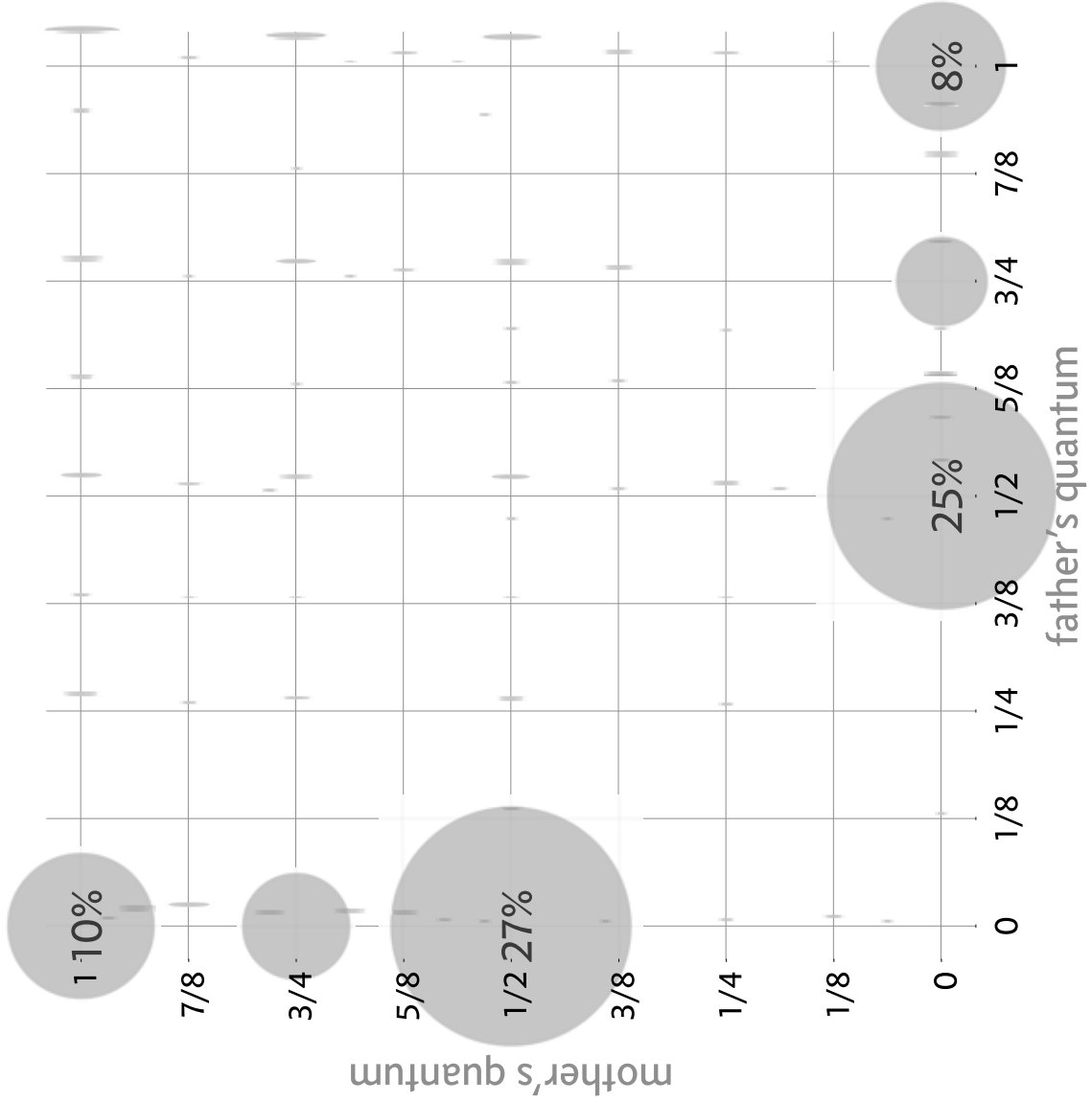


Fig. 13c Parents of Oneida Members Over Time

1987-1996

% of 2,699 births

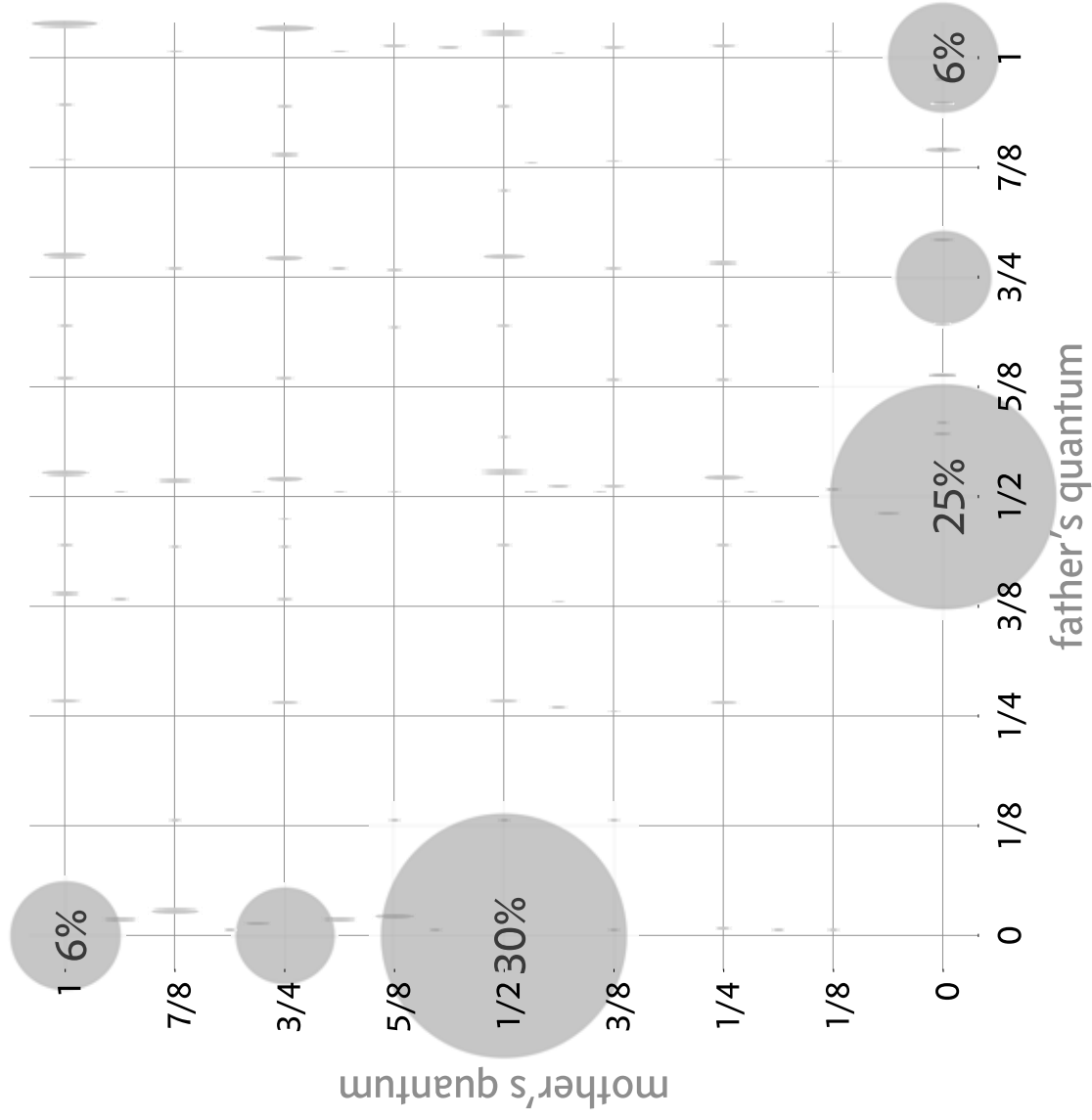


Fig. 13d Parents of Oneida Members Over Time

1997-2006

% of 2,199 births

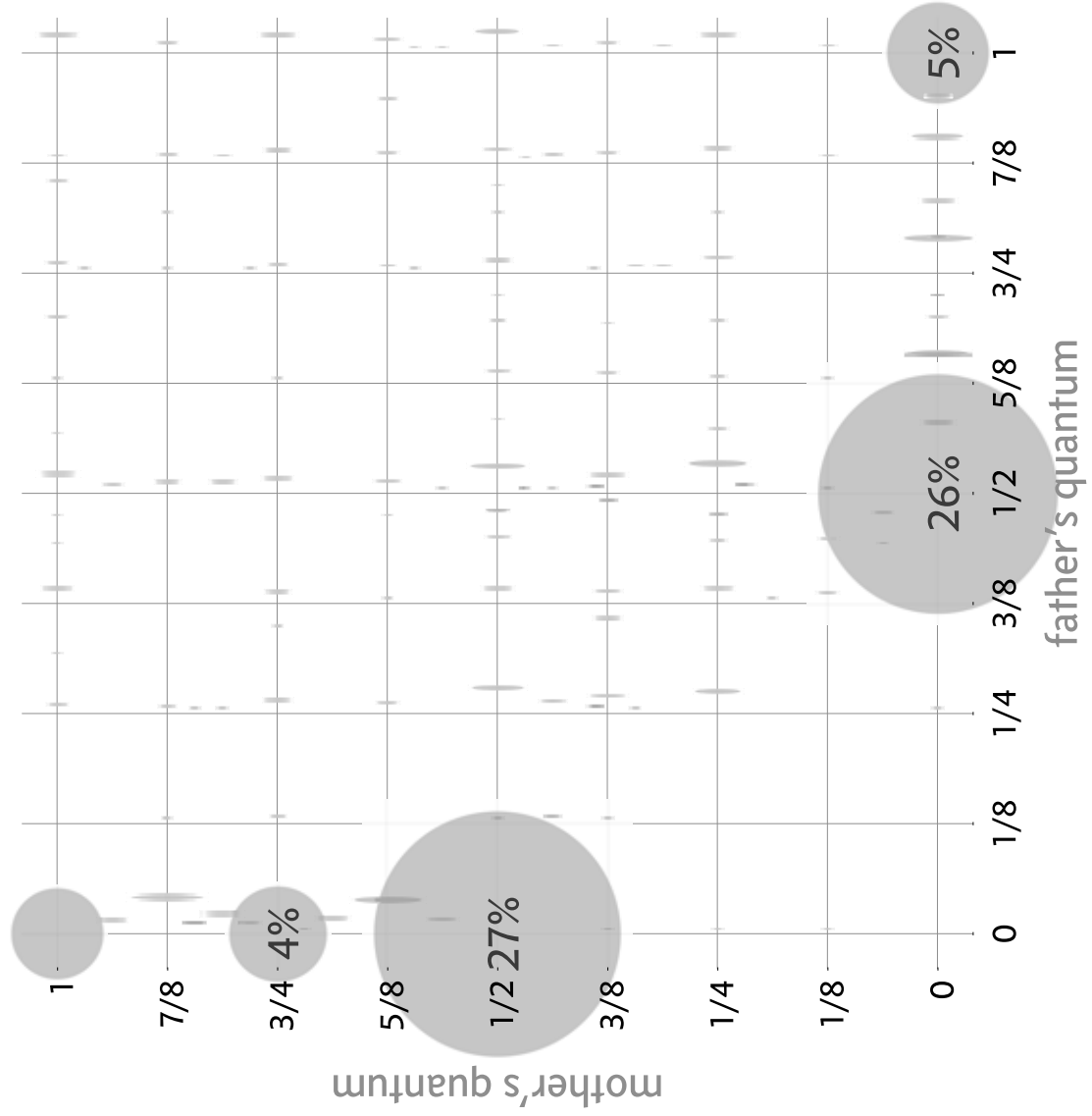


Fig. 13e Parents of Oneida Members Over Time

2007-2016
% of 1,687 births

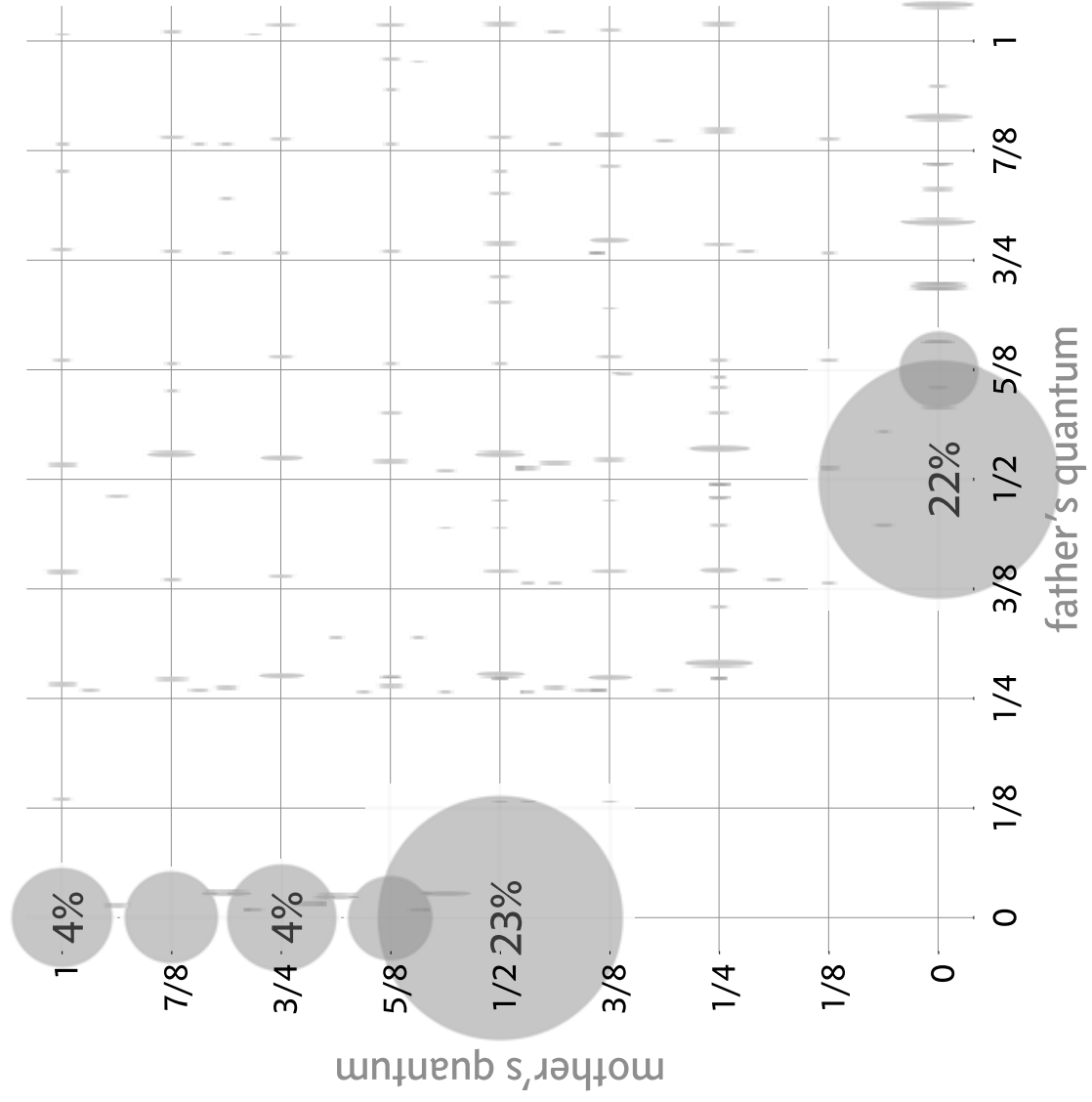


Fig. 14 Parents of Oneida Births 2007–2016 Over Geography

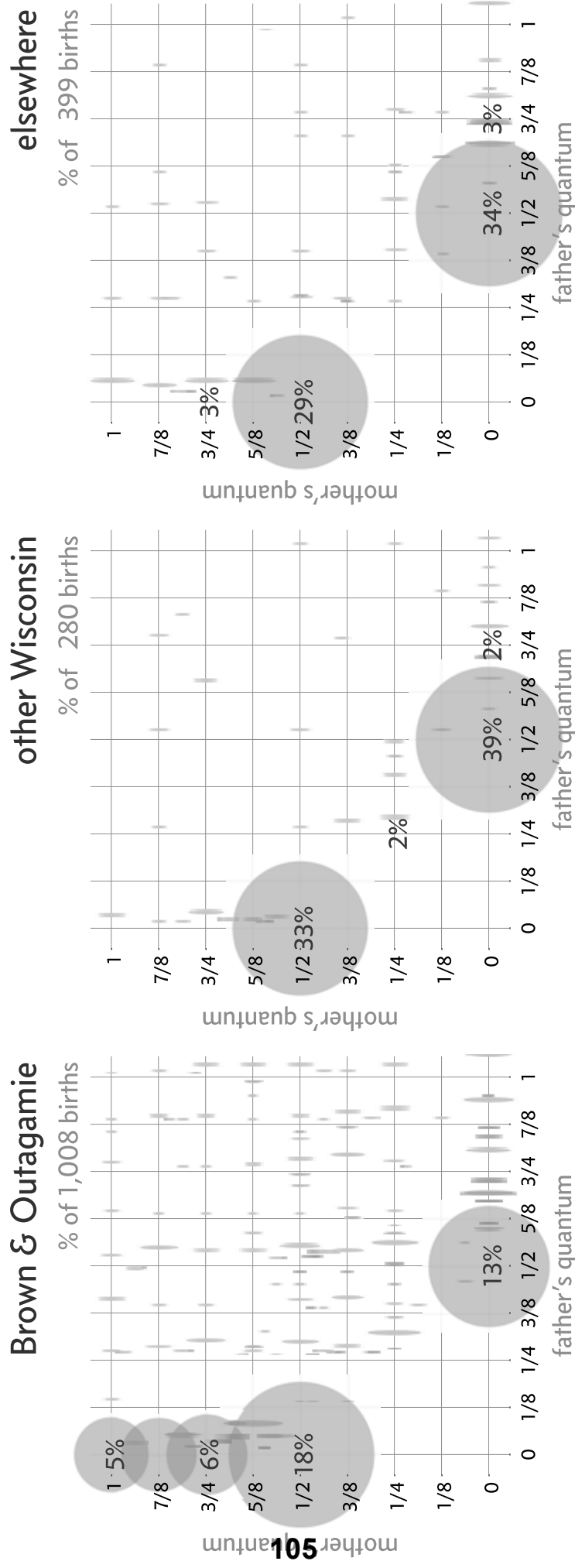
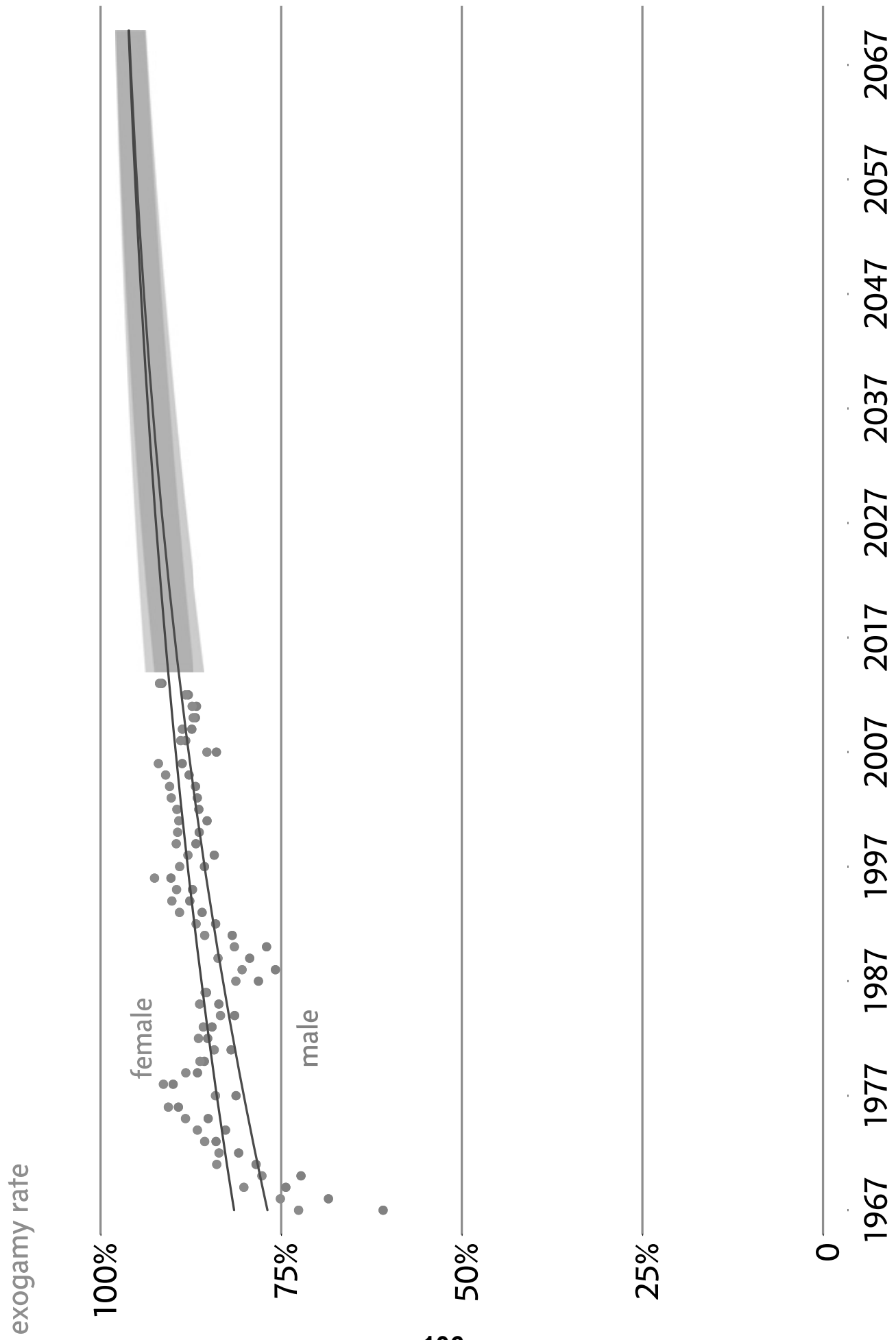


Fig. 15 Percent of Oneida Children Who Have a Non-Oneida Parent, 1967–2013



Unobserved exogamy calculated annually from decadal fertility estimates.

Fig. 16 Monte Carlo Flow Chart

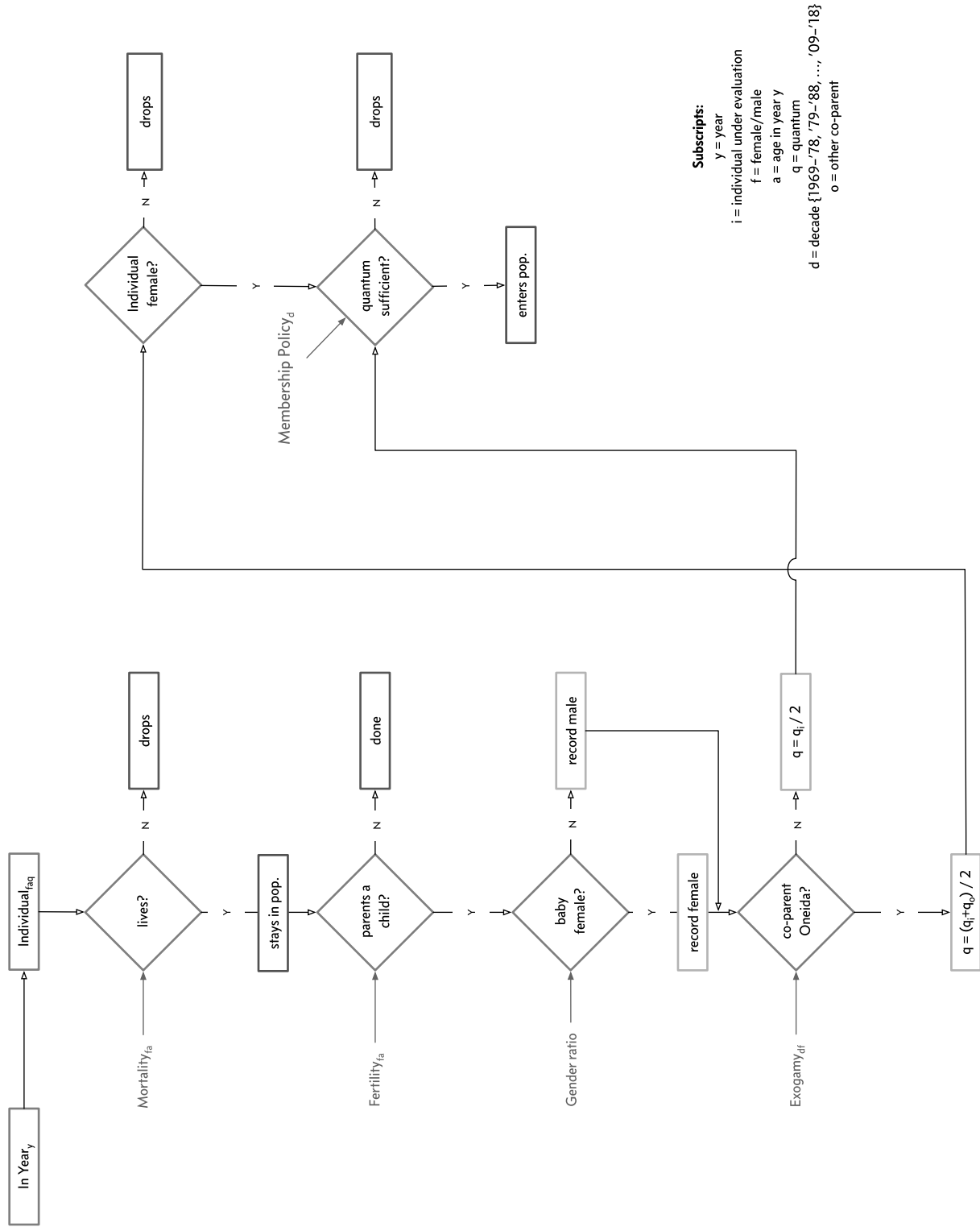
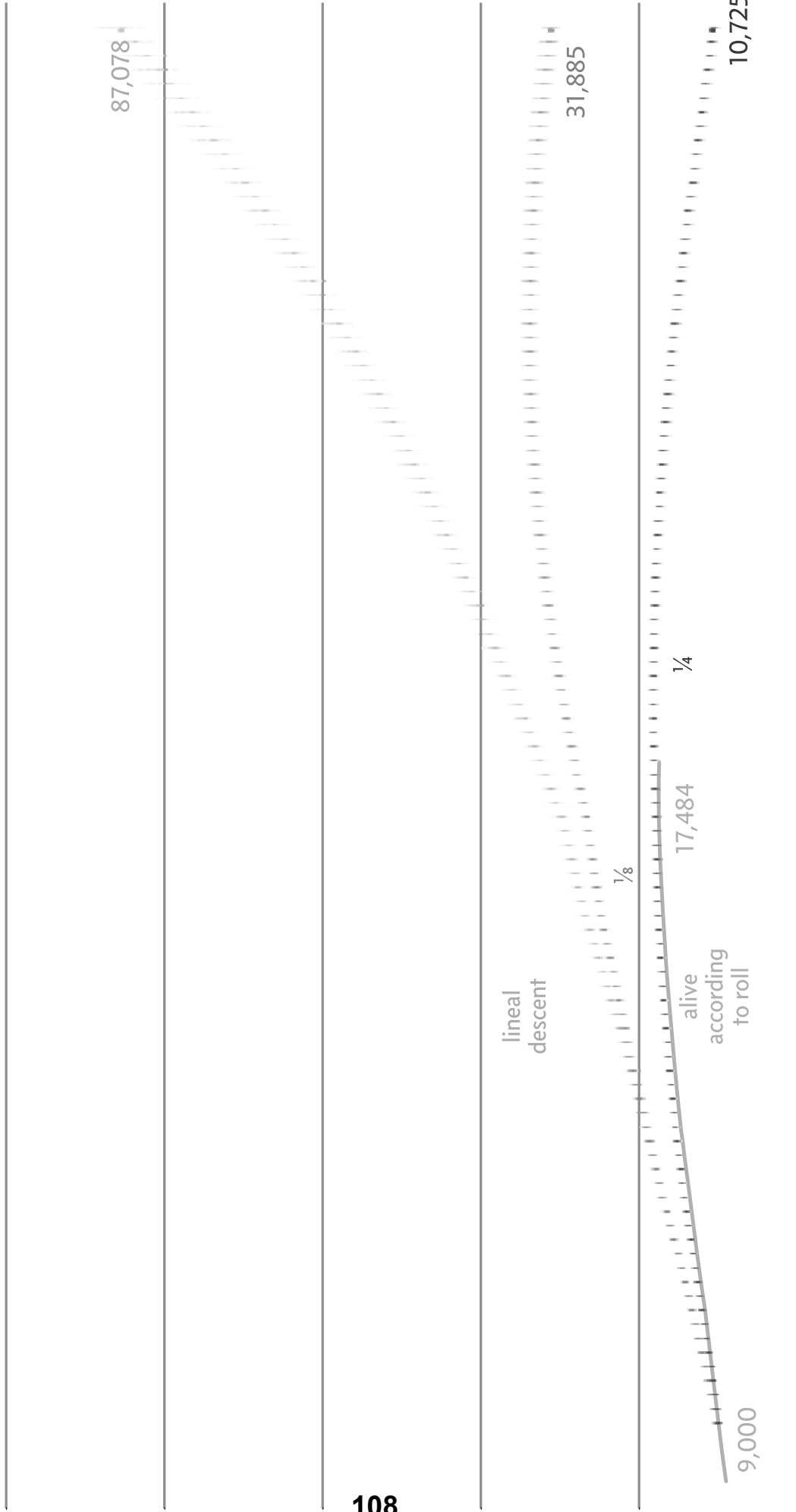


Fig. 17 Oneida Membership Projection from 1967 to 2070

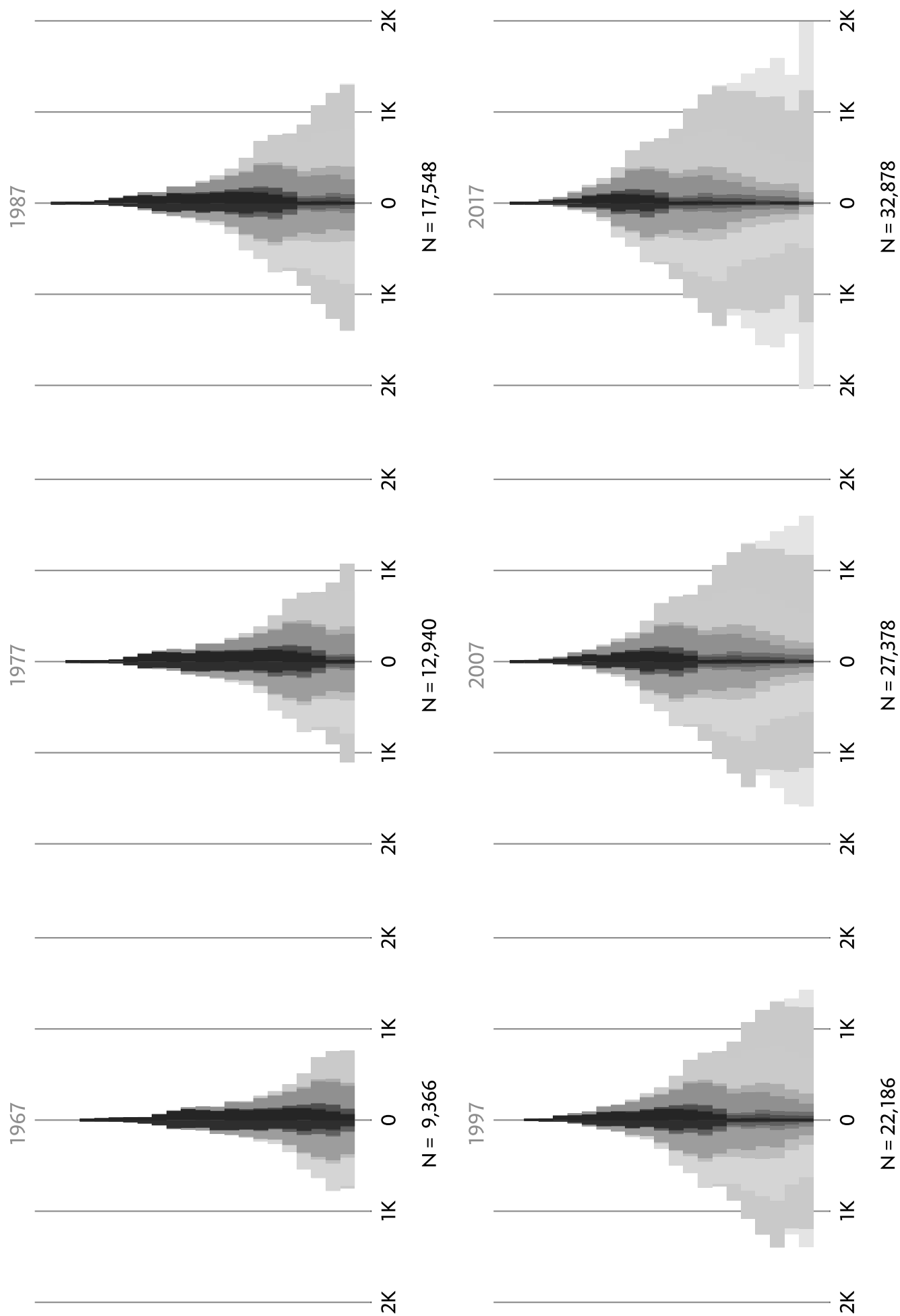
lineal descent starts in 1967

base forecast assumptions



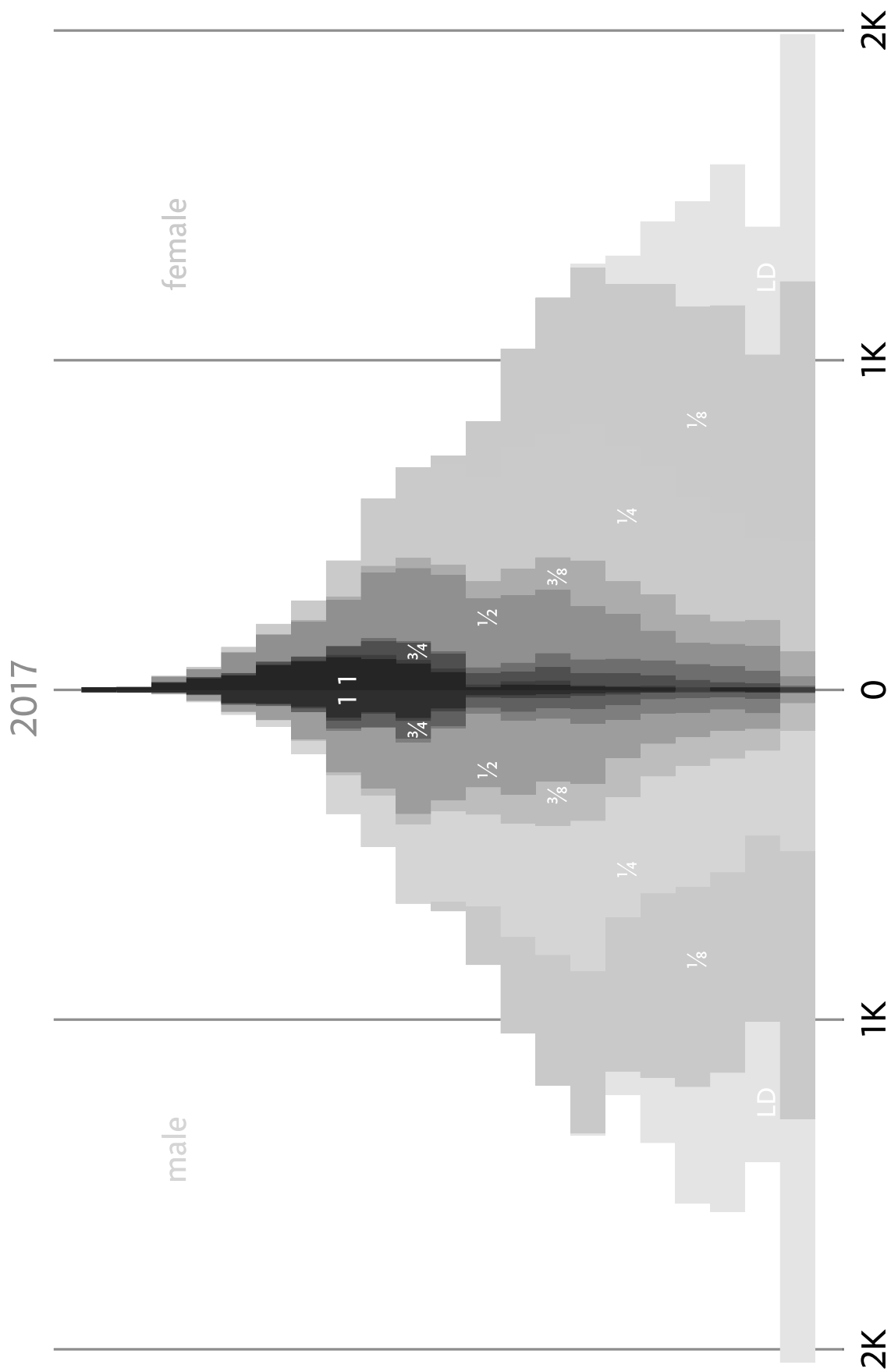
NOTE: POLICY SCENARIOS < 0.25 DO NOT INCLUDE THOSE LIVING AS OF 1967 BUT NOT THEN ENROLLED. Indicated 2070 values are the mean of 25 Monte Carlo iterations.

Fig. 18 Projected Oneida Age & Quantum Structure: Lineal Descent from 1967



NOTE: graphs represent one random Monte Carlo iteration, not an average from a large number of iterations. Lineal descent projections based on observed Oneida decadal fertility, mortality, and exogamy, except that after 2008, the 1998-2007 data is used because enrollment lags in the membership after 2008 introduce uncertainty into the estimates of fertility, mortality, and exogamy.

Fig. 19 Projected Oneida Age & Quantum Structure: Lineal Descent from 1967



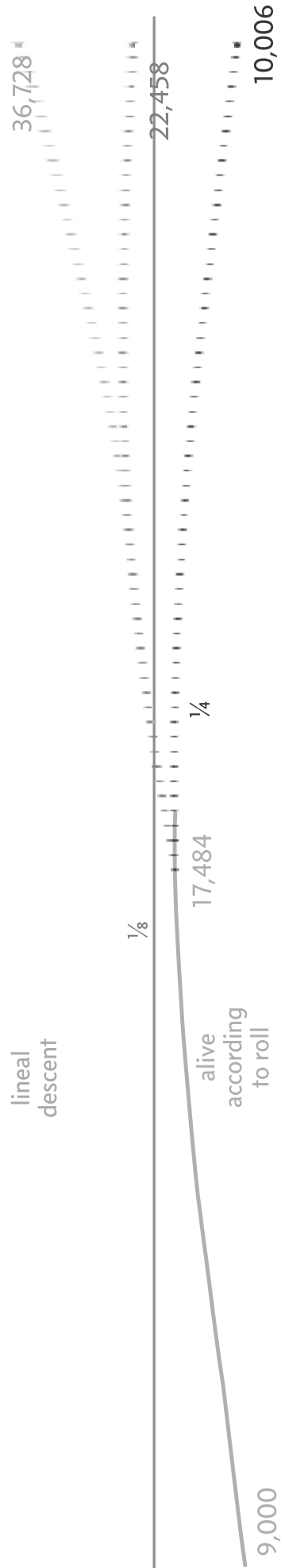
N = 32,878

Fractions indicate proportion with quantum that level or higher, i.e., qualifying under lineal descent in yellow and under $\frac{1}{8}$ quantum in green. Lineal descent projections based on observed Oneida decadal fertility, mortality, and exogamy, except that after 2008, the 1998-2007 data is used because enrollment lags in the membership after 2008 introduce uncertainty into the estimates of fertility, mortality, and exogamy.

Fig. 20 Oneida Membership Projection from 2014 to 2070

lineal descent starts in 2014

base forecast assumptions



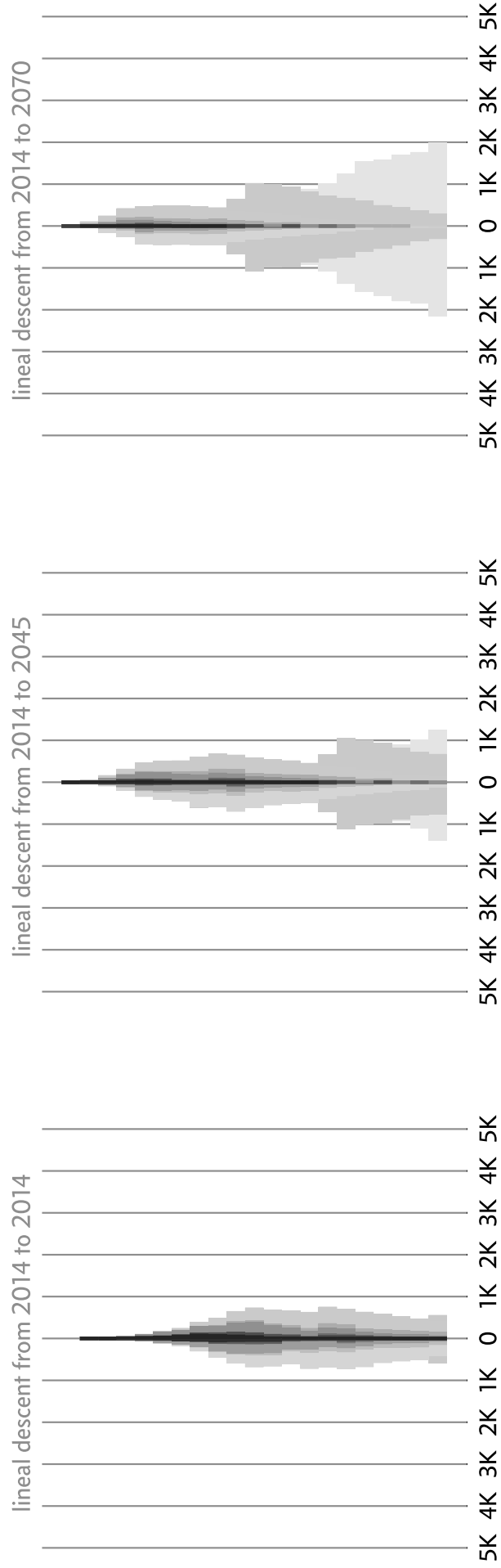
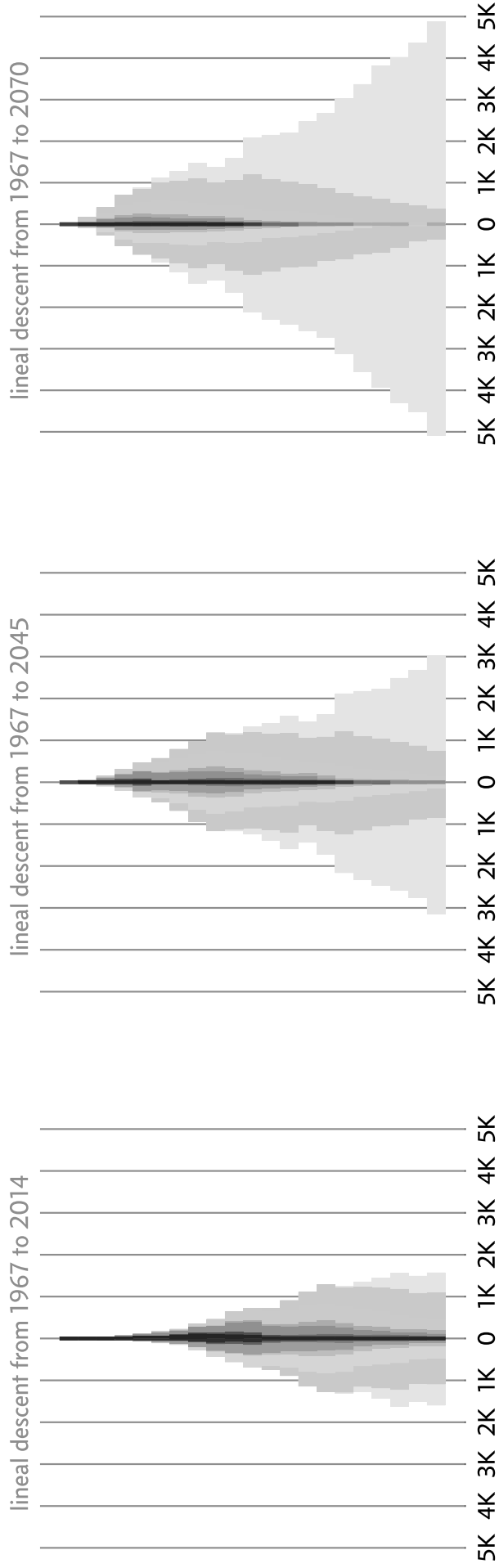
1970

2020

2070

NOTE: POLICY SCENARIOS < 0.25 DO NOT INCLUDE THOSE LIVING AS OF 2014 BUT NOT THEN ENROLLED. Indicated 2070 values are the mean of 25 Monte Carlo iterations.

Fig. 21 Future Oneida Age & Quantum Structure



NOTE: graphs represent one random Monte Carlo iteration, not an average from a large number of iterations. Lineal descent projections based on observed Oneida decadal fertility, mortality, and exogamy, except that after 2008, the 1998-2007 data is used because enrollment lags in the membership after 2008 introduce uncertainty into the estimates of fertility, mortality, and exogamy.

Appendix

Fig. 22 Decennial Projections of Historic Oneida Membership

quantum threshold = 25% ON mortality₁₀ ON fertility₁₀ ON exogamy₁₀

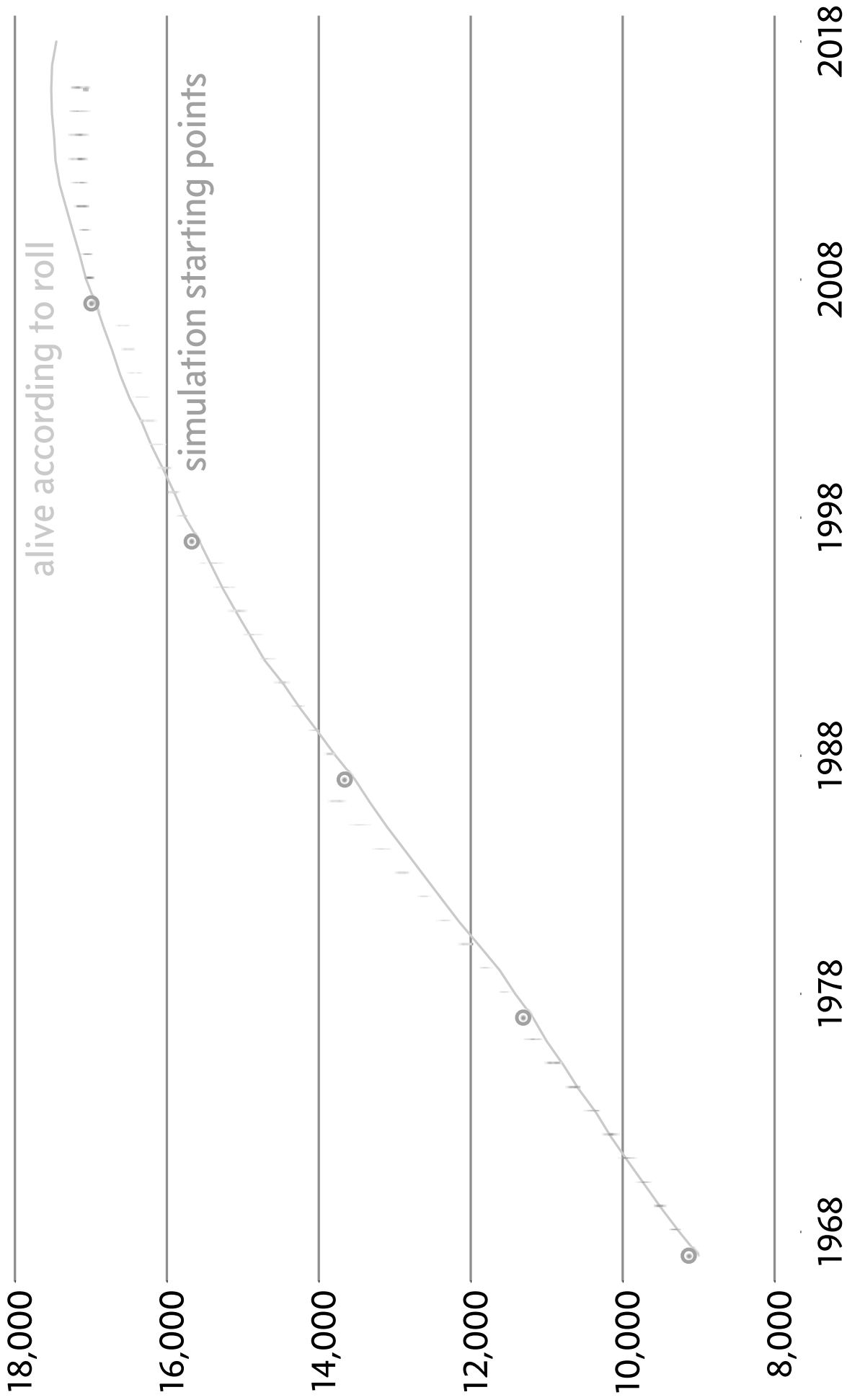


Fig. 23 Oneida Membership Projections from 1967 to 2070

lineal descent starts in 1967



NOTE: POLICY SCENARIOS < 0.25 DO NOT INCLUDE THOSE LIVING AS OF 1967 BUT NOT THEN ENROLLED. Indicated 2070 values are the mean of 25 Monte Carlo iterations.

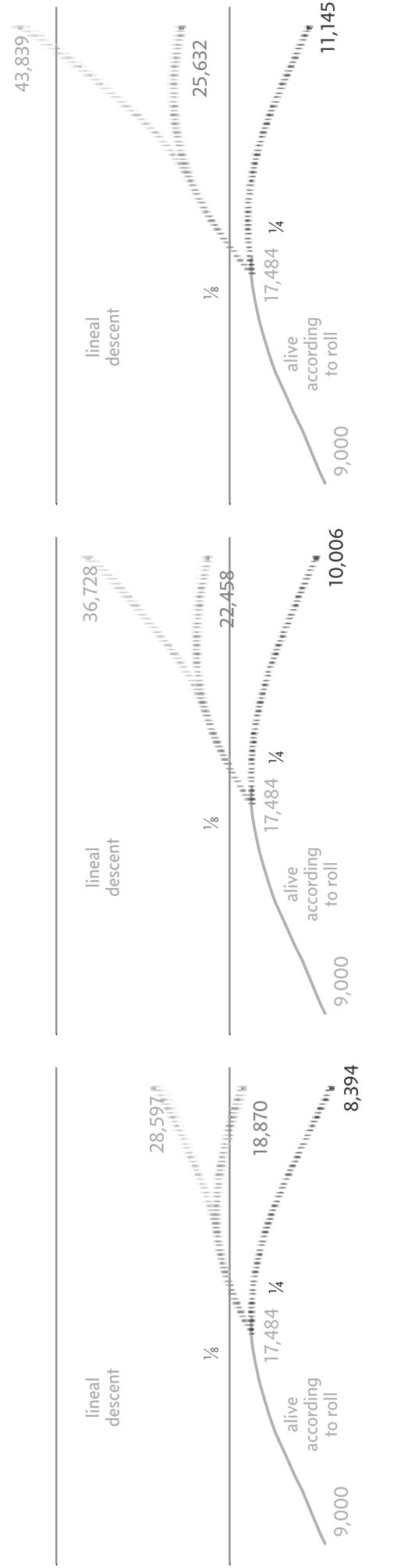
Fig. 24 Oneida Membership Projections from 2014 to 2070

lineal descent starts in 2014

low

base forecast assumptions

high



NOTE: POLICY SCENARIOS < 0.25 DO NOT INCLUDE THOSE LIVING AS OF 2014 BUT NOT THEN ENROLLED. Indicated 2070 values are the mean of 25 Monte Carlo iterations.

Fig. 25 Marginal Effects of Modeling Assumptions

effects of varying only one assumption to its high- or low-growth instance

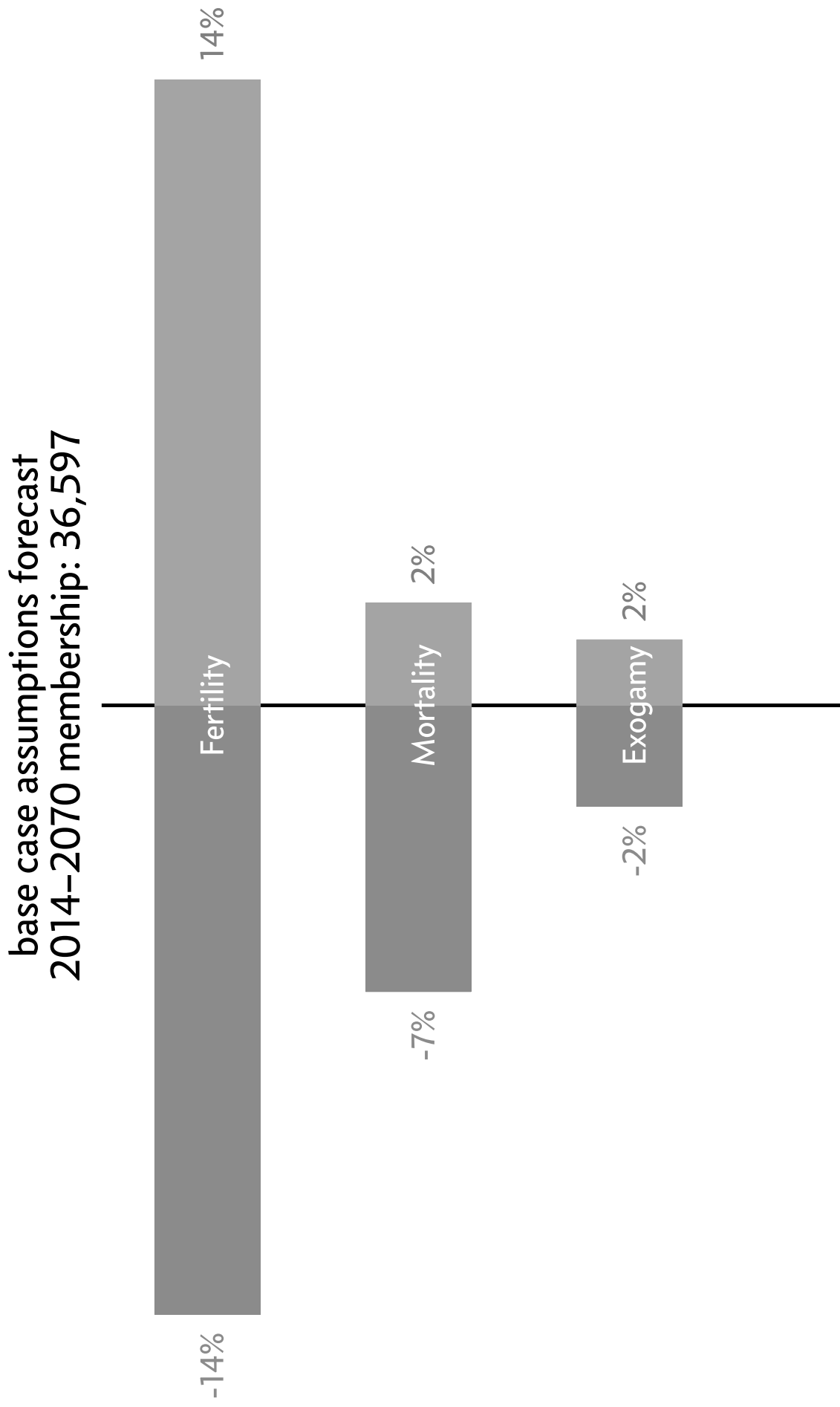


Fig. 26 Median Enrollment Age is Declining

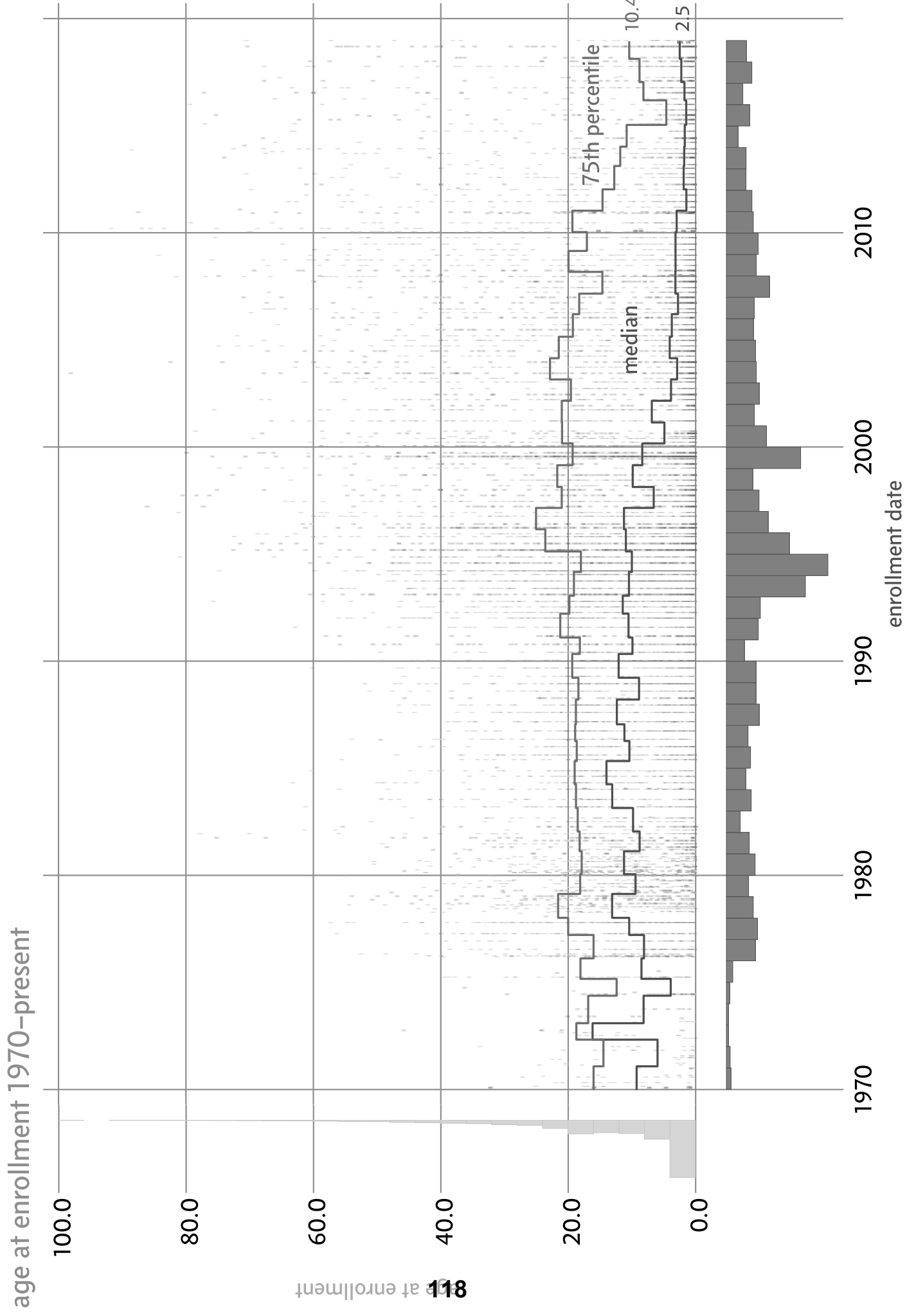
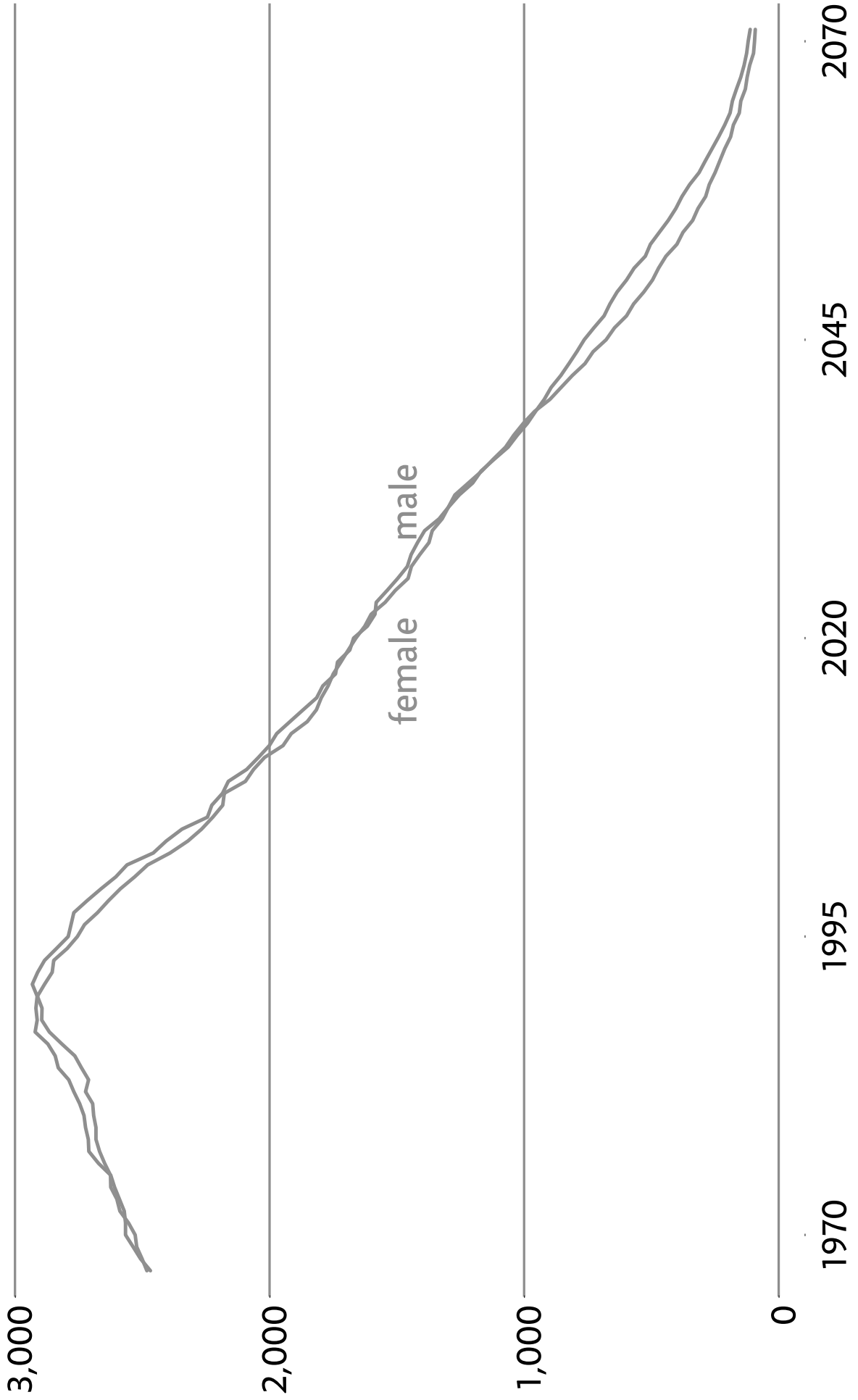


Fig. 27 Population Projection of Minors from 1967

base forecast assumptions under a 1/4-quantum policy



Population younger than 18 years old.

**CONSTITUTION AND BY-LAWS OF
THE ONEIDA NATION**

We, the people of the Oneida Nation, grateful to Almighty God for his fostering care, in order to reestablish our tribal organization, to conserve and develop our common resources and to promote the welfare of ourselves and our descendants, do hereby ordain and establish this Constitution.

This constitution serves as an affirmation of the Oneida Nation's sovereign status as an independent Indian nation and the solemn trust relationship between this Nation and the United States of America.

Article I-Territory

The jurisdiction of the Oneida Nation shall extend to the territory within the present confines of the Oneida Reservation and to such other lands as may be hereafter added thereto within or without said boundary lines under any law of the United States, except as otherwise provided by law.

Article II-Membership

Section 1. The membership of the Oneida Nation shall consist of:

- (a) All persons of Indian blood whose names appear on the membership roll of the Oneida Nation in accordance with the Act of September 27, 1967 (81 Stat. 229), Public Law 90-93.
- (b) Any child of a member of the Nation born between September 28, 1967, and the effective date of this amendment, who is of at least one-fourth degree Indian blood, provided, that, such member is a resident of the Reservation at the time of the birth of said child.
- (c) All children who possess at least one-fourth degree Oneida blood are born after the effective date of this amendment to members of the Nation who are residents of the reservation at the time of said children's birth.

Section 2. The General Tribal Council shall have the power to promulgate ordinances covering future membership and the adoption of new members.

Article III-Governing Body

Section 1. The governing body of the Oneida Nation shall be the General Tribal Council composed of all the qualified voters of the Oneida Nation.

Section 2. All enrolled members of the Oneida Nation who are eighteen (18) years of age or over shall be qualified voters provided they present themselves in person at the polls on the day of election.

Section 3. The qualified voters of the Oneida Nation shall elect from among the enrolled Oneida Nation members age twenty-one (21) and over who physically reside in either Brown or Outagamie Counties of Wisconsin by secret ballot (a) a chairman; (b) a vice-chairman; (c) a secretary; (d) a treasurer; (e) and five councilmen. These shall constitute the Business Committee and shall perform such duties as may be authorized by the General Tribal Council.

A majority of the Business Committee including the chairman or vice-chairman shall constitute a quorum of this body. Regular meetings of the Business Committee may be established by resolution of the Business Committee. Special meetings of the Business Committee shall be held upon a three-day advance notice by the chairman to all members thereof or upon written request of a majority of the Business Committee stating the time, place, and purpose of the meeting.

The General Tribal Council may at any regular special meeting fill any vacancies that occur on the Business Committee for the unexpired term.

The General Tribal Council may at its discretion remove any official on the Business Committee by a two-thirds majority vote at any regular or special meeting of the Tribal Council, pursuant to a duly adopted ordinance. Such ordinance shall fix the specific causes for removal and ensure that the rights of the accused are protected, including his receiving in writing a statement of the charges against him and assurance on sufficient notice thereof where he shall be afforded every opportunity to speak in his own defense.

Section 4. The General Tribal Council shall meet in January and July.

Section 5. The officials provided for in Section 3 of this Article shall be elected every three years in the month of July on a date set by the General Tribal Council. The General Tribal Council shall enact necessary rules and regulations governing the elections of tribal officials.

Section 6. The chairman or fifty (50) qualified voters may, by written notice, call special meetings of the General Tribal Council. Seventy-five (75) qualified voters shall constitute a quorum at any regular or special meeting of the General Tribal Council.

Article IV-Powers of the General Tribal Council

Section 1. Enumerated Powers. - The General Tribal Council of the Oneida Nation shall exercise the following powers, subject to any limitations imposed by the statutes or the Constitution of the United States:

- (a) To negotiate with the Federal, State, and local governments.
- (b) To employ legal counsel, the choice of counsel and fixing of fees.

- (c) To veto any sale, disposition, lease or encumbrance of tribal lands, interests in lands, or other tribal assets of the Nation.
- (d) To advise with the Secretary of the Interior with regard to all appropriation estimates or Federal projects for the benefit of the Oneida Nation prior to the submission of such estimates to the Bureau of the Budget and to Congress.
- (e) To manage all economic affairs and enterprises of the Oneida Nation.
- (f) To promulgate and enforce ordinances, governing the conduct of members of the Oneida Nation, providing for the manner of making, holding, and revoking assignments of tribal land or interests therein, providing for the levying of taxes and the appropriation of available tribal funds for public purposes, providing for the licensing of non-members coming upon the reservation for purposes of hunting, fishing, trading, or other business, and for the exclusion from the territory of the Nation of persons not so licensed and establishing proper agencies for law enforcement upon the Oneida Reservation.
- (g) To appoint committees, delegates, and officials deemed necessary for the proper conduct of tribal business or relations.
- (h) To charter subordinate organizations for economic purposes and to delegate to such organizations, or to any subordinate boards or officials of the Nation, any of the foregoing powers, reserving the right to review any action taken by virtue of such delegated power.
- (i) To adopt resolutions not inconsistent with this Constitution and the attached By-laws, regulating the procedure of the Council itself and of other tribal agencies, tribal officials, or tribal organizations of the Oneida Reservation.

Section 2. Future Powers. - The General Tribal Council may exercise such further powers as may in the future be delegated to the Council by the Secretary of the Interior or any other duly authorized official or agency of the State or Federal Government.

Section 3. Reserved Powers. - Any rights and powers heretofore vested in the Oneida Nation but not expressly referred to in this Constitution shall not be abridged by this Article, but may be exercised by the people of the Oneida Nation through the adoption of appropriate By-laws and constitutional amendments.

Article V--Judiciary

Section 1. The General Tribal Council shall, by law, establish a judiciary to exercise the judicial authority of the Oneida Nation.

Section 2. Any judiciary in operation prior to the effective date of this amendment to the Constitution may be designated as the judiciary authorized under this article upon passage of a resolution by the General Tribal Council. Such designation shall remain in full force and effect until amended by General Tribal Council.

Article VI – Amendment

Section 1. Amendment by the Oneida Business Committee. Amendments to this Constitution and By-Laws may be proposed by the Oneida Business Committee. Proposed amendments agreed to by eight members of the Oneida Business Committee, excluding the Chair, shall be put before a meeting of the General Tribal Council. If a majority of the voting General Tribal Council members vote in favor of the proposed amendment, the proposed amendment shall be placed upon the ballot of the next General election or special election called for the purpose to consider an amendment.

Section 2. Amendment by Petition. Amendment to this Constitution and By-Laws may be proposed by petition of the members eligible to vote. Every petition shall include the full text of the proposed amendment, and be signed by members eligible to vote, equal in number to at least ten percent (10%) of the members eligible to vote. Petition with the requisite number of signatures may be put before the Oneida people for their approval or rejection at the next general election, except when the Oneida Business Committee or General Tribal Council orders a special election for the purpose. Such petitions shall be filed with the person authorized by law to receive the same at least ninety (90) days before the election at which the proposed amendment is to be voted upon. Any such petition shall be in the form, and shall be signed and circulated in such manner, as prescribed by Oneida law. The person authorized by law to receive such petition shall upon its receipt determine, as provide by law, the validity and sufficiency of the signatures on the petition, and make an official announcement thereof at least sixty (60) days prior to the election at which the proposed amendment is to be voted upon. Any amendment proposed by such petition shall be submitted, not less than ninety (90) days after it was filed, to the next general or special election called for the purpose to consider an amendment.

Section 3. Any proposed amendment, existing provision of the Constitution and By-Laws which would be altered or abrogated thereby, and the question as it shall appear on the ballot shall be published in full as provided by Oneida Law. Copies of such publications shall be prominently posted in each polling place, at Tribal administration offices, and furnished to news media as provided Oneida law.

The ballot to be used in such election shall contain a statement of the purpose of the proposed amendment, expressed in not more than one hundred (100) words, exclusive of caption. Such statement of purpose and caption shall be prepared by the person who is so authorized by Oneida law, and shall consist of a true and impartial statement of the purpose of the amendment in such language as to create no prejudice for or against the proposed amendment.

If the proposed amendment is approved by sixty-five percent (65%) of the members eligible to vote who presented themselves at the polls and voted on the question, it shall become part of the Oneida Constitution and By-Laws, and shall abrogate or amend existing provisions of the Constitution and By-Laws at the end of thirty (30) days after submission of the final election report as directed law. If two or more amendments approved by the voters at the same election conflict, the amendment receiving the highest affirmation vote shall prevail.

Article VII-Bill of Rights

All members of the Nation shall be accorded equal opportunities to participate in the economic resources and activities of the Nation. All members of the tribe may enjoy, without

hindrance, freedom of worship, conscience, speech, press, assembly, association and due process of law, as guaranteed by the Constitution of the United States.

BY-LAWS OF THE ONEIDA NATION

Article I-Duties of Officers

Section 1. Chairman of Council. - The Chairman of the Council shall preside over all meetings of the Council, shall perform the usual duties of a Chairman, and exercise any authority delegated to him by the Council. He shall vote only in the case of a tie.

Section 2. Vice-Chairman of Council. - The Vice-Chairman shall assist the Chairman when called upon to do so and in the absence of the Chairman, he shall preside. When so presiding, he shall have all the rights, privileges and duties as well as the responsibilities of the Chairman.

Section 3. Secretary of the Council. - The Secretary of the Tribal Council shall conduct all tribal correspondence and shall keep an accurate record of all matters transacted at Council meetings. It shall be his duty to submit promptly to the Superintendent of the jurisdiction, and the Commissioner of Indian Affairs, copies of all minutes of regular and special meetings of the Tribal Council.

Section 4. Treasurer of Council. - The Treasurer of the Tribal Council shall accept, receive, receipt for, preserve and safeguard all funds in the custody of the Council, whether they be tribal funds or special funds for which the Council is acting as trustee or custodian. He shall deposit all funds in such depository as the Council shall direct and shall make and preserve a faithful record of such funds and shall report on all receipts and expenditures and the amount and nature of all funds in his possession and custody, at each regular meeting of the General Tribal Council, and at such other times as requested by the Council or the business committee.

He shall not pay out or otherwise disburse any funds in his possession or custody, except in accordance with a resolution duly passed by the Council.

The Treasurer shall be required to give a bond satisfactory to the Council and to the Commissioner of Indian Affairs.

Section 5. Appointive Officers. - The duties of all appointive boards or officers of the Community shall be clearly defined by resolutions of the Council at the time of their creation or appointment. Such boards and officers shall report, from time to time as required, to the Council, and their activities and decisions shall be subject to review by the Council upon the petition of any person aggrieved.

Article II-Ratification of Constitution and By-laws

This Constitution and these By-laws, when adopted by a majority vote of the voters of the Oneida Nation voting at a special election called by the Secretary of the Interior, in which at least 30 per cent of those entitled to vote shall vote, shall be submitted to the Secretary of the Interior for his approval, and shall be effective from the date of such approval. 7

Adoption Dates
-Original Constitution adopted November 14, 1936 by Oneida Tribe. Approved by the Secretary of the Interior December 21, 1936.
-Amended June 3, 1939, approved June 15, 1939.
-Amended October 18, 1969, approved November 28, 1969.
-Amended June 14, 1969, approved August 25, 1969.
-Amended June 14, 1969, approved August 25, 1969.
-Amended June 14, 1969, approved, August 25, 1969.
-Amendment X approved June 16, 2015, notice received June 24, 2015
-Amendment XI approved June 16, 2015, notice received June 24, 2015
-Amendment XII approved June 16, 2015, notice received June 24, 2015
-Amendment XIII approved June 16, 2015, notice received June 24, 2015
-Amendment XIV approved June 16, 2015, notice received June 24, 2015

Title 1. Government and Finances - Chapter 124
MEMBERSHIP ORDINANCE
Thahtukwe? Taiháshe' Olihwá'ke

issues concerning how they join the people together

124.1. Purpose
124.2. Policy
124.3. Definitions

124.4. Qualifications
124.5. Procedures
124.6. Severability

124.1. Purpose

124.1-1. This ordinance shall supercede all prior existing ordinances or resolutions regarding membership on the official rolls of the Oneida Tribe of Indians of Wisconsin. The authority of this ordinance is provided for Article II, Section 2 of the Oneida Tribal Constitution, as amended. 124.1-2. This membership ordinance shall provide for the implementation of membership enrollment procedures pursuant to the Oneida Tribal Constitution, as amended. Qualifications for membership are established by the Oneida Tribal Constitution. Procedures implementing this ordinance are hereby established.

124.2. Policy

124.2-1. It is the policy of the Oneida Tribe of Indians of Wisconsin that all Oneida persons who are qualified for enrollment pursuant to the Oneida Tribal Constitution, as amended, shall be duly enrolled. This shall include all Oneida persons who are descended from our Oneida ancestors who moved to Oneida, Wisconsin from New York. These ancestors are identified by the Oneida Tribal Constitution, as amended. 124.2-2. It is the further policy of the Oneida Tribe of Indians of Wisconsin that verification of qualifications for membership of individual Oneida Indians shall be made pursuant to this ordinance. Finally, it is the policy of the Oneida Tribe of Indians of Wisconsin that the strictest confidentiality shall be maintained to protect the individual privacy of all Oneida Tribal members and their families.

124.3. Definitions

- (a) Other authenticating documents - These documents shall include, but will not be limited to:
- (1) A judgment of a court of competent jurisdiction, which shall include tribal, state or federal systems.
 - (2) A decision of the Oneida tribal government pursuant to procedures and regulations established by the Oneida Tribe of Indians of Wisconsin.
 - (3) Tribal, state or federally certified documents.
 - (4) Certified documents or religious affiliations.
- (b) Acknowledgment of Paternity - This shall be determined by one or more of the following, and shall include, but will not be limited to:
- (1) A signed acknowledgment by the natural father.
 - (2) A judgment of a court of competent jurisdiction which shall include tribal, state or federal court systems.
 - (3) A decision of the Oneida tribal government pursuant to procedures and regulations established by the Oneida Tribe of Indians of Wisconsin.

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- (4) Tribal, state, or federally certified documents.
- (c) Oneida Tribe - This phrase shall refer to the Oneida Tribe of Indians of Wisconsin.
- (d) The Constitution - This shall mean the Oneida Tribal Constitution, as amended.
- (e) Oneida Trust Committee - This committee shall be considered the official committee designated by the Oneida General Tribal Council to be responsible for all aspects of the Oneida tribal enrollment.
- (f) Minor - This shall mean anyone who has not yet attained the age of twenty-one (21).

124.4. Qualifications

124.4-1. The original membership roll of the Oneida Tribe of Indians of Wisconsin shall consist of all persons eligible under Section 1 (a) (b) and (c), Article II of the Constitution and By-Laws of the Oneida Tribe of Indians of Wisconsin, as amended. 124.4-2.

- (a) Descendants of members of the Oneida Tribe who are of at least one-quarter (1/4) degree Oneida Indian blood and whose parents are not residents of the reservation at the time of birth of said applicants may be enrolled as members of the Tribe upon the approval of the Oneida Trust Committee and the Oneida Business Committee, by submitting to the Tribal Enrollment Officers a certified birth certificate and/or other authenticating documents.
- (b) Children whose eligibility requirements for enrollment is made pursuant to a paternity action or by acknowledgment of paternity may be enrolled provided that they meet all other qualifications for enrollment and upon specific approval of the Oneida Trust Committee and the Oneida Business Committee.
- (c) Descendants of members of the Oneida Tribe of Indians of Wisconsin not born in hospitals may be enrolled, providing that certification according to procedures adopted and approved by the Oneida Trust Committee and Oneida Business Committee of the birth are followed.
- (d) Under no circumstances are the one-quarter(1/4) blood quantum requirements of the Oneida Tribal Constitution to be diminished.

124.4-3. Dual Enrollments are hereby specifically prohibited by the Oneida Tribe of Indians of Wisconsin.

124.4-4. Relinquishments - An enrolled individual Oneida tribal member may voluntarily relinquish his or her membership. Such relinquishments shall include the following:

- (a) The submission to the Trust Committee of a statement which indicates an intent to relinquish his or her membership in writing and signed by the person intending to do so. A relinquishment form established by the Oneida Trust Committee shall be provided to anyone wishing to relinquish their rights as an Oneida tribal member.
- (b) Children may be re-enrolled by the usual enrollment procedures.
- (c) This provision shall have no effect on the eligibility of a minor who has either:
 - (1) Not been previously enrolled, or
 - (2) Whose parents have requested relinquishment on behalf of the minor.
- (A) Membership of children cannot be relinquished by a non-Oneida Indian parent.
- (B) Membership of children may only be relinquished for purposes of enrollment into another federally recognized Tribe or Band. Such application for enrollment in another Tribe shall be verified by the Oneida

I O.C. 124 – Page 2

Trust Committee.

124.4-5. Re-enrollment - An individual may not be re-enrolled except by the Oneida Trust Committee and the Oneida Trust Committee and the Oneida Business Committee pursuant to the procedural requirements of section 124.4-1 and 124.4-2 of this ordinance.

124.5. Procedures

124.5-1. The Oneida Trust Committee is hereby delegated the responsibility for maintaining the official rolls of the Oneida Tribe of Indians of Wisconsin. All means shall be used to insure the maintenance of an accurate and confidential Oneida tribal roll to be located in the offices of the Oneida Tribe on the Oneida Indian Reservation in Wisconsin. The Trust Committee shall also develop and draft rules and procedures for carrying out this responsibility. These shall include:

- (a) Maintenance of confidentiality.
- (b) Maintaining records in a safe place, located within the Oneida Tribal Enrollment Office.
- (c) The insurance that duplicate records are stored in a safe place.
- (d) Limitation of access to records of only designated enrollment officers.
- (e) Verification of authenticating documents.
- (f) Removal of the official tribal roll from its designated tribal office must be approved by the Trust Committee prior to such removal. An appropriate instance for removal shall include but not be limited to voter registration.

124.5-2. Enrollment procedures developed by the Oneida Trust Committee shall be strictly followed upon the adoption of this ordinance. The Tribal Enrollment Officers shall implement such rules after they have been approved by the Oneida Business Committee.

124.5-3. Appeals/Review

- (a) An applicant may appeal a denial of enrollment by the Oneida Trust Committee through proper appeal procedures.
- (b) Procedures for appealing such denial shall be processed according to the appeal procedures provided in this ordinance.

(1) All procedures must be approved by the Oneida Trust Committee.

(2) All procedures must include:

- (A) A clear schedule of the process that includes:
 - (i) A clear statement of time requirements.
 - (ii) A clear statement by the appealing party setting forth reasons and facts supporting appeal.
 - (iii) Hearings by the Trust Committee must be available upon request of the appealing party.
 - (iv) A record shall be kept of all proceedings.
 - (v) A final recommendation must be made to the Oneida Business Committee, whether or not there is a hearing.
 - (vi) An order or final recommendation of the Oneida Trust Committee shall be delivered to the parties related to this appeal within five (5) days of hearing.
 - (vii) Final appeals may be made to the Oneida Business Committee only after they have been processed by the Oneida Trust Committee with a recommendation.

(3) Appealing parties may be represented by themselves or other person of their

choice.

(4) All appeals shall be designed to insure equal protection and due process of Oneida law.

124.6. Severability

124.6-1. Upon approval by the Oneida General Tribal Council, all provisions of this ordinance shall be effective and enforceable. Any section not approved by the Secretary of Interior or an authorized delegate shall not effect any other provisions of this ordinance which shall have full force and effect as determined by the Oneida General Tribal Council.

Adopted - GTC- 7-2-84-A.



Title 1. Government and Finances – Chapter 124 MEMBERSHIP ORDINANCE Rule #1 – Enrollment Rule

- 1.1 Purpose and Delegation
- 1.2 Adoption and Authority
- 1.3 Definitions
- 1.4 Maintenance of Confidentiality
- 1.5 Maintaining Records
- 1.6 Verification of Authenticating Documents
- 1.7 Removal of Tribal Roll

1.1. Purpose and Delegation

1.1-1. *Purpose.* The purpose of this rule is to create enrollment procedures for carrying out the responsibility delegated to the Oneida Trust Enrollment Committee in the Membership Ordinance.

1.1-2. *Delegation.* The Membership Ordinance delegated the Oneida Trust Enrollment Committee rulemaking authority pursuant to the Administrative Rulemaking law.

1.2. Adoption and Authority

1.2-1. This rule was adopted by the Oneida Trust Enrollment Committee in accordance with the procedures of the Administrative Rulemaking law.

1.2-2. This rule may be amended or repealed pursuant to the procedures set out in the Administrative Rulemaking law.

1.2-3. Should a provision of this rule or the application thereof to any person or circumstances be held as invalid, such invalidity shall not affect other provisions of this rule which are considered to have legal force without the invalid portions.

1.2-4. In the event of a conflict between a provision of this rule and a provision of another rule, internal policy, procedure, or other regulation; the provisions of this rule control.

1.2-5. This rule supersedes all prior rules, regulations, internal policies or other requirements relating to the Membership Ordinance.

1.3. Definitions

1.3-1. This section governs the definitions of words and phrases used within this rule. All words not defined herein are to be used in their ordinary and everyday sense.

(a) "Committee" means the Oneida Trust Enrollment Committee.

(b) "Department" means the Trust Enrollment Department.

(c) "Judiciary" means the judicial system responsible for applying the laws of the Oneida Nation. The three branches, as identified in resolutions BC-05-08-13-A and GTC 01-07-13-B are the Family Court, Trial Court and Court of Appeals.

(d) "Minor" means anyone who has not yet attained the age of eighteen (18).

(e) "Nation" means the Oneida Nation.

1.4. Maintenance of Confidentiality

1.4-1. The Department and Committee shall not make available for inspection or disclose the contents of any record kept or information received regarding enrollment except to designated

enrollment employees, as provided in this section, or by order of the Judiciary or another court of competent jurisdiction.

(a) The Department and Committee are not prohibited from making available for inspection or disclosing the contents of a record upon the request of the person or the guardian of the person who is the subject of the record or, if the subject of the record is a minor, upon the request of the parent, guardian, or legal custodian of the minor.

(b) The Department and Committee are not prohibited from making available for inspection or disclosing the contents of a record upon the written permission of the person or the guardian of the person who is the subject of the record or, if the subject of the record is a minor, upon the written permission of the parent, guardian, or legal custodian of the minor, unless the Department or Committee determines that inspection of the record by the person named in the permission would result in imminent danger to anyone.

(c) The Department and Committee are not prohibited from making available for inspection or disclosing the contents of a record to a Tribal enrollment department, a social welfare agency, a law enforcement agency, a health care provider, a public or private school, or other business unit of the Nation if the Department or Committee determines that the exchange of information is necessary to satisfy a particular purpose or carry out a function. The exchange shall be limited to the minimum necessary to accomplish the intended purpose.

1.5. Maintaining Records

1.5-1. The Department and Committee shall store records in a safe place located within the Oneida Tribal Enrollment Office. Records shall be updated and organized in a manner that allows for thoroughness and accuracy of records, as well as efficient retrieval.

1.5-2. The Department and Committee shall ensure that all duplicate records in their possession shall be stored in a safe place.

1.6. Verification of Authenticating Documents

1.6-1. The Department and Committee shall confirm through the evaluation of original signatures, stamp prints, and seals, that all documents submitted are authentic.

1.7. Removal of Tribal Roll

1.7-1. Removal of the official Tribal roll from its designated Tribal office must be approved by the Committee prior to such removal. An appropriate instance for removal shall include, but not be limited to voter registration.

End.

Original effective date: 01-10-2018



Title 1. Government and Finances – Chapter 124 MEMBERSHIP ORDINANCE Rule #2 – Voiding Unlawful Membership

- 1.1 Purpose and Delegation
- 1.2 Adoption and Authority
- 1.3 Definitions
- 1.4 Applicability
- 1.5 Voiding an Unlawful Membership
- 1.6 Implications of a Voided Membership

1.1. Purpose and Delegation

1.1-1. *Purpose.* The purpose of this rule is to create a process by which the Oneida Nation may void the membership of a Tribal member who no longer qualifies for enrollment pursuant to the Membership Ordinance under limited circumstances.

1.1-2. *Delegation.* The Membership Ordinance delegated the Oneida Trust Enrollment Committee rulemaking authority pursuant to the Administrative Rulemaking law.

1.2. Adoption and Authority

1.2-1. This rule was adopted by the Oneida Trust Enrollment Committee in accordance with the procedures of the Administrative Rulemaking law.

1.2-2. This rule may be amended or repealed pursuant to the procedures set out in the Administrative Rulemaking law.

1.2-3. Should a provision of this rule or the application thereof to any person or circumstances be held as invalid, such invalidity shall not affect other provisions of this rule which are considered to have legal force without the invalid portions.

1.2-4. In the event of a conflict between a provision of this rule and a provision of another rule, internal policy, procedure, or other regulation; the provisions of this rule control.

1.2-5. This rule supersedes all prior rules, regulations, internal policies, or other requirements relating to the Membership Ordinance.

1.3. Definitions

1.3-1. This section governs the definitions of words and phrases used within this rule. All words not defined herein are to be used in their ordinary and everyday sense.

(a) “Clear and convincing evidence” means that a particular fact is substantially more likely than not to be true.

(b) “Committee” means the Oneida Trust Enrollment Committee.

(c) “Department” means the Trust Enrollment Department.

(d) “Judiciary” means the judicial system responsible for applying the laws of the Oneida Nation. The three branches, as identified in resolutions BC-05-08-13-A and GTC 01-07-13-B are the Family Court, Trial Court, and Court of Appeals.

(e) “Nation” means the Oneida Nation.

(f) “Tribal Member” means an individual who is an enrolled member of the Nation.

(g) “Void” or “Voidance” means to cancel an enrollment with the resulting Tribal membership having no legal effect.

1.4. Applicability.

1.4-1. This rule applies only to future enrollments that occur after the effective date of the rule.

1.5. Voiding an Unlawful Membership.

1.5-1. *Limited Circumstances for Voiding an Unlawful Membership.* Under the following limited circumstances, an enrolled party’s Tribal membership may be voided as unlawful because it does not satisfy the qualifications for enrollment pursuant to the Membership Ordinance:

(a) When enrollment is based on a birth certificate or an acknowledgement of paternity and the father on the birth certificate or acknowledgement is later determined not to be the father based on a subsequent paternity determination by a court of competent jurisdiction and that determination affects eligibility; and/or

(b) When the person obtained membership rights by fraud, deceit, or misrepresentation; and/or

(c) When the person, who would otherwise not have been eligible for membership, obtained membership rights through an enrolled member who is subject to section 1.5-1(a) or (b).

1.5-2. *Initiating a Voidance.* A Tribal member or Tribal department who has knowledge of facts supporting one or more of the grounds listed in section 1.5-1(a)-(c) may initiate the voidance of the enrolled party’s Tribal membership by filing a petition with the Judiciary’s Trial Court.

(a) The petition shall, at a minimum, include the following information:

- (1) The name and address of the enrolled party in question; and
- (2) A statement of the facts supporting that one of the grounds listed in section 1.5-1(a)-(c) has been satisfied.

(b) In regard to taking actions under this rule, petitions filed with the Judiciary shall be served on the Department who may intervene as an interested party to either oppose or support the proposed voidance. Regardless of whether the Department intervenes, a copy of all orders issued under this section shall be forwarded to the Department.

1.5-3. *Hearing.* The Petitioner has the burden to prove by clear and convincing evidence that one of the circumstances named in section 1.5-1(a)-(c) apply to the enrolled party in question.

1.5-4. *Appeal.* Decisions of the Trial Court under this section may be appealed to the Court of Appeals in accordance with the Rules of Appellate Procedure.

1.5-5. *Final Voidance of an Enrollment.* The Department shall officially void the subject individual’s enrollment and remove the individual from the Nation’s tribal roll by sending a notice of official voidance including the implications of the voidance under the following circumstances:

(a) If the time frame for filing a Notice of Appeal with the Oneida Judiciary Court of Appeals has expired; or

(b) If a Notice of Appeal was filed, upon receipt of a determination from the Oneida Judiciary Court of Appeals regarding the voidance.

1.5-6. *Voidance Hearings Closed to the Public.* Voidance hearings shall be closed to the public.

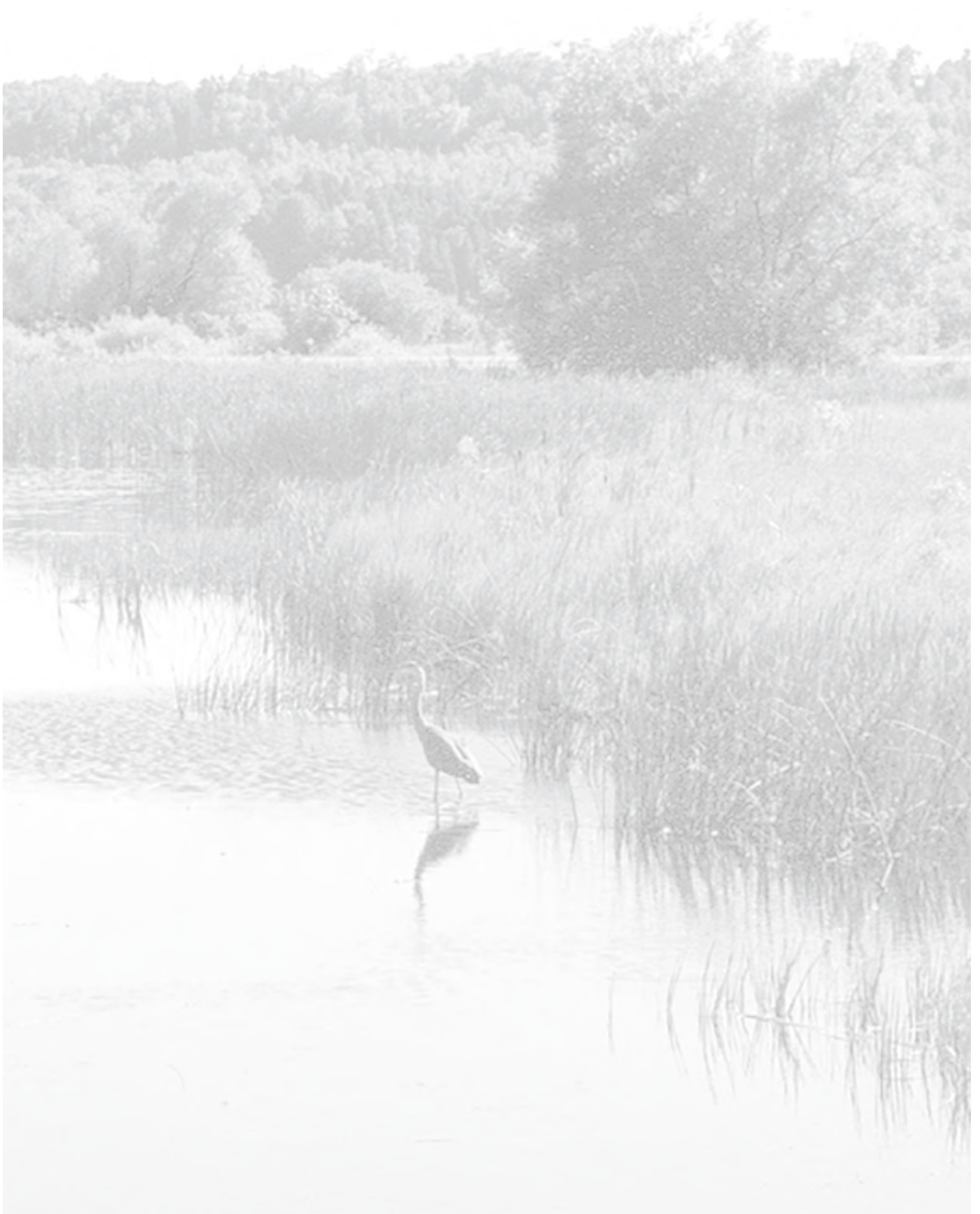
1.6. Implications of a Voided Membership.

1.6-1. *Termination of Benefits Contingent on Tribal Membership Status.* All benefits provided by the Nation that are contingent upon Tribal member status shall be terminated upon the

- voidance of enrollment. Such benefits include, but are not limited to the following:
- (a) *Per Capita Payments.* A party whose enrollment is voided is no longer eligible for per capita payments, provided that payments received while enrolled are not subject to repayment.
 - (b) *Per Capita Trust Accounts.* Should the party whose enrollment has been voided have a balance in a per capita trust account, the balance of the account shall be redirected to the Disability Fund.
 - (c) *Higher Education.* A party whose enrollment is voided is no longer eligible for the higher education or trust scholarships, provided that any scholarship payments received while enrolled are not subject to repayment. While the subject individual would be able to complete any classes that have already been paid for, any future higher education expenses shall be the responsibility of the subject individual.
 - (d) *Voting in the Nation's Elections.* A party whose enrollment is voided is no longer eligible to vote in the Nation's elections.
 - (e) *Health, Vision, and Dental Services at Oneida Community Health Center.* A party whose enrollment is voided may no longer qualify for enrolled membership services provided at the Oneida Community Health Center.
- 1.6-2. *Future Eligibility for Enrollment.* A party whose membership is voided is not eligible for re-enrollment with the Nation unless the party meets the qualifications for enrollment.
- 1.6-3. *Appeal of Eligibility for Re-Enrollment.* A party that is dissatisfied with the Committee's determination of eligibility for re-enrollment may appeal that determination in accordance with the Membership Ordinance.

End.

Original effective date: 02-14-2018



TOPIC:

**VIRTUAL GENERAL TRIBAL
COUNCIL MEETINGS**



MEMORANDUM

TO: General Tribal Council

FROM: Oneida Business Committee

DATE: June 14, 2022

SUBJECT: Virtual General Tribal Council Meetings

This report outlines the background regarding the development of virtual meetings for the General Tribal Council (GTC) and requests action by the GTC to approve implementation.

Background

The GTC has met in-person since its creation in the Constitution of the Oneida Nation. GTC meetings are opportunities to reconnect with each other, to hear about actions of the government and its business, and to provide direction on the future of the Nation. For many years meetings were held on various buildings – the Tribal Building at Chicago Corners, the auditorium and meeting room of the Norbert Hill Center, and when subjects were expected to draw large numbers of members to attend a GTC meeting, at the Turtle School. In 2008, members were paid a stipend when they attended GTC meetings. At this point, a GTC meeting which previously had difficulty obtaining 75 members to make a quorum swelled to an average of 1700 members.

The GTC has adopted several directives which allow the current meetings to take place.

- Payment of stipends when attending a GTC meeting from beginning to end.
- Limitation of meeting space to those members aged 18 and over.
- Restriction to conduct GTC meetings only on the Reservation.
- Acceptance of limited available seating and ability to attend meetings based on space limitations.
- Acceptance of satellite rooms connected by video streaming and microphones.

In addition, our rules of order for GTC meetings have also undergone a change.

- GTC meetings can only be canceled for health-safety reasons.

- Each presenter is limited to 15 minutes.
- Speakers are limited to 3 minutes for each subject.
- Petitions must be presented within 180-days of receipt.
- Microphones are used in rotation so everyone can hear.

In order to continue to provide space for members to meet as the GTC, to hear about the government and its businesses' activities, and to provide guidance for the future of the Nation, we are making this request for three additional changes.

- Conducting GTC meetings virtually.
- Presenting materials on-line.
- Amending the GTC stipend payment.

In the prior OBC term (2017-2020), the OBC identified a need to address the ability of members to participate in GTC meetings and directed research regarding holding virtual or on-line GTC meetings. This research identified that technology at the time did not allow for the numbers of members to attend and to allow members to speak. Several instances which had occurred in other tribal governments were reviewed. We came away with two findings – most of those meetings were one-way presentations of information from the elected officials to the members; and none of those meetings allowed for the communication we found was required in our GTC meetings. Without the interaction between the members, the discussion that evolves, and the ideas that are shared, the prior OBC determined that virtual GTC meetings could not be called. They would not meet the basic requirements expected by members attending GTC meetings.

As the COVID-19 pandemic raged throughout the world, the United States and our Reservation, technology and related software began making significant improvements. We, the 2020-2023 OBC, determined that virtual GTC meetings should be revisited. Holding a GTC meeting virtually by viewing was not the goal which needed to be reached; we provided direction that a virtual platform should include an interactive pathway which would allow full participation by members who attend a meeting virtually. Full participation included: 1) the ability to raise hands, 2) answer questions, 3) properly utilize the rules of order, 4) allow for the public process for individuals to be called upon that exists in GTC meetings today, and 5) have the ability to verify attendance on a periodic basis in the platform

A project team headed by the Government Assistance Office with individuals from the Chairman's Office, OBC Professional Support Team, Law Office, Government Administrative Office, and Digital Transformation Services began its task of identifying solutions to holding virtual GTC meetings. This new Virtual GTC Project would cover four key areas which needed to be addressed.

1. Legal/Operational Considerations - Ten-Day Notice Policy, Confidentiality of GTC Meetings, and the GTC Stipend Payment Policy
2. Procedural Considerations – Rules of Order and Voting in a Virtual Environment

3. Technical Considerations - Virtual meeting, Agenda Management, Staffing Levels, and
4. Logistics – Location, Security, Virtual Check-in Process, Internet Access, etc.

Since October 2021 through today, the project has finalized several actions.

1. Vetting potential vendors who could deliver the necessary platform to hold a virtual GTC meeting.
2. Collection of data on membership opinions on virtual GTC meetings, stipends, ability participate or Internet connectivity through surveys.
3. Identification of preliminary logistics and implementation planning.
4. Identification of policies which need clarification or GTC decision, such as procedural processes like Rules of Order and presentation or materials.
5. Validation of demographic information with the enrollment department to identify the number of members who could attend.

Proposed Virtual GTC Meeting

The proposed vendor, InEvent, was selected from seven vendors who were selected based on industry research as being able to meet the basic qualification of hosting a large-scale virtual event. We have approved the vendor selection and will be finalizing the implementation process. Part of this process will include a “live” test of the software to finalize any specific needs and identify what information needs to be presented to allow members the greatest opportunity to participate in GTC meetings. InEvent generally uses a four-week process to set-up the proposed GTC meeting, build necessary templates for the meeting (agenda, links to presentations and materials, etc.), testing the event session to ensure compatibility with different devices, support during the event session and review of how the event session proceeded to identify corrective actions or improvements.

The ongoing COVID-19 impact has identified that we may need to move to a completely virtual GTC meeting. However, based on our membership and research of Internet accessibility concerns regarding our elders, we have also considered a hybrid GTC meeting environment. This would allow elders access to the meeting from the Oneida Radisson Conference Center through laptops and tablets. This room would have staff available to ensure that the elder was able to connect to the meeting and understand speaking and voting options. In addition, we have identified this room as a public health safety opportunity by maintaining limited seating and spacing during this ongoing COVID-19 pandemic/endemic and others that may occur in the future. As members of all ages become familiar with the virtual meeting space and accessibility issues are addressed, we believe this hybrid GTC meeting would not be necessary.

Questions for General Tribal Council

We are presenting the following questions to the GTC for action to enable us to finalize the virtual or hybrid GTC meeting project. To make our recommendations and requests for action, we have utilized the following information taken from nine prior GTC

meetings. These estimated expenses are based on the current processes without the amendments we are requesting below.

<u>Average GTC Expenses in FY'20</u> (FY'20 Ave. attendance = 1,673)	<u>Ave. Per Meeting for In-Person</u> \$ 244,636	<u>Estimated Virtual (3,000 person)</u> Not Applicable	<u>Estimated Hybrid (Elders 65+)</u> Not Applicable
<u>Average of Fixed Expense(s)</u>			
Radisson Rental	\$ 12,817	NA	\$ 4,272
Security	\$ 2,958	NA	\$ 1,281
Enrollments	\$ 600	\$ 1,000	\$ 200
Election Board	\$ 678	NA	\$ 200
DTS	\$ 500	\$ 250	\$ 250
Oneida Police	\$ 1,457	NA	\$ 582
Printing	\$ 42,888	\$42,888	\$42,888
Mailing	\$ 15,216	\$15,216	\$15,216
Other Staff	\$ 2,000	NA	\$ 500
<u>Variable Expense(s)</u>			
Stipends	\$ 165,522	\$300,000	\$300,000
In Event (\$8 pp)	NA	\$ 24,000	\$ 24,000
Ave/Est. Totals:	\$ 244,636	\$383,354	\$389,389

The chart above estimates that the average of 1,673 members will increase to 3,000 members in a virtual or hybrid environment. However, in the best-case scenario, if every member aged 18 and over attended a virtual or hybrid meeting, the cost of stipends would be \$100 times 14,025 estimated members age 18 and over (\$1,402,500) and the cost of the InEvent services would increase to \$8 times 14,025 estimated members age 18 and over (\$112,200).

1. Conducting GTC meetings virtually.

We have conducted and presented our proposal for virtual GTC meetings. To move forward, the GTC must provide approval. Our request is for approval to conduct the January 2023 Annual meeting in a hybrid environment with limited in-person options for elders at the Radisson Conference Center. This will save approximately \$12,000 in Radisson rental costs, \$3000 in Security personnel, and \$1500 in Oneida Police Department costs (although this savings will be offset by the hybrid elder room).

2. Presenting materials on-line.

We are requesting the GTC to allow materials to be presented on-line in accordance with the Ten Day Notice Policy. This will reduce meeting costs by \$57,000 in printing and mailing expenses. In addition, members will have quicker access to the materials, including the ability to print or access on-line for the meeting.



3. GTC stipend payment.

Based on the current directives of the GTC Stipend Payment Policy, we have created the following chart which identifies application in the virtual and hybrid environment.

GTC Meeting Stipend Payment Policy Governs the Following		In - Person	Virtual	Virtual w/Elder Room
1.	Must sign-in 111.4-2(b)	X	X	X
1.a.	Manual check-in process	X	NA	X
1.b.	Electronic registration & check-in process through platform	NA	X	Hybrid
2.	Must stay “until the end of the meeting” 111.4-2(c)(d)	X	X	X
2.a.	Participant stays within designated meeting area	X	NA	X
2.b.	Meeting platform prompts participants to do a “key press, voice test, facial ID, or other participation audit” function at various times throughout the meeting	NA	X	X
3.	Stipend Payment made when participant meets protocols in 111.4	X	X	X
3.a.	Participant opts for stipend payment (check or ACH deposit)	X	X	X
3.b.	Participant opts for Retail Gift Card	X	N/A	X

We have anticipated that a stipend payment will continue to be requested for attendance at GTC meetings to offset the costs of attendance as identified in 2007. However, we also believe that the potential number of members attending a GTC meeting virtually will increase greatly like what occurred in 2008 when the stipend payment was implemented.

At this time, we will not include the Oneida Retail Gift Card option for stipend payments to avoid additional postage costs for a virtual or hybrid meeting.

REQUESTED ACTION

If all the above requests are approved, the cost of a GTC meeting would be \$331,285 for a fully virtual meeting or \$325,250 for a hybrid meeting, or, in the best-case scenario if every eligible member attended about \$1.5 million. Our recommended motions are:

1. Motion to approve holding the January 2023 General Tribal Council meeting in a hybrid on-line environment with a report submitted to the membership through the on-line Members Only website within 45 days of conclusion of the meeting.
2. Motion to authorize the Oneida Business Committee to post all materials for a General Tribal Council meeting only on the Members Only website in conformance the Ten Day Notice Policy and to discontinue mailing materials.

Thank you for your consideration.

TOPIC:

**ONEIDA NATION FOOD
SOVEREIGNTY STRATEGIC
PLAN**



MEMORANDUM

TO: General Tribal Council

FROM: Oneida Business Committee

DATE: June 14, 2022

SUBJECT: Oneida Nation Food Sovereignty Strategic Plan

On the March 19, 2018, special General Tribal Council meeting agenda, the Internal Services Division as scheduled to provide a report regarding the net yield and financials of Tsyunhehkwa. That meeting was recessed before this agenda item was addressed. The report was addressed at a reconvened¹ meeting held on July 1, 2018, where the following action was taken:

Motion by Rebecca Webster to accept report from Tsyunhehkwa. Seconded by Jacob McLester. Motion carried by show of hands.

Amendment to the main motion by Nancy Barton to bring agricultural strategy to GTC for approval because it includes hemp. Seconded by Mark Powless. Motion carried by hand count: 874 support; 257 opposed; 137 abstained.

Since that time, the organization has undergone many changes. The Internal Services Division has been eliminated and the component departments have been moved to report under other areas of the organization. All food and agriculture related endeavors have been consolidated into a formal Food and Ag Area under the Environmental, Health, Safety, Land, and Agriculture Division. Hemp is no longer a focus and Food Sovereignty had been deemed a critical priority for the Nation with the onset of COVID-19 pandemic.

The Food and Ag Area is building on the interrelated strategies of Oneida Integrated Food Systems (OCIFS) and has created a long term-food sovereignty strategic plan for

¹ The March 19, 2018, special General Tribal Council meeting recessed and reconvened for the first time on May 12, 2018. The meeting recessed a second time and reconvened again on July 1, 2018.

the Nation that outlines goals and objectives centered around a food system that is founded upon a soil to table approach, a food system that is recognized as an integral approach to our overall health and wellness as a community, and a strengthened, interconnected system that promotes and enables tribal sovereignty and self-determination.

The Oneida Nation Food Sovereignty Strategic Plan was presented and accepted at the October 13, 2021, regular Business Committee meeting². In addition, two (2) related resolutions were adopted: 1) BC resolution 10-13-21-D *Support of Food Sovereignty and Food Sovereignty Policy*; and 2) BC resolution 10-13-21-E *Proclamation of the Rights of Nature*.

We believe these actions fulfil the directive from the July 1, 2018, reconvened special General Tribal Council meeting. We also would like to extend recognition to the employees of the Food and Ag Area that have worked diligently to bring this plan forward. Enclosed in this meeting packet, you will find the condensed plan and the two resolutions.

Recommended Action:

Accept the Oneida Nation Food Sovereignty Strategic Plan

² <https://oneida-nsn.gov/wp-content/uploads/2021/10/2021-10-13-BC-Open-pkt-for-public.pdf>



A good mind. A good heart. A strong fire.

Oneida Nation Food Sovereignty Strategic Plan

Creating a sustainable, self-sufficient food system as a comprehensive approach to enhancing our community's health and wellness



A good mind. A good heart. A strong fire.

Welcome

Dear Reader:

Welcome to the Strategic Plan document of the Food Sovereignty Initiative of the Oneida Nation. Within this document, you will find the dedication and passion regarding the long-term goals of the food systems of our Nation. The Food Sovereignty Strategic Planning Leadership Team developed this document with the goal of using this as an overall guide in the Nation's effort in developing and sustaining a strong self-sufficient interconnected food system capable of nourishing our community and enhancing the overall health of our Oneida people.

This document outlines the strategic approach the Nation will take in our continual quest for sustainable food sovereignty. From this document will arise detailed action plans, operational plans, and business plans of the various departments and programs of the Nation, as these key stakeholders will use this document to develop and implement specific activities and targets they deem necessary to reach the objectives and goals outlined here.

Our aspiration is to provide a model that may also be used by other tribal nations in their own food sovereignty and wellness journeys, recognizing that while we are all connected by our indigenous strengths, we also have unique needs that must be addressed by our own specific approaches. We hope this document may serve as a flexible and malleable roadmap for these efforts.

Yaw^ko,

Oneida Nation Food Sovereignty Strategic Planning Team

Oneida Nation Food Sovereignty Strategic Plan

Food Sovereignty Strategic Plan

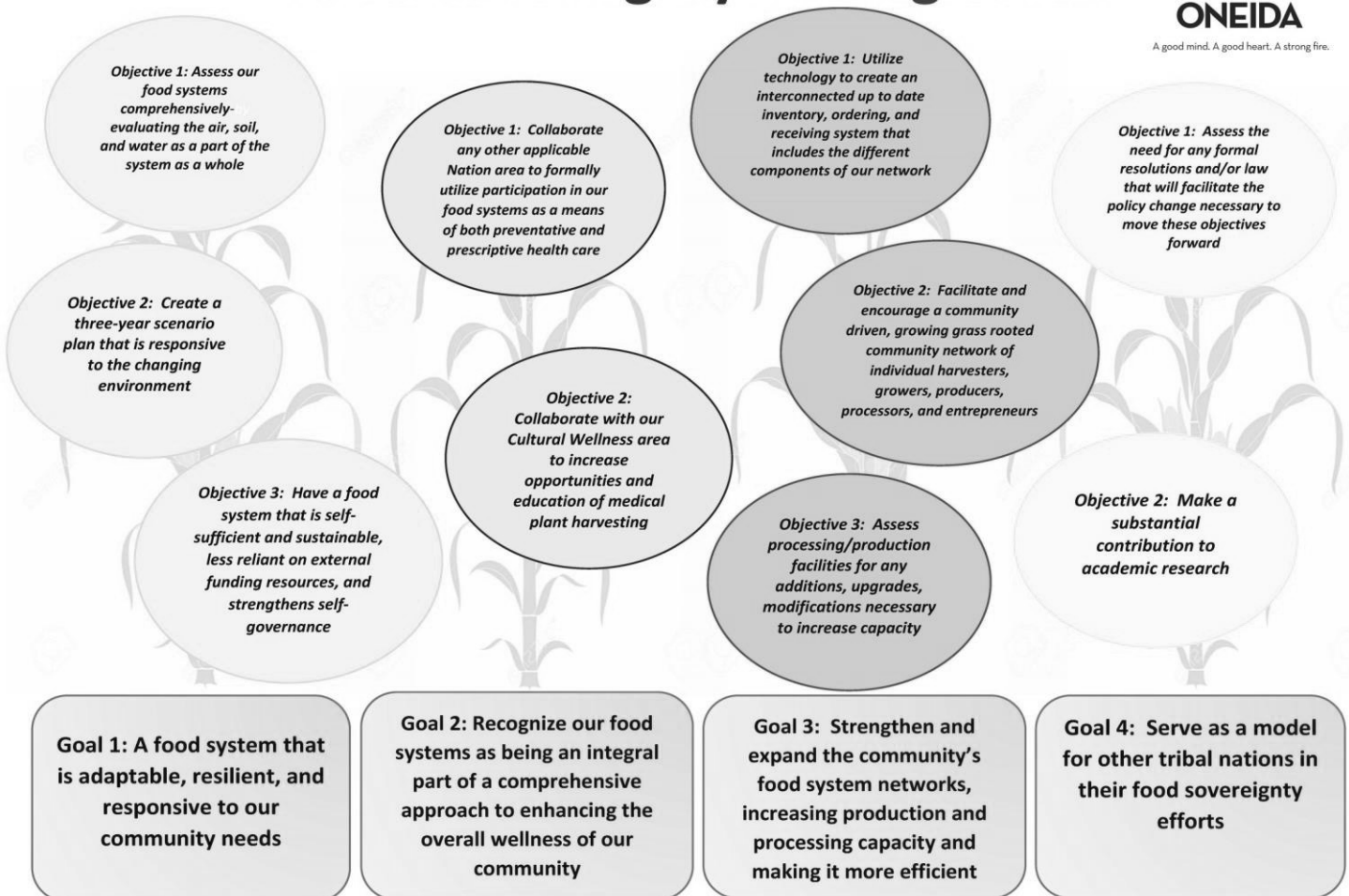
Framework of Goals and Objectives

The Food Sovereignty Strategic Leadership Team developed four foundational goals of our food sovereignty efforts. These goals are focused on strengthening and connecting the various components in our Nation's food systems to help in creating an efficient system aimed at enhancing the community's overall health and wellness.

Food Sovereignty Strategic Plan



A good mind. A good heart. A strong fire.



Goals, Objectives, and Strategic Outcomes

Goal 1: A food system that is adaptable, resilient, and responsive to our community needs.

Generational trauma continues to rear its ugly head in our communities. Our people suffer various health and socioeconomic disparities across the board at a disproportionately higher rate. However, while we are simultaneously attempting to heal these lasting effects, we are still operating and living in a world where we also feel the excessive impacts of current public health crisis. This includes epidemics, pandemics, and climate change. It is critical that our food systems can withstand the impacts these challenges to be able to operate efficiently and successfully in the name of meeting the needs of our Oneida community.

Objective 1: Assess our food systems comprehensively by evaluating the air, soil, and water as a part of the system as a whole. Strategic outcomes include:

- A. Objectively evaluate the impacts of genetically modified organisms (GMOs), pesticides, herbicides, and insecticides on our foods and community health*
- B. Create a long-term agricultural and soil health plan that prioritizes and embraces Tsi niyukwaliho t[^], our identity as Ukwehuwe, the long-term health of our community, food chain, and wildlife, and connects in alignment with the “Rights of Nature” strategy and goals*
- C. Develop a base-line study on any risk factors in our systems that bioaccumulates and may impact our community members*
- D. Reduce the carbon footprint of our operations*

Objective 2: Create a three-year scenario plan that is responsive to the changing environment we live in. This includes:

- A. Complete scenario planning exercises to develop measures and benchmarks of the system, signaling for any needed change in strategy if needed*
- B. Outline specific action steps for identified short, term, and long-term benchmarks to accomplish each objective, providing direction for applicable Food Sovereignty Initiative Team departments to action step plan with identified timelines and responsible departments/employees for each step*
- C. Be responsive to federal program and grant opportunities, actively seeking out opportunities to less tribal contribution in our areas*



Oneida Nation
Food Sovereignty
Strategic Plan

Objective 3: Have a food system that is self-sufficient and sustainable, less reliant on external funding resources, and strengthens our self-governance. Outcomes include:

- A. Utilizing OCIFS as a sounding board for decision making*
- B. Increase internal capacity of trained staff able to conduct safety assessments and inspections of our system components*
- C. Launch a pilot program that inserts more indigenous vendors and traditional foods into our federally funded programs and services, using the pilot to advocate for policy change at a federal level if applicable*
- D. Create and implement an “indigenously grown” certification process in which we create and regulate our own determined standards for our agriculture, which will at least meet and/or exceed federal standards for soil, water, animal, plant, and public health*
- E. Assess our community readiness for a food systems comprehensive approach, identifying gaps in our system that need to be addressed in order to best meet the needs of our community*

Goal 2: Recognize our food systems as being an integral part of a comprehensive approach to enhancing the overall wellness of our community.

Formal food sovereignty efforts are not only appropriate to address the residual health effects inherited from generations of trauma, but in fact may be quite necessary. Our indigenous knowledge and ways inform us that our food systems are our medicines. The researched literature upholds the benefits food sovereignty can have to a community’s physical, mental, and spiritual health, making it a vital component to a comprehensive health plan response.

Objective 1: Collaborate with Comprehensive Health Division, EHSLA Division, Governmental Services Division, Self-Governance Office, Oneida Retail Organization, and any other applicable Nation area to formally utilize participation in our food systems as a means of both preventative and prescriptive health care. Strategic outcomes include:

- A. Inserting our food sovereignty programs and services into more self-governance agreements (i.e. IHSFunding Agreement or USDA contract agreements)*
- B. Create a referral process with medical and behavioral health departments*

Objective 2: Collaborate with our cultural leaders to increase opportunities and education of medical plant harvesting. Outcomes include:

- A. Assessing landscaping around organizational buildings*
- B. Working with our Conservation Department to increase opportunities to harvest cultural and medicinal plants for community members*



Oneida Nation
Food Sovereignty
Strategic Plan

Goal 3: Strengthen and expand the community's food system networks, increasing production and processing capacity and making it more efficient.

Our organization's programs have long championed our food sovereignty efforts for years and provide transferrable knowledge to community members to empower them in their own growing, processing, and harvesting efforts. Cultivating that knowledge so that this community driven grassroots movement in food sovereignty is deeply rooted and our membership is invested and capable enough to become a vital part of our systems is imperative in expanding our network's abilities and efforts. This reciprocal partnership between membership and the organizational programs will address the interconnection of these different inputs and outputs of the systems, making sure they are operating proficiently. This not only reduces process waste, but also increases availability of products and knowledge.

Objective 1: Utilize technology to create a unified and interconnected up to date inventory, ordering, and receiving system that includes the different components of our network. Outcomes include:

- A. Create an application for production inventory that prevents shortages*
- B. Create an application for ordering of production items that customers and buyers may use*

Objective 2: Facilitate and encourage a community driven, growing grass rooted community network of individual harvesters, growers, producers, processors, and entrepreneurs that become integrated into our Nation's food system networks. Outcomes include:

- A. Develop a network directory of all available products and where they can be obtained, including both Oneida Nation programs and community members*
- B. Develop a network directory of where technical assistance and services can be sought, including both Oneida Nation Programs and community members*
- C. Investigate existing and new co-op opportunities for individual growers and vendors as a means to address interaction with Oneida Retail*
- D. Continue to create and facilitate opportunities for community members to grow their own foods for themselves and others*
- E. Obtain direct input from community growers and OCIFS of this strategic plan-developing a two way communication funnel for any input, questions, or concerns so as to gain community investment into this strategic plan and its objectives and actions*

Objective 3: Assess the Nation's processing and production facilities for any necessary additions, upgrades, modifications, etc. necessary to increase capacity. Outcomes include:

- A. Additional commercial kitchen spaces for community vendors and/or Nation program needs*



Oneida Nation
Food Sovereignty
Strategic Plan

- B. Pursue a facility for the Cannery via the construction of the Food Innovation Center*
- C. Assess the demand/feasibility of Nation owned meat processing facility or certified mobile processing unit for community use*

Goal 4: Serve as a model for other tribal nations in their food sovereignty efforts.

Formal policies, resolutions, and processes help to serve as usable resources for other nation's in their effort to strengthen their food sovereignty capabilities. Realizing that every tribe carries its own unique set of needs, and should be met with accordingly with self-determined responses and actions, our formal response and research may help facilitate the use of indigenous research and data by other communities, lessening the dependence on non-indigenous research and resources.

Objective 1: Assess the need for any formal resolutions and/or law that will facilitate the policy change necessary to move these objectives forward and make our components responsible to each other and the Nation's standards. Outcomes include:

- A. A formal Food Sovereignty Resolution*
- B. Assess the need for a Traditional Food Code or amendments to the current code to include Traditional Foods*
- C. An Agricultural Law that references our agricultural and soil health plan*

Objective 2: Make a substantial contribution to academic research. Outcomes include:

- A. Utilizing our projects and pilot projects to gather Oneida driven data for use by other nations*
- B. Publish a referenceable and usable piece of academic literature that cites indigenous knowledge and data*

Impact Outcome

This long-term strategic plan serves as roadmap in providing direction to our food sovereignty efforts in realizing the aforementioned overall goals of the Nation. Ultimately, as we move to prioritize the long-term overall health of our community and uphold our responsibilities to our environment and identity as Ukwehuwe, our goal is to facilitate a deep rooted and interconnected food system that is capable of both meeting any immediate food needs of the community as well as fulfilling the long term vision of being a fully self-sustaining system for our next generations, being utilized as a valuable tool in addressing long-term health and wellness.

Oneida Nation

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Phone: (920)869-2214



Oneida, WI 54155

BC Resolution # 10-13-21-D Support of Food Sovereignty and Food Sovereignty Policy

- WHEREAS,** the Oneida Nation is a federally recognized Indian government and a treaty tribe recognized by the laws of the United States of America; and
- WHEREAS,** the Oneida General Tribal Council is the governing body of the Oneida Nation; and
- WHEREAS,** the Oneida Business Committee has been delegated the authority of Article IV, Section 1, of the Oneida Tribal Constitution by the Oneida General Tribal Council; and
- WHEREAS,** the Oneida Nation community, like other indigenous communities across the globe, has suffered a history of loss due to colonization and forced assimilation in the form of land loss, culture loss, identity loss, and indigenous diet loss; and
- WHEREAS,** due to these historical traumas that continue to be intergenerationally inherited today, our indigenous populations see a disproportionately higher rate of physical, mental, emotional, social, and spiritual negative health impacts, including but not limited to: obesity, diabetes, cardiovascular disease, suicide, substance abuse, alcoholism, domestic violence, sexual abuse, discrimination, dehumanization, oppression and racism; and
- WHEREAS,** indigenous peoples continue to suffer negative health consequences as they attempt to navigate themselves in a society in which health equity continues to be a systematic problem that focuses on western society disease management and prescription medication and fails to acknowledge indigenous knowledge, which leads to the continuation of these negative health consequences. Today we acknowledge a balanced approach of western medicine and indigenous medicine which include medicinal plants, medicine societies, indigenous diet, and holistic health; and
- WHEREAS,** our original instructions, our worldview as On[^]yote? aka, connects us to the land, all of creation and ties us to the Kanehelat&hsla and the spirituality of farming, hunting, gathering, growing, harvesting, fishing, and agriculture that sustained us with our spiritual medicines, herbal medicines and foods that nourished our bodies, minds, emotions and spirits; and
- WHEREAS,** it is for these reasons, these original instructions have been embraced by our Tsyunhehk[^] Agricultural operation, Oneida Nation Cannery, and OCIFS program since their inception, in which these operations have worked to transfer such knowledge of the value of sustainable agriculture and food sovereignty to our community and have championed such efforts for decades, being innovative leaders across Indian country; and
- WHEREAS,** since the control of indigenous food systems have been taken over by industrialized society, sovereign control of indigenous food systems is no longer promoted by western society; and

WHEREAS, according to the Declaration of Nyéléni made at the Forum on Food Sovereignty in Sélingué, Mali, “food sovereignty is the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agriculture systems”; and

WHEREAS, taking control over our own food systems and embracing Tsi niyukwaliho t[^] to build a culturally significant and sustainable sovereign local food system can prove to reconnect us with our land, culture, identity and spiritual wellness as Ukwehuwe, and indigenous diets; and

WHEREAS, by mending these historical losses, a sustainable food sovereignty initiative will serve to empower our people and community and work to combat these negative physical, mental, social, and spiritual health disparities, serving as a comprehensive strength-based approach to overall wellness in our community as well as a preventative intervention for our future generations by working to heal our minds, bodies, spirits, and emotions; and

WHEREAS, by empowering our community members in taking control of our local food system, we can strengthen our local economy while simultaneously addressing the systematic health inequities that exist in indigenous populations through the recognition that our food is our medicine;

NOW THEREFORE BE IT RESOLVED, that the Oneida Nation Business Committee does hereby support our food sovereignty initiative which contains the following elements:

- Taking control over our own food systems and embracing Tsi niyukwaliho t[^] to build a culturally significant and sustainable sovereign local food system can prove to reconnect us with our land, culture, identity and spiritual wellness as Ukwehuwe, and indigenous diets;
- Mending these historical losses by creating a sustainable food sovereignty initiative will serve to empower our people and community and work to combat these negative physical, mental, social, and spiritual health disparities, serving as a comprehensive strength-based approach to overall wellness in our community as well as a preventative intervention for our future generations by working to heal our minds, bodies, spirits, and emotions; and
- By empowering our community members in taking control of our local food system, we can strengthen our local economy while simultaneously addressing the systematic health inequities that exist in indigenous populations through the recognition that our food is our medicine

BE IT FURTHER RESOLVED, the Oneida Business Committee directs the Quality of Life Committee to continue to provide appointed oversight of health and wellness issues to include food sovereignty and food security issues and provide recommendations of improvement in alignment with meeting the needs, commitment to Tsi niyukwaliho t[^], and creativity of our community members and established programs that provide and produce access to healthy foods for our people, thereby strengthening food sovereignty for us today and for future generations.

BE IT FURTHER RESOLVED, the Oneida Business Committee continues to support the leadership Tsyunhekw[^], the Oneida Nation Cannery, and OCIFS has already shown in our food sovereignty efforts, and to make our food systems components accountable to each other and to the Nation, and strengthen this network.

BE IT FURTHER RESOLVED, the intent of this resolution is to support the Oneida Nation, Oneida members and the Reservation community in the continued modeling how sustainable food sovereignty can be used to address and strengthen overall health and wellness within tribal nations.

BE IT FINALLY RESOLVED, the Oneida Business Committee directs the organization under the General Manager of the Nation to prioritize, budget, and implement this initiative as identified in this resolution and further identified in a formally adopted food sovereignty policy directed to be developed by this resolution.

CERTIFICATION

I, the undersigned, as Secretary of the Oneida Business Committee, hereby certify that the Oneida Business Committee is composed of 9 members of whom 5 members constitute a quorum; 8 members were present at a meeting duly called, noticed and held on the 13th day of October, 2021; that the forgoing resolution was duly adopted at such meeting by a vote of 7 members for, 0 members against, and 0 members not voting*; and that said resolution has not been rescinded or amended in any way.



Lisa Liggins, Secretary
Oneida Business Committee

*According to the By-Laws, Article I, Section 1, the Chair votes "only in the case of a tie."

Oneida Nation

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Oneida, WI 54155

BC Resolution # 10-13-21-E Proclamation of the Rights of Nature

- WHEREAS,** the Oneida Nation is a federally recognized Indian government and a treaty tribe recognized by the laws of the United States of America; and
- WHEREAS,** the Oneida General Tribal Council is the governing body of the Oneida Nation; and
- WHEREAS,** the Oneida Business Committee has been delegated the authority of Article IV, Section 1, of the Oneida Tribal Constitution by the Oneida General Tribal Council; and
- WHEREAS,** the Oneida Business Committee makes this proclamation of the “Rights of Nature” because it is our responsibility to defend and speak for those things that cannot speak for themselves. Everything starts with our Creation Story. In it, our relationship and responsibilities are handed down from the Creator instructing us to be good stewards of creation. When we do, it is said the Creator provides everything we need within a specific balance; and
- WHEREAS,** The Great Law and Thanksgiving Address are our guiding principles that give us instructions as we come together with one mind and to give thanks to the natural world. We must honor, respect, protect, nurture and caretake the very thing that sustain us. As Nature upholds its responsibilities, we must reciprocate our relationship back to her. As a way of life in the importance of our culture and original instructions, we teach our families through Respect, Reciprocity, Relationship and Responsibility with the natural world; and
- WHEREAS,** our original instruction tells us we are born with the responsibilities and must acknowledge and take actions by only harvesting in sustainable ways by only taking what we need and giving thanks for allowing us to gather while replenishing this delicate balance of nature; and
- WHEREAS,** Oneida’s prophecies tell we must fulfill our responsibilities of the “rights of Nature” or we will not exist in the future. Chief Dan George is quoted: “If you talk to the animals, they will talk with you and you will know each other. If you do not talk to them, you will not know them, and what you do not know you will fear. What one fears, one destroys”; and
- WHEREAS,** our past Environmental Policy of 1993 states the preservation and enhancement of our Mother Earth is an obligation of the members of the “Oneida Tribe of Indians of Wisconsin”. We give thanks for her wellbeing and all other forms which come from our Mother Earth. We the Oneida people cannot turn our backs on this responsibility of caretakers, the Oneida Nation has, from the beginning of time, co-existed with all living beings. The winged, the four-legged, all plant life, the trees, the stones, the water and the air. It is now time for the Oneida People to be held accountable to our children, their children, and for generations to come by creating a sustainable environment; and

WHEREAS, our Live Sustain Grow Plan of 2008 establishes a framework for land use and protection programs. It addresses the importance of preservation, protection, and wisely manages the resources of the Reservation. We identified the need for improvement in resource management policies and procedures. We continue to solicit community input on resource management decisions. This plan provides for acknowledging cultural needs of current and future tribal members; and

WHEREAS, we will use the best available technology, employ best management practices and modern scientific methods to achieve this mission. The methods and principles used will be documented so they are defensible, easy to replicate and recognizable by the scientific community while acknowledging the brilliance of our ancestors; and

NOW THEREFORE BE IT RESOLVED, that the Oneida Nation, its leaders, its people and government will use our sovereign freedoms to create and adopt legislative and judicial protection of the rights of nature utilizing good policies, science and culture.

BE IT FURTHER RESOLVED, that we will work with other Tribes, State and Federal Governments, the United Nations and other Organization that has undertaken the Rights of Nature.

BE IT FINALLY RESOLVED, that the Oneida Business enthusiastically endorses this "Rights of Nature" Proclamation and commits our government and its resources to engage in programs and activities to carry out each of our responsibilities to honor, respect, protect, nurture and caretake the very thing that sustain us.

CERTIFICATION

I, the undersigned, as Secretary of the Oneida Business Committee, hereby certify that the Oneida Business Committee is composed of 9 members of whom 5 members constitute a quorum; 8 members were present at a meeting duly called, noticed and held on the 13th day of October, 2021; that the forgoing resolution was duly adopted at such meeting by a vote of 7 members for, 0 members against, and 0 members not voting*; and that said resolution has not been rescinded or amended in any way.



Lisa Liggins, Secretary
Oneida Business Committee

*According to the By-Laws, Article I, Section 1, the Chair votes "only in the case of a tie."

FOOD AND AGRICULTURE

We want Tribal members to have accessibility to food and resources that include cash cropping, providing medicines, and creating a sustainable food system by educating our people, improving existing structures and continuing to explore hemp through the application of sustainable practices to nourish bodies and souls.

HOUSING

We want Tribal members of all income levels and family sizes to be given the opportunity for affordable housing by filling vacant homes and meeting all housing needs by fully funding existing and future programs by the end of this term to give them a feeling of security.

EDUCATION

We want to provide education from birth to grave by expanding current opportunities for continuous learning by allowing duplicate degrees, certifications, licenses, and through non conventional ways; to improve relationships with area schools and technical colleges; and through the Oneida Language Program so our members have a feeling of accomplishment.

HEALTH & SAFETY

We want healthy Tribal members and will provide an independent health care system to nurture the health of all native people by reducing drug addictions, providing disability support, and improving mental, physical, social, spiritual and emotional health to help them feel safe in their environment.

Broad Goals 2020-2023

CULTURE AND LANGUAGE

We want comprehensive language reform by creating a foundation to establish the importance of culture and language by giving increased educational opportunities across the organization, in school systems, offices, the community and in homes; by creating a commission to provide guidance nation-wide; by having a language or culture code to assist in strengthening relationships with other Oneida Tribes; and to support our language immersion program for our communities to come together in harmony to secure our identity and have a sense of belonging.

GOVERNMENT ROLES AND RESPONSIBILITIES

We strive to be a responsive, transparent, and efficient government by improving GTC meeting space post-pandemic and amending and reviewing laws that have an adverse effect on citizens because we apply good governance principles to enhance the government structure which increases effectiveness and efficiency to allow for change so our membership feels heard by the government; has a sense of involvement in the government; and has an understanding of the Nation's laws and processes.

REVENUE GENERATION

We want to gain financial security by leveraging our assets and strengths, such as agriculture, tourism, entertainment, and the ability to create our own corporate and tax laws to provide financial independence from Gaming and from the federal government to provide a strong economy where the Nation and community members can succeed and have individual independence and self-reliance.



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