



HOWNIIKAN

Kchemkogises | January 2023

A squirrel enjoys pecans on the top of a tree on CPN land as snow dusts the ground.

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Walking on



New optometry clinic offers more space, higher quality care

Growth in the number of patients and services called for a new space for Citizen Potawatomi Nation Health Services' Optometry Clinic. In September 2022, the department staff moved into offices behind the CPNHS West Clinic off I-40.

Comparing its previous offices in the East Clinic, neuro-ophthalmologist Dr. Bradley Farris calls the difference "night and day."

"I think just when you walk in here, it is full of hope and joy and encouragement," he said.

Dr. Farris spent most of his career working for Dean McGee Eye Institute in Oklahoma City, Oklahoma, until he retired in 2019. He began working with CPNHS in February 2022 to assess the optometry department's needs and see patients part-time. Dr. Farris encouraged the Tribe to improve its facilities and quality of care.

"The vision I had for this clinic was that we would be a light on a hill. We would be the beacon. We can make the CPN eye clinic the best eye clinic in the (Indian Health Service) system and that everybody would look to us and say, 'Wow, that's what we want to do,'" he said.

The new space offers six exam rooms for appointments, two diagnostics rooms, an intake area with plenty of seating, an eyeglass shop and offices for three ophthalmic technicians — all with brand-new equipment, room to move around and plenty of light. Patients notice the changes during visits.

"They love this new eye clinic," Dr. Farris said. "Just coming in here, they know that we're willing to take the extra step to take care of them and prevent them from going blind. And that's the key."

Improvements

When the coronavirus pandemic hit in early 2020, medical establishments worldwide found alternatives to office visits. However, optometry requires in-person care. The CPNHS Optometry Clinic's waiting list grew as they decreased their daily appointments and only saw urgent cases.

The new space and equipment increased the staff's efficiency, and they now complete routine eye exams and help clients select glasses at a pre-pandemic level. The team decreased the waitlist, cutting it in half in just one year after reprioritizing patients based on their needs.

"When I first came here, we were referring out 30 patients a month to outside optometrists because we



Dr. Bradley Farris welcomes patients to Citizen Potawatomi Nation's new optometry offices as part of the CPNHS West Clinic campus.

just couldn't get to them, just for eye examinations," Dr. Farris said. "Today, I can tell you; we're referring out zero for routine eye care. We're doing it all in-house. How cool is that?"

The optometry department also hired more staff, including Sarah Ford, an ophthalmic technician with 40 years of experience. She began in September as they moved to the state-of-the-art offices by the West Clinic.

"I think that (everyone on staff) is extremely gracious and helpful. If I need anything, they're always there for me. The doctors are extremely helpful. I'm learning some new equipment that I haven't used. And if I can't get another tech to help me, (a doctor) will come and help me. ... I'm very impressed," she said.

The Tribe improved the speed at which patients receive their eyewear with a manufacturing and distribution contract with Dean McGee Eye Institute in Oklahoma City. The wait time averages one week.

National Eye Care Month

January is National Eye Care Month, and CPNHS patients' overall health depends on high-quality eye care in a high-functioning facility. Dr. Farris feels discouraged when a patient's eyesight suffers due to inaccessibility.

"There are so many things that we can offer in the eye clinic from reading glasses to glasses to diabetic preventative eye care that ... is now available to patients in a new way, in an extremely high-quality eye care facility," Dr. Farris said.

He always emphasizes the importance of an annual eye exam, especially for those with diabetes, hypertension and glaucoma (high eye pressure) — silent conditions that can gradually deteriorate a patient's vision. They cause minor adaptations over a long period.

"You don't know it's happening until the damage suddenly happens or it's already done," Dr. Farris said.

Diabetes causes unnoticeable changes to the small blood vessels in the back of the eye, which can lead to vision loss. However, if caught early, it can be treated.

"What we try to tell our patients with diabetes, who may not have been seen by an eye doctor for two or three or four years, is that you absolutely must have a yearly dilated eye examination so that we can dilate the pupils, look in the back of the eye, and look for these early changes and treat them early before they become progressive," Dr. Farris said.

Hypertension, or high blood pressure, causes the small blood vessels to narrow, which leads to vision loss. Dr. Farris has seen many patients throughout his career with diabetes or hypertension who do not regularly check their blood sugar levels or blood pressure and cannot offer any personal history of their conditions.

"You must take control of your own health and have someone teach you how to get it checked and know about yourself. 'Oh, my blood sugar runs so-and-so.' 'Oh, I know where my blood pressure is. It's actually been running a little low.' These things are important information that your doctor needs to know, and it affects vision," he said.

Dr. Farris encourages patients to make appointments to avoid complications or improve their vision. He and the staff welcome everyone to the new facility with a smile and dedication to providing the best care.

"Almost every patient will comment on, 'Oh, this is so great. You must love your new space. Everything looks so wonderful.' So, they're really happy to be here. I feel like all of the responses are really positive," Ford said.

Find more information on Citizen Potawatomi Nation Health Services at cpn.news/health. Reach the optometric services by phone at 405-214-5117. ♡

2022 a record year for The Kwek Society

The Kwek Society, founded in 2018 by CPN District 2 Legislator and humanitarian immigration lawyer Eva Marie Carney, is a nonprofit organization addressing period poverty in Indian Country. In 2022, the organization saw several significant expansions in partnerships and services rendered as well as media coverage and recognition for their work.

The Kwek Society supports the dignity and health of Indigenous students and community members by providing a wide range of menstrual products, puberty education materials and traditional teachings about puberty and “moon times.” Though the organization initially focused on rural reservations, it expanded quickly to reach cities and suburbs. It now partners with nearly 100 schools, clubs and nonprofit organizations assisting Indigenous communities throughout North America. Among its board members are six CPN citizens: Susie Howard (VT), Kimberly Chatfield Pratt (VA), Pam Vrooman (OK), Kathy Meacham Webb (TN), Paige Willett (OK), and Tesia Zientek (OK).

In August, the organization surpassed 1 million supplies donated, reaching nearly 1.3 million by the end of 2022.

Also in August, the organization was named one of 50 “Period Heroes” throughout the United States by Walmart and Always. The recognition came with a substantial donation of Always pads, which The Kwek Society distributed to school districts in New Mexico, Oklahoma and Wyoming.

Native News Online's coverage (cpn.news/nnokwek) of the organization foregrounded community members' points of view and advocacy, which excited founder Eva Marie Carney.

“Hearing directly from those we are supporting is so valuable,” she said.

2022 brought growth in funding partnerships as well, including several different sovereign Nations. Carney noted that a number of Potawatomi Nations, including CPN, have stepped up to offer ongoing support.

“That was always my idea — to obtain support from Native Nations,” she said. “And we certainly see that many of our individual donors are Native people who want to help their relatives, and I think

that has been one of the reasons that we've been able to continue to grow.”

Most recently, the Prairie Band Potawatomi Nation's contributions helped to fund The Kwek Society's new partnership with Haskell Indian Nations University — their first university partner — as well as other schools and organizations throughout Turtle Island.

Period poverty

The term “period poverty” refers to a lack of access to menstrual products, education and other menstrual management necessities and often affects isolated and impoverished individuals and communities most. In turn, this lack of resources inhibits many menstruators from returning to work or school and — if menstruators are forced to turn to toilet paper, rags or socks — can result in serious health issues.

“Period poverty is an unjust, unconscionable problem across North America, not just in Indian Country,” Carney said. “As many as one in four students in the United States can't afford needed period supplies.”

Over 500 million menstruators globally lack access to proper menstrual products and hygiene facilities, and an estimated 16.9 million people who menstruate live in poverty in the United States, according to a 2021 *Medical News Today* report.

Poverty impacts Native communities at an outsized rate compared to other racial and ethnic groups in the U.S. — 24.3 percent according to 2021 U.S. Census data — due to centuries of systemic impoverishment and isolation by the U.S. federal government.

“I think a lot of people overlook just how much inequality and poverty there still is in the United States,” said Tribal member and Kwek Society supporter Emily Rosewitz. “A lot of people choose to do missions and choose to do a lot of their work abroad, and that is fabulous. But I think it's really important to look at our own communities and see where we can help and where we can raise up the people in our own communities so that they can be their best selves and live their best lives before we start moving farther away.”

The Kwek Society, she added, “does a big job while still having a very local feel. It's very hands on and very intimate. We are helping out women and girls in our own communities, even though our community is spread all across North America.”

The Kwek Society board member Winona Elliot resides in Neyaashiinigiing First Nation, one of the largest Potawatomi settlements in Canada, located on the Bruce Peninsula. She works professionally in the Native child welfare sector.

Elliot has facilitated partnerships between The Kwek Society and four First Nations and five community organizations in her area. She spoke with the *Hownikan* about the barriers to period supply access that impact the groups in Ontario that The Kwek Society serves.

ONE
MILLION+
1,295,917
PERIOD
SUPPLIES

Particularly in northern Ontario, period supplies present an enormous financial burden, ranging in price from CA\$15-20 (US, \$11-15) per box. One of the First Nations partners is located on a small island in Gregorian Bay, and others are fly-in communities. The geographic isolation exacerbates lack of ready access to period products. The coronavirus pandemic only compounded those barriers.

“Because kids were out of school, that meant there was more need of accessing services through child services and community health organizations,” Elliot said.

Financial difficulties also increased as many people lost wages.

Dignity first

The Kwek Society centers dignity and celebration in its mission.

“We wanted to make it be centered on the dignity of people and not on the poverty and the indignities that some Native people suffer,” Carney said.

“We started out with the idea that our communications with and about the students and community members we serve would be filled with celebration. Celebration of the varied skills, interests and qualities of the young folks that we are helping and making sure that they have what they need so that they can continue to be awesome.”

The Kwek Society's “moon time” bags are beautiful handsewn bags filled with menstrual products intended as a gift for students who are entering puberty. While The Kwek Society offers a variety of puberty education materials, it offers these as suggestions and resources only — not directives — to the schools and partners the organization serves, foregrounding the agency of each community and individual to make the decisions right for them when it comes to puberty education.

“The feedback from the kids who receive our puberty education materials is that they feel so ready and neither worried nor ashamed of what's about to happen,” Carney said. “And that's exactly where we hope to be.”

The Kwek Society also collects traditional teachings and moon time stories on its website (kweksociety.org/learn) and includes these in its periodic newsletters, in celebration of the sacred moon time of menstruation and menarche. Tribal members are invited to explore the shared wisdom held there and to contribute their own stories to the collection.

“Starting your period is such a momentous thing,” Rosewitz said. “Whether you're able to participate in any of our traditional ceremonies surrounding it

or not, you really do change sort of how you fit into the world once you get your period. ... I think it's really important being able to give girls the space to sit with themselves and learn more about their bodies and learn about who they are and not have to worry about ‘Where am I going to get my next tampon?’ or ‘Where am I going to get my next pad?’”

Elliot shared her motivations include a “big love and compassion for helping out, especially helping my sisters, my little sisters.”

“This is a very sacred time,” she said. “And if we can support that and educate our women and little sisters on the importance of our moon time and what that means to us and having the appropriate supplies... I like that we can more openly talk about it and push for change and even educate our young brothers about that important time in a woman's life. So to me, it's not hard. It's heart work.”

Next steps

Carney views the present moment as a critical juncture in the growth of The Kwek Society.

“I think we're getting to the point of really needing to take the organization to the next level,” she said. “But most importantly ... it needs to grow beyond me, and I'm still trying to figure out how to do that.”

One step in that direction is the election of a new board president, which took place in December 2022. Barbara Hannigan now serves as president, with Tribal member Paige Willett elected as vice-president. Carney now serves exclusively as founder and executive director, a change that allows the organization to compete for certain funding only available to nonprofits with independent boards. Carney is also searching for a staff member to share in the responsibilities of running the organization.

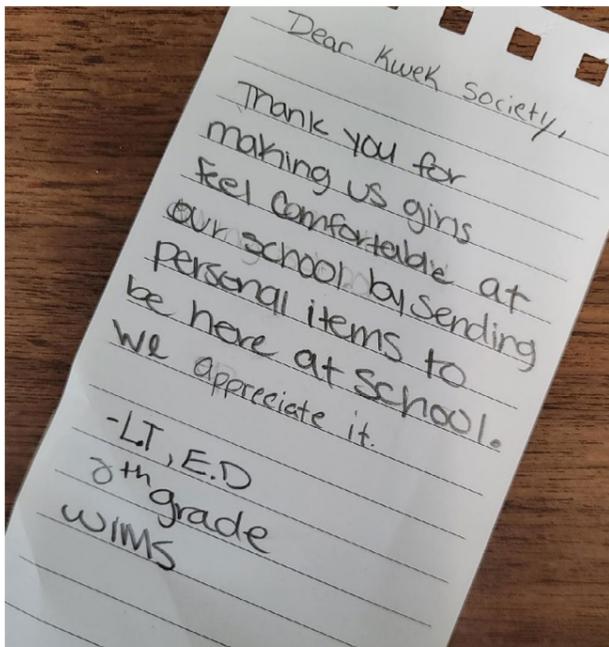
She encourages Tribal members to take part in The Kwek Society's work, and welcomes connections with school nurses, administrators, program directors and community health workers who would like to bring The Kwek Society to their organization.

Carney and Elliot also encourage readers to get involved directly in their local communities combatting period shame and period poverty by holding supply drives, connecting The Kwek Society with schools and organizations that need assistance, and continuing to hold open conversations about periods and period poverty.

“More hands make for light work,” Elliot said.

“Talking about periods and addressing period poverty are two ways to make a difference in the lives of *kwek* (women),” Carney said.

The Kwek Society welcomes support through a variety of avenues listed at kweksociety.org/support. The Kwek Society is a 501(c)3 incorporated in Virginia. Donations are tax deductible to the extent allowed by law. Visit The Kwek Society online at kweksociety.org. Get updates on Instagram @TheKwekSociety and on Facebook and Twitter @KwekSociety. Sign up to receive the organization's email newsletter at cpn.news/tnnews. ♡



A note of thanks from an 8th grader at Wyoming Indian Middle School for period products The Kwek Society supplies. (Photo provided)

Academic, professor finds inspiration in water

As a child in upstate New York, Citizen Potawatomi Nation tribal member Barbara Wall, Ph.D., spent her time in and around the water. Her *Nishnabe* name, *Moktthewenkwe*, relates to water. *Moktthewen* is “water emerging from the ground or a spring.”

“I have so many connections with springs and ceremony and specific springs that it just kind of all came together as my passion,” she said. “Also, I grew up canoeing. I was a competitive swimmer when I was younger. I was always in or on water as a young person.”

Wall now works as an assistant professor in the Indigenous Environmental Studies and Sciences Program at Trent University in Peterborough, Ontario, Canada. In the fall of 2022, she also began serving as the acting director of studies for the doctoral program as part of the Chanie Wenjack School for Indigenous Studies — the same program from which she received her doctorate in May 2022.

Her research focuses on water, specifically the Great Lakes region, which is Potawatomi homeland. Wall remembers visiting the southern shore of Lake Superior for the first time as an undergraduate student at Michigan Technological University in the late 1970s.

“Going there and being on that land and around that water was a deep emotional experience of returning home — something that I hadn’t experienced before. I believe that emotional response emphasizes my connection and our connection as Potawatomi people to the Great Lakes,” she said.

After working in California following her time in Michigan, Wall made her way to Canada. She feels her work from the last decade “is what I’ve been supposed to be doing all along.”

Research

“From the beginning of our existence as Potawatomi people, we’ve been water people. We are canoe people. And that water has always provided everything that we need and everything that all of creation, all of the other-than-human beings, need,” Wall said.



Trent University professor Barbara Wall, Ph.D., looks out at the water of the Otonabee River that runs through campus in Ontario, Canada. (Photo provided)

She focused on reclaiming and remembering Potawatomi women’s water knowledges and practices for her doctoral research. Wall talked to tribal members from the Potawatomi communities across the United States and Canada about their ceremonial and everyday practices regarding what many refer to as the Earth’s most precious natural resource. She learned Potawatomi-specific ways to gather water from lakes, rivers, springs that “honor the way the water is moving.”

“It really opens your mind to think about if there’s deep intention involved in gathering water, what about other things? It opens up your heart and your spirit to think about this and to realize how knowledgeable, strong and truly amazing our ancestors must have been,” she said.

During the 2022 Potawatomi Gathering, Wall led a session about her research to connect Potawatomi members throughout Turtle Island with their traditional beliefs about water. As more and more participants arrived, the class moved from a conference room to an auditorium. After sharing a digital story, song, and a bit about Potawatomi water practices, Wall began a talking circle and invited everyone to discuss their experiences with water. It was her first presentation to tribal members on the subject.

“People seemed to really enjoy it and to have a chance to not only listen but to share their own connection

with water. I think we all uplifted each other in talking about that,” she said.

As a professor, Wall takes a different approach with her students. One of her undergraduate classes, Foundations in Indigenous Environmental Studies and Sciences, focuses on the philosophies of Indigenous and western knowledges, and applies collaboration between these knowledge systems to specific current environmental challenges. The course brings together various courses of study — computer science, business, mathematics, psychology, medicine and more.

“As an instructor, it is hard to make things relevant to each one of those disciplines, and that’s where the challenge comes in. But having the students understand that, ‘Oh, even though I’m a biologist, I can learn from a psychologist, and we can put our heads together and combine our skills and our knowledge,’ fosters a spirit of collaboration,” Wall said.

She describes the current generation of undergraduate students as “outspoken and brilliant,” and their persistence and innovation give her hope in a time when climate change threatens the future of water.

Women

In *Nishnabe* culture, men light and tend to the fire, and women protect and carry the water. *Kwek* (women) have a sacred duty to hold water ceremonies and speak for the water. Wall dedicated a significant portion of her dissertation research to studying this special relationship between women and water.

“That’s (the relationship) related to our physicality: when we are given that gift of being able to carry new life within our bodies, our babies are surrounded by water and contained in a water vessel — our wombs. In that case, we’re truly and literally, water carriers. And that’s the connection because water is life and because, as female-bodied human beings, we’re the only door that new human life can come through,” she said.

Wall recognizes water as life itself, not only for humans but for all living things on the planet and not just as a resource but a living being that upholds and sustains all of creation. As climate

change makes droughts more intense and weather more extreme, the absence or abundance of water in any one place at a particular time shows its power.

“All of the water that we have right now on Earth is all the water that we’ll ever really have. We can only use fresh water, and fresh water is just a minor percentage of the water that exists on the Earth. We all need to protect it. We need to honor her and understand her as a living being and as a spirit that we need to live in relationship with,” Wall said.

More than a decade ago, a ceremony inspired Wall to write a poem about grandmothers literally and metaphorically holding up the Earth. She saw a publisher’s call for essays and creative writing about grandmothers and their role as elders in various communities and cultures for a collection, *Grandmothers and Grandmothering: Creative and Critical Contemplations in Honour of our Women Elders*.

“I’d never had an essay published or written an essay outside of an academic context before. I was very honored to research and be able to learn about our roles as Potawatomi or Indigenous grandmothers and then make that connection to grandmothers upholding community, upholding family, and upholding the land and the water that we live on,” she said. The essay combines creative writing, story-telling and Wall’s academic research.

Wall considers those opportunities a reminder of her life of abundance since childhood, only possible because of the sacrifices of our Potawatomi ancestors and women before her. She works to pass on the knowledge gifted to her to better the world through the next generations.

“I want to acknowledge my privilege of education and encourage others to take advantage of the gifts and the privileges that are put in your path, to take that and use it in a way to really help our people and to help all of creation and all of life,” Wall said.

The first edition of *Grandmothers and Grandmothering* came out in October 2021 and featured her piece, *Nokmisag: Bemniyging*. Find the book on Amazon at [cpn.news/grandmothers](https://www.amazon.com/gp/product/B09YK1K1K1). ♡

HOMEOWNER EMERGENCY MORTGAGE

ASSISTANCE PROGRAM

This program was developed by the U.S. Congress and U.S. Treasury Dept. to assist low-income households impacted by the COVID-19 health emergency with mortgage and certain property charge assistance.

This program is available to homeowners only and may only be requested for primary residences. Eligible applicants must have a combined household income that is not more than 100 percent of the median income for the United States as defined by HUD. This will vary based on the household’s location and size. To determine if you are eligible, please visit huduser.gov/portal/datasets or call 833-481-0638. CPN will make the final determination about whether a household has demonstrated that its combined income makes it eligible for aid based on applicable federal laws. The program benefit is determined on a case-by-case basis. Payments will be made directly to mortgage companies and applicable servicers for debts related to qualified property charges.

To determine if you are eligible, please visit huduser.gov/portal/datasets or call 833-481-0638

Tribal member brings food sovereignty before global food giant

Citizen Potawatomi Nation tribal member Jody *Gzhadawsot* (Helps Children) Mattena grew up learning to hunt, garden and gather as well as prepare and preserve foods from her grandfather and her mother. She set her sights on a life as a chef from a young age, placing ads in her local newspapers as a child offering her birthday cake-baking services. Cooking nutritious, delicious and culturally important foods for herself and her family remains a centerpiece of her life.

The Navarre family descendant continues to spread her passion for “decolonizing our food, eating food that our body and our DNA recognizes so that we can be healthier, lower our risk of diabetes and heart disease and alcoholism, as well as having the tools to provide food and preserve food for ourselves and our family.” Bringing people together through food empowers her.

In 2020, *Gzhadawsot's* TikTok video teaching her daughter how to make fire cider unexpectedly went viral. At the prodding of her daughter, *Gzhadawsot* decided to share more of her recipes and food knowledge with the internet. The fire cider video was no fluke. She found that people were ready and eager to learn about Indigenous recipes and ingredients and about decolonizing food. She continues to educate more than 30,000 followers through her account, @BossLady_Anish.

Educating through ingredients

Besides cooking, teaching is also a long-standing dream of *Gzhadawsot's*. Now, she fulfills both dreams through her BossLady Anish platforms and work with the Nottawaseppi Huron Band of the Potawatomi Food Sovereignty Department as a lifeways consultant. Most recently, her work practicing and educating about Indigenous foodways brought her to the headquarters of one of the largest and most recognizable global food companies — Kellogg's.

The Kellogg Company originated in 1906 in Battle Creek, Michigan, where the Nottawaseppi still reside today. The company reached out to NHBP Food Sovereignty Coordinator Nickole Keith for a Native American History Month culinary presentation and discussion as part of an ongoing series of monthly cultural education programs for Kellogg's employees.

On Nov. 2, 2022, *Gzhadawsot*, Keith, and Kevin Harris, Keith's brother and cultural lead for the NHBP, travelled to Kellogg Company headquarters and its Institute for Food and Nutrition Research.

Gzhadawsot prepared a meal of Buffalo Three Sisters stew and pumpkin biscuits for about 40 Kellogg's employees in attendance, followed by a question-and-answer period with Keith and Harris. The presentation was filmed and made available to employees at several other Kellogg's locations.

The stew and biscuits are staples in her own cooking practice and for many familiar with Potawatomi foods, *Gzhadawsot* said. She chose them for their ease, centrality in her repertoire and cultural significance.

“If you were to tell a story with just food, I felt like that did it all,” she said. “I like to cook with buffalo and venison the most. That's our staple protein, besides fish and duck. The Three Sisters, of course, that's all about our agriculture,



Kevin Harris (NHBP Cultural Director), Nickole Keith (NHBP Food Sovereignty Coordinator), Jody Gzhadawsot, Giovanna Hernandez Pemenezzi (Kellogg's) and Anne Dickinson (Kellogg's) (Photo provided)

our history. We have the lessons of the Three Sisters and how they work together.”

The biscuits rounded out the meal. *Gzhadawsot* added that she makes this recipe of pumpkin and cornmeal as an intentional alternative to fry bread, which originated from government commodities and contains ingredients such as wheat. She replaces fry bread with more historically, culturally and biologically suitable options in her cooking.

Audience members were particularly interested in two ingredients *Gzhadawsot* used that most had never encountered before: maple vinegar, which *Gzhadawsot* uses in nearly every dish to bring out the flavors, and culinary ash, which she uses in dishes with beans or corn to aid with digestion.

“It was so fulfilling to present to Kellogg's and not only prepare two of my favorite dishes but also to have them so interested in new flavors and types of foods,” *Gzhadawsot* said. “As an Indigenous chef who never went to culinary school, this was a heartwarming experience.”

Heritage and healing

Gzhadawsot said the discussion portion of the event opened conversations about indigeneity, heritage and sovereignty — not just for the Potawatomi or those indigenous to Turtle Island, but also for everyone in the room.

“Everyone is indigenous to somewhere on the planet,” she said. “Their family and ancestors are waiting for them.”

Gzhadawsot was also heartened to see the conversation gravitate towards the experience of the Nottawaseppi in the very area where Kellogg's headquarters have been established, which is also the ancestral homeland for other Potawatomi tribes including the Citizen Potawatomi.

“It opened the door to talk about land back as well as foraging for food, keeping waterways clean for the *mnomen* (wild rice). It opened the discussion not just for feeding ourselves but getting back to the basics and being able to have your own agriculture and keeping our waterways and our water relatives as well as our plant relatives clean and safe and secure. And I think that they were receptive to that,” she said.

Gzhadawsot noted the grotesque history of the Kellogg Company's founding and the efforts the company is making to repair some of that harm.

worked for Kellogg's or had relatives work there. And (Kellogg's) has helped sponsor many of the schools around there ... very diverse and very good (schools), unlike the residential school era that we're still dealing with today. So, they've been doing a lot for the Indigenous community for a long time and in a respectful way,” she said.

“I'm hoping that a really strong bridge was formed between the Indigenous communities and Kellogg's because together we can do amazing things.”

Bringing it home

While she relishes the opportunity to return to Potawatomi homelands periodically through her work with the NHBP, *Gzhadawsot* believes that Tribal members anywhere can practice important elements of food sovereignty and decolonization.



Buffalo Three Sisters stew and pumpkin biscuits prepared by Jody Gzhadawsot at Kellogg Company headquarters in November 2022. (Photo provided)

The company, which owns brands such as Corn Flakes, Pringles, MorningStar Farms and Eggo, started in 1906 when William Keith Kellogg split off from his brother John Harvey Kellogg, the lead physician and director of Battle Creek Sanitarium. It was one of the most famous American health spas of the late 19th and early 20th centuries. J.H., a medical doctor, nutritionist and known eugenicist, founded the Race Betterment Foundation that same year in response to what he referred to as “race degeneracy.”

J.H. devised countless regimens for measuring a person's size, form and physical functions, as well as therapies in service of a method of health reform he called “biologic living.” These projects included personalized, strict dietary regimens for each patient. As he laid out in his 1908 volume *The Battle Creek Sanitarium System: History, Organization, Methods*, this involved the invention of foods that had precise caloric and macro-nutritional values. Corn Flakes cereal was one such food to come out of this program, and W.K. went on to sell it to the public following its popularity at the sanitarium.

Gzhadawsot was glad to see the gender, racial and cultural diversity of the staff and to learn of ongoing and mutually beneficial partnerships in the Battle Creek area with Indigenous communities.

“I learned that a lot of Indigenous people — a lot of our Potawatomi relatives around there — have either

She encourages everyone to “acknowledge what you put in your body, what you're feeding your families.”

One way to practice this is through experimenting with wheat, dairy and alcohol-free diets for a week or a month and noting the effects.

She credits the removal of wheat and dairy from her diet with relief from the pains of Celiac disease and an improvement in all-around health.

“My whole life changed,” she said.

Gzhadawsot also emphasizes that community is a central aspect of food sovereignty and well-being.

“I think some of us get discouraged because we think we have to do it all — (that) we have to be hunters, gatherers, foragers, planters, do all of the food, and we forget that it's all about community,” she said. “We were never people to live solitary lives. Everything revolves around community. So find people to trade with. ... Practice the honorable harvest as well as reciprocity. Don't just take; you've got to give back. But don't think you have to do it all by yourself. It's a community thing.”

Gzhadawsot looks forward to releasing a cookbook in 2023 and continues to educate online through her website and social media platforms. Follow her work at bossladyanish.com, @BossLady_Anish on TikTok, and @BossLadyAnish on Facebook and Instagram. ♡

Language update

By Justin Neely, CPN Language Department Director

Bozho jayek
(Hello everyone),

Ngom bgéji ntages epich nebyégeyan Bemwédekben ga mbot. Today, sadly, I write about the passing of one of our most revered elders, James Thunder, Sr. So, I thought I would take a moment to go back in time and remember the first time I ever heard of Jim Thunder and the first time I ever met him. Early on when I first started learning the language in 1995 or 1996, there wasn't much out there for someone who wanted to learn Potawatomi. Smokey McKinney had a website with about 1,000 words. Laura Welcher had a website with some grammar terms, and then Jim Thunder had a series of books — *Mbook 1*, *Mbook 2* and *Mbook 3*. My mom bought Jim's three books for me for Christmas that year. How that moment would change my life forever I could never have known at that time. I studied those books and listened to those audio tapes over and over again.

When I went off to college, I made it a point to take time to work on our language. I was drawn to it. I listened to that man's voice for hundreds and hundreds of hours. The language was so peaceful and fulfilling. I would even fall asleep or drift off while listening to his voice. In the year 2000, I had the pleasure of riding the bus to the Potawatomi Gathering and sitting in on one of his classes. I still remember today what the class was about. Amazing



Hannahville Indian Community Tribal Chairperson Kenneth Meshigaud, Jim Thunder and CPN Language Department Director Justin Neely (left to right) participate in a fashion show at the Potawatomi Gathering. (Photo provided)

that even now, over 22 years later, it's almost like I could close my eyes and be sitting there again. He was teaching a class on *Goldilocks and the Three Bears*. His laughter would just relax you, and his love for his people and our language glowed in his eyes. He was a special man — an elder that each of us could only hope to become even a little like.

He spent well over half his life teaching our language and helping our people. When I was still young and so hungry to learn our language, there was Jim always

willing to give his time. Always willing to help a person out. Never too busy for anyone. As passionate the first day I met him as the last time I saw him. We were at the Potawatomi Gathering this year for the first time in so many years since the onset of COVID. Jim was always such a joy to be around and was often surrounded by so many eager for just a small amount of his humor, his passion and his knowledge. I remember the last time I spoke with him. He was excited and had a glimmer in his eyes. He said to me he was amazed how

many people were there wanting to learn our language. As a language instructor for over 20 years, I knew exactly what he meant. So many times, a class will begin with the best intentions, maybe 25 or 30 people, only to slip to perhaps three or four by its end just a few weeks later.

For so many years, Jim Thunder and Billy Daniels were fixtures in our Potawatomi Language Conferences. We also lost Billy a couple of years ago during this terrible pandemic. These men were from a different generation. They both embodied the truest characteristics of what it means to be a Potawatomi elder. Jim led by example. He was humble, yet so full of wisdom. He had the kindest of hearts and gentlest of spirits. He had a sharp wit and a hilarious sense of humor. He wrote countless books and manuals. He left us with such a wealth of Potawatomi language data. It's now our turn to carry our ways and language forward. For a long time, Jim and Billy were the ones who were carrying these ways forward, not for themselves but for each of us. Take some time to use some of our many sources for learning the language. Take a class, access our dictionary at potawatomidictionary.com, check out our two YouTube channels. Pick up our language and ways and stoke that fire inside. You will never regret your decision to learn.

Migwetch Bemwedekben. Cho wika Gwiwnénmen jak she gégo ga zzechkeyen. Nwi-bmowdomen o gdezhesmomenan wje nigan ji igwan. Nweshmon gete nikan. ♪

Know the signs of stalking, big and small

By Kayla Woody, CPN House of Hope DVPI Prevention Specialist

Most likely, we have all heard the song *Every Breath You Take* by The Police and never think twice about the lyrics and behaviors they represent. The catchy tune states, "Every breath you take, every move you make, I'll be watching you." If you take the time to read the lyrics and see the message for what it is, it is hard to look at the song the same again.

Many do not recognize the behaviors of stalking or understand how dangerous and deadly they can be. However, the reality is that young people between the ages of 18 and 24 experience the highest rate of stalking but are the least likely age group to report it.

Stalking is a pattern of repeated and unwanted attention, harassment, contact or any other course of conduct directed at a specific person that would cause a reasonable person to feel fear. Stalking laws differ from state to state, but here in Oklahoma, stalking is considered a crime punishable upon conviction with a fine or imprisonment in county jail.

Anyone can be a victim of stalking. The majority of victims know their stalker. They could be a current or former intimate partner, acquaintance or family member.

Many stalkers will do anything to gain control over their victims. It is common for victims to diminish these behaviors and not see them as threatening or harmful.

Actions start small and can consist of:

- Receiving constant gifts
- Showing up in unlikely places
- Conveniently being there when stressful situations arise
- Repeated phone calls, texts, social media messages and emails

Over time, behaviors become increasingly violent and can consist of:

- Unwanted contact
- Alienation from friends and family
- Posting information on the internet
- Damaging property
- Leaving threatening messages or texts

If you find yourself a victim of stalking, there are some actions that you can take to de-escalate and stop the behavior. If you feel you are in immediate danger, please call 911.

- Trust your instincts. Many times, the victim of the stalker feels that the behavior is minor and innocent. They believe that if ignored these behaviors will stop, but stalking is dangerous and escalates with time.
- Keep incident reports. Stalking can be difficult to prove in court without proper evidence. It is important to keep track of the stalking incidents that occur. The Stalking Prevention, Awareness, & Resource Center (SPARC) provides a free downloadable incident log on their website at cpn.news/SPARClog and is available

in English and Spanish. You can also save emails, text messages, phone logs, photos and video surveillance.

- Connect with an advocate. Make sure to contact an advocate who can assist you in exploring all options to keep you safe. The House of Hope has community advocates who are trained to assist with stalking situations and can provide many resources to protect victims.

There is good news. All forms of domestic violence are preventable, and anyone can be helpful to a victim with just some simple steps.

If you or someone you know is experiencing stalking, intimate partner violence, and/or sexual assault and would like more information, please contact the House of Hope at 405-275-3176 or visit us online at facebook.com/cpnhouseofhope. ♪

Lafromboise family history

The Citizen Potawatomi Nation's Cultural Heritage Center provides resources to keep the Tribe's history safe and accessible for generations to come. One key way the Nation does this is through the CHC's archives and video interviews.

To highlight some of the archive's holdings, the *Hownikan* is featuring photographs and family history of every founding Citizen Potawatomi family. If interested in assisting preservation efforts by providing copies of Citizen Potawatomi family photographs, documents and more, and to schedule family interviews, please contact the CHC at 405-878-5830.

Among Chicago's earliest inhabitants

The roots of the Lafromboise family extend to present-day Chicago, Illinois. Potawatomi chief Joseph Lafromboise (1798-1867) also lived near what is now Milwaukee, Wisconsin, as a boy. Joseph appears in *The Black Hawk War 1831-1832: Volume I, Illinois Volunteers* published by the Illinois State Historical Society in 1970. He is listed with the Potawatomi who aligned with the U.S. Army against the Sauk. They were under the leadership of *Wau-bon-e-see* and *Shaw-we-nesse*.

Joseph married Therese, who was reportedly French, Creek and Chippewa. Therese was born around 1808. Joseph received \$441 and land under the terms of the Treaty of 1832, and the family lived at Skunk Creek, Will County, Illinois. Together, Joseph and Therese had Joseph



Madeline LaFromboise Denton



Abe LaFromboise, father of Anna LaFromboise, spends a hard day driving the mail route through the mud in Silver Lake, Kansas, in 1913.

Jr., Therese, Jean Baptiste, Ambrose, Michel, Francis, Margaret, Monique, Madeline, Julia, Abraham and Zozette.

The federal government had begun pressuring Native Nations, including the Potawatomi, to leave their holdings in Michigan, Indiana and Illinois. The Potawatomi concluded a treaty in Chicago on Sept. 26, 1833, selling 5,000,000 acres on the left bank of the Missouri River. Joseph received \$4,200. The family moved to Council Bluffs, Iowa, where they lived from 1835 to 1844. Treaty terms had promised the land would be inhabited by the Potawatomi forever.

Yet again, U.S. government promises were broken as settlers began demanding access to Potawatomi lands. The Potawatomi left Iowa for Silver Lake, Kansas. Joseph Sr. and Therese are both on the 1863 Potawatomi Kansas allotment roll. Joseph Sr. died and was buried in Silver Lake on Feb. 23, 1867. Therese's date of death is unknown, but she was also buried in Silver Lake.

After the Potawatomi had built a solid foundation in Kansas, the U.S. government again began pressuring the Potawatomi to move so their lands could be opened up to settlement and the railroad.

Among the Potawatomi who took allotments in Oklahoma in 1887 were Julia Lafromboise, and her daughter, Mary Lafromboise Lawson. Mary and her husband Arthur Lawson had Jannette, Arthur, Charles, Ralph, Earl, Gordon, James and Peggy. Peggy married Harold McCreery and they had a daughter named Katherine.

Both Abraham Lafromboise and his wife, Florence, were Oklahoma allottees. They were the parents of Joseph, Roy, Floyd and Anna. Roy later married Lillian Watson, and they had a daughter together, Cherie Jean Lafromboise. Cherie Lafromboise married Thomas Fabian, and they had two daughters, Lisa and Susanne.

Also taking allotment in Oklahoma was Madeline Lafromboise Denton. She was the mother of Zoa, Seymour, Gish, Pearl, Alice and Drew Denton.

Family turmoil

Joseph Sr. and Therese's daughter, Therese Lafromboise, married Thomas Watkins, a clerk in the Ft. Dearborn post office, in 1835. Thomas Watkins also assisted Joseph Lafromboise, Sr. as a business manager.

Thomas and Therese Watkins lived in Chicago and had two children, Madeline and Joseph. When the Potawatomi left Illinois for Iowa, Thomas resigned from his job and left with the Tribe.

Thomas and Therese had their third child, Louise, who was born at Council Bluffs, Iowa, on March 15, 1843. The Potawatomi again removed, this time to Kansas. When Thomas and Therese divorced in 1844, Madeline and Joseph were placed at the St. Marys, Kansas, school. Louise stayed in Kansas with her mother, Therese.

In 1846, Louise was playing with other children when she was kidnapped by friends of her grandfather and father. Thomas Watkins took Louise to Westport Landing, near present-day Kansas City, Kansas. He eventually took all three children to southern Ohio.



Theresa Lafromboise Hardin Bostick Beaubien

When Madeline and Joseph were older, they decided to return to Kansas and rejoined their mother's family, finally enrolling as Potawatomi. Louise grew up and eventually reunited with her mother, Therese, in Kansas as well. They had not seen each other in more than 30 years.

Louise and her husband, Albert Nichols, were the parents of Roland A., William J., Fred A., Grace Louise and Paris.

A reunion in Oklahoma

In 1908, Therese was widowed and living in Shawnee, Oklahoma, when she received an unexpected but joyful visit from her grandson Roland A. Nichols. Therese, 86, spent the day relating family history to Roland, which he carefully documented.

Roland Nichols' fateful visit to his grandmother in 1908 turned out to be fortunate. It was with the help of Therese's family stories and Roland's documentation that many of Joseph Lafromboise's descendants may learn about their family's history in Chicago. Roland's documentation is now maintained in the Cultural Heritage Center's archives.

If interested in assisting preservation efforts by providing copies of Citizen Potawatomi family photographs, documents and more, and to schedule family interviews, please contact the CHC at 405-878-5830. Schedule interviews online at portal.potawatomi.org. Learn more about the Family Reunion Festival at cpn.news/festival, and find research resources online at potawatomiheritage.com. ♡

Hownikan

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Thompson helps weave family history threads

Establishing family connections brings joy to Bourbonnais-Tescier descendant Czarina Thompson. As a family history specialist at the Citizen Potawatomi Nation Cultural Heritage Center, she has helped hundreds of Tribal members research their ancestors.

Thompson began her current post in 2005, but it has changed over the years. She absorbed family history as she digitally scanned thousands of paper documents. Thompson searched those documents when Tribal members requested help with family history research. She learned even more as she listened to taped interviews from the Tribal Heritage Project and transcribed the information.

Her experience has helped her retain countless details about all the Potawatomi founding families. From memory, she can instantly recall information about names, dates, marriages, births and other events.

“We did research requests, which are now the family history manuscripts on the Cultural Heritage website,” she said. “Those documents were submitted by people either trying to enroll (themselves) or trying to enroll family members. We’ve used those scans for a number of years, even before it was electronic.”

Digital research

Today, research is more accessible because of advancements like the Ancestors portal. Thompson hopes Tribal members will take the initiative to connect to their Potawatomi heritage.

“What is good about the technology is combining it. With the portal and the website to access the documents, you can do it at home. You can do it in the middle of the night. You don’t need me necessarily. You might actually find out more. You’re going to recognize names that I wouldn’t,” she said.

Features on the personal portal like *Ancestors* would not have been possible without the help of the Information Technology Department and software developer Jonathan Cervone, she said. Thompson said she only has to describe what she needs, and Cervone is able to make that a reality.

One feature she is proud of is the family chart and the ability to share it.

“On the portal, you will find your ancestral family chart that is based on (information from) Tribal Rolls. From



Family History Specialist Czarina Thompson

that original chart, you can create new charts in which you can edit and share with other folks within the portal or Tribal members,” she said. “(Family) can accept, just like Facebook friend requests. I’m really excited for Tribal members because I think that is something they don’t get to do very often. At Festival you can try to connect with distant family members, but it’s so busy all weekend.”

She encourages families researching their history to work together.

“Different people will view information differently depending on the generation, depending on even the ages,” Thompson said. “When I was four and my sister was 10, what was going on looked different to that 10-year-old than (it did to) that 4-year-old. The stories you hear are different. My mother was extremely close with her aunt, my great aunt. And they used to sit around and talk about family (connections) and explain who was who.”

She combines her vast knowledge of CPN family history with the work of her CHC colleagues to give Tribal members a fuller picture.

“Blake Norton, our senior curator, has just done a really nice job. He has always had a command of that history, and I have the family history. And so, we always help each other out,” Thompson said.

Thompson also tracks of how events in U.S. history affected the Potawatomi.

“Depending on what was happening in the U.S. at the time, like there was a lot of migration due to socio-

economic reasons, especially in the 20s and (involving) Oklahoma,” she said.

She also uses multiple sources to help her research Tribal connections.

“[Ancestry.com](https://www.ancestry.com) has Native American records, which I’ve come to use quite often, mostly because what I like about it is I can go back and check a census there. I can reaffirm what we already have,” she said.

Thompson keeps an open mind while researching to avoid putting limitations on any one source of information.

“You cannot limit yourself and what you might find and where you might find it. Sometimes, the universe takes you where you need to go. It’s not always the way you would have thought,” she said.

She is excited that the *Ancestors* portal and other forms of technology like video call and conferencing application Zoom can further enhance Potawatomi genealogy research.

“The stories are always interesting. We want to try to get more interviews. I know we’ve pushed for that,” Thompson said. “We’re also trying to get all the other interviews up on the portal or the website.”

Reconnecting families

While she assists Tribal members searching for their family history, she empathizes with the circumstances that might have disconnected them from their heritage. She also receives calls from non-Tribal members who have recently discovered their connection to CPN.

“Sometimes they found out a grandparent or parent was enrolled but didn’t enroll (their children). Or you hear (families didn’t enroll because), ‘They’ll take my kids away from me if I’m Native American.’ So, there’s a lot of people that can’t get enrolled now due to those things. But that history is still there for them,” she said.

Thompson does not let enrollment status become a barrier to a family seeking connections. She is empathetic to each individual’s circumstances.

“I feel kind of a loss for those that could possibly have been enrolled and cannot now. Just because you can’t enroll doesn’t mean that person was not your ancestor. I had a thought one day, most of us have our ancestor back there. (They’re) just as Native and love us just as much as our other ancestors. I try to be careful and not disrespect anybody.”

Small details

Thompson is aware of the heavy responsibility that comes with research. She works to get all the details right until she is confident the information is correct.

Within some U.S. government documents, last names could be misspelled or contain other errors. Then, she must consider family relationships. Identifying family members becomes complicated with marriages, divorces, adoptions, nicknames and relatives who share the same first name. Thompson factors in all these scenarios before arriving at a conclusion.

“I have to really stop myself because I like to research and dig,” she said. “I could dig forever. I think my biggest fear is getting it wrong. Sometimes I do get it wrong, but I am always open to correction. In this position, one has to be.”

Knowledge of the smallest details is important. Sometimes the spelling of a last name was changed so that it was easier to spell or so that mail could be delivered to the correct address. Thompson delights in unearthing these small details.

“It’s like a puzzle,” Thompson said. “Yes, it’s just like a mystery.”

To learn more about CPN history, visit the Cultural Heritage Center online at potawatomiheritage.com. Find more about CPN families in the family manuscripts section of the website. To begin using *Ancestors*, visit portal.potawatomi.org. 📖

Potawatomi Leadership Program

The six-week Potawatomi Leadership Program brings a group of 8-10 promising young Tribal members from around the world to Shawnee, Oklahoma, to learn about the government, culture and economic development of the Citizen Potawatomi Nation. Where else can you get a crash course on the Citizen Potawatomi Nation? After your time in the PLP, you’ll leave empowered with the knowledge and tools to be an engaged leader of the Citizen Potawatomi Nation.

While we plan to host the program in-person, we reserve the right to shift to a virtual offering should the pandemic severity require it.

TO LEARN MORE OR APPLY, VISIT PLP.POTAWATOMI.ORG

Application OPENS FEB 1 | CLOSES ON APRIL 1



Potawatomi artists collaborate on ‘Speak Again’

Two Potawatomi artists contributed their talents to a new song and music video. In *Speak Again*, Elexa Dawson and Nicole Emmons envision a hopeful future for generations of Potawatomi.

The stop-motion animated music video had its Oklahoma premiere on Nov. 26, 2022, in Oklahoma City. Dawson and Emmons also traveled to Hollywood, California, when the video had its world premiere on Nov. 19 during the LA Skins Fest, an Indigenous film festival. *Speak Again* is now available at cpn.news/speakagain.

According to Dawson’s website, the song and music video tell the story of three generations of Potawatomi who share knowledge across time and space, redefining what it means to truly speak again. Inspired by Potawatomi author Dr. Robin Wall Kimmerer’s 2013 best-selling book, *Braiding Sweetgrass*, the lyrics and video envision a future where *Bodéwadmimwen* is brought back to Potawatomi communities in a meaningful way.

Speak Again marks Dawson and Emmons’ first collaboration together. They co-produced it with grant support from First Peoples Fund. The video was animated and directed by Emmons.

Lyrics

In *Braiding Sweetgrass*, Kimmerer wrote about the endangered nature of the Potawatomi language, with only nine first-language speakers remaining at the time. Inspired, former Delaware governor Jack Markell wrote a poem called *Nine Remain*. He later contacted Dr. Kimmerer to see if she could connect him with a Potawatomi musician to collaborate on a song. Kimmerer put Markell in contact with Dawson.

“It took me a long time to take the poem and think about which direction I wanted to go because I felt that it was past tense,” Dawson said. “I really wanted to take it in a different and more hopeful direction.”

As she wrote, Dawson said she was thinking about Native people in the present and future tense. When she completed the song, she contacted Emmons in 2021 to find out if she would be willing to produce the video. Emmons was thrilled to learn they received a grant from the First Peoples Fund to support the production.

Video

Emmons received the song and produced a storyboard with visuals.

“We collaborated the whole way, but (Dawson) gave me a lot of creative freedom to express things how I saw fit, which was great. It’s always amazing when you work with an artist that allows you a lot of freedom to come with your own visual ideas,” Emmons said. “Then it’s just a matter of making all the puppets, making the sets.”

Dawson helped paint parts of the set but was particularly excited to see Emmons’ attention to detail.

“It was really awesome to be a part of that, because there is so much time that goes into stop motion. I had no idea how much time it took, with building the set, making sure everything looks good on camera,



finding the right props to make the environment look esthetically like you want it to look,” Dawson said.

A previous music video Emmons worked on took a year to complete, but *Speak Again* was completed in about eight months.

“I’m really glad (Emmons) wanted to work on this project because I can’t imagine going through all the discussions that we had about how things should be without it being somebody who understands the desire to (reclaim language). I wouldn’t have been able to have it come out this way with any other artist,” Dawson said.

Emmons agreed it was inspiring to work with another Tribal member.

“I’ve never worked with a Citizen Potawatomi person before at this level. It was really exciting and definitely kind of sets the tone for where I want my career to go. I want to keep working on Native material and content and keep producing Native content,” Emmons said.

Outfits reveal details

They were both grateful for the help of Jayne Fleishfresser and Leslie Deer, who created the intricately detailed outfits worn by the puppets. Fleishfresser made the outfits for the elder and adult, while Deer crafted the outfit for the child.

Emmons said she enjoyed discussing ideas for the outfits and then seeing Fleishfresser and Deer translate the ideas into clothes. One of her favorite details was the visor that the child wears.

“The visor was sort of futuristic looking. And (Deer) decided to put little beads around it. Some people ask about it, but it’s just to keep in line with the futuristic concept,” Emmons said.

video with friends, family and their social media contacts.

“Share with the community so we can let it be seen by the people that it was meant to be seen by,” she said.

Dawson said she relished the creative freedom to make cultural changes to Markell’s original poem.

“He understood I had to say, ‘Hey, this is what a Native person looks like.’ I see other people reflecting this truth in their own ways through their art. And I’m really glad that we are able to add this to a collection of art that’s coming out in Native publications and mainstream publications that’s looking at Native people as present tense people that have a future,” she said.

Emmons said she was surprised by how the project affected her emotionally.

“I knew the concept was really important, but I didn’t know how much it would end up meaning to me,” she said. “We got to present it at the Potawatomi Gathering, and it was so powerful to be able to do that and to be able to show our message about speaking again and reclaiming the language. It made me take stock of everything I was doing and think about where I want to go. I took it to heart, and it’s had a profound influence on me.”

Dawson hopes their experience with the First Peoples Fund will encourage other artists to seek funding for producing their own art. With support from the First Peoples Fund, Dawson previously released her album *Music is Medicine*.

“That would be bringing it full circle,” she said. “I think it’s important that as Native people, we work together and lift each other up. There are people who can get Native artists in contact with resources that really make a difference in an artist’s life.”

As a professional filmmaker and stop-motion animation specialist, Emmons has served as director, animator, digital layout artist, set/lighting technician and puppeteer. She has also taught animation, video production, art and puppetry. Her commissioned work has been featured twice on the Netflix series *Waffles and Mochi*. Most recently, she won Best Music Video at Oklahoma City’s deadCenter Film Festival for *A Prayer*, which she directed for Andy Artus. Learn more about her work at nicoleemmons.com.

Dawson’s work has been described as sultry soul meets rural roots. With sounds that are accessible yet transcendent, her captivating red-dirt-honey vocals lay on the listener like a blanket of good feelings, giving the gift of healing through sound. *Music is Medicine* is her original, debut album and describes the motivation behind sharing story and song. Learn more about her work at elexadawson.com.

Dawson said she appreciated the contrast between the elder and the child because every generation plays a vital role in the community.

“That’s why we need elders in our lives and around kids because we need to get broken out of our structured ideas. I think that’s something that the younger generation really brings to the community that is so vital — that outlandish fun,” she said.

The two Potawatomi words in the video, *Nkekyananeke* and *Npenojenaneke*, were chosen to be inspiring. *Nkekyananeke* means “our elders.” *Npenojenaneke* means “our children.”

“These words carry so much meaning. Hopefully, even if it’s just two new words that somebody learned, that will inspire them to learn others,” Dawson said. “I hope this is another push, whether you’re beginner or advanced, to keep learning language. I watch my daughter know the word for deer and blurt that word out when we see them ... when I know that it’s been seven generations since that’s happened in my family. It’s something that I want to inspire other people to do.”

“We’re learning from our elders, we’re getting gifts from our elders,” Emmons said. “Our children are giving us gifts of inspiration. It’s our responsibility to learn language, to learn culture and practice and to pass it on. Because we’ll be the next elders.”

Project for community

As they traveled across the country for both *Speak Again* premieres, they also received positive feedback from Tribal members across the United States.

Dawson said they want to encourage everyone to view and share the

CPN dispatcher named Oklahoma 2022 Telecommunicator of the Year

Working as an emergency dispatcher requires a large skill set, and multitasking sits at the top of the list as one of the most helpful and essential for handling intense situations every day.

Citizen Potawatomi Nation Police Department dispatcher Joan Nevin knows that well after taking thousands of phone calls throughout her more than 10-year career. In October 2022, the Oklahoma Public Safety Conference named her the state's 2022 Telecommunicator of the Year at its annual event.

The award recognizes "a 911 call handled exceptionally by a 911 telecommunicator," according to the OKPSC website.

"(Winning the award) is and was an honor. I just did what I had to do in an unfortunate situation," Nevin said.

The organization held the event at the Marriott Tulsa Southern Hills hotel in Tulsa, Oklahoma.

"We just had dinner, and they presented awards for different things. There are agencies from all over Oklahoma — people from agencies, dispatchers. So, it was really cool," she said.

CPNPD Major Lee Minick nominated Nevin for the award, recognizing her ability to remain calm and think quickly on her feet while helping citizens on what is often the worst day of their lives.

Nevin enjoys assisting community members, and CPNPD's jurisdiction covers all of Pottawatomie County. The department became the dispatch for 26 agencies throughout the county in 2018, all except the City of Shawnee. Nevin worked for CPN during the transition period, which she called "a big learning curve."

"It involves a lot of multi-tasking as quickly as we can. It is a mentally taxing job," she said.

During her shift, she sits in front of seven computer monitors and four keyboards. The police department dispatches for fire departments and city and tribal law enforcement units. They take calls ranging from grass fires to domestic disturbances.

"It is always something different. No two days are the same," Nevin said.

"Usually when something happens, it's a multitude of things all happening



CPNPD dispatcher Joan Nevin accepts the Telecommunicator of the Year award for her exceptional focus and calm demeanor on the job. (Photo provided)

at once. So, you just have to be able to try and keep it all straight. It gets hectic. It gets crazy."

Nevin began dispatching for the Citizen Potawatomi Nation Police Department

in 2013. Previously, she worked as an emergency medical technician after attending EMT training in the 1980s. She recently returned to school to reinstate her license. Her mother was also an EMT, and Nevin enjoys being prepared for any medical situation.

"It's just good to have behind you," she said. "You can never have too much knowledge."

The Telecommunicator of the Year Award is the most prestigious commendation Nevin has received during her time as both an EMT and a dispatcher.

"I've done some (medical) pursuits where I've gotten some, but nothing to this magnitude," she said.

Nevin appreciates the recognition, and her focus remains on each caller on the other end of the line, moment to moment.

She plans to continue dispatching after completing her EMT training.

Find out more about the Citizen Potawatomi Nation Police Department at cpn.news/police.

Veterans report



Bozho
(Hello),

Happy New Year everyone! I hope you survived the holidays and have great prospects for this new year, 2023. We have all had a rough 2022, but that is behind us now. Let's look to a better and brighter 2023.

The CPN Veterans Organization's Color Guard was very busy through 2022, and with the new contacts and growing Color Guard active members, the prospects for 2023 look very good. I get calls requesting the CPN Color Guard all the time for parades and special events as well as schools asking for explanations and a demonstration of the folding of the flag. If you need us, just call me, Daryl Talbot, Commander at 405-275-1054.

One thing I would like to pass on to you Veterans is a new smartphone app, VA: Health and Benefits from the U.S. Department of Veterans Affairs. Since it was started in July 2021, it has earned a rating of 4.6 and 4.8 out of 5 stars on the Apple App Store and Google



WELCOME TO M.C.R.D. AND YOUR LAST CHANCE TO FACEBOOK!

Play Store, respectively. Veterans can exchange secure messages with their health care providers and download letters and documents as well as view claims information on the app. Veterans no longer need to go to VA to file and check on claims. This puts VA's care and benefits at Veterans' fingertips, making it easy for them to access VA services wherever and whenever they want. Visit the Apple App Store or Google Play Store. For more information, read *VA Health and Benefits mobile app — six essential facts* at cpn.news/vetsappfacts. Learn more about the VA's new digital products and services at digital.va.gov.

Remember our monthly meeting of the Citizen Potawatomi Nation Veterans Organization is the 4th Tuesday of each month, January 24 (unless otherwise notified due to weather or conflicting events) at 6 p.m. (or as soon as you can get there) in the North Reunion Hall on the CPN Powwow Grounds. All CPN Veterans and spouses and their families are welcome. Membership in the Veterans organization is not required; come and visit us and enjoy our socializing. For more information you can contact Daryl Talbot.

Migwetch
(Thank you)!

Daryl Talbot, Commander
daryl.talbot75@outlook.com
405-275-1054

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Young family descendant named veteran scholarship recipient

The Citizen Potawatomi Nation Department of Education selected Sarah Dunigan as the second recipient of the Michael John Kennedy Scholarship. She attends the University of Oklahoma in Norman and plans to graduate with her Bachelor of Arts and Sciences in multidisciplinary studies in May 2023. She learned she won the scholarship in October 2022.

“It’s so helpful (with) the financial burden of going back to school and trying to balance finances,” Dunigan said. “(Winning) pretty much brought me to tears because it’s hard. I’m very excited, to say the least.”

Founded in remembrance of its namesake, the award goes to a higher education upperclassman with at least a 3.0 GPA who is also the child or grandchild of a veteran. Kennedy served in the Vietnam War and never finished his degree.

Medical career

Dunigan’s impressive career in medicine spans more than a decade and includes time working in labs, completing diagnostic imaging, helping patients navigate their dietary requirements and more. She enjoys puzzles, science, technology and the challenge of putting together someone’s medical history and current situation to create a new plan.

“The more I learn, the more excited I get about it because the body is amazing. I think that we need to do a lot of work on preventative care in our society and especially our community so we can maybe try to cut out some of the chronic illness that we have. ... All of it is very fascinating to me,” Dunigan said.

Currently a nontraditional student in her mid-40s, she plans to complete her degree in spring 2023. She continues to work on a contract basis as a radiology technologist for two hospitals in the Norman, Oklahoma area while attending school. Dunigan worked through the coronavirus pandemic alongside



Master Chief Petty Officer Ed Hinesley (Photo provided)

pulmonologists in the intensive care unit as they cared for patients with COVID-19.

“I remembered the courage of my ancestors as I faced an unknown enemy each day. It was difficult, but I watched and participated as we found new and innovative ways to treat COVID and the devastating effects of it,” she said.

Many hospitals and other facilities faced staffing shortages as doctors and other support employees resigned due to burnout and extreme stress and anxiety caused by the pandemic. Dunigan’s experience made her want to take the next step in her career.

“During COVID, I just decided that I needed to be more involved,” she said. “There are more things that I could be doing and want to do, and people need more help. We need more health care. We need more health care physicians and all staff. That’s when I decided to go back to school and do my prerequisites.”

After graduation, she plans to continue her studies and attend physician’s assistant school.

Generations of veterans

The CPN Department of Education requires applicants for the Michael John Kennedy Scholarship to write an essay as part of the selection process about how modern or historical Potawatomi warriors impact the Nation. Dunigan highlighted her family and three generations of relatives who served in the military throughout the 20th century.

“I am the proud daughter, granddaughter, and great-granddaughter of veterans. Veteran heroes run in our family,” she wrote.

She and her mother began discussing their family’s military service history, and Dunigan learned information she never knew. She mentions veterans on her mom’s side, some of them descendants of Lizzy Young and the Young family.

Her maternal grandfather, Master Chief Petty Officer Ed Hinesley, enlisted in the United States Air Force at 17 years old and was deployed during WWII. He then worked on an aircraft carrier throughout the Korean War and the beginning of the Vietnam War.

U.S. Marine Corps Reserve Sergeant Max Earnest Austelle was the grandson of Lizzy Young and died in the Battle of Iwo Jima during WWII at 24 years old. The military posthumously awarded him the Purple Heart for his sacrifice.

“The bravery of surviving Pearl Harbor and going to the battles at Iwo Jima knowing he was facing death is truly an inspiration to me. That is no small feat,” Dunigan said.

Her mother, Aggie Busby, served as a lieutenant in the U.S. Public Health Service as a registered nurse. She spent years as a labor and delivery nurse at the Carl Albert Indian Health Facility, which later became the



Sarah Dunigan balances her roles as mother, wife, radiology technologist, and now, student as she completes her bachelor’s degree with the help of CPN’s Department of Education. (Photo provided)

Chickasaw Nation Medical Center in Ada, Oklahoma. She delivered more than 1,000 babies during her career.

“(My mom) has always taught me, ‘Don’t do things the way I do them because it’s been hard.’ And she has struggled. And we’ve seen that — all of us kids have. And I use her specifically a lot to get strength from where she got strength, which was from our ancestors,” Dunigan said.

“I honor them by retelling their story and trying to be the best version of myself to help my people in the future. After all, they are the reason I get to be here now.”

Find more information about the Michael John Kennedy Scholarship at cpn.news/kennedy. Apply online at portal.potawatomi.org. ♡

USPHS contributes to nation’s well-being

By Shelley Hoogstraten-Miller, retired Captain of the United States Public Health Service

Can you name the eight United States uniformed services? Do not worry! Most people cannot. One of the eight services is the U.S. Public Health Service Commissioned Corps (USPHS CC). The USPHS is dedicated to the service of health. Its frontline officers serve in numerous agencies across the government as physicians, nurses, dentists, veterinarians, scientists and other health professionals. It emphasizes the care of underserved communities across the nation and world, including the Indian Health Service. The USPHS itself is a division within the Department of Health and Human Services. It is led by the U.S. Surgeon General, currently Vice Admiral Vivek Murthy. Members of the USPHS are eligible for all the same benefits as active-duty military and veterans and are subject to the Uniform Code of Military Justice.

USPHS officers are often the first to deploy to danger zones, serving in the front lines of public health by treating the very ill and researching communicable diseases. They also have day jobs doing medical and scientific

research, serving in hospitals and health clinics, and conducting health and medical inspections on our borders. USPHS officers are on call to deploy within 12 hours as necessary, and besides augmenting the military health service in places like Afghanistan, they serve alongside civilian medical personnel during disasters such as the World Trade Center terrorist attacks on 9/11, African Ebola virus outbreak in 2016, COVID-19 pandemic, hurricane flooding in the southeastern U.S. and nearly 800 other events in just the last decade.

How did the USPHS come about? Early in the founding of our country, the nation relied on ships and sailors for commerce and transporting goods from one state to the next. When sailors became sick, there were few options for them to get medical attention away from home. In 1798, Congress passed the Act for the Relief of Sick and Disabled Seamen establishing the Marine Hospital Fund, a collection of hospitals in larger port cities to take care of sailors. In 1870, Congress formalized it into the Marine Hospital Service as its own bureau within the Department of the Treasury with a new role of Supervising Surgeon. In 1871, the first Supervising Surgeon, Dr. John Maynard Woodworth, gave it a more military-style structure

and required that the medical corps wear uniforms. The Commissioned Corps was officially organized in 1889. After many contagious epidemics raged through the country in the 19th century, the role of the MHS was expanded to serve the general public, and in 1902, it was renamed the Public Health and Marine Hospital Services, shortened to the Public Health Service in 1912. In 1939, President Roosevelt moved the PHS from the Treasury Department to the Federal Security Agency, ultimately dissolved in 1953. In 1979, the PHS was moved to its current home — the Department of Health and Human Services.

All of this may be more than you care to know about the USPHS, but as a retired USPHS officer, I feel our Tribe needs to recognize every one of the eight services, not just those that were armed. My picture currently hangs on the Veterans’ wall at the Cultural Heritage Center, but I am identified as a Navy officer as we follow their ranks. I would love to see our flag — and those of the National Oceanic and Atmospheric Administration and our newest service, the Space Force — displayed with the others and the veterans coin redesigned to recognize every veteran. Unfortunately, these omissions are not just an issue in

our Tribe. This past Veterans Day, the Smithsonian Institution’s National Native American Veterans Memorial dedication did not include USPHS and NOAA. According to James Currie (past executive director of the Commissioned Officers Association), this omission was brought to the attention of the Smithsonian before the building of the memorial, and despite the Smithsonian’s charge that the memorial must be inclusive, honoring all Native American veterans from all eras and branches of service, they chose to leave us out. This omission is now the subject of a pending lawsuit. Therefore, let’s begin with the Citizen Potawatomi Nation and recognize that we have all served our country honorably and deserve the recognition.

The next time you are at a gathering, wager a bet that your companion cannot name the eight uniformed services. They are the Army, Navy, Marine, Air Force, Coast Guard, Public Health Service, National Oceanic and Atmospheric Administration, and our newest service, the Space Force.

Respectfully submitted,

Shelley Hoogstraten-Miller
Capt. (Ret.), USPHS ♡

Colonial and Intertribal Wars: Beaver Wars (1628-1701)

The *Colonial and Intertribal War* series brings brief introductions to the conflicts between the Potawatomi, Nishnabe, and other tribal and colonial powers spanning 200 years between 1628 and 1830. Throughout that time, the Potawatomi participated in nine major conflicts prior to the passage of the Indian Removal Act of 1830 and forced removal by the U.S. government along the Trail of Death.

The Beaver Wars began in 1628 and were the longest of those nine conflicts, lasting more than 70 years. More than 1,300 representatives from almost 40 Indigenous nations, including the Potawatomi, along with the governor of New France signed the Treaty of Montreal on Aug. 4, 1701, to establish peace.

The central conflicts of the Beaver Wars centered around land coverage and control. All parties involved wanted portions of the Great Lakes and Hudson River Valley for the ability to hunt and control the fur trade, particularly beaver fur. For most of the nearly three-quarters of a century worth of battles, Indigenous tribes sided with either the French or the Dutch and British.

In *Indians in Pennsylvania* (1961), Canadian historian Paul A. W. Wallace describes Europeans' demand for fur, saying they would not trade agricultural goods for arms and other products tribes wanted — only fur pelts to sell overseas.

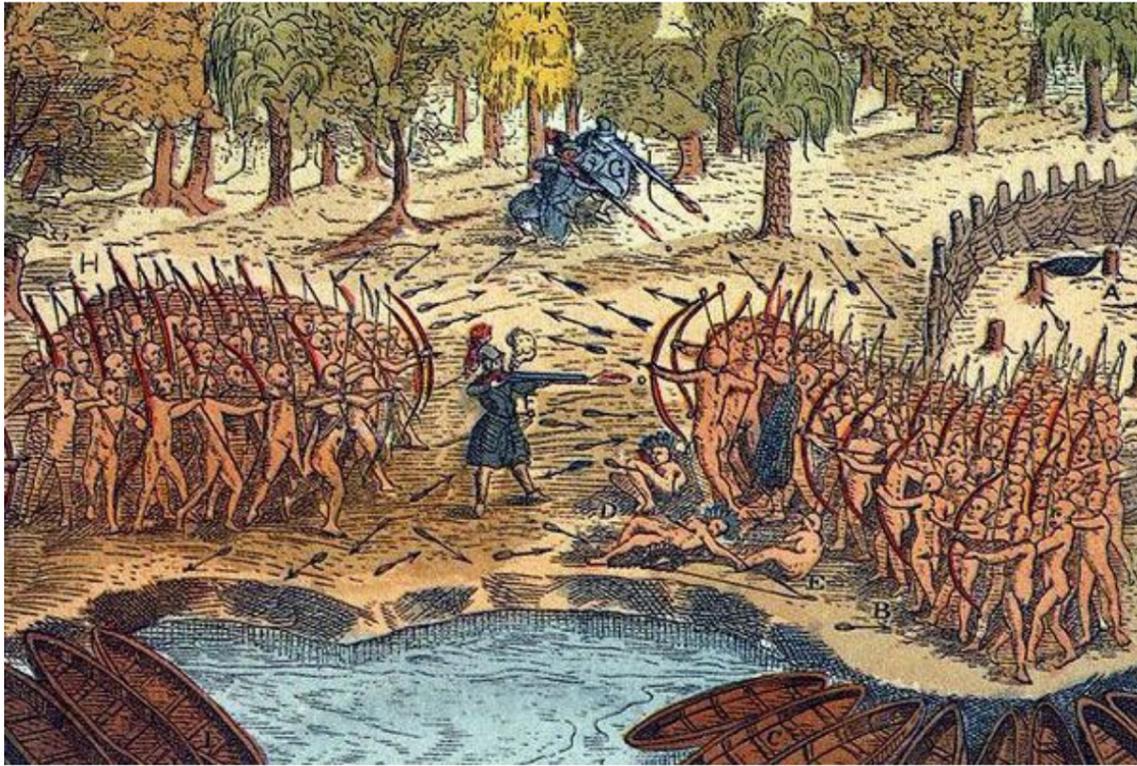
“The monstrous effects of the white man’s lust for peltries can hardly be exaggerated. ... The Indian, in order to buy what he needed, had to devote his best energies to hunting. When his own territory was exhausted, he went farther afield, coming into conflict with hunters of other tribes, and there ensued the catastrophe of national wars,” Wallace wrote, saying it only affected Indigenous peoples’ lifestyle in a negative way.

Decades of war

The Iroquois Confederacy had a vested interest in maintaining their land in present-day upstate New York, and they quickly overhunted the beaver population as early as 1640 to fulfill treaty and trade obligations. The Iroquois then sought to expand their hunting ground to the north and west around the Great Lakes and into Canada as a means of economic, political and survival strategy.

Although largely an agrarian society, the Iroquois were also known as fierce warriors. They also began trading furs with the Dutch for guns and gunpowder in 1648. Other European colonizers avoided trading or supplying Indigenous populations with guns. As a result, the Iroquois, while small in number, used their firepower to stop and rob shipments of fur traveling along major rivers in the region to the French market in Canada.

The French monopolized the fur trade in the area, and the Potawatomi and other Algonquin nations held a fruitful relationship with them. The Iroquois tried to push their way into the trade route along the Hudson and St. Lawrence Rivers to serve as middlemen and retain a portion of the profits.



However, it became a delicate balancing act throughout the next 50 years, often with many bouts of violent conflict between various tribal and colonial powers. The 1650s to 1700 were fraught with kidnappings, decimation of villages and massacres as the Iroquois attempted to maintain trade relationships with both the French and English while gaining an upper hand.

The Iroquois pushed the Potawatomi to the western shores of Lake Michigan as they took over more of the region in the northwest, claiming present-day Pennsylvania, Ohio, the lower peninsula of Michigan, Indiana, Illinois and land further south by the end of the century. They dislocated many other tribes in the region as well.

The English and Iroquois had become allies as the English took over the former Dutch territory in upper New York in 1664. This led to an escalation of tension again between the French and their allies against the Iroquois. In the early 1680s, the French began selling firearms to allies, including Algonquin tribes, to match the Iroquois’ battle prowess.

At the end of the 1690s, the English ceased fighting with the French following several years of ineffective attacks and counterattacks alongside the Iroquois. French and allied forces had proved successful at making their way into Iroquois territory during that time, and both signed the Treaty of Ryswick in 1697. However, it still left the question of the Iroquois’ sovereignty, as both European nations claimed their territory as part of their land in North America. Battles continued.

At that same time, the French, Algonquin nations and Iroquois all saw the increasing strength of the forming English colonies — what would later become the United States. The Iroquois began to consider peace after continued attacks and the British’s failure to help protect their land.

Peace negotiations took place between 1698 and 1700. The Great Peace of Montreal was signed on Aug. 4, 1701, by New France and approximately 1,300 representatives of 39 Indigenous nations of North America, including the Iroquois.

It sought to end ethnic conflicts and put negotiation ahead of violence. It

also outlined France’s role as an arbiter during conflict between tribes. The Iroquois also agreed to neutrality between the French and English colonies.

Onangises and *Winemac* represented the Potawatomi and some other Algonquin-speaking peoples at the Great Peace of Montreal. *Onanguice* signed the treaty with a Thunderbird, tree and roots, and bow and arrow for the Mississaugas, Potawatomi and Kouera Kouitanon, respectively.

The peace achieved by the consortium of nations lasted approximately two decades.

Wildlife population

The North American beaver is known as a keystone species for their ability to adapt their environment to their needs and the subliminal effect on the surrounding ecology. Environmental journalist and author of *Eager: The*

Surprising, Secret Life of Beavers and Why They Matter Ben Goldfarb spoke with *National Geographic* about his research.

“One of the things I love about them is that they’re so easy to empathize with. We humans love rearranging our surroundings to maximize our own human shelter and beavers do the exact same thing! They’re incredibly ingenious and enterprising,” Goldfarb said.

While building dams, they influence the paths of streams, creeks and rivers, often creating wetlands that provide ideal habitats for other plants, animals and insects while avoiding flooding in the greater area and increasing biodiversity.

Prior to colonization, the beaver population across Turtle Island was estimated between 100 and 200 million. During the Beaver Wars, hunters collected their pelts almost to the beaver’s extinction. They were sold as luxury goods, mostly as hats, to affluent customers across Europe. The price of fur fell throughout the 1600s, and while battles continued for land and power, the fur trade became less profitable.

While the beaver population was a mere 100,000 by the turn of the 20th century, it has increased throughout the last 100 years. Turtle Island is now home to approximately 15 million beavers — or about 10 percent of the total prior to the fur trade.

Find more information on historical events, notable Tribal members, cultural items and more at cpn.news/encyclopedia. 🔥

Congratulations POTAWATOMI GRADUATES

Kathryn Bailey Price
San Antonio, TX
Family: Bourassa
Colorado State University
BS in Hospitality Management

Hallie Anne Banta
Family: Edwards
Cuesta College
AS in Library Information Technology

Cassidy Nicole Lujan
Fulshear, TX
Family: Navarre
PIMA Medical Institute
AS in Respiratory Therapy

Hailey Compton
Watonga, OK
Family: Kennedy
Keiser University
AS in Physiology

Matthew W. Carney
Olympia, WA
Family: Juneau
University of Washington
BA in Finance

Elizabeth Kaylin Warren
Boone, NC
Family: Hardin
Appalachian State University
BS in Education

J. Davis Hobdy
Wijgmadze (Dances with Life)
Irving, TX
Family: Kahdot
Southern New Hampshire University
MA in English

Susanna Basappa
Nanendek (Deep Thinker)
Birmingham, AL
Family: Juneau
Mayo Clinic Alix School of Medicine
MD
Mayo Clinic Graduate School of Biomedical Sciences
Ph.D.

Devan Neil Coulter
Goleta, CA
Family: Frigon
Dos Pueblos High School
High School Diploma

Francen moves into new role

A familiar face at the Citizen Potawatomi Nation headquarters near Shawnee, Oklahoma, accepted a new leadership role focusing on increasing engagement among the Nation's more than 2,100 employees.

Kelley Francen, director of employee advocacy, will be empowering CPN staff members to succeed, regardless of length of employment or position. She wants to reach everyone from front-line customer service to department managers.

"I want to make sure that employees understand that they have a voice. And if I can be used as that vehicle for that voice or bridge some of that communication, I think that's where the advocacy part comes in," she said.

Francen began working for CPN more than 16 years ago in Human Resources as a recruiter. She quickly moved into a position as a training manager. She has also worked as assistant director of economic development and as leasing tax coordinator. Those positions gave Francen a broad perspective on the Nation and its employees.

She said part of the challenge in engaging employees is reaching hundreds of individuals across numerous departments, facilities and disciplines and understanding each unique perspective. Francen plans to focus on strategic areas to help her accomplish her goals.

New hires

"I'll focus on new hire orientation, which is the first time new employees see the face of the Tribe. We can use that opportunity to show them what the (work) culture is and what they can expect here," Francen said.

During orientation, she highlights Tribal business and enterprises, and shares the Tribe's history going back to the early 1800s.

"I really want new employees to understand the significance of sovereignty and what it means. I want them to understand that they work for a very unique entity. I want them to feel that

impact, that passion of why sovereignty is so important to the Tribe," she said.

Francen encourages hiring managers to meet their new employees for lunch after orientation and spend some time getting to know them before the work shift begins.

"I'd like them to use this time to build rapport before it becomes all business and get to know (new employees) a little bit better," she said.

Employee support

Francen also plans to spend time with current employees, through both personal and professional development.

For frontline staff who interact most often with the public, she plans to emphasize customer service skills. Frontline employees are "the face of the Nation," Francen said, and it is important to empower each employee to provide quality customer service.

She also hopes to address challenges that may hinder an employee's growth.

"If an employee's experiencing something that's preventing them from being successful, whether it be a conflict with a co-worker, personality differences or something at home, I'll try to help them overcome those obstacles," she said. "We can talk about different strategies, like 'How can we learn to get along with people that we don't see eye to eye with?'"

Management support

Francen will also focus on managers, who hold most responsibility for employee engagement on a day-to-day basis.

"Seventy percent of employee engagement falls on managers. That's a pretty big responsibility. I want to make sure that managers have the tools they need and that they feel motivated and inspired. It's hard to (inspire others) if you're not feeling that yourself," she said.

For some new managers, a promotion may come with many questions. Francen hopes to provide answers.



Director of Employee Advocacy
Kelley Francen

"Sometimes employees are promoted into a management position because of their job knowledge, but find they lack the experience or ability to successfully manage staff. Through the management component, I hope to bridge some of those gaps," she said.

Francen draws inspiration from *Noek Nmeshomesek* (Seven Grandfathers), an internal CPN employee leadership program. In *Noek*, employees spend several weeks visiting various departments within CPN and learning about their contributions to the Nation. From retail to government and healthcare, employees gain deeper understanding and appreciation for the important ways their fellow employees serve CPN.

Employee recognition

Drawing on her previous experience in human resources, she will also focus on employee appreciation and recognition.

Francen plans to partner with CPN enterprises to provide employee incentives and opportunities. She hopes these different activities can bring staff together

and help them form relationships with fellow employees they might not otherwise have the chance to meet.

While speaking with new hires, Francen points out the many benefits employees receive through employment, whether those are through employer-provided health insurance, retirement plans or fostering relationships in the community.

"It's important that we all know our goal and why we are here. That also ties into one of the other cornerstones of employee engagement, which is a sense of purpose. I share that message with our employees and I think it helps them understand why we're here," she said.

Working for CPN enterprises is like working for a long-time family business, Francen said.

"Through our contributions and by sharing our personal talents and expertise, we have the honor of becoming part of the family's heritage," she said.

Reaching employees

According to Francen, successful employee engagement usually involves building good, trusting relationships between employees and managers as well as a team mentality.

"I think it's important we start bringing the different enterprises together," she said. "When managers are given an opportunity to come together and share their different experiences and perspectives, they are able to form positive relationships and build trust."

"Ultimately, we want to bring employees together. We want employees to have a sense of purpose, to feel valued and appreciated, and to be recognized for the work they do," she said.

For more information about employee engagement, contact Francen at 405-275-3121.

For more information about CPN employment opportunities, visit potawatomi.org/jobs.

CPN CARE

The Citizen Potawatomi Nation is thrilled to announce the launch of CPN Care - a new telehealth benefit offering for you and your family. CPN members now have 24/7 access to doctors, counselors and more via phone, video or our new mobile app - at NO cost to you!

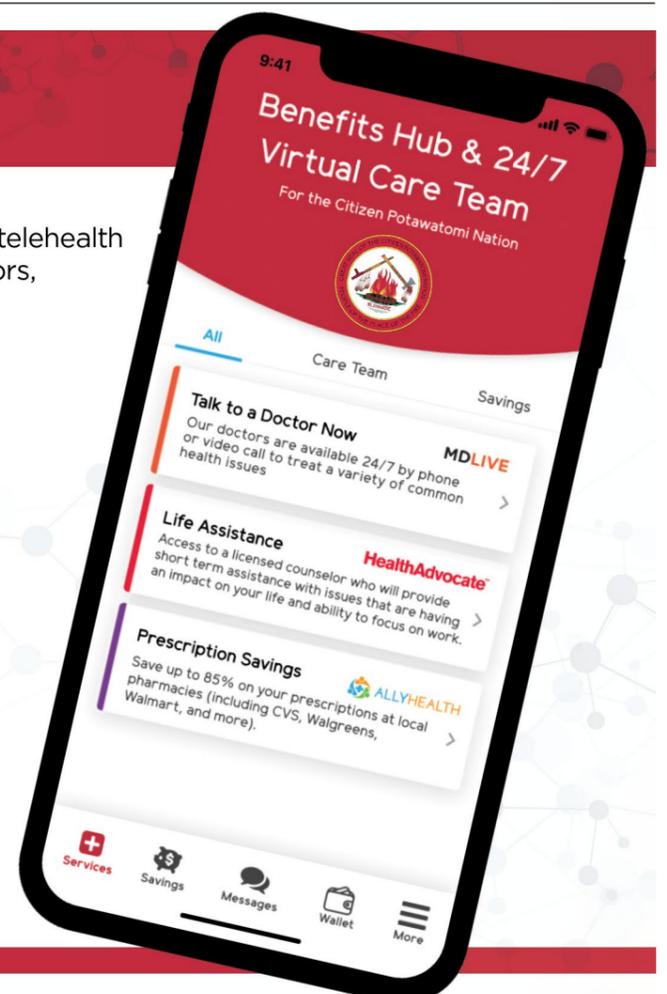
This three-pronged service offers members general telemedicine, life assistance and pharmacy discount services for a whole-body care system:

- General Telemedicine - for doctors who can diagnose acute conditions and prescribe medication, successfully resolving over 90% of calls.
- Life Assistance - for on-demand access to specialists, counselors and social workers for help navigating life's challenges.
- Pharmacy Discount Services - 25-75% discounts for needed medications.



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Family enjoying milestones with newly adopted child

Since April of 2022, Adalynn Grace Climer has been enjoying new experiences. She is thriving in school as she masters math and tackles reading. This past December, she could not wait for Christmas and her first meeting with Santa Claus.

Her adoptive parents, Jackie and Scherry Climer, guide Adalynn. Scherry Climer is a court clerk for the Citizen Potawatomi Nation Tribal Court and a descendant of the Higbee family.

Adalynn was a foster child through FireLodge Children & Family Services. In September 2022, her adoption was finalized. The Climers and FireLodge staff filled the Tribal courtroom to capacity to witness the moment.

Like many children, Adalynn is curious about the world around her. Even a routine trip to a store becomes an adventure, Scherry Climer laughed.

“A lot of things she hasn’t seen or experienced. In the store it’s, ‘Mom, Mom, look at this. Mom, you see this?’ And I’m like, ‘Yes, honey. Yes, I do.’ So, what would normally take you 30 minutes is an hour and a half. But, that’s okay. If they don’t ask, they don’t know,” Climer said.

“She’ll talk your ear off because she just likes people. And what’s so nice is that she’s learning. She’s like a little sponge, absorbing all of it.”

Family is family

With a blended family, Scherry and Jackie were already parents to six children before the adoption. Nearly all of Adalynn’s new siblings were able to attend the adoption and welcome their new sibling.

“We sat down, and we started the process, and we talked to each individual one and got their input and what they thought. Of course, every single one of them was for it. Every one of them loved the idea,” Climer said.

Adalynn’s siblings quickly grew to love their new sister, and the feeling was mutual.

“Everybody just bonded, like right off the bat. She’s so loving and just wants to be loved that she just took them all in,” Climer said.

Adalynn has a special relationship with Climer’s granddaughter. Though technically they are aunt and niece, the two girls call each other cousins. Climer attributes that to Adalynn’s loving nature and that of Indigenous families.

“She calls all the grandkids her cousins. We’re family. That’s all we need to know. Even with my husband and I (each having three children), it’s like we’re all one here. And that’s just the way we’ve always looked at it. My kids are his. His kids are mine,” Climer said.



Jackie Climer, Adalynn Grace Climer and Scherry Climer

Marking childhood milestones

Adalynn experienced many challenges growing up. Climer said her daughter did not have a conventional childhood. Adalynn is just now experiencing for the first time many milestones parents take for granted.

“Halloween was amazing. She was so excited to do her first Halloween. She’d seen on my Pinterest this little old lady (costume). So, she dressed up like a little old lady. She had the best time trick or treating,” Climer said.

Adalynn was equally excited about the holiday season. Climer and her family planned many activities, from watching Christmas movies to visiting holiday light shows and enjoying hot chocolate with whipped cream.

“These are all new things to her. So, she’s super excited,” Climer said.

When Adalynn saw a cereal box featuring Elf on the Shelf, she immediately wanted to know all about the character. Climer purchased a girl elf with curls like Adalynn’s, marking the beginning of a new holiday tradition for her daughter. Adalynn named the elf Rainbow Sprinkles.

“It’s been really nice to be able to show her this. This is what a childhood should be like. She’s not been able to experience all that,” Climer said.

Beginning the adoption journey

When Climer first considered being a foster parent, she contacted FireLodge. The family began the application process, which includes background checks, home visits and inspections before a foster child can be placed in the home. If a child is placed in the home, routine wellness visits continue. A Tribal Court judge ultimately decides if a child returns to their biological parents or becomes eligible for adoption.

“When you start the foster care process, there’s different things that you can do. If you just want to be a foster parent or if you just want to be a respite home or if you want to foster to adopt,” Climer said.

FireLodge “was amazing to work with. They guided us through the whole process, and they helped out with every single thing that we needed,” she said.

The most important part of the Tribal child welfare process includes access to cultural resources to keep children connected to their Potawatomi heritage.

“That’s so important. She got to participate (in Family Reunion Festival) this year. We have pictures of her just having the best time at Festival. And that was her first time to get to be involved. And we’re really looking forward to next year where we can involve her more. She’s getting to learn the language, which is nice because when I pick her up from daycare, she’ll tell me a (Potawatomi) word she learned. I want to get her started in different things like the beading classes that they have available. To be able to keep our heritage, it just it means a lot,” she said.

Climer said foster care and adoption through CPN is often praised for how each part of the process works together. She said the staff answered all her questions when she enrolled Adalynn in school for the first time and even helped Climer connect with therapy providers.

A heart for adoption

Climer said she always wanted a big family and had hoped to expand her family through adoption.

“I have always wanted to foster and adopt. If somebody asked me how many kids I have, I have seven. Not, one’s adopted some are stepkids, but they’re all my kids,” she said.

She acknowledges that sometimes foster care involves saying goodbye as the child returns to their biological family.

“A lot of people say, ‘There’s no way I can take a child in knowing that they’re going to get taken back,’ but I don’t look at it that way. I look at it as if that child is only with me temporarily ... they get the love that they need,” she said.

Climer knows foster parents play an important role, not only through daily care but also through love and support that remains with the child.

“I can make an impact on their life while I have them, to say, ‘Hey, it’s going to be okay.’ During that time, you are the best positive influence that you can be for those children. They need lots of love,” she said.

Climer said it is not unusual to experience emotional ups and downs, for the child and for the foster parent.

“When the child is placed with you, you don’t know exactly what’s going to go on. Sometimes they are stressed from things that happened to them or things they’ve seen or heard. You guide them the best you can and explain to them, ‘You’re safe and we’re going to get through this.’ We just do the best we can do to work through it,” she said.

Climer said she always let Adalynn know she was not alone.

“There can be some emotional rollercoasters there. You’re on that ride together. When it’s a rough day, you just you get on that seat with them, you buckle up, and here we go. And that’s the easiest way I look at it,” she said.

Foster care, adoption advocates

Climer expects she, Adalynn and the entire family will remain passionate advocates for foster care and adoption. She hopes other families will consider becoming involved.

“There’s a need, definitely. If I could tell anybody anything, it would be, if it’s for you in your heart, follow through. These kids need that love, they need that caring and that nurturing,” she said.

“We hear so often about the things that aren’t going right. I would like to sit down with somebody that could honestly write a book of (Adalynn’s experiences),” Climer said. “I’m praying that as she gets older, she can use this experience as a positive mentor for others. I know she’s had a rough past, but I pray that she can come out in the end and be a mentor for other children. As she gets older into her teenage years or even young adult years, (she can look back) to see how far she’s come and how far we’ve all come together.”

For more information about FireLodge Children & Family Services, call 405-275-3121 or visit cpn.news/Firelodge or Facebook. ♡



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CITIZEN POTAWATOMI NATION 2023 ELECTION NOTICE

ELECTION ON SATURDAY, JUNE 24, 2023

Legislative offices open for election:

District 10	Incumbent David Barrett
District 11	Incumbent Andy Walters
District 13	Incumbent Bobbi Bowden

Filing form and fee must be received by the Election Committee no later than 5 p.m. CST on Wednesday, Jan. 11. Candidates for Legislator must be at least 18 years old upon being sworn in on June 24, 2023, and must have physically resided within the district they would represent continuously for at least six months prior to the election.

For more questions or to request an application,

email elections@potawatomi.org or visit potawatomi.org/government/elections

New election ordinance language passed by CPN Legislature

AN ORDINANCE AMENDING TITLE 4, ELECTION CODE, OF THE TRIBAL CODE OF THE CITIZEN POTAWATOMI NATION.

WHEREAS, the Citizen Potawatomi Nation is a federally recognized tribe of North American Indians reorganized pursuant to the Oklahoma Indian Welfare Act of June 26, 1936, with a history of self-government that begins long before the creation of the United States of America and the State of Oklahoma; and

WHEREAS, the jurisdiction and governmental powers of the Citizen Potawatomi Nation are exercised an elected government pursuant to the Nation's Constitution;

WHEREAS, the Legislature of the Citizen Potawatomi Nation has an interest in providing for the orderly conduct of free and fair elections pursuant to Articles 7 and 12 of the Nation's Constitution;

WHEREAS, the amendment of Title 4 will serve these aims; and

NOW, THEREFORE, BE IT ORDAINED BY THE LEGISLATURE OF THE CITIZEN POTAWATOMI NATION that an ordinance amending Title 4, Sections 1-128, 1-129, 1-130, 1-131, 1-132, and 1-133 and adding Section 1-130.1 to Title 4 of the Citizen Potawatomi Nation Tribal Code as follows **IS HEREBY APPROVED**.

(Additions to statutory language underlined. Removals of statutory language ~~stricken through~~.)

"Section 4-1-128 Electioneering and Loitering

No person shall be allowed to electioneer inside or within one hundred (100) feet of the polling place where and when the election is in progress. Neither will any loitering be permitted in the polling places during voting hours. Election officials at the polling place have the duty to obtain such assistance as may be required to maintain order about the building during the progress of the election.

Section 4-1-129 Voter Conduct

No intoxicated person will be permitted in the polling place. No person will be permitted to conduct himself in such a manner which may interfere with the election progress. No person shall engage in any activity which serves as a detriment to the election process or which inhibits the rights of another to vote. The Chairman of the Election Committee has the authority to make such a determination and effect the removal of any person in violation of this provision.

Section 4-1-130 Anonymous Election Material

It shall be unlawful for any person, firm, corporation, partnership, organization, or association to write, print, post, or distribute or cause to be written, printed, posted or distributed a statement, circular, poster or advertisement, whether utilizing a physical or digital medium, which is designed to influence the voters on the nomination or election of a Candidate or to influence the voters on ~~any constitutional or statutory amendment~~ a Ballot Question or on any other issue in a Potawatomi tribal election, or to influence the vote of any member of the Legislature or Tribal Council, unless there appears in a conspicuous place upon such circular, poster, or advertisement, either the name and address of the person, if an individual, or the name and address of the president, chairman, or secretary, or of two (2) officers of the organization, if an organization. This prohibition does not restrict an individual's right to express their personal views on Candidates and Ballot Questions through a social media or other electronic posting if the individual posts using their personally-identifiable social media or other electronic account, nor does it restrict individual personal statements by identifiable people through any medium which is unpaid and is not advertising. Persons violating this act shall be guilty of a crime punishable by the maximum incarceration and fine allowed by law.

Section 4-1-130.1 Definitions for Campaign Finance, Election Material and Reporting

For purposes of the Election Code, the following terms shall be defined as follows, together with any other provisions amplifying the terms in the Election Code:

1. "Ballot Question" means a Constitutional Amendment as defined by CPN Const. art 19; an Enactment as defined by CPN Const. art.

18, § 1; an Initiative or Referendum measure as defined by CPN Const. art. 10; and/or a Recall, as defined by CPN Const. art. 8, § 1.

2. "Campaign" means all activities for or against the election of a Candidate or for or against a Ballot Question.

3. "Campaign Contribution" means a contribution in money or services to a Candidate or Campaign that is offered or given with the intent that it be used in connection with a Campaign. Whether a contribution is made before, during, or after an election does not affect its status as a Campaign Contribution. A Campaign Contribution can include a gift, donation, or loan of cash or cash equivalents and a gift, donation, or loan of services or goods conveyed in-kind or at below market value. It does not include the value of services provided without compensation by volunteers in a Campaign or the display of a noncommercial yard sign, lapel pin, button, bumper sticker or similar *de minimis* display of individual support or opposition to a Candidate or Ballot Question.

4. "Campaign Expenditure" means a purchase, payment, distribution, loan, guarantee or forgiveness of a loan, conveyance, advance, compensation, reimbursement, fee, deposit or gift made by any person or organization that is used to expressly advocate the election or defeat of a Candidate or support of or opposition to a Ballot Question. Whether an expenditure is incurred before, during or after an election does not affect its status as a Campaign Expenditure. It does not include the value of services provided without compensation by volunteers in a Campaign or the display of a noncommercial yard sign, lapel pin, button, bumper sticker or similar *de minimis* display of individual support or opposition to a Candidate or Ballot Question.

5. "Candidate" means a Filed Candidate as defined by CPN Code § 4-1-146 or any individual or organization advocating for or against a Ballot Question by making a Campaign Expenditure.

6. "Disclosure Report" means a financial disclosure report of Campaign Contributions, Campaign Expenditures and/or Campaign assets or liabilities as required by this Section.

7. "Officeholder" means an individual who, being lawful and duly elected, occupies an elective office of the Citizen Potawatomi Nation.

8. "Political Organization" means any association or group comprised of any combination of individuals or corporations, whether formally or informally organized, that expresses interest by political activities, financial contributions or other methods of either support for or opposition to any Candidate, Campaign, or Ballot Question.

Section 4-1-131 Application

The provisions of Section 130 shall not apply to any matter published in any newspaper, magazine, or journal, or online publication, website, or social media platform recognized and circulating as such, which matter is published upon its own responsibility and for which it shall not charge or receive any compensation whatsoever, nor shall the provisions of this Chapter apply to any publication, whether in physical or digital format, issued by any legally-constituted election officials in the performance of their duties. For purposes of this provision only, a newspaper, magazine or journal is a publication which is published at intervals of either one (1) month or less, on a continuous basis, and has been so published on said continuous basis for the six (6) months prior to the date when ballots can first be requested by tribal members for elections of Legislature members at the General Council. The newspaper, magazine or journal must also bear the address of the publisher. For purposes of this provision only, an online publication, website or social media platform is any form of media that relies on an electronic device for its creation, distribution, view, and/or storage.

Section 4-1-132 Public Disclosure of Campaign Contributions

Each candidate for elective offices in the Citizen Potawatomi Nation shall file a public disclosure statement that identifies all persons, corporations, groups, etc., contributing in excess of Fifty Dollars (\$50.00) to that individual's campaign. This disclosure must be made to the Secretary-Treasurer of the Tribe no later than four (4) weeks after the day of the election. If no contribution has been received, a statement must be filed stating so. Failure to file public disclosure under this Chapter is punishable by a fine of Five Hundred Dollars (\$500.00) and possible disqualification from the election if the individual falsifies or refuses to file the required reports.

A. Candidate Contact Information

No later than the filing date for an election or the announcement of the date of a Ballot Question, each Candidate shall file with the Election Committee a statement containing the name, mailing address, email address, and phone number and a statement that the Candidate will account for all Campaign Contributions and Campaign Expenditures. The Candidate may amend the statement at any time prior to the opening of the polls on the day set for the election. Should the Candidate fail to file said statement or falsify a statement filed, the Election Committee shall notify the Candidate of Candidate's noncompliance. If the Candidate does not comply with this provision within fourteen days of the receipt of the notice of noncompliance, the Committee shall disqualify the Candidate from the election and/or shall disqualify any advocate for a Ballot Question from further participation in the election.

B. Campaign Contributions

1. Campaign Contributions may only be made by individual natural persons. No corporation, partnership, legal entity, or organization, whether formally or informally organized, may contribute to any Candidate or Political Organization.

2. Campaign Contributions may be made only by members of the Citizen Potawatomi Nation.

3. No person, including a Candidate, may contribute more than Five Thousand Dollars (\$5,000.00) in Campaign Contributions to any one (1) Candidate or Political Organization during an election period. Campaign Contributions used to repay a Candidate's loan of personal funds to his/her own campaign are subject to all limitations for Campaign Contributions contained in this Section.

4. No person shall knowingly make or authorize a Campaign Contribution or Campaign Expenditure in the name of or on behalf of another person. No Campaign Contributions shall be made in the name of a minor. No person shall directly or indirectly reimburse another for a Campaign Contribution.

5. No person, corporation, partnership, legal entity, or organization, whether formally or informally organized, shall use or threaten to use physical force, job discrimination, employment reprisal, employment reward, financial reward, or financial reprisal to solicit or obtain a Campaign Contribution.

6. No Candidate shall solicit a Campaign Contribution from an employee of the Citizen Potawatomi Nation, including an employee of any corporation, agency, or other entity that is at owned or operated in whole in part by the Nation.

7. Every person making a Campaign Contribution shall provide their name, address, telephone number, and email address with every Campaign Contribution. Anonymous Campaign Contributions are not permitted. The Candidate shall be responsible for collecting this information and forwarding to the Election Committee pursuant to Part F of this Section.

8. No Officeholder, Candidate, potential Candidate or Political Organization shall receive any Campaign Contributions prior to the beginning of the six (6) month period immediately preceding the primary or special election date or more than six months immediately following the election date. Any Campaign Contribution received outside of the allowable temporal window must be returned to the donor.

9. No Candidate or Political Organization who receives a Campaign Contribution may convert it to personal use. Left-over Campaign Contributions must be returned, pro rata, to each contributor within six months of the Election.

10. An expenditure made by a person, Political Organization, or any other organization, whether formally or informally organized, for a communication expressly advocating the election or defeat of a Candidate for elective office of the Citizen Potawatomi Nation or a vote for or against a Ballot Question made in coordination with, cooperation with, consultation with, or concert with, or at the request or suggestion of, or with the prior knowledge of, a Campaign or Candidate is a Campaign Contribution and is subject to the rules governing Campaign Contributions in this Section. Such an expenditure shall not include the display of a noncommercial yard sign, lapel pin, button, bumper sticker or similar *de minimis* display of individual support or opposition to a Candidate or Ballot Question.

C. Campaign Expenditures

Any Campaign Expenditure of more than One Hundred Dollars (\$100.00) shall be made by written instrument or electronic transfer drawn upon the campaign account containing the name of the candidate and the name of the recipient.

D. Disclosure Report

1. Contents of Reports. Each candidate filing for elective office of Citizen Potawatomi Nation shall file with the Election Committee certified monthly and final Disclosure Reports on forms provided by the Election Committee. The reports shall include the name, address, email address, and phone number the Candidate; for each Campaign Contribution, the amount and date of the Campaign Contribution, and the name, address, email address, and phone number of the contributor; and for each Campaign Expenditure, the amount and date of the Campaign Expenditure, and a brief description of the nature of each Campaign Expenditure. If there has been no financial activity subject to the reporting requirements of this section for a reporting period, the Candidate shall so certify on the report.

2. Monthly Reports. Each Candidate shall deliver a complete monthly Disclosure Report to the Election Committee beginning with a report for the month that the Candidate filed for office or the Ballot Question was set for election. The Disclosure Report shall comprise the entire previous month, beginning on the first day of the month and ending on the last. The report shall be due on the 15th day of the following month. If the Election Committee has not received a monthly report by the 15th day of the month in which it was due, the Committee shall notify the Candidate of Candidate's noncompliance. If the Candidate does not comply with this provision within seven (7) days of the receipt of the notice of noncompliance, the Committee shall disqualify the Candidate from the election and/or shall disqualify any Campaign for a Ballot Question from further participation in the election.

3. Final Report. The Candidate shall file a final financial disclosure report cataloging the details all Campaign Contributions, all Campaign Expenditures, and the balance of any unexpended Campaign Contributions on hand, with supporting documents, on the date of the Election. The Candidate receiving the highest number of votes in any Election for an elective office shall not be certified to take office until his or her final Disclosure Report is filed and there is no pending challenge or objection to the Disclosure Report extant with the Election Committee.

4. Corrections. The Election Committee shall give each Candidate a reasonable opportunity to correct any deficiency or error in his or her Disclosure Report(s) upon reasonable notice. Any Campaign Contributions received during the six (6) month period following the election date shall be recorded on a revised final report to be filed no later than the first of the month following the expiration date of said six (6) month period. The Disclosure Reports shall be maintained by the Committee, which shall preserve the reports in a secure location for at least five (5) years. Disclosure Reports consisting of only names and contribution amounts will be available upon request by any citizen of the Citizen Potawatomi Nation. More detailed reports shall not be made available except by specific order of the Courts of the Citizen Potawatomi Nation.

E. Challenge to Committee Decision

1. Committee Review. A Candidate who is the object of an adverse decision of the Committee made under the authority this Section may seek review by filing a written petition, stating with particularity the basis for the petition, with the Election Committee within two business days of notice of the Committee's adverse decision. Upon receiving a challenge, the Election Committee shall immediately deliver copies to all other Candidates for the petitioning Candidate's office. A hearing on the challenge must be held within five (5) days of receipt of challenge. The Election Committee must render a decision on the challenge within seventy-two (72) hours of commencing a hearing. No formal pleadings are required. The Election Committee may subpoena witnesses and take testimony under oath. The petitioner has the burden of proof.

2. Appeal. Any proper party to such a Part E(1) of this Section proceeding aggrieved by the Election Committee's decision may appeal to the Tribal Court within two (2) business days of notice of the decision. The appellant shall have the burden of proof. The Tribal Court shall either: (a) affirm the Election Committee decision; or (b) reverse the Election Committee decision and depending upon which is appropriate, add or strike a candidate's name from the slate certification. The Tribal Court has ten (10) days to act on the appeal proceeding Election Day. Failure of the Tribal Court to render a decision within twenty (20) days is an affirmation of the Election Committee's decision.

F. Penalties

1. Criminal Liability. No Candidate shall knowingly accept a Campaign Contribution or knowingly make or authorize a Campaign Expenditure that the Candidate knows or should have known to have been made in violation of the Election Code. Any Candidate, Organization or entity, or any other person who is a citizen of Citizen Potawatomi Nation or a member of any other federally-recognized Indian tribe who has knowingly violated any requirement or prohibition in this Section of the Election Code shall be guilty of a crime.

2. Reporting Penalties. Each financial disclosure report shall be certified by the Candidate. A Candidate who certifies a report and therein knowingly fails to fully disclose the information required in this section is guilty of a crime. If a person is convicted of a criminal violation under this subsection, then he or she shall not hold the office and shall be barred from holding any elective office of Citizen Potawatomi Nation. Where any person who has received the highest number of votes for any office is disqualified from holding said office, a special election shall be held to elect another person to hold such office. If the candidate has been elected and sworn into office, such conviction may be grounds for removal under CPN Const. art. IX.

3. Civil Liability. Any Candidate, other person, corporation or other legal entity who or which has knowingly made or accepted a Campaign Contribution or made a Campaign Expenditure on behalf of a Candidate in violation of this Section shall be liable to the Election Committee in the amount of double the value of the unlawful contribution or expenditure. The Chairman of the Election Committee shall be empowered to bring a suit on such a claim on behalf of the Nation by filing suit in Citizen Potawatomi Nation District Court within six (6) months of the final election date. Upon a finding of a violation(s) by said Court, damages as described in this provision shall be awarded to the Election Committee for the benefit of the Citizen Potawatomi Nation. The Court may award a reasonable attorney fee to a prevailing party.

4. Subjection to Jurisdiction. Any person, corporation, or other entity, whether formally or informally organized, which voluntarily violates any provision of this Code by making a Campaign Contribution or any expenditure or donation to support or oppose a Campaign or to fund, in whole or in part, or by committing any other illegal act, is subject to the jurisdiction of the courts of the Citizen Potawatomi Nation and governed by the laws of the Citizen Potawatomi Nation. Any such person or corporation or entity found to have been in violation of this Code may be determined to be ineligible for future contractual or business relationships with the Nation and any other available civil penalty or remedy.

Section 4-1-133. No Posting of Tribal Campaign Election Literature or Signs on Tribal Property

It shall be unlawful for any person, firm, corporation, partnership, organization or association to post election literature, material or signs on Tribal property. Posting of literature, signs or other partisan political advertisement is strictly prohibited. The distribution of tribal campaign literature will be allowed on Election Day at the tribal polling place, subject to specifications in Section 4-1-128. Nothing in this Chapter shall be interpreted as a general prohibition against the placement of advertisements in the tribal newspaper. Tribal property is defined as any parcel of land held in fee, restricted status, trust, or allotment by the Citizen Potawatomi Nation."

EFFECTIVE DATE: This ordinance shall become effective upon adoption by the Legislature of the Citizen Potawatomi Nation. ♡


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CPN legislative meeting minutes

Dec. 1, 2022

Present: Chairman John A. Barrett, Vice-Chairman Linda Capps, Secretary-Treasurer D. Wayne Trousdale and Representatives David Barrett, Jon Boursaw, Bobbi Bowden, Dave Carney, Eva Marie Carney, Mark Johnson, Gene Lambert, Alan Melot, Rande Payne, Paul Schmidlkofer, Andy Walters, Paul Wesselhöft and Robert Whistler.

Absent: None.

Guests: Greg Quinlan, George Wright, Chris Abel and Jamie Moucka.

Call to order: Chairman Barrett called the meeting to order at 5:45 p.m. followed by the invocation.

Recess at 5:50 p.m. (Executive Session)

Reconvene at 7:10 p.m.

First item of business: Minutes from the previous legislative meeting held Sept. 15, 2022, Motion to approve the minutes as read was made by Representative Schmidlkofer and seconded by Representative Boursaw. The motion passed with 16 in favor, 0 opposed, 0 absent and 0 abstaining.

Second item of business: Resolution 23-21-R&G: A resolution approving the rescheduling of the Quarterly Meeting of the Tribal Legislature from Thursday, Nov. 24, 2022, to Thursday, Dec. 1, 2022. Motion to approve Resolution #23-21-R&G was made by Representative Dave Carney and seconded by Representative Bowden. The motion passed with 16 in favor, 0 opposed, 0 absent and 0 abstaining.

Third item of business: Resolution 23-22-LCoE: A resolution for the conditional relinquishment of Baker Murry Walkup. Motion to approve Resolution #23-22-LCoE was made

by Representative Schmidlkofer and seconded by Representative Payne. The motion passed with 16 in favor, 0 opposed, 0 absent and 0 abstaining.

Fourth item of business: Resolution 23-23-LCoE: A resolution enrolling 185 applicants into the membership of the Citizen Potawatomi Nation. Motion to approve Resolution #23-23-LCoE was made by Representative Eva Marie Carney and seconded by Representative Walters. The motion passed with 16 in favor, 0 opposed, 0 absent and 0 abstaining.

Fifth item of business: Resolution 23-24-ED&C: A resolution authorizing the Citizen Potawatomi Nation's Citizen Potawatomi Community Development Corporation's proposed 2023 CDFI Grant Assistance Program grant application offered through the United States Department of the Treasury - CDFI Fund. Motion to approve Resolution #23-24-ED&C, as amended, was made by Representative Barrett and seconded by Representative Bowden. The motion passed with 16 in favor, 0 opposed, 0 absent and 0 abstaining.

Sixth item of business: Resolution 23-25-ED&C: A resolution approving the Citizen Potawatomi Nation's application for funding under the U.S. Treasury Local Assistance and Tribal Consistency Fund. Motion to approve Resolution #23-25-ED&C was made by Representative Schmidlkofer and seconded by Representative Whistler. The motion passed with 16 in favor, 0 opposed, 0 absent and 0 abstaining.

Seventh item of business: Resolution 23-26-Ed: A resolution approving the Citizen Potawatomi Nation's application for funding under the Institute of Museum and Library Services FY 2023 Native American/Native Hawaiian

Museum Services. Motion to approve Resolution #23-26-Ed was made by Representative Wesselhöft and seconded by Representative Lambert. The motion passed with 16 in favor, 0 opposed, 0 absent and 0 abstaining.

Eighth item of business: Resolution 23-27-NR: A resolution approving the Citizen Potawatomi Nation's application for funding under the U.S. Department of Homeland Security FY 2022 Building Resilient Infrastructure and Communities Grant. Motion to approve Resolution #23-27-NR was made by Representative Whistler and seconded by Representative Johnson. The motion passed with 16 in favor, 0 opposed, 0 absent and 0 abstaining.

Ninth item of business: Resolution 23-28-NR: A resolution approving the Citizen Potawatomi Nation's application for funding under Lincoln County, Oklahoma's allocation of the U.S. Department of Treasury's American Rescue Plan Act State and Local Fiscal Recovery Fund Program to expand Rural Water District #3. Motion to approve Resolution #23-28-NR was made by Representative Barrett and seconded by Representative Boursaw. The motion passed with 16 in favor, 0 opposed, 0 absent and 0 abstaining.

Tenth item of business: Adjournment: Motion to adjourn was made by Representative Schmidlkofer and seconded by Vice-Chairman Capps. The motion passed with 16 in favor, 0 opposed, 0 absent and 0 abstaining. The meeting adjourned at 7:45 p.m.

Dec. 14, 2022

Present: Chairman John A. Barrett, Vice-Chairman Linda Capps, Secretary-Treasurer D. Wayne Trousdale and Representatives David Barrett, Jon Boursaw, Bobbi Bowden, Dave

Carney, Eva Marie Carney, Mark Johnson, Gene Lambert, Rande Payne, Paul Schmidlkofer, Andy Walters, and Robert Whistler.

Absent: Representatives Alan Melot and Paul Wesselhöft.

Guests: George Wright, Chris Abel and Jamie Moucka.

Call to order: Chairman Barrett called the meeting to order at 5:35 p.m. followed by the invocation.

First item of business: Minutes from the previous legislative meeting held Dec. 1, 2022. Motion to approve the minutes as read was made by Representative Schmidlkofer and seconded by Representative Boursaw. The motion passed with 14 in favor, 0 opposed, 2 absent and 0 abstaining.

Recess at 5:45 p.m. (Executive Session)

Reconvene at 7:50 p.m.

Second item of business: Ordinance 23-01-R&G-Or-T4: An ordinance amending Title 4, Election Code, Of the Tribal Code of the Citizen Potawatomi Nation. Motion to approve Ordinance #23-01-R&G-Or-T4 was made by Representative Payne and seconded by Representative Whistler. The motion passed with 14 in favor, 0 opposed, 2 absent and 0 abstaining.

Third item of business: Adjournment: Motion to adjourn was made by Representative Schmidlkofer and seconded by Representative Bowden. The motion passed with 14 in favor, 0 opposed, 2 absent and 0 abstaining. The meeting adjourned at 8 p.m. ♠



SOLICITATION FOR BIDS

Sealed bids will be received by The Citizen Potawatomi Nation located at **17510 Bethel Rd, Shawnee, OK 74801**, until 2:00 o'clock P.M., Central Local Time, on the 26th day of January, 2023 for the construction of:

CITIZEN POTAWATOMI NATION NEW LIFT STATION & 6" FORCE MAIN

Bids will be publicly opened and read aloud by The Citizen Potawatomi Nation located at **17510 Bethel Rd, Shawnee, OK 74801**, beginning at 2:00 o'clock P.M., Central Local Time, on the 26th day of January, 2023.

Bids received more than ninety-six (96) hours, excluding Saturdays, Sundays and holidays, before the time set for opening of bids, as well as bids received after the time set for opening of bids, will not be considered and will be returned unopened.

A complete set of Plans and Specifications may be obtained in an electronic downloadable format for **\$75.00** from QuestCDN by entering **Project #8360517 at questcdn.com** on the project search page. A hard copy set may be obtained at the office of WDB Engineering, PLLC located at 6330 SE 74th Street, Oklahoma City, OK 73135 upon payment of **\$150.00** per set. If obtaining a hard copy set, please notify WDB Engineering, PLLC at least 24 hours prior to picking up the hard copy set. Hard copy sets may be mailed to the bidder **ONLY** if the bidder provides a FedEx or UPS account number to the sender, WDB Engineering, PLLC. **Refunds will not be made.**

ANY BID RECEIVED BY A BIDDER NOT APPEARING ON THE OFFICIAL PLANHOLDER'S LIST WILL BE REJECTED WITHOUT BEING READ.

A cashier's check, a certified check, or a surety bond in the amount of five percent (5%) of total bid shall accompany the sealed bid of each bidder. Each bid submitted is a legal offer and when accepted by The Citizen Potawatomi Nation constitutes a firm and binding contract. The Citizen Potawatomi Nation reserves the right to reject any or all bids, and the right to cancel all or any portion of this project within thirty (30) days from the date of opening of bids, for any reason and at its sole discretion.

The contract will be awarded to the lowest responsive and responsible bidder whose bid does not exceed the amount of funds estimated by the owner to be available for construction of the project. Contracts for work under this proposal will obligate the contractors and sub-contractors not to discriminate in employment practices. Also, Contracts are subject to the provisions of Indian Preference using the "X" factor as determined by Tribal Indian Preference Policy. Contractors claiming Indian Preference will be required to submit a completed questionnaire/statement to the Owner in accordance with the Instruction to Bidders in compliance with CFR 950.175

Preference in the award of contracts or subcontracts in connection with the above described project will be given to Indian organizations or Indian-owned economic enterprises, as defined in 24 CFR, Part 1000.52.

Tribal Chairman – John “Rocky” Barrett



Bozho nikan
(Hello friend),

It is a new year and with it comes another election cycle at Citizen Potawatomi Nation. The 2023 ballot includes the legislative seats for Districts 10, 11 and 13, currently occupied by David Barrett, Andrew Walters and Bobbie Bowden, respectively. They represent all Tribal members living in Oklahoma.

On Dec. 14, 2022, the legislature held a meeting to

discuss campaign finance and voted to update the Citizen Potawatomi Nation Election Code. That section of the Nation’s legal framework had not been added to or amended since it was first published in the mid-1980s. We have seen many changes in our world in the last four decades, and as a sovereign government, our election code needs to account for it.

Undoubtedly, the most drastic change is the advent of the internet and access to it through the smartphone in your pocket. Campaigns pay to reach people through their social media accounts, email and text messages, as I’m sure you can attest to during the last election cycle.

The ordinance approved during the Dec. 14th legislative meeting address these issues. The section titled “Definitions for Campaign Finance, Election Material and Reporting” outlines the terms “Ballot Question,” “Campaign,” “Campaign Contribution,”

“Campaign Expenditure,” “Candidate,” “Disclosure Report,” “Officeholder” and “Political Organization,” which were previously undefined.

A “Campaign Contribution” refers to “a contribution in money or services to a Candidate or Campaign that is offered or given with the intent that it be used in connection with a Campaign. Whether a contribution is made before, during, or after an election does not affect its status as a Campaign Contribution.”

Gifts and donations or cash loans/equivalents all qualify as contributions as do in-kind gifts, donations, and goods and service loans. This includes expenditures for communications (digital or otherwise) in support of or against a candidate or ballot question. However, uncompensated volunteers and their time are not included.

The section “Public Disclosure of Campaign Contributions” has

also been amended. It now states contributions may only be made by individuals (not corporations, partnerships or organizations) and only by members of the Citizen Potawatomi Nation at a maximum of \$5,000 per person to any one candidate during an election cycle. Minors cannot make contributions, and contributions cannot be made on behalf of someone else. Direct or indirect reimbursements and anonymous contributions are forbidden. Candidates cannot solicit campaign contributions from CPN employees.

While campaigning, candidates are required to provide monthly financial disclosure reports to the Election Committee as well as a final report, both of which catalog the details of all Campaign Contributions and Expenditures. This includes the name and contact information for each individual making a contribution. Noncompliance can result in disqualification from the election. Approved

financial disclosure reports are required before the CPN District Court certifies candidates to take office.

These rules are important, and they ensure the sovereignty of our Nation and its ability to run fair elections, free of outside influence and spending.

Those planning to run for office and everyone supporting or contributing to their campaign should be familiar with the new code. I encourage all CPN members to read the full text of the election code in this edition of the *Hownikan*.

As always, it is an honor to serve as your Tribal Chairman.

Migwetch
(Thank you),

John “Rocky” Barrett
Keweoge
(He Leads Them Home)
Tribal Chairman

Vice-Chairman – Linda Capps



Bozho
(Hello),

By the time this edition of the *Hownikan* reaches our readers, the new year will be in progress. I hope you had a great beginning and wish you and your family the very best in 2023.

Our Tribe has high expectations for the year. We are well into the planning of the funds allocated from the American Rescue Plan Act (ARPA), signed into law by President Biden on March 11, 2021, which invests \$1.75 billion in American Indian and Alaska Native government programs administered under

the oversight of the Department of the Interior’s Assistant Secretary of Indian Affairs.

These are the funds from which our Tribe sent all members that had been born prior to Feb. 1, 2021, a check in the amount of \$1,400.

This was the final payment sent out to our members. If you have not applied for this payment, it is still open for disbursement. You can call 405-878-3854. You can also go to portal.potawatomi.org, then go to ARPA. Our records are extremely accurate so please do not file if you have already received payment. If you have filed and have not received payment, you can call the number listed above.

The American Rescue Plan makes changes to laws and provides emergency supplemental funding to respond to the ongoing coronavirus pandemic. Both the CARES funds and ARPA funds helped thousands of tribal members from all federally recognized tribes across America with the pandemic. ARPA funds are still available to tribes to help them recover from the pandemic and help

tribes build for future economic development. Every Wednesday, CPN holds a meeting of the executive committee — Chairman, Vice-Chairman and Secretary-Treasurer — plus CPN CFO, attorney, construction director and director of executive operations. These meetings are to plan for growth and expansion utilizing ARPA and Tribal funds. There will be various reports in 2023 to our legislators about the progress of ARPA spending, but progress has already been made in mapping out construction, construction contractor selection, purchasing land and identifying projects that are eligible for ARPA funding.

I am proud to say that the plans for the columbarium have been finalized and construction will begin in the next few months. The construction of the structure suffered delay last year because of the change in materials. Keep in mind that this structure must be built to last for years and must be maintained to last more than 100 years. The dirt work is now in progress on the grounds of the Mission Church, just north of CPN East Clinic. We have received several calls



Brad Peltier

about the columbarium and who will be eligible for their ashes to be interred in the structure. Each Tribal member and their spouse will be eligible for interment; plus, depending on urn size, there may be room for other family members. The first structure will contain 400 compartments. We are allowing space at the church grounds for additional structures in the long-term future.

I want the Chairman to have the privilege to announce the exact

building plans. Please know that the progress of the meetings on Wednesday of each week have been very productive. Brad Peltier is the CPN Director of Executive Operations. He and his team oversee distribution of ARPA funds and has done an excellent job. All in all, I believe 2023 is going to be a good year for CPN. I’m hoping for bright and shiny days for all our Potawatomi Tribal members and their families.

As always, I cherish the opportunity to be your Vice-Chairman of this great, progressive Tribal nation.

Migwetch
(Thank you)

My best,

Linda Capps
Segenakwe
(Black Bird Woman)
Vice-Chairman
405-275-3121 work
405-650-1238 cell
lcapps@potawatomi.org



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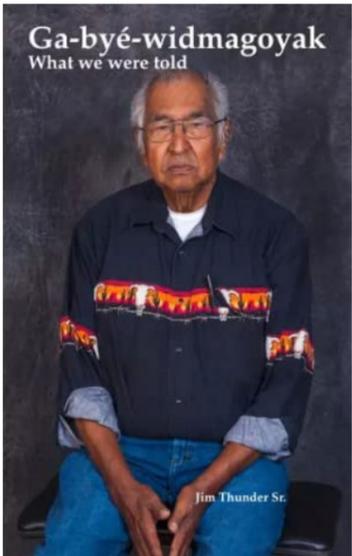
District 2 – Eva Marie Carney



Bozho nikanek
(Hello friends),

New Year greetings and virtual gift

Best wishes for this new year. I wish you and your families peace and good health in 2023. As a virtual New Year gift, I am sharing a link to the music video *Speak Again*



(cpn.news/speakagain). Directed by Nicole Emmons and co-produced by Alexa Dawson (fellow Citizen Potawatomi), the stop-motion-animated musical short is already receiving high acclaim — e.g., it was selected to premiere at LA Skins, Hollywood’s Indigenous Film Festival, late last year. The setting is a timeless Great Lakes shoreline forest, where a *Neshnabe* (Potawatomi) person situates themselves as a good descendant and ancestor, giving ceremonial offerings to their elder and child, and receiving the gift of language. As the producers describe their work: “The puppetry and collage offer vivid representations of cultural elements, while the music inspires attention and passion for a ‘language near erased.’” The song was co-written by Alexa and the Hon. Jack Markell (former Governor of Delaware), inspired by fellow Citizen Potawatomi Robin Wall Kimmerer’s account of Potawatomi language preservation in her best-selling book, *Braiding Sweetgrass*. I think it is amazing, and with Nicole and Alexa’s permission, I am featuring it here so that you can watch it too.

Loss of Jim Thunder

For those who missed the news, Jim Thunder, Forest County Potawatomi leader and one of our last Potawatomi first language speakers, walked on in early December. This is a huge loss for the Potawatomi people. You can read Jim’s obituary to learn about his life and varied accomplishments

DISTRICT 2 MEETING
Saturday, February 11 / Noon-3pm CT

LEGACY MUSEUM
400 N. Court St.
Montgomery, AL 36104

NATIONAL MEMORIAL FOR PEACE AND JUSTICE
417 Caroline St.
Montgomery, AL 36104

The memorial is informally known as the National Lynching Memorial. It commemorates the Black victims of lynching in the United States and is intended to focus on and acknowledge past racial terrorism and advocate for social justice in America. I've scheduled this for the long Presidents' Day weekend. We will start with lunch and visiting together at the Museum café and then tour the museum and memorial. All facilities are wheelchair accessible. This is a free event!

RSVP BY FEBRUARY 3 to evamariocarney@gmail.com
CPN D2 Tribal Business (voicemail) 888-849-1484

at cpn.news/Thunder. You can leave messages of condolences at the same link.

As our Language Director Justin Neely put it recently, “Jim’s passing will be felt far and wide. He was a great man who spent his life trying to share our language and culture. *Migwetch jak she gego ga zzechkeyen bemwedekben*. He touched the lives of thousands. He will be deeply missed.”

Some of Jim’s Potawatomi stories told from his memories are captured in *Bodwéwadmimwen* and English in books published by the nonprofit *Bodwéwadmimwen Éthë ték*, the mission of which is to preserve and facilitate the use of the Potawatomi language. *Bodwéwadmimwen Éthë ték*

translates to The Center for the Potawatomi Language. Learn more about the center and order the books, if you are interested, at cpn.news/bodwe.

February 11 meeting in Montgomery, Alabama

On February 11, I am hopeful that we will have a good turnout for lunch, starting at noon Central Time, followed by a tour of the museum and monument at The Legacy Museum and The National Memorial for Peace and Justice, in Montgomery, Alabama. All details for the meet-up are in the printed invitation, which is also being mailed out to households within driving distance of the event. Please know that you don’t need to receive a postcard to attend

— just email or call me to let me know you will be attending.

Please keep in touch

I look forward to hearing from you and to seeing many of you in person in this new year! *Migwetch* (thank you) for the honor of representing you.

Bama mine
(Later),

Eva Marie Carney
Ojindiskwe (Bluebird Woman)
she/her/hers
Legislator, District 2
5877 Washington Boulevard
P.O. Box 5591
Arlington, VA 22205
888-849-1484 toll-free
evamariocarney@gmail.com
evamariocarney.com

District 3 – Bob Whistler



Bozho nikan
(Hello friend),

As mentioned in my December article, I was asked to close the District 3 Tribal office by the firm we leased from. I relocated to my home and will use that for now. I will get a P.O. Box for any needed mail. In the meantime, if you need to reach

me just send me an email to rwhistler@potawatomi.org.

Hand language

Let me cover two subjects briefly in this topic. Prior to the arrival of the Europeans and for a short period thereafter, the use of hand language was common between the plains tribes who did not speak one another’s language.

Some of the common Native American hand signs they used were: closed fist of right hand facing out but resting on forehead was used to designate they were talking about the Crow Nation. For your age, first indicate the number of years, then make the sign for winter. For “winter,” hold both fists in front of your chest, with the backs of the hands facing the person you are speaking to. Then shake the hands to

symbolize the fall of snowflakes. Affection was indicated by making two fists and place them across your chest like an X. The sign for a baby was to place the right hand clenched against the left side of the chest, palms inwards. Clasp the right forearm with the left hand as if holding a baby.

I brought up their hand sign for baby since that is my second area. I recently saw a brief clip on a mother who taught her baby to use sign language. She indicated that regardless of the age of the baby, once they can sit up and use their hands, they can communicate with you actively. For example, if they want milk, say the word “milk,” then clench both hands and pull down. This is similar to how cows were milked by hand.

After seeing this clip, I went online and found that there are

very inexpensive books available to buy to help you teach a baby hand language. For any of you who have babies of your own or have grandbabies, you might consider getting one of these books. It would certainly make things clear between you and an infant in need. Walmart has *Baby Sign Language Basics* book for about \$5. Amazon has *My First Book of Baby Signs: 40 Essential Signs to Learn and Practice* at \$7.99. Simply go online and type in “shop baby hand language.” A final note: when showing the sign and giving the item, you need to say the word for them to learn.

In 2022, I was able to hold meetings in the Dallas area and in Corpus Christi. In 2023, I will try to get one centralized to the area that would cover Houston, San Antonio and Austin. Here in the north, I may

try to get with Gene Lambert of District 5 and host a joint meeting in a city that is in a border city for us. Most likely it will be physically in District 5. More on this next month.

In closing, I am honored to serve as the District 3 legislator and am here to assist you on any questions about services the Nation provides. Simply give me a call or send me an email.

Bama pi
(Later),

Bob Whistler
Bmashi (He Soars)
Legislator, District 3
112 Bedford Road, Suite 116
Bedford, TX 76022
817-229-6271 cell
rwhistler@potawatomi.org
cpn3legislator@yahoo.com
bobwhistler.com

LEGISLATORS ARE NOT ABLE TO RETRIEVE YOUR CONTACT INFORMATION FROM TRIBAL ROLLS
Please contact your legislator and update your contact details so that you can receive important information

District 4 – Jon Boursaw



Bozho
(Hello),

A New Year ahead

First, Peggy and I hope each of you had a joyful and safe holiday season, and we want to wish everyone a very Happy New Year. I'm looking forward to 2023 as a year of accomplishments and continued growth for the Nation.

November 2022

I look back on November 2022 as quite a month for me. I was involved in two events that allowed me to represent the Nation with pride, while offering

me the opportunity to participate in two once-in-a-lifetime events.

First was the opportunity to attend the dedication of the Native American Veterans Memorial located at the National Museum of the American Indian in Washington, D.C., on Veterans Day, November 11th. I was fortunate to be one of three CPN Legislators selected to attend the event. The event was attended by close to 2,000 Native American veterans representing tribes from across the country. While there, I had the opportunity to reconnect with Harvey Pratt, a Cheyenne and Arapaho veteran from Oklahoma, who was a designer of the memorial. I first met Harvey 14 years ago when I was the director of the CPN Cultural Heritage Center. I also had a brief conversation with Wes Studi, the Native American actor and a Cherokee veteran from Oklahoma, while both of us were touring the memorial. Both Harvey and Wes are Vietnam War veterans.

The second event was when I was asked to represent Chairman Barrett at the Kansas City Chiefs football game when they recognized two members

of their team who are Native American, one of whom is Creed Humphrey, a CPN member from Shawnee, Oklahoma. Creed is the Chiefs' center and is considered one of the best in the National Football League. It was my pleasure to meet several members of the team's management staff including Chief Executive Officer Clark Hunt. I was allowed to bring a guest, so I used this opportunity to share the experience with my son, Drew, who is a high school teacher in Maine. What a great weekend!

Upcoming CPN Elders' Potlucks

The dates for the next two Elder Potlucks held in the CPN Community Center in Rossville at noon are:

- January 13th (RSVP by the 10th) — Meat loaf
- February 10th (RSVP by the 7th) — Chicken pot pie

Come join us and bring your favorite side dish or dessert. If you plan to attend, please RSVP to Tracy or Brenda at 785-584-6171.

Ongoing Projects

As you may recall, I'm involved, along with other CPN members, in projects to improve the appearance of two of the Nation's historical sites in the local Topeka area: Abram Burnett's burial site and the Uniontown Cemetery.

Here is the status of these projects as of early December:

Burnett's burial site in Topeka: My cousin Joe Wulfkhule, his grandson, Anthony, and I have removed the old chain link fence that surrounded the grave and two trees, which encroached on the site. We still need to remove the fence posts and the tree stumps. Once those tasks are completed, we can have the new black wrought-iron fencing installed, clean up the grave monument and work on landscaping the site. From here on, it all depends on the availability of good weather allowing us to finish this project.

Uniontown Cemetery near the small community of Willard: This cemetery is located across the Kansas River from Rossville on the western Shawnee County

line. We have deferred any further work on the site until we have secured an experienced rock wall builder. We don't want to start removing the rock wall that is on the site until we have someone on site to instruct us on rebuilding it. Basically, this involves a solicitation of bids for costs as well as a description of how the work will be done. We have an individual familiar with this type of project, who is not a Tribal member, working with us. He will assist us in evaluating the bid proposals. We have received a small federal grant that should cover the costs of the project. We anticipate starting this project no later than mid-March.

Migwetch
(Thank you),

Jon Boursaw,
Wetase Mkoh (Brave Bear)
Representative, District 4
2007 SW Gage Blvd.
Topeka, KS 66604
785-861-7272 office
785-608-1982 cell
jon.boursaw@potawatomi.org
Office hours:
9-11 a.m. Tuesdays
3-5 p.m. Thursdays
Other times: please call

District 5 – Gene Lambert



Bozho
(Hello),

“Happy January 2023” is for everyone. I was going to say, “Happy New Year.”

However, after having an enjoyable conversation with

Justin Neely, director of the CPN Language Department, I find that can mean many different things to people depending on the world they live in.

For instance, January 1 really did not mean the beginning of a new year for our ancestors of Citizen Potawatomi Nation.

One can think of the new year as “new” or the beginning of something other than a calendar date. We do not always consider what that might have been in generations past. For our ancestors, it was the springtime or planting season as they had just survived a frigid winter, which would be January.

“Let's go find the wood to stay warm” would not have as much comfort nor the beginning of anything as we

identify. This is survival and a celebration in spring that we survived another cold season as many others did not.

It would be easy to see why the “New Year” would be spring when everything wakes after hibernating from a chilling winter.

The reality of “new” would be better recognized as the tiny leaves began to sprout from the trees or a small plant peeking from under the earth's brown weathered coat. The reserve supplies were gone, and now they see a bright new future budding in front of them.

I have not had to cope with the cold for survival. I have had to learn to guard from the extreme heat here in Arizona. These temperatures can reach as

high as 120 degrees, destroying any plant life. Undoubtedly, the Arizona Natives had opposite survival issues.

In today's world, we turn on the air conditioning or heater. A life with little or no interruption regardless of what is happening outside our homes, cars, restaurants, etc. A luxury our ancestors did not have nor even dream.

Whatever that means in your life, nonetheless, a new season is upon us.

Yours might be a new level of education, another child on the way, a consciousness or wedding is in your “new year” or transformation.

This sounds increasingly more like the article I wrote on

Kokopelli a couple of years back. From the explanation, Kokopelli was the new beginnings of life.

It is my prayer that whatever your “new” is comes in abundance.

Let 2023 be a year of love, health, wealth, tolerance, sharing, giving and, above all, peace.

Stay in touch and let me know what I can do to be of assistance.

Love you all,

Eunice Imogene Lambert
Butterfly Woman
Legislator, District 5
270 E Hunt Highway, Ste 229
San Tan Valley, AZ 85143
480-668-0509 office
480-228-6569 cell
euniceilambert@gmail.com
glambert@potawatomi.org



CPN HEALTH SERVICES

Do you have prescription needs not available through current preferred medication lists for CPN clinic pharmacies or mail order service?

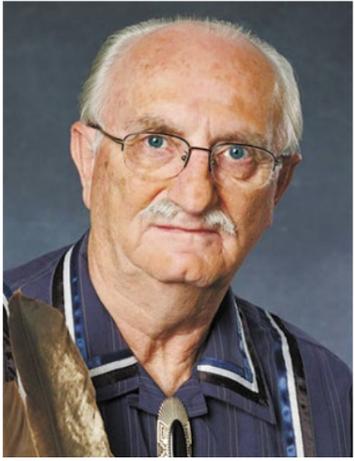
If so and you are considering a delayed enrollment in a Medicare Part D plan, CPN Health Services can provide you with a letter of creditable coverage if you enrolled in a traditional Medicare plan.

This creditable coverage letter will exempt tribal members from the penalty for late enrollment.

For more information, contact:

Annette Pratchard
Insurance & Benefits Coordinator
405-964-4123, ext 3220
annette.pratchard@potawatomi.org

District 9 – Paul Wesselhöft



Bozho nikan
(Hello friend),

Native American veterans

Native Americans, more than any other ethnic group, have served and continue to serve in the United States military. Why? Native Americans have served more than other groups in a governmental organization that has killed more Indians in a *de facto* genocidal policy. Why? I will return to this question later.

As a legislator and veteran, I was honored to represent the Citizen Potawatomi Nation, along with Legislators David Barrett and Jon Boursaw, at the dedication of the National Native American Veterans

Memorial at the National Museum of the American Indian in Washington, D.C.

While I was in the U.S. Capitol, I paid honor at the World War II and Vietnam War memorials. I lost several of my high school friends in Vietnam. In years past, I gave honor at the Korean War Veterans Memorial as well. Soon there will be a memorial dedicated to the Persian Gulf War veterans. I hope to return to honor my fellow veterans there.

I volunteered to serve in the Vietnam era as a Private, Specialist and Sergeant. Later, I served as a Chaplain in the ranks of Lieutenant and Captain, and I retired as a Major serving a 20-year career. I served in the Airborne First Ranger Battalion, 75th Infantry, and I served in combat in the first Persian Gulf War: Desert Shield and Desert Storm.

At the dedication, I have never been around so many Native Americans, thousands, from all over the nation. I also meet numerous Potawatomi from other bands. It was a special experience, marching in a long parade through the streets of our Capitol. I can't imagine another opportunity



CPN Legislators Paul Wesselhöft and David Barrett visit Washington D.C. for Veterans Day.

when I will be with that number of Indians again. It was a wonderful experience!

Now back to why Native Americans serve more than any group in the United States military. I propose three reasons:

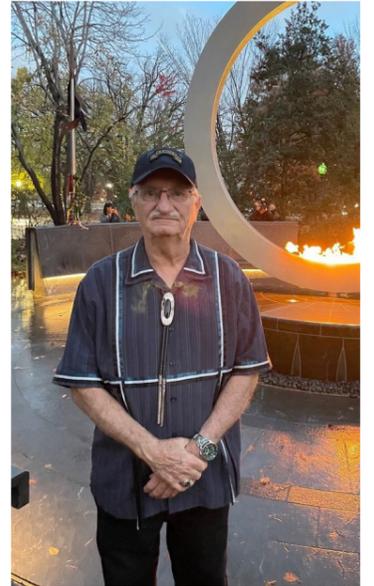
First, many serve in the military because the military provides a good and reliable income. There is nothing wrong with men and women joining the military for financial reasons. The military also offers good training and prosperous careers.

Second, many Native Americans serve in the military because of their warrior spirit. Historically, Indians have been strong fighters protecting their families and defending their ancestral lands, which they consider mother earth. Combat is in their DNA.

Third, many Native Americans serve in the military because they are patriotic, and they believe it is their duty to serve and defend their nation, which has given birth to them. They are honored to be dual citizens, and they care for and love the United States despite America's historical sins.

There may be other reasons why Indians serve the military more than any other group. I'm open to learn more about this subject and invite readers' opinions.

I am proud to be a combat veteran, and I salute all of you who have served in military uniform as well as the spouses who supported them. I especially



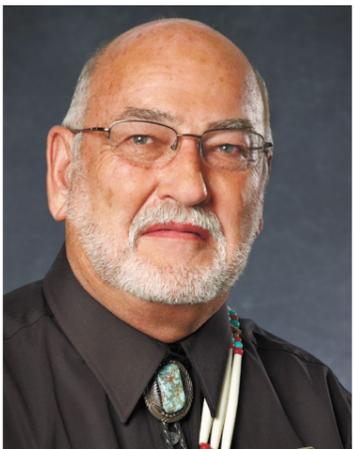
Legislator Wesselhöft stands at the National Native American Veterans Memorial, titled Warriors' Circle of Honor designed by Harvey Pratt (Cheyenne and Arapaho Tribes of Oklahoma).

honor those Native Americans who gave their last breath defending both of their nations.

Migwetch
(Thank you),

Paul Wesselhöft
Naganit (Leader)
Legislator, District 9
reppaul@gmail.com
pwesselhoft@potawatomi.org

District 10 – David Barrett



Bozho
(Hello),

The National Native American Veterans Memorial dedication took place in Washington, D.C. on Veterans Day, Nov. 11, 2022. Paul Wesselhöft, Jon Boursaw and I had the privilege of joining the museum in honoring the exceptional military service of Native Americans at the event. The dedication and processional honored American Indian, Alaska Native and Native Hawaiian veterans and their families.

In 1994, Congress passed legislation establishing the memorial. Out of 120 submissions, they chose Harvey Pratt, a Cheyenne and Arapaho who served as a Marine in Vietnam, to design it. The memorial's groundbreaking took place on Sept. 21, 2019, which I also attended. Native American leaders said that before the memorial opened, Indigenous veterans had to go to the other war memorials

in D.C. on the National Mall for tributes. Getting a memorial to recognize Indigenous peoples' service near the National Museum of the American Indian was a long time in coming.

Native veterans were invited to participate in the procession along the National Mall from the museum to the ceremony stage in front of the U.S. Capitol. It was raining, but this was nothing compared to the emotional experience for the people whose ancestors had been forced from their lands and treated harshly. In the procession, veterans rode in motorized wheelchairs, while others used canes or walkers. You had veterans who wore jackets or baseball caps that showed which service they were. Some wore their traditional Indigenous regalia while others were in full military dress as they carried flags of the United States, their military branch and tribal affiliations.

The Native American Veterans Memorial sits on the grounds of the NMAI. Called the *Warriors' Circle of Honor*, the memorial stretches 12 feet tall and is a stainless-steel circle that's balanced on a carved stone drum. The circle represents "the hole in the sky where the Creator lives," according to Pratt, and visitors often tie cloths for prayers and healing — a Native American tradition — on four lances around the edges of the memorial.



CPN Legislators Paul Wesselhöft and David Barrett celebrate Veterans Day in Washington, D.C. at the National Native American Veterans Memorial dedication ceremony.

Visitors can also see the exhibition *Why we serve: Native Americans in the United States Armed Forces* on the museum's second floor. At least 12,000 Native Americans served during World War I and 44,000 in World War II. In the Korean War, there were 10,000 and about 42,000 that served in Vietnam. Indigenous people have a long history of service in the U.S. military and have served in every major military conflict since the Revolutionary War. Museum experts said that compared with other population groups in the U.S., Indigenous people serve at "extraordinarily high numbers."

Before we made it to D.C., Paul Wesselhöft and I experienced something that I wasn't aware

of, nor ever heard of. As we were taxiing on the runway to begin our flight to D.C. from the Dallas/Fort Worth airport, we encountered two fire trucks on both sides of the American Airlines aircraft spraying a full stream of water flowing over our plane preparing to take off. Also, as we were looking out our windows, we saw the personnel saluting as the plane made its way forward. We found out later that this was a "water salute" for the body we were carrying to Arlington National Cemetery. When we landed in D.C., all the passengers had to remain in their seats until the captain debarked the aircraft to assist in the escort of the body. This meant that the plane was not carrying a piece of cargo but a precious body that should be shown deep respect. After doing research, more information was discovered who the body was.

According to an August 2022 report from Charlotte, North Carolina, NBC affiliate WCNC, "After decades of searching, the remains of North Carolina native David N. Owens, who served as an Army private during WWII, have been recovered near Hurtgen, Germany." He died in combat at 27 years old.

You won't be able to recall everything you have done in the past, but those precious moments in your life, you will be able to recall for a long time. Hope everything



A fire truck performs a "water salute" before the aircraft lifts off carrying the remains of a service member to Arlington National Cemetery in Washington, D.C.

is starting off good for you in 2023. Thank a veteran, first responder or a person in blue.

It goes without saying that it is both a pleasure and an honor to serve you and our great Nation.

Migwetch
(Thank you),

David Barrett
Mnedobe (Sits with Spirit)
Legislator, District 10
1601 S. Gordon Cooper Dr.
Shawnee, OK 74801
405-275-3121
dbarrett@potawatomi.org

District 11 – Andrew Walters



Bozho
(Hello),

Our Tribal government is based on a constitution that was adopted in 2007. This constitution is a framework that supports how our government operates. The articles of both constitutions, the U.S. and Tribal, are directed at controlling governmental actions. Outside of how those constraints to government affect each of us as Tribal members or U.S.

citizens, the constitution has no controlling effect on each individual member. Its purpose is to control government in a way to assure that citizens are “governed” and not “ruled.” In a true democracy, each time the chairman purchases a box of paperclips, a chair, a police car, we would all have to vote on the expenditure. In our constitutional republic/representative form of government, Tribal members elect folks that we feel mirror our important values and would be good shepherds of our Tribe, our people. Then, we place them in those positions to make decisions for all of us. Each year, during Family Reunion Festival, we vote for different folks vying for office. Each office, in general, lasts for a period of four years. The expiration of these positions is staggered so that a continuous flow of responsibility is possible without the interruption of new office holders learning their jobs.

Our Tribal government is divided, much as the U.S.

government, into three parts — executive, legislative and judicial. The Chairman, Vice-Chairman and Secretary-Treasurer make up the executive branch. Their job, like any corporate officer, is the daily operation and decision making of the Tribe.

The legislature, comprised of five Oklahoma legislators and eight district legislators, is responsible for reviewing and passing new laws, reviewing expenditures and providing representation for members within their districts and within the Tribe as a whole. The Tribal constitution limits the ability of the legislature to speak and act on behalf of the Tribe except by resolution or ordinance, duly voted on by the legislature. The ability to appropriate Tribal funds, create Tribal employment positions or departments, and contract on behalf of the Tribe are powers reserved only to the legislature.

The judicial branch is made up of a series of judicial officials,

judges, who have varying responsibilities within our legal framework from prosecution of crime, settlement of civil disputes, appeals, Indian Child Welfare matters, divorces and other actions. The Tribal court system is designed to provide for the enforcement of Tribal laws, equal justice and protection of Tribal sovereignty. We have seven Supreme Court justices and three District Court justices.

Although this may seem elementary to some of you, I have come to realize through interactions with many Tribal members that, in general, members don't know or understand the place our Tribal government has in our lives. Many think that the Chairman can simply wave his hand and “rule” the Tribe in any manner he pleases. Some think that legislators should “fight” for causes rather than review and debate issues in an open forum. In truth, decisions are based on the representative

majority desires, not the loudest voice, trendiest thought or strongest hand. We are not a dancing puppet of the federal government. In truth, we have a vibrant, powerful sovereign government. It is comprised of knowledgeable people who are notable in their fields. And the tenets of our constitution are firmly in line with the finest ideas of liberty and justice held dear by all humans since time began. Together we govern the Tribe in a manner to benefit all. Your participation is vital to those ends. Contact your legislator; talk to your government. We can only do what we think best based on all of your concerns and ideas.

Migwetch
(Thank you),

Andrew Walters
Legislator, District 11
andrew.walters@potawatomi.org
nibwemko@gmail.com

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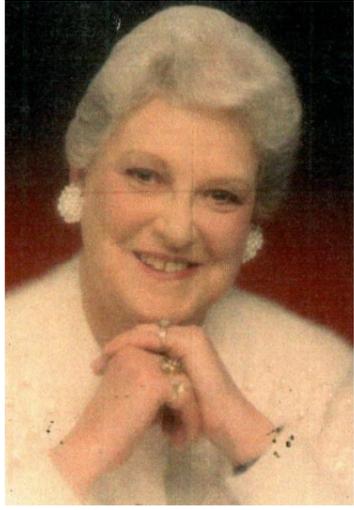


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THE Hownikan PODCAST

Carol Francis Ruegsegger Quintard Family



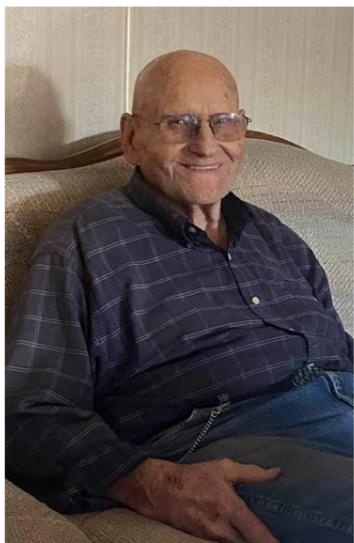
Carol Francis Ruegsegger was born June 23, 1936, in Creston, Montana, to John G. Ruegsegger and Lola M. Win. She enjoyed being outdoors and grew fond of hunting and fishing. She graduated high school there and went on to attend business school, which led her into a career with the Boeing Company in the payroll department. She also worked as a park ranger at Port Susan Camping Club in Washington.

Her love for the outdoors and travel were coupled with her fondness for good food. Those who spent time with her could count on enjoying it with her. She also had a lovely singing voice and was part of the Sweet Adelines Women's Chorus. She was a warm and loving person and was the beloved partner of Kathy Hall. Kathy and her sons Alan and Michael were very dear to Carol, and spending time together was the center of her life.

Carol passed away peacefully on Nov. 29, 2022, in Lynnwood, Washington. Her parents and brother, Harvey Ruegsegger, predeceased her.

She will be greatly missed by Kathy; sons, Alan and Michael Pence; four grandchildren, Blake Fogg, Megan Keno, Brandon Fogg and Kristen Martin; and four great-grandchildren, Emmett, Harrison, Machai and Silas.

B. Wayne Nearn Tescier Family



Wayne Nearn passed away on Oct. 30, 2022, at the age of 91. He was the son of Elzie Nearn and Opal Curtis. He was born in Choctaw, Oklahoma, Feb. 22, 1931.

Wayne grew up moving a lot, so he's lived in Oklahoma, Texas, New Mexico and settled in California.

He did ranch work in his youth and farm work as he went to school. He graduated from Alpaugh High School in California. After high school, he joined the U.S. Air Force, where he flew in B-29s during the Korean War.

He married his high school sweetheart, Jean Sonke, in September 1953. They moved to Greenfield, California, in 1955 after visiting family who lived there. He worked a couple of jobs before joining the Monterey County Sheriff's Department, where he was one of the top shooters, and in 1969, he was awarded the Deputy Sheriff of the Year. Wayne retired in 1973 and then went into the pump business.

After working in the pump business, he went to work for the California Prison System at Soledad as an electrician before retiring. He enjoyed time with family. He and his wife went on several trips before and after he retired. He was a man of many trades.

He was involved in several activities during this time. He was on the Greenfield Recreation board, president of the PTA, a Boy Scout leader, 4-H instructor, swimming instructor and a member of the Mee Memorial Hospital board. He was very proud of being Potawatomi.

He is preceded in death by his parents, two brothers, two sisters and three nephews.

He is survived by his wife of 69 years; his brother, Benny Nearn; his sons, Neil and Bruce Nearn; his daughter, Lisa Nearn; his five grandchildren; three great-grandchildren and several nieces and nephews.

Carrol Rhonda (Morris) Pfingsten LaFramboise Family



December 25, 1933 — November 25, 2022

Carrol Rhonda Pfingsten passed away on Nov. 25, 2022, at PeaceHealth St. John Medical Center in Longview, Washington, one month shy of her 89th birthday.

She was born in Elmwood (Beaver County), Oklahoma,

on Dec. 25, 1933, to Mable and Lorrin Morris. She was a member of the Citizen Potawatomi Nation of Shawnee, Oklahoma. She grew up in Longview, Washington, and graduated from R.A. Long High School.

Rhonda married Elwood (Al) Carl Pfingsten in 1956 at Longview Community Church.

She retired from Weyerhaeuser after 33 years in the accounting department.

Rhonda was preceded in death by her husband, Al Pfingsten; parents, Mable and Lorrin Morris; brother, Warren Morris; and close friend, Calvin Miller.

She is survived by her sister, Odetta Yeager of Longview, Washington; sister-in-law, Anna Jeanne Morris of Longview, Washington; four nephews, Kirk (Ellie) Morris of Federal Way, Washington, Dale (Lois) Yeager of Castle Rock, Washington, Dean (Kim) Yeager of Longview, Washington, and Wayne (Carrie) Yeager of Kelso, Washington; and two nieces, Karen (Fred) Bruechert of Vancouver, Washington, and Lora Leedy of Mukilteo, Washington.

Rhonda and Al spent many winters in their favorite spot, Palm Springs, California. They loved golfing, traveling in their motorhome and enjoying gourmet cooking. Rhonda had a taste for the finer things in life — steak, lobster, gold and diamonds. She will be remembered for playing slots, driving her Cadillacs, generous gift giving, and her extensive collection of cookbooks, recipes and cooking magazines.

In lieu of flowers, the family suggests donations to Longview Community Home and Hospice.

A memorial service was held on Dec. 12, 2022 at Steele Chapel at Longview Memorial Park in Longview.

Tammie Jolene Helton Schalles Family



Tammie Jolene Helton was born July 4, 1975, in Cheyenne, Oklahoma, to Connie Jolene (Miller) Sasser and Lindy Lucian Sasser, Sr. She passed away Saturday, Sept. 25, 2021. Tammie confessed her faith in Jesus Christ and was baptized on June 30, 1985.

Tammie grew up on the Miller Family Farm North of Reydon, Oklahoma. For 18 years, she worked hard helping on the farm, driving equipment, working cattle and building fences. She also waited tables at a local diner during her high school years and in her early 20s. While attending high school, Tammie

played basketball. In 1992, Tammie was blessed to become the mother of Michael Lane Hall. Tammie graduated from Reydon High School in 1993. She continued her education at Southwestern Oklahoma State University in Weatherford, Oklahoma. Tammie and Albert Wade Helton were married in Wheeler, Texas, on Nov. 1, 1996.

Tammie and Wade made their home in Laketon, Texas, with their sons, Lane Hall and Loagon Helton. The entire family traveled throughout Oklahoma, Texas and New Mexico, allowing the boys to compete extensively in rodeos. Tammie commuted to Weatherford, finishing her bachelor's degree in education in 2000.

Tammie taught at Miami, Texas, for three years and then at Pampa Middle School for seven more years, during which time she earned Teacher of the Year. In 2011, she left her education career to become an entrepreneur but always missed her students. She built a thriving, traveling women's clothing boutique called The Trendy Trailer. Tammie built a large customer base serving the North Texas and Western Oklahoma communities, developing lasting friendships with many of her customers.

Tammie loved to cook and bake so she could share with others. She loved surprising friends with care packages of home baked goodies. Living her life as the Apostle Paul advised, working that she might have something to share with others.

A Funeral Prayer



Hau ndenwémagnek
Ho my relatives

Ébyé yak shote gnom
We have come here today

Éwi nesh myé yak ode wdenwéma
To lay our brother to rest

Ngom she épam sét ode
Today he walks

Ga wje zhyé wat gi gambojek
Among those who have passed on

I yé i ébgednoyak ode ngemwen
That is why we offer this song

Émno shketot wa je zhyat ibe shpemsegok
That his journey will go well where he goes above

Iw énaj moyan
That's all I have to say

A Potawatomi prayer for a specific loved one who has walked on.

By Don Perrot

**Allen Carnell Cook
Gregson Family**

Allen Carnell Cook, 65, died on Oct. 4, 2022, from cancer. Allen was born May 9, 1957, in Yuba City, California. He was raised in Napa, California. He graduated from Vintage High School. He worked in construction as a form setter and concrete. He is survived by two sisters, Dianna Muchmore and Ruby Griffith. He also has many nieces and nephews. He is preceded by his father and mother, John and Shirley Cook; brother, John L. Cook; and sister, Linda Cook Reaka. A celebration of life was held Nov. 5, 2022.

**Jerome 'Jerry' A. Parsons
Juneau Family**

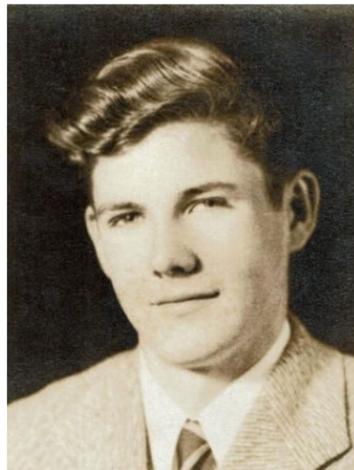
Jerry Parsons was born on April 3, 1951, in Susanville, California, and passed away on Oct. 21, 2022. Jerry is survived by his wife, Cindy, of Longview, Texas; son, Paul Gibney and his wife, Andrea, and granddaughter, Margaret, all of Sacramento, California; son, Zach Wyman of Willow Creek, California; and sister, Carol Parsons of Sacramento, California.

Jerry served in the U.S. Army during the Vietnam War. He later worked as a mechanic for Clark Lift and as a

horticulturist with Woodrow. Jerry also worked for the U.S. Postal Service and retired from there in the '90s.

In 1984, Jerry came to believe in the Lord and was baptized. His faith remained strong until his passing. Jerry was an avid outdoorsman and enjoyed gardening, fishing, hunting and camping.

A Celebration of Life service was held on Saturday, Nov. 5, 2022, at the Pine Tree Church of Christ in Longview, Texas.

**Glenn Raymond Redburn
Lewis/Bergeron Family**

Glenn Raymond Redburn — loving husband, father and grandfather — was received into the Lord's embrace on Sept. 5, 2022.

Glenn was born Nov. 1, 1927, in Pampa, Texas, the son of Roy and Nell Redburn. He was a descendant of the Citizen Potawatomi Nation. During his adolescence, his family migrated to San Fernando, California, where Glenn met the love of his life, Alice Jean Roberts, at San Fernando High School. After graduation, Glenn enlisted in the U.S. Navy to serve his country for the duration of WWII.

After receiving his honorable discharge from the Navy, Glenn returned to the San Fernando Valley where he proposed to Alice. On Aug. 22, 1946, they were united in marriage and began a relationship that lasted over three-quarters of a century. Alice and Glenn migrated to Texas and lived in Houston in a home where The Galleria now stands.

In 1951, Alice and Glenn decided to move to Victoria, Texas. It was there that they planted roots and started their family. Glenn took a job working for Herndon Scott as

the manager of Scott Sales. His career at Scott Sales spanned seven decades, during which time he became an owner and managing partner. In 2019, at the age of 90, Glenn retired as the president and founding partner of Texas Tool & Hardware, which was formerly Scott Sales.

On Aug. 22, 2022, Alice and Glenn celebrated their 76th wedding anniversary with their son, daughter-in-law and grandchildren.

In addition to his parents, Glenn was preceded in death by his sister, Faye Paul; brother, Charles Redburn; and countless good friends and respected business associates.

Surviving family members include his beloved wife, Alice Roberts Redburn; son, Keith Redburn; daughter-in-law, Twala Eller; and grandchildren, Jon Verrett and Elyse Redburn.

The family wishes to offer a special thanks to lead caregiver Tonie Hanyas as well as Linda Williams, Naomi Galindo, Toni Lopez and the care staff of Hospice of South Texas.

A visitation for family and friends was held on Saturday, Sept. 10, 2022, along with a chapel service at Grace Memorial Chapel in Victoria, Texas. Pastor Larry Green officiated. Interment followed at Memory Gardens Cemetery.

In lieu of flowers, memorial donations may be made to Adopt-A-Pet or to the Dorothy O'Connor Pet Foundation.

**Dorothy Viola
Hardin Family**

Dorothy Helen Viola (Morariu) walked on Aug. 20, 2022, in Mesa, Arizona, with family at her side. Dorothy was 70 years old and is survived by her husband of 33 years, Mead

Viola. She was born in Los Angeles, California, on June 26, 1952, and lived primarily in Southern California and Arizona. She had one son, Allen Astrack, and two grandchildren, Jacob Astrack (22) and James Astrack (17). She is survived by her two sisters, Sue Mattocks and Jean Morariu, and Sue's daughter, Brenda Roza, and her family. Dorothy was preceded in death by both her parents, Reba Rose and William Morariu. Dorothy relocated to Arizona from Southern California about 10 years ago and enjoyed it very much. Dorothy worked hard most of her life and had several hobbies, with her most recent being silversmithing. She enjoyed making silver jewelry for family members. Dorothy was often light-hearted, loved to laugh, and enjoyed cooking and hosting family get-togethers. She will be deeply missed by her family and friends. Funeral services were held on Sept. 2, 2022.

**Mark G. Chandler
Curley Family**

Mark G. Chandler, 64, died on Aug. 11, 2022, from injuries he suffered from a tragic accident while visiting his family and friends in Montana.

Mark was born Nov. 10, 1957, in Oklahoma City, Oklahoma.

Mark graduated from King High School in Tampa, Florida, in 1975.

Mark enlisted in the U.S. Air Force in 1977 and retired in Great Falls, Montana, after serving 18 years as a master sergeant in 1995. After retiring, Mark received his associate degree and retrained to become a physical therapist.

Mark later moved to Arkansas and worked as a PTA at various

nursing care facilities for 20 years, then eventually retiring.

Mark enjoyed his daily walks with his faithful Border Collie Quincy! Mark also enjoyed cooking, hunting and fishing. He enjoyed spending time with his family and was a very loving and caring person.

Mark left behind his loving wife, Dovia Chandler; his daughter, Tracy Russell, and her three children, Cameron Bartlett, Adelaide Russell and Jasper Saltenberger; his great-grandson, Asher Bartlett; along with his son, Glen Chandler and his children, Sean Chandler and Emily Chandler, all from Montana.

He is preceded by his mother, Miran J. Chandler; along with his paternal grandparents, Alfred and Dorcas Chandler; and his maternal grandparents, Claude and Viola Cavender.

Mark is survived by his father, Jasper V. Chandler, who lives in Hot Springs, Arkansas.

He has five siblings, Dwight Greenfield (Shirley), Carey Greenfield and Brenda Pierce, all three from Shawnee, Oklahoma; Jimmy Chandler (Linda) of Clinton, Arkansas, and Terry Chandler of Tampa, Florida.

He also has many aunts and uncles, cousins, nieces and nephews.

He also left behind his wife's children, Brittany Johnson and family, along with her son, Dexter Cates and family.

A memorial service was held on Sept. 25, 2022.

**Submitting
obituaries**

To submit an obituary, please send a word document with **no more than 300 words**, a 300dpi photo and a contact phone number to

hownikan@potawatomi.org

CPN burial assistance through Tribal Rolls

The \$2,000 CPN Burial Assistance Fund is automatically available to all enrolled CPN members. You may fill out a burial assistance fund form if you would like for us to keep it on file in case of any change in resolutions.

Please note: Once a CPN tribal member has passed, the Tribal Rolls office must be notified in order for CPN to provide burial funding. Information and instructions for the burial process will be sent to the next of kin and will be discussed then.

For more information, please call Tribal Rolls at 405-878-5835 or email tribalrolls@potawatomi.org.