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Giwségises | November 2020

Top photo: Brightly-colored leaves signal the changing of seasons at CPN.

A LOOK INSIDE

Page 4

Remembering the Trail of Death

Page 7

CPN Health Services continues to respond to COVID-19

Page 13

The true, dark history of Thanksgiving

Pages 15-19

Tribal Executive and Legislative updates

Page 20

Walking on

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The Affordable Care Act turns 10 in 2020

Instead of a birthday party, the Affordable Care Act is getting oral arguments before the U.S. Supreme Court that could lead to its demise — and a lasting impact on health care in Indian Country.

The U.S. Supreme Court will hear arguments in *California v. Texas* on Nov. 10. The lawsuit, known as *Texas v. U.S.* in the lower courts, specifically challenges the ACA's minimum coverage requirements, more commonly known as the individual mandate.

Attorneys general from 18 states, including Texas, Kansas, Arkansas, Missouri and Indiana are seeking to have it struck down. The federal government has sided with those 18 states and has indicated that it wants most of the ACA's provisions eliminated. However, until the court issues a ruling, the Trump administration has continued to enforce the law.

Oklahoma is one of four states not involved in any capacity on either side of the lawsuit, along with Alaska, Idaho and Wyoming. According to the Kaiser Family Foundation, 148,474 Oklahomans have health insurance through the ACA marketplace as of Sept. 22. Ninety-five percent receive at least a partial tax credit to help with the cost.

The litigation has also called into question the long-term viability of the law, despite its targeted impact on health in Indian Country.

"Repealing the ACA will exact a cruel toll on Indian Country," Sen. Tom Udall (D-N.M.) said as part of an Oct. 15 panel at the National Indian Health Board's virtual national conference.

"It's important to realize and emphasize ... that Native health is what's at stake."

Among the provisions of the ACA specifically aimed at Indian Country is the permanent reauthorization of the Indian Health Care Improvement Act. Initially passed in 1976, the IHCIA allows for Medicaid and Medicare funding to go to Indian Health Services. It also allows for tribally-operated facilities, including Citizen Potawatomi Nation Health Services' two clinics, to collect third-party billing. Prior to the adoption of the ACA, IHCIA's provisions were subject to reauthorization by Congress, which last happened in full in 1992.

The law is also responsible for the federal government completely covering Medicaid and Medicare costs for patient visits to IHS and tribally-operated facilities. As of September, Indigenous people account for 10 percent of all Medicaid recipients in Oklahoma. In Pottawatomie County, the rate is even higher, with 17.6 percent of SoonerCare and Insure Oklahoma participants identifying as American Indian or Alaska Native.

Nationwide, almost one-third of non-elderly Indigenous adults and half of all American Indian children are covered by Medicaid, according to the Kaiser Family Foundation.

Colton Woodall poses for a photo with his parents, Brian and Keta Woodall, at their home in Shawnee, Friday, Oct. 23, 2020.

Third-party billing, including Medicaid and Medicare, brought in $1.14 billion for IHS in 2019 alone. Those funds helped stretch the federal government's $5.8 billion appropriation for all IHS facilities and services. Since the adoption of the ACA in 2010, IHS' Medicaid billing has increased by 21 percent.

According to a study published in December 2018 by the U.S. Government Accountability Office, the federal per capita funding for IHS is less than half of what is provided to other government-operated health care systems. IHS receives $4,078 per patient, compared to $8,109 for Medicaid patients, $10,692 for patients seen through the Veterans Health Administration and $13,185 for Medicare.

As the vice chairman of the U.S. Senate Committee on Indian Affairs, Udall acknowledged at the NIHB conference that the ACA is imperfect, but its Medicaid provisions have been invaluable to IHS.

"Remember the old saying in Indian Country, 'Don't get sick after June or July because there's no more money?' The Affordable Care Act … added a lot more money into the Indian Health Services," Udall said.

"If you're underfunded, you can't do the things you need to do."

Third-party billing is not just limited to Medicaid and Medicare. IHS and tribally-operated facilities are able to bill patients' insurance providers, including those purchased through the ACA marketplace.

One ACA provision deems tribal citizens who earn up to 300 percent of the federal poverty level eligible to choose health plans in the marketplace that do not have any cost sharing requirements, such as co-pays or deductibles, for in-network services.

Rather than wait for Medicaid expansion, the Citizen Potawatomi Nation Health Services launched a health insurance pilot program in 2014 for uninsured clinic patients who cannot receive affordable health insurance coverage through Medicaid, Medicare or their employer. A provision of the IHCIA permanent reauthorization that allows tribes to sponsor coverage through plans on the ACA marketplace made the program possible.

In fiscal year 2019, the Tribe paid $751,304 in premiums for 213 patients, including 99 CPN citizens. According to the CPN Office of Self-Governance, every dollar paid in premiums has generated about $8 in savings on purchased and referred care costs from physicians outside of the Tribe's health care system.

For Alesha Brewer's family, the program has been a lifesaver, both literally and figuratively.

Both of Brewer's daughters, 22-year-old Breanna and 18-year-old Cassie, have a rare congenital condition that impacts the connective tissue in their bodies. The condition could not even be diagnosed without an appointment to see a geneticist after Breanna had to have multiple shoulder surgeries.

"We were constantly in the emergency room," Alesha Brewer said. "We started getting sent to see specialists, which is why we were called in about the insurance program. Care was getting expensive."

Additionally, the condition requires several medications that are not part of the standard IHS formulary, and typically, they costs upward of $1,000 per month without insurance.

Each daughter also has an additional medical issue that requires even more medications outside of the standard formulary and come with a four-figure monthly bill. Cassie Brewer also has postural orthostatic tachycardia syndrome, which impacts the body's heart rate and circulation. Breanna Brewer has dysautonomia, which requires intravenous fluids three times per week.

Participating in the program allowed the Brewer sisters to get diagnoses and made it possible for them to get regular, prompt appointments with specialty providers that are often few and far between on the contract health list.

If the insurance sponsorship program ends due to a repeal of the ACA, the Brewer family does not have a backup plan for handling medical expenses or receiving continual treatment for a condition that few Oklahoma doctors are familiar with.

"I know contract health will give them the best care they can," Alesha Brewer

Continued on page 14

Native land rights and the Land Runs of 1891

The Oklahoma land runs remain some of the most notable events in the state's history. The six that took place between 1889 and 1895 helped pave the way to statehood in November of 1907. Many people associate them with a feeling of excitement in the air as pioneers and cowboys waited to claim their new property in uninhabited land. However, the reality was much starker.

"Each one was a bigger disaster than the next," said Dr. Kelli Mosteller, director of the Citizen Potawatomi Nation Cultural Heritage Center. "Human nature comes into it. There's greed. Land greed made the worst of human nature come out. You had fights. You had people shooting each other. You had Sooners who were sneaking in and taking the plots of land and cheating."

The first land run took place on April 22, 1889, and established present-day Oklahoma City and Guthrie in one day. The Citizen Potawatomi Nation's historical ties are with the Land Runs of 1891, which took place on Sept. 22, 23 and 28. They resulted in the founding of two new counties — "County A" and "County B" — later named Lincoln County and Pottawatomie County.

"Surplus" and "unassigned"

The U.S. government forcibly removed many tribes to Indian Territory following the passage of the Indian Removal Act of 1830, with the Potawatomi taken from their homelands to Kansas during the Trail of Death in 1838. After the Civil War, President Abraham Lincoln signed the Homestead Act of 1862, encouraging independent farmers to move west.

"The Homestead Act basically said that if you move onto a plot of land and you take care of it and improve it over five years, at the end of that five years, the title is yours," Dr. Mosteller said. "There was a precedent for this idea of people moving in and taking land without having to pay for it and eventually becoming the titleholder to that land."

The Citizen Potawatomi signed the Treaty of 1867, which resulted in Tribal members selling allotments in Kansas to purchase a new reservation in present-day Oklahoma. Over the next decade, members moved and took allotments across the new reservation. Then, the Dawes Act of 1887 authorized the subdivision of communal Native reservations throughout the United States. After all Citizen Potawatomi — young and old — received plots of land, the government deemed the remaining acreages as "surplus land" or "unassigned land" for settlement during the land runs.

This map of Indian Territory shows the boundaries of tribal land given through treaties prior to the Land Run of 1889.

"We did not think of it as surplus land. We may have understood that it was presently unsettled land, or that it was land that we, in that moment, weren't using in a way that our Indian agent or others who were moving in thought it should be used. It may not have been under cultivation. It may not have been fenced off. There may not have been a home on it, but that does not mean that we did not understand that this is ours by treaty and by purchase," Dr. Mosteller said.

The Homestead Act and the Dawes Act's ramifications meant the Iowa Tribe of Oklahoma, Sax & Fox Nation, Citizen Potawatomi Nation and Absentee Shawnee Tribe owned a vast majority of land, either by individual members or as part of a reservation, that was then settled by outsiders during the Land Runs of 1891.

"The concept of moving non-Natives in and letting them seize land and call it their own was well established in American history, but the method of the land run was something fairly new," Dr. Mosteller said.

Some historical accounts of Sept. 22, 1891, claim more than 20,000 people lined up in various locations surrounding the settlements, waiting for the starting signal to stake their claim. More lined up the following day for a second land run, which settled Tecumseh as the seat of "County B."

"We're just watching over half of our reservation disappear into non-Native hands in one afternoon, and there's nothing we can do about it," she said.

Citizen Potawatomi Nation began purchasing back original allotments in the 1970s to re-establish and expand its sovereignty as a Tribe.

"It has cost the Tribe a great deal of money, buying back our former reservation lands one acre at a time. It's a huge expense. … The stripping away of tribal lands raised questions about control and jurisdictional boundaries that have been ongoing for decades now," Dr. Mosteller said.

Reenactments

Representations of land runs in popular culture show a misleading series of events and often dismiss Indigenous people.

"If you've ever seen the movie *Far and Away*, it's just acre upon acre of rolling hills, and no one's there, and that really was not the reality for most of the land runs. … They were having to checkerboard through these settlements of all of these tribal people who had been there for 20-plus years at that point," Dr. Mosteller said.

Public school curriculum, both in Oklahoma and across the country, fails to discuss Native American land's dispossession. For some elementary students, one of their first lessons in Oklahoma history includes a reenactment of the Land Run of 1889. Dr. Mosteller refers to the oversimplification of Oklahoma's statehood as a "disservice" that lends itself to the idea of Manifest Destiny.

"I think when you try to (teach) it without complicating that history and making it more three dimensional and fleshing it out and putting in all of the complicated stories and all of the people who were on the other end of these pioneering efforts, you are doing a disservice because we can love our country, and we can be proud of our country, only when we truly understand what happened in the United States and how our history played out," Dr. Mosteller said.

Learn more about the history of Citizen Potawatomi removal and displacement by visiting the CPN Cultural Heritage Center. The *Indian Territory: A Place to Call Our Own* gallery includes an interactive exhibit outlining the geographic effect of the Land Runs of 1891. Visit cpn.news/gallery9 for a video presentation of its offerings.

For further learning opportunities, read about the Native Knowledge 360 Degree education initiative from the Smithsonian National Museum of the American Indian at cpn.news/360NN. In Oklahoma, visit cpn.news/OKCPNASS for curriculum resources from the Oklahoma City Public Schools Native American Student Services.

CPN Housing Department requests statements of intent

The Citizen Potawatomi Nation Housing Department is requesting a statement of intent from any interested Native American-owned economic enterprises or Native American organizations who wish to submit a bid or proposal for the performance of services related to the carrying out of affordable housing activities. Services and work items include but are not limited to: appraisal, building materials, construction, site work, tree removal, equipment, electrical, plumbing, HVAC, maintenance, inspections, lead-based paint testing and remediation, surveys and legal.

The statement of intent may be submitted to Citizen Potawatomi Nation Housing Department located at 44007 Hardesty Road, Shawnee, OK 74801. For more information, contact Tia Stewart, CPN Development Assistant at 405-273-2833 or by email at tia.stewart@potawatomi.org.

The CPN Housing Department welcomes bids and proposals related to housing activities.

This request is being offered pursuant to the Indian preference/Tribal Preference requirements as stated in 24 CFR Part 1000. There is no deadline for submissions. However, submissions not received in a timely manner may prevent an otherwise qualified firm from receiving Indian preference or being able to compete for contract award under certain or previously announced solicitations.

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CPN Health Services celebrates Judy Lupton's career

On Wednesday, Sept. 9, Judy Lupton, LPN, retired after 23 years with the Citizen Potawatomi Nation Health Services. Throughout her time, she provided thoughtful care and attention to patients, and her dedication inspired many.

She began as a temporary nurse in the fall of 1997, filling in for a few shifts here and there. CPN quickly realized the extent of her skills and hired Lupton as a regular, full-time employee shortly after.

"I just felt so much better working in this environment," Lupton said. "So, I've been here ever since."

She worked at a local hospital for almost 18 years before coming to CPN. Although Lupton enjoyed working in a fast-paced environment, she preferred the ability to build one-on-one relationships with those she met while working at the Nation.

"I was trained to work with high-risk patients of different kinds … but it's never been about the money. It's just been about what I love doing and people," she said.

Lupton is not a CPN member, but she is thankful for her role in giving back to the greater Native American community.

"Having a career with CPN has meant more than I can tell — more than I could put into words," Lupton said.

Throughout her time at CPN, she witnessed immense growth.

"There were only two nurses here at the time when I first started. … Every week, there was a meeting about goals that had been met, what was on the agenda and what we could do to help make things better, and I fell in love with the ideas, the plans and what was going on and how to help Native Americans in a more positive way," she said.

Lupton said she looks back in amazement of the impact CPN has made on the community.

"Unless you had seen it, you could not believe what has occurred here," she said. "And just watching it and being a part of it, that's just been awesome — just absolutely awesome. And I could never convey to you how much the Nation has meant to me as a human being throughout all these years."

She said she had too many fond memories to name just one, but Lupton enjoyed interacting with CPN members during Family Reunion Festival and sharing in the fun, family energy the weekend always brings.

Judy Lupton opens gifts at her retirement party, celebrating 23 years with CPN Health Services.

"The Potawatomi people are special people, and you become part of their lives," Lupton said.

Although she plans to stay very busy in retirement, Lupton will miss her patients and co-workers the most.

"The patients and the people I worked with are just awesome people," she said.

To learn more about CPN Health Services, visit cpn.news/health.

Potawatomi language learning tips

Native American Heritage Month is a great time to begin learning *Bodéwadmimwen* as a family. Although mastering the language has its difficulties, picking a few words and using them with younger generations helps ensure *Bodéwadmimwen* stays alive and strong for years to come.

"When I first heard (Potawatomi), it kind of took its own form inside me, and that's what I feel that it does for people. They hear a word and they may get that word, and then they want another, and they just keep growing and growing," said Robert Collins, Citizen Potawatomi Department of Language aid.

Collins began learning *Bodéwadmimwen* through prayer and songs during *mdodogemek* (sweat lodge) a few years ago. Today, he teaches children at the CPN Child Development Center and uses the language at home with his son, Robert Collins II.

"It is very important to me for (the language) to be handed down to my descendants," Collins said.

Overcoming hesitations

Before written word, Potawatomi culture and language passed from generation to generation only through oral traditions, and continuing that is still important today. Learning Potawatomi requires verbally using the words. Wanting to show respect and speaking correctly is important, but Collins said part of the process includes making mistakes.

"Just like when you were learning to speak English when you were an infant, you missed a word and didn't even care you were messing up words," he said. "You have to kind of look at it like that way. It's OK to mess up. We're human."

Collins speaks Potawatomi as much as possible in his home, and although his son does not always respond in Potawatomi, he understands his father's words. Collins encourages other Potawatomi to do the same.

Resources

"It takes that dedication, and if you want it, you'll get it," Collins said.

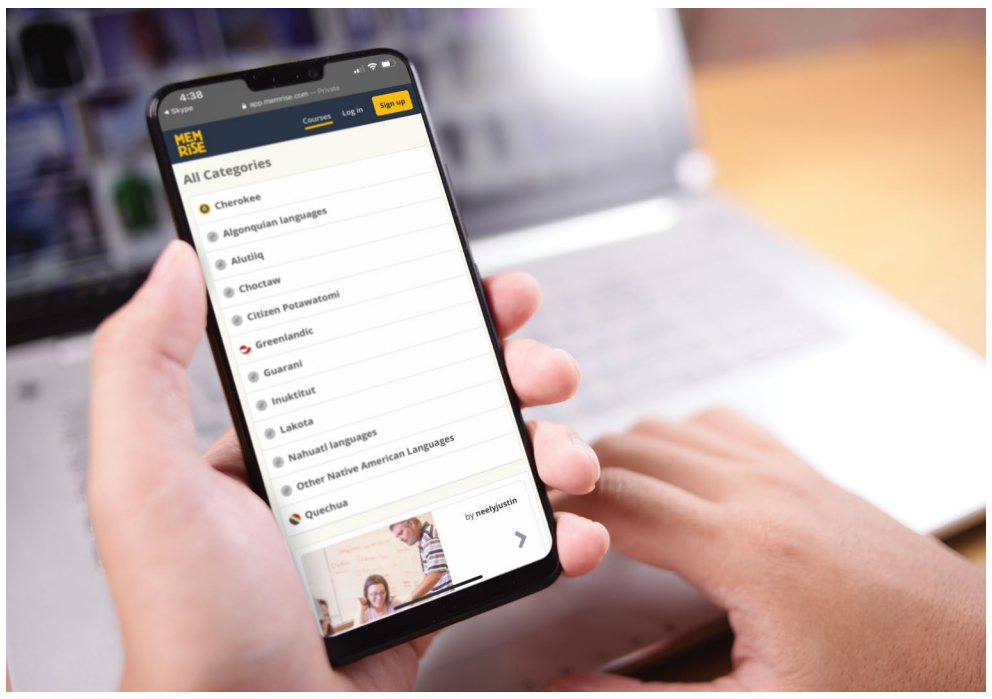
When beginning his *Bodéwadmimwen* journey, he took the online Moodle course created by the CPN Department of Language, and his son began the course this summer as a way to help transition into distance learning for the upcoming school year.

"You've got to remember that our ancestors are right there with us with this language, whether you realize it or not," he said. "You can kind of begin to see the world as they've seen it."

The dictionary at potawatomidictionary.com is also another great resource. It features numerous audio recordings, and pronunciations along with definitions to provide a greater opportunity to master Potawatomi.

"And the historical audio — it's something to hear elders that have probably walked on. They're no longer here to speak with us, but we have audio of them too. So, that's them still helping keep the language alive," Collins said.

Phone apps like Memrise developed by CPN and *Bodwéwadmimwen* by the Pokagon Band of Potawatomi offer solutions for on-the-go learning. Some opt for placing sticky-notes around their homes as reminders and to learn everyday phrases like *gzinenjek* (you all wash your hands), *gziyabde'on* (brush your teeth), *gnoskwedzon* (comb your hair) and more.



Phone apps, online courses and other resources developed by CPN's Department of Language make speaking Potawatomi easier than ever before.

For Collins, hearing his son and other children he teaches at the Child Development Center use the language brings hope.

"We're all connected, and when someone picks up the language, it just proves that to me even more," he said.

The department has also developed songs, cartoons, video recordings and more featured online at cpn.news/JN and cpn.news/langyt.

"You don't need to be a certain age," Collins said. "They might be in a kid-kind of platform, but they're good for kids and adults."

For many CPN, hearing the language only occurs during Family Reunion Festival and other Potawatomi gatherings. This can create additional challenges, but using the recordings, videos and more created by the CPN Department of Language can bridge this gap and create more familiarity.

Collins stressed that although picking up *Bodéwadmimwen* can be difficult, there is no time like the present to begin the learning process, regardless of how young or old someone may be. Taking the opportunity to set examples for younger members is important to the survival of Citizen Potawatomi culture, history and lifeways.

"It's one of those things you don't want to put off. Don't think that somebody else is going to do it," he said.

Access information and resources to begin learning and introducing *Bodéwadmimwen* to the next generations of Potawatomi at potawatomi.org/language.

Remembering the Trail of Death and its impact on the Potawatomi people

Nov. 4 marks the 182nd anniversary of the Potawatomi arriving to their final destination on the Trail of Death at the Sugar Creek reservation in present-day Kansas. The forced removal began on Sept. 4, 1828, at Chief Menominee's village in Indiana. More than 850 Potawatomi made the journey, and 42 perished, mostly children and elderly. Written and visual records help chronicle this trying time in the Tribe's history, and utilizing these resources help Tribal members and others acknowledge the tenacity and resilient spirit of the Potawatomi people.

"Statistics and studies have shown that whenever people experience repeated trauma after trauma, it starts to change their brain chemistry. It changes the DNA that they're passing down to the next generations," said Dr. Mosteller, Citizen Potawatomi Nation's Cultural Heritage Center director.

"Think about the traumas these kids went through — all in one fell swoop: housing instability, seeing death first-hand and families being separated."

Forced removals continue to negatively impact Native American communities today, but using resources — like those provided through the writings and sketches — to study about this tumultuous time in Potawatomi history and getting involved by learning the language and participating in Potawatomi culture are ways to acknowledge and heal.

Records

The Trail of Death was difficult, and the weather was harsh. Many Potawatomi lacked adequate footwear, and clothing and supplies were extremely limited. English artist George Winter captured sketches prior to and early in the removal as well as kept a diary detailing the events.

One of Winter's diary entries included, "Soon the whole nation were seen moving down the hill sides, along the banks of the Eel river, on the way to their westward home. … Could the poor and degraded aborigine give his history to the world, it could but speak in emphatic language — the continual series of oppressions of the White man, from the day he first put foot upon the aboriginal soil."

The CHC features Winter's work along a wall in the gallery *Forced From Land and Culture: Removal* that provides a first-person view of the Potawatomi traversing through canyons and hillsides on the Trail of Death. A digital interactive also allows visitors a hands-on approach to learn more about the Potawatomi people before and during the Trail of Death through Winter's drawings and paintings.

George Winter's images provide a visual reference of the Trail of Death.

"I think there's something very powerful about being able to look through those journals and diaries and that removal narrative," Dr. Mosteller said.

A Catholic missionary, Father Benjamin Petit, accompanied the Potawatomi on the forced removal. His writings provide details regarding births, deaths, baptisms and the hardships faced along the 660-mile walk.

"I found the camp just as you saw it, Monseigneur, at Logansport — a scene of desolation, with sick and dying people on all sides. Nearly all the children, weakened by the heat, had fallen into a state of complete languor and depression," Father Petit said in a letter to Bishop Brute.

William Polke, the Trail of Death conductor, also kept a journal, which offers a day-to-day account. Some of his writings are available at potawatomi.org/trail-of-death.

660 miles

During the two months, the Potawatomi lost more than 40 along the way with no time to mourn or bury the dead. Sickness spread throughout the caravan, and at one point, more than 300 experienced illnesses that prevented the removal from advancing.

"When the children were sick, they couldn't stop to let them rest and to do the things they needed to do," Dr. Mosteller said. "Our ancestors knew how to take care of themselves and their sick relatives. … They were thrown in limbo and didn't know what tomorrow would bring. That is mentally taxing."

Once they reached Sugar Creek, the prairies of Kansas were vastly different than the Great Lakes environment the Tribe knew. The Potawatomi didn't understand the land; traditional medicines didn't grow; there was no access to familiar, staple foods; and the lack of water resources and trees available to build wigwams proved difficult. The Potawatomi had to figure out how to live on the Great Plains as a woodland people, which was no easy task.

"There were so many things lost between Indiana and Kansas," she said. "The Seven Fires Prophecy says that we have that Seventh Fire — we talk about a time there will be when we go back along the path of our ancestors and pick up the things that they were forced to put down. This was a literal part of our ancestors. They were literally having to put things down."

Disease also created challenges. When the Potawatomi arrived on the reservation west of the Mississippi, the cold November weather and constant illness proved deadly. After the taxing forced removal ended, cholera and other diseases tore through the community almost immediately.

A cemetery in what once was the thriving Potawatomi community known as Uniontown in northeast Kansas includes a mass grave of Tribal members that perished due to cholera. To kill the disease, officials burned the town twice, and eventually, the Potawatomi abandoned Uniontown. A large tree stands strong on top of the mass grave near where Uniontown once flourished.

CPN member and CPN District 4 Legislator Jon Boursaw said during a 2018 interview with the *Hownikan*, "It has been said that they were all buried in a circle with their heads pointed to the tree. Many more, possibly hundreds, are thought to be buried in the fields that surround the tiny cemetery."

Today, cemeteries around northeastern Kansas hold hundreds, if not thousands, of Potawatomi who perished in the short years after arriving. To find out more about the Uniontown cemetery and mass grave, Boursaw has worked with experts from the Kansas Geological Survey at the University of Kansas to conduct ground penetrating radar research.

According to Boursaw, "(Dr. Blair Schneider) said it is the most data of any site she has surveyed, but she wants to go back and do further surveys to see if she can get a better analysis of what is there."

Dr. Schneider plans to conduct more research throughout the next few months to provide more concrete details.

Importance of looking back

Using written and visual record helps ensure the legacy of the Potawatomi people and their determination to overcome is not forgotten. For those who descend from individuals removed the Trail of Death and other Potawatomi removals, research and utilizing the resources available can provide a sense of healing and understanding of who the Potawatomi people were, are and will be in the future.

"When you have those resources and those memories, it is your duty to stop and remember and reflect and honor our ancestors for the struggles that they went through because if they didn't push through the next day, if they didn't take one more step, if they didn't hold their children close for one more night, we wouldn't be here," Dr. Mosteller said.

To learn more about the Trail of Death, tour the CHC's gallery *Forced From Land and Culture: Removal.* The CHC's *Mezo-dan* Research Library also has books and other records available to CPN members on a non-lending bases. Please note, due to the coronavirus pandemic, the public cannot access the library in-person. Call 405-878-5830 for more information and to connect with library staff. For online resources, visit potawatomiheritage.org or potawatomi.org/trail-of-death.

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Tribal member and psychologist researches coronavirus, quarantine stressors on families

In March 2020, the World Health Organization labeled the spread and volume of novel coronavirus cases as a global pandemic. Psychologists and researchers recently began to study the psychological effects of stress related to the health crisis, including quarantine.

"We need to be around other people. We are not able to do that, and it's affecting families," said Sue Hobbs, Ph.D, Citizen Potawatomi Nation member and psychologist.

She and her research partner Kristen Alexander, Ph.D, constructed and released a survey in April 2020 to collect data from families regarding the stressors of shelter-in-place orders. Hobbs is an assistant professor and Alexander is a professor of child and adolescent development at California State University, Sacramento.

"It's a unique opportunity to contribute to science because COVID-19 is so widespread and is affecting families around the world," the Darling family descendant said.

Hobbs and Alexander felt the stress of quarantine themselves in spring 2020; however, they started the research project after considering their expertise and feeling compelled to contribute to the global situation in a positive way.

"I was so shocked by what was happening around me, and I was just trying to tread water myself. It took a call for research to wake me, and for me to recognize the opportunity for research," Alexander said.

"I agree," Hobbs added. "And then I thought, we should contribute because there's just no research. There's nothing because this is new, and people need information — real information."

Citizen Potawatomi Nation member Sue Hobbs and her research partner Kristen Alexander use their skills to bring a sense of understanding to those experiencing stress during the pandemic. (Photo provided)

Survey development

They developed their survey by reviewing and selecting validated questionnaires about well-being, family function and perceived stress. It takes approximately 20 minutes to complete with more than 100 questions regarding perceived stress over time, emotional health, coping, COVID-19 and childhood experiences resulting in cumulative stress. They considered loss of income, homeschooling children, health, lack of social interaction, working essential positions and parent-child relationships.

"What are we replacing (support systems) with? And how are we coping with this stress, and how much perceived stress are we experiencing?" Alexander asked. "So, of course, we think people are experiencing stress, and evidence so far shows that there is an increased level of stress in the families. But we need evidence for stress and how it's impacting family interactions. We're particularly looking at the parents' well-being and parenting."

They wanted an anonymous survey and asked for general demographics from participants to encourage honesty and truth. Hobbs also focused on Native American participation, a section of the population she often feels gets left out or lumped in with other groups. As a CPN member, she encouraged participation through her university contacts and social media. Nearly 5 percent of their feedback accumulated by late September came from Indigenous people; July 2019 statistics from the U.S. Census Bureau estimate American Indians and Alaska Natives comprise less than 2 percent of the population.

"Usually when we conduct research, we get one or two responses from Native Americans or people who say that they're of Native American ancestry. … I want to make sure the voices of Native Americans are heard," Hobbs said.

Children's perceptions

In general, their research pertains to children's well-being; both of them found their niche while in college. Hobbs' passion for statistics and Alexander's love of studying cognitive development make them successful partners.

"I'm interested particularly in the child as part of the family," Alexander said. "How are they interacting with the parents, and what are their relationships with others? How does that affect how children are constructing their reality, how they're remembering things, how they're talking about things?"

Hobbs studies children and the legal system. She finds that sometimes people perceive children to be ignorant or unable to provide accurate descriptions of their experiences. In reality, youths simply understand things their way, which Hobbs said does not make them wrong. She sees children as credible witnesses who perceive their surroundings accurately and tell the truth. Hobbs believes this applies to the coronavirus pandemic and the stress from it as well, with children feeling their parents' depression and other emotions.

"These kids do know. They are experiencing this stress. They're experiencing it themselves, and then they're also feeling what their parents are experiencing. They might not understand completely what's going on. But then neither do we. That makes it a lot harder on all of us," she said.

Quarantining has required parents to take on new roles — teacher, primary playmate, counselor — while continuing to provide, discipline and comfort. The constant contact and closeness ensure everyone's emotions rotate amongst each other.

"We're hoping not only to find evidence that, 'Yes, people are feeling more stressed. People are having more difficulties parenting.' We want to find out what's helping people cope. We need to get that information published and available to the public because this isn't going to end soon," Hobbs said.

Initial data analyzation of 349 participants indicates the pandemic significantly affected their well-being with many reporting an increase in perceived stress. Hobbs and Alexander continue to analyze the figures and write about their findings.

While they stopped accepting surveys about families and children, Hobbs and Alexander now seek statistics from adults, regardless of parenting status, through a second survey. Take the survey at cpn.news/hobbssurvey.

Hownikan
1601 S. Gordon Cooper Drive, Shawnee, Oklahoma

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Dozens attend flag dedication ceremony at First National Bank & Trust Co.

Citizen Potawatomi Nation and First National Bank & Trust Co. welcomed the broader community to a flag dedication ceremony on the bank's property in Shawnee, Oklahoma, on Friday, Sept. 25, 2020. FNB's marketing team organized and publicized the event, drawing city leaders and citizens.

"Chairman John 'Rocky' Barrett had the idea and the vision for our community to have a larger presence of the flagpole and a larger flag to really make a statement here in Shawnee," said FNB Marketing Assistant Ashely Klewicki. "We really wanted to let our community be a part of that and part of the ceremony."

Shawnee Mayor Ed Bolt, city commissioners, Shawnee citizens and CPN leaders Tribal Chairman John "Rocky" Barrett and Vice-Chairman Linda Capps watched as Boy Scouts from Troops 461, 415, 408, 426, 417 and 414 as well as Cub Scout Troop 3417 attached and raised the flag into the sun.

"These boys have learned a lot about country, duty to country, honor, reverence, all of these things," said Jennifer Grant, whose son is a member of Troop 415. "And so for them to get to be part of a ceremony that's much larger than just their own troop and see something that the entire city will be seeing and part of is really special for them."

Local Boy Scouts assist in a flag dedication ceremony at Citizen Potawatomi Nation's First National Bank & Trust Co.

Mayor Bolt noted the flag's considerable size, which several Boy Scouts lined up to hold before hoisting it up the new flagpole. The bank sits at the busy intersection of East MacArthur Street and Union Avenue.

"At the top of this hill, you're going to be able to just see that thing forever — in both directions. That's really neat. It just shows you we have a lot of really cool stuff going on here in Shawnee," he said.

Chairman Barrett presided over the benediction. He said a prayer in both Potawatomi and English, followed by a message of faith, unity and community and motivated those in attendance to practice thankfulness.

"I also encourage you and all Americans to honor the memories of every hero who has risked or given his or her life to protect our freedom so majestically symbolized in this flag of the United States of America," he said. "As a nation, we must also remain forever grateful to the heroic men and women who serve as our first responders and guardians of our health and homes and education."

Many in the crowd wore red, white and blue. Kassy Mize sang *The Star-Spangled Banner*, and everyone participated in the Pledge of Allegiance after the rising flag came to a full stop. In closing remarks, FNB CEO Bryan Cain talked about the unanticipated pride and patriotism he felt watching it fly in the wind.

"We may just be individuals in this community, but when we work together and we are united, we can withstand COVID — we can withstand whatever storm or wind of change that comes our way," he said. "So, I hope as you travel down MacArthur here, that the same sense of pride and patriotism swells up in you every time you see it."

First National Bank & Trust Co.'s main branch is located at 130 E MacArthur, Shawnee, OK 74804. Visit FNB online at fnbokla.com or call 405-275-8830.

Tribal members encouraged to serve as Potawatomi foster and adoptive parents

November is National Adoption Month, and many Potawatomi and Native American children within the foster care system need a safe, stable home. While oftentimes the goal is to work with parents and guardians to reunite with their children, there are cases where finding a permanent, loving family becomes necessary.

"Most of the time when children are adopted in foster care, it's their foster parents who adopt them," explained Kendra Lowden, Citizen Potawatomi Nation FireLodge Children & Family Services foster care and adoption manager.

"We do have children that need (to be) adopted that don't have a foster home that we're able to find for them or one of our foster homes are not able to take them."

Having a one-on-one conversation with CPN Indian Child Welfare staff can better acquaint potential foster or adoptive parents with the process.

"For anyone interested in fostering or adopting, the best thing to do is make a phone call that way we can have a conversation about the requirements and expectations for foster and adoptive families," she said.

Expectations

Most of the time, parents do not voluntarily place children into foster care, and in most cases, parents actively work to regain placement of their children.

"Since most of the children who are adopted from foster care are adopted by their foster parents, people interested in adoption should consider that when applying," Lowden said.

Private adoption can cost tens of thousands of dollars, but going through the Nation removes almost all adoption-related fees.

"There are essentially no costs related to adopting through foster care. Many times, adoption attorney fees can be covered for foster parents," she said.

"The only potential fee someone may have to pay is a copay for a medical exam, but other than that, it's cost-free."

However, FireLodge Children & Family Services' most dire need is for foster parents who are also willing to adopt.

"We sometimes have cases where a placement disrupts for various reasons, and a Potawatomi child needs to be placed into one of our homes for adoption," Lowden said. "It's not necessarily every day we have a child that we could place in an adoption-only home, but it is a possibility."

The need

Across Oklahoma, there are almost 7,500 children in foster care, and more than 3,500 of them are Native American.

"We have a lot of children that are placed in non-Native homes," Lowden explained. "Many times, it's due to where they're located."

CPN Foster Care and Adoption Manager Kendra Lowden welcomes families interested in fostering or adopting to reach out for guidance and more information.

The CPN FireLodge Children & Family Services strives to find placements near children's families so that visitations are easier.

"We wouldn't want to have a child in a car for so many hours in a day or every week," she said.

But the demand for Potawatomi foster families across the state is still high.

"Most of our homes already have placements," Lowden said. "We definitely need more. Every time we get involved in a case, we do everything we can to make sure the children are placed with family — if not with family, then with one of our Tribal homes. … We have to think long-term and have a broader view to ensure we have an ongoing pool of homes who are available to provide care for Potawatomi children."

FireLodge Children & Family Services assigns a caseworker to every child placed in foster care and is available to support foster and adoptive families through each step of the process.

"Our caseworkers make monthly contact with the foster parent, ensure that everything is going great, help with any issues that pop up, questions about medical appointments, counseling, visitation — they're there to guide the foster parent," she said.

For CPN members living outside of Oklahoma, Lowden recommends reaching out to their local state agency that oversees foster care. If they live near other Native Nations, contacting the tribes themselves could present opportunities to assist other Native American children.

Find out more information about FireLodge Children & Family Services by visiting potawaomi.org/firelodge or call 405-878-4831.

CPN Health Services continues to respond to COVID-19 entering winter

By Dr. Adam Vascellaro, D.O., CPN Chief Medical Officer

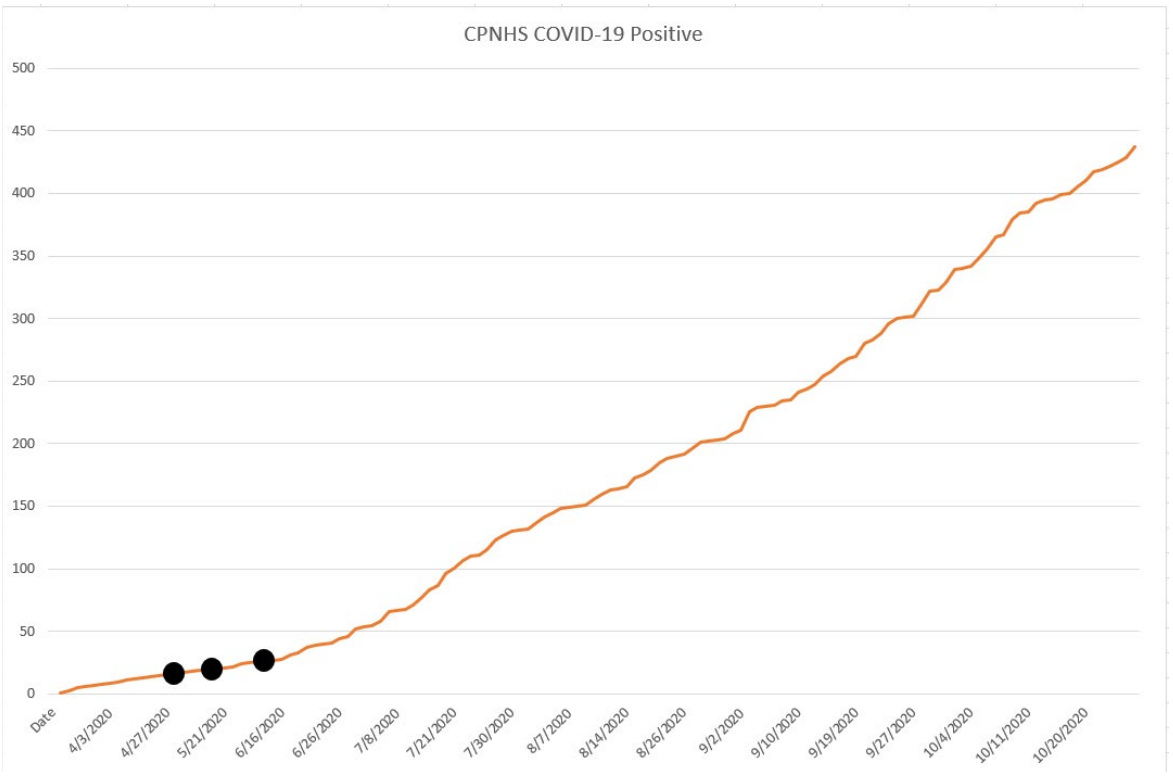
I suspect many would not have expected we would be in November and still right in the middle and on the front lines of a worldwide COVID-19 pandemic. Unfortunately, it is still very real, while getting closer to our homes and work every day. In fact, here in Oklahoma we're consistently among the top states for record-setting numbers of new cases. I'm sure by now those of you reading are in the same place I am — knowing multiple patients, coworkers and family who have recently battled the illness. Thankfully, most infected have been able to remain at home with only symptomatic medications, socially-distanced support and faith. Some of you may even know one patient included in the approximately 5 percent whose symptoms became severe enough to require hospitalization. COVID-19 hospitalization is scary, not only medically, but even more so from a humanistic perspective. Typically, these patients are hospitalized in order to receive supplemental oxygen and other supportive-type care. They commonly require treatments utilizing BIPAP, ventilators, lung bypass machines and dialysis. The humanistic challenge is that your family member is hospitalized and in quarantine. Their only — and possibly final — means of communication with loved ones being an impersonal phone or FaceTime call.

It has been a struggle throughout the pandemic to balance giving the information necessary to convey the reality of the virus and generate a need for people to act cautiously in their interactions and activities, while not inciting fear.

The following chart included here shows how the pandemic has been progressing within Citizen Potawatomi Nation Health Services. I believe CPNHS data generated without political bias is a very good sample of what is truly going on in Oklahoma. This chart goes from February to October 2020. It clearly shows that not only are we still in the "first wave" of the pandemic but also that it is not slowing down.

Please pay specific attention to the three black dots added to the line on the chart. They represent the dates of the State of Oklahoma's three "reopening" phases that all took place without a statewide mask mandate. I personally think the pandemic is spreading fast and will continue to do so, potentially with greater death rates, if people in our state and communities don't start practicing appropriate mask wearing and social distancing. Mask mandates are needed in our cities, counties and state.

I am grateful to Tribal Chairman John "Rocky" Barrett for showing true crisis leadership, making the unpopular decision based in part on CPNHS' internal COVID-19 real-time testing data to implement a mask mandate throughout the Citizen Potawatomi Nation. He did so at the same time that the state government and other local leaders in Oklahoma were unwilling to do what is needed and right. Much of the criticism of his decision cited political opinions partially based upon the biased, flawed data generated from the State of Oklahoma, which at the time did not include antigens testing.



CPN and the surrounding communities are at the crossroads of multiple hot spots. If you were to draw a line from the recent COVID-19 hotspots of Norman to Stillwater and another one from Seminole to McLoud, the junction point and area surrounding it is the Tribal jurisdiction and areas CPNHS serves.

If the state and local communities don't start insisting on social distancing and mask mandates, I anticipate things will get far worse. Respiratory viruses like COVID-19 tend to have more severe symptoms in the winter months. Adding in the potential for contracting Influenza A along with the virus, there is a rising concern that patient's symptoms will be much more severe than what has occurred during the summer months. As such, we are highly recommending all CPN patients get their flu shots as soon as possible!

You keep hearing that Oklahoma hospitals have plenty of ICU beds and ventilators, which is probably true. What you are not hearing is that the staff of a 24/7 ICU with three shifts of nurses is growing more and more strained. There are limits on the number of qualified staff to man these wards, and the state's hospitals are especially short of lung bypass machines, also knowns as EMCOs. Patients are placed on these when high flow oxygen and ventilatory support isn't enough. CPNHS' first patient was on ECMO at Integris in Oklahoma City. Shortly thereafter, another of our patients had to be sent to a Tulsa hospital for ECMO. Just a couple of weeks ago, another of our patients had to be sent to Baylor University Medical Center in Texas in order to get ECMO treatment. The concern is there are limited, or possibly no more, ECMOs available in Oklahoma right now. This may be a preview of other strains on in-patient resources that will become noticeable to those of you outside the medical field.

An additional unfortunate reality with hospitalization is the bill that comes with it. A $10 mask may be inconvenient or uncomfortable, but it may be preferable to a very steep hospital bill following an extended stay in the ICU.

CPNHS and CPN are well ahead of the curve in containing the spread of COVID-19 as well as the methods proven to operate safely through it. CPNHS is a leader in real-time COVID-19 PCR testing. By combining it with COVID-19 IgG antibody testing, we have aided our decision makers to allow policies approving the return of COVID patients to work or school on a case-by-case basis. This stands in stark comparison to the U.S. Centers for Disease Control and Prevention's semi-educated, always changing and politically biased, one-size-fits-all recommendations.

Tribal Emergency Management Director Tim Zientek and his staff are actively leading and collaborating with local civic leaders to prepare for multiple COVID-19 immunization drives on an unprecedented scale in our communities. Our health services anticipates having access to two separate vaccines in the near future. The first is expected to be the BioNT/Pfizer vaccine currently slated for a January 2021 release and the Moderna vaccine currently estimated for mid-2021. Both are two-shot vaccines with 21 days between the doses.

A yet-to-be-determined priority will determine who get the vaccines first. Frontline health care workers, first responders, and high-risk patients will be first priority, followed by the general population.

Again, CPNHS and Oklahoma are in the midst of a worsening first wave. I hope that we can keep playing defense long enough to get to herd immunity between spreading infection and upcoming immunizations so we can get there with minimal physical and social casualties. We have a long way to go and a short time to get there.

I am praying for all. 🔥

Violence against women is not a Potawatomi tradition

By Kayla Woody, House of Hope Prevention Specialist

The world we live in today provides fast-paced news reporting and 24-hour media coverage on any crime or event. There is not much that goes unnoticed or overlooked. However, there seem to be many stories that remain untold in our Native communities. These stories include 506 of missing and murdered Indigenous women and girls in urban areas as identified by the Urban Indian Health Institute between 2000 and 2016.

The amount of missing and murdered Indigenous women is staggering. The Centers for Disease Control and Prevention revealed that Native women are murdered at a rate 10 times higher than other ethnicities, and murder is the third leading cause of death. As included in a 2018 report by the UIHI, the National Crime Information Center disclosed 5,712 cases of missing and murdered Native American women and girls were reported in 2016, the latest period for which data was available at the time of release.

"The numbers are likely much higher because cases are often under-reported, and data isn't officially collected," said former U.S. Senator Heidi Heitkamp (D-N.D.).

According to reports from the National Congress of American Indians, about 84.3 percent of Native women experience violence and 56 percent experience sexual violence that is overwhelmingly committed by individuals outside the Native American community. Due to a Supreme Court decision from 1978, Native American tribal courts have no jurisdiction over non-Natives.

"If a white person commits murder or rape against a Native American person, the federal government would have jurisdiction over those crimes, instead of the tribe or state government," said Cheryl Bennett, an Arizona State University professor studying hate crimes that target Indigenous peoples.

However, according to a 2010 Government Accountability Office report, when tribal law enforcement sent cases like these to the FBI and U.S. Attorney Offices, prosecutors declined more than two-thirds of them.

Native communities are not receiving the protection or assistance they need from crimes like these. Due to the issue, Senators have stepped up, creating legislation to change the processes our Federal government takes with these cases. In October 2017, Senator Heitkamp introduced Savanna's Act, which was the first piece of legislation to specifically address missing and murdered Indigenous women and girls. The legislation has been named after Savanna LaFontaine-Greywind.

Savanna was added to the list of missing and murdered Indigenous women after she was abducted and killed in Fargo, North Dakota, by Brooke Crews, a non-Native woman, who strangled Savanna and then cut her 8-month-old child from her womb. Crews' was sentenced to life in prison without the

chance of parole. The legislation was aimed to improve tribal access to federal crime information databases, increase coordination among all levels of law enforcement, and create standardized protocols for responding to cases of missing and murdered Indigenous women. Unfortunately, in 2018 the bill was blocked and was required to return to the beginning of the legislative process.

Last year, the bill was reintroduced by Senator Lisa Murkowski of Alaska and was unanimously approved on Dec. 6. It passed the Senate in March of 2020 and then passed the House of Representatives in September of 2020.

"Senator Heitkamp was a true leader on this issue and an advocate for Indigenous peoples throughout her tenure in the Senate. I'm proud to reintroduce this bill and continue our efforts to bring much-needed attention and coordination to the issue of murdered and missing Native women," Senator Murkowski said.

On Oct. 10, President Donald Trump signed the bill into law. This will now require the Justice Department to develop guidelines for responding to cases of missing or murdered Native Americans, report statistics on those cases, provide required law enforcement agency training, and to work with tribes and tribal organizations in implementing its strategy.

Another piece of legislation that was introduced by Senator Murkowski is the Not Invisible Act. This is the first bill in history to be introduced and supported by four enrolled members of federally recognized tribes. The legislation was passed alongside Savanna's Act and will increase intergovernmental coordination to identify and combat violent crime within Native American lands.

If you or someone you know is experiencing intimate partner violence, stalking, 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.

Strict CARES Act fund disbursement guidelines remain confusing for Indian Country

Although the U.S. Department of the Treasury has already cut the checks, there is still some uncertainty in Indian Country about what exactly counts as an acceptable use of CARES Act money.

Under guidance issued by the Treasury in June, state, local and tribal governments are allowed to use CARES Act money to provide direct cash assistance to their constituents. However, the disbursal of the funds requires documentation directly related to COVID-created needs, such as increased internet bandwidth to support teleworking or distance learning.

Blanket per capita checks are not allowed, and going that route can be grounds for the federal government to request an audit or even repayment from the tribal government or recipient tribal member.

With that guidance coming out weeks after Native Nations began receiving federal aid, some Oklahoma tribes are having to adjust their plans and get creative in order to provide previously promised direct assistance without running afoul of the federal government.

For example, before the Department of the Treasury weighed in on per capita payments, the Stroud-based Sac and Fox Nation had already announced plans in May for all of its citizens to receive two checks regardless of income status, with the first round distributed in June.

In light of the federal government's new guidance, all Sac and Fox citizens must now include an application to receive that second payment that lists all economic hardships incurred due to the pandemic, including medical bills, buying personal protective equipment or securing additional cleaning supplies.

The Sac and Fox Nation is not the only Oklahoma tribe having to adjust its COVID-19 aid plans. After initially putting out a call in May for tribal citizens to update their addresses in order to receive a check, the Ponca Tribe of Oklahoma also added an application requirement in order to remain in compliance with federal guidance.

Meanwhile, an attempt to implement a $1,000 per capita payment at the Kiowa Tribe brought the Carnegie-based tribe into court. The Court of Indian Offenses issued a temporary injunction in August to block further spending of CARES Act money until the tribe adopted a budget that included a line item breakdown of how it would spend the relief funds. The injunction has since been lifted and the tribe did not implement a per capita payment. Instead, Kiowa citizens are still required to fill out an application and include information regarding the pandemic's impact on their finances.

Tribes are not the only ones having to maneuver around the regulatory confusion. A subcommittee of the U.S. House of Representatives' Committee on Appropriations held a hearing on the impact of the coronavirus on Indian Country on Sept. 30. National Council on Urban Indian Health Chief Executive Officer Francys Crevier, J.D., testified that the facilities she represents have had to contend with similar curveballs due to belated and sometimes conflicting guidance.

She spoke of an urban Indian clinic that had planned to use federal COVID relief funds for heating, ventilation and air conditioning improvements that would reduce the risk of spreading droplets. However, the clinic's request for CARES Act money to pay for the project was denied on the grounds that the system would impact more than just solely COVID-19 patient rooms.

"There are a lot of administrative restrictions placed on us," Crevier said. "That has really challenged our programs. It's not that we don't need it — we absolutely need it — but there are way too many restrictions on how it is used."

Wild Rice Salad

2 Tbsp ground mustard
1 - 2 Tbsp finely chopped onion
1 Tbsp finely diced garlic
3 - 4 Tbsp maple syrup
6 - 8 Tbsp white vinegar or maple vinegar
6 Tbsp avocado or sunflower oil
1 Tbsp balsamic vinegar
1 ½ cups cooked wild rice
Large container of mixed greens
Salt, pepper and red pepper flakes

To make the vinaigrette, put mustard, onion, garlic, maple and vinegar to a large bowl. Begin pouring oil in slowly, whisking until combined. Add salt, pepper and red pepper flakes to taste. Right before serving, pour vinaigrette on top of greens and wild rice, and toss together.

Three Sisters Soup

2 Tbsp oil (recommend sunflower, avocado or olive)
½ diced onion
1 lb ground meat (recommend elk or venison)
½ tsp red pepper flakes
2 - 3 cups cooked hominy
3 cups cubed winter squash
2 - 3 cups beef stock
2 - 3 cups chicken stock
2 bay leaves
salt and pepper to taste

In a large pot, cook onions until slightly translucent. Add ground meat, seasoning with salt, pepper and red pepper flakes. Once browned, add hominy, squash, stock and bay leaves. Cook on medium until squash is slightly soft, and serve.

Cookies with Sand Plum Jelly

1 cup shortening
2 cups maple sugar (not syrup)
3 eggs
1 tsp salt
½ tsp vanilla extract
1 ½ tsp baking soda
2 ½ cups almond flour
2 - 3 cups all-purpose flour
1 can of sand plum jelly

Heat oven to 350°F
Cream the shortening, sugar, eggs, salt and extract in a standing mixer using dough attachment, scraping the sides as necessary. Once combined, add almond flour, baking soda and 2 cups of all-purpose flour. Mix and add additional flour if the dough's consistency is sticky.
Place approximately 1 tablespoon sized balls of dough on a baking sheet and create indention or well in the middle. Bake for 8-10 minutes. Once cooled slightly, add jelly to the middle of each cookie. Store in an airtight container.

CITIZEN POTAWATOMI NATION **REALTY**

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CPN has more than 1,200 feel of corral pipe in the Dale area that needs to be removed. Please submit a total bid that includes the cost to buy and remove the material

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CONTACT DAVID BOURBONNAIS AT 405-517-1344

First Native American Southern Baptist Army Chaplain

The Citizen Potawatomi Nation Cultural Heritage Center honors servicemen and women by featuring photos on the Veterans' Wall of Honor, highlighting efforts during wartime in exhibits and an interactive database. This Veterans Day, we recognize Charles LeClair, the first Native American Southern Baptist chaplain of the U.S. Army.

LeClair is a descendant of the Kaw Nation and Ponca Tribe of Oklahoma and a member of the Citizen Potawatomi Nation. He grew up near Ponca City, Oklahoma, on an 80-acre allotment members of his family who are enrolled in the Ponca Tribe received. After elementary school, he attended Chilocco Indian School in Newkirk, Oklahoma, graduating in 1948 with an emphasis on blacksmithing.

He expanded his education with degrees from Northern Oklahoma Junior College in Tonkawa, Oklahoma, Oklahoma Baptist University in Shawnee, Oklahoma, and Southwestern Baptist Theological Seminary in Fort Worth, Texas. LeClair's vast skillset includes trombone, boxing, welding, ministering and more.

His military service in both the Army and Air Force took him to Georgia, Alaska, Fort Sill, New York and Vietnam. After retiring from the military, LeClair spent the next 23 years a civil servant.

Faith and military service

As a sergeant in the Air Force, he became an ordained Baptist minister while serving in Alaska and founded a church in Palmer. He also pastored at a church while attending Oklahoma Baptist University in Shawnee. He then graduated with a bachelor's of divinity from Southwestern Baptist Theological Seminary in 1962 — all of which led him to become a chaplain in the Army.

After founding and ministering at several churches in Oklahoma and Kansas, LeClair felt called back to the military. He became the first Native American Southern Baptist chaplain in the Army and attended Fort Hamilton chaplain school in New York.

While stationed at Fort Sill following Fort Hamilton, he established a chapel at aviation command. LeClair became the First Field Artillery Brigade Chaplain and held many military funerals — once for a Chilocco classmate who visited LeClair the evening before deploying to Vietnam.

During an interview with the *Oklahoma City Times* in November 1969, LeClair said, "What I like most is that in the Army, the chaplain is considered part of the team, and is able to mingle with the people in duty situations. You have more exposure to people who are in your charge."

Army chaplain Charles LeClair

LeClair was stationed in South Vietnam in spring 1967 on active duty and was quickly promoted to captain and chaplain of the 46th Engineer Battalion. Ten months into service, a vehicle accident left him with limited mobility for his last two months overseas. However, LeClair finished his tour.

He spent the next two years undergoing spinal fusion treatments at Walter Reed Army Medical Center in Washington D.C., while assigned to Fort Jackson, South Carolina. LeClair still served as Fort Jackson Hospital chaplain while he overcame his injuries.

LeClair honorably retired in April 1972, five years after beginning his service in Vietnam.

LeClair received numerous awards and accolades, including the Army Bronze Star, Commendation Medal, Vietnam Service Medal with four bronze service stars and a Republic of Vietnam Campaign Ribbon, just to name a few.

After active duty

His career following military service included working as a member of the Economic Stabilization Program of the 1970s, the U.S. Department of Labor's Office of Federal Contract Compliance, and the Equal Employment Opportunity Manager for Lockheed Space Operations — now Lockheed Martin — until he retired in 1991.

He became a member of the Chilocco Indian School Hall of Fame in June 2003.

If you are a veteran and a member of the Citizen Potawatomi Nation and would like your place on the Veterans Wall of Honor at the CPN Cultural Heritage Center, please call 405-878-5830 and ask for KeAnne Langford or Blake Norton or email keanne.langford@potawatomi.org or bnorton@potawatomi.org.

Man's best friend provides judgement-free language learning opportunities

Speaking with and teaching a dog commands in Potawatomi — such as *gzhkeshnen* (lay down), *gashnen* (stop) and *bozho'a* (shake) — offers fun ways to learn the language with simple phrases, especially for beginners.

Higbee descendant Ragan Marsee began teaching her dog, Blue, Potawatomi commands at 9 or 10 months old. Marsee enjoys learning different languages and now works for the Citizen Potawatomi Nation Language Department as a language aid.

"I started teaching her the commands before I started working here. So, when I first got her, I would talk to her. I'd call her like '*penojes*,' 'my baby,' and '*ndanes*,' 'my daughter.' And I … would be like, '*Dokém*,' like, 'Calm down,' because she was just a super high energy dog," Marsee said.

She never taught Potawatomi to the other dogs she owned; however, she finds Blue very receptive to learning a new language along with her. Practicing with her dog allowed Marsee to use simple vocabulary while feeling no judgment for her imperfections.

"When I talk with people that do know the language, my confidence just goes (down), and I completely forget everything that I know," she said. "And so they're a good starting place. And they're gentle teachers, for sure. They teach me a lot more than I teach them — that I will say, 110 percent."

Tips and tricks

Marsee chose to teach her dog Potawatomi to form a special bond.

"I just knew that no one else was going to know what I was saying. And no one else was going to know what I was commanding her and that she would only listen to me, and she would look to me for the commands. And she's still a kid. She's only 14 in human years. So she's still really rambunctious, and I'm still teaching her every day," Marsee said.

She stressed positive reinforcement, using treats and attention, as opposed to yelling or physical punishment.

"A lot of the times, if you sharpen your tone and you let them know they're in trouble, and you have them sit and lay down and stay, then they're like, 'Oh, no. What I'd do?' Because dogs don't want to do bad. They want to do good," Marsee said.

Adding structure to periods of learning signals to dogs when it is time to focus and pay attention.

"What I've noticed is that a dog that is full of energy is not going to be receptive to learning that well. So you kind of have to work with them for a while," she said.

Marsee keeps treats in her pocket while she lets Blue run around on her family's acreage. After Blue tires herself out, Marsee works on simple commands with her, offering a treat for good behavior.

"She's off running. I'll be like, '*Byan shodé,*' you know, 'Come here,' and she'll hear me and she'll come to me, and I'll be like, '*Jibtében*' (Sit down), and she knows that command," Marsee said.

Offering a visual queue to go with the vocabulary — such as a hand up for "stop" — and a specific tone with each command aids the learning process. For the best chance at success, Marsee recommended patience and spending plenty of time with furry friends.

"Honestly, I think there's been a bit of a stigma with dogs thinking like 'old dogs can't learn new tricks,' you know? But I would say it couldn't be farther from the truth. As long as you have a good connection with your dog, if you are treating your dog properly, your dog is going to be receptive to learning. And sometimes it takes time. It definitely is not a one-day process," she said.

However, most dogs quickly pick it up. Reminders about the importance of using the language in everyday life can quell any apprehensions about teaching them Potawatomi.

"Just go for it," Marsee said. "Your dogs understand tone. Usually, they're going to understand what you're asking them to do. They're pretty smart."

Find CPN Language Department resources at potawatomidictionary.com, cpn.news/language and on YouTube at cpn.news/youtube.

Language update

By Justin Neely,
CPN Language Director

Our online high school course has really taken off this year. We have four schools offering Potawatomi for language credit for graduation in Oklahoma. Tecumseh, Wanette, Maud and Shawnee. We hope to be able to offer the course for even more students in the near future. If you have a student in high school in Oklahoma, have them talk to the principal about offering Potawatomi in your school. It may require a little extra work, like approval by the local school board, but let them know there is no cost to the school. All the students need is internet access and a teacher who can sit in the room with the students. They can contact me so I know where to send the grades.

During these trying times, make sure to try the many online resources available for learning the language.

Check out our online dictionary that contains over 9,000 words. We have an online self-paced Potawatomi language course available on Moodle. If you have access to Facebook, we have a Facebook page called Potawatomi Language where we post updates, classes, videos and talk about all things Potawatomi language. We also have two YouTube channels with hundreds of videos — one for kids and another for adults. Our Memrise website has three different courses that you can study from as well. And lastly, we have two Quizlets filled with many vocabulary study sets.

Online dictionary:
potawatomidictonary.com

Online Moodle Course:
cpn.news/moodle

Children's Moodle Course:
cpn.news/moodlekids

Cultural Teachings: cpn.news/stories

Kids YouTube page: cpn.news/youthvids

Adult YouTube page: cpn.news/JN

Facebook Page: cpn.news/langFB

Memrise: cpn.news/memrise

Bodewadmimwen Quizlet:
cpn.news/quizlet

Potawatomi Quizlet:
cpn.news/quizletcards

If you have not checked it out already, we also have *Gulliver's Travels*, the hour-long cartoon version, you can watch all in Potawatomi with subtitles on YouTube: cpn.news/gulliver

The Pokagon Potawatomi have a course available on Mango for learning our language. They also have an app on the Google Play store called *Bodwèwadmimwen* for learning basic Potawatomi words/phrases in categories.

Mango Potawatomi course:
cpn.news/mango

Anet Bodéwadmimwen Dgwaget kedwnen.
Some Potawatomi sentences for fall.

Datbegon watébgyanon ene dgwagek.
The leaves are changing color since it is becoming fall.

Tkéya mget zagech gnebéch da biskemen gazhoyak.
It's cool outside. Maybe you should put on some warm clothes.

Gda-mawdoshke'anen ne ni datbegon nekmek shena zhi ténon.
Could you rake the leaves? They are all over the place.

Babwichgen! Abdek nwi-askonye bgéji ksenya mget.
Wait! I have to change. It's a little cold.

Biskowagen ne ggi-byédon iw pi gishkepkonyak wa je ksenyamgek.
Did you bring a jacket? It's going to be cold when it gets dark.

Weswen ne ggi-majibdon kyetnam ewi ksenyamgek dbekek.
Did you turn on the heater? It's really going to be cold tonight.

Penik ne ggi-bnegwenak?
Did you peel the potatoes?

Msezé wiyas mine Shashag penik nwi-gebatonen.
I am cooking turkey and mashed potatoes.

Mdamnek ne ggi-mshishknak?
Did you shuck the corn?

Netem ne sikdekiwen ezhewébek shode.
Has the first frost happened here?

Nish Kche yabek ngi-wabmak ezhi jigakwak.
I saw two big bucks over there by the edge of the woods.

Ngi-bashksewa ngot nijan mine bshkonwek o yabe.
I shot one doe, and I missed a buck.

Gda-Bitoshkan eko ksenyamget wéyabek.
You should dress in layers since it's going to be cold tomorrow morning.

Convenient banking whenever and wherever you need it

By Linda Wesley with Story Path Communications

When was the last time you walked into a bank to deposit a check or take care of other business with your account? We live in an on-the-go world, and banking has certainly adapted to the needs of customers in that regard. With online banking, you have access to your accounts from any computer with internet access. The smart phone in your pocket or purse extends that access even further. Whether you're taking kids to extracurricular activities, enjoying a weekend hike or running routine errands around town, you can still connect to your bank account when needed.

For all the moments in life when banking should be easy, we're here for you at First National Bank and Trust Co. We offer a variety of checking accounts that are sure to suit your needs. With all of the services we have to offer, including direct deposit, we can help everyone with their checking account needs — even if you don't live in Oklahoma.

Access your accounts anytime, anywhere

There are lots of reasons to need access to your bank account on the go. Maybe it is payday, and you want to be sure your paycheck is in your account before stopping at the grocery store. Or you are checking to be sure the rent check you mailed last week has cleared. Or you realized you forgot to pay the cable bill and need to pay it now. With online and mobile banking, you can check account balances, see recent transactions, pay bills, stop payment on a check and much more.

Send money quickly and easily with PopMoney®*

The little league football team won a big game, and it's time to celebrate with pizza. One parent takes care of ordering the pizza and collects money from the rest of the team, but you don't have any cash on hand. With PopMoney through your FNB account, you can send money via email or text without needing any financial information from the other person. It's quick and easy for you and the person you're paying.

Use TransferNow®* to transfer money to another account

Your youngest child is off on new adventures for their freshman year of college. They are working part-time and staying on top of their studies, and you want to send a little fun money for snacks or some new clothes. With TransferNow, you can quickly and easily transfer money directly to their account, even if they use a different bank. You just need the bank name and account number.

Deposit checks from anywhere

You meet up with a friend for coffee, and they write you a check to pay their portion of the sympathy flowers you sent to a grieving friend. You know if you stick it in your purse, that check might be lost forever. With mobile deposit, it is easy to deposit the check right there so you don't forget. Mobile check deposit is also great when you are traveling, live farther away from one of our locations, or simply do not feel like leaving the house.

Log in safely and securely

Whether you are accessing your accounts from a computer or a mobile device, we have multiple layers of security in place to keep your information secure. We recommend using a strong password that is unique to your FNB account. If you are using a public or shared computer, be sure to log out when you finish, even though the system will log you out automatically after a certain period of time.

Call or come see us if you have questions

In the days of mobile banking and mobile deposit, we have many customers who never need to visit one of our physical locations. Some customers still come in regularly, and our friendly team members are always happy to see them. If you have questions or need our help with something, our employees are here for you by phone or in person at one of our six locations in Shawnee, Holdenville, Lawton, Magnum and Granite. We can help you open an account, deposit checks or cash, answer questions about online banking access, and much more.

Visit fnbokla.bank online for more information on our services and locations.

*Terms, fees and conditions may apply.

VISIT US ONLINE!
FNBOKLA.BANK
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Tribal members CARES Act funds expire Dec. 30, 2020

Citizen Potawatomi Nation is urging Tribal members 18 and older to apply for the Tribal CARES Act programs before Dec. 30, 2020. All Tribal members 18 and older are eligible to apply, regardless of location.

"More than 65 percent of the $62 million we've received from the federal government is dedicated to Tribal members in need during these trying times," said Tribal Chairman John "Rocky" Barrett. "Because we're prohibited from distributing the funds received from the CARES Act as per capita payments, we encourage all CPN citizens to apply for these special programs as soon as possible."

Tribal officials have decided to double the maximum amount for several programs, including the student assistance program, the technology program, post-secondary assessment grant, the post-secondary technology and student support program, the elder housing assistance relief program, the foreclosure and eviction prevention program and the related expenses program.

Applicants for the elder food security and disability food security programs will receive payments for March through December, regardless of what month they apply.

Tribal members who have not applied for these programs must do so before Dec. 30, 2010.

Applicants who have previously applied for any of these programs do not need to submit new applications to receive the increases. Please allow 3-4 weeks for delivery.

For more information on these programs, please see the insert included in this *Hownikan* or visit potawatomi.org/cares.

CPN member seeks to increase accessibility to culturally-important plants through graduate research

Citizen Potawatomi Nation tribal member Susannah Howard's interest in nature and the land has grown in unexpected ways since deciding to attend graduate school at State University of New York College of Environmental Science and Forestry. She majored in geosciences with a certificate in Native American and Indigenous studies while at Smith College in Massachusetts and described herself as a "hardcore rock nerd."

Howard spent the summer of 2018 as an undergraduate researcher at the University of Minnesota-Twin Cities. The Frigon family descendant worked on a wild rice lake, familiarizing herself with its growth requirements, biogeochemistry and the geography of land and water resources.

"It became a lot clearer that as much as I liked geology, I wasn't going to get to make the same kind of difference as I would if I had been a little bit more well-rounded in the plant sciences and the soil sciences," Howard said.

She anticipated entering the workforce after completing her bachelor's degree in 2019, but instead made an unexpected move. In the fall of 2019, she enrolled in the environmental science master's program at SUNY-ESF and rushed to learn botany basics as well as brushing up on climate science and natural resources management and law. Howard's academic advisor is CPN member and acclaimed botanist Robin Wall Kimmerer, author of *New York Times* bestseller *Braiding Sweetgrass*.

"It was a fortuitous moment in that SUNY-ESF just got their first round of funding through the Sloan Foundation to bring Native students to the college to study with Robin and other people under the Center for Native Peoples and the Environment, and my first crew was the first group under that program," Howard said.

Citizen Potawatomi Nation member Susannah Howard takes water quality measurements while studying menomen (wild rice) decline and restoration in Minnesota. (Photo provided)

Climate change and traditional knowledge

The program presented the chance to combine her passions for her Potawatomi heritage and earth sciences. A group of Potawatomi from across North America with expansive knowledge of biodiversity, including academics, scientists, resource managers and more, formed the Potawatomi Plant Protection Network throughout the last couple of years.

"(The Plant Protection Network's) thought process originally was that for most CPN members, ancestrally, we've already kind of experienced a version of climate change, albeit quite rapid," Howard said. "The walk from Lake Michigan to … Kansas then Oklahoma is like a rapid experience of climate change that is sort of unprecedented in modern times but really won't be very soon."

Anticipating the impacts of climate change grows more difficult as the severity of temperatures and rising sea levels increases. Some traditional plants, such as *menomen* (wild rice), require a specific habitat to flourish, which rapidly decreases as rainfall levels change and growing seasons shorten.

"All of my research, it will help (the Potawatomi Plant Protection Network's) future endeavors (in) plant protection by really bringing together all of the known information we have about all the plants that all the Potawatomi communities care about," Howard said.

She also hopes the information leads to collaboration between local government as well as private landowners, opening land access for Potawatomi to gather plants and teach traditional practices.

"And if it's something like wild rice, if you could work with the landowner, it would be amazing to get access so that you can teach kids how to do it so that in 10 years, that whole body of knowledge isn't lost because the wild rice isn't where it used to be," Howard said. "So, it's complicated, but it's fun."

Her ambitious plans include a potential website database for all of the information collected from 11 tribes in the United States and Canada, complete with maps of individual plants' availability in both current and traditional homelands. Howard's goal is to bring Potawatomi together "by bringing the plants to them rather than trying to bring them to the plants." Howard began analyzing climate change adaptation plans this semester.

"I'm trying to kind of sift through thousands of pages of documents to just what every tribe is talking about in terms of cultural plants. Are they accessible now? Were they accessible? When were they accessible? What's the knowledge behind them? And what do we propose the access will be in the next 10, 15, 20 years as climate change progresses?" she said.

Natives in STEM

Howard is a member of the Potawatomi Leadership Program class of 2016. The experience made her search for Potawatomi from all tribes in her educational and professional endeavors. As an undergraduate, Howard was one of the few Native STEM students at Smith College. She described the chance to work with Kimmerer in New York as "too good to pass up," especially in a program with other Indigenous people.

"I've been really lucky with the Tribe. I seem to meet more Potawatomi every time I go anywhere or meet a new group of people. So that's really important to me, I think, to not feel like I'm alone," Howard said.

She has worked on creating a network of Native scientists and finding ways to give back to the Native community through participation in organizations including the Geologic Society of America and the American Indian Science and Engineering Society. Howard hopes her work and accomplishments make the path easier for future generations of Natives in STEM fields.

"I think part of what motivates me in STEM is that I can bring more kids along. ... The further I get into my career path, the more kids I could meet and sort of push into the right places, whether it's getting them funding or giving them support," she said.

For more information about the Potawatomi Leadership Program, visit plp.potawatomi.org.

The true, dark history of Thanksgiving

Although many Potawatomi and others across the United States celebrate Thanksgiving, the factual history behind the holiday is something to be less than thankful for. While communing with loved ones and showing appreciation for the bounties and gifts provided is one positive aspect of the national holiday, teaching a false narrative of its beginnings perpetuates colonialism and ignores more than 400 years of atrocities committed against Native Americans and First Nations' people.

"It just disregards (the centuries of brutality) against Native Americans and chooses to take this one tiny snapshot, and in the world of social media, it puts all the pretty filters on it so that it doesn't look the way it truly did," said Dr. Kelli Mosteller, Citizen Potawatomi Nation's Cultural Heritage Center director.

According to an article published in the *New York Times* by Maya Salam in 2017, "Thanksgiving facts and Thanksgiving myths have blended together for years like so much gravy and mashed potatoes, and separating them is just as complicated."

The formation of Thanksgiving as an official, United States' holiday, did not begin until November 1863 during the Civil War. President Abraham Lincoln officially established the holiday as a way to improve relations between northern and southern states as well as the U.S. and tribal nations. Just a year prior, a mass execution took place of Dakota tribal members. Corrupt federal agents kept the Dakota-Sioux from receiving food and provisions. Finally at the brink of death from starvation, members of the tribe fought back, resulting in the Dakota War of 1862. In the end, President Lincoln ordered 38 Dakota men to die from hanging, and he felt that Thanksgiving offered an opportunity to bridge the hard feelings amongst Natives and the federal government.

"It was propaganda," Dr. Mosteller explained. "It was to try and build this event so that you could have a deeper narrative about community building and coming together in shared brotherhood and unity."

While the Thanksgiving celebrated today may not have complete, factual roots, Native Americans, Europeans and other cultures across the world have held festivals and special meals in gratitude for bountiful harvests and to reflect on the past year. Many across Indian Country continue these traditions by simply sharing a meal with friends and loved ones without referencing it as a true "Thanksgiving."

"A lot of people don't acknowledge it as Thanksgiving. They say, 'I'm going to get together with family, and it's going to be about sharing the meal, but we're not going to acknowledge the Mayflower and the pilgrims because it's holding up this false moment of friendship and completely disregards the genocide and the mass land theft and the brutality that all Native peoples experience,'" Dr. Mosteller said.

Plymouth and pilgrims

Textbooks often indicate the Pilgrims settled in Plymouth, Massachusetts, because the harsh winter was approaching or a storm sent them off course from their original Virginia destination.

"Winter's onset cannot have been the reason, however, for the weather would be much milder in Virginia than Massachusetts. Moreover, the Pilgrims spent six full weeks — until December 26 — scouting around Cape Cod looking for the best spot," Loewen wrote in *Lies My Teacher Told Me.*

The Dutch possibly bribed the Mayflower's captain to sail north, a good distance from New Amsterdam in present-day New York. Some historians believe their arrival in Cape Cod was purposeful.

"Historian George Willison has argued that the Pilgrim leaders, wanting to be far from Anglican control, never planned to settle in Virginia," Loewen continued. "They had debated the relative merits of Guiana, in South America, versus the Massachusetts coast, and, according to Willison, they intended a hijacking. Certainly the Pilgrims already knew quite a bit about what Massachusetts could offer them, from the fine fishing along Cape Cod to that 'wonderful plague,' which offered an unusual opportunity for English settlement."

Disease

Prior to European arrival, America's Indigenous did not experience illnesses attributed to livestock, overcrowding or poor hygiene.

"Residents of northern Europe and England rarely bathed, believing it unhealthy, and rarely removed all of their clothing at one time, believing it immodest," Loewen wrote in *Lies My Teacher Told Me*.

"The Pilgrims smelled bad to the Indians. Squanto 'tried, without success, to teach them to bathe,' according to Feenie Ziner, his biographer."

In fact, three years before the pilgrims landed, English and French fisherman transmitted diseases to tribes as they came ashore to find fresh water, firewood and capture Native Americans for slave trade.

"Within three years the plague wiped out between 90 to 96 percent of the inhabitants of coastal New England. Native societies were devastated. Only 'the twentieth person is scarce left alive,' wrote Robert Cushman, an English eyewitness, recording a death rate unknown in all previous human experience," Loewen wrote.

Those who did survive left their communities to join others, bringing the illnesses along with them. This caused many Native Americans to perish, even though they had not encountered Europeans. Once the pilgrims did arrive in 1620, the epidemics across Indian Country were far from over.

Throughout history, religion has served as a means of justification, and for the English Separatists, it was no different. They believed the wide-spread death and devastation of Native Americans due to disease was divine provenience and that God willed them to take over the land.

"By the time the Native populations of New England had replenished themselves to some degree, it was too late to expel the intruders. … If colonists had not been able to occupy lands already cleared by Indian farmers who had vanished, colonization would have proceeded much more slowly. If Indian culture had not been devastated by the physical and psychological assaults it had suffered, colonization might not have proceeded at all," Loewen wrote.

Squanto (*Tisquantum*) and the Wampanoag

The story of Squanto, a member of the Wampanoag tribe, is much less innocent than the narrative that he assisted the pilgrims with teaching them how to grow crops and take advantage of North America's bounties.

Six years before the Mayflower arrived in present-day Massachusetts, a slave-trader captured Squanto — *Tisquantum* — and a group of Native Americans. With help from the Catholic Church, *Tisquantum* escaped and found his way to England where he learned English. He eventually returned to North America in 1619.

While *Tisquantum* was overseas, New England's Indigenous experienced a monumental death rate, with some communities losing nearly every tribal member to the decimating effects of European diseases.

Upon returning to North American and his village of Patuset, *Tisquantum* found only piles of bones of his fellow tribesmen killed by the plagues. He realized he was the sole survivor of his village. The illness spread so quickly that many local tribes never had time to bury their dead.

Where *Tisquantum's* village once thrived, the pilgrims established Plymouth Plantation.

During this time, the Wampanoag lost up to 75 percent of its people, while a nearby enemy tribe, the Narragansett, did not. Wampanoag leader *Massasoit* saw the pilgrims as possible allies against the Narragansett. Due to his English-speaking abilities, *Massasoit* used *Tisquantum* as a translator, though the Wampanoag leader did not trust his fellow tribal member and held him as a prisoner.

Rather than continue a life of servitude to *Massasoit*, *Tisquantum* established himself as a key resource to the pilgrims, teaching them how to survive.

The Wampanaog and the pilgrims made a treaty that established an understanding that the tribe would look out for the pilgrims against their enemies and vice-versa.

"Squanto's travels acquainted him with more of the world than any Pilgrim encountered. He had crossed the Atlantic perhaps six times, twice as an English captive, and had lived in Maine, Newfoundland, Spain, and England, as well as Massachusetts. All this brings us to Thanksgiving," Loewen wrote in *Lies My Teacher Told Me.*

The pilgrims celebrated their successful harvest in 1621 by shooting their guns into the air, which caused *Massasoit* to bring together warriors and prepare for battle. Instead of fighting, the Wampanoag and pilgrims worked together to prepare a feast.

In an article published by *Indian Country Today* in 2011, Thanksgiving Day is a time of grief for Native Americans. Many Natives continue to gather at Cole's Hill near Plymouth Rock and remember the losses experienced for the past 400-plus years through the National Day of Mourning. The event began in 1970 when the Commonwealth of Massachusetts invited Wamsutta (Frank) James to address the public on behalf of the Wampanoag people. However, once organizers learned the subjects of his speech, which included highlighting the death and broken promises at the hand of settlers, colonial powers and the United States, James was no longer invited. This prompted the formation of the National Day of Mourning.

James wrote, "This action by Massasoit was perhaps our biggest mistake. We, the Wampanoag, welcomed you, the white man, with open arms, little knowing that it was the beginning of the end."

Ways to combat the false narrative

For those in education, Dr. Mosteller encourages seeking alternative curriculum and guest speakers from Native communities that can shine an appropriate light on the holiday's history.

"The Chickasaw Nation, for example, has a curriculum specialist who develops curricula to make available to school districts, not just on Thanksgiving, but on a whole list of issues where the Native narrative has been either turned on its head to make something that it wasn't or we've just been erased from the narrative altogether," she said.

While many will continue getting together with friends and loved ones to celebrate and recognize the gifts provided since the year before, incorporating traditional ingredients and recipes as well as teaching the factual history can go a long way in healing and restoring the Native narrative within the American culture. For ideas on how to incorporate traditions this year, check out the recipes featured on page 9 of this month's *Hownikan*.

Resources and tips on researching Potawatomi lineage

Many Citizen Potawatomi Nation tribal members seek to learn more about their Native American heritage and family trees, and numerous on and offline resources exist to aid in the process.

As part of the CPN Cultural Heritage Center's Collections and Research Division, the research center and library contains more than 7,000 pieces of mixed-media Tribal history and culture. However, due to the coronavirus pandemic, it is currently closed to visitors, but Family History Specialist Czarina Thompson is available to assist Tribal members virtually and via phone as they begin their genealogy journey.

"Hopefully, each place you go, even if you don't get a cool piece of information, you may get a lead to go somewhere else and look. Because the best part of family research is the journey. It really is, I feel," she said.

The Citizen Potawatomi Nation Cultural Heritage Center houses a research center and library with information to assist in building Potawatomi family trees.

Knowing Potawatomi history

Thompson works in the CHC's Collections and Research Division. She often describes Potawatomi family trees as more like a web. When people ask her how to begin piecing theirs together, she tells them to start with CPN history.

"That gives you a road to go back on and where to look," Thompson said.

Given the *Bodéwadmi* people's numerous forced removals and connections with communities across the United States from Great Lakes region to Oklahoma, connecting the dots comes down to knowing where to look on the Tribe's historical timeline.

Sometimes a family member's stories provide the most significant tie.

"I think there's a place in everybody's life to reach out to that great aunt who's 100-and-something. Even if she doesn't sound like she knows what she's talking about, that's OK. … She might tell you this wild and crazy story made out of three stories … But it will still give you that hint," Thompson said.

Nishnabé people rely on oral traditions to pass things along to the next generation and revere elders as an essential part of the culture, including family histories. While working with Tribal members searching for answers, Thompson has often heard members express the same regret.

"This is one thing they always say: 'I wish I had asked when they were still here.' … We're kind of so stuck in technology, and we don't go visit our family, and we don't have family gatherings like we used to," Thompson said.

The holiday season provides time to sit down with elders and record their stories, preserving valuable resources for generations to come.

Along with family stories, there are many resources available to begin piecing together family history.

On and offline

The CHC hosts online collections of photographs and documents organized by Potawatomi family name. Some census documents are available as well as written histories, allotment information and portions of family trees. However, it contains a wide variety of amounts and types of details in each collection. Diving in and searching for connections is the best way to utilize this resource. Find more information at cpn.news/collections.

Thompson recommends ancestry.com as a promising starting point as well. The difficulty of finding accurate records means some online genealogy sites may not provide as many as hoped. However, Thompson said the site sometimes acts as a reliable secondary or even primary source.

"Within it, you can actually see censuses, Indian censuses. They have them, and they are for different years. And so you can almost pinpoint a possible year of death for an individual or a year of birth for an individual if you research other family members, a sibling of your ancestor's information would relate to your ancestor as well," she said.

Findagrave.com also stores information from across the United States. It comes in particularly handy for CPN members spread throughout the country with family histories rooted in different places. Users update the information on the site, so finding another source to back up the findings ensures its accuracy.

"Sometimes, you'll find as much information at findagrave(.com) as you may on Ancestry(.com)," Thompson said. "So, there is sometimes more just besides the grave and the dates — obituaries, bios, also other family members, including spouses, children and parents."

Historical society websites, including the Oklahoma Historical Society and Pottawatomie County Historical Society, house archives of many documents on land titles, probates and more. Researching holdings from these resources can also be a productive endeavor.

Libraries sometimes offer genealogy classes and access to Ancestry.com at no cost.

"They'll help you. Librarians are your best friend in the world when it comes to research. They really are. They can get you there," Thompson said.

She reminds everyone to keep an open mind regarding sources for family members' names and information, such as newspaper obituaries and articles, and church directories.

Visit the CPN Cultural Heritage Center online at potawatomiheritage.com and the family collections from the Research and Archives division at cpn.news/collections. To fill out a research request form from the CHC, email Czarina Thompson at cthompson@potawatomi.org.

Tribal election notice for 2021

Tribal election season will soon be underway as Citizen Potawatomi Nation voters prepare to elect candidates for four legislative seats and Tribal Chairman. Districts 1, 2, 3 and 4 are all up for election this year. Election Day is June 26, 2021.

Candidates must be 18 years old prior to Election Day.

To run for Tribal Chairman, candidates must reside in Oklahoma six months prior to the filing deadline.

Legislative Districts 1-4 are located outside Oklahoma. Candidates must reside in their district for at least six months prior to filing deadline.

Declarations of candidacy must be mailed through the U.S. Postal Service and in the CPN Election Committee's hands no later than 5 p.m. on Wednesday, Jan. 13, 2021. Request filing forms via email at elections@potawatomi.org or by calling 405-275-3121 and requesting the CPN Election Committee.

Applications will be available on Dec. 1, 2020.

Current incumbents are:

- Tribal Chairman John "Rocky" Barrett
- District 1 – Open
- District 2 – Eva Marie Carney
- District 3 – Robert Whistler
- District 4 – Jon Boursaw

Tribal members will also vote on the budget that manages the Nation's trust earnings. No principal from the fund is spent, but the budget pays for national service projects and the executive branch of the Tribe.

CPN members who are at least 18 years old on Election Day will be eligible to vote. All eligible Tribal citizens around the country can cast ballots for Tribal Chairman and the Tribal budget. In addition to those two elections, citizens of Districts 1-4 can vote only for the specific legislative district in which they reside.

Affordable Cares Act continued...

said. "They always have. However, the girls see orthopedic surgeons, neurologists, gastroenterologists, a geneticist and cardiologists. Those visits are extremely expensive. Just walking in the door can run $5,000 to $6,000."

The program has also been a lifeline for Colton Woodall and his family. Now 23 years old, Woodall received his Crohn's Disease diagnosis when he was 15. In order to get it in check, he eventually had to undergo Remicade treatments every six weeks, which came with a $1,600 price tag per visit. Medical professionals administer Remicade intravenously, and each of his appointments would take up to six hours.

Last year, he was able to transition to another medication that he can self-administer, but that adjustment would not have been possible without the Remicade appointments covered by CPN's insurance sponsorship program.

"They gave me my life back," he said.

Tribal Chairman – John "Rocky" Barrett

Bozho nikan
(Hello, my friend),

Once again, the federal government has failed to follow the law in recognizing Native Nations as separate governments from states. As a result, federal policies and actions are about to cost the Citizen Potawatomi Nation, and other tribes, millions of dollars and cause great harm to Indian people.

This time, it started in March. Congress took action by passing the Coronavirus Aid, Relief, and Economic Security Act, commonly known as "CARES." The law allotted funds to keep the U.S. economy afloat as the country suffered the first wave of infections from COVID-19 and many businesses were forced to shut down. Our Tribal businesses were amongst those.

The money was intended to help our Tribe and Tribal members endure the pandemic, but the federal government has made it nearly impossible for us to distribute the money before the deadline at the end of December 2020. Our Tribe was not given a fair set of rules to follow.

As we often tragically see, the unique status of Tribal governments was not considered by policy makers as required by law. The U.S. Department of Treasury mistakenly applied rules meant for local governments to tribes. This resulted in tribes like ours being unable to legally spend the funds where our greatest needs lay, despite our setting up many programs to benefit and protect our people.

Even more unfair, Congress set a spending deadline for all entities of Dec. 30, 2020, then sent the money *two months* after states and cities had already received their portions.

To receive the money, our people must provide evidence of lost income or extra costs because of COVID-19 after it occurs. So, no matter what, our people will lose two months' worth of money. Despite our objections and requests for fair treatment, President Trump's Secretary of the Treasury, Steven Mnuchin, insists on holding to the same deadline. This is unfair and unreasonable, and I believe it really is intended to create a situation where the Treasury can ask for money back. It is not surprising, given what we see coming out of the nation's capital on a daily basis. This isn't politics — it is actual fact.

If the federal government claws back unspent money at the end of the year, it will create real harm in our community. CARES Act funding is vital and supports a wide variety of programs for individuals and businesses. It addresses critical needs such as food and housing for elders and those with disabilities as well as foreclosure and eviction prevention.

The pandemic has not gone away. It is getting worse. As a result, our needs have not lessened; they are increasing. Losing this money will devastate families and harm children for whom we now have financial assistance programs to assist but no way to document the adequate time for loss.

Time is running out. The only option facing many tribal leaders is to send back funding or risk breaking federal law. We cannot put the stability our Tribal government has worked so hard to create in jeopardy by acting unlawfully. We need a way to retain the authority to spend these dollars.

The solution is quite simple: extend the deadline to spend the CARES Act dollars for tribes by one year. This change would not have any effect on the federal deficit, nor would it give an advantage to either political party. It would simply ensure tribal governments are given time to disburse the funds which are currently in our possession.

We are calling on Congress to quickly make this simple, bipartisan change to help tribes and our members manage the crisis and prepare for a strong recovery. The time of discussion, negotiation and brinksmanship in Congress has passed. ***They must act now.***

Because our Tribe is also entering a political election season, beware of misinformation being distributed that accuses the Citizen Potawatomi Nation of causing the delay in funding. This is a complete untruth designed to mislead you, the voters of our Tribe. The rules have been published in the *Hownikan* in black and white. If anyone wants a copy of the original Department of the Treasury documents with the unfair rules in them, just contact my office.

Migwetch
(Thank you),

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

Vice-Chairman – Linda Capps

Bozho
(Hello),

As we enter the colder months, I encourage everyone to take as many precautions as they can to get through the winter. At CPN we recently held flu shot drives for the public to get people inoculated from this very common disease. Every Tribal employee has received access to flu vaccinations as well, and all of the costs for these efforts were paid for by CPN.

In this time of COVID, we must all do what we can to protect our loved ones and ourselves. That's why we continue to proudly enforce a mask mandate at all Tribal businesses and properties, and we provide them to those who may not have one when entering.

In terms of what we can do in this time of COVID, I want to thank all the Citizen Potawatomi I've spoken with in recent days about signing up for CARES Act programs. We have repurposed more than 45 Tribal employees from their normal jobs to call Tribal members across the country who may be eligible for CARES Act financial assistance due to COVID. I, like many of our outbound callers at the Nation, have spoken to numerous Citizen Potawatomi across the U.S. Almost universally, those who have not applied to the Tribe's many programs have expressed that while they needed help, they did not want to take funds from those who may be in more dire straits.

COVID-19 has impacted all of us, some in great ways, others in smaller ways. But we have all been impacted by the disease's spread and its economic toll continues to be severe. The funds the Tribe has available can help those in great and small need. But time is running out. The federal government, who has established restriction after restriction on their use, has imposed a Dec. 30, 2020, deadline for us to get the funds out the door to you, our members. Anything after this arbitrary deadline, the federal government says we must return to them.

Promises from our Congressional delegation that they would pass an extension have, at the time of writing, gone unfulfilled. Though this is disappointing, we at the Nation can still help ourselves. If you're reading this and have not applied, please do so. A list of programs and the funds are available at potawatomi.org/cares or by calling 833-481-0638. Online applications are processed faster, but a paper application can be mailed to you if needed by calling.

If you've applied and know of family members who have not, please call them. Email them my column. Send them the link to the online application portal. I've heard from many who knew of the programs but didn't apply because assumed there were income limits (there are not), geographic limitations (there are none) or because they assumed the money had run out (it has not).

Please, take 10 minutes and look at the programs and consider applying. Now, more than ever, we need your assistance to help the Nation get the funds out.

I cherish the opportunity to be your Vice-Chairman.

Migwetch
(Thank you),

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

District 2 – Eva Marie Carney

Bozho nikanek
(Hello friends),

Staying safe; applying for CARES Act relief

I hope everyone is staying as healthy and safe as possible. I hope you know that CARES Act funds are available to CPN citizens by application. If you haven't applied already, take the time to review the various programs and apply for any of the programs for which you — or if you have minor children, your children — might be eligible. One of the newest programs makes up to $1,000 available to enrolled citizens, 18 or older, who can certify that they have expenses due to COVID-19 that have not been reimbursed. You can find all the details at potawatomi.org/cares. If you need help figuring out if you are eligible, the Nation has a bank of people available by phone to assist. The number to call is 833-481-0638, Monday-Friday 8 a.m. to 5 p.m., CST or email CPNCares@potawatomi.org. You also can contact me if you need a copy of one or more of the applications.

Please vote.

I'm writing this in early October. I've already have voted in person in the November elections. I was grateful for the opportunity to do this early, avoiding crowds and more on Nov. 3. When I saw "tribal enrollment or other tribal photo ID" on the list of acceptable identification posted at my Virginia polling location, I used my CPN identification card to obtain my ballot. If you haven't voted yet, please get out to the polls and bring your CPN card, in case your state accepts tribal enrollment cards as proof of identity.

Thanksgiving prayer

There will be no Fall Feast this year. I will miss seeing everyone, and particularly miss visiting and laughing with Roy and Julia Slavin — a highlight of our joint Districts 1 and 2 Fall Feast weekends. Here is the Thanksgiving prayer we said during our feast and share at the start of the Carney-Cohen Thanksgiving dinner. *Migwetch* (thank you) to Justin Neely for sharing this prayer some time ago.

District 1 and District 2 Fall Feast attendes, November 2017

Thanksgiving Prayer

Ahau Mamogosnan, migwetch ode mawjeshnowen.

Grandfather, thank you for this gathering.

Ngom ndodaskemen gode mno bmadzeyak mine chiwenmoyak mine widoktadwen.

Today we ask for good health and happiness and community.

Shwendagwzen node wisnewenen mine gi kekyajek mine penojeyek.

Bless these foods and these elders and children.

Ndosaskemen gode mno pabmadzeyak pich zhitatoyak giweyak.

We ask for safe travels once we get ready to go home.

Migwetch ode jak she gego mine jagenagenan.

Thank you for everything and for all my relations.

Iw. Amen.

Native American Heritage Month and Native American Heritage Day

November is Native American Heritage Month. Friday, Nov. 27, 2020, is Native American Heritage Day. I hope you'll share this information with your families and friends and tell folks that "we are still here."

Public Law 110-370, signed by the President in 2008, declares the Friday following Thanksgiving of each year as Native American Heritage Day. You can read and print the resolution at cpn.news/HJR62.

Domestic violence and abuse resources

Some of you know that I work as a humanitarian immigration attorney, assisting those in violent domestic relationships. The need for these services has become more acute with the pandemic; I am helping male and female clients. Some folks I tell about my work are surprised that I assist men, but the National Domestic Violence Hotline (thehotline.org) reports that 1 in 7 men in the United States age 18 and older has been the victim of severe physical violence by an intimate partner in his lifetime.

Potentially life-saving information is available to all victims of domestic violence and abuse, regardless of gender. Both the national hotline's website and helpguide.org offer comprehensive information on the warning signs, how to help a friend or loved one in an abusive relationship, reliable resources and more. Helpguide.org includes information specifically directed to male victims.

As helpguide.org noted, "Domestic violence and abuse can happen to anyone, yet the problem is often overlooked, excused, or denied. Whether you're the abused or a concerned friend or family member, it's important to know that help is available."

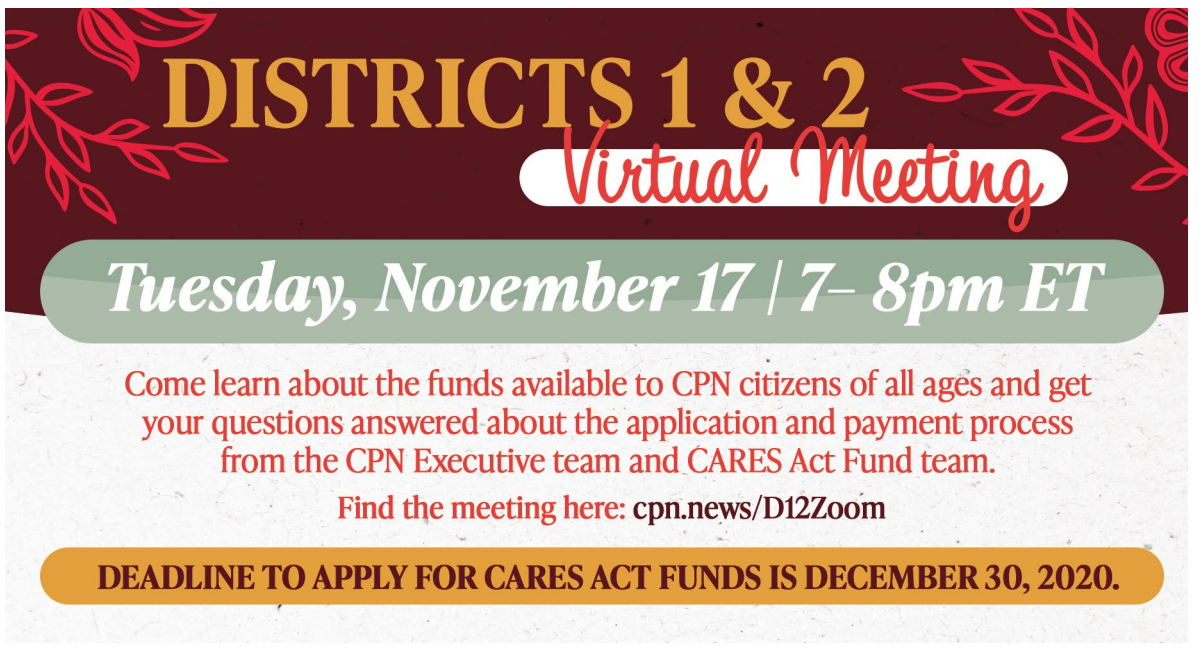
Please seek help if needed, speak up if you see the need to, and educate yourself and others about this scourge.

Traditional New Year's greeting

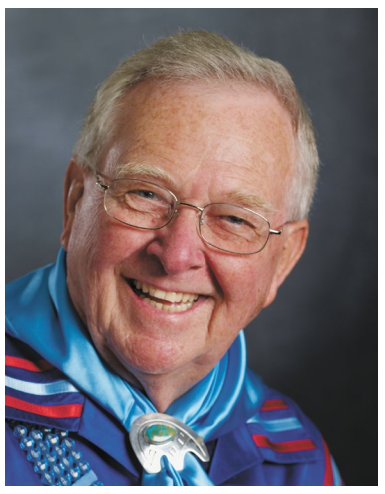
I haven't figured out what I'll send out as my traditional New Year's greeting to District 2 citizens, but there will be one. Please send an email, leave me a phone message, mail me a note or send a Facebook message with your mailing address so I can mail the greeting to you. Even if you are certain I have your contact details, I need to hear from you so I can confirm them before getting out your greeting. If we've never connected and you are in District 2, please reach out. I want to hear from you!

Migwetch (thank you) for the honor of representing you.

Eva Marie Carney
Ojindiskwe (Blue Bird Woman)
Representative, District 2
5877 Washington Boulevard
PO Box 5591
Arlington, VA 22205
866-961-6988 toll-free
ecarney@potawatomi.org
evamariecarney.com



District 3 – Bob Whistler



Bozho nikanek
(Hello friends),

Shawnee happenings

Most of us representing the outlying districts tend to focus on what we are doing in our respective areas. At times, I venture into Shawnee and see what staff is doing. On June 27, I was there to attend General Council. Due to COVID-19 and the pandemic, as you know, Family Festival was canceled.

On Oct. 2, I was again in Shawnee and saw staff fervently working on assembling longevity awards for our staff. I also had time to make a stop at our elder center and spoke to the manger there on how they were doing with the COVID-19 situation. She advised that due to the spacing requirements, they must hold two lunches each day for the elders with a maximum of 25 attending each luncheon. They are currently serving around 45 lunches each day, and they take meals to about 25 elders who are unable to come in for the meal. At the end of each lunch, they hold three bingo games so the elders have some entertainment together. Overall, our elder lunch program is serving about 100 elders in the general area. On this same trip, I stopped at the Cultural Heritage Center, and a member of Tribal rolls was cranking out new CPN ID cards in the same room as the veterans' Wall of Honor. I also saw Jamie Moucka, the Chairman's administrative assistant, and she advised she had just emailed the legislators a resolution to add 120 new members to our Nation. Tribal rolls is trying to get as many applicants as possible processed so those that may qualify for CARES funds become members

Staff members package the longevity awards to go out to departments across the Tribal enterprises and offices.

before the program closes later this year and they may benefit from the program.

Oven cleaning

For those with electric ovens and the so-called self-cleaning function, I suspect you have faced the same situation as us on cleaning the oven racks. We have tried a variety of things including using steel wool to get that baked-on grime off the racks. While writing this article, our daughters were visiting us, and my eldest daughter found a procedure that is simple, but highly effective at cleaning and not too time consuming. On the internet, she found that you should combine two cups of baking soda with a cup of Dawn dishwashing soap mixed with hot water. She added the soap and baking soda to the hot water she had placed in the bath tub, deep enough to submerge the oven racks. She let them stand for about two hours and rubbed them with dryer sheets and a toothbrush. They came out sparkling clean. If you have trouble cleaning your oven racks, you might try this procedure. She did top off the bath hot water with a pan of boiling water, which she thinks helped expedite the cleaning process.

Airline pricing

As a result of the pandemic, the airlines have had smaller passenger loads since mid-March of this year. On top of this, some cities had a reduction in service. Generally, most people may think that if there is a reduction in service in a given city, the airlines serving that location will be better off and should generate more income. Airlines have fixed costs that will change if a city undergoes an increase or decrease in service.

Let me give you a very simple example: each city charges the airlines for their fixed terminal and gate space as well as a fee for the aircraft landing. Let's say that your city has four airlines serving the city and each one has one flight a day. The airport will have a lease that each airline signs agreeing to the fact that jointly they will split the monthly rent for gate and terminal space. In this example, let's say that the total price for this is $400 and each airline is obligated to pay $100. The airport also advises that they expect to make $100 a day for the landing of the four flights. Each airline will be obligated to pay $25 a day for their flights' landings. Now, one airline because of lack of money must stop serving the city. Based upon the agreement between the airlines and the airport, the remaining three airlines are now obligated to cover the portion of the airports income that came from the airline that departed. Each now finds that their rent is no longer $100, but around $133. Their landing fees have also gone up from $25 to just over $33.

You may wonder why I am bringing up this subject when airline fares have little to do with our Nation. Up until Oct. 1, 2020, the airlines were required to maintain their full employee staff because they had received CARES funds from the federal government, and they maintained much of their scheduled service. After Oct. 1, we are seeing several carriers furloughing employees, and there will be some loss of air service in a variety of cities. It is most likely that although they may have less competition and their passenger loads may increase, many will have fixed costs also increase, which will account for some or any increase in fares. Most travelers really don't realize that in the airline industry, their rent in each city may fluctuate from month to month, which is much different than what we as individuals experience in our own monthly expenses. Our rent or mortgage rate generally is constant with the exception of any increase that may result from state property taxes. I thought if you knew how their fixed costs might vary from month to month, it would help you understand why their fares are so variable.

Member questions

Periodically, I look at Facebook, and I have seen a few questions on how to learn more about our culture and heritage. Frankly, if you don't live close to Shawnee and are unable to attend district meetings, it is not easy to get information specifically about our Nation. The language department, through grants received, has created roughly 30 modules on a wide variety of subjects that may help you learn more about our heritage and culture. Some of the subject titles are origins, Seven Grandfathers teachings, beading, gifting people, traditional games, Potawatomi art, Potawatomi hymnals, hand drumming and traditional stories, to name a few. To access these modules, visit cpn.news/stories. Not only are these a great source of information, the way they are designed make them a delight to watch. I have used these at several District 3 meetings and found that the content was very receptive to all ages, be you 5 or 75. Take a look and enjoy.

Before signing off, I want to remind everyone that there has been some additions/changes to the CARES funds eligibility, and you need to go onto the Tribal website to look and see if you qualify for funds. The site is potawatomi.org and the link for the CARES funds will be visible immediately. At our September legislative meeting, I asked the Chairman to hold a monthly legislative session basically every 30 days until the end of the year. This will allow us to update fund amounts if needed so all monies are distributed by the end of the CARES program. Any funds that are not distributed must be returned to the U.S. Treasury. So please look at that site at least once each month to be sure you don't miss out on an area that you qualified for and now the amount initially programmed has been possibly increased.

I still need to get email addresses from anyone that doesn't receive emails from me. So please send me your email address. It should be sent to CPN3Legislator@yahoo.com.

I thank you for allowing me to serve you as the District 3 representative and am here to help on any questions that you may have on Tribal benefits or in need of information on who to contact for certain items. Feel free to call me or send an email.

Bama mine
(Later),

Bob Whistler
Bmashi (He Soars)
Representative, District 3
112 Bedford Road, Suite 116
Bedford, TX 76022
817-282-0868 office
817-229-6271 cell
817-545-1507 home
rwhistler@potawatomi.org
cpn3legislator@yahoo.com

District 4 – Jon Boursaw

Bozho
(Hello),

Veterans Day

I would like to express my sincere appreciation and thanks to all CPN members who are currently serving our nation and to my fellow CPN veterans for their service and sacrifices. I feel that anyone who wore the uniform and received a discharge under honorable conditions should be proud of the fact that he or she served this proud country and are worthy of being recognized for doing so. To all fellow veterans, we will never forget the sacrifices you've made to protect our nation's freedom.

Thanksgiving Day

It goes without saying that we all have a lot to be thankful for again this year. Remember: Thanksgiving is not just for expressing thanks for what you have; it is also a time to be grateful for what you are going to have. Please take a moment on Thanksgiving Day and give thanks to those service men and women who are away from their families and loved ones on that day. Peggy and I wish that your Thanksgiving is full of love, warmth and extra special moments. Have a wonderful and happy Thanksgiving. But above of all else, be safe!

Support the Kwek Society

What is The Kwek Society? The Kwek Society is a volunteer-run nonprofit that gets Native students and communities the period products they need but can't afford. The Kwek Society is determined to end period poverty (lack of sufficient period supplies) in Native communities so that no one has to miss school or work or activities of daily life during their moon times (menstrual periods). It currently partners with 47 schools and programs in five U.S. states and Ontario, Canada. As of Sept. 30, it has distributed 315,892 period products. Fellow CPN District 2 Legislator Eva Marie Carney founded the organization in 2018 and currently serves as its president. You can show support for Eva and the Kwek Society by putting them in contact with a Native school or program that needs their help, donating supplies, hosting a supplies drive or making a donation. All the details are at kweksociety.org.

Resuming naming ceremonies

In October, we resumed conducting naming ceremonies in the prayer circle in Rossville. On Oct. 10, I was pleased to give Potawatomi names to Jeena Martinek, Mark Saffle, Angela Montgomery and her daughter, Katie McClure. Social distancing and the wearing of mask was exercised during the ceremony in the prayer circle.

Presentation on Burnett's Mound

I was invited to give a presentation on the life of Abram Burnett "on top" of Burnett's Mound by the Topeka South Rotary Club on Oct. 9. Read more about this historic site at cpn.news/burnettsmound.

Email addresses

I cannot stress enough the importance that you provide me with your email address in order for me to distribute the information such as the CPN COVD-19 Relief Assistance program and other pertinent information. I have recently sent out several emails to those CPN members for which I have email addresses. If you are not receiving my emails, I do not have your email address, or what I have entered on my list is incorrect or has been changed. If you would like to be added to my email list, simply send me an email at jon.boursaw@potawatomi.org. This is the only method available to me to obtain your email address.

As always, it is my honor and pleasure to serve as your legislator.

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),

Wishing a Happy Thanksgiving to all our CPN tribal members.

This is the month to give thanks to the Creator and have gratitude for all that has been given to us.

We sometimes forget the gift of a warm meal, roof over our heads, friends and family that love us. There are many other things we take for granted in daily life.

Thanksgiving 2020 brings a very different slant on things as some of you may be having dinner with family via Zoom or Skype.

It is all the same when you measure it from the heart; there is no distance there.

Thanks and gratitude is the most important element in everything we do at any time of the year. We simply pay more open and active attention to it in November.

The only thing we can be sure of is the love of the Creator and change. Again, be thankful.

While we resist change, it is sometimes the best thing that could have happened as we look in the rearview mirror. I certainly have many times.

Even this pandemic has brought an awareness of just how important family and friends are. Be grateful.

In life, things never stay the same. You are either going forward or backward, and the choice is ours. What are we choosing?

Are you unhappy? Choose to be happy. You certainly can, as "today" is all we have. We will always need to finish something, have more of something or less of the challenges life brings about occasionally. It is all inside, and you are the commander and chief — the administrator for those of you who are computer savvy. That being said, give thanks for the fact that you were born with the gift of choice.

Do what you love doing, and you will never work a day in your life. That's what we tell people in the world of education, and it is, in fact, true. A gift to be grateful for is opportunity and purpose.

Gratitude comes in when the door is opened to the aforementioned decisions you've made. However, you must decide. While that may seem simple to some, easy isn't always the active word I would use.

We all have a gift and purpose for being here on earth. Be thankful for your part in this thing called life. Contribute what you have, and never think of it as small or less than anything. It all counts. Just get a picture in your mind about what you want your life to look like, and do what you need to do to make it happen.

On that subject: there is a young man and CPN member named Christopher Gene Watson, son of Larry Watson. I spoke to him a few days ago, and it brought me back to this point. He just received his Ph.D. in psychology, so it would be in order to reference him from this point on as Dr. Watson. He had a vision for his life.

Dr. Watson received support from the Citizen Potawatomi Nation, and he is ever so grateful for our Department of Education and the educational assistance he was granted. He had a dream to go after and personal issues to resolve as well.

The award of doctorate didn't come until he was 40 years of age. His decision to go back was not an easy one, being 32 at the time. It took him seven years. He had worked very hard to get through his bachelor's and master's degrees. With years passing, he decided to go after his Ph.D. This would give him deeper level of being able to assist others. He specialized in Native American chronic pain issues. This is an area with very little research documented, so he decided to make it his focus.

At that point, he indicated his educational endeavors not only helped him personally with his own issues but put him in a position that he can now practice his specialty. Dr. Watson took the time to gain special education in the world of Native American chronic pain. He interned at the VA Hospital and said he gained more insight there that he hopes to integrate into the Native world.

Dr. Watson had two children and a wife to consider as he struggled to make his dream and passion come true. This is his passion — his mission, and now he wants to pay it forward in specializing and integrating both worlds.

I had been fortunate enough to have given his father Larry Watson his Potawatomi name years ago and could hear the same strong, yet gentle spirit transcending through father and son. I loved having the experience to share, if only for a moment.

You too can decide what it is you want to do with the rest of your life. Truly, it is never too late.

My mother at age 82 decided to go back to school and asked if I thought it was ridiculous. "Not at all," I said. "If you decide to go, I will buy you a computer."

Two weeks later, I received a call from my mother asking, "Do you remember what you promised me?"

"Of course I do," I replied.

"I enrolled today," she said.

So off finding a laptop was my next step. I was so impressed with her decision; surely, I have mentioned it before.

Because of multifaceted interests, I have gone back to school a couple of times to be able to fulfill the knowledge needed to go after my dreams. Occasionally, they change. After you reach one goal, you often envision another. If challenge and experience is what you are after, you may well do the same, and it is OK.

For every experience, you have in different capacities, the wider and more in-depth your understanding of the world you live in will be. Life's puzzle pieces are easier to put together, if that makes sense.

I give gratitude for the fact that the way to get there is always shown once "you" decide.

I am grateful for the country we live in and the wonderful and challenging experiences I have had and CPN, the Tribe in which I belong. It has been a rewarding while challenging experience. I have learned a great deal from all of you.

Truly, I get up every morning and say thank you to the Creator for the home I live in, the car I drive and the food I consume. Of course, I am eating more than I should lately. I am calling it COVID-19 pounds. Nevertheless, it is a gift.

Take some time this November and write a list of all the things for which you are grateful. If you reread and add to each day, you will be amazed at what happens. I will leave that to you.

So, be thankful for the gift of life. "Really? This is hard," you might say, and you would be right.

When all is said and done, at the end of the day, it really is worth it. So thanks to the Creator, I am here and matter.

You are here and matter. Enjoy your holiday with gratitude.

Your representative,

Eunice Imogene Lambert
Butterfly Woman
Representative, District 5
270 E Hunt Highway, Ste 229
San Tan Valley, AZ 85143
480-228-6569
euniceilambert@gmail.com

VIRTUAL WORKSHOP
DECEMBER 4 | 1-4PM CT
HOSTED ON ZOOM

Open to all CPN high school students nationwide.

Students will receive two free practice tests and test strategies.

IN-PERSON WORKSHOP
DECEMBER 9 | 8:30AM-3PM CT
FIRELAKE ARENA

Open to Native American high school students in our area (Pottawatomie, Oklahoma, Cleveland, Payne, Seminole and Lincoln county).

Students will receive two free practice tests and two free ACT preparation workbooks.

SIGN UP NOW. SPACE IS LIMITED!

CPN.NEWS/ACTV

CPN.NEWS/ACTIP

For questions, email college@potawatomi.org or call 405-695-6028

Hosted by Shelly Beaty | testingwithsuccess.org

District 8 – Dave Carney

Bohzo nikan
(Hello friend),

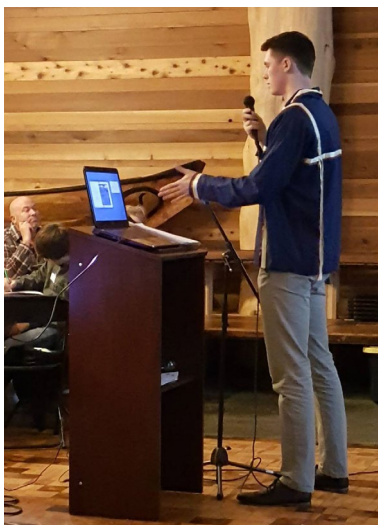
November is the time we gather for the District 8 Fall Feast. It has become something that I really look forward to. I feel blessed to connect with my Potawatomi family. It punctuates the year and marks another milestone in our District 8 community.

Since our gathering is out of the question this year, I want to share pictures from years past. We have had gatherings at a variety of locations but primarily have alternated between Seattle and Portland due to the high concentration of Tribal members in those areas.

Looking forward to 2021 and our fall gathering in Portland.

It is my honor to serve as your legislator,

Dave Carney
Kagasghi (Raven)
Representative, District 8
520 Lilly Road, Building 1
Olympia, WA 98506
360-259-4027
dcarney@potawatomi.org



Aiden Eilers presents on the Potawatomi Leadership Program.

Joe Clark and Dave Carney

Kelly Lynch and Dave Carney

Dave Carney and Warren Morris

Dave Carney and Andy Burns

Steve Lynch discusses his painting.

GREAT SEAL OF THE CITIZEN POTAWATOMI NATION
NISHNABE
PEOPLE OF THE PLACE OF THE FIRE

TO LEARN MORE OR APPLY FOR CARES ACT PROGRAMS,

VISIT POTAWATOMI.ORG/CARES
OR CALL 833-481-0638

WALKING ON

Rebecca A. Cryer

The Honorable Rebecca A. Cryer, beloved wife, mother, grandmother and friend died on Sept. 29, 2020, in Norman, Oklahoma, at the age of 73 after a battle with COVID-19.

Rebecca Alice Schoemann was born in Shawnee, Oklahoma, on Oct. 9, 1946, the daughter of DeLaine Schoemann and Frances Forrester Schoemann, joining siblings Gloria and Larry, and followed by brother Dee Martin.

She grew up in Wanette, Oklahoma, and met the love of her life, David Cryer. They fell in love in high school and never parted. Married on July 25, 1964, they were blessed with three children: Eric, Aimie and Andrew.

During her legal career, she worked as a staff attorney for Legal Aide of Western Oklahoma, an assistant district attorney for Cleveland County, an enforcement attorney with the Oklahoma Department of Securities, as appellate magistrate for the Court of Indian Affairs, and finally, as a district judge of the Choctaw Nation District Court.

She was descendent of the Bertrand family of the Citizen Potawatomi Nation and served as the Tribal administrator from 1977 to 1978.

She could easily strike up a conversation with complete strangers and be genuinely interested in them. From friends and family, to the smallest stray animal, she only wanted to help them succeed and be happy. She loved to travel, watch movies and spend time with friends. A lifelong learner, she constantly read and loved discussing ideas.

She is survived by her husband, David Cryer; her children, Eric (Missy), Aimie (Jason Black), and Andrew (Julianna); grandchildren, Nathan, Ella, Ethan, Kane and Kenai; sisters, Gloria Shallcross (Bill) and Rebecca Page; and brother, Dee Martin (Toni) Schoemann; plus numerous nieces, nephews and friends.

A Mass of Christian Burial was held at St. Thomas More Catholic Church, with interment of ashes at Sunset Memorial Garden in Norman.

Clinton Craig Cooper

Clinton Craig Cooper of Colorado Springs, Colorado, beloved father, son and brother, died by suicide at the age of 30.

Clint was born on Jan. 11, 1990, in Topeka, Kansas, to Michael Cooper and Mary Cooper Evans. He proudly co-parented his beautiful baby boy, Leonidas Quinton Hakan Cooper, with Meral Sarper Cooper.

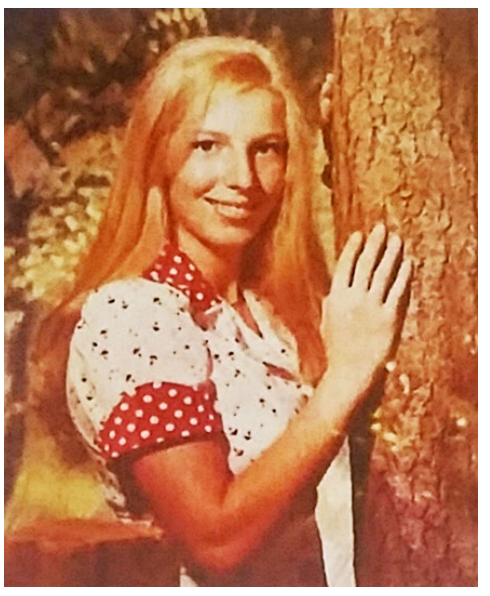
Clint's memory is best remembered not by how he died but how he lived his life "fully expressed." He graduated from Seaman High School in 2008 and went on to attend Haskell Indian Nations University in Lawrence, Kansas, and later, Front Range Community College in Longmont, Colorado. The learning he valued most was at Landmark Global where he grew in confidence and integrity.

Clint was a self-taught mechanic who loved fixing people's cars for free or very reasonable rates. He was determined with an entrepreneurial spirit, engaging in various business ventures including roofing, cannabis farming and his car repair business, Boost Motors. He rode motorcycles and drove cool cars way too fast and squirrelly. Clint was authentic and had something to say about everything; he loved a good debate and made us laugh with his quick wit, impersonations and physical comedy. He loved music, was a natural dancer, and was known to hit the dance floor all night long.

Clint was an extrovert who loved and cared deeply for others, no matter their uniqueness — a good man who offered free photo shoots and photos to American servicemen. He reached out to others in need, opening up his heart, offering acceptance and his home for those who had no place to stay. Clint was a very sensitive soul who experienced intense personal suffering and loss due to life circumstances beyond his control and beyond our understanding. He valued life and wanted nothing more than to be an attentive and loving father to his cherished son. The manner in which he left us is so tragic, as it did not reflect his true self or align with the dreams he had for his life. Please honor Clint's life, love and values by connecting with others in unconditional love and acceptance.

Clint was preceded in death by his father Michael and his paternal and maternal grandparents. He is survived by his son, Leo (18 months); Leo's mother, Meral Sarper Cooper; mother, Mary Evans; stepfather, Warren Evans; older sister, Christa; older brother, Robert; younger brother, Colby; stepsister, Taylor; stepbrother, Drew; grandparents, Bob and Donna Martin; and his father and mother-in-law, Huseyin and Nanette Sarper.

Joy Ann McDonald



Joy Ann McDonald was a loving and kind-hearted mother, wife, grandmother, daughter, sister and friend. She was always there to jump and run to help someone in need with love and her whole heart. She was a second mom to a lot of her children's friends, taking them in when times were hard and making them a part of the family. She always said her mom did that for her children's friends and that she would do the same thing. She also made them a part of family trips and holidays. Joy only wanted the best for her children and the people she loved.

She was very strong-willed and stubborn at times because she had people's best interest at heart. Sometimes the family didn't agree at times or get along, but she loved all of us. Joy loved to cook. We all know her for making big meals to feed an entire city and always wanted to experiment, which made her daughter Traci become the cook she is today. Joy would always say how proud she was because Traci could see someone do a recipe one time and make it better. She made Traci want to be a chef and that will always be her lifetime goal. Joy also was a full loving Christian who loved God so much and praised his glorious name all the time. She was always praying for people, whether she knew them or not. She gave hope and peace to a lot of people and helped put joy back in their lives. Joy would always talk about going and dancing with Jesus. That was one of her biggest wishes — she wanted so much to be able to dance with Jesus and the angels. You are now at peace with your mom, your brother, Chuck, and son-in-law, Josh, and we all will be together again one day! We love you so much, and you will be forever missed!

She is survived by her husband, Sean McDonald; children, Traci Voedisch, Brandon Fitzgerald, Preston Butcher and Christina Maulolo; sister, Rhonda Hand West; bothers, Ron Hand Jr., Kenneth Hand and Robert Hand; father, Ron Hand, Sr.; and granddaughter, Jasmine Deshner.

She is preceded in death by her mother, Joyce Hand, and her brother, Charles Hand.

Lori Dawn Miller

Lori Dawn (Loftis) Miller, 47, of Midwest City, Oklahoma, gained her angel wings on Wednesday, Sept. 30, 2020, at Baylor Hospital in Plano, Texas, after a battle with COVID-19.

Lori was born Aug. 12, 1973, in Shawnee, Oklahoma, to Fonda Kay (Wilson) and Darrell Ray Loftis. She graduated from Shawnee High School in 1992 and went on to earn an associate degree in education from Seminole State College. She was a member and nursey volunteer of Faith Christian Outreach Church for more than 15 years. Lori worked in various mother's day outs and head starts, including Wesley United Methodist Church, STSA and Ruth Dropkin Head Start in Moore, Oklahoma.

She married Nathan Miller on March 11, 2017, surrounded by family and friends at Faith Christian Outreach Church of Shawnee.

She was preceded in death by her grandmothers, Norma Jean Dixon, Aileen Wisdom and Ruby Loftis; and grandfathers, her hero — Guy Loftis, Ferman Wisdom and Judson Wilson.

Those left to cherish her memory are her parents, Fonda and Darrell Loftis of Shawnee; her husband, Nathan Miller of the home; her step-daughter, Kryste Miller; sister, Paula Lyon (Steve) of Shawnee; brother, Dustin Loftis (Rosemary) of Chicago; niece, Morganne Bourbonnais (David) of Shawnee; nephew, Trevor Lyon of Shawnee; niece, Braydi Campbell (Zac) of Chandler; great-nephew, Andrew Loftis of Chicago; great-niece, Olivia Loftis of Chicago; great-nephew, Cash Campbell of Chandler; great-nephew, Remy Lyon of Shawnee; great-niece, Winsley Campbell of Chandler; great-nephew, Rhett Bourbonnais of Shawnee; aunt, Connie Click (Randall) of Shawnee; aunt, Wynona Richardson (Rocky) of Meeker; uncle, Ronnie Loftis of Asher; mothers-in-law, Cathy Newville of Norman and Suzi Miller of Choctaw; fathers-in-law, Ron Newville of Norman and Eddie Miller of Choctaw; sister-in-law, Twylla Hester (Hank) of Yukon; brother-in-law, Brian Newville (Tasha) of Moore; multiple loving aunts, uncles, cousins, and other extended family and friends.

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 cclark@potawatomi.org.