

SAC and FOX NEWS

Nemishâtê nemo êhthâkîwiyâni



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Women in Tribal Politics: The Sac and Fox Nation of Oklahoma

(Editor's Note: The Summer 2020 edition of 'The Chronicles of Oklahoma' contains articles featuring women's suffrage in Oklahoma and Indian Territories. Among the features is an article by Regina Slaughter Gordon which focuses on 'Women in Tribal Politics: The Sac and Fox Nation of Oklahoma.' Dr. Gordon's feature, that was written several years ago, is being reprinted in this edition of the 'Sac and Fox News' with her permission and permission from The Chronicles of Oklahoma editor. It begins on Page 9.)

'The Chronicles of Oklahoma,' with current editor Elizabeth M. B. Bass, M.A. and assistant editor Evelyn Moxley, is a publication of the Oklahoma Historical Society (OHS). First issued in 1921 as the official journal of the OHS, The Chronicles of Oklahoma is mailed to members and subscribers quarterly. Each issue contains scholarly articles, book reviews, meeting minutes, and notes and documents.

Regina (Gina) Slaughter Gordon earned a master of arts and doctoral degree in sociocultural anthropology from the University of Oklahoma in Norman, and a bachelor of arts in English and political science with an emphasis on international relations from Regis University in Denver, Colorado.

As an adjunct instructor, she has taught courses in history, anthropology, archaeology, sociology, social ecology, and women's studies. She has also worked in both the public and private sectors in various aspects of research and grants administration in the areas of rural agriculture, engineering and telecommunications, and environmental compliance.

Central to her academic interests are people and cultures around the world (past and present) with research focuses on Native North America, Latin America, immigration, maternal health, women in politics, and workplace equality. Her dissertation focused on Latin American immigrant women in Oklahoma, and she has presented at several conferences on related topics. She currently resides in Edmond, Oklahoma, with her family.

Gender roles in American Indian tribal life have been shaped by many factors, including survival, religion, and the influence of Euro-American cultural norms. Through an anthropological lens, Regina Slaughter Gordon argues that women have always played an important role in Sac and Fox tribal governance, which contributed to the Sac and Fox Nation being the first tribe in Oklahoma to elect a female chief.



Pictured from left in the Sac and Fox Nation Cultural Center are: IT Technician Nick Jennings, Chief of Staff Audrey Rose Lee, Dobson Technologies Director of Enterprise Sales Rob Griffin, Principal Chief Justin Wood, Dobson Business Sales Consultant Cliff Thompson, IT Technician Mason Williamson, IT Director Boyd Cummings and Dobson Sales Engineer Jerry Smith. (Photo by Mike Brown)

Broadband Fiber-Optic Technology to Help Provide Better Service for Tribal Members

by Mike Brown

The Sac and Fox Nation Information Technology (IT) Department and Dobson Technologies of Oklahoma City will soon complete the installation and activation of a new fiber-optic

Internet network to serve the entire tribal headquarters campus.

Sac and Fox IT Director Boyd Cummings said the fiber-optic cable installation being conducted by Dobson is one of three IT projects made possible through

federal CARES Act funding. The other two components are the development of a "unified tribal database" and new tribal website.

"All of the departments and agencies that serve tribal members will now have access to high-speed (one gigabit) broadband Internet and networking," said Cummings. "The interconnected projects will allow these departments and agencies to deliver services more efficiently to tribal members," he added.

The work began in September with the extension of fiber-optic cable from Stroud southward to the tribal government campus, and is targeted for completion by December 30, 2020.

Additional COVID-19 Relief Distribution is Approved

The Sac and Fox Nation Business Committee has approved an additional COVID-19 relief distribution for all enrolled Sac and Fox tribal members. Beginning on November 16, 2020, enrolled tribal members may submit an application to receive a \$1,500.00 distribution.

This relief is in response to the ongoing COVID-19 pandemic, to ensure all tribal members have support to address critical needs during the current

(Continued on Page 3)

New Task Force to Focus On Sovereignty Protection

The Sac and Fox Nation Business Committee announced Nov. 5 they are forming a task force focused on sovereignty protection.

The Business Committee is closely monitoring and addressing a number of critical issues that will impact the Sac and Fox Nation. From intergovernmental compacts to jurisdictional questions, there are a number of issues that the Sac and Fox Nation must pro-actively address.

The Business Committee will lead the task force and plans to assemble a team of elders, staff members, and attorneys to address these critical issues. The goal is to build a coalition of experts and parties with historical knowledge to ensure the protection of the Nation's sovereignty and the well-being of all members of the Sac and Fox Nation. The Business Committee will continue to collaborate with other sovereign nations to address issues in Oklahoma, but

recognizes the importance of also focusing on issues specific to the Sac and Fox Nation.

"The Sac and Fox Nation continues to address legal and regulatory issues that will impact our future, including negotiations with the Governor of Oklahoma over compacts and jurisdictional questions in light of the historic ruling in *McGirt v. Oklahoma*," said Principal Chief Justin F. Wood.

"The Business Committee is committed to creating a framework that protects our Nation's sovereignty. A task force presents a great opportunity for the Business Committee to collaborate with tribal elders and other professionals to address these critical issues."

The Business Committee is working on creating the framework for the task force and will take official action to establish the task force. Additional information will be provided as it becomes available.



Sac and Fox Memorial Day Dance on May 29, 1950. (Tartoue Negative Collection, OHS)

Chief Justin Freeland Wood's Address to the Nation

The Sac and Fox Business Committee announced Nov. 10 that they have agreed to an extension with the State of Oklahoma on the Tobacco Tax Compact. The extension will extend the current Compact until June 30, 2021. The terms of the Compact will not change under the extension agreement.

The Sac and Fox Nation entered into the Compact with the State of Oklahoma on January 1, 2013; the date of termination was October 1, 2020. In light of the current economic challenges presented by the COVID-19 public health emergency, the Business Committee requested an extension to preserve the status quo and to allow both parties ample time to negotiate the terms of the Compact.

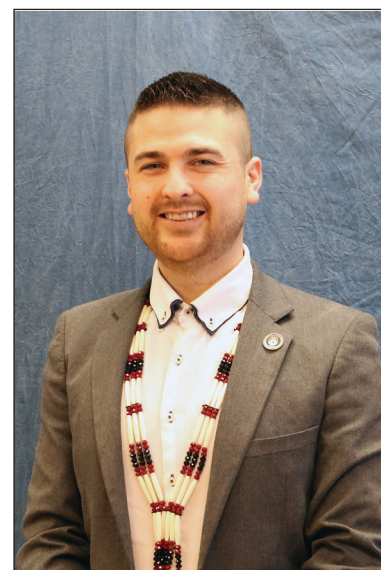
"Compacts play an important role in government to govern-

ment relationships. Extensions such as this are a practical, commonplace solution," said Principal Chief Justin F. Wood.

"We are pleased that the State of Oklahoma agreed to an extension. This extension is in the best interest of the Sac and Fox Nation, and all retailers and consumers in Oklahoma. I look forward to working with the State of Oklahoma to negotiate a new compact that addresses important economic contributions related to taxes and retail sales, he added."

With the extension in place, the Business Committee will enter into good faith negotiations with Oklahoma's executive branch to negotiate the terms and conditions of a new compact. The Business Committee will continue to work with other sovereign governments to en-

sure prosperity and growth.



Sac and Fox Nation Principal Chief Justin Freeland Wood



Sac and Fox News

The Sac & Fox News is the monthly publication of the Sac & Fox Nation, located on SH 99, six miles south of Stroud, OK.

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The Sac & Fox News is the official publication of the Sac and Fox Nation. Our mission is to meet all tribal members information needs concerning the Nation.

The Sac & Fox News is mailed free, one per address, to enrolled Sac and Fox tribal members. Paid subscriptions are available for \$12.00 annually.

Editorial statements, guest columns, and letters to the editor published in this newspaper contain the opinions of the writers. These opinions do not necessarily reflect the opinions of the Sac and Fox News staff or any elected official or department of tribal government or administration.

The Sac and Fox News reserves the right to refuse publication of letters to the editor. All editorials and letters to the editor become the property of the Sac and Fox News.

Submissions for publication must be signed by the author and include an address and contact phone number. They are limited to 300 words. The staff will not edit editorials or letters to the editor to fit the 300-word limit.

*Deadline for the January issue is:
Friday, December 18 at 4:30 p.m.*

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Address corrections & changes are accepted by The Business Committee at the address listed below.

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Visit us on the webb @
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click news

Obituaries

Harry DeWynne 'H.D.' Wood

Meeker, Okla. resident Harry "H.D" Wood, 77, passed away Tuesday, October 27, 2020 in Shawnee, Okla. Graveside services were held November 2, 2020 at Johnson Cemetery.

He was born May 27, 1943 in Concho, Okla. to Freeland Wood Sr. and Lorena (Mack) Wood. He grew up north of Shawnee and graduated from Shawnee High School. He married Katie (Goat) on December 7, 1964. He served in the United States Army. Harry worked as a hairdresser and later in the oil field as a driller.

He was a member of the Sac and Fox Nation and Sallateeska Baptist Church and, was an avid bowler. He also enjoyed watching OU football, going to the casino,

and watching his children and grandchildren participate in sports.

He was preceded in death by his parents, siblings: Freeland Wood, Jr., Betty Hernandez, Billie Jo Wood, Eddie Wood, Jim Wood, Bob Wood, Wanda Sue Tiger and (infant) Edgar Wood.

Survivors include his wife, Katie Wood of the home; 2 daughters, Lorena Wood of Meeker and Stephanie Wood of Meeker, 5 grandchildren: Katie, Kimberly, Tristan, Eliza and Leighnee; 3 great-grandchildren: Emmaus, Legus, and Caius; 1 sister, Patricia Ward of Shawnee, and numerous nieces, nephews, cousins, other family members and friends.



Harry 'H.D.' Wood

Stella Louise Wilson

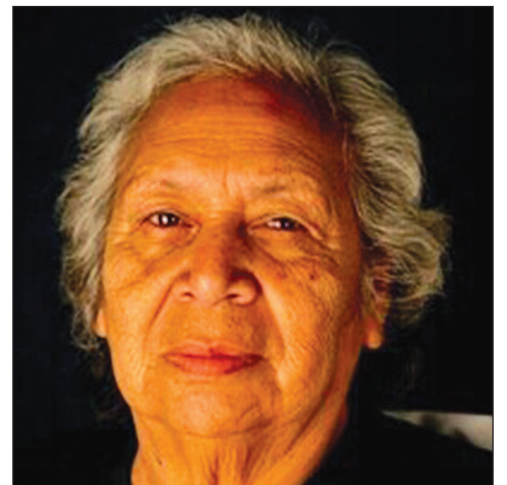
Stella Louise (Grant) Wilson passed from this life on Sunday, November 15, 2020 in Broken Arrow, Okla.

Arrangements were entrusted to the care of Palmer Marler Funeral Home, Cushing Okla. A private family service was held.

Stella was born on July 13, 1944 to Sarah Murray and Austin Grant. She grew up and attended school in Red Rock, Okla. Stella met and fell head-over-heels in love with James "Jim" Wilson. They married and moved to Cushing, Okla. and had three loving children: Jeff, J.J., and Jason Paul. Stella was known for her seamstress skills and produced many ribbon shirts and bead-work for the Sac & Fox Nation. Stella was active in the Sac & Fox tribal community and, was the director of Elder Services for the Sac & Fox Nation.

Stella is survived by her two sons: J.J. Wilson and wife, Pam; and Jason Paul Wilson and wife, Shelly; three siblings, Austin Grant Jr., Morgan Grant,

and Francis Grant; three grandchildren, Hunter, Raylynn, and Gabe. She is also survived by numerous nieces, nephews, and family friends. Stella is preceded in death by both parents, her husband James "Jim" Wilson, and son, Jeff Wilson.



Stella Louise Wilson

Happy December Birthday Elders!

Clifton Gene Blanchard
Lousia Michelle Jordan
Thomas Houston Carter
Lasagna Sue Copeland
Pamela Sue Smith
Anthony Mack
Watosia Keokuk
Tawana E. Gutierrez
Georgette Eileen Capshaw
Sherman Wayne Brown
Raymond H. Price
Mary Alice Wood
Mary Elizabeth Harjo
Bert Wiley Gibbs
Debra Joyce Ornelas
Gwendolynn Wilburn
Micky Longshore
John Phillip Morris
Tammy Louann Fields
Jonas Edward Walker
Marsha C. McLain
Vicky Lucinda Weems
Mary Nancy Floyd
Michelle Lynn Montgomery
Gary Marshall Ward
Dennis R. Jennings
Marcella A. Blossom
Dusty Diane Demmer
Donald Lee Tyner
Dorothy A. Hammons
George Henry Gibbs
Geneva F. Detwiler
Barry Dan McAllister
Kimberly Frances Witt
Kevin Wayne Wakolee
Michael Wayne Harris
William Roland Harris
Carla June Wallace
Arlene Rosetta Bush
Loretta D. Bigbow
John David Logan
Pamela Tina Boyd
Helen Jane Littleton
Alicia Carole Ashley
Francine Irene Johnson
Carla Lynn Davids
James John Spoon
Mary Alice Laverne Payne
Clarene Spaid
Bettina Gayle Standish



Thomas Raymond Cummins
Yvonne Louise Estes
Sharis Jean Myers
Shirley Ruth Wakole
James McDaniel Gokey
Ginger Arlene Woodall
Pamela Ann McClelland
Nancy L. Nullake
Lawrence Oliver Kahbeah
Regina Carlene Hughes
Barbara Lou Reeves
Teresa Lynn Chambers
Sunny Hope Erickson
Sharon Bernice Saulsberry
Peggy Ann Ellis
Linda E. Ellermann
Edward Scott Brewer
Curtis Wakolee
Emma Natoma Huffman
Laura Ann Redmon
Anna Marie Jefferson
Rosemary Blie
Mary Louise Carter
Richard Gene Pennock
Dara Jean Turner
Cheryl Lee Nordyke
Holland Finis Groves
Penny Lois Louise Failes
Donna Louise Merrell
Barbara J. Fields
Sarah Denise Williams
Ricky Longshore
James E. Allen
Karen Lynn Quintana
Deborah Lee Primeaux
Ronald Jasper Lauderdale
Mable C. Walton
Malvina Georgette Myers
Donna K. McAllister
Cheryl Kathleen Branson
Jeffery Glenn Irons
Roland Scott Goforth
Tina Marie Kohler
Shirley Ann Whittington
Lawrence Oliver Kahbeah
Michael Eugene O'Brien
Delores Byford
Candace Patricia Howard
Letha Diane Moats



Shalah Louise Grass

Shalah Louise Grass

Shalah Louise Grass, na na mu Kai, was born on May 18, 1950 in Pawnee, Okla. and passed away on Monday, November 16, 2020 at the age of 70.

Shalah was one of eleven children born to John and Helena (Brady) Grass. Shalah lived in Seminole, Okla. with her long-life partner Freeland Carbitcher.

She enjoyed going to pow-wows and the casino. Shalah also loved to bead, sew, and cook in her free time. She was an outspoken, wild and crazy young soul who will be dearly missed.

Shalah is preceded in death by her parents; brothers Sammy and Gary; sisters Carmen, Mary, Patricia and Gloria.

She leaves behind five children: Michael and Alisha Grass of Tulsa, Tyrone Grass of Shawnee, Floyd and Ava Grass of Shawnee, Yvonne (Mija) and Jerome Wilburn of Shawnee and Thomasine (Tommi) Grass of Shawnee; 17 grandchildren and 24 great-grandchildren and many nieces, nephews and other extended family and friends.

A wake was held on Wednesday, November 18, 2020, in the Sac and Fox Nation Community Building, officiated by Don Tiger and honorary speaker Don Abney. Burial followed at Sac & Fox Cemetery, Thursday, November 19, 2020.

Tribal Emergency Home Repair (TEHR) Applications are available by request only.

RAP Department
920963 S. Hwy. 99
Stroud, OK 74079
(918) 968-3526 Ext. 2001
sfnrap@sacandfoxnation-nsn.gov
FAX: (918) 968-4207



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Sac and Fox Nation Business Committee Approves Additional Relief Distribution

(Continued From Page 1)
public health emergency.
“We are seeing an alarming increase in confirmed coronavirus cases in Oklahoma and across the United States. Tribal

Universities to Help Provide Specialized Scholarships to Native Americans

by Donald Stotts
Agricultural Communications Services
Oklahoma State University and Northeastern Oklahoma Agriculture and Mechanical College are collaborating to provide four Native American students with scholarships to complete dual undergraduate degrees in plant and soil sciences and entomology.

The collaborative scholarship effort is being funded by a \$289,000 grant from the U.S. Department of Agriculture’s National Institute of Food and Agriculture as part of its New Beginning for Tribal Students program, which makes competitive grants available to provide support specifically targeted for students of America’s tribal nations.

Both Oklahoma State and NEO are well known for having strong Native American student populations, specifically in their agriculture programs, said Brian Arnall, a professor and OSU Extension precision crop nutrient management specialist with the university’s department of plant and soil sciences.

“It’s essential that we continue to provide more and better opportunities for Native American students. The NIFA grant provides needed resources that will allow us to reflect and support the diverse makeup of Oklahoma’s people,” said Arnall, who is serving as project director.

A specific goal of the project is to develop enhanced academic support for Native American students transferring from a two-year Native American-Serving Non-tribal Institution such as NEO to four-year land-grant universities such as Oklahoma State. The hope is that graduates will bring to tribal nations the skills necessary to improve agrosecurity measures that safeguard food, agriculture and natural resources.

“Agrosecurity, health and science education are critical to the success of any group of people,” said Alisen Anderson, NEO agriculture instructor. “The disciplinary emphasis [on plant and soil sciences and entomology] will give these students a real-world, hands-on approach embracing vitally important aspects of the agricultural sector.”

Co-directors on the project include OSU Ferguson College of Agriculture faculty members Wyatt Hoback, Beatrix Haggard and Sergio Abit, and NEO faculty members Anderson and Mary Booth.

Both OSU and NEO officials have long been proponents of actively pursuing opportunities to enhance diversity at their institutions of higher learning. A core belief is that diversity has a ripple effect, providing different perspectives and experiences that strengthen the organization and make it more adaptable and responsive to the needs of those who make up or are served by the institution.

“Increasing diversity in our undergraduate programs benefits all students and helps us better prepare them for the multicultural workplace they will be entering upon graduation,” said Jeff Edwards, head of the OSU Department of Plant and Soil Sciences. “Faculty members like Dr. Arnall not only embrace the spirit of diversity in their teaching and Extension efforts, they pursue funding opportunities to ensure diversity efforts are successful.”

Studies indicate more college graduates with knowledge of modern agricultural production systems are needed, with demand for professionals possessing these skill sets far exceeding supply. The basic question underlying many academic agriculture programs is straightforward: How to best provide safe, high-quality food and fiber in sustainable ways that meet the needs of an ever-growing world population on a finite amount of available land?

“There is no future without a safe and available supply of food and fiber,” Arnall said. “To accomplish that, every generation needs an influx of young people who can think critically and solve issues and concerns relative to plants and animals.”

The OSU Ferguson College of Agriculture is part of the university’s Division of Agricultural Sciences and Natural Resources, as are two state agencies: OSU Extension and OSU Ag Research.

members continue to face unprecedented challenges in our fight against coronavirus,” said Principal Chief Justin F. Wood. “In light of the significant increase in cases, we recognize tribal members have an immediate need for additional assistance. I encourage everyone to take safety precautions to protect their health. We can limit spread of the virus if we all work together.”

Applications are available on the Nation’s website: <http://sacandfoxnation-nsn.gov/departments/covid-relief/>

Checks will be mailed out starting on November 23, 2020 (upon receipt of a completed application). Checks cannot be picked up in person. Applications are required in order to demonstrate need, in compliance with regulations set by the U.S. Treasury Department.

Applications can be emailed, faxed, or mailed to the Sac and Fox Nation Finance Department:

- Email: covidrelief@sacandfoxnation-nsn.gov
- Fax: 918-968-4528
- Mail: Sac and Fox Nation Attn: Finance 920963 S. Highway 99 Stroud, OK 74079

Applications may also be dropped off in the secure boxes at the Administration Building in Stroud or the Multipurpose Center in Shawnee.

Applications must be received by December 14, 2020. Enrolled minors are eligible, but a parent or legal guardian must submit an application on behalf of the minor.

Funding is from the Coronavirus Re-

lief Fund, established by the Coronavirus Aid, Relief, and Economic Security (CARES) Act, distributed to the Sac and Fox Nation by the U.S. Department of Treasury. More information can be found at: <https://home.treasury.gov/policy-issues/cares/state-and-local-governments>.

Business Committee Meeting Minutes are now accessible on the Website sacandfoxnation-nsn.gov and Facebook



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Revised RAP Department Application Form



SAC AND FOX NATION
RAP ASSISTANCE APPLICATION

VISION

FAX: 918-968-4207
PH: 918-968-3526
EXT: 2001
EMAIL: sfnrap@sacandfoxnation-nsn.gov
ADDRESS: 920963 S. Hwy 99
Stroud, OK 74079
RAP APP
Form#2011-01
BC Approved on
10/06/2020

NAME _____ PHONE# (____) _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

BIRTHDATE ____/____/____ SOCIAL SECURITY# xxx-xx-(____) SFN ROLL# _____

Sac and Fox Nation tribal membership will be verified by the Sac and Fox Nation RAP Department

Please List Statement of Need: _____

****NOTE****

You must receive an award letter **PRIOR** to receiving any Health services requested above. If you receive services prior to an award letter being issued, you are responsible for the charges.

CLIENT’S STATEMENT OF RIGHTS AND RESPONSIBILITIES

I hereby authorize the Sac and Fox Nation RAP Department to make any necessary inquiries relating to my account’s which the RAP Department may be considering making payment on my behalf. I understand that I have the right to a hearing of any action of the Sac and Fox Nation, which I consider improper, and also any unreasonable delay in decision. (Request for fair hearings may be made in writing to the Business Committee of the Sac and Fox Nation, 920963 S. Hwy. 99 Stroud, OK 74079) I understand that any person who knowingly, willfully and fraudulently provides false information for the purpose of obtaining benefits which he/she is otherwise ineligible to receive; may be subject to prosecution to the fullest extent to the appropriate Tribal statutes.

DATE _____

SIGNATURE OF APPLICANT OR GUARDIAN _____

GUARDIAN FOR _____

PERSON ASSISTING WITH APPLICATION _____

RELATIONSHIP TO APPLICANT _____

DATE _____

RAP SPECIALIST _____

Sac and Fox Nation Education Department News

by Edwina Butler-Wolfe

GREETINGS!

Hope everyone had a safe and enjoyable Thanksgiving Holiday. With the rise in numbers of COVID cases in Oklahoma, the Education Department has been working rotating schedules. We do have someone in the office at all times. If you should call and cannot reach anyone, there is a chance that person is either on another line or may be out of the office checking mail. Please be patient with our department as the staff is reduced on daily bases.

Update of RAP Funding for the Education Department: I attended the RAP Council Meeting on Saturday, November 7, 2020. The Education Department would like to thank the Sac and Fox Council Members for the departments' increase for the 2020 – 2021 budget of \$109,565.00.

In July 2020, the Education Department submitted a budget of \$386,802.00 with \$15,000.00 more dollars from last year 2019 – 2020 budget, in hopes to implement new 2 new programs. One is for senior high school students. The Jim Thorpe Award, which would have selected 2 female and 2 male high school

students for the category of athlete and scholar award.

Each student would have received \$1,000.00 dollars toward their college expense and be awarded with a trophy. We also wanted to implement the Kindergarten and Senior High School students with graduation stoles. We wanted to add this expense into the 2020 – 2021 budget in hopes that we would not have to do a fund raiser as we did in February 2020. We hope that the next year's budget 2021 -2022 process for RAP will be better so that we can implement new programs for our Sac and Fox students.

The Business Committee recommended for the Education Department 2020-2021 budget of \$250,000.00 which is a decrease from the 2019 – 2020 budget of \$121,802.00. The final 2020 – 2021 RAP Budget for Education came out to be \$359,565.00 with a decrease from 2019 – 2020 budget of \$12,237.00 dollars. Keep in mind, we had to decrease some incentives and services from the budget for the upcoming year. So when submitting your applications for services or incentives, please make sure all required documents are completed before submitting, as we

work off of first come first served basis.

The Education Department has funded 214 Sac and Fox families with clothing/school supplies and 63 students with school incentives. With the 2019 – 2020 RAP budget with Fall 2019, Spring 2020 and part of 2020 Fall the Sac and Fox Nation Education Department has had 99 students attending college full time and part time and attending vocational training.

Update on the technology equipment: we hope by the time this newsletter is out that we will be handing out iPads to our Pre-K, Kindergarten, 1st grade and 2nd grade students. Like I have been writing each month, it is a day by day situation on the equipment. But we are still keeping our fingers crossed for Chromebooks. We are waiting patiently.

The Education Department would like to thank the IT Director Boyd Cummings, for all his work in helping with the technology equipment that our Sac and Fox students have received. We have handed out 259 devices and into the hands of the Sac and Fox students. We still have 182 Sac and Fox Students waiting on equipment, with a total of 441 applications that we have received before November 1, 2020.

We are no longer accepting technology (Chromebook or lap top) applications. Computer devices are a very hot item and again it is when devices are available through the computer company. If you

should have any questions concerning your child/children's technology equipment application, please call Elizabeth Crawford at 918 968-3526, Ext: 2047.

Some months back, the Absentee Shawnee Health Clinic had donated masks for school age students and I had mentioned in my newsletter article that we had masks and for anyone to call. Since I had no calls, we have decided to deliver the masks to the 11 schools that the Sac and Fox Nation service, Agra, Cushing, Davenport, Grove, Meeker, North Rock Creek, Prague, Pleasant Grove, Ripley, and Shawnee.

Elizabeth did make phone calls to each school, and all but Stroud accepted the masks. She made deliveries on November 17 and 18, 2020. The Education Department would like to thank the Absentee Shawnee Health Clinic for their generous donation. This a true way of all tribal nations working together to get through these rough times. The masks were made by tribal members of the Absentee Shawnee Tribe and some were donated by other agencies.

THE SAC AND FOX NATION EDUCATION DEPARTMENT WOULD LIKE TO WISH EVERYONE A SAFE MERRY CHRISTMAS!!!!

Edwina Butler-Wolfe

Education Director

918 968-3526, Ext: 2046

405 328-0402 cell number

butler-wolfe@sacandfoxnation-nsn.gov

Black Hawk Health Professionals Urge Lower-Risk Christmas Holiday Activities

Health professionals at Black Hawk Health Center are urging everyone to consider information provided by the Centers for Disease Control (CDC) when planning holiday gatherings.

Christmas is a time when many families travel long distances to celebrate together. Travel increases the chance of getting and spreading the Covid-19 virus. Staying home is the best way to protect yourself and others. If you must travel, be informed of the risks involved:

High Risk Activities

- Going shopping in crowded stores just before, on, or after Christmas;
- Participating or being a spectator at a crowded event;
- Attending crowded parades;
- Using alcohol or drugs, which can

cloud judgment and increase risky behaviors; and,

- Attending large indoor gatherings with people from outside your household.

Lower Risk Activities

- Having a small dinner with only people who live in your household;
- Preparing traditional family recipes for family and neighbors, especially those at higher risk of severe illness from Covid-19, and delivering them in a way that doesn't involve contact with others;
- Having a virtual dinner and sharing recipes with friends and family;
- Shopping online rather than in-person; and,
- Watching sports events, parades and movies from home.

Sac and Fox Nation Telephone Extensions

Main Number: 918-968-3526

**Chief - 1004 • Second Chief - 1005 • Treasurer - 1006 • Secretary - 1007
Committee Member - 1010 • BC Front Desk - 1002 • Tax - 1043-1045
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USDA - 2077 (WIC 2079)-2080-2081-2082 (Warehouse USDA 2089)
Education - 2046 • IT - 2041 • Police - 2033 • Self-Governance - 1080
Capitol Security - 1090 • Realty - 1050 • Enrollment - 1040-1041
RAP - 2000 • Social Services - 2010-2011 • OES - 2091-2092-2094
Veterans - 1065 • Newspaper - 1060 • Chief of Staff - 1001
NAGPRA/Historic Preservation - 1070 • Covid Relief - 1819**

EDUCATION DEPARTMENT NOTICE

Applications for College - Vocational and Adult Education
are on the Sac and Fox Nation Web site -
Click on Education for downloads.



Kids and Grandkids Are G-R-E-A-T!!



We want to feature the scholastic, academic and athletic awards or achievements of your child or grandchild of the Sac and Fox Nation!

Send all pertinent information, such as name of student, town, school and grade attending, explanation of award or achievement, and names of parents and/or grandparents, along with a current photo of the student to:

**newspaper@sacandfoxnation-nsn.gov
or: Sac and Fox News, 920963 S. Hwy. 99
Stroud, OK 74079**

CALLING ALL SAUK AND FOX ARTISTS!

We are looking for Sauk and Fox artwork to hang in the new 'Soon to Open' Senior Citizens, Veterans Office and Transportation Building reception area, Stroud, Okla.

This will be on a consignment/loan basis as there are no funds to purchase at this time.

For information, please call
Dottie Tiger, 918/290-1754.



Sac and Fox Nation Food Distribution Program





OVER 100 ITEMS!!!

**If at least 1 in your household has a CDIB, you reside within our 5 tribe Service Area, & you meet USDA Income Guidelines...
YOU MAY QUALIFY!!!**

CALL TODAY!!! 1-800-256-3398

This institution is an equal opportunity provider.







SAC AND FOX NATION
RAP ASSISTANCE APPLICATION
HARDSHIP

PH: 918-968-3526
EXT: 2001
EMAIL: sfnrap@sacandfoxnation-nsn.gov
ADDRESS: 920963 S. Hwy 99
Stroud, OK 74079
RAP APP
Form#2011-01
BC Approved on
10/06/2020

NAME _____ PHONE# (_____) _____
ADDRESS _____
CITY _____ STATE _____ ZIP CODE _____
BIRTHDATE ____/____/____ SOCIAL SECURITY# xxx-xx-(_____) SFN ROLL# _____

Sac and Fox Nation tribal membership will be verified by the Sac and Fox Nation RAP Department

Please List Statement of Need: _____

Please Provide the Following:
Completed W-9 form and proof of residency.

CLIENT’S STATEMENT OF RIGHTS AND RESPONSIBILITIES

I hereby authorize the Sac and Fox Nation RAP Department to make any necessary inquiries relating to my account’s which the RAP Department may be considering making payment on my behalf. I understand that I have the right to a hearing of any action of the Sac and Fox Nation, which I consider improper, and also any unreasonable delay in decision. (Request for fair hearings may be made in writing to the Business Committee of the Sac and Fox Nation, 920963 S. Hwy. 99 Stroud, OK 74079) I understand that any person who knowingly, willfully and fraudulently provides false information for the purpose of obtaining benefits which he/she is otherwise ineligible to receive; may be subject to prosecution to the fullest extent to the appropriate Tribal statutes.

DATE _____	SIGNATURE OF APPLICANT OR GUARDIAN _____	GUARDIAN FOR _____
	PERSON ASSISTING WITH APPLICATION _____	RELATIONSHIP TO APPLICANT _____
DATE _____	RAP SPECIALIST _____	

The W-9 FORM IS ON PAGE 8 OF THIS EDITION

Sac and Fox Nation

920963 S. Hwy 99 Stroud, OK 74079

Principal Chief JUSTIN WOOD
Second Chief DON ABNEY
Secretary JACKLYN KING
Treasurer JARED KING
Committee Member ROBERT WILLIAMSON



STATEMENT OF RESIDENCE

To Whom It May Concern:

I hereby certify that the information I have provided is true and correct to the best of my knowledge. I understand this information is subject to verification and that it I am found to have provided false or fraudulent information, I may be subject to prosecution under the law.

Additionally, the person(s) identified in this statement of residence will NOT be considered or claimed as part of my household for the current year for tax purposes.

I, _____, provide a place of residence, room and board only, to the person(s) listed:

First Name	Last Name	Social Security Number
1.		
2.		
3.		
4.		

Place of Residence:

Address	City	State	Zip

Name of Homeowner/Renter/Landlord:

Signature _____	Date _____
-----------------	------------

Notary Seal: _____ Name of Notary: _____
Commission Expires: _____
Date: _____

SAUK LANGUAGE DEPARTMENT PHILOSOPHY

Indians are born speaking our languages. For some of us, they lie dormant within our bodies. They are looking for a way out. God gave us these beautiful languages. All of us hold them in a sacred manner within. There is no such thing as an Indian person who cannot speak Indian.

Our language programs find these languages within our bodies. They bring them out through our mouths and deliver them to their rightful resting places within our hearts.

December 2020 Word Scramble

aeshîkthw kawhamihcKhe	_____
kiyThaâiw	_____
ôpPeiw	_____
onâkeniwhsaTîh	_____
wpohieM	_____
nîiwwaAksh	_____
aAnkô	_____
kwaaAâ	_____
winkwTaa	_____
nMapeiwktâiwnaop	_____

December 2020 Word Match

Kehchimahkwa kîshethwa	First snow on the ground.
Tahkiyâwi	There is frost.
Pepôwi	It is many winters.
Tashîhkânoweni	Star.
Mehpowi	Snow.
Ashkanwîwi	December.
Akôna	It snows.
Anâkwa	Toy.
Takwanwi	It is cold.
Mânwipeponakatwi	It is winter.

SAUK LANGUAGE DEPARTMENT HAPPENINGS & NEWS

December 2020 Kehchimahkwa (Great Bear Moon)

From the Sauk Language Department.

The new Sauk I and Sauk II online courses are now available for high school students who want to learn Sauk. If you are interested in taking these courses, please contact the Sauk Language Department to learn more.

The Sauk Language Department also has three (3) free downloadable, stand-alone language apps for both Android and iPhones. Go to Google Play Store or iTunes to get yours today, and start learning Sauk. When you talk Sauk, you always rock.

Join us online or visit our website for Sauk words and to play games at

www.talksauk.com!

Suggestions and comments from tribal members are always welcome on programs you have attended, or would like to see scheduled.
Call 918-968-3526 or 800-259-3970, or email at:
Katie.Thompson@sacandfoxnation-nsn.gov



December 2020 Quotes

When all the trees have been cut down, when all the animals have been hunted, when all the waters are polluted, when all the air is unsafe to breathe, only then will you discover you cannot eat money.

Cree Prophecy

Humankind has not woven the web of life. We are but one thread within it. Whatever we do to the web, we do to ourselves. All things are bound together. All things connect.

Chief Seattle, Duwamish (1780-1866)

We are all children of the Great Spirit, we all belong to Mother Earth.

Chief Seattle, Duwamish (1780-1866)



Sam Morris Jr. Among Those Honored by AARP Oklahoma

Sac and Fox Nation tribal elder Sam Morris Jr. was among 41 Native American elders from 20 Oklahoma tribal nations who were recognized, virtually, at the 12th annual AARP Oklahoma Indian Elder Honors Program on Friday, November 13, 2020.

Each honoree was selected based on a lifetime of achievement, service and commitment to our nation, state, communities and Indian Country. Since 2009, AARP Oklahoma has honored 550 Native American elders from Oklahoma's 39 tribal nations.

The AARP Oklahoma honors program states: "Sam Morris's life is filled with music that has touched individuals, both young and old. Mr. Morris graduated high school in Shawnee where he was a member of the high school band. After returning from active duty during the Vietnam War, Mr. Morris pursued a college career and graduated from Haskell Indian Junior College in Lawrence, Kansas.

"He continued his education with a bachelor's degree in music education at Northeastern State University, followed by a master's degree from Southwestern Oklahoma State University.

"Mr. Morris began his career by organizing a band with Native American students from surrounding areas at the Riverside Bureau of Indian Affairs Indian School in Anadarko, Okla. The band



Sam Morris Jr.

marched in parades and performed in Native American expositions. He continued to teach music through classes such as music honors, band and choir at Anadarko, Stillwell, Fort Gibson and Tahlequah-Sequoyah school systems.

"Mr. Morris's 48-year career dedicated to music has positively impacted thousands of students. Many of his students pursued careers in music education as a result of his leadership and inspiration."

NOTICE

To receive a Per-Capita Payment approved at the Nov. 7, 2020 RAP Governing Council, please submit a completed W-9 Form with:

- Your current mailing address; and,
- Your Sac and Fox Nation enrollment number to:

Mail: Sac and Fox Nation

Att: Finance Dept.

920963 S. Hwy. 99

Stroud, OK 74079

or

FAX: 918-968-4528

or

E-Mail:

finance@sacandfoxnation-nsn.gov

(Note: A W-9 Form can be found on Page 8 of this edition)

HELP WANTED! SAC & FOX NATION EMPLOYMENT OPPORTUNITIES

THE FOLLOWING IS A LIST OF JOB VACANCIES WITH

THE SAC & FOX NATION:

- Maintenance Technician
- Elders Program Coordinator
- Health Information Manager
- Chief Financial Director
- Resident Advisor (Juvenile Detention Center)
- Land and Cattle Laborer
- COVID-19 Custodian (Temporary)
- COVID-19 Entrance Screener (Temporary)
- Environmental Technician (Part Time)
- Shipping & Receiving & Filing Clerk (Temporary)
- RAP Receptionist - Part-time
- Grant Writer/Planner
- Surveillance Observer - Gaming

Applicants must successfully pass an OSBI/National background check and drug screen. Preference in hiring is given to qualified Native Americans. Applicants claiming Indian Preference must provide a copy of their CDIB. For more information and to learn how to apply please visit our website at: www.sacandfoxnation.com or contact Human Resources, Sac and Fox Nation, 920963 S. Hwy. 99, Bldg. A Stroud, OK 74079 or by phone (918) 968-3526

December Word Search

N
S
R
S H Z
M U A
T H K
E E I O O
D W S N X
F A I I P
U C J E V F J
O S T A P A H
Y E N T W P H
V A U Q S E K X F
I T B U P N Z A A
Q D W O B U Z T N
O A I N Z S Z D X J H S A R W S M W Y U E J U T A K W A N W I A G F C T A F I
G H C Z R V H X I P V Z W B Z I J Y L N X I W A Y I K H A T S T V X V C N
L J Q I X O H F P T U W B C D Z D Y B P T R L Y T N G J I X H M V
M D Z N X N G X R K E H C H I M A H K W A K I S H E T H W A F
A T O E Y F J A A S R X J S J Q M W I W O P H E M I A Z N
I M W C F H G Y X S Q I L Y V F A L K W E G V S E
J L O T I W T A K A N O P E P I W N A M C H N
X F N G Q M U P B M M F F T P Y V O O K C
Y A A I J Q M F G Q Y C Q N R X A
T K E Z K L R G E F V S S M N
I A H X L O N K Z K G T N W Y
V U P I K N B E K Y Y S I H H
E P P A H R Z C H G O W T R E
C B S J X O S N M M K I D Z Y K S
X K Y B S O X A Y E Y U L R Z C A
N B M O T S L B T H U P M K H X Y
P K D F Y K O K M N F P F T O U E H
D Q V J Z H L U E G Y L J C R
X G W K M E D U J N K T
R H N M G M F H S E N D
O W A T M P V O K C
A Q B Z M Z
W B J K Z Y
P Y S W
A O



INTEREST TO SERVE ON COMMITTEES, COMMISSIONS, AND BOARDS

The Sac and Fox Nation's Business Committee will appoint people to fill vacancies, as they occur on various Committees, Commissions and Boards. If you are a tribal member 18 years of age or older, and wish to serve, please complete the information below and return the completed form to the Tribal Secretary.

NAME: _____ ROLL NUMBER: _____
Address: _____ Telephone Number: _____
City: _____ State: _____ Zip Code: _____
E-mail: _____

I wish to be considered to serve on the following Committees, Commissions or Boards, as prioritized below:
Priority #1: _____
Priority #2: _____
Priority #3: _____

Submitted by: _____ Date: _____

NOTE: Gaming Commission, Housing Authority and Sauk Business Enterprise Board will require a resume.

December 2020 Word List

Kehchimahkwa kîshethwa	December (Great Bear Moon)
Tahkiyâwi	It is cold.
Pepôwi	It is winter.
Tashîhkânoweni	Toy.
Mehpowi	It snows.
Ashkanwîwi	First snow on the ground.
Akôna	Snow.
Anâkwa	Star
Takwanwi	There is frost.
Mânwipeonakatwi	It is many winters.

2020 PER CAPITA PAYMENT INFORMATION

- Individual must be enrolled by September 30, 2020 to be eligible for the 2020 per capita payment.
 - Tribal members will need to submit a W9 to the Finance Department for the upcoming 2020 Per Capita Payment.
 - Once a W-9 form is received, it will be updated into our system and all payments due will be made at a time of disbursement.
 - If an individual is a NEW tribal member, or has had a NAME CHANGE, a copy of Social Security card is needed for our records.
 - There is NO deadline on submitting a W9. All checks will be mailed, no exceptions.
 - The IRS 1099 form will be mailed by January 31, 2021.
- NEW MINORS . . . PLEASE SEND COPY OF SOCIAL SECURITY CARD SO WE CAN GET TRUST ACCOUNTS ESTABLISHED

W-9 Form

It is critical that the W-9 Form be completed correctly and thoroughly for each individual tribal member. Be sure to fill out your NAME, MAIL-ING ADDRESS, SOCIAL SECURITY NUMBER, and then SIGN and DATE your form.

Required Legal Documents

If you have had a name change due to marriage, divorce, adoption, etc., it is important the Finance Department has a copy of your social security card. All other legal documents should be sent to the Enrollment Department so their records can be updated. Any guardianship or Power of Attorney documents need to be on file with the Finance Department.

Minors

Parents or guardians are responsible for providing a W-9 for minor children; not doing so could result in the minor’s payment not being deposited into the minor’s trust fund account in a timely manner.

Contact information - Finance Department

For identity/security purposes, a W-9 form will not be accepted by e-mail. Completed forms may be hand delivered, mailed, or faxed.

Contact information:

Sac and Fox Nation
Finance Department
920963 S. Hwy 99, Bldg. A
Stroud, Oklahoma 74079

Direct fax: 918-968-4528

If you have any questions, please contact the Finance Department staff by phone at 918-968-3526 or 800-259-3970 ext. 1033, 1038 or 1027.

Tax Liability Notification

What are the withholding requirements for distributions that are made per a Revenue Allocation Plan (RAP)? The first step is to identify the source of funds used for the distribution. Unless the source of funds is specifically exempt from taxation, the amounts that make up the distributions to tribal members are taxable.


Which funds get reported on Form 1099-Misc? Distributions could be derived from many sources, including the profits from a tribal business other than a Class II or Class III gaming operation, interest income on investments, or rental payments from tribal lands. All these payments require a tribe to prepare a Form 1099-MISC

When does a person receive a Form 1099-Misc, Statement for Recipients of Miscellaneous Income? If a person receives **\$600 or more in 1 calendar year** from the same source, that amount must be reported on a Form 1099, and that Form 1099-Misc. must be provided to the individual.

It is only the amount distributed from NET GAMING REVENUE that is subject to withholding. The Internal Revenue Code provides that “Every person, including an Indian tribe, making a payment to a member of an Indian tribe from the net revenues of any Class II or Class III gaming activity conducted or licensed by such tribe, shall deduct and withhold from such payment a tax in an amount equal to such payment’s proportionate share of the annual-ized tax.” The amount to withhold is provided in Withholding Tables found in IRS Publication 15-A, Employer’s Supplemental Tax Guide.

If the Indian tribe anticipates making a distribution of any kind, the Indian tribe needs the tribal members’ Social Security number before the distribution is made. If an Indian tribe does not know a tribal member’s Social Security number at the time of distribution, the distribution is subject to “backup withholding” (at 28% in 2009). (Source: Internal Revenue Service (IRS) Indian Tribal Governments Frequently Asked Questions, Last Reviewed or Updated: April 22, 2013)

Per capita payments could affect any Tribal, Federal, State, and/or Local benefits you may receive or programs in which you participate. The Sac and Fox Nation encourage you to check with your tax accountant or benefit specialist.



SAC AND FOX NATION

920963 S. Hwy. 99, Building A • Stroud, OK 74079 • (918) 968-1141 • FAX (918) 968-1142

NAME

PRINT CURRENT FULL NAME (First, Middle & Last)

ROLL NUMBER

SIGNATURE

DATE

A COPY OF THE LEGAL DOCUMENT CHANGING YOUR NAME AND A COPY OF YOUR NEW SOCIAL SECURITY CARD MUST BE ATTACHED.

PLEASE LIST PREVIOUS NAME (PRINT)

DATE OF BIRTH

MAILING ADDRESS

OLDNEW

ADDRESS

ADDRESS

CITYSTATEZIP

CITYSTATEZIP

STREET ADDRESS (IF DIFFERENT THAN MAILING ADDRESS)

OLDNEW

STREET ADDRESS

STREET ADDRESS

CITYSTATEZIP

CITYSTATEZIP

CHANGE OF ADDRESS FOR MINORS REQUIRE A W-9 FORM BE COMPLETED FOR THE BANK. PLEASE REQUEST A FORM FOR EACH CHILD FROM THE ENROLLMENT DEPARTMENT, 918-968-3526 ext. 1040 or 1041.

TO BE COMPLETED BY THE ENROLLMENT DEPARTMENT

Date Electronic File Was Updated

Date Sac and Fox News Was Notified

Staff Initials

NOTICE

Why does a W-9 needed to be submitted yearly?

If a tribal member receives income that is taxable, a 1099 must be issued for Tax Purposes. The W-9 also serves as a yearly address update.

Can the allotted minor payment be refused in order to have the entire per capita payment be deposited in trust? Yes, but in order to do so we must still receive a W-9 for the same reasons stated above. We would also need a written statement to that effect to be included with the W-9.

↓ W-9 FORM MUST BE CUT ON DOTTED LINE BEFORE MAILING ↓

Form W-9 (Rev. October 2018) Department of the Treasury Internal Revenue Service

Request for Taxpayer Identification Number and Certification

Give Form to the requester. Do not send to the IRS.

Go to www.irs.gov/FormW9 for instructions and the latest information.

1 Name (as shown on your income tax return). Name is required on this line; do not leave this line blank.

2 Business name/disregarded entity name, if different from above

3 Check appropriate box for federal tax classification of the person whose name is entered on line 1. Check only one of the following seven boxes.

☐ Individual/sole proprietor or single-member LLC

☐ C Corporation

☐ S Corporation

☐ Partnership

☐ Trust/estate

☐ Limited liability company. Enter the tax classification (C=C corporation, S=S corporation, P=Partnership) ▶

☐ Other (see instructions) ▶

Note: Check the appropriate box in the line above for the tax classification of the single-member owner. Do not check LLC if the LLC is classified as a single-member LLC that is disregarded from the owner unless the owner of the LLC is another LLC that is **not** disregarded from the owner for U.S. federal tax purposes. Otherwise, a single-member LLC that is disregarded from the owner should check the appropriate box for the tax classification of its owner.

4 Exemptions (codes apply only to certain entities, not individuals; see instructions on page 3):

Exempt payee code (if any) _____

Exemption from FATCA reporting code (if any) _____

(Applies to accounts maintained outside the U.S.)

5 Address (number, street, and apt. or suite no.) See instructions.

6 City, state, and ZIP code

7 List account number(s) here (optional)

Requester's name and address (optional)

SAC AND FOX NATION
920883 S. HIGHWAY 99 BLDG. "A"
STROUD, OKLAHOMA, 74079

Part I Taxpayer Identification Number (TIN)

Enter your TIN in the appropriate box. The TIN provided must match the name given on line 1 to avoid backup withholding. For individuals, this is generally your social security number (SSN). However, for a resident alien, sole proprietor, or disregarded entity, see the instructions for Part I, later. For other entities, it is your employer identification number (EIN). If you do not have a number, see *How to get a TIN*, later.

Note: If the account is in more than one name, see the instructions for line 1. Also see *What Name and Number To Give the Requester* for guidelines on whose number to enter.

Social security number

or

Employer identification number

Part II Certification

Under penalties of perjury, I certify that:

1. The number shown on this form is my correct taxpayer identification number (or I am waiting for a number to be issued to me); and

2. I am not subject to backup withholding because: (a) I am exempt from backup withholding, or (b) I have not been notified by the Internal Revenue Service (IRS) that I am subject to backup withholding as a result of a failure to report all interest or dividends, or (c) the IRS has notified me that I am no longer subject to backup withholding; and

3. I am a U.S. citizen or other U.S. person (defined below); and

4. The FATCA code(s) entered on this form (if any) indicating that I am exempt from FATCA reporting is correct.

Certification instructions. You must cross out item 2 above if you have been notified by the IRS that you are currently subject to backup withholding because you have failed to report all interest and dividends on your tax return. For real estate transactions, item 2 does not apply. For mortgage interest paid, acquisition or abandonment of secured property, cancellation of debt, contributions to an individual retirement arrangement (IRA), and generally, payments other than interest and dividends, you are not required to sign the certification, but you must provide your correct TIN. See the instructions for Part II, later.

Sign Here

Signature of U.S. person

Date

General Instructions

Section references are to the Internal Revenue Code unless otherwise noted.

Future developments. For the latest information about developments related to Form W-9 and its instructions, such as legislation enacted after they were published, go to www.irs.gov/FormW9.

Purpose of Form

An individual or entity (Form W-9 requester) who is required to file an information return with the IRS must obtain your correct taxpayer identification number (TIN) which may be your social security number (SSN), individual taxpayer identification number (ITIN), adoption taxpayer identification number (ATIN), or employer identification number (EIN), to report on an information return the amount paid to you, or other amount reportable on an information return. Examples of information returns include, but are not limited to, the following.

- Form 1099-INT (interest earned or paid)

- Form 1099-DIV (dividends, including those from stocks or mutual funds)
- Form 1099-MISC (various types of income, prizes, awards, or gross proceeds)
- Form 1099-B (stock or mutual fund sales and certain other transactions by brokers)
- Form 1099-S (proceeds from real estate transactions)
- Form 1099-K (merchant card and third party network transactions)
- Form 1098 (home mortgage interest), 1098-E (student loan interest), 1098-T (tuition)
- Form 1099-C (canceled debt)
- Form 1099-A (acquisition or abandonment of secured property)

Use Form W-9 only if you are a U.S. person (including a resident alien), to provide your correct TIN.

If you do not return Form W-9 to the requester with a TIN, you might be subject to backup withholding. See What is backup withholding, later.

Cat. No. 10231X

Form W-9 (Rev. 10-2018)



Women in Tribal Politics: The Sac and Fox Nation of Oklahoma

By Regina Slaughter Gordon

Kochininako is beautiful because she has the courage to act in times of great peril, and her triumph is achieved by her sensuality, not through violence and destruction. For these qualities of the spirit, Yellow Woman and all women are beautiful.1

Thirty years after global economic realignments and the subsequent sociopolitical revolution of the 1960s, a broader acknowledgement of gender status disparities in the larger American social structure had firmly taken root. By the 1990s, challenges to gender role assignments, particularly in cultures originating outside of the dominant Western European heritage, such as the historic and contemporary roles of women in Native North America, proliferated in both the academic and nonacademic worlds, as seen in the art, literature, law, local economies, and political leadership of the time. Already grounded in the study of non-Western peoples, the field of anthropology at that time was also experiencing an increase in women students, who contributed significantly to changes in theoretical approaches that shifted paradigms on who and how different culture groups should be included in the historical record. A forerunner in this area was Eleanor Leacock’s 1970s work on the roles and status of women in egalitarian societies, which challenged the power dynamics of domestic/public dichotomies so prevalent in academic literature.2

As a student of anthropology in the late twentieth century in Oklahoma, which is the historic location for the resettlement of Native North American tribes in the United States (Indian Territory), I too wove my own passion for people, cultures, and politics around the world by focusing my master’s thesis on the role of contemporary American Indian women in the tribal political system. Using the case study approach, I focused on one Oklahoma tribe, the Sac and Fox Nation, because I argued that research in this area would enhance the ethnohistoric information available about this tribe and Native women in general. And although I did not explicitly state it at the time, a goal was to position them within the larger global socioeconomic and political frameworks on the status of women.

What I hoped to achieve was a greater understanding of the status and role of women in tribal politics, and how they had transformed over time. While it is understood that considerable variation exists among tribes across the continent, research constraints only allowed me to focus on one Indigenous group. The Sac and Fox Nation was an ideal community to analyze because it had many progressive and politically active women within its tribal government. At the time, I understood through literature searches that very little information was available on the Sac and Fox, especially in the realm of women’s lives. I state this up front because since I conducted field research in the 1990s, much has changed in both the academic and nonacademic worlds, and it is more widely understood, respected, and accepted that people native to their own culture group can better represent who they are and where they originate.

Even in the 1990s, however, the attractiveness of ethnography as a research method was that it had already evolved in its approach to Native voices as the primary sources of information about their own culture group. To this end, my interest in Native North America and women’s affairs was already heavily influenced by American Indian artists and activists of the late 1960s and early 1970s in Oklahoma where I, primarily of European descent, was also born and raised. One cannot speak of the culture of Oklahoma today without acknowledging the foundations of Native culture woven throughout the state’s contested history, including the many women who have lent their voices and talents to ensuring that Native cultural traditions persist. As an example, before achieving national recognition as the first woman elected principal chief of the Cherokee Nation of Oklahoma in the 1980s, Wilma Mankiller participated in Indian activist events of the 1970s. Of the American Indian Movement (AIM), Shirley Witt, an Akwesasne Mohawk, wrote that “after many of the male leaders had been jailed or were trying to escape incarceration in the mid-seventies, it was the women ‘warriors’ who formed the stable core of the Indian movement and kept concerns alive.”3



Nevertheless, despite the dynamics of social change preserved in historical records, I maintained that much had yet to be learned about the functions of American Indian women within the local context of their Indigenous communities and as part of the larger dominant Euro-American social structure. Acknowledging the voices of American Indian women as the primary experts of their own cultures today, the following analysis is a summary of my research within the academic context of the 1990s. Along with the secondary resources used to establish the ethnohistory of the Sac and Fox Nation, the primary resources included participant observation in community activities and extended oral history interviews with the principal chief at the time of field research, Dora Young, along with other willing participants, both women and men, who agreed to assist in providing me with as much information as possible to complete my research and analysis. Looking back, I did not always get every detail right, although I am extremely grateful for their time, patience, and willingness to teach (and correct) me about who they were as individuals, their lifeways, and their perspective on the role of women in tribal politics and beyond.

When Europeans began to arrive in the Americas in the 1600s, both the Sauk people (Osa’Kiwug) and the Fox people (Meshkwa kihug) lived in the Great Lakes region. Considered woodland tribes, they were two distinct groups closely related through geographical and linguistic overlap. Early records indicate that the Fox inhabited the areas south of the tip of Lake Superior in what is present-day Wisconsin. The Sauk lived in Michigan’s Upper Peninsula. Their spoken language is part of the Algonquian branch of the North American Native language classification system.4 Pressure from the French, Iroquois, and Chippewa pushed them south in the seventeenth century, and the onslaught of white settlers pushed them further into Illinois, Wisconsin, and Missouri until they were forced to cede lands through treaties with the US government in the 1800s. First relocated to Iowa, where many in the Fox community remain today, the two tribes were later sent to Kansas before their final relocation to the central part of Indian Territory (now Oklahoma, near Stroud). Merged formally, they became known as the Sac and Fox Nation of Oklahoma.5

In this study the primary social area of investigation was the political/economic structure and how the role of women interacts in that framework. The main argument maintains the view that, despite profound effects of the European invasion, the role of women in politics (as defined by Western standards) has remained as equal and as important as the role of men in politics. This argument assumes that, generally, the role of women was equal and significant in the pre-European contact and pre-reservation eras in comparison to men’s roles, even though they may have been different. Furthermore, discussions with contemporary Sac and Fox women reveal that one of the vital reasons American Indian tribes persist within the larger social framework is due to the careful protection of traditional social structures and beliefs of women. The earliest myths and legends reveal the importance of Indian women as cultural mediators between Native and Euro-American societies; therefore, their flexibility in adapting new customs has also propelled them to be bearers of tradition.

To the dismay of many Native peoples and educators, American history books and standard educational programs leave out significant portions of the changes in Native lifeways. Left to a handful of stereotypes, American Indian women in particular, are either reduced to romanticized, uncivilized, and subservient characters of the historical American frontier or, if even recognized as a contemporary reality, are buried at the bottom of the socioeconomic strata of the American capitalist system. Therefore, two main models were employed in this analysis of Sac and Fox women in order to better understand these perceptions.



The first model is a revised version of the early 1970s domestic/public dichotomy proposed by Michelle Rosaldo, which resulted in a popular approach to a gender specific paradigm.6 The new version has rethought the tendency of feminist research in anthropology to look for universal truths and origins. In essence, it is summed up by Rosaldo when she states:

We have gone beyond the use of dichotomies to produce analyses of the complex and layered structure of women’s lives. We now treat women more historically, viewing them as social actors and examining the variability among women’s situations within one culture and in their relationship to men.7

This perspective considers the interrelationship of Sac and Fox women within their community and their reaction to the unique circumstances surrounding them historically and environmentally.

A second model applied to this study is a structure for analysis on contemporary Sac and Fox women leaders rooted in theories found in Francine D’Amico and Peter R. Beckman’s book, *Women in World Politics* (1995). This structure clarifies the concepts of androcentrism (viewing men as the norm), gender-as-difference (viewing gender from the differences a culture has created between men and women), and gender-as-power. The last perspective “acknowledges that cultures create gender differences, but argues that these differences represent the use of power by one group in the society over the other, and that socializing people into those differences maintains the unequal power relationship.”8 Using this approach, D’Amico and Beckman review the various ways a person rises to power. They adjust the categories specifically for the analysis of women leaders. It is, therefore, within the gender-specific model and the model on women in world politics that I present as holistic an argument as possible regarding the changing roles of Native women and the contradictory stereotypes that tend to be transformed with those changes.9



Sac and Fox Nation Chief Mary McCormick and other tribal members listen to testimony before a congressional Indian policy task force in Oklahoma City, March 1976. McCormick, pictured in the lower right corner facing left, testified on community development programs in the Sac and Fox Nation (Oklahoma Publishing Company Photography Collection, OHS).



Because the focus of this study was primarily on the contemporary role of women in the political realm, it would be far beyond the scope to detail Sac and Fox life in the European contact/pre-European contact eras. Therefore, an ethnohistoric overview of social organization is presented in order to clarify circumstances occurring in the modern tribal structure. Where modern Euro-American academics try to clearly define the boundaries between politics, economics, religion, and social occasions, such a rigid approach to these aspects of early Indigenous communities belies their fluidity. Religious and philosophical thought governed even the mundane aspects of life. Nonetheless, using (loosely) the academic definitions of these social categories as tools for analysis, as much of early Sac and Fox life that can be reconstructed is presented.

From a religious perspective, the significance of the role of women in a community is closely aligned to their cosmology. Martha Harroun Foster argues in her article, “Of Baggage and Bondage: Gender and Status Among Hidatsa and Crow Women,” that “symbolic/cultural theories, while often used to explain continued male dominance, can explain the maintenance of women’s positions in society, even after considerable economic change and cultural stress.”10 Crow creation stories, she maintains, indicate that “women were made out of identical materials as men (not from a part of man) and gave them essentially equal roles to play.”11 From this perspective, the concept of Grandmother Earth is a prominent figure in both Sac and Fox creation stories. This is demonstrated in William Jones’s account of Fox cosmology when he wrote:

The Earth on which we live is a woman, too. She is our grandmother, and she is also a grandmother to Wisa’ka. She and the people regard each other with good feeling; she loves them and they love her. She provides us with all the food we eat and lets us live and dwell upon her. And when one dies she watches over one’s soul; 4 days she watches and then the soul goes westward to the place where the Sun goes down. And the trees that grow upon her are our grandparents. They are kindly toward us, for without them we could do but little. . . . The trees that grow upon her are mortals and they are our grandfathers.12

Alanson Skinner relates a similar description of Sauk cosmology, although less detailed and less focused on the importance of the female aspect. “Ma’sakomigo’ kwa, Our Grandmother, the Earth, is personified as an old woman.”13 In Fox cosmology, the moon is also a grandmother figure. Jones recounts the moon as having: a kindly nature and it never angers her to have us look at her. She is beneficent and gives us good things. There are dark shady spots on the Moon. One is a Fox Indian seated before a mortar. In his two hands is a pestle and he is busy pounding corn and making it into hominy. . . . We say the moon dies every so often, but we are aware of the fact that this is really not true. She simply absents herself for a short while and then comes back.14

Therefore, the feminine qualities drawn from the Earth and the moon suggest the vital importance of women in the processes of life. Author Rebecca Tsosie clarifies:

Unlike the European Christian religion, guided by an omnipotent male God, most Indian religions revolved around co-equal deities who protected their “creations”—the Earth, sky, animals, crops and human beings. Because the Earth’s natural system depends on cyclical regeneration, the “female” aspects were particularly important.15

In this explanation, the significance lies in the representation of a balanced cosmology which is, in turn, reflected in social aspects of the tribe.

Many publications in feminist anthropology minimized “the predilection to label women as a class as powerful or powerless. A second agreement among feminist researchers is that power is a concept that can be discussed apart from a formal political structure. In this case most echo the concept that Leacock referred to as autonomy.”16 Therefore, working from the concept of power and individual autonomy within a community, it becomes clear that the qualitative function of women illustrated in Sac and Fox creation stories indicate the importance of their roles in the community.



Unsurprisingly, many early accounts gathered about both tribes are colored by ethnocentric and androcentric perspectives. Until the twentieth century, most, if not all, records were kept by men. French and British fur traders interacted with both tribes in the growth of the furtrading economy. An offshoot of this came with the missionaries who sought to learn more about the Native peoples so that they could propagate their own beliefs throughout all regions of the world, which was also an effective mechanism for assimilation and acculturation. Until the early 1800s, European women were virtually banned from New World expeditions. Even the ethnographic data collected during the removal process is heavily grounded in a male perspective. Nevertheless, the work of anthropologist William Jones is applauded, particularly for the “emic” perspective he contributed from his Fox heritage. Jones was a Harvard University graduate, and the influence of a Euro-philosophical education is evident throughout his work. In Kerstin Muller’s thesis analysis of Sac and Fox women, she writes:

[I]n the Central Algonkian [sic] creation myths, women were created after man, which served as a basis for the secondary roles ascribed them. However, if this careful allusion may be made, it might well be that Christianity had already exerted an influence on the Sauk by the beginning of the twentieth century, when Michaelson wrote the story down.17

Michaelson’s translation implies that after the chiefs and clans consisting of men had been made, women were created as an afterthought in order to increase the population. Although male roles are different and may be seen as a result of hierarchical power struggles by Western standards, they could also be seen as complementing women’s roles.18

Early documentation of the life cycle for Sac and Fox women might be seen as evidence to support a “separate but equal” concept for Indigenous women of the pre-European contact and European contact eras. The physical disparity between men and women served to weaken the latter’s influence in various social positions, yet these same differences may have also empowered their position in other social contexts. From birth to old age, women maintained traditional roles while adapting to greater outside influences. One pre-reservation custom was for children at an early age to be raised by a relative other than the biological parents. As described by an anonymous Fox woman in her biography, her aunt raised her. She thought of her aunt as her mother.19 Although this custom varied with circumstances, it provided an attitude geared toward a collective responsibility of social education rather than the burden of individual family survival.

Consequently, the instruction of a young girl in the traditional operation of her community was embedded in the various and overlapping roles that the older women played—both within and outside of her immediate family. By the time a girl reached puberty, her training in almost all mundane aspects of life would have been complete. She would have learned the daily cooking, farming, gathering, and sewing procedures and routines. Women were also the primary farmers and builders of lodges, and by early womanhood each girl would be intimately familiar with her position in various ceremonial and game activities. All of this was achieved with guidance from the older women.

As an integral part of the economy, the function of women within the social organization of any community inevitably leads to the topics of politics and issues of authority and power. In

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pre-removal Sauk and Fox communities, a central, authoritative structure existed, but was weak by Western standards. According to Sol Tax’s “Features of the Aboriginal System Specifically for Fox Society,” the system of government centering around a tribal council “was a truly representative group, since it was composed of the headmen of each extended family grouping or clan that made up the tribe.” Two primary leaders functioned as the main ruling officers. One was the role of the peace chief, who served as the village chief. This position was inherited through the Bear Clan in Fox society, and it is inferred that the same is true of Sauk society. The war chief, as the other primary leader, was generally a person displaying strong leadership qualities. By popular opinion, he was elected and followed based on his success in battle.²⁰

Another important officer was the ceremony leader. This was generally a person possessing leadership qualities from a spiritual perspective. Such a position required detailed knowledge of rituals for various seasonal and military ceremonies. Although authority maintained by this position may have been more limited than the offices of the peace and war chiefs, it was important in that it served a cohesive function in Fox social organization.²¹

On the maintenance of the pre-reservation Fox authority structure, Sol Tax describes a system of checks and balances that allowed no office of authority too much power at any given point. All positions, whether inherited or not, were subject to popular opinion and if a person was not performing up to expectations, measures were taken to oust him or her. One way of doing this was by limiting the time a person occupied a specific role. Regarding authority in the social structure, Sol Tax contended:

Nor did there exist anything like social classes. In fact, there was a remarkable degree of equality, of rights and of status, among members of the tribe. People of all ages and both sexes were accorded a high degree of respect. Age-grading was weakly formalized, and women, although formally in a position of subordination, could actually exercise a good deal of influence if they were capable.²²

Tax also makes two points that are significant in understanding organization of the authority structure. One is the general understanding that individuals saw themselves as parts of a social collective. In matters outside the realm of subsistence, each person knew the role they played or what would be needed in the coordination of action. Tax suggests that leaders needed to exert little effort to motivate individuals. Another important ideological aspect of authority and power within the community was competence. People accepted authority if it was proven that a person was capable of producing the desired results.²³

Where do women fit in this pre-European contact structure? Left up to early observers, they fit neatly as “subordinates” to men in important decision-making processes. In an attempt to update the terminology as described by Sol Tax and his ethnological counterparts, I suggest that women were not inferior in hierarchical terms, as indicated. Instead, I adopt the theoretical position of the shifted, gender-specific paradigm of contemporary feminist research in anthropology, which maintains that women are social actors based on their historical context. From this perspective, Sauk and Fox women of the pre-European contact/preremoval eras would not have been subordinate or separate, but rather individual members with a specific function in the greater collective. Their role was heavily influenced by economics, land distribution, and kinship organization.

In the Fox kinship structure, the war chief was usually descended through the Fox clan. A kindly chief is also from this clan, and Jones asserts that: No man is necessarily looked up to as the official head of the gens (clan). When there is a head it is usually a man who has the ability for large affairs. When the tribe was big and the gens large there were usually several men who were looked up to as heads of the gens.²⁴

Under such recorded political structures, it appears that women have little or no place in the formal decision-making process of preremoval Sauk and Fox governments. Two points, however, could be argued against the perception of a clear division between the public versus private role that has been so prevalent in historical documentation. The first point focuses on elders who played (and still play) a significant role in the decision-making process. Post-menopausal women were considered elders, who were generally accorded the highest positions of respect and honor.



The second point is related to the first point, because by the time a woman became an elder, she had proven through a long life of work and experience that her knowledge and input were valuable. Before she became an elder, however, her influence on important decision-making processes could not be ignored either. In his thesis on female status in northeastern North America, David Ezzo indicates two factors that suggest the influence of women in the political realm. These factors are fraternal intergroup strength and postmarital residence rules. Based on J. F. Collier’s work, Ezzo denies the view that, in patrilocal societies, females must attempt to exert influence through the husband and sons. “Thus females work to promote the interest of her husbands or sons in the patrilocal domestic group which puts them into conflict with males, who work to bond lineages.” He also suggests that “female domestic quarrels affect the wider political alignments of a group. This is a fact that many anthropologists have ignored.”²⁵

Although little information was recorded of pre-reservation Sauk and Fox traditional customs and social organization, there is enough evidence to provide a general idea of a long and well-established system. More importantly, the role of women within that system assumed characteristics that were conducive to environmental circumstances. The status of women within this environment is further explored in the next section, which will demonstrate the power structure in the Sauk and Fox communities as it changed with European occupation.

Once the United States initiated the treaty process with the Sauk and Fox peoples, internal weakening of traditional governing customs became increasingly evident within the tribes. By the time they were settled in Kansas, considerable restructuring of tribal, social, and political affairs began to take place. These structural changes ultimately served as a base for the modern tribal government and the role of women in contemporary politics.

As a country, the United States grew substantially stronger economically and politically by the late nineteenth century. Post–Civil War policy focused on Reconstruction, and the US government maintained a policy of isolationism on the international front well into the twentieth century. With a burgeoning population and economy, the government also expanded. Attention to land distribution and the Native population again became a central issue for the young nation.

From this larger framework, American women had little to do with public affairs. Although they handled their positions as pioneers and aids to the wounded during and after the Civil War era with tough resolve, they were not considered significant actors in the governing process. Such attitudes spilled over regarding Native women. There is a smattering of women throughout early American history who are documented in educational literature, but many of these are represented as anomalies in Indian and white communities. Therefore, this section on the transformation of Sac and Fox tribal government is regretfully devoid of significant women actors. Certainly, there were women who were critical in these changing processes. Many informants I spoke with were quick to remember relatives and friends who contributed to tribal survival, but unfortunately most documentation leaves out important names of women during this time period.²⁶ This may be attributed to the underlying androcentrism often found in US government documentation.

The renewed interest in tribal government affairs by the Sac and Fox people was shown by their agitation over the question of land leasing to white settlers in 1915 and 1916. However, little was accomplished regarding the strengthening of a tribal government structure. In 1923 the leasing question arose again. This time a new but controversial leader sprang to the front of the Sac and Fox community. Frank O. Jones made his presence known and was elected chairman of a General Council meeting held August 4, 1924. Between this time and 1936, Jones worked for active involvement in Sac and Fox tribal government and shaped its relationship with the United States government.²⁷

During the 1920s, the US government installed a tribal government with limited authority over community affairs. And, even though a majority of members felt a desire for greater control over tribal affairs, opinions on how to accomplish it were strongly divided. One set of opinions demonstrated an antigovernment sentiment through the guidance of Jones. The goal of this group was to reorganize the tribal government structure to one much like that of the US government, but they held the opinion that any affiliation with the federal government was not necessary.²⁸

Between 1924 and 1937, the struggle between tribal factions took on a new role. Although all were in agreement that tribal affairs should be governed by the authority of tribal members rather than the US government, the way it was to be accomplished remained a fundamental controversy. Jones heightened this tension when he became the elected chairman of the August 4, 1924, General Council meeting. A business committee of seven tribal members was established at this assembly. It included Frank Jones, Sadie Feder, Jennie Meeks, Edward Butler, Dan McCoy, George Appletree, and Richard Duncan. This committee, however, “was not recognized by the BIA as having the authority to manage tribal affairs,” but they continued to debate many issues from government operating expenses to allotment.²⁹

For several years Jones attempted to establish the tribe as a self-governing entity, but his aggressive approach was not met with enthusiasm by many tribal members and Bureau of In-



A Sac and Fox Industries building, December 1990 . (Oklahoma Publishing Company Photography Collection, OHS).



dian Affairs (BIA) officials. This was partly due to his continual out-of-state residence and his blood quantum. Jones did not live in the state of Oklahoma, and he was only one-quarter Fox, which lowered his credibility in the eyes of many members with a higher blood quantum.³⁰

Through the 1920s and 1930s, there were very few, if any, women credited in Sac and Fox historical documentation, and it may be inferred that part of the BIA’s underlying conflict with this group was the progressive involvement of women who were not considered significant components of the American governing process at that time. One feature of the Jones era was the publicly active role women represented in the shaping of the tribal government. One source indicated, “In tribes whose government was based on the clan organization the gods were thought of as related one to another in degrees required by such an institution in which woman is supreme, exercising rights lying at the foundation of tribal society and government.” Consequently, women greatly influenced the social decision-making processes as seen in the Black Hawk Wars.³¹ However, historical documentation so far has generally proven to leave out this realm of women’s lives.

An example of one woman working overtly for the tribe during the 1920s and 1930s was Sadie Feder. She realized early on that the tribe would need a tribal historian, and took it upon herself to begin the recordkeeping process. She provided a model for women of the tribe during a critical transition period, and she also represented the public role in the historical documentation needed for the tribe. Her efforts were noted by two women of the tribe, Peggy Acoya and Mary McCormick, during my interviews with them.³²

Soon after the Oklahoma Indian Welfare Act of 1936 was passed, the Frank Jones faction was ousted and a new group took over the drafting and petitioning of a new constitution and bylaws for the tribe. By January 1938 the first principal chief, Don Whistler, was elected under the new constitution. From this point, the Sac and Fox struggled to strengthen the new governing body, but they had many hurdles to overcome within the tribe and with the US government. One of these hurdles presented itself in the continuing opposition by Frank Jones and his supporters. This group had formed an organization, the Ah-tha-keewah and Me-saukee Association, which had declared itself to be the official governing body of the Sac and Fox. Jones attempted to get the BIA in Washington to recognize them as a legitimate government, but was never successful. Don Whistler remained principal chief until he died in 1951. Throughout his years in office Whistler accomplished much, primarily because he remained accessible to Sac and Fox tribal members and cordial to BIA officers. Nonetheless, scholar Jeri Whistler Snow questioned whether the reorganized constitution was truly representative of Sac and Fox tribal members. On this front, she stated:

Although the Traditionalists were opposed to Frank Jones and his government, it is evident from the closeness of the vote on the constitution at the Stroud Community House where most of the Traditionalists and conservative members of the tribe voted that these people were not anxious to adopt another constitution. And most of the members of the tribe who participate in tribal activities—powwows, councils, tribal elections—are Traditionalists. These people realize that their government is best run by acculturated men [or women today], but they do not like the idea of entrusting any man or committee with the power to lease or manage tribal lands or funds; these are functions which they feel rightfully belong to the tribe as a whole.³³

Whether a balance in power was achieved, Snow demonstrated that many tribal members had a strong interest in tribal governance, despite disagreements on the governing structure. From the time of reservations through the 1960s, Sac and Fox governing structures reflected the oppression of the dominant American governing structure. Tribal leaders were recognized and recorded based on the outside authority of Washington officials rather than upon agreement among tribal members. Because of Washington’s upper hand in tribal affairs, those persons recognized as political leaders were men. The function of women in significant social decision-making processes had been redefined to demonstrate stronger American social trends, which dictated that women should be subordinate to the public image of men, as is further discussed in the section on Indian education policies. Gradually, Sac and Fox tribal members were able to reclaim much of their own governing authority, but it was not done by male tribal leaders alone. Interest and support by both male and female members were necessary. The men and women living under the control of US federal policies were the parents, grandparents, and great-grandparents of the women leaders of today.



Over the span of a few generations, the role of Sac and Fox women within the tribal community changed dramatically. The move from Kansas to Oklahoma signified a desperate act to salvage pre-European contact traditions while embracing the reality of a new, staggering American population. Many efforts by the Sac and Fox people failed to retain past customs, and this is largely attributed to the education policies of the federal government directed toward the Indigenous population. Economics also greatly influenced the turn that Native communities would take despite traditional survival customs. However, interwoven in the fabric of economic, political, educational, and technological changes, many strands of tradition have endured. An overview of education policies during the past hundred years will help clarify influential factors in cultural continuity and change. Then, a review of the life of one Sauk woman between 1881 and 1950 will demonstrate the impact of both Indian and white cultural traditions on her role as a woman.

Indian school experiences vary with the times that students attended. Overall, however, the schools were used as mechanisms of socialization rather than working toward academic superiority. Women and men were generally divided and taught skills that reflected the social division of labor in the Euro-American tradition. Women were taught home economics and men were taught agriculture and industrial trades. K. Tsianina Lomawaima chronicled the history of Chilocco Indian School in her book *They Called It Prairie Light* (1994). Many Oklahoma Indians attended Chilocco, including those of the Sac and Fox Nation. Lomawaima makes several observations about federal policies and American social trends in Indian education and their influences on women. One observation was the goal to fully assimilate women into domestic roles. She contends that more time was spent on the particulars of appearance and the detailing of progress in respectful attitudes rather than on accomplishments in skilled activities such as cooking, needlework, and sewing. On this subject she maintained:

The struggle to reform and reshape the Indian home targeted the education of young women. They would serve as the matrons of allotment households, promoting a Christian, civilized lifestyle and supporting their husbands in the difficult transition from hunter, or pastoralist, to farmer. Women’s capacity to bear this burden was taken for granted by the Victorian vision of Woman as Mother, influencing society and shaping the future through her nurture of her children.³⁴

Unfortunately for these young women, the above ideology was aggravated by late-nineteenth- and early-twentieth-century racist ideology, which propounded that physical and mental competence was a result of heredity. It was often assumed that any perceived physical and mental differences of Indians made them slower and less graceful in Euro-American thought patterns, subsistence activities, and styles of clothing. Lomawaima suggests that “narrative evidence from Chilocco alumni reveals that federal practice did not successfully accomplish subservience training and that Indian students successfully resisted policy and practice” in regard to the female body and the dress code.³⁵ From alumni accounts, there were ways of sidestepping some of the codes, at least part of the time. In a creative manner, they were able to incorporate bits of Native dress with their uniforms.

Indian school experiences may not have been what contemporary women would find fertile ground for producing strong women leaders. In fact, it would seem quite the contrary. Nevertheless, the generation of women who attended these institutions were the mothers and

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grandmothers of the Indian women leaders of today. Their experiences helped to shape and prepare their daughters for more integrated interaction between white and Indian communities. And despite all of the assimilation efforts of their educators, they were also able, to a degree, to remain the protectors of their traditional heritage.

In her thesis on the impact of boarding schools on Cherokee women, Timi Williams challenges James Clifford’s reductionist perspective on culture and suggests that “culture in this sense is dynamic, in perpetual reformation, exhibiting regenerative qualities.” She further makes the distinction between the terms acculturation and assimilation. Acculturation is the adoption of dominant culture traits by a minority culture “whereby the minority’s culture becomes modified.” By comparison, “Assimilation is the absorption of an ethnic minority into the dominant society, where the dominant culture remains unchanged resulting in the elimination of ethnic differences.” Williams thus combines these views to propose that cultural modification is ethnic reorganization, which is “best understood as a strategy by which ethnic minority groups negotiate change.”³⁶

In regard to Indian education of the 1940s, 1950s, and early 1960s (when most of my interviewees were educated), Williams applies her theories to radical policy changes on education. Indian children of this time were being trained for automated labor in an urban-industrial economy. “Conjointly, while these children were being prepped in vocational positions determined by dominant societal needs, their parents, still reeling from a decade of termination, were coping with a federal cooption of Indian land wealth.”³⁷

Feeding off the earlier education policies for Indians, the Indian Relocation Act of 1956 provided a renewed goal in mainstreaming Indians into the larger American social system. The act provided for thousands of reservation Indians to resettle in large cities. The BIA administered the policies set up by the act, which involved the training and placement of Indians into various types of employment.³⁸

The effects of the urban relocation program are linked to the Pan-Indian Movement in the late 1960s and 1970s. This phenomenon has been characterized through a wide range of social developments. On one extreme, the rise of the American Indian Movement (AIM) began from a grassroots movement by young Indian people, in both urban areas and on reservations, in an attempt to fight racism and oppression, much like the Black Power movement of ten years earlier. AIM became characterized as a violent band of American Indians who demonstrated their frustrations through building and land takeovers. Some of these events played out at the Alcatraz Prison in San Francisco Bay, the BIA Federal Building in Washington, DC, and the Wounded Knee standoff in South Dakota. Coinciding with this movement was the rise of social liberal trends in such areas as music, drug and alcohol consumption, living arrangements, dress, and public self-expression of the late 1960s and early 1970s. At a time of escalating warfare in Vietnam, the impact of violence and death through media coverage perpetuated these often extreme trends. Not all AIM activists were violent, and in many cases harm came only after authorities moved onto the scene.³⁹

Many tribal governments at this time were in a period of reformation as well. The members of various tribes, like the Sac and Fox, felt that AIM’s means of achieving social retribution were a threat to reorganizing efforts in their communities. In 1973, just prior to the Sac and Fox election of Dora Schexnider (later Dora Young), who was the first elected woman chief of a federally recognized tribe in Oklahoma, an AIM convention was held in Pawnee and the concern over potential violence prompted many Oklahoma tribal leaders to meet at the State Capitol in Oklahoma City to arrange for the use of state law enforcement officers in the Pawnee area. They also agreed to keep as much of the media away as possible to avoid “sensationalism and thus ruin tribal reputations.”⁴⁰

Author Michael Reinschmidt suggests that the discontented youth of that era caused greater tension within the Sac and Fox Nation. There was rejection of middle-aged leaders who, once thought to be “progressive” within the community, were actually very conservative in the eyes of the younger generation. Reinschmidt qualified this sentiment when he wrote:

By maintaining the illusion of a still functional traditionalism as a strategy of legitimacy many Indian business committees became unintended victims of their own tradition myth while the young people’s disillusioned search for true identity was a much more realistic expression of the “New Indianism” of the seventies.⁴¹

Nonetheless, a significant outcome of AIM activities was a heightened awareness by the rest of the United States of the social status of the Indigenous minority across the continent. Reinschmidt further concluded that “although the Sauk tribal government rejected AIM, the Sauk—like all other tribes—indirectly profited from Red Power later on during the seventies because AIM-type Indian activism had helped to prepare the stage for a new federal policy [aimed at] self-determination.”⁴² On this subject, authors Vine Deloria Jr. and Clifford M. Lytle suggested:

The political damage that had been inflicted upon tribal governments for so many decades in the past could not be undone overnight. The traditional forms of tribal government had been dormant for too long and much of the religious undergirding of the informal customs had been badly eroded. The format that emerged under the 1934 act was almost a carbon copy of the structured, legalist European form of government. Since tribal governments were floundering, the Bureau of Indian Affairs seized the initiative and drafted a model constitution that could be used by tribes as a starting point for their written documents.⁴³

The decades that followed witnessed slow rejuvenation of tribal community affairs. When noted Indian historian William Hagan wrote his book on the Sac and Fox Indians in the 1950s, he visited with some of the tribal leaders and found the community to be weakly united. He revisited in the 1990s and was surprised to see the growth and strengthening of spirit that the community had undergone.⁴⁴

One reason for the significant turn-around in tribal governance was the Indian Self-Determination and Education Assistance Act of 1975. This act primarily established a direct line between the federal government and the tribes “to contract with and make grants for the delivery of federal services.”⁴⁵ A problem from the beginning, however, was the lack of management experience among tribal members, particularly in funding and administration. Previously, the BIA had channeled funds and handled programs so that once turned over to tribal members, their administrative inexperience was evident. One conversation I had with a tribal employee revealed that a difficulty was relearning a way of life that the United States had spent so much time trying to abolish.

By the mid-1990s, it had been twenty years since self-determination was enacted, and the BIA remained a constant in tribal government affairs. The Sac and Fox achieved the status of self-governance with the 1975 act, but continued to work with the BIA. Despite the achievements of tribal reorganization, Deloria and Lytle suggested that one of the continuing problems in the relationship between the United States and the tribes is structural. Legal issues continued to plague both jurisdictions of the tribal courts and the United States. But, as Deloria and Lytle also point out, modern tribal structures vary widely, as did their traditional counterparts. According to the National American Indian Court Judges Association, modern tribal governments fall into four basic categories: Representative, Representative/Traditional Combination, General Council, and Theocracy.⁴⁶

The Sac and Fox fall under the General Council category, which is characterized by a constitution adopted by tribal members. Tribal officers are elected under these laws and thus govern through them. The ultimate authority is the General Council (i.e. tribal members), who meet regularly as well as on special occasions to vote on important issues.

Since the early 1970s, the rise in the number of women as tribal officials has been substantial. Beatrice Medicine contends in her article “North American Indigenous Women and Cultural Domination,” “that the status and role of Indian women declined after the formation of reservations.” She bases this claim on ethnographic evidence of the imposition of the patriarchal nuclear model on pre-European contact and post-European contact Native communities. One example she cites is the matrilineal-matrilocal Navajo, whose present-day council consists mainly of men. Medicine attributes this to the Wheeler-Howard Act of 1934 (also known as the Indian Reorganization Act) and argues that this “act set up tribal councils based on the premise that men should be leaders.” This model often circumvented the role of women in tribal government and allowed male control. Thus, the act has eroded the position of women in decision making.⁴⁷

Medicine admits that since the 1960s “the political and economic influence of women has grown,” and this is especially evident in the legal field where over one-third of the growing American Indian and Alaska Native lawyers are women. She ends on a promising note by referring to a Lumbee woman who was the first woman to argue a case successfully in the US Supreme Court. Medicine’s future projections indicate that, “if women serve as judges in tribal courts on Indian reservations or penetrate the legal systems in off-reservations border towns, these developments will greatly improve the legal status of all Indians in the United States.”⁴⁸

Applying Medicine’s projections to Sac and Fox women, the forecast seems to hold true.



Dora Steel Schexnider Young
(Oklahoma Publishing Company Photography Collection, OHS)



Mary McCormick, July 2005
(Mary Jane Warde Collection, OHS)

With the first successful election of a woman chief in 1973, the public realm of influence held by men had been shattered. Although I have argued that women have been influential in a covert manner throughout the reservation and post-reservation eras, it has only been in the past thirty years that a few have been able to break into the male-dominated public sphere. A recent Sac and Fox tribal attorney is a woman, and throughout my field visits to the tribal headquarters in Stroud, it was not uncommon to encounter women in various political and civil service positions. And although women still held the majority, if not all, clerical or support staff positions at the time of field research in the 1990s, their chances of moving up to more socially and politically influential roles were much greater than in the past.⁴⁹

Another realm of influence to consider is the women who do not actively participate in the official governing structure. One government female employee said that, unlike many tribes, the Sac and Fox Nation had a high percentage of tribal members who could provide a wealth of professional resources, but these avenues have rarely been pursued by tribal officials. One woman even felt that the balance between men and women as influential spokespersons within the tribe tipped in favor of women. She suggested that perhaps the tribe needed to work toward a more equal balance of power.⁵⁰ As the government structure matures, however, it is very possible that the growing number of educated tribal members, including women, will contribute substantially to the operation and unity of the community.

Not long after Dora S. Young took office as principal chief of the Sac and Fox Nation for her second (non-consecutive) term, she agreed to be interviewed for this project. She was installed on November 29, 1995. She made herself and her knowledge readily available and showed a willingness to contribute to the information about her people. In her amiable way, Chief Young began to speak of her family and her Sauk heritage.⁵¹

Beginning with an overview of Sac and Fox history, Chief Young was quick to point out the importance of women in the Black Hawk Wars and the devastation the wars caused the Sac and Fox people. Out of approximately 1,500 people, only about 100 survivors remained after the Black Hawk Wars. Those people enduring the journey from Iowa to Kansas and on to Oklahoma included Young’s ancestors. While the tribe was in Kansas, Dora Pattequah was born. She was Chief Young’s namesake and maternal grandmother. An attempt was made to send Grandmother Dora to Carlisle Indian Industrial School in Pennsylvania, but like many Indian children during that time, she was hidden from the authorities and escaped the formal system of assimilation. She later married Benjamin Walker, the son of Lydia McKosato Walker (daughter of Chief McKosato) and Paw-mo-tho (Clyde Walker). They had ten children, one of whom was Frances Walker, Chief Young’s mother. Frances Walker attended Chilocco Indian School where she achieved the position of major on the drill team. She married Thomas Coker, who was of Seminole, Muscogee (Creek), and Irish ancestry.⁵²

The fifth child in a line of six children, Chief Young was born on January 22, 1939, at Claremore Indian Hospital. She is a member of the Thunder Clan. While growing up, her father was active in Seminole tribal affairs, which fueled her interest in contemporary tribal government early on. Life was not always easy for the Coker family. Young recalled many times when groceries were low, but somehow her mother always had some delicious “water biscuits and water gravy.” Her father, Thomas, represented the Tuskegia Harjo band of the Seminole Nation and encouraged his children to participate in family discussions of tribal affairs. Due to issues regarding land claims and their predominately Sauk background, however, Chief Young and her siblings were enrolled with the Sac and Fox Nation on October 16, 1954. This was done upon the urging of their Grandmother Dora, who was an 1891 Sac and Fox allottee.⁵³

Raised in the Pleasant Grove area west of Seminole, Young attended public schools. In May 1957 she graduated from Oklahoma City Business College for secretarial work. Anxious to go to work, she moved to the Territory of Alaska to be near one of her sisters. She arrived on Saturday and was working by Tuesday for the US Air Force. This began a long career in civil service, which led her through positions with the US Army, Bureau of Indian Affairs, US Department of Agriculture, and Indian Health Services. She retired from twenty-four years of

(Continued on Page 12)



Women in Tribal Politics: The Sac and Fox Nation of Oklahoma

(Continued from Page 11)

federal service at Tinker Air Force Base in Oklahoma City, Oklahoma, on March 30, 1993.⁵⁴

First elected principal chief of the Sac and Fox Nation of Oklahoma in August of 1973, Young took a break from federal service to become the first elected woman chief under modern tribal constitutions in the state of Oklahoma. She pointed out that at this time, the issue of being a woman, particularly a young woman, in office was a problem for many tribal members. Reinschmidt stated in his dissertation that, “in spite of her capabilities and accomplishments, the time did not seem right for a woman to assume the highest tribal position. . . it was especially the male body of the tribe that apparently could not follow the rule of a woman. One of her four fellow candidates later stated, that it was a humiliating experience for him having been beaten by a woman.”⁵⁵ Nevertheless, Chief Young set her mind to tribal government affairs. One of the basic challenges she found since that first term was “the ability to keep focused on bringing about quality government in order to bring overall benefits to the members of the Sac and Fox Nation.”⁵⁶

Unfortunately, the fact that Chief Young was a woman during this first term continued to overshadow her desires to accomplish important tribal goals. Reinschmidt pointed this out when he wrote:

The Sauk almost factionalized over the first female chief of an Oklahoma Indian tribe. Schexnider (formally Young’s last name) today recounts that there was a lot of revenge action against her politics just because she was a woman. The General Council, for example, was called upon by the opposition group to draw up a resolution which would limit her power.⁵⁷ Among other accomplishments, however, Reinschmidt credited her with establishing “the first permanently opened tribal office without receiving a full-time salary.” She became the tribe’s first full-time chief and the community center was completed during her first term.⁵⁸

All of Young’s brothers and sisters have also contributed their time in serving the Sac and Fox people in one way or another. She is proud of each one, which was especially evident when she spoke of the sudden and unexpected loss of her older brother. Also, like many contemporary women in the United States today, Young was a working mother of two. She spoke affably of her daughters, Ellen and Lina, and her grandson Steven, “the joy of my life.”⁵⁹

By the time of reelection in 1995, the issue of being a woman in office had subsided. This may be partly attributed to the dominant cultural trends in American society to accept women in more public roles, which were much different than the first time Chief Young was elected. Also, Young becoming an elder in the traditional sense may have given the second election more respectful attention by many tribal members. Besides attitudes toward women, many facets of tribal government had changed since the early 1970s as well. The government had grown, employing many people to help with the daily operation and development of the nation’s business.

In general, Chief Young’s goal this second time was to “improve the quality of the Sac and Fox tribal government.”⁶⁰ While the issue of sovereignty had gained momentum with Indian tribes throughout the United States, Chief Young indicated that in reference to women, it would help preserve their roles. She felt that everyone should have an opportunity and that working toward sovereignty would produce meaningful changes for the good of the tribe as a whole.⁶¹



In June of 1987, the Sac and Fox Constitution was updated with a federal charter. It included business incorporation and tax provisions. The act of ratifying these provisions signified that, without the economic tools used by the larger US social system, it would be difficult to provide certain fundamental benefits to all tribal members. From Chief Young’s perspective, every member should be protected under United States and Indian law.⁶²

One of the aspects within the Sac and Fox system that Chief Young felt should be updated was the election process. She believed there should be a full-time Election Board that would receive proper training in election procedures. Also, the Election Ordinance should be modified to allow for a primary. When questioned about the economic position of tribal members and women in particular, Chief Young indicated that the standard of living is better than it has been and is still improving. Many tribal members have moved into professional positions within and outside of the tribe. In this respect, knowledge and resources are more widely available and are continuing to grow.

Since the initial interview with Chief Young in 1996, I encountered many men and women who had varying perspectives on the Sac and Fox Nation as a community and as a government. But the one common factor linking them all seemed to be their dedication to learning and teaching about their Sac and Fox heritage. One employee commented that, as principal chief, Young was more accessible to tribal members than many of the men who held that office in the past. Young seemed sincerely interested in youth activities, such as a new language program held during the summer that helped enhance the children’s overall knowledge of their heritage.⁶³

As chief, Young spent much of her time traveling. With close ties to Washington, she often took trips to the East Coast regarding tribal and national affairs. In May of 1996 she participated in ceremonies for the commissioning of the USS Black Hawk, a “ship in the U.S. Navy’s MHC 51 (OSPREY) Class Coastal Minehunter Program.”⁶⁴ In August of 1996 she visited Washington, DC, with 140 tribal leaders for a White House policy briefing. Issues included Indian housing, crime policy, and government waste.⁶⁵ A serious consideration for Sac and Fox leaders that stemmed from business trips such as these was the potential decrease in federal funding assistance to Indian tribes across the country. Thus, the pressure to move toward economic self-sufficiency was becoming an issue of increasing importance for federally recognized tribes.⁶⁶

Looking at Chief Young’s background, there is certainly a history of tribal leadership, both in a traditional sense and under reorganization. Although she did not directly inherit her post as principal chief from a relative, Young inherited the strong drive and influence of this role from her lineage, as she is a descendent of Chief McKosato and Chief Pattequah. Therefore, I would qualify her in the surrogate category of a woman’s path to power as proposed by D’Amico and Beckman.



My second field interview was with a former principal chief who served from December 1975 to December 1977. She also served as the Sac and Fox Nation’s secretary. A recurring characteristic of Sac and Fox women found throughout interviews and discussions with members and nonmembers of the tribe is freedom of opinions and ideas, which the women actively express in and out of the General Council meeting held each year at the end of August. This may be true, but after talking with Mary F. McCormick, the prevailing impression was not one of an overly aggressive, outspoken person, which is stereotypical of contemporary feminist activists. Rather, like many of her counterparts, she was soft-spoken and patient while explaining her perspective on the questions presented.⁶⁷

After Chief Young’s first term expired in 1975, John B. McClelland was elected principal chief. Not more than three months into his term, he passed away unexpectedly and the Business Committee reacted by appointing McCormick as the second woman chief of the tribe. Of this election, Reinschmidt and his wife, Kerstin Muller, documented that:

Clashes did not become as serious as during her sister’s tenure. With the experience of her sister in mind she announced: “Being a woman will prove no handicap. . . . There is a place for all Indians, including housewives, in shaping tribal plans.”⁶⁸

The election and appointment of two tribal women into the chief’s position within such a short period fueled a debate between the tribal generations, and opinions on female leadership have been split. Some of the older women said the power associated with the position of chief “makes women crazy,” whereas educated (in the Euro-Western tradition) younger women were enthusiastic about the idea of women in tribal leadership, provided they are aptly gifted and thoroughly qualified. Nevertheless, it is widely agreed upon by Sauk women that they should hold offices to support female interests in tribal politics.⁶⁹

Like Young, McCormick was a working mother. She is obviously proud of the two daughters she raised with her husband, Gwinn McCormick, who have been successful in their educational and professional careers. This is not surprising given her dedication to education. At one point, McCormick even wrote a play that was performed by members of the tribe. She encouraged such activities, especially among youth, because the plays were prime tools for learning more about their past and keeping traditions alive.⁷⁰ Her commitment to education was embodied in the July 1996 Sac and Fox newspaper picture of McCormick with several Sac and Fox children graduating from the Head Start program.

McCormick demonstrated a wealth of knowledge about her people and government operations. Therefore, when it came to questions on her role in the Sac and Fox government and her ensuing goals, she had plenty to share. She was proud of her early accomplishments, particularly of procuring water for the reservation. Working to keep family and tribal members informed and involved was not an easy task. One of her early political goals was to promote unity among tribal members. Instead of acknowledging antagonisms between North and South Sauk, the elders and the youth, or women and men, she advocated that there should

be more harmony among them. This unity in ideology strengthened the tribe, although like all communities, tensions are still evident.⁷¹

The role of women in Sac and Fox society was not overtly political in earlier times. If past records accurately reflect the lives of women in pre-European-contact- and European-contact-era Sac and Fox communities, then women’s responsibilities were distributed elsewhere. As I have maintained earlier, these responsibilities are often vague because past records reflect only partial views on earlier traditions and customs. Consequently, inferences have been made based on the influence and importance of women’s decisions regarding domestic and economic affairs that impacted the entire community.

For such strong leadership roles to emerge in the second half of the twentieth century among Sac and Fox women, there had to be a strain of tradition from their past that opened doors for them into modern politics. This strain of tradition, I argue, has continued despite deficiencies in historical documentation and may be found in the importance of women in the past as domestic managers. However, this role was restricted in the United States’s acculturation efforts when women were trained to be “seen and not heard.” Hence, gaining acceptance in the public realm required changes in the dominant culture’s philosophical trends. When the 1960s began to reflect such changes, such as advocating the female voice in important local, state, and national decision-making processes, women began to move into more public roles.

With the emergence of women as public figures and their visibility in political roles, they have proven to be successful administrators, particularly in community affairs and social development. However, it has not been an easy task for women to gain these positions. As the world economy grows, Kathryn Ward has suggested that “women’s traditional sources of livelihood are disrupted without a sex-equitable redistribution of the new economic and social resources generated by economic growth.”⁷² Nonetheless, the strength of women in traditional political processes, whether it was in the public or private realm, has served to promote contemporary acceptance of Sac and Fox women in the political arena. Overcoming the economic suppression of the larger socioeconomic system has not been an easy task, but this has not stopped them from the will to keep their heritage alive.

The Sac and Fox people have survived as a community, and the role of women within the present governing structure appears to be more overtly significant since the pre-removal era. The rise of women in public tribal roles is seen throughout tribes across the continent and within the state of Oklahoma. The Sac and Fox were among the first to break Oklahoma tribal political trends that had prescribed men as the primary political figures. They encouraged the participation of women in tribal decision-making affairs, and because of this, they have been classed as a progressive tribe among their tribal counterparts.

Many factors have contributed to the significant changes that have taken place in the lives of American Indian women since Europeans arrived. They have been challenged in their ability to adapt to many different social customs while attempting to hold on to the traditions of their ancestors. Modern Native women have been able to incorporate both cultures by using tools of the dominant culture to express their heritage. They have become writers, artists, activists, lawyers, and politicians. Many Sac and Fox women have found that by working in their tribal government, they have been able to strengthen community unity and pass along their heritage through social development programs.



ENDNOTES

- 1 Leslie Marmon Silko, *Yellow Woman and a Beauty of the Spirit: Essays on Native American Life Today* (New York: Simon and Schuster, 1996), 72. When speaking of contemporary members of the Sac and Fox Nation of Oklahoma, they are referred to as Sac and Fox. Referring to their pre-Oklahoma history, a distinction is made between one or the other tribe. Few people of the Fox (also referred to as the Meskwaki or Mesquaki) Tribe actually relocated to Oklahoma. Most people of the Sac and Fox Nation of Oklahoma are descendent of the community termed the Sauk by the French. When speaking of a person or people of this heritage, the author uses the spelling Sauk instead of Sac.
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- 3 Rebecca Tsosie, “Changing Women: The Cross-Currents of American Indian Feminine Identity,” *American Indian Culture and Research Journal* 12, no. 1 (1988): 22.
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- 5 Muriel H. Wright, *A Guide to the Indian Tribes of Oklahoma* (Norman: University of Oklahoma Press, 1986).
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- 11 Ibid.
- 12 William Jones, ed. by Margaret Wepley Fisher, *Ethnography of the Fox Indians* (Washington, DC: Government Printing Office, 1939), 20.
- 13 Alanson Skinner, *Observations on the Ethnology of the Sauk Indians* (Milwaukee, WI: Board of Trustees of the Public Museum of the City of Milwaukee, 1923), 35.
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- 17 Kerstin Muller, “The Changing Role of Algonkian Women: A Study on the Contemporary Sac and Fox of Oklahoma” (master’s thesis, University of Tulsa, 1991), 55–56.
- 18 Ibid.; Truman Michelson, *Notes on the Fox Wāpanōwiweni* (Washington, DC: Government Printing Office, 1932).
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- 20 Sol Tax, “Features of the Aboriginal System Specifically for Fox Society,” in Fred O. Gearing, Robert McC. Netting, and Lisa Redfield Peattie, eds., *Documentary History of the Fox Project, 1948–1959: A Program in Action Anthropology* (Chicago: University of Chicago, 1960), 129.
- 21 Tax, “Features of the Aboriginal System,” 129.
- 22 Ibid., 130.
- 23 Ibid.
- 24 Jones, *Ethnography of the Fox Indians*, 73.
- 25 David Ezzo, “Female Status in Northeastern North America” (master’s thesis, University of Oklahoma, 1987), 73.
- 26 Interviews with Sac and Fox Nation tribal members by the author, April–August 1996.
- 27 Jeri Whistler Snow, “Sac and Fox Tribal Government from 1885 through Reorganization Under the Oklahoma Indian Welfare Act in 1937” (master’s thesis, University of Oklahoma, 1970), 35.
- 28 Ibid.
- 29 Ibid., 30.
- 30 Ibid.
- 31 Frederick Webb Hodge, *Handbook of American Indians North of Mexico* (New York: Rowman and Littlefield, Inc., 1965), 968–69.
- 32 Peggy Acoya, interview by the author, April 28, 1996; Mary McCormick, interviews by the author, April 16, 1996, and May 29, 1996.
- 33 Snow, “Sac and Fox Tribal Government,” 101.
- 34 K. Tsianina Lomawaima, *They Called It Prairie Light: The Story of Chilocco Indian School* (Lincoln: University of Nebraska Press, 1994), 87.
- 35 Ibid., 94.
- 36 Timi Williams, “‘It Was an Indian School’: An Ethnographic Account of Cherokee Women Who Attended Chilocco Indian Agricultural School, 1950–1959” (master’s thesis, University of Oklahoma, 1995), 36–37.
- 37 Ibid., 58.
- 38 Lomawaima, *They Called It Prairie Light*.
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- 50 Interviews with Sac and Fox Nation tribal members by the author, April–August 1996.
- 51 Young interviews.
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- 63 Interviews with Sac and Fox Nation tribal members by the author, April–August 1996.
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- 70 McCormick interviews.
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FNS HANDBOOK 501 EXHIBIT M				
FOOD DISTRIBUTION PROGRAM ON INDIAN RESERVATIONS (FDPIR) FY 2021 NET MONTHLY INCOME STANDARDS (Effective October 1, 2020 to September 30, 2021)				
The net monthly income standard for each household size is the sum of the applicable Supplemental Nutrition Assistance Program (SNAP) net monthly income standard and the applicable SNAP standard deduction.				
48 Contiguous United States:			Use this Amount	
Household Size	SNAP Net Monthly Income Standard		SNAP Standard Deduction	FDPIR Net Monthly Income Standard
1	\$1,064	+	\$167	\$1,231
2	\$1,437	+	\$167	\$1,604
3	\$1,810	+	\$167	\$1,977
4	\$2,184	+	\$181	\$2,365
5	\$2,557	+	\$212	\$2,769
6	\$2,930	+	\$243	\$3,173
7	\$3,304	+	\$243	\$3,547
8	\$3,677	+	\$243	\$3,920
each additional member				\$374
Alaska:				
Use this Amount				
Household Size	SNAP Net Monthly Income Standard		SNAP Standard Deduction	FDPIR Net Monthly Income Standard
1	\$1,330	+	\$286	\$1,616
2	\$1,796	+	\$286	\$2,082
3	\$2,263	+	\$286	\$2,549
4	\$2,730	+	\$286	\$3,016
5	\$3,196	+	\$286	\$3,482
6	\$3,663	+	\$304	\$3,967
7	\$4,130	+	\$304	\$4,434
8	\$4,596	+	\$304	\$4,900
each additional member				\$467
FNS HANDBOOK 501 EXHIBIT M				

FY 2021 FDPIR Income Deductions (see 7 CFR 253.6(e))
Effective October 1, 2020 to September 30, 2021

Earned Income Deduction	Households with earned income are allowed a deduction of 20 percent of their earned income.
Dependent Care Deduction	Households that qualify for the dependent care deduction are allowed a deduction of actual dependent care costs paid monthly to a non-household member.
Child Support Deduction	Households that incur the cost of legally required child support to or for a non-household member are allowed a deduction for the amount of monthly child support paid.
Medical Expense Deduction	Households that incur monthly medical expenses by any household member who is elderly or disabled are allowed a deduction in the amount of out-of-pocket medical expenses paid in excess of \$35 per month. Allowable medical expenses are provided at 7 CFR 273.9(d)(3).
Home Care Meal-Related Deduction	Households who furnish the majority of meals for a home care attendant are allowed an income deduction equal to the maximum SNAP benefit for a one-person household. The home care meal-related deduction amounts are as follows: 48 Contiguous U.S. States = \$204 Alaska by Area Designations <ul style="list-style-type: none">Urban = \$251Rural 1 = \$320Rural 2 = \$390 See 7 CFR 272.7(b) for area designations in Alaska.
Standard Shelter/Utility Expense Deduction	Households that incur at least one monthly shelter or utility expense are allowed a standard income deduction (see chart below). Allowable shelter/utility expenses are provided at 7 CFR 273.9(d)(6)(ii)

FNS HANDBOOK 501
EXHIBIT M

FY 2021 FDPIR Standard Shelter/Utility Expense Deductions
Effective October 1, 2020 to September 30, 2021

Baseline by Region*		
Region	States Currently with FDPIR Programs	Shelter/Utility Deduction
Northeast/Midwest	Michigan, Minnesota, New York, Wisconsin	\$450
Southeast/Southwest	Arizona, Mississippi, New Mexico, North Carolina, Oklahoma, Texas, Utah	\$350
Mountain Plains	Colorado, Kansas, Montana, Nebraska, North Dakota, South Dakota, Wyoming	\$450
West	Alaska, California, Idaho, Nevada, Oregon, Washington	\$400

*If the geographic boundaries of an Indian reservation extend to more than one region per the identified regional groupings above, then a qualifying household has the option to receive the appropriate shelter/utility expense deduction amount for the State in which the household resides or the State in which the State agency’s central administrative office is located.

Governing Council Minutes

1. **Resolution SF/GC-21-01,** A resolution accepting and approving the Sac and Fox Nation’s Fiscal Year 2021 Net Gaming Revenue to be allocated October 1, 2020 through September 30, 2021 for use in the total amount of Four Million Four Hundred Eighty-Seven Thousand Five Hundred Forty-Eight Dollars (\$4,487,548.00) in accordance with the approved Revenue Allocation Plan. Dee Manatowa-motion. Annette Rice-2nd. VOTE: YES-64, NO-1, ABSTENTION-0. Motion carried.
2. **Resolution SF/GC-21-02,** A resolution approving the Sac and Fox Nation’s Fiscal Year 2021 Net Gaming Revenue for (65%), in the amount of Two Million Nine Hundred Sixteen Thousand Nine Hundred Six Dollars (\$2,916,906.00) and authorizing a per capita payment distribution beginning Monday, November 9, 2020, in the amount of Seven Hundred Fifteen Dollars and Ninety-Eight Cents (\$715.98) to eligible Tribal Members in accordance with the approved Revenue Allocation Plan. Annette Rice- motion. Mary F. McCormick-2nd. VOTE: YES-71, NO-0, ABSTENTION-0. Motion carried.
3. Linda Standing motion that the budgets for Grievance Committee, Office of Government, and Election Board be funded from Treasury for the Fiscal Year 2021. Eugenia Tyner-Dawson-2nd. VOTE: YES-61, NO-1, ABSTENTION-0. Motion carried.
4. **Resolution SF/GC-21-03,** A resolution approving the Sac and Fox Nation’s Fiscal Year 2021 Revenue Allocation Plan Budget from the Fiscal Year 2020 Net Gaming Revenue for the 35% Tribal Government Operations in the total amount of One Million Five Hundred Seventy Thousand Six Hundred Forty-Two Dollars (\$1,570,642.00). Stella Nullake-motion. Eugenia Tyner-Dawson-2nd. VOTE: YES-47, NO-0, ABSTENTION-2. Motion carried.
5. **Resolution SF/GC-21-04,** to move the 23% Unexpended Funds from Fiscal Year 2019 Net Gaming Revenue Budget SF/GC-19-03 and SF/GC-19-05, in the total amount of Three Hundred Fifty-One Thousand One Hundred Thirty Dollars and Thirteen Cents (\$351,130.13) into the following programs: \$109,565.00 Education Department, \$27,000.00 RAP Department, \$109,565.00 RAP Programs and Services, \$50,000.00 Maintenance Department F&G, \$55,000.13 Elders Program Title VI. Krishna Bear-motion. Kimberly Warrior-2nd. VOTE: YES-37, NO-6, ABSTAIN-3. Motion carried.

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14 SHAWNEE HD	15	16 SHIPMENT	17	18 SHAWNEE HD
21 SHAWNEE LN 12PM - 6PM STROUD LN 8 AM- 6 PM	22	23	24 CLOSED HOLIDAY	25 CLOSED HOLIDAY
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Revised RAP Department Application Forms



SAC AND FOX NATION
RAP ASSISTANCE APPLICATION

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Please List Statement of Need: _____


****NOTE****

You must receive an award letter **PRIOR** to receiving any Health services requested above. If you receive services prior to an award letter being issued, you are responsible for the charges.

CLIENT’S STATEMENT OF RIGHTS AND RESPONSIBILITIES

I hereby authorize the Sac and Fox Nation RAP Department to make any necessary inquiries relating to my account’s which the RAP Department may be considering making payment on my behalf. I understand that I have the right to a hearing of any action of the Sac and Fox Nation, which I consider improper, and also any unreasonable delay in decision. (Request for fair hearings may be made in writing to the Business Committee of the Sac and Fox Nation, 920963 S. Hwy. 99 Stroud, OK 74079) I understand that any person who knowingly, willfully and fraudulently provides false information for the purpose of obtaining benefits which he/she is otherwise ineligible to receive; may be subject to prosecution to the fullest extent to the appropriate Tribal statutes.

DATE _____	SIGNATURE OF APPLICANT OR GUARDIAN _____	GUARDIAN FOR _____
	PERSON ASSISTING WITH APPLICATION _____	RELATIONSHIP TO APPLICANT _____
DATE _____	RAP SPECIALIST _____	



SAC AND FOX NATION
RAP ASSISTANCE APPLICATION

DENTURES

FAX: 918-968-4207
PH: 918-968-3526
EXT: 2001
EMAIL: sfnrap@sacandfoxnation-nsn.gov
ADDRESS: 920963 S. Hwy 99
Stroud, OK 74079
RAP APP
Form#2011-01
BC Approved on
10/06/2020

NAME _____ PHONE# (_____) _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

BIRTHDATE ____ / ____ / ____ SOCIAL SECURITY# xxx-xx-(_____) SFN ROLL# _____

Sac and Fox Nation tribal membership will be verified by the Sac and Fox Nation RAP Department

Please List Statement of Need: _____

****NOTE****


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DATE _____	SIGNATURE OF APPLICANT OR GUARDIAN _____	GUARDIAN FOR _____
	PERSON ASSISTING WITH APPLICATION _____	RELATIONSHIP TO APPLICANT _____
DATE _____	RAP SPECIALIST _____	

Revised RAP Department Application Forms



SAC AND FOX NATION
RAP ASSISTANCE APPLICATION
EMERGENCY APPLIANCE

FAX: 918-968-4207
PH: 918-968-3526
EXT: 2001
EMAIL: sfnrap@sacandfoxnation-nsn.gov
ADDRESS: 920963 S. Hwy 99
Stroud, OK 74079
RAP APP
Form#2011-01
BC Approved on
10/06/2020

NAME _____ PHONE# (_____) _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

BIRTHDATE ____ / ____ / ____ SOCIAL SECURITY# xxx-xx-(_____) SFN ROLL# _____

Sac and Fox Nation tribal membership will be verified by the Sac and Fox Nation RAP Department

Please List Statement of Need: _____


Please Provide the Following:

(3) Estimates from appliance vendor with a manager’s signature and the Tribal member’s name clearly stated.

CLIENT’S STATEMENT OF RIGHTS AND RESPONSIBILITIES

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DATE _____	SIGNATURE OF APPLICANT OR GUARDIAN _____	GUARDIAN FOR _____
	PERSON ASSISTING WITH APPLICATION _____	RELATIONSHIP TO APPLICANT _____
DATE _____	RAP SPECIALIST _____	



SAC AND FOX NATION
RAP ASSISTANCE APPLICATION
HEARING AIDS

FAX: 918-968-4207
PH: 918-968-3526
EXT: 2001
EMAIL: sfnrap@sacandfoxnation-nsn.gov
ADDRESS: 920963 S. Hwy 99
Stroud, OK 74079
RAP APP
Form#2011-01
BC Approved on
10/06/2020

NAME _____ PHONE# (_____) _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

BIRTHDATE ____ / ____ / ____ SOCIAL SECURITY# xxx-xx-(_____) SFN ROLL# _____

Sac and Fox Nation tribal membership will be verified by the Sac and Fox Nation RAP Department

Please List Statement of Need: _____

****NOTE****


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DATE _____	SIGNATURE OF APPLICANT OR GUARDIAN _____	GUARDIAN FOR _____
	PERSON ASSISTING WITH APPLICATION _____	RELATIONSHIP TO APPLICANT _____
DATE _____	RAP SPECIALIST _____	

Revised RAP Department Application Forms



SAC AND FOX NATION
RAP ASSISTANCE APPLICATION
ORTHODONTIC

FAX: 918-968-4207
PH: 918-968-3526
EXT: 2001
EMAIL: sfnrap@sacandfoxnation-nsn.gov
ADDRESS: 920963 S. Hwy 99
Stroud, OK 74079
RAP APP
Form#2011-01
BC Approved on
10/06/2020

NAME _____ PHONE# (_____) _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

BIRTHDATE ____/____/____ SOCIAL SECURITY# xxx-xx-(_____) SFN ROLL# _____

Sac and Fox Nation tribal membership will be verified by the Sac and Fox Nation RAP Department

Please List Statement of Need: _____

****NOTE****

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DATE _____

SIGNATURE OF APPLICANT OR GUARDIAN _____


GUARDIAN FOR _____

PERSON ASSISTING WITH APPLICATION _____

RELATIONSHIP TO APPLICANT _____

DATE _____

RAP SPECIALIST _____



SAC AND FOX NATION
RAP ASSISTANCE APPLICATION
TRIBAL ENERGY

FAX: 918-968-4207
PH: 918-968-3526
EXT: 2001
EMAIL: sfnrap@sacandfoxnation-nsn.gov
ADDRESS: 920963 S. Hwy 99
Stroud, OK 74079
RAP APP
Form#2011-01
BC Approved on
10/06/2020

NAME _____ PHONE# (_____) _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

BIRTHDATE ____/____/____ SOCIAL SECURITY# xxx-xx-(_____) SFN ROLL# _____

Sac and Fox Nation tribal membership will be verified by the Sac and Fox Nation RAP Department

Please List Statement of Need: _____

Please Provide the Following:

The most current bill you are requesting assistance with & proof of residency if the bill is not in your name.

CLIENT’S STATEMENT OF RIGHTS AND RESPONSIBILITIES

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DATE _____

SIGNATURE OF APPLICANT OR GUARDIAN _____

GUARDIAN FOR _____

PERSON ASSISTING WITH APPLICATION _____

RELATIONSHIP TO APPLICANT _____

DATE _____

RAP SPECIALIST _____

CDC Recommends Three Actions to Prevent the Flu

The Center for Disease Control (CDC) recommends 3 actions to prevent flu:

1. Get a flu vaccine,

2. Practice every-day preventive actions, and

3. Take antiviral medication to treat flu if your doctor prescribes them.

Take time to get a flu vaccine.

• CDC recommends a yearly flu vaccine as the first and most important step

in protecting against flu viruses. Getting a flu vaccine during 2020-2021 will be more important than ever.

- Flu vaccines will not prevent COVID-19, but they will reduce the burden of flu illnesses, hospitalizations and deaths on the health care system and conserve scarce medical resources for the care of people with COVID-19.
- CDC estimates that last season, fewer than half of Americans got a flu vaccine and at least 410,000 people were hospitalized from flu. Increased vaccination coverage would reduce that burden.
- Most flu vaccines protect against the four flu viruses that research suggests will be most common.
- Everyone 6 months of age and older should get annual flu vaccine by the end of October.
- Vaccination of high risk persons is especially important to decrease their risk of severe flu illness.
- People at high risk of serious flu complications include young children, pregnant women, people with certain chronic health conditions like asthma, diabetes or heart and lung disease and people 65 years and older. Many people at higher risk from flu also seem to be at higher risk from COVID-19.
- Vaccination also is important for health care workers, and other people who live with or care for people at higher risk to keep from spreading flu to them. This is especially true for people who work in long-term care facilities, which are home to many of the people most vulnerable to flu and COVID-19.
- Children younger than 6 months are at high risk of serious flu illness, but are too young to be vaccinated. People who care for infants should be vaccinated instead.
- Take everyday preventive actions to stop the spread of germs.
- Take everyday preventive actions that are always recommended to reduce the spread of flu.
- Avoid close contact with people who are sick. If you are sick, limit contact with others as much as possible to keep from infecting them.
- Cover coughs and sneezes. Cover your nose and mouth with a tissue when you cough or sneeze. Throw the tissue in the trash after you use it.
- Wash your hands often with soap and water. If soap and water are not available, use an alcohol-based hand rub.
- Avoid touching your eyes, nose and mouth. Germs spread this way.
- Clean and disinfect surfaces and objects that may be contaminated with viruses that cause flu.
- For flu, CDC recommends that people stay home for at least 24 hours after their fever is gone except to get medical care or other necessities. Fever should be gone without the need to use a fever-reducing medicine. The stay-at-home guidance for COVID-19 may be different.
- In the context of the COVID-19 pandemic, local governments or public health departments may recommend additional precautions be taken in your community. Follow those instructions. Take flu antiviral drugs if your doctor prescribes them.
- If you are sick with flu, antiviral drugs can be used to treat your illness. Flu antiviral drugs are not designed to treat COVID-19.
- Antiviral drugs are different from antibiotics. They are prescription medicines (pills, liquid or an inhaled powder) and are not available over-the-counter.
- Antiviral drugs can make flu illness milder and shorten the time you are sick. They may also prevent serious flu complications. Treatment with an antiviral drug can mean the difference between having a milder illness versus a very serious illness that could result in a hospital stay.
- Studies show that flu antiviral drugs work best for treatment when they are started within 2 days of getting sick, but starting them later can still be helpful, especially if the sick person has a high risk factor or is very sick from flu.
- If you are at higher risk from flu and get flu symptoms, call your health care provider early so you can be treated with flu antivirals if needed. Follow your doctor’s instructions for taking this drug. Flu symptoms include fever, cough, sore throat, runny or stuffy nose, body aches, headache, chills and fatigue. Some people also may have vomiting and diarrhea. People may be infected with flu and have respiratory symptoms without a fever. Visit CDC’s website(<https://www.cdc.gov>) to find out what to do if you get sick with flu.



COVID-19 Economic Support Program Application – NOVEMBER 2020

In May 2020, upon receipt of Coronavirus Aid, Relief, and Economic Security (CARES) Act funding from the U.S. Treasury, the Sac and Fox Nation Business Committee (BC) approved the COVID-19 Economic Support Program, based on the BC's assessment that all tribal members have faced unforeseen financial hardships due to the COVID-19 pandemic. In November 2020, the Business Committee announced another distribution to address the critical needs of tribal members in light of the significant increase in coronavirus cases.

*All enrolled members of the Sac and Fox Nation (including minors) are eligible to receive another distribution of \$1,500.00. **To receive the distribution, you must complete and submit this application, as required by the U.S. Treasury. Checks will be mailed out beginning on November 23, 2020 (upon receipt of a completed application). All applications must be submitted by **December 14, 2020.*****

TRIBAL MEMBER INFORMATION

Name: _____

Mailing Address: _____

Phone Number: _____ Email: _____

Enrollment Number: _____ Date of Birth: _____

Sac and Fox Minors. Please list all Sac and Fox Minors that you are the parent/legal guardian of (attach a separate sheet if more space is needed):

Name of Minor	Date of Birth	Enrollment Number

COVID-RELATED HARDSHIPS AND EXPENSES. Please check ALL emergency hardships and financial impacts you have experienced due to the COVID-19 public health emergency (options continued on next page):

☐ Loss of income

☐ Increased childcare expenses

☐ Increased grocery expenses

☐ Quarantine expenses

☐ Transportation expenses

☐ Housing expenses

☐ Cleaning and sanitation expenses

☐ Utility expenses

☐ PPE expenses

☐ Telework expenses

☐ Medical/health expenses

☐ Distance learning expenses

☐ **Other-** please list all other expenses and hardships resulting from the COVID-19 public health emergency (attach a separate sheet if more space is needed):

CERTIFICATIONS AND AUTHORIZATIONS

By signing below, you make the following representations, authorizations, and certifications:

- I certify that I have been negatively impacted by the COVID-19 public health emergency.
- I certify that I have incurred expenses related to the disruption of daily life due to the COVID-19 public health emergency.
- I certify that the funds will be used for COVID-19 related eligible expenses that have not been reimbursed by another federal, state, or tribal assistance program.
- I understand that I am subject to prosecution to the fullest extent of the laws of the Sac and Fox Nation if I knowingly, willfully and fraudulently provide false information for the purpose of obtaining benefits which I am otherwise ineligible to receive.

For Minors:

- I certify that I am the parent/legal guardian of the minors listed in this application.

Signature of Applicant

Date

PLEASE SUBMIT COMPLETED APPLICATION NO LATER THAN **DECEMBER 14, 2020** TO:

MAIL:

Sac and Fox Nation
Attention: Finance Department
920963 S. Highway 99
Stroud, OK 74079

EMAIL: covidrelief@sacandfoxnation-nsn.gov **FAX:** 918-968-4528

**Applications may also be dropped off in the secure boxes at the Administration Building in Stroud or the Multipurpose Center in Shawnee.*

FOR OFFICAL USE ONLY.

Date Received:

Approved by:

Date:

New Oklahoma Listings Added to National Register of Historic Places

The Oklahoma Historical Society, State Historic Preservation Office (OK-SHPO) has announced the newest National Register of Historic Places listings for Oklahoma. The National Register of Historic Places is our nation’s official list of properties significant in our past.

- The House Building at 301–305 N. Main St. in Bristow, Creek County, is listed in the National Register of Historic Places for its role in commerce as an excellent example of a downtown department store. The building was constructed in 1927 and 1928 by W. E. Krumrei for the House family. The building was immediately occupied by two national department store retailers, Montgomery Ward and J. C. Penney.

The building is also significant as a unique example of the Tudor Revival style in Bristow, as well as in commercial architecture in general. Many of the Tudor Revival elements on the west and south street-facing exterior elevations still exist in their original configuration. These elements include the stone arch, the multi-light windows and the perimeter mansard roof with exposed rafter tails and decorative cross gables.

- The Kimbrough Temple C. M. E. Church at 1029 S. 12th St. in Ponca City, Kay County, is listed in the National Register of Historic Places for its association with the segregated Black community of Ponca City. In the early 1900s, residents and city leaders set aside the area as an

African American community. In 1942 the congregants of the Kimbrough Temple C. M. E. Church raised enough funds to construct a stone chapel for worship and community meetings.

Due to cost and dedication to their endeavor, the parishioners started building the stone church themselves of local stones in 1943. The church is situated in the traditional all-Black Dixie Hill Addition, also known as the Attucks Community. This structure served the community not only with religious services, but also with social services and community outreach, thus becoming central to the Black community of Ponca City.

- The Nickles Machine Shop at 600 S. First St. in Ponca City, Kay County, is listed in the National Register of Historic Places for its association with the history of oil and gas production in Oklahoma and the United States. In the 1940s, the surge in need for oil and natural gas during World War II opened up a new industry in which the Nickles Machine Shop’s expertise in diesel engines and compressors became important. During World War II, the oil and natural gas industry pumped its products across the country to meet the demands of the growing war effort. Companies changed from the oil-fired engines to natural gas-fueled compressors.

the symmetrically placed windows and doors and the two-story arched windows. Public buildings and banks were perfectly suited for this style because it is very somber and orderly. The Old City Hall, Theater and Masonic Lodge is the only extant building in the Neoclassical style in Heavener as applied to buildings along the Main Street corridor.

- The Villa Teresa Historic District at 1212, 1216, 1228 and 1300 Classen Drive in Oklahoma City, Oklahoma County, is listed in the National Register of Historic Places for Community Planning and Development, Education and Architecture. The period of significance begins in 1917, when a large, Colonial Revival-style mansion was built at 1300 Classen Drive. The construction of several other grand homes along Classen Drive soon followed, most notably an Italian Renaissance Revival-style house at 1212 Classen Drive and another Colonial Revival-style house at 1228 Classen Drive. In 1933 the purchase of the residence at 1300 Classen Drive by the Carmelite Sisters marked the establishment of Villa Teresa School. As the school population grew, the Carmelite Sisters acquired the adjacent buildings at 1228 and 1212 Classen Drive, then constructed a new school building at 1216 Classen Drive.
- Heritage Hills East Historic District, bounded by Northwest 14th Street, North Broadway Avenue, Northwest 22nd Street and North Robinson Avenue in Oklahoma City, Oklahoma County, is listed in the National Register of Historic Places for its association with Community Planning and Development of Oklahoma City. It is also significant for Architecture as a collection of architectural styles popular within a brief and significant span of Oklahoma City’s history and built as part of a cohesive and intentional neighborhood development. The district created a readily identifiable, significant and distinguishable entity within the residential development of Oklahoma City at large.

The development of Heritage Hills East is representative of the rapid waves of Oklahoma City’s early growth, as residential neighborhoods moved outward from the original townsite of Oklahoma City. Much of this development was intentional and well-planned, as developers like Anton Classen and G. A. Nichols assembled large properties and shaped Oklahoma City’s earliest neighborhoods. The early development of Heritage Hills East was quickly followed by increasing density and then commercial development. Other than commercial development, much of which replaced previous single-family homes along the west side of North Broadway Avenue, most of the extant properties were constructed between 1910 and 1932.

Grants Available for Farmers, Ranchers Facing Hardships Due to COVID-19

In August, the Sac and Fox Nation Business Committee announced the Sac and Fox Nation was awarded a grant from

the Native American Agricultural Fund (NAAF) to provide assistance to Native farmers and ranchers in the Sac and Fox Nation’s jurisdiction who are facing hardships because of the COVID-19 pandemic. Eligible Native farmers and ranchers can apply for a one-time award of \$1,000.00.

Eligibility requirements are:

- Reside in one of the following counties: Lincoln, Pottawatomie, Payne, Oklahoma, Creek, Seminole;
- Provide proof of Tribal enrollment (any federally recognized Indian tribe) or Certificate of Degree of Indian Blood; Provide proof of livestock or farm status (recent Schedule F, Form 4835, sales tax exemption documentation, or FFA/4H documentation for students);
- Identify how your agricultural operation has been adversely impacted by the COVID-19 pandemic; and,
- Submit a completed application to the Sac and Fox Nation with a completed W-9 Form.
- As of November 18, 2020, twenty-three (23) grants are still available. Applications are being accepted and will be reviewed on a first come, first serve basis. Detailed information and the application can be found on the website: <http://sacandfoxnation-nsn.gov/departments/covid-relief/>

Business Committee Meeting


Minutes are now accessible on the Website

sacandfoxnation-nsn.gov and Facebook



Like Us on Facebook!

Sac and Fox Nation
Sac and Fox Casino
Sac and Fox Language Program
Sac and Fox Dept. of Human Services
Sac and Fox National Public Library



Sac and Fox Nation

Farm/Ranch Assistance Application

Applicant Information

Full Name: _____ Date: _____

Last First M.I.

Mailing Address: _____

Street Address Apartment/Unit #

City State ZIP Code

Farm Address: _____

Street Address (Leave blank if Same as Mailing Address)

City State ZIP Code

Phone: _____ Email _____

Tribal affiliation: _____ Social Security No.: _____ Birthday: _____

Describe hardship: _____

Are you a Sac and Fox Citizen? YES ☐ NO ☐ If no, did you attach other tribal proof (CDIB card)? YES ☐ NO ☐

Do you live in one of the qualifying counties? YES ☐ NO ☐ Which County? _____

Have you attached proof* of farm/ranch? YES ☐ NO ☐ Did you attach a completed W-9 Form? YES ☐ NO ☐

**Recent Schedule F, Form 4835, sale tax exemption documentation or FFA/4H documentation (for students)*

If yes, describe document: _____

Disclaimer and Signature

I certify that my answers are true and complete to the best of my knowledge. I am over the age of 18 or a guardian was present when I filed out the application.

If this application leads to grant assistance, I understand that false or misleading information in my application may result in having to pay back the funds received in full.

Signature: _____ Date: _____

Guardian Signature (if applicant is under 18): _____ Date: _____

PLEASE SUBMIT COMPLETED APPLICATION NO LATER THAN NOVEMBER 1, 2020 TO:
Sac and Fox Nation Attention: COVID Relief Department
920963 S. Highway 99 Stroud, OK 74079
coviddept@sacandfoxnation-nsn.gov

Business Committee Meeting

Minutes are now accessible on the Website

sacandfoxnation-nsn.gov and Facebook

Why the ‘nsn.gov’ Designation?

From time to time, a question has been asked as to why the Sac and Fox Nation uses such a special exclusive (and longer) native sovereign nation dot gov Internet designation and name:

The “nsn dot gov” (nsn.gov) designation carries with it more significant levels of legitimacy, trust, and authority than a commercial, “dot com” domain name.

“NSN DOT GOV” confirms that it is an official government website that has been certified, verified, and recognized by the United States Government.

Of course, commercial sub-entities and public political subdivisions of tribal government may also use a commercial dot com designation for commercial-oriented purposes.

Truman Carter