



Kiowa Tribe District 7 Newsletter

February of 2024



Warm greetings to all my fellow members of the Kiowa Tribe District 7!

As we stand on the cusp of a welcome change in the season, I hope this message finds you and your loved ones in good health and high spirits. The stirrings of spring bring with them the promise of renewal and offer us the perfect opportunity to come together and celebrate our proud heritage during the upcoming dance season. Kiowas are summer people, so I know everyone is restless and ready to camp and sing! It's a time for tradition, unity, and kinship—all values that define our close-knit Kiowa community.

In this edition of our community newsletter, I am pleased to share some critical updates that stem from the hard work and dedication of our tribal legislature. The legislature has diligently

worked on finalizing the tribal budget modification, ensuring that our resources are optimally allocated to support our community's most pressing needs. Additionally, in a groundbreaking move, we are in the process of setting up a Legislative Oversight Working Group. This body will play a crucial role in keeping our legislative processes transparent and accountable.

Another significant development is submitting a Family Code for the Kiowa Court, which seeks to strengthen family ties within our community and guide us through times of joy and challenge. But that's not all—our most recent triumph comes in writing a set of standards for our Kiowa Tribal Regulatory Commissions. These standards will enhance our regulatory processes and ensure the protection and preservation of our tribal lands and resources for future generations.

As we look ahead, let us continue to cherish our cultural traditions, strengthen the bonds of our community, and work together to build a brighter future for the next generation of Kiowa citizens. I encourage you all to stay informed, engage in dialogue, and, most importantly, take an active role in shaping the future of our community.

Thoughts from an Elder

What is the Kiowa Way?

"That is not the Kiowa Way" was a statement I heard many times growing up during my formative years south of Carnegie on County (HW 19), at the Kiowa County/Caddo intersection. I never really knew why it was often heard and eventually learned to appreciate it when I finally asked "What the hell is the 'Kiowa Way' Grandma?" I got into trouble for asking the question not in the Kiowa Way, or for that matter, swearing around my grandparents (taboo). After some simple definitions and brief explanations, I realized the Kiowa Way was already a part of who I was at an early age. Often the family elders taught us rabbits sitting around the table at dinner time how to be Kiowa. Too bad the table has been replaced with MacDonald's, pizza, KFC, and fast food with the family sitting in the front room watching TV, or the young ones sitting in the bedroom enjoying their phone conversation while munching. Back in my days the adults always got to eat first while we young ones waited until we were called in by the mothers and aunties. Although eating second, we always, always got plenty regardless of what the menu was, usually pinto beans, fried potatoes, some meat and gravy, and fry bread for dinner. Ah, the table? At one time the table was the Kiowa rabbit desk with some of the greatest teachers in the history of being Kiowa, our elders teaching rabbits the Kiowa Way. The time (dinner) at the table became such a place of having to listen and learn. Some of us didn't want to listen (being children) so we stayed outside and later opted for commod cheese sandwiches and baloney (if we were lucky). We learned a lot about who we were while we were at the table. We learned some Kiowa language and expressions for behavior and the values (life, religion, family, prayer, respect for elders, appreciation, compassion, ceremony, sharing) and appropriate conduct expected by and, common to, Kiowa people at that time. We also learned language sounds for foods, manners, responses to questions, questions, activities, etc., not much conversational language, but sounds we understood at a young age and use even to this day. It even got to where I thought my Kiowa name was "ah maw goo" because every time I got in trouble with the folks grandma would say "ah maw goo" and everything would be alright again (I'm laughing at myself). We were taught to value, appreciate, and show total respect to our elders, regardless if we knew them personally or not. I still practice this value/behavior even though I am an elder. What happen to the table? Where did it go in today's Kiowa families? For that matter, what happened to the Kiowa Way?

The Kiowa Way is not just a code of conduct and behavior you learned. It was the spirit of being Kiowa. The Kiowa spirit was a way that was taught mainly through ceremony, song, and religious demonstrative behavior by relatives, community members, and elders. It was

contextually explained, that you were mentored, and expected to live by it as you grew into life. If you misbehaved your brothers, sisters, relatives, parents, grandparents, and elders had the right to recalibrate you on the spot. It was, and still is, a beautiful manifestation of living in balance with all aspects of life and being responsible for and respectful of one another. Those of us who were brought up in the Kiowa Way have an air of self-confidence, pride, integrity, and dignity that other people can sense. For example, I recall how much I admired my uncles and aunts because they always stood out in the Indian public, the Kiowa Way, even if it was only in my mind.

Somewhere in contemporary life, we lost the art of teaching the Kiowa Way. This is not to say we cannot rediscover it, but we better hurry as a people. The most learned teachers/instructors/counselors/demonstrators/and contextual people are passing on into the spirit life. The tribal government could establish the means of sustaining the Kiowa Way if they commit. Tribal citizens could press their legislators to establish these means by creating legislation with input from the elders, professional Kiowa educators, and cultural representatives. We must do some basic research on cultural retention and establish long-term strategies with identified sources of federal and tribal funding. Without commitment and immediate attention, we may find ourselves without a valid identity as a body of people. Like many of you, I have noticed the dilution (watering down) of the Kiowa culture as in the loss of fluent Kiowa-speaking individuals. It is more noticeable to me this year when I attend church services in traditional Kiowa-populated communities here in Oklahoma. At one time the churches in these communities were loud with the singing of Kiowa, Comanche, and Apache Christian hymns, to now where it is merely a whisper.

Kiowa tribal communities and families must concentrate on teaching Kiowa culture in their homes more than ever before. I'm not suggesting doing activities that confuse the children but I am suggesting some of the old-fashioned "table education approach" with the children. I call it "reflective education" which calls for identifying a contextual situation and developing relevant content which would be the curriculum guide for this home-based instruction. Another way of explaining this approach would be for parents to focus on some Kiowa culture as "growing out" for their children while they are "growing up" (reflective education for the home environment). You can even use "singing of Kiowa songs" as a method of reflective education. That is how I learned some of my limited Kiowa, through singing the Kiowa church songs and having the sounds explained to me in English. I promise you the children will enjoy the singing and remember the experiences (reflective education).

In closing let me appeal to Kiowa parents, grandparents, and great-grandparents to get active in teaching the children Kiowa culture at home through whatever methods are productive. Finally, make sure the children demonstrate comprehension of the instruction and do not make fun of them for their mistakes, especially in speaking Kiowa. Let the songs be the checkpoint for the enunciation of segments of the Kiowa language and reflective of values. The children will establish confidence in speaking what few words they learn through song and the context of such songs because music is a part of their spirit. Use your elder wisdom to guide you in teaching the Kiowa Way to your children and grandchildren.

Our official tribal representatives need to demonstrate some creativity in how to address the conditions and needs of their constituencies more than ever before. We have a generation of Kiowa citizens that represent the most sophisticated, educated body of citizens in the history of the tribe and could/should be a vital part of planning, guiding, and assisting with tribal directions. I believe in the power of human resources in meeting and addressing the life of our people and, again, would like to suggest that we formalize an advisory program using our retired Kiowa professionals to assist our tribal officials in serving and leading our tribal people. A means of successful tribal government is the active engagement of its tribal membership in the development, operation, and delivery of tribal services. This idea might be

presented and discussed by the upcoming KIC and later formally submitted as a proposed resolution by the legislative committee as a whole, just a thought on my part.

Legislative Update



Latest Legislature News

Cobalt Refinery Update:

The Comanche and Apache Business Committees have taken a firm stand against the Cobalt pilot refinery in Lawton, OK. Their concerns are significant and deserve attention. To highlight our stance on this matter, District 7 drafted a resolution introduced and read into the record at our recent session this past Saturday opposing the refinery.

I want you to know that the resolution is not final and can be modified as we gather more insights and concrete facts about the refinery's impact. We want you to know that we are committed to making an informed decision considering all aspects of the situation. A meeting was scheduled with Westwin Elements executives, and the meeting did not go well as the executives walked out of a meeting with Kiowa, Comanche, Apache, and other tribal leadership.

We also want to emphasize that our Kiowa and Comanche Tribal Historic Preservation Officers support any resolutions opposing the refinery. They are particularly concerned about the environmental impact and issues related to Section 106 compliance. We must thoroughly examine these matters and ensure our actions prioritize protecting the environment and preserving our community's historical and cultural heritage.

Furthermore, it is vital to recognize that residents in Westwin Elements' designated project area in Southwest Oklahoma have a right to a corporate entity that strictly adheres to tribal environmental regulations, safeguarding public health. This area is characterized by its low-income status, racial diversity, pronounced health disparities, and potential risks associated with hazardous materials used in the project. Specifically, we must address concerns such as wastewater treatment tanks exposed to the atmosphere, risks of releasing toxic emissions to local communities, and other threats to health and the environment.

The Kiowa Tribe Legislature has determined it is in their best interest to assert their water rights within their sovereign territory. Additionally, a diverse coalition of local and non-local constituents advocates for the protection of Kiowa Tribe citizens' well-being as well as adjacent communities. We understand that the Wichita Mountain Range is considered a Class Air shed. The definition of a Class 1 Air Shed is an area of land and water in which the quality of the air meets the requirements of the Clean Air Act and all national ambient air quality standards. This recognition denotes the most stringent air quality standards, ensuring the protection of the ecosystem and the health of the residents at large. The designation is not just an environmental accolade; it's a testimony to successful public and private cooperation and the implementation of highly effective air quality management practices.

Considering these concerns, the Kiowa Tribe Legislature recommends addressing Westwin Elements' cobalt refinery concerns to the Kiowa Executive Branch. This includes ongoing consultation with the Federal Government, community involvement in planning processes, disclosure of environmental impact studies, and research results.

District 7 Podcast



Episode 1 available now on Spotify and Youtube

The District 7 now has a podcast on Spotify and Youtube. Episode 1 is now available. Links can be found on our Linktree, <https://linktr.ee/kiowaD7>

Citizen Spotlight



Pictured above is Tracey Satepauhoodle-Mikkanen with her father Dr. Cletis Satepauhoodle

Tracey Satepauhoodle-Mikkanen (Kiowa and Caddo), is a member of the Kiowa Tribe and a multi-faceted leader of the Native American community. Tracey wears many hats, as she has knowledge about many different aspects of the arts, having experienced a variety of duties and career endeavors. She currently works as a legal assistant for Oklahoma Indian Legal Services (“OILS”), a public service law firm located in Oklahoma City, Oklahoma. At OILS she has dedicated herself to helping Native Americans with legal assistance issues related to tribal sovereignty, Indian rights, wills and estate planning, trust land management, elder rights, Indian child welfare (ICW), and both civil and criminal representation in state and tribal courts.

Tracey is also the chairwoman emeritus of the Oscar B. Jacobson Foundation, located in Norman, Oklahoma. Her passion both as former Executive Director and as a Board member has been to preserve the history of and support recognition of the Kiowa Six, Native American artists who studied at the University of Oklahoma, under the mentorship of art professor Oscar B. Jacobson. Not only has she been active in the preservation of the historic Oscar Jacobson House Native Arts Center, but she has worked on countless exhibits, programs, and events highlighting Native American art, that has become the hallmark of this organization. Her steadfast dedication towards the continued impact of the Jacobson House

has led to its recognition on various occasions.

Tracey also devotes time in support of a unique Native American women's group, "The Aunties Project." This non-profit organization, which she has been involved with for over four years consisting of Native American women, who support the tribal community through various philanthropic efforts, particularly focused on providing assistance and support to Native American children and youth.

Tracey grew up in Carnegie, Oklahoma and now resides in Norman, Oklahoma with her husband Arvo Mikkanen, who is an enrolled Kiowa citizen, and is also Comanche. Tracey has two children; Brandon Satepauhoodle-Mikkanen and Julia Satepauhoodle-Mikkanen. Brandon works in Montana as an Assistant Special Agent in Charge of the U.S. Department of Interior, Bureau of Indian Affairs Law Enforcement Services. Their daughter Julia works for the Kiowa Tribe at its headquarters office in Carnegie, Oklahoma in Human Resources department. Both have been inspired by Tracey and Arvo when it comes to law, arts, and music which is reflected in their careers and by their active participation in tribal cultural events, dances, and ceremonies. Tracey also has younger sisters, Sloan Satepauhoodle and Quinn Satepauhoodle-Proctor, and two nephews and twin grandsons.

Tracey married Arvo after she worked for a defense contractor, McDonnell- Douglas as a graphic artist. They were married at sundown atop Mt. Scott in the Wichita Mountains by a tribal judge and proceeded to a traditional Native American Church meeting thereafter, close to the tribal allotment of her grandparents Nellie Doyah Satepauhoodle and Sam Satepauhoodle. Arvo is the first Kiowa tribal member to graduate from Yale Law School, and is presently serving as the first Senior Counsel for Tribal Relations for the Western District of Oklahoma in the U.S. Attorney's Office, focusing on Native American legal issues for the U.S. Department of Justice. He was appointed as the very first tribal liaison in the nation in 1995 under the administration of Attorney General Janet Reno. He also founded and is the president of the Oklahoma Indian Bar Association, an organization of Native American attorneys and attorneys who practice federal Indian law in Oklahoma. His grandfather, William "Bill" Quotone, was one of the drafters of original Kiowa Constitution, and served as a Kiowa Business Committee member and Kiowa Housing Commissioner in the 1970s. Her parents are Dr. Cletis Satepauhoodle (Kiowa) and Gayle Cussen (Caddo). Her paternal grandparents were Sam Satepauhoodle & Nellie Doyah Satepauhoodle who were noted Kiowa elders and both strong Native American Church people. Tracey's father, Cletis Satepauhoodle, continues this tradition as a priest for the Kiowa Chapter of the Native American Church. For many years he was a principal at Riverside Indian School and his work toward his Doctorate degree in Education and inspired Tracey to chase her dreams. In her early years, Tracey had a passion for ballet. This prompted her to enroll in ballet classes in Tulsa and she was instructed by Moscelyne Larkin in the late 70's. Her mother, Gayle, was influenced by art, and she supported Tracey during her years as a ballet dancer. Tracey initially pursued an education as a student assistant at Caddo-Kiowa Technology center in 1988. She was then accepted into the University of Oklahoma Fine Arts department. In 1995, Tracey also took paralegal courses at Oklahoma City University before becoming employed with the Women's Resource Center in Norman, OK, for eight years working the night shift and fulfilling her duties as a mother.

Aside from her educational endeavours, her husband Arvo admired Tracey's shared passion for music. They both ultimately fulfilled this passion by creating a mobile DJ service where they both served as DJs for a variety of cultural, corporate, tribal, educational, and other events, including music festivals and weddings. Arvo ("DJ Adam"), who played many genres of music including trance and electronic dance music, stood by Tracey's side as she became known in her own right as "DJ Sapphire," well known for spinning classic funk and R&B tunes. Together, they played in many venues from casinos, to stadiums, to outdoor band arenas to private parties. She loves to reach her crowd through playing contemporary music as well as classic "old school" hits of the 60's, 70's, 80's, and 90's.

Prior to moving to Norman, Tracey worked for the Anadarko Western Farmers Electric Cooperative print shop in Anadarko where she became interested in graphic arts. From 2010 to 2014 Tracey served as the Executive Director at the Jacobson House Native Arts Center. Prior to this time, she was a Jacobson Foundation Board of Directors member. In 2015, she and her husband ran the Main Street Event Center, a venue and event center, in Norman for 6 years, until the COVID pandemic hit.

While working at the Women's Resource Center in Norman, she was one of the early advocates that brought up the issues surrounding domestic violence and sexual assault. She had also started the Strong Medicine Women Society, a group primarily focused on Native American women in Oklahoma, to raise awareness about sexual assault and domestic violence issues in Indian country. She worked collaboratively with Oklahoma Domestic Violence and Sexual Assault Organization in assisting tribal members in crisis there, as well as the Women's Shelter in Norman.

For more info about Oklahoma Indian Legal Services, please reach out to Tracey

1-800-658-1497

405-943-6457

Applications Available for District 7

Kiowa Tribe Re-Entry Program

Eligibility:

- **Enrolled Kiowa Tribal member**
- **Completed Kiowa Re-Entry Program Application**

You provide:


- **CDIB & State I.D (if applicable)**
- **Social Security Card**
- **Release documents from County or DOC**
- **W-9 needed for Housing/Rent**

**For further assistance contact
Dept. of Health & Human Services
Contact info:**

Phone: 405-648-0895

Email: nsimpson@kiowatribe.org

Job Opportunities



Summer Employment Opportunity at FAM

The background of the text box is a light green rounded rectangle with a subtle pattern of birds flying in the sky. The overall background of the page is a vibrant purple with a white dotted pattern.

FAM seeks two FAMcamp Summer Associates to work up to 28 hours per week May 20 to Aug. 9 with a one-week break the week of July 1. Pay begins at \$15/hr and the schedule is 7:30 a.m.–1 p.m. or noon–5:30 p.m.

The FAMcamp Summer Associates are responsible for day-to-day camp operations, including supervising student breaks, leading activities, checking campers in and out, and assisting with camps as needed.

Applications close March 10 - folks may learn more and apply here:
<https://famok.org/job/famcamp-summer-associate/>

<https://famok.org/job/famcamp-summer-associate/>

Upcoming Events

Kiowa District 7 Language Class

MARCH 11TH

IN PERSON ACTIVITY BEGINS

@ 7:00PM

VIRTUAL CLASS BEGINS

@ 8:00 PM

POTLUCK! PLEASE BRING AN ITEM TO SHARE!

SPEAKERS

DELORES HARRAGARRA
VELMA EISENBERGER
MARTHA POOLAW

**Location : Kiowa District 7 Office
123 24th Ave NW
Norman, Oklahoma 73069**

ZOOM OPTION

Meeting ID: 876 3205 2759
Password: kiowa

FOR ANY ADDITIONAL QUESTIONS ABOUT THE CLASS CONTENT PLEASE
CONTACT KRICKET CONNYWERDY AT RHODSCONNYWERDY@GMAIL.COM



Martial Jiu-Jitsu

Classes taught by 2nd degree Black Belt,
Prof. Redcloud Anquoe



Week 1: 5th & 7th

Week 2: 12th & 14th

Week 3: 19th & 21st

Week 4: 26th & 28th

1604 S. Baltimore Ave

Tulsa, OK 74119

For questions:

district7legislature@kiowatribe.org

539-525-0437

Kiowa Tribal Princess Sorority

BENEFIT GOURD DANCE

SATURDAY, FEBRUARY 24TH, 2024

CARNEGIE, OKLAHOMA - KIOWA COMMUNITY BUILDING

1:00 PM - 5:00 PM - Gourd Dance Session

5:00 PM - 6:00 PM - Supper Break

6:00 - 7:00 - Final Gourd Dance Session

MC: *Warren Queton*

HEAD SINGER: *John Hamilton*

HEAD LADY: *Kyla Tsoodle*

HEAD MAN: *John Shotton*

ARENA DIRECTOR: *Lindy Toppah*

SECURITY: *Matthen Horse*

SPECIAL INVITATIONS: Kiowa Gourd Clan, Kiowa Tiah Piah Society, Otoe Encampment, All Princess Sororities

Kiowa Tribal Princess Sorority is not responsible for any accidents, thefts, or injuries.

NOTICE

ANNUAL MEETING OF THE KIOWA INDIAN COUNCIL

SATURDAY, APRIL 6, 2024

8:00A.M.

**KIOWA TRIBAL COMPLEX, RED BUFFALO HALL
CARNEGIE, OK. 73015**

**AGENDA: TO SELECT A KIC COORDINATOR
REGISTRATION STARTS AT 8:00 A.M.**

The Kiowa Indian Council (KIC) is made up of adult members of the Kiowa Tribe 18-years of age and older, who attend the Annual Meeting on April 6, 2024. There must be 150 members in attendance to establish a quorum.

KIOWA INDIAN COUNCIL (KIC) COORDINATOR: The Kiowa Tribe's Constitution establishes an office for the KIC called the "Office of the Council", staffed by a part-time coordinator for the KIC. The KIC Coordinator is selected at the Annual meeting of the Kiowa Indian Council in April or at a special meeting called by the Kiowa Legislature, as needed.

There will be raffle drawings for the KIC attendees. Refreshments: breakfast, lunch, and snacks will be provided.

We urge every Kiowa eligible member 18-years and over to attend. Should you need any other information, please contact the Chairman's Office at (580) 654-6300, ext. 6343 or 580-919-7028. Thank you.

KIC Meeting

April 6th

If you live in the Tulsa or Norman area and need transportation, please RSVP by **March 5th**

<https://linktr.ee/kiowaD7>

We will announce pick up times once we get a total number of RSVPs

Tulsa office pick up:

15 E 16th St

Tulsa, OK 74119

Office: 539-525-0437

Norman office pick up:

123 24th NW Ave

Norman, OK 73069

Office: 405-857-8408



<https://linktr.ee/kiowaD7>

New Tulsa Language Class



**ZOOM AND REGISTRATION INFO CAN BE FOUND:
HTTPS://LINKTR.EE/KIOWAD7
IN PERSON: 15 E 16TH ST TULSA, OK 74119
EMAIL: DISTRICT7LEGISLATURE@KIOWATRIBE.ORG
PHONE: 405-857-8408**

Our Upcoming Tulsa language class is still on its way.
To Sign up please visit: [here](#)

D7 Links



@kiowaD7

Kiowa Tribe District 7

district7legislature@kiowatribe.org

Website



Sign Up for Our Newsletter



Schedule a Meeting with Legislator Warren Queton

YouTube Videos

September Zoom Meeting (PIN 381420)

Please bookmark and save <https://linktr.ee/kiowaD7> this page will be updated with easy-to-navigate links.

Kiowa District 7 Legislative Office | 123 24th AVE NW, Norman, OK 73069 405-857-8408

[Unsubscribe wqueton@gmail.com](mailto:wqueton@gmail.com)

[Update Profile](#) | [Constant Contact Data Notice](#)

Sent by district7legislature@kiowatribe.org powered by



Try email marketing for free today!