



NACS NEWS

*A Tradition
of Caring*

November 2022
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Native American Community Services of Erie & Niagara Counties, Inc.

- 1005 Grant Street, Buffalo, New York, 14207, (716) 874-4460, Fax (716) 874-1874
- 1522 Main Street, Niagara Falls, New York, 14305, (716) 299-0914, Fax (716) 299-0903
- 76 West Avenue, Lockport, New York, 14094, (716) 302-3035, Fax (716) 302-3037
- 100 College Avenue, Rochester, New York, 14607, (585) 514-3984

November is Native American Heritage Month

submitted by George T. Ghosen, Editor

Native American Heritage Month has evolved from its beginnings as a week-long celebration in 1986, when President Reagan proclaimed the week of November 23-30, 1986, as "American Indian Week." This landmark bill honoring America's tribal people represented a major step in the establishment of this celebration.

History

- Dr. Arthur C. Parker was one of the first supporters of having an American Indian Day. He was a Seneca Indian and the director of the Museum of Arts and Science in Rochester, New York. In 1900, he was the one to convince the Boy Scouts of America to create a day for the Native Americans - the Boy Scouts adopted this day for three days.
- In 1915, a plan concerning American Indian Day was formally approved in the annual Congress of the American Indian Association meeting. The president of the American Indian Association, Rev. Sherman Coolidge, called upon the country to observe this day.
- The first time American Indian Day was declared was in May 1916.
- In 1976, a Cherokee/Osage Indian named Jerry C. Elliott-High Eagle authored Native American Awareness Week legislation, the first historical week of recognition in the nation for native peoples. This led to President Reagan's proclamation.
- In 1990, a joint resolution was approved by George H.W. Bush, which called for November to be named National American Heritage Month.
- Every President since 1995 has issued annual proclamations designating the month of November as the time to celebrate the culture, accomplishments, and contributions of people who were the first inhabitants of the United States.
- On October 31, 2019, President Donald Trump also proclaimed November 2019 as National American History and Founders Month^[1] to celebrate the first European founders and colonizers of America. In a similar fashion to when, on October 13, 2019, President Donald Trump issued a formal proclamation recognizing Columbus Day and not Indigenous Peoples' Day,^[2] some journalists suggested National American History and Founders Month is an attempt to subvert attention from National Native American Heritage Month^[3] and stifle the indigenous voice by announcing a celebration that can be viewed as opposing and contradictory to what National Native American Heritage Month is supposed to highlight and honor.^{[4][5]}

Regardless of the politics and good intentions involved, one month doesn't do justice in acknowledging the impact of the culture, contributions and accomplishments of the indigenous people that have inhabited the American continents for thousands of years. The following articles will give you a look on some of the issues, concerns and achievements of and by Native Americans.

(Reminder, the blue text which appear in the articles are hyperlinks and will take you to the resources and articles that contain more information)

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gghosen@nacswny.org

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Acknowledging Native Americans

On Oct. 8, 2021, Joe Biden became the first president to acknowledge the Indigenous People's Day declaring it a national holiday, which we now celebrate on the second Monday of October. In this year's proclamation on Indigenous Peoples' Day, Biden recognized the pain Native Americans have endured as well as their contributions to our great nation. "For centuries, Indigenous Peoples were forcibly removed from ancestral lands, displaced, assimilated, and banned from worshiping or performing many sacred ceremonies," Biden said in a statement.

"Yet today, they remain some of our greatest environmental stewards. They maintain strong religious beliefs that still feed the soul of our Nation. And they have chosen to serve in the United States Armed Forces at a higher rate than any other group. Native peoples challenge us to confront our past and do better, and their contributions to scholarship, law, the arts, public service, and more continue to guide us forward."

The Indigenous Americans helped shape everything we know about agriculture. They've influenced our art, our music, and even our way of life. According to the USDA, 60% of the present world's food supply comes from the Indigenous Americans' agriculture, primarily consisting of corn beans, squash and the so-called "Irish" potatoes. We've used their names for states, cities, streets, lakes, mountains, and rivers. Almost half of our states have Indian names. Indian lore taught us how to fish and hunt and live off the land. Their teachings laid the foundation for groups like the Boys Scouts & Girls Scouts of America.

The U.S. Democracy was even influenced by Inca, Mayan, and Aztec cultures. Many concepts in the United States Constitution can be traced back to the Iroquois Confederacy of 1142, the oldest living participatory democracy on earth.

Early Indians were Americans' first explorers, traveling the northern and Southern Hemispheres, building pathways that would lead to our first roads and railways. Their historic knowledge of plant life would lead to our medicines, soaps, and clothes. American Indians, Alaska Natives, and Native Hawaiians have given so much to this country. Their contributions are invaluable and we wouldn't have a country without them.

Here are 10 Things You Wouldn't Have Without Indigenous People:

1. The log cabin was an adaptation of the Indian log or longhouse
2. Canoeing, lacrosse, and tug-of-war were sports created by Native Americans
3. Corn, 14 different beans, maple syrup, wild rice, pumpkin, and avocado all started with Native American farmers.
4. Native Americans invented the first chewing gum
5. Although snowshoes were invented in Central Asia, it was adopted by Native Americans in the Great Lakes region of the early Americas. They evolved the shoe into what it is today.
6. Barbecues, hammocks, kayaks, and moccasins are all Native American words adopted into our modern culture.
7. Native Americans developed and communicated with sign language.

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- They used a system of hand signals to facilitate trade and other communications with other tribes.
8. Tobacco, cigars, and pipe smoking we're rich Native American traditions.
 9. Cotton was originally a Native American resource. Europeans saw its value and created an entire slave trade to produce it on a national scale.
 10. Native Americans were the first known culture to use rubber. They used it to make containers, as well as a ball they played games with.

Native American Military Service: Our Indigenous Heroes

Native Americans have served with distinction in every major American conflict since the American Revolution. American Indian and Alaska Native men and women serve at high rates in the military and have a long tradition of protecting their homelands and families.

Native Americans have a complicated history with the United States due to broken treaties, forced removals, and forced assimilation. As a result of wars with the United States, many Native Americans lost their lives and, primarily from the Indian Removal Act of 1830, almost thirty-three different tribes were forced off their lands. Additionally, in the nineteenth and twentieth centuries, many Native children were forced to attend military boarding schools that were often far away from their families and homes and that led to enormous loss of culture and family cohesion.

Despite the problematic relationships and history of distrust between Native Americans and the United States, American Indians have served in the armed forces for more than 200 years. The reasons for service have varied over time and among individuals. A person's family history, a need for employment, or a strong desire to serve were—and are still today—important factors.

During World War I, especially, some Native people served to achieve United States citizenship (many Native people were denied citizenship until 1924). In World War I and World War II, Native languages, once stifled by boarding schools, became a major asset to the U.S. military, to be used in coded messages. In World War II, Native American soldiers, including the Navajo, Comanche, and Meskwaki, developed codes that they used actively on the battlefield as Code Talkers. Members of many other Native American nations did not develop codes but used their languages to convey battle messages. Native American soldiers' knowledge, skills, and languages protected the lives of the people in their homelands and throughout the United States.

Ironically, the Native legacy of military service promoted a stereotype about American Indians: that they were "super warriors," whose combat skills derived from ancient tribal warrior traditions. Although some tribes celebrate time-honored warrior cultures, not all do, and most tribes maintain equally strong traditions of peace and diplomacy.

Native Americans have continued to rise above unparalleled challenges to defend the United States with pride and honor. Native American veterans continue to be greatly respected in their communities and by the nation they served. We encourage you to include Native perspectives when teaching about American history and to honor legacies of Indigenous military service by sharing their diverse experiences serving our country.

Water Is Life!

The Standing Rock Sioux Tribe: The Great Sioux Reservation today is comprised of part of North Dakota and all of "South Dakota west of Missouri River, including the sacred Black Hills and the life-giving Missouri River." The people of Standing Rock "often called Sioux, are members of the Dakota and Lakota nations." The tribe has approximately 10,000 members.

The Dakota Access Pipeline: The Dakota Access Pipeline protests are a key example of Native American fights for environmental justice. The pipeline plans have been going on since 2014, but in

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recent months the case has received significant national attention. The controversy surrounds the 1,200-mile oil pipeline that the Energy Transfer Oil Company has been trying to develop that would “transport crude oil from the Bakken/Three Forks play in North Dakota to a terminus in Illinois with additional potential points of destination along the pipeline route.” According to the oil company, the pipeline would help to generate significant local and state revenue and create jobs. The project, in total, would be a \$3.7 billion investment for the United States.

The Dakota Access Pipeline was routed to “travel underneath the Missouri River, the primary drinking water source for the Standing Rock Sioux Tribe.” The major pushback comes from the Sioux Tribe because the risk for contamination of the water would jeopardize their only water source. While the pipeline developers have “insisted that they have taken extraordinary measures to safeguard against disaster...opponents point out that even the safest pipelines can leak.” Since 2010, “the Pipeline and Hazardous Materials Safety Administration has reported more than 3,300 incidents of leaks and ruptures at oil and gas pipelines.” Additionally, developers argue that the pipeline would not actually go through reservation land. However, this is another reflection of the contention between Native Americans and government with regard to who has the rights to the land, an extremely intentional and ambiguous phenomenon. Many people of the Standing Rock Sioux Tribe have expressed concerns about the pipeline’s desecration of sacred lands, where many of their ancestors have been buried.

While this is not an isolated case, it does show how modern activist platforms such as social media have significantly influenced the public’s reaction. It is interesting to compare the media’s interest in covering the Dakota Access Pipeline in conjunction to the public’s social media reactions to the uranium contamination that we discussed in the Navajo Nation. Water protectors in the Navajo Nation have been fighting for their access to safe water for years, yet it has not received the same amount of social media attention.

November 1, 2022

On Monday (10/31/22), the White House released President Joe Biden’s National Native American Heritage Month Proclamation.

In part, the proclamation reads, “America has not always delivered on its promise of equal dignity and respect for Native Americans ... But despite this painful history, Indigenous peoples, their governments, and their communities have persevered and flourished. As teachers and scholars, scientists and doctors, writers and artists, business leaders and elected officials, heroes in uniform, and so much more, they have made immeasurable contributions to our country’s progress.”

Resources:

State of Virginia - <https://www.virginia.gov/native-american-heritage-month/>

Wikipedia - https://en.wikipedia.org/wiki/Native_American_Indian_Heritage_Month

NewsOne - <https://newsone.com/4230030/native-americans-contributions-america/>

Nat’l Museum of the American Indian - <https://americanindian.si.edu/nk360/informational/native-american-military-service>

Native American Water Justice - <http://native-american-water-justice.leadr.msu.edu/oil/>

Nya:wëh Sgë:nö’ Gagwe:göh!

(I’m thankful you are all well)

I’m excited to hear we will be having a social in the community soon! When we have a social, we usually start off with Stomp Dance. In Seneca we say, Ga’dasyo:d (Gah!-dah-show-d). Be sure to listen for it when they announce the dance. See you there!

Submitted by **Asia Hill**,
SEEDLINGS Language Coach

UB Alum Mark Montour Appointed to New York State Appellate Division's Fourth Department

By Ria Gupta, *The Spectrum* (SUNY at Buffalo), October 26, 2022

Montour becomes the first Native American justice to be appointed to the NYS Appellate Division. Gov. Kathy Hochul announced last month that she would appoint Justice Mark Montour to the New York State Supreme Court Appellate Division's Fourth Department, which serves Central and Western New York. Montour was the first Native American elected to a state-level position in New York in 2013, and he is the first Native American justice appointed to the state Appellate Division.



"Being the first comes with a lot of responsibility," Montour said. "It's my responsibility to inform the public on issues that are affecting the native nations, such as the Indian Child Welfare Act, the various treaty rights that are continued to be violated, and the [abuse at] boarding schools that many people have never heard of."

The Appellate Division of the NYS Supreme Court is the second-highest level of the court beneath the Court of Appeals. With his appointment to the Appellate Division, Montour will be serving in the court a step up from the State Supreme Court, which is New York's trial court and the court he previously served in.

Montour graduated with his J.D. from UB in 1983, and went on to work in a law firm, run his own solo practice, serve as Lancaster's councilman and then its judge. He was elected as a New York State Supreme Court Justice in 2013. That wasn't necessarily a path he thought would be open to him. "I was never an extremely confident person," Montour said. "That made it hard to be an attorney, because you can't not speak in public or in court. I've made advancements in my confidence and ability to verbalize my arguments, questions or concerns."

While Montour campaigned for his role as a Supreme Court Justice in 2013, he applied to serve as an Appellate Division judge. Reviewers read his application and spoke to attorneys who served alongside him to assess his temperament and experience. The review committee saw him as "highly qualified," and Gov. Hochul appointed him to the role last month.

In his new role at the appellate level, Montour will review trial court decisions that have been appealed as one judge on a panel of five - and he's already been thrown into the thick of it. "It's only been three weeks so far, and balance is important. These first three weeks, it's been a lot of catching up. I've been told by the other associates it may take a year before you really become settled in," Montour said. "I've already addressed [work-life balance] with my family — as far as my wife is concerned, I need to do this as far as catching up but my intent is to obviously, make time for us and for myself."

Montour hopes to take action on issues that affect indigenous people and educate the state on what Native Americans have been through to ensure that the government makes the right decisions. "The Indian Child Welfare Act today is being addressed by the Supreme Court next month, and if the court, in my mind, gets it wrong, it could adversely affect any of the rights that native nations have right now with their association with the government," Montour said. "Next month is Native American History Month, and we have a couple events planned already to hopefully bring out some of the history for those who don't know much about it."

Over the years, Montour reflected on his growth as a person, but also his ties to his roots and how they've impacted his professional life. "I've grown a lot in that respect, but I think I'm still the same person who grew up in a blue-collar background in Tonawanda with six siblings and went to a small school," Montour said. "I feel like I'm a humble person, and I respect others' views, and it's important to do that as well."

U.S. Congress Reaches a Milestone in Indigenous Representation

Jaclyn Diaz, *NPR*, September 20, 2022

Rep. **Mary Peltola's** election to the U.S. House of Representatives made history in several ways. With her recent swearing-in, it became official for the first time in more than 230 years: A Native American, an Alaska Native and a Native Hawaiian are all members of the House - fully representing the United States' Indigenous people for the first time, according to Rep. **Kaiali'i Kahele** of Hawaii. Now, there are six Indigenous Americans who are representatives in the House.

Kahele shared this history-making moment on social media this week with a photograph of him, Peltola, and Rep. **Sharice Davids** of Kansas (a member of the Ho-Chunk Nation).



Peltola, the first Alaska Native and woman elected to the House for Alaska, is taking over for Rep. Don Young, who died in March. "It's a historic moment," Lani Teves, an associate professor at the University of Hawai'i at Mānoa said.

Indigenous peoples in the United States have been disenfranchised on many levels throughout history, Teves told NPR. "Having different Indigenous communities represented shows the growing power of Native people across the United States and across the world," she said.

Bringing more Indigenous representation to Congress has been slow-going over the years. Just four years ago, Davids and now-Interior Secretary Deb Haaland became the first two Native American women elected to Congress. Kahele is just the second Native Hawaiian to represent his home state.

Down the road, this representation can have a big impact on the political power of Indigenous communities in the U.S., Teves said. "People need representation and young people need to see people that look like themselves, that come from their communities," she said.

Beyond that, she noted, having members who come from Indigenous communities can mean issues important to those communities - like climate change and violence against Native women - get more play in Congress. "I think it represents just a growing movement of Indigenous resurgence and awareness of injustices and a desire to, not just make right on the past, but have our voices be heard," she said.

However, this level of representation may be short-lived. Peltola still needs to win re-election in November, and Kahele will wrap up his final term in Congress in 2023.

Native American Boarding School Victims to Speak of Abuse

By Matthew Brown, *Associated Press*, October 15, 2022,

MISSION, S.D. -- Native American victims of abuse at government-backed boarding schools are expected to testify Saturday as U.S Interior Secretary Deb Haaland continues her yearlong tour aimed at airing the troubled history of the institutions that were forced upon tribes. The meeting is being held at the Rosebud Sioux Reservation in southern South Dakota, where tribal members said they were forced to attend schools that forbade their native language and customs.

Starting with the Indian Civilization Act of 1819, the U.S. enacted laws and policies to establish and support Native American Boarding Schools. The stated goal was to "civilize" Native Americans, Alaska Natives and Native Hawaiians, but that was often carried out through abusive practices. Religious and private institutions often received federal funding and were willing partners.

More than 400 boarding schools with U.S. government ties have been documented. The National Native American Boarding School Healing Coalition says it has documented about 100 more board-

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ing schools not on the government list that were run by groups such as churches.

"They all had the same missions, the same goals: 'Kill the Indian, save the man,'" said Lacey Kinnart, who works for the Minnesota-based coalition. The idea, she said, was "to assimilate them and steal everything Indian out of them except their blood, make them despise who they are, their culture, and forget their language."

Although most closed their doors long ago and none still exist to strip students of their identities, some still function as schools, albeit with drastically different missions that celebrate the cultural backgrounds of their Native students.

Native Americans Are Gathering in Plymouth to Mourn on Thanksgiving

NPR, November 25, 2021

Members of Native American tribes from around New England are gathering in the seaside town where the Pilgrims settled - not to give thanks, but to mourn Indigenous people worldwide who've suffered centuries of racism and mistreatment.

Thursday's solemn National Day of Mourning observance in downtown Plymouth, Massachusetts, will recall the disease and oppression that European settlers brought to North America. "We Native people have no reason to celebrate the arrival of the Pilgrims," said Kisha James, a member of the Aquinnah Wampanoag and Oglala Lakota tribes and the granddaughter of Wamsutta Frank James, the event's founder.

"We want to educate people so that they understand the stories we all learned in school about the first Thanksgiving are nothing but lies. Wampanoag and other Indigenous people have certainly not lived happily ever after since the arrival of the Pilgrims," James said.

"To us, Thanksgiving is a day of mourning, because we remember the millions of our ancestors who were murdered by uninvited European colonists such as the Pilgrims. Today, we and many Indigenous people around the country say, 'No Thanks, No Giving.'"

It's the 52nd year (53rd year as of 2022) that the United American Indians of New England have organized the event on Thanksgiving Day.

The tradition began in 1970. Indigenous people and their supporters will gather at noon in person on Cole's Hill, a windswept mound overlooking Plymouth Rock, a memorial to the colonists' arrival. They will also livestream the event.

Participants will beat drums, offer prayers and condemn what organizers describe as "the unjust system based on racism, settler colonialism, sexism, homophobia and the profit-driven destruction of the Earth" before marching through downtown Plymouth's historical district.

This year, they'll also highlight the troubled legacy of federal boarding schools that sought to assimilate Indigenous youth into white society in the U.S. as well as in Canada, where hundreds of bodies have been discovered on the grounds of former residential schools for Indigenous children.

Brian Moskwetah Weeden, chairman of the Mashpee Wampanoag Tribal Council, said on Boston Public Radio earlier this week that Americans owe his tribe a debt of gratitude for helping the Pilgrims survive their first brutal winter.

"People need to understand that you need to be thankful each and every day — that was how our

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ancestors thought and navigated this world," Weeden said. "Because we were thankful, we were willing to share ... and we had good intentions and a good heart." That wasn't reciprocated over the long term, Weeden added.

"That's why, 400 years later, we're still sitting here fighting for what little bit of land that we still have, and trying to hold the commonwealth and the federal government accountable," he said.

"Because 400 years later, we don't really have much to show for, or to be thankful for. So I think it's important for everyone to be thankful for our ancestors who helped the Pilgrims survive, and kind of played an intricate role in the birth of this nation."

Astronaut Nicole Aunapu Mann Answered Questions from Native Students, Indigenous Media in Live Interview from Space Station

By Native News Online, Staff, October 19, 2022

This afternoon, **Nicole Aunapu Mann** (Wailacki of the Round Valley Indian Tribes), the first Indigenous woman to be launched into space, answered questions from Native American media outlets and Indigenous school children in a live-streamed in-flight interview from the International Space Station.

Mann launched into space earlier this month on Oct. 5. She serves as the mission commander on NASA's SpaceX Crew-5 space mission on the Dragon spacecraft named Endurance.

The interview was conducted by Associated Press Aerospace writer Marcia Dunn from the Kennedy Space Center in Cape Canaveral.

In answering questions solicited from various Native media outlets and tribal schools, Mann spoke of viewing Earth from space, her career path, and drawing strength from the blessings of her family. At one point, she brought out a dream catcher she carries with her and explained its significance as it gently floated around her in zero gravity.

"I brought a dreamcatcher from my mother that helped me through tough times as a child," Mann said. "When things are difficult or getting hard, I draw on that strength to continue toward a successful mission."

When asked if anything from her Wailacki of the Round Valley culture inspired her career, Mann answered, "The biggest thing that inspired me and helped me in my career as an astronaut is the importance of family and community. It's really important to stay connected and rely on people to help get you through difficult times in life.

My parents and my family were a huge foundation for me in preparing me as a young child to persevere through challenges, stay focused in school and giving me confidence and inspiring me to achieve my dreams."

The interview concluded with Mann answering a question from Native News Online about her message to students at Round Valley Indian Tribes Head Start - located on Mann's reservation - who watched the Oct. 5 launch on a big screen in their classroom.

"I would like to tell them that I appreciate all of the good messages they are sending me," Mann said. "I appreciate all of their good energy. Please know that I carry all of your hopes and your dreams

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with me to the International Space Station and I hope for you that you will be able to achieve your dreams, and I pass along the energy for you to be able to persevere in your childhood to do everything you aspire to do in life.”

Watch a recording of the live-streamed interview here:

<https://www.youtube.com/watch?v=2goD1kebM6U>

Native News Online - <https://mailchi.mp/nativenewsonline/native-astronaut-answers-student-media-questions-from-space-station?e=8e5adc24a7>

Summer Hemphill Continues Basketball Career In A New Role: Coach Summer!

Compilation by George T. Ghosen, Editor

The Daemen University women's basketball team, the Wildcats, has added another member to their coaching staff, and she's a local legend, Summer Hemphill. She may be only a few miles from the University at Buffalo, and not that much further from Cardinal O'Hara High School but, she is making a big career move after a decade of dominance on the court, in her first semester on the sideline at Daemen University.

“It’s kind of weird being called Coach Summer,” Hemphill said. “The team doesn’t call me Coach so much. At times they do, but it’s more Summer. Being able to change that mind frame from player to coach is an adjustment. I think I’m doing a good job with it. But there is room for improvement. Hemphill already had a kinship with the Wildcats, as her brother Justin begins his third year on the Daemen men’s basketball team.

A graduate of Cardinal O'Hara High School in Buffalo, Hemphill spent her collegiate career as a member of the UB Women's Basketball Team under head coach Felisha Legette-Jack. While at UB, she was a part of a team that went to six-straight Mid-American Conference (MAC) Tournaments, coming away with two MAC Tournament Championships to advance to the NCAA Division I Tournament in 2019 and 2022.

About two months into her first coaching job with the Daemen University women’s basketball team, she’s done everything from scouting opposing teams to cutting film for team meetings. She’s identifying recruits who fit into Daemen’s system and its culture. She’s working with players in practice and overseeing them in drills.

She considered going overseas to play basketball, but when Daemen coach, Jenepher Banker reached out to Hemphill in late summer about a new opportunity, Hemphill had to hear out the offer from a hometown program. “She’s been fantastic,” Banker said. “Some players make the transition easily, and some have difficulty. It depends on the individual. Summer has been incredibly professional from the jump, and kind of a natural.”

O'Hara coach Nick O'Neil, who accompanied his former player on the floor prior to her final home game at UB, said Hemphill is “exactly what college basketball is looking for right now.” “Minority women with basketball experience that can come into a program and the kids can relate to immediately,” O'Neil said. “They’ve seen her play. She can give them firsthand experience of what she has been through to get to the NAAs. What it takes to score 1,417 points and get 1,150 rebounds.



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"...I've been able to learn a lot from (Coach Banker) during this time. I think I will definitely be able to fit the roll in just being able to teach and be there for the players this year," Hemphill said. "I will definitely hold them accountable for sure, I know as a collegiate athlete things get very hectic with balancing school, balancing meals, when to eat, balancing going to practice, just having the energy being able to do that. I know it's very tiring, so especially with me just finishing my career less than a year ago, I'm hoping to be able to allow them to trust me and trust the process that I can help lead them along with Coach Banker this year."

Summer is an enrolled member of the Seneca Nation. Best wishes from all of us here at NACS!

NACS Employee Corner

submitted by Shannon Hill, Administrative Assistant

We would like to welcome the following new employee to our NACS Team:

Wheiller-Skiee Ground - *Niagara County Youth Clubhouse Manager*

I am the Site Manager for the Niagara County Clubhouse at Native American Community Services of Erie and Niagara Counties, Inc. The Clubhouse will implement youth programming for teens ages 13-17 and young adults ages 18-24 years. The Clubhouse program is focused on providing youth with a safe, drug and alcohol free environment, which promotes wellbeing, sobriety, recovery, and connections to our culture. We will equip youth with the tools necessary to live a happy and healthy lifestyle. This will allow youth to be who they are, embracing their individuality and exceeding their potential. Youth will feel welcome by all staff and can give us their full trust.



Being a NACS employee allows me to stay connected to my heritage and the Native American community while at work. I grew up in a non-traditional household and that left me wanting to salvage any piece of our culture that I could in any way possible. I chose to work this position so that I could stop that "lost" feeling for our young people. Most of what I learned; I did from my own research. I want to support our youth and share those experiences with them. NACS has services to offer that reach both youth and adults. I want to raise awareness of NACS' services and encourage the "Tradition of Caring." We help with employment, cultural programming, food pantry, and other services. This position gives me a greater sense of purpose and I am eager to launch our Niagara County Clubhouse.

Please stay tuned for Clubhouse programs happening in November and December. For any questions, please contact Wheiller-Skiee Ground at wground@nacswny.org for more information.

November Birthdays

On behalf of all at NACS, we wish a very Happy Birthday to:

- ★ **Casey Bednarski**
- ★ **Barbara Jonathan-Hallenbeck**

November Anniversaries

Star Wheeler: 11/18 - Happy 17 years Star! We appreciate all your work and dedication to NACS.

Pete Hill: 11/16 - We would like to extend a special shoutout to Pete Hill who has worked with NACS for 30 years! On November 16, 1992, Pete walked through the NACS doors and started out as a Youth Worker. Through the years Pete has played vital roles within the organization, including Health and Wellness coordinator, All our Relations coordinator, Teen Pregnancy Prevention worker, Elders program, Language program, Youth Services, and currently the Special Initiatives Director. He has written many successful grants, coordinated, and participated in an enormous number of socials, events, gatherings, and activities. We are thankful he shares his knowledge and experience within our organization and to everyone who meets him, his love for teaching others through his Cultural Competency trainings, and through conversation is valued and appreciated. We cannot thank Pete enough for all his hard work, commitment, dedication, and love he has for our community, organization, and everyone that he has crossed paths with. Thank you, Pete!

NATIVE AMERICAN HERITAGE MONTH: TRADITIONAL TEACHINGS OF THE GOOD MIND



MONDAY, NOVEMBER 21 □ **12-4PM**

D'YOUVILLE UNIVERSITY ACADEMIC CENTER/6TH FLOOR

LUNCH PROVIDED



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**JESSICA
BAUER WALKER**
Executive Director, CoNECT



KEYNOTE SPEAKER
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Executive Director, Erie County
Restorative Justice Coalition

Michael Martin, Onondaga, Beaver Clan and Executive Director of Native American Community Services of Erie and Niagara Counties will explore universal principles of a "Good Mind" and the relationship between our minds to our thoughts, behaviors and well-being. Related aspects of the Haudenosaunee confederacy's land, history, people, culture and traditions related to this teaching will be shared. Participants will be provided an overview of the traditional teachings of the Good Mind, learn how to increase awareness of what clouds our minds and how we may rise above or remove the clouds. We will discuss how to maintain our Good Minds and how we can harness our collective power, known as Orenda, when Good Minds come together.

REGISTER AT WWW.BIT.LY/TTGM_2022

BROUGHT
TO YOU BY



D'YOUVILLE



SOLE Spaghetti Dinner Fundraiser

submitted by Casey Bednarski , Stages of Life Empowerment Program

The Stages of Life Empowerment Program hosted a successful fundraising event this past month. On October 13th, our program hosted community members in the common room at NACS's Buffalo office for a spaghetti dinner fundraiser.

One of the highlights of this event was the prize raffle, which featured 10 baskets put together by SOLE Program staff. Basket themes included a Christmas basket, a cozy fall basket, a coffee basket, a movie basket, an embroidery basket, and our door prize Buffalo Bills basket! Many basket items were even handmade by members of our staff. Those who didn't bring home a prize were still treated to a delicious spaghetti dinner, handmade by Melissa Zielinski and Simone Alston.

The event was a huge success, and the SOLE Program staff were able to raise over \$500 in funding for our program! Our guests were also invited to donate period products to our period product program, which will allow us to extend the support that we offer. All of these donations will assist us in providing support and education to our community. We are so grateful to everyone who attended, contributed, or supported our event in any way!

NACS October In Pictures



NACS Admin & Staff representing Indigenous Pink Day, October 20, 2022.



Health & Wellness hosted the community Halloween Party on October 20, 2022. All Smiles!



Economic Empowerment Director, Colleen Casali is a butterfly.



Community members enjoying the spooky snacks and games in the common area.



Pictured right: NACS scary staff handing out treats to party goers.

WORKFORCE DEVELOPMENT SERVICES



A Tradition of Caring

Services we provide:

- ⇒ Case management/career counseling
- ⇒ Job search and placement assistance
- ⇒ Assistance in identifying employment barriers
- ⇒ Occupational skills training/skills upgrade
- ⇒ Interview preparation
- ⇒ Resume writing assistance
- ⇒ Educational resources and information
- ⇒ Resources for entrepreneurs
- ⇒ Referrals and Linkages to other services
- ⇒ Status card/Tribal documentation assistance

Funding Available to Eligible Native Americans for:

- * Work Experience Positions
- * On-the-job Training
- * Tuition/Books/Educational Support
- * Work Clothes/Tools
- * Training/Certification Programs
- * Other Supportive Services

For more information and/or
to make an appointment, contact:
Native American Community Services

Buffalo Office
716-574-9731

Rochester Office
585-514-3984

Syracuse Office
315-322-8754

We have offices in
Buffalo, Niagara Falls, Lockport,
Rochester and Syracuse

Counties we serve:

Erie, Niagara, Orleans, Genesee,
Wyoming, Monroe, Livingston,
Wayne, Ontario, Yates, Seneca,
Cayuga, Oswego, Onondaga,
Cortland, Oneida, Madison

Funded by the US Department of Labor

Workforce Development Services

Submitted by Colleen Casali – Economic Empowerment Services Director

Native American Community Services has a workforce development program that offers employment and education services to the Native American community in 17 Counties in New York State. The following is a list of services that are available to eligible participants which includes limited financial assistance.

Services provided to eligible participants:

- Case Management related to workforce activities
- Assistance in identifying barriers to employment
- Career counseling/exploration
- Job search and placement assistance
- 6-week Work Experience program
- Interviewing preparation
- Occupational skills training/Skills upgrade
- On-the-job training
- Test Assessing Secondary Completion (TASC) classes— Formally GED
- Educational resources and information
- Tuition/Book Assistance
- Entrepreneurial/small business technical assistance training information
- Follow-up services
- Referral and linkage services
- Status Card/Tribal documentation assistance

The following are requirements needed to qualify as an eligible participant:

- ❖ 18 years of age or older
- ❖ Reside off the reservation
- ❖ Reside in one of the 17 counties we serve
- ❖ Native American, Alaska Native or Native Hawaiian
- ❖ Tribal documentation of enrollment in a federal or state recognized tribe
- ❖ Unemployed or under-employed
- ❖ Laid-off, furloughed or dislocated workers
- ❖ Veteran or Spouse of a Veteran
- ❖ Meet all WIOA eligibility guidelines

If you live in one of these counties:

Erie, Niagara, Orleans, Genesee, Wyoming, Livingston, Monroe, Wayne, Ontario, Yates, Seneca, Cayuga, Oswego, Onondaga, Cortland, Oneida, Madison - You may qualify for services.

To make an appointment for an initial assessment call Buffalo Office at (716) 574-9731; Rochester Office at (585) 514-3984 or Syracuse Office at (315) 322-8754 Office hours **Monday – Friday, 8:30 am – 5:00 pm.**

If you prefer email you can reach Tianna at tporter@nacswny.org; Colleen at cacasali@nacswny.org or Becky at rwaterman@nacswny.org.

Native American Community Services

FOOD PANTRY

1005 Grant St
Buffalo NY, 14207

Hours: 10:00AM-1:00PM
Tuesdays & Wednesdays



We are committed to providing nutritious food for our community, especially in times of crisis.

If you or your family are eligible based on the following criteria, please visit us during our food pantry hours.

You are eligible for food assistance if you live in zipcodes [14207](#) or [14216](#), and if you meet one of the following criteria:

Household Size	Annual Income
1	\$25,520
2	\$34,480
3	\$43,440
4	\$52,400
5	\$61,360
6	\$70,320
7	\$79,280
8	\$88,240
Each Additional	\$8,960

- **Your family income lies within these guidelines, including if you have recently become unemployed.**
- **You or someone in your household participates in SNAP, WIC, TANF, Unemployment, Disability, SSI, or Free/Reduced lunch program.**
- **You are experiencing food insecurity and/or having trouble making ends meet.**

NATIVE AMERICAN COMMUNITY SERVICES

SANTA'S SLEIGH

IS ON THE WAY,
DELIVERING GIFTS FOR
CHRISTMAS DAY!

REGISTER YOUR KIDS TODAY!

HOLIDAY GIFT DISTRIBUTION
FOR CLIENT'S OF NACS AND
THE COMMUNITY WE SERVE

NIAGARA COUNTY

REGISTER BY **NOV. 19TH**
GIFT DELIVERY **DEC. 3RD**
WHELLER @ 716-299-0914

ERIE COUNTY

REGISTER BY **DEC. 2ND**
GIFT DELIVERY **DEC. 17TH**
TIANNA @ 716-874-4460

SUPPORTED BY NACS
AND PRIVATE DONATIONS





Santa Sleigh Registration - NC Holiday 2022

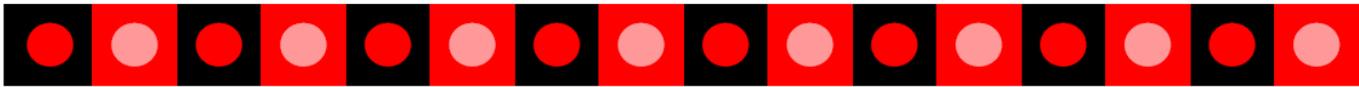
Parent Name: Click or tap here to enter text.	Address: Click or tap here to enter text.
Phone Number: Click or tap here to enter text.	Number of Children: Click or tap here to enter text.
Caseworker: Click or tap here to enter text.	Program: Click or tap here to enter text.

Child's Name	Age	Boy	Girl	Non - Binary	Office Use Only
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Happy
Holidays!





SANTA SLEIGH REGISTRATION - EC HOLIDAY 2022

Parent Name: Click or tap here to enter text.	Address: Click or tap here to enter text.
Phone Number: Click or tap here to enter text.	Number of Children: Click or tap here to enter text.
Caseworker: Click or tap here to enter text.	Program: Click or tap here to enter text.

Child's Name	Age	Boy	Girl	Non - Binary	Office Use Only
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Happy
Holidays!



Job Postings



NATIVE AMERICAN COMMUNITY SERVICES OF ERIE & NIAGARA COUNTIES, INC.

1005 Grant Street ● Buffalo, NY 14207-2854 ● (716) 874-4460 ● Fax (716) 874-1874
1522 Main Street ● Niagara Falls, NY 14305 ● (716) 299-0914 ● Fax (716) 299-0903
76 West Avenue ● Lockport, NY 14094 ● (716) 302-3035 ● Fax (716) 302-3037
100 College Avenue, Suite 200 ● Rochester, NY 14607 ● (585) 514-3984
Syracuse Office: TBD

Equal Opportunity Employer

Position: Family Preservation Caseworker

Type: Hourly / Non-Exempt

Salary/ Range: \$19.23 / hour

Offices: Erie & Niagara Counties (multiple open positions)

Summary :

The Family Preservation Caseworker works in conjunction with the Local County Department of Social Services (LCDSS /DSS) and is responsible for providing prevention services to families referred from DSS. Incumbent helps children remain safely in their homes and prevent placement outside of their home. All efforts will be performed with understanding of and in accordance with Good Mind principles, while also adhering to the principles of Trauma Informed Care (TIC).

GENERAL RESPONSIBILITIES: This position description is not intended to be all-inclusive but to give a general outline of duties to be performed.

- Provide effective and efficient case management for assigned families
- Maintain strong communication with the family working toward stabilizing and strengthening the family unit, with regular face-to-face contact
- Make use of appropriate counseling, parent training, home management, support, and advocacy services
- Work collaboratively with referral sources, community service providers, and family members to meet goals
- Produce accurate, thorough, and timely progress notes in CONNECTIONS
- Ensure all court mandated or recommended services are applied and supported
- Provide transportation for meetings, services, and appointments in a safe, reliable vehicle, as necessary
- Maintain confidentiality per agency standards and all applicable codes of ethics
- Other duties as assigned

EDUCATION, QUALIFICATIONS, SKILLS

- Bachelor's degree in human service or related field of study preferred, with experience in child welfare required.
- Knowledge of ICWA, ASFA, Federal and State regulations, as well as mandated reporting requirements.
- Must be able to work remotely and in-person and be flexible to evening and weekend hours.
- Must pass all background checks and pre-hire requirements.
- Must have clean and valid NYS driver's license and carry minimum auto liability coverage of \$100k/\$300K.
- Intermediate computer skills and understanding of office applications including MS Office Suite.
- Interpersonal skills to work cooperatively and effectively with individuals, groups, and diverse populations.
- Knowledge of local Native American communities.
- Ability to become certified in CPR and First Aid
- Must be able to lift minimum of 30 lbs.
- Must be able to perform in a smoke-free environment.

ForConsideration: Send Resume to:

humanresources@nacswny.org

Job Posting



NATIVE AMERICAN COMMUNITY SERVICES OF ERIE & NIAGARA COUNTIES, INC.

1005 Grant Street ● Buffalo, NY 14207-2854 ● (716) 874-4460 ● Fax (716) 874-1874
1522 Main Street ● Niagara Falls, NY 14305 ● (716) 299-0914 ● Fax (716) 299-0903
76 West Avenue ● Lockport, NY 14094 ● (716) 302-3035 ● Fax (716) 302-3037
100 College Avenue, Suite 200 ● Rochester, NY 14607 ● (585) 514-3984
Syracuse Office: TBD

Equal Opportunity Employer

Position: Workforce Development Specialist

Type: Hourly / Non-Exempt

Salary / Range: \$19.00 / hour

Office: Rochester (Extensive Travel Required)

Summary :

The Workforce Development Specialist assists in planning and implementing goals and objectives of the Workforce Development Component as well as ensuring quality of service provision to clients. Incumbent will be flexible to evening and weekend schedules. All efforts will be performed with understanding of and in accordance with Good Mind Principles, while also adhering to the principles of Trauma Informed Care (TIC).

ESSENTIAL DUTIES AND RESPONSIBILITIES:

- Conducts Initial intake and comprehensive testing to determine client eligibility and needs.
- Develops an Individual Employment Plan (IEP) with client.
- Develops and provides workshops to clients in such areas of academic, life skills, and technical areas.
- Keeps abreast of current trends in the local job market.
- Establishes an effective support network and provides referrals for clients.
- Attends and participates in weekly component staff and other required meetings.
- Maintains necessary documentation and ensures the timely completion of all necessary recordkeeping.
- Develops an outreach action plan to successfully recruit and retain participants and employers into the program.
- Conducts outreach to academic entities, unions, coalitions, service providers, and other individuals/agencies to promote services, develop linkages, build network opportunities and advocate for issues in the Native American Community.
- Develops and nurtures relationships with employers for on-the-job training agreements and work experience opportunities for clients.
- Other duties as assigned

EDUCATION, QUALIFICATIONS, SKILLS

- Bachelor's degree in human service or related field of study preferred, with three (3) years' experience in workforce development including supervision and program management, or a combination of education and work experience
- Knowledge of local area service providers
- Must be able to work remotely and in-person
- Must pass all background checks and pre-hire requirements
- Must have clean and valid NYS driver's license and carry minimum auto liability coverage of \$100k/\$300K
- Intermediate computer skills and understanding of office applications including MS Office Suite
- Interpersonal skills to work cooperatively and effectively with individuals, groups, and diverse populations
- Knowledge of local Native American communities
- Must be able to lift minimum of 30 lbs.
- Must be able to perform in a smoke-free environment

For Consideration: Send Application & Resume to:

humanresources@nacswny.org

Native American Community Services
of Erie & Niagara Counties, Inc.
1005 Grant Street
Buffalo, New York, 14207

Please share this newsletter with family, friends and co-workers. If you know of anyone who would like to receive NACS News monthly by email, please have them send their first and last name and current email address to:

gghosen@nacswny.org

You can also look for our newsletter on our website:
http://www.nacswny.org/news_and_events.html

.....
YES, I'D LIKE TO HELP NACS CONTINUE ITS TRADITION OF CARING!!

Please accept my contribution of:

\$5 \$10 \$25 \$50
 \$100 Other: _____

I'd like to volunteer my time. I can...

Name

Address

City / State / Zip Code

Phone

Please add me to your mailing list!

Please detach and return to:

Native American Community Services of Erie & Niagara Counties, Inc.
1005 Grant Street, Buffalo, New York 14207

FUNDED BY: Erie County Department of Social Services; Erie County Youth Bureau; New York State Office of Children & Family Services; New York State Office of Alcoholism & Substance Abuse Services; NYS DOH/Family Health; Community Foundation for Greater Buffalo; Niagara County Department of Social Services, Niagara County Office of the Aging; US Department of Labor; Administration for Native Americans (ANA); Jessie Smith Noyes Foundation; The Tower Foundation, The Oishei Foundation as well as businesses, foundations and caring individuals.