

NATIVE

of Oklahoma

MAGAZINE



AUGUST 2022

CREDITS

NATIVE *oklahoma* MAGAZINE

NATIVE OKLAHOMA MAGAZINE | AUGUST 2022

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NATIVE OKLAHOMA MAGAZINE is a monthly publication provides content from the Native community. For more information, to sell on our shop or to advertise, please call Adam Proctor at 918-409-7252 or email adam@nativeoklahoma.us

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Delores Twohatchet, who is Kiowa and Comanche, gives Secretary Haaland a shawl as a gift. (Photo by Nick Oxford for The Imprint)

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70TH ANNUAL CHEROKEE NATIONAL HOLIDAY RETURNING TO IN-PERSON CELEBRATION ON LABOR DAY WEEKEND

Activities include new fishing tournament, cornhole competition, return of traditional games and inter-tribal powwow



TAHLEQUAH, Okla.

The 70th Annual Cherokee National Holiday will feature a return to in-person activities when the celebration is held over Labor Day weekend in September, including a new fishing tournament, cornhole competitions, the return of traditional games, an inter-tribal powwow, softball tournaments and other long-time favorites.

Traditionally, the Cherokee National Holiday draws more than 100,000 visitors from across the country. The annual celebration was adapted in 2020 and 2021 to include a number of virtual and limited in-person events in the interest of public health.

This year, most Holiday activities will be held in-person Sept. 1-4 in and around Tahlequah, Okla., the capital city of the Cherokee Nation. The Cherokee National Holiday will also continue to

provide a number of virtual elements so Cherokee citizens who cannot attend the in-person activities can participate in the celebration online at www.thecherokeeholiday.com.

“Deputy Chief Bryan Warner and I are looking forward to our planned return to in-person fellowship during this year’s 70th Annual Cherokee National Holiday in September,” said Principal Chief Chuck Hoskin Jr. “As we join friends and family to commemorate this year’s celebration, we will focus not only on the legacy that the Cherokee people have forged throughout our history, but we will look ahead to the opportunities that are before us as Cherokee people. If you are a Cherokee citizen and have the chance to join us either in person or through our virtual streaming of activities this September, the 70th Annual Cherokee National Holiday will be a gathering you won’t want to miss.”

Chief Hoskin and Deputy Chief Warner will also join members of the Council of the Cherokee Nation for the annual State of the Nation Address in downtown Tahlequah as part of this year's Holiday activities.

The 70th Annual Cherokee National Holiday theme is "Forging a Legacy: Seven Decades of Cherokee Fellowship." The theme and art were designed to honor the 70 years of Cherokee fellowship during the annual Holiday gathering.

The center of the Holiday design features the official Cherokee Nation seal surrounded by traditional Southeastern design elements. The Southeastern design elements feature an expansion of the inner four directions and symbolize Chief Hoskin and Deputy Chief Warner's first four years in office. A circle with 11 arrows represents Chief Hoskin and Deputy Chief Warner's 11 key initiatives put into effect since taking office in 2019, including the Housing, Jobs and Sustainable Communities Act; the Career Readiness Act; the Durbin Feeling Language Preservation Act; the Historic Registry Act; the Cherokee Heritage Center Act; the Park, Wildlands, Fishing and Hunting Preserve Act; the Public Health and Wellness Act; the Verna D. Thompson Early Childhood Education Act; the Wilma P. Mankiller & Charlie Soap Water Act; the Respond, Recover and Rebuild initiative; and the Cherokee Nation Justice System expansion initiative.

Other elements reflect a Mississippian ceremonial design and symbolize the Cherokee communities being interwoven with the Cherokee Nation and tribal government. Vertical and horizontal rectangles inside the circle reflect the 70 years of the Cherokee National Holiday.

The artwork was designed by Cherokee National Treasure Dan Mink.

The Cherokee National Holiday commemorates the signing of the Cherokee Nation Constitution in 1839, which re-established the tribe's government in Indian Territory after forced removal from the Cherokees' original homelands in the Southeast.

Vendors interested in arts and crafts or food booth space

can now register on the Cherokee National Holiday website at www.thecherokeeholiday.com. The public is also invited to join the Holiday conversation early by participating in the online community accessible from the Holiday website.

Follow the latest news and announcements about the Cherokee National Holiday on the official Facebook page at Facebook.com/cherokeeenationalholiday.

Cherokee Nation officials will continuously monitor COVID-19 conditions in the coming months and make any necessary changes to Cherokee National Holiday events in order to protect public health.

For more information, contact Cherokee National Holiday Director Austin Patton at 918-822-2427 or holiday@cherokee.org.

-More than 161 thousand people participated in our virtual events last year, and for 70% of them- it was their first Cherokee National Holiday experience.

-We'll be live streaming things like the State of the Nation, art shows, fiddler contest, choir concert, the powwow and more. We'll also have produced material featuring artist talks, guest speakers and community tours. In addition to live streams and produced content, online guests will be able to access digital souvenirs such as special downloads, coloring pages, maps, language activities and more.

-A lot of our competition events are open to the public and participants can visit the Cherokee National Holiday website to sign up and get a schedule of events that interest them.

-We have also expanded our kids' activities and will be offering everything from trackless trains to bungee jumping, face painting, a petting zoo, pony rides, obstacle courses and more.

-Arrive early and come hungry! We have tons of food trucks, art vendors entertainment and more. We also offer a free shuttle from One Fire field to the powwow every 30 minutes. It's a quick 4-5 minute ride and saves a lot of time.

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ANNUAL CHOCTAW NATION LABOR DAY FESTIVAL

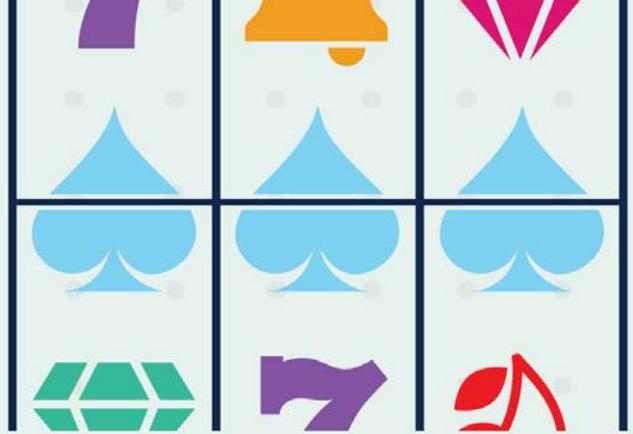
September 2 --September 4, 2022

*Tvshka Homma, capital of
the Choctaw Nation.*

The Choctaw Nation invites all visitors to enjoy tribal heritage activities, Choctaw cultural exhibitions, stickball games, arts and crafts, free concerts and carnival rides. A great way to begin any day of the festival is by visiting the Choctaw Nation Museum. The museum holds many historical artifacts and information

about the Choctaw culture and past, including actual objects that were carried across the Trail of Tears and interactive exhibits.

Visit choctawnation.com/events/cultural/labor-day/ for more information on this event.



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CHEYENNE AND ARAPAHO TRIBES RECEIVE 2022 AICCO LARGE BUSINESS OF THE YEAR AWARD



words and photos by Latoya Lonelodge

Cheyenne and Arapaho Tribes Gov. Reggie Wassana makes remarks in accepting the AICCO Large Business of the Year Award on behalf of the Tribes.

The American Indian Chamber of Commerce Oklahoma (AICCO) awards the Cheyenne and Arapaho Tribes with the 2022 Large Business of the Year Award during the annual Gathering Business Summit held July 19 at the Hard Rock Hotel and Casino in Tulsa, Okla.

AICCO State President, Bailey Walker said the 2022 Gathering Business Summit was the largest summit to date with a more diverse agenda than ever before.

AICCO awards were presented on the final day of the summit.

Awards included chapter awards for member of the year as well as the small and large business of the year awards.

Walker said the Large Business of the Year award is bestowed to a tribe or company that has supported AICCO programs or events and their community.

"We identify these organizations throughout the year and recognize them for their giving nature. The AICCO is truly grateful for these relations with all tribal nations," Walker said.

In awarding the Large Business of the Year award to the

Cheyenne and Arapaho Tribes, Walker said the Tribes were chosen for their overall support of AICCO.

"We chose the Cheyenne and Arapaho Tribes for their support for our Leadership Native Oklahoma (LNO) and our chamber events. With these types of support the LNO and chamber events can be successful year after year," Walker said.

Walker said the award exemplifies the qualities and contributions of their nation.

"It's a win-win for our Indigenous peoples and tribal nations to collaborate together for a better tomorrow," Walker said.

Past winners of the Large Business of the Year Award include Dobson Technologies, Memco Safety, Chickasaw Nation and Citizen Potawatomi Community Development Corporation.

"The tribes put a lot of dedication, time, energy and effort into trying to make our businesses and our tribal administration productive and successful," Cheyenne and Arapaho Tribes Gov. Reggie Wassana said.

Wassana said he hoped the tribal AICCO system had worked and produced the success the tribes were recognized for.

"We're always excited that the tribes gets acknowledged because we feel that we changed the outlook of the tribes, we changed people's perception, so with that and awards like this verify that we are making strides and accomplishments on how we do our business," Wassana said.

In receiving the award, on behalf of the tribes, Wassana said the administration is trying to expand the tribes with awareness and accomplishments.

"Some of our tribal citizens are members of AICCO so anything we can do to make this a success, as well as our tribe a success, we tried to go about and help other people that may need connections or networking so that we can all be successful in the end," Wassana said.

And that's part of what the American Indian Chamber of Commerce strives for. Providing networking opportunities for greater and

better business opportunities for all of Indian Country.

Founded in the early 1990' as a grant to the Indian Health Care Resource Center in Tulsa, AICCO's primary purpose was to bring Native business owners, tribes and resources together.

As a non-profit 501 (c)(6) organization, AICCO's focus was to provide a format for American Indian entrepreneurs to promote their business, to make connections, act as a liaison for tribal economic development issues and to offer resources, training and networking opportunities for American Indian business owners.

"The growth we have experienced in terms of membership has propelled us to a new plateau of resources. We have partnered with multiple Native organizations and our new friends from Australia and Canada that are excited to share opportunities. The important lesson here is to share knowledge, so we can better our Indigenous communities in social, health, commerce and enhancing lives overall," Walker said.

First launched in 2016, the Gathering Annual Business Summit has been the largest event hosted by AICCO each year. The 2022 summit tripled in attendance with approximately 400 attendees having registered for the event. The conference has offered sessions that highlight successful business plans of Native-owned businesses, how to seek government contracts, obtain financial assistance for businesses and newly added programming in the International Trade Development segment.

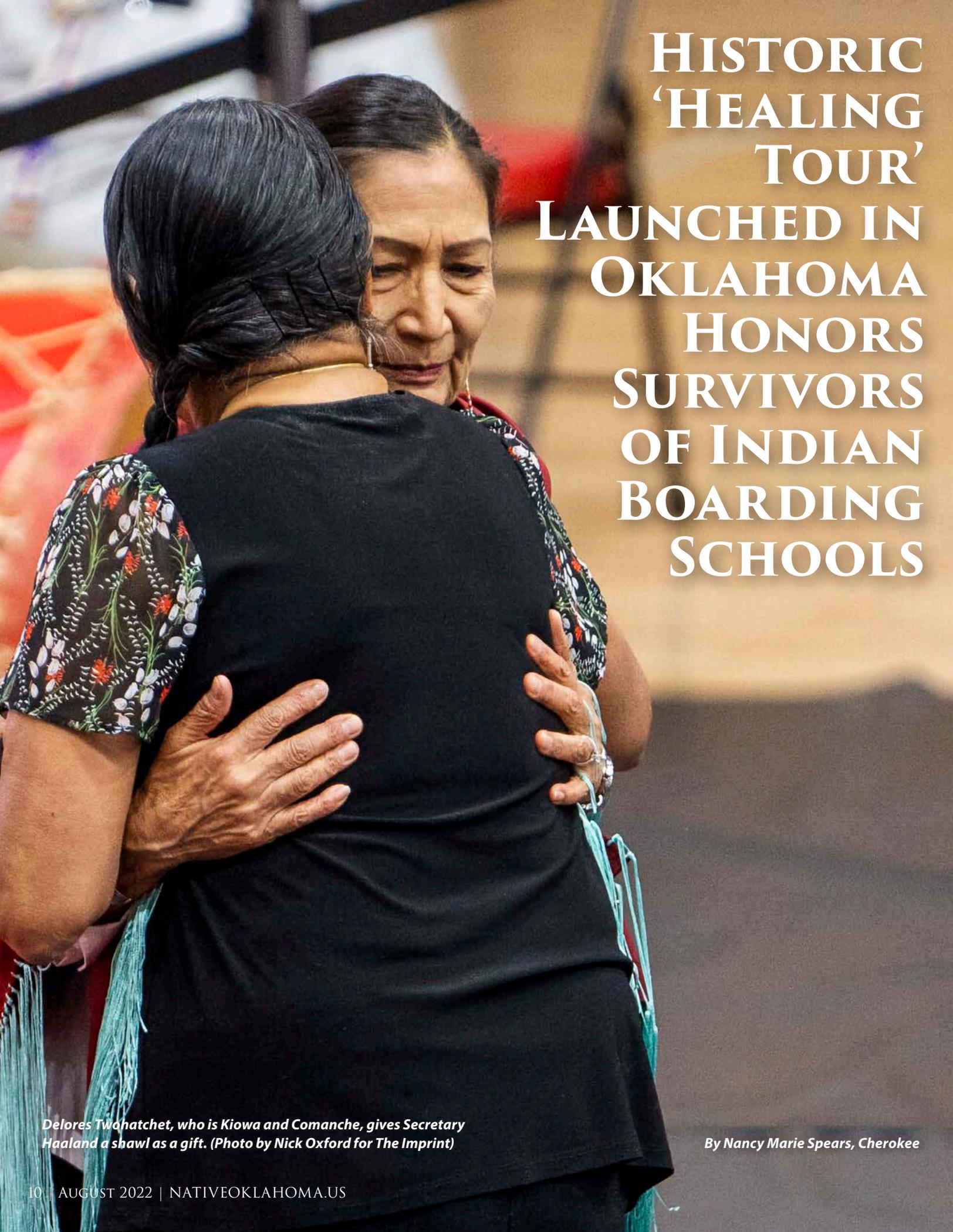
"We're proud, humble and gracious that people recognize what we're doing, we're proud of all the people who work for the tribes. We can say it's kind of an AICCO system in the tribes that keeps things going and flourishing and striving for more success, so we're happy, excited and proud," Wassana said.

In addition to the tribes' winning the Large Business of the Year award, Cheyenne and Arapaho citizen Nicolas Barton won AICCO's Oklahoma City Chapter Member of the Year award. Barton is the executive director for the Southern Plains Tribal Health Board.



Cheyenne and Arapaho Tribes Gov. Reggie Wassana is presented with the 2022 AICCO Large Business of the Year Award.

Pictured L-R: Nicolas Barton, Southern Plains Tribal Health Board executive director, Nathan Hart, Cheyenne and Arapaho Tribes Agriculture director, Kara Lehman, PR Manager for Lucky Star Casinos, Cheyenne and Arapaho Tribes Gov. Reggie Wassana and Bailey Walker, AICCO State President.



HISTORIC 'HEALING TOUR' LAUNCHED IN OKLAHOMA HONORS SURVIVORS OF INDIAN BOARDING SCHOOLS

Delores Twahatchet, who is Kiowa and Comanche, gives Secretary Haaland a shawl as a gift. (Photo by Nick Oxford for The Imprint)

By Nancy Marie Spears, Cherokee

Amid a thunderous beating of red animal-skin drums and powerful song, survivors of Indian boarding schools met in southern Oklahoma this morning with the nation's ranking official in charge of strengthening tribal self-determination in Indian Country and upholding the government's treaty obligations to tribes.

Hundreds of former students and their descendants had come to give testimony about the legacy of Indian boarding schools. But first, a dancer in a tasseled buckskin dress and feathers moved among those gathered in a rural gymnasium filled with women in colorful ribbon skirts and men in crisp, plaid button-down shirts. Then, they stopped to pray with Interior Secretary Deb Haaland, a descendant of the schools that have haunted so many Native American families over centuries.

Today's meeting in Caddo County marked the first stop on Haaland's year-long Road to Healing Tour, in a region ringed by the Gypsum Hills, the Red Bed plains and the Wichita Mountains.

"I WANT YOU ALL TO KNOW THAT I AM WITH YOU ON THIS JOURNEY, AND I AM HERE TO LISTEN. I WILL LISTEN WITH YOU, I WILL GRIEVE WITH YOU, I WILL WEEP WITH YOU AND I WILL FEEL YOUR PAIN,"

said Haaland, a Laguna Pueblo member from New Mexico and the nation's first Indigenous cabinet secretary. "As we mourn what we have lost, please know that we still have so much to gain. The healing that can help our communities will not be done overnight but it will be done."

Responding to the historic address, Delores Twohatchet, who is Kiowa and Comanche, stood

with hands shaking.

She pressed a burgundy and teal shawl, as a gift, into Haaland's hands.

One boarding school survivor came from Michigan to attend: Bruce Charles Lachniet,

who is Ottawa-Chippewa and a former stagehand for musical legends Cher and Elton John.

In an interview before the formal testimony began, Lachniet, 63, told *The Imprint* he'd come to have his voice heard after failed attempts over the past two years to contact the Bureau of Indian Affairs, the president and the Department of Interior.

The horrors of boarding schools are increasingly well known, and they are in the process of being documented by Haaland's cabinet. But each account of lived experience — and the ripple effects throughout families and tribes — is searing.

Lachniet said he's here because he wants to know why nothing has been done about the treatment he's long tried to report to authorities. As a boarding school student and the son of a boarding school survivor, he and his mother have experienced the unthinkable. She was doused with DDT, a powerful chemical agent that burns skin and causes vomiting, tremors, shakiness and seizures. His own horrific experience began when he entered a Catholic school in Michigan, he said. His hair was forcibly cut and he recounted being molested as young as 6 years old, at one point sexually assaulted with a broom.

And when he reacted to the vicious attacks on him and broader attempts to crush his people, Lachniet said he was beaten.

As an adult, he said he doesn't even want to claim his legal last name because "my real name, my Indian name, Mick-Saw-Bay, was stolen from me."

A 'TRAUMA-INFORMED' TOUR

Assistant Secretary for Indian Affairs Bryan Newland, a citizen of the Bay Mills Indian Community, a tribe consisting of Ojibwe or Chippewa people, accompanied Haaland on today's Road to Healing Tour. The nationwide tour aims to elicit testimony from boarding school survivors and their descendants within their own communities, creating a permanent oral history from first-person accounts. "Trauma-informed support" was made available during the Oklahoma event and will be provided throughout the year-long, multi-state tour that will include stories from survivors, transportation assistance for those who wish to attend, and follow-up support available upon request.

Future stops will be in Hawaii, Michigan, Arizona and South Dakota, with more tours to come in 2023, according to the Interior Department.

The survivors' experiences echo Haaland's own history as the granddaughter of boarding school students and the great-granddaughter of a man sent to the Carlisle Indian School in Pennsylvania, almost 2,000 miles from his tribe. That school's founder Richard Henry Pratt is notorious for his oft-

Deb Haaland takes a breath during the Road to Healing discussions July 9. (Photo by Nick Oxford for The Imprint)

repeated pitch for forced cultural assimilation:
"Kill the Indian in him, and save the man."

"Federal Indian boarding school policies have touched every Indigenous person I know. Some are survivors or descendants, but we all carry the trauma in our hearts," Haaland pronounced today from the Riverside Indian School gymnasium in Anadarko.

Before she headed into a private session with roughly hundreds of survivors and their descendants, Haaland addressed roughly two dozen reporters today, stating: "My ancestors endured the horrors of the boarding school assimilation policies carried out by the same department I now lead. This is the first time in history that a cabinet secretary comes to the table with this shared trauma."

SHEDDING LIGHT ON TROUBLED HISTORY

Opened in 1871 by Quaker missionaries, Riverside is the nation's oldest boarding school operated by the federal government. It is one of the 408 across the U.S. identified in Haaland's recently launched Federal Boarding School Initiative — described by the Department of the Interior as the government's first comprehensive attempt "to shed light on the troubled history of Federal Indian boarding school policies and their legacy for Indigenous Peoples."

Haaland has pledged to document the schools' troubled pasts, address their intergenerational impact and fully account for the trauma they inflicted throughout Indian Country.

In May, the Interior Department released its initial accounting of Indian boarding schools in this country, which first opened in 1801 with the failed intention of obliterating Native identity and forcing assimilation into the dominant white society. The ground-breaking report launched by Haaland, the nation's first Indigenous cabinet secretary, also began documenting the schools' horrors, identifying 53 marked and unmarked burial grounds on school sites where American Indian, Alaska Native and Native Hawaiian children were forced to attend for over a century. The inquiry has so far accounted for 500 child deaths across 19 schools, with family members rarely notified.

Roughly half the schools were supported by the federal government, but operated by Christian institutions that attempted to eradicate the cultural and religious practices of America's First Nations. Boarding schools were most heavily concentrated in Arizona, New Mexico and Oklahoma, where there have been 76 Indian boarding schools, according to the Interior Department.

Federal archives show that the U.S. government "coerced, induced, or compelled Indian children to enter" the schools where their treatment included "solitary confinement; flogging; withholding food; whipping; slapping; and cuffing."

In a parallel process, a bill now moving through Congress would establish a Truth and Healing Commission on Indian Boarding School Policies in the United States. The legislation — given preliminary approval by a congressional committee last month — would include tribal members, mental health experts and representatives from numerous national Indigenous organizations.

The bill is sponsored by Democratic Rep. Sharice Davids of Kansas, a member of the Ho-Chunk Nation. If enacted, a 10-member commission appointed by the president and leaders in both houses of Congress would hold public hearings with Indian boarding school survivors and document "the impacts of the physical, psychological, and spiritual violence" they suffered.

The U.S. efforts to acknowledge and repair the harm from its centuries-long practices trail well behind its neighboring nation to the north. The efforts toward healing from traumatic boarding

school experiences began in Canada in 2006, when its prime minister apologized to that country's First Nations. In 2015, Canada's Truth and Reconciliation Commission released a seven-volume report describing terror-filled experiences in its schools of forced attendance. In January, Canada settled with tribes for \$31.5 billion — the largest such award in the country's history — for the government's violent policies of family separation. The money will reform the child welfare system and compensate Indigenous families whose children were unnecessarily removed from their homes and taken into foster care.

Meanwhile, this month, the Federal Court of Canada certified a class-action lawsuit against the government on behalf of Indigenous children who were removed from their families and placed in non-Native homes. The suit alleges the government's actions showed "systemic negligence" toward Indigenous children within Canada's child welfare system.

SURVIVORS IN CADDO COUNTY SPEAK OUT

Beginning in the 1800s, students were wrenched from the Wichita, Delaware and Caddo tribes and sent to Oklahoma's Riverside school. This went on for about half a century, and in 1922, the school began removing Kiowa students from their homes as well. Navajo or Diné children from Arizona and New Mexico were sent there beginning in 1945.

Today, the school is described as a far cry from its past. It currently serves 800 students from 75 tribes for nine months of each year and is operated by the Bureau of Indian Education. The school is described as providing a holistic education, with an academic focus and access to technology in addition to respect for students' cultural and spiritual practices.

But the trauma of the past is ever present.

Desiray Emerton, a Seminole Nation council member and military veteran, brought her adult daughter Krystal to the Road To Healing tour stop. She said it's important for her daughter to know that the systemic social, health and political problems of Indian Country began with the treatment of students at boarding schools.

This event is an opportunity for therapy and healing, she said, and a time for action.

"We just want the truth, we're not trying to blame anybody," Emerton said. "We just want to make sure that our history is being told. We want the truth known so we can begin to address the healing process."

Emerton, 52, said her mother and grandmother were boarding school survivors, attendance that had lasting effects throughout her childhood, including difficulty bonding with the family's matriarchs. Her grandmother attended Goodland Academy in Choctaw County, and other relatives attended Chilocco Indian School in north-central Oklahoma. Due to the generational impact of abusive treatment at boarding schools, she said, "my mother told me that she had to learn how to be compassionate with me."

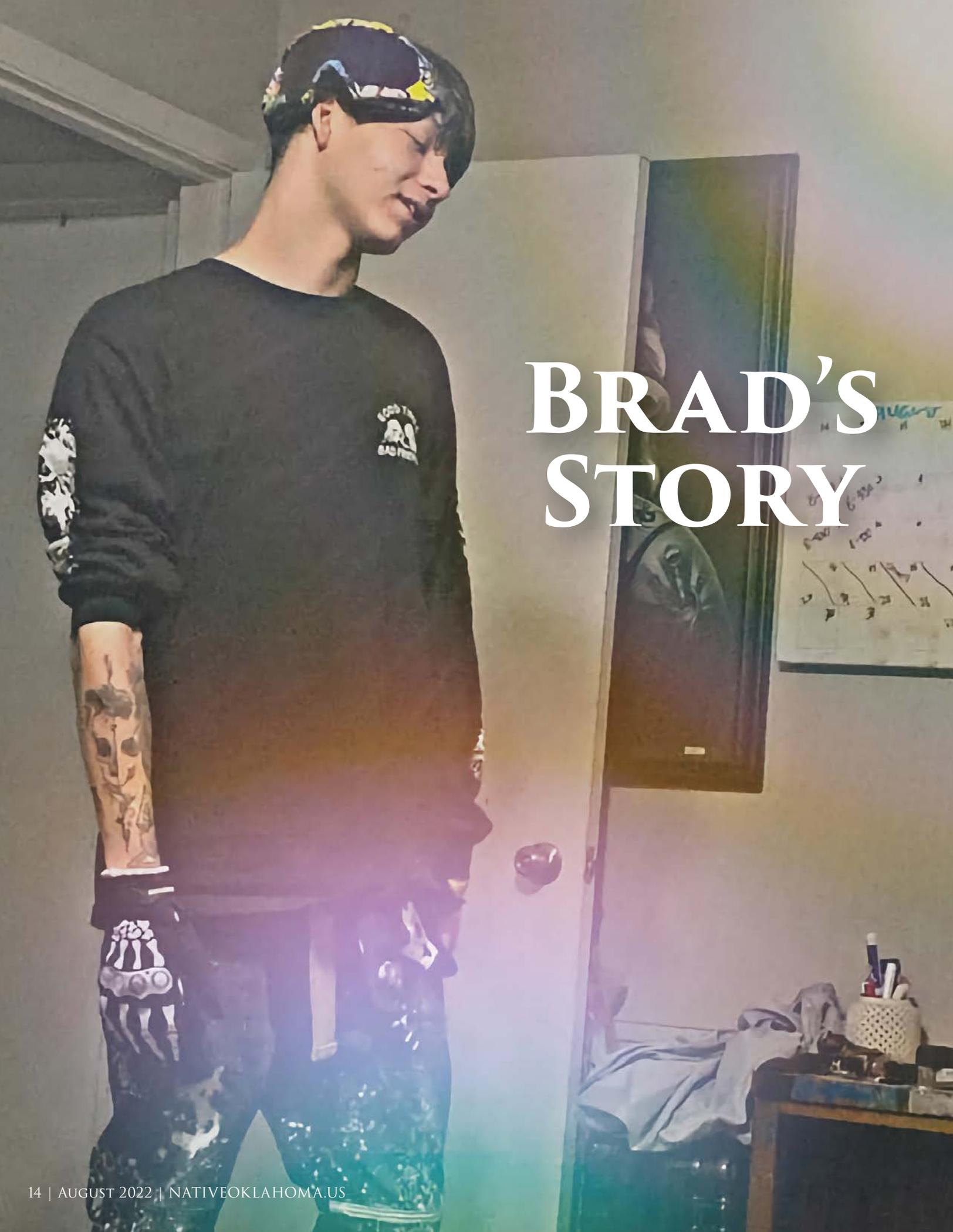
Because her foremothers were part of a "discrimination that's nationwide," they were often beaten for using their language, or for speaking when not spoken to.

"Boarding schools did that and they took so much from Indigenous communities," Emerton said. "My mother's mother didn't know how to show love or cuddle her due to the sterile environment and harsh treatment at Goodland."

This story was first published in "The Imprint", a non-profit news outlet focused on the nation's child welfare and youth justice systems.



Dorothy WhiteHorse, 89, Kiowa, who attended Riverside Indian School in the 1940s, said she recalled learning to dance the jitterbug in the school's gymnasium and learning to speak English for the first time. She also recalled older Kiowa women who served as house mothers in the dormitories who let her speak her Native language and treated her with kindness. (AP Photo/Sue Ogrocki)

A young man with a black bandana featuring a yellow and blue pattern is looking down and to the right. He has a black t-shirt with a small white logo on the chest and black pants with a white skull pattern on the left leg. He has a large tattoo on his right forearm. The background shows a room with a white door, a framed picture, and a desk with a basket of pens.

BRAD'S STORY

I am sharing mine and Brad's story in hopes that we can help anyone who has lost a loved one through a traumatic event. To offer some kind of support to those left behind that have to learn to live with their new normal, picking up and putting back together the remnants of their life. It's not easy and it takes some time, its not gonna get better, but it does become livable over time. That's the cold truth of losing a child before they are supposed to lose you.

To know Brad was to love him and want to ring his neck at the same time. Brad was the protector of the ones he loved and he loved with every ounce of his soul. He loved who he was as an Osage man, proud of the lineage he was blessed to born with. He loved his family and his dog with all his heart, even when it hurt. Brad is a beautiful son to his parents, an over-bearing big brother to his sister, crazy companion to his dog Luna, and loyal friend. Brad left his footprint on this earth and did a damn good job making it count.

Brad was born into this life in a hurry on December 16, 1999. In 4 short hours he turned a young couple into a freaked out mess amazed at what we made. That amazement never burned out even after he was taken from us just 6 excruciating short months ago.



Bradlee Payton Gustavus-Hale was his government name we gave him, but he would later shorten to Brad MfHale aka Pe\$o. Yep, the "Mf" means what (hopefully) you think it does. He grew into who he was and made no excuses about it. His younger sister has that same amazing sense of self and energy too. Brad and Emma were two peas in a pod born exactly 3 years and 11 months apart, but you would think they were twins. Those two gave me and their dad a run for our money growing up. I know I wouldn't change or regret one day either. We (sister, dad, and mom) don't want the evening of January 22, 2022 to be the defining moment of who he was in this physical life, and

when I was approached with this opportunity, I knew Brad would want me to tell his story. He would want whoever felt or feels that they are misunderstood and alone to know they aren't alone.

MY SON WASN'T PERFECT (WHO IS?) BUT HE WAS A GENUINE HUMAN BEING THAT LIVED BY ONE ACT OF RANDOM KINDNESS CAN CHANGE ANOTHER HUMAN BEINGS DAY OR LIFE IN THEIR DARKEST TIMES.

He always looked for the good in people no matter what, even though in this life, people did him dirty and felt abandoned my many he considered friends.

When his sister was born, she was in the NICU for 9 days. Brad handed me a picture he had his grandma cut out of him to put in her crib at the hospital so that when she got to come home, she would know who her big brother was and not a strange kid, even wanted her first toy to be from him so sister would know she had a big brother that loved her. He always looked out for her even when he got older and moved out and wasn't around every day.

On Mother's Day and Father's Day, my son was that guy in the store shopping for a gift to give to himself, saying "happy mother's/father's day" strangers walking past in the aisles. He was that young neighbor in your complex that always let the kids play in front of his stairs and gave them juice pouches to drink to give the kids a safe place to be in this crazy ass world where kids are being taken by strangers on a daily. Brad was always respectful to adults no matter how crazy they



talked to him; he was more level headed than I was a lot of times when another parent came at me sideways about something in the neighborhood (you know those parents that aren't around to see what actually happened but wanted to put the blame on someone since they were slacking).

I knew Brad knew a lot of people and was loved by so many, but I was not aware to the extent of the people he touched and thought the world of Brad until after his murder in January. I was so overwhelmed by emotion due to the love & kindness from everyone he knew that reached out to his sister and myself, when the news of his murder spread, no words can express.

As Brad's mom, I am so proud of the human being he was and the man he was becoming. I have been judged by everyone including other parents, teachers, co-workers and my favorite of all, "relations" (not family but those we are "tied" to genetically both on my side and his dad's side). Guess what? I DON'T CARE. The judgment is from a lack of understanding and the inability to be honest with their own child(ren) about their youthful past (that EVERYONE has).

After sharing what I have about my son, the pain his sister, dad, and myself have endured due to news media and law enforcement, no parent should be forced to deal with. Law enforcement officers I dealt with that night, I asked to help get my son the medical attention he needed and deserved after being shot by an attempted and failed robbery, treated me horribly, unkind and damn near inhumane like, was appalling.

BEING A NATIVE WOMAN, RAISED IN A NATIVE HOME, AND HAD WORKED IN THE LEGAL FIELD FOR ALMOST 20 YEARS, I KNEW THE LAWS AND RIGHTS AS NATIVE PERSONS.

The first and most important statement to officers I made that night was "My son and I are tribal citizens of the Osage Nation, both in possession of our tribal i.d. and membership cards" The response from officers was questioning if I was sure I was a tribal citizen and proper proof thereof. Really?!?! Was I sure if my son and I are tribal citizens and then couldn't get our tribe correct let alone spell Osage. At that moment they should have called tribal police of that jurisdiction to handle the scene and conduct questioning, but they didn't. I was questioned by 4 officers at once, on the scene of where my son and I ended up trying to get him to the hospital, ridiculing me because I wasn't leaving my son to go with them and show them exactly where the shooting occurred saying "don't you want to catch who did this to your son?" I am a mother and I am not leaving my son when I just showed officers on a map the location the shooting occurred (which they drove right to and found shell casings from the directions I gave). Asking same stupid questions over and over again like I was lying about what happened to my son, not allowing me to ride in the ambulance with my son to the hospital or letting me go to the hospital period. Then dad and sister showed up and I wasn't allowed to speak to either of them and they were left to sit in a parking lot waiting for a ride to the hospital. For the next 4 hours, I sat in a patrol vehicle staring at my car with bullet holes and busted glass not allowed to get out and smoke without permission and the officer standing next to me, even when I couldn't sit because of my nerves and anxiety wanting to stand and feeling claustrophobic I was forced to sit in the patrol car. My phone was taken from me because they wanted to ping the location from my phone, but I was never asked the pin to unlock my phone the entire night, so I couldn't talk to my family or anyone. I repeatedly asked officers about my son's condition and update from hospital all night, every time I asked I was told my son is getting the medical attention he needs and that's it. It wasn't until 4 hours later when I was taken downtown to detective division, I was told by Detective Brown my son had died. My son died 30 minutes after he left in the ambulance and I was never told. I found out after receiving Brad's death certificate weeks later and reading his actual time of death realizing my son had been gone the entire time I was forced to sit in that damn patrol car not allowed to speak to anyone of my family.





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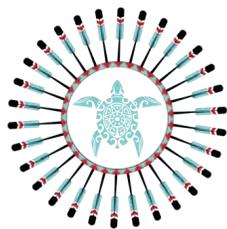
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BUILDING BUSINESS CREDIT 101: 3 SIMPLE STEPS

Most small business owners do not understand how business credit works. In most cases, startups require a personal guarantee, which means lenders require your personal credit to be used as a “guarantee” in order for them to mitigate risk and determine your ability to pay back the loan.

However, there are strategies to quickly build business credit that aren't linked to your social security number or personal credit. Not having established business credit will get you declined for financing. There are no regulations that require lenders to notify you of their reason for denial. Business credit determines the rate and term someone pays and how much they'll get approval for. Moreover, there's a simple strategy for building business credit in a short period of time. It starts with a business building a strong, credible foundation. Let's break down the basics in 3 steps:

Step 1: Building Business Fundability

The perception lenders have about your business is vital to your ability to build strong business credit. Before applying for business credit, a business must make sure it meets or exceeds all lender criteria. Start by building a relationship with established and credible lenders. Next, you need to review your business profile. Your business entity and legal information must be separately filed from your personal credit and tax returns; this step is critical to show your business is truly a separate business. The business entity also matters for tax and liability purposes. It's important your business name, EIN and address are correct and are the same across all documents.

Step 2: Business Credit Reports

Most lenders, vendors, federal and state agencies require a DUNS number (free on the D&B website), which is how D&B adds your company into their system to generate a PAYDEX score. Majority of lenders use your PAYDEX score to determine loan eligibility. Experian, Dun & Bradstreet, and Equifax are the three major business credit bureaus. It usually takes 90 days or less to establish a score and profile with trade lines.

Step 3: Vendor Credit

Now that you understand business credit reporting basics, it's time to actually build your credit. Similar to personal credit, business credit reports consist of a mix of utilization. The

quickest and cost-efficient way to establish business credit is Net 30 accounts aka vendor lines of credit. Examples of those vendors include: office supply companies, shipping supplies, industrial supply, tool companies, software companies, etc.

Although there isn't necessarily a magic number of Net 30 accounts to acquire, I suggest starting with 3 different types of Net 30 vendors. As with business networking, building a relationship with these vendors is key to the success of building business credit. When your first Net 30 account reports your trade line to D&B, the DUNS system will automatically activate your file. The same holds true for Experian and Equifax.

Some vendors offer reporting a specific credit line amount over the total purchase order, which is highly in your favor. You'll want to pay the balance in full within the first 20 days of your purchase, which prompts the system to report early payment. Make sure those vendors are not only reporting monthly to the three business credit bureaus, but confirm those vendors are reporting to each bureau. Your business credit-building will be delayed if vendors only report to one or two of the bureaus. Lenders review the entire profile when making lending decisions.

Building business credit is well worth it and is as easy as building personal credit, once you know the proper steps and have the right strategy in place. Once you begin with the basics, you can build your business credit with a mix of larger accounts i.e., fleet or retail business trade lines.

If you need help developing a business credit strategy or a business budget plan to scale your business and gain access to capital, let's have a conversation! Visit us at: <https://www.luksiconsulting.com>



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¹Source: Center for Disease Control
²Source: Substance Abuse and Mental Health Services Administration

HOTELS NEED TRUE COLLABORATION WHEN ADDING NATIVE AMERICAN DESIGN

by Carley Thornell, Skift

Skift Take

PAYING HOMAGE TO A REGION'S CULTURAL AND AESTHETIC HERITAGE REQUIRES MORE SENSITIVITY THAN EVER BEFORE — AND ENHANCED STEWARDSHIP.

Fans of the cult classic film *The Big Lebowski* are undoubtedly familiar with the sweater worn by Jeff Bridges' iconic character, *The Dude*. But when they first walk into a shop on the premises of Eugene, Oregon hotel Inn at the 5th, they're probably unaware they're seeing the pattern on that sweater, which the local Cowichan tribe created.

Visitors at the Inn at the 5th can get an educational experience at that Pendleton shop, which is accessible from the hotel's lobby, though. The woolen goods company's partnership with the boutique property — and its new sister hotel, the art-centric Gordon — has produced guestroom and common area designs imbued with tribal motifs.

The Inn at the 5th features a Pendleton-themed suite while a Pendleton conference room at the Gordon contains imagery and educational materials explaining its ties to local tribes' ceremonial goods.

But representing culture and history is a more delicate balancing act than ever, said Malene Barnett, a New York-based ceramicist, textile designer, and activist.

"Far too often white-led institutions, corporations are leading these conversations without us," said Barnett, the founder of the Black Artists + Designers Guild.

"I think it's a conversation for us to decide how we want culture to be shared. There's many ways that it can be shared. We understand that there is no one 'right' way."

Pendleton, however, has long made a conscientious effort to hire Native American artists as part of their creative design teams.

However, April Rodgers, a spokesperson for Pendleton Woolen Mills, sees the partnership between the Obie Companies, which runs Inn at the 5th, and Pendleton not as corporate but a relationship between two longtime family run companies.

The Cowichan tribe didn't respond to a request for comment.

Most of the shops at the Obie-owned 5th Street Market (adjacent to Inn at the 5th) are run by small business owners. Rodgers adds there's a sustainability aspect to the blankets and clothes that are attractive to most consumers — including the tribes contributing their designs.

"About 98 percent of our blankets are made in the U.S. (Pendleton has) two of the four woolen mills left in America — at the (beginning of the 1900s), there were 1,000," she said. "In Native American cultures, these are heirloom pieces that are passed around. You might get one from your grandmother, and then you'll give it to your cousin for their wedding."



But the recent expansion of Choctaw Casino & Resort in Oklahoma takes tribal design to the next level — with its colored resin canopy of traditional Choctaw hues in the Prizm Lounge.

But JCJ Architecture designer Amy Hull and executive director of gaming and hospitality Heidi Grant are also proud of a QR-code led Art Walk that encourages gamers and the general public to discover more about the tribe's heritage.

"This is something that wasn't thought of at the very beginning of the project, but the more and more we talked about integrating tribal cultural elements into the property, it naturally evolved," Hull said.

The decade-long collaboration between JCJ and the Choctaw nation takes initiatives like Disney's use of cultural advisors one step further and in a positive direction, Barnett believes. She advocates giving artists a voice in such projects so they can enjoy the profits.

"There needs to be more transparency in the hotel business, making sure they're paying artists what they are asking for, versus trying to negotiate them down," she said.

"Hotel buyers are notorious for requesting discounts, but when you invest in the artists of any state, that really should be helping build the community."

At Pendleton, building the community has meant hiring Native American artists since the 1990s, creating scholarships and funding clean water programs, for instance. Associates at Obie properties and at Pendleton boutiques are also encouraged to speak with guests about the history of Pendleton and the region.

But the next step in hospitality needs to be opening up community gathering spaces for free or at a reduced cost, says Barnett.

Brands like 21 C and Kimpton are already taking such steps, while others like Beemok Hospitality Collection, which has hotels and restaurants in its portfolio, are honing in on opportunities to "make a positive impact," said Courtney Long, a spokesperson. The new owners of The Charleston Place in South Carolina have creative license now, Long added.

"For our Juneteenth celebration, rather than creating what we felt was appropriate, we partnered with local Gullah experts like fifth-generation sweetgrass basket weaver Corey Alston. He told us what he and others would want to see, and because of that collaboration, we have been able to create something beautiful and educational that everyone is proud of."

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SOUR SOFKEE

TAKING AMERICA BACK TO 1950S SEGREGATION

Fus Yvhikv

"Lord, take us back," intoned U.S. Senate candidate Luke Holland at a political event. But Saint Luke wasn't the only candidate imploring the Almighty to put some starch into America's moral fiber. So too were the other candidates. Indeed, they were singing from the same hymn book such that it was difficult to distinguish one candidate from another. The Pharisees would have been proud of their collective and strident self-righteousness.

Mark Wayne Mullet followed St. Luke to the pulpit. I mean the podium. "By God! We are taking America back!" St. Mark bellowed. The crowd roared its approval. Next, it was U.S. Senator James Lanky's turn to thump his bible. "Take America back!" St. James commanded as he waved the good book in one hand and an AR-15 in the other.

His flock, or rather the attendees, were all whiter than Crisco shortening. They were a hodgepodge, if mutant, mix of Proud Boys, Neo Nazis, Aryan Nations, skinheads, Ku Klux Klaners, Boogalooers, KKKristian KKKonservatives, King George loyalists, Mussolini leftovers, and a scattering of Maharishi Yogis. The yogis were easily identified due to their white Kundalini robes. They all sat in the Lotus position while verbally accosting attendees for donations.

The occasion was a Unite The White rally organized and sponsored by the RepublicKKKan Party. Me, Tarpalechee, Yahola, and Fixico had infiltrated the rally. We were attired in KKK robes and hoods that drooped just below our eyes. Fixico's hood drooped past his nose and thus he kept crashing into people and things.

"I can't see," he said just as he bumped into a burley motorcycle gang member. "I am so sorry sir," Fixico apologized. The beefy biker grabbed Fixico by the shoulders and pulled him in close. "I am a woman, not a man," the biker barked at Fixico. "I'm so sorry ma'am," Fixico again apologized. "I'm a shim!" the biker commanded as she forcefully tossed Fixico aside.

While Fixico was busy getting beat up, the rest of us continued walking to our seats. "What happened to Fixico?" Tarpalechee asked. We scanned the crowd trying to locate Fixico. Our view was blocked in every direction by a sea of Nazi and Confederate flags. "Try to text him," I said. "No can do. I've only got one bar," Yahola replied.

"Let's go to our seats," I said. "Fixico will just have to find us."

Meanwhile, Fixico had stumbled and bumbled his way next to the speaker's stage. He was standing among a knot of Proud Boys, QAnoners, and Comedians for Trump. MAGA hats were in plentiful supply.

Unexpectedly, Fixico was being pushed and pulled up the stairs and onto the stage. The events' Master of Ceremonies approached Fixico and vigorously shook his hand. "Such an honor to have you, General Flynn," the MC said. "General?" Fixico replied. "You are too humble, sir," the MC said. "Let's get you to the podium. Everybody can't wait for your talk."

"I am not a general," Fixico protested. However, his words were drowned out by a sudden explosion of fireworks. Next thing Fixico knew he was standing alone at the podium while the throng of thousands clapped and cheered worshipfully. Fixico knew he had to say something, but he was clueless. He had the deer-in-the-headlights-look but without the headlights. Finally, the adoring applause gave way to silence. It was time to speak.

There was a long, pregnant pause. Everybody leaned forward in their seats. Fixico stood frozen in mute silence. The crowd was growing antsy, shifting their gaze one to another. An audience member encouraged him. "Tell it, brother," he said. That did the job.

"Let's Go Brandon," Fixico whispered into the microphone. The mob erupted into wild applause. Fixico was gaining confidence. "Take America Back!" he shouted. For that he received a standing ovation. Emboldened, Fixico screamed, "Segregation Now, Segregation Forever!" He theatrically performed a Nazi salute. Hundreds of congregants began firing their revolvers into the air as confetti streamed down. Fixico grinned proudly.

A sudden gust of wind blew Fixico's hood off his face. It revealed a bumper sticker affixed to his forehead that read "Black Lives Matter."

The crowd recoiled in shocked silence. You could hear a pin drop. Fixico's grinned sheepishly. "Lock him up," someone screamed. The crowd surged forward intent on crucifying Fixico. The cult leaders on the stage menacingly encircled him. There was no escaping. Fixico silently prayed.

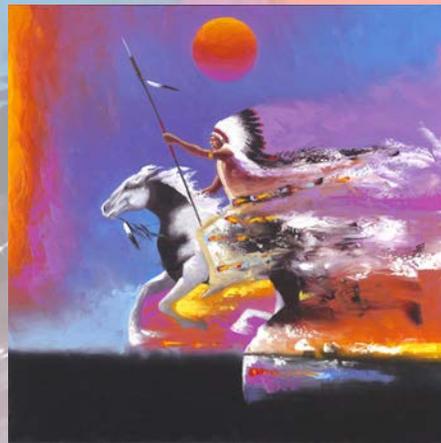
Miraculously, a massive wind blew. Fixico spread his arms and the loose fabric of his KKK robe acted as wings. He slowly elevated above the crowd. The congregation dropped to their knees and knelt in silent reverence. Colin Kaepernick would have been proud. The fierce air current slowly blew Fixico into the far distance. As he disappeared, Fixico shot everybody the peace sign.



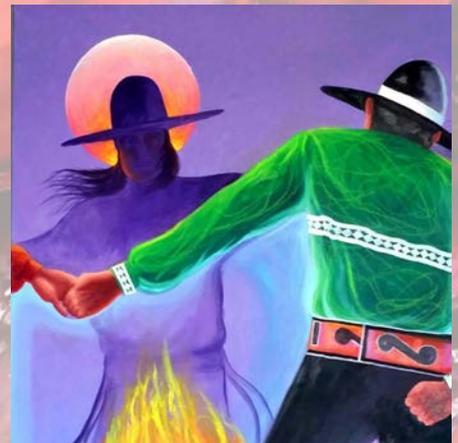
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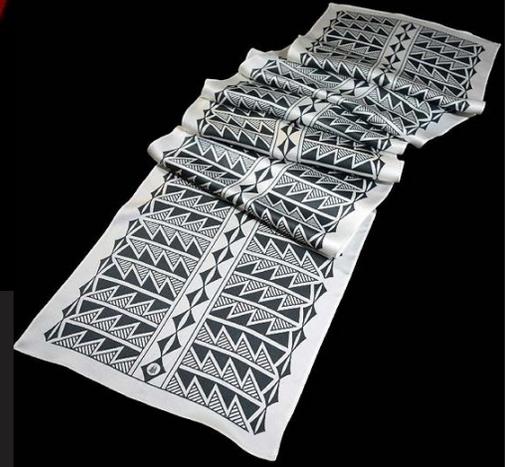
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WORSHIP IS A LIFESTYLE

| John Morris

"So whether you eat or drink, or whatever you do, do it all for the glory of God."

—1 Corinthians 10:31

When we think of worshiping God, what comes to mind? Praying? Going to church? Singing? Worship includes these things, but encompasses so much more.

When I started in golf, I had just got out of playing sports from the time I was in the 3rd grade through junior college, I aimlessly played for my own pleasure. After surrendering my life to the Lord, I realized we are to worship the Lord in everything we do. So how can we worship through life? Much of the answer lies in our attitude and motivation.

"A thief comes only to steal and to kill and to destroy. I have come so that they may have life and have it in abundance." —John 10:10

- First, we glorify Him simply by doing our best. God is pleased when we make the most of the gifts He has given us.
- Second, we please Him when we live life with an attitude of thanks, joy, and with an awareness of His presence.
- Third, we glorify God by treating others with respect.
- Fourth, when we invest in relationships with other people, we glorify God by sharing our faith with them. (Vertical-God...comes first, Horizontal-people...comes second)
- Fifth, we can glorify God in our life by enjoying it — taking delight in the things God has given us and acknowledging that He is the source of all joy.

"Therefore, brothers, by the mercies of God, I urge you to present your bodies as a living sacrifice, holy and pleasing to God; this is your spiritual worship."

—Romans 12:1

John Morris is currently serving with Oklahoma Fellowship of Christian Athletes and is supported financially by faith partners. If you are interested in more information on FCA or being a faith partner go to this link <https://my.fca.org/johnmorris>. John can be contacted through email: johnmorris@fca.org or by cell number (785-760-1627).

Of course, we will never be able to do this all perfectly. The important thing is to keep trying. In pursuing to live for Christ, we find abundant life, fulfill our purpose and appropriately respond in thanks for Christ's sacrifice.

"Whatever you do, do it enthusiastically, as something done for the Lord and not for men, knowing that you will receive the reward of an inheritance from the Lord. You serve the Lord Christ." —Colossians 3:23-24

- What is your attitude toward your life, and what is your motivation behind living? God knows you and wants a relationship with you!
- Do you live with an awareness of God's presence? God is all around us!
- What attitudes or thoughts can you change to make your life more of an act of worship? Be more open to serving God anyway we can!

"Our Lord and God, You are worthy to receive glory and honor and power, because You have created all things, and because of Your will they exist and were created." —Revelation 4:11

Prayer:

"Lord, thank You for the pleasures of life and the ability and opportunities You have given me to live. I dedicate my efforts to You and pray they would be pleasing to You. I pray that they might see You through me. Amen."

'Enter His gates with thanksgiving and His courts with praise. Give thanks to Him and praise His name.' —Psalms 100:4

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1-800-622-6317, 777 Casino Ave. Thackerville,
OK 73459, RV PADS | 27, AMPS | 72,
Accommodations: Restrooms | 7200, Showers,
Wi-Fi, Picnic Area, Club House, Meeting Room

FOUNTAINHEAD CREEK GOLF COURSE

(918) 689-3209, HC 60-1350 Checotah,
OK 74426, RV PADS | 18, AMPS |
72, Accommodations: Showers,
Wi-Fi, Picnic Area, Club House

CHEROKEE SPRINGS GOLF COURSE

700 E. Ballentine Road, Tahlequah,
OK, RV PADS | 18, AMPS | 70
Accommodations: Showers, Wi-Fi, Picnic Area





RESORT LISTING

DOWNSTREAM CASINO RESORT

69300 East Nee Road, Quapaw,
OK 74363 | 1-888-DWNSTRM (396-7876)
918-919-6000
E: info@downstreamcasino.com
www.downstream.com

BUFFALO RUN CASINO RESORT

1366 N. Highway 69A, Miami, OK 74354
Phone: 918-542-2900 | Fax: 918-542-2908
GPS Address: 8414 S 580 Rd
www.buffalorunhotel.com

INDIGO SKY CASINO

70220 East HWY 60, Wyandotte,
OK 74370
1.888.992.SKY1 | www.indigoskycasino.com

GRAND LAKE CASINO & LODGE

24701 S 655 Rd., Grove, OK, 74344
Phone: 918.786.8528 | RSVP: 918.786.4406
| Event Center: 918.786.1974
www.grandlakecasino.com

CHEROKEE CASINO WEST SILOAM SPRINGS

1.800.754.4111 2416 Highway,
412 West Siloam Springs, OK 74338
1.800.754.4111 (press 1, then 1) to RSVP
www.cherokeecasino.com

CHEROKEE INN

Cherokee Boulevard, Roland, OK
74954 800.256.2338 | EXT: 205

HARD ROCK CASINO HOTEL RESORT

777 West Cherokee Street, Catoosa,
OK 74015 | 1.800.760.6700
www.hardrockcasinotulsa.com

OSAGE CASINO HOTELS

1.877.246.8777
www.osagecasinos.com/hotels
Skiatook & Ponca City
First Council Casino Hotel 12875
North Highway 77, Newkirk, OK 74647
(877) 7-CLANS-0 or (877) 725-2670
www.firstcouncilcasinohotel.com

GRAND CASINO HOTEL RESORT

777 Grand Casino Boulevard
Shawnee, OK 74804
Casino: (405) 964-7263
Hotel: (405) 964-7777
www.grandresortok.com

ARTESIAN HOTEL

1001 W. 1st Street, Sulphur, OK 73086
1.855.455.5255 | www.artesianhotel.com

RIVERWIND CASINO HOTEL

1544 State Highway 9, Norman, OK 73072
1-405-322-6000 | www.riverwind.com

CHOCTAW CASINO RESORT - DURANT

4216 S. Hwy 69/75, Durant, OK 74701
Tel: 1-580-920-0160 | Toll Free: 1-888-
652-4628 | Fax: 1-580-931-2725
E: hotel.shift@choctawcasinos.com

CHOCTAW CASINO HOTEL - POCOLA

3400 Choctaw Road, Pocola, OK 74902
Tel: 918-436-7761
Toll Free: 1.800.590.5825
Fax: 918.436.7723
E: pocolahotelmanagers@choctawcasinos.com

CHOCTAW CASINO RESORT - GRANT

US Hwy 271, Grant, OK 74738 USA
Tel: 580-317-8500 | Fax: 580-326-5171
E: nancy.hedrick@choctawcasinos.com

WINSTAR WORLD CASINO & RESORT

777 Casino Ave, Thackerville, OK 73459
1-800-622-6317
www.winstarworldcasino.com

WINSTAR WORLD CASINO HOTEL

1-866-946-7787

THE INN AT WINSTAR

21943 Anoatubby Way, Thackerville,
OK 73459
1-866-946-7787

APACHE CASINO HOTEL

2315 East Gore Blvd., Lawton,
OK 73501 580.248.5905
www.apachecasinohotel.com

COMANCHE RED RIVER CASINO

Oklahoma 36 Devol, OK
1-877-369-8351
www.comanchenationcasinos.com

RIVER SPIRIT CASINO RESORT

8330 Riverside Pkwy, Tulsa, OK 74137
918-299-8518 | www.riverspirittulsa.com

OKLAHOMA TRIBAL DIRECTORY

ABSENTEE-SHAWNEE TRIBE

2025 South Gordon Cooper
Shawnee, OK, 74801 | 405.275.4030

ALABAMA-QUASSARTE

Tribal Town, 101 E. Broadway
Wetumka, OK, 74883
405 452-3987

APACHE TRIBE OF OKLAHOMA

511 East Colorado Drive
Anadarko, OK | 405-247-9493

CADDO NATION OF OKLAHOMA

Hwys. 281 & 152 Intersection
Binger, OK | 405-656-2344

CHEROKEE NATION

South of Tahlequah, Hwy. 62
Tahlequah, OK | 918-453-5000

CHEYENNE-ARAPAHO TRIBES

100 Red Moon Circle, Concho,
OK 405-262-0345

CHICKASAW NATION

124 East 14th Street, Ada, OK
(580) 436-2603

CHOCTAW NATION OF OKLAHOMA

529 N. 16th St., Durant, OK
800-522-6170

CITIZEN POTAWATOMI NATION

1601 Gordon Cooper Drive
Shawnee, OK | 40A5-275-3121

COMANCHE NATION

584 NW Bingo Rd., Lawton,
OK 877-492-4988

DELAWARE (LENAPE) TRIBE OF INDIANS

5100 East Tuxedo Blvd.
Bartlesville, OK
918- 337-6550

DELAWARE NATION

31064 State Highway 281
Anadarko, OK | 405-247-2448

EASTERN SHAWNEE TRIBE OF OKLAHOMA

127 Oneida St., Seneca, MO
918-666-2435

FORT SILL APACHE TRIBE

Route 2, Box 12, Apache, OK
580-588-2298

IOWA TRIBE OF OKLAHOMA

RR 1, Box 72, Perkins, OK
405-547-2402

KAW NATION OF OKLAHOMA

698 Grandview Drive, Kaw City, OK
580-269-2552

KIALEGEE TRIBAL TOWN

623 East Hwy. 9, Wetumka, OK
405-452-3262

KICKAPOO TRIBE OF OKLAHOMA

P.O. Box 70, McLoud, OK
405-964-7053

KIOWA INDIAN TRIBE OF OKLAHOMA

Hwy. 9, West of Carnegie,
Carnegie, OK
580-654-2300

MIAMI TRIBE OF OKLAHOMA

202 S. Eight Tribes Trail, Miami, OK
918-542-1445

MODOC TRIBE OF OKLAHOMA

418 G Street, Miami, OK
918-542-1190

MUSCOGEE (CREEK) NATION

Hwy. 75 and Loop 56,
Okmulgee, OK
800-482-1979

OSAGE NATION

813 Grandview, Pawhuska, OK
918-287-5555

OTTAWA TRIBE OF OKLAHOMA

13 S. 69 A, Miami, OK
918-540-1536

OTOE-MISSOURIA TRIBE

8151 Hwy 177, Red Rock, OK
877-692-6863

PAWNEE NATION OF OKLAHOMA

Pawnee, OK
918-762-3621

PEORIA TRIBE OF INDIANS OF OKLAHOMA

118 S. Eight Tribes Trail, Miami, OK
918-540-2535

PONCA TRIBE

20 White Eagle Drive,
Ponca City, OK
580-762-8104

QUAPAW TRIBE OF INDIANS

5681 S. 630 Rd., Quapaw, OK
918-542-1853

SAC AND FOX NATION

920883 S. Hwy 99, Stroud, OK
918-968-3526

SEMINOLE NATION OF OKLAHOMA

Junction Hwys. 270 and 56
P. O. Box 1498, Wewoka, OK
405-257-7200

SENECA-CAYUGA NATION

23701 S 655 Road, Grove, OK
918-542-6609

SHAWNEE TRIBE

29 S. Hwy. 69A, Miami, OK
918-542-2441

THLOPTHLOCCO TRIBAL TOWN

09095 Okemah Street, Okemah, OK
918-560-6198.

TONKAWA TRIBE OF INDIANS

1 Rush Buffalo Road, Tonkawa, OK
580-628-2561

UNITED KEETOOWAH BAND OF CHEROKEE INDIANS

PO Box 746, Tahlequah, OK
918-431-1818

WICHITA AND AFFILIATED TRIBES

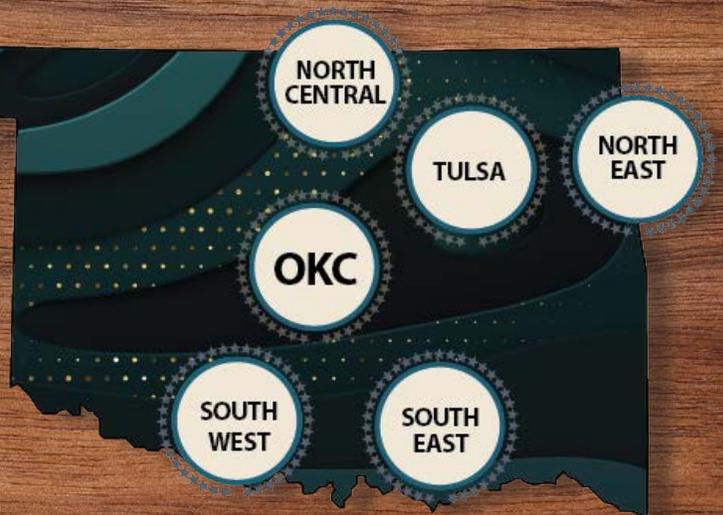
(Wichita, Keechi, Waco, Tawakonie)
Hwy. 281, Anadarko, OK
405-247-2425

WYANDOTTE NATION

64700 E. Highway 60,
Wyandotte, OK
918-678-2297



WHERE'S YOUR CHAPTER?



LEARN MORE: [AICCOK.ORG/MEMBERSHIPS](https://aiccok.org/memberships)
[AICCOK.ORG](https://aiccok.org) | [CHAMBER@AICCOK.ORG](mailto:chamber@aiccok.org)

ALL NATIONS. ONE MISSION.

We invite you to "Come Grow With Us" this year as we continue to expand our programs, re-invigorate our local chapters, and provide more benefits to our members. Our goal is to EDUCATE, EMPOWER and ENGAGE the Native American business community. We look forward to having you join us as we make a difference in Indian Country! We are dedicated to working with all members of the community to advance the educational and economic opportunities for Native Americans throughout Oklahoma.