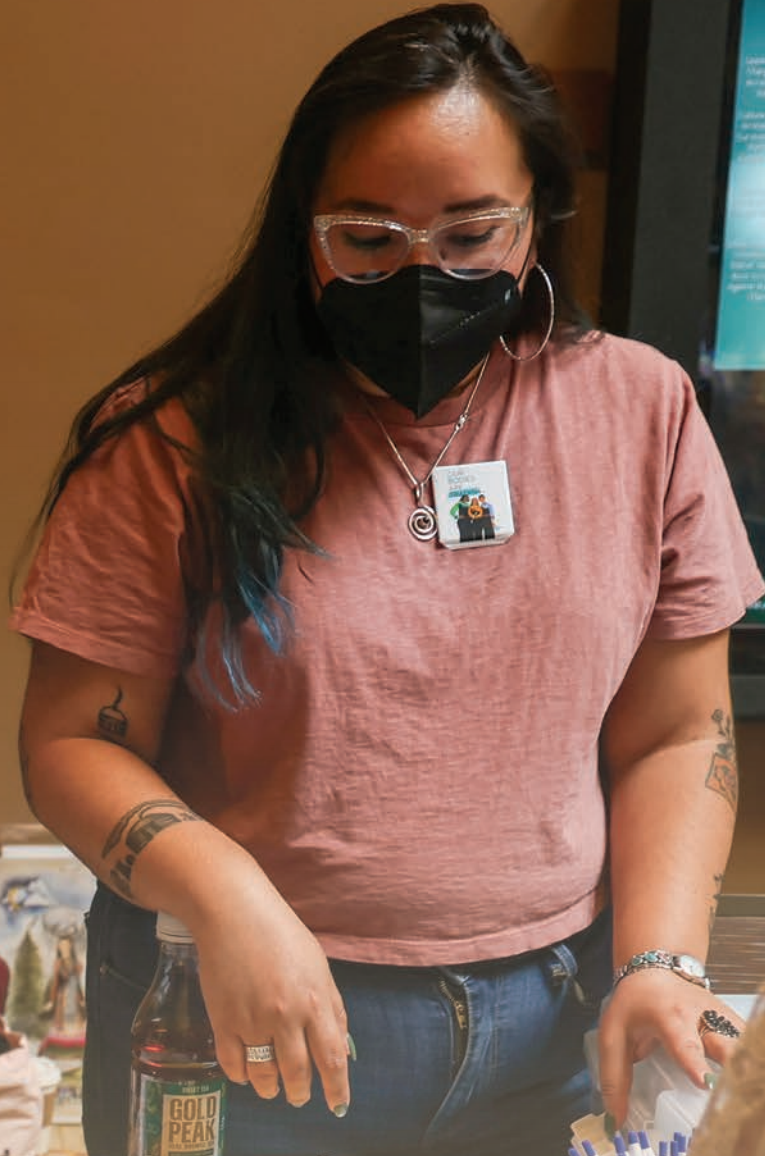




# NATIVE *oklahoma*

MAGAZINE

MARCH 2024



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# NATIVE *oklahoma* MAGAZINE

## NATIVE OKLAHOMA MAGAZINE | MARCH 2024

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**014** **INDIGENOUS AMERICANS UNITE TO NAVIGATE ABORTION ACCESS**

**22** **OKLAHOMA DESIGNERS MAKING MARK IN FASHION INDUSTRY**

**24** **TESCIER FAMILY OFFERS POTAWATOMI HISTORY TO LOCAL MUSEUM**

# CONTENTS

**N**ative Oklahoma Magazine is a publication not only for the visitor to Oklahoma, but also a resource for our Native community and neighbors. Every month, Native Oklahoma’s award-winning writers showcase Native artists, cooks, foods, culture, and crafts, as well as current events and powwows. Our issues include event calendars and lists of Native American attractions across Oklahoma. Native Oklahoma also includes a list of gaming venues, places to stay, and the location of tribal headquarters.



**ON THE COVER:**  
**F**eatured is a photograph of an Indian Women Rising Booth featured on page 14.

**06| AICCO TO MEASURE IMPACT OF NATIVE BUSINESSES AND TRIBES IN OKLAHOMA**  
 The influence of Indian Country businesses on the State of Oklahoma’s economy cannot be understated

**10| FIXICO INTERVIEWS “BLANKET APPROVAL” WALTERS CRYIN WATERS CLASS WALLET SCANDAL**  
 51st installment of Sour Sofkee!

**14| INDIGENOUS AMERICANS UNITE TO NAVIGATE ABORTION ACCESS AFTER ROE**  
 The response of Indian Country to the overturning of Roe v. Wade.

**18| FELLOWSHIP OF CHRISTIAN ATHLETES PLAYER SPOTLIGHT:**  
 Highlighting athlete Rylee Bush for the month of March!

**22| OKLAHOMA DESIGNERS MAKING MARK IN FASHION INDUSTRY**  
 Dante Biss-Grayson and Nicole Moan create designs that are striking and innovative, and they would like to see more Oklahomans enter the world of fashion.

**24| TESCOIER FAMILY OFFERS POTAWATOMI HISTORY TO LOCAL MUSEUM**  
 A discussion at the Citizen Potawatomi Nation Family Reunion Festival has motivated members of the Tescier family to ensure that Potawatomi history is included in a local historical society’s museum.





# AICCO to measure impact of Native businesses and tribes in Oklahoma

Written By: Rachael Schuit | VNN Oklahoma

(OKLAHOMA CITY, Okla.) The influence of Indian Country businesses on the State of Oklahoma's economy cannot be understated, according to tribal leaders like Muscogee Creek Nation (MCN) Principal Chief David Hill.

Each year, Oklahoma's 39 tribes generate billions of dollars for the state's economy.

Hill recently discussed MCN's economic contributions in his annual State of the Nation address.

"We started our year by signing an MOU with the City of Tulsa and the City of Jenks for the South Tulsa Dam project which has been in the works for years," Hill said.

Hill said the dam project will lead to new economic opportunities along the Arkansas River.

The Chickasaw Nation also started construction on the Lakecrest Hotel and Casino at Lake Murray in 2023, which

is expected to be complete in the spring of 2024 and provide jobs for more than 200 people. The five-year development is expected to cost more than \$300 million.

Amber Sharp is an American Indian Chamber of Commerce of Oklahoma (AICCO) State Board member and CEO of ClaimRev, a Native-owned business. She said the tribes aren't just creating jobs through casinos and other business ventures.

"They're also bringing in tourists eager to experience their culture," said Sharp. "Their investments go beyond just business—they're improving infrastructure and providing essential services like healthcare and education, which helps everyone."

Recently, AICCO launched a new initiative to measure the economic impact its Native business members and the state's tribes had in 2023.

"AICCO is a big booster for the Indian Country economy," Sharp said. "By hooking up Native American businesses with resources and networking opportunities, it's like they're laying down the groundwork for these businesses to grow and thrive. Think of it as creating a community where everyone's got each other's backs, sharing knowledge and opportunities."

AICCO's economic impact research and reporting project will survey AICCO Native businesses and tribes on topics such as jobs they have created and revenue they've generated.

"Native American enterprises often prioritize hiring within their communities, providing not just jobs but career development



opportunities that help reduce unemployment rates and boost economic independence among Native populations,” said Sharp.

Once the survey results are in, AICCO will analyze them and release the data to the public. These surveys also seek to measure collaboration and community improvements related to Native and tribal business.

“These collaborations turbocharge the economy by pooling resources, expertise, and networks, making the pie bigger for everyone,” said Sharp. “It’s about creating jobs and sparking innovations that wouldn’t be possible in isolation.”

Sharp said one of the major goals of AICCO Native businesses is to honor the heritage of Indigenous people in their work environments and in the products they create. This endeavor is made stronger through chapter and statewide events, such as ‘The Gathering’ and ‘Leadership Native Oklahoma.’

Sharp noted that these events are “not just about business growth; they’re also about making sure culture is part of the economic conversation.”

AICCO’s Economic Impact Research and Reporting Project is being facilitated by Native-owned news organization Verified News Network (VNN) Oklahoma. To learn more about this project, email [bharlow@verifiednews.network](mailto:bharlow@verifiednews.network)

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labisowa ' ishtalakchi ' (Garters) were worn below the knee and were an essential part of Chickasaw men's regalia during the eighteenth and nineteenth centuries. Beaded designs, most likely created by an artist removed from a Great Lakes tribe, or Potawatomi, due to their shared northern border with the Chickasaw Nation in Indian Territory, were worn by Chickasaws. The design is taken from the garters and placed in an ascending motif, named in tribute to a dear friend of the Potawatomi Tribe.

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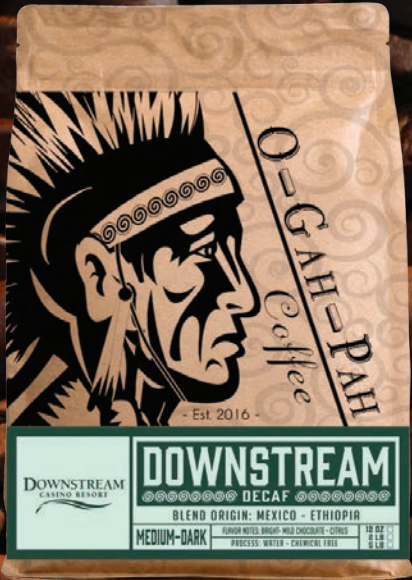


# O-GAH-PAH

Many centuries ago the Quapaw Nation followed the Mississippi River into our traditional homeland in Arkansas. This is the Origin of the name "O-Gah-Pah" which can be translated as the "Downstream People".

For centuries the O-Gah-Pah (Quapaw) people lived in four large villages and many smaller communities along the Mississippi River and across modern-day Eastern Arkansas. The Quapaw people would annually plant and harvest crops and hunt buffalo according to the seasons. The Quapaw traded pottery, painted hides and other goods through an extensive trade route based along the rivers. The Quapaw people were particularly known for pottery, which was often painted; swirls being a distinctive pattern of the Quapaw people.

After removal, the Quapaw Nation came to reside in Northeastern Oklahoma, where we are still located today. The Quapaw Nation continues to take great care and pride in crafting everything we put our name on, including O-Gah-Pah Coffee.





# Fixico Interviews

## “Blanket Approval”

### Walters Cryin Waters Class Wallet Scandal

Sour Sofkee #51

By Fus Yvhikv

Fixico is up to his old tricks again. He misrepresents himself as Sean Hannity with the White Wing KKKonservative Truth Zoom show to score an interview with Cryin Walters, the Oklahoma Superintendent of Public Instruction.

Walters thought this would be a friendly audience and thus an opportune time to publicly continue his jihad against wokeness and diversity initiatives. Neither Cryin Walters nor his press secretary bothered to verify Fixico's identity. So hungry is Walters for a microphone that he is too lazy to do a Google search on the White Wing KKKonservative Truth Zoom show.

At the appointed time, Fixico starts the Zoom show with Cryin Walters.

“Hello. Is this Cryin Walters?” Hannity (Fixico) asks.

“Yes, this is Cryin. I mean, the Oklahoma Superintendent of Public Instruction.”

“Welcome to the show, Cryin.”

Walters grimaces at Hannity's (Fixico's) unwelcomed if disrespectful informality.

“Uh, yeah. Thanks for having me. But please address me as Mr. Superintendent.”

“How about I call you Mr. Super?” Walters' face brightens.

“Naw, just fooling with you. How does Blanket Approval Walters sound?”

“Now just a minute,” Walters angrily replies. “I know where you are going with this! Trying to make accusations. I thought you were a true White Wing KKKonservative and would be on my side!”

“You should have done your homework Blanket Approval! We are here today to get the bottom of the scandal you created with unauthorized uses of federal monies

and how you are trying to make Class Wallet the fall guy for your gross incompetence and negligence.”

“I resemble those comments! Uh, I mean, I RESENT those comments,” Cryin Walters cries.

“Isn't it true that you were the one who selected Class Wallet as the state's contractor to administer and deploy these federal monies?”

“Uh, yeah.”

“Isn't it true that these federal monies, funneled through the state and your contractor, Class Wallet, were meant for needy families to purchase school supplies?”

“Uh, yeah.”

“And isn't it true that Class Wallet advised you, Cryin Walters, to establish restrictions on type of items that could be purchased by families?”

“Ahem! Well.....”

“Didn't Class Wallet tell you, the state's representative, that lacking restrictions, these debit cards could be used to buy anything unless controls were put in place?”

“Top Ten state!”

“And you responded to Class Wallet's concerns by saying 'No restrictions. Blanket approval.' Isn't that true, Blanket Approval Walters?”

“Bullstitt! This is all Class Wallet's fault! Why do you think Gov. Stitt is suing that company? Or at least trying to.”

“The Oklahoma Attorney General, Drew Drummond, has dismissed lawsuits that Stitt has attempted to file against Class Wallet. The Attorney General publicly stated that he has clear and unequivocal evidence that you directed Class Wallet to eliminate any spending controls. And that you ordered Class Wallet to approve any purchases.”

“It is all Class Wallet's fault. Fake news! Witch hunt!”

“Federal auditors have documented that monies were used to purchase such things as Christmas trees, grills, air fryers, espresso machines, and TVs.”

“Hey, TVs are an educational endeavor. As long as kids aren't watching woke shows such as Dear White People,



Blackish, or reruns of Modern Family or The Brady Bunch.”

“The Brady Bunch? Really?”

“It is soft core porn with overtures of incest!”

“Whatever Blanket Approval. And the sun rises in the West and sets in the East.”

“Hey! I never thought of that! You are right!”

Fixico shakes his head at the realization of how stunningly stupid Cryin Walters is. He decides that two can play the false reality game and the making up one’s own facts.

“So Blanket Approval Walters, did you know that monies you administered were also spent to buy books you want banned such as Gender Queer, Lawn Boy, and Flamer? Because you authorized blanket approval these books you hate were bought with your blessing. How does that make you feel?”

Blanket Approval Cryin Walters suddenly puts his hands to his throat. He commences to cough and wheeze. His breathing becomes loud and labored. His skin turns red, then purple and finally green. His green face resembles the Wicked Witch of the West. Cryin Walters manages to speak.

“Gender Queer? Flamer? This can’t be true! Oh no! Oooh! You cursed brats! Look what you’ve done! I’m melting! I’m melting! What a world! What a world! This world has destroyed my beautiful White Wing Wickedness! I’m melting!”

Blanket Approval Walters explodes and turns into a greenish gray cloud of smoke that slowly drifts away. Fixico sits paralyzed by shock. Then the online audience claps their approval. Shouts of “All Hail Fixico” ring out.

Fixico beams proudly.



**Fus Yvhikv**

# Aconav

## **CULTURALLY FUELED FASHION FROM ACOMA POTTERY ART**

The Pueblo of Acoma is home to designer Loren Aragon. It is one of 19 thriving Pueblo communities, located in New Mexico, and is considered to be one of the oldest continually inhabited civilizations in North America. The deep rooted history and rich cultural heritage of the Acoma people is the fueling factor for Aragon and has become the foundation for ACONAV designs.







The Sky-Eagle Collection is more than just a fashion brand, it is a celebration of Native American culture and a testament to the resilience of the human spirit. The brand was founded with Yanti, his wife, muse, premier of the Fashion House, and they named the brand after their daughter. Together, they are building a legacy that honors their heritage and inspires others to follow their dreams.

[skyeaglecollection.com](http://skyeaglecollection.com)

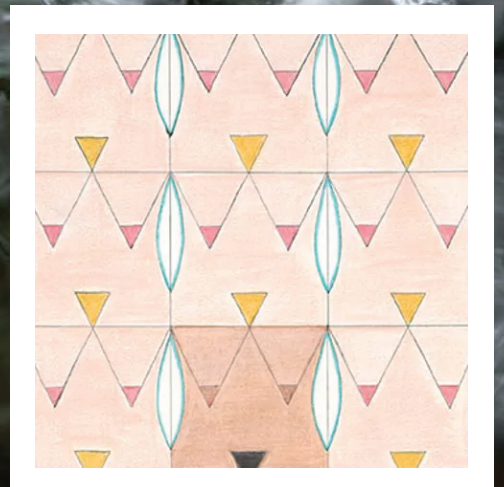
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# Sky-Eagle Collection



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# Indigenous Americans Unite to Navigate Abortion Access After Roe

By Noel Lyn Smith, Maddy Keyes, Tori Gantz and Kevin Palomino News21

Sandy Harris, left, and Jonnette Paddy, right, with Indigenous Women Rising talk about abortion care and reproductive health with attendees at the "Women Are Sacred" conference on June 27, 2023, in Albuquerque, N.M. (Photo by Noel Lyn Smith/News21)

ALBUQUERQUE, N.M. – Rachael Lorenzo calls it their "auntie laugh," a powerful chuckle that lasts long and fills any space. Aunties are prominent figures in Indigenous culture who offer comfort when one needs help.

Aunties answer the phone when no one else does.

That's what Lorenzo, who is Mescalero Apache, Laguna and Xicana, does as founder of Indigenous Women Rising, a national fund that covers the costs of abortions – and the traditional ceremonies that follow – for Indigenous people.

Since the reversal of Roe v. Wade a year ago, demand for the organization's services has skyrocketed. The group funded 37 abortions in 2019, 600 in 2022 and over 300 in the first six months of this year. From January to June, it's spent more to help people than in all of 2022.

"We're investing more money into ... airfare, bus, gas, child care, elder care, after care for the individual who's getting an abortion," Lorenzo said. "If there are special needs that they have, we do our best to fund that, as well."

Indigenous people have been uniquely affected by the end of Roe.

Abortion was never readily available to Native Americans, thanks to a federal law that has prohibited nearly all abortions at Indian Health Service clinics since 1976. That's always meant traveling long distances for the procedure.

But now states with some of the largest Indigenous populations also have some of the strictest restrictions on abortion: places like North and South Dakota and Oklahoma, home to the Cherokee Nation, the second-largest tribe in the U.S. with over 300,000 enrolled members.



The Oklahoma City Area Indian Health Service serves Native Americans in Oklahoma, Kansas and parts of Texas. The federal government provides health care to Native people as part of the treaty agreements for seized land, but IHS cannot provide abortions except in very rare cases. (Photo by Maddy Keyes/News21)

Across the country, some 2 million Native Americans live in the 20 states with laws on the books banning abortion at 18 weeks of pregnancy or earlier, according to a News21 analysis.



“There are clinics closing, providers moving out of those states that we have served or serve, and so we’re seeing more people need to travel from very rural states in order to get abortion care,” Lorenzo said.

Add into the mix disproportionate rates of sexual assault and unintended pregnancy, a crisis of missing and murdered Indigenous women, high rates of maternal mortality, and poor access to preventative care and contraception, and the end of Roe has made a bad situation much worse.

“Roe has never been accessible for Native women,” said Lauren van Schilfgaarde, a tribal law specialist at UCLA who has studied abortion care in Indigenous communities. “When you add in the rates of violence and the complete gutting of tribal governments’ abilities to respond, you have a real dangerous recipe in which Native women have a lack of reproductive health.

“Dobbs has exacerbated that.”



*Kailey Voellinger, former clinic director at Trust Women in Oklahoma City, sits in a treatment room on June 29, 2023. Before the state’s abortion ban, Trust Women was a go-to clinic for Indigenous patients seeking abortion care. (Photo by Maddy Keyes/News21)*

### ‘Lowest-hanging fruit’

The federal government provides health care to Native people as part of the treaty agreements for seized land. Those living on tribal lands or in big cities can use the Indian Health Service, or IHS, an agency within the U.S. Department of Health and Human Services that covers 2.6 million Native Americans and Alaska Natives across 574 federally recognized tribes.

However, the system is perpetually underfunded, forcing facilities to limit the services they provide.

On tribal lands, the clinics can be hours away by car – a trek that comes with a price tag for Native Americans, a quarter of whom live in poverty. And once they arrive, the clinic may or may not have gynecological or obstetric services.

“Reproductive health care has always been considered, for some reason, outside of the mainstream,” said van Schilfgaarde, who is Cochiti. “It’s always the lowest-hanging fruit for budget cuts.”

The Hyde Amendment further restricted reproductive access for Indigenous women.

First approved by Congress in 1976, it banned the use of federal funds for abortion except to save the life of the mother. Exceptions were later added for rape and incest. While the measure was not directed at Native people, they are among those most affected because they rely on federal clinics.

And exceptions for abortion are rarely granted, even though Indigenous women are 2.5 times more likely to be raped than other women in the U.S., and some 34% of Native American women report having been raped at some point in their lives.

One study published in the American Journal of Public Health found that from 1981 to 2001, IHS performed 25 abortions. A 2002 study published by the Native American Women’s Health Education Resource Center found that 85% of IHS facilities did not have abortion services available or did not refer to abortion providers – even for women in permitted circumstances.

Dr. Antoinette Martinez, who is Chumash, is a family medicine and obstetrics provider at United Indian Health Services, a federally funded clinic serving reservations in Humboldt and Del Norte, two northern California counties.

She can’t provide abortions because of the Hyde Amendment and has seen firsthand the effect of that.

“It really does create another hoop for young and middle-age Native women who do not desire pregnancy, who live either in a rural area or in a remote area,” she said. “Sometimes they come down from three hours away for care.”

Before the COVID-19 pandemic, Martinez also worked part time at a Planned Parenthood clinic in Eureka, California, where she provided abortions to women of all ethnicities and ages.

“I knew the hardships in getting there,” she said of her Indigenous patients. “Sometimes they were very, very forthright about the difficulties that were going on in their life and the obstacles in getting to Planned Parenthood – both financially and physically – because of travel distances due to rural locations or other issues such as child care.”



In Oklahoma City, Trust Women was a go-to clinic for Indigenous patients seeking abortion care and partnered with Native organizations such as Indigenous Women Rising. Nearly 10% of Oklahoma's population is Indigenous.

Now, with Roe overturned and a near-total abortion ban in place in the state, the facility's treatment rooms hold unused chairs, plastic folding tables and boxes of medical supplies stacked in a corner collecting dust.

States neighboring Oklahoma – including Texas, Arkansas and Missouri – also have restrictive abortion policies. New Mexico is the nearest state that allows unrestricted abortion, and it's an eight-hour drive from Oklahoma City to Albuquerque.

"It's obviously a really egregious violation of people's rights and dignity to not be able to access health care where they live," said Kailey Voellinger, former clinic director of Trust Women in Oklahoma City.

DakotaRei Frausto, who is Mescalero Apache and lives in San Antonio, discovered the complications of having to seek an abortion out of state when, at 17, they learned they were eight weeks pregnant. It was March 2022, six months after Texas enacted a six-week abortion ban.

Frausto's mother found someone to loan them a car for the only option – a 700-mile, 11-hour drive to New Mexico, where clinics were so overwhelmed Frausto had to wait a month for an appointment.

They said the experience drove them to speak out.

"My whole entire life of being an Indigenous woman, I've felt silenced. I've felt like I was told to be submissive and quiet and small and just not take up space," Frausto said. "And I was like, I can't let this stigma – I can't let racism and sexism – hold me back from talking about an issue that needs to be talked about."

Frausto started a chat room, which now has more than 500 members from around the world, to debunk myths about abortion, give advice and connect individuals with resources. Frausto said it's become a community where people feel safe sharing their own abortion stories.

"I want these people to focus on their health, focus on their family and focus on being OK," they said. "I want to be there to take that weight off of other people when there wasn't someone to take that weight off of me."

Other Indigenous reproductive justice advocates are also stepping up to help – establishing support networks and reclaiming traditional knowledge about reproductive health, including traditional birthing practices.

'We'll find a way'

Lorenzo founded Indigenous Women Rising after their own emergency abortion 10 years ago. At the time, they were a 23-year-old graduate student at the University of New Mexico and parent to a toddler.

The doctor told Lorenzo they had an unviable pregnancy but would have to "wait it out."

"I didn't know that I could get an abortion for a situation like this. I just waited it out for a few months, until I started having a miscarriage. Having to go to the emergency room, where I was humiliated by providers ... it was just a really awful, dehumanizing experience."

Lorenzo figured there must be other Native people with similar experiences who needed help.

The fund's first clients were Navajo, who continue to be the largest group it serves. "We serve all Native folks, whether they are on or off a reservation, whether or not they're enrolled," Lorenzo said.

Jonnette Paddy, a member of the Navajo Nation, oversees the organization's abortion fund and said that post-Roe, most states served are those with some kind of abortion restrictions.

"So we assist in Arizona. We assist in Oklahoma, North and South Dakota, Texas," Paddy said.

In just the first six months of 2023, the fund has distributed \$180,000 to support patients. That's compared with \$110,000 in all of 2022.

The end of Roe has left Americans now experiencing what Native people have lived for decades, Lorenzo said. Abortion care – "now it's an emergency."

"It should have always been an emergency about who was getting the least care, how we can create equity and make sure that no one is without care," they said.

Indigenous Women Rising is one of the bigger community groups in the abortion realm but not the only one.

Following an outbreak of youth suicides in Indian Country in 2015, Sarah Adams, who is Choctaw and lives in Moore, Oklahoma, co-founded Matriarch to provide suicide prevention education and resources to the community. She recalls parents telling her they had called IHS for help, only to be told the next appointment was months away.

Today, the organization provides critical services – including help with abortion care – that the tribal government is unable or unwilling to provide. Its members help people schedule appointments at out-of-state abortion clinics, fund procedures and assist with everyday needs, such as child care and food.

She noted that the lack of abortion access for Indigenous women has not even come up among most tribal leadership, which is predominantly male.

After Roe was overturned, the Suquamish Tribe in Washington state was the only one to speak out publicly, issuing a statement saying, "Our bodily integrity and our right to make decisions over whether or when we bear children are foundational to human dignity."



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# Mahota

## HATCHET WOMAN PILLOW

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The Battle of Ackia or Aahíkki'ya' as the Chickasaw call the event, was a battle between the French and Chickasaw. d'Arteguette launched the assault of Chokkilissa' (Ogoula Tchetoka in French), about 4 miles north of the town we call Tupelo, Mississippi today. The French military leader attacked on March 24, 1736. As they entered the area, Chickasaw women began singing loudly, and the French troops became disoriented. The singing women wielding hatchets advanced into the battle of Chickasaw warriors and French soldiers, frightening the French and forcing them to retreat. The singing, warring Chickasaw women became known as Hatchet Women. They are revered in Chickasaw history as part of the unconquered and unconquerable.

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# Fellowship of Christian Athletes Player Spotlight

## Rylee Bush



**Year:** Senior

**Height:** 5'0

**Position:** Point Guard

**Sports:** Basketball, Fast Pitch

**High School:** Sequoyah High School

### Q and A with Rylee Bush

**Favorite bible verse:** "Don't worry about anything, but in everything, through prayer and petition with thanksgiving, let your requests be made known to God." —Philippians 4:6

**Nickname:** Sister

**Favorite food:** Cheese fries

**Favorite walk up song:** Long Hot Summer Days by Turnpike Troubadours

**Favorite player:** Ryan Hensley and Dansby Swanson. Hensley came from a small town, and one of our closest family friends. He showed me that anything is possible as long as I put in the work. Dansby, because he puts so much work and time into his defense and just the way he plays, all out, every game.

**Favorite part of being on a team:** The fellowship between me and my fellow team mates and the competitiveness.

**Who do I look up to:** My two older brothers Logan and Mason Bush. The reason I look up to my brothers is because they've been there for me forever and went through the same things I've gone through! They truly inspire me every day to keep going and keep working to achieve my dreams. Just to see them happy and achieving their dreams they are my reason I keep going every day.

**Plans after graduation:** Play college softball and get my degree in Pharmacy.

What is my favorite part of being a Christian athlete: Using my ability that the Lord has gave me to spread the word to not only my teammates and other athletes all across the states. Knowing that I play for something bigger than myself.

**Who was my favorite Senior or Junior high coach:** My Dad, Joe Bush is my favorite coach because he not only coaches me for athletics but during these times he teaches me life lessons and good life skills through these times. He always pushes me to do my best and always be the hardest working person in the room. He always wants me to achieve my goals and wants what's best for me. i will forever be thankful for him!

**Favorite Part of Sequoyah HS FCA:** The fellowship we get to have every day and to bring the word to those around us. Also knowing that there is always a place for us when we feel like we don't belong somewhere. The friendships it has brought me has been amazing.

**What is an annual Fellowship of Christian Athletes ministry theme?**

An annual ministry theme helps us meet coaches and athletes where they are throughout the calendar year. We want to encourage them with God's truth, provide opportunities for them to get connected to the ministry of FCA and help them go deeper in their faith while aligning with ministry at large around the world.

**Why 24/7?**

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—Romans 15:13

John Morris is currently serving with Oklahoma Fellowship of Christian Athletes in Cherokee, Adair and Delaware Counties 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](mailto:johnmorris@fca.org) or by cell number (785-760-1627).



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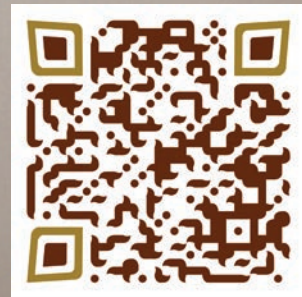


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# Oklahoma designers making mark in fashion industry

By Analyse Jester & Lisa Maslovskaya  
Gaylord News

Dante Biss-Grayson and Nicole Moan create designs that are striking and innovative, and they would like to see more Oklahomans enter the world of fashion.

Dante Biss-Grayson, owner of Sky Eagle Collections, designs clothing influenced by his Osage Nation heritage.

SkyEagle Collections is named for his Osage title, Wa-Sa-Ta, which means First Son of the Eagle Clan. He said his collections are meant to inspire his own people and other Indigenous groups.

Running his company with the help of his wife, Yanti, Biss-Grayson celebrates his culture with modern interpretations of classic Indigenous design elements. Serving for the U.S. Air Force in a multitude of countries, Biss-Grayson wanted to celebrate his home, using art as his expression after developing post traumatic stress disorder. His work

includes ribbon skirts, dresses, coats, shoes, shirts and more, which can be purchased through his website.

"When I was growing up, looking at the ribbon work, a practice from the Southern Plains tribes of cutting and sewing ribbons into different geometrical patterns, that's a huge inspiration for me," Biss-Grayson said. "And I made it really modern and contemporary."

Biss-Grayson said the work of Native designers is "reminding other cultures that Indigenous people are still here, but two, that we can also perform shoulder-to-shoulder with some of the biggest fashion houses globally."

SkyEagle Collections made its mark in the fashion industry a year ago when Biss-Grayson's runway designs took New York Fashion Week by storm. He said he chose not to participate this year, but with the release of the Oklahoma-made movie, "Killers of the Flower Moon," which depicts the "Osage Reign of Terror," his designs were seen on the Red Carpet during movie premiere events.

"I see this philosophy of we're here and we're going to succeed," Biss-Grayson said. "So I see it as not just men and women, but as these new warriors in this modern world."

Biss-Grayson said part of the Native culture "is wearing these designs as pride, as medicine. And I see it as a modern medicine in a new world. So that's the idea and ethos behind it... it's very uplifting and empowering for the wearer."





Oklahoma City's Nicole Moan started out as a tiling craftsman, and later turned her talent to creating ceramic corsets, which she said she pioneered as a way of combining art and fashion.

"It first started off with me making custom tiles...and here I am 25 years later making ceramic corsets and I don't know, I've probably made over 300 or more by this time," Moan said.

Her corset designs have been featured in shows across the world, including this year's Grammy Awards. Chrishell Stause, an American actress and television personality, wore one of Moan's corsets as part of her outfit. The designs are not only a work of art but are completely wearable and use a classic corset lace-up style, Moan said.

After her ceramic corsets sparked major interest in the fashion world, Moan wanted to see where her skills could take her. She applied for an alternative fashion week in London and was one of the first American designers chosen to have their collections on the runway.

Moan is also a photographer and painter, and her decorative headpieces, available on her website, include fascinators, tophats, headbands and a feather-trimmed "mad hatter hat."

After starting her corset business, Moan collaborated with the Oklahoma City Museum of Art to "combine art and fashion," hosting her first fashion show.

"It really helped work as a community and I really think that's what we need, we're really thirsty for fashion here in Oklahoma City," she said.

"We don't have enough representation, and yet people don't see that the fashion world is really that important here in Oklahoma. I really want people to realize that there's tons of talented people here and we need to show people with their voice," Moan said.

Her business is still based in Oklahoma, and Moan loves to see other artistic talent within the state. She hopes to continue hosting fashion shows and expand her reach, not only across the state but the country.

"I don't want to make anything that anybody else has made, I want to change it up," she said. "Hopefully we can just keep building it and make it [her fashion show] work. You know, an event that people come from all over the world to Oklahoma of all places, to experience.

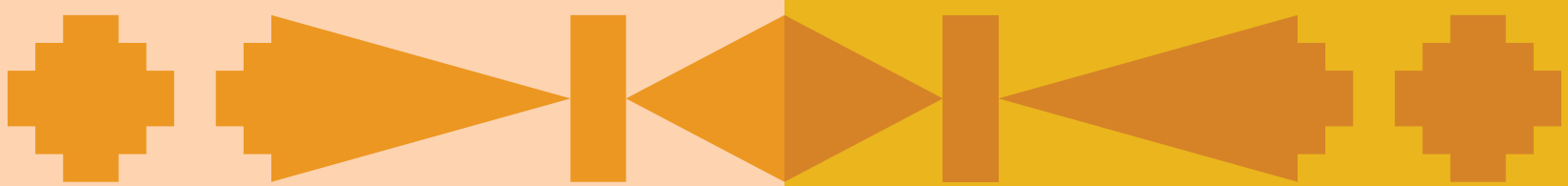
Gaylord News is a reporting project of the University of Oklahoma Gaylord College of Journalism and Mass Communication. For more stories by Gaylord News, go to [GaylordNews.net](http://GaylordNews.net).

Photo captions:

Dante Biss-Grayson models one of his ranch shirt designs. This one is called "Ace High."

Photo provided by Sky Eagle Collections.

Nicole Moan poses with models wearing her custom corsets. From left are models Nora Sea, Ah'Lei Nicolé and Mathew Coblentz. Hair is by Misty Byrd and makeup by Nick St. Clair in this photo by Charlie Neuenschwander. Photo provided by Nicole Moan.







# Tescier family offers Potawatomi history to local museum

Gary Helberg and several Tescier descendants recently gathered in Harrah, Oklahoma, to discuss family history.

By: Mary Leaver, Citizen Potawatomi Nation Public Information Department

A discussion at the Citizen Potawatomi Nation Family Reunion Festival has motivated members of the Tescier family to ensure that Potawatomi history is included in a local historical society's museum. Gary Helberg said when he and his mother, Glenda Payne, visited the Harrah Historical Society's Museum in Harrah, Oklahoma, they noticed the museum didn't have many items representing Potawatomi history. The land for the town's original site was donated by Tribal member Louis Navarre, who was first to arrive at his allotment in the 1870s. While a plaque outside the museum mentions Navarre, the town was later named in 1898 for Frank Harrah. Navarre Street is prominently located near the center of town. Helberg said he and some of his Tescier cousins realized during the 2023 Family Reunion Festival that some of their elders who best remembered the family's history have walked on. With their passing, important pieces of history could be lost, he said. "My mother and I, over the last few years, we had been looking at our background and our family on the Potawatomi side," hoping to preserve as many memories as possible, he said.

## Local history

The goal to preserve their family history spurred Helberg and his mother to stop at the Harrah Historical Society's Museum. Glenda Payne is knowledgeable about the town's ties with the Potawatomi. Both sides of the Helberg family grew up around Harrah.

They admired the museum's collections, but they noticed that other than the plaque outside the museum that referenced Louis Navarre, there was only a small booklet about Potawatomi history. "We were really enjoying the facility. I was just noticing, there wasn't anything on the background, the heritage of our Nation there," he said.

Helberg recalled the conversation at Family Reunion Festival and decided the museum would be a great location for Tescier relatives to gather and discuss the Navarre and Tescier families' histories. Next, he discussed the idea with Lester "Bud" Merritt, Helen Kusek and other cousins. They agreed it would be important to explore their family's history and share that information with the Harrah Historical Society.

"We decided, let's get together somewhere and just talk about our family and maybe, with that historical society, we could do a little research. They might have some information that would be helpful. That was the initial idea," Helberg said. He hopes other historical societies will consider including Tribal members as they gather information and artifacts and put together displays. Helberg believes the cooperative effort would enhance the visitor experience and give local families a place to share their relevant historical documents, photographs and more.


## Future efforts

While the process has just started, Helberg is hopeful that it will lead to future cooperation between CPN and local historical societies or museums.

"I hope more of our people can go and see (their local museum). Local museums have a lot of information in their books and articles," Helberg said. "I also hope local museums can come and see our Cultural Heritage Center because it's just spectacular." He urges historical societies to consider adding a standalone Potawatomi history exhibit. Helberg believes this could be possible if a local museum worked with the Cultural Heritage Center to either create their own display or ask area Potawatomi families to possibly loan items for an exhibit. Helberg imagines that eventually, a CPN volunteer or Native American history major could help curate the standalone




Potawatomi exhibit, periodically updating it with new artifacts. Having a Potawatomi perspective could help broaden the museum's reach and fill in any possible gaps in an area's timeline, he said. While many towns like Harrah may have ties to Potawatomi families, they may not have enough information to share that history. "We're just one family, right? There's so many more out there (that need to be included). I mean, the (family) name may be up there, but nobody ever puts the two together," he said. The staff at the Harrah Historical Society Museum were receptive to Helberg's idea and agreed to host the inaugural Tescier/ Navarre meeting. Museum volunteers were present and the group discussed Harrah families with Potawatomi heritage. CHC Family History Specialist Czarina Thompson, a Tescier/ Bourbonnais descendant, attended to share additional Potawatomi history. In addition to Helberg, Merritt and Kusek, Helberg's sister, Lyndee Runyon, and Kusek's daughter, Cerise Douglas, also attended. Helberg hopes more Potawatomi families will get together and find creative solutions to preserve family history for future generations. "I know museums are always kind of limited on space or personnel to manage it, but there's just so much more (history) out there that is just going to disappear if you don't get a hold of it," he said. "We're definitely going to get together again and probably continue meeting. Once they get into a group and start talking, that's where you pull out some of the information." To begin exploring family history, visit the Cultural Heritage Center website.




# MISSING

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### Teedeenae "Jackson" Yearby



Case #: R2300517  
 Age: 17 years old  
 Hair Color: Black  
 Eye Color: Dark Brown  
 Height: 5'8"  
 Weight: 160 lbs  
 Tribal Affiliation: Seminole, Muscogee Creek, Choctaw

Teedeenae goes by Jackson, and was last seen in Stillwater, Oklahoma. The last contact that he has had with anyone was on January 26, 2023. He has been reached out to through phone calls, texts, email, and social media by several people close to him and he has not responded to anyone.

Jackson has a tattoo of a cross on his middle finger, inside on both wrists, knuckle, and inside forearm of a floral design.

If you have seen or have any information regarding the whereabouts of TEEDEENAE "JACKSON" YEARBY, please contact the STILLWATER POLICE DEPARTMENT at (405) 372-4171, or the TIP LINE at (405) 533-8477.

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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 | 405-275-3121

## **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





# Quarterly Meeting March 19 & 20, 2024

**Osage Casino - Bartlesville**  
1803 US Hwy 60, Bartlesville, OK 74003

**Registration begins at 8:00 am**

**For our Reservation Dept:**

877-246-8777 Open 7 days a week, 8am-11pm Central/Standard Time.

**For Online Reservations: [www.osagecasino.com](http://www.osagecasino.com)**

- Select 'Bartlesville' location
- Enter dates of reservation
- Above the date boxes, there is a link that says 'Have a Promo or Group Code? Enter it now.'
  - Click on 'Enter it now'
  - Enter 5803247 in the box labeled 'GROUP CODE'
- Select room type, complete guest information, and confirm reservation.

United Indian Nations of Oklahoma is a 501(c)4,

**Who we are:**

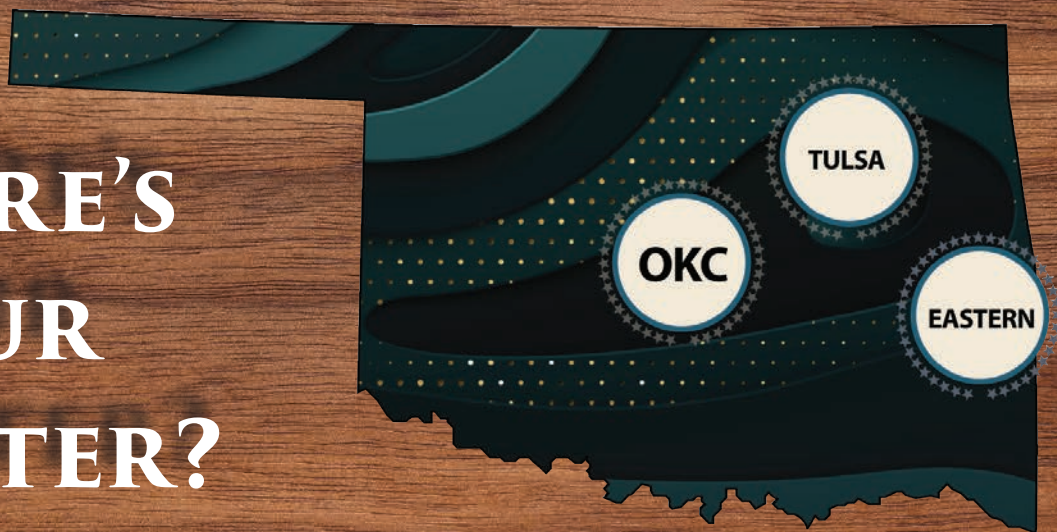
The purpose of United Indian Nations of Oklahoma (UINO) is to create an organization of Tribal Nations and Tribal People to come together, work together, become more informed on issues of importance to Tribal Nations and Tribal People, and act to protect and enhance the sovereignty Tribal Nations based in Oklahoma.

**For more information, please contact by email [margo@uinoklahoma.com](mailto:margo@uinoklahoma.com) or call 918-381-2759 or 918-914-1491**





# 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.