

Cheyenne & Arapaho TRIBAL TRIBUNE

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Feb. 15, 2021 - Vol. 17, Issue 4

Native American Nations step up to protect their own

By Nancy Marie Spears

Native American tribes who have had their ancestral lands stolen, their reservations annulled, their culture trampled, say the COVID-19 pandemic was the breaking point.

“It just came down to, if it was going to happen we had to do it ourselves,” said Dr. Adam Vascelaro, chief medical officer for the Citizen Potawatomi Nation, located in Shawnee, about 45 miles east of Oklahoma City.

“So, a lot of us here just rolled up our sleeves and started working. Just chopping wood, carrying water every day and getting it done,” he said.

If the approximately 10,000 Oklahoma members of the Citizen Potawatomi Nation didn’t do it, they had learned the hard way it wasn’t going to get done.

Like Citizen Potawatomi, many tribes began implementing measures, like wearing masks, before Oklahoma established its first policy against the virus in March 2020.

Oklahoma state officials have yet to



Sonja Fry (r) receives her first does of the Pfizer vaccine at the Cheyenne and Arapaho Tribes Independent Living Center, administered by Clinton Indian Health Services’ Christine Coughlin, RN. (Photo / Rosemary Stephens)

NATIVE NATIONS / pg. 4

COVID Deadlier for Native Americans Than Other Groups

By Ralph Ellis



The Covid-19 pandemic has exacted a heavy toll on Native American communities. In this May 2020 image, Navajo elder Emerson Gorman (R) sits with his (L-R) daughter Naiyahnikai, wife Beverly and grandchild Nizhoni near the Navajo Nation town of Steamboat in Arizona. (Photo by Mark Ralston / AFP via Getty Images)

A new analysis of mortality statistics shows the coronavirus pandemic is far deadlier for Native Americans than other groups in the United States.

One in every 475 Native Americans has died from COVID-19, according to the data APM Research Lab’s Color of Coronavirus project shared with The Guardian newspaper.

In comparison, one in every 825 white Americans, one in every 645 Black Americans, one in every 665 Pacific Islander Americans, one in every 835 Latino Americans, and one in every 1,320 Asian Americans has died.

Native Americans have had 211 deaths per 100,000 people, the study shows.

Per 100,000 people, white Americans have had 121 deaths; Latino Americans, 120 deaths; Pacific Islander Americans, 150 deaths; Black Americans, 155 deaths; and Asian Americans, 76 deaths.

The newspaper notes that actual death counts are proba-

bly higher because some states and cities don’t collect death data on Native Americans. States with hard-hit Native populations include Mississippi, New Mexico, Arizona, Wyoming, Montana, North Dakota, and South Dakota.

“Everyone has been impacted. Some families have been decimated. How can we go back to normal when we’ve lost so many after so many layers of trauma? It’s unbearable,” Amber Kanazbah Crotty, a tribal council delegate in the Navajo Nation, told The Guardian.

Worse, the death rate has sped up in recent months.

The Guardian said 985 coronavirus-related deaths among Native Americans occurred in January -- up 35% from December and the biggest rise among other groups. Deaths only rose 10% for white Americans in the same period.

“Not only do Native people have the highest rate of Covid deaths, the rate is accelerating and the disparities with other groups are widening. This latest data is terrible in every way for indigenous Americans,” Andi Egbert, senior analyst at

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COVID-19 vaccine: It’s Our Turn to Roll Up Our Sleeves and Get Vaccinated

It’s hard to imagine a time when we didn’t know COVID-19 existed. Now when people say “virus,” we know what they mean. The impact of COVID-19 on our lives, our work, our activities, and our freedom has affected us all.

You’ve kept our company and industry running through one of the most challenging times in our history. The responsibility is ours, as employees and tribal citizens, to help stop this virus. Now we have a new, safe, and effective tool to help us do that - COVID-19 vaccines.

It takes everyone.

We all need to step up to beat COVID-19. We ask you to join us in protecting your co-workers, your family and tribal citizens by getting vaccinated.

“COVID-19 vaccination is one of the strongest tools we can use to fight this pandemic together,” says The Department of Health.

Getting vaccinated adds one more layer of protection for you, your coworkers, your family, and your loved ones. Here are some things you should know about COVID-19 vaccination:

All COVID-19 vaccines available in the United States are very effective at preventing the disease.

The most common side effects are pain in the arm where you got the shot, feeling tired, headache, body aches, chills, and fever.

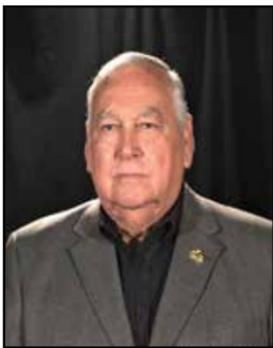
Stopping a pandemic requires using all the tools we have available—wearing masks, social distancing, washing hands frequently, and getting vaccinated.

We want the pandemic to be over. We want you all to feel safe at work and in your community and to be able to shake hands with your coworkers.

We all play a part in this effort, and you are key. Please sign up to get your COVID-19 vaccination at any vaccination clinic or at the local Indian Health Service IHS. If you have questions about IHS vaccination clinics closest to you, please contact 580-331-3433 for an appointment.

If you have questions about COVID-19 vaccine, visit CDC’s FAQs web page at www.cdc.gov/coronavirus/2019-ncov/vaccines/faq.html.

Life's Journeys Changing Through The Years



Darrell Flyingman

Rosemary Stephens
Editor-in-Chief

Cheyenne District 3 legislator.

Born in Clinton, Okla., Flyingman, along with his younger sister Geraldine Wareldo, was raised in Colony by his grandparents, Van Horn and Mary Flyingman. The family lived without electricity and running water and Flyingman's responsibilities included pumping water and hauling it in and obtaining the kerosene they used for their lighting.

"I would cut wood and we lived one mile west of Colony so I would have to walk to Colony with a five gallon can and carry it home full of kerosene, weighing about 40-50 lbs., but that was my part, my duties and responsibilities as we grew up," Darrell said, adding he was really happy the year he received a saw to cut wood instead of having to swing an old ax all the time.

Darrell said his grandparents didn't have very much money in those days, but Darrell and his sister received \$20 a month each from the state and they would happily give it to their grandparents.

"I guess they still call it welfare, but grandma and grandpa would buy us food and clothing and all those kinds of things, so we all helped out," Darrell said.

One of Darrell's fondest memories were in the summertime when they would all go down to the creek by the powwow grounds in Colony running up and down

the creek for miles and miles.

"We would fish, caught a lot of fish and ate a lot of fish. I think that's why I don't like fish to this day because I used to eat so much fish," he said laughing.

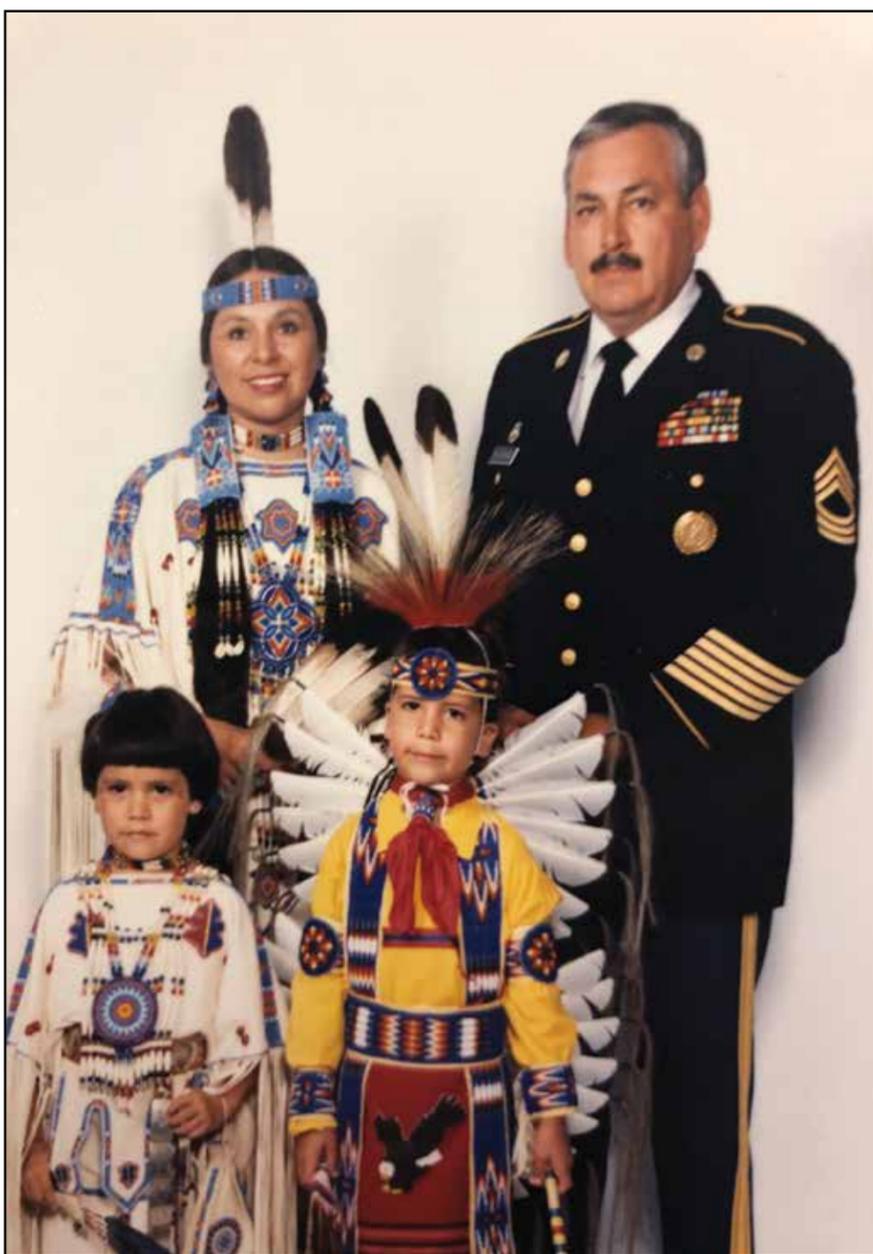
During the winter months Darrell would hunt for rabbits and squirrels and by the time he turned 12 he was working for the farmers around Colony pulling cotton and chopping cotton, and also bucking bales.

"I would go to school all day and then go to work for the farmers, and if I knew which farmers we were working with that day I would just have the bus drop me off there and then walk back home that evening, unless I got lucky and the farmer would take me back home," Darrell said. "I believe that's where I developed my work habits, I learned to work hard, get paid, and then I would turn over my money to grandma and grandpa for all of us."

Darrell said another memory he holds dear was all of them sitting on the porch in the summertime on the east side of the house and listening to his grandpa tell stories.

"It was maybe an 8 foot by 8 foot porch and I remember liking it because it got real hot during the day and I could just lay back on that porch and it felt so good. I would close my eyes and lis-

LIFE'S JOURNEYS / pg. 4



Cheyenne Elder and Marine Corp Veteran Darrell Flyingman with his wife Franda and their two children Chuck and Michelle. (Courtesy photo)



Cheyenne and Arapaho Tribes Language Program goes virtual amid pandemic

Latoya Lonelodge, Staff Reporter

The COVID-19 pandemic continues to affect communities worldwide with many communities being forced to utilize resources on a virtual level and think outside of the box when it comes to teaching. Not just in schools, but across Tribal Nations in implementing best teaching practices for language classes.

The Cheyenne and Arapaho Tribes' Language Program has created an opportunity to allow everyone to be apart of a new learning experience ... the Cheyenne and Arapaho Virtual Language Classes.

Held weekly via zoom, the Cheyenne and Arapaho Virtual Language Classes has allowed any person of interest to register and participate in learning

the Cheyenne language or Arapaho language. Because of the COVID-19 pandemic, the language program found itself in a position to strategize ideas and plans in continuing to offer language classes to surrounding communities and beyond.

"Before COVID, we were learning Arapaho about 14 hours a week, two hours a day, three days a week, we were putting in hours a day learning over zoom because there's no Arapaho speakers in Oklahoma," James Sleeper, lead Arapaho apprentice said.

According to World Atlas, before colonialism, approximately 300 languages were used throughout the United States, with approximately 167 languages still in use, and estimates suggesting that only 20 of these Indigenous languages would remain by the year 2050.

With COVID-19 posing a threat to the Cheyenne and Arapaho community, tribal elders were most at risk, with many elders being the speakers the language program turned to. Pre-pandemic, the language program had been utilizing zoom to communicate with tribal elders that lived outside of Oklahoma for the Arapaho language.

Sleeper said there's a misconception that there are fluent Arapaho speakers in Oklahoma.

"Some people can pray and sing and a lot of my relatives are some of those people, but I visited with them and they weren't fluent conversation wise so we had people from Wyoming that we would meet with and worked with them for about three years," Sleeper said.

Although the program had been fa-

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VOTER REGISTRATION FOR THE 2021 ELECTIONS IS OPEN

Voter registration for the Cheyenne and Arapaho Tribes 2021 Elections is now open. Voter registration will close on June 15, 2021 and will not reopen until after the 2021 elections.

Cheyenne and Arapaho citizens may submit their voter registration form online by visiting www.cheyenneandrapaho-nsn.gov and click on the Election Commission tab, or contact one of the Election Commissioners, A1 Ray Mosqueda at 405 306-9281, C1 Sandra Hinshaw at 405 593-7944, A2 Dale Hamilton at 405 248-7584, C2 Norma Yarbrough at 405 538-6664, A3 Pat Smothers at 405 535-7863, C3 Ramona Welch at 405 464-2716, A4 Elizabeth Birdshhead at 405 464-6043 or C4 Sarah Orange at 405 637-6036 to have a voter registration form

mailed to you or by filling out the voter registration form below, cut out and mail back to the Cheyenne and Arapaho Election Commission, PO Box 89, Concho, OK 73022.

All Tribal citizens 18 years and older are eligible to vote. If you have registered to vote in the past election, please contact your district election commissioner to verify your correct address is still current. If your address is not correct, or if you have moved, and you request an absentee ballot, your absentee ballot will not be delivered to the correct address. Please ensure your address is correct by contacting one of the election commissioners listed above.



CHEYENNE & ARAPAHO TRIBES OF OKLAHOMA VOTER REGISTRATION FORM



Name _____ Maiden Name _____ Tribal Roll # _____ DOB _____

Telephone No _____ E-Mail (Optional) _____ Other Names Used _____

Mailing Address _____ City _____ State _____ Zip Code _____

Address of Residence (if different than your mailing address) _____

Are You a Current Registered Voter _____ If yes, what is your District _____ (v) one: Absentee _____ In Person _____

What type of Registration is this (v): New _____ Name Change _____ Address Change _____ District Change _____
Update _____ Tribal Affiliation from _____ to _____

DISTRICTS

Please check one if this is a New, District or Tribal Affiliation Change

Cheyenne

- C-1 _____
- C-2 _____
- C-3 _____
- C-4 _____

- Seiling, Watonga, Longdale, Canton
- El Reno, Calumet, Kingfisher, Geary, Greenfield
- Thomas, Deer Creek, Weatherford, Colony, Clinton
- Hammon, Elk City

Arapaho

- A-1 _____
- A-2 _____
- A-3 _____
- A-4 _____

In accordance with the "Cheyenne & Arapaho Tribes Constitution Article IX Sections 1 & 2":

- A. Members of the Tribes age (18) eighteen or older shall be eligible to vote in an election;
- B. Cheyenne voters shall register in the Cheyenne Districts in which they reside. Cheyenne voters who do not reside within a Cheyenne District shall register to vote in any Cheyenne District; provided that once registered in such District, the voter shall not be permitted to change districts unless he or she establishes residency in another Cheyenne District;
- C. Arapaho voters shall register in the Arapaho Districts in which they reside. Arapaho voters who do not reside within a Arapaho District shall register to vote in any Arapaho District; provided that once registered in such District, the voter shall not be permitted to change districts unless he or she establishes residency in another Arapaho District;
- D. A member of the tribes who possesses both Cheyenne and Arapaho blood shall register to vote in either a Cheyenne District or an Arapaho District, provided that such member may only change from a Cheyenne District to an Arapaho District or from an Arapaho District to a Cheyenne District, once;
- E. A member who is properly registered to vote in a District shall not be required to re-register to vote unless the member establishes residency in another district or fails to vote in (2) two consecutive elections.

I certify I have read and understand the Cheyenne & Arapaho Constitution Article IX, Section 1 & 2 and all the information given is true and accurate.

Signed (Registered Voter) _____ Date _____

Election Commission Certification

Tribal member _____, Roll # _____ is a Eligible Registered Voter in the _____
District effective (date) _____. Verified by (Election Commissioner) _____
Date Eligibility Receipt Mailed _____ E-Mailed _____ Seal

RETURN TO: C & A Tribes of Oklahoma, Election Commission, PO Box 89, Concho, OK 73022, 1-800-247-4612, ext 27619

NATIVE NATIONS

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establish a state-wide masking regulation.

But now, tribal health professionals are looking to the upcoming task of vaccinating all 39 tribes' members across the state of Oklahoma.

Many tribes are following the same CDC protocols that guide the phases for the vaccination plan in Oklahoma. Some tribes, like the Osage Nation, are going against those recommendations by prioritizing their elderly first, said Ronald Shaw, CEO of the Osage Nation Health Services in Pawhuska, OK.

"Within our culture, we value the experience and the cultural knowledge of elders and we feel like that's a higher priority than vaccinating healthy essential employees and so we've resequenced that," Shaw said. Other than elders aged 55 and older, Osage's priority groups also include healthcare workers and long-term care residents.

"We have had one drive-through vaccination event and vaccinated 100 people," said Shaw. "We have vaccinated 850 individuals to date." The tribe's population in Oklahoma is about 6,500.

The Oklahoma tribal response is in contrast with many tribes across the country and the Navajo Nation, which has been ravaged by the pandemic and has seen almost 1,000 deaths and nearly 28,000 positive cases across its vast reservation in Arizona, New Mexico and Utah.

The Citizen Potawatomi Nation is one of the few tribes that owns one of the ultra-cold freezers required to store the Pfizer-Bi-

oNTech vaccine, Vascellaro said. Both of the tribe's clinics have become hubs, storing thousands of doses for Indian Health Service's

Oklahoma City Area office, and for the Potawatami County Health Department. The tribe itself received a few hundred doses in their first shipment, which went to their healthcare workers first.

"So far, CPNHS (Citizen Potawatomi Health Services) has vaccinated a little more than 2,000 individuals," Vascellaro said. "This includes two different first-dose vaccine drives where we administered more than 500 doses per day."

The Cheyenne-Arapaho Tribe in Concho, about 40 miles west of Oklahoma City, received shipments of both the Pfizer and Moderna vaccine by Dec. 21 2020, equating to between 3,500 and 4,000 doses according to Derrell Cox of the tribe's Department of Health. Many, if not most tribes in Oklahoma receive their vaccines from IHS offices.

Cox said the Indian Health Services service unit that serves some 8,500 Cheyenne-Arapaho members in Oklahoma and other Native American individuals is approaching 2,200 administered doses. That number includes the tribe's frontline healthcare workers, department of health staff, community health representatives, elders 55 years and older, and adults with risk factors for severe disease.

During a mass vaccine weekend event at the Clinton Indian Health Service clinic, Cox said they administered over 400 doses per day over the course of that weekend. "As of Jan. 27, the Clinton service unit of the IHS has vaccinated more than 15% of

their patient population," said Cox.

The state of Oklahoma has vaccinated 7.5 percent of the population according to the New York Times, but it doesn't indicate whether that figure includes Native American vaccinations.

The Choctaw Nation located in Durant, Okla., with about 84,500 Oklahoma members received its first shipments of Pfizer and Moderna vaccines on Dec. 14 and began inoculating healthcare workers Dec. 16. 2020, according to the Choctaw Nation Health Services Authority (CNHSA).

As of Jan. 24, the tribe has given nearly 4,200 individuals their first dose and more than 450 individuals their second shot, a mix of health services employees, essential workers, tribal members 60 and older and anyone in a 60+ household with a tribal identification card, the CNHSA said.

Some tribes in Oklahoma, like the Shawnee tribe in Miami, about 100 miles northeast of Tulsa, have had a harder time with vaccine rollouts because they are a smaller tribe, Shawnee has about 1,000 Oklahoma members, without the resources for their own health system. Tribes without this infrastructure rely on Indian Health Service clinics or other tribally supported clinics to get vaccinated.

Shawnee Chief Ben Barnes said that instead, his tribal members which are scattered across the state and nation, must deal with commuting long distances for a vaccine at a tribal clinic that may or may not cover the cost.

The Absentee-Shawnee tribe in Shawnee, Okla. received their first shipment of doses in early December from health service's Oklahoma City Area office, accord-

ing to executive director Mark Rogers.

The tribe entered Phase II of vaccine distribution this week, which prioritizes 55+ individuals with underlying conditions and Absentee-Shawnee tribe veterans, who perform tribal ceremonial burial ceremonies with honors for tribal veterans according to Rogers.

"We've received approximately 1,100 doses to date, with all doses either given or scheduled for immunization presently as per our Phased plan approach," Rogers said. The tribe has about 2,000 members in Oklahoma.

The Wyandotte Nation in Wyandotte, OK received its first 100 doses of the Moderna vaccine Dec. 22, 2020 and immediately began inoculating health clinic staff, then patients according to the tribe's laboratory director John Bearden. They have since administered 750 doses.

In addition to distributing the COVID-19 vaccine, Rebecca Wright, a clinic assistant for Wyandotte Nation, said Wyandotte community health representatives are also prioritizing giving their elders other vaccines for the flu or pneumonia, while they wait for the vaccine.

Bearden said the size of a tribe, Wyandotte also has only about 1,000 Oklahoma members, and their health system's resources play a definite role in how fast vaccines are getting into tribal members' arms.

"Even though we have a smaller workforce, we have a smaller population that we deal with. And we've been able to really be efficient because we're small ... it's an advantage for us and it's an advantage for our patients."

LIFE'S JOURNEYS

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ten to my grandpa tell stories from the old days," Darrell said.

Although his grandparents were fluent in the Cheyenne language, Darrell said one of his biggest regrets about his grandparents is they never taught him or his sister how to speak Cheyenne.

"Every summer my grandfather would go to OU (University of Oklahoma) and teach the missionaries Cheyenne. You know Cheyenne is a really hard language to learn, but my grandfather would teach them, but when I asked him one time why he didn't teach us all he said was 'it's going to be a white man's world.' A lot of grandparents back then didn't teach their grandkids the language for that reason," Darrell said. He acknowledged, however, up north in Lame Deer, Wyoming the families were taught, and spoke Cheyenne and he always wished he had learned.

Life in Colony pretty much revolved around working with the farmers

and going to school for Darrell. He would hang out with the older Native men who lived around Colony who he worked with in the fields, but said on Friday nights when they all got paid, the older guys would all go off for the weekend and he would go home to grandma and grandpa.

Darrell graduated from Colony High School in 1963, playing baseball and basketball throughout his school years.

"As a matter of fact when I was in the 8th grade I was pitching for our high school team. We barely had enough players to make a team back then," he said laughing. Darrell's love for basketball would later motivate him to coach two all Indian adult teams.

After graduation Darrell thought he would end up like many of the other men in Colony, working for the farmers, moving irrigation pipes because that was the only thing they ever did, except, for a handful who did one thing different ... they

joined the U.S. military.

"Some of them would join the service, and some would end up with honorable discharges and some of them didn't, but at age 17 there were four of us, Eddie Wilson, Butch Curtis, Tony Littleman and myself who all decided to go to Oklahoma City to join the Marine Corps. We just decided one day to go, but we didn't get to because there was only one of us was 18 years old and that was Eddie Wilson," Darrell said.

Returning to Colony, they all made a pact that after they turned of age they would get together again and join the service. Turns out, the only one who joined the Marine Corps, would be Darrell, with the others joining other Branches of Service.

This would be the start of a 10 year commitment for Darrell to the U.S. Marine Corps.

"I wanted to be infantry, and this was the start of Vietnam. Well they gave me three choices, infantry, artillery or tanks and when I joined they assigned me to tanks. I left and went to basics at Camp Pendleton in San Diego, Calif, 19 years old from a small town in Colony, Oklahoma, but I met a lot of people from all over the country," Darrell said.

One specific meeting, was a guy from New York stood out to Darrell when the guy asked him if Indians still lived in tipis and rode horses.

"I think that's a common thing they ask of us Indians, do you still live in tipis and do you still ride horses ... well I had to educate him that we were civilized," Darrell laughed shaking his head.

As Darrell was preparing to depart on an exercise to take a battalion from the 7th Infantry, with the Navy and the Army involved to practice what was called war games, Darrell said a funny thing hap-

pened.

"The Marine Corps needed one or two people to fill a quota they had, and it just so happened they needed one person to go to Hawaii, and they picked me. So that was kind of lucky for me because when my tank battalion left and were doing the exercise word came down for them to head to Vietnam so they turned their ships around and headed to Vietnam. I think I was blessed being sent off to Hawaii," Darrell said.

Darrell would spend the next couple of years working in Hawaii in the Criminal Investigation Department (CID) and later for the Intelligence Department, where after he received his top-secret clearance said he saw a lot of interesting things coming in and out of the Intelligence Department.

Eventually he was sent home to the states and sent to El Toro, California to an airbase and was chosen as the Admin Chief of Special Services. When the Retention CO came and talked to him about reenlisting, he made Darrell a few good offers to reenlist, either to be a drill sergeant or a recruiter for the Marine Corps.

"I thought about it and took the recruiter position because I felt it would be a challenge for me, so I reenlisted, got my bonus and immediately bought a '65 convertible Mustang and left California to head to Buford, S.C. for the 8-week recruiting school, which taught me a lot about marketing the Marine Corps, they call it birdogging, but thinking of ways of attracting people who might want to join the Marine Corps," he said.

Upon graduation Darrell received his orders and found himself headed to Fargo, North Dakota. "I was thinking what the heck is going on up in Fargo, North Dakota," he said as he laughed.

It was a four-year duty station in North Dakota and Darrell said with the Vietnam War going strong, people were being killed left and right, and one of his duties was to go on casualty calls to the home of Marines who were killed to inform their parents of their death.

"We would receive notice and have two hours to get to the family's home before a follow up telegram was sent expressing condolences. It wouldn't be good for a fam-



ily to receive that telegram before we had a chance to talk to them. We buried a lot of Marines ... it was very hard, the toughest part of my being in the Marine Corps was having to bury fellow Marines," Darrell said.

He said he was chosen to attend the funerals of fallen Marines because he was the youngest and he never cried at the funerals.

"We were taught in the Marine Corps that you do not cry and I believed that, so I would go and stand tall and take care of the Marine," he said speaking quietly.

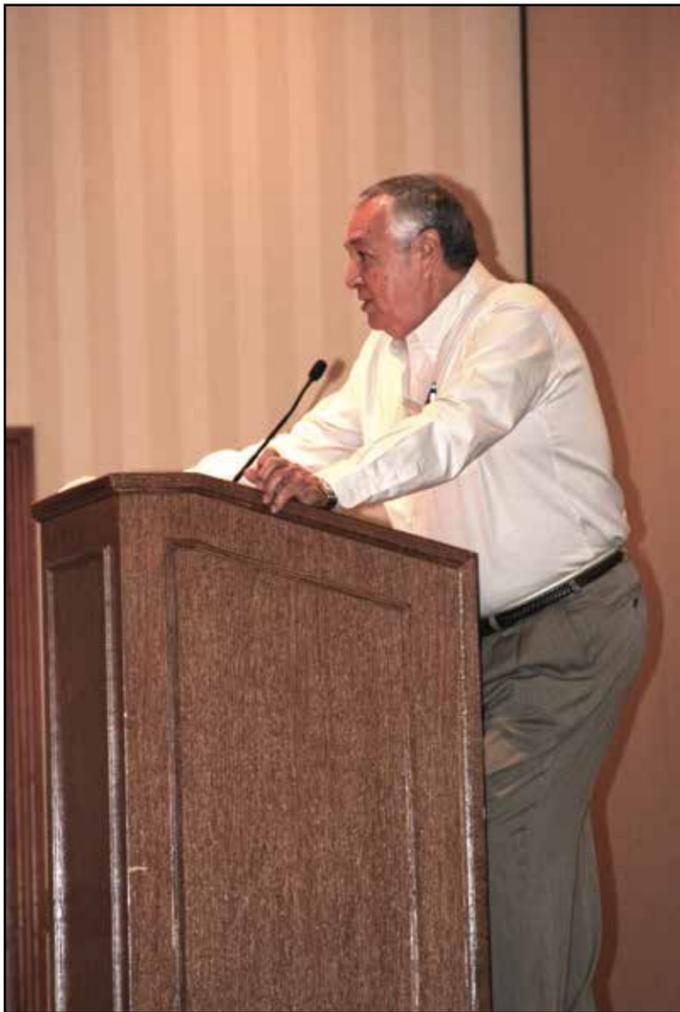
Darrell would spend 10 years of his life in the Marine Corps, making rank along the way and making Staff Sergeant in a little over four years. Of his time in North Dakota, one memory stands out from all the rest involving a young high school boy who worked in a candy store next to his recruiting office.

"This one young man, Keith Henchburger, I'll never forget his name, I would always tease him saying,

aw man you'll never make it through the Marine Corps. He would always laugh and say, 'yes I will, I'll prove it to you.' I told him, 'okay then when you graduate high school I will sign you up.' I always let him use my Mustang whenever he had a date with his girl and he always liked that a lot," Darrell said.

As fate would have it, during a time Darrell was out of town recruiting in Aberdeen, South Dakota, his partner in Fargo went ahead and enlisted the young man, who wanted to surprise Darrell.

"It was supposed to be a surprise, but I was angry because I knew he would end up in Infantry and I had kept telling him I would help him pass his entry exams to go into aviation, to be a jet mechanic or anything to do with the jets, not the Infantry. But my partner enlisted him without me. He went through basics, and I would hear from him and after basic training he came home on



Darrell Flyingman, former governor of the Cheyenne and Arapaho Tribes speaking to tribal citizens during a community meeting held in Tempe, Ariz. in 2008. (Photo / Rosemary Stephens)

I AM, I CAN, I WILL: Motivational Movement Spreading Through Indian Country and Beyond

Rosemary Stephens
Editor-in-Chief

experiences, there is a way to overcome, a way to conquer anxiety, depression, and obstacles, no matter what happens in their lives.

“The whole deal is it’s not going to be easy because you are going to run into trials and tribulations and all these obstacles, and alcohol is one of them because that’s what people run to when things get tough, or when life gets hard they run to alcohol and drugs, an outlet to escape to, but they don’t have to,” Wassana said “If your plans don’t work out, if your world comes crashing down on you and you’re lost, I want them to know there is a way. That’s my goal to reach as many youth as possible.”

Wassana graduated El Reno High School where he played four years of basketball, earning awards and honors throughout his high school basketball career, from Oklahoma All-State Team, MVP of the Anadarko Warrior Classic tournament and back-to-back All West 3 Point Champion. He was also involved with his Tribe serving as the President of the Cheyenne and Arapaho Youth Council. But what few people knew about him at the time, is inside Wassana

In today’s world of negative messaging being broadcast on a daily basis, it is easy to get lost in ‘defeatism.’ When telling oneself I can’t, I won’t, I am not and internalizing the negative messaging it can seem like a very dark place to live.

So when a motivational movement such as, I AM, I CAN, I WILL springs forward into the light one can’t help but to grab hold of the positive messaging and hang on. And that’s what 24 year-old Christian Wassana hoped would happen when he first conceived of the idea of a motivational movement entitled, I AM, I CAN, I WILL.

Wassana developed the idea for his motivational movement in 2017 when he had transitioned from high school into college and was hit head on by life. He set the movement into motion in the spring of 2020.

“This movement is more than just a phrase, it’s a lifestyle, no matter what you are going through you will know I AM, I CAN, I WILL,” Wassana said.

His vision is to reach as many youth as he can through the movement, to show them, through his personal

I AM, I CAN, I WILL / pg. 8



2021

02 FEBRUARY JACKPOTS

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Start earning entries February 1. See Players' Club for details.

LANGUAGE PROGRAM

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miliar with zoom, Arapaho junior apprentice Shayna Walker said teaching over zoom was a different story.

“We’re trying to teach what we learn at a forward pace, for those years that we learned prior. It was really fast paced, we wanted to gather as much information with language and everything we could learn the best we could. We recorded everything, and that in itself is really time consuming,” Walker said.

Brendan Haag, Cheyenne junior apprentice, said the COVID pandemic had really taken a toll on the program and their efforts in reaching out to speakers. Haag has been working with the language program for over two years.

“Before COVID hit, we were trying to get as many sessions as we could during the week, about three days out of the week we would have sessions back to back on Tuesday, Wednesday and Thursdays with different speakers,” Haag explained.

Haag said they would drive to different communities to talk with speakers and when COVID had struck, it slowed their progress down in working with tribal elders who spoke the Cheyenne language. Many speakers lived within the area, such as Margie Pewo, Ervin Bull, Ella Akeen, Victor Orange and Henrietta Mann.

When COVID-19 put a halt on their progress, an even greater concern was for the tribal elders in the community when cases began to rise.

“We’ve lost a lot of speakers just even in Oklahoma, such as Belva Hicks and Gloria Uranga, we’ve had a lot of speakers pass away,” Rebecca Risenhoover, language coordinator said.

The program was put into a vulnerable position with their progress when the Cheyenne and Arapaho Tribes placed all employees on a temporary furlough that would last eight months.

“Essentially it put a stop to all the progress that we were making as a pro-

gram, and that’s kind of like a big hit because we were making a lot of progress through the learning style that we have been utilizing, which is immersion, where we don’t read and we don’t write, just repetitions and conversations,” Sleeper said.

Sleeper said it had been important for them to continue their work, but when the pandemic came and caused employees to go on furlough, they came back to work having to reorganize and adjust back into the swing of things.

“The eight months was pretty tough on us and on our elders, just because work stops, our elders don’t stop getting older and we lost almost a year with them, so there’s a lot to say about that,” Sleeper said.

Coming back after being on furlough, Walker said the time away had allowed the program to plan better.

“I think planning for all of us is a really good thing, we weren’t really the best at that so I will say during COVID, the result of all of this is to find what works better for all of us and I feel like we get a lot more done,” Walker said.

Before the virtual language classes became available online, Walker said some people weren’t able to make it to the community classes that were held.

“Now they’re in the comfort of their own home, and it’s available, I do think that’s a plus and that’s helped us ... I think COVID has pushed us a lot more in areas that we needed for sure,” Walker said.

Through the virtual classes, Arapaho outreach worker Regina Youngbear said



Brendan Haag, Cheyenne junior apprentice, introduces himself in his Native language during one of the weekly Virtual Language Classes held via zoom.

there is more participation online than before.

“Not just from our local tribal members, but also from other tribal members that are out of state, out of jurisdiction and so we are serving those tribal members,” Youngbear said.

Through participation, project manager Michelle Johnston said they’ve been able to reach out of state tribal citizens, even reaching as far as England.

“I think the virtual language classes have become something really good for our communities, due to COVID, but also for our elders that aren’t able to get out and about, it’s become a family thing,” Johnston said.

Johnston said the classes would have people on screen along with their children and grandparents.

“It’s brought families together, they’re learning together while eating dinner and they’re still participating in our classes, as much as COVID sucks I think it’s actually benefitted in a way too with our teachings and to be able to reach people from far away,” Johnston said.

In being able to reach more communities and have more participation, Youngbear said for the program, it has been a confidence booster.

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DEADLIER FOR NATIVE AMERICANS

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APM Research Lab, told The Guardian.

The impact on smaller tribes is striking. About 50 members of the 5,000-member Northern Cheyenne tribe in Montana have died.

“Our collective grief is unimaginable,” said Desi Rodriguez-Lonebear, an assistant professor of sociology and American Indian studies at the University of California.

“Losing 1% of our people is the equivalent of losing 3 million Americans. Native Americans are used to dying at disproportionate rates and we’re used to scarcity but Covid is different, there’s a growing sense of hopelessness.”

Health authorities have long known the virus was ravaging indigenous people in the U.S.

Back in early June 2020,

the Navajo Nation in the Southwest reported around 6,000 coronavirus cases and an infection rate of 3.4% -- the highest in the country. New York state, by comparison, had a 1.9% infection rate.

Why is the coronavirus hard to manage on Native American reservations?

Navajo Nation President Joseph Nez said that the social structure of Navajo families, in which it’s common for several generations to live in the same residence, makes it difficult to practice social distancing. Extended families often gather in large groups, he said.

The high poverty rate also makes sanitation difficult. One expert estimated that one-third of the Navajo population lacks running water and electricity.

OBITUARIES

Susan Diane Whiteskunk

Susan Diane Whiteskunk (Happy Woman “Woo-Shii”) was born Oct. 24, 1978 to Edward Whiteskunk and Phyllis Whiteman in Clinton, Okla., and passed away Sunday, Jan. 24, 2021 in her Hammon, Okla., home. Susan was raised in Hammon and graduated from Hammon High School in 1997. In 2007 she continued her education at the Burns Flat Vocational-Technology Center and received her credentials in Business Technology. She soon accepted employment with the Great Plains Regional Medical Center in Elk City and worked there about nine years.

In 2017 she gained employment as a cashier at the Cheyenne and Arapaho Tribes C-Store in Hammon. Most recently she was employed with the Cheyenne and Arapaho Tribes working for Cheyenne District 4. Susan faced several trials,

which would have broken anybody else, she exercised defiance in the face of adversity. Susan fully lived up to her Cheyenne name ‘Happy Woman.’ She was never defeated in life or in death. In her free time she loved nothing more than making memories with friends and loved ones. She was preceded in death by her parents, her paternal grandparents, Willis Whiteskunk and Maude (Whiteshield) Whiteskunk, her maternal grandparents, Roy Whiteman and Bertha (Orange) Whiteman. She is survived by two daughters, Jordyn Whiteskunk of Elk City and Jalisa Blackwolf of El Reno, three sons, Jady Sankey, Hammon, OK, James Blackwolf and Jonas Blackwolf, Jr., both of El Reno; two grandchildren, Kasey Whiteskunk of Hammon and Kady Whiteskunk of Clinton, two brothers, David and Michael



Whiteskunk, both of Hammon, sister, Nancy Whiteskunk of Elk City, aunt, Nancy (Whiteman) Prairie Chief of Ignacio, Colo., and uncle, Victor Orange of El Reno. She is also survived by seven nieces, five nephews and her best friend Kyle Orange Sr.

Wake service was held Feb. 2 at the Kiesau Lee Funeral Chapel in Clinton, Okla. A graveside service was held Feb. 3 at the Hammon Indian Mennonite Cemetery, officiated by Rev. Gerald Panana.

Peggy Ann Nightwalker Yazzie

Peggy Ann Nightwalker Yazzie, of Seiling Okla., passed away on Jan. 29, 2021 at the age of 77 years. Peggy Ann was born to Cheyenne Chief Roy Nightwalker and Gladys Williams Nightwalker in Okeene, Okla. on Sept. 10, 1943.

She was raised in the Fonda Community and attended school in Seiling, graduating Seiling High School with the Class of 1963. Peggy spent her life taking care of her family. She was trained as a live-in nanny/maid/chef in Dallas, Texas, where she met her husband of 57 years, Johnny Tso Yazzie. She is a graduate from the Southwestern Indian Polytechnic Institute in Albuquerque, N.M.

In addition to her parents Roy Nightwalker and Glad-

ys (Williams) Nightwalker, Peggy Ann was preceded in death by parents, brother Roy “Junior” Walking Night, sister Leda Joyce Walking Night, daughter Lucille Pearl Fuentes, granddaughter LaTisha Breeze Yazzie, and an infant brother Bobby.

Peggy Ann is survived by her four children, Ronald Nightwalker Yazzie of Lame Deer, Mont., Sonny Yazzie and wife Patricia of Albuquerque, N.M., Nona Yazzie of Albuquerque and Dawn Yazzie of Albuquerque. Peggy is also survived by eight brothers and sisters, Freddie Nightwalker of Washington, Jean Nightwalker of Clinton, Okla., Jane Nightwalker of Clinton, Edith Nightwalker, Alvina Nightwalker of Montana, George Nightwalker of Montana, Bertha Kay Night-



walker of Denver, Colo., and Alberta Nightwalker of Montana, as well as 21 grandchildren, 22 great-grandchildren, one great-great grandchild and numerous nieces, nephews, cousins and friends.

Funeral service was held Feb. 3 at the Daniels Family Funeral Chapel in Albuquerque, N.M., with Director Brian Crawley and Chaplin Robin Doll presiding, followed by an interment at the Sandia Memory Gardens.

Tulane Roby Wilson

Tulane Roby Wilson, 82, Cheyenne Chief and Clinton Okla., resident was born May 7, 1938 to Frank and Lucille (Yellow Hawk) Wilson in Clinton, Okla., and passed away Jan. 30, 2021 in the River Valley Nursing Home in Clinton, Okla. Tulane was raised in Clinton and graduated from Clinton High School in 1956. He attended Sipie College in Albuquerque, N.M. working toward a degree in accounting. He returned to Clinton and worked for the Housing Authority for several years. He also worked for the Cheyenne and Arapaho Tribes with the Nutrition Program for the Elderly and the Head Start Program. He married Juanita “Janie” Fuentez Dec. 18, 1971 in Clinton, Okla., and she

preceded him in death. He was a member of the Indian Baptist Church, a proud member and one of the Chiefs of the Cheyenne and Arapaho Tribes of Oklahoma. He was traditional and enjoyed going to the tribal activities and gourd dancing, and enjoyed fishing, loved sports and supporting the Clinton Red Tornadoes. He loved rock and roll music and any music by Red Bone, and he used to play the base guitar in a band. He was preceded in death by his parents, his wife Janie, sisters and brothers, Margie Wilson, Clifford Wilson, Terry Wilson and Wanda Wilson. He is survived by his daughter Terysa Ray of Foss, Okla., adopted son Julian Watan of Weatherford,



Okla., sister Wilma Red Bird of Clinton and brother Ferrel “Gus” Wilson of Clinton and three grandchildren, Ryan Wilson, Tanner Ra and Paisley Wilson.

Wake service was held Feb. 3 at the Kiesau Lee Funeral Chapel in Clinton, Okla.

A graveside service was held Feb. 4 at the Clinton Indian Cemetery officiated by Pastor Gerald Panana.

Elton ‘E.O.’ Clifton Yellowfish Jr.

Elton ‘E.O.’ Clifton Yellowfish Jr., was born Sept. 19, 1976 in Lawton, Okla., to Elton Yellowfish and Odellia “Dee” Sankey. He departed this life on Jan. 29, 2021 in Oklahoma City.

E.O., as he was affectionately known, spent his early years in Lawton before his family moved to Barefoot Park east of Canton, Okla. He studied Culinary Arts at Job Corps in Guthrie and earned his GED before attending Haskell Indian Nations University in Lawrence, Kansas. He worked for the Cheyenne and Arapaho Tribes as a gaming technician and most recently as a receptionist at Lucky Star

Casino. E.O. enjoyed music, fishing and going to the casino.

E.O. was preceded in death by his parents, one brother Anthony Swimmer and one sister Daisy Blackbear.

Survivors include one daughter Kyla Laiwa of Watonga, Okla., three sons, Anthony Yellowfish of Ada, Okla., Izrael Yellowfish of Geary, Okla., and Gabriel Smith of Yukon, Okla., brothers Forrest Yellowfish of Riverton, Wyo., and Calvin Sankey of El Reno, Okla., sisters, Mary Sankey of El Reno, Marilyn Birdshead of Geary and Barbara Sankey of Oklahoma City,



and many extended family and friends.

A traditional all-night wake service was held Feb. 3 at the Chief Cornerstone Baptist Church in Geary, Okla. A graveside service was held Feb. 4 at the Canton City Cemetery officiated by Pastor Waylon Upchego.



May You Find Comfort & Peace During These Difficult Days and in the Many Memories of Your Loved Ones.

OBITUARIES

OBITUARIES

Stewart Carl Candy

Stewart Carl Candy was born Jan. 28, 1971 to Robert Candy and Maxine (Miles) Candy in Clinton, Okla., and passed away Jan. 24, 2021 in Hammon, Okla. Stewart was raised in Hammon and graduated from Hammon High School in 1990. He continued his education at the American Indian Bible College in Phoenix, Ariz. He was working on degrees in business and Theology. He returned back to Hammon and also made his homes in Concho and El Reno, Okla. He worked several years at the Cheyenne and Arapaho Smoke Shop in Concho and for the Lucky Star Casino also in Concho. He was a citizen of the Cheyenne and Arapaho Tribes of Oklahoma, was fluent in his Native language and

sang at numerous events as well as singing at numerous funerals. He was very traditional and participated at many Native events and powwows. Stewart was a member of the Kit Fox Society and was a Southern Cheyenne Sun Dance Crier. He is preceded in death by his parents and a sister Carolyn Lone Elk. He is survived by his daughter Cassandra Candy and grandson Ryker Myers of Chickasha, Okla., two sisters, Veronica Candy and Laura Candy, both of Hammon, and three brothers, Melvin Miles of El Reno, Rector Candy of Hammon and Ricky Candy of Elk City, Okla. He is also survived by his aunt Ula Lira and Bernice Bull both of Clinton and numerous nieces, nephews,



cousins and other relatives.

Wake service was held Feb. 8 at the Kiesau Lee Funeral Chapel in Clinton, Okla.

Funeral was held Feb. 9 at the Community Fellowship Church in Hammon, Okla., officiated by Pastor Dolan Ivey and Pastor Jan Phillips, followed by a burial at the Hammon Indian Mennonite Cemetery in Hammon, Okla.

Vearl Fulsom

Vearl Fulsom was born Nov. 16, 1954 to Joe Fulsom and Jean (Griffin) Fulsom in Los Angeles, Calif., and passed away Feb. 2, 2021 in the OU medical Center in Oklahoma City. Vearl was raised in Grainola, Okla., and attended the Chilocco Indian School in Newkirk Okla., graduating from high school in 1974. He moved to Clinton, Okla. in 1977 and he married Velve Naranjo on Feb. 4, 1982 in Clinton. He has worked for the Clinton CO-OP, Pepsi Cola Company, Atwood's, Squire Drilling, Meyers Drilling and the Cheyenne and Arapaho Housing Authority as well as working in the oil fields and most recently he worked for McK-

insey Ford Motor Company. He was a citizen of the Cheyenne and Arapaho Tribes of Oklahoma, and an active member of the Pentecostal Church of God Indian Mission in Clinton. He played the drums, loved being a grandpa and traveling. He is preceded in death by his two sons, Vearl Joel Louis Fulsom, Kevin Naranjo, and a daughter Emerald Fulsom -Ellis. He is survived by his parents Joe and Jean Fulsom of Cedar Vale, Kansas, his wife Velve, of the home, two daughters, Jissena Fulsom and Jada Fulsom, two sons, Royce Ellis and D'Wayne Fulsom, three sisters, Cecilia Katkowski, Debra Key and Allison Leedy, five broth-



ers, Ronald Fulsom, Bodine Fulsom, Mark Fulsom, Tm Fleming and Walter Jones Jr.

Wake service was held Feb. 7 at the Kiesau Lee Funeral Chapel in Clinton, Okla.

A graveside service was held Feb. 8 in the Clinton Cemetery Pavilion at the Clinton City Cemetery, officiated by Rev. Delfred Whitecrow Jr.

Delmond Wayne Gawhega Jr.

Delmond Wayne Gawhega Jr. died Jan. 24, 2021 at his home in Hammon, Okla., when it was destroyed by a fire. Delmond was born May 30, 1974 in Clinton, Okla., and raised in El Reno, later moving to Ethete, Wyo. He returned to Oklahoma two years ago.

nos and laughing.

Bubba is survived his mother Brenda Black of Oklahoma City, daughter Michaela Lynn Spottedelk, son Raphael Glenmore, step-daughters, Dayle Birdsheed and Jocinda Walkingnight, sisters, Myrina Black, Mykeeta Black, Miyori Johnson, Myracle Black and Mytisha Black and grandchildren, Omri, Emrik and Arli Rhoads.

His father, Delmond Wayne Gawhega Sr. and grandmother June Black, preceded him in death.



Visitation service was held Feb. 4 at the Huber Benson Funeral Chapel in El Reno, Okla. A graveside service was held Feb. 5 at the Concho Indian Cemetery in Concho, Okla.

Summer Hamilton

Summer Hamilton, 37, of El Reno, Okla. died Jan. 31, 2021. She was born Dec. 4, 1983 to Albert Hamilton Jr. and Nadena Altizer. She attended Kingfisher Public Schools and graduated in 2002. She lived and worked in El Reno most of her life.

ing time with family and friends and was a 'selfie' master. She is greatly loved and will be missed by all. Summer is survived by her mother Nadena Grant of El Reno, children Penelope Botone and Johnnie Botone, sisters Sabrina Hamilton and Julie Avery, and many nieces and nephews.

She was preceded in death by her grandparents Charles and Yvonne Altizer, Albert and Esther Hamilton, father Junior Hamilton, brothers Bill Altizer and Frederic Hamilton.



Funeral service was held Feb. 5 at the Frontline Ministries in Kingfisher, Okla., followed by an interment at the Kingfisher Cemetery in Kingfisher, Okla.

Aiden Lee Shaun Horse

Aiden Lee Shaun Horse was stillborn on Feb. 7, 2021, at St. Anthony Hospital in Oklahoma City. Graveside services will be held 2 p.m. Friday Feb. 13 at the Concho Cemetery with Rev. Waylan Upchego officiating under the direction of Huber-Benson Funeral Home.

icine Bear, great-grandmother Cynthia Louella Medicine Bear. Others surviving include his aunts, Larissa Brady, Esther Medicine Bear, Lauryn Medicine Bear, Darla Cable, and Pam Horse-Chasenah, uncles, Darrell Horse and Gerald Horse, niece and nephew, Olivia and Jason Foster and cousins, Isaac Brady, Ella and Aurelia Blackbear, Jacob Cooper and Ryan and Alex Guillen.

His grandparents, Joyce Littleman and Peggy and Gerald Horse, great-grandparents, Esther Lamebull and Leslie Medicine Bear Sr., auntie



Diana Medicine Bear, uncle Marcus Guillen and cousin Brayden Leslie Medicine Bear-Cooper preceded him in death.

Agnes Josephine Littlehawk

Agnes Josephine Littlehawk died Jan 31, 2021, at Post-Acute Rehabilitation Center in El Reno, Okla.

Agnes was born April 10, 1952 in San Antonio, Texas. She lived in numerous places including Wichita, Kansas and Oklahoma City before moving to El Reno many years ago. Before retiring she worked for Concho Child Development. Her grandchildren were the joy of her life. Agnes liked to go to casinos, sing and garage sale shopping.

Her father, Phillip Morlan Sr., mother Josephine Yelloweyes, sister Verbena Looper and brother Evan Morlan preceded her in

death. Agnes is survived by her husband Donald Littlehawk, her children and their spouses, April and Cedrick Whitebuffalo, Barbara and Brad Halpin, Rolana Littlehawk and James Youngbull, Tashina and Matt Black, Kawa Jr. and Barbie Black, Richard Mann and fiancée, Cindy, and Kino Littlehawk; brothers, Phillip Morlan, Jr. and Dean Morlan; sister Catherine Derenzo, 32 grandchildren and many great-grandchildren. Other survivors include her nieces and nephew, Star Morlan, Micah Looper, Cathy Morlan, Mary Morlan, Angie Reed, Nona Wilkerson,



Melanie Morlan, and Chris Derenzo.

Wake service was held Feb. 4 at the El Reno Indian Baptist Church in El Reno, Okla. A graveside service was held Feb. 5 at the Concho Indian Cemetery in Concho, Okla., with John Youngbull officiating.

James Medicine Elk

James Medicine Elk died Feb. 8, 2021, at his home in El Reno, Okla. James was born Aug. 11, 1961 in Seiling, Okla. and was raised in the Seiling and Canton areas. A longtime resident of El Reno, he was a roofer and a member of the Elk Scraper Clan. James enjoyed playing with his grandchildren and being with his family and friends.

He is survived by his wife Carroll Adams Hagedorn, children, Penelope Nimsey,

Timothy Nimsey and Andrealina Uribe, siblings, Clarence "Dake" Black, Rosa Ward, Bettina Myrick and Darryl Myrick, and numerous grandchildren including, Aaron Meat and Felicia Coffey.

His father Jimmy Medicine Elk, mother, Mary Stone, and son Dexter Medicine Elk preceded him in death.

Visitation was held Feb. 11 at the El Reno Indian Baptist Church in El Reno,



Okla.

Graveside service was held Feb. 12 at the Concho Indian Cemetery in Concho, Okla.

Marlin Wayne Orange

Marlin Wayne Orange Jr. was born June 27, 1975 to Marlin Wayne Orange Sr. and Edith (Nightwalker) Orange in Clinton, Okla. He passed away Feb. 2, 2021 in the St. John's Hospital in Tulsa, Okla. Marlin was raised in Seiling, Okla. and graduated from Seiling High School in 1993. He worked for the Cheyenne and Arapaho Tribes of Oklahoma as a wild land firefighter. He was a citizen of the Cheyenne and Arapaho Tribes of Oklahoma. Marlin was a traditional dancer, did bead work, making tribal traditional outfits and loved nature.

He was preceded in death by his dad and a brother J.D. Nightwalker. He is survived by his three daughters, Ambria Orange of Grove, Okla., Savanna Orange of Tulsa, Okla., Cherish Orange of Enid, Okla., and a step daughter Isleta Webb of Jay, Okla., his mother Edith Nightwalker of Lame Deer, Mont., sisters, Sissy Orange of Elk City, Sonya Orange of El Reno, Okla., Angel Redbird of Lamedeer, brothers, Michael Orange of Elk City, Wade Nightwalker of Lamedeer and Bird Nightwalker. He is also survived by his grandchild.

Wake service was held



Feb. 9 at the Kiesau Lee Funeral Chapel in Clinton, Okla.

A graveside was held Feb. 10 at the Hammon Indian Mennonite Cemetery, officiated by Delfred Whitecrow Jr.

Esther Yoland Postoak

Esther Yolanda Postoak died Feb. 6, 2021, at the Cornerstone Specialty Hospital in Shawnee. Esther was born June 11, 1951, at Lawton. Most of her life she resided in Oklahoma City where she was a member of the Central Baptist Church in Oklahoma City for many years until she moved to Seminole, Okla. There she became a member of the Indian Nation Church. She was a certified nurse assistant. Esther enjoyed life, especially being with her family and grandchildren, attending church, and going on mission trips. She also loved music and loved to dance, long car rides, eating out and going to casinos with friends when she got a chance.

She is survived by two sons, James Redbird and wife Danessa, of Yukon, Okla., and Adrian Redbird and wife Victoria, of Oklahoma City and a daughter of the home in Seminole, Vanessa Postoak. She is also survived by her brother Kristopher Bruce Redbird of Del City, sister Julia (Tiny) Redbird also of Del City, aunt Pheobe Kodaset, 19 grandchildren, six great-grandchildren and her side kick Pepe, her puppy.

She was preceded in death by her husband Edward Postoak, parents, Parker Redbird Sr. and Annabelle (Two Hatchet) Redbird, and siblings, Emma Redbird, Emily Redbird-Waters, Parker Redbird Jr., John



RedBird, Preston RedBird and William RedBird.

Wake service was held Feb. 15 at the Del City Church of the Nazarene in Del City, Okla.

Funeral service was held Feb. 16 at the same venue with Rev. Leon Postoak and Rev. Frank Moppin officiating, followed by a burial at the Concho Indian Cemetery in Concho, Okla.

Jasper Homer Washa Sr.

Jasper Homer Washa Sr. was born on April 12, 1947 to Eugene and Lydia (Watan) Washa in Clinton, Okla. and passed away on Feb. 6, 2021 at his home in Weatherford, Okla. Jasper was raised north of Weatherford in the Deer Creek area. He attended school in Colony and Clinton, graduating from Clinton High School. Jasper joined the United States Marine Corp at the age of 17 and served two tours of duty in Vietnam. He remained a member of the reserves from 1981 until 1996 and served in Operation Desert Storm. Jasper was a proud citizen of

the Cheyenne and Arapaho Tribes of Oklahoma and in 1976 he began serving as a Tribal chairman. Jasper enjoyed traveling, camping, and going to casinos. Memorial contributions may be made to the Cheyenne and Arapaho Foster Care Program.

Jasper is survived by his wife Maude Washa of the home in Weatherford, Okla., two sons, Jasper Washa Jr., and Stephen Washa, and one brother Jimmy Washa.

He was preceded in death by his parents, four brothers, Titus, Harold, Eugene Jr., and Dean; and four sisters, Viola, Phyllis, Minnie Alice and



Violet.

Graveside services for Jasper Washa Sr., was held Feb. 10 at the Chief Black Short Nose Original Allotment north of Weatherford, Okla. with Pastor Gerald Pannana officiating.

LIFE'S JOURNEYS

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leave and drove my convertible everywhere,” Darrell said as he stopped blinking back tears and saying he needed a minute before continuing.

“He was sent to Infantry training and then straight to Vietnam ... he was just a kid right out of high school. He was camping with his first sergeant and some VCs attacked them. They threw a hang grenade right between him and the first sergeant and killed both of them. I got the call to go tell his parents and they wanted me to escort his body home. I flew out to Treasure Island in California and escorted him home. Here I am burying Marines, telling parents their sons are dead or wounded or we can't find them and it was just hard,” he said.

Darrell decided 10 years was enough and decided to get out and go to school, which he did only to find out that at that specific time school wasn't his thing, so he went to work for the Bureau of Indian Affairs as a counselor helping people to go to school or for training and job placement.

He would soon meet his wife Franda at an anniversary party in a club in Norman, Okla. and they were married Dec. 24, 1977 in Las Vegas, Nev.

“I spent a week with her right off the bat so that must have been love at first sight and that was 43 years ago,” Darrell said, and it was during this time Darrell said he began to coach basketball forming two teams, a 6 foot and under and a 6 foot and above.

He said they developed a reputation and started to get invited to different tournaments up north and out in California.

“Charlie Welbourne and his brothers played on the 6 foot and under team and, in fact, Gib was part of my 6 foot and above team. The first year we went out to California we won the tournament and met a lot of great people. They kept inviting us back and we won it for three years straight. The Cherokee Tribe up around Tahlequah put on a tournament, an adult all Indian tournament that started out with 32 different teams and we ended up winning that and became the national champs. It was good times, a great time in my life,” Darrell said.

And life was going along, both Darrell and his wife Franda were working, moving along, when they ended up in a terrible fight and Darrell decided to he needed to leave and go ... where else ... but back to Fargo, North Dakota.

It was there he would end up joining the Army National Guard and started recruiting for the Army in North Dakota. In the meantime, Franda his wife and he had reunited and they both made a move to Kansas, where Darrell decided it was time to pursue his education, a move he tried years prior. He worked during the day, raising two children him and his wife had adopted, and attended school at night earning his Bachelor of Science degree in Human Resources. He went on to earn his Master of Business Administration (MBA) degree in Kansas.

When a position in Albuquerque, New Mexico with the BIA opened, Darrell applied and got the job. With Franda following behind him, taking a job with the Bureau of Indian Education. In Albuquerque Darrell accepted a GS12 position within the BIA, was

promoted to a GS13 position and ended up a GS14.

“I was fortunate and we loved living there. I did a lot of things I wanted to do and life was just good in Albuquerque,” Darrell said.

So what would make him move from Albuquerque back to his hometown of Colony, Okla.? His tribal people.

“I was going through Sundance and Robert Wilson was my painter, we were talking about the tribes and all the problems the tribe was having. I told him if he would run for business committee member, that I could retire from the BIA at the end of the year and I would run and try to help our tribe,” Darrell said.

Wilson ran, and was elected. Darrell would retire and ran for business committee member the following year representing the Colony, Weatherford and Clinton areas.

“We started doing, what I felt, were some good things for the tribe, but a lot of what we wanted to do was being blocked by other business committee members. Just before the 2006 Constitution was enacted, in 2005 I ended up being the Chairman of the tribe for what was less than a year,” he said chuckling.

Darrell would run for the position of Governor, the first governor, under the new 2006 Constitution.

“My reputation took a beating, but I finally won, after going to court a couple of times, but during my tour as governor we created a lot of programs the tribe are still doing today. After my term of governor was over I stayed in Colony and what was so funny is I started to work for some of the farmers around there ... I guess I just wanted to do it again, work with the farmers,” Darrell said.

But Darrell's passion to help the tribe was still burning inside of him, and as he looked around he decided to throw his hat back into the political ring running for the Cheyenne District 3 Legislator, which he won and was sworn into office on Jan. 4, 2020.

“When I decided to get back into the political game and run for C3 legislator position it's because of the deep love I have for the tribe and our people, I know where the tribe can go and be as a tribe. I had heard so many bad things about Reggie, but when I started working as C3 I found out that those people were wrong and I changed my thoughts about Reggie. I am going to support him for governor when he runs again because I think he's done a good job,” Darrell said. “Our tribe has to change. One family doesn't like another family and we've just got to come together and I've been trying to figure out how to appease all these angry people, and what to do with the hate mail I receive ... although when I was governor I used to get a whole lot more hate mail than what I get now.”

And Darrell said he has changed over the years, pinpointing going through Sundance as the start of the changes in his life. He said he had always wanted to go through Sun-

struggled with mild anxiety. But it was when he transitioned into college life Wassana said his anxiety

I AM, I CAN, I WILL

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became intense.

“Whenever I was in college I was going through a really hard time. I was uncertain of the future and of what was going on and a lot of it revolved around anxiety and depression,” Wassana said.

He said he knew a lot of what he was going through was in his mind, his perspective and the thoughts he was putting into his head on a constant basis.

“People in my life basically always told me those words, I am, I can, I will, but in different ways like you are strong and you are resilient and telling me I have to keep telling myself those things, so I knew if I fed my mind with these positive thoughts I could do anything I put my mind to and I will ... I will be successful no matter what,” Wassana said.

Wassana's dreams of what his college life would look like became sharply different than what was unfolding before him. Upon graduating from high school, he signed to play basketball, the sport he loved more than anything else, with Southwest Christian University, but upon his arrival everything went wrong.

“Everything about it was just not right so I started making calls and making plans to go back home, Redlands wanted me and I had other offers to play basketball from Kansas and Texas, but all I wanted was to go back home where I felt comfortable, even though everyone else was telling me I needed to do something different,” Wassana said.

When he arrived at Redlands Community College to begin his college basketball season, again life happened, firings and hiring of new basketball coaches, his relationship with a young woman ended and Wassana said he began to feel stuck.

“It was probably one of the darkest parts of my life. I had always had a little bit of anxiety but now it was tough, my mind was racing, I didn't want to go to basketball practice because of anxiety and I just kept thinking what am I going to do, what was I going to do in life?” Wassana said as he questioned every aspect of his life up until that point.

“I just got to the point where I thought no matter what



dance but never did because he was drinking and being crazy.

“I remember that year sitting at the Red Earth Powwow, Franda and my daughter Michelle were dancing and I was watching, sitting there with my half gallon Windsor sipping away and something happened ... I decided right then and there enough was enough. I decided I had had enough and I took that half-gallon of Windsor and dumped into the commode and that's the last time I touched alcohol. And it was right after I decided I needed to go through the Sundance,”

Darrell said.

Next month Darrell said he will turn 76 years old and he is hoping change for the tribe comes, but for him change has already come. He has learned how to cry and he has learned the value of gratitude, and when his time in office comes to an end, he will be at peace working the land in the quiet town of Colony, Oklahoma he calls home.

Darrell Flyingman is a member of the Cheyenne Kit Fox Clan and was recently named as one of the 2020 AARP Indian Elder Honorees.

I decide to do, no matter what life throws at me I am going to be successful. Whether it's school, helping my people, I'm going to get it done and not let anything stop me. I AM. I CAN. I WILL ... I will be successful, no matter what. And that's how the name came together in my mind because those three things were playing in my head constantly,” Wassana said.

And when the spring of 2020 came and with it the coronavirus pandemic it was then Wassana knew it was time to put his idea for his motivational movement into motion and build the movement.

“Mental health, anxiety, depression, they were at an all time high because of the COVID and I just felt like it was time. I had always had the ideas, the design, and the logo for I AM, I CAN, I WILL inside of me and I just felt it was time to push forward. I personally believe that things happen for a reason and what's meant to be will be at the right time and at the right place and this was just the time,” Wassana said, expressing his gratitude for the way the movement has taken off and was spreading beyond any expectations he could have envisioned.

“I have strong role models in my life who have helped me, but some people don't have that and I believe role models don't always have to be relations, it can be anyone looking at you and watching you and you are that role model for that person ... that's what I want to be for others ... my dad is one of those role models for me,” Wassana said.

Wassana said watching his father, Reggie Wassana, face and overcome all the challenges in his life has influenced him throughout the years.

“The thing is a lot of people don't understand or know is my dad has gone through hard times of having no money and struggling to find work. Looking back and watching him, what struck me the most is he never gave

LANGUAGE PROGRAM

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“Because we’re learning, we’re able to teach to the communities and that’s one of the main things that we wanted to happen,” Youngbear said.

And with each class growing with participation, Sleeper said it felt good to hear the language being spoken, whether it’s one word or two.

“It makes us feel really good to hear other people picking up the language that we learn from our elders in Wyoming,” Sleeper said.

In working through the ups and downs in teaching through the zoom classes, Sleeper said they have learned to embrace the chaos that sometimes happens with using zoom.

“We really enjoyed being around people in the community classes, interacting in-person, but we’re having to figure out how to get that same atmosphere through zoom and we’re just trying to embrace it,” Sleeper said.

And with chaos, also comes new opportunities. When the resolution to appropriate \$2 million of tribal funds was approved through the Eighth Legislature for a Master Apprentice Immersion program and Language curriculum for the Cheyenne and Arapaho Tribes, Sleeper said the program became ex-

cited for the future.

“We’ve been learning through this method of immersion and the legislators just passed a resolution for \$2 million over two years so we can get more apprentices in, we’re excited for that, we don’t know the timeline or anything on that but we’re excited. Immersion is a slow process but it’s been really beneficial,” Sleeper said.

Sleeper said he’s thankful for the ground level work that’s been happening within the tribes.

“I think the focus really should be on that, the ground level work, so that we can really start to capture our language and utilize our languages,” Sleeper said.

Executive Director, Carrie Whitlow, for the Department of Education said the department had started to work on a curriculum for Language and Culture in early March 2020, but was put on hold because of COVID-19.

“We continued to meet via zoom, we lined up what our department was, our strategic plan and our goal for language and culture,” Whitlow said.

And when employees started to come back, they started having meetings with the program’s staff building a framework for the Cheyenne language and Arapaho

language.

“We worked on that project to have something hopefully for the 2020-2021 school year, that’s for child care, head start, and hopefully at some point our schools in our jurisdiction,” Whitlow said.

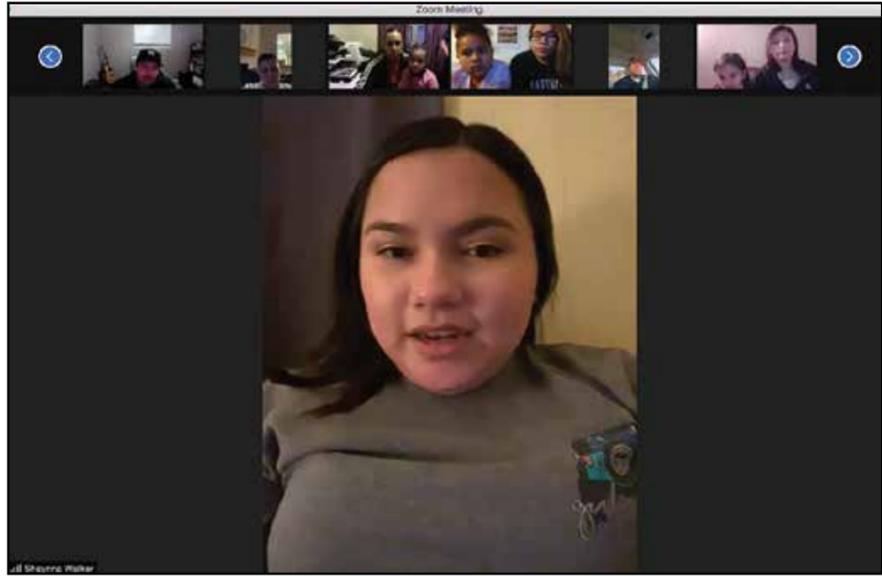
Whitlow said by November 2020 the language program was configuring ways to work with zoom and lesson planning in addition to the curriculum project.

“I had asked my directors and coordinators for all our programs what the pandemic highlighted, it was that our social media presence is near to none, we didn’t think it was valuable because we could see people, we would have community events and classes so these would bring people in, however now that we didn’t have access to people, how are we going to respond and engage with them online,” Whitlow said.

Whitlow said the language program has taken on the challenge of making their presence known through social media outlets, such as Facebook, Instagram, and TikTok to engage with the public.

In witnessing the program adapt to the pandemic, Whitlow said she’s proud of their effort and hard work.

“I just hope to see more



Shayna Walker, Arapaho junior apprentice, welcomes all attendees to the Wednesday evening Arapaho Virtual Language Class. (Photo / Latoya Lonelodge)

people engage and hopefully they see that it’s more accessible now to them ... right now we’re only focusing on community classes, so hopefully in the future we’ll be consistent in child care, in head start, and in our school districts, and those classes can be offered as world language credits in the near future,” Whitlow said.

With efforts gaining momentum in striving to preserve Indigenous languages, New Mexico Congresswoman Deb Haaland introduced the U.S. House of Representatives companion bill to Senator Brian Schatz’s the Native American Language Resource Center Act, a bill that would create a designated resource center for the

protection and stability of Native American language education. The introduction of the bill comes in light of the 30th anniversary of the 1990 Native American Languages Act, which promoted the right of Native American students to be taught their native languages, opposing previous practices of eradicating Native American culture and language.

In a letter written to President Joseph Biden, Sen. Schatz stated, “establishing a Native American Language Resource Center would provide Native American language immersion schools and programs with much needed coordinated, experienced support and critical knowledge of best practic-

es. The creation of the center will not only sustain and rejuvenate tribal languages, cultures, and traditions rooted in those languages, but also facilitate improved educational and social outcomes for native children and their families.”

Each week the Language Program conducts Arapaho virtual language classes on Wednesdays at 6 p.m. central time, and Cheyenne virtual language classes on Thursdays at 6 p.m. central time. Weekly registrations for the classes open on Mondays and closes at 5:30 p.m. on Wednesdays. To register for either class visit the Language Program’s Facebook page www.facebook.com/calanguage.

How #NativeTikTok is preserving Indigenous cultures and inspiring a younger generation

By Li Cohen

TikTok, the mobile application that quickly became a defining cultural aspect of 2020, is most known as a platform where dances and comedy videos go viral. But Native and Indigenous individuals are also using the app to challenge stereotypes about their cultures, and let the world know they are “not just relics of the past.”

Over the past few months, the hashtag #NativeTikTok has racked up more than 1.3 billion views. One popular creator is James Jones, a performer, artist and cultural educator from Alberta, Canada, who identifies as Cree. Jones, who is known as @notoriouscree to his 2.4 million TikTok followers, told CBS News his goal is to use the platform to show the world that Native and Indigenous individuals are “still here.”

“I think a lot of people, especially here in North America, are just being reminded that Indigenous people are still here, and we’re not just relics of the past,” Jones told CBS News. “That’s one of the really good things I like about TikTok is that you get to see a lot of Indigenous creators, artists ... just in their everyday life. You get to see them doing everyday things.”

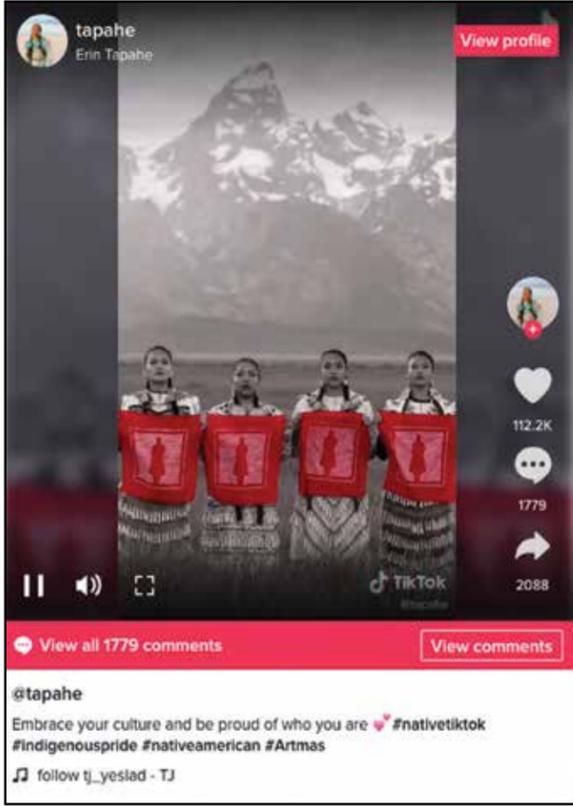
He said his account is dedicated to putting a “cultural spin” on trending content. In his first viral video, Jones dressed in traditional regalia and showcased hoop dancing to the song “Blinding Lights” by The Weeknd. The video, posted on April 1, has been viewed more than 2.4 million times, and Jones said he gained roughly 100,000 followers from that post alone.

In several videos, Jones explains the hoop dance is done to tell stories and “for those in need of healing.”

“We tell stories with our hoops using the teachings of Mother Earth,” the text reads on one video. “We’re all in this together (sic), and we’re only going to move forward by supporting and helping each other.”

23-year-old Erin Tapahe, known as @Tapahe on TikTok, said she uses her platform to show the similarities and contrast between her life as a Navajo woman from Arizona and the lives of non-Native or non-Indigenous TikTok users.

Along with teaching people phrases,



counting and colors in the Navajo language, Tapahe said she’s using the platform to spread love amid the pandemic. COVID-19 has killed more than 431,000 people in the U.S., according to Johns Hopkins, and the virus is disproportionately impacting Native communities. Tapahe said some members of her family have died from the virus.

In hopes of helping others spiritually and emotionally heal from the stresses of the year, Tapahe has created videos about the Jingle dress and Jingle dance. The dress, which has metal cones woven into the fabric to make a rain-like noise when worn for the Jingle dance, is said to have healing powers.

As the story goes, during the Spanish influenza in the early 1900s, a medicine man from the Ojibewea tribe had a granddaughter who fell ill. He had dreams of four women wearing and performing in the Jingle dresses and he felt a message from spirits that if he were to create the dress for her granddaughter, she would heal. It worked, and his granddaughter was soon healthy and able to dance.

Tapahe said she hopes the story of the dress will help others get through a time of heightened stress.

“[I wanted] to promote a voice of healing,” Tapahe said. “This is just 10 seconds, just a slight glimpse of something happy, something positive, because so many of us

I AM, I CAN, I WILL

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up, no matter what. He just kept going, kept fighting, and when he didn’t succeed the first time at something he would never give up and just keep moving forward. What he’s done and what he continues to do impacts me in a huge way,” Wassana said.

One thing Wassana knows for sure is he wants the motivational movement to represent Native American people, but not exclude all people, and thus he had a dilemma. How was he going to let non-Native people represent the movement while at the same time representing Native American people? His answer ... the logo.

“The logo, the fist holding up the feather in the air represents us, Native American people, and when anyone anywhere wears one of our t-shirts or hoodies with the logo they are representing and supporting Native American people as well as the movement,” Wassana said. “I share a story of the time I was in New York City singing on the street surrounded by a big group of people and they were like ‘wow what is this, you guys (Indians) are still here, do you guys still live in tipis?’ Man, that whole next day I was in shock. I called my mom and I called my dad and they said, ‘yea there are people in this world who don’t even know we still exist.’ That was crazy for me.”

And with that in mind Wassana wants to be part of the change slowly happening across Indian Country, recognizing Native peoples do still exist and not only do they exist but they excel in sports, politics, business and



more.

“Change is happening, especially for our people and I want this movement to go worldwide. I see it going everywhere and people everywhere representing the movement. I see I AM, I CAN, I WILL in every youth and young adult ... it’s more than a phrase it’s a lifestyle.”

To learn more about Christian Wassana and his motivational movement or to schedule speaking engagements visit www.cwiamicaniwill.com or follow on Facebook at www.facebook.com/IamIcanIwillMovement.

NATIVE TIKTOK

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are going through very unique challenges that we would have never been able to have planned ahead of time.”

While Native and Indigenous creators are sharing many aspects of their culture on TikTok, not all cultural traditions can be shared on social media, multiple creators told CBS News.

“I want to tell our stories from an Indigenous perspective, and I want to show the beauty of our culture,” Jones said. “But I don’t want to share too much where I’m giving away parts of my culture that shouldn’t be put on TikTok or social media. ... I try not to share anything [traditions] that’s too spiritual or too sacred.”

Jones didn’t specify the traditions he was referring to, but said that refraining from posting some elements of his culture is done out of respect for elders who ask that certain things not be put on social media.

“There is some things that shouldn’t be put on the camera,” Jones said. “Not everything needs to be for TikTok.”

Many Native and Indigenous communities preserve their culture through storytelling, and the stories are often told by elders, who are leaders in the community.

In Tapahe’s community, for example, traditional dances are often taught in-person by elders. The learning is considered a sacred experience, as the person seeking to learn is expected to approach learning with “an open heart and open soul.”

“It’s not just something you learn from a video,” she said. “There’s so much more than just what you see. There’s a lot of teaching behind how to take care of the regalia. There’s a lot of teaching of the origin, and there’s a lot more aspects.”

“But something like counting to 10, or the colors, or the significance of the jingle dress is different than sharing more personal things,” she said, adding that #NativeTikTok is “just the tip of the iceberg” when it comes to what Native and Indigenous cultures entail.

Despite the content just being “the tip of the iceberg,” thousands of Native and Indigenous TikTok users have commented on #NativeTikTok videos to share how they’ve helped them feel more connected to and proud of their cultures.

For 17-year-old Theland Kicknosway, who is Cree and Potawatomi and based in Ottawa, Canada, TikTok is a way to help foster a sense of pride in Native identity.

Much of the content Kicknosway, otherwise known as @the_land, produces focuses on the tradition of dancing, regalia and hair braiding, which he says is a “symbol of strength and wisdom” and a reflection of Indigenous identity.

Kicknosway told viewers he is proud of his identity and ancestry, despite having been teased and bullied about his long hair. He encouraged others, particularly boys and men, to be proud as well.

“To Indigenous people, our hair is ev-

erything... Whenever we braid our hair, we think good thoughts, and we give thanks to our body, mind and spirit. That’s what the three strands are for,” Kicknosway says in one video. “...Not even a generation ago, my family was forced to cut their hair in residential schools. ... I wear these braids to show people that I’m proud of who I am.”

While many Native and Indigenous men speak about the empowerment of wearing their hair in braids, many Native women on TikTok have shared videos set to songs that incorporate a spoken word version of the poem “Brown Eyes” by Nadia McGhee, which celebrates their eyes.

“Her eyes are blue. Yours are brown. Hers represent the ocean. Yours represent the ground,” the poem says. “You’ve always hated your eyes and wished that they were blue. But your eyes have a tint of gold so rare it must not be true.”

Tapahe told CBS News it’s both empowering and inspiring to see other Native and Indigenous people being proud of who they are. When she was in middle and high school, she said she had a hard time finding her identity and badly wanted to “fit in” and “be accepted.”

At one time, she decided to look up “Native American” in a search engine. The outcome, she said, was “baffling,” as the top results were links about polygamy, crimes and drugs.

“I was appalled,” Tapahe said. “...We have people who are CEOs, we have people who are incredible parents, we have people in all kinds of high positions within the government. We have all kinds of activists, and it’s just incredible to see the success and the strength that we have. But I think typically it’ll get overlooked because we’re not a big enough population, percentage wise.”

As she and other TikTok creators explained to CBS News, “Native” and “Indigenous” are not terms for a monolithic people, and they are more than the stereotypes that have long defined them.

There are 574 federally-recognized Native and Indigenous groups in the U.S. alone, according to the National Congress for American Indians. In Canada, there are more than 630 First Nation communities, according to the Canadian government.

“There’s a big misconception of Native people, and I think a lot of times, [what] someone has learned about Native people is from high school history books,” Tapahe said. “[TikTok’s] changed the narrative of how people see us.”

As the project Reclaiming Native Truth reports, the lack of knowledge and understanding about the millions of people who identify as Native or Indigenous stems from “faulty history lessons, media reports and rumors.”

“Non-Natives often hold positive and negative stereotypes together: Native peoples living in poverty and rich from casinos; resilient and addicted to drugs and alcohol; the noble warrior and savage warrior,” reads a 2018 report by Reclaiming Native Truth.

“These assumptions and contradictions are alive and well thanks to sports teams and consumer products that continue to use derogatory Native American-themed mascots, which some people defend as ‘honoring’ Native Americans (they don’t). Schools teach biased and revisionist history, while news media report only on disparities and do not use Native reporters to tell stories of strength. The list goes on and on.”

22-year-old Haatepah Clearbear, otherwise known as @desertndn, told CBS News that the positive representation he sees on TikTok would have given him a greater sense of pride in his heritage had he been exposed to it growing up.

Clearbear and his twin brother were adopted by their non-Indigenous fathers when they were just one year old, and grew up in a California town where, Clearbear says, there wasn’t a lot of Native or Indigenous representation. It wasn’t until they were 18 they discovered they are Kumiai and Chichimeca-Guamare, groups that are Indigenous to Mexico.

“When I was young, I was ashamed of who I was. I didn’t like what I saw ... Being raised with people who don’t look like you, it’s like you kind of think of yourself as an alien,” he said. “... But then somewhere along the way, you learn to embrace those differences, and you start to reclaim who you are.”

Now, Clearbear is an established model who has been featured in Vogue, Nike and other elite brands. With more than half a million followers on TikTok, and thousands more on Instagram, Clearbear is also using his platform to raise awareness about his culture and modern Native and Indigenous issues — neither of which are adequately taught in the U.S., activists say.

“We’re not doing the generic dancing around the fire, holding scalps in our hands. We’re not the stereotype,” Clearbear said. “We’re peaceful people.”

Kicknosway said he’s been heartened by the swell in popularity of #NativeTikTok. When he first joined TikTok in late December or early January, he said, he didn’t see much Native and Indigenous content. But now, he said, “people are very hungry to learn,” and Native and Indigenous creators are experi-



@the_land
Did you know this? #repost #fyp #nativeviktok #indigenous #nativepride #nativeamerican #native #cree #braid #braids #hair



@notoriouscree
Had to try this with hoop #native #nativeamerican #tigerking #nativeviktok #blindinglights #blindinglightschallenge #foryou #foryoupage #fyp #dance
Blinding Lights - MACDADDYZ

encing a “new wave” of momentum.

“This whole kind of movement of Native Tiktok, what’s interesting is that it says, Native and Indigenous people, we’re not afraid to take up space,” Kicknosway told CBS News. “... That is so amazing to see. Just having our voices heard, and, you know, sharing our messages, sharing stuff about our braids, or seeing the different things regarding many different issues and epidemics, like [the] missing and murdered ... it’s so crazy to think that all you need is an internet supply, to post videos, and this source can go to millions of people all across the world.”

Nutrition & Your Heart

Tara Conway, MS, RD, LD, CDE
Jenna Crider, RD, LD, IBCLC
C&A Diabetes Wellness Program



Heart Disease is the leading cause of death in the United States for both men and women. You can do a lot to protect your heart. It begins with understanding your risk, making choices and taking steps to reduce your chances of getting heart disease, including coronary heart disease, the most common type.

Your risk of heart disease is higher if you have high blood pressure, high cholesterol, are overweight or obese, have pre-diabetes or diabetes, smoke, do not get regular physical activity, have a family history of early heart disease (father or brother was diagnosed before age 55, or your mother or sister was diagnosed before age 65), have a history of preeclampsia, have unhealthy eating habits and are older (age 55 or older for women or age 45 or older for men).

Each risk factor increases a person's chance of developing heart disease. The more risk you have, the higher your overall risk. Some risk factors cannot be changed. These include your age, sex and a family history of early heart disease. Others can be modified such as be more physically active and eating healthy are important steps for your heart health. You can make these changes gradually, one

at a time, making them is very important. Lets look at foods that are good for heart health.

The following foods are the foundation of a heart-healthy eating plan.

Vegetables such as leafy greens (spinach, collard greens, kale, cabbage), broccoli, and carrots

Fruits such as apples, bananas, oranges, pears, grapes, and prunes

Whole grains such as plain oatmeal, brown rice, and whole-grain bread or tortillas

Fat-free or low-fat dairy foods such as milk, cheese, or yogurt

Protein-rich foods:

Fish high in omega-3 fatty acids (salmon, tuna, and trout)

Lean meats such as 95% lean ground beef or pork tenderloin or skinless chicken or turkey

Eggs

Nuts, seeds, and soy products (tofu)

Legumes such as kidney beans, lentils, chickpeas, black-eyed peas, and lima beans

Oils and foods high in monounsaturated and polyunsaturated fats:

Canola, corn, olive, safflower, sesame, sunflower, and soybean oils (not coconut or palm oil)

Nuts such as walnuts, almonds, and pine nuts

Nut and seed butters

Salmon and trout

Seeds (sesame, sunflower, pumpkin, or flax)

Avocados

Tofu

A heart-healthy eating plan limits sodium (salt), saturated and trans fats, added sugars, and alcohol. Understanding nutrition labels can help you choose healthier foods. Visit How to Understand and Use the Nutrition Facts Label external link from the U.S. Food & Drug Administration (FDA) to learn more.

Limit sodium

Adults and children over age 14 should eat less than 2,300 milligrams of sodium a day. Children younger than age 14 may need to eat even less sodium each day based on their sex and age. If you have high blood pressure, you may need to limit sodium even more. Talk to your doctor or healthcare provider about what amount of sodium is right for you or your child.

Limiting foods high in trans fats. This includes foods made with partially hydrogenated oils such as some desserts, microwave popcorn, frozen pizza, stick margarines, and coffee creamers.

Reading the nutrition labels and choosing foods that do not contain trans fats.

Dairy products and meats naturally contain very small amounts of trans fats. You do not need to avoid these foods because they have other important nutrients.

Limit added sugars

You should limit the amount of calories you get each day from

added sugars. This will help you choose nutrient-rich foods and stay within your daily calorie limit.

Some foods, such as fruit, contain natural sugars. Added sugars do not occur naturally in foods but instead are used to sweeten foods and drinks. They include brown sugar, corn syrup, dextrose, fructose, glucose, high-fructose corn syrup, raw sugar, and sucrose.

In the United States, sweetened drinks, snacks, and sweets are the major sources of added sugars.

Sweetened drinks include soft drinks or sodas, fruit drinks, sweetened coffee and tea, energy drinks, alcoholic drinks, and flavored waters. Sweetened drinks account for about half of all added sugars consumed.

Snacks and sweets include grain-based desserts such as cakes, pies, cookies, brownies, doughnuts; dairy desserts such as ice cream, frozen desserts, and pudding; candies; sugars; jams; syrups; and sweet toppings.

Choosing drinks without added sugar such as water, low-fat or fat-free milk, or 100% vegetable juice.

Choosing unsweetened foods for snacks or dessert.

Eating sweetened drinks, snacks, and desserts less often and in smaller amounts.

Limit alcohol

Talk to your doctor about how much alcohol you drink. Your doctor may recommend that you

reduce the amount of alcohol you drink or that you stop drinking alcohol. Alcohol can:

Add calories to your daily diet and possibly cause you to gain weight.

Raise your blood pressure and levels of triglyceride fats in your blood.

Contribute to or worsen heart failure in some people, such as some people who have cardiomyopathy.

Raise your risk of other diseases such as cancer.

If you do not drink, you should not start. You should not drink if you are pregnant, are under the age of 21, taking certain medicines, or if you have certain medical conditions, including heart failure.

Read the 2015–2020 Dietary Guidelines for Americans to learn about what is considered one alcoholic beverage?

For a personalized weight management plan that meets your individual needs, consult a registered dietitian either at the Diabetes Wellness Center or the Clinton Service Unit.

For more information and tips on health and wellness contact Tara Conway or Jenna Crider at Diabetes Wellness Program 405-422-7685/1-800-247-4612 ext. 27685, or ext. 7656 or email twgway@cheyenneandarapaho-nsn.gov or jcrider@cheyenneandarapaho-nsn.gov.

LEGAL NOTICES

Cheyenne & Arapaho Tribes of Oklahoma. Filed Jan 27 2021. In the Trial Court. Docket Page. Image. Court Clerk Deputy. In the Matter of: Joshua Salinas vs. Chelsea Salinas. Case No. JFD-2016-0034. Notice by Publication.

Cheyenne & Arapaho Tribes of Oklahoma. Filed Jan 27 2021. In the Trial Court. Docket Page. Image. Court Clerk Deputy. In the Matter of: Brandi Bell vs. Robert Bell. Case No. JFD-2021-0003. Civil Summons by Publication.

Cheyenne & Arapaho Tribes of Oklahoma. Filed Feb 05 2021. In the District Court of the Cheyenne and Arapaho Tribes. Docket Page. Image. Court Clerk Deputy. Tribal Child Support Services vs. Apollo Ferrell. Case No. CIV-2020-0044. Notice by Publication.

Cheyenne & Arapaho Tribes of Oklahoma. Filed Feb 11 2021. In the Trial Court. Docket Page. Image. Court Clerk Deputy. In the Matter of the Adoption of L.M.L.J. vs. Allison Cometeveah. Case No. FA-2020-3. Order and Notice of Hearing.

the putative unknown father have willfully failed to maintain a significant relationship with the minor child through visitation or communication for more than one year. YOU ARE THEREFORE NOTIFIED THAT THE COURT WILL HEAR EVIDENCE IN SUPPORT OF AND IN OPPOSITION TO THE GRANTING OF THE PETITION AT THE TIME AND PLACE ABOVE SHOWN.

Cheyenne & Arapaho Tribes of Oklahoma. Filed Feb 05 2021. In the District Court of the Cheyenne and Arapaho Tribes. Docket Page. Image. Court Clerk Deputy. Tribal Child Support Services vs. Alexandra Dean. Case No. CIV-2020-08. Notice by Publication.

Cheyenne & Arapaho Tribes of Oklahoma. Filed Feb 02 2021. In the Trial Court for the Cheyenne and Arapaho Tribes Juvenile Division. Docket Page. Image. Court Clerk Deputy. Cheyenne and Arapaho Tribes vs. Erica L. Coffey. Summons and Notice of Hearing.

adjudicating your said children as a dependent or neglected children in accordance with law and terminating the parent-child legal relationship between the children and their mother, Erica L. Coffey. Dated this 2nd day of February, 2021.

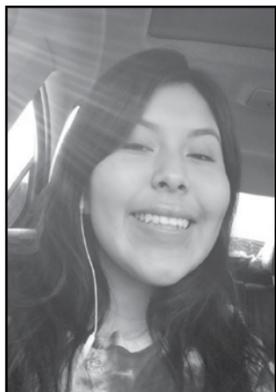
Cheyenne & Arapaho Tribes of Oklahoma. Filed Feb 04 2021. In the District Court of the Cheyenne and Arapaho Tribes. Docket Page. Image. Court Clerk Deputy. Tribal Child Support Services vs. Christoff Sage. Case No. CIV-2020-0069. Notice by Publication.

Cheyenne & Arapaho Tribes of Oklahoma. Filed Feb 02 2021. In the Trial Court for the Cheyenne and Arapaho Tribes Juvenile Division. Docket Page. Image. Court Clerk Deputy. Cheyenne and Arapaho Tribes vs. Knowell V. Gilbert. Summons and Notice of Hearing.

terminating the parent-child legal relationship between the children and their mother, Knowell V. Gilbert. Dated this 2nd day of February, 2021.

Cheyenne & Arapaho Tribes of Oklahoma. Filed Feb 04 2021. In the District Court of the Cheyenne and Arapaho Tribes. Docket Page. Image. Court Clerk Deputy. Tribal Child Support Services vs. Phillip Thunderbull. Case No. CIV-2014-94. Notice by Publication.

HAPPY BIRTHDAY!

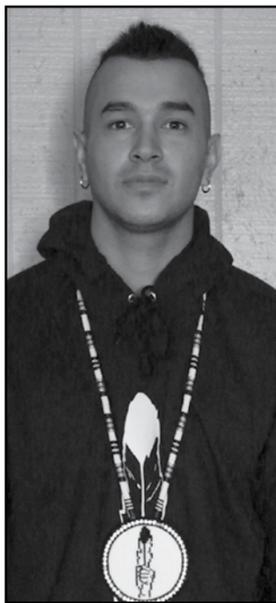


Happy 67th Birthday Bill Lamebull
Bill & Dee Ann seen the Rolling Stones.
Bill & Bob seen RATT.
Bill & Kristie seen Vince Neil voice of Motley Crue.
Great memories - Happy Happy Birthday Bill
Love your brother Bob

Happy 17th Birthday Ashleigh Charley Feb. 7
Hope you had a blessed birthday!
Love all your family & friends



Happy 10th Birthday Cameron 'Hamster' Little Coyote
 Feb. 8
 We all wish you a happy day and we love you. Your great big family



A Very Special Happy 24th Birthday Christian Wassana
Keep reaching for the stars! We love you. From Your Crew



Happy Birthday Mommy!
 We love you Love, Amaya, Destiny, Cadence & baby Aailyah



Happy Birthday Jackie
 We love you to the moon and back Love your family, River, Trey, Toya and mom



Happy Birthday Larry Black
 Big love and miss you every single day!
 Love your entire family



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 El Reno, OK

262-1132

NO APPOINTMENT NECESSARY

Happy Wedding Anniversary



forever & always

To Eddie & Stephanie 15 years and counting ... May God bless and keep you both. Love all your family and friends

CONGRATULATIONS



Congratulations to Bryce Bailey, a citizen of the Cheyenne and Arapaho Tribes, on

graduating the U.S. Army Armor School on Feb. 4, 2021.

Pvt. Bailey had recently graduated from boot camp on Oct. 17, 2020 from Echo Company 1st PLT Ft. Benning, GA.

Pvt. Bailey is the son of Connie Cobb (Sac & Fox) and Chuck Bailey (Cheyenne and Arapaho) and the grandson from his mother's side, of Olen Cobb, Staff Sergeant U.S. Army and from his father's side, grandson of Clarence "Pete" Bailey, Sergeant, U.S. Marine Corps.

Pvt. Bailey's duties of



his MOS 19K, is an Armor Crewman of the M1A1 Abram tank.

Pvt. Bailey hopes he can be an inspiration to younger people within Native American communities to join and serve as it opens doors to new opportunities.

LEGAL NOTICES

CHEYENNE & ARAPAHO TRIBES OF OKLAHOMA
 FILED FEB 02 2021
 IN THE TRIAL COURT
 IN THE TRIAL COURT
 CHEYENNE AND ARAPAHO TRIBES
 JUVENILE DIVISION
 P.O. BOX 182
 CONCHO, OKLAHOMA 73022

Cheyenne and Arapaho Tribes
 In the Interest of:
 Ryan Wesley Rutledge, DOB: 01/12/2005,
 Lindsay Jazaylyn Ellis, DOB: 12/27/20011
 Alleged Deprived Children.

Case No. JFJ-2018-0027

SUMMONS AND NOTICE OF HEARING

Cheyenne and Arapaho Tribes to: Robert W. Rutledge

YOU ARE HEREBY NOTIFIED that a Motion for Termination of Parental Rights of Mother ("Motion") has been filed in the Cheyenne and Arapaho Tribes Trial Court, Juvenile Division, in the above-reference case, requesting the Court to terminate the parent-children legal relationship between the minor children and their natural mother, Robert W. Rutledge.

YOU ARE THEREFORE NOTIFIED that you have thirty-one (31) days from the date of service or publication hereof to file a written Response or Answer to the Motion with the Court.

YOU ARE FURTHER ORDERED TO APPEAR at the Courtroom of the Tribal District Court, Black Kettle Boulevard, Concho, Oklahoma, on the 2nd day of March, 2021, at the hour of 10:00 o'clock a.m., and to remain and answer the allegations contained in the Motion and state whether you admit or deny its allegations.

YOU ARE FURTHER NOTIFIED that the Court will hear evidence in support of and in opposition to the granting of the amended juvenile petition at the time and place above shown. You have the right to be present, to be represented by counsel, and an opportunity to be heard at said time and place, including the right to deny the allegations contained in the Motion and the right to object to the granting of the Motion and to show why your rights should not be terminated. Your failure to timely file with the Court a written Response or Answer or your failure to appear at said hearing shall constitute a denial of your interest in the children, which denial may result, without further notice of this proceeding or any subsequent proceedings, in an order of the Court adjudicating your said children as a dependent or neglected children in accordance with law and

terminating the parent-child legal relationship between the children and their mother, Robert W. Rutledge.

Dated this 2nd day of February, 2021.

[Signature]
 Harmoniey S. Kinchion, OBA#32979
 Assistant Deputy Attorney General
 Cheyenne and Arapaho Tribes
 P.O. Box 32
 Concho, Oklahoma 73022
 (405) 422-7855 or 425-9242

CHEYENNE & ARAPAHO TRIBES OF OKLAHOMA
 FILED FEB 04 2021
 IN THE TRIAL COURT
 IN THE DISTRICT COURT OF THE CHEYENNE AND ARAPAHO TRIBES
 CONCHO OKLAHOMA

TRIBAL CHILD SUPPORT SERVICES, EX. REL. AMELIA SHAWNEE, PETITIONER,
 vs.
 PATRICK LEFLORE, RESPONDENT,

Case No: CIV-2008-74
 PATRICK LEFLORE: OBLIGOR
 AMELIA SHAWNEE: CUSTODIAN

NOTICE BY PUBLICATION

TO: PATRICK LEFLORE

TAKE NOTICE that you are a named party in the Application for Indirect Contempt Citation with the Court listed above by Tribal Child Support Services. You must appear in the District Court for the Cheyenne and Arapaho Tribes on the 1st day of March, 2021 at 9:00 a.m. Your failure to appear may result in a bench warrant for your arrest.

Given under my hand and seal this 4th day of February, 2021.

COURT CLERK
 District Court of the Cheyenne and Arapaho Tribes
 By: *[Signature]*
 (Deputy)

Prepared by:
 Kevin Woodward Stamp, OBA #32669
 Tribal Child Support Services
 P.O. Box 37
 El Reno, OK 73036
 Telephone: 405-262-1119
 Facsimile: 405-260-1125

CHEYENNE & ARAPAHO TRIBES OF OKLAHOMA
 FILED FEB 04 2021
 IN THE TRIAL COURT
 IN THE DISTRICT COURT OF THE CHEYENNE AND ARAPAHO TRIBES
 CONCHO OKLAHOMA

TRIBAL CHILD SUPPORT SERVICES, EX. REL. BRIANNA PARK, PETITIONER,
 vs.
 DONOVAN OSAGE JR., RESPONDENT,

Case No: CIV-2020-48
 DONOVAN OSAGE JR.: OBLIGOR
 BRIANNA PARK: CUSTODIAN

NOTICE BY PUBLICATION

TO: DONOVAN OSAGE JR.

TAKE NOTICE that you are a named party in the Petition for Determination of Paternity and Establishment of Child Support with the Court listed above by Tribal Child Support Services. You must appear in the District Court for the Cheyenne and Arapaho Tribes on the 1st day of March, 2021 at 9:00 a.m. Your failure to appear may result in the Petition for Determination of Paternity and Establishment of Child Support being taken as true and the requested relief sought will be granted.

Given under my hand and seal this 4th day of February, 2021.

COURT CLERK
 District Court of the Cheyenne and Arapaho Tribes
 By: *[Signature]*
 (Deputy)

Prepared by:
 Kevin Woodward Stamp, OBA #32669
 Tribal Child Support Services
 P.O. Box 37
 El Reno, OK 73036
 Telephone: 405-262-1119
 Facsimile: 405-260-1125

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High School Senior Proof Dreams Do Come True

By Glen Miller, El Reno Tribune

El Reno senior Dorian Plumley has hung just about every piece of mail received from the University of Oklahoma (OU) on his bedroom wall, hoping and wishing to one day become a Sooner.

"Every time I walk into my bedroom, I see all the stuff I have gotten from them over the years and the field passes, but they had not recruited me. Oklahoma has always been one of the top programs in sports and education and I always wanted to be on that level," Plumley said.

With no official offers from Norman, Plumley had put his Division I hopes aside and verbally committed to the University of Central Oklahoma.

"I had gone through all the stress of visits and talked with my family and we felt like UCO was the best fit for me," said Plumley.

That all changed in the time leading up to national signing day in one of the most unexpected places – social media.

"One day Oklahoma popped up on my Twitter feed and I was shocked. I had been following Coach Gundy (Cale) and Oklahoma football but they had never followed me back," said Plumley.

"What followed next shocked me. I got a text and saw it was Coach Gundy and it was breathtaking. I could almost not process what was going on, I was so happy. He started texting and we built up a relationship over the next few days," said Plumley.

Then came the question he had been wanting to hear all along.

"Coach Gundy put me in touch with linebackers coach Brian Odom and we started talking with him. They asked me if I would like to become a walk-on," said Plumley.

Plumley said yes without reservation and last week made it official by signing a preferred walk-on letter of intent with the University of Oklahoma. He becomes the sixth preferred walk-on to join the Sooners since Jan. 19 and fifth Oklahoma man from the 2021 recruiting class.

"We will have to pay for everything but eventually I hope

to be in line for a scholarship if they like my work ethic in the classroom and on the field.

"I'm humbled to have this opportunity. It's always been a dream of mine and one I could not pass up. I have to give it a shot and run with it," said Plumley.

Plumley played four years on varsity for the Indians, three of those as starting quarterback. He led the team in rushing this season with 131 carries for 845 yards and 18 touchdowns for an average of 6.5 yards per carry. Those 18 touchdowns were a team-high as well as his 108 total points.

Plumley completed 78-of-118 passes for 1,121 yards and 15 touchdowns against six interceptions. He averaged 14.3 yards per completion and 124.5 passing yards per game.

However, Plumley said Oklahoma wants him on defense.

"They said with my body frame, they felt I could play any position from defensive end into the defensive backfield. I'm not worried about being able to adapt to any position they want, I just want to be on the field as soon as possible," said Plumley.

Plumley has been a two-way starter when needed, but had his defensive time limited this season due to an ankle injury. It sidelined him for more than three weeks and two missed games.

The All-State pick had double-digit tackles as a freshman, but after the switch to quarterback, logged just six tackles and two interceptions his final three years.

"I know it will be a process, but I'm confident of my capabilities and with the Oklahoma staff working with me, I know it will be a smoother transition," said Plumley.

So is he disappointed to be flipping sides of the field?

"It was always a dream of mine to be at Oklahoma playing the quarterback spot. Sometimes stuff doesn't go as planned and you have to adapt to the plan and make it happen," said Plumley.

Plumley joins a small list of El Reno players to join the Sooners, mostly recently Anthony Davis and Roger Steffen. Plumley says he understands he has a long road ahead of him



as a walk-on.

"I know I will have to put in my time but with the OU community and the help they have with academics, I will be fine. The sports side will be all up to me and I know I can handle that.

"I know I have the athleticism and ability to be a player and produce for them," said Plumley.

Plumley is a citizen of the Cheyenne and Arapaho Tribes of Oklahoma.

ATHLETE'S SPOTLIGHT

Power Lifter Adriana Tahdoahnippah El Reno High School

By Latoya Lonelodge, Staff Reporter

Powerlifting has become a popular sport for females with the number of female power lifters in the U.S. almost doubling since 2015.

One such female is making a name for herself in the powerlifting community. Adriana Tahdoahnippah, 18-year-old senior at El Reno High School in El Reno, Okla. Tahdoahnippah finds the strength within herself to pursue all her goals in the powerlifting sport and is reaching them one lift at a time.

In the 198-weight division for the El Reno High School powerlifting girl's team, Tahdoahnippah said she first became interested in powerlifting in her sophomore year.

"I figured out that there was a weight lifting class at the school and I started and I just really liked lifting a lot of weight, it was empowering for me," Tahdoahnippah said.

And for Tahdoahnippah, it's the height of the sport that she loves the most.

"I love lifting the heavy weights," Tahdoahnippah

said.

In powerlifting, lifters compete within their designated weight class and earn points according to how well they can lift in squat, bench and deadlift categories. The most Tahdoahnippah's has ever lifted is 265 lbs. on squat.

While training for powerlifting competitions, Tahdoahnippah says you have to take care of your body.

"You have to eat right, you have to stretch and drink lots of water," Tahdoahnippah said.

In weight lifting class at school, Tahdoahnippah says she trains everyday, when she's not at home for virtual schooling. While maintaining a 3.3 GPA and having to transition to online classes in her senior year of high school, Tahdoahnippah said virtual learning could be hard sometimes.

"I think it'd be easier in school, in traditional classes, but I can't risk it, I just go to 6th and 7th hour at school and I'm done," Tahdoahnippah said.

Because of the

COVID-19 pandemic that put a halt to many school sports and public events, Tahdoahnippah said she wasn't sure if the school was going to continue holding powerlifting meets at first. That is, until they received a definite answer just a month ago before the fall semester ended.

"There's more rules than there was last year, but the first meet I went to they were actually on top of things, it was a girl's division so most of the girls were wearing masks and following the rules," Tahdoahnippah said.

Through powerlifting, Tahdoahnippah says it gives her self-confidence.

"I have more self-esteem and emotional control, and health wise, I've learned a lot about health," Tahdoahnippah said.

Tahdoahnippah said what makes powerlifting different from other sports is that it feels more like a giant workout for her.

"You're just there to lift the heaviest weight you can possibly lift, some schools they do school competitions where they gather points for their school and El Reno right now is just doing it for their own personal competition," Tahdoahnippah said. While prepping for a competition first hand can be nerve wrecking, Tahdoahnippah said what best calms her down is music and food.

"When we get there at the competition you got to get checked in, you got to make sure you're with the right group and during that time I'm kind of nervous to see if I'll get the weight up or whatever, you're also scouting for competition or people that are in your group and see if they can

lift more than you," Tahdoahnippah said.

Focusing on her own abilities, Tahdoahnippah said she hopes to beat her personal goals for the season.

"I, at least, want to podium at state for this semester or this season and to at least lift around 300 lbs. on squat or deadlift and maybe 150 on bench," Tahdoahnippah said.

Tahdoahnippah said her biggest motivation for powerlifting is the rack.

"Seeing the weights on there, it's just fascinating to me to see how much you can lift basically and how much your body can take," Tahdoahnippah said.

Tahdoahnippah describes herself as her own biggest supporter.

"In my head I'm the main one that's urging myself to do more, to lift more, and to better myself," Tahdoahnippah said.

Throughout her powerlifting career in high school, Tahdoahnippah has medaled three times in competitions. At her most recent competition, Tahdoahnippah placed third at the Dickson Comet Invitational in Ardmore, Okla.

El Reno Powerlifting Strength and Conditioning Coach Davee Deaton said she went 3-for-3 on all her lifts. Tahdoahnippah's best lifts for the meet were 240 lbs. on squat, 105 lbs. on bench and 220 lbs. on deadlift.

"Adriana works hard in the weight room and it has paid off," Deaton said.

Deaton said powerlifting can be an intimidating sport to get into for the first time.



"She has been a great help to some of our new lifters this year in sharing some of her experiences and helping them along the way," Deaton said.

After graduating, Tahdoahnippah said she plans to attend college at the University of Central Oklahoma and also apply for firefighting training with the Cheyenne and Arapaho Tribes.

Tahdoahnippah was raised Cheyenne and is also Comanche, Kiowa, and Kickapoo.

Tahdoahnippah's mother is Tashina Tahdoahnippah, her grandparents are Mike Tahdoahnippah and Esther Tahdoahnippah and her great grandmother is Ramona Welch.



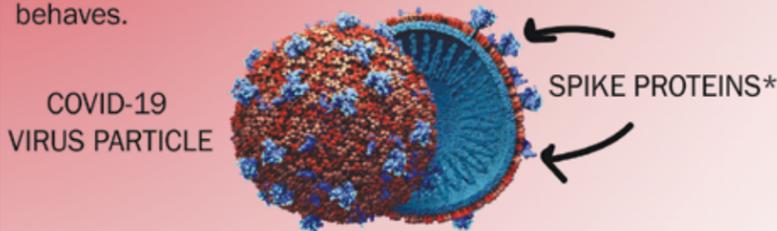


The Facts about Variants & Vaccines

Your Questions, Answered

What are COVID-19 variants?

All living things change over time, including viruses. As COVID-19 is transmitted to more people, and the longer it stays active in our communities, the more it changes. COVID-19 variants are viruses with changes in how it behaves.



*These are what are changing in variants so far.

Variants: B.1.1.7 (UK Variant), B.1.351 (South Africa Variant), P1 (Brazil variant), L452R (California Variant), Ohio Variant

The main change(s): All of the variants so far have changes on the spike proteins. The spike proteins are the main areas where the virus interacts with the human body.

The good news: These variants are transmitted exactly the same way as the original virus, so the same behaviors help prevent the spread: The 3 Ws (wear a mask, wash your hands, watch your distance).

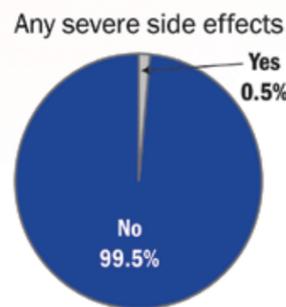
The bad news: Because of the enhanced spike proteins, some of these variants are better at infecting the human body. New research says some are also more deadly.

Are the vaccines safe?

Yes! Both vaccines are very safe and have been well-tolerated among the 120 million worldwide who have received them. Neither vaccine contain any active parts of the virus, and can not give you COVID-19.

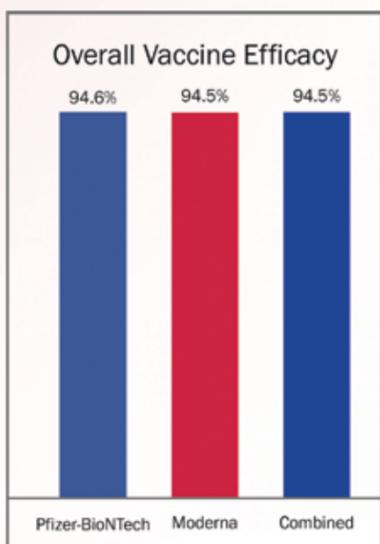
Will I have any side effects?

While most people didn't have any significant side effects, those that did experienced mild or moderate side effects. These lasted, on average, a day or less and are less frequent among older adults. Serious side effects have been extremely rare among the hundred million people who have received them. Some people have reported having more significant side effects with their second shot. If you have concerns, discuss them with your health provider.



What about vaccines? Do they work?

Yes! The COVID vaccination are among the most effective vaccines ever made and work well across age groups, race/ethnicity, sex, and among those at risk due to other health issues. Research is also showing vaccinated people may be less likely to spread COVID to others.

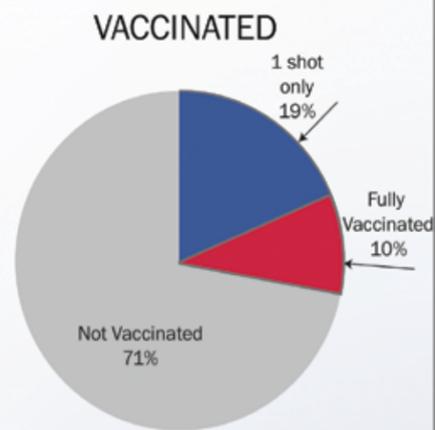


Do I need both doses?

Yes! While partial immunity develops after the first dose, both doses are needed 21 (Pfizer-BioNTech) or 28 (Moderna) days later to experience the fullest and longest lasting immunity provided by the vaccine.

Who's been vaccinated in our community?

Of the 12,441 total tribal members within the Clinton Service Unit, about 3,500 have received their first vaccine shot, and about 1,200 have been fully vaccinated. The goal is to get as many people vaccinated as quickly as possible. Call the IHS at (580) 331-3433 to get vaccinated.



Do the vaccines work on variants?

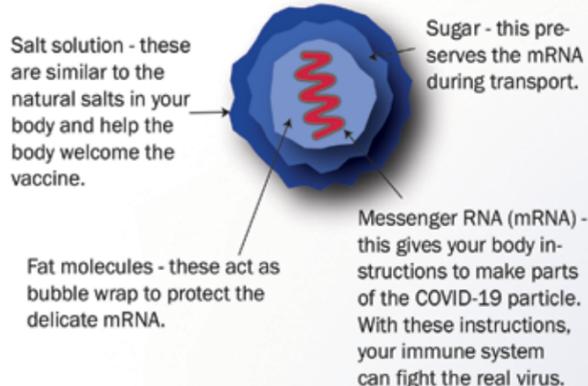
Scientists have found these vaccines work against variants that have shown up, but are less effective against some of the variants.

How long will my vaccination last?

We do not yet know how long immunity from the vaccines will last, but early research shows that immunity will last at least a couple of years.

How do they work and what's in them?

Both vaccines work by showing your body how certain parts of the COVID-19 virus are made, so your body can recognize it as an intruder and prepare your immune system to fight it.



UNTIL MOST PEOPLE ARE VACCINATED YOU WILL STILL NEED TO PRACTICE THE 3 WS:



...WEAR A MASK
...WASH YOUR HANDS
...WATCH YOUR DISTANCE

Hohóú! How do I get my vaccine?



Call the IHS at (580) 331-3433 or contact your health provider to get vaccinated.



Department of Health
COVID Task Force



Tribal Health Board
Indian Health Service

