by LIZ GRAY

TULSA, Oklahoma — Chief Louis Hicks, as well as Chebon Kernell is sowing the automobile association. (MNN File Photo)
SCHOOL FIGHTS HUNGER WITH THIRD MEAL PROGRAM
STUDENTS LEARN WHILE EATING
by DARRELL DELAINE
REPORTER

The Muscogee Nation News is the official publication of the Muscogee (Creek) Nation. Its purpose is to meet the needs of the tribe and its citizens. Opinions expressed in this newspaper are the views of the writer. All columns and readers' letters reflect the opinion of the individual writer and not those of the Muscogee Nation News, its advisors or the tribal council. Youth programs are designed for Native American youth.

To submit a change of address or a letter to the editor, call: 918-732-7720; email: jowild@mvskokec2015.org

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From the Student Veterans Office

The Mvskoke Youth Council is comprised of youth from the various communities and youth located in care homes who wish to contribute to the wellness, healthy growth, care homes for the provision of education, and inclusion. The Mvskoke Youth Council is a part of the Muscogee Nation youth programming. It is a part of the Muscogee Nation youth programming.

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TR 17-135 Authorizing the prin-
cipal chief to enter into an interven- 
tional care agreement between the MCN Department of Health and Phoe-
cy for the purpose of providing the deployment of a dia-
computer imaging station to address these issues as well

TR 17-136 Authorizing the prin-
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TR 17-137 Authorizing the prin-
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TR 17-140 Approving the memorandum of understanding between the Nation and the MCN Indian Health Service Project OK 14-177 and authorizing the principal chief to execute a memorandum of understanding, which passed 14-0.

TR 17-141 Authorizing the prin-
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TR 17-142 Authorizing the prin-
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TR 17-187 Authorizing the prin-
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LOCATING OUR ANCESTORS

MCN PROGRAM HELPS PRESERVE GRAVE SITES

by LIZ GRAY

REPORTER

OKMULGEE, Oklahoma — Life lost. It is an experience that inevit-ably happens. Families pay their respects to loved ones who have passed. Wakes and funerals are attended and hymns are sung. There is a Muskoke hymn called “Topokok Omes Kemekes” that is almost a staple at a Muscogee (Creek) funeral. When trans- lated the song says in the first line, “This may be the last time we don’t know,” followed by stating every- one has gone on.

Time keeps moving, years pass and families go their separate ways. Graves that are forgotten become overgrown and hidden in the wilderness. The Muscogee (Creek) Nation Historic and Cultural Preservation Department maintains graves and cemeteries that are found on MCN land through its cemetery program.

According to Geographic Information System Cultural Tech Guru Perez, when graves found on MCN property are reported to the department, they will go out and verify if the discovered resting places are Muscogee (Creek) citizens. Once verified, the department collects data that is then applied within the GIS server to create geo-spatial records of location, condition and cultural significance.

By registering these cemeteries, Perez said it protects them from any federal undertakings such as pipelines, power lines and highway expansions.

“GIS (Global Positioning System) is an integral part of keep- ing these cemeteries,” he said.

The program provides services for graves that have been neglected over the years such as removing debris, mowing, restoring head- stones and sometimes fencing. Perez said the department doc- uments gravestones down to every single headstone and the material it is made of, whether it is marble, stone or especially grave houses. Grave houses are important to the program because of their cul- tural significance.

“We want to make sure we know where the grave houses are that way in the event of a fire,” Perez said.

Information provided by the department addresses the need to document family and church cemeteries for the preservation and knowledge of future generations. The line states, “These gems of cul- tural knowledge are held sacred to our people and shall never be dis- turbed.”

For more information about the program, call 918-756-6700.

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TULSA BALLET

A Muskoke (Creek) Nation program provides services for cemeteries. (Liz Gray/Reporter)
BULLYING: THE SILENT SYNDROME IN SCHOOLS
NATIONWIDE ORGANIZATION RAISES AWARENESS TO STOP BULLYING
by DARREN DELAUNE
REPORTER

OMIGULLE, Oklahoma — Bullying. It happens every day. School districts deal with it. Or do they?

According to the U.S. Center for Disease Control, in 2015, 20.2 percent of high school students were bullied on school property. There is a higher rate of 45 percent for middle school students.

Most people believe bullying happens on school property. In the day and age, there is technology to worry about.

Over 15 percent of high school students are cyber-bullied, and 24 percent of students in middle-school, according to CDC.

“Students, are in fear you will be bullied this year,” Program Development Specialist for Muscogee Nation Youth Services, Rahul Sourjohn said. “That number is too much.”

National Bullying Prevention Month began by a national organization called FaceIt in 2006. They wanted to unite everyone nationwide to understand what bullying is and raise awareness to prevent it.

“We don’t want to make it look like bullying is a problem,” Sourjohn said. “They want to do their best to ignore it and pretend it doesn’t exist.”

Sourjohn said in some cases, there are people who consider it as a rite of passage. “If one ever has to go through something such as bullying,” she said.

There are numerous statistics on bullying. Children with disabilities are two to three times more likely to be bullied than children without.

LGBT students have it worse, as 74.1 percent are verbally bullied, while 36 percent are physically bullied and 44 percent have experienced cyber-bullying, according to CDC.

“We will see we are going to have staying here, clients living on campus,” said Williams. “What could we do, what could we call it when come up for discussions of one of our thoughts was that we engaged work into cyber-bullying prevention. According to Williams, this idea was the one, even in the department providing community service projects. The past few years, the department has pulled up jobs on the city of Henryetta, where is RPI. The project included the painting of the city, cleaning of garbage grounds, as well as parking areas around town.

RPI also established a donation center store that clients volunteered at and worked for. For Williams, the importance of a work schedule and structure is invaluable to the clients.

“Our clients have really enjoyed it,” he said. “It gives them something to look forward to Monday through Friday, to stay up every day and go to work and it’s been beneficial to everybody.”

Sourjohn said that 56 percent of people who watch it. The organization believes they can take the idea was a concept first instigated by RPI’s Spirit Williams and Brian Walls. in response to the department now operating a transitional lifestyle facility.

“We know we were going to have people staying here, clients living on campus,” said Williams. “What could we do, what could we call it when come up for discussion of our thoughts was that we engaged work into cyber-bullying prevention. According to Williams, this idea was the one, even in the department providing community service projects. The past few years, the department has pulled up jobs on the city of Henryetta, where is RPI. The project included the painting of the city, cleaning of garbage grounds, as well as parking areas around town.

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KILL THE DIALECT, SAVE THE LANGUAGE? SECOND PART OF A SERIES LOOKING AT THE MUSCOGEE (CREEK) LANGUAGE

by LIZ GRAY

OKMULGIS, Oklahoma — “Kill the Indian, save the man,” a motto used by the U.S. government in the assimilation of this country’s history, by expelling a child from their family and banishing the use of their Native language, the identity that once was laden. But, languages that were once taken away through education are being taken back by education now.

The Hawaiians faced a similar situation with their language on the verge of extinction.

Boarding schools modeled after the one-building, one-room, one teacher Native American schools by the U.S. government were established. The Hawaiian language was outlawed in both public and private schools, much like the use of Native American languages in the Oklahoma Creek Nation.

Through the efforts of a committed group of people, an immersion preschool was developed in the early 1980s and since then the Hawaiian language has been completely revitalized.

University of Oklahoma Muskogee (Mvskoke) language teacher Kevin Roberts-Fields discussed how though the Hawaiian language has been completely revitalized, there is still criticism of its standardization.

“Maybe it’s semantics, maybe it’s not. Maybe the thing that we need to change is the way that we standardize our language. Maybe that’s better, because we’ve never really had a formal standardization,” he said.

The disacstcr for the Muscogee Language Program in the first part of this series mentioned dialects.

Roberts-Fields said the usage of the word dialect is perhaps where the confusion begins. He said there are only three dialects of the Muskogee language— Creek, Oklahoma Seminole and Florida Seminole, but within those dialects there are local variations.

“What does it matter if I use a different term than somebody else if we are all speaking the same language?” he said.

The Hawaiians figured out a way to reactivate their language through an immersion preschool program. Though there is still criticism on the changes that as the standard to teach, it is still taught today. Today, a child can learn from infancy to a master’s degree in the Hawaiian language.

How can the Muskogee language achieve this type of success?

The conversation with Roberts-Fields points to immersion, but comes with its own set of criticisms.

“The answer is there,” Roberts-Fields said.

Roberts-Fields said if the majority of a one-hour language class is spent in English, students will require 4,500 contact hours in the Muskogee language.

Exactly how many hours would a student need to obtain absolute fluency in the Muskogee language?

Roberts-Fields used the example of Mandarin to give an idea of how long it could possibly take.

He said Mandarin roughly requires 1,000 contact hours to become fluent.

“Mandarin is not an assessment,” he said. “It is an assessment for how many contact hours would be necessary for a native language, however Roberts-Fields said that languages such as Cherokee or Navajo would be beyond the 3,000 contact hours required for Mandarin, an estimated 4,500 contact hours.

In his example, if Minkelore were equivalent to the hours needed for a student and a student attends an entire non-English speaking class for one hour, five days a week, it could take that student 11.5 years to become fluent in the Muskogee language.

In order to cut that down, the state would take a minimum of 15 hours a week over a period of two years.

“If you want to assess it,” Roberts-Fields said.

Roberts-Fields said if the community dedicates itself to the state and its rural regions as a whole, the economic opportunities created also add an area of need for tribes, such as MCN, to sustain some of these areas that need development.

Dean also noted that in the study, when you consider a gaming facility and its employees in the area that they are placed in, several other effects are felt.

Employees eat in the local restaurants, they buy goods and services in local shops, so there is much more of an impact in those areas accounted for than just the employment at the facilities alone.

“From your account from when those additional effects, we found that state-wide the total employment that we could contribute to tribal gaming was about 42,700 people,” said Dean.

The study indicated earnings from that total employment number as contributing $2.275 billion into the state’s economy.
Norean Tiger

Norean Tiger (Beaver) Trigg was born March 9, 1952, in Oklahoma to John Beaver Sr. and Nancy Trigg. She graduated from Wagon High School in 1975. She married her sweetheart, Kelly Tiger, on Aug. 3, 1973, at the Sacred Heart Methodist Church. She and Kelly would make their home in Tulsa where she worked Sears Roebuck as a sales associate. After their retirement, the couple returned home to Pencar Creek Community.

Norean was a member of the Wevews Indian Presbyterian Church and enjoyed reading her Bible and listening to Southern Gospel music. She served as mother of the church, was ordained elder member of this nominating committee, member of the Headwaters Indian Community, Holdem Indian Elders.

Her favorite song was Herkyn Epopqoy. She also enjoyed swimming, gardening and watching wheel of Fortune, Jeopardy and Family Feud. She loved her Bible and listening to southern Gospel music in the family.

She is preceded in death by her parents; husband Kelly Tiger and Cora Zack. She is survived by her seven grandchildren, seven great grandchildren, three sisters and many other relatives and friends.

A funeral service was held Aug. 14, at the Hudson-Phillips Funeral Chapel.

COMMUNITY CALENDAR

NATIVE BIBLE STUDY OFFERED BY MAIL
Discovery Bible School is offering the Bible study, Native Bible Study for Novels called Native New Day. It is sent by mail and those who are interested may contact at P.O. Box 1408, Tulsa, OK 74106.

mvtO

The family of Billy (Kuny) Brudik would like to thank everyone for their support of the memorial service for Wewma for Tuesday’s everything they’re doing. We thank Rev. Ben Oscar Harjo and family. Also, to the St. Mary’s Catholic Church and members.

We appreciate your appreciation for the speakers Red Hicks and family, Jim Markleker, Oscar Harjo and family and Abraham Rile Keelvik Raymond McHenry.

Also we appreciate the donation and the ones who same and talk with us and help us at the burial service.

From all the family.