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Another Successful CAI Fundraiser

Amazing Meat Pies!

Seems like nobody can get enough of our delicious Native cookery, and by taking advantage of that fact, CAI has chalked up yet another successful fundraising event this spring! Our Meat Pie Madness sale was not only profitable, it was one of the most well-organized events the Center has attempted. “I attribute the success of this event directly to the CAI Student Council,” said Dr. Patti Jo King, CAI Director. The students have worked very hard to come up with new strategies and ideas for raising funds, and they have also placed a great deal of emphasis on the best ways to carry out their plans, support one another, and use teamwork to carry out their plans. Our recent successes show just how seriously they take their commitment to our program.”

CAI prepared, sold and delivered some 80 meat pies to customers both on and off campus during the February event, with all proceeds earmarked to benefit the Center. Once again, the Center extends its heartfelt thanks to our supporters and volunteers, especially or Kiva Cook, Jessika Littlehead.

“Each time we finish staging an event,” Dr. King pointed out, “we meet and discuss our mistakes and think about how to do the next event better. It’s an assessment that really seems to work. So I guess it’s true that the proof really is in the pudding! Er, in this case I should say, in the meat pie!”

Spring Fling!

CAI Spring Benefit Dance

New Venue Expected to Add Excitement and Encourage Both Public and Student Participation

CAI Student Council is working diligently now on “Phase Two” of its long term goal to increase both student and public participation in Bacone's annual Powwow. Readers may recall that “Phase One” was the goal of raising public awareness about our annual dance by bringing it back home to the Bacone Campus. This was accomplished in November 2014 when, after several years of holding the event off campus, CAI held its Fall Powwow and Indian Fair on Bacone’s own dedicated Powwow Grounds in the acreage directly in front of the Kiva. Despite cold temperatures, enthusiasm and spirits were high throughout the Fall event. All around Indian Country, people are still talking about the thrill of dancing on our historic campus once again. One of the most common questions we are asked these days, is “When are we going to do it again?”

CAI staff and students are very proud to have been able to bring the Powwow back to Bacone, but in analysing the challenges that came with sponsoring last fall's dance, we realized that a few changes must first be made in order to turn our efforts and goals into a full-blown success story. Naturally money is always an issue, so we are now focused on regular, on-going fundraising events to address that issue. One of the biggest fundraisers we have planned to underwrite our big annual Powwow is our upcoming benefit dance, Spring Fling! On April 4, our benefit powwow, Spring Fling, will take place at the Bacone Student Center.
Study Time at the Kiva

“At the Kiva, we have a feeling that we’re all in this together. Students are here to help and get help from one another. For instance, if Math is one person’s expertise, that person takes time to pass the knowledge to others. If Composition or something else is somebody else’s strong skill, they help with that. The Staff is also here to help too. We’ve had interesting conversations about History and Western Civ with Dr. King. Studying together is a lot of fun, and makes a difference too.”

CAI Student Participant

Studying side-by-side with other students is a good way to motivate yourself to begin studying, and an excellent way to persist for a longer time. Working with a study group can provide practical advice on how to deal with particular courses and can also supply feedback on how well you are learning the material. It provides a support group. All students feel discouraged at times, and a study group can refuel your motivation. It can help you become motivated to study because you know your study group is depending on you and your input, just as you are depending on theirs. It can reinforce, clarify, and deepen your learning by providing the opportunity to teach. That's right! Teaching requires you to organize your thoughts and to explain the whys and hows behind whatever you are learning. When you contribute your ideas to a study group, you are actually teaching! Finally, working with a study group provides a nice break from all the time you spend alone with your books.

Working with a group is called “collaborative or cooperative learning.” One of its greatest benefits is that allows you access to information from various sources. Students studying together share notes and other class materials which lends a broader understanding of the subject and lets you spend more time absorbing the subject rather than looking up information on the topic. Most importantly, a study group can help you stay on track. When studying alone it is very easy to get distracted. It is much easier to focus, concentrate, and keep motivated in a group. This means you can use your time more effectively, review, prepare for tests, and come away with a pretty fair idea of how you are doing in comparison with other students.

Should I Join a Study Group?

Nine and a half out of every ten

Bacone students agree:

“Kickin' it at the Kiva is way cool.”

Kiva Hours: 8am - 5pm and open most evenings

Bacone Basketball Team 1914
CAI students were deeply moved by their visit to the Washita Battlefield historic site during the recent ONASHE conference. The so-called “Battle” of Washita took place on November 27, 1868 when US Army troops commanded by Lt. Col. George Custer attacked a camp of Southern Cheyenne. Custer’s attack was a direct result of the signing of the Medicine Lodge Treaty in October 1867. The Treaty called the Cheyenne to join the Arapaho, Comanche and Kiowa in moving to reservation lands in the Indian Territory to give up their traditional ways for farming.

Custer’s report upon returning to the battlefield ten days later describes the slaughtered Cheyenne at Black Kettle’s village —men stabbed through with shotgun barrels, Cheyenne women and children clubbed to death. Custer detailed the “stark, stiff, naked and horribly mutilated bodies of our dead Comrades,” and then claimed that “Squaws and Children . . . had been slain in the excitement and confusion of the first charge.”

(Right) Students listen in silence as Mr. Johnson tells the story of the events of that horrible morning.
(Below) Washita River near the place that Chief Black Kettle was killed as he tried to cross.

(Right) CAI student Shane Tartsah stands near the killing fields where a major part of the fighting took place.
(Below) Students walk toward the Visitor Center/Museum.

Student Impressions

Seeing this, I had a deep sense of tragedy; of where we came from and how far we have come since then. Michael Erwin  (Creek)

I felt I was taken back in time—like I was alone in the wilderness. I could imagine the sounds of the battle, water bubbling in the streams, and the voices of children. It was good, but also tragic to walk on the land where my ancestors walked.  Shane Tartsah  (Kiowa)

As a descendent of survivors of the massacre, I felt the pain of all those lost souls. I felt the fear the Tsistsistas people felt that morning. Adrenaline ran through my body as though it were I who was running from Custer. Despite the pain, I feel grateful my people survived. Kenneth Taylor  (Cheyenne/Ponca/Pawnee/ So. Ute)

While listening to tour guides describe the battle, I had an unsettling feeling about the tragedy that occurred there, but also gained a compassionate understanding of what the survivors went through. It was an unforgettable experience. Patricia Hill (Creek)
The smell of freshly polished hardwood floors fills the air; a roaring crowd echoes from every corner; the sound of a swish from the net is left imprinted in your head, and that's how you know basketball season is upon us. It's March and college basketball's March Madness has officially arrived.

Over recent years, Native American athletes have begun to gain recognition. There's the well-know Schimmel sisters, Shoni and Jude of the Umatilla Tribe. Shoni is an All-American College player of the University of Louisville and a first round draft pick for the Women's National Basketball Association’s (WNBA) Atlanta Dream. Jude continues to play for Louisville. Then there is Ho-Chunk player Bronson Koenig, who plays for the Wisconsin Badgers as a guard and has embraced his recent status as a Native role model. Tahnee Robinson is a Northern Cheyenne player – the first full blood Native American to be drafted into the WNBA.

Throughout its incredible history, Bacone has turned out a good number of amazing Native athletes as well (See picture pg 3). Presently, Jackson Frye, a Creek Freshman, is playing for Bacone. Eric Jones, a member of the Cherokee Nation and a player of note, has recently left the team bound for graduation. Jones, who has played organized basketball since his Junior year at Ninnekaah High School, recently played for Bacone as a small forward. He talks about his love for the game and the recent recognition and influence American Indians have gained over the past few years. Basketball is a well-known sport in Native communities, and like other Native enthusiasts, he sees the game as a critically important influence in Native lives. “Basketball,” he says, “has saved my life in more ways than one, let’s just say that.”

Jones points out that Basketball has a reputation of being a “poor man's sport”. All one needs is a ball and a court to play on. “That may be one reason it is so popular with Natives. It costs a lot of money to start a football or baseball team, but most places have a gym, so all they need is a ball, and game on!”

In Indian Country, we hear a lot about “Rez Ball”. Shoni and Jude Schimmel are known for their strong “rez ball” style of playing. Jones remembers playing with several rez hoopers in Native basketball tourneys. Many of them are very talented, hard working players. He also believes that Indian women excel at the sport because they are just plain tougher than most. “If you combine that toughness with the acquisition of knowledge and skill of the game,” he says, “well, that’s what champions are made of.”

Companies such as Nike are recognizing the popularity of the game amongst Natives, and the skill level of native players, as evidenced by the products (shoes, etc.) as well as the money they are spending on Native marketing campaigns. Why then, are there still so few Indians on college teams?

Jones says many collegiate or professional scouts are still unaware of the talent of Native American athletes, and they don’t know where to go to find them. Yet he says he suspects that after the recent high profile recognition that some have received, that trend will turn around over the next decade. He says he believes that basketball is rapidly increasing in popularity in Indian Country because it offers Native Americans an opportunity to have a better life.

“We should expect good things!” he says with a confident smile.
Out and About and On the Town

Wild Onions: A Life Lesson

The evening chorus of spring frogs remind me that tafvmpoche (wild onion) hunting season has begun. My Dad and I used to drive along rural areas near Muskogee and eventually you would see my truck parked off the road. This meant we had found one of a few good harvesting spots, and armed with two dull knives, shovel, and a large bucket, we would stalk and gather one of our Creator's most tasty of gifts.

While in my early teens and hunting wild onions my Dad shared one of his many bits of wisdom, we were hunting and digging near a creek, my Dad had found and gathered many more wild onions than me, so trying to keep up I asked "how do you find them so fast?" He told me, "I noticed you were looking in the easy spots. Wild onions have to be searched for and they are not always right in front of you. Sometimes the onions are under places like this old dead tree." We rolled the dead wood away and sure enough there were many more wild onions just waiting. My dad then pointed with his lips toward a cluster of wild garlic. "Now see that garlic? Those are easy to find, they even grow in groups and you could pull a handful easily, but they are bitter. You have to search for wild onions and pull them one by one, but they are sweet."

Knowing my Dad, he wasn't just talking about wild onions. He had chosen that moment (one of many, I assure you) to share with his son a lesson about the good things in life vs. the bad. The good friends, words and possessions we seek must be searched for patiently and chosen carefully if you want the sweeter things in life. Bitter things are easily found and there are plenty of them out there! (I will save the story my uncle told of how the Este-lv-pvchke (little people) can call a person while out hunting for wild onions until they get lost!)

Here are some Wild Onion Dinners in and around our area for Spring 2015

Let's go get greasy!

March 21
Big Cussetah UMC. Directions: East of Okmulgee on Highway 62 to Prairie Bell Road (3 miles), then south approximately 3.5 miles. 11 a.m.-3 p.m. $10/plate. $5 for children 10 and younger. Carry-outs $10.

Tulsa Indian UMC, 1911 N. College, Tulsa, OK 11 a.m.-4 p.m. $8/plate.

Mary Lee Clark UMC, 1100 Howard Dr., Midwest City, OK. 11 a.m.-3 p.m. $8/plate.

Thlopthlocco UMC, 8 miles south of Okemah, OK. on Highway 27. Hours 3-7 p.m. $10 adults and $5 children.

Haiky Chapel Wild Onion Dinner. 11 a.m. - 3p.m. 101st street, between Mingo and Memorial, Tulsa, OK. Adults- $8.00, Child under 10 - $5.00.

March 27
Sulphur Springs UMC, 3 miles south of Bennington on Jennings/Sulphur Springs Road. Supper 5:30, singing 7 p.m. $6.

March 28
Concharty UMC, 6 miles east of Highway 75 on Highway 16 to Bixby Road, 4 miles north on Bixby Road to Garfield Road. 11 a.m.-3 p.m. $10 adults, $6 children age 10 and younger, $10 to-go.

Norman First American UMC, 1950 Beaumont Drive, Norman. 11 a.m.-3 p.m. Games and raffles, too. Adults $10, students with ID $7, children 10 and younger $5.

Broken Arrow UMC, 20854 E .141 St. (5 miles west of Coweta on 141st). 11 a.m.-3 p.m. $10/plate.

63rd Annual Bartlesville Indian Women's Club Wild Onion Dinner. 11 a.m.- 7 p.m. Washington County Fairgrounds, 1109 N. Delaware, Dewey. Dine In or Carry out. Tickets: $8 for adults / $4 for children. Dinner served from 11 am to 7 pm

April 4
Springfield UMC, 3 miles south of Okemah on Highway 27, East 3 miles, then 1 mile south. 11 a.m.- ? Adults $10, children 12 and younger $5.
Ever since the birth of the United States, the idea of American citizenship for Indians has been a controversial subject. Both American government and the idea of democracy was inspired in part by the Indian democracies that European colonists saw around them. After independence from England, the newly formed United States created a constitution which was deeply inspired by the Iroquois Confederacy. Citizenship for Indians is a unique situation. It is important to remember that Indians predate the U.S. and were not immigrants to this country. Long before there was a United States, Indians were citizens of their own sovereign nations.

One early idea concerning Indian citizenship was that Indian nations might be admitted to the United States as states with their own representatives and senators. This concept emerged in 1778 in the first treaty between the U.S. and an Indian tribe – the Lenni Lenape. This treaty contains a clause indicating that the tribe might form their own state and have representatives in Congress. In later treaties, promises of an Indian state were made to the five tribes who were removed from their homelands and sent to Indian Territory (now Oklahoma). By the time of Oklahoma statehood, however, these promises were long forgotten.

Not only did Oklahoma statehood mean that all tribal governments within the state were to be dissolved, it also meant that the proposed name Sequoya, was rejected by the federal government. Sequoya was the inventor of the Cherokee alphabet, hence his name had been suggested for an Indian state by both Indians and non-Indians alike. In 1856 the U.S. Attorney General noted that while Indians were subjects of the United States they could not become naturalized citizens because this was an option available only to foreigners. In other words, Indians were still in a kind of limbo with regard to citizenship: they were not citizens nor could they become citizens. While Indians as a collective group were denied citizenship, there were instances in which individual Indians had been granted citizenship under special circumstances. In North Carolina, Cherokee warrior Junaluska was given citizenship in 1847 along with a tract of land. The state recognized him as a “distinguished son” who had fought bravely at Andrew Jackson’s side.

Following the Civil War, the Fourteenth Amendment was added to the U.S. Constitution, stating that “all persons born or naturalized in the U.S. are citizens of the U.S. and the state wherein they reside.” The intent of the Amendment was to give citizenship to former slaves, not to Indians. During the nineteenth century, the idea of U.S. citizenship for Indians was closely associated with individual land ownership. Indian communal land ownership was looked upon as a barrier to civilization. According to the court, citizenship for Indians required a naturalization act be passed by Congress.

The U.S. remedied this barrier, and moved aggressively toward “civilizing” Indians for citizenship with the passage of the Dawes Act, or the General Allotment Act in 1887. In order to assimilate Indians into American society, the act broke up the communally held Indian lands and gave each family its own allotment of land. Ignoring the fact that most people in the United States at this time could not make a living on family farms, the philosophy of the Dawes Act was to make Indians into farmers on their own land and in this way to pave the way for them to become citizens. The Dawes Act was a tool used to break down tribalism and turn Indians into American citizens.

Once Indians were placed on their allotments, “surplus” lands were opened for settlement by non-Indians. Under this act, Indian lands were reduced from 138 million acres to 48 million acres by 1934. The Bureau of Indian Affairs insisted that Indians who accepted allotments could not become citizens until the end of a 20 year trust period. Yet in 1890 Congress passed the Indian Territory Naturalization Act allowing any member of a tribe in Indian Territory to become a U.S. citizen by applying for such status in federal courts. The act made these Indians “dual citizens.”

During World War I Indians were not subject to the draft since they were not citizens. However, they volunteered for service in such large numbers, Congress passed an act in 1919 paving the way to citizenship for Indian veterans, then finally passed the Indian Citizenship Act in 1924 granting citizenship to all Indians. Full citizenship was the logical political manifestation of the assimilation effort, still, nearly two-thirds of all American Indians had acquired citizenship before the passage of the Indian Citizenship Act.
American Indian Studies
Course Offerings for Summer 15, Fall 15, and Spring 16

Summer Session III
AIS 2433
Powwow Culture

Fall 15
AIS 2513
Indian Philosophy & Religion
AIS 3003
Environmental Issues in Indian Country

Spring 16
AIS 4003
Issues in American Indian Education
AIS 2913
Contemporary American Indian Issues

To the KIVA
You Must Go!

The KIVA is a gathering place for ALL Bacone American Indian students and their friends. A quiet space for study and a fun place for socializing. Regular activities include talking circles, drumming, movie nights, community dinners, and many services.

Congratulations!
John Timothy
&
Mary Beth Nelson
From the Staff and Students at the Center for American Indians

918-687-3299

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