Those of you who are returning to Bacone after a summer of leisure, work, or adventure are familiar with all the ups and downs of getting back into the academic routine. For those coming to college for the first time, however, the transition can be a daunting (even frightening), experience. We all know that there are many talented, accomplished individuals who never went to college at all, or for some reason or another were not able to complete the college degree they sought. For many, earning that cherished “piece of paper” can make a significant difference in their professional or personal lives, proving to be the achievement of lifelong dreams. Nevertheless, for others, the idea of coming to school and persevering through graduation can present quite a challenge. Often Freshmen coming to school for the first time are apprehensive about fitting, or worse, NOT fitting in. Worrying about how to take good notes, finding successful methods of studying, and the challenge of regular testing can be unnerving. The admissions and financial aid process may also seem confusing and frustrating. Sitting down with your advisor, having a chat with the college’s Financial Aid specialists, or paying a visit to Student Support Services may help answer your questions. There are also many outside sources to turn to for help.

A number of websites online offer resources specifically designed to help address these common challenges. Browse for articles on the first-time college experience and see if they help to answer your specific questions. Confused about whether you qualify for financial aid? Look for sources on applying and locating scholarships. You can also get tips on forming good study habits and motivational articles and special reports about others who have successfully achieved their college goals, as well as up to date bestselling books and guides for the first time, as well as the continuing college student.

It doesn’t matter if you are a first-time student or a returning student – YOU ARE NOT ALONE! HELP IS AVAILABLE! Millions of students have done it before you. Take that first step! You will be glad you did!

GETTING STARTED:

Make a Personal Assessment: Define Your Educational Goals. Before you can determine a career path, make a personal assessment to help you clarify your interests and define your educational goals. Career counseling tests are available to help pinpoint your interests and help you decide on your career path.

Take Inventory. Are you going to college for the first time or returning to continue? Your advisor can tell you how many college credits you have, and how many it will take to get the degree you seek. Ask about a ‘Fast Track” program.

Make Your Academic Plan. Once you define your educational goals make your academic plan.

Attend a Campus Orientation. Familiarize yourself with the many resources the college provides on campus.

Build a Strong Support System. Be prepared to face any challenge, then, relax, and enjoy your academic journey!
HOW WAS YOUR SUMMER? Did you have any exciting adventures you’d like to share? Did you travel the powwow highway? Discover an awesome place where you had never been before? Have a summer romance? Work a new job? Make a new friend? Attend a great party? Catch a trophy fish? Create a work of art?

ENTER OUR SUMMER ADVENTURE STORYTELLING CONTEST! Tell us a whopping good story about your summertime adventures, and you may win a prize!

As you know, Native Americans have long used storytelling as a way to pass down customs, history, and heritage. But did you also know that some stories were also told for good plain fun?? Among the tribes, good storytelling is recognized as an art.

HERE’S YOUR CHANCE TO DEMONSTRATE YOUR MASTERY OF THE ART OF STORYTELLING!

Attend CAI’s Summer Adventure Storytelling Contest at the Kiva Firepit, stand up and tell us your best story about your summer adventures. A prize will be given for the best story in three categories: Funniest, Scariest, and Most Romantic!

SUMMER ADVENTURE STORYTELLING CONTEST
Wednesday, September 9, 2015
7:00PM at the Kiva Firepit

September CAI Events

Sept 4: CAI Community Service: Cherokee Tribal Film Festival
Sept 9: Welcome Back Gathering Mandatory Scholarship Meeting and Kiva Firepit Event; Storytelling Contest
Sept 12: SNAG Smore Night: Kiva Firepit
Sept 16: CAI Taco Sale!
Sept 25: ONASHE Conference at OU
Hats off to Our 2015 Graduates!

Unfortunately, not all graduates are shown. Those pictured are (left to right) Benita Hotema, Patricia Hill, Tyler Reid, Jamison Gibson, Christian Calabaza, Caleb Tiger. (Not shown: Toby Big Horse, Amy Dobbins, Andrea Kemble, Brooklin Dailey, and Justin Blackbird.)

Special Awards

Jessika Littlehead received honors as “Top Chef and Master of Native Haute Cuisine”, one of many CAI Outstanding Service awards.

Corey Still received the Outstanding Teaching & Mentoring Award.

Michael Erwin received the President’s “Earl Riley” Scholarship for the most outstanding Freshman.

AIS Academics - Capstone Research

Two AIS students, Marcella Stephenson (left) and Ashton DiNardo presented their Senior Capstone Research. Marcella’s topic: Sky Internet Cafe: Seniors and the Internet. Ashton’s topic: Native Grandfamilies: Grandparents Raising Grandchildren. Both students are scheduled to graduate this Fall.

Our Spring Benefit Dance: A Great Success!

Pics from our Eastertime Benefit Dance, “Spring Fling”

Success begins when the fear of doing nothing exceeds the fear of doing something badly!
Fearless Determination and a Positive Mind!

Bacone's Champion Native Bullrider, Wes Pablo:

His Tradition, Dream, Sport, and Journey to Bacone College

This month the Mocassin Hotline is shining its spotlight on Diné Champion bullrider, Wesley Pablo. Wes is a citizen of the Navajo Nation, born in Nenahnezad and raised in Kirtland New Mexico. The son of Will and Alberta Pablo, a traditional family, his grandmother owned horses and sheep and when he was a young boy, his uncle frequently took him riding. His father once rode bulls, and Wes calls himself a “Second Generation Cowboy”, as a result. At six years of age, his father put him on a sheep and he began his career as a “Mutton Buster”. Later he tried calf riding, steer riding, and finally Junior bullriding, but he says when he rode his first big bull, he was hooked. “Riding a bull is the greatest adreneline rush,” he smiles. When you lower yourself down on his back, you can feel every muscle and movement of his body. Then the chute flies open and you're out in the arena, there is just nothing that can compare to that feeling!”

In order to score, a rider has to stay on the bull for eight seconds, but if in the process that rider inadvertently touches himself or the bull, he is disqualified. To skeptics who say that rodeoing, particularly bullriding is not a “real sport,” Pablo first chuckles, then grows serious. “It's not just about holding on,” he points out. “You have to train hard to ride bulls. It is a complete work out of your cardio, core, and entire body. Your shoulders, forearms, and leg muscles are all involved when you ride, and it requires good balance and flexibility.”

Unlike the stereotypical cowboys portrayed in movies, Pablo says weight and balance are the most important keys to mastering the sport, so the best riders are smaller and lighter in stature, about 145 pounds and 5’5” to 5’7”. These, he says, are the champion riders who take home the most medals. And he should know. Light in weight and stature himself with impeccable coordination and balance, Pablo has the trophies to prove his point. In his own words, he has “won too many times to count.” He says he has taken home hundreds of buckles and a lot of prize money, his biggest cash award was about $4,000, but he cautions against riding solely with the object of winning money. “You should always ride for the love of the sport – if you do it solely for the money you will get bucked off for certain, every time.”

Pablo also relies heavily on the spiritual traditions and cultural practices of his Diné people. A member of the Salt Clan born for Towering House, his maternal clan is the Many Hogan Clan, and his paternal clan is the Zia Clan. His recipe for securing a successful ride is to use his traditional Navajo ways to ease the bull's fear. “I approach him and speak to him in my language,” he says. “He hears me when I tell him I am not here to hurt him, I only want to take a ride. You have to concentrate in order to know how he is going to move. When you are sitting up there, you can feel his breathing and his muscles, and as you focus on that, you can determine which way and how he is going to move and situate yourself to stay balanced.” Pablo says he is never nervous when he lowers himself down in the chute. “It’s important to stay calm, focused, and positive. If you are nervous, the bull will feel that and you will lose control. If you are too overexcited, once you hit the arena you might override him and you will surely go down.”

Wesley Pablo, Prize-winning Dine Bullrider and Bacone Rodeo Student
Even though Pablo approaches his sport with cool confidence, he readily admits that bullriding is a very dangerous occupation and he warns those who are new to the sport to “Be ready to get hurt.” He himself has sustained many injuries, including broken bones in his back when a bull ran over him. His parents are very supportive, although he says his mother still worries some. Today helmets and protective vests are used by riders. Riders take so many hard hits to the head that there have been a high number of concussions, leading to the mandated use of helmets for youth. Riders also rely on clowns for added safety. Pablo points out that at one time, rodeo clowns were used to entertain audiences in between the events, but over the years their role has become increasingly important. Clowns, he says, are bull handling experts – professional athletes who put themselves in harms way to distract excited bulls away from the rider, allowing him time to exit the ring. Pablo points to a scar on his forehead, explaining that while riding a bull with enormous horns, the animal whipped its neck backward and slammed into Pablo’s head, smashing his helmet and ramming his horn through the face mask into his skull. “I was unconscious for several moments and a clown literally saved my life. He pulled me to safety. I wound up in the hospital with 19 stitches.” He says that at one time, he considered clowning but says with a wry smile, “I’d rather be on top – it’s safer up there!”

Pablo was a contestant at the Indian Junior Rodeo Association when he was recruited to Bacone by former Rodeo coach, Ryan Steely. He had hoped to go to college, and wanted to eventually get a degree in Civil Engineering. When he heard about Bacone’s rodeo program, he jumped at the opportunity. At first, he says he was a little homesick, but now he says he loves Oklahoma, and misses the hot, humid climate when he’s away. A highly motivated achiever, Pablo has his life planned out and is following his dreams. He was called the “Kewl Kidd” in high school, and the name stuck. He now conducts his own “Kewl Kidd Bullriding” competition, does motivational speaking for youth, owns his own farm, and plans to raise bulls and start a stock contracting business when he finishes school. His advice? “Have a positive mind and a lot of determination!”

Watch Wes Pablo in action on YouTube: “8 Seconds with Pablo”
https://youtu.be/axnX3eoAMjg
In recent years Bacone students, faculty, and staff have become familiar with "the Kiva"; the offices and facilities of the Center for American Indians. But where does the word 'Kiva' come from, and why do we refer to this structure as the Kiva?

'Kiva', a Hopi word meaning "World Below." Ancient Kivas were typically underground chambers, the earliest and better known Kivas were constructed in what is now Chaco Canyon located in Northwestern New Mexico and are believed to have been constructed between 1000 and 1100 AD by ancestral Puebloan people.

Today, a Kiva is best defined as a special purpose ceremonial building built by ancient Puebloan people, however they are still used by contemporary Puebloan's as a gathering place for religious ceremonies.

So why do we call our facility the Kiva? I wanted to know as well! I needed only to contact Librarian/Archivist Frances Donnelson who has a great deal of Bacone history at her fingertips.

In 1950 two Bacone students (Hopi) submitted the name "Kiva" for a building on campus that served as a Post Office, dry cleaning service, and a variety store from 1948-65. It was originally located behind McCombs Hall (the Art Building). The building that is now known as the Kiva, was originally used for faculty housing. It was called the 'Delmar House' as it was built by the Delmar Baptist Church of St. Louis, Missouri in 1956. In 2005, the Administration decided that the Delmar House should be used as a meeting place for American Indian students, faculty, and staff. Floyd Jones (Muscogee), then the Director of Bacone Housing, suggested the Delmar House be referred to as the 'Kiva' in order to continue the previous building's tradition. On November 30th of the same year, the late Reverend Harry (Wotko) Long (Muscogee) ceremoniously dedicated and blessed the American Indian Community building known as the Kiva. Finally, in 2009, the Kiva was given to the newly-created Center for American Indians as a gathering and meeting place for Bacone's American Indian students.

CALLING ALL INTERESTED MALE STUDENTS

(Native or Non-Native)

SNAG Membership Enrollment Gathering
Thursday, Sept. 10
8PM / Kiva Firepit
Come check us out, enjoy some Smores and ask about the benefits of joining our fraternity.

Our Membership is based on Four Pillars:
- Academic Excellence
- Cultural Awareness
- Spiritual Well-Being
- Physical Fitness

Info: 918-640-0368 or Shanetartsah@gmail.com
The Treaty of Dancing Rabbit Creek was signed between the Mississippi Choctaw Nation and the U.S. Federal Government on September 27, 1830. Dancing Rabbit Creek was the first official treaty signed under the Indian Removal Act of 1830, an Act which allowed the President to negotiate with Indian tribes living within the boundaries of existing U.S. states to voluntarily exchange their lands for lands in Indian Territory west of the Mississippi River (now primarily the state of Oklahoma). The Rabbit Creek treaty has deep significance because it began the process of Indian Removal to the Mid-West on a centralized, federal level.

The main purpose of the treaty was to exchange 11 million acres of land in Mississippi occupied by the Choctaws for approximately 15 million acres of land in Indian Territory. Interestingly, an article in the Richmond Enquirer, published on September 14, 1830, states that it was “at the request of the Indians” that negotiations were opened. The Enquirer goes on to note, “We are glad to hear of the presence of the Secretary of War at the negotiations.” This comment says a great deal about the sentiments of many Americans at the time had the southern tribes decided not to accept the “voluntary” land exchange.

The Removal Act and subsequent treaties such as Dancing Rabbit Creek were supposedly designed to lessen tensions between white Americans who were pushing their way into the southern Indian lands, and were seen as a way to resolve boundary and jurisdictional disputes. Yet American population growth in the South was not the only reason for Indian removal. The expansion of the short-staple cotton industry after Eli Whitney’s cotton gin became widely available in the 1790s, the discovery of gold, and other minerals on vast tracts of Indian land, as well as simple racism also contributed to relocation. The Louisiana Purchase in 1803 also contributed by providing lands in the West to which the U.S. could banish them. Moreover, while the southern tribes once relied on the power play between the Spanish, French, and English to counteract American demands, by 1815 there were no longer European allies in the area.

Mushulatubbee

Choctaw Chief Mushulatubbee was an important voice in the treaty negotiations. The reasons he agreed to such a drastic measure tells us much about Choctaw reactions to their rapidly changing world. Mushulatubbee was a leading chief of the Choctaw Eastern Division. From at least the eighteenth century there existed among the Choctaws three principal geographic and political divisions: the Western, Eastern, and Six Towns (or southern) divisions. The Western division villages were scattered around the upper Pearl River watershed, the Eastern division towns were located around the upper Chickasawhay River and lower Tombigbee River watersheds, and the Six Towns were distributed along the upper Leaf River and mid-Chickasawhay River watersheds. These divisions reflected diverse ethnic origins and makeup of the Choctaws. Originally, the Choctaws were separate societies located throughout east-central Mississippi and west-central Alabama. These independent societies first joined together sometime after 1540 when Hernando de Soto’s expedition ravaged the Southeast with disease, and before 1699, when the French arrived on the Gulf Coast. Each district maintained its own group of chiefs and other leaders well into the nineteenth century. Mushulatubbee had become a chief after the death of his maternal uncle Mingo Homastubby in 1809. He earned the right to represent the Eastern Division as a chief by following the traditional Choctaw route to male success, first he distinguished himself in the spiritual realm by becoming an accomplished warrior and war leader, particularly during fighting against the Osage and Caddo Indians west of the Mississippi River. Although he supported removal, Mushulatubbee appealed to the majority of Choctaw people as a champion of traditional rights. Nearly every chief and elite Choctaw family pursued the economic reforms initiated by Euro-Americans in the early nineteenth century. Some Choctaw leaders sought to enhance their own position and power at the expense of more traditionally minded chiefs like Mushulatubbee, and they let it be known to the Americans that they would support removal if the U.S. would, in turn, recognize them as legitimate leaders. Mushulatubbee himself had supported three prior major treaties that yielded Choctaw lands to the U.S. for that reason, but even though he signed the Treaty of Dancing Rabbit Creek and migrated with his people to the West, he remained devoted to the traditional political arrangement that required leadership positions be inherited through the female line, and that each of the three divisions retain autonomy. Once Choctaw chiefs became enmeshed in the American market system, however, they found their political options severely limited.

In January 1830, Mississippi Legislature passed a resolution that went into effect in January 1830 extending its jurisdiction over Choctaw and Chickasaw territory within the state. Many Indians opposed this move and appealed to the federal government for assistance. Others accepted the new state of affairs and sought the best terms possible. The Indian Removal Act put legal mechanisms in place for President Andrew Jackson to negotiate with Indian groups for their deportation. The Choctaws, as Mississippi’s largest Indian group, were the first southeastern Indians to accept removal with the Treaty of Dancing Rabbit Creek in September 1830. They were then given three years to vacate Mississippi.

The Choctaw Trail of Tears

In the winter of 1830, the Choctaws began migrating to Indian Territory (later Oklahoma) along their “Trail of Tears.” The westward migrations continued over the following decades. Those Indians who managed to remain in Mississippi were forced to relinquish their communal land-holdings in return for small individually owned allotments. Non-Indians then rushed into the former Choctaw lands in Mississippi after 1830, beginning the era referred to in Mississippi history as “flush times,” an era of lawlessness, shifty lawyers, unlettered judges, and inept prosecutors. Removal was a complicated process that found Indians and Americans on both sides of the fence: some people of both groups opposed removal, while others supported it. Mushulatubbee died of smallpox in Indian Territory in 1836.
BACONE COLLEGE

Center For American Indians

Four Directions

Fall Benefit Dance
October 17, 2015

Bacone College Student Center
2299 Old Bacone Road, Muskogee, OK
(Shawnee Bypass & York Streets)

GOURD DANCE: 2:00pm – 5:00pm / 6:00pm – 7:00pm
COMMUNITY SUPPER: 5:00pm
WAR DANCE: 7:00pm

ARTS & CRAFTS / VENDORS: $25 + One Donated Item
Edwin Marshall: Master of Ceremonies       Garrett Hotema: Arena Director
Head Singer: Aaron Adson       Head Gourd Dancer: Joe Bohanon
Head Man: Jim Pepper Henry       Head Woman: Kiara Booth

ALL DRUMS AND DANCERS WELCOME!
INFO: 918–687–3299

All Proceeds Benefit Center for American Indians       Positively NO Alcohol / Drugs!