The Indiana University Sixth Annual Traditional Powwow was held this April 8th in Dunn Meadow. Put on by the Office of the Vice President for Diversity, Equity and Multicultural Affairs and the First Nations Educational and Cultural Center, this event serves as an opportunity for the Bloomington campus and community to learn more about American Indian culture. It was hosted by the First Nations Educational and Cultural Center and sponsored by the Office of the Vice President for Diversity, Equity, and Multicultural Affairs, the Annual Traditional Powwow Committee, the American Indian Student Association, the American Indian Studies Research Institute, the Glenn A. Black Laboratory, the Mathers Museum of World Cultures, and the departments of Anthropology, History, and American Studies.

This year was the first time it was held outside, so many passerby stopped by the event, drawn in by the dancers’ regalia and the sounds of the drums. The
Powwow Committee made the choice to hold it in the spring and outdoors, so as to create a more inclusive environment for the dancers, the Bloomington community, and IU students.

The head staff included Emcee Terry Fiddler, Arena Director Mack Kingbird, Head Man Dancer Juaquin Hamilton, and Head Lady Dancer Amber Old Horn. There were four Invited Drums: Tha Tribe served as the Host Northern Drum, Yung Bux were the Host Southern Drum, Ho Chunk Station were the Invited Northern, and Iron Bear served as the Invited Southern.

Visitors to the Powwow spent the day in Dunn Meadow, with the first grand entry occurring around 1 pm and the second around 7 pm. When visitors were not watching dancers, they were free to browse the many art and craft vendors, while listening to the singing and dancing. Many people stopped by the complementary photo booth and got their picture taken as a keepsake for the day. While the dancers were taking a break for dinner at the Mathers Museum, other cultural dance groups from the nearby area performed. Paso a Paso gave performances in Latino/Latin American dance styles, while Indy Hula demonstrated their skills in Polynesian dance.

The powwow continues to grow in size; participants come from across the country for the event. This year’s powwow did not disappoint. Approximately 1,5000 people visited the event. Nicky Belle, the Director of FNECC, said, “people told me this was the best powwow they’ve been to in all of Indiana! I’m excited for the event to keep growing!”

If you are interested in learning more about the powwow, look for updates on the facebook page: https://www.facebook.com/IU.Powwow/. If you think you would like to volunteer for the Powwow Committee and help plan next year’s event, contact the First Nations Center at fnecc@indiana.edu.
NAIS Beyond Indiana University

In the Fall 2015 issue of the Native American and Indigenous Studies newsletter, the introductory article presented a summary of discussions with several individuals who were trained in Native Studies (and related fields) at Indiana University and who are now working in the field. Due to the popularity of this article, the NAIS newsletter will present the information collected from those and subsequent interviews/questionnaires in full transcript format.

Individuals’ answers will be presented sequentially, so that the reader may be able to read the story of each contributor without interruption. These interviews were conducted in April 2017.

Nicky Belle

1. What year did you graduate from Indiana University?
I graduated from IU in Spring 2016 with a Ph.D.

2. What was your major/minor/area of study?
I majored in cultural anthropology and had a minor in folklore. I also got my Masters in anthropology after taking my quals.

3. What is your position now?
I'm currently the director of the First Nations Educational & Cultural Center, a unit of the Office of the Vice President for Diversity, Equity & Multicultural Affairs.

4. Is this your first job? If not, what other positions have you held?
I worked several years full-time for Red Cloud Indian School in Pine Ridge, SD. This was through a partnership with Indiana University, though. So even though I was living and working in South Dakota, I was considered an employee of IU. That lasted for 3 years in SD and I continued to work for Red Cloud for a couple years after moving back to Bloomington. I'll admit, it was hard to keep working on writing my dissertation as diligently as I should have while also working a full-time job. That was definitely the tough part about it. I started my current position right after I finished my degree.

5. How do you feel IU and what you’ve learned at IU have prepared you for your current position?
My work as a grad student at IU really helped prepare me for working at Red Cloud School. And then working within that setting really helped reinforce the skills I needed to be more comfortable working within Native student programming and community building. Also, experiences at IU and the relationships I made at the university were significant in helping me become more successful in my work and my academics.

6. What advice would you give to those who are in Native Studies, or a related field, and who are about to finish up/enter the
job market?
Go. To. Conferences.
Go. To. NAISA!!
It's important to see what people are doing in communities. It's important to see what work needs to be done. Making community and professional connections is important as you're trying to figure out what you want to do and how you're going to do it.

7. Are there any other bits of wisdom you would like to share with the reader?
Don't be afraid to let others help you. This is something I struggled with earlier on as a grad student. I think a lot of people have trouble letting others edit their work, and then they don't take criticism well. "They don't understand me, etc. etc." If other people don't understand what you're trying to say, then it's not good work!! If you need a place where your work only has to be understood by you, keep a diary. If you want to contribute to scholarship, you have to take and incorporate the criticism and suggestions in a way that make you a better scholar. Also, let your committee guide you. Let them work for you. If you don't have a Ph.D. yet let those who DO give you the pointers and direction you need to make it to that point. My advisor's advisor told me that once: "You haven't written a dissertation yet. No one expects you to know what to do!"

Jacob Hardesty
1. What year did you graduate from Indiana University?
2013

2. What was your major/minor/area of study?
Major – History of Education
Minors – Music Education and Native American and Indigenous Studies

3. What is your position now?
Assistant Professor of Education at Rockford University

4. Is this your first job? If not, what other positions have you held?
No. I had a one-year term position at DePauw University before starting at Rockford University.

5. How do you feel IU and what you’ve learned at IU have prepared you for your
current position?
Having the opportunity to teach classes really helped me find my “voice” in academia. Not only that, I was able to teach three different courses at IU, which I think likely made me more “marketable.”

6. What advice would you give to those who are in Native Studies, or a related field, and who are about to finish up/enter the job market?
Don’t be afraid of one-year term positions. Yes, it would be wonderful to have a tenure track job right off the bat, but term positions can help transition you from graduate student to faculty.

7. Are there any other bits of wisdom you would like to share with the reader?
I’ve been impressed with just how applicable the NAIS minor is to education. I’ve included NAIS readings in multiple classes: History of Education, Philosophy of Education, and Introduction to Research Methods.

Also, don’t get spoiled by the quality of beer in Bloomington. Or do.

Studies is a growing field. That’s a good thing, but it means there are still relatively few job postings that exclusively seek out Native Studies scholars. Embrace your versatility!

Congratulations!!!

Congratulations to Chris Upton on receiving the Native American Indigenous Studies Fellowship for the 2017-2018 year!

As part of his fellowship duties, Chris will be running the NAIS newsletters. Chris’ background is in law; he earned his Juris Doctor degree at the University of Notre Dame Law School. He entered the Department of Anthropology at IUB in August of 2013. Chris’ research is on indigenous rights in Taiwan and the development of a new system of special courts designed to accommodate indigenous cultural differences. These courts are unique in the ways judges are trained, indigenous customary law is incorporated into proceedings, and international law attaches to issues. Via ethnographic research, Chris is studying how the special courts craft rules about indigenous customary practices and how indigenous litigants use legal interactions to advance their own understandings of indigenous cultures and practices.
Second Chief Ben Barnes of the Shawnee Tribe and Dr. Brad Lepper, Senior Curator of the Ohio History Connection, gave a talk at the Mathers Museum of World Cultures titled “Drums Along the Scioto: Losing Our Marbles, But Gaining New Insights on Hopewell Material Culture Based on Contemporary Shawnee Ceremonial Practices.” Through their talk, they highlighted the importance of collaboration by using the case study from Seip Mound, the third largest mound constructed by the Hopewell people. When the mound was excavated in 1920, archaeologists unearthed five spherical steatite stones. Drawing inferences from their own culture, the Western archaeologists believed the stones were likely marbles.

However, the presenters explained that consultations with three Shawnee tribes led them to consider the spheres were part of a Shawnee water drum. With this interpretation, the spheres would have been placed on the outer barrel portion of the drum and ropes would have been tied around them, helping keep the drum pieces in place.

Using knowledge from a contemporary tribe who partook in the Hopewellian ceremonial interaction sphere led to new interpretations. If these spheres were used as parts of drums, they are evidence for the oldest drum in eastern North America. Their talk demonstrated how collaboration can help us make new interpretations of 2,000 year old artifacts.

Lepper and Barnes ended their talk with a question and answer. One audience member asked why the spheres would be decorated, because if they were used as parts of drums, the decorations would be covered. Barnes and Lepper explained hidden, decorated spheres show appreciation of layered knowledge. Only some participants (the drum makers) would know about the decorations. Similarly, we should not assume that the decorations are only for human beings. These decorated spheres could have been used to communicate with other beings or deities. Barnes and Lepper ended their talk by reiterating the importance of collaboration; doing so does not stop archaeological investigations, it advances our investigations in new and exciting manners.
Current NAIS Student Spotlight

Krystiana Krupa, a current graduate student in Anthropology with minors in Human Anatomy and Native American and Indigenous Studies, with a focus on Ancient DNA, shared some of her thoughts with us, so that we could learn more about NAIS:

1. **Why did you choose to join NAIS and how do you feel it has benefited you?**
   I first became interested in NAIS when I began to learn about the problems that can result from bioanthropologists building their career around studying Native remains without ever being exposed to Native perspectives on the subject and on related issues. NAGPRA in particular becomes a lot more sensible and easier to navigate when you have a better understanding of all perspectives instead of only the anthropological one. NAIS allows its students to become more familiar with these different points of view, which can only be beneficial for developing and finalizing your project.

2. **What advice would you give to those who are considering joining NAIS?**
   I think that at first it can feel like a bit of a stretch - as if it's difficult to connect your dissertation project with NAIS - but it's really valuable for the variety of perspectives that it presents. I have a difficult time thinking of a research topic that is impossible to relate to indigenous people in any sense; if it's relevant to humans more generally, it's almost certainly relevant to indigenous humans too. NAIS really stretches the boundaries of what can be done with research in ways that I hadn't thought about before I began the program.

3. **Are there any other bits of wisdom you would like to share with the reader?**
   One of the most important aspects of NAIS in my opinion is that it's very useful for determining what effects your research might have on various groups of people. The question that a lot of programs teach students to think about when developing a dissertation is, "what kind of impact is this going to have on the field?" In reality, another question that we should all be asking is, "what kind of impact is this going to have on PEOPLE?"

Emma Sperry, a senior majoring in Sociology, Economics, and Math, with a minor in Native American and Indigenous Studies shared some of her experiences in NAIS with us:

1. **Why did you choose NAIS and how do you feel it has benefited you?**
I have always been interested in learning about Indigenous culture. When I was younger, my family would frequently travel to the Southwest United States and we would visit sites like Mesa Verde and Chaco Canyon and museums like the Heard. When I was in high school, I started to realize the importance of learning the history of the relationship of Native peoples and Western colonizers. My mother taught a course about the history of the Lakota people and she and I watched a documentary about Wounded Knee and read the book *Lakota Woman*. I began to develop an understanding of the often tragic history that exist between Natives and whites and I realized that I wanted to be more knowledgeable about the ways in which various Native groups and people have fought over the years to restore their rights.

Being a part of NAIS has not only increased my knowledge about the history and culture of various Indigenous groups, but also it has exposed me to new way of thinking about the world. Since starting my NAIS minor, I have become much more aware of all that I do not know about different cultures and people and this awareness allows me to accept new ideas and concepts much more readily.

2. What advice would you give to those who are considering joining NAIS?

My best advice for future students would be to keep an open mind about studying the culture of another. There are many aspects about a particular society that seem like “universal truths” but can easily be seen from different perspectives. For example, I took a class on Indigenous intellectual property and I developed a better understanding of the ways in which many Indigenous groups view communal and individual property, views that are often drastically different from those of Western society. A Westerner might be quick to state that America’s copyright system is the only efficient way to protect intellectual property, but evidence from other cultures suggests otherwise. Learning that not only are there different ways of approaching difficult problems, but also that those ways can lead to successful outcomes is an important step to becoming a multicultural society that respects the contributions of all people.