

NATIVE AMERICAN & INDIGENOUS STUDIES

Indiana University

Newsletter

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INTERVIEW WITH CHRIS CLEMENTS

What have you been up to since graduating from IU and what are you up to now?

Since graduating from IU in the spring of 2016, I spent two years as a Global American Studies Postdoctoral fellow at the Charles Warren Center at Harvard. In the fall of 2018, I began a three-year lectureship position in the History & Literature Program, also at Harvard. As a postdoc, I had a lot of time and resources to focus on completing my book manuscript, tentatively titled *Akwesasne: Settler Colonialism and Everyday Life on the Northern Border*, and taught seminar style courses on NAIS and Native American History. In my current role, much of my time and energy goes into teaching and advising students in American Studies, Ethnic Studies, and US History. My book, as well as an article I'm currently writing, have increasingly come to focus on how settler colonialism and Indigenous histories in Canada and the US help us to understand the development of the carceral state, mass incarceration, and regimes of discriminatory policing in both of those settler nations.

How does training in Native American and/or Indigenous studies figure into your current pursuits?

Since graduating, all of my professional appointments have been in interdisciplinary programs (American Studies / History & Literature). NAIS is, by definition, interdisciplinary, so it positioned me really well to enter an academic job market that increasingly favors that kind of professional training. That has led my scholarship to enter into a number of different disciplinary conversations and for my courses to have appeared in a number of different departments at Harvard: History, American

Studies, EMR (Ethnicity, Migration, & Rights), and History & Literature.

I know your work is historical but I wonder how it might help us understand current issues. What are your thoughts?

I study history in order to better understand and respond to the present. Unfortunately, work that I began as a graduate student on police violence, incarceration, and anti-Indigenous racism has become increasingly "relevant." When Standing Rock became national news, for example, the history I study helped to explain and contextualize the overwhelming show of force with which the state responded to that peaceful occupation. To take a specific example, police from multiple states, including Indiana, converged on North Dakota to assist law enforcement there. This raised a number of questions: how could Indiana police have jurisdiction on Indigenous land claimed by North Dakota?; how could any non-federal police agency have jurisdiction over a sovereign nation?; how could Indigenous people occupying their treaty-protected land be conceived of as illegal in the first place?; and, the list goes on. For a great, new book that considers this in greater detail, I'd recommend checking out my former Warren Center colleague Nick Estes's book, *Our History is the Future: Standing Rock Versus the Dakota Access Pipeline* (Verso, 2019).

Aside from thematic interests in history of indigenous peoples, how does Native American and/or indigenous studies training influence your approach to historical research?

NAIS fundamentally questions how knowledge is produced and legitimized and, further, how those processes affect power relations. I take those considerations with me every time I examine an archival

document, make a historical claim, or evaluate historical work being produced by fellow scholars. It has been tremendously beneficial to emerge from a discipline that puts such an emphasis on interrogating the basic concepts and analytical assumptions that inform so much work that goes on in the academy. NAIS is also responsible for developing my own understanding of settler colonialism as both a structural phenomenon and historical process. Scholars working on other aspects of US and other settler histories have increasingly come to realize how important that concept is even when studying non-Indigenous people and contexts. In that way, I feel like NAIS prepared me in advance for a turn that seems to be happening in certain critical subfields of the humanities. A great example of this can be seen in Kelly Lytle Hernández's book, *City of Inmates: Conquest, Rebellion, and the Rise of Human Caging in Los Angeles, 1771-1965* (UNC Press, 2017).

Pictured at right is a poster for Ganienkeh, the name Mohawks used to refer to a piece of traditional land they occupied in New York State in the 1970s.



INTERVIEW WITH CARRIE FUDICKAR

What program are you in and what year are you in your program?

I am a Phd Candidate in US History and I am in my 6th year.

What is your dissertation about?

My dissertation is about Afro-Creeks in the early 19th century through the American Civil War, specifically how they engaged in raising livestock as a way to distance themselves from plantation slavery. The Creek Nation is and was an ethnically and culturally diverse society. Captivity practices and enslavement varied across different communities of Creeks. The prospect of removal from Alabama and Georgia and the proximity and intermarriage with Anglo-Americans, led some Creeks to adopt racial slavery and to reject Afro-Creeks as citizens or more accurately, as kin. The federal government pressured Creeks to conform to Anglo-American customs through civilization projects; promoting racial slavery as a foundation of civilization. These civilization projects also attempted to turn Creek men into farmers and Creek women into propertyless dependents. Both Creek men and Creek women used livestock to circumvent the civilization plans of the US government. Creek men preferred ranching to farming because in Creek history, women were the farmers. Women took up livestock as a means to protect their access to the market economy. Livestock ownership of Creek men and women have been written about by authors like Michael Green, Robbie Ethridge, and Christopher Haveman. My dissertation builds on that work and adds the experience of Afro-Creeks as utilizing livestock to build autonomy, even while legally enslaved, within a slave-owning society.

What drew you to this issue?

I grew up within the geographical boundary of the Creek Nation in Oklahoma, though I am not a citizen of that nation. I had never learned anything about the history of the Creeks and very little about Indian Removal

growing up. In graduate school, I came across a reference to the all-Black towns of Oklahoma and was fascinated by it, primarily because it was also a history that was never covered by schools or even by historical markers (which my mother and I always stopped to read). I originally thought that African American history would be my major field of interest and I wanted to write about the all-Black towns of Oklahoma. But as I began to research it, I realized that most of them were actually Afro-Creek towns. They were towns created in the aftermath of the Civil War by Afro-Creek families. Throughout the late nineteenth century, white southerners poured into the Indian Territory and Oklahoma Territory. These all-Black towns protected Afro-Creeks from the racist violence of those southerners. My initial dissertation proposal focused on armed resistance movements of Afro-Creeks from the Civil War through the Tulsa Race Riots. However, the source material that I found has provided me with some exceptional information about the removal through Civil War period and I believe that you should follow the sources. Eventually, I would like to write about the Greenwood District of Tulsa, the "Black Wall Street," as an Afro-Creek community.

Whose work are you most influenced by? What kinds of theoretical paradigms are you working with?

I am highly influenced by the work of my advisor, Dr. Amrita Myers and one of my committee members, Dr. Christina Snyder, who is now at Penn State. Dr. Myers wrote an absolutely amazing book called *Forging Freedom* wherein she examines the way that enslaved women created freedom-or as close to it as they could get-in antebellum Charleston. I was really moved by the writing but also with the way that Dr. Myers was able to show that enslaved

people made choices and influenced their own fates. Dr. Snyder's *Slavery in Indian Country*, is quite simply, a must read for anyone studying American history. I have been particularly influenced with Snyder's argument that captivity and enslavement practices in the colonial and early American southeast were flexible and fluid. The study of American slavery, I think, is central to understanding the forced removal of southeast indigenous nations. So I am also heavily influenced by work that engages with both of those elements of southeastern history, particularly as it pertains to cotton as the driver of capitalism in the early nineteenth century. Edward Baptist's *The Half has Never Been Told* and Sven Beckert's *Empire of Cotton* have both impacted how I view the history of the American southeast.

What do you want to do after you complete your PhD?

I am not locked into a particular outcome, though, my preference would be a tenure-track position. But I also think the skills I've learned in graduate school translate well into any number of other careers. Ultimately, I need to feel like whatever work I am doing is a benefit to someone. Teaching at any level is one of the most rewarding careers, so I tend to see myself in that field.



Carrie Fudickar is a Ph.D. Candidate in the Indiana University History Department.

FUNDING OPPORTUNITIES

The following grants, fellowships, and scholarships are available for Native studies and/or students working within Native Studies and have upcoming deadlines.

2019-2020 Native American Scholars Initiative (NASI) Opportunities

The American Philosophical Society invites applications for predoctoral, postdoctoral, and short-term research fellowships and internships from scholars at all stages of their careers, especially Native American scholars in training, tribal college and university faculty members, and other scholars working closely with Native communities on projects in Native American and Indigenous Studies and related fields and disciplines. These funding opportunities are supported by the Andrew W. Mellon Foundation Native American Scholars Initiative (NASI). Fellows and interns will be associated with the APS's [Center for Native American and Indigenous Research](#) (CNAIR), which promotes greater collaboration among scholars, archives, and Indigenous communities.

Short-term Digital Knowledge Sharing Fellowship (deadline March 1, 2019)

These fellowships are open to scholars working on Native American and Indigenous topics who need to do archival research at the APS Library or elsewhere in order to complete their projects. Preference will be given to those who are working closely with Native communities and who plan to share their research with Native communities. The stipend is \$3,000 plus the costs associated with visiting the APS for the summer 2019 DKS workshop. Further information about the fellowship and application process can be found at <https://apply.interfolio.com/56341>.

*****For more up-to-date fellowship opportunities, follow NAIS on Facebook where we post these sorts of opportunities. Because many of these opportunities are time-sensitive, we will post these to Facebook in the future rather than using the newsletter*****

UPCOMING EVENTS

Please visit the websites below for more information and upcoming NAIS events

IU First Nations Educational and Cultural Center
<https://firstnations.indiana.edu>



Past NAIS Newsletters

<http://www.indiana.edu/~amst/NAIS/newsletters.shtml>

The American Indian Studies Research Institute
<http://www.indiana.edu/~aisri/>

Mathers Museum of World Cultures



<https://mathersmuseum.indiana.edu/index.html>

Mathers Museum

The Glenn A. Black Laboratory of

Archaeology

<https://gbl.indiana.edu/>

