

## Illinois Wesleyan University Digital Commons @ IWU

John Wesley Powell Student Research Conference

2005, 16th Annual JWP Conference

Apr 16th, 9:00 AM - 10:00 AM

# Borrowed Meanings: The Appropriation and Commodification of Native American Culture

Angela Glasker
Illinois Wesleyan University

Charles F. Springwood, Faculty Advisor *Illinois Wesleyan University* 

Follow this and additional works at: https://digitalcommons.iwu.edu/jwprc

Glasker, Angela and Springwood, Faculty Advisor, Charles F., "Borrowed Meanings: The Appropriation and Commodification of Native American Culture" (2005). *John Wesley Powell Student Research Conference*. 16.

https://digitalcommons.iwu.edu/jwprc/2005/posters/16

This Event is protected by copyright and/or related rights. It has been brought to you by Digital Commons @ IWU with permission from the rights-holder(s). You are free to use this material in any way that is permitted by the copyright and related rights legislation that applies to your use. For other uses you need to obtain permission from the rights-holder(s) directly, unless additional rights are indicated by a Creative Commons license in the record and/or on the work itself. This material has been accepted for inclusion by faculty at Illinois Wesleyan University. For more information, please contact digitalcommons@iwu.edu.

©Copyright is owned by the author of this document.

#### THE JOHN WESLEY POWELL STUDENT RESEARCH CONFERENCE - APRIL 2005

#### Poster Presentation P27

### BORROWED MEANINGS: THE APPROPRIATION AND COMMODIFICATION OF NATIVE AMERICAN CULTURE

Angela Glasker and Charles F. Springwood\* Anthropology Department, Illinois Wesleyan University

The appropriation and commodification of Native American culture is a broad, complex problem affecting all Native groups in one form or another. This appropriation and commodification includes all aspects of Native identity and culture: land, religion, material culture, and even human remains. Many of the appropriated items have become symbols of American Indian identity, and because of this, they have become a commodity. There is money to be made by both Natives and non-Natives in the sale of cultural items, whether or not those items are in fact authentic, because they are symbols that represent the foreign, and often times romanticized, other. I have chosen to focus on the appropriation and commodification of material culture. I will be using two specific examples, Hopi katsinam and Ojibwe dream catchers, to illustrate how appropriation and commodification can affect Native material culture and the problems that are dealt with concerning that appropriation and commodification.