

Download Ebook
Native Voices

American Indian
**Native
Voices**
Identity And
Resistance

**American
Indian
Identity
And
Resistance**

*Focusing on three
diverse indigenous
traditions, Native*

Page 1/206

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**American Religious
Identity And
Traditions**

***highlights the
distinct oral
traditions and
ceremonial
practices; the
impact of
colonialism on
religious life; and
the ways in which
indigenous
communities of
North America***

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*have responded,
and continue to
respond, to
colonialism and
Euroamerican
cultural hegemony.
Our world today is
not only a world in
crisis but also a
world in profound
movement, with
increasingly large
numbers of people
joining or forming*

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*movements: local,
national,
transnational, and
global. The
dazzling diversity
of ideas and
experiences
recorded in this
collection capture
something of the
fluidity within
campaigns for a
more equitable
planet. This book,*

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American Indian
taking

internationalism

seriously without

tired dogmas,

provides a bracing

window into some

of the central ideas

to have emerged

from within

grassroots

struggles from

2006 to 2010. The

essays here cross

borders to look at

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American Indian
Identity And
*the politics of
caste, class,*

*gender, religion,
and indigeneity,
and move from the
local to the global.*

*What Makes Us
Move?, the first of
two volumes,
provides a
background and
foundation for
understanding the
extraordinary*

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*range of uprisings
around the world:
Tahrir Square in
Egypt, Occupy in
North America, the
indignados in
Spain, Gezi Park in
Turkey, and many
others. It draws on
the rich reflection
that took place
following the huge
wave of creative
direct actions that*

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*had preceded it,
from the 1990s
through to the
early 2000s,
including the
Zapatistas in
Mexico, the Battle
of Seattle in the
United States, and
the accompanying
formations such as
Peoples' Global
Action and the
World Social*

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*Forum. Edited by
Jai Sen, who has
long occupied a
central position in
an international
network of
intellectuals and
activists, this book
will be useful to all
who work for
egalitarian social
change—be they in
universities,
parties, trade*

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American Indian
Identity And
Resistance
**unions, social
movements, or
religious**

organisations.

Contributors

include Taiaiake

Alfred, Tariq Ali,

Daniel Bensaid,

Hee-Yeon Cho,

Ashok Choudhary,

Lee Cormie, Jeff

Corntassel,

Laurence Cox,

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Khasnabish,

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Solano, Roma

Malik, David

McNally, Roel

Meijer, Eric

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*Mielants, Peter
North, Shailja
Patel, Emir Sader,
Andrea Smith,
Anand Teltumbde,
James Toth,
Virginia Vargas,
and Peter
Waterman.
Native American
Rhetoric is the first
book to explore
rhetorical
traditions from*

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*within individual
Native
communities and
Native languages.
The essays set a
new standard for
how rhetoric is
talked about,
written about, and
taught. The
contributors argue
that Native
rhetorical
practices have*

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their own interior

*logic, which is
grounded in the
morality and
religion of their
given traditions.*

*Once we
understand the
ways in which
Native rhetorical
practices are
rooted in culture
and tradition, the
phenomenological*

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*expression of the
speech patterns
becomes clear. The
value of Native
communities and
their languages is
underlined
throughout the
essays. Lawrence
W. Gross and the
contributors
successfully
represent several,
but not all, Native*

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*communities
across the United
States and Mexico,
including the
Haudenosaunee,
Anishinaabe,
Choctaw, Nahua,
Chickasaw and
Chicana, Tohono
O'odham, Navajo,
Apache, Hupa,
Lower Coast Salish,
Koyukon, Tlingit,
and Nez Perce.*

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*Native American
Identity And
Resistance*
***Native American
Rhetoric will be an
essential resource
for continued
discussions of
Native American
rhetorical
practices in and
beyond the
discipline of
rhetoric.***

***2019 Choice
Outstanding
Academic Title In***

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American Indian
*Life of the
Indigenous Mind*

David Martínez

*examines the early
activism, life, and
writings of Vine
Deloria Jr.*

*(1933-2005), the
most influential
indigenous activist
and writer of the
twentieth century
and one of the
intellectual*

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American Indian
*architects of the
Identity And
Red Power
movement. An*

*experienced
activist,
administrator, and
political analyst,
Deloria was
motivated to
activism and
writing by his work
as executive
director of the
National Congress*

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American Indian
of American

*Indians, and he
came to view*

*discourse on tribal
self-determination
as the most*

*important objective
for making a viable
future for tribes. In*

*this work of both
intellectual and*

activist history,

*Martínez assesses
the early life and*

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*Legacy of Deloria's
"Red Power*

*Tetralogy," his
most powerful and
polemical works:
Custer Died for
Your Sins (1969),
We Talk, You
Listen (1970), God
Is Red (1973), and
Behind the Trail of
Broken Treaties
(1974). Deloria's
gift for combining*

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American Indian

*sharp political
analysis with a*

*cutting sense of
humor rattled his
adversaries as*

*much as it
delighted his*

growing

*readership. Life of
the Indigenous*

*Mind reveals how
Deloria's writings*

*addressed Indians
and non-Indians*

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alike. It was in the spirit of protest that Deloria famously and infamously confronted the tenets of Christianity, the policies of the Bureau of Indian Affairs, and the theories of anthropology. The concept of tribal

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*self-determination
that he initiated*

*both overturned
the presumptions
of the dominant
society, including
various "Indian
experts," and
asserted that tribes
were entitled to
the rights of
independent
sovereign nations
in their*

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*relationship with
the United States,
be it legally,
politically,
culturally,
historically, or
religiously.*

*Encyclopedia of
Modern Political
Thought (set)
Native America
from Prehistory to
First Contact
Battleground*

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American Indian
States
Two-spirit People
Indigenous Voices
on Religious
Identity in the
United States and
Canada
American Indians
and State Law
Handbook of
Indigenous
Religion(s)
NATIONAL

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American Indian

BESTSELLER •
PEN/HEMINGWAY
AWARD

WINNER • One of
The New York
Times 10 Best
Books of the Year •
A wondrous and
shattering novel that
follows twelve
characters from
Native

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American Indian

communities: all
Identity And
Resistance
traveling to the Big
Oakland Powwow,

all connected to one
another in ways
they may not yet
realize. Among
them is Jacquie Red
Feather, newly
sober and trying to
make it back to the
family she left

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American Indian
Identity And
Resistance

behind. Dene Oxendene, pulling his life together after his uncle's death and working at the powwow to honor his memory. Fourteen-year-old Orvil, coming to perform traditional dance for the very first time. Together,

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American Indian
Identity And
Resistance

this chorus of voices tells of the plight of the urban Native American—grappling with a complex and painful history, with an inheritance of beauty and spirituality, with communion and sacrifice and heroism. Hailed as

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American Indian
Identity And
Resistance

an instant classic,
There There is at
once poignant and
unflinching, utterly
contemporary and
truly unforgettable.
Virginia's Racial
Integrity Act of
1924 recodified the
state's long-
standing racial
hierarchy as a more

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American Indian
Identity And
Resistance

rigid Black-white
binary. Then,

Virginia officials
asserted that no
Virginia Indians
could be other than
legally Black, given
centuries of love
and marriage across
color lines. How
indigenous peoples
of Virginia resisted

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American Indian
Identity And
Resistance

erasure and built
their identities as
Native Americans is
the powerful story
this book tells.

Spanning a century
of fraught history,
Being Indigenous in
Jim Crow Virginia
describes the critical
strategic work that
tidewater Virginia

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American Indian

Indians,

Identity And

Resistance

descendants of the
seventeenth-century

Algonquian

Powhatan chiefdom,

undertook to sustain

their Native identity

in the face of deep

racial hostility from

segregationist

officials, politicians,

and institutions.

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American Indian

Like other
Southeastern Native
Resistance
groups living under
Jim Crow regimes,
tidewater Native
groups and
individuals fortified
their communities
by founding tribal
organizations,
churches, and
schools; they

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American Indian
Identity And
Resistance

displayed their Indianness in public performances; and they enlisted whites, including well-known ethnographers, to help them argue for their Native distinctness.

Describing an arduous campaign

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American Indian
Identity And
Resistance

marked by
ingenuity,
conviction, and
perseverance, Laura
J. Feller shows how
these tidewater
Native people drew
on their shared
histories as
descendants of
Powhatan peoples,
and how they

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American Indian
Identity And
Resistance

strengthened their
bonds through
living and marrying
within clusters of
Native Virginians,
both on and off
reservation lands.
She also finds that,
by at times
excluding African
Americans from
Indian

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American Indian
Identity And
Resistance

organizations and
Native families,
Virginian Indians
themselves

reinforced racial
segregation while
they built their own
communities. Even
as it paved the way
to tribal recognition
in Virginia, the
tidewater Natives'

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American Indian
Identity And
Resistance

sustained efforts chronicled in this book demonstrate the fluidity, instability, and persistent destructive power of the construction of race in America.

This landmark book combines the voices of Native Americans

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American Indian
Identity And
Resistance
and non-Indians,
anthropologists and
others, in an
exploration of
gender and
sexuality issues as
they relate to
lesbian, gay,
transgendered, and
other "marked"
Native Americans.
Focusing on the

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American Indian Identity And Resistance

concept of two-spirit
people--individuals
not necessarily gay
or lesbian,
transvestite or
bisexual, but whose
behaviors or beliefs
may sometimes be
interpreted by others
as uncharacteristic
of their sex--this
book is the first to

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Resistance

provide an intimate look at how many two-spirit people feel about themselves, how other Native Americans treat them, and how anthropologists and other scholars interpret them and their cultures. 1997

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American Indian
Identity And
Resistance

Winner of the Ruth Benedict Prize for an edited book given by the Society of Lesbian and Gay Anthropologists.

This work is a fascinating history of precontact North America, presenting the facts and engaging the reader

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American Indian
Identity And
Resistance
by using alternative
history—what if key
facts were

different?—to help
develop critical
thinking skills.

American Indian
Identity and
Resistance

Critical/creative
Representations
Native American

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American Indian
Gender Identity,
Sexuality, and
Spirituality

Native American
Voices

Mixed Blessings

Powhatan People
and the Color Line
*From the 1820s to the
1930s, Christian
missionaries and*

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American Indian

*federal agents
launched a continent-
wide assault against*

*Indian sacred dance,
song, ceremony, and
healing ritual in an
attempt to transform
Indian peoples into
American citizens. In
spite of this century-
long religious
persecution, Native
peoples continued to*

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*American Indian
Identity And
Resistance*
*perform their sacred
traditions and resist
the foreign religions
imposed on them, as
well as to develop new
practices that partook
of both. At the same
time, some whites
began to explore
Indian performance
with interest, and
even to promote
Indian sacred*

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American Indian traditions as a source of power for their own society. The varieties of Indian performance played a formative role in American culture and identity during a critical phase in the nation's development. In Medicine Bundle, Joshua David Bellin examines the complex

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*issues surrounding
Indian sacred
performance in its
manifold and
intimate relationships
with texts and images
by both Indians and
whites. From the
paintings of George
Catlin, the traveling
showman who
exploited Indian
ceremonies for the*

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American Indian
*entertainment of
white audiences, to
the autobiography of*

*Black Elk, the Lakota
holy man whose long
life included stints as
a dancer in Buffalo
Bill's Wild West
show, a supplicant in
the Ghost Dance
movement, and a
catechist in the
Catholic Church,*

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American Indian

Bellin reframes American literature, culture, and identity as products of encounter with diverse performance traditions. Like the traditional medicine bundle of sacred objects bound together for ritual purposes, Indian performance and the

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*performance of
Indianness by whites
and Indians alike are
joined in a powerful
intercultural knot.*

*Written from an
American Indian
perspective with input
from religious
scholars and
community leaders,
this pioneering
reference work*

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*explores indigenous
North American
religions and
religious practices
and rituals.*

*A collection of poems
and essays by young
contemporary native
American writers
reflect their
community's feelings
of alienation, pain,
joy, and celebration.*

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American Indian

Reprint.

*Stemming from an
interdisciplinary*

*conference sponsored
by Culture Club: The
Cultural Studies*

*Scholars' Association
that included scholars
from various*

*disciplines and from
around the world, this
volume collects the*

work of graduate

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American Indian

*students and junior
faculty which all*

examine the meaning

of cultural

scholarship in an ever-

changing and

increasingly global

milieu. These voices,

which often become

marginalized and go

unheard, represent

what we see as the

futures of

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*interdisciplinary
academic work in the
humanities. The*

*conference and this
book are*

*opportunities for
scholars of diverse
backgrounds and
disciplines to come
together and engage
in a real dialogue
with one another.*

Bringing disparate

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*American Indian
thoughts on politics,
film, television,
Resistance,
history, policy, and
literature together
counters the
pressures pushing
individuals to take
political, religious,
scholarly, and
ideological sides.*

*Through the efforts
represented here, we
gain a distanced, yet*

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*engaged, view on the
many threads that
bind us together and
the forces that seek to
separate us. Looking
at this volume, the
reader encounters
many different
approaches, from
critical analysis of
individual texts to
autoethnography.*

The contributors and

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*compilers of this book
do not place these in
separate sections or
in any hierarchy but
rather wish that all of
these appear on an
equally vital level that
displays the ways in
which each of the
subjects and
approaches might
open up a piece of
culture in a way that*

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*draws attention to the
connections between
them all.*

*American Indian
Politics and the
American Political
System
There There
Osage and Settler
Grounding
Knowledge in the
American Indian
Novel*

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American Indian

Indian Sacred

Performance and

American Literature,

1824-1932

Encyclopedia of

Religion and Nature

A novel

The White

Possessive

explores the links

between race,

sovereignty, and

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American Indian

possession

through themes of

property: owning

property, being

property, and

becoming

propertyless.

Focusing on the

Australian

Aboriginal

context, Aileen

Moreton-Robinson

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American Indian
Identity And
Resistance

*questions current
race theory in the
first world and its
preoccupation
with
foregrounding
slavery and
migration. The
nation, she
argues, is socially
and culturally
constructed as a*

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*white possession.
Moreton-Robinson
reveals how the
core values of
Australian national
identity continue
to have their roots
in Britishness and
colonization, built
on the disavowal
of Indigenous
sovereignty.*

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Whiteness studies literature is central to Moreton-Robinson's reasoning, and she shows how blackness works as a white epistemological tool that bolsters the social production of whit

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*ness—displacing
Identity And
Resistance
sovereignties and
rendering them
invisible in a civil
rights discourse,
thereby
sidestepping
thorny issues of
settler
colonialism.*

Throughout this

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American Indian
critical
Identity And
Resistance
examination

*Moreton-Robinson
proposes a bold
new agenda for
critical Indigenous
studies, one that
involves deeper
analysis of how
the prerogatives
of white
possession*

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*function within the
role of disciplines.*

*This unique reader
presents a broad
approach to the
study of American
Indians through
the voices and
viewpoints of the
Native Peoples
themselves. Multi-
disciplinary and*

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American Indian
Identity And
Resistance

*hemispheric in
approach, it draws
on ethnography,
biography,
journalism, art,
and poetry to
familiarize
students with the
historical and
present day
experiences of
native peoples*

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*and nations
throughout North
and South*

*America—all with a
focus on themes
and issues that
are crucial within
Indian Country
today. For courses
in Introduction to
American Indians
in departments of*

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*American Indian
Identity And
Resistance*
*Native American
Studies/American
Indian Studies,
Anthropology,
American Studies,
Sociology, History,
Women's Studies.
American Indians
and State Law
examines the
history of state
and territorial*

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*American Indian
Identity And
Resistance*

*policies, laws, and
judicial decisions
pertaining to
Native Americans
from 1790 to
1880. Belying the
common
assumption that
Indian policy and
regulation in the
United States
were exclusively*

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*American Indian
Identity And
Resistance*

*within the federal
government's
domain, the book
reveals how states
and territories
extended their
legislative and
judicial authority
over American
Indians during this
period. Deborah A.
Rosen uses*

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American Indian
discussions of
Identity And
nationwide
Resistance
patterns,

complemented by
case studies
focusing on New
York, Georgia,
New Mexico,
Michigan,
Minnesota,
Louisiana, and
Massachusetts, to

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demonstrate the decentralized nature of much of early American Indian policy. This study details how state and territorial governments regulated American Indians and brought them

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*American Indian
Identity And
Resistance*
*into local criminal
courts, as well as
how Indians
contested the
actions of states
and asserted tribal
sovereignty.*

*Assessing the
racial conditions
of incorporation
into the American
civic community,*

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American Indian
Identity And
Resistance

Rosen examines the ways in which state legislatures treated Indians as a distinct racial group, explores racial issues arising in state courts, and analyzes shifts in the rhetoric of race, culture, and

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American Indian
political status
Identity And
during state
Resistance
constitutional

conventions. She
also describes the
politics of Indian
citizenship rights
in the states and
territories. Rosen
concludes that
state and
territorial

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American Indian
Identity And
Resistance

governments played an important role in extending direct rule over Indians and in defining the limits and the meaning of citizenship.

The 1960s and 1970s were a time of radical change

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American Indian
in U.S. history.
Identity And
Resistance

*During these
turbulent decades,
Native Americans
played a
prominent role in
the civil rights
movement,
fighting to achieve
self-determination
and tribal
sovereignty. Yet*

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American Indian
Identity And
Resistance

*they did not
always agree on
how to realize
their goals. In
1971, a group of
tribal leaders
formed the
National Tribal
Chairmen's
Association
(NTCA) to
advocate on*

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American Indian

*behalf of
reservation-based
tribes and to*

*counter the more
radical approach
of the Red Power
movement. Voice
of the Tribes is the
first*

*comprehensive
history of the
NTCA from its*

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*American Indian
Identity And
Resistance*
inception in 1971
to its 1986
disbandment.

*Scholars of Native
American history
have focused
considerable
attention on Red
Power activists
and organizations,
whose
confrontational*

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American Indian
Identity And
Resistance

*style of advocacy
helped expose the
need for Indian
policy reform. Lost
in the narrative,
though, are the
achievements of
elected leaders
who represented
the nation's
federally
recognized tribes.*

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American Indian
Identity And
Resistance

In this book, historian Thomas A. Britten fills that void by demonstrating the important role that the NTCA, as the self-professed “voice of the tribes,” played in the evolution of federal Indian

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*policy. During the
height of its
influence,*

*according to
Britten, the NTCA
helped implement
new federal
policies that
advanced tribal
sovereignty,
protected Native
lands and*

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American Indian
resources, and
Identity And
Resistance
enabled direct

negotiations
between the
United States and
tribal
governments.

While doing so,
NTCA chairs
deliberately
distanced
themselves from

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*American Indian
Identity And
Resistance*

such well-known groups as the American Indian Movement (AIM), branding them as illegitimate—that is, not “real Indians”—and viewing their tactics as harmful to meaningful reform. Based on

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Identity And
Resistance

*archival sources
and extensive
interviews with
both prominent
Indian leaders and
federal officials of
the period,
Britten's account
offers new
insights into
American Indian
activism and*

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*American Indian
Identity And
Resistance*
*intertribal politics
during the height
of the civil rights
movement.*

*Gender and
Sexuality in
Indigenous North
America,
1400-1850
Writings of Young
Native Americans
Native Voices,*

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American Indian
1950s to Now
Identity And
Resistance
Property, Power,
and Indigenous

Sovereignty

Native and

Christian

Native Americans:

Oxford

Bibliographies

Online Research

Guide

American Indian

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American Indian *Places*

Art for a New

Understanding, an exhibition from Crystal Bridges Museum of American Art that opened in October 2018, seeks to radically expand and reposition the narrative of American art since 1950 by charting a history of the

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Resistance

development of contemporary Indigenous art from the United States and Canada, beginning when artists moved from more regionally-based conversations and practices to national and international contemporary art contexts. This fully

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American Indian
illustrated volume

Identity And
Resistance
includes essays by art
historians and

historians and

reflections by the artists

included in the

collection. Also

included are key

contemporary

writings—from the

1950s onward—by

artists, scholars, and

critics, investigating the

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themes of transculturalism and pan-Indian identity, traditional practices conducted in radically new ways, displacement, forced migration, shadow histories, the role of personal mythologies as a means to reimagine the future, and much more. As both a survey

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American Indian
Identity And
Resistance

of the development of
Indigenous art from
the 1950s to the present
and a consideration of
Native artists within
contemporary art more
broadly, Art for a New
Understanding
expands the definition
of American art and
sets the tone for future
considerations of the
subject. It is an essential

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Resistance

publication for any
institution or
individual with an

interest in

contemporary Native
American art, and an
invaluable resource in
ongoing scholarly
considerations of the
American

contemporary art
landscape at large.

Drawing on a rare

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family archive and
archival material from
the Osage Nation, this

book documents a
unique relationship
among white settlers,
the Osage and African
Americans in

Oklahoma. The history
of white settlement and
colonization is often
discussed in the
context of the cultural

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erasure of, and violence
perpetuated against,
American Indians and
enslaved blacks.

Conversely, histories of
American Indian
nations often end with
colonial conquest, and
exclude the experiences
of white settlers. The
author's
anthropological
approach examines the

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lived experience of individuals--including her own family members--and their nuanced and intersecting relationships as they negotiate cultural and geographic landscapes of oppression and technological change. The art, architecture, body ornamentation,

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sacred objects,
ceremonies and
performances

accompanying this
transformation are all
addressed.

"This book is a lively
and accessible account
of the remarkably
complex legal and
political situation of
American Indian tribes
and tribal citizens (who

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are also U.S. citizens)
David E. Wilkins and
Heidi Kiiwetinepinesiik
Stark have provided
the go-to source for
a clear yet detailed and
sophisticated
introduction to tribal
sovereignty and federal
Indian policy. It is a
valuable resource both
for readers unfamiliar
with the subject matter

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and for readers in
Native American
studies and related
fields, who will
appreciate the
insightful and original
scholarly analysis of the
authors." -- Thomas
Biolsi, University of
California at Berkeley"

"American Indian
Politics and the
American Political

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System is simply an
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compendium of fact

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studies, no
policymaker in
American Indian
policy, and no observer

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Resistances
of American Indian
history and law should
do without this book.

There is nothing in the
field remotely as
comprehensive, usable,
and balanced as

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work." --Matthew L.M.
Fletcher, director of the
Indigenous Law and
Policy Center at
Michigan State

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University College of
Law" ""Wilkins has

written the first general study of contemporary Indians in the United States from the disciplinary standpoint of political science. His inclusion of legal matters results in sophisticated treatment of many contemporary issues involving Native

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American governments and the government of the United States and gives readers a good background for understanding other questions. The writing is clear-not a minor matter in such a complex subject--and short case histories are presented, plus links (including websites) to

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many sources of
information." --Choice

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discuss the points of
convergence between
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feminisms and other
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contributors articulate
their positions around
issues such as identity,
community,
sovereignty, culture,
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crystallizes the myriad

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realities that inform the authors' intellectual work, and clarifies the sources of inspiration for their roles as individuals and indigenous intellectuals, reaffirming their paramount commitment to their communities and Nations. It will be of

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great value to Native
writers as well as
instructors and
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Thought is two-
volume A to Z

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provides historical
context to the
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and debates that have
shaped attitudes
toward democracy,
citizenship, rights,
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American Indian
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and legitimacy over
the last three

centuries. It profiles
major and minor
political thinkers, and
the national
traditions, both
Western and non-
Western, which
continue to shape and
divide political
thought. More than
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research institutions
and organizations
have provided signed
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comprehensive
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political thought ,
Australasian political
thought (Australian
and New Zealand),

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political thought,
Islamic political
Thought, Japanese
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regarding
contemporary issues
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animal rights,
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feminism,

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race and racism, and
more The ideological
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fascism, the Frankfurt
School, Lenin and

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Leninism, socialism,
and more

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and other disciplines
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religion Notable time
periods of political
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theory, liberalism,

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nationalism, natural
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and human rights,
Resistances

and theories of the
state Theorists and
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Adams, Edmund
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Friedrich

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Schumacher, George
Washington, and
Mary Wollstonecraft

In lucid narrative
prose, Sean
Kicummah Teuton
studies the stirring
literature of “ Red
Power, ” an era of
Native American
organizing that began
in 1969 and
expanded into the
1970s. Teuton

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American Indian Identity And Resistance challenges the claim that Red Power thinking relied on romantic longings for a pure Indigenous past and culture. He shows instead that the movement engaged historical memory and oral tradition to produce more enabling knowledge of American Indian lives

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and possibilities.

Looking to the era ' s
moments and
literature, he
develops an
alternative, “ tribal
realist ” critical
perspective to allow
for more nuanced
analyses of Native
writing. In this
approach,
“ knowledge ” is not
the unattainable

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American Indian
product of
disinterested

observation. Rather it
is the achievement of
communally
mediated, self-
reflexive work openly
engaged with the
world, and as such it
is revisable. For this
tribal realist position,
Teuton enlarges the
concepts of
Indigenous identity

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and tribal experience
as intertwined
sources of insight into
a shared world. While
engaging a wide
spectrum of Native
American writing,
Teuton focuses on
three of the most
canonized and, he
contends, most
misread novels of the
era—N. Scott
Momaday ' s House

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Made of Dawn
(1968), James
Welch 's Winter in
the Blood (1974), and
Leslie Marmon
Silko ' s Ceremony
(1977). Through his
readings, he
demonstrates the
utility of tribal
realism as an
interpretive
framework to explain
social

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transformations in
Indian Country
during the Red Power
era and today. Such
transformations,
Teuton maintains,
were forged through
a process of political
awakening that grew
from Indians '
rethought experience
with tribal lands and
oral traditions, the
body and

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Prison
imprisonment, in
literature and in life.

Mixed Blessings

transforms our
understanding of the
relationship between
Indigenous people
and Christianity in
Canada from the
early 1600s to the
present day. While
acknowledging the
harm of colonialism,
including the trauma

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inflicted by church-
run residential
schools, this

interdisciplinary
collection challenges
the portrayal of
Indigenous people as
passive victims of
malevolent
missionaries who
experienced a
uniformly dark
history. Instead, this
book illuminates the

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diverse and
multifaceted ways

that Indigenous

communities and

individuals –

including prominent

leaders such as Louis

Riel and Edward

Ahenakew – have

interacted, and

continue to interact,

meaningfully with

Christianity.

"This book explores

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Indigenous American literature and the development of an inter- and trans-Indigenous orientation in Native American and Indigenous literary studies. Drawing on the perspectives of scholars in the field, it seeks to reconcile tribal nation specificity,

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Indigenous literary
nationalism, and trans-

Indigenous

methodologies as
necessary

components of post-
Renaissance Native
American and

Indigenous literary
studies. It looks at the
work of Renaissance
writers, including
Louise Erdrich's
Tracks (1988) and

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Leslie Marmon Silko's
Sacred Water (1993),
along with novels by
S. Alice Callahan and
John Milton Oskison.
It also discusses
Indigenous poetics
and Salt Publishing's
Earthworks series,
focusing on poets of
the Renaissance in
conversation with
emerging writers.
Furthermore, it

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American Indian
introduces
contemporary readers
to many American
Indian writers from
the seventeenth to
the first half of the
nineteenth century,
from Captain Joseph
Johnson and Ben
Uncas to Samson
Occom, Samuel
Ashpo, Henry
Quaquaquid, Joseph
Brant, Hendrick

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Aupaumut, Sarah

Simon, Mary Occom,
and Elijah Wimpey.

The book examines
Inuit literature in
Inuktitut, bilingual
Mexicanoh and
Spanish poetry, and
literature in Indian
Territory, Nunavut,
the Huasteca,
Yucatán, and the
Great Lakes region. It
considers Indigenous

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literatures north of
the Medicine Line,

particularly

francophone writing

by Indigenous

authors in Quebec.

Other issues tackled

by the book include

racial and blood

identities that

continue to divide

Indigenous nations

and communities, as

well as the role of

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colleges and
universities in the
development of
Indigenous literary
studies".

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Red Land, Red Power

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and history come
together to form an
insightful blend in this
authoritative title
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tribalism, and

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nonurban cultures the world over. Both the theory and practical examples of tribal cultures are presented, with several chapters dedicated to the various schools of anthropological thought on nonurban societies, accompanied by a survey of tribal and indigenous cultures both

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**historically and in
modern times.**

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indigenous peoples of
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political activism by
focusing on the
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ways that brought
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(many of them obscure
or out-of-print)**

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magazines, scholarly
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themselves. Mul
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**hemispheric in
approach, it
draws on
ethnography,
biography,
journalism, art,
and poetry to
familiarize
students with
the historical
and present day
experiences of
native peoples**

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throughout
North and*

*South America-
all with a focus
on themes and
issues that are
crucial within
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today. For
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Studies,
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**literature in the
U.S. and
elsewhere,
elaborating on
people,
businesses, and
organizations
that create,
disseminate,
promote,
critique, and
collect these
materials"--**

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of North
America still
face an
uncertain
future due to
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role of women
in Indian
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Indian religious
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relationship of
native language
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*closing essay by
Deloria, in
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reminds Native
Americans of
their
responsibilities
and obligations
to one another
and to past and
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generations.*

This book

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nations exercise
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government. In
the fourth
edition, Wilkins
and Stark**

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continue to
plague many
nations, such as
notions of
belonging and
citizenship,
implementation
of governing**

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and the
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in an
increasingly
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world.**

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and Nations
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American
Women
Reconstructing**

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bibliography
Prior to the
arrival of

Europeans in the
New World,
Native Americans
across the
continent had
developed richly
complex
attitudes and
forms of
expression
concerning

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The role of the
"berdache," a
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woman or a woman
living as a man
in native
societies, has
received recent
scholarly
attention but
represents just
one of many such

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occurrences of
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