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Temptations Of Big Bear

Janne Korkka

Temptations Of Big Bear:

Temptations Of Big Bear Rudy Wiebe,2010-11-05 Early in his writing career Rudy Wiebe s imagination was caught by a heroic character of Cree and Ojibwa ancestry whose birthplace was within twenty five miles of where Wiebe himself was born 110 years later The man s name translated into English was Big Bear and he came to be the subject of one of Wiebe s most highly praised works of fiction A modern classic Wiebe s fourth novel is a moving epic of the tumultuous history of the Canadian West The book won the 1973 Governor General s Award and in the 1990s was made into a CBC television miniseries based on a script co written by Wiebe and M tis director Gil Cardinal shot in Saskatchewan s Qu Appelle Valley From the early days of North America European settlers forced Natives aside taking over their land on which they had lived for thousands of years Big Bear envisioned a Northwest in which all peoples lived together peaceably and in the 1880s made history by standing his ground to keep his Plains Cree nation from being forced onto reserves The buffalo food supply was vanishing but Big Bear led his people across the prairie resisting pressure to cede rights to the land and give up freedom in exchange for temporary nourishment The struggle brought starvation to his followers tearing apart the community and eventually his own family The story follows Big Bear s life as he lives through the last buffalo hunt the coming of the railway the pacification of the Native tribes and his own imprisonment Wiebe s magnificent interpretation of Western Canadian history encompasses not only his hero's struggle for integrity and justice but also the whole richness of the Plains culture

The Temptations of Big Bear Rudy Wiebe, 1995-02-25 What can that mean I and my family will have a reserve of one square mile So asks Big Bear of Governor Morris come to impose a square treaty on the round buffalo covered world of the Plains Cree As the buffalo vanish and the tension builds to the second Riel Rebellion Big Bear alone of the prairie chiefs keeps up pressure for a better treaty by refusing to choose a reserve He argues If any man has the right to put a rope around another man's neck some day someone will get choked It is Big Bear's story and the story of Wandering Spirit of Kitty McLean and John McDougall that is told in this novel with rare and penetrating power Permeated with a sense of place and time this eagerly awaited work by Rudy Wiebe reflects the author's sensitivity to the Canadian prairies their history the minds and hearts of their diverse people Exploring Big Bear s isolated struggle Wiebe has encompassed in one creative sweep not only his hero's struggle for integrity but the whole range and richness of the Plains culture Here is the giant circle of the prairie horizon and the joy the sorrow the pain and the triumph and the violence of unconquerable human beings faced The Temptations of Big Bear Rudy Wiebe, 2000 In 1876 Big Bear a Plains Cree stands alone among with destruction the prairie chiefs in his refusal to choose a reserve and acknowledge white ownership of the land His own vision comprehends a new Canadian Northwest in which all peoples can live together in peace The Temptations of Big Bear Rudy Wiebe, 2001 In 1876 Big Bear a Plains Cree refused to let the government push his people off their land and onto a reserve While courageous his stand brought starvation to his followers and tore apart the Cree community and eventually his

own family A fictional account of Big Bear s struggle and the culture and history of the Cree Indians Winner of the 1973 Governor General s Award Rudy Wiebe and the Historicity of the Word Penelope Van Toorn, 1995 In an entertaining re examination of Rudy Wiebe s major novels Penny van Toorn presents a completely new way of reading one of Canada s foremost contemporary writers She analyzes Wiebe s struggle to control the socially contested territory of language and identifies the principles that underlie his complex narrative structures Fear and Temptation Terry Goldie, 1993 Goldie skillfully reveals the ambivalence of white writers to indigenous culture through an examination of the stereotyping involved in the creation of the image of the Other The treacherous redskin and the Indian maiden embodiments of violence and sex also evoke emotional signs of fear and temptation of white repulsion from and attraction to the indigene and the land Goldie suggests that white culture deeply attracted to the impossible idea of becoming indigenous either rejects native land claims and denies recognition of the original indigenes or incorporates these claims into white assertions of native status After comparing the works of Canadian author Rudy Wiebe and Australian author Patrick White Goldie concludes by linking the results of his literary analysis to wider cultural concerns particularly land rights He shows that literary views of natives both positive and negative emphasize the same charac teristics and he suggests that escape from this limited vision may open the door to solving the problems of native sovereignty Ethical Encounters Janne Korkka, 2013-09-01 The problems of knowing and representing the other are acute every time we encounter a text as writers or readers Ethical Encounters engages with the representation of encounters with alterity in the writings of the Canadian author Rudy Wiebe Drawing on Emmanuel Levinas s philosophy on the ethics of encountering the other the book argues that Wiebe s writings show that the self s knowledge offers an inadequate basis for ethically valid representations of those encounters In the search for ethical ways of engaging with alterity Wiebe s writings offer new ways of employing silence and the presence of the unknowable as means to explore encounters with alterity Ethical Encounters shows that dividing Wiebe s work into two sharply distinct categories of Mennonite and First Nations writings overlooks important connections between the author's central works and may seriously hinder the interrogation of narrative engagement with alterity While such human encounters resonate against ethical strategies of representation the greatest challenge for the ethics of encounter in Wiebe s texts arises in encounters with the alterity of space Ethical Encounters engages with both physical and narrative spaces which are not permanently fixed in landscape or geography or in human perceptions of place arguing that the most radical expressions of alterity in Wiebe s writings emerge in encounters with the spaces of the Canadian North The study raises questions about the relationship between the self and the other as they concern knowing what does the self know when it claims to know another person or space How does the narrating self negotiate the seeming collapse of its own knowledge when it encounters others whose stories cannot be known Ethical Encounters casts new light not just on Wiebe s writings but also on how we as authors and readers engage with expressions of alterity which refuse to be transformed into familiar knowable forms Janne Korkka is post doctoral researcher and coordinator of the North American Studies programme in the Department of English University of Turku Finland His main research interests lie in the problems of representing space and encountering alterity in Canadian writing He is co editor of Seeking the Self Encountering the Other Diasporic Narrative and the Ethics of Representation 2008 He teaches Canadian and postcolonial literatures and North American Studies and publishes mainly on Canadian writing

Speculative Fictions Herb Wyile, 2002 An exploration of the proliferation of historical novels in English Canadian The Temptations of Big Bear W. S. White,1983* Decolonizing the Lens of literature over the last thirty years **Power** Kerstin Knopf, 2008-01-01 This is the first book that comprehensively examines Indigenous filmmaking in North America as it analyzes in detail a variety of representative films by Canadian and US American Indigenous filmmakers two films that contextualize the oral tradition three short films and four dramatic films The book explores how members of colonized groups use the medium of film as a means for cultural and political expression and thus enter the dominant colonial film discourse and create an answering discourse The theoretical framework is developed as an interdisciplinary approach combining postcolonialism Indigenous studies and film studies As Indigenous people are gradually taking control over the imagemaking process in the area of film and video they cease being studied and described objects and become subjects who create self controlled images of Indigenous cultures The book explores the translatability of Indigenous oral tradition into film touching upon the changes the cultural knowledge is subject to in this process including statements of Indigenous filmmakers on this issue It also asks whether or not there is a definite Indigenous film practice and whether filmmakers tend to dissociate their work from dominant classical filmmaking adapt to it or create new film forms and styles through converging classical film conventions and their conscious violation This approach presupposes that Indigenous filmmakers are constantly in some state of reaction to Western ethnographic filmmaking and to classical narrative filmmaking and its epitome the Hollywood narrative cinema The films analyzed are The Road Allowance People by Maria Campbell Itam Hakim Hopiit by Victor Masayesva Talker by Lloyd Martell Tenacity and Smoke Signals by Chris Eyre Overweight With Crooked Teeth and Honey Moccasin by Shelley Niro Big Bear by Gil Cardinal and Atanarjuat The Fast Runner by Zacharias Kunuk

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