

Spiraling Webs of Relation

Movements Toward an Indigenous Criticism

Joanne R. DiNiro



Indigenous Peoples and Politics

Spiraling Webs Of Relation

**James Howard Cox, Daniel Heath
Justice**



Spiraling Webs Of Relation:

Spiraling Webs of Relation Joanne DiNova, 2005-09-16 This work builds on indigenous theory as evident in the writing of Willie Ermine Gregory Cajete Craig Womack Jace Weaver Laurie Anne Whitt Linda Tuhiwai Smith Voila Cordova Dennis McPherson and others It works towards a criticism that in accordance with the precepts of such theory is community oriented It argues for an examination of literature in terms of its function for or against the community in the expansive sense of the term

Unsettling Sights Corinn Columpar, 2010-03-11 *Unsettling Sights The Fourth World on Film* examines the politics of representing Aboriginality in the process bringing frequently marginalized voices and visions issues and debates into the limelight Corinn Columpar uses film theory postcolonial theory and Indigenous theory to frame her discussion of the cinematic construction and transnational circulation of Aboriginality The result is a broad interdisciplinary analysis of how Indigeneity is represented in cinema supported by more than twenty rigorous and theoretically informed case studies of contemporary feature films by both First and Fourth World filmmakers in the United States Canada New Zealand and Australia Columpar relies heavily on textual analysis of the films but also explores contextual issues in filmmaking such as funding personnel modes of production and means of distribution Part one of *Unsettling Sights* focuses on contact narratives in which the Aboriginal subject is constructed in reactive response to a colonizing or invading presence Films such as *The Piano* and *The Proposition* wherein a white man goes native and *The New World* and *Map of the Human Heart* which approach contact from the perspective of an Aboriginal character serve as occasions to examine the ways in which Aboriginal identities are negotiated within dominant cinema Part two shifts the focus from contact narratives to films that seek to define Aboriginality on its own terms with reference to a lost homeland and or Indigenous practices of history telling while texts such as *Once Were Warriors* and *Smoke Signals* foster an engagement with issues of deterritorialization relocation and urbanization discussion of *beDevil Atanarjuat* and *The Business of Fancydancing* among others bring questions of voice translation and the relationship between cinema and oral tradition to the forefront *Unsettling Sights* is the first significant scholarly examination of Aboriginality and cinema in an international context and will be invaluable to scholars and students in many fields including cinema studies anthropology critical race studies cultural studies and postcolonial studies

Troubling Tricksters Deanna Reder, Linda M. Morra, 2010-02-10 *Troubling Tricksters* is a collection of theoretical essays creative pieces and critical ruminations that provides a re-visioning of trickster criticism in light of recent backlash against it The complaints of some Indigenous writers the critique from Indigenous nationalist critics and the changing of academic fashion have resulted in few new studies on the trickster For example *The Cambridge Companion to Native American Literature* 2005 includes only a brief mention of the trickster with skeptical commentary And in 2007 Anishinaabe scholar Niigonwedon Sinclair a contributor to this volume called for a moratorium on studies of the trickster irrelevant to the specific experiences and interests of Indigenous nations One of the objectives of this anthology is then to encourage

scholarship that is mindful of the critic's responsibility to communities and to focus discussions on incarnations of tricksters in their particular national contexts. The contribution of *Troubling Tricksters* therefore is twofold: to offer a timely counterbalance to this growing critical lacuna and to propose new approaches to trickster studies approaches that have been clearly influenced by the nationalists' call for cultural and historical specificity.

The Oxford Handbook of Indigenous American Literature James Howard Cox, Daniel Heath Justice, 2014

Over the course of the last twenty years, Native American and Indigenous American literary studies has experienced a dramatic shift from a critical focus on identity and authenticity to the intellectual, cultural, political, historical, and tribal nation contexts from which these Indigenous literatures emerge. The *Oxford Handbook of Indigenous American Literature* reflects on these changes and provides a complete overview of the current state of the field. The Handbook's forty-three essays, organized into four sections, cover oral traditions, poetry, drama, non-fiction, fiction, and other forms of Indigenous American writing from the seventeenth through the twenty-first century. Part I attends to literary histories across a range of communities, providing, for example, analyses of Inuit, Chicana, and Anishinaabe and Métis literary practices. Part II draws on earlier disciplinary and historical contexts to focus on specific genres, as authors discuss Indigenous non-fiction, emergent trans-Indigenous autobiography, Mexican and Spanish poetry, Native drama in the U.S. and Canada, and even a new Indigenous children's literature canon. The third section delves into contemporary modes of critical inquiry to expound on politics of place, comparative Indigenism, trans-Indigenism, Native rhetoric, and the power of Indigenous writing to communities of readers. A final section thoroughly explores the geographical breadth and expanded definition of Indigenous American through detailed accounts of literature from Indian Territory, the Red Atlantic, the far North, Yucatán, Amerika Samoa, and Francophone Quebec. Together, the volume is the most comprehensive and expansive critical handbook of Indigenous American literatures published to date. It is the first to fully take into account the last twenty years of recovery and scholarship and the first to most significantly address the diverse range of texts, secondary archives, writing traditions, literary histories, geographic and political contexts, and critical discourses in the field.

The Spiral Web on the Nature of Coincidence Paul Lester, 2000-06

Our lives are composed of coincidences that constantly shape us. Most of the time we never learn of a coincidence that influences our life. You only need to consider all the possible events since the creation of time that have occurred in your life and mine that make it possible for you to be reading these words, and you have a sense of how many coincidences there are. Of the ones we do discover, most are curious, synchronistic, or serendipitous oddities that might make us giggle and tingle, but that's about all. But a few are nothing short of miraculous and contain the power to drastically change the direction and content of our lives. Through a matter of fact, introductory chapters describing how to notice and control the coincidences you notice throughout your life, to a series of short stories that demonstrate the coincidences that drastically altered the author's life, this book offers a theory of coincidence that is both spiritual and practical.

AUTHOR BIO Paul Martin Lester, Ph.D., is a Professor of Communications at

California State University Fullerton and author or editor of seven books When not teaching in California he lives on a mountain in Montana with two golden retrievers pirit and Oriel a black cat ucky his daughter Allison and his soulmate Denison

Autobiography as Indigenous Intellectual Tradition Deanna Reder, 2022-05-03 Autobiography as Indigenous Intellectual Tradition critiques ways of approaching Indigenous texts that are informed by the Western academic tradition and offers instead a new way of theorizing Indigenous literature based on the Indigenous practice of life writing Since the 1970s non Indigenous scholars have perpetrated the notion that Indigenous people were disinclined to talk about their lives and underscored the assumption that autobiography is a European invention Deanna Reder challenges such long held assumptions by calling attention to longstanding autobiographical practices that are engrained in Cree and M tis or n hiyawak culture and examining a series of examples of Indigenous life writing Blended with family stories and drawing on original historical research Reder examines censored and suppressed writing by n hiyawak intellectuals such as Maria Campbell Edward Ahenakew and James Brady Grounded in n hiyawak ontologies and epistemologies that consider life stories to be an intergenerational conduit to pass on knowledge about a shared world this study encourages a widespread re evaluation of past and present engagement with Indigenous storytelling forms across scholarly disciplines *Global social work* Carolyn Noble,, Helle Strauss, Brian Littlechild, 2014-06-30 Global social work crossing borders blurring boundaries is a collection of ideas debates and reflections on key issues concerning social work as a global profession such as its theory its curricula its practice its professional identity its concern with human rights and social activism and its future directions Apart from emphasising the complexities of working and talking about social work across borders and cultures the volume focuses on the curricula of social work programs from as many regions as possible to showcase what is being taught in various cultural sociopolitical and regional contexts Exploring the similarities and differences in social work education across many countries of the Americas Asia Europe and the Pacific the book provides a reference point for moving the current social work discourse towards understanding the local and global context in its broader significance *Manifest Destiny 2.0* Sara Humphreys, 2021-02 At a time when print and film have shown the classic Western and noir genres to be racist heteronormative and neocolonial Sara Humphreys s *Manifest Destiny 2 0* asks why these genres endure so prolifically in the video game market While video games provide a radically new and exciting medium for storytelling most game narratives do not offer fresh ways of understanding the world Video games with complex storylines are based on enduring American literary genres that disseminate problematic ideologies quelling cultural anxieties over economic racial and gender inequality through the institutional acceptance and performance of Anglo cultural racial and economic superiority Although game critics and scholars recognize how genres structure games and gameplay the concept of genre continues to be viewed as a largely invisible power subordinate to the computational processes of programming graphics and the making of a multimillion dollar best seller Investigating the social and cultural implications of the Western and noir genres in video

games through two case studies the best selling games Red Dead Redemption 2010 and L A Noire 2011 Humphreys demonstrates how the frontier myth continues to circulate exceptionalist versions of the United States Video games spread the neoliberal and neocolonial ideologies of the genres even as they create a new form of performative literacy that intensifies the genres well beyond their originating historical contexts Manifest Destiny 2.0 joins the growing body of scholarship dedicated to the historical theoretical critical and cultural analysis of video games *Conversations with Toni Morrison* Toni Morrison, 1994 Collected interviews with the Nobel Prize winner in which she describes herself as an African American writer and that show her to be an artist whose creativity is intimately linked with her African American experience

Media and Ethnic Identity Ritva Levo-Henriksson, 2007-11-21 Media and Ethnic Identity carries a Native American perspective to media and its role in ethnic identity construction This perspective is gained through a case study of the Hopis who live in northeast Arizona and are known for their devotion to their indigenous culture The research data is built on a number of interviews with Hopis of a variety of ages from nine villages The study also makes use of the results of a survey of a large number of students in the Hopi Jr Sr High School The framework for examining the research data is intercultural communication both interpersonal and media mediated between an indigenous group and a majority from the viewpoint of the indigenous group This book provides tools for understanding the experiences of communication between social and political minorities and majorities from the indigenous perspective

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