

Indians In Unexpected Places

Léo Pomar

Indians in Unexpected Places Philip Joseph Deloria, 2004 Despite the passage of time, our vision of Native Americans remains locked up within powerful stereotypes. That's why some images of Indians can be so unexpected and disorienting: What is Geronimo doing sitting in a Cadillac? Why is an Indian woman in beaded buckskin sitting under a salon hairdryer? Such images startle and challenge our outdated visions, even as the latter continue to dominate relations between Native and non-Native Americans. Philip Deloria explores this cultural discordance to show how stereotypes and Indian experiences have competed for ascendancy in the wake of the military conquest of Native America and the nation's subsequent embrace of Native authenticity. Rewriting the story of the national encounter with modernity, Deloria provides revealing accounts of Indians doing unexpected things-singing opera, driving cars, acting in Hollywood-in ways that suggest new directions for American Indian history. Focusing on the late nineteenth and early twentieth centuries-a time when, according to most standard American narratives, Indian people almost dropped out of history itself-Deloria argues that a great many Indians engaged the very same forces of modernization that were leading non-Indians to reevaluate their own understandings of themselves and their society. He examines longstanding stereotypes of Indians as invariably violent, suggesting that even as such views continued in American popular culture, they were also transformed by the violence at Wounded Knee. He tells how Indians came to represent themselves in Wild West shows and Hollywood films and also examines sports, music, and even Indian people's use of the automobile-an ironic counterpoint to today's highways teeming with Dakota pick-ups and Cherokee sport utility vehicles. Throughout, Deloria shows us anomalies that resist pigeonholing and force us to rethink familiar expectations. Whether considering the Hollywood films of James Young Deer or the Hall of Fame baseball career of pitcher Charles Albert Bender, he persuasively demonstrates that a significant number of Indian people engaged in modernity-and helped shape its anxieties and its textures-at the very moment they were being defined as primitive. These secret histories, Deloria suggests, compel us to reconsider our own current expectations about what Indian people should be, how they should act, and even what they should look like. More important, he shows how such seemingly harmless (even if unconscious) expectations contribute to the racism and injustice that still haunt the experience of many Native American people today.

We Had a Little Real Estate Problem Kliph Nesteroff, 2022-02-15 From renowned comedy journalist and historian Kliph

Nesteroff comes the underappreciated story of Native Americans and comedy--

Wheels of Her Own Carla R. Lesh, 2024-03-25 Women used automobiles as soon as they had access to them. Black, Indigenous, and White American women utilized the automobile to improve their quality of life and achieve greater freedom. These women shared unique concerns and common aims as they negotiated their way through a time when advocacy for social change was undergoing a resurgence. The years that brought the automobile to the United States, 1893-1929, also brought increased legal and social restrictions based on racism and gender stereotypes. For women the automobile was a useful tool as they worked to improve their quality of life. The automobile provided a means for Black, Indigenous, and White women to pull away from limitations and work toward greater freedom. Exploring these key issues and more, this book is a history and social exploration of women and the automobile during the early automotive era.

The Revolution Will Be Hilarious Caty Borum, Caty Borum Chattoo, 2023-02-28 The Revolution Will Be Hilarious: Comedy for Social Change and Civic Power reveals how and why comedy fuels contemporary social change, how post-millennial activists collaborate with comedians and the evolving entertainment industry, and why creativity and cultural power matter for social justice. Through research and an insider journey into transforming entertainment industry and activism practices, the book explains why deviant creativity expressed through comedy builds civic power-and can help change the world--

Beyond Settler Time Mark Rifkin, 2017-02-02 What does it mean to say that Native peoples exist in the present? In Beyond Settler Time Mark Rifkin investigates the dangers of seeking to include Indigenous peoples within settler temporal frameworks. Claims that Native peoples should be recognized as coeval with Euro-Americans, Rifkin argues, implicitly treat dominant non-native ideologies and institutions as the basis for defining time itself. How, though, can Native peoples be understood as dynamic and changing while also not assuming that they belong to a present inherently shared with non-natives? Drawing on physics, phenomenology, queer studies, and postcolonial theory, Rifkin develops the concept of settler time to address how Native peoples are both consigned to the past and inserted into the present in ways that normalize non-native histories, geographies, and expectations. Through analysis of various kinds of texts, including government documents, film, fiction, and autobiography, he explores how Native experiences of time exceed and defy such settler impositions. In underscoring the existence of multiple temporalities, Rifkin illustrates how time plays a crucial role in Indigenous peoples' expressions of sovereignty and struggles for self-determination.

(Un)Following in Winnetou's Footsteps Sanja Runtić, Jana Marešová, Klára Kolinská, 2024-01-03 This book examines the ways in which North American Indigenous identity has been (re)imagined, represented, and negotiated in German, Croatian, Italian, Polish, and Czech culture. Employing a cross-disciplinary and comparative approach and drawing on a range of media—from literature, comics, and film to photography, painting, and the performative arts—across different historical and

cultural backgrounds, it aims to both contribute innovative scholarship on Indigenous studies in Europe and open a new avenue in the field by focusing on Central European settings that have received little or no critical attention to date. The book's novelty also comes from its focus on the latest developments in the field, including the "Ravensburger/Winnetou controversy," which swept across Europe in 2022, echoing the 2017 Canadian debate over Indigenous appropriation and free speech. It seeks to provide a sound reference and lay the groundwork for future scholarship by opening up a conversation on how Indigenous identities have been portrayed in Central European literature and media texts. To this end, it not only addresses generalized expectations about North American Indigenous people underlying (Central) European public discourse and imagination but also questions whether and to what extent some of the ingrained stereotypical views and practices, such as hobbyism, have been challenged in the face of Indigenous resurgence, rapidly changing media and information-sharing realities, and global cultural shifts. The closing interview with Métis playwright, actor, and director Bruce Sinclair underscores one of the book's key goals—to spark an informed cross-cultural dialogue that will reveal the mechanisms of, as well as the contradictions and tensions inherent in, the politics of Indigenous representation in (Central) European cultural industries and encourage (Central) Europeans to confront their own cultural assumptions and attitudes.

From Greenwich Village to Taos Flannery Burke, 2008 Expands the picture of early American modernism well beyond New York City's dominant impact on the movement by revealing the rich and vibrant modernist art community that New York socialite Mabel Dodge Luhan created in her famous Taos, New Mexico, salon.

American Indian Culture and Research Journal ,2007

Indian-made Erika Marie Bsumek, 2008 In works of silver and wool, the Navajos have established a unique brand of American craft. And when their artisans were integrated into the American economy during the late nineteenth century, they became part of a complex cultural and economic framework in which their handmade crafts conveyed meanings beyond simple adornment. Bsumek unravels the layers of meaning that surround the branding of Indian-made. When Navajo artisans produced their goods, collaborating traders, tourist industry personnel, and even ethnologists created a vision of Navajo culture that had little to do with Navajos themselves. And as Anglos consumed Navajo crafts, they also consumed the romantic notion of Navajos as primitives perpetuated by the marketplace. These processes of production and consumption reinforced each other, creating a symbiotic relationship and influencing both mutual Anglo-Navajo perceptions and the ways in which Navajos participated in the modern marketplace. Ultimately, Bsumek shows that the sale of Indian-made goods cannot be explained solely through supply and demand. It must also reckon with the multiple images and narratives that grew up around the goods themselves, integrating consumer culture, tourism, and history to open new perspectives on our understanding of American Indian material culture.--BOOK JACKET.

Indians, Environment, and Identity on the Borders of American Literature Lindsey Claire Smith, 2008-07-15 Indians,

Environment, and Identity on the Borders of American Literature foregrounds amalgamation among American Indians, African Americans, and Euramericans as a central feature of American literature. The authors discussed, including James Fenimore Cooper, William Faulkner, Toni Morrison, Alice Walker, and Leslie Marmon Silko, place this cross-cultural contact in nature, not only collapsing cultural and racial boundaries, but also complicating divisions between “wilderness” and “civilization.” Responding to contemporary theoretical approaches to race, culture, and nationhood, this book points toward the multiple perspectives and cultures that distinguish American literature. Smith highlights the role of geography in these critical discourses, forging a connection between ecological theory and ethnic studies.

American Indian Report ,1985 Report covers news and events in and actions impacting the Indian community.

Papers Read Before the Kittocthinny Historical Society Kittocthinny Historical Society, Chambersburg, Pa,1923

Hell on Wheels David Blanke,2007 A fascinating look at the rise and growing popularity of the automobile during the first half of twentieth-century America, which brought with it a dark undercurrent. On the one hand, Americans embraced the newfound sense of freedom and mobility embodied by the automobile; on the other, they grew increasingly anxious about and fearful of the enormous threat that cars--and car accidents--posed to public safety.

Kansas History ,2007

American Indian Quarterly ,2005

Annual Review of Anthropology Individuals,2005 This extra-length 34th volume of the Annual Review of Anthropology has been reformatted so as to be easier to read (a two-column layout) and to allow for glossary terms, acronym spell-outs, and sidebars in the margins. Also new in terms of format are annotated references designed to draw attention to key works in a longer list. The Review contains

Great Lakes and Midwest Catalog Partners Book Distributing,2006

Frontiers ,2008

Enemies Incarnate Andrea Darrelle Roberstson Cremer,2007

New Mexico Historical Review Lansing Bartlett Bloom,Paul A. F. Walter,2020

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