

# First Nations Of North America Politics And Representation

**First Nations of North America** Hans Bak 2005 First Nations of North America

**Native Nations of North America** Steve Talbot 2014-03-27 "Native Nations of North America: An Indigenous Perspective ... establishes a foundation of knowledge by examining the history of selected North American Natives from their perspective. By exploring the past, readers will better understand the struggles of modern-day indigenous peoples. Author Steven Talbot addresses many of the struggles and achievements for indigenous rights, including the goals of treaty rights, nationhood, and sovereignty."--Publisher's description.

**Music and Modernity Among First Peoples of North America**

Victoria Levine Lindsay Levine 2021-02-01 In this wide-ranging anthology, scholars offer diverse perspectives on ethnomusicology in dialogue with critical Indigenous studies. This volume is a collaboration between Indigenous and settler scholars from both Canada and the United States. The contributors explore the intersections between music, modernity, and Indigeneity in essays addressing topics that range from hip-hop to powwow, and television soundtracks of Native Classical and experimental music. Working from the shared premise that multiple modernities exist for Indigenous peoples, the authors seek to understand contemporary musical expression from Native perspectives and to decolonize the study of Native American/First Nations music. The essays coalesce around four main themes: innovative technology, identity formation and self-representation, political activism, and translocal musical exchange. Related topics include cosmopolitanism, hybridity, alliance studies, code-switching, and ontologies of sound. Featuring the work of both established and emerging scholars, the collection demonstrates the centrality of music in communicating the complex, diverse lived experience of Indigenous North Americans in the twenty-first century.

**Native Americans on Film** M. Elise Marubbio 2013-02-22 "An essential book for courses on Native film, indigenous media, not to mention more general courses . . . A very impressive and useful collection." —Randolph Lewis, author of *Navajo Talking Picture* The film industry and mainstream popular culture are notorious for promoting stereotypical images of Native Americans: the noble and ignoble savage, the pronoun-challenged sidekick, the ruthless warrior, the female drudge, the princess, the sexualized maiden, the drunk, and others. Over the years, Indigenous filmmakers have both challenged these representations and moved past them, offering their own distinct forms of cinematic expression. *Native Americans on Film* draws inspiration from the Indigenous film movement, bringing filmmakers into an intertextual conversation with academics from a variety of disciplines. The resulting dialogue opens a myriad of possibilities for engaging students with ongoing debates: What is Indigenous film? Who is an Indigenous filmmaker? What are Native filmmakers saying about Indigenous film and their own work? This thought-provoking text offers theoretical approaches to understanding Native cinema, includes pedagogical strategies for teaching particular films, and validates the different voices, approaches, and worldviews that emerge across the movement. "Accomplished scholars in the emerging field of Native film studies, Marubbio and Buffalohead . . . focus clearly on the needs of this field. They do scholars and students of Native film a great service by reprinting four seminal and provocative essays." —James Ruppert, author of *Meditation in Contemporary Native American Literature* "Succeed[s] in depicting the complexities in study, teaching, and creating Native film . . . Regardless of an individual's level of knowledge and expertise in Native film, *Native Americans on Film* is a valuable read for anyone interested in this topic." —*Studies in American Indian Literatures*

**Defiant Indigeneity** Stephanie Nohelani Teves 2018-03-14 "Aloha" is at once the most significant and the most misunderstood word in the Indigenous Hawaiian lexicon. For K&257;naka Maoli people, the concept of "aloha" is a representation and articulation of their identity, despite its misappropriation and commandeering by non-Native audiences in the form of things like the "hula girl" of popular culture. Considering the way aloha is embodied, performed, and interpreted in Native Hawaiian literature, music, plays, dance, drag performance, and even ghost tours from the twentieth century to the present, Stephanie Nohelani Teves shows that misunderstanding of the concept by non-Native audiences has

not prevented the K&257;naka Maoli from using it to create and empower community and articulate its distinct Indigenous meaning. While Native Hawaiian artists, activists, scholars, and other performers have labored to educate diverse publics about the complexity of Indigenous Hawaiian identity, ongoing acts of violence against Indigenous communities have undermined these efforts. In this multidisciplinary work, Teves argues that Indigenous peoples must continue to embrace the performance of their identities in the face of this violence in order to challenge settler-colonialism and its efforts to contain and commodify Hawaiian Indigeneity.

**Indigenous North American Drama** Birgit Däwes 2013-01-01 Traces the historical dimensions of Native North American drama using a critical perspective.

**American Nations** Colin Woodard 2012-09-25 • A New Republic Best Book of the Year • The Globalist Top Books of the Year • Winner of the Maine Literary Award for Non-fiction Particularly relevant in understanding who voted for who during presidential elections, this is an endlessly fascinating look at American regionalism and the eleven "nations" that continue to shape North America According to award-winning journalist and historian Colin Woodard, North America is made up of eleven distinct nations, each with its own unique historical roots. In *American Nations* he takes readers on a journey through the history of our fractured continent, offering a revolutionary and revelatory take on American identity, and how the conflicts between them have shaped our past and continue to mold our future. From the Deep South to the Far West, to Yankeedom to El Norte, Woodard (author of *American Character: A History of the Epic Struggle Between Individual Liberty and the Common Good*) reveals how each region continues to uphold its distinguishing ideals and identities today, with results that can be seen in the composition of the U.S. Congress or on the county-by-county election maps of any hotly contested election in our history.

**American Indian Politics and the American Political System** David Eugene Wilkins 2011 ""This book is a lively and accessible account of the remarkably complex legal and political situation of American Indian tribes and tribal citizens (who are also U.S. citizens) David E. Wilkins and Heidi Kiiwetinepinesik 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 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 System is simply an indispensable compendium of fact and reason on the historical and modern landscape of American Indian law and policy. No teacher or student of American Indian studies, no policymaker in American Indian policy, and no observer of American Indian history and law should do without this book. There is nothing in the field remotely as comprehensive, usable, and balanced as Wilkins and Stark's work."--Matthew L.M. Fletcher, director of the Indigenous Law and Policy Center at Michigan State 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 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 many sources of information."--Choice

**Reclaiming Indigenous Governance** William Nikolakis 2019-10-22 *Reclaiming Indigenous Governance* examines the efforts of Indigenous peoples in four important countries to reclaim their right to self-govern. Showcasing Native nations, this timely book presents diverse perspectives of both practitioners and researchers involved in Indigenous governance in Canada, Australia, New Zealand, and the United States (the CANZUS states). Indigenous governance is dynamic, an ongoing relationship between Indigenous peoples and settler-states. The relationship may be vigorously contested, but it is often fragile—one that ebbs and flows, where hard-won gains can be swiftly lost by the policy reversals of central governments. The legacy of colonial relationships continues to limit advances in self-government. Yet Indigenous peoples in the CANZUS countries are no strangers to setbacks, and their growing

movement provides ample evidence of resilience, resourcefulness, and determination to take back control of their own destiny. Demonstrating the struggles and achievements of Indigenous peoples, the chapter authors draw on the wisdom of Indigenous leaders and others involved in rebuilding institutions for governance, strategic issues, and managing lands and resources. This volume brings together the experiences, reflections, and insights of practitioners confronting the challenges of governing, as well as researchers seeking to learn what Indigenous governing involves in these contexts. Three things emerge: the enormity of the Indigenous governance task, the creative agency of Indigenous peoples determined to pursue their own objectives, and the diverse paths they choose to reach their goal.

**First Peoples of North America (Groups 1 - 3)** 2016-12-30 The First Peoples of North America series centers on the people who have called North America home for centuries. Each book presents a tribe's history, from early times to present day. It examines the legends, beliefs, and traditions of each tribe and the obstacles the tribe overcame to continue their existence today.

**Gambling and Survival in Native North America** Paul Pasquaretta 2003-10 "The Pequots have found success at their southeastern Connecticut casino in spite of the odds. But in considering their story, Paul Pasquaretta shifts the focus from casinos to the political struggles that have marked the long history of indigenous-colonial relations.

**Living Nations, Living Words: An Anthology of First Peoples Poetry** Joy Harjo 2021-05-04 A powerful, moving anthology that celebrates the breadth of Native poets writing today. Joy Harjo, the first Native poet to serve as U.S. Poet Laureate, has championed the voices of Native peoples past and present. Her signature laureate project gathers the work of contemporary Native poets into a national, fully digital map of story, sound, and space, celebrating their vital and unequivocal contributions to American poetry. This companion anthology features each poem and poet from the project—including Natalie Diaz, Ray Young Bear, Craig Santos Perez, Sherwin Bitsui, and Layli Long Soldier, among others—to offer readers a chance to hold the wealth of poems in their hands. The chosen poems reflect on the theme of place and displacement and circle the touchpoints of visibility, persistence, resistance, and acknowledgment. Each poem showcases, as Joy Harjo writes in her stirring introduction, "that heritage is a living thing, and there can be no heritage without land and the relationships that outline our kinship." In this country, poetry is rooted in the more than five hundred living indigenous nations. *Living Nations, Living Words* is a representative offering.

**Crafting an Indigenous Nation** Jenny Tone-Pah-Hote 2019-01-10 In this in-depth interdisciplinary study, Jenny Tone-Pah-Hote reveals how Kiowa people drew on the tribe's rich history of expressive culture to assert its identity at a time of profound challenge. Examining traditional forms such as beadwork, metalwork, painting, and dance, Tone-Pah-Hote argues that their creation and exchange were as significant to the expression of Indigenous identity and sovereignty as formal political engagement and policymaking. These cultural forms, she argues, were sites of contestation as well as affirmation, as Kiowa people used them to confront external pressures, express national identity, and wrestle with changing gender roles and representations. Combatting a tendency to view Indigenous cultural production primarily in terms of resistance to settler-colonialism, Tone-Pah-Hote expands existing work on Kiowa culture by focusing on acts of creation and material objects that mattered as much for the nation's internal and familial relationships as for relations with those outside the tribe. In the end, she finds that during a time of political struggle and cultural dislocation at the turn of the twentieth century, the community's performative and expressive acts had much to do with the persistence, survival, and adaptation of the Kiowa nation.

**Challenging Politics** Kathrin Wessendorf (ed) 2001 Indigenous peoples all over the world find themselves part of political systems that are not their own but created and defined by governments with alien rules and led by politicians. Over the last centuries, indigenous peoples have gained experience in dealing with these imposed systems of politics and with hitherto unknown social structures. The experiences are very diverse and the reactions to political systems vary. This book gives an impression of and some ideas and inspiration on the issue of involvement of indigenous peoples in national politics. It may be seen as the beginning of a process that will hopefully lead to further discussion and co-operation within the regions but also at an interregional level. The book is a compilation of articles initially written for a number of workshops on Indigenous Peoples' Experiences with Political Parties and

Elections. The workshops took place between 1999-2000 in different regions of the world.

**Native America** Jeanette M. L. den Toonder 2016 The book focuses on self-representations of indigenous groups in Canada, the U.S. and Mexico. It offers a multifaceted understanding of North American indigenous history, identity, community and forms of culture. The examination of three intersecting themes - recovery, governance and global culture - further advances trans-indigenous studies.

**Indigenous Politics** Mikkel Berg-Nordlie 2016-08-10 Over the last fifty years, indigenous politics has become an increasingly important field of study. Recognition of self-determination rights are being demanded by indigenous peoples around the world. Indigenous struggles for political representation are shaped by historical and social circumstances particular to their nations but there are, nevertheless, many shared experiences. What are some of the commonalities, similarities and differences to indigenous representation, participation and mobilisation? This anthology offers a comparative perspective on institutional arrangements that provide for varying degrees of indigenous representation, including forms of self-organisation as well as government-created representation structures. A range of comparative and country-specific studies provides a wealth of information on institutional arrangements and processes that mobilise indigenous peoples and the ways in which they negotiate alliances and handle conflict.

**State of the World's Indigenous Peoples** United Nations Department of Economic and Social Affairs 2011-05-09 While indigenous peoples make up around 370 million of the world's population - some 5 per cent - they constitute around one-third of the world's 900 million extremely poor rural people. Every day, indigenous communities all over the world face issues of violence and brutality. Indigenous peoples are stewards of some of the most biologically diverse areas of the globe, and their biological and cultural wealth has allowed indigenous peoples to gather a wealth of traditional knowledge which is of immense value to all humankind. The publication discusses many of the issues addressed by the Declaration on the Rights of Indigenous Peoples and is a cooperative effort of independent experts working with the Secretariat of the Permanent Forum on Indigenous Issues. It covers poverty and well-being, culture, environment, contemporary education, health, human rights, and includes a chapter on emerging issues.

**(Un)Following in Winnetou's Footsteps** Sanja Runtić 2024-03-16 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.

**Native American Performance and Representation** S. E. Wilmer 2011-11-01 An exploration of Native American performance examines the balance between traditional and modern techniques of performance and discusses native self-representation, cultural authenticity, and cross-cultural influence.

**The American Indian** Roger L. Nichols 2014-10-20 Widely used in university courses on Native American history through five editions, The

American Indian: Past and Present has been thoroughly revised to present an up-to-date view of Indian heritage. This timely anthology brings together pieces written over the last thirty years—most published in the past decade—that represent some of the best scholarship available. The readings offer a broad overview of indigenous peoples of North America from first contact to the present, showing how Indians relied on their cultural strengths and determination to retain their independent identities. These essays trace the ever changing situations of Indians as both tribes and individuals. They bring readers through Native victory and military defeat, relocation, mandatory acculturation, and militant protests to the present era of self-determination, when the meaning of Native identity is sometimes hotly debated. Editor Roger L. Nichols has selected the new readings and organized the collection to reflect a balance of time periods, geographic areas, and historical and political topics for the student's first exposure to American Indian history. He also includes suggestions for further reading and study questions as aids to those interested in learning more about the subjects covered. A fresh update to a valuable classic, *The American Indian: Past and Present* remains an accessible resource for undergraduates and a flexible and authoritative set of readings for the instructor.

**Red Skin, White Masks** Glen Sean Coulthard 2014-08-15 WINNER OF: Frantz Fanon Outstanding Book from the Caribbean Philosophical Association Canadian Political Science Association's C.B. MacPherson Prize Studies in Political Economy Book Prize Over the past forty years, recognition has become the dominant mode of negotiation and decolonization between the nation-state and Indigenous nations in North America. The term "recognition" shapes debates over Indigenous cultural distinctiveness, Indigenous rights to land and self-government, and Indigenous peoples' right to benefit from the development of their lands and resources. In a work of critically engaged political theory, Glen Sean Coulthard challenges recognition as a method of organizing difference and identity in liberal politics, questioning the assumption that contemporary difference and past histories of destructive colonialism between the state and Indigenous peoples can be reconciled through a process of acknowledgment. Beyond this, Coulthard examines an alternative politics—one that seeks to revalue, reconstruct, and redeploy Indigenous cultural practices based on self-recognition rather than on seeking appreciation from the very agents of colonialism. Coulthard demonstrates how a "place-based" modification of Karl Marx's theory of "primitive accumulation" throws light on Indigenous-state relations in settler-colonial contexts and how Frantz Fanon's critique of colonial recognition shows that this relationship reproduces itself over time. This framework strengthens his exploration of the ways that the politics of recognition has come to serve the interests of settler-colonial power. In addressing the core tenets of Indigenous resistance movements, like Red Power and Idle No More, Coulthard offers fresh insights into the politics of active decolonization.

**The Newberry Library** Newberry Library 1905

Images of Canadianness Leen D'Haenens 1998 *Images of Canadianness* offers backgrounds and explanations for a series of relevant--if relatively new--features of Canada, from political, cultural, and economic angles. Each of its four sections contains articles written by Canadian and European experts that offer original perspectives on a variety of issues: voting patterns in English-speaking Canada and Quebec; the vitality of French-language communities outside Quebec; the Belgian and Dutch immigration waves to Canada and the resulting Dutch-language immigrant press; major transitions taking place in Nunavut; the media as a tool for self-government for Canada's First Peoples; attempts by Canadian Indians to negotiate their position in society; the Canada-US relationship; Canada's trade with the EU; and Canada's cultural policy in the light of the information highway.

**Indigenous Peoples and Politics** Kelly NGYAH 2014-04-29 Attempting to effectively address the situation of Indigenous peoples across the globe in a single inclusive reference document, Dr. Kelly NGYAH presents this unique and innovative literary manual that brings national and global politics on indigenous peoples closest to your intellect based on the summarized views of several indigenous writers across the globe. It extensively highlights the indigenous worries of your people, where ever you are in the world, and further provides strategic openings for enhancing policy advocacy frameworks towards strengthening ties between your people and their national governments. Across 324pages and 95,115words multicolored textual and imagery demonstrations, the document exhumes the anthropological perspectives of Indigeneity through the human rights based contexts of tribal peoples as given in the ILO Indigenous and Tribal Peoples Convention, 1989 (No. 169). It as

well, carves out the world's indigenous peoples within measurable regional regrouping dimensions and communicates the indigenous ethical contrasting and synonymy politics within the targeted national and regional zones. In addition, to ensure an exclusive representation or inclusiveness of the world's indigenous peoples, the document overviews the indigenous and/or ethnic minority peoples' Politico-Legal situations in over 14 zones including: South America, Russia as of whole, Central, East and South Asia, Middle East, North America, the Arctic region, Australia, Eastern, Central, Northern, Southern, and Western Africa through an inclusive focus on over 400 indigenous peoples in over 70 countries. Rhetorically, the study is presented via three principal parts which include: Indigeneity, Anthropology, Political Transnationalism, and the analyses of Indigenous peoples outside Africa; the situation of indigenous peoples within Africa; and a summarized cross-sectional comparative study of the presented cases in the earlier parts. Conclusively, the study proposes ameliorative positions with regard to the indigenous Self-Determinism and Politics of Identification within the United Nation's Declaration on the Rights of Indigenous Peoples. Knowledge within this document, truly empowers you on both Academic and Professional Bases and as well provides an objective global reference point for sorting indigenous peoples' and their communities' related political issues.

The Global Findex Database 2017 Asli Demircuc-Kunt 2018-04-19 In 2011 the World Bank—with funding from the Bill and Melinda Gates Foundation—launched the Global Findex database, the world's most comprehensive data set on how adults save, borrow, make payments, and manage risk. Drawing on survey data collected in collaboration with Gallup, Inc., the Global Findex database covers more than 140 economies around the world. The initial survey round was followed by a second one in 2014 and by a third in 2017. Compiled using nationally representative surveys of more than 150,000 adults age 15 and above in over 140 economies, *The Global Findex Database 2017: Measuring Financial Inclusion and the Fintech Revolution* includes updated indicators on access to and use of formal and informal financial services. It has additional data on the use of financial technology (or fintech), including the use of mobile phones and the Internet to conduct financial transactions. The data reveal opportunities to expand access to financial services among people who do not have an account—the unbanked—as well as to promote greater use of digital financial services among those who do have an account. The Global Findex database has become a mainstay of global efforts to promote financial inclusion. In addition to being widely cited by scholars and development practitioners, Global Findex data are used to track progress toward the World Bank goal of Universal Financial Access by 2020 and the United Nations Sustainable Development Goals. The database, the full text of the report, and the underlying country-level data for all figures—along with the questionnaire, the survey methodology, and other relevant materials—are available at [www.worldbank.org/globalindex](http://www.worldbank.org/globalindex).

*Cosmopolitan Political Thought* Farah Godrej 2011-08-01 *Cosmopolitan Political Thought* asks the question of what it might mean for the very practices of political theorizing to be cosmopolitan. It suggests that such a vision of political theory is intimately linked to methodological questions about what is commonly called comparative political theory—namely, the turn beyond ideas and modes of inquiry determined by traditional Western scholarship. It is therefore an argument for applying the idea of cosmopolitanism—understood in a particular way—to the discipline of political theory itself. As Farah Godrej argues, there are four crucial components of this cosmopolitan intervention: the texts under analysis, the methods for interpreting non-Western texts and ideas, the application of these ideas across geographical and cultural boundaries, and the deconstruction of Eurocentrism. In order to be genuinely cosmopolitan, Godrej states, political theorists must reflect on their perspectives inside and outside various traditions and immerse themselves in foreign ideas, languages, histories, and cultures—ultimately relocating themselves within their disciplinary homes. The result will be a serious challenge to accepted solutions to political life.

The Heartbeat of Wounded Knee David Treuer 2019-01-22 FINALIST FOR THE 2019 NATIONAL BOOK AWARD LONGLISTED FOR THE 2020 ANDREW CARNEGIE MEDAL FOR EXCELLENCE A NEW YORK TIMES BESTSELLER Named a best book of 2019 by The New York Times, TIME, The Washington Post, NPR, Hudson Booksellers, The New York Public Library, The Dallas Morning News, and Library Journal. "Chapter after chapter, it's like one shattered myth after another." - NPR "An informed, moving and kaleidoscopic portrait... Treuer's powerful book suggests the need for soul-searching about the meanings of American history and the

stories we tell ourselves about this nation's past.." - New York Times Book Review, front page A sweeping history—and counter-narrative—of Native American life from the Wounded Knee massacre to the present. The received idea of Native American history—as promulgated by books like Dee Brown's mega-bestselling 1970 *Bury My Heart at Wounded Knee*—has been that American Indian history essentially ended with the 1890 massacre at Wounded Knee. Not only did one hundred fifty Sioux die at the hands of the U. S. Cavalry, the sense was, but Native civilization did as well. Growing up Ojibwe on a reservation in Minnesota, training as an anthropologist, and researching Native life past and present for his nonfiction and novels, David Treuer has uncovered a different narrative. Because they did not disappear—and not despite but rather because of their intense struggles to preserve their language, their traditions, their families, and their very existence—the story of American Indians since the end of the nineteenth century to the present is one of unprecedented resourcefulness and reinvention. In *The Heartbeat of Wounded Knee*, Treuer melds history with reportage and memoir. Tracing the tribes' distinctive cultures from first contact, he explores how the depredations of each era spawned new modes of survival. The devastating seizures of land gave rise to increasingly sophisticated legal and political maneuvering that put the lie to the myth that Indians don't know or care about property. The forced assimilation of their children at government-run boarding schools incubated a unifying Native identity. Conscripted in the US military and the pull of urban life brought Indians into the mainstream and modern times, even as it steered the emerging shape of self-rule and spawned a new generation of resistance. *The Heartbeat of Wounded Knee* is the essential, intimate story of a resilient people in a transformative era.

**Congressional Record** United States. Congress 1967

*Our Beloved Kin* Lisa Tanya Brooks 2018-01-01 "With rigorous original scholarship and creative narration, Lisa Brooks recovers a complex picture of war, captivity, and Native resistance during the "First Indian War" (later named King Philip's War) by relaying the stories of Weetamoo, a female Wampanoag leader, and James Printer, a Nipmuc scholar, whose stories converge in the captivity of Mary Rowlandson. Through both a narrow focus on Weetamoo, Printer, and their network of relations, and a far broader scope that includes vast Indigenous geographies, Brooks leads us to a new understanding of the history of colonial New England and of American origins. In reading seventeenth-century sources alongside an analysis of the landscape and interpretations informed by tribal history, Brooks's pathbreaking scholarship is grounded not just in extensive archival research but also in the land and communities of Native New England."--Jacket flap.

*Red Scare* Joanne Barker 2021-12-03 How the rhetoric of terrorism has been used against high-profile movements to justify the oppression and suppression of Indigenous activists. New Indigenous movements are gaining traction in North America: the Missing and Murdered Women and Idle No More movements in Canada, and the Native Lives Matter and NoDAPL movements in the United States. These do not represent new demands for social justice and treaty rights, which Indigenous groups have sought for centuries. But owing to the extraordinary visibility of contemporary activism, Indigenous people have been newly cast as terrorists—a designation that justifies severe measures of policing, exploitation, and violence. *Red Scare* investigates the intersectional scope of these four movements and the broader context of the treatment of Indigenous social justice movements as threats to neoliberal and imperialist social orders. In *Red Scare*, Joanne Barker shows how US and Canadian leaders leverage the fear-driven discourses of terrorism to allow for extreme responses to Indigenous activists, framing them as threats to social stability and national security. The alignment of Indigenous movements with broader struggles against sexual, police, and environmental violence puts them at the forefront of new intersectional solidarities in prominent ways. The activist-as-terrorist framing is cropping up everywhere, but the historical and political complexities of Indigenous movements and state responses are unique. Indigenous criticisms of state policy, resource extraction and contamination, intense surveillance, and neoliberal values are met with outsized and shocking measures of militarized policing, environmental harm, and sexual violence. *Red Scare* provides students and readers with a concise and thorough survey of these movements and their links to broader organizing; the common threads of historical violence against Indigenous people; and the relevant alternatives we can find in Indigenous forms of governance and relationality.

*Gender and Sexuality in Indigenous North America, 1400-1850* Sandra Slater 2022-11-10 Groundbreaking historical scholarship on the complex

attitudes toward gender and sexual roles in Native American culture, with a new preface and supplemental 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 gender and sexual roles. The role of the "berdache," a man living as a woman or a woman living as a man in native societies, has received recent scholarly attention but represents just one of many such occurrences of alternative gender identification in these cultures. Editors Sandra Slater and Fay A. Yarbrough have brought together scholars who explore the historical implications of these variations in the meanings of gender, sexuality, and marriage among indigenous communities in North America. Essays that span from the colonial period through the nineteenth century illustrate how these aspects of Native American life were altered through interactions with Europeans. Organized chronologically, *Gender and Sexuality in Indigenous North America, 1400-1850* probes gender identification, labor roles, and political authority within Native American societies. The essays are linked by overarching examinations of how Europeans manipulated native ideas about gender for their own ends and how indigenous people responded to European attempts to impose gendered cultural practices at odds with established traditions. Many of the essays also address how indigenous people made meaning of gender and how these meanings developed over time within their own communities. Several contributors also consider sexual practice as a mode of cultural articulation, as well as a vehicle for the expression of gender roles. Representing groundbreaking scholarship in the field of Native American studies, these insightful discussions of gender, sexuality, and identity advance our understanding of cultural traditions and clashes that continue to resonate in native communities today as well as in the larger societies those communities exist within.

**Indigenous Peoples and the State** Bradley Reed Howard 2003 Long dismissed as relics of a primitive past, indigenous peoples are increasingly seeking international recognition and protection of their rights to land, water, and fundamental human freedoms. Anthropologist Bradley Reed Howard surveys the struggles of indigenous groups for self-determination in the United States and internationally, calling crucial attention to the urgent need for native social and political representation. *Indigenous Peoples and the State* presents an overview of the confrontation between tribal groups and both nation-states and international organizations. Howard places indigenous issues within the larger context of the work of nongovernmental agencies, United Nations initiatives on human rights, and national self-determination. Two specific case studies of indigenous legal status and rights--involving the Iroquois in the United States and the Maori in New Zealand--illuminate native peoples' claims to sovereignty, traditional culture, territory, and natural resources. Ethical problems inevitably arise in any attempt to define identity. Investigating the complex issues of colonialism and culture, Howard reveals that anthropologists have at times played a complicit role in tribal subjugation. He also emphasizes the contributions many cultural anthropologists have made to the progressive transformation of law and recognizes their efforts to preserve indigenous cultures and natural habitats. Anthropological approaches, Howard maintains, offer the best hope for understanding the magnitude of indigenous peoples' worldwide endeavors to attain human rights. *Indigenous Peoples and the State* draws extensively from native sources on questions of identity, rights, and sovereignty. North American Indians, the Maori, and numerous other native peoples assert international recognition of their independence and status as "peoples" through their treaties and agreements with Western nations. They further demand an accessible international forum through which they can achieve justice and promote national self-determination. Howard's bold analysis offers extraordinary anthropological and legal support for the declarations and aspirations of indigenous peoples.

**American Indian/Alaska Native Education** Jon Allan Reyhner 1994 Examines current issues in American Indian and Alaska Native education.

**Native Americans and Sport in North America** C. Richard King 2008 Taking examples from the United States and Canada, this comprehensive text offers compassionate and critical accounts of the Native American sporting experience. It challenges popular images of indigenous athletes and athletics; it explores Native American participation in and appropriation of EuroAmerican sports; and it unpacks social categories, particularly gender, race and heritage and their implications for understanding Native Americans and sport in North America. Contributors discuss the interplay of power and possibility, difference and identity, representation and remembrance that have shaped the

means and meanings of American Indians playing sport. Included in this book are discussions on: continuity and change, the place of sport in the survival and adaptation of indigenous beliefs and behaviours the play of power and the power of play within indigenous communities, intercultural spaces, and American popular culture the contradictions and conditions of possibilities sport has offered American Indians the politics and poetics of identity the axes of difference structuring the indigenous sporting experience, particularly, gender, race, and nationalism representations and stagings of Indianness in the context of sport.

*An Indigenous Peoples' History of the United States (10th Anniversary Edition)* Roxanne Dunbar-Ortiz 2023-10-03 New York Times Bestseller Now part of the HBO docuseries "Exterminate All the Brutes," written and directed by Raoul Peck Recipient of the American Book Award The first history of the United States told from the perspective of indigenous peoples Today in the United States, there are more than five hundred federally recognized Indigenous nations comprising nearly three million people, descendants of the fifteen million Native people who once inhabited this land. The centuries-long genocidal program of the US settler-colonial regimen has largely been omitted from history. Now, for the first time, acclaimed historian and activist Roxanne Dunbar-Ortiz offers a history of the United States told from the perspective of Indigenous peoples and reveals how Native Americans, for centuries, actively resisted expansion of the US empire. With growing support for movements such as the campaign to abolish Columbus Day and replace it with Indigenous Peoples' Day and the Dakota Access Pipeline protest led by the Standing Rock Sioux Tribe, *An Indigenous Peoples' History of the United States* is an essential resource providing historical threads that are crucial for understanding the present. In *An Indigenous Peoples' History of the United States*, Dunbar-Ortiz adroitly challenges the founding myth of the United States and shows how policy against the Indigenous peoples was colonialist and designed to seize the territories of the original inhabitants, displacing or eliminating them. And as Dunbar-Ortiz reveals, this policy was praised in popular culture, through writers like James Fenimore Cooper and Walt Whitman, and in the highest offices of government and the military. Shockingly, as the genocidal policy reached its zenith under President Andrew Jackson, its ruthlessness was best articulated by US Army general Thomas S. Jesup, who, in 1836, wrote of the Seminoles: "The country can be rid of them only by exterminating them." Spanning more than four hundred years, this classic bottom-up peoples' history radically reframes US history and explodes the silences that have haunted our national narrative. *An Indigenous Peoples' History of the United States* is a 2015 PEN Oakland-Josephine Miles Award for Excellence in Literature.

*New Perspectives on Native North America* Sergei Kan 2006-01-01 In this volume some of the leading scholars working in Native North America explore contemporary perspectives on Native culture, history, and representation. Written in honor of the anthropologist Raymond D. Fogelson, the volume charts the currents of contemporary scholarship while offering an invigorating challenge to researchers in the field. The essays employ a variety of theoretical and methodological approaches and range widely across time and space. The introduction and first section consider the origins and legacies of various strands of interpretation, while the second part examines the relationship among culture, power, and creativity. The third part focuses on the cultural construction and experience of history, and the volume closes with essays on identity, difference, and appropriation in several historical and cultural contexts. Aimed at a broad interdisciplinary audience, the volume offers an excellent overview of contemporary perspectives on Native peoples.

*American Indians and the American Imaginary* Pauline Turner Strong 2015-11-17 *American Indians and the American Imaginary* considers the power of representations of Native Americans in American public culture. The book's wide-ranging case studies move from colonial captivity narratives to modern film, from the camp fire to the sports arena, from legal and scholarly texts to tribally-controlled museums and cultural centres. The author's ethnographic approach to what she calls "representational practices" focus on the emergence, use, and transformation of representations in the course of social life. Central themes include identity and otherness, indigenous cultural politics, and cultural memory, property, performance, citizenship and transformation. *American Indians and the American Imaginary* will interest general readers as well as scholars and students in anthropology, history, literature, education, cultural studies, gender studies, American Studies, and Native American and Indigenous Studies. It is essential reading for

those interested in the processes through which national, tribal, and indigenous identities have been imagined, contested, and refigured.

**Indigenous Movements and Their Critics** Kay B. Warren 1998-12-27 In this first book-length treatment of Maya intellectuals in national and community affairs in Guatemala, Kay Warren presents an ethnographic account of Pan-Maya cultural activism through the voices, writings, and actions of its participants. Challenging the belief that indigenous movements emerge as isolated, politically unified fronts, she shows that Pan-Mayanism reflects diverse local, national, and international influences. She explores the movement's attempts to interweave these varied strands into political programs to promote human and cultural rights for Guatemala's indigenous majority and also examines the movement's many domestic and foreign critics. The book focuses on the years of Guatemala's peace process (1987--1996). After the previous ten years of national war and state repression, the Maya movement reemerged into public view to press for institutional reform in the schools and courts and for the officialization of a "multicultural, ethnically plural, and multilingual" national culture. In particular, Warren examines a group of well-known Mayanist antiracism activists--among them, Demetrio Cojt!, Mart!n Chacach, Enrique Sam Colop, Victor Montejo, members of Oxlajuuj Keej Maya' Ajtz'iib', and grassroots intellectuals in the community of San Andr s--to show what is at stake for them personally and how they have worked to promote the revitalization of Maya language and culture. Pan-Mayanism's critics question its tactics, see it as threatening their own achievements, or even as dangerously polarizing national society. This book highlights the crucial role that Mayanist intellectuals have come to play in charting paths to multicultural democracy in Guatemala and in creating a new parallel middle class.

**Say We Are Nations** Daniel M. Cobb 2015-09-24 In this wide-ranging and carefully curated anthology, Daniel M. Cobb presents the words of Indigenous people who have shaped Native American rights movements from the late nineteenth century through the present day. Presenting essays, letters, interviews, speeches, government documents, and other testimony, Cobb shows how tribal leaders, intellectuals, and activists deployed a variety of protest methods over more than a century to demand Indigenous sovereignty. As these documents show, Native peoples have adopted a wide range of strategies in this struggle, invoking "American" and global democratic ideas about citizenship, freedom, justice, consent of the governed, representation, and personal and civil liberties while investing them with indigenized meanings. The more than fifty documents gathered here are organized chronologically and thematically for ease in classroom and research use. They address the aspirations of Indigenous nations and individuals within Canada, Hawaii, and Alaska as well as the continental United States, placing their activism in both national and international contexts. The collection's topical breadth, analytical framework, and emphasis on unpublished materials offer students and scholars new sources with which to engage and explore American Indian thought and political action.

*Cultural Representation in Native America* Andrew Jolivette 2006 Today as in the past there are many cultural and commercial representations of American Indians that, thoughtlessly or otherwise, negatively shape the images of indigenous people. Jolivette and his co-authors challenge and contest these images, demonstrating how Native representation and identity are at the heart of Native politics and Native activism. In portrayals of a Native Barbie Doll or a racist mascot, disrespect of Native women, misconceptions of mixed race identities, or the commodification of all things "Indian", the authors reveal how the very existence of Native people continues to be challenged, with harmful repercussions in social and legal policy, not just in popular culture. The authors re-articulate Native history, religion, identity, and oral and literary traditions in ways that allow the true identity and persona of the Native person to be recognized and respected. It is a project that is fundamental to ethnic revitalization and the recognition of indigenous rights in North America. This book is a provocative and essential introduction for students and Native and non-Native people who wish to understand the images and realities of American Indian lifeways in American society.

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