

## Bad Indians Deborah A Miranda

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newly expanded a memoir hailed as essential by the likes of leslie marmon silko and elle magazine bad indians part tribal history part lyric and intimate memoir is essential reading for anyone seeking to learn about california indian history past and present widely adopted in classrooms and book clubs throughout the united states bad indians now reissued in significantly expanded form for its 10th anniversary plumbs ancestry survivance and the cultural memory of native california in this best selling now classic memoir deborah a miranda tells stories of her ohlone costanoan esselen family and the experiences of california indians more widely through oral histories newspaper clippings anthropological recordings personal reflections and poems this anniversary edition the first time the book has seen release in hardcover format includes new poems and essays as well as an extensive afterword wise indignant and playful all at once bad indians is a beautiful and devastating read and an indispensable book for anyone seeking a more just telling of american history

this book leads readers through a troubled past using the authors family circle as a touch point and resource for discovery of much more personal and strong these stories present an evocative new view of the shaping of california and the role of the mission period in the lives of all california indians the result is a work of literary art that is wise angry and playful all at once

john wing married deborah batchelder and the family immigrated in 1632 from england to sandwich massachusetts descendants and relatives lived in new england new york pennsylvania illinois wisconsin and elsewhere

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why is an indian woman in beaded buckskin sitting under a salon hairdryer such images startle and challenge our outdated visions even as the latter continue to dominate relations between native and non native americans philip deloria explores this cultural discordance to show how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

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