

Indigenous Men And Masculinities Legacies Idenies Regeneration

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Indigenous Men And Masculinities Legacies

Buy Indigenous Men and Masculinities: Legacies, Identities, Regeneration by Warren Cariou, Robert Alexander Innes, Kim Anderson, Ty P. Kawika Tengan, Brendan Hokowhitu (ISBN: 9780887557903) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

Indigenous Men and Masculinities: Legacies, Identities ...

The sixteen essays in Robert Alexander Innes and Kim Anderson's Indigenous Men and Masculinities: Legacies, Identities, Regeneration explore the complex and diverse experiences of Indigenous men and those who assert Indigenous masculine identities. Editors Kim Anderson and Robert Alexander Innes show that expressions of contemporary Indigenous masculinity have been influen.

Indigenous Men and Masculinities: Legacies, Identities ...

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Indigenous Men and Masculinities: Legacies, Identities ...

Indigenous Men and Masculinities: Legacies, Identities, Regeneration. by Kim Anderson (ed.); Robert Alexander Innes (ed.) Many activists, writers, and communities are addressing the nexus of race, sexuality, and gender, and the ways these things combine to form a person's identity. Indigenous Men and Masculinities accomplishes this by discussing aboriginal masculinity from various points of view.

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"Indigenous Men and Masculinities" highlights voices of Indigenous male writers, traditional knowledge keepers, ex-gang members, war veterans, fathers, youth, two-spirited people, and Indigenous men working to end violence against women. It offers a refreshing vision toward equitable societies that celebrate healthy and diverse masculinities.

Indigenous Men and Masculinities: Legacies, Identities ...

The authors explore subjects of representation through art and literature, as well as Indigenous masculinities in sport, prisons, and gangs... highlights voices of Indigenous male writers, traditional knowledge keepers, ex-gang members, war veterans, fathers, youth, two-spirited people, and Indigenous men working to end violence against women.

Indigenous men and masculinities : legacies, identities ...

Indigenous Men and Masculinities, edited by Kim Anderson and Robert Alexander Innes, brings together prominent thinkers to explore the meaning of masculinities and being a man within such traditions, further examining the colonial disruption and imposition of patriarchy on Indigenous men. Building on Indigenous knowledge systems, Indigenous feminism, and queer theory, the sixteen essays by scholars and activists from Canada, the U.S., and New Zealand open pathways for the nascent field of ...

Indigenous Men and Masculinities – University of Manitoba ...

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Indigenous Men and Masculinities: Legacies, Identities ...

Indigenous peoples of the Americas and beyond come from traditions of gender equity, complementarity, and the sacred feminine, concepts that were unimaginable and shocking to Euro-western peoples...

Indigenous Men and Masculinities: Legacies, Identities ...

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Indigenous Men and Masculinities: Legacies, Identities ...

A new book, Indigenous Men and Masculinities: Legacies, Identities, Regeneration, challenges how media typically links indigenous masculinity to criminal activity and violence, and takes a critical...

What does it mean to be an indigenous man? | CBC News

As an Indigenous queer man who grew up in rural North Carolina, I've spent my whole life navigating the complexities of how society defines masculinity. From the moment men are born, we are told ...

What do we know of masculinities in non-patriarchal societies? Indigenous peoples of the Americas and beyond come from traditions of gender equity, complementarity, and the sacred feminine, concepts that were unimaginable and shocking to Euro-western peoples at contact. "Indigenous Men and Masculinities", edited by Kim Anderson and Robert Alexander Innes, brings together prominent thinkers to explore the meaning of masculinities and being a man within such traditions, further examining the colonial disruption and imposition of patriarchy on Indigenous men. Building on Indigenous knowledge systems,

Indigenous feminism, and queer theory, the sixteen essays by scholars and activists from Canada, the U.S., and New Zealand open pathways for the nascent field of Indigenous masculinities. The authors explore subjects of representation through art and literature, as well as Indigenous masculinities in sport, prisons, and gangs. "Indigenous Men and Masculinities" highlights voices of Indigenous male writers, traditional knowledge keepers, ex-gang members, war veterans, fathers, youth, two-spirited people, and Indigenous men working to end violence against women. It offers a refreshing vision toward equitable societies that celebrate healthy and diverse masculinities.

The sixteen essays in Robert Alexander Innes and Kim Anderson's Indigenous Men and Masculinities: Legacies, Identities, Regeneration explore the complex and diverse experiences of Indigenous men and those who assert Indigenous masculine identities. Innes and Anderson illustrate the ways that some Indigenous men are caught up in a cycle of dysfunction, violence, and living up to false stereotypes, but also how others are re/connecting with cultural foundations that point towards the decolonization and healthy expression of Indigenous masculine identities.

What does it mean to be an Indigenous man today? Between October 2010 and May 2013, Sam McKegney conducted interviews with leading Indigenous artists, critics, activists, and elders on the subject of Indigenous manhood. In offices, kitchens, and coffee shops, and once in a car driving down the 401, McKegney and his participants tackled crucial questions about masculine self-worth and how to foster balanced and empowered gender relations. Masculindians captures twenty of these conversations in a volume that is intensely personal, yet speaks across generations, geography, and gender boundaries. As varied as their speakers, the discussions range from culture, history, and world view to gender theory, artistic representations, and activist interventions. They speak of possibility and strength, of beauty and vulnerability. They speak of sensuality, eroticism, and warriorhood, and of the corrosive influence of shame, racism, and violence. Firmly grounding Indigenous continuance in sacred landscapes, interpersonal reciprocity, and relations with other-than-human kin, these conversations honour and embolden the generative potential of healthy Indigenous masculinities.

Canada's Indian Act is infamously sexist. Many iterations of the legislation conferred a woman's status rights through marriage, and even once it was amended First Nations women could not necessarily pass their status on to their descendants. What has that injustice meant for First Nations men? Martin J. Cannon challenges a decades-long assumption that the act has affected Indigenous people as either "women" or "Indians" – but not both. He argues that sexism and racialization within the law must instead be understood as interlocking forms of discrimination that disrupt gender complementarity and undercut the identities of Indigenous men through their female forebears.

Many indigenous Hawaiian men have felt profoundly disempowered by the legacies of colonization and by the tourist industry, which, in addition to occupying a great deal of land, promotes a feminized image of Native Hawaiians (evident in the ubiquitous figure of the dancing hula girl). In the 1990s a group of Native men on the island of Maui responded by refashioning and reasserting their masculine identities in a group called the Hale Mua (the "Men's House"). As a member and an ethnographer, Ty P. K'wika Tengan analyzes how the group's mostly middle-aged, middle-class, and mixed-race members assert a warrior masculinity through practices including martial arts, woodcarving, and cultural ceremonies. Some of their practices are heavily influenced by or borrowed from other indigenous Polynesian traditions, including those of the M'ori. The men of the Hale Mua enact their refashioned identities as they participate in temple rites, protest marches, public lectures, and cultural fairs. The sharing of personal stories is an integral part of Hale Mua fellowship, and Tengan's account is filled with members' first-person narratives. At the same time, Tengan explains how Hale Mua rituals and practices connect to broader projects of cultural revitalization and Hawaiian nationalism. He brings to light the tensions that mark the group's efforts to reclaim indigenous masculinity as they arise in debates over nineteenth-century historical source materials and during political and cultural gatherings held in spaces designated as tourist sites. He explores class status anxieties expressed through the sharing of individual life stories, critiques of the Hale Mua registered by Hawaiian women, and challenges the group received in dialogues with other indigenous Polynesians. Native Men Remade is the fascinating story of how gender, culture, class, and personality intersect as a group of indigenous Hawaiian men work to overcome the dislocations of colonial history.

Examines marriages between white women and indigenous men in Australia and the United States between 1887 and 1937. This study uncovers striking differences between the policies of assimilation endorsed by Australia and those encouraged by the United States.

When Sylvia Van Kirk published her groundbreaking book, Many Tender Ties, in 1980, she revolutionized the historical understanding of the North American fur trade and introduced entirely new areas of inquiry in women's, social, and Aboriginal history. Finding a Way to the Heart examines race, gender, identity, and colonization from the early nineteenth to the late twentieth century, and illustrates Van Kirk's extensive influence on a generation of feminist scholarship.

A rare and inspiring guide to the health and well-being of Aboriginal women and their communities.The process of "digging up medicines" - of rediscovering the stories of the past - serves as a powerful healing force in the decolonization and recovery of Aboriginal communities. In Life Stages and Native Women, Kim Anderson shares the teachings of fourteen elders from the Canadian prairies and Ontario to illustrate how different life stages were experienced by Metis, Cree, and Anishinaabe girls and women during the mid-twentieth century. These elders relate stories about their own lives, the experiences of girls and women of their childhood communities, and customs related to pregnancy, birth, post-natal care, infant and child care, puberty rites, gender and age-specific work roles, the distinct roles of post-menopausal women, and women's roles in managing death. Through these teachings, we learn how evolving responsibilities from infancy to adulthood shaped women's identities and place within Indigenous society, and were integral to the health and well-being of their communities. By understanding how healthy communities were created in the past, Anderson explains how this traditional knowledge can be applied toward rebuilding healthy Indigenous communities today.

A powerful collection of voices that speak to antiviolence work from a cross-generational Indigenous perspective.

The Routledge Handbook of Critical Indigenous Studies is the first comprehensive overview of the rapidly expanding field of Indigenous scholarship. The book is ambitious in scope, ranging across disciplines and national boundaries, with particular reference to the lived conditions of Indigenous peoples in the first world. The contributors are all themselves Indigenous scholars who provide critical understandings of indigeneity in relation to ontology (ways of being), epistemology (ways of knowing), and axiology (ways of doing) with a view to providing insights into how Indigenous peoples and communities engage and examine the worlds in which they are immersed. Sections include: • Indigenous Sovereignty • Indigeneity in the 21st Century • Indigenous Epistemologies • The Field of Indigenous Studies • Global Indigeneity This handbook contributes to the re-centring of Indigenous knowledges, providing material and ideational analyses of social, political, and cultural institutions and critiquing and considering how Indigenous peoples situate themselves within, outside, and in relation to dominant discourses, dominant postcolonial cultures and prevailing Western thought. This book will be of interest to scholars with an interest in Indigenous peoples across Literature, History, Sociology, Critical Geographies, Philosophy, Cultural Studies, Postcolonial Studies, Native Studies, M'ori Studies, Hawaiian Studies, Native American Studies, Indigenous Studies, Race Studies, Queer Studies, Politics, Law, and Feminism.

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