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Titolo	Troubling tricksters [[electronic resource]] : revisioning critical conversations // Deanna Reder and Linda M. Morra, editors
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Altri autori (Persone)	MorraLinda M RederDeanna <1963->
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Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	(Re)Nationalizing Naanabozho: Anishinaabe Sacred Stories, Nationalist Literary Criticism, and Scholarly Responsibility Quincentennial Trickster Poetics: Lenore Keeshig-Tobias's "Trickster Beyond 1992: Our Relationship" (1992) and Annharte Baker's "Coyote Columbus Cafe" (1994); Trickster Reflections: Part II; TELLING STORIES ACROSS LINES; Processual Encounters of the Transformative Kind: Spiderwoman Theatre, Trickster, and the First Act of "Survivance"; Diasporic Violences, Uneasy Friendships, and The Kappa Child; "How I Spent My Summer Vacation": History, Story, and the Cant of Authenticity APPENDICES APPENDIX I: The Magazine to Re-establish the Trickster, Front Page; APPENDIX II: Let's Be Our Own Tricksters, Eh; COPYRIGHT ACKNOWLEDGEMENTS; LIST OF CONTRIBUTORS; INDEX; A; B; C; D; E; F; G; H; I; J; K; L; M; N; O; P; R; S; T; U; V; W; Y; Z
Sommario/riassunto	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 Niigonwedom 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.
