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Final Exam

Chapter 12, “This Hole in Our Heart”: The Urban-Raised Generation and the Legacy of Silence”

- What is meant by a “hole in the heart”?

The meaning of “hole in the heart” is talking about the first generation Urban Indians. First generation Indians in the city who are different from the people who live their and in the process have a part of their life missing. This is because of the urban lifestyle changing the wey they live.

- How do you suppose it is possible for someone like Jake to “experience confusion as a child about ‘what he was’”?

Jake was never told who or what he was all his life by his father. He had to find out on his own when he was 45 years old that he was Chippewa Indian. His father isolated him from his people and culture. since, he was dark skinned compared to his family. He was always an outcast amongst the white. In the end, he had to learn, who he is on his own because the confusion in his childhood.

- How is it possible to retain and teach cultural traditions without being explicit? (pg194)

Urban Indian children have a number of different motivations to know, who they are? As a result, to retain their teachings of their cultural tradition, the children would ask around and talk about Indian tradition and culture in secrecy. the Urban Indians were not being explicit on who they are because they thought being Indians was dirty.

- What is meant by the “absorption”? (pg195)

What the author means by absorption is referring to the hole in the heart. The Urban Indians want to absorb their heritage and culture to fill the void in their heart to become a whole person. They fulfill their desire by talking to other Indians that have the knowledge of who they are.

- What is the “legacy of silence”? How can this be compared to other cultural groups?

the “legacy of silence” is a group of adult Urban Indians who strive to learn about their rich Indian heritage in secrecy. Unlike other cultural groups, they want to know about their past and move their original Indian ways life to the future generation.

Chapter 14, “Red Wit in the City: Urban Indian Comedy”

- How is Indian humor significant for Native people in urban areas? How is it significant for non-Native people?

Indian humor is significant to the urban Indians is to build their identity and also to have a common interaction with more dominant groups. Some Indian comedians have an identity crisis and Indian comedy helps them express their Indianness. Another reason Indian comedy is important is because they could get along with the more dominant group of people. For non-Native people the Indian comedy is a way to see stuff in the Indian point of view.

- How are ‘clowns’ viewed, according to Drew LaCapa? [look at Hopi katsina’s]

LaCapa wears a dress in front of an audience to teach them about the traditional hopi ways. A woman from the audience yelled at him because he wore a dress. He explained that he wore the dress to promote matriarchy and how clowns are made. In the hopi way, clowns are made to serve penance, so the more outrageous the better.

Chapter 2, “Telling the Indian Urban: Representations in American Indian Fiction”

- What is meant by “white imagination”? (pg 29)

What “white imagination” means here is the way the white or the more dominant group would do whatever they want when they want to irrespective of the less dominant groups view on the matter.

- What is the significance or purpose of American Indian storytellers?

The significance of storytellers is that they express the urban Indians significant struggles, positive changes to the urban experiences and cultural vitality. In other word, the American Indian storytellers tell their stories of the past and present.

- How are urban spaces discussed/compared? (pg 31)

The discussed of the Urban space for urban Indians is the Indian view and non-Indian view of urbanness. They have different concepts of place, culture and relationship of power. As a result, urban spaces are place of risk, separation, disillusion, and dissolution, which means they would be changed not be allowed to do what they want.

- How are “wilderness” and “primitive” being portrayed? (pg 32-33)

wilderness and primitive is being portrayed by the more dominant group so that they could assert their power over native people of the americas. In other words, it was used to make the Euro-americans feel more superior using physical and psychological separations towards the natives.

- What is meant by, “identity becomes ‘for a Native American, …not a matter of finding ‘one’s self,’ but of finding a ‘self’ that is transpersonal and that includes a society, a past, and a place’”? (pg 35)

What this line means is that native americans finding self included in a so society with a past and a place, which means to be civilized. In other words, to be civilized one must have a sense of society and community with a past in a place where they live.

Chapter 15, “Healing Through Grief: Urban Indians Reimagining Culture and Community”

- Do you agree with the actions/outcomes of the projects in this chapter? In what way would you design a ‘healing’ project?

I agree with the actions of this project of healing by making the more dominant group less dominant, which would make the native people decolonized in their perspective. As a result, this healing project would make the native people feel better and would help them heal. Many Indians who come to the healing project were healed and other white people who attended felt sorry and want to do stuff in the Indian perspective to respect them. Overall it was a positive outcome for the project. If I were to make a healing project I would do the same thing that this project did. I would try to portray the more dominant as an inferior group to make the wounded feel better and heal themselves. What I would try to do different would be to take the hatred away to make it a much more peaceful process.