

Table of Contents

1	Introduction.....	11
	Being White in Germany and in the United States	13
	Road Map	15
2	Theory.....	19
2.1	Preliminaries.....	20
2.1.1	Terminology	20
2.1.2	The Issue of Marking.....	21
2.1.3	'Native American Literature' and the Problem of the Author	22
	Dealing With Contested Labels.....	23
	Conceptualizing a Culturally Positioned Author	25
	Identifying Indigenous Authors.....	26
2.1.4	Selection of Literary Texts	27
2.1.5	The Colonial Status of the United States.....	28
2.2	Whiteness	30
2.2.1	Historical Formation.....	30
2.2.2	Properties of Contemporary US Whiteness.....	36
2.2.3	Whiteness Studies: Limiting the Scope.....	42
2.2.4	Whiteness Studies: A White Academic Practice?.....	44
2.2.5	Othering Whiteness?	47
2.2.6	Whiteness Studies and a Native American Perspective	49
2.2.7	Intersections: Whiteness and the Gaze	51
2.3	Seeing and the Scopic Regime	52
2.3.1	Gazes and Structural Positions in Social Hierarchies	54
2.3.2	Sartre's Phenomenological Approach and a Necessary Sensibility to Difference	57
2.3.3	The Cultural Situatedness of Focalizers, or, the Potential of a Narratological Approach.....	59
2.4	Transdifference.....	61
3	Inventing Whiteness with a Syncretizing Gaze:	
	Pauline Puyat in Louise Erdrich's <i>Tracks</i>	65
3.1	Introduction	65
	Summary.....	67
	Road Map	68
3.2	White Influences.....	68

3.2.1	Colonial Agents.....	69
3.2.2	Father Damien: Confidant and Provider of Useful Resources.....	70
3.2.3	The Butchers	71
3.2.4	Fighting White Influences: Fleur Pillager.....	74
	Subverting Hierarchies in a Western Scopic Regime	74
	Anti-Colonial Acts	77
3.3	Truthful Accounts vs. Interested Lies? Identity Politics and the Narrative Perspectives of Nanapush and Pauline.....	80
3.4	Pauline Gazes the Story Into Being – Where From?	82
3.4.1	The Challenges of Unstable Focalization	82
3.4.2	Voyeuristic Pleasures and the Physicality of Pauline’s Look.....	88
3.4.3	White Divinity Stared Down.....	89
3.4.4	Change of Focus: The Growth of Solipsistic Interior Worlds	92
3.5	Appropriating, Refashioning, and Inhabiting Whiteness: Sister Leopolda’s Ultimate Victory	95
3.6	Conclusion and Evaluation	106
	Transdifference.....	106
	Privileging Pauline over Nanapush: A Few Concluding Remarks.....	107
4	Infusing Transdifference into Historical and Social Myths:	
	Gerald Vizenor’s <i>The Heirs of Columbus</i>	109
4.1	Introduction	109
	Summary	111
	Road Map	112
4.2	‘Who You Hear is What You See,’ or, The Denigration of Vision in the World of the Heirs	112
4.2.1	Talk Radio and the Refusal of Visual Representation	114
4.2.2	Punitive Loss of Vision – Anthropologists and Other (White) Friends	117
4.2.3	Sartre, Columbus(es), and Stones	121
4.2.4	Stability Denied: Visual Garden Paths as a Challenge to Representation	124
4.3	Mongrel Identity (and) Politics: Mixing the World, Healing the World	127
4.4	Whiteness in a Mongrel World	133
4.4.1	Whiteness (In)Visible?.....	134
4.4.2	What is Whiteness, Where is Whiteness, Then?.....	135
4.4.3	Oppositional ‘Whiteness’: Doric Michéd, the Brotherhood of American Explorers, and the Evil Gambler.....	136
4.4.4	Performative Pledges of Allegiance: Admiral Luckie White, Padrino de Torres, and Pir Cantrip	141
	Luckie White	142
	Padrino de Torres	144
	Pir Cantrip	146
4.4.5	No Name, Many Places: Pale No Name	150

4.5	Christopher Columbus, Jesus Christ, and the Old World Culture of Death	154
4.5.1	Being White, Being Mayan: The Various Poses of Christopher Columbus	154
4.5.2	Issues of Gender: The Master and the Slave?	158
4.5.3	The Old World as the ‘Culture of Death’	160
4.6	Conclusion and Evaluation	163
	White Privilege? Objection!	163
	Transdifference	166
5	Towards Queer Creekness: Countermodels to Whiteness in Craig Womack’s <i>Drowning in Fire</i>	169
5.1	Introduction	169
	Road Map	171
	Summary	171
5.2	Queerness, Two-Spiritedness, and the ‘Berdache’ in Indigenous North American Cultures.....	173
5.3	White	178
5.3.1	Daddy	179
	The Colonizer’s Speech Impediment	181
	Satan: An Inhibiting White Figure	185
	Seeing Whiteness, Recognizing Satan	186
	Daddy’s Funeral	187
	Political Stance and White Straight Masculinity.....	189
	Education	191
5.3.2	Desiring Whiteness.....	193
5.3.3	Rejecting Whiteness and Rejected Whites.....	196
5.3.4	White Zombies	199
5.3.5	Narrative Containment of Whiteness	200
5.3.6	Ezequiel Henneha Challenges White Ideas of Order	202
5.3.7	Disapproving Looks: A White Defensive Strategy	206
5.4	Cultural Conflicts, or the Struggle Towards a Creek Reading of Water and Fire.....	208
5.5	Words as Constitutive of Reality.....	214
5.5.1	Right (Creek) Words Supplant Wrong (White) Words.....	214
5.5.2	Changing Perspectives Visually and Orally.....	216
5.5.3	The Materiality of Words	217
5.6	Snakes and the Creek Opposition to White Infringement and White Social Norms	221
5.6.1	Snakes in the Past: Withstanding White Colonial Practices	221
5.6.2	Snakes in the Present: Continuing the Fight Against White Privilege	228
5.6.3	Historical Perspective, Tribal Specificity, and Constructions of Whites as Oppositional	232
5.7	Queerness	234

5.7.1	Tie-Snake	236
5.7.2	Aunt Lucy and Grandpa Lester	237
5.7.3	Jimmy Alexander	240
5.7.4	Jimmy's Ad and How Gay Challenges White	243
5.7.5	White Gay Scene.....	248
5.7.6	Creek Sex and Queer Snakes	253
5.8	Conclusion and Evaluation	255
	Josh's Queer Creek Path from Bad Faith Towards Good Faith.....	255
	Womack's Politics and Representation.....	257
	Transdifference.....	260
6	Bringing Out Seattle's Social Riffs:	
	John Smith and the Killer in Sherman Alexie's <i>Indian Killer</i>	263
6.1	Introduction	263
	Summary	264
	Road Map	266
6.2	John Smith: The Lonely Other in a White World.....	267
6.2.1	Internalizing the White Man's War on the Reservation	268
6.2.2	Surface Management.....	270
6.2.3	The Complexities of Embracing Whiteness.....	274
	Work Ethics and Social Expectations	275
	Dreamed Up Alternatives:	
	White Privilege Meets Indigenous Community.....	277
	Indigenous Communitality and White Individualism	278
6.2.4	The Stain of Whiteness	280
6.2.5	Institutionalized White Controlling Systems and Non-White Alternatives	285
6.3	Whiteness	289
6.3.1	Continuity and Interchangeability.....	289
6.3.2	White Male Rites of Initiation.....	293
6.3.3	Reifying White Ideology and Fighting for the Maintenance of White Supremacy	295
	Clarence Mather	296
	Jack Wilson	300
	Truck Schultz	304
	Aaron Rogers, Sean Ward, and Barry Church.....	310
	Olivia Smith	315
	Police.....	316
6.4	Fighting against Whiteness	319
	Marie Polatkin	320
	Reggie Polatkin	322
	John Smith.....	330
	The Killer	334
	White Men Objectify Themselves	343
6.5	Conclusion and Evaluation	346

7 Conclusion	351
Texts Consulted	361