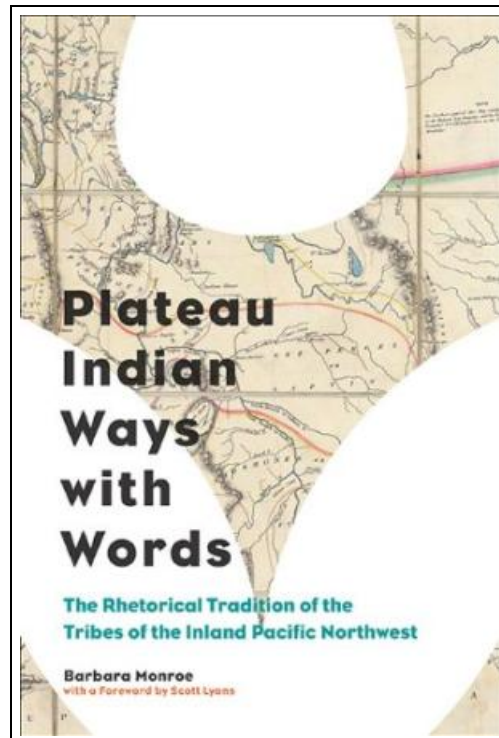


Plateau Indian Ways with Words: The Rhetorical Tradition of the Tribes of the Inland Pacific Northwest



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Reviews

This is the finest book i have got go through right up until now. I have got read and i also am confident that i am going to planning to read once again yet again in the future. You will not truly feel monotony at at any time of the time (that's what catalogs are for about if you check with me).

(Taylor Medhurst)

PLATEAU INDIAN WAYS WITH WORDS: THE RHETORICAL TRADITION OF THE TRIBES OF THE INLAND PACIFIC NORTHWEST

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University of Pittsburgh Press, United States, 2014. Paperback. Book Condition: New. 228 x 152 mm. Language: English . Brand New Book. In Plateau Indian Ways with Words, Barbara Monroe makes visible the arts of persuasion of the Plateau Indians, whose ancestral grounds stretch from the Cascades to the Rockies, revealing a chain of cultural identification that predates the colonial period and continues to this day. Culling from hundreds of student writings from grades 7-12 in two reservation schools, Monroe finds that students employ the same persuasive techniques as their forebears, as evidenced in dozens of post-conquest speech transcriptions and historical writings. These persuasive strategies have survived not just across generations, but also across languages from Indian to English and across multiple genres from telegrams and Supreme Court briefs to school essays and hip hop lyrics. Anecdotal evidence, often dramatically recreated; sarcasm and humour; suspended or unstated thesis; suspenseful arrangement; intimacy with and respect for one's audience as co-authors of meaning - these are among the privileged markers in this particular indigenous rhetorical tradition. Such strategies of personalisation, as Monroe terms them, run exactly counter to Euro-American academic standards that value secondary, distant sources; objective evidence; explicit theses; logical arrangement. Not surprisingly, scores for Native students on mandated tests are among the lowest in the nation. While Monroe questions the construction of this so-called achievement gap on multiple levels, she argues that educators serving Native students need to seek out points of cultural congruence, selecting assignments and assessments where culturally marked norms converge, rather than collide. New media have opened up many possibilities for this kind of communicative inclusivity. But seizing such opportunities is predicated on educators, first, recognising Plateau Indian students's distinctive rhetoric, and then honouring their sovereign right to use it. This book provides that first step.

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