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CULTURAL RECONCILIATION IN SHERMAN ALEXIE'S
FLIGHT AND THE ABSOLUTELY TRUE DIARY OF A PART-
TIME INDIAN





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SHERMAN ALEXIE’NİN *FLIGHT* AND *THE ABSOLUTELY TRUE DIARY OF A PART-TIME INDIAN* ESERİNDE KÜLTÜREL UZLAŞMA

ÖZET

Çok kültürlü kimlik küresel dünyanın ortak özelliğidir. Modern dünyada bir yer bulmaya çalışan bir birey olmak, modern çok kültürlü değerler ve normlar arasında uzlaşma ve özümseme gerektirir. Bu çalışma, Amerikan yerlilerinin kültürel geleneklerini ve yaşam tarzını analiz etmeyi amaçlamaktadır. Sömürgecilik sonrası sadece siyah, kahverengi, sarı Amerikalıları değil aynı zamanda Kızılderili bireylerini de kültürel ve psikolojik olarak etkilemiştir. Kültürlerarası çatışma sonucunda, kıtada birçok sosyo-politik problem ortaya çıkmıştır. Yerli Amerikalılar, yeni yerleşimciler tarafından ihlal ve ırkçı uygulamalara maruz kaldı. Alkolizm ve yoksulluk, Amerikan yerlilerinin rezervasyon havzasında en bilinen, endemik sorunları olmuştur. Dini dönüşüm ve azınlıkların asimilasyonu en büyük problem olarak ortaya çıktı. Sherman Alexie, 'Spokane Indian' rezervasyonunda yetişen üretken, çağdaş ve kırmızı tenli Amerikalı yazardır. Onun ünlü iki yeni romanı - *Flight* ve *The Absolutely True Diary of a Part-Time Indian* - düzensiz toplumların yeni kimlik arayışlarını tartışmaktadır. O ustaca, Amerikan Yerlilerinin acı dolu hallerini edebi ve gerçek hikâyelerden esinlenmiş karakterler kullanarak toplumun sosyal sorunlarını somutlaştırmaktadır. Genç nesli Amerikan Kızılderili klişelerini ortadan kaldırmaya güdüler. Her zaman kültürel kimlik uzlaşmasına doğru ilerler. Bu iki önemli roman aracılığıyla sorunun resmini dünyaya çizer. Zits, *Flight* eserinde yarı Amerikan yerli kahramandır Arnold ise *The Absolutely True Diary of a Part-Time Indian* 'ın kahramanıdır. Her iki kahraman da rezervasyonlarında yoksulluk ve alkolizm muzdariptirler. Sherman bu iki anlatıyı kullanarak sömürgecilik nedeniyle Amerikan yerlilerinin travmatik yaşamını anlatmaktadır. Alexie, bu iki Kızılderili gencinin gözüyle, umut mücadelesini gösterir ve modern çağda kızılderili kimliğini

oluřturur. Her iki kahraman da kendileriyle ve diđer ırk gruplarıyla uzlařmayı amaçlamaktadır.

Anahtar Kelimeler : Kùltùr, Uzlařma, Amerikan Yerlileri, Sherman Alexie, Alkolizm, Rezervasyon, Sòmùrgecilik Sonrası
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**CULTURAL RECONCILIATION IN SHERMAN ALEXIE'S *FLIGHT* AND
*THE ABSOLUTELY TRUE DIARY OF A PART-TIME INDIAN***

ABSTRACT

Multicultural identity is the common feature of global world. Being an individual who seeks to find a place in the modern world requires reconciliation and assimilation into modern multicultural traditions. This study aims to analyze the American Indian's cultural traditions and lifestyle. Post-colonialism has influenced not only black, brown, yellow Americans but also Native American individuals culturally and psychologically. As a result of intercultural conflicts, many socio political problems have appeared on the continent. Native Americans were subjected to the violation and racist applications by the new settlers. Alcoholism and poverty have been the most familiar, endemic problems of American-Indians in the reservation basin. The Religious transformation and assimilation of minorities have appeared as the big problem. Sherman Alexie is the prolific, contemporary, and red skin American author who has grown up in the 'Spokane Indian reservation'. His two young famous novels - *Flight* and *The Absolutely True Diary of a Part-Time Indian* - discuss the chaotic communities in terms of seeking new identities. He masterly, embodies the social problems of the society to expose the painful picture of American Indians using inspired characters from the literary and true stories. He encourages the young generation to eliminate American Indian stereotypes. He always progresses toward cultural identity reconciliation. He draws a clear picture of the problem to the world through these two important novels. The protagonist Zits is a half-Native American orphan in the *Flight*, Arnold is a protagonist In *The Absolutely True Diary of a Part-Time Indian*. Both protagonists suffer from poverty and alcoholism inside their reservation. Using the two narratives, Sheman expresses American Indian traumatic life due to colonialism. Through the eyes of two Native

American teenagers, Alexie demonstrates the struggles for hope and builds red identity in the modern era. Both protagonists seek to reconcile with themselves and other racial groups as well.

Keywords : Culture, Reconciliation, American-Indians, Sherman Alexie, Alcoholism, Reservation, Post-Colonialism.

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Shokhan Abdalla RASUL

INTRODUCTION

The discovery of America Continent by white Europeans and their later colonization copiously destructed Native American people who had lived there for centuries. Their societies had been shattered; their culture and their ways of life had been wiped out. They were forcibly moved to reservations and left there to death. Their lands were taken and their people were killed of illness- so much that they have never been able to heal from the constant attempting genocide they were going through. All those self-wound had inspired their authors to write several novels, short stories and other literary pieces about the problems that their own nations have suffered from. In the beginning of the fifteenth century the global expansion of Europeans had initiated a sequence of events which would make changes in the earliest cultures-looking through the anthropology. Today we realize that a huge attention is paid to the changes in primitive cultures which are still prosperous. The later phases of the culture changing process started in the exploration and colonization era; the concerns are taken mostly from the interaction of cultures and transformation as a result of contacts with primitive cultures regardless of European culture's origin. The European's impact on the primitive cultures has been focused on. The more affected side in these processes was Europe itself as it was deeply affected by the discovery and settlement of the new world. In addition of their new dreams of power and fortune, they had faced new issues of unknown language and different plantations.

Sherman Alexie's *Flight* and *The Absolutely True Diary of a Part-Time Indian* are considered two masterpieces dealing with this controversial topic. Zits, an orphan fifteen year old boy who has never seen his father has a murderous tendency, his mother died when he was only six and he was brought up in foster homes. This kind of life justifies his abnormal behavior and unstable mind that makes him violent and angry boy who is affected easily by others. When he is about to shoot innocent customers at the bank he is shot in return on the head and transferred through time and space, in which he discovers the hidden answers for his serious questions and announces his maturity through. Arnold Spirit is the protagonist of *The Absolutely True Diary of a Part-Time Indian* story, who is also struggle to get rid from the

Indian poor and drunk condition through joining an all-white Reardan high school in a white inhabitant area close to the reservation border. He suffers from being hated by his Native tribes of joining an all-white school especially by his best friend Rowdy on one hand, and the new life with white people outside his reservation on the other hand. Ultimately, he copes with the white people and becomes able to find his way toward a brighter future, by getting a better education and open to the world. This novel hints a semi- autobiography of its writer Sherman Alexie. *The Absolutely True Diary of a Part-Time Indian* was published only six months after the *Flight*'s publication. *Flight* is the winner of the national book award for young people's literature in 2007. Both novels deal mainly with the same theme, which is the complex life of the contemporary American Indian. The characters both in two books, describe emotionally wounded people due to post colonization socio-political consequences.

By analyzing the two Works of Sherman Alexie, this study both will contribute to understand the lifestyle of American Indians and to learn what point of view about the life their ancestors give them.

CHAPTER I

1. A BRIEF NATIVE AMERICAN'S HISTORY AND ORAL TRADITIONS

Native Americans were the oldest racial minority living in America, when the whites arrived (1492). American Indians would play a significant role in American folklore; they were influenced by the existence of the Whites in various ways for many generations. Indigenous people lived in North America in peace until the 15th century when Europeans first arrived there. They brought over horses, which caused spreading strange diseases among the indigenous people and the lack of resistance against such diseases, resulted in death of thousands who died from measles and chickenpox. There were too many fights and battles among Native tribes and Euro-Americans throughout history. Native American attitudes were not taken into consideration by the conquerors, and many Native American people were proud of their aborigine and they had struggled to pass on their ancient stories and historical events to a generation after another.

1.1. American Indian Culture from the 15th Century Until 21st Century

The indigenous people are the pre-Columbian people, who are known as Native Americans or American Indians as well as Alaska Natives. The term (Indian) aroused by Christopher Columbus as he had arrived in the East Indies in search for India and the islands came to be recognized as the (West Indies) and the inhabitants over there came to be known as "Indies or Indians" (Lamb, 1996:16). When Christopher Columbus reached the Caribbean in 1492, there were around ten million indigenous people living in the land of America as the historians determined. This number had reduced to less than 300,000 by the 1900s.

Direct social interaction took place between the Europeans and the Indians that led to the development of complex culture-historical situation. Indigenous population were not eliminated by European settlement, they vary in ethnical composition with the same insistence of retaining Native languages and cultures. The first proof about American indigenous people inhabit in North America came from

their migration from Siberia throughout crossing the Bering Land Bridge, which was in existence during the ice age over 11000 years ago. After that period, many waves of migration happened there including Asian and South American people.

Today, a huge number of American Indians are there keeping on to preserve a high sense of racial identity, which most of Native Americans are still living in the Indian designated reservations. It has been noticed that overall health and cultural communities of the indigenous people are directly related directly to the consumption of their traditional food. The U.S 2000 Census can provide an update regarding Native American population; according to the census American Indians and Alaskan Natives make up less than one percent of the total American population.

The history of Native Americans cannot be separated from consideration of language, land and lifestyle dispossessions. All these deprivation on Native Americans employed by United States colonialism were severe and comprehensive, and they completely removed Native people's culture through the assimilation policies that they originated in the 19th century and beyond.

1.2. The Early Native American Written Literature

The conflict between European settlers and Native Americans resulted in racial discrimination to Native Americans, this racism sense influenced the Native American Literature as well. When the white dominant government acted to educate the American Indian population, by teaching them English, Christianity, the Contemporary American Indian Literature began to emerge. It was characterized as Pan-Indian as their writings were published in English language and in a more general context. The first time that the Contemporary American Literature emerged was in 1930, the early American Indian writers like; John Joseph Mathews, James Paytiamo, John Milton Oskison and D'Arcy McNickle started to publish their writings in English. Their central themes were about Native American experiences. The Contemporary Native American literature began to be popular in the American mainstream literature in its second wave which considered a renaissance of Native American literature, authors like a Kiowa, and later N. Scott Momaday whose novel House Made of Dawn in 1968 was greatly became popular.

Native American literature has started with oral traditions in many Native cultures from North America, and then it included written literature. The first novel written by Indian Americans is John Rollin Ridge's *The Life and Adventures of Joaquin Murieta* which is written in California in 1854. Relatively most of the Native American writers have chosen to write about searching for identity as their major theme. The awakening age of American Indians renaissance had witnessed production of many new Indian texts in novels; such as Momaday's autobiographical memoir, Leslie Marmoon Silko's literary works. *Laguna*, Simon Oetiz Acoma Pueblo, Ray Young Bear Mesquaki. Also in poetry such as Roberta Hill Oneida, Duane Niatum Klallam, Joy Harjo Creek, Wendy Rose Hopi-Miwok and many other literary works. Since Scott Momaday was awarded the Pulitzer Prize in 1969, and Leslie Marmoon Silko's *Ceremony* was recognized as (privileged minority text), the situations of Native American writers have changed into better.

The literature of American Indians written in the late 18th century period is regarded as a transition literature between oral tradition which blossomed before European arrival to America, and the early 1960s in which it had made use of literary genres like autobiography and novels. The early writers had presented their own experiences of struggling to find their own voices in American culture. Later in the 1960s writers began to demonstrate the humiliation perceived by Indian Americans; they were dealt with as (less than human) by the controlling white society. These writers were quite aware of the power of their writings in changing points of view, the dominant society was excluded Native Americans systematically from having the rights any other people had in America. The early Indian writers were working under a hostile political situations avoided their success, and within a literary custom that sympathize on the death of their Indian people.

Autobiography is one of the main genres, by which the Indian writers took from the dominant society writers within their autobiography the writers have narrated their own experiences, especially their concerns about conversion into Christianity and their missionary schools. The early Native American literature was concerned about changing their people's social and political status. The writers believed that American Indians should refuse their own culture and adopt the civilized society culture.

1.3. Native American Oral Traditions

Oral traditions of Native American people provide several ideas related to the history of North America continent. American Indian nations were the only inhabitants in North America until the late 15th century. The total number of Native American nations reaches about hundreds; each of them has their own language and culture, and the only common tradition among them is their rich oral tradition. They share common spoken stories passed down through generations and become ways of recording their own history. Since the 16th and 17th centuries a great flow of Europeans explorers had moved and settled down in America and brought plethora kinds of problems with them to the Native populations living there. They took Native people's lands and had dealt with them in bad ways. Before the migration, Indian Americans had had their own difficulties and problems such as infighting between native nations which had brought to them sorrows and pains, natural disasters that had ruined food production and had led to spread animal diseases. All these problems contributed in hard living of Native populations in ancient years.

In the late 20th century, Western scholars have declared that there is no academic standard literature by Native Americans, other non-indigenous translators started to record Indian American Indian eyewitness accounts, stories, songs, poems, speeches and chants. The history of Native Americans is not often concerned with dates, but it concerns about homeland and places, which are much more important in Indian oral tradition. Vast varieties of oral traditions exist in American Indian cultures; eyewitness accounts, poems, songs, dances, speeches are included. Each oral tradition differs a bit from others but all of them contribute in a specific tribe's collective identity. The most known form of American Indian oral tradition is storytelling; the majority of American Indians call the types of categories (stories) while other western folklorists classify stories into categories of myth, folk tales, and legends. Some of these stories are taken from reality while the others are more spiritual or heavenly. The Native American rich oral tradition has presented necessary information that they might not have remained with the absence of oral tradition.

Oral literature is somehow unexciting to be read, and it loses its influence as well when it is repeated because readers usually are not familiar with its cultural

backgrounds, ethics, worldviews, and the characteristics of people who lived in the communities the story was set. Still there are many Native Americans that keep on taking pride in their inherited traditions. They still practice the art, music and ceremonies that had been practiced many years ago.

All Native American oral tradition forms are ways to remembering past time of people. For American Indians oral tradition of past age is considered a good source of the history and experiences of people from the past. The benefits of this historical information are to demonstrate current conditions and to provide possible solutions to the challenges that Native people are facing nowadays. Many think that oral tradition gives information on how people should live and problems of people come from turning away from what past generations provide of facts.

Today, there are 6000 to 7000 oral languages all over the world. About 250 Native languages are identified with what is now the United States; many are no longer viable because they are rarely, if ever spoken” (Utter, 2001:141). Approximately, one-third of overall Native Americans languages are still spoken by the contemporary Native Americans. “Linguistics estimate that when European first arrived in the land now known as the Americas, more than 300 Native American languages were spoken in North America” (Kanigel, 2019: 66).

Most of these languages in the world are spoken by a small number of people and only a few languages are spoken by the majority of world population in a way that 97 percent of the world population is speaking just 4 percent of its languages. Indigenous people speak a great majority of these languages and a great number of these languages are under threat of extinction within the next 100 years. Many indigenous people are fighting a losing battle as languages no longer passed down through generations after another while some others are boosting languages successfully. Languages are connected directly to the cultural communities; as a language dies its community will get damaged.

There are many aspects of our modern lifestyles that were adapted from ancient Indian cultures; they have a rich stored culture that was practiced centuries ago. Animals, plants, weather and housing were parts of Native Americans’ everyday life and culture. Although animals were respected as spirits lived in their minds they were hunted or killed to use their skins and leathers in making musical instruments

for their traditional ceremonies as well as using them in clothing. Neither did they waste their meat. Native people were cultivating and harvesting their plants to be used in various aspects. They considered sun and rain as gods giving them a sign of seasonal changes.

There are many popular symbols originated by Native Americans such as totem pole, peace pipe, moccasins, teepee which are contributed into the Native American culture as well. Totem Poles were an essential part of Native American culture by which American Indians believed that each human was assigned to a specific animal spirit and the spirit of that person was absorbed into this animal when they died. Totem Pole was a huge wooden carving of diverse animals; each carving animal represented a deceased family member. Another interesting aspect of Native American culture is smoke signals symbols used to communicate with others over long geographic distances.

1.3.1. Spirituality in Native American Oral Tradition

Spirituality of Native American people is not like the religion of other people; they have a great honor for animals, environment and each other. Their spirituality is more than a mere daily life issues. Spirituality differs, in terms of Native American tribes, rituals and ceremonies that are parts of spirituality representing a popular way of Native American's daily life practices such as growing product or hunting expeditions, as they believed that spirituality would enclose continuity for these processes.

Authors of Native American literature; like Leslie Marmoon Silko, Louise Edrick and N. Scott Momadays are considered the successful Native American writers. In most of their writings they concern about the traditional side of their culture, sense of spiritualism has included in their writings and they deeply rooted in Native American culture. Unlike Alexie, whose work usually takes non- traditional side of Native culture, his characters always fight with their people's understanding and they depend on taking risks and taking advantage from new experiences to find a way out from harsh parts of their lives just like he had done in the Spokane Indian reservation. Native Americans, in the modern era, start losing their connection to their own past while they are forced into a modern world. For many, this is a way to

escape from the poverty and trauma of their past. Alexie takes a distinctive perspective of the role of Native traditions and ceremony. The purpose of making ceremony is to bringing back the balance between human beings and spiritual world, ceremony in Alexie's works does not provide a path to healing but he presents a scene of positive changes in traditional Indians. He touches on the realities he and other Native Americans have led.

The word (religion) does not exist in many Native American languages, they depend on spirituality for every aspect of their life. Practising spirituality is the integral part of their everyday actions. They consider spirituality a necessary remedy for wellness and balance of life. In general, Native American spirituality was viewed as fables and old tales by the white men; sometimes the Native tribes' leaders were subjected to jail by the American and Canadian governments for their practicing spirituality and ceremonies because the governments tried to substitute Native people spirituality with suitable religions. American cultures are diverse and rich; the tribes were distributed among many areas and according to their distances from one another their beliefs differ as well. Meanwhile, they still share common beliefs of religious respect of earth, mother, Native and family. for example; Shaman is the common and primary figure between the spiritual and physical worlds that heals and foretells in serving Indian tribes. There are many stories about ceremonies of the traditional healing, hunting, tribal tricksters, Shaman's foretelling and the originality of the tribes.

Shaman was the name of the leader of certain tribes; he was overseeing Native people's spirituality. The tribes thought that a Shaman was able to tell why hunting expeditions couldn't be carried out successfully or why sickness affected some people in the camp. Native Americans believe that the weather is controlled by spirit creatures therefore they perform some rituals like the rain dance.

1.3.2. Native American Arts

American Indian art portrays their lifestyle, religion, culture and environment. Their art comprises ceramics (including pottery), beadwork, quillwork (embroidery by using quills), and metalwork, paintings, weaving baskets, leather material and engravings. American Indian artifacts have been protected in the

American Indian museums in New Mexico and New York as well as the museum of Mankind (in London, England). Remains of American Indians arts have been found all over the country in the forms of stone carvings and pottery after twelve thousand years of their first inhabit in North America. These remained artifacts were basic references of the most wonderful American Indian art discovered along the last two thousand years. Usually pottery was painted with images of animals, nature or spiritual symbols.

People of America were divided into ten regions; the Plains, the Southwest, the Great Basin, the plateau, California, the Southeast, the Northeast, the Northwest Coast, the Subarctic, and the arctic. Each region contained considerable American Indian cultures. The art created by the American Indians of these regions depended on the material available to them to create the type of art in one hand, and the American Indian lifestyle and religion that influenced the type of their art on the other hand. Some nomadic American Indians, like plain Indians, created a type of art that was easily transportable. The American Indians tribes that were known as hunters like the Sioux were decorated buckskin used in clothing and shelter. In the subarctic and arctic regions where the environment was much harsher, the art was usually created from bone and walrus. American Indian Storytelling and artifacts are the two means that make us familiar with them. These artifacts could be everything made by a man's handcraft.

Today, studying artifacts is much more important issue to our society as it would make us be familiar with how our ancestors lived, what kind of clothes they wear, what was their beliefs and religion, and what food did they eat. Many questions have been answered through the discovery of American Indian artifacts; such artifacts found in graves tell us how they had dealt with their own dead many years ago. To some extent, one could learn about their religion practices as well. Old American Indian lifestyles could be depicted through pictographs on the walls of cave habitations. Such things indicate their social forms, the way they hunt or their family lifestyle. We can learn about their craftsmanship through shards of pottery.

Native American music is a kind of music that is created and performed by Native North Americans as a traditional tribal music. A history of a tribe is told through music constantly. The historical narratives of the tribes are kept alive

through their own music but they vary from one tribe to another. Native American music is an integral part of Native tribal identity. The documentation of Native American music appeared with the arrival of Europeans.

1.3.3. Storytelling in Native American Oral Traditions

Native American people have a great wealth of oral storytelling as heritages and themes of their stories, which have influenced by later American literature renaissance especially with appearance of Momaday's *Memoir; The Names*. Families tell their children and grandchildren through storytelling to keep their family privacy, traditions and the way they were doing things. The Native American Storytellers taught Native people how to stay in harmony by sharing wisdom of tribes through their medicine stories. Their cultural traditions were kept going through those stories. The descendants of Native people learned of the family and community history, their act of bravery and the lessons of individual lives to find themselves through their ancestors' stories that were passed down through generations.

Native Americans minorities defend their culture by telling stories to reduce their psychological trauma then to form a future of cultural diversity and racial tolerance. Teaching about nature is another theme, which many stories are trying to convey about. "there are stories of world creation and the evolution of the sun, moon, and stars; there are tales of human and cultural emergence" (Gray, 2004: 4). Native Americans use storytelling like other nations to talk about a natural world in order to give knowledge about nature and to entertain it at the same time. Role of animal is highly respected in Native American literature; humans and animals are considered equal to each other as depicted in several myths and folktales. For Native Americans, storytelling is an important way to keep their culture alive and they consider every spoken word as a meaningful matter. They usually try to remember storytelling and to teach the younger generations in order to preserve their culture.

The storyteller often narrates a story once then changes it; thus the audiences never hear the same story once more from the same storyteller, the stories are for children, adults and it may be created by someone's vision or dream. Call that story back by Leslie Marmoon Silko is a good example of a Native American writer's

literary work that presents how a ceremony is held, what is their viewpoints and how they think about white people.

Good stories have many versions; the way the narrator tells the story has a great role in how impact the story has on people. Despite the great differences between the stories, Indian American stories share the same themes especially when it is about the connection between land and people. Native American people have a great respect for their lands according to their tradition. Through oral tradition, Indian American cultures have been protected and passed down through generations.

Many American Indians maintain their mental, physical and spiritual health by using their traditional healers. When Native Americans explain or describe something, they usually communicate it by telling stories. They prefer a calm voice to be spoken with so it can be understood; also they show respect by avoiding direct eye contact and giving physical space between them. They interconnect physical health with spiritual healer. According to the American Indian traditions healer's spiritual level is significant for how effective the healer will be. American Indians believe that everything around us including the creator, sky and earth are interconnected.

Many of American Indians stories are narrated according to the seasons; usually winter is a more appropriate season for stories. Native storytelling has served in fields of entertainment, transferring lessons and presenting culture and beliefs of Native nations in past and present. Modern American Indians have united their individual tribal identities through storytelling. The most modern form of storytelling is media; the key fact is that Native Americans can use modern tools and techniques to maintain their culture alive in modern ways, radio for example. People in general have a sense of laughter, tell stories and jokes making others laugh too. Native Americans may be stereotyped for being not desired to laugh but for them laughter is considered as a way to survive. An absurd sense of humor is much easier than crying; when you laugh about something, it will not have power over you or we can say that laughter gives you a positive power to overcome your inner sadness.

Teasing, stories, anecdotes, songs, razzing, dance, cultural symbols, and so many other ways of humor forms exist among American Indian tribes. Basically the most common form of humor that they have traditionally taken is stories for both

educating and entertaining. In many tribal oral traditions important lessons in life are emphasized through the skillful humor expressed in their stories.

Folktales have not been away from social and cultural life of Indian American and Eskimo people were either hunters or agriculturists. A good storyteller could make transfer his audiences transfer to another imaginative world through his talent by aesthetic hiring of allusions and songs in his storytelling. Most of the times, the repetition of a certain incident becomes an oral story told by generations. The difference between a folktale and another is a matter of time not content. The term “myth” is used for those stories that belong to a time, when the world had not taken its present form, but if the same characters role in the modern era, then it would be regarded a folktale. American Indian myth usually starts with (before the people came) or (when Coyote was a man). For Eskimo people the past is past weather it was yesterday or 70 years ago.

1.3.4. Native American Ceremony

Usually the Native American tribes held many ceremonies for each exact turning points in their lives- one ceremony for each occasion. For instance, when there is a new born baby, when a child shoots up, when a young man chooses a profession, when someone gets married, when someone grows reaches old age and when someone dies within the tribe. In all these ceremonies the tribes express their gratefulness to the creator and to the earth, clearing the way and regaining in order to maintain a powerful sense of connection and harmony between mind, body and spirit with the natural world. These ceremonies are joined with other social, economic, nature renewal, resetting balance elements. Native Americans believe that everything has a spirit but white people used to spoil the world because they cannot feel and see spirits except objects. They believe that if white people have taken the way of living like Native Americans do, this world would have been better and safer.

Powwow is a sacred social action among American Indian communities; in this action people gather in a circle for dancing, drumming and singing, some of these people were Regalia that have a social purpose. Usually there are booths that sell food, artworks, and musical instruments. In Pow Wow drumming and dance are used while in healing ceremonies they just use drumming and singing; Drum in

Native American ceremonies is viewed as a sacred instrument that represents the heartbeat of the world. Usually the traditional songs are used for a specific event and each song has its own meaning. Most of the times there are new created songs when there is a new circumstance or an old one. Some Native Americans believe that they can connect to the past, present and future by being a part of Powwow with singing and dancing.

Native American participated in a sun dance ceremony may be treated by medicine men for illness and offering prayers to others, blessing is viewed as a very simple and powerful way to retrieve harmony and balance among a community, individual, family and tribe through the mourn prayers and songs. The four directions; East, South, West and North represent the spirit that a person performing ceremony gives thanks for wisdom, strength, clarity and guidance. A circle represents power, peace, relationship and unity. All living things flowing in the circle are kept in connection through circle and it serves a sacred relationship in a harmony.

Smudging ceremony or (clearing the way) ceremony is a powerful smoke created from burning herbs for healing purpose, cleansing spirit if individuals walk through the smoke as they think that good and bad medicine are passed from one individual to another if they walk through the smoke. Also they use eagle feathers on a daily basis for spiritual purification by pushing the smoke of burning sage and sweet grass to prevent evil spirits and negativity. The sweat lodge is another ceremony among Native Americans which is built out of willow branches tied together on a dome-shape frame fit for few adults to sit around a small hole with 28 rocks and 7 heated stones.

The purpose of this ceremony is for purification as well. The frame of willows is usually covered with traps with a small opening on the top in the sweat lodge, sage, sweet grass and cedar are burned on the 28 rocks, thus the lodge is filled with traditional Native Americans consider a sweat lodge ceremony as a rebirthing experience that provides fresh start of life. Participants use a sweat lodge ceremony to repair the universal circle that is broken because of neglecting traditional ways and could bring disease to mind, body and spirit. They also follow their own paths in life through visions; they are constantly looking for a vision in dreams through by

specific signs or through ceremonies in order to understand and stay on the path with their own visions.

Along with the spiritual connection, traditional Native Americans used herbs grown in their environment as part of healing. The pipe ceremony is a healing ceremony through melding the prayers of the participants into the smoke. A pipe is an instrument of prayer includes a bowl and stem, where in this ceremony the participants stand or sit in a circle smoking and praying then passing the pipe to each other.

1.4. The American Indians in Reformation Transition

In the beginning of the 16th century, Spanish and French Catholics were the first to arrive in America; they started to compete for the (Saving of Souls) by establishing Catholic missions in seeking of Christianity dissemination among Native Americans. The missionaries were stimulated by a sense of mission to bring the Gospel to those people who never had an opportunity to hear it, by that they offer a chance to be (saved). In the context of the early Spanish conquistadors' cruel treatment towards Native people many missionaries considered themselves as supporting Native people compassionately and protectively.

In 1537, Pope III of the Roman Catholic church declared that American Indians were not such beasts to get rid of or to be enslaved but they are humans capable for salvation. This was believed to be a developed view of Native people that enlightened their images at the time and the point missionaries looked for to encourage. England newsletters brought protestant Christianity in to the new world during the 16th century as well. The early history of European colonies reveals positive and negative relations with the Native Americans. In puritan Massachusetts; John Eliot proposed to place missionary efforts in the American Indian's hands.

Today, the perspective of colonial towards indigenous people is depicted with paternalism, unaware of tribal culture and profit willing, under the best circumstances. Usually the European colonists criticize one another for being too cruel or greedy in treating their indigenous neighbors. Land is the key issue that Europeans and Native people were negotiating about during the colonial period; the issue of land became the profound religious issue that the world views conflicted

about. Many colonists believed that the new world was not liable to be settled down in being a wilder land to them. Some of the founders were totally disregarding the land rights of the American Indians.

Most Native Americans were deeply connected to the land without any traditions of private property or land ownership. Land selling or negotiating about through treaties was something strange to them because the land was not a source of private profit but a source of life for the creatures and spirits alike. The land, where they buried their dead in, was considered a sacred land.

Traditional Native religious practices were prohibited with the arrival of European colonizers. Religious conversion in general is a change in any individual's religious belief then behavior; this change may be an adaptive form to satisfy human initial needs in safety, love, acceptance or identity. In their attempt to so called (civilize) European new settlers tried to undermine American Indian traditional ways of worship and prevent it. They challenged Native religious leaders with imprisonment and punishment when they continued their own traditional worship. Religious organizations concluded that instruction in Christianity was fundamental in the education of American Indian youth. To qualify the American Indians for citizenship in a Christian Nation, it was imperative that "it was imperative that religious training precede or parallel the industrial and literary learning that was intended to prepare pupils of the tribes for full participation in White American society" (Prucha, 1995: 161).

Euro-American aimed to destroy American Indian traditional ways of worship and they viewed Native people's converting to Christianity as ways to civilized life. As the commissioner of Indian affairs, William Jones, stated: "to educate the Indians in the ways of civilized life (...) was to preserve them from distinction, not as an Indian, but as a human being (Adams, 1995: 21).

European settlers considered themselves so worthy to conquer the new world. They forced American Indians to adopt their Christianity and traditions; also sought to impose their rules over Native people. Columbus thought of Native Americans in a snobby and superior way, in which European colonizers viewed them over American Indians. The French philosopher Montaigne announced that American Indians;

Hath no kind of traffic, no knowledge of letters, no intelligence of numbers, no name of magistrate, nor of political superiority, no successions, no dividences, no occupation but idle, no respect of kindred but common, no apparel but natural(...). (Howrwitz, 2004: 8)

These words describe the perception of Europeans about the ignorance and lack of American Indians, whom they viewed them as savages and barbaric people. European colonizers were making demands and forcing politics on Native Americans as they claimed possessing civility that American Indians not possess. The American philosopher Will Durant, in his book *The Story of Civilization: Our Oriental Heritage*, writes that “Man differs from the beast only in education...” (Durant, 2011: 55). This obviously indicates that the Europeans placed an idea that Native Americans were not educated formally like Europeans, thus they were considered uneducated savages while Columbus declared that “they very quickly learn such prayers as we repeat to them...” (Gray, 2004: 2).

One of the colonization bad effects was the introduction of alcohol, which contributed to the destruction of American Indians’ social, economic and political constancy. William Apess was one of the Native primitive writers; his autobiographical book *A Son of the Forest* demonstrates his adaptation to colonization and conversion to Christianity. Through participating in the religion of the dominant Apess was introduced to the concept of sin and redemption; he was allowed (great peace of mind) through God. Apess demonstrated the process of colonization through his narrative he wrote about good characteristics of Native people and used Christianity to seek freedom and justice for Native Americans. The early works of Native writers revealed how Native people responded to Christianity, through which they improved their life conditions. Fully conversion to Christianity led to denying all that was Native as missionaries forced Native to reject their tribal traditions prior to conversion.

Authors like Edward Goodbirds pointed out the effects of colonization upon Native people and expressed sorrows to the loss of all that was past while struggling to preserve the old tradition in the face of society change in the early 20th century. Goodbird grew up in a traditional life full of love and respect towards their own ways of worship, he got confused when he noticed their hate towards Native spirits but later he was transformed into an active church member and he left all the past ways

of worship. Through Christianity Goodbird was allowed to have a better condition socially, educationally and the right of land ownership.

Native people's acceptance of dominant religion helped them to obtain better future although after that Native Americans discomfoted with the Christians' belief that was denying Native culture as a necessary action of conversion process. Many of Native Americans believe that Christianity has paved their own ways to find spiritual and physical comfort beside the most important issue for them, which was to be a survivor. As the colonization process has not been ended, there were many Native people refused to assimilate completely into the dominant society. They started their own relationship with Christianity and no longer imitated the dominant religious superiority. The writings and narratives of Christians-converted natives started to challenge Euro American concepts of Christianity. Christian Native people have struggled with the acceptance of their culture, Indianness, heritage and survival while they discovered a unique way to be related with God.

Today, Native Americans are reinterpreting Christian theology to contain human differences and promote an effective confrontation with the Holy Spirit. Native Americans have converted their worship patterns accordingly to appropriate their culture.

CHAPTER II

2. NATIVE AMERICAN'S SOCIAL PROBLEMS IN POST-COLONIALISM EPOCH

According to the report of the American Psychiatric Association (APA) that works with the National Counter for health statistics; the highest four reasons that cause Native Americans death are accidental death, domestic violence, abusing child, and physical deterioration. The worst truth is that all of the former reasons happen due to alcoholism and its effects. The fact is that the problems of Native Americans, in the contemporary era, are not different from their past problems. Today Native Americans struggle to survive more than any time ever. The basic statistics reveal that the rate of poverty among Native Americans reach to 31 % while the rate among the white people is 11 %. These results tell us that there is a big gap between the two groups' financial conditions.

2.1. Modern Culture

The most widespread meaning of culture embraces literature, music, painting, sculpture, film and theater. The word culture is originally derived from Romans, which was used for agriculture. The word was a noun of a process like tending of something especially about harvest or animals. The word came for preserving heritage and changing nature into a dwelling place for people to inhabit; also culture was used in the interaction with gods. Puritans group was one of the most powerful groups arrived to America, whose original homeland was England; they massacred American Indians and founded the self-righteous religion. They believed that God has chosen American land only for them. Modern culture is a term used for referring to the shift in collective thoughts happened during the rise of scientific development in the renaissance age; the shift continues into the contemporary epoch. In the United States, the term (Modern Culture) is usually used for the second half of the 20th century, the age in which so many inventions became everyday items like cars, television sets, computers, and telephones.

The term (Modern) is precisely applied to all the happenings occurred since the late medieval period. During that time a cultural shift started in society's belief that science would ultimately lead to the discovery of all achievable knowledge, which continued to spread over the whole Western culture. More people began to adapt to a modern perspective based on science supported by new inventions and findings to understand their own world.

Culture is a system of learning and sharing new things that passes down through generations. Modern culture is built on knowledge; people in modern culture often feel that things are changing and they get knowledge very quickly. Modern culture teaches us that nature should be turned in serving human beings; nature meant to be a source of wealth and job, for building cities and technologies at the same time making people feel in serious need of them. Changes happen rapidly in modern culture, business life is separated from personal life and people learn to adopt that separation. People in modern culture have contacts with their own family members only on special occasions.

2.2. American Indigenous Lifestyle

The new world for Europeans was a different land in terms of language, landscape ritual practices and myths. They didn't believe that they might face new people with different cultural and religious traditions when they arrived. Most of them believed that indigenous people had culture and religion. Nearly about three centuries the term (removal) and (displacement) came to be performed by European settlers; they removed Native people from their own lands and forcibly displaced them into reservations.

2.2.1. Indigenous People Encounter with Euro-American Settlers

During the period of early encounter with the European newcomers, and adaptation to new circumstances was in their greatest economic, military and political power. In the colonial histories of the most American territories there is a period when Europeans and American Indians people encounter each other severely as economic, military and political equals. In these circumstances Europeans had to

listen and concentrate on the unique visions of law and peace proclaimed by the American Indian's rituals and ceremonies of the indigenous diplomacy practiced in North American frontiers. Europeans can be found compromising with and sometimes admiring American Indians' solutions to problems occurred on the North American colonial frontier through many recorded negotiation and treaty documents. European first recorded encounter with the Iroquois vision of law and peace is Kiotseaeton's 1645 embassy to the French and their allied tribes of Canada at Three Rivers. The league of Iroquois consisted of five nations' confederacy, Mohawks, Onondagas, Cayuga's, and Seneca's. It was the most important indigenous power during the encounter epoch. Kiotseaeton offered to (link arms together) with the French and their allied American Indian tribes at Three Rivers, but these efforts ended up in failure.

When Spencer Phips created the Phips proclamation of 1755 in Massachusetts, he planned to target the Native Penobscot people. According to this proclamation, king of Britain George II requested to "embrace all opportunities of Pursuing, Captivating, Killing and destroying all and every of the aforesaid Indian" (Collins, 2016: 209). Within the mentioned time, every Male Penobscot Indian above twelve years old shall be taken and brought to Boston for fifty pounds. Every Female Penobscot Indian, and every Male Indian prisoner under the age of twelve, were taken and brought to Boston for twenty pounds.

For killing every Penobscot Native male scalp, colonists were paid fifty pounds. Each adult female scalp for twenty-five, and twenty pounds for boys and girls under twelve years old. Children were not spared forgiven from genocide. These proclamations confirm the earliest colonizers' attempt to end up the indigenous people. Today, Native Americans are more likely to be killed by police than by any other racial groups. Native women are 2.5 times more likely to be sexually violated than any other ethnic groups; around %97 of Native people have faced violence by non- Native people. Native young people have the lowest graduation rates compared to any other racial groups; they are also dying by committing suicides more than any other ethnicity in the United States. The reality of racial discrimination toward Native American would be clearer if we notice that there is no famous Native actor or politician who still alive. Contemporary Native

people are also invisible to the U.S. media, and modern non- Native people are not aware of Native Americans experiencing a great deal of discrimination because such issues are not publicized in the American media mainstream.

2.2.2. Indegenous Social Problems

If we look back at history, we can say that alcohol was first introduced to Native American people by the European newcomers to America. The major aim of this was to pave their way to take over Native peoples' land and properties. In the modern era, alcohol manufacturers and distributors continue to sell their products to Native American people in such amount and ways that contribute to American Indians' continuous health problems. Historian researchers concluded that prior to the Europeans' arrival to their land Native Americans had a little introduction with alcohol, for their conscious alter state American Indians sought other ways like sleep deprivation or using psychotropic materials such as peyote rather than alcohol.

In his book, *Deadly Medicine, Indian and Alcohol in Early America*, American history professor Peter Mancall points to the most colonists' exaggeration in consumption of alcohol every day. He also stated that Colonists used to drink alcohol as well, and there was a passion among some of them that didn't like American Indians to be provided with alcohol. Regarding the government officials abused American Indians with alcohol to attain their goals in dealing with them. There was an attempt to prevent alcohol usage by Native Americans but it resulted in comprising ineffective legislation, which was often ignored by alcohol beverage producers and sellers. Native Americans faced discrimination and violation in their civil rights; in some middle and western states government officials violated the treaties that granted American Indian tribes the right to fish in rivers and lakes in a way that sometimes police arrested and imprisoned them for practicing their civil rights.

Diseases, conquest removal, and life in reservation 500 years ago reduced The Native American people population. The survivors were only 228.000 by 1890. Such a huge number of depopulation had negative effects across Native American cultural practices; they disappeared and regrouped in other parts of the country. After they failed to acculturate quickly, the whites forced Native people to respond to the

changes according to their policies as they persisted to adopt and adapt to ever-changing circumstances. Reformers and bureaucrats began to abandon them to be marginalized in American society. Basically, Native people did not disappear but they reappeared in reinforced cultural resilience in the face of allotment policy and reorganization, self-determination and the threats of (New Federations).

Two-thirds of American Indians live in urban areas today, but these indigenous people are still associated with natural elements, in a proper harmony with animals and plants. In the eyes of scholars and non-Native readers, “pure Indianness, usually associated with natural environments” (Ladino, 2009: 52). These portraits misrepresent the majority of the contemporary American Indian real lives.

In the early 20th century, revitalization movements and pan-Indian organizations appeared to oppose despair and hopelessness of American Indians relocated to reservations. Also they tried to exceed tribal politics and to preserve Native identity as the one recognized to accept diversity within American Indian population but still found a distinction between Native Americans and non-Native Americans. Native Americans either accepted or rejected the Indian reorganization Act to establish tribal government so that they could protect their own identity during the 1930s. Then the tribes began to recreate homelands and practice their ceremonies to keep Indians and Indianness.

This cultural and physical survival has cost the loss of cultural knowledge, identity, land and diversity of Indian tribes. Indians of Mixed blood and intermarriage groups resulted in producing social and political factions within tribes requiring periodical redefinition of tribal identity and Indianness. The rapid growth of population, health issues, underdevelopment, and migration between city and reservation sustained a growing culture of poverty. American Indian tribes began to balance their modern rights that make their identity possible and challenges from outsiders for reducing their sovereignty.

Native people’s stability counts on educating young generations with their own language and traditions; they are also guiding their young to recognize the needs of the tribes in a developing technological world. Controlling land and natural resources were considered one of the significant means to Native Americans in the 20th century era. For the American Indians, land provides a way to live in the

modern industrial world, resource rights, and land ownership provides power to them but they still subject them to conflicts within their own tribes and outsiders. Native land base tied American Indians up and hold their ancestors together physically and culturally, the land identified tribal groups and gave them means of support especially regarding their identity.

Being removed from their territories into restricted reservation during the 19th century, American Indian people changed their existence strategy. They controlled over 90% of their indigenous estate which is 90 acres in the United States and Alaska-a sizable chunk. The American Indians controlled land enables modern American Indians to practice significant economic and political self-determination that set them apart from other ethnic groups in forming the American West history.

2.2.3. Indigenous Intermarriage with Whites and Their Economic Status

After World War II, Native Americans searched for new opportunities to develop their economic status. Agricultural operations continued but only few American Indian populations were employed with insufficient profits, besides reservation farms leasing to non-Indians. Up to date, American Indians are being subjected to racial and economic discrimination; they politically struggle to gain full recognition and social equality although their political clout is progressive and cannot be denied. Through the ballot box, we notice that Native tribal population is growing in size continuously and they are able to have an impact on their local structures.

Commonly, Native Americans have lower levels of socioeconomic status in terms of income, education and this status is related to their higher tendency of speaking a Native American language and speaking English fluently in comparison with non-Native Americans, who enjoy higher socioeconomic status. The marriage between two Native Americans tend to have a lower income compared to Native Americans intermarried with whites. American Indians living in countries within tribal lands tend to have lower education, higher poverty, lower household income and lower occupation, a higher rate of female- headed households, and more fertility compared to Native Americans living in big cities and the areas not belonged to tribes.

According to a survey about income and education they carried out in 1976, Sandefur and Scott revealed that Native Americans were disadvantaged because of capitalistic society in which they have faced discrimination resulted in low human values and lower social class characteristics. Sandefur and Scott announced that African Americans were facing more discrimination than American Indians. Thus African Americans should overcome the consequences of the past and the present. So, they can succeed in American society while American Indians should overcome only low education level and lower health status that were the consequences of the past discrimination. Due to different size in American nation's intermarriage between American Indians and Whites or other nations, such issues emerged in the late 19th century, and undeniably as a result of centuries of interaction between the diverse nations.

In their 1980 Census investigation, Sandefur and Mckinnell found out that Native Americans have lower rate of endogamy and high rate of intermarriage with Whites. In this way Native Americans intermarried with the Whites tend to have children with high socioeconomic achievements. American Indian families of two Native spouses have income lower on average and lower levels of schooling. Racial identity of American Indians is somehow complicated due to many generations of intermarriage during 1990s. Eschback (1993), Eschback et al (1998) and Passel (1997) investigated on the growth of American Indians during 1960s and they found that their growth exceeded their natural increase. Multiracial identification is the reason of the growth of American Indian population because it is related to intermarriage. "Intermarriage was viewed as an irreversible step along the path to civilization and the inevitable physical incorporation and cultural assimilation of native people" (Thornton, 1998: 46). According to his theory of traditional assimilation, Gordon (1964) argued that cultural differences ultimately disappeared through passing across generations and multi-race marriage may-be one of the factors of cultural differences.

2.3. American Indian Reservation Period

The early reservation period and American Indian removal represent a turning point, which supports devastating consequences to American Indian culture

and psychological status. Historians like Francis Paul Prucha wrote about American Indian life in reservations and describes it as (shattering) and (demoralizing) for (most) tribal members. Devastation embraced American Indian culture everywhere in America; in California, for example, a unique devastation occurred as a result of contacting with the whites.

In 1848, Euro-American settlers, in their search for gold and wealth, spread many diseases over the country, which affected American Indian population as a result of direct exposure with the whites' diseases and violence between them. In California, Native population decreased from 100,000 to only 5,000 and half of the survivors moved to reservations forcibly or voluntarily. Some historians argued that reservation life had a devastating effect upon American Indians' behavior. Surveys referred to the rate of suicide among Native people to be the highest level in America.

The American whites viewed themselves superior to the Native Americans and the one that was able to civilize the indigenous minority. They established reservations in order to keep the American Indian culture separated from the white one on one hand, and they forced their white culture on them on the other hand. In 1856, the first American Indians inhabited at the Grand Ronde reservation. when the Act of Dawes initiated an inclusive allocation program in 1887, the Grand Ronde residents began to form a modern culture and a new lifestyle for the American Indian future.

They adapted their culture selectively to face the requirements of their situation; they actively followed an agricultural life and accepted Christianity as their religion. Generally it is understood that reservation is a place where American Indians relied on an inconsistent government for support and they faced incomplete assimilation within a larger community that ignored or abused them. According to the critics' observation, American Indian agriculture and economic improvement have been indicated in most of the reservations spots.

“Indian reservations were established in an attempt to separate Native Americans from the white settlers of the early United States” (Nerz, 2014/15: 2). From the beginning of their encounter, the new white settlers viewed American Indians as savages and primitive creatures. American Indian reservation was a

specific place selected to them to settle in since the white settlers took over their land. The aims of establishing reservations were first to bring Native people under the U.S. government authority, second was to reduce conflict between American Indians and newcomers, and thirdly to encourage Native Americans to adopt the whites' ways of living. Many Native Americans were forced into reservations under catastrophic circumstances with long-lasting devastating effects. The federal government wanted Native Americans to give up their own land and urge them to turn into Christian and farmers.

In the early 19th century, the European newcomers moved to southern Cherokee land in groups in order to claim for their land. "the great distinguishing feature of English relations with the Indian groups was replacement of Indians on the land by white settlers" (Prucha, 1995: 11). The government acted to remove American Indian nations totally from the southeast states; for instance Georgia, accepted to give up the western land in return for an American Indian land title.

The Indian removal act was signed on May 28, 1830 by U.S. President Jackson. This act allowed the U.S. government to divide the west of Mississippi land to be given to American Indian tribes in substitution with the land they had lost, thus the government would pay the cost of relocating and resettling process. This was a controversial act at its time but the president Jackson argued that it was the best option since the European settlers did not satisfy with the way Indians lived.

When he was on duty in the 1840's, the Commissioner of Indian Affairs William Medill published the early stages of establishing American Indian reservations in his annual report. He believes that American Indians should be separated and put on small areas far away from American whites; at the same time they should be recorded in missionaries to become civilized population. They viewed civilizing Indians as a necessary process that makes them abandon their traditions and ritual activities as well as being civilized would deprived them from speaking their tribal languages. When he became President of the United States, Abraham Lincoln assigned William P. Dole as a Commissioner of Indian Affairs; he was treating American Indians worse as he thought that American Indians should be extinct rapidly and they should not share the same land with the whites.

In 1851, the congress passed the Indian Appropriations Act, by which they could establish Native reservation system with specified funds for the process of moving and relocating American Indian tribes into the designated farming reservations. This process was successful as they were kept under control in such a way that they could not leave reservations without prior permission. The life of American Indians inside reservations was not easy at the best; tribes had lost their Native land and it was hard to maintain their culture and traditions inside a restricted area. Starvation was common and the possibility of spreading diseases brought by settlers to affect the neighboring resided Indians was at the highest level. American Indians on reservations were forced to wear non-Indian clothes, read and write English language, sew and raise cattle. Their spiritual beliefs were prohibited by the missionaries in an attempt to convert their beliefs into Christianity.

During the 1850s, the U.S. government established several reservations as a solution of the state's American Indians problems. most of the American whites considered American Indian tribes as a danger to their safety, property and the white civilization development. They believed that their removal into reservations would wipe out this danger and their presumed ignorance, this policy upheld by the government officials would also protects tribal members from the threat of violence. To learn about the white society's ways, reformers found reservations as a suitable place to educate American Indian individuals on such ways through specific schools. But the American Indians failed to learn the ways of white society outsiders and they obliged to live in poverty and suffering conditions, by gathering them on the reservations, the white officials viewed that American Indian's survival would be guaranteed. Reformers viewed that American Indians would learn the work ethic beside education and produce profits by which their life in reservations would be self-sustained.

Long-term strategies of food and supplies compelled American Indians to collect their own food or wage based jobs for their survival. Many American Indians moved into reservations during the periods when jobs and food supplies were obtainable. Tribal members obliged to modify their own traditional lifestyle to adapt to the reality of living in white-dominant world. They adapted to the concept of land ownership of Euro-Americans who bought American Indian land. For American

Indians, controlling land considered a violation of traditional belief as they see the earth an object to be worshiped and could not be betrayed. Native culture proved a remarkable resistance to the agent's authority in the reservations where American Indians lead a harsh life.

Agents couldn't find it easy to enforce restrictions on indigenous, it can be noticed that the strength of American Indian family bonds and remaining at large size contributed to the persistence of American Native cultures in reservations. American Indian healers continued to practice their traditional medicine instead of depending on the physician availed in the reservations. The first effort to educate American Indian children started in 1871 when a day school was opened to provide elementary classes in reading and writing. Niezen determined their situation sa; "Education was one aspect of their relationship with the dominant society in which Native Americans were to receive preferential treatment". (Niezen, 2000: 54) .Reformers from American Indians and agents believed that the finest hope for civilizing American Indians was to educate their children. Because the children were more manageable, more receptive than their elders. American Indian elders had to be dispossessed from traditions inherited over a lifetime.

Beside maintaining their own traditional ways, American Indians began to abuse the properties in reservations; some of them were stealing household goods from the agency cookhouses to make gain through unobserved attacks on the reservation granaries. They became talented in making troubles; they broke tools and equipment, which their repairing took a long time to interrupt their work routines in the reservations.

The law was totally ineffective; however it was effective against the American Indian criminals. When the government demanded the criminal from their tribes, the American Indians couldn't refuse to surrender the accused American Indians for punishment for the state would send troops for seizing them. If the tribes were hiding the criminal Indians, the federal states were taking hostages instead until the tribes brought on the real criminals and the state apprehended them. The troops were guarding the criminals until they turned them over to the nearest civil court for trial. "The United States government was determined to provide an adequate judicial system for the Indian country, and it intended that Indians and whites be treated with

equal justice. But in practice, however, there were serious discrepancies” (Prucha, 1995: 104).

In 1934, the Act of Indian Recognition was established to restore American Indian culture and return unwanted land to the American Indian tribes. The tribes were encouraged to rule themselves and write their own constitutions while they were provided with financial support to develop the reservation infrastructure. American Indian reservations still exist across America, which are controlled by the Bureau of Indian Affairs (BIA). The tribes living in these reservations are sovereign and handle almost all the obligations related to reservations; they depend on the federal government only for financial support, mostly depend on tourism and gambling for income generation.

Per the BIA reporting, there are 567 American Indian tribes and Alaska Natives recognized by the American federal law residing in America; the responsibilities of BIA include improving their quality of life and providing them with economic support. Life in reservations is not ideal despite all these efforts. But they are overcrowded under the standard dwellings people living. There are stuck in a cycle of poverty and psychological pain, American Indian health service provides reservations with starved funds for health care and it is not so often in service. Many people in the reservations die from diseases related to their bad lifestyle such as diabetes and heart problems, and infant mortality levels are obviously higher among American Indians rather than whites. Alcohol and drug abuse among Indians are on the top level too. Many Native people attempt to leave reservations for urban areas seeking employment and improving their living conditions.

The way Native Americans educated were different from their European civilizers; for American Indians something known by one person was not needed to be known by the others but this is a point of ignorance to Europeans. The ways of American Indians and European settlers for learning were different but the European colonizers denied any other culture or form of learning rather than their own way as they only believed in their own worth and bravery. Native American culture was rich and diverse but the Europeans were unable to appreciate it.

Living on reservations is harder and poorer compared to any other parts of the United States. These reservations are prison-like land considered as a means to

deprive the American Indians from their aboriginal lands, “despite the prison-like aspects of life on many reservations, Indians advocates moved to protect this land base” (Utter, 2001: 397). American Indian reservation system was originally established as a result of early American settlers and the federal government’s profit, Native Americans have tried to hold on their own traditions and improve their community despite the conflicts and struggles they might have been facing then and now.

Basically, reservation-dwelled American Indians are treated like troublesome and unwilling population that has not solved these problems the colonization scheme has created to them. Moreover, American Indians viewed themselves as resisting and making some successful efforts throughout centuries to maintain their own culture and history despite the conquerors’ strong power that seized them and relocated from their own land into reservations in an attempt to destroy their culture. This asymmetrical power of the colonizers and the continuous process of colonization represent the realities showing up American Indian lifestyle in the reservation to date.

The Bureau of Indian Affairs (BIA) established precisely to serve the 462000 American Indian reservations; however the responsibility of BIA does not extend to the ones living outside the reservation spots. For most Native groups, there are, at least, a century of imposed dependency on the federal government to provide health, education, and welfare services. These services appeared to be the government’s commitment to them in many cases, according to treaties in exchange for lands originally belonging to them. American Indian youth, who live in the reservations, have been encouraged to learn the diverse customs and traditions of the past, unlike the ones living in urban areas in multicultural communities where they have been encouraged to be assimilated to the popular American population.

Many urban American Indians are low-working class people; they brought up their children with little knowledge about their traditions and spoke to them in English. English language is regarded as an essential feature of an American Indian identity; there are many urban American Indians practice their Indian cultural ceremonies and activities, such as pow-wows and sporting events without going back

to use their tribal language. They take part in these cross-tribal practices to give you an idea about their own uniqueness, and also to revitalize their cultural identity.

Today, the reservations remain as a symbol of American Indians and of the minority's struggle being accepted by the American public. They are prison-like dwelling places for the Native Americans, as well as their home and traditions avenues. Life on reservations is hardly as good as it can be depicted as hopeless life they lead. The poor education system leads to ultimate feeling of resignation; in the middle of the 19th century, reservations were found to keep the indigenous American Indians a part from the white settlers. Native Americans were isolated in reservations as they were regarded like wild creatures by the whites. Sherman Alexie hints at hope as a means that can be found on the reservations. Life on reservations is a struggle ending up in poverty and resignation, unless someone is crazy courageous enough to get out in search of something better.

2.4. Native People's Reconciliation with Modern Culture

During the late 19th century, the U.S. government attempted to assimilate Native Americans through serving education as a tool to push American Indians into mainstream culture. The Federal government funded American funded three different kinds of education for Native Americans from 1879 to 1930; they included industrial professional boarding schools situated outside the reservations, professional boarding schools inside the reservations and reservations day schools focused on academic studying courses. Subjects of these studies were focusing on mathematics, arts, science and history; they were taught in English language with different methodologies.

Social psychiatrists state that Native Americans are vulnerable to the growth of variable socio-emotional disorders which reflect the harsh consequences of century's technologically exposure to a sophisticated culture. Recent census witness that a large number of American Indian people are living off the reservations than ever before in history. Other Indians are living in urban cities and towns than dwelling in reservations, also relatively three-five of them live in poverty.

According to a survey headed by Lewis Meriam in 1927, students who participated in the boarding schools, learned to read, write and speak English

language. They also grasped basic academic skills and developed vocational abilities in fields like agriculture, housekeeping and painting. These vocational lessons did not come through formal lessons but through performing practical duties required to preserve boarding schools. Meriam concluded that most Native Americans endured extreme poverty and harsh conditions that impeded them to the new society. They suffered from diseases and could not earn enough money to solve their problems; they blamed the federal government as Meriam's report blamed it for stating policies that encouraged American Indians to stay dependent on the charity.

The survey was conducted by Meriam and members of the Progressive Education Association (PEA), according to the survey education was not supporting the entire educational reform and they did not end up being in assimilation practices. Progressive reformers pointed out that they were mainly concerned about education as a tool to encourage American Indians to cope with modern lifestyle while keeping their own traditions.

There were some pros to these progressive reforms. New schools were built on reservations that had facilities which all members of the community could use. Wells were dug whenever a new school was built on Navajo land that enabled the families to live nearby. Children were no longer taken away from the reservation to boarding schools with such frequency. (Munley, 2016: 8)

Reformers attempted to bring American Indian children close to their cultures but this process did not succeed in doing much to promote them. The reformers introduced concepts like science and democracy to Native communities while they were not accustomed to, and most students had difficulties to be familiar with democratic planning. Despite their articulated goals, reformers appeared to have supported the intention to assimilate Native Americans into mainstream society.

According to the English dictionary the word civility means (to bring an advanced stage of social development). For Native Americans, civility signifies living together with your fellow man, which was an act Native Americans were able to perform before the hostile activities the newly arrived European colonizers perpetuated against them. Today, there are twenty-six colleges controlled by American Indian tribes serving over ten thousand Indian students as most of the tribes are working with state schools.

For Euro-Americans, learning to become civilized individuals meant learning to become Christian; Bible reading became an essential part of lessons during day schools, and boys were taught agricultural techniques on reservation fields, meanwhile girls were stayed in schools for learning domestic arts like cooking, sewing and house chores. In order to make education process accomplished under the best supervision away from the camp outsider friends and family members, agents thought about establishing boarding schools. Many students refused to comply with the agents' efforts to civilize them, and this caused them to run away from schools on a regular basis, even sometimes they were not successful in it but they tried their best to run from boarding schools too. Controlling elder American Indian trouble-maker students was difficult for the agents but later they steadily dropped out of schools. For American Indians, living with whites required adaption to a culture away from demoralization; they desired practicing agriculture and become farmers and this practice paved their way into independence, and they found their self-sufficiency in that way rather than to become similar to the whites.

The European newcomers to America choose to make changes in their own ways of living unlike the indigenous population whose life was disrupted by the European settlers and their Westward movement during the 1880s. American Indians are the only minority group who has their own land base; a complex combination of treaties and laws issued by the congress governed reservations. Indian tribes have a sovereignty limited by the acts of the Congress. The American Congress and the Supreme Court viewed American Indian sovereignty as supportive and hostile that this view reflected in the decisions made by Congress legislation and Supreme Court.

The meaning of assimilation is very different to Native Americans than its meaning for immigrants. During the 19th and 20th century, the police of U.S. government and some religious groups were to separate children from their parents in order to assimilate them into modern American society. Thus children living in the reservations were gathered and sent to boarding schools 500-700 miles far from their reservation area. The children were managed as reformatories, their hair was cut off and obliged to speak in English and prevented from speaking their own tribes' languages.

They were also prohibited from practicing their religious rituals. contemporary Native Americans face many problems resulting from forced assimilation policy over generations, and such policy continued with more enforcement during the 1950s as they pushed all American Indian children into schools. The policy eventually ended up in 1972 due to a lawsuit. “On reservations today, more than 90 percent of Native American children up for adoption are adopted into non-Indian families” (Owen, 1994: 5).

Escaping from school, depression and sometimes committing suicides were resulted from forcibly separation from parents and the harsh school condition. Rest of American Indian children, who have graduated from schools, suffered from serious problems with alcohol, chronic depression and misbehavior. Alcoholism and depression are directly connected to forced assimilation, taking away cultures from people resulted in disrupting their psychological life. Native American children were living within (secure base) as defined by (Bowl, 1088) before the forced assimilation process. The experiences of boarding school, separating from families and removing by welfare workers disrupted this base. Native Americans suffered and experienced trauma throughout so many generations, the parents saw their children taken away and they knew that their younger children would also be taken from them in the next few years.

There are many American Indians who lived away from American Indian tribe groups in the West and South America for several generations; some of these Indian families denied their own American Indian heritage while some others have kept their heritage within the family. Several American Indians were not enrolled in tribal groups and their positions remained unclear. Many American Indians lived in isolated communities not recognized by the federal government or neighborhood tribes. When a new Native American born baby came, they were listed as (colored) in such territories where federal government took over American Indian lands.

The other Native Americans who lived in metropolitan and suburb areas were not subjected to the extreme discrimination compared to those who lived in other areas in the country but they might have faced a denial of American Indian heritage. Although the U.S. Congress granted Native Americans a right act for full citizenship in 1924, this Act guaranteed federal protections for American Indian citizenship. In

many Western States privileges like Native social security benefits were denied. Many white populated districts tried to make restrictive agreements racially motivated to prevent Native Americans from living in all- White areas.

The governmental officials found out schools as the most effective tool for the American Indians' long-term cultural transformation in the reservations because schools were their major mission. Officials found difficulties in changing American Indian adults because they were mostly interested in keeping their traditions and they did their best to preserve them. Children became pivotal in educational project. Agents and teachers in the reservations preferred boarding schools for American Indians where children would be away from harmful influences of their family and people around. As the Native American author Sherman Alexie mentions in his young adult novel *Flight* "The children are going to be kidnapped and sent off to boarding schools. Their hair will be cut short and they will be beaten for speaking the tribal languages. They will be beaten for dancing and singing the old-time Indian songs" (Alexie, 2007: 66). American Indian students at boarding schools could learn a full education included in their daily studying such as reading, a good agricultural practice, household arts, and also moral guidance.

Today, in a multicultural world, Native people's successes and failures might teach us a great deal about how radically different people, from diverse cultural backgrounds, attempt to achieve accommodation and peace with each other. Perhaps we discover how different people, who do not share the same traditions and language, can link arms together through examining a North American indigenous people's vision of law and peace. The traditional assimilation perspective demonstrates that socio-economic achievement tends to increase when assimilation levels increased. The more assimilated minority groups would have a chance to obtain high education levels and good market privileges. Moreover they obtain greater social interaction, and they might not face discrimination any more. Therefore, multi-racial individuals should be more assimilated and accelerated, compared to single-race persons. The authors and investigators conclude that intermarriage and multi-racial will increase when education and acceleration levels increased. Multi-race American Indians are more likely to be residing in

metropolitan areas while single-race American Indians usually inhabit in non-metropolitan areas.

Investigations show that in overall American society, the Whites have the highest ratio of socio-economic attainment, intermarrying Hispanic Natives come in the second level that almost equal to the Whites. Native American socio-economic attainment and these multi-race groups situate in-between the Whites and single-racial groups in terms of social economic attainment. The lowest level is the single-race social attainment. Usually Hispanic Native Americans and black Native Americans are small group minorities. These differences in racial socio-economic attainment are applied to both men and women, for example White women obtain the highest rate while single-race American Indian women obtained the lowest rate of socio-economic attainment.

Ultimately, Native Americans of single-race social status or marrying another Native Americans have greatly disadvantaged them. They reside in an (American Indian State) or in a country within tribal lands. The net disadvantages of most Native Americans were much greater, in terms of caring and incomes, especially single-race group of Native Americans. White Native Americans have the highest socio-economic achievement than migrant White Americans. All of the Native American groups' men and women have some kind of disadvantages in terms of earning or education. According to investigations and the 2000 Census, we can conclude that the exact Native American's socio-economic portrait will depend upon the way Native Americans are identified due to several differences among Native American groups. Living in counties near the tribal lands and endogamous marriage are the substantial characteristics of Native American disadvantages.

Native Americans residing in the tribal lands are more likely to be in poor health conditions, be homeless, be alcoholic and drug addicted. They exposed to trauma to have inferior health care, to have been involved in violence and crimes, to be a victim of violence. And have been imprisoned or have been brought up in foster family care. All these socio-economic problems of Native Americans are precisely related to their poor mental and physical health that are more connected to educational consequences, awareness development and socio-economic achievement.

CHAPTER III

3. SHERMAN ALEXIE AND HIS POINT OF VIEW

Born on October 7, 1966 the well-known Native American author Sherman Alexie is a very controversial American Indian fiction author. He uses his own experiences from quarreling in the Spokane Indian reservation to his early-life suffering from numerous harshness of poverty, illness and many other socio political problems. His distinctive style in writing takes the reader to a new world in order to get in touch with Native Americans. He does not hide the negative and positive issues in his writings in order to make the readers feel more comfortable from reading his literature or listening to his speech.

Through his literary works, Alexie draws up an American identity where the indigenous people are presented in a nice-looking state. Meanwhile he shows many dark sides and problems of his own people's life. For him any claim to originality must cope with constant process of miscegenation and diversity. Alexie's vision about the relationship between whites and American Indians is different; he changes the stereotypical image of Native Indians as (victims) and his stories do not represent dispute between American Indians and whites, as depicted in his couple characters, who have a relationship in harmony. One of them is from American Indian origin and the other one is from a white race.

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3.1. Sherman Alexie As a Contemporary Native American Author

Sherman Alexie grew up among alcoholic and poor environment in WellPoint, Washington on the Spokane/ Coeur d'Alene Indian reservation. After many years of struggle to find his voice, Alexie appeared as a new voice in the American literature in 1993 with the publication of *The Lone Ranger and Tonto Fistfight in Heaven*. He is a professor, song and screenplay writer. He is considered a controversial writer by many critics and his works are put in the prohibited list many times for depicting images of the life led by Native American in the reservations. Having lived in an alcoholic-fused environment, Alexie was involved in an alcoholic consumption for a period and he wrote his first two books while he was drinking. Later on he gave up drinking and became sober.

Critics of Alexie criticize his literature of being perpetuating the destructive stereotypes about American Indians and failing to represent Native communities in a good shape. As Owens reports that Alexie, “shows Indian communities in dysfunctional disarray, fragmented and turned inward in a frenzy of alcoholism and mutual self-destruction. Whether the community be pine Ridge or Spokane reservation- is both entertaining and comfortable to be non-Native reader” (Owens, 1998: 77).

Alexie uses humor in most of his writings as a strategy to deal with several matters together in one time. In most of his works, Alexie writes about normal American Indian people, who have dreams and hopes for healing despite their poverty, alcoholism and sense of loss. Alexie's mother is one of the few people that still could speak the Native language but she didn't teach him her mother language. His growing-up period was full of violence, alcoholism and poverty. He has realized that he should get out from the reservation and go to college when he was quite young. He was successful in making that decision and became an outstanding award-winning figure and writer. When he was just 6 months old, Alexie underwent a brain surgery and was not expected to live anymore. But he has survived it and he has undergone three other brain operations.

Alexie uses various literary forms, such as film, music and cartoons to attack mainstream distortion of the American Indian traditions. He has teamed up with many artists to produce music and films. His literary works usually deal with the

absence of fathers, alcoholism, poverty. And the harsh reality of the American Indian identity that may be attributed to his own suffering from absence of his father for years during his childhood and living in poverty with his mother who played the role of father and worked hard as a clerk and tailor. His American Indian characters are talented, eloquent, and expressive, they like telling stories. Meanwhile he has silenced white characters.

Alexie himself is a full-blood American Indian and he usually criticizes both American Indian and white races. His complete works represent American Indian perspective; he reverses the images that misrepresented by the white culture. He is fully aware of the importance of Native tribal traditions and rituals, especially their oral tradition. Most of his characters are storytellers; Thomas Builds-the-fire is Alexie's most used characters in his works and an example of good storyteller. White characters usually play evil roles in Alexie's works; they are hard-hearted and they are abusing children.

Sherman Alexie is considered one of the most creative Native American writers in the contemporary age; in 1993 he published his first collected stories with the same character; *The Lone Ranger and Tonto Fistfight in Heaven*. His first novel *Reservation Blues* was published in 1995; it was awarded Granta's Best Young American Novelists. Also he has won Before Columbus Foundation's American Book Award and Murray Morgan Prize. His second novel *Indian Killer* that deals with racial hatred was published in 1996 and it became a notable book of the New York Times magazine. After the events of September 11, 2001, Alexie has changed his perspective towards violence, and his later novels *Flight* and his semi autobiographical novel *The Absolutely True Diary of a Part-Time Indian* are evidence of such his perspective changes.

In 1985, Alexie attended Gonzaga University in Spokane on a scholarship basis. Then after two years he got admitted to Washington State University (WSU). Alexie lives in Seattle, Washington with his Native American wife and two sons. The New Yorker and Granta magazines placed him on the list of the best young American writers. He is the first Native American ever to have been embraced physically by the former United State President (Bill Clinton).

Alexie was placed in the list of the best young American writers by Granta and the New Yorker magazines. He has won many awards like The Boston- Globe Horn Book Award for best fiction novel of 2008 for his best-selling novel, *The Absolutely True Diary of a Part-Time Indian*. Million copies of his novels have been sold. For Sherman Alexie the real progress is with those who have self-worth and will to make changes in their own lives and their people around. These progressive people are the real hope to end up the labels, alcoholism, and poverty also to reconstruct their own cultures. The non-traditional author Sherman Alexie has portrayed a more correct image of a modern Native American identity that reflects the struggles of a large number of Native Americans in the United States to date.

3.2. Sherman Alexie's Use of Humor Technique in His Literary Writings

Alexie usually uses humor in his works to pounce on whites; many of his readers and film viewers enjoy his comic form while serious cores are set beneath this funny surface. Also he uses surreal imagery, poetic verses, and flashback to explain the issues related to American Indians in the modern era. "He uses humor- or his characters use humor- to reveal injustice, protect self-esteem, heal wounds, and create bond" (Coulombe, 2011: 94).

Alexie's use of humor is spires to trick his audience, and he uses biting humor and sometimes absurd humor. He is highly sarcastic to both cultures of Native Americans and White Americans but his way of using humor is mixed up with satire to urge his readers to enjoy and continue reading to get much better images of the actual American Indian life. He reveals on the extreme poverty, alcohol and drug perversions, broken families and isolation. These issues are not joyful; they are really a disgrace of a nation. He skillfully presents this socio political reality with humor to lighten its greater impact, as he clarified it in an interview, "you make people laugh and you disarm them. You sort of sneak up on them. You can say controversial or rowdy things and they'll listen or laugh" (qtd in Torrez, 2011: 132). He uses humor to delight the reader at the same time to draw their attention once he gets them he shows his key purpose to make equal opportunity and justice for all nations living in America.

3.3. Stereotypes in Sherman Alexie's Stories

Native American identity in the past was based on simple expectations of mysterious people surrounding a fire and chanting, or riding on horseback looking for innocent people to kill them; they were viewed as horrible and ruthless. These stereotypes were offensive and hurtful to Native Americans. They had got bad expectations from non-Native people who have not understood them and scared too much to find out about them. The old fashioned stereotypes of Native Americans are represented as a drunken American Indian left on the floor, an American Indian American suffers from litter and so many other bad images that symbolize Native Americans and constitute a part of American history. Native Americans are more adapted to the modern era and they have concluded that their new identity is based on one massive stereotype. He has been criticized countless of time for writing about his own people as well as painting the most stereotypical images that people are accustomed to seeing.

Alexie recognizes alcoholism as an indication of a dangerous disease called poverty and political oppression. According to his experiences with alcoholic environment Alexie exposes alcoholism among many other issues the Native Americans are suffering from in the contemporary era. The characteristics depicted in his stories are based on his own experiences in the reservation; he tries to avoid stereotypes attributed to the Native community's growth and healings. There is a strong connection between Alexie and alcoholism in his both personal and literary sides; his parents were both alcoholics and he himself had experiences during six years of his life, which was full of sad and sobering moments. In his young adult semi-autobiographical novel *The Absolutely True Diary of a Part-time Indian*, Alexie has explicitly written about a young character named Junior who loses his sister to a horrible fire that has happened due to a careless drinking.

The same tragic story happened with Alexie's elder sister while he was just a child. Alcoholism and poverty are two old problems that the modern Native American people struggle with; the tough reality is that alcoholism has become a part of the Native American identity and it is based on accurate studies and statistics. Alexie embodies such reality in his characters; all of Alexie's literary works are related in different ways to alcoholism and poverty even in a personal way. In *The*

Absolutely True Diary of a Part- Time Indian, he has given his characters real problems that many Native Americans suffer day to day. Alcoholism and poverty have become forever connected to the Native Americans and have become the main part of their identity.

Alexie has placed his characters in situations where they witness many deaths of their own people, as well as they have to determine their own path. In response to his literary works, Alexie has got denial from critics as they believe that he should not write his literary works depending on stereotyping Native Americans and American Indians in a way that they are viewed as lazy and drunk people. One example of such critic denial is Gloria Bird's article titled *The Exaggeration of despair in Sherman Alexie's Reservation Blues* which is a novel that touches on the subjects of alcoholism and its busting effects. Bird accuses Alexie several times for stereotyping alcoholism in Native Americans by recalling (drunken Indian) images constantly. However, Bird does recognize alcoholism as a major problem there but difficult to grasp and write precisely about without giving any clear way to write about it among Native American people. Regardless of the denial reviews on Alexie's harsh writings about alcoholism, statistics have shown that alcoholism is the first real cause of Native American deaths.

Throughout the history of the interaction between Native Americans and western culture, alcohol has become a matter of controversy. The widespread western people believe that Native Americans cannot deal with the effects of alcohol specifically and the other American Indian stereotypes because they have been (labeled) as (drinkers) and been watched in a careful way. The problem of alcoholism still exists in the Native American communities and it is not just words on paper; the validity Alexie's writings about alcoholism cannot be denied. Alcoholism has become a part of modern Native American identity. It is their struggle and ultimate defeat, and they bring an end to their lives like the end Alexie's characters face in some of his works. There is no doubt that alcoholism is not a modern development for the Native American people as it has been well recognized in the past. Alexie has not done a unique literary work.

However, there is no any other honest author who portrays the truth behind alcoholism.(drunken Indian) stereotype has emerged during the sixteenth century.

The stereotypes are attributed to the Native Americans' conflict with their realities and society's strange anticipation about them in modern life. As a novelist, poet, playwright and film writer, Alexie authors both positive and negative stereotypes to learn lessons from them and to have fun as well. He depicts social problems like alcoholism and issues in the American Indian reservations. He uses positive and negative stereotypes in his literary works to bring awareness to the issues he exposes through humor; alcoholism is one of the most presented stereotypes of American Indians that he focuses in his literary works.

Sherman Alexie refuses to live the same life his own people had lived and he preferred to become the bookworm. Having read all the books in the reservation library and leaving to attend non- reservation white school, where he could have a better chance to step further for more and more while at his new school he realized that he was still the typical Native American walking stereotype.

Alexie's writings has not been attempted to mock his own people; he includes alcohol, poverty, and naivety but never leaves them as a stereotype. "Alexie is not afraid of depicting the dark side of reality in the Native American community" (Hoshino: 83). He leads his readers to the characters' downfall who spent too much time alone thinking and trying to drown their own grieves, as he has shown in his novel *Reservation Blues*. Characters like Junior, Victor, Thomas and Lester may represent the stereotypes of Native Americans. Lack of opportunities and funding for the Indian health service and medical care beside poverty helped in pushing some of the Native Americans into stereotypes.

In his commentary article, *Open containers: Sherman Alexie's drunken Indians*, Evans makes a comment;

What is of paramount importance in evaluating Alexie's artistry is the fact that he uses stereotypes like that of the drunken Indian, in new and entirely moral and ethical ways, drawing his readers into participate with him in the creation of meaning. (Evans, 2001)

Evans has correctly justified Alexie's use of stereotypes that this work is to present the real nature of the problems existing in the reservations. Alexie uses his own experiences in going through others' stereotypes to obtain credibility to utilize such stereotypes in his literature. He has presented stereotypes with real situations

that Native Americans have undergone through. Stereotypes basically hurt everyone involved in it, particularly to Native Americans.

Sherman Alexie is creative in using stereotypes of Native Americans that no one can deny it despite the massive criticism he has faced. He feels the need to write fictions that meet the requirement of the contemporary Native young people. He has opened a door into the life of Native Americans. Research and data connect stereotypes to real problems; stereotypes have rooted into the Native American identity just like alcoholism. Alexie's characters are living in constant self-battle attempting to recognize themselves who they are in reality; some think that they may find the answer through their cultural ancestries.

Meanwhile, for many, the resource no longer exists for them. Stereotypes are a part of the Native American identity and time can decide whether these stereotypes will fade away or not while Native Americans are able to state themselves in strong civic positions and alter the model that has been since too long ago.

In his literary works, Sherman Alexie usually criticizes stereotypes of American Indians in a widespread culture like Hollywood and in response he presents stories and images from real Indians as they are. Usually stereotypes are used as a sense of humor to encourage for change. Alexie catches his readers with his rich techniques in storytelling and his skillful sense of humor. Ethnic identifiers are usually used by many authors including Alexie in stereotypes; long black hair often worn in braids and tan colored represent Native Americans. Alexie's characters are stereotypical in humorous ways. He asserts that his works are misunderstood due to the comedy he uses.

3.4. Indian Self-Worth in Sherman Alexie's Perspective

The word (Indian) has been used to depict the indigenous people of America; it was avoided with the development of the Red power political movement during the 1960s. Then the government officially introduced the term (Native American), which has become a favorable term to the advanced American Academics and substituted with the term (Indian) in the middle class white vernacular. Although the majority of Native populations deny (Native American) as being a synthetic and collective term, instead they call themselves (American Indian) or (Indian). Spokane author Sherman

Alexie has clearly states that he favors the term (Indian), his stories are full of Indian-ness and racial concerns are shared by almost all his characters. Alexie expresses his contemplation about being Indian or (Indian-ness) as he states:

I think there are three stages of Indian-ness; the first stage is where you feel inferior because you're Indian, and most people never leave it. The next stage is feeling superior because you're Indian and a small percentage of people get into that and most never leave it. At the end, they get on realizing that Indians are just as fucked up as everybody else. No better no worse. I try to be in that stage. I go through all three. At any given point in the day I could be in any of the three. But I try to spend most of my life in the third stage. (Torrez Interview qtd in Torrez, 2011: 131)

This comment of Alexie reveals the fact that he is courage enough to depict the dark side of Native Americans life such as violence, poverty, alcoholism and identity crisis. He tries to show a (socio political reality) resulted from "centuries of abuse and neglect". His vision for reality is a crucial part of his dynamic storytelling. He makes more than "the potential of humor to link different sorts of people together despite ethnic, racial, and cultural boundaries" (Coulombe, 2011: 131).

Alexie's stories often challenge the stereotypical portrayal of (Indian-ness), his characters deal with various problems; they are usually complex and multidimensional. As he stated in the interview, they are same like any other human beings. He displays a nation that most Americans deny to know about, he writes about the lack of choices open to Indians in both reservations and outsider world. In his overall literary works, Alexie arouses the question: what is Indian? Is one Indian of ancestry by simple fact? Can one be Indian if they don't speak their forefather's language or practice their traditional beliefs? Or can one be a true Indian away from the reservation? In his short stories Alexie refers to (Urban Indian) as they are educated middle class and sober people.

"The soul wound the Native Americans endure creates a chasm of culture and deep humiliation from the loss of their way of life. The humiliation is also a result of the derogatory stereotypes that still exist today in popular culture". (Ferrell-Horan, 2015: 5). Many of Alexie's characters struggle to leave reservations and seek other choices to escape. He exposes the fact that living in reservations is not perfect but still has both positive and negative aspects, according to the people's choice how can they make the best of it. He shows that the matter of Indian American identity is

not related to where and how they live. People in reservations often confirm their originality through their local reservation community, while the (ethnic Indians) the American Indians in origin but not relate to Indian communities and do not live on reservations, usually question their originality because of the stereotypes and images that are common within American society.

Readers of Alexie's novels usually view the "characters playing the roles of the white man's modern Indians: lazy Indian lacking ambition, the drunk, the unemployed Indians waiting for their monthly allotments, the hunters, warriors, and dancers locked in the past" (Carroll, 2005: 77). Alexie has written about Native Americans constantly during his literary career through using stereotypes in an ethical way to point at their real problems.

His characters are forced to evaluate their own identity or their self-value and humanity; Junior is forced to find out hope in *The Absolutely True Diary of a Part-Time Indian* narrative, but he has to leave the reservation for that. "Junior and his people carry with them a soul would and little promise to ever find hope on the reservation" (Ferrell- Horan, 2015: 4), the real life and succeed can be found when an individual exist within the majority in reservations. For Alexie this issue is the one he has been dealt within his entire life, he has made first steps to express self-worth while he was in his early life by leaving his reservation school and attending non-Indian school. Alexie had to decide whether what he was doing was right or wrong, he was influenced deeply by a book *Songs From This Earth on Turtle's Back* written by Native Americans which talks about Indian themselves and their daily lives. Native Americans have a statement about themselves that states Native Americans look like an apple, red from outside white from inside. This statement is a topic that Native Americans have dealt with over times to date.

Alexie is not the first one who has found his own path and believed in his self-worth. Famous Native Americans like Leslie Marmoon Silko, Louise Edrick, N. Scott Momadays and many others have found their own way into mainstream. Their own abilities and powerful wills made them such outstanding figures to Native American literature who have dealt with self-worth just like Alexie has done. By looking at these author's literature, we can find that nature and cultural ancestry play more roles in supporting their characters to find out their ways back but for Alexie

nature worth nothing because it doesn't play any positive role in changing Indian people's daily life.

Alexie's characters are lost and began to suspect their own identity; his writing has given a way to express what is really happening in a culture overwhelmed with problems. He has dealt with racism from his own people and outside the reservation. It cannot be denied that Sherman Alexie has asserted himself as one of the pioneer writers of Native American literature in the past two decades; he made an impact and has been welcomed warmly by his readers at public events.



CHAPTER IV

4. SHERMAN ALEXIE'S SENSE OF RECONCILIATION WITH MODERN CULTURE

One can notice that Sherman Alexie's representation of American Indian identity has changed totally, especially in his two later novels; *Flight* and *The Absolutely True Diary of a Part-Time Indian*. He has changed his viewpoints from the enthusiastic and furious tribalism into the sense of diversity in a civilized environment, especially after the terrorist attacks of September 11, 2001. Alexie replaced reservations with the multicultural cities in his later works to be making the reconciliation issue more global.

Alexie's stories address humanity's needs for respect, compassion, material needs beside a sense of common community. The common sense of humanity binds all of us together, thus the accurate answer of the question: what is Indian? It is a human being that is no more or less than any other human being around the world.

4.1. Reconciliation in Sherman Alexie's Literary Works

In *Flight* story, Sherman Alexie gives his main character, Zits, a unique ability to reconcile the conflicting sides with white people; an ability to replace these conflicts which causes hatred and disappointment that have separated them. Two opposing worlds are enclosed in the character of Zits; he reaches a more inclusive understanding of human nature and takes his first step toward reconciliation by choosing to live with a white foster family as he feels he could have a home regardless of ethnicity. The protagonist Arnold in *The Absolutely True Diary of a Part-Time Indian*, belongs to the Spokane Indian reservation in Wellpinit, Washington where American Indians tend to stay in a cycle of poverty and alcoholism. A desire, for breaking out this cycle, pushes Arnold to transfer to Reardan, he feels that white people in Reardan have endless hope for the future. He becomes realistic about the fact that staying on reservation would reduce the chances for any advancement. He announces his multicultural membership as he think this openness toward the world leads him into a path of success. The novel depicts the

hard realities and struggle between the white world and American Indian world. The protagonist, Arnold, struggles to reconstruct his own identity in multiple sides and reconcile with the diverse world. “The reconciliatory responses of Zits and Arnold can also be treated as steps against historical trauma suffered by American Indians resulting in accidental deaths and alcoholism” (Kumar, 2015: 66).

Alexie's two narratives *Can I Get a Witness* and *Flight*; deal with the effects of September 11 events, since that time Alexie is constantly talking about the hazards of tribalism. He refers to the tribalism as the cause that derived men to crash planes into the twin towers also it is tribalism that prevented Americans from asking about the reason that make people perform such terrible things. Within his new collection of stories Alexie has left the expressions of identity fundamentalism and exaggerated in them with global expressions of sorrow, hope, love, and fear without considering race, religion or tribalism that separate human beings from each other.

Despite the particularities of racism, the injustices of history, and the stereotypes and systemic oppressions that still cross cultures. Specifically, human suffering, and the compassion generated by acknowledge dying other people’s pain, should bring us together (Ladino, 2009: 53).

“Aboriginality consequently becomes an ever-changing state for Alexie since contact with cultures of other constantly transforms one’s means of representing that aboriginality” (Ford, 2002: 197). In his later short stories *Ten Little Indians*, *War dances* together with his recent novels *Flight* and *The Absolutely True Diary of a Part-Time Indian*. Alexie tries to advocate reconciliation among the multicultural society of America especially after the events of September 11, 2001. While injustice still plays its role in America, the characters of these works are continuously negotiated their ethnicities and identities.

4.2. The Protagonist’s Reconciliation in *Flight*

In *Flight* story, the protagonist Zits escapes from his twenty first foster homes in Seattle; he is chased by cops many times and put in a juvenile attention center. There he befriends of a white criminal boy with a great influence on him by encouraging him to learn killing and using pistols. They reenact the Ghost Dance, which is an Indian ceremonial during the 1800s. They plan to practice the game in a

public place with a huge number of people in order to kill the most quantity of masses. And so they enter a big bank in the central downtown of the city. When they enter the entrance hall, Zits starts to shoot randomly at the masses and he is shot in return, by which his mind begins his journey through historical times and space.

In his first time travel, Zits goes back to 1975 by entering into the body of an FBI agent, Hank Storm, who gets into Indian political groups. Then he enters a body of a mute child of an Indian warrior at Little Bighorn in 1876, the body is quite alive. After that, he enters the body of an exhausted American Indian tracker in the service of US army during the same period. In his journeys forwards and backwards in time he becomes a betrayal flight instructor, who trains a suicide bomber with half knowledge to instruct a suicide pilot. Eventually he follows his lost alcoholic father in the channels of Tacoma- Washington; his own lost father's body is a drunken street Indian. After all these journeys, Zits finds himself back to the bank and sees nobody is dead by his gun shots over there.

The story is a short epic set in the past in a format of animated cartoons. There is no historical information presented in this epic, it is only gives a little description about an American Indian village in the 19th century in a bad atmosphere. When Zits is shot by a guard in the bank, he magically transforms into a body of an FBI agent who orders to kill Indian radicals in 1975.

Alexie uses magical realism elements to make his work flowing between sarcasm and fantasy when he enters the body of a cavalry soldier. Zits finds out him, through the talks of a soldier that his name is Gus, and he is one of the greatest Indian trackers in history. Zits finds out through the talks of a soldier that his name is Gus, and he is one of the greatest Indian trackers in history. In his action, he was supposed to guide 100 soldiers to an Indian camp to create a massacre. Zits does not want this to happen and tries to avoid that by doing his best and he ultimately gets out from this action before its occurrence. He thinks that he doesn't want to revenge and to kill; these actions are disliked by Zits and this belief of him is a critical point which indicates his mental change. When he sees the battle that still on going around him, he decides not to look at death views anymore. And when he decides to quit the body of Gus, he sees a white soldier tries to rescue an Indian child so Zits rides a horse and saves the two escapees but he falls down from the horse and quits the

body. This is another positive point that Zits changes and sacrifices for strangers while he never does anything good for others' benefit before.

The protagonist, Zits, has serious problems of identity and he has difficulties to find his position in a modern society; he lacks a parental directing as well as he is brought up under a cruel foster care system at that time. All these factors turn him into an angry misbehaving teenager very close to committing a massacre. When he is close to pull the trigger at the bank, he suddenly falls through time to revisit the crucial occurrences in the history of Native American as well as some recent events in the shoes of characters from different racial and social classification. This metaphorical journey through history is to explain Native American case today. Time unstuck is an effective fictional method to make readers realize the historical transformations through the book. The writer handles restoring and reconstructing the fragments of the past.

From the beginning of the narrative, we realize the major issue with the protagonist, which is his identity. He introduces himself immediately in the first line of the story. As Zits claiming that his real name is not a matter of anyone until the last sentence of the narrative that tells his real name (Michael), when he ultimately finds out his identity and reconciles with the entire world after awakening from a journey. In the beginning, Zits associates himself with loneliness and his lack of beauty, which reflects his pain and sadness. He thinks he is not an important person. When a man in the bank tells him "you're not real" (Alexie, 2007: 35), without knowing what he means and before being shot in the face, he makes Zits worry to be just a ghost. Later in his time travel, he witnesses the Indian Junior's killing that he wishes someone would tell him he is not real. These actions are that Zits would choose to practice to manage his own reality and identity. This makes Zits realize that he is real and matters.

By his second transformation, Zits finds himself in the community, where he reveals his inner conflict, being a half-breed Native American and half Irish that "There aren't any half-breed pale-being green-eyed Indians here" (Alexie, 2007: 60). Zits knows that he is neither identified as Native American nor as Irish and he has been identified by 21 foster families during his childhood, so he has learned to recognize himself only through books and television shows without having a real

family traditions. Having been in such pure Indian community for the first time amazes Zits during this turn of transformation. In the battle of Bighorn, Zits learns that even in a pure community there is a tendency for brutality. He wonders if revenge solves anything, “is revenge a circle inside of a circle inside a circle?” (Alexie, 2007: 77). Zits takes the opportunity to revenge on the whites he used to despise, but he thinks for a while and feels guilty. He wonders if revenge would solve anything or keeps him with his behaviors and questions.

After all, he concludes that the answer is to select his own life avoiding revenge. As Crazy Horse distances himself and sits on a hill far away from his warriors gathered to execute a white teen soldier, Zits looks at Crazy Horse with this white victim soldier more than the (Sioux Jesus), and then he decides to leave this incarnation. The next awakening of Zits is in the body of an elderly German Scout Gus in (Indian Country) Kansas. In the body of Gus, Zits risks his life to protect a young white soldier called (small Saint), who is trying to Save an Indian child (Bow boy) from revenge-executing, separating from a group with a Christian symbol, an individual powerful symbol. Separation can recognize an individual as a violent saver, but still separation from a group and individuality is not potentially a positive action. A group also can provide two opposing ideas, familial warmth, and mass violence. Separation can recognize an individual as violent as violent saver.

The experiences of Zits in the *Flight* story refers to the trauma that the American Indians suffer from throughout colonialism of Euro-Americans. Zits goes through a time travel by entering different individuals from historical period in which he meets ancient Indian leaders like Crazy Horse and many other individuals. Violence and bloodshed are everywhere in the *Flight* story. He visualizes a scene of shooting at customers randomly at a bank lobby in Seattle. Later, as he comes back to his body after a time journey, he realizes that he kills nobody and never can kill a single person. He ultimately recognizes life as a sacred thing that he can only express respect and consideration.

In contrast, Arnold is not in trouble of post-colonialism trauma. In both novels *Flight* and *The Absolutely True Diary of a Part-Time Indian*, reconciliation occurs at the last parts of the novel. In the narrative of *Flight*, reconciliation takes place in the mind of the protagonist- Zits. The message he is conveying is a self-

understanding and coming to terms with it; it is a key weapon to face violence and bloodshed. In order to overcome the trauma resulted from colonialism, he becomes ready to forget all sad experiences. He went through while he was an orphan living in many different foster families. But in *The Absolutely True Diary of a Part-Time Indian* story, Arnold is not going through a healing process to forget such colonial trauma but the reconciliation happens between Arnold and Rowdy on an individual basis.

The proper understanding of self, and coming to terms with it, is the best nonviolence to violence. This is the message Zits is conveying to all people living in the modern epoch that is full of violence and bloodshed. The apocalyptic brutality of a time-travelling story in *Flight* is not a unique literary notion of social revolution. Alexie states that he was influenced by Kurt Vonnegut's *Slaughterhouse -5*. Vonnegut brings supernatural elements connected with the view of historical events to renormalize the consequences of war and terror especially the American-led bombing of Dresden, which inquires about collective guilt and terror. *Flight* novel approaches the events of September 11 as a literary response to these events, it is partly inspired by a documentary, about September 11 events, in which flight instructors betrayed and misused their profession. In the end of *Flight* story, it surprises its readers by placing it in response to the American national rhetoric that isolated the events of September 11 as a (rupture) in history. Instead, *Flight* contextualizes the terrorist attack of Sep. 11, 2001 within a compressed history of U.S. domestic terror acts. Particularly, the terrorist acts committed by the European Americans against the indigenous Americans.

There are three chapters in *Flight* that deal with violence and betrayal not explicitly related to Euro-Americans and Native Americans contact. But it is about the *Flight* instructors and his student when the student accepts to participate in a suicide attack. The apocalypse and violence in *Flight* stay away from being just an isolated traumatic events (September 11 suicide attack) collective traumatic events murdering an American Indian Movement (AIM) activist and a cyclic Fight (like a Native American orphan adopted by many foster families). The effects of such traumatic events changed the community that experiences the events and the change is organized through public discourse that interprets the event.

A brutalized adolescent turns his anger against the American people by shooting them with an automatic gun in an overcrowded bank. Till here the story goes as an ordinary narrative, and then it takes a different route into supernatural world, where the protagonist rushes into time travelling after dying and resurrecting more than once until he gets enlightenment and answers to all his inner questions. Besides explaining the events, *Flight* novel served in making the events look unexplainable and indefinable. In this way, *Flight* proposes a discourse about the events of Sep. 11, 2001.

Zits is neither Indian nor Irish, as his blue eyes signifies (whiteness), which are genetically inherited from the color of his Irish mother's eyes; hence he is a mixed race person. He wakes up six times during his transformations; five of them are inhabited in five different bodies and only one time he awakes in a new foster family. In his five awakenings, he stays in the bodies temporarily: the FBI agent Hank joins a scene with his partner Artin, in which a historical kidnapping and execution reoccurs against an AIM activist on the Pine Ridge reservation in 1975. In this scene, Zits finds a white racist killer and a loving husband and father at the same time. He realizes that a single human being can comprise different versions of identity. His second incarnation is a boy settled in the multi-national encampment near the Little Bighorn in 1876; this scene contrasted the first one, as Zits inhabits in a full-blood Indian boy. This boy is the most loved son of (the Arnold Schwarzenegger of Indian warrior). It is a heaven for Zits to feel the warmth of a family especially when the scene is blessed with the appearance of its Messiah, Crazy Horse, who is (a holy ghost, the Sioux Jesus). Even this heaven-like situation is doomed as Zits is given a bayonet and requested to execute a captured white soldiers. He realizes that even Native soldiers are the same bloodlust just like his real character (need for revenge) that pushed him to shoot civil people in a bank in Seattle. In these simultaneous scenes, the synchronic city of human experience refers to uselessness of rage and self-destruction.

In his penultimate role incarnation, Zits is a white pilot called Jimmy; he is a moral man in general but personally he cheats on his wife. It reminds us of Hank, who is a racist killer in general but a loving husband in person. Through these two contrasting incarnations, Zits understands the nature of human beings regarding their

personal and communal betrayal and the consequences of their actions when he states that all people are the same. This universal recognition of betrayal and its consequences is horrifying in such a way that breaks down Zits to his death by committing suicide via crashing an airplane. While his airplane is closing down to the ground, Jimmy imagines other predictive crashes happened prior to this scene through the story like remembering his wife breaking all his personal things as a reaction in which she expresses her betrayal to him. His possessions explode like “Ten, fifteen, twenty little plane crashes” (Alexie, 2007: 122), he witnesses the scene as her wife’s sense of betrayal. Zits, in Jimmy’s body, blends the memory of his wife’s agony with his real painful memory from his foster father Edgar. When he flew a small plane with Edgar in a race, Zits beat him and Edgar flew their two airplane remote controls into trees in reaction of Zits’s beating. After this heartbreaking incident, Zits realizes that his foster father (Edgar) is expected to break even twenty other airplanes.

Politically, the message of *Flight* correlates to the arguments presented by the Slovenian philosopher (Slavoj Žižek) in response to American public discourse. After the events of September 11, 2001, in which he criticized the dominant discourse about those events that isolated all the analysis regarding the real causes of the terrorist acts against (others) including (AL-Qaeda, Muslims and so on). Žižek refers to Jacques Derrida’s suggestion of the economic involvement in the first-world nations as the main cause that creates economic system injustice as he states “This self-relating, this inclusion of oneself into the picture is the only true infinite justice” (Žižek, 2002: 57).

Justice impressed the weak Zits to take revenge, so he feels that he deserves the love of Justice, whom satisfied him spiritually. At the end of the novel, Zits rejected the salvation way that justice showed him; instead he followed the white police officer Dave, who also offered him salvation. The salvation attempt offered by Dave is more effective as it requires cooperation from Zits. Their mutual action will serve the process of salvation. Zits realizes that his own redemption will save both of them.

After all, Zits manifests betrayal as a devastating characteristic of human experiences but still inevitable one. Its consequences depend on the individual who

experiences it. He conveys one's maturation through other's conscious suffering, recognizing others compassion and dignity. Zits has spent all his life being somebody else to escape the psychological consequences of his childhood abuse and abandonment. When he really becomes other people and feels them, he learns to practice universal ethics in terms of respecting human life. Knowing that the functional application of this ethics happens when he recognizes that he cannot fully understand what it means or what actually is to be someone else.

The opening page refers to the great crisis of identity those Zits suffers from: "call me Zits, Everybody calls me Zits, that's not my real name, of course. My real name isn't important" (Alexie, 2007: 1). To reveal his real name which is "Michael" (Alexie, 2007: 181). He doesn't reveal it till the ending sentence of the story, when he ultimately finds peace and recognizes himself. By the story ending, Alexie aimed to reveal that Zits can shape what he would be defined through his magical journey. At first, Zits defines himself by his lack of beauty, which is directly related to his psychological pain and sadness caused him to think he is not unimportant person to anyone around him through his self-definition as Zits. He is so powerful that he can define himself rather than to let others define him. The customer at the bank does not clarify what he means when he told Zits "you are not real" (Alexie, 2007: 35) as moments before Zits shot him in the face. This makes Zits worry that he is just a ghost and this puzzle follows him through his transformation. When he witnessed Junior's murder he wished someone would tell him he is unreal in fact. The mystery resonates a purpose that Zits takes the responsibility of his reality and identity. The question of being real forced him to recognize himself as a real one that matters because he chooses what he practices during his time travelling.

Through *Flight*, Alexie tries to manage violence and disappointment raised in a post-September 11 world. He forces the reader to investigate the urge toward violence. He focuses on the psychological consequences of those marginalized individuals as Zits struggles to make a balance between his cultural past and his present conditions. Zits is a mere outsider without fixed race, he only recognizes people by their beauty and wealth. Through his magical journey, he could recognize his own identity after recognizing several different perspectives. Each of those magical characters served in giving Zits what he was confused about. Thus Zits

realizes that everyone has their inner conflict and confusion. The most important lesson that Zits recognized is how the identity of oneself is defined more by his own behavior rather than by his racial background or wealth. Each human being must fight his own inner self to become someone he would be proud of. He is so ashamed by his own acne-filled face that makes him name himself with them, but he still makes little effort to change his looks because he thinks he is not worthy to anyone.

His powerful pain is that his father abandoned them; rather than this, he is ashamed of the sexual abuse he thinks made him unlovable one. All these shames taught him to impose himself in a way or another to accept shame as a part of his personality. recognizing that every human being battles various kinds of shame, Zits was able to open himself for a brighter future. His decision comes after his hatred and vengeance sense besides his other own foibles; hate and vengeance are belonging to each other, one of them is not working without the other one. He hates his own father; he hates foster system altogether, he hates men who abused him, and he hates happy people of his country as well.

In cell, Zits befriends with a fascinated seventeen years criminal boy called Justice, who is a white chaotic leader to Zits. Justice gives him advice to pray at the same time and how to kill and revenge. He appears to understand what Zits is suffering from and feels about his anger. Thus he exploits his condition and suggests violence solution as a revenge reaction against the white's aggression towards the American Indian people. When Zits is released from a juvenile attention his friendship with Justice improves as his hero, he depends on his advice and admires his horrified actions. Thus Justice teaches Zits how to use pistols and fills his mind with strange ideas like restoring his parents from death and making white folks disappear by reenacting Ghost Dance technique. After two weeks, Justice equips Zits with two guns; one is real and the other one is a painted pistol. They plan to reenact a Ghost Dance play, which is an American Indian ancient traditional play. Later, Zits enters a bank lobby in Seattle's downtown ready for killing sixty innocent people “of many different colors and religions” there (Alexie, 2007: 35).

Justice plays an affected role in changing all those hatred flaming inside Zits into a sense of revenge. The thing Justice taught Zits justifies his own crime-committing, and Zits's several transformations witness how atrocity acts are justified

by focusing precisely on hateful feeling. Throughout those perspectives, Zits understands that the greatest ugliness in human nature is his ability to hate without feeling guilty. When he remembered what atrocity he did at the bank, after his transformations, Zits regretted it and felt that he was given a second chance to change his own mind. He can satisfy us that he would try to control his inner hatred as he starts a new progressive life. Before his mysterious transformations, Zits was not regretful of his misbehaviors as he lived hopeless without having a sense of forgiveness; his future would almost be doomed. After his transformations, he learns that focusing on hatred and one's shamefulness makes anybody unhappy. Zits starts to empathize with people like his own father as he realizes that every human being is capable to betray. So he becomes capable of forgiving such people; he starts to seek a better future and he finds such strength to make him forgive his own self. The final chapters in the novel show that Zits has finally found out redemption as he learns that he can no longer define himself merely by his faults.

A lifetime of disappointment and abuses taught Zits keeping himself away from emotional encounters. His traumatic condition turned him into a hateful and angry adolescent. But in his incarnation in his father's body he feels that it is important to become more socialized and opened to express sympathy toward the man with a cell-phone; "you keep your sorrow to yourself" (Alexie, 2007: 149). Zits recognizes that he is learning he can no longer endure hearing sad stories without emotionally affected, even if it is from a white people. The act of the white man is similar to Zits's acts at the beginning of the story. So he starts to feel others' pain regardless of their ethnic or colors.

Zits roams about 150 years of American history through his time travelling. He enters into the body of an American Indian child who had been muted by a white man's weapon during the nineteenth century and his father's body in the age of 50. He meets a part of his own self in each transformation. He goes through, then he learns from it, the most important part is becoming his own father for a while; "I am my father" (Alexie, 2007: 150). He learns the ultimate lesson when he becomes literally his own father; the lesson is how he must empathize with everyone to understand how everyone feels pain, including his father although they misbehave and act in such a way causing them shame. However, they still can be forgiven. By

forgiving people, Zits becomes capable of becoming a better person, who can exceed his anger and misbehavior. While his father was never took advantages from his life lessons, Zits instead let the pain caused by his own father to make him more frightened, irresponsible and a runaway person. He never wants to turn out like his father, so he tries to recognize his father's weak points in order not to turn out like him. He refuses looking like his father and then he forgives the man. In this phase, he relates himself to overall humanity to declare his maturity and new universal identity.

This kind of novel reminds the readers that history is only existed in a form of narrative produced by those individuals who remember and interpret events from a special point of view. This novel can be regarded as a historiography meta-fiction; Native Americans have a sorrowful history of silenced genocide and forced displacement. The authors with the American Indian heritage are trying to reconstruct society and recover a sense of specification of the tribes and their spiritual balance of their inherited ritual.

I am dying from about ninety-nine kinds of shame. I am ashamed of being fifteen years old. And being tall. And skinny. And ugly. I am ashamed that I look a bag of Zits tied to a broom stick. I wonder if loneliness causes acne. I wonder if being Indian causes acne. (Alexie, 2007: 4)

In this paragraph, Zits complains about his life full of suffering; becoming teen is a great change in human's life especially the appearance and body changes due to hormones. Most of the teens dislike their appearance during that age, and Zits is in this critical age and suffers from these changes besides his own real problems related to parental care and with authority. In fact, this kind of unaccepting one's own appearance is a normal reaction among the teenagers, but Zits has a greater problem that makes him struggle to survive between the chaos of being natural American and the world of the whites' injustice.

Depriving from parental care and passion, he faces many kinds of abuses from twenty foster homes that he has been assigned by the authorities. As a result, his tendency for arson develops as he can be defined by what he lacks not by what he has. Zits is abandoned by his Indian father at his birth time and his mother dies of tumor cancer caused by grievances when Zits was only six years old. Thus he grows up unsatisfied with the government that put him under supervision of inadequate

households and because of a culture that Indian Americans people are misjudged by the whites and their Western opinions. He feels that he is unaccepted in society and he does not belong to it.

Like most of Alexei's heroes, his loneliness and anger pushes him to blast up against the world. "Yes, that is My life, a series of cruel bastards and airplane crashes. Twenty little airplane crashes. I 'm a flaming jet, crashing into each new foster family" (Alexie, 2007: 11). Zits rushes out from his twenty first foster houses after a usual quarrel with his foster mother, but this time he is arrested by two policemen. Officer Dave is the most important character in Zits's life, he shows sympathy towards Zits as he knows what he suffers from.

All of a sudden a man tells him that he is not real, then he stops for a moment thinking about his Ghostliness and first starts to shoot at the man's face and later at the people randomly killing many people in all directions. Thus he commits a massacre until one of the guards of the bank shoots on Zits at his head from back. From now on Zits travels from times and spaces through entering the bodies of different people with different racial backgrounds and ages. When he wakes up and comes back to his body at the bank, he confesses that he had been misused and brain-washed by Justice. The time travel he is going through provides him a crucial chance to realize unknown aspects of his inner self; the critical incident in this novel is Zits's transformation into the body of his alcoholic father before eventually coming back into his own body. It is the most hurting transformation because he constantly blames his father for his abandonment at a time he and his mother were in terrible need of his existence.

Zits expresses a strong hatred towards his father before entering his body; he does not realize that the drunken body is his own father as he supposes that he enters into a body of an ordinary beggar of Tacoma street. In a view, a moving family investigates with him about his family and he soon pulls out a photo of Zits from his wallet; the protagonist socks at this scene and rushes over to look at himself in the side view mirror of a delivery truck. "I stare at my bloody reflection I am older than I used to be... But I know who I am. I am my father" (Alexie, 2007: 150). An uncontrollable anger expectedly streams up in Zits but he tries to control himself and gets knowledge about the urges that drive his father to be unfair and betrayal against

his family. Then he looks at the mirror again and asks him but his father is unable to answer. Zits forces him to go back to the day he was waiting Zits to be born, and later he realizes that his father suffers from having a drunk abusive father. He makes up his mind to run away when he was waiting in hospital hallway in fear of taking the same fatherhood role and disappointing his wife and his new born son. He states;

And now my father, whipped and blooded by his memory, stops pacing in the hospital hallway. Somewhere on this floor, my mother is giving birth to me. And now my father, whipped and blooded by his memory, stops pacing in the hospital hallway. Somewhere on this floor, my mother is giving birth to me. But my father cannot be a participant. He cannot be a witness. He cannot be a father. And so he runs, he closes his eyes. And as he closes his eyes, I close my eyes. (Alexie, 2007: 155)

Having witnessed this scene, Zits realizes that this lost man's profound trauma comes since his childhood and it is unfair to be blamed for his sick reaction. Suddenly a belief comes to Zits's mind that his father did not abandon them because he did not love them but rather because he fears the past that prohibited him to take new responsibilities. He is a victim of a huge load and gloomy conditions he had undergone through making him hard to handle. This is the last scene of Zits's migration and soon after this he returns to the scene at the bank when he is about to pull the trigger towards the innocent crowd. Now his opinion changes after he sees many things in different lights, and he eventually realizes that violence is nothing more than brutality and ridiculous belief, He thinks that it is also unfair to sacrifice innocent people for the sake of his own rages.

He reaches to a point that he is not only the lonely one in this world but everyone has his own obsessions. Consequently Zits stands out and decides to walk away from the bank and this idea comes into his mind the idea to inform somebody about what he has seen through his time travel journey. He soon goes to the officer Dave and narrates what has happened in the bank. When the officer takes Zits to investigation and records on tape recorders over there, they realize that Zits has vanished from the scene for a while just before committing the massacre. From now on, Zits is no longer considered a dangerous murderer; he is given a new real kind of foster family, who is an officer Dave's brother. They care about him as if he was their own son unlike the former foster families, who appeared to adopt him just for the

money they would receive from social services. Time traveling experience makes Zits a radically changed and wiser young man.

The protagonist, Zits, learns how important are the choices that we make as well as the choice's remarkable consequences for ourselves and others. He learns that human behavior is driven by misunderstanding and intolerance; it is just increasing further hatred and anger, especially for those who have already caught in disadvantaged situations. He also concludes that violence is a useless way in solving problems; it is just progressing problems and makes them bigger every time. He accepts himself as he is exceeding dysfunctional teenager.

One of the worrying issues of American Indian fiction is the absence of real fathers among the American Indian families. Obviously American Indian men have the willingness to give up from their inherited responsibilities; the main character in *Flight* is obliged to adjust himself with each foster family, he often grieves of lacking his biological father's heritage and under-estimation. The fathers have demonstrated their failures in becoming a positive model for their kids. One reason for the absence of fathers in the American Indian families is the consequence of colonialism, in which the tribes and families belonging to the American Indian were forcibly displaced and relocated to the reservations that were strange to them. Thus all their characterizations and the relationship between family members have been disturbed. The American Indian writers emphasize on the belief that the success of cultural inheritance is related to the presence of fathers and its failure is owing to missing fathers.

Zits has been in and out of jail many times for his misbehavior; since he was eleven, he had been drinking with homeless people on the street. He was in constant trouble with foster families and the authority over the foster families. May-be Zits's suffering comes from searching for his identity. Since he goes through time travels and enters bodies, he is no longer becomes brutal as he is expected to be by the readers. On the contrary, he understands that life is not desired by him anymore and once he comes back to his own body he gives up his old ways and begins a new way to act just like the way the society accepts one to be.

In the FBI agent body, Zits is investigating the so called activities of the American Indian rebellions and he engages in killing one of the activists but he soon

reveals his disdained sense of killing. The lesson that he learns is that killing people is a guilt and useless so he should not kill, he shouldn't betray others, he shouldn't hate people, and never leave babies alone.

Zits's perspective has completely changed through entering other peoples' bodies as he feels sympathy for the persons he temporarily inhabits their body. Each of these people belongs to a different race and culture and Zits needs to find a way to make peace with each of them. He realizes that violence is not an answer to adversaries and that it is not a solution, sometimes you need to get close to your enemies in order to end the conflict. This lesson is a crucial point for the readers and the most important one the readers should take into consideration. Zits acknowledges wisdom and courage from the experiences of other people; he realizes that other people feel alone and scared too in a world that is full of violence. Meanwhile the negative reaction is in favor of furthering problems that teens face in foster care in particular.

Through the scenes of different bodies, this novel makes readers think about what is right and what is wrong, as well as it makes you decide to either argue with certain people about serious issues or just leave them alone. Every inhabitant body ends up at the time that Zits should take a crucial performance. The book sends a message to the readers that they should understand who they are through the eyes of other people, especially the ones who affect them in a way that can change their life. He finally finds a home in which he feels safe, telling his new foster mother that his real name is Michael. It is a sign that he feels the right things in his life for the first time. He has lost his dearly things in his early life but later he finds out that there are more things around in life around that not everyone is trustworthy while there is always somebody that you can depend on.

When the novel begins, the protagonist asks readers "Call me Zits, everybody calls me Zits" (Alexie, 2007: 1). In other words he doesn't have a stable name. This kind of strategy gives an impression to readers that he does not know who he is and that he is without an identity. The starting line tells the readers everything they need to know about the protagonist. Zits is disappointed by everyone around him, and the only person, who cares about him, is the officer, Dave. Through his time travelling journey, he discovers that people who appear to have a great life, are living with

inner secrets that they should make serious decisions about, from which he realizes what he is doing and he would be able to make his own decisions.

One of the major ideas that this novel aspires to convey through its protagonist is the consequences of terrorism after September 11, 2001 world; the book follows an unsatisfied mind, who tries to cope with this unfair world. Zits uses violence and humor in narrating his unsatisfied life; once he fires in a bank, he would become unstuck in time and his soul would leave his body in search of unanswered questions about life. It seems that Alexei makes use of Kurt Vonnegut's *SlaughterHouse-5* (1969) and inspires from its protagonist Billy Pilgrims who is kidnapped by space aliens and becomes unstuck in time. Alexei uses humor as a means to overcome the pain as well as stay strong and survive.

Usually, Native American humor is used to integrate opposition against intercultural violence. Zits's humor is considered a destructive humor as far as he suffers from dysfunction and he is unable to connect with other people within the same society. Humor makes him isolated and dislikable. When he jumps through times and spaces, he will encounter a series of violent actions in various periods that reflects his choices and then to refer to today's global terrorism.

The violence and anger in Zits's character poses the unresolved historical pain. The anger is directed at the Euro-American culture that dominated American society, and the one that performed genocide against the Native American population. But Euro-American culture as a dominant authority avoided the Native Americans' grief expression and totally denied it.

In *Flight* story, the expression of depression, grief, anxiety, and violence is articulated as a reaction within the character of a Native American teenager. The identity of Zits is a product of the American traumatic history, which is associated with genocide of its indigenous population. His identity embodies the characters of American Indians, who suffered pain and trauma of being indigenous in America. The anguish cannot be separated from those of their forefathers. Thus their anguish symbolizes the pain and trauma of American Indians as a whole. Zits's pain is in historical scale rather than an individual scale.

The major issue with the protagonist's identity appears within the first lines of the story. He introduces himself immediately in the first line of the story as Zits

claiming that his real name is not a matter of anyone, until the last sentence of the narrative that tells his real name “Michael” (Alexie, 2007: 181). when he ultimately finds out his identity and reconciles with the entire world after awakening from a journey. He introduces himself as a lonely, beauty shortage teenager, who reflects his deep pain and sadness, making him think he is unimportant person. When a man in the bank states “you are not real” (Alexie, 2007: 35). Before being shot in the face, he gets worried about being only a ghost. Later and during his time travels when he witnesses a murder crime of an American Indian activist, he would wish if someone would have told him he was not real. These actions that Zits choose to practice make him manage his own reality and identity. It makes him realize that he is real and he matters in life.

In his second transformation, Zits finds himself in the community, by which he reveals his inner conflict being a half-breed Native American and half-breed Irish, as he states, “There aren’t any half-breed pale-being green-eyed Indians here” (Alexie, 2007: 60). He knows that he is neither identified as a Native American nor as an Irish, and he has been identified by 21 foster families during his childhood, so he has learned to recognize himself only through books and television shows without having real family traditions. Having been in such pure American Indian community for the first time amazes him during this turn of transformation.

In the battle of Bighorn, Zits learns that even in a pure community, there is a tendency for brutality. He wonders if revenge solves anything, after all he includes that the answer is to select his own life avoiding revenge. He faces young innocent boys, during his body transformations, such as Bow Boy, which awakens his passion and soon realizes the real pain that his father’s abandonment inflicted on him. He states “I remember I used to be like that little boy, holding tightly onto anybody who showed me even the tiniest bit of love. I haven’t been like that in a long time.” (Alexie, 2007: 66).

When he realizes his father’s profound pain, Zits would forgive him as he finally understood his father’s real problems. He takes advantage of each transformation he goes through as he finds a part of himself in each turn and learns from it. In the last transformation, he realizes that he entered into his father’s body, thus he would get the ultimate answers about his father’s misbehavior. He learns that

he should sympathize with everyone including his father because everyone has enough pain and suffering. They could be forgiven; through forgiveness he can exceed his inner hatred and alter into a better person. His father could not learn this lesson; instead, his pain turned him into a scared runaway man.

Zit wants to outperform his father. He needs to find the ways that he would like his father to accomplish that. To that end, he connects himself to over all humanity and declares his openness and maturity. He learns that his father's cruel acts resulted from a profound pain and shame. When he realizes that he is similar to his father more than he thought, Zits would indirectly understand that he should forgive his father in order to grow and to be able to forgive himself for the massacre he committed at the bank. By stating that "Flight is supposed to be beautiful; it's supposed to be pure" (Alexie, 2007: 128), Alexie criticizes the events of September 11, 2001. He suggests that Airplanes should be used for peace not for wars.

In his last waking up, Zits opens toward all humanity. He starts to feel that people from all around the world feel the same sense as he feels; and they suffer pain, loneliness and abuses, as he states:

I open my eyes. I think all the people in this bank are better than I am. They have better lives than I do. Or maybe they don't. Maybe we're all lonely. Maybe some of them also hurtle through time and see war, war, war. Maybe we're all in this together. (Alexie, 2007: 158)

He concludes that war is everywhere and leaves devastating consequences all over the world. Humanity is in danger because of war and brutality. He calls for stopping violence and war.

Before experiencing his mysterious journey, he hated every beautiful thing in life but later when he learned lessons from his transformations, he started to love life. He starts to loves rain in order to wash and cleanse himself from all the criminal acts he did, from all the hatred, and vengeance he felt, and to be ready for starting a new clean life. As he states "I used to hate the rain. But now I want it to pour. I want it to storm. I want to be clean" (Alexie, 2007: 159).

He witnesses horrible acts of murder and torture committed by both whites and Indians, fathers and sons through his journey. He learns the value of being a real hero, the one who risks his own life to violate the demands of killing and torturing

innocent people. He states; “I am happy. I am scared too, I mean, I know the world is still a cold and cruel place. I know that people will always go to war against each other. I know that children will always be targets”(Alexie, 2007: 180). Ultimately, he finds a safe adoptive home with a good white family (the cope’s firefighter brother), whom he can find happiness with, he learns to trust again. However; he still feels sad to remember that the world is full of cruel acts, and there are many people suffer from violence and war atrocity. War is everywhere; people fight each other, and the children are the most targeted people, who would be victims as war consequences.

At the end of each incarnation, Zits falls asleep as his turns ends up in the body. By this reaction, he may want to escape the last scene he experiences because the penultimate scene usually is about brutality, murder, or torture. He cannot endure such horrible scenes and closes his eyes in order not to see more about it; he wants to fall into a deep sleep and never wake up at such a terrible scene.

Flight is dealing directly with controlling violence in the world especially the events of September 11, 2001, which basically became the writer's inspiration to write this novel. It is a straight-forward novel, in which the protagonist is always searching for his missing father by turning into different roles. He struggles to make a balance between his cultural background and his miserable condition at present.

4.3. From Self-wound to a Modern Life in *The Absolutely True Diary of a Part-Time Indian*

The Absolutely True Diary of a Part-Time Indian is a wonderful literary masterpiece that deals with finding strength within the boundaries and overcoming barriers. Alexie’s Diary is a fiction interweaved with casual facts aimed to reshape the worldview and may compel its readers to focus on the characters representing real ones whose miseries are deep rooted in contemporary life. Alexie acts on his ethical senses trying to remind us that we are all members of many tribes like Arnold. The crucial method that has been used in Diary is postcolonial and sociocultural ones.

Reflecting the writer’s own life, *The Absolutely True Diary of a Part-Time Indian* becomes a contributor to the healing process of self wound. In *The Absolutely*

True Diary of a Part-Time Indian story, the attention is on the questions about individuality facing community, and about belonging versus fitting to. The story discusses the notion of identity quest. The fictional Native American people in *The Absolutely True Diary of a Part-Time Indian* mirror their real counterparts in terms of their privation and other social problems. Their psychological barriers are much more complex to break down than their physical ones. The two circumstances surrounding Arnold make him discover his own individuality; the one in Reardan School, and the other within the customs of his American Indian community. All the elements normally paved the way to build his identity.

The novel is a typical young adult story concerns about the importance of creating perfect individuals with balancing the diverse features. It's the first young adult novel written by Sherman Alexie, the story opens with telling the main character's physical diseases and social problems such as poverty, alcoholism, drug abuse in the reservation. The conflict emerges when Arnold makes up his mind to join the white school at Reardan because he should confront the resistance grew by both communities, the reservation and the white Reardan School. Arnold started to perceive the two different worlds. His aboriginal community started to view him as a betrayer in the meantime he would have faced a racial discrimination in his white school. He feels that this given situation is not fitting him in a proper way. Thus he started to write down his diary recording numerous conflicts that he had to confront during his first year as he joined white high school. Meanwhile he suffers from several tragic experiences he is going through, such as murders and accidental deaths of his close ones in the reservations.

Despite all these confrontations and sorrows happened within his two worlds, the positive side of the novel is Arnold's reconciliation with himself that ensures his identity in his community. The reality and validity in narrating the various incidents is a notable feature in this novel. For Arnold the white school period is like a training period that every student may undertake; after taking educational courses from the institution, he joined back in the reservation. Furthermore, for him the white school is just one stage for developing his future carrier. Reardan high school provides anyone getting enrolled there with required advance education. He left the reservation school only to come back with a new power and energy; his purpose of

attending Reardan high school is only to obtain better knowledge. The attempt that he takes is considered a model that other reservation young adults can take advantage of.

Arnold appears to be nurturing a universal perspective; he is travelling to and from between the two different worlds of the reservation and Reardan white school. Thus he embodies a part-time Indian character and he does not seem to be torn apart between such two opposing worlds. He could properly adapt himself to the requirements of changing environment of both the reservation and the white school. A light and positive feeling appeared in his eyes when he experienced these two different worlds with diverse cultural values. He manifests that one could merge the positive aspects of these diverse cultures.

Arnold recognizes himself as a poor kid, whose family has nothing to eat for dinner except using sleeping menu for dinner. Poverty avoids American Indians to dream and achieve their wishes inside reservations. Furthermore, poverty has a great impact on their educational system and facility. "This situation shows that the government should have an important role to increase the quality of education for Indian people" (Aulia: 17). Providing a good system and facility will generate more educated people, as most American Indians are not much conscious to do better things for themselves as well.

He suffered from physical and mental pain a lot, he humorously depicts his physical diseases and abnormality. The representation sheds the light on a realistic background of a neglected and poor community. May-be Alexie exaggerates a bit about this picture or may be not, but he hints at the very little welfare finance system that the American Indians depend on living on the reservation. While he was participating in the basketball match against his old school team in Spokane Indian reservation; he beats his old friend Rowdy severely in the face. He felt a lot of shame and embarrassment toward Rowdy and Rowdy called him nomad. As he has got a vast tolerance and hope for human beings, Arnold would endure Rowdy's behavior and could make peace and friendship with him again. He is never disappointed about endeavoring to regain Rowdy as his friend although he gets denied by Rowdy a lot. He is able to make reconciliation with Rowdy ultimately.

His hope in diverse people and mankind in general drove him to join an all-white Reardan school and, this comes as a result of enduring his own community's dissatisfaction and hatred toward him including the one from his best friend Rowdy. Arnold's parents were somehow fearful of opposite reactions from the reservation community but they also agreed to send him to all-white Reardan high school as they totally believed in self-determination and self-reliance.

Alexie attempts to challenge the stereotypes that the whites have got about Native American people as they depict first Native people to be wandering in the dark without having their own identity. Arnold is coming to terms with his own identity as an American Indian teenager. He was called Junior and then Apple by his own community; by Apple because he later joined the all-white school in Reardan as they think he is a colored white within a red skin. Meanwhile at the end of the novel, the reservation people including Rowdy concluded that he is the same their Junior, whose skin color and inner core remained the same. He could feel the two worlds easily; he is able to keep the different worlds in his mind. He could take advantage of visiting his former reservation school to play a match against Rowdy's team and to rebuild a connection with his old friends and community. He faced several challenges when he joined the basketball team at Reardan School. At the end of the novel, he extends a hand of friendship again to Rowdy and ultimately Rowdy accepts that he has joined the Reardan all white school.

Rowdy punched Arnold in the face as the team was defeated by the hand of their star player Rowdy; later Reardan basketball team returned to play a match against the reservation team, where Rowdy planned to disturb Arnold in the match. The two major characters Arnold and Rowdy acted like serious enemies. Arnold endured a lot of difficult experiences and barriers continuously until it bears consequences when eventually Rowdy realizes and accepts the truth about Arnold that he has been in the all-white school at Reardan for studying only. This fact leads them to reconcile; Arnold gets education from both worlds, and he feels empathy toward his indigenous people at the reservation and his friends there. His friendly sense is of a great privilege that he maintains. Reardan School represents a stage of educational process for him that his aim of joining that school is to take advantage of

their good education. Reardan school has also given him a cultural life and friendship with Roger, Penelope and Gordy.

Meanwhile, he doesn't reject his indigenous world at the reservation, which has given him a family, love and friendship especially with Rowdy. His journey connected both varied cultures; he could successfully act as Junior character in the dark world of the Spokane Indian reservation and Arnold Spirit in the outsider white world. Arnold remains the same character inside but outside there are two conflicting worlds and this has not stopped him from regular visits to his reservation after school times. He is unable to forget his American Indian ancestry and being dwelling over there with the people he wished to stay longer in his part times. He is strongly connected to his roots as it granted him a persona. His search to his own self becomes his own priority and responsibility. By these moves between his reservation camp and Reardan high school, he could confirm his own Indian identity.

As he changed himself into a multi-tribal character; Arnold keeps one foot on the reservation and another in the Reardan all-white school. He tried to prepare a (hope list) to write down his enjoyable things that make him happy. Joining school in Reardan helped him in escaping from the desperate life he has led in the reservation. However, he struggles to reconcile the two different worlds of the reservation and Reardan high school. This reconciliation is not meant to be between only two individuals like the one between Arnold and Rowdy but the intended reconciliation is the one between the diverse cultures of American Indian culture and the Euro-American culture. He leaves the reservation to search a chance letting him to be away from the miserable hopeless world into another hopeful ground. He walks twenty-two miles to the Reardan school in the morning and comes back in the evening every day.

In spite of constant feeling of guilt, Arnold can make good companion with others, with whom he gets inspiration emotionally and intellectually. He becomes a star in the school basketball team and obtains good grades. Through these experiences, he eventually concludes that despite his alcoholic parents, his family loves him the most they can offer. Even though it doesn't appear to be an ideal love, as "when his father disappears for a week on a drinking binge" (Lacy, 2015: 22), but still this love strengthens him. He loves his both worlds equally; he doesn't compare

them with each other. He still remains as a part-time Indian individual by shuttling between the reservation and Reardan all-white school. His basic identity is American Indian even he joined a Reardan all-white school on a temporary basis. One day, in a few years later, he may end up this shuttling. The novel's title that is describing him as a part-time Indian signifies Arnold's struggle to reconcile the various experiences he goes through in both the reservation world and all-white school world. His success and hopes comes from making reconciliation between these two worlds.

The Absolutely True Diary of a Part-Time Indian narrative is an example of instructing how positive thinking affects the destiny of human beings. Positivity always creates a great power that changes our future life according to our positive mental programs. Arnold paves the way for other people from other nations who have the same case like Native Americans to keep thinking in a positive way, looking to improve their education, and staying hopeful in every situation. This story is about hope; he creates a new kind of identity based on the process of reconciliation and education. For the sake of self-determination, he stands against all what is considered to be odd in his reservation life. His only weapon is hope in inner core and in human beings generally. The hope leads him to the great level of education and reconciliation. He is optimistic and believes in himself; he is certain that no one can deny his American Indian identity. He is conscious that being a multicultural figure comes in consequences of reconstructing his American Indian identity.

The phrase, *The Absolutely True Diary*, hints at the life of the writer, Alexie, and the words (Part-Time) refers to Arnold's attempts to reconcile his two desperate worlds. He must rebuild his Native American Identity in order to occupy his own position in the entire world. He is caught between the two worlds and he urgently needs to reconcile his American Indian identity to get well-educated. Alexie shows that tensions between the Indian tribes and the individual can influence on the history. Through his character Arnold, Alexie aspires at exposing the realities of life in the reservation, especially the Spokane Indian reservation as he witnesses how life is going on over there. He defines the reservation as a prison established for American Indians in the name of protection, where they are deprived from their own land as well as performing their tribal activities. As he states; "We Indians have LOST EVERYTHING. We lost our native land, we lost our languages, we lost our

songs and dances. We lost each other. We only know how to lose and be lost” (Alexie, 2007: 173).

Arnold represents Alexie; he suffered from Hydrocephalus (collected water in his brain) in his childhood as well, which caused him seizures and head enlargement. This disease made him a bullying target in the reservation although he is an intelligent boy at the same time. When he transfers to an all-white school in Reardan, he feels caught between two different worlds as he goes back and forth between the reservation and the white school every day. As he states; “I always felt like a stranger... I was half Indian in one place and half white in the other” (Alexie, 2007: 118), Arnold feels tension because his people of Indian tribes thought that he has betrayed them by his decision to join an all-white school in a small white inhabitant town in Reardan. Even his best friend Rowdy, who has always protected him from others bullying becomes upset by his decision to move to an all-whites school.

Arnold’s friends, Rowdy has grown up in the same reservation environment and he is “the toughest kid on the rez” (Alexie, 2007: 15). Rowdy is the most fearless boy, but he is afraid of taking a risk to leave the reservation. He tries to punch Arnold in his head when he asks him to come with him. He has got less familial love and support than Arnold, which ultimately leads to their different destiny. By comparing Arnold and Rowdy, Alexie tries to show that children with alcoholic parents cannot be defined universally, and some children are able to avoid their parent’s destiny. Not all alcoholics are the same; Arnold’s father, for example, is not an abusive alcoholic like Rowdy’s father. He expresses his love toward Arnold and he apologizes to him for his absence during the Christmas time.

Arnold is afraid to leave the reservation too, but he ultimately decided to leave and seek a better life after feeling a great desperation in the reservation. He knows what exactly makes Rowdy suffer, his mean drunken father beats him and his mother almost every day so he tries to create another world for Rowdy; he draws cartoons and shows to make him laugh, in other words he wants to give hope to his readers, who struggle with despair in the most miserable circumstances regardless of their racial group. He is unable to convince Rowdy to transfer with him to seek for changing his own life, and he cannot find another way to change his life on the reservation. He loves him but he no longer can stay as he feels it is useless to stay

longer because there is no change at all; “I am a zero on the rez, and if you subtract zero from zero, you still have zero. So what’s the point of subtracting when the answer is always the same” (Alexie, 2007: 16).

Reservation is supposed to protect Native American heritage as the U.S. government pretends, but Alexie, it’s a place where American Indians are isolated from the entire world. People there are just dreaming about life and can never achieve their dreams. Poverty and alcoholism cover all of the reservation life.

Arnold is being criticized, by his own tribes, for his connection with the whites. He criticizes them in return when he states; “Indians have forgotten that reservations were meant to be death camps” (Alexie, 2007: 217). He doesn’t like them to stay in prison drunk and sentenced to death, he doesn’t like to lose contact with his culture and tribes as well but leaving becomes something necessary in their case. He believes his white teacher when he states “you’re going to find more and more hope the farther you walk away from this sad, sad, reservation” (Alexie, 2007: 43).

Arnold blames alcohol abuse to be the main cause of all the problems in the reservation, of course beside poverty and ignorance. When his white friend Gordy gives him a book by Tolstoy that states “every unhappy family is unhappy in its own way” (Alexie, 2007: 200), Arnold reacts dissatisfied and states “Tolstoy didn’t know Indians. And he didn’t know that all Indian families are unhappy for the same exact reason: the fricking booze” (Alexie, 2007: 200). In the beginning of the story, he draws three speech balloons: “LOVE ME, LOVE ME, LOVE ME” (Alexie, 2007: 6). He seeks love and care, so he asks the world to love him because he lives in an environment where nobody loves him as required. This hints that the drunks are incapable of loving him in a drunk environment; he is unable to feel enough love because everyone is busy with himself or herself battling their problems, “everyone he knows is defeated, self-involved and battling his or her own insecurities and feelings of worthlessness” (Lacy, 2015; 2).

Arnold imagines a better way of living and he sadly makes up his mind to leave for somewhere to add his hope to somebody else’s, which is to “multiply hope by hope” (Alexie, 2007: 43). He chooses Reardan High school despite its unreliable transportation, “rich, white farm town that sits in the wheat fields exactly twenty-two

miles away from the rez” (Alexie, 2007: 45). His father does not hit him and his mother; he is unlike Rowdy’s father but his problem is too much drinking to escape the finance crisis he faces all the time. This brings shame and sadness to Arnold as he knows that his father cannot give up drinking. His grandmother, who has never drunk, is killed by a drunk Indian driver; his father’s best friend Eugene is shot on the face and killed by a friend while both of them were drunk and argued, his older sister, Mary and her husband die when their trailer gets fire as they were too drunk to wake up and escape the flames. Thus his most loved three persons die because of alcohol abuse in one year. He is certain that there are still five to fifteen other Spokane Indians will die for the same reason within the next year;

But I was crying for my tribe, too. I was crying because I knew five or ten or fifteen more Spokanes would die during the next year, and that most of them would die because of booze. I cried because so many of my Fellow tribal members were slowly killing themselves and I wanted them to live. I wanted them to get strong and get sober and get the hell off the rez. (Alexie, 2007: 216)

While several nations in the world suffer from alcoholism, the Indian Health Services (Gosh) states that the rate of alcoholism abuse among Native Americans is six times the U.S. average. Arnold sees that being a non-alcoholic Indian is a rarest Indians ever; his grandmother represents a rare Indian in the world, who never drinks alcohol beverage.

Although Alexie’s character Arnold is not drunk, the writer himself was drunk as he witnesses in Big Think interview that he became an alcoholic after he left the reservation. “Well, I’m an alcoholic...my family is filled with alcoholics” (Alexie, Big Think Interview, 2009). There are many factors that lead to alcoholism such as low self-esteem, high stress, and emotional pain. Poverty is the main cause that makes people to seek a way like alcoholism to escape their realities. Poverty is the reason that makes Arnold’s father disappears in the holidays for two days because he cannot afford to buy presents. He is aware that alcoholism and poverty are the greatest culprits that affect the reservation and its people.

Arnold feels guilty when Rowdy accuses him that he is responsible for the death of his sister because he left his family in the reservation. This feeling of guilt and unhappy reflects the author’s real life when he left the Spokane reservation. In

the college, Alexie feels unhappy and starts drinking, which leads him to live his (Desperate Years) to overcome his pain. Meanwhile, he starts to write, he became a successful writer and his success might have encouraged him to quit drinking.

Arnold learns that not every white person is racist and wicked, and he changes his thoughts when he states;

I used to think the world was broken down by tribes. By black and white. By Indian and white. But I know that itsn't true. The world is only broken in to two tribes: the people who are assholes and the people who are not. (Alexie, 2007: 176)

This sense makes him open his inner part toward the world; this is the reality about the world to someone who sees diverse cultures and people. In the all-white school, Rojer, the white giant boy, insults Arnold at first but he changes his misbehavior after Arnold reacts that and punches him in the face. Rojer doesn't try to revenge like any Indian boy, and this change surprizes Arnold and it makes them become good friends. He helps Arnold and encourages him to join the school basketball team. Arnold learns from him and states, "And Rojer, being of kind heart and generous pocket, and a little bit racist, drove me home that night. And he drove me plenty of other nights too. If you let people into your life a little bit, they can be pretty damn amazing" (Alexie, 2007: 129).

Penelope is another important friend to Arnold, he feels that he loves her for lust and wants to talk to her all the time. At first, he was nowhere to her but after finding her vomiting in the girls bathroom, he asks her out and he sees that she is even feels pain when she replies to him that she feels bulimic. He thinks that she would leave him after he tells her the truth about his poor life, but he is amazed that she cares more about him and helps him as he states, "But then I realized that she was being my friend. Being a really good friend, in fact. She was concerned about me". (Alexie, 2007: 127). Gordy is also a white important person to him, who teaches him more than any teachers do. He teaches him how to study and read as Arnold staes; "And he certainly helped me through school. He not only tutored me and challenged me, but he made me realize that hard-work is joyous" (Alexie, 2007; 98).

After his sister, Mary, died in the fire, Arnold goes back to school soon because he cannot stay home among his drunken relatives. There he is surprised when all the students and teachers come to hug him and express their sympathy. He states:

I walked inside, into the crowded hallways, and all sorts of boys and girls, and teachers, come up and hugged me and slapped my shoulder and gave me little punches in the belly. They were worried for me. They wanted to help me with my pain. (Alexie, 2007: 212)

Arnold believes that his moving to all-white school is not an easy decision and it is not a guarantee of his success, but certainly it is his own choice to seek a better life. He wants to show that he is a courageous one, who takes risk as a warrior, not a coward. His family is supporting him much and their supports encourage him to take better choices in his life, this builds more trust in him and makes him feel his self-esteem. He states “But it isn’t weird that my parents so quickly agreed with my plans. They want a better life for my sister and me. My sister is running away to get lost, but I am running away because I want to find something”. (Alexie, 2007: 46). Even his sister, Mary, dreams to go after her dreams but she cannot find the right way and always feels desperate and stays in the house basement until she gets married to an American Indian and leave the reservation too. Arnold views himself and his sister Mary as warriors, who go after their dreams.

The reality is that the American Indian communities face extreme poverty, which leads to many other social problems, like alcohol abuse and too many early deaths. Alexie wants to deconstruct the American Indian stereotypes. He depicts his American Indian community comically; he mocks on their situation and states, “If the government wants to hide somebody, there’s probably no place more isolated than my reservation, which is located approximately one million miles north of Important and two billion miles west of happiness”. (Alexie, 2007: 30).

Hunger gives ground for the minority group’s self-hatred and sadness. Arnold’s physical weakness made him a target to constant mocking, bullying and sometimes beating by his own community members. He is insufficiently protected by his loving parents. Despite all his miseries, he is aware of his own intelligence. On the first day in his high school class, he sees her mother’s maiden name written on the inside front cover of a book that Mr. P., an old half-conscious white teacher,

gives him to read a text from. He feels offended to figure out that his geometry book ages at least is thirty years older than him, as he states "Yep, so that means I was starting at a geometry book that was at least thirty years older than I was." (Alexie, 2007: 31). The sense of poverty and neglect oranges and pushes him to throw the book away, accidentally hitting his teacher on the face and breaking his nose.

Due to this misbehavior, Arnold would be suspended from school. As he stays home, he is surprised by Mr. P.'s visit to him and apologize to him. Mr. P. tells him that he was right and he opposes all the neglect and poverty they suffer from. There is something inside Arnold telling him that this is not what he wants and things must be changed around. Mr. P. Takes blame on himself as well, and he feels sorry about all these and is ashamed about the white dominant authority for neglecting the American Indian communities. These talks are the turning point for Arnold, who needs a situation like this to figure out what to do for a change. Any tiny change available he prefers to take instead of staying in that circumstance. This revelation pushes him to start seeking his modern identity.

Mr. P. admits that Arnold is witty and it is his right to live a better life. The first step to take is leaving the reservation because he will not find hope there. He advises him to take a chance and never give up hope, as he states; "You can't give up. You won't give up. You threw that book in my face because somewhere inside you refuse to give up... you have to take your hope and go somewhere where other people have hope" (Alexie, 2007: 43). Mr. P. guides him to join the community, where he can have the most opportunities and hopes; for sure, the white community's people have the best opportunities for achieving hope. His parents agree to his decision, while they are astonished, and support him in the transferring decision. He chooses Reardan, which is not much far away white habitat town, as he thinks to have the best high school in the State. He depicts fictional students at Reardan high school before joining it. At the school in Reardan, he gets into some initial confrontation with the students, but he could eventually make surprising relationships as well as getting compassion and help despite of what he expected to happen. Above all, he understands that not every person is perfect, who seemingly appear to possess material, physical beauty, and intelligence, making them have all

the opportunities. Everyone has their own problems like fear, loneliness, and a need to be accepted.

White people in Reardan believed that all American Indians were rich and would make lots of money through owning casinos; they believed that the U.S. government supports them financially, as Arnold states “White people everywhere have always believed that the government just gives money to Indians” (Alexie, 2007: 119).

Arnold realizes, for the first time, that he is not alone in suffering in this world, and there are well-off people suffer in different ways as well. There are a million others who are similar- to him, regardless of their race or color and he doesn't know about them as his community is close to the entire universe. He thinks that if all the white people were like what the American Indians think about, all of them would have been successful people but in reality not all of them are. The reality is always different from what we think about from a distance. After his knowledge enlarges, he feels his need to reveal his positive aspects that he has always underestimated. One of the positives is his own loving and caring family, for example, which contrasts with some of his new classmates, whom parents were missing, as he states, “Those white dads can completely disappear without leaving the room” (Alexie, 2007: 153).

The earlier white people believed that American Indians were number two population and they should be underestimated. Arnold removes these stereotypes by making good friends in the white environment; he shows that American Indians are similar to the American whites in many aspects. He could find out his hope and suggest a hope for his tribes.

He never gives up his dreams. He understands that belonging to a community in a random hand of fate doesn't keep him to fit himself easily in some other parts of different communities. At the beginning of the story, he mistakenly believes that belonging to his community is unavoidable but later he realizes that he belongs to a much wider and ever-changing community. He realizes that the impossible boundaries between the different groups can be broken down and there are similarities between the members of these diverse groups. After all, he is and will

ever be an American-Spokane Indian; at the same time, he becomes a member of many other tribal groups.

Having brilliant teenagers like Arnold enables us to imagine a brighter future for American Indians. Although he is seen as a traitor by his own tribe members, Arnold still tries to awaken them to go forward and achieve their dreams and eliminate their stereotypes. He knows that he cannot change everyone living on the reservation; his best friend Rowdy is a good example, but at least he can change himself by isolating the reservation representing an ever-changing individual.

By his literature, Alexie has served in giving a clear representation of the real problems that Native Americans face and it has helped in depicting a new progressive Native American identity; such depiction is clearly declared through his character Junior in his young adult novel *The Absolutely True Diary of a Part-Time Indian*:

I realized that sure, I was a Spokane Indian. I belonged to that tribe. But I also belonged to the tribe of American immigrants. And to the tribe of basketball players. And to the tribe of bookworms. And the tribe of cartoonists. And the tribe of chronic masturbators. And the tribe of teenage boys. And the tribe of small- town kids. And the tribe of pacific North Westerners. And the tribe of tortilla chips- and salsa lovers. And the tribe of poverty. And the tribe of funeral-goers. And the tribe of beloved sons. And the tribe of boys who really missed their best friends. It was a huge realization. And that's when I knew that I was going to be okay. (Alexie, 2007: 217)

Alexie sends a message of hope; he wants his young readers to look at a desperate child living on a reservation attempting to find a way to get hope for a better life. He encourages his young readers to think about finding a way where they can have a brighter future. His character Arnold opens a door between the American Indians and the whites, and he has a desire to connect and reconnect with people.

He wants to tell us that we are all like Arnold belonging to many tribes in this world. This story is a fiction interweaved with the reality of people, whose miseries are deeply rooted in contemporary life.

CONCLUSION

In conclusion, we can consider this social process of adaptation and reconciliation with the self and mainstream culture in a wider scale, not only about the American Indians but also about all indigenous people. They left their original cultures and are living in such a place that might be called (AI-ARAF) (a place in between Heaven and Hell). From the beginning of American history, Native people remained as a minority and were marginalized socially and politically. American Indians are the Native inhabitants in America continent before the colonizers inhabit Europeans there; when the colonizers first entered the land, they supposed it was an empty and new-found land, but after they recognized the real inhabitants there, they couldn't manage how to deal with them and coexist peacefully. Thus the following generations had difficulties to recover this connection with American Indians and this issue became a common heritage for both the whites and the American Indians. Throughout history, governmental systems and a series of events took part in creating identity crisis among the Native American in addition to the noticeable cultural phenomena of stereotyping and discriminations between the dominant whites and the Native Americans to date. Breaking relationships between Indian family members is another crisis resulted from society's injustice. American Indians struggle the challenge for their real rights and identities. As a result of four centuries colonization, almost all of their remained traditional American Indian identity had been taken away under the name of becoming civilized. Children and full-blooded American Indians were mixed and taken from their homes and sent to boarding schools like that in Carlisle, Pennsylvania, whose motto was (Kill the Indian, save the man). They were no longer allowed to speak their mother language, wear their traditional clothes, and pray according to their religion and beliefs. They lost their sounds and histories, and a self-wound had covered their inner parts. Ultimately they found themselves in a balance between two opposing worlds: the first world was their originality that was no longer belonged to them, and the second one was a new world included is the actual harsh reality life, in which they would be no more than immigrants who are viewed as a foreigner and always acceptance seekers. Many Native American writers had appeared to express what their Native people's miseries

and realities, who were suffering from many socio political problems throughout centuries of being colonized. Sherman Alexie, a Native American author is one of those people, who have witnessed the real Native people's problems. Alexie's works started with writing poems, short stories, novels, and screenplays for Films. His works concern about Native American life, particularly on the reservation. He describes their conditions with language loss, mass killing, and land rights through many forms of self-abuse and alcoholism. Further, the events of September 11, 2001 changed Alexie's view on violence and bloodshed. As a teenager, he decided to leave Wellpinit School to join a white high school in Reardan WA, which is about twenty miles far away from Wellpinit in the south. One can grasp Sherman Alexie through his award-winning semi-autobiographical novel *The Absolutely True Diary of a Part Time Indian* as talking about a Native American teenager, who lives in the Spokane Indian reservation. Spokane reservation is situated around fifty miles Northwest of Spokane, Washington. It was firstly established in 1881, and now it has undergone as too many changes, including battles, over lands and a dam. Being born born there and during his early life, Sherman Alexie has chosen to take a chance and attend a non-reservation white school, where he was given the best chance to be successful. He has fought many claims that he has exploited Native Americans, but he demonstrates that the real problems are those, who deny the existence of such problems because they really exist. He has asserted himself as a non-traditional author of Native American literature. Alexie explains that time and cultures have changed so much that modern people must act as it requires even if they must. Modernism for the American Indians started with the white invasion. We say modern, not contemporary because modern is a more exclusive term. He openly uses his own experiences to write brilliantly about the issues he touches on, so that he can help in drawing a new modern identity for the Native Americans. This allows the reader to get involved into the lives of Native Americans and to understand that the stereotypes have a deep root; these stereotypes we see in Alexie's works are based on real statistics that the specific agencies have reported about. The statistics are connected to the people who suffer from their past stories while struggling with alcoholism, poverty, and lack of opportunity. Unfortunately, alcoholism has been confirmed to be the number one killer of Native Americans and it deeply rooted in

the Native American identity. Without any doubt, poverty has been determined to be one of the many reasons for alcoholism. Through Native American literature, we get to recognize this beautiful diverse culture from a very distant place and when we come to read their writings we understand their feelings towards their critical situations as indigenous nations. Alexie's novel *Flight* tells a story about a confused adolescent calling himself Zits at the beginning of the story, who belongs to a half American Indian father, who had abandoned him in his childhood, and a half Irish mother. He is brought up and abused at the hands of adults from his foster families. He is an unsatisfied mistreated teenager; he has been in juvenile attention center many times for his misbehavior and quarrels with foster families. In jail, he is introduced to justice, another chaotic white teenager, who teaches him how to fire a gun. They enter a bank and Zits randomly shoots in all directions, until he has been shot on his head from behind by a bank security guard. Then, he is taken to an unusual journey through time and spaces that has a great influence on him to change into a mature, hopeful, and compassionate person. In the *The Absolutely True Diary of a Part-Time Indian* story, Arnold is the protagonist, a fourteen years old American Indian boy, who suffers from poverty and alcoholism within the reservation community. He no longer endures the desperate life inside the reservation and decides to leave his it in order to seek a hope for a better life in an all-white high school. He feels that he has been caught between the two different communities as he commutes back and forth between them on a daily basis. Ultimately, he is capable of coping with the both different worlds and realizes that all human beings are similar in feeling pain and inner conflicts. He would eventually become a member of a multi-tribal community. By the narrative of *Flight*, Alexie has posed an alternative reaction to the apocalyptic terror of September 11, 2001. He has written such narrative significantly to demonstrate a suffering of a biracial adolescence rejected by both Native and white communities. He has given a dignity to his inner grief.

Arnold and Zits depict the hopeful perspectives of human beings as they face a situation that they are to place themselves in. A hopeful ending is the mutual element between both novels *Flight* and *The Absolutely True Diary of a Part-Time Indian*. In *Diary*, there are less traumatic records of American Indians than in *Flight*. Also, *The Absolutely True Diary of a Part-Time Indian* is an autobiographic note

concerning a dissatisfied American Indian teenager; Arnold suffers from racial discrimination in Reardan high school as well as indifference from his own community. Meanwhile in *Flight*, Zits suffers from the trauma of many troubles that the American Indian generations have suffered. Hope is the key element in both novels *Flight* and *The Absolutely True Diary of a Part-Time Indian*. Zits has positive qualities, like compassion, empathy, and forgiveness, which is considered to be the antidotes for the American Indians' historical trauma. These positive responses from Zits and Arnold for reconciliation may become as new steps to end up the historical trauma, that Native Americans have suffered from and have caused them too much accidental deaths. However, one cannot look at the traumatic background and unsolved problems of the American Indians, presented through generations of racism and oppression, as something trivial or easy against them.

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LİSANSÜSTÜ TEZ ORJİNALLİK RAPORU

06/11/2019

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Yukarıda başlığı/konusu belirlenen tez çalışmamın Kapak sayfası, Giriş, Ana bölümler ve Sonuç bölümlerinden oluşan toplam 102 sayfalık kısmına ilişkin, 06/11/2019 tarihinde şahsım/tez danışmanım tarafından Turnitin intihal tespit programından aşağıda belirtilen filtreleme uygulanarak alınmış olan orijinallik raporuna göre, tezin benzerlik oranı %10 (yüzde on) dur.

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06/11/2019
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