

Demarcation and Preservation of Indigenous Knowledge and Culture. A Deconstructive Study of *Mad Bear*

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Abstract *Literary studies have historically focused on Native American literature as a reflection of the cultural and cultural history that underpins anthropological research. However, recent studies in Indigenous studies call for the themes and perspectives that see Indigenous past and present writers working on the idea of a state of dissolution that will work to regain ancestral memory and recognition with hegemonic trends of Euro Americans among other things. This paper attempts to clear the obscurity that Indians and Euro Americans are happily merged now having their hybridized identities and culture. BOYD wrote a cohesive, or national, life narrative that works on the concept of storytelling and ancestral memory that revives the historical narrative surrounding the tribal-centric mission and contributes to the re-interpretation of the monarchy and colonial practices by Euro Americans.*

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Introduction

Red Indians are the people who have been marginalized and disparted for centuries by whites. Native critics and authors from different social backgrounds and tribes tried a lot to give them a place for what they ought to have. Womack is one of them making an assiduous effort to express his people's world view in front of the misguided world. He is in the view that text is a combination of the many social relationships that occur in the context of available resources and shape the identities of the participants under social norms. According to Native Americans, the resources available are still distributed and adjusted to favor whites. Contrary to this rhetoric, DOUG BOYD life narratives create conditions in which American-Native Americans' relations with whites are revived through the redistribution of public resources. The presence of Native Americans in the white-American era creates a gap between the demand for the reintegration and re-establishment of the Indigenous theme in the active flow of modern American social society of many races, cultures.

Mad bear was a member of the Bear Clan of the Tuscarora Nation of the Six-Nation Iroquois Confederacy of the United States and Canada. An Aboriginal American rights activist, he was also a moon and a very powerful leader and had a great influence on his people and fell by tradition. In this intriguing and intriguing story, Doug Boyd brings back Mad Bear's magical myths, his healing powers, and American folk tales. Mad bear creates a rich and colourful picture of the happy life of this powerful, spiritual man. The book serves as a platform for delivering or promoting traditional practices in accordance with Native American guidelines and resources for allocation and accreditation. This article explores how BOYD *MAD BEAR* illustrates the Native American perspective of living as a separate nation having unique cultures and trends. This paper also exhibits the panorama of Indian lives as a central discourse and obligatory part of their survival in America. We can see them performing specific social and cultural activities

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by working with whites in the educational environment and at the Reservations as well.

The founder of the New York City Cross-Cultural Studies program, Boyd (Rolling Thunder), tells the amazing story of his journey across the country with Mad Bear, a Tuscarora healer. Boyd portrays an ageing but powerful Indian human rights activist sometimes as having a balanced and deep understanding, if not only intellectual, in capturing his daily life and issues of interaction with others. Mad bear brings a supernatural dimension to his learning and to his great work of building national and cultural bridges, while Boyd skillfully documents the social ways of Mad Bear and the Japanese healer and the teacher with great emphasis on each individual. Although sometimes ridiculous, Boyd's style is often accepted by his casual travelling companion, and his deadpan jokes are a refreshing break from careful details about the frustrating flight system, hotel accommodation, and road trips. The beginning is not connected, but the threads blend well with the conference of different spiritual cultures.

Literature Review

One of the primary things Boyd learns from Rolling truth cannot be communicated verbally; it can, as it was, being experienced. Boyd comes to realize that his standard judicious approach of inquiring questions, accepting particular answers, analyzing, and summarizing are lacking when he approaches Rolling Thunder Understanding isn't the sort of thing my advanced, set up instruction had me accepting it was. Understanding, to what Rolling Thunder calls the foundation intellect, is essentially a or maybe low-level move and rearrange, a kind of churning process by which a number of thoughts and ideas are juggled around with the newcomer's thought until they all by one means or another fit together. This fitting gives a feeling of knowing, which gratifies the intellect. This mental satisfaction is deceiving and could be a destitute substitute for genuine understanding. Boyd comes to realize that he requires not to be prepossessed with endeavors to demonstrate that Rolling Thunder and Mad Bear truly can make a tornado or communicate with mosquitoes. To solve our deepening social and ecological problems, the solution is to relearn our relationship with nature and its understanding of us.

Margaret Andreas, in her review, trying to convey the identical idea about Mad Bear, considering him a legendary medicine man, a rationalist, and proponent of Red Indians' rights and voices. She considered Mad Bear as an exceptionally complex, articulate, and gifted Medicine Man who has voyaged broadly and lived and concentrated with Druids, Vikings, Tibetans, Hindu yogis, and different native people groups in Asia and Africa. He has been the impetus for some healings. Boyd, in *Rolling Thunder* (1974), talking about the philosophy of Mad Bear, explains as "If you have a sense of opposition—that is if you feel contempt for others—you're in a perfect position to receive their contempt." That is what promoted and propagated thoroughly in life the narrative by Boyd after a long time period as well.

Beth Brant (Mohawk), the author of *Writing as Witness*, makes a similar statement: "Our writing is, and always has been, an attempt to beat back colonization and the stereotyping of our Nation". The text encompasses all the tools to subvert the prominent colonial practices and a rapture towards customs and habitual practices of whites. The book is a strong attempt of Boyd to encounter the stereotypical representations from the outsiders' pen. It also conveys that any effort to know Indians can become successful in incorporating the aboriginal theoretical background in the construction of their identities in front of the world.

However, the text also encompasses and follows the existence of the Tuscarora medication man and offers his perspectives on Native American rights and spiritual life, which is the main concern of Womack's perspective. The story, as a continuous and powerful practice of challenging and skipping important paradigms around research, history, memory, and political structures, accomplish the task of widening the significance of natives' contribution to the land and presenting them on their own scenario from where they want to be heard.

Womack's novel *Drowning in Fire* also expresses the same ideology of knowing the context and background of the specific culture and society. [J. Smith \(2008\)](#), one of the reviewers, remarked that "This book shows some insight to the common thread that medicine people share; it also shows their different personalities" (p. 1). Womack seems to laugh at the condition of whites by putting them into the

situation when they were no beings to this land. Long before the advent of western tendency which was there to create literature and theory, those important voices of native thinkers and scholars are negated by external sources. By putting the question of authenticity to Orature and written literature, he argues that the definition of truth changed suddenly to the settlers' culture when Indians talked about their stories and truths. He affirms this tendency by continuing the struggle in this regard and contaminated the written culture to create the national critique for an oral history of Indians.

The reader remained astonished to see the cultural practices and a realm that is never ever unfolded to him before. One distinguished author on native studies, *Samina Azad Bhatti*, recounts it in one of her research papers in a way that "Two biographies which gave an in-depth account of the importance the environment holds for the medicine men of the two tribes." (p. 1) constitutes the spirit of protecting and saving the tribal centric approach towards nature and its resources. Boyd pays insights on the similar notion of preserving and protecting Indian culture and heritage in an engrossing and interesting way. This common thread is shared by the second book *Rolling Thunder* as well. Stevens (2017) who is focusing on indigenous wisdom and shamanism claims that *Rolling Thunder* (1974) revealed that he was part of the Cherokee and part of Shoshone but followed the unregistered practice as a Native American as a protest that indigenous peoples should register at all. This made him very sad at those questions about this legitimacy as the Native American teacher had been following him all his life. *Rolling Thunder*, on the other hand, was the one who welcomed everyone and felt that the wisdom of his teachings should be available to everyone. Such are the challenges *Rolling Thunder* faces throughout his life. Boyd had a broader vision about the American Indian, and in both of his biographies wants to delineate the value of Red Indians and their philosophy and literature briefly. This cultural representation through life narratives consistent with the role of tribes and their tribal members in the evaluation of their own heritage and traditions. The specific ideology or agenda Womack is persistent to in *Red on Red*.

Rolling Thunder, the title of the book, is the keeper of international secrets, the modern healer. After seeing one of *Rolling Thunder's*

healing practices at a conference sponsored by the Menninger Foundation's research department, Doug Boyd decided to open his mind completely to the mysteries of secret healing powers that could be revealed to him. Boyd's book is an account of the modern white man's indoor American experience, an explosion accepted by some as a "real" world. For the believer or for the sceptic, what happened to Boyd creates an intriguing and challenging story of a world unknown to most Americans. *Mad bear* was the second version of a similar text in 1974. Womack has done his job profoundly by engaging himself with the discussion of opening up space for a new critical approach in dominant culture by depleting the apprehension of an oxymoron in Indian intellectuals.

The title of Alexie's works deals with the issue of hopelessness in the dominant role of indigenous peoples in certain ethnic and tribal areas. The emerging article is better able to survive despite the deepest emotional wound Americans have ever experienced in five hundred communications. Alexie's works are the apt representation of Womack doctrine of not considering native literatures as a branch of a broader cannon that is still waiting for approval to go onto the main trunk. This is one of the great struggles to sustain and nourish indigenous self, dignity, and identity. Bhatti centres on the American Indian convictions and their life fashion. She investigates what put their mending hones have within the modern speculations of ordinary medication. Shaheena finds that nature, environment, and non-human living creatures shape an undetectable chain of which each connect performs its particular and however interlinked work (2010). White accepts that animistic culture like that of Local Americans ensures nature. Local Americans cherish and regard nature and don't need to run the show. They have a relationship of even agree with it since, they accept, *Extraordinary Soul* runs through all the objects of nature, and so regard the objects of nature and its powers.

Mad bear condemns abuse of nature since living in concordance with nature and regarding it satisfies God. Subsequently, nature is sound, kind, and beneficial to Native Americans. This sense of ecology, according to Lynn White, is deeply rooted with the help of religious beliefs, and for *Buell* (2005), it is actually promoting and supporting environmentalism. This love, gratitude, adherence to environmental ethics,

and above all, valuing nature intrinsically is because of Indian rootedness towards their separate and innate culture and heritage. Mad Bear's disgust and irritation while seeing the eradication of trees and flowers, shifting of deserts for commercialized purposes, and in the name of so-called research digging up the mother earth, is an accurate specimen of preserving his own culture and trends. He is also planning to pass the different acts from the government through protests and meetings with officials. So that they cannot invoke the rage of mother earth.

For Local Americans living in agreement with nature is doing the proper things since being in agreement with nature is being in agreement with God; they are of the view that As long as we do things right, we are in tune with incredible spirit. *Lynn White's* desires for the security of nature inanimistic culture are legitimized. *Britto* as well considers that classical Greek humanism that claims man's prevalence over creatures and non-human because of his levelheaded resources. Rolling Thunder and Mad Bear try to persuade us to accept in the profound environment. The Profound biologists need a move from human-centred to the nature-centred framework of values, and it goes against western reasoning and religion. The profound biologist accepts in tolerating all the objects and strengths of nature as they are, independent of their utility to man. They accept that nature may be a living substance, which can speak, feel, responds, and understands.

Boyd's point of interest is the physical nature that encompasses his characters, and it isn't a stylistic grace; it may be a fundamental necessity of the Local American relationship with nature. He records his gatherings with Rolling Thunder, an American medication man, with a sharp intrigued in his ecological understanding. Boyd's memories approximately of Rolling Thunder cover the whole area of separating entities as well. His portrayal centers continually upon the sky, the moon, and the sun. *The sky, the earth, the sun, the moon, the air, and the heat* are used as motifs to deliver the perspective of aboriginal Americans within the portrayal. This is very crucial for natives to represent themselves and their cultural tendencies to express their disengagement and segregation from the western trends and constructions. Through raising consciousness about the detachment with a Western world view, the *Mad Bear* life

narrative sensitizes the audience about the destruction and demolishing of natives cultural practices in any way with consent and coercion. All the aspects of natives' lives are described and narrate in a way that is supported by Womack and Warrior with the idea of Orature as a *living literary tradition*.

Theoretical Background

Red on Red Womack argues for Natives to consider the context of their communities. Womack does not write with the sole intention of critiquing the dominantly Western theory about Native literature, or even with the intention of reforming the ways in which encyclopedias or opening up Native literary theory to a broader audience. The very basic and foremost concern of Womack is to make the natives capable enough to speak for them. With greater power than Warrior, Womack emphasizes Aboriginal knowledge, and the Indigenous view from which the Native American criticizes belief must emerge. Unlike the Hero, he doesn't see any moment to discuss Western critical speech, the main purpose of his study is not to contradict the mainstream writers' canon or to open the Indigenous books for a wider audience but to improve theoretical expression that will allow the Aborigines to get out of the colonies.

Native consciousness and viewpoint are more important to him than any other thing in life. Womack posits: "Whatever one might argue about postmodern representation, there is the legal reality of tribal sovereignty, recognized by the U.S. Constitution and defined over the last 160 years by the Supreme Court, that affects the everyday lives of individuals and tribal nations and, therefore, has something to do with tribal literature as well" (6) Regardless, this the critic laments on the paucity of criticism in Native writers as they have internalized the colonial practices in their minds to such an extent that they cannot consider themselves competent enough to do the theory, but that is the task every time done by the whites.

Like Deloria and Warrior, Womack views native culture and tradition as a powerful, enduring entity to be in line with new cultural challenges. Like Deloria and Warrior, Womack looks at the critique of Red Stick's critical theory and literature that focus on land and culture and is very sensitive to the needs of society and to build anti-colonial agenda. In this part, I examine

Womack's dissenter approach, showing how he requires a Native American artistic nonconformity and, from a Native point of view, at last, reinscribes provincial meanings of Indianness and basically turns around the Western paired construction of us/them universe through which Native American investigations keeps on being the Other of Euramerican talk. He wants to break down the dichotomy which departed two of the terms, orality and literacy. He mentioned in a way "wherein the oral constitutes authentic culture and the written contaminated culture" (*Red on Red* 15). Contrary to this anthropological, ethnological principle, Womack seeks to politically introduce oral tradition, claiming that the continuous expression of the nation's voice through thought, language, and literature gives citizenship to the nation and allows for their royal status.

Womack's critical business, therefore, responds to the challenge of oral tradition, the idea that, to some extent, all the other theorists discussed in this study embrace it in order to reverse Western derogatory methods. Successfully beyond Warrior, Womack presents the concept of culture as revitalization, creating a dialogue between stories in Indigenous literature and culture, on the one hand, and fictional books from Creek characters commenting on essays, on the other. In Ashcroft et al.'s. Wording, by "annulling" the authority of English, Native American scholars innovatively and inventively reappropriate this legitimate talk as (English), that is, inside their nearby structure and inside a language *other* than the composed, one able in its dynamism and exceptional essentialness of invading racial, social, and etymological limits. In contrast to these different scholars, notwithstanding, Womack depends on the oral convention to advance a (basically) Native viewpoint, and, accordingly, regardless of his clever perusing and convincing conversation of the political idea of oral stories in the initial segment of the book, his methodology inevitably risks fixing what he, in any case, terms a *living abstract custom* (*Red on Red* 66)

In *red on red* Womack wants to legitimate the sense of identity of his people and describes that "To exist as a nation, the community needs a perception of nationhood, that is stories (like the migration account) that help them imagine who they are as people, how they came to be, and what cultural values they wish to preserve"(26). Through their imagination and storytelling,

people of oral tradition discovered history. This concept of ancestral memory is related to nationalism because the monarchy is a political, ideological and literary crossroads. In order to exist as a nation, society needs an idea of nationalism, what stories (like immigration accounts) help them to think about who they are as a people, how they become, and what cultures they wish to preserve. . . . Coincidentally, the event is uninformed so that people can rebuild as a nation as they hear about their origins in ancient stories of creation and travel. "There is an inherent right of tribal people to interpret events and time in their worlds according to their own aesthetics and values".(p. 10), erasing binaries Referring Dolria's *We Talk you listen*, Womack strengthens the idea that "Native people have taken up the pen to speak rather than be spoken for".

Following the patterns of Flannery o Conner argument that "the deeper an author delves into her own home country, the more universal and powerful her writing becomes" (2000, p.7) Womack insists that advocating sovereignty and survival is much more significant than facing literary genocides. We got the remark of C. P. Maker in 1886: "Our old way of life is gone but that does not mean we should sit back and imitate the white man" (Kanwal, 2018, p. 77). In the real world, it may not work now, but Native American literature produces a text against the real white American world with the laws and resources that make up all the social spheres against Native American epistemology and social practices. Paula Gunn Allen claims that Native American literature has the capacity to pick their people up and make their heads straight to strengthen them as a person as well as a nation.

Womack notes that, in the review of the ethnographer, how sexual objects are organized, and the cultural context of the story is removed, and the style of oral storytelling has been completely replaced by normal writing, but not oral sentences. He splits up the tendency of abundantly documented culture by the outsider's pen. He considers it against the sovereignty of his people. Tribes' extant literatures have the ability to explicate its people and their propensity, which constitutes a move towards nationhood. Womack shares the view that while the global Creek view may introduce new ideas, there is still a different quality of information about Creek literature that is specific to the Creek experience. That is, the Creek

worldview was not destroyed in programs that included contact and mixing because the Creeks have always been in contact with other cultures. This view of the Creek worldview is adaptable, dynamic to find a place for Indigenous cognizance in an Indian country, rather than a place for Indigenous literatures in mainstream canon. Womack confirms that the Creek catalog is not just about creating another Euro-American catalogue. It is about acknowledging the legitimacy and sovereignty of Indigenous languages. The focal principle of demarcation and severance of Womack is the revival of prestige to Indian people maintaining and encouraging the young creeks to unfold the hidden truth of their society and legacy. With this, he focused on turning the attention toward the Indian audiences rather than teaching and delivering content to hogs. This can be done only by directing the whole focus on Indian folks and applying the type of language and symbols specifically apprehend by selected communities. He ends up by putting forth the statement, "I think Red stays Red, most ever time, even throwing it with white. Especially around white. It stands out more."(2000. P.24). Womack puts an end to the *artificial construction of Indianness* by considering traditional intellectual stories as a canon or parameter to check out the happenings of the event and mythical culture of Amerindians.

Deloria expects a noteworthy angle in his general theory; an angle pointed at setting up the significance of convention within the future of American Indian communities. Contending that tradition gives the helpful basic fabric upon which a community rebuilds itself. She is very much agreed with the literary background developed by Womack with the intention of proving Indian heritage as mainstream culture and the root of all cultures present in America. Warrior positions himself among those scholars who, within the postcolonial world, have commandingly critiqued the threat of mythologizing the past for patriotic concerns. Frantz Fanon's thoughts on national culture and national awareness compare flawlessly with Warrior's perceptions. Within *The wretched of the Earth*, Fanon contends that the energy with which modern postcolonial writers remind their individuals of the awesome occasions of their history could be an answer to the lies told by colonialism, the coherent direct opposite of that insult white man flung at humanity. Womack does not want to be the object of study, which is

most of the time topic of ethnographic works. But he embarks on an interpretative journey by focusing on the interpretative strategies of Native people, which make them distinctive and discrete from the outsiders' cultures. He, in fact, with the help of his interpretative theory, wants to dissect and silenced the subaltern of theory.

Analysis

Until thirty-five years ago, American cultural history as such is particularly well written in the view of the winners in a contest between *civilization* and *violence*, in Roy Harvey Pearce's goals, with the result that someone else's voice was silenced, not be heard. But there is always the return of the oppressed in one way or another, and now it is no longer possible to pretend that the other is simply silence or absence due to a previously defeated text - as they fought - is back. Today, an American cultural commentator who ignores or contradicts this fact does therefore at risk of proving his insignificance in any attempt at both to understand the world or to change it. The very notion of Womack that he does not want to ignore and remove the whites' literature and his purpose is just to get the right place in the world Boyd attempts to revive the typical mental apprehension in a way "The point is to be neutral, really neutral—like we want to help out the whole picture without pushing our own agenda". (Boyd, p. 40) It can be understood by connecting it to the two of the healers (Rolling thunder and Mad bear), who are easily approachable and beneficial for all the people present in the conferences held on different occasions and different places. As we come to know in chapter three, "Young people.....approached Rolling thunder with genuine interest and respect". (55) This invokes the particular sense of superiority and importance of mythical culture and norms.

The traditionalist erupted themselves from whites wherever they find it is possible. We find the evidence from the text as of the minor things. The choice of living in reservations even in this era of modernization again shows the connectivity and impregnable relationship with Indians' past culture. The living style and infrastructure throughout the text posit their attitude of preserving the least possible traditions. The streets and small houses are having specific rules of building that Tuscarora

had left now. Hatred for heavy medications and losing the connection with the spirits world is another illustration of protecting the tribal culture of treatment with natural herbs. Indians' tendency to care and to give honor to nature and all of its resources aptly defined the true essence of their culture.

The episode of how rolling thunder hears delineates the difference of perspectives between Native Americans and euro Americans. All the cultural peculiarities are presented within the scenario of Indians. The words from the text affirm this intention directly, saying that medicine man "Has his own way of looking into things and working things out" (54). The only way of survival is to exclude or deconstruct the external definition of Indianness by different ethnographic and anthropological texts. Morgan believes that for brightening up the vision of our people, it is essential to have the primary authors belonging to Lakota. Womack puts an extra amount of energy to fulfil this task of authorship and critical response in the future as well.

This is the name of my book, "Earth Mother Crying". Mad bear brightens up the value of his culture by expressing that how capable and proficient Indians are, no one can deny the worth of his people. (P. 24) We find other illustration Tables are full of books, newspapers and reading material. Mad Bear like Womack, acts as a *Native Informant* as we find him in the text raising voice for his people communities, reservations, and settlements He also wants to take the approval for teaching and learning the traditional healing practices of natives to cure those who cannot be cured by the medical officers and pharmacists. Unnatural medicines break man's relationship with the spirits of nature...So then came the heavy medications... You can even lose contact with your spirit helpers that way. (p. 31) Text exposure of the native's point of departure is more suitable and expressive in nature.

Womack continually argued that the position and status that is very right of natives cannot be acknowledged by whites ever. The reason is they got indulged with the fear of cultural richness adeptness and empowering attitude of Indians. Therefore the author proclaims that "they're never reported, they're just denied. And even when they're observed and admitted, they just can't be officially acknowledged (p. 44). There are different names and prolific authors having absolute essentialist thought to convey, but they did not get the chance to appear on the pages as

their place is on the edges. To put Indians on the back foot, the consumer society (always focused on end results) made their roles, stories, and themselves unreliable.

Logic can never understand spirituality. "I had learned that strangers to his (Rolling Thunder) ways found Rolling Thunder more difficult to understand in their own milieu than in Rolling Thunder's traditional setting". (p. 55) The specific text stresses on the mental apprehension that we are the one who is not comprehensible to the whites as their approaches and vision to see the world is totally obscure and materialized. They could not probe into the natural ways resources and significance of them being a part of this universe as a whole. So, if you want to know our thoughts on meditation, the steps go to more and more consciousness – not into unconsciousness. (p. 62) One of the significant conceptions of Amerindians in healing is having meditation with full focus and a strong belief in spirits. Boyd portrayed every aspect of their set system to exhibit the true picture of them. It is very important for the world to know about the rare people living with distinctive characteristics. Womack figured it out in a way that the things which cannot be heard for centuries now it's their turn to be heard strongly and delivered appropriately. "Mad Bear around and trust to his spontaneous intuition". (p. 128) Boyd took the initiative to clear the picture of natives in front of whites by depicting their disjunctive healing practices, devotional exercises, cultural legacy, breaching identities from Euro Americans in a diligent manner.

The Native Americans are the hosts of this land . . . is meant to be. (p.75) Beeman added That's our sacred instructions . . . land of the Iroquois (p. 75). Boyd shows his mastery on knowing the perspectives of natives as nature, environs, and healing form an invisible chain in which each link performs its own unique yet interconnected function in creating what we call the earth. The natural environment that has taken young people into adulthood is quickly eroded in the name of human progress, without thinking about how these non-human resources will be filled. Ecocentric policies are developed, and before they are introduced, they are costly to seek additional resources. All this knowledge is taken by Boyd by having firsthand experience with natives as Womack believes that the purpose of reexamining literature and history is to seek the truth articulated by the Indian people.

That is what was learned and reviewed by Boyd by spending quality time with American Indians to make it worthwhile endeavor—cutting off flowers scene made mad bear very much troubled and repulsive as he and his people never thought to pluck them just to decorate the rooms and their erosion after a while. It is considered a sin in their viewpoint. However, The Episode of broken and dead trees also created a sense of disgust and hatred towards the whites as they are disrespecting the mother earth and the resources that belong to it.

“We are not here to be studied and studied and put into textbooks and museums.” (p. 130) Boyd encapsulates the contemporary concerns of Amerindians; he is much concerned with Womack's conception of rootedness and sharing of real-life experiences rather than the artificial construction of Indianans in stories. “We don't live in your libraries in the pages of your books”. (p. 131) The author here took the viewpoint that we (Indians) do have our own way of living, perspective, and heritage. We do not need to take your opinion about our people; we are the canon, and we have the right to analyze and evaluate ourselves according to our own parameters. “The oral history has remained unbroken.” (Boyd p. 147) This is all because of the diligent work of critics and authors. Womack, intricate on “cultural survival rather than cultural disintegration” (Red on Red 66). We got to know that in reality of contemporary America Indians culture and tradition is very rich and alive. “We are not specimens.” (p. 130) The author proclaimed again and again natives are not mere puppets in Euro Americans hands. As whenever they want to play with them they can. Now it's the turn to face the challenges and resistance from the other side as well. Boyd puts an extra effort to say it again like “I think that's what we mean,” said another. “That's what this whole thing is about—to rom the counter that image and strengthen our own vision-- -the vision of our people. (p. 250) The Indian code of signification is of such importance to Boyd that he never stops counterattacking whites.

The notion of reinforcing nationhood appeals to Womack, and for this, he considered authentic past shared culture and collective consciousness is needed. “They fear our collective way of life,” he went on, “even though they took their form of government from us”. But yet they fear our culture that respects all life and respects the earth. (p. 263) Womack also quotes

the incident of book burning by Spanish invaders, and this is all because of the profundity of others literacy. Euro Americans have this threat very serious in their heads so that they could not understand Indian presence in the clan. We find the text packed with cultural heritage and respect and honor for the people who belongs to reservations and indigenous mindset. “as Indian people, we still understand the truth!”. (p. 265) Even as an outsider, Boyd is accepting the reality of Indian people how knowledgeable, adept and astounding scholars they are. They are encyclopedic in their cognizance.

The Native peoples of these continents lived for thousands of years without these prisons. This notion belongs to a foreign culture—it's foreign to mankind, actually, foreign to all life. You people brought this prison system over here from over there—and look what a mess it's made of everything. (266) Novelist invokes the attention of the reader towards the colonial conception of considering these people weaponry, barbarous, uncivilized by putting some of the questions in front of them. Who is the one who brought prisons here? How the concept of resources and specifically wealth is nurtured in the land. What is the reason for distortion on mother earth?

We only want to preserve our culture. We do not want to be dissolved. (260) Womack and his contemporaries want to confess that the only purpose behind this encounter is to protect ourselves nothing else. It would not just acknowledge each other's religion and religious rights—although that is important, so that is part of it. “That is why we need freedom for our people, not to be dissolved. We believe our culture must blossom forth.....we want to preserve our way of life. (p. 261) Womack insists that” we are not mere victims of history but active agents in on history.... by colonial contact.” (2000, p. 6) Indians who belong to that specific land considered themselves as the proponent of American ideology, culture, heritage, and rituals. Euro Americans are mere outsiders, not knowing the actual history and innovative ways of living of Indians.

If they could understand the meaning of respect, they would not fear us—because they would understand something of the psyche and the beauty of our people. (p. 263) The author seems to be lament the behavior of whites towards natives. As a nation, creeks develop the

impression of swallowing the different elements of other cultures to shield their own cultural consistency. One gigantic eagle had flown in above this cloud of birds, and, for a moment, all eyes were on him as he sat, stone still, at the very top of the tallest tree. (pp. 305-306). To Boyd, Amerindians are like gigantic eagles, and they have their specific place that cannot be held by others. Red on red shed light on the particular conception of Deloria "we talk, you listen". The pen is in our hands, and the time is to pay back.

We need diversity and not uniformity in a situation like this. If we can honor and attend to each and every individual's cultural customs and comforts, I think they will all be much more empowered to contact and communicate with people of different colours and customs. (p. 300)

The invaders over here, though they had the right to manipulate whatever they wanted, and they call this 'dominion'. Well, there is plenty of proof that this 'dominion' business is a losing game. (pp. 330-333). The author seems to accept the power and control of whites on his people but with this he is pointing out that when someone is in situation of war, so the enemies need to play a fair game rather than choosing disgraceful and unjust ways. However, where there is winning opportunity, there is chance of losing. The invaders on this side thought they had the right to deceive whatever they wanted and called this rule. Well there is a lot of evidence that this domination business is a losing game.

"As cross-cultural leaders from around the world, we support in spirit and action the right of Native Americans to protect and maintain their traditional spiritual lands.....Native Americans sacred lands, and that other governments, especially those of the Americas, support our demands". (p. 314) The conversation going on during the international conference expands the conceptual horizons of readers by choosing the alternate epistemologies to embrace the distinctive discourse on traditions and heritage of Amerindians.

Because some things you gotta see for yourself and get to know directly— not secondhand. (p. 276) Indians are of the view that our knowledge and heritage is not a surface and superficial or fishy. One needs to go deep down to know ourselves and our patrimony. Experiencing and observing their cultural norms and patterns by living with themselves is the only solution to get adeptness in indigenous wisdom and sagacity. The text explicit the world view of

Indians that there is hope of a cool breeze that will start from the southern part of America and constitutes wisdom and courage, power and peace, internal vision and meditation to save the world from danger and destructions.

You can't just come into a territory and take over. (306-307) Those mistreated and misrepresented people who have no space even on the pages do have some honor and respect and resistance in them to fight back against the colonial tactics. It is not easier to get control of such a nation, which have its own dignity, culture, norms, and traditions. There are so many things which even dominion have to face while they came with the desire of ruling over Indians. It's not just Indians who are suffering because of this colonial rule, but they have adopted the typical ways to fight back and cross breed the typical way of Euro Americans functioning in society. This is the time for repercussions. The list of tribal names, the sacred fire, Euramericans desire for learning from Indian intellectuals and healers, ceremonial practices are the apt illustration of the disjunctive nature of Amerindians.

Conclusion

Gee says that being a true Indian depends on one's ability to adapt to other real Indians and objects (e.g., cultural objects) at the right times and places, but Aborigines as their role in the white supremacy Indian temporary, a country where whites control illegal and non-partisan resources. The true and integrative approach of writers to reform and recover their authentic identities by incorporating and invoking oral tradition is the essence of Red Indians' revival. The Indian Americans, such as Spokane, Laguna Pueblo, and Kiowa, suffered excruciating pain as a result of ethnic cleansing and colonial rule. However, this text is not just a sad rejection of the past; it represents the wisdom and ingenuity of creativity in nature and the rewriting of history. Confirmation of binary segregation by non-American natives can be attested to in the past (and this is the focus of this article), which makes such claims today fail to recognize the representation of Native Americans of that time. Most natives are currently discussing hygiene, and such discussions do not interfere with their complex identity. In Elias Boudinot's "Address to the Whites" (1826), he describes the actions of the Cherokee people, proud of their community, their religious devotion, and oral literature. He

concludes this statement, however, by acknowledging that the survival of the Cherokees depends little on those oral documents of these people and is rather determined by white America. The importance of influence in Native American literature, culture, and symbols in modern and recent American literature is overlooked. As Vizenor writes, "Native American identity is practised in the media, and words are important in a different human context, but memories, ideas, and shadows of sensible stories are the most important elements of nationalism. . . . National awareness can be minimal without effective selection, decisions that are heard in the news and linked by words; otherwise, national identity can be read as a mere metaphor for memory. "Language and accountability have great potential for community building. Indeed, it is possible that people may not be healthy without the news; their existence depends on the

discussion and listening of social media. Faulkner, Morrison, and other great American writers have used extensively and referred to Native American names, cultures, and oral literature. Indigenous peoples who write about having their communities continue with traditional ways of making information, building and defining identity, and acknowledging the traditional ways of submitting (or aside) of the past society. While unfamiliar with the main field of Indigenous studies, it is impossible for one to grasp the whole idea without knowing the values and aesthetics of Amerindians as a component of their history. The whole text ultimately invites the other people to accept and embrace this traditional native way of living which shows the sensitivity and wisdom of Red Indians to propagate their agenda points to the whole world.

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