

**ENVIRONMENTAL RACISM: A  
CRITICAL STUDY OF LINDA HOGAN'S  
FICTION**

By

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**NATIONAL UNIVERSITY OF MODERN LANGUAGES  
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**Environmental Racism: A Critical Study of  
Linda Hogan's Fiction**

By

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## ABSTRACT

This thesis is a critical study reflecting the insight of racism and environmental philosophy in Linda Hogan's fiction. This study illustrates that the human beings and their non-human neighbors such as land, animals and plants are not separate; they are tied in a close relationship with one other. Environmental policies and their unjust enforcement disturb life of human beings by changing their environment. The primary purpose of this research is to delineate ways in which institutions of modernity (laws and policies) have participated in law-enforcement as well as taking control over environment and native communities. The overwhelming theme of the research is that the wave of creation and development results in the devastation of natural environment in the shape of deforestation, water pollution, land pollution and so on. Through the analysis of Linda Hogan's fictional works, the researcher enlists several policies that harms both the Native Americans and their natural environment. These policies include relocation, zoning, road construction, dam construction, oil extraction, and war. Indigenous communities, as a marginalized group, suffer a lot due to land restriction and exploitation of their zones. They also encounter psychological trauma. Rapid industrial practices over the years have resulted in deforestation. As a consequence, many animal and plant species are swiftly becoming either extinct or endangered. This analysis reveals the treatment of human as "other", treatment of non-human as "other," and the response of "othering". The issues that the researcher explores throughout this research are zoning and speciesism in relation to environmental racism.

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## **DEDICATION**

I dedicate this work to my beloved father Rustam Khan.

# CHAPTER 1

## INTRODUCTION

European colonialism with its inglorious past resulted not only in fatal neo-colonial legacies but also has had destructive impact on nature. Although in pre-colonized eras, environmental degradation had occurred in a number of ways; however, the post-incursion damage to place, animals and people on a world-scale was incurable. It is hence not surprising that several previously colonized people from various countries have now turned their attention towards a rational rethinking of human relationship with its environment. A rethinking that looks for its inspiration to the despised ways of apprehending human identity in place. One of such ways to apprehend human identity is the very idea of racism that is based on the views, practices and actions related to 'binarism'. The term racism is used in a negative connotation and is usually associated with race-based prejudice, oppression and violence. It gives rise to certain attributes that make one group superior and more desirable, whereas other is considered less desirable and inferior. The differences between races act as a justification for discrimination or non-equal treatment of members of other races. In today's world, one of the most significant problem faced by Native Americans is 'Environmental Racism' which results in discrimination in access to services, goods and opportunities. Environmental racism is defined as any environmental policy, practice or directive that differentially effect people of color communities. The term Environmental racism is used to describe environmental injustice within a racialized context. It refers to socially marginalized racial minorities that are exposed to pollutants, which includes exposure to toxic waste, pollutants from industrial and natural resource extraction developments, flooding, lack of utilities exclusion from management and

decision making. The very term ‘Environmental Racism’ consists of two halves: the issue of environment modifies the concept of racism. For a better understanding, the concept has been briefly introduced below, under two sub-sections of environment and racism.

## **1.1 Environment**

Ecology, a sub-discipline of biology, deals with the concept of environment. In scientific studies, environment comprises of biotic and abiotic components and the factors that have an influence in their existence or survival. In this research, environment refers to biophysical environment. The biophysical environment varies from microscopic to global extent. It has different forms like marine environment, terrestrial environment and atmospheric environment. J. L. Chapman and M.J. Reiss, in their book *Ecology Principles and Applications* 1999, observe that; “Ecology is the study of organisms in relation to the surroundings in which they live” (2). Based on ecology, environment of any living organism comprises of other living organisms and physical features that play an important role in the life of living creatures. From a literary perspective, environment is the place “where we live, work, learn and play” (16). From this point of view, thus, environment is not some people-free biophysical system that deep ecologists once idealized; instead, it is a geographical system that links human beings with their natural surroundings in their everyday activities such as residence, labor and recreation.

Robin Lanette Turner and Diana Pei Wu in their work *Environmental Justice and Environmental Racism* 2002 describe environment in such light, as it comprises of the air people breathe, water drawn from their taps or well, the chemical a worker is exposed to and the forests people visit (1). According to Robin Lanette Turner and Diana Pei Wu, then, the modern-day environment consists of air that one breathes in city or countryside, water that one can use for drinking and other purposes from taps or wells, and natural vegetation. Environment of a man with the advancement of industrialization contains the toxic elements along with components that are necessary for life. Technology and industrialization of “center” added chemicals to the natural environment. Those who work in fields or chemical industry are exposed to greater risks to their health. This concept of environment links public health and labor. It also makes a connection among recreation, housing, culture and history. Hence, it breaks the boundaries between urban and rural as well as work environment and open space. Oxford Dictionary defines

environment as the natural world which is affected by human activity. It means that the environmental condition changes with the passage of time due to various activities of human beings especially through modern industrial projects. In its broadest sense, environment is the place where all creative, productive and reproductive activities of human occur, and under what conditions human beings live in their natural world. Eco-criticism or literary ecology deals with the study of relationship between human beings and their natural environment. This theory examines how the human beings and their natural environment influence, interact, and counter act each other. It also focuses on the environmental destruction and pollution, human relationship with animals, wilderness, and the earth as a whole. According to Cheryl Glotfelty, eco-criticism is relationship between literature and physical environment. Here, literature is viewed through the perspective of environmental issues. Such studies magnify the notion of the world by including entire ecosphere (xviii). Environmental racism is the part of eco-criticism studies related to the disturbance of nature. Natural environment is damaged by unjust environmental policies and practices which were meant for economic progress. Rapid industrialization and development projects results in exploitation of various natural resources along with destruction of natural habitat of living species.

## **1.2 Racism**

Racism cannot be defined without defining race. The term race was first used to describe people and societies. Later in the seventeenth and eighteenth centuries, when Europeans encountered non- European civilizations, Enlightenment philosophers and scientists gave race a biological meaning. They applied the term race to plants, animals and humans as a taxonomic sub classification within a species. With the expansion of western colonization and the concept of race is used to justify exploitation, violence and domination against people racialized as non-white. Racism is the term that has a political usage. The meaning of this term is clouded to the extent that it can simultaneously be applied to various activities. Racism includes the notion of race- based discrimination. It is a prejudice or discrimination against people of a different race. This discrimination is based on the belief that members of different race have certain characteristics that are specific to their race alone. Racism is also the use of institutional power to grant or deny rights, representation, respect and resources based on skin color of the people. Based on skin color the concept of white people and colored originated. This racial classification

of white race or white people is used by large group of people mainly Europeans in contrast with black (African Americans), red (American Indians), colored or non-white in the 17th century. This contrast based on skin color originated with the racialization of slavery at the time, in context to the Atlantic slave trade and the enslavement of native people in the Spanish Empire. It has repeatedly been ascribed to the ancestry, strains of blood and physical traits. In the work of Ruth Frankenberg *The Rise and Fall of the Caucasian Race: a Political History of Racial Identity* 2006, Bruce David Baum states that the history of modern racist domination has been bound up with the history of how Europeans defined themselves as member of superior 'white race'(Frankenberg 247). Likewise, George Gay in his work "Who Invented White People" mentions that before exploration age, group differences were largely based on geography, language and religion but Europeans always reacted a bit hysterically to the facial structure and "difference of skin color" between themselves and the populations they encountered in the Americas, Africa and Asia (Gay 7). The concept of whiteness has been significant to national identity, public policy, racial segregation, white privilege and racial marginalization. Martha Augoustinos and Katherine J. Reynolds, in their book *Understanding Prejudice: Racism and Social Conflict* 2001, argue that racism is not only based on the biological difference of skin color, but it also gives undue privilege to goods and achievements to one group. Contemporary racism "justifies and legitimates inequalities" (Reynolds 3) and certain groups transgress fundamental social values such as "work ethic", "self-reliance", "self-discipline" and "individual achievement".

Biological difference is not the only factor that gave birth to different races. Racism legitimates inequalities between groups based on power. Racism is implicated in both the process of racial discrimination and racial inequality. Racial discrimination is concern with unequal treatment of races, whereas racial inequality is concern with unequal outcomes (in health, education, income, etc.). This research deals with the environmental threats faced by Native Americans due to unjust environmental policies and developmental projects of Euro Americans. As a member of Inferior race, Native Americans become victims of America's worst pollution as they are sent to risky environmental conditions.

### **1.3 Combining Race with Environment (Environmental Racism)**

People of color around the world are facing such problems as dirty air and drinking water. What seems a serious threat to their very existence for decades is the issue of toxic facilities like municipal landfills, incinerators, hazardous waste treatment and disposal facilities held by private industry, government and even by the military. These environmental problems are intensified by racism. Due to this unequal distribution of environmental hazards, Native Americans are made to bear greater burden of pollution as compared with their Euro American counterparts. This disparate impact of the environmental change on Native Americans due to the policies of Euro Americans gives more attention to the term “Environmental Racism.” The concept of environmental racism is given by Deane Curtin in his work *Environmental Ethics of the Postcolonial World* as “the connection, in theory and practice, of race and the environment in such a way that oppression of one results in the oppression of other” (Curtin 145). Therefore, the term deals with the socially marginalized and disadvantageous people along with their environmental issues. For a better comprehension of the term, the researcher now treats it from different angles discussed below.

#### **1.3.1 Treatment of Human and Non-Human as the “other”**

According to a research carried out by Robert Bullard *Environment and Mortality: Confronting Environmental Racism in the United States*, in spite of mammoth improvements in health sector globally and despite environmental protection being in place, about 1.3 billion people worldwide still live in unsafe and unhealthy physical environments. The systematic destruction of land and sacred sites of Native Americans, the poisoning of Native Americans on their reservations, African Americans’ dying with pesticides and their unhygienic work places, Africans in Niger Delta, Mexicans in the broader towns, Puerto Rice, South Asian people...all these instances have their roots in racial oppression, economic and natural exploitation, corporate greed and devaluation of human life (Bullard 2-3). All environmental racist activities are done because of unequal power arrangements. The United States owns the most dominant military and is the top economic force in the world today. The American economic engine has generated massive wealth due to rapid progress in industrialization. This progress, however, also give birth to large number of pollutants and waste products that ultimately results in ecological destruction.

Due to the strength of power, it lies in centre on safe side of the land, away from periphery, where people of color bear the brunt of most if not all the environmental hazards.

Exposure of Native Americans to pollution and toxic waste is also an aspect of environmental racism. Robert Bullard believes that it is a form of geographic injustice in which non-white and low income people are disproportionately burdened by various forms of hazards and pollution. Native Americans face high toxic exposure levels. When social class variables like education, income and occupational status are held constant, then race is the only factor that is responsible for distribution of pollution of various kinds, landfills, incinerators, toxic waste dumps and lead poisoning. Environmental racism focuses the exploitation of land and the natural environment of native community. There is a direct relationship between exploitation of land and indigenous people. Euro Americans exploit Native Americans through the exploitation of their land and natural resources. They want to gain more wealth, power and economic resources for this purpose they need more timber, oil resources, nuclear material and minerals. For these profitable products to strengthen their status in the world, they incessantly harm lives of Native Americans as well as other living creatures like plants, animals, birds and fish by polluting air, water and soil.

With the advancement of toxicology, it has become clear that animal's susceptibility to various toxic agents is similar to various human diseases. Richard Ryder, in 1970, coined the term "speciesism" on analogy with racism. More frequently, it builds a relationship between non-human and human beings. It advocates the rights of human beings who are treated as animals, as well as endorses rights of non-human beings (animals). Speciesist attitudes underlie human exploitation by other race and animal exploitation. Joan Dunayer defines the term speciesism as "a failure in attitude or practice, to accord any nonhuman being equal consideration and respect" on cover page of his book *Speciesism* 2004. Nonhuman beings or animals are also living beings. They have a great importance in human environment. When human beings exploit animals for their own material progress and do not respect the purpose of their existence, it is known as speciesism. Human beings, scientifically, are members of the species "homo sapiens." They, nevertheless, are exploiting members of their own specie as well as species of other living creatures (plants and animals). Speciesism, hence, has its roots in human abuse and exploitation along with animal abuse.



### **1.3.2 Environmental Racism in Connection with Environmental Justice**

Environmental inequality refers to unequal distribution of environmental ills. It emphasizes more specifically on environmental disadvantages related to the racial status. On the contrary, environmental justice encompasses efforts by an effected group to get compensation from environmental harm. Environmental Protection Agency (EPA) defines Environmental Justice as a fair treatment and involvement of all the people in environmental decision-making and its implementation. Charles Jordan and Donald Snow in *Voices from the Environmental Movement: Perspectives for a New Era* view environmental racism and environmental justice as a broad set of concerns as it focuses on the relationship between marginalized groups and their environmental issues. Thanks to a want of wealth, poor people fail to buy healthy neighborhood whose environment could provide them with a better form of existence. This way, Native Americans are restricted to specific locations or zones. This process is commonly called zoning. It is a sort of housing discrimination that restricts mobility of natives and a prevalent form of “land-use control” (132). They have been displaced from their lands due to certain national projects like dam constructions, mining and oil extraction etc. Euro Americans get advantage of such projects whereas indigenous people merely become victim of forced migration towards places, which are unhygienic and unfit for their survival. The act of zoning is done by white planning boards. This segregation and isolation results in poverty as it economically dislocates people. Native Americans further fail to access resources since they happen to be largely under-represented on the governing bodies that are responsible for chartering decisions and implementing policies pertaining to their future. Environmental equity is a broad term that describes the unequal distribution of environmental degradation. There are various forms of equity: 1) Social equity discusses the role of social and economic factors like class, race, gender, ethnicity and political power in environmental degradation. 2) Generational equity is a set of legal norms ensuring the future generations will not suffer due to environmental problems. 3) Whereas, procedural equity deals with the enforcement and implication of international laws and treaties. It also has the implication of rules and regulations in a non-discriminatory manner. White planning boards just make policies that are, in essence, against the colored people. These policies are apparently designed with an objective to fulfill the basic needs of American Indians. In reality, after enforcement, the policies go utterly against them. They devastatingly disturb their life by polluting their environment through various mega projects.

### **1.3.3 Environmental Racism and Imperial Politics**

Environmental racism is a political term. It promises to bring remedy for injustice to the people of color, mostly in United States of America. The principle of environmental justice assures the protection of people of color communities from environmental degradation. It attempts to prevent severe health problems before the environmental conditions grow adverse. Mechanisms are made which should shift the burden of pollution to the polluters rather than the local residents of that area and equalizing the effects of environmental hazards with targeted remedial action and resources. The term “racial project” refers to large number of racial discourses struggling for dominance in the larger public arena. Michael Omi and Howard Winant in their collective work *Racial Formation in the United States: from the 1960’s to the 1980’s* define “racial project is simultaneously an interpretation, representation, or explanation of racial dynamics and effort to organize and distribute resources along particular racial lines” (Winant 24). Racial projects hence deal with the racial dynamics that distribute resources on peculiar racial lines. Environmental racism is a policy of organization based on “racial project” through which the Euro Americans subject Native Americans to detrimental environmental hazards. Native communities are intentionally targeted and are excluded from private and public boards, regulatory boards and commissions. They are not made part of bodies that design unjust laws. These unjust laws disturb natural harmony with their environment through exploitation of natural resources and by killing millions of living species.

### **1.3.4 Environmental Racism and Concept of Globalization**

Environmental racism also works in the international arena between nations and between transnational corporations. Increased globalization of the world's economy has placed special strains on the eco-systems in many poor nations and poor communities inhabited largely by people of color and indigenous folk. This is especially true for the global resource-extraction industry such as timber, oil and minerals. Robert Bullard in his work *Environmental Justice in the 21 Century* observes that due to globalization, the transnational corporations and capital can easily flee to areas with “fewest environmental regulations”, “cheapest labor” and “highest profits” (Bullard 7). During the last few decades, an increasing number of studies in political ecology have dealt with the issue of racism. Environmental racism can form micro politics of

specific location, as well as is linked to political economies at the national and international level. Environmental circles in international wisdom suggest that in industrialized countries, the environmental issues had to do with quality of life; whereas in Latin America, Africa and Asia, they had to do with survival. Inside the United States of America, many urban and industrial communities of colored people are facing environmental hazards like toxic waste, contaminated water and work place environmental hazards. Outside the United States, poor and less-developed countries are similarly—adversely— affected. Depletion of Ozone layer, climate change, acid rain, deforestation, species extinction and all similar processes occur as a result of exploitation of land of colored people. These environmental health issues are of global concern. The disadvantaged people around the world due to their race, socioeconomic status, lack of land ownership, and lack of power share the burden of unhealthy environmental conditions. At global scale, colored people are exposed to hazardous environment due to European industrial setup in their countries, extraction of profitable materials (oil, coal, uranium) from their land, and through export of waste of industrialized countries to the developing nations around the world. Colored people work in risky health conditions in farms and industries that add profit to the whites' economy. However, the irony is, they themselves often suffer from various diseases due to their disproportionate exposure to pesticides and other chemicals. Colored people in both developed and developing countries are threatened by environmental hazards as a result of unjust policies of powerful and dominant white race.

#### **1.4 Native American Literature and Environment**

The exploitation of land and people can best be seen through the lens of Native American literature. Native Americans have very strong bond with their land. They view land as a respectable entity. Their concept of land is totally different from other residents of the United States. The American Indians are spiritually connected to their land; so much so that earth, to them, is just like any other living beings: hence we get to hear the phrase 'Mother Earth.' While the Euro Americans reaped benefit from the lands belonging to the Natives, the later in turn merely received a polluted environment. Nature and ecology are most important components of aboriginal lifestyle. For Native Americans, earth is the creator and a form of spiritual being that contains multitude of deities. Earth, thus, is the source of all sustenance. Land is a powerful source for tribal stories and history, and is also associated with the identity of a person as well as

of the whole tribe. In the Euro American thought, nature suggests a vision of physical world—the world that is totally separated from human beings. It is the world where human beings are considered superior over the rest of creations (Silko 21). According to them, the ecological surroundings are of no significance. Leslie Marmon Silko interprets the difference of the concept of nature and land as seen through the eyes of the Euro Americans and Native Americans respectively. For Native Americans, man is a constituent part of the natural world. “Viewers are as much a part of the landscape as the boulders they stand on” (Silko 1). On the other hand, the Euro Americans consider themselves as viewers of nature that only exploit natural resources and do not respect land. Native Americans or the “Red Indians” became victim of the environmental racism with the conquest of America. Through the use of such tactics as wars, massacres, force displacement (Trail of Tears), land use restrictions, and imposition to treaties, the Natives were deprived of their own lands. Native Americans were relegated to reservations that constitute 4 percent of the U.S. territory. Even these reservations were further exploited for the growth of economic engine of the United States. Native American reservations have consistently been exposed to hazardous chemicals. Due to the industrial setup, these reservations have also become prime locations for nuclear radioactive material and solid waste landfills. Robert Bullard in *Confronting Racism in the United States* estimates that, in the early 1990’s, more than 35 Indian reservations were targeted for landfills, incinerators and radioactive waste facilities. According to the World Watch Institute, 317 reservations are exposed to environmental hazards (Bullard 320).

Native American writers in their literary works raise the issue of environmental racism and environmental justice. They use fiction to spread their miseries to the audience worldwide. Native American writers like Sherman Alexie, Louise Erdrich, Leslie Marmon Silko, N. Scott Momaday and Gerald Vizenor wrote about environmental issues in their society that surfaced due to the racist Euro Americans’ cruel interest in the promotion of their industry. The American Indian literary tradition qualitatively provides quite a different history of Native Americans. The traumatic history of Native Americans and their sufferings are mirrored in their literary writings. The most persuasive features of Native American literature are close connection to land, sense of attachment to place, focus on the problems of community rather than individual problems, and history shaping power of indigenous people. Suggesting a major difference in the two forms of fictions, Jennifer Brice in her work ‘*Earth as Mother, Earth as other*’ maintains that while the

whites consider land as “separate from themselves,” the Native Americans consider it the “same as themselves” (Bruce 140). For Native Americans, land is not the background to their lives. The relationship of people and land is reciprocal: people shape land and, in turn, land also shapes people. It is a sort of interdependent relationship: man depends on land for his existence, and land depends on man for its existence. Both can protect one another. The core of American Indian life is land, which does not fail to make an essential part of their literature too. Pointing out this interdependence of Native Americans on land, Simon Ortiz in *Speaking for Generation* 1998, adds that without land there is no life and without responsible attitude of human no life sustaining land is possible (Ortiz 41). Earth in Native American Literature is not taken as inanimate object. On the contrary, it is treated as something animate, which is to be used and exploited. The writers present earth as a living being which has emotions and can speak in its own language. As Linda Hogan says, there is a way the “nature speaks,” and the “land speaks” (Hogan 21). American Indian writers excessively used this idea of the language of land in their works. They transformed the voice of land into words. In *Dwellings*, Linda Hogan observes; “We are looking for a tongue that speaks with reference for life, searching for ecology of mind. Without it, we have no home; have no place of our own within the creation” (Hogan 60). Native American writers selected a peculiar type of writing in which they give voice to land. Their works are full of the concept of ecology. They gave voice to the pain of land due to its constant exploitation for industrial projects. It is not difficult, then, to trace the obvious connection between the land and history. Land has its own stories and history. In Kimberly Blaeser’s in “Centering Words: Writing a Sense of Place” comments: “Native people understand that the landscape itself is storied, that it is peopled with our past and the imprints of the spiritual. The natural and what is often called the supernatural are understood as being woven together in the essence of a place, both realms and a natural part of our experience” (Blaeser 101). The landscape of Native Americans is “storied.” Their natural and supernatural world both are connected together with an essence of place. Their literary works present the history of their land that is exploited with the arrival of the white imperialists.

History is also an important part of American Indian Literature. This history is related to the Natives’ land, colonial conquest, and years of genocide. Their past is not different from their future as they continue to bear the traumatic consequences of European intrusion that destroyed their culture, environment and lives of human and other living species. Bataille in his work

*American Indian Novels* writes that American Indian character in literature is “controlled by history” (Bataille 12). History is transferred to the present generation through oral tradition of storytelling and works as a kind of healing medication. Native American authors abundantly write about ‘return’ which hence becomes a very crucial term and recurrent theme. It is the return to past as well as to place. For relocated and displaced people, the roots bring survival—both physical and spiritual. William Bevis pictures a typical Native American hero who seeks his fortune in “unfamiliar territory” and comes back to “place” (Bevis 19). Native American protagonist always travels towards his culture, past and inner self.

This study identifies the theme of environmental racism as found in the fictional works of Linda Hogan. Her four novels *Mean Spirit*, *Solar Storms*, *Power* and *People of the Whale* all deal with various policies that the Euro Americans design in order to exploit the natural resources of the Native Americans. They include dam construction, oil extraction, wars, and laws of animal protection. These novels present the author’s interest in environmental issues faced by the Natives merely for being members of an inferior race. These works focus on environmental health degradation, history of American Indians, and deprivation of rights of people of color. This research work calls attention to the presence of unexplored but traceable issue of environmental racism in American Indian writer Linda Hogan’s novels. This research involves a critique of the threats posed by the Euro Americans to the native inhabitants of land. Moreover, this work brings out numerous benefits reaped by the Euro Americans on the expanse of life and environment of the native communities. It also demonstrates vital characteristics of environmental racism, speciesism, zoning, and environmental policy making as a result of which environmental degradation of indigenous people occurs in the first place. This research also promotes sustainability at national and international level and mutually beneficial relationships among human and non-human inhabitants of a naturally defined region. Thus, the study ultimately defines a particular form of environmental racism-related activism that emerged in the last decades of nineteenth century. It argues for the author’s theoretical relevance to a twenty-first century audience and is invested in understanding and resolving a global environmental racist predicament.

## 1.5 A Brief Introduction of the Author

Linda Hogan was born in Denver in 1947. She was raised in Oklahoma. She was of mix blood, as her mother, Cleona Florine Bower Henderson, was a white and father, Charles, a Chickasaw. Chickasaw nation is one of the members of Five Civilized Tribes. It refers to five tribes—the Cherokee, Chickasaw, Choctaw, Creek (Muscogee), and Seminole. These tribes have political relations with Europeans. Linda Hogan received her M.A. degree in 1978 from the University of Colorado at Boulder. She taught American Indian Studies at the University of Minnesota in Minneapolis from 1982 to 1984. She also taught at Colorado College. Linda Hogan began to write in her late twenties. She was influenced by the writings of Kenneth Rexoth. Her first book of poetry, titled *Calling Myself Home*, was published in 1978. Her other collections of poetry include; *Daughters, I Love you* (1981), *Eclipse* (1983), *Savings* (1988) and *Rounding the Human Corners* (2008). Her book of poetry *The Book of Medicines* is the finalist of the National Book Critics Circle. *Seeing Through the Sun* (1985) is an excellent book of poetry; it won the American Book Award. Linda Hogan's prose collection reflects her interest in the Natives' culture, their affiliation with environment, and the prevailing environmental problems faced by them. Her works in prose include; *Dwelling: A Spiritual History of Living World* (1995) and *The Woman Who Watches over the World*. She also wrote *Sighting: The Gray Whales' Mysterious Journey* (2002) with Brenda Peterson. Again, alongside Brenda, she edited the anthology *The Sweet Breathing of Plants: Women and the Green World* (2001). This anthology received awards from the Guggenheim Foundation as well as the National Endowment for Arts.

Linda Hogan's four novels selected for this study—*Mean Spirit* (1990), *Solar Storms* (1995), *Power* (1998) and *People of the Whale* (2008)—deal with the spiritual and political encounter between strong white western culture and a weak and suppressed indigenous culture. Her works portray the real Indian history. She also reveals the facts and truths that were hitherto omitted by the white historians. She believes that there is history of Native Americans life that needed to be saved and this history is not in books and films. Through her literary writings, she tried to save her original history that is full of the destruction of environment caused by Euro Americans, the dominant race. In her works, Linda Hogan utters specific sensibilities that she has learned from her Indian ancestors and hence she has strong faith for survival, which is only possible with love and care of life. Linda Hogan, thus, presents a real picture of Native

Americans through her literary works. She sees them as lovers of nature who respect other living species present in their surroundings.

Linda Hogan also focuses on Indian culture, nature and purity against the Euro Americans greed of power and lust for materialism. Her Indian protagonists fight for the preservation of natural resources along with their cultural survival. According to Linda, her mix blood creates a natural tension that surfaces in her works and strengthen it. This tension becomes obvious in her protagonist who confronts with two conflicting cultures: Euro American and American Indian. The clash of two cultures is also a feature of her narrative style that is informed by oral tradition of her father's community. Due to Chickasaw roots, she inherited the gift of storytelling. In her poems, novels and essays she tells the story from a Native American perspective.

Her writings have emerged in an era when the world is being fast familiarized with the discourse of ecology and environmental advocacy. Through her works, she spreads awareness of global ecological crisis. She reveals ancient wisdom of native people in a mythological manner. In her works, Linda Hogan gives a generous vision of nature. In her poems, short stories, nonfiction and fiction, she shows love to every living creature. According to her vision, man is not an isolated being on the earth; instead, his life is connected to that of animals, plants, vegetables and minerals. She possesses an outstanding skill to reveal the awe of the mysteries of land in her writings. The researcher explores her four fictional works *Mean Spirit*, *Solar Storm*, *People of the Whale* and *Power* through the lens of Environmental Racism.

*Mean Spirit* is Linda Hogan's first novel. In 1991, it was nominated for the Pulitzer Prize for fiction. It is a historical novel. This novel is based on a real incident that occurred in Oklahoma on an "oil rich" Indian land. *Mean Spirit* is the story of exploitation and murder of Native Americans by Euro Americans for oil money. This story reveals the truth of their greed for economic benefits. Their cruel motives threaten the lives of Native Americans as well as lives of other living creatures. The whole story of novel is based on the view that Indians are "landless people." They do have land, but they are not able to extract profit from its natural resources because of the supremacy of the dominant race. The Osage is a term that refers to an oil-rich territory occupied by Indian tribe. The oil discoveries in the Indian land changed these "barren



lands” into “Baron Lands”. It results in greed, corruption and violence carried out by Euro Americans. The whole story of novel revolves around the death of Grace Blanket, “the richest Indian in the world.” Grace Blanket buys barren land because of less economic resources. Later on, oil made her land worthy and ultimately she gets much profit from her previously barren and useless lands. One day, she is mysteriously killed by an unknown man and her body is also stolen from grave. As a child, Grace had been sent to the world of whites to learn about the laws as well as about the culture that is very different from the culture of American Indians. During her education, Grace joins the Euro Americans by adopting their ways of life. She buys a large house in the town and decorates it with expensive chandeliers. Likewise, she loves to drive a car rather to travel on horseback or by foot. She also prefers to wear European dress instead of traditional tear dress of American Indians. Nola Blanket is another significant character of the novel. She secretly witnesses the death of her mother. As, the only witness of the murder of her own mother, her life is also in constant danger. For protection and safety precaution, she moves in with her cousins, the Grey clouds. She also receives additional protection from four “runners,” the mysterious guardians. Marrying an ‘Osage woman’ is viewed as a business investment by Euro Americans due to oil money. Nola marries Euro America and always suspects her husband. *Mean Spirit* is the story of intense clash between the world of Euro Americans and of Native Americans. Linda Hogan calls this difference as race war. Due to oil fields, the greedy Euro Americans exploited the land and disturbed the life of the Native Americans. The battle between Euro Americans and Native Americans grows more and more hostile. As a consequence, many mysterious deaths of oil-rich Native Americans occur under similar suspicious circumstances as Grace’s. Stace Red Hawk, a Lakota Sioux, investigates the death cases in Native American community. He works for United States Bureau of Investigation. He fails to find any proof because of absence of proper law and order. In despair, he finally commits suicide. He is also raised in white society like Grace. He was displaced from his society; and throughout his life, he longed to serve his own people and community. By the end of the novel, however, the Native Americans seem to discover their relationship with their heritage and land.

*Solar Storms*, Linda Hogan’s second novel, was published in 1995. It deals with the political struggle of Native Americans against one of largest construction projects of all time. It is about a hydroelectric development project named James Bay. This project gets started in 1972. It was designed to reroute St. Lawrence and many other rivers to supply hydroelectric power to

Northern urban areas in Canada, New York and United States. As a result of dam construction, tribes such as Cree and Inuit were displaced from their ancestral land. Linda Hogan begins her novel with Angel Wing who is dislocated from her family and people. As a baby, she was abused by her mother. Due to such a terrible childhood, she has grown up with a tendency of self-destruction. When she returns back to her land and leaves the city life, she finds her people in great trouble because of dam construction on their land. This dam construction would divert the river and destroy natural vegetation and living species on its way. Besides dam construction, several road construction projects had already damaged the natural surroundings of Native Americans. These are the places that once provided safe shelters to innumerable living creatures. Realizing such a danger the Native Americans unite to protect their land. Tulik, a wise man with knowledge of medicinal plants, gives voice to the thoughts of his people. He declares that the Native Americans are happy with what they have, and do not want to lose their food, animals and gardens. Angel and many activists and warriors fight for their 'Mother Earth.' They block the train tracks. This proves a major protest against the construction of dam. Angel supports her people during this fight for their rights. After a period of great struggle, loss and death of human and other living creatures, the dam construction is stopped. This novel, thus, throws light on an ongoing struggle of Native Americans against such industrial projects (as the dam) which do no good but are clearly harmful to the life of many living species.

In her third novel *Power*, Linda Hogan, a gifted storyteller, tells a tale of power, mystery and corruption. Her novel is political in theme. *Power* deals with different types of power: power of nature, power of physical strength, power of law, power of spiritual world, and power of death. All these kinds of power show the difference between two races: the dominant and subordinate or suppressed one. Novel deals with "Two Worlds" that are very different from one another. In *Power*, Linda Hogan also honors mystery as a blessed force in Native Americans' lives. The main character of this novel is Omishto, a sixteen - year - old member of Tiaga tribe in the Florida. She lives with her stepfather, Americanized mother and sister. She spends most of her time with her aunt Ama. Ama lives in company with nature and wilderness in woods. She is fearless and her life is connected with the spiritual world. During hurricane, Ama and Omishto try to escape from terrible situation in the woods. The hurricane is so intense that it can easily uproot a five hundred years old tree. Next day, Aunt Ama guides Omishto through the forest. On the way, she kills a panther that is considered as tribe's sacred ancestor. Omishto witnesses

everything that happens in woods during hurricane. She also believes that everything will change and nothing will ever be the same again. After the storm, Ama killed a Florida panther. For killing endangered species, she is put on trial. Her elders also blame her for breaking the tribal law by killing a precious animal. Omishto knows that she will not see Ama again. That is why, she isolates herself from the world of Euro American and decides to live with the natural world like her aunt. Linda Hogan's fourth novel *People of the Whale* was published in 2008. It is an extraordinary novel that focuses on many problems that Native Americans face in their lives. It is about the beauty of nature and the human choices that bring destruction to natural beauty. This novel has themes of spirituality, environment and trauma of war. Thomas W. Just who is born in 1947 is the major character of the novel. He is the grandson of Witka, and a descendent of A'atsika People — an American Indian community in the Northwest. This tribe is traditionally dependent on whale for its survival. He also carries special gifts of spirits. His one decision of youth, however, changes his entire life. One night, as he is drunk, he signs papers for army recruitment along with his foolish friends. He disconnects his past from his future by joining army. He left behind his wife Ruth and child. For money, he left his land and serves America with patriotism in Vietnam War. He encounters self-destruction, life of guilt, isolation and anguish. Like his friends, Thomas also lives in Vietnam. He falls in love with a village woman Ma. Ma gives birth to his daughter Lin. After few years, the U.S. military discovers that Thomas is alive and brings him back to his past in Native American community. On the sidelines, Dwight and his partners organize an expedition for making money. They plan to hunt whale and sell the meat to Japan. This mission of whale hunt is against the Native tradition. He selects Thomas, who shoots the whale twice and fills the water with whale blood against tribes honor. He also suffers from post-traumatic stress disorder after dreadful experience of war. He lives a tragic life full of depression since he is no 'natural warrior.' He killed whale because war had taught him to kill and destroy living creatures. After a tragic life, hence, Thomas is able to join his past. At the end of the novel, he is reborn as a pure Native American who spreads tradition, faith and honesty.

## **1.6 Statement of the Problem**

The issue of ecological destruction is directly related to racial prejudice. We cannot analyze the exploitation of land without taking an account of racial prejudice. The issue of environmental exploitation draws our attention to the people who suffer from the sudden changes in their environment. In most of cases, victims of environmental policies are members of inferior race. This point of view leads to critical thinking of intricate relationship between human beings and their land. Those who live on land have lack of power to raise voice against the unjust policies that are implemented on their land. These policies lead to great natural devastations that affect the life of inhabitants of land. This research brings into light the destruction of indigenous people ecosystem as an outcome of environmental policies and practices. In order to take hold of natives land the Euro Americans start mega projects to raise their economy on the cost of poor inhabitants of land. In their fictional works, such American Indian writers as Linda Hogan bring to light the issue of environmental degradation of the Natives owing largely to the racist attitude of Euro Americans.

## **1.7 Research Objectives**

The objectives of this research are:

- i. To bring into light zoning and various other policies that exploited zones with reference to environmental racism in selected fictional works of Linda Hogan.
- ii. To highlight the issue of speciesism related to environmental racism in selected fictional works of Linda Hogan.

## **1.8 Research Questions**

In the dissertation, the researcher would answer the following questions:

1. How zoning and related environment racist policies are addressed in selected fictional works of Linda Hogan?
2. How do the selected fictional works of Linda Hogan address the issue of speciesism in relation to environmental racism?

## 1.9 Delimitation of Research

This study is delimited to the fictional works of Native American writer Linda Hogan. Following four novels of Linda Hogan will be analyzed from the perspective of environmental racism:

- i. *Mean Spirit* (1991)
- ii. *Solar Storms* (1997)
- iii. *Power* (1999)
- iv. *People of the Whale* (2009)

## 1.10 Research Plan

According to the nature of this research, the researcher has made specific structure of the study. There are five chapters. In the first chapter the researcher introduces the concepts of environment and race separately. The researcher then introduces theory of environmental racism. For better understanding of theory the researcher explains it under several headings which are treatment of human and non-human as other, environmental racism in connection to environmental justice and so on the connection is developed between environmental racism and imperial politics, and globalization of environmental racism. Then the researcher discusses Native American literature through the lens of environmental racism and introduces Linda Hogan and her literary works. Statement of the problem, research objectives and questions, delimitation of research work, research plan and significance of study are made part of first chapter: introduction. History of Environmental Racism, history of the exploitation of Native Americans in the United States of America since 18<sup>th</sup> century, theoretical concepts and development of Environmental racism along with review of Hogan's fiction are focus of second chapter. The third chapter: research methodology deals with theoretical frame work, conceptual frame work (zoning and speciesism) and description of method.

The researcher's fourth chapter Zoning and Various Environmental Racist Policies deals with the exploitation of zones in Linda Hogan's Fiction. It explores land use policies that forcefully move Native Americans to polluted zones and later exploitation of zones by designing several policies includes oil extraction, dam construction, Vietnam War and educational one. The researcher's fifth chapter Speciesism: A Destruction of Living Species as a Result of Unjust

Environmental Policies in Linda Hogan's Fiction discusses the effects of environmental policies on living species. The researcher mentions the treatment of human as other, treatment of non-human (land, animals, plants) as other and the nature's response of othering. In this chapter the researcher tries to analyse how Linda Hogan's fiction raises voice for the protection of living species. In the last chapter, conclusion the researcher concluded research work and mentions findings of research, recommendations for future research, suggestions and research contribution

### **1.11 Significance of Study**

The significance of this research lies in the fact that it deals with the current issue of environmental inequality in relation to human inequality. It encompasses the global issue of degradation and depletion of environment through the establishment of toxic industry. In widest sense, this research is concerned with such important issues as social justice, equality, human rights and quality of life for every single individual on earth. This study is also helpful for future researchers in the field of Environmental Racism. Through this study, scholars will become aware of inequality and discrimination among men only because of power and the want of economic growth. The results of this study will provide insight into inhuman actions that harm the life of other human beings and animals through the destruction of their natural surroundings.

## CHAPTER 2

### LITERATURE REVIEW

Environmental racism is a global issue nowadays. It is a broad term that we cannot understand properly without its background. For this purpose, the researcher divides this chapter in four parts. The first part introduces the history of environmental racism movement. The second part deals with the history of exploitation of Native Americans in the United States of America since 18<sup>th</sup> century. In the third part the researcher explains the theory of environmental racism in detail. In the fourth part of this chapter the researcher reviews Linda Hogan's Fiction.

#### 2.1 History of Movement

Historically, the term Environmental Racism is tied with the environmental justice movement that took place in the U.S. in the 1970's and 1980's. The environmental justice movement has come a long way since its humble beginning in 1982. Civil Rights Movement, The Anti-Toxics Movement, The Labor Movement and struggle of Native Americans, and the Traditional Environmentalist are the significant sources that ultimately led to the emergence of the Environmental Justice Movement. As Ladd in *Transforming Environmentalism: Warren County, PCBs, and the Origins of the Environmental Justice Movement* opines: "In 1978 that Polychlorinated biphenyl (PCB) contaminated liquids had been illegally dumped on some 240 miles of country roads in North California" (Ladd 373). Later, in 1982, a PCB (Polychlorinated biphenyl) landfill ignited protests in Warren County, North Carolina. The African Americans suffered a lot due to the contamination of soil with toxic Polychlorinated biphenyl (PCB). Their natural environment is polluted by Euro Americans just because they are 'people of color'. Similarly Native Americans also become victims to the cruelty of Euro Americans through PCB poisoning since they are members of a 'non-white race.' In their publication called *From the Ground Up: Environmental Racism and the Rise of the Environmental Justice Movement*, Luke Cole and Sheila Foster critically examine one of the fastest growing social movements in the

United States, the movement for environmental justice. In order to trace out the movement's roots, Luke Cole and Sheila Foster combine longtime activism. Try to surmise the origins of environmental justice struggles, they observe:

Many observers point to protest by African Americans against a toxic dump in Warren Country, North California, in 1982 as the beginning of the movement. Robert Bullard points to African American student protest over the drowning death of an eight-year-old girl in a garbage dump in a residential area of Houston in 1967. Others note that the Rev. Dr. Martin Luther King Jr. was travelling to Memphis to support striking garbage workers in what is now considered an environmental justice struggle when he was assassinated in 1968. The United Farm Workers' struggle against pesticide poisoning in the workplace, beginning in the 1960s is starting point for some. Some Native American activists and others consider the first environmental justice struggles on the North American continent to have taken place 500 years ago with the initial invasion by Europeans. (Cole & Foster 19-20)

In order to trace the beginning of the environmental justice movement, various observers seem to come up with different perspectives inside the United States. Be it the incident of "toxic dump" in North California in 1982, the students' protest over a minor girl's death in 1967, Martin Luther's travel to support striking garbage workers in Memphis in 1968, or farm workers' agitation against pesticides in 1960. One thing is pretty obvious that this movement did start when people came to know that their environment is destroyed by Euro Americans through exploitation of natural resources, garbage dump, and industrial and pesticides' poisoning. Leaving aside various opinions about the origin of the movement, several life-threatening incidents became a logical outcome of worsening environmental conditions. The struggle for environmental justice is not a new one. People of color have always found themselves at war with various environmental injustice practices. As a result of their struggles, the world celebrated its first Earth Day in 1970. Even during the 1960's the people of color had been facing environmental problems like lack of services, land use, hazardous living and intolerable work conditions. The trend continued unabated in all following decades but with the passage of time it became more intense and gained momentum. The environmental justice movement points out all inequalities that are caused by human settlement, industrial development and contamination. The



main concern of environmental justice movement is “environment”. Among its chief concerns are:

urban habitats, about reservations, about the things that are happening in the US-Mexican border, about children poisoned by lead in their own homes and about children playing in contaminated parks and playgrounds. The environmental justice movement is committed to bring these issues to the attention of the large environmental groups and to the community at large. (Bernier 2)

Environmental Justice Movement tries to highlight the environmental degradation of colored community by Euro Americans. It deals with serious environmental issues such as pollution in reservations and in industrial zones along with death of innocent children due to contaminated water and lead poisoning. The issues that have been affecting the people of color are land use, discriminatory housing patterns, employment opportunities, occupational status, access to medical care and information and political disenfranchisement. All these issues are a result of environmental injustice to the people of color. These bitter realities result in different types of diseases along with economic abandonment and disintegration of communities. Large number of Native Americans in the United States died due to lead poisoning, pesticides, air pollution, and radioactive exposure. They suffer the negative effects of social inequity along with environmental injustice. As Carlos J. Correa Bernier rightly points out that these communities suffer both the physical and social consequences of housing discrimination, residential segregation, and inappropriate land use and zoning practices. They suffer from lack of educational and employment opportunity, inadequate health care services, economic disinvestment, political disenfranchisement, and other forms of racial discrimination. They are vulnerable to job blackmail and economic extortion. Indigenous people in the U.S. suffered more due to the unjust policies of housing and land use (Bernier 7). They were not adequately educated to cope with the problem of pollution that prevailed in their surroundings. They were not made part of political decisions that enforced unjust policies to exploit their land. The degraded physical environment of colored people directly influenced their life. They died in large numbers due to a constant and direct exposure to radiations and by using contaminated water. With their troubles having no apparent end, the colored communities finally chose to raise their own voices against environmental injustice on individual and collective levels.

The most significant tributaries to the river of Environmental Justice Movement can justly be the Civil Rights Movement of the 1950's, 1960's and 1970's. The goal of this movement was to secure the rights of black Americans against racial segregation and discrimination, particularly in the south of the United States. The Civil Rights Movement also spread in many northern urban areas. Being member of a colored race, the blacks were not treated well by Euro Americans. They were deprived of their basic rights to healthy environment, education and hygienic food for survival. Blacks were not given jobs equal to whites (Euro Americans) to avail economic opportunities. They had to face social injustice and they were dishonored by the so-called sophisticated Euro Americans. After facing various inequalities, the blacks raised their due concerns for justice from the platform of the Civil Rights Movement. Discussing the injustices faced by African Americans in the south of the United States, Robert Bullard states that "The civil rights movement has its roots in the southern United States. Southern racism deprived blacks of "political rights, economic opportunity, social justice and human dignity" (Bullard 14). Civil Rights Movement is a church-based movement. Many members of the Church contributed to its foundation. In the 1980's, the Rev. Dr. Martin Luther King Jr. and Rev. Ralph Abernathy took an active part in the Civil Rights Movement. Giving the grave circumstances, this step had become almost inevitable and the United Church Commission that race is the major factor related to the presence of hazardous waste in residential communities throughout the United States. This issue was seriously taken by church and civil right organizations.

The chief factor leading to this environmental discrimination was 'race.' Throughout the United States, the residential areas of colored communities were hence selected for the dumping of hazardous waste. The long-time civil rights activist Rev. Benjamin Chavis (the head of the United Church of Christ's Commission for Racial Justice) and other local officials of church protested against the PCB dump in North California in 1982. The leaders of civil rights movement advocated not only for the rights of African Americans but also for Native Americans who faced disproportionate impact of environmental hazards. Luke W. Cole and Sheila R. Foster (2001) link environmental hazards and Environmental Justice Movement as the product of political motives:

The disproportionate impact of environmental hazards was not random or the product of “neutral” decisions but a product of same social and economic structure which had produced de jure and de facto segregation and other racial oppression; and the experience of empowerment through political action. The seasoned civil rights movement recognized environmental racism. (Cole & Foster 21)

Civil rights movement recognized the concept of environmental racism through the identification of unjust policy-making against colored people. It calls for environmental protection as rights for all, not a privilege for few. It is a basic birthright of every human being to live in safe, clean and healthy environment. Patrick Novothy in his book *Where We Live Work and Play: The Environmental Justice Movement and the Struggle of New Environmentalism* 2000 defines Environmental Racism as “a form of discrimination that results in a disproportionate incidence of environmental problems” (Novothy xv). He mentions that environmental justice movement is formed by African Americans and Native Americans. The environmental problems they face are mostly land use practices such as 1) decisions by industry which shifts hazardous waste in these communities, and 2) uneven enforcement of environmental regulations by federal, state and local officials. Novothy’s book deals with the increasing environmental problems in America. These issues ranges from normal incidents of asthma and lead poisoning to larger incidents of ozone layer depletion, poisonous waste and increased level of carbon dioxide. Novothy’s study explores various attempts to stop illegal practices and to spread public awareness of the environmental problems. He mentions that in Warren country North Carolina “more than thirty one thousand gallons of waste had been dumped along roadsides by an electronic transformer firm Raleigh in what constituted the largest illegal dumping of polychlorinated biphenyls, or PCB’s, in the nation’s history” (Novothy xvi). The residents of Warren country mostly Africans and Natives fought the construction of landfills. This dumping practice results in contamination of ground water. Civil rights leaders protested along with local residents. More than five hundred demonstrators were arrested. This participation of national civil rights leaders gave confidence to local residents.

Anti-toxic movement is the second major tributary that flows towards and falls into the river of environmental justice movement. People from colored communities have long resisted against landfills, hazardous waste facilities and incinerators. Anti-toxic movement took a

national significance in the late 1970's when Love Canal, New York, was declared a "disaster area" by President Jimmy Carter. As Lawrence Hamilton noticed, the U.S. Environmental Protection Agency (EPA) has identified some 546 priority hazardous waste sites to date, which are thought to pose an imminent risk to public health. Almost 14000 sites in the United States were enlisted as dangerous dump sites as a result of dumping of toxic industrial waste. These toxic sites were mostly located in the living surroundings of colored people. Their lives were considered of no worth. That is probably why the government selected their surroundings as dumping sites. Besides the incident of Love Canal, the relocation of another contaminated community at Times Beach Missouri can be regarded as a chief contributor to the burst of anti-toxic movement. The common story of this movement is I have never been an activist before this fight in which residents of poisoned localities—especially women—raised their voice for the safety and protection of their communities and for the health of their families. Anti-toxic movement comes up with the idea of "pollution prevention" that focuses on 1) eliminating the use of toxic chemicals in industries and 2) to stop the production of toxic chemicals. Through local fights, it soon came to be understood that discrete toxic assaults were a result of economic structure. Anti-toxic movement worked for the elimination of poisonous chemicals from the industrial setups. These chemicals are harmful for life and are a source of several deadly diseases. Members of anti-toxic movement fought to stop the production of toxic wastes that killed the non-whites. In "Toxic Portraits: Resisting Multiple Invisibilities in the Environmental Justice Movement" (2015), Joshua Trey Barnett mentions that the most common toxins are asbestos, lead and mercury along with hundreds of other toxins. When these toxins enter human body they result in devastating diseases and defects such as depression, heart defects, asthma, skin disorders, cancer, memory loss and immune system suppression. Hence, these toxins cause most serious and life threatening illness. Trey Barnett points out victims of toxic waste as "toxins are more likely to have negative impact on politically invisible communities such as the poor and people of color" (Barnett 405). Robert Bullard called these communities "human sacrifice zones" that are subjected to a disproportionate amount of toxicity. Colored people were intentionally selected by the government to be sacrificed. Euro Americans were the privileged ones who could only raise their economy through industries. They were not victims of toxic assault. Only colored communities had to bear all the painful consequences. Once this awareness finally came to be recognized that non-whites were intentionally targeted for toxic assaults, the anti-toxic movement gained vigor.

The grassroots anti-toxic movement brought up the experiential base of direct action into the Environmental Justice Movement.

A third important contribution to the Environmental Justice Movement came from the academics. They played an essential role in shaping the Environmental Justice Movement. Throwing light on the same fact, Luke W. Cole and Sheila R. Foster (2001) observed:

[T]he academics researched and wrote (and continue to produce) studies that demonstrate the disproportionate impact of environmental hazards on people of color and low-income people. These studies dielectrically fueled by and fueling the movement, played a series of roles. For one, the studies sparked and moved forward local struggles. In Los Angeles, for example, a community struggle led by Concerned Citizens of South Central Los Angeles [began] against a giant garbage incinerator. (Cole & Foster 25)

The well-informed and factual accounts authored by the academicians furthered the movement against environmental hazards. Through their scholarly pieces, they spread awareness among people and presented environmental degradation as a serious threat to the lives of colored communities. As a consequence, the inferior race raised its voice against environmental injustices done to its localities.

At the beginning of the 1960's, the researchers proved that environmental hazards had a disproportionate impact on low-income people and people of color. In the 1970's, Robert Bullard highlighted the issue of garbage dumps that had a detrimental effect on Black Americans. He is one of the first few who saw the threat, and brought to light the impact of environmental exploitation of the people of colored communities. He did detailed literature search by using the terms minority and environment and wrote six articles about the issue of environmental justice. The first text on environmental justice is Bullard's book *Dumping in Dixie: Race, Class, and Environmental Quality* (1990). Besides Bullard, several valuable pieces were also written by Bunyan Bryant of the University of Michigan and Charles Lee of the United Church of Christ. These scholars discussed their findings among themselves and also held conferences on the grave subject.

The fourth significant factor further strengthening the Environmental Justice Movement were the struggles of Native Americans. Native Americans have struggled for the land use decisions since the discovery of America by Columbus. In the 1960's and 1970's, activism on the part of American Indians focused on the environmental issues faced by Native Americans on and off reservations. The struggles of American Indians were one of the vibrant and ever expanding tributary to the stream of Environmental Justice Movement. Native Americans brought their experience of centuries of struggle to the movement. They added their experience of struggle for self-determination and resistance against resource extractive land use by Euro Americans. As the first victims of Environmental Racism in the United States, American Indians brought a deep understanding to the movement. The formation of Indigenous Environmental Network in 1990 is their major contribution.

Labor movement also contributed richly to the Environmental Justice Movement. In the United States the historical struggle of farm workers in the 1960's is the largest tributary to Labor movement. Farm workers struggled to gain control over their working conditions. It was the first nationally known effort of colored people led by Cesar Chavez. Several organizations were formed to protect the rights of laborers. Most famed of them was the United Farm Workers (UFW). This organization demanded to ban certain pesticides including DDT (dichlorodiphenyltrichloroethane). In the late 1960's, the Union contracts prohibited the use of pesticides and other harmful chemicals for the better health and safety of farm workers. A second organization, Committees on Occupational Safety and Health (COSHS) brought increased attention to environmental hazards faced by the workers in industries. Alice Hamilton was an outspoken advocate for occupational health and social justice in the work place. In her work *Exploring the Dangerous Trades: The Autobiography of Alice Hamilton* (1985), she writes about the increasingly alarmed conditions in the factories and their harmful effects on workers' health. She realized that occupational diseases were extremely widespread in the United States. She termed dangerous chemicals in industries as "occupational poisons" that cause "industrial sickness" (Hamilton 127). In the United States of America, labor force mostly came from the colored and low-income communities. In order to earn their bread, they had no choice but to work day and night in farms and industries set up by the Euro Americans. Rachel Carson in *Silent Spring* writes about pesticides use especially DDT, threatened human life and wildlife. She writes that:

The tide of chemicals born of industrial age has arisen to engulf our environment, a drastic change has come about in the nature of the most serious public health problems. Only yesterday mankind lived in fear of the scourges of smallpox, cholera, and plague that once swept nations before them. Now our major concern is no longer with the disease organisms that once were omnipresent: sanitation, better living conditions, and new drugs have given us a high degree of control over infectious disease. Today we are concerned with different kinds of hazards that lurks in our environment—a hazard that we ourselves have introduced into our world. (Carson 187)

She was the first person to argue that synthetic chemicals pose major risks to wildlife and human health. She builds a complex relationship between human health and environmental quality. Her concern is with the future of the planet and all forms of life on earth. She believed that federal government is part of environmental problems. She writes that “one species-man-acquired significant power to alter the nature of his world” (Carson 5). She identified human financial self-interest as the crux of problems. She considers human as equal part of earth’s systems and not master of them. The laborers faced a great many problems and threats to their lives as they worked in industries. Large number of workers lost their lives due to unhealthy work environment. Some were burned alive in molten steel. Several others lost their arms and legs due to sharp equipment used in industries. According to a research carried out in 1907 almost 250 men were handicapped every year while working in such poorly protected factories. Labor movement raised the voice of laborers who suffered a lot in miserable work environment. They justly demanded for their right to work in healthy environment. They sought the government’s attention into their serious issue. Mandy Hawes was an active supporter of Labor movement who stood up for the advocacy of the laborers’ rights. Besides the Farm Worker Unions and Industrial Unions, the Chemical, Atomic and Oil Workers Union also drew attention towards the environmental hazards. Labor movement, therefore, was an electrifying force that not just gave a proper direction to the Environmental Justice Movement, but also fortified it to a considerable extent.

Traditional Environmental movement also added to the Environmental Justice Movement. The first wave of traditional environmental movement advocates the protection of natural spaces and wilderness in the U.S. Its second wave began after the World War II with

rapid use of petrochemical products. The second wave focused on scientific approaches to environmental problems. The First National People of Color Environmental Leadership Summit in 1991, for the first time, joined different strands: civil rights, anti-toxic, academics, indigenous and labor of Environmental Justice Movement. This summit also gave a new definition of environment as the place where we live, where we work and where we play. The most significant steps taken by the Summit were its seventeen Principles of Environmental Justice. The Summit focused on the global issues including the placement of hazardous facilities, land rights and land use, sovereignty and survival of Native Americans, energy and trans-boundaries' issue. Two of the seventeen points are (1) Environmental Justice affirms the sacredness of Mother Earth, ecological unity and the interdependence of all species, and the right to be free from ecological destruction. (2) Environmental Justice demands that public policy be based on mutual respect and justice, for all peoples, free from any form of discrimination or bias. These two points of the Summit dealt with the concept of Environmental Justice and Environmental Racism. It advocates the "sacredness" of "Mother Earth." Earth is a sacred being like mother. It deserves respect. Being a respectful object one must not exploit it for personal benefit. There is an ecological unity, harmony, and balance in natural system. Most species depend on one other for various purposes including food and shelter. All species have a right to live freely in their natural surroundings. Along with the protection of earth and living species, environmental justice demanded for making public policies without discrimination. These policies must be designed for both the "whites" and "non-whites." Hence, Environmental Justice Movement supports the people of colored communities and is severely critical of the environmental-related issues being faced by and affecting them. To its credit, this movement approaches every environmental aspect and notices most problems that have now become a part of the industrial society. The struggles for environmental justice ultimately resulted in the emergence of the concept of environmental racism.

## **2.2 History of Exploitation of American Indians in the United States of America since 18<sup>th</sup> Century**

American Indian communities suffered a great many hardships and underwent elongated painful periods throughout their history. They were victimized by Euro Americans from the day of discovery of America. The sorry state of affairs lasts until now. Some of them were moved



away from their homelands to particular reservations. Some of them shared reservations with other communities of American Indians. Confined only to these specified locations, they were deprived of their sacred land. Not just relocated to their disadvantage, they were forced to remain well within boundaries of reservation sites. Here, they were not allowed to move outside their 'make-shift abodes.' From a historical perspective, thanks owing to the ever-persisting unjust policies of their white (Euro American) neighbors, American Indians were always kept powerless. As a victim they had little or no ability to chart their day to day lives or to plan their own future. They were kept away from the legal framework of the country. On the contrary, the Europeans always interacted with them through various policies and legislative systems. Euro Americans still continue to make certain laws related to land use in order to exploit natural resources of Native Americans. There is a negative connection between toxics and race, cities and race, and wilderness and race. Linking race and environments, Carolyn Merchant makes the following observations:

. . . slavery and soil degradation are interlinked systems of exploitation, and deep-seated connections exist between the enslavement of human bodies and the enslavement of land . . . Native Americans were removed from their lands they have [had] managed for centuries, not only during settlement, as is well known, but during the creation of national parks and national forests. (Merchant 380)

The enslavement of human beings and land are interlinked. Through the exploitation of land, powerful nations always try to exploit people. Likewise, through exploitation of people, superior races also try to grab and exploit land belonging to the 'inferior' race. Therefore, slavery and degradation of land are terms having interlinked ties. Native Americans were also exploited through the exploitation of their land. The land that was not just in their possession for centuries but one that they had treated and respected as though it were animate. The land of Native Americans was exploited short after the settlement of Euro Americans. Their land was selected for the construction of national parks and national forests along with various unjust policies. With the discovery of America, American Indians or Red Indians were deprived of their land—a sacred entity. The discovery of America is totally a different act. Europeans exploited lands of their hosts who had welcomed them in their territory. During colonial period and after independence, large numbers of Indian wars were fought. The primary objective of these wars

was to take hold of Native Americans land. Numerous hardships were imposed on Native Americans by Euro Americans through wars, massacre, the imposition of treaties, and forced displacements. Euro Americans also took hold of the Natives' land through various industrial practices including mining, oil extraction and uranium extraction. Through such activities, racist Euro Americans raised their economy and provided filthy residing places to Native Americans that were unhealthy and unfit for living. Pointing out the cruel intentions of the newcomers, Vine Deloria Jr. and Clifford M. Lytle note:

The conquered people could be treated as slaves, banished to other lands, or assimilated into the society and institutions of conquering people. Indeed human history had been the story of conquest, assimilation or extinction, and yet more conquest. However, the discovery of America was different. New continents had not been conquered before and the richness of prize inspired the maritime powers of Europe to gain whatever advantages they might in the new hemisphere. (Deloria Jr. & M. Lytle 2)

Native Americans, who initially had welcomed Euro Americans on their land, were later treated as slaves by their very guests. They gradually lost their land through various governmental policies. The only thing that fascinated Euro Americans was heaps of treasures in the Native land. They planned to take advantage from this land which was rich in natural resources. For this purpose, they exploited land and ruined natural habitat of living species. History of Native Americans was full of killing of living species and putting them in the list of near extinction. Felix Cohen traced the Indian legal history back to 1952. A prominent theologian, Francisco de Vitoria declared natives as true owners of the land. Indians, he says, are true owners of the land; so Spaniards do not have any right to claim the ownership of the new land. There was also an absence of war in the discovery of the land of America. Cohen observes:

So long as the Indians respected the natural rights of the Spaniards, recognized by the law of nations, to travel in their lands and to sojourn, trade, defend their rights therein, the Spaniards could not wage a just war against the Indians and therefore could not claim any rights by conquest. (Cohen 46-47)

The good behavior and simplicity of American Indians evoked the lust of Euro Americans for their economic development and industrial boom. Native Americans respected Spaniards who

came to their land for trade purposes. With the passage of time, under the disguise of trade, the Natives were trapped by Euro Americans who started exploiting their land. They were easily deceived because of their humble attitude and innocence. Euro Americans, as a superior race, took advantage of this simplicity and thanklessly began calling them savages. They started making unjust policies at the governmental level without involving the indigenous folk. This left the latter, which had a respect for land like a mother figure, in the lap of unhealthy environment.

### **2.2.1 Treaty Making**

Signing self-serving treaties was the very first policy adopted by Euro Americans to take hold of various resources and land of Native Americans. Treaty making was also a “feasible method of gaining a hold on the continent without alarming the natives” (Lytle 3). Treaty making developed the political and legal relationships between European colonists and Indians. Through various sessions of formal treaty making Indian lands and rights to live in certain areas were purchased. In 1778, the formal treaty-making business was unfolded by U.S. government which later led to a long chain of treaties went on to exploit Native Americans’ rights and land. Recalling the events surrounding first such deal, Vine Deloria Jr. and Clifford M. Lytle state:

In 1778 the United States government entered into its first treaty with the Indians—the Delaware tribe. In the course of next century, over six hundred treaties and agreements were made with the tribes and nations of North America. Not only were these treaties designed, as was the first treaty, to ensure peaceful relations with the Indians but, even more important, they were also a means of securing an orderly transfer of landownership from the tribes to the United States”. (Deloria Jr. and M. Lytle 4)

Following its first treaty, the Washington Administration never looked back. The sole purpose of all these treaties was the exploitation of land, people and natural resources. Such policies show how much Euro Americans exploited land for their own purpose. Apparently these treaties were designed to ensure peaceful relationship with the Natives. However, in reality, these treaties were aimed at transferring their property to the U.S. government. Though claiming to benefit the Natives, they actually did them no meaningful good. For one thing, these treaties were always drafted in English- the language of colonizers. At that time this language was totally unknown to American Indians. Addressing the same communication barrier, Peter Iverson in *We are Still*

*Here: American Indians in Twentieth Century* laments how the Natives were always betrayed by Euro Americans through various agreements and treaties written in English “The actual document was always written in English and was generally interpreted by people who had a stake in a successful outcome of the proceedings, so the Indians were not always told the truth during these sessions” (Iverson 5).

In their book *American Indians, American Justice*, Vine Deloria Jr. and Clifford M. Lytle (1984) argue that the white community did show an initial intent for a peaceful coexistence with the native population. They also believed that they would be successful in Christianizing the American Indians. However, it was difficult to Christianize the praying Indians because of their strong spiritual bonds with nature and land. Hence, not unsurprisingly, “an atmosphere of hostility developed between the two communities shortly after settlements were established because the cultural gap between two groups was too wide to inspire confidence and trust” (Lytle 6). Euro Americans and Native Americans are two different races who differ from one another in every single respect. Therefore, naturally enough, the two were on hostile terms. Another reason of this hostility was that the Natives did not trust Euro Americans as they kept everything secret. Therefore, they did not reveal the whole truth about their legal documents. One of the major cultural differences between them is each group’s attitude towards land. The Natives tried to connect themselves with land and worked hard to enhance its natural beauty whereas Euro Americans disrespected the soil and exploited it for their varied benefits. Soon after the colonists landed the waves of violence slowly but surely surged. As a result of these rapidly straining ties, the Natives were deprived of their sacred lands.

### **2.2.2 Relocation**

While abandoning their long possessed lands, Native Americans were also forced to evacuate their ancestral homes through the passage of certain politically motivated policies. One of such policies is the Indian Removal Act. It was passed on the 28<sup>th</sup> May 1830. This policy was immediately put into an action. As a result of this policy a “massive migration” of American Indian tribes occurred from Mississippi and Ohio valleys to the western plains. This journey is termed as Trail of Tears because almost sixteen thousand Cherokees walked silently to their new homes (eastern Oklahoma). Large numbers of the Natives left their ancestral lands under the

extreme harsh conditions. “But the Cherokees were not the only Indians who were pushed to western reservations. Pursuant to the treaty of Dancing Rabbit Creek, the Choctaws surrendered all their lands east of the Mississippi, more than ten million acres, and moved west” (Deloria Jr. & M. Lytle 7). Charokees was not the sole migrant tribe, many other the Native tribes left their lands estimating millions of acres and moved to their specific reservations in the west. In this way they were not just deprived of their natural surroundings but had to relocate in unhealthy surroundings. The relocation of eastern Indians did not put an end to the unpleasant process. Euro Americans still interfered in the life of reservations and made the environmental conditions worse for the human survival as well as survival of other creatures. Their intrusions on the reservations also show the dominant race’s attitude. The policy of removal and relocation further pushed Indians to farther west because of the increasing sophistication of American technology. They termed this efficient exploitation as the coming of industrial corporations to the west. In order to establish its firm control over the Natives, the U.S. government also founded various industries. They destroyed natural vegetation and exploited natural resources for their mega projects. Construction of railroads was yet another policy that destroyed great buffalo herds. Euro Americans also discovered gold in west. Pointing out the same, Peter Iverson, in his work *We are Still Here: American Indians in Twentieth Century*, adds: “[The] completion of the transcontinental railroad, the growth of towns and cities, and the development of new industries to exploit the natural resources of west all testified to increasing U.S. control over Indian communities” (Iverson 14).

### **2.2.3 Dawes Allotment Act**

Another significant policy after relocation was the General Allotment Act. In this Act, Indian tribal land was divided into allotments for individuals and families. General allotment act was also called Dawes Act, named after its proponent Senator Henry Dawes of Massachusetts. This Act was applied to reservations. Accordingly, members of the selected tribes were given pieces of land (around 40 to 160 acres) for themselves and their families. According to this act:

A period of twenty-five years was established during which the Indian owner was expected to learn proper business methods; at the end of this time the land, free of restrictions against sale, was to be delivered to the allottee. With a free and clear title, the

Indian became a citizen and came under the jurisdiction of the state in which he or she resided. (Deloria Jr. & M. Lytle 9)

The aim of this policy was to break up reservations by granting land allotments to individual Native Americans. The common property of tribe was parceled out to individuals in far-off small allotments. Those Natives who were registered on a tribal roll were given allotments of reservation land. To each head of a family, one quarter of a section was given; to each single person over eighteen, one-eighth of a section was given and to orphan child under eighteen, one eighth of a section was given. The apparent purpose of Dawes Allotment Act was to protect the Indian property rights, particularly during the 1890's. In many cases, the actual results were vastly different. The land allotted to the American Indians was mostly desert or semi-desert that was unsuitable for farming. In addition, the ways of self-sufficient farming were much different from the tribal ways of life. Due to fear of great expenditure, many Indians did not want to take up agriculture. It was difficult to afford the tools, seed, animals and food supplies necessary for agriculture. There were also problems with the inheritance due to allotment policy. Young children also inherited allotments. They were, however, unable to farm as they had been sent away to boarding schools. The consequences of Dawes Allotment Act were devastating. Most of the Indians lost their lands because they were unable to pay the lease in twenty-five years. As Vine Deloria Jr. and Clifford M. Lytle strategically calculate:

As a consequence of the allotment policy, Indian landholdings were reduced from 138 million acres in 1887 to 48 million in 1934 [Collier, p.16]. Of [these] 48 million acres nearly 20 million were desert or semiarid and virtually useless for any kind of annual farming ventures. (Deloria & Lytle 10)

Loss of their own lands was the only result of this unjust act for the Native population. This makes them worried about their culture, economic condition and background that makes them weak.

#### **2.2.4 War**

American Indians participated in the World Wars. In order to encourage their participation in war Indian Citizenship Act was passed in 1924 in the United States. This

legislative piece gave citizenship to those Indians who served in the First World War. This act was a policy designed to encourage American Indians to recruit themselves in the armed forces for the defense of America. Euro Americans took advantage of the skills of American Indians in war, and used them as a fuel for the progress of the U.S. As Peter Iverson (1998), in his book *We are Still here in the Twentieth Century*, points out:

Native participation in the war had been encouraged by federal officials and assimilationists who believed the war would accelerate assimilation and permit Indians to demonstrate their ability to contribute to American society. Although many Indians had not yet been granted citizenship and were not eligible for the draft, they were asked to register with the selective service, and over 16,000 Indians served in the war, a rate twice that of other eligible Americans. (Iverson 49-50)

The reason behind the federal officials' encouraging of the Native participation in wars was to assimilate people from different cultural origins and ethnic groups. They wanted American Indians to show their abilities in war for the welfare of their society. Though the Natives had been denied the U.S. citizenship and were nonetheless registered for the war services. More than 16000 Indians served in American wars. They were born fighters and best "trackers." The army, hence, took full advantage of their warring skills. Native Americans joined forces as "short time employment to escape poverty," "to demonstrate their patriotism," and "to gain appreciation from dominant population" (Iverson 62). One very important policy in environmental racism is that of war. The policy of war also comes under Environmental racism as it is a source of destruction of land, human beings and other living creatures. It destroys environment on large scale. Ronald Wall, in his work *War and the Environment: Some of the Ways that Military Actions can Affect the Ecosystem*, describes the effects of war on natural environment. Damage and benefits associated with war, he writes that war is far more than any other practice to gain control and power. He terms it as a purposeful destruction of humans, resources and landscapes. Warfare affects many aspects of environment. It can disrupt land use, biological resources, functioning of ecosystem, water supply and air quality (Wall 17). War is direct and relentless assault on human beings and other living creatures along with natural resources.

### 2.2.5 American Indian Boarding Schools

In the quest of more land, the Europeans invaded American Indians in the North of America. Through respectful trade agreements, they fully enslaved the Natives by claiming their land for themselves. By the end of 19<sup>th</sup> century, American Indians were confined to unproductive parcels of land called reservations. In addition, the hairstyle, clothing and spirituality of American Indians were considered savage. Lifestyle and spiritual practices of the Natives were declared illegal in Indian Offense policies by the U.S. Congress. Though they protest against the implementation of such policies, their voices mostly remained unheard. The government opened these schools just to do away with the American Indian culture, tongues and spirituality. Native students had to accept Christianity, while at the same time adopting the dominant white culture and English language. Carlisle Boarding School was most famous off-reservation boarding school. It is one of the most influential Indian boarding schools. Richard Henry Pratt is the founder of this school. As a Captain he had served as an officer in 10<sup>th</sup> Cavalry during the Red River War. When War ended he was given a charge of 72 Indian prisoners of war taken in 1875 to Fort Marion, Florida. His success in “transforming” prisoners led to the development of Carlisle Indian Boarding School. It was established in 1879, in Carlisle, Pennsylvania. He believed that “only good Indian is dead one” and “kill the Indian and save the men”. During this experiment, some of the captives were traumatized to such a degree that they committed suicide. Still most of the prisoners learned English language and customs (Bruchac & Smelcer 1). Pratt requested the Congress for funding to provide the same education to every Native. Furthermore, the Act of July 1882 works for the development of educational institutions for youth from the nomadic tribes. Army barracks were used as institutions for the training of Native Americans out of reservations. Life of Boarding Schools was tough for American Indians as Joseph Bruchac and John Smelcer in their work “The Boarding School Experience in American Indian Literature” point out that:

Indian boarding schools were built to be places that would utterly transform Indian people, obliterating tribal identity, destroying Native languages, and eradicating Native religions, customs, and traditions. Students were punished—often drastically—when caught speaking their Native languages. There exist numerous accounts of students



locked in basements or boiler rooms for days without food or water. At its height, there were 153 of these schools across America. (Bruchac & Smelcer 3)

The lives of Indian children sent to Boarding Schools were changed forever. It was not their choice to leave their homes, they were unable to reconcile the old and new. Many students lived socially detached as outcasts and alcoholics. This experience bring indelible mark on Native America. Major problems that natives faced were the loss of identity and native languages. Euro Americans promoted their own culture through these schools. These schools isolated the children from their culture and customs, which had hitherto been necessary for the survival of tribes. They wanted to “remove children from the harmful, counterproductive influences of their homes and communities” (Iverson 19). The motto of these schools was Henry Pratt’s slogan to kill the Indian in him and save the man. *Education for Extinction: American Indians and the Boarding School Experience, 1875-1928* 1995 by David Wallace Adams offers the comprehensive account of assaults on Indian identity through federal policy. This assault comes in many forms: the shearing off braids, new names, suppression of language, humiliating punishments and attacks on religious beliefs. In *Native American Boarding Schools: Landmarks of the American Mosaic*, (2012), Mary A. Stout provides a detailed survey of boarding schools to analyze personal experience of students and their parents. Mary A. Stout discusses major outcomes of educational paradigm.

The Pratt’s social model soon spread across North America and by 1900 most American Indian children were forcefully taken away from their families. They were transported to boarding schools by trains and later by buses. In the boarding schools, they were put in an environment entirely different from their home environment. They were made to wear uniforms, have their haircuts and were forced to speak and act like white people. Even after graduating from school, nevertheless, the young scholars still retained certain aspects of their own culture. Many students suffered from the loss of their identity. The fact was, no matter how much money and effort was spent in order to “kill the Indian” in boarding school, the white society still did not accept them. American Indian parents were against this whole boarding schools’ business. Like their parents, the Native students also resisted against the American Indian Boarding Schools by running away. In school they secretly “talked Indian” although they subsequently underwent beating for speaking their traditional languages. Later on, in order to fulfill part of

1855 treaty with Anishinabek, Mount Pleasant Indian Industrial Boarding School was established by the U.S. Congress. The government officials promised to provide them with quality education tactfully took hold of their land. A list of other American Indian Boarding schools is as following:

1. Chemawa Indian School (1880-Present)
2. Fort Bidwell Indian School (1898 – 1930)
3. Greenville School and Agency (1894 – 1925)
4. Stewart Indian School (1890 – 1980)
5. Perris Indian School (1893 – 1902)
6. Fort Mojave Indian School (1891 -1910)
7. Phoenix Indian School (1891 – 1935)
8. Fort Shaw Industrial Indian Boarding School ( 1891 – 1910)
9. Grand Junction Indian School ( 1886 – 1911)
10. Fort Lewis Indian School ( 1892 – 1910)
11. Santa Fe Indian School (1890 – 2008)
12. Albuquerque Indian School ( 1885 – 1982)
13. Rapid City Indian School ( 1898 – 1933)
14. Pierre Indian School ( 1891 – Present)
15. St. Joseph’s Indian School ( 1927 – Present)
16. Flandreau School ( 1892 – Present)
17. Genoa Indian Industrial School ( 1844 – 1934)

18. Haskell Indian Industrial School ( 1884 – Present)
19. Chilocco Indian Agricultural School ( 1883 – 1979)
20. Morris Indian Boarding School ( 1887 – 1909)
21. Pipestone Indian School ( 1910 – 1953)
22. Tomah Indian School (1893 – 1941)
23. Wittenberg Indian School ( 1886 – 1917)
24. Mt. Pleasant Indian Industrial Boarding school (1879 – 1918)

Throughout America there were more than 460 suchlike American Indian schools having an enrollment of more than 100,000 students. These schools were funded by the federal government and were administered by religious organizations. The motto of these schools was to take hold of land of native children in their absence. These schools works on agenda of Henry Pratt’s slogan kill the Indian and save the humanity. Jean A. Keller, Lorene Sisquoc and Clifford E. Trafzer in their collective work *Boarding school blues: Revisiting American Indian Educational Experiences* point out devastating and even fatal experience of Indian Boarding Schools pupils. Their experience created “fond memories, sometimes mixed with melancholy, sometimes with humor” (Sisquoc & Trafzer xi). Lorene Sisquoc, a member of the Fort Sill Apache tribe of Oklahoma, is a museum curator, and Trafzer and Keller are historians; they gave multiple meanings to such institutions. From traditional story telling they termed the institution as a monster.

### **2.2.6 Destruction of American Indian Ecology for Industrial Projects**

American Indians are long haired man who pay respect to all living things. They respect trees and speak to them, apologize to fish, identify themselves with birds and animals. They never cause harm to living creatures and their environment. In *The White Man's Indian: Images of the American Indian from Columbus to the Present* author defines Native Americans that "God created these simple people without evil and without guile. ...They are the most submissive, patient, peaceful, and virtuous. Nor are they quarrelsome, rancorous, querulous, or

vengeful.... They neither possess nor desire to possess worldly wealth" (Las Casas quoted in Berkhofer, 11). Dickason also that natives are happy with so little. They "live content with what nature gives them" (Dickason 65). They believe on the connection between land and people and express their connection in harmony with nature through stories, ceremonies and traditional kinship. But after colonization, forced removal and continued land dispossession Native Americans live in miserable state on the United States reservations. These are the places where they struggle for survival on infertile and polluted land. Environmental violence and the devastating impacts of environmental toxins and industrial development (extraction, production, export and release) harm life of indigenous communities. In *Ecological Revolutions: Nature, Gender, and Science in New England* (2010), Carolyn Merchant discusses the arrival of explorers and settlers in the United States in 17<sup>th</sup> century. Through this intrusion Native American ways of life and their environment underwent a radical change. Similarly *Ecocide of Native American: Environmental Destruction of Indian Lands and Peoples* (1995), major focus is on the continuous exploration of Indian land and traditional subsistence rights. Donald A. Grinde and Bruce E. Johansen highlight destruction of Native American ecology through strip mining, radioactive fallout of Uranium mining, contamination of water that threatens livestock and human life. This book deals with recent crisis among Indians; fishing rights, livestock reduction and coal and uranium mining that leads to severe pollution. Authors also report on the plight of James Bay Project Cree and radioactive waste dumping in Alaska. With the rise of American concerns about self-sufficiency in energy and increasing security demands, natural resources became substantial. Natural resources like oil, timber and uranium drew attention of federal government, industry and tribes. These governmental 'Field Policies' were also among several unjust actions taken against the Natives. Osages were one of those tribes who moved from their territory towards the reservations. They were sent to barren lands where cultivation was impossible (17). After few years, Euro Americans discovered oil fields on this territory. The land of Osages suddenly turned into great oil fields in the region. The discovery of oil under Osage land in 1896 resulted in yet another interference of these hitherto barren pieces of earth. The land of Osages got significance and many white royalties moved towards it for their own personal interests. As Peter Iverson (1998) observes:

During 1920s, despite impressive mismanagement and almost instantaneous corruption in the leasing of the fields, royal ties on the sale of oil still come flooded into the Osages. Before the Great Depression and the plummeting of oil prices, they appeared to possess more wealth than one could possibly imagine. Other Americans were quick to learn of the “oil Indians”, who reportedly were squandering their newfound fortunes on fancy cars and endless parties. (Iverson 55)

The oil fields of Osages attracted the attention of the corrupt officials and other elites. Rapid rise in oil prices increased the lust of Euro Americans for more wealth. They started manipulating “oil Indians.” They took hold of their land and in return gave them monthly packages for their ‘luxuries.’ Euro Americans extracted oil from the land of Osage Indians. The Osage Indians were called “oil Indians” since their reservation was found to be filled with oil reserves. Henry Foster, a petroleum developer, devised a policy to pay the Osage tribe 10% royalty on all sales of petroleum. Due to the abundance of petroleum, Osages were financially benefited. With the passage of time, the black gold increased the greed of racist Euro Americans. The U.S. government compelled Osage Indians to accept allotments. The policies of Allotment were so complicated that most of the Indians either sold their land or gave them on lease. Most of the business-minded Euro Americans tried to grab wealth of Osages. Along with the destruction of natural surrounding and environment of the Natives, Euro Americans now started killing them. Osages were killed by bullets, poison, and explosives. Hence, Osages were greatly troubled by this sudden influx of money coming from oil fields. Not only Osages, the Muscogees also possessed lands with sufficient petroleum deposits. While the discovery of petroleum deposits made a few of the tribal members extraordinary wealthy and the rest of the majority was rendered entirely dispossessed. Due to these natural resources the reservations were at a marked disadvantage.

Euro Americans also destroyed the ecology of the Natives through their dam-construction policy. The racist colonial mindset tended to ignore the destruction of the natural surroundings. Native Americans fought for their land and always stood against such policies. Dam construction caused two major issues: 1) relocation of tribes, 2) blocking of salmon from their spawning ground. Following the discovery of America, Euro Americans found that the Native lands were filled with unpolluted and free-flowing water with abundance of fish population. Looking at river

as an entity for economic development, hence, they began polluting it. For American Indians, on the other hand, the rivers were spiritual beings. The rivers were a source of life because its fish was important part of their diet. For the sake of development, progress, and civilization, the Europeans provided power to their industries and blocked the flow of water to reduce the number of salmon. Talking about the ‘dam threat,’ Iverson adds:

Other threats to the Native future appeared during this time. Various federal agencies built new dams designed to assist in the production of electrical power, the control of floods, and the provision of recreation. Some of these projects inundated Indian lands and Native peoples were uprooted from traditional residences and economies. (Iverson130-131)

It was chiefly for the production of electrical power that the federal agencies devised policies for dam construction. These policies displaced Native Americans and destroyed their environment. The assault on American Indians through dam construction is not a pleasant story. It was dishonorable, disgraceful and inhuman act that was motivated by greed and racism. As is pretty evident that the need of dams for Euro Americans was worth more than the lives of human beings and living species of salmon. Their economy and industrial progress was of a higher value as compared to the value of life of indigenous people and other living species. Leslie King and Deborah McCarthy (2005) in their collective work *Environmental Sociology from Analysis to Action* have discussed the dreadful policy of dam construction as follows:

Dam constructions projects have increasingly come to be seen both as major environmental despoilers and as threats to indigenous peoples and cultures and, therefore, have become the target of powerful opposition coalitions. At the same time, the building of large dams has been presented by their promoters and admirers as a miracle of modern engineering and also as a metaphor for the triumph of human society over the unpredictable forces of nature. (King & McCarthy 375)

Despite the governmental presentation of dam construction as a miracle of the new age, such projects continued to pose a major threat to the life of Native Americans, their land, and the existence of many living species in their surroundings. Dam construction caused a number of grave problems for the Natives. It destroyed a lot of spiritual and ceremonial areas and

gravesites. These dams also flooded their farmlands and caused hindrance in their self-sufficiency in farming. Similar to dam construction, various other acts like discovery of nuclear material and oil resources further subjected them to unhealthy living conditions. Their reservations were filled with nuclear test sites, power plants, uranium mines, radioactive and hazardous wastes, and toxic waste dumps. Native Americans were not provided with the same standards of health and environmental conditions as the other citizens of the U.S. As a result they raised their voices against this injustice and demanded for environmental justice. They also became victims of various deadly diseases due to their unhealthy environment. A constant exposure to the environmental contaminants made them suffer from several severe health hazards.

For the development of nuclear material and industrialization, Euro Americans targeted the lives of innocent Natives. Both the U.S. government and private companies posed serious health risks to the local populace mere for their material gains. This way they directly engaged in a form of economic racism. Taking full advantage of their poverty the U.S. companies offered millions of dollars to host nuclear waste storage sites. The Federal government's policies provided polluted environment and targeted Native American reservations. Native Americans places were considered extremely dangerous sites or treadmills of destruction because they were highly polluted by nuclear, toxic and industrial wastes—all extremely harmful for the survival of living species.

### **2.3 Theory of Environmental Racism**

Environmental racism is the intentional placement of polluting industries, landfills, hazardous waste sites and incinerators in communities of colored people like African Americans, Native Americans, Asians, Hispanics, and poor and migrant farm workers. Minorities are particularly expose to unhealthy environment because they are supposed as weak and passive citizens who will not fight back against poisoning of their neighborhood. The theory of environmental racism deals with discrimination in issues that are unjustifiable, and the implementation of laws, regulations and policies that affects the quality of environment. Environmental racism is an obvious practice one can easily observe by looking at the communities of colored people whose land is exploited by landfills, disposal of wastes, and

through the establishment of toxic industry. People of colored communities are often excluded by the boards or regulatory commissions that make significant environmental decisions and policies. Bullard and Johnson (2000) define Environmental Racism as:

Any environmental policy, practice or directive that differentially affects or disadvantages individuals, groups or communities based on race or color... Environmental racism combines with public policy and industry practices to provide benefits for whites while shifting costs to people of color. (Bullard & Johnson 559-560)

Environmental racism, hence, is an environmental policy that greatly affects people belonging to the color communities. While giving full benefits to the white race through industrial setups, it makes only the non-whites bear the brunt in the shape of environmental pollution. Environmental racism occurs when colored communities disproportionately bear the risks of environmental protection policies. One of the major aspects of environmental racism is the location of hazardous waste facilities in communities of color. It comes in action on the back of the belief that all Americans have a right to live and work in healthy environment. People of color, however, have been deprived of this same right as they are subjected to live and work in polluted surroundings. Environmental policies do not least favor the colored communities. Victims of suchlike policies alongside industrial practices are always the 'non-whites,' whereas all the benefits are reaped by the 'whites.' Benjamin Chavis termed environmental racism as "racial discrimination" in "environmental policy making" in which policy-makers deliberately target people of color to "life threatening presence of poisons and pollutants" (Chavis 17). People of color are discriminated by designing environmental policies and through enforcement of various laws. The alarming situation of environmental injustice and environmental racism arises through a complicated process. Laws and their enforcement are significant for the emergence of environmental racism and environmental injustice. State's actions and political power are two important factors that result in environmental inequality. There are various structural factors, which are responsible for it. Robin Lanette Turner and Diana Pei Wu point out that these factors as "capitalism, policies and regulations" along with social stratification based on "race, ethnicity, class-interact" with the strategic actions of "multiple actors," "managers," "activists," "communities," and "regulators"(Turner and Wu 37) Such policies target people of inferior race,



ethnicity and class as a result of unjust environmental actions. Actions of environmental exploitations are strategic and well managed by regulatory bodies of law (Turner and Wu 127).

Robert Bullard, in his book *Dumping in Dixie: Race Class and Environmental Quality* 1994, writes that environmental racism is reinforced by “governmental, legal, economic, political, and military institutions ;”( Bullard 192) and, he terms each of these state institution as a “racial institution” (Bullard 192). Pellow, Weinberg, and Schnaiberg—in their collective work called “The Environmental Justice Movement: Equitable Allocation of the Costs and Benefits of Environmental Management Outcomes” (2001)—maintain, “Environmental inequality is a social process involving and impacting many actors, institutions, and organizations. These actors, or stakeholders, often include social movement organizations, private sector firms, the state, residents, and workers” (Bullard 6). He further elaborates the process of inequality by adding: “environmental decision making and policies often mirror the power arrangements of dominant society and its institutions. A form of illegal exaction forces people of color to pay the costs of environmental benefits for public at large” (Bullard 98). Environmental decisions and policies are made by the dominant race. People of color bear the burden of these unjust environmental policies as they are not part of power game. The dominant society and its regulatory institutions make decisions of environmental inequality and set their industries to exploit the land of colored communities. They take undue advantage of their power. It is an illegal way and misuse of power that harms others for material success. Simon argues that hazardous waste corporations are responsible for environmental degradation. Along with environmental exploitations, these corporations are also responsible for bad human health conditions and human rights violations. According to him, these companies are directly connected with international crime syndicates. He specifically links the U.S. waste management companies with organized gangs of crime. Pellow, on the other hand, terms the process of environmental racism as a political economic process. From the above evidences, it is clear that industrial waste is deliberately disposed off in the lands of low-income people, minorities and inferior races. Colored communities are targeted by the white race due to its “power” and “control” (Pellow 32). Thus, the colored communities suffer more environmental hazards, and are pushed to more polluted sites. Pointing out the same racist attitude, Bullard (1993) observes:

Racism influences the likelihood of exposure to environmental and health risks as well as of less access to health care. Many U.S. environmental policies distribute the costs in a regressive pattern and provide disproportionate benefits for whites and individuals at the upper end of the education and income scale. Numerous studies, dating back to 1970s, reveal that people-of-color communities have borne greater health and environmental risk burdens than the society at large. (Bullard 98)

Various researches recently carried out, focusing the 1970's, show that colored people are bitter victims of environmental injustice. Environmental injustice is the process produced through environmental inequality wedded with racism and the process of capital accumulation. We can term it as fatal coupling of power and difference. The unequal distribution of environmental hazards is based on racial bias. Inferior races are subjected to worst environmental conditions. Luke W. Cole and Sheila R. Foster (2001), in their publication called *From the Ground Up: Environmental Racism and Rise of the Environmental Justice Movement*, are also of the same opinion when they state:

. . . the distribution of numerous environmental hazards: garbage dumps, air pollution, lead poisoning, toxic waste production and disposal, pesticide poisoning, noise pollution, occupational hazards, and rat bites . . . these environmental hazards are inequitably distributed by income or race . . . race was most often found to be the better predictor of exposure to environmental dangers. (Cole & Foster 54-55)

When we compare race with class for the distribution of environmental hazards, we can easily find that race is the most crucial factor because of which communities are exposed to environmental threats. The point is further elaborated by Bullard that “Blacks and other economically disadvantaged groups are often concentrated in the areas that expose them to high levels of toxic pollution: namely, urban industrial communities with elevated air and water pollution problems or rural areas with high levels of exposure to farm pesticides” (Bullard 6-7). Blacks and other colored communities are exposed to unhealthy work environment. They encounter great health risks due to industrial waste. Water in their surroundings is polluted with industrial waste, and air they breathe in is polluted with various pollutants released from industries. In rural areas, where colored people work to give the white's economy a boost, they

are exposed to disease-causing pesticides. Kruvant also describes these disadvantaged people as victims who live near the pollution centers including power plants, industrial installations and central cities with heaviest traffic. Disadvantaged groups have usually no choice because of lack of power and poverty. Kruvant observes that those who have wealth and influence exercise political power to keep polluting facilities away from their homes. The survival of human beings and other living creatures is difficult in poverty areas because of high pollution. Blum excluded whites from the list of disadvantaged people. From his viewpoint, the rich whites do not face environmental problems. Instead, those who face them in inner city are poor white, yellow, brown, and black. These poor whites and other colored people face “disease of adaptation” (Kruvant 29). These are not health adaptations, but chronic conditions and diseases as an outcome of living in bad air, polluted water, and continued stress. Luke W. Cole and Sheila R. Foster (2001) trace out a link between residential areas and environmental hazards:

The citing process focuses on industrial, or rural, communities, many of which are populated predominantly by people of color. Because land values are lower in heavily industrial and rural communities than in white suburbs, these areas are attractive to industries that are seeking to reduce the cost of doing business. Furthermore, these communities are presumed to pose little threat of political resistance because of their subordinate socioeconomic, and often racial, status. (Cole and Foster 71)

The concentration of environmental hazards is higher in the communities of colored people. The uneven distribution of pollutants in low-income residential zones makes it unhealthy. Cheap value of land in the United States attracts colored people who cannot afford a property in expensive locations like whites. Colored communities are put into horrible life surrounded by poison in their localities. As Pelow, Weinberg and Schnaiberg put it, power in American society is associated with race instead of class. They argued, “Environmental inequality has a racial dimension” (Pellow, Weinberg & Schnaiberg 56). People of color lack power, because they are people of color and have no choice. Colored communities lack equal access to economic and political power. Lack of economic power is due to institutional racism embedded in every aspect of labor market. Secondly, lack of equal access to political power is a great cause of environmental inequality. The bitter reality is, such communities have harder time getting elected

to political office. Colored people, hence, lack power for racial reasons (Pellow, Weinberg & Schnaiberg 68-69).

Frantz Fanon in his book *Wretched of the Earth* 1961 discussed the issue of environmental degradation of people of color due to the racist attitude of the Euro Americans. The compartmentalized world is divided into two parts that are inhabited by different species. The “native” sector is not an essential part of the European sector. The colonizers’ sector is built up of “stone and steel,” “light,” and “paved roads” (Fanon 4). They are the ones who possess all the good, healthy and beneficial things in their environment. On the contrary, the sector belonging to the colonized people is filled with garbage and they are hungry for “bread,” “meat,” “shoes,” “coal,” and “light” (Fanon 4). Fanon also focused on the process of “decolonization” in detail. After the removal of colonial power, the colonizer exercises his financial and governmental powers to control the whole system of the colonized. The colonizer presents a false image of the colonized that they have lost their values and that it’s the duty of Euro Americans to civilize the Natives. Europeans have misused the power and they have destroyed everything that was in their reach. They also use “zoological terms” for colonized residential areas as “stink,” “hordes,” and “swarming” in order to refer to their bestial characteristics (Fanon 7). Fanon further emphasizes the dignity of land that the colonizers exploited. The colonial system is only interested in certain riches and natural resources in order to develop their global marketing and industrial system (Fanon 26-27).

Jeff Romm writes about “just environment” in which all groups of people have “equal opportunity for benefit and influence.” He contends that environmental injustice is caused by two main issues. Firstly, the “environmental policies based on the territorial protection of resources;” and secondly, the “race-based limitations on social opportunities” (Romm 21). Kuletz, in his work *Invisible Spaces and Violent Places* 2001, maintains that the southwest of United States comprises colonized land due to policies designed for military and nuclear interests. Racist violence is sanctioned by the government in the disguise of academic and political work. The land of colored people is made to be seen as empty and invisible. Kuletz terms these landscapes as “sacrificial landscapes” and outdoor weapon laboratories (Kuletz 17). In her, book *Rethinking Environmental Racism: White Privilege and Urban Development in Southern*, Pulido talks about the racial order. She advances the concept of “white privilege” out of which Euro Americans get

economic and political benefits. White races separate themselves from “racist tendencies.” It is impossible for one group to get privilege without disadvantaging another group. White gets privilege at the expense of colored people or non-whites. Pulido considers “suburbanization” as a white privilege, as it provides the whites with inexpensive, clean, residential environments. Colored communities are deprived of this privilege because they do not access such quality of life. White privilege is linked to environmental racism because it emphasizes on the spatiality of racism. Therefore, white privilege is a hegemonic form of racism that produces white advantage across time and space (Pulido 121). Due to ideologies and practices embedded in white privilege, the whites get all the economic, social and political benefits. In *Confronting Environmental Racism in the 21st Century* 2001, Robert Bullard considers victims of environmental racism. He estimates that during the recent few decades, about 1.3 billion individuals worldwide live in unsafe and unhealthy environment. He further lamented the situation in the following terms:

The systematic destruction of indigenous peoples’ land and sacred sites, the poisoning of Native Americans on reservations, Africans in the Niger Delta, African-Americans in Louisiana’s “Cancer Alley,” Mexicans in the border towns, and Puerto Ricans on the island of Vieques, Puerto Rico all have their roots in economic exploitation, racial oppression, devaluation of human life and the natural environment, and corporate greed. (Bullard 3)

In 1993 edition of Val Plumwood’s *Feminism and Mastery of Nature* gave insight of the view that western model of human/nature relations has the properties of dualism. She argues that dualism is a result of certain kind of “denied dependency on a subordinated other” (Plumwood 41). This relationship determines a logical structure, in which the relation of subordination/domination and denial shape the identity of both. She describes the whole process that includes 1) backgrounding (denial), 2) hyper separation (racial exclusion) and 3) homogenizing or stereotyping. In Plumwood’s other book *Environmental Culture: Ecological Crisis of Reason*, she views the colonizer’s dominance in the realm of “reason centred culture” as the one that is proved to be “ruinous in the face of mass extinction and the fast approaching the biophysical limits (Plumwood 34). She argues that this ‘reason centred culture’ views nature and animals as the ‘other’. This ‘reason centred culture’ can also be interpreted as the power

discourse coming from the 'Centre' that sets its rules to benefit the Euro Americans and gives them the 'right to rule' over the natives. For her, this culture is the basis of the environmental destruction. She mentions that "it is reason intensified that will be our hero and saviour, in the form of more science, new technology, a still more unconstrained market, rational restraints on numbers and consumption, are all of these together. But while we remain trapped within this dominant narrative of heroic reason mastering blind nature there is a little hope for us" (Plumwood 06). This so called 'culture' used the profit making techniques in the disguise of helpers who hypocritically took hold of natural resources of the 'colonized' and used it to expand their empire. Following the concept of Plumwood, the idea of speciesism was viewed as the main cause of environmental destruction. According to this notion, non-humans, for colonizers, are 'uncivilized', 'animals' or 'animalistic' (those behaving like animals). She elaborates this concept by introducing the idea of 'hegemonic centrism' which builds boundaries between humans and non-humans. European 'Centre' empowers the hegemony over 'periphery' by considering its race superior; hence creating the clear cut distinction between whites and non-whites.

The environmental destruction is directly or indirectly related to the concept of race because it defines humans and nonhumans on the basis of binary opposition. This phenomenon can best be understood as 'the discriminatory treatment' of economically underdeveloped or socially marginalized people. Moreover the exploitations of 'home' source by a foreign outlet from where the transfer of ecological problems arises adds to the concept. Plumwood (2001) explains this exploitation as the process of "minimizing non-human claims to (a shared) earth" (Plumwood 04). Non humans can be humans, nature, plants or racial others which are tagged as wild or savage. This process of minimizing non-human claim to earth is based on biocentric attitude. This biocentric attitude circles around every form of living beings on earth. This attitude in deep ecology is considered same as 'othering'. Spivik (1985) presented othering as a systematic theoretical concept. It is social and psychological way of looking at one group as 'other'. This process denies the other of the 'same' dignity, pride, nobility and reason and ultimately any entitlement to human rights. No matter if the 'other' is religious or racial group, a gender group, or a nation, its purpose is always to exploit and oppress by denying its essential existence. In the Rani of Sirmur, Spivik proposed three dimensions of othering. First is to make all natives know "who they are subject to" (Spivik 254). The second dimension is to make

people aware of their lack of “the knowledge of refinement” (Spivik 254-5). The third dimension is to make them people realize that “the master is the subject of science or knowledge” (Spivik 256). This othering is done to fulfil human materialistic purposes. Through the dimension of power, creation of other and misuse of technology/knowledge the master reaps all the benefits from nature irrespective of its dreadful results.

Huggan and Tiffin (2006) view environmental destruction as a “disguised form of neo-colonialism” (Huggan and Tiffin 24). For them it is merely a large technocratic apparatus primarily designed by the West to serve its own economic and political interests. They stress on the requirement of a more forceful and balanced critique of development for both environmental and postcolonial criticism. They explain this phenomenon as a strategy to expand and control imperial markets. This expansion and control involves depletion of natural resources and biodiversity which ultimately results into the exploitation of environment. This attitude as also “materially destroyed vast areas of wilderness and many other animals” (Huggan and Tiffin 24). To maintain this power and control the ‘developed’ countries direct the ‘underdeveloped’ countries to continue the colonial course of development. Through colonial development projects the underdeveloped countries add “to a capitalist growth model that is both demonstrably unequal and carries a potentially devastating environmental cost” (Huggan and Tiffin 28).

Huggan and Tiffin use various literary works to recover non-Western epistemologies of nature and to calibrate the conflicting discourses that arises from various kind of colonial encounters-the traditionally territorial ones to European imperialism and the deterritorialized forces of present day globalization. It brings together environmental racism and postcolonial ecocriticism. They termed ‘development’ as a Western expertise that signifies state and corporate interest perpetuating a neo-colonial global order at the expense of world’s poorest people. They mention that postcolonial writers protested such developmental schemes. Huggan and Tiffin write about Ken Saro Wiwa’s and Arundhati Roy’s non-fiction as a powerful environmental justice writings. Ken Saro Wiwa is a Nigerian activist his writings are about the oil extraction in Nigeria by Shell Company. He tries to protect the Ogoni environment from further destruction due to oil extraction. Arundhati Roy writes about the Narmada river campaign in India, it is against a number of large dam projects across river Narmada. Huggan and Tiffin stress on their

writings to show the global activist writings, illustrating the investments of their own ecocritical practice.

Dr. Vandana Shiva is a prolific Indian author and activist, and Director of India's Research Foundation for Science, Technology and Ecology. She has worked closely with Indian farmers and has written extensively about the devastating effects India's move to capitalism has inflicted on them. She condemns the role that unrestricted capitalism has played in the destruction of environments and livelihoods. That is why in India, Navdanya started the Earth democracy movement, which provides an alternative worldview in which humans are embedded in the Earth Family, they are connected to each other through love, compassion, not hatred and violence and ecological responsibility and economic justice replaces greed, consumerism and competition as objectives of human life. In her book *Earth Democracy: Justice, Sustainability and Peace* (2006) she writes that "Corporate globalization sees the world only as something to be owned and the market as only driven by profits" (Shiva 2). For industrial development Water, biodiversity, cell, genes, animals and plants are treated as "property and express a world view in which life forms have no intrinsic worth, no integrity, and no subjecthood" (Shiva 3). Like colonialization before it, corporate globalization counts on claiming resources outside of the scope of ownership and inside the trust of the common people who cannot mount a defence against such unwanted impositions and bear the brunt of the externalities created by short-sighted, greed-based projects. In her book *The Vandana Shiva Reader* her essay *Soil and Oil*, she advocates the worth of soil for sustainability of human life. For her "Industrial biofuels ... are the foods of the poor transformed into heat, electricity, and fuel for the rich" (Shiva 78).

Shiva in her book *Staying Alive: Women, Ecology and Development* she calls development as maldevelopment which did not respect diversity and interdependent nature of environment instead it lead to foundation of exploitation. For her the destruction of forests, water and land is taking place in the name of "development and progress, but there is something seriously wrong with a concept of progress that threaten survival itself" (Shiva xvi). Her book *Poisons in our Food* is a horrifying study of the terrible, often insidious devastation unleashed on the human anatomy and the global environment by pesticide poisoning. Pesticides were born in World War 2 as agents of destruction for chemical warfare. After the war, the remains of these



chemicals were diverted for use in the agriculture sector. Due to widespread use of pesticides human beings struggle to survive cancer, congenital birth defects, nervous seizures, paralysis and a whole range of equally debilitating diseases.

Environmental racism is a global issue. People of color suffer the burden of environmental degradation inside and outside of the U.S. as a result of cruel policies designed by the powerful races. The colored people and their environment are ever targeted on a global level. Natural environment of colored people is destroyed due to the corporate greed of the dominant whites. As Environmental racism is any policy or practice that affect the life of colored people therefore this research work mainly deals with the policy of zoning and various other polices implemented in the zones and their effects on life (speciesism). The indigenous people in the U.S. are kept well within certain areas. They are bound to remain within the boundaries of their polluted reservations. In addition these are constantly exploited by Euro Americans through regular intrusions for mineral resources and industrial projects. Bullard makes a mention of this fact in these terms: “Environmental policies limit mobility, reduce neighborhood options, diminish job opportunities, and decrease choices for millions of Americans.” (Bullard 102) Zoning laws are a violation of property rights. Through zoning, governments can easily strip property owners of their right of land use. Douglas Massey and Nancy Denton, in their book *American Apartheid: Segregation and Making of the Underclass* (1993), map the course of segregated space. They argue that segregation is neither a natural phenomenon nor an outcome of “desires” of African Americans and other people of color. On the contrary, space segregation simply occurs due to “impersonal market forces” or other “socioeconomic processes.” The zoning decisions reflect the “power and prerogatives of government.” These collective decisions are effectively constructed so as to maintain “the residential color line” from nineteenth century up to present. Accordingly, lower income groups, mostly colored people, were effectively excluded from the society. So much so that “Although markets allocate people to housing based on income and price, political decisions allocate housing of different prices to different neighbourhoods and thereby turn the market into a mechanism for class segregation” (Messy and Danton 141).

Race remains the “dominant organizing principle” (Massey 8) in zoning process. Robert Bullard views that the “implementation of zoning ordinances and land-use plans has a political,

economic, and racial dimension” (Massey 8). Zoning decisions allowed for heavy industrial setup in the neighborhood of people of color. “Physical segregation” has intense political and economic consequences. It economically “dislocates” people of color and concentrates poverty among them. Political marginalization is the term used for social segregation of colored communities because zoning policies not only isolate people economically and geographically but also socially and culturally. Richard Ford explains that segregation is established in a society due to “socio economic stratification” with a history of racism. He says that these racially detrimental consequences lead to “limited mobility” of people of color (Ford 132). Controlling structure closes all the doors of progress and that provides no or little opportunity in the business world. In his book, *Urban Fortunes: The political Economy of Place* (1987), Logan deals with environmental inequality of low-income society. They are subjected to unhealthy environment without land use controls and are unequally able to protect their “environmental interests” (Logan 27) In the quest of quality, the neighborhood individuals find themselves struggling for desirable neighborhood comforts and resisting negative components of environment such as public housing projects, polluting industries and landfills. In South America, zoning was introduced as a mechanism for enforcing racial segregation. Racial zoning laws displaced rich cultured people from their land to northward and westward. Jonathan Rothwell has argued that zoning encouraged “racial segregation (Logan 67). In a Greenpeace Report “The Toxic Threat to Indian Lands” (1991), Bradley Angel spoke out against the exploitation and assault of the indigenous people and their land. On reservations, instead of weapons, a new method of assault is designed: it’s commonly called “economic development.” This development technique approached living places of Native Americans in search of new dumping grounds. It was in the interests of the U.S. government to locate a ‘suitable place’ for disposing off unwanted nuclear, toxic, medical and solid waste of their industries. These waste disposal industries then promised huge amounts of money and made false promises about job assurances and safety measures (Angel 10). Here follows an eye-opener into this whole business of turning the Native lands into poisonous grounds:

[Seeing the] devastating chronic unemployment, pervasive poverty and sovereign status of Indian Nations, the waste disposal industry and the U.S. government have embarked on an all-out effort to site incinerators, landfills, nuclear waste storage facilities and similar polluting industries on Tribal land. The waste industry strenuously denies that

they are targeting Indian lands, and U.S. Environmental Protection Agency and Bureau of Indian Affairs officials downplay and underestimate the extent of industry's efforts: the facts, however, contradict the waste industry's claims and instead reveal a concerted effort to turn Indian lands into the dumping grounds for America's poisons. (Angel 1)

Euro Americans constantly exploit the Native Americans, as they are weak and powerless. Due to lack of power, the U.S. government has marginalized them economically and politically. Their marginalization increases the chance of exploitation of indigenous people and their land. Unjust policies promoted ecological destruction. These policies focused and highlighted the miracles of their industrial projects like dam construction, road construction, oil extraction and uranium mining—while, at the same time, totally neglecting the value of ecosystem. Therefore, they paid less attention to the destruction of natural environment that sustains life. The neglect of environment is due to the rapid expansion of industries that result in potential effects on flora and fauna. The U.S. government established its industries in risky environment away from their safe and healthy living environment. They put the lives of their labors that are mostly colored people in danger.

Laws of zoning in the United States are made for safe and healthy environment, but its implication shows that it only works for the better health conditions of Euro Americans. Only Euro Americans get “benefits” by designing various policies that go on to disfavor the colored people. They enjoy the comforts of healthy and safe environment by subjecting colored communities to hazardous environmental conditions. Robert Bullard, in his book *Dumping in Dixie: Race, Class, and Environmental Quality* (1994), discusses the mechanism of zoning applied to “land use” in the United States. Pollution discharges to air and water are segregated from the residential areas of white community for the “public good.” Land use zoning is designed by Euro Americans as a “protectionist device” to ensure health and safety. Yet, in effect, these protectionist land-use mechanisms failed to protect the rights of natives low-income and colored communities. Zoning is unfair as it grants a special privilege to the white community (Euro Americans), at the expense of the “other” (Natives). In the U.S., Indian reservations are polluted with uranium waste. Ward Churchill and Winona La Duke denounced this practice as “radioactive colonialism”. Radioactive colonialism works in the process of energy production (uranium mining) and waste disposal on Indian lands. According to Bullard, reservations are

“lands that feds forgot” and their residents “must contend with some of America’s worst pollution.” Native Americans exploited through the “exploitation of land” are facing worst pollution in the U.S. Lack of power renders them “prime targets for waste trading.” Kay observes that more than “three dozen” Indian reservations have been targeted for “landfills, incinerators, and other waste facilities.” Hazardous waste in zones lead to important environmental, legal, health and ethical dilemmas. United States has “thrown away” lifestyle. It takes useful and productive things from industry and discards the waste on the land of “others.” The shipping of poisonous waste, banned pesticides and “risky technologies” from white communities to colored communities is an immoral and illegal act. Summers calls the industrial development that exploits people of color a “dirty industry.” Homi K. Bhabha writes in his work *The Location of Culture* (2004), that “Postcoloniality, to its part is a salutary reminder of the persistent ‘neo-colonial’ relations within the ‘new’ world order and multinational division of labour. Such a perspective enables the authentication of histories of exploitation and the evaluation of strategies of resistance” (6). Not only American Indians but also colored communities all around the world are facing environmental problems due to unequal power arrangements. The poisons of rich are shifted to colored people due to lack of power. In the U.S, American Indians get opportunities for development at the expense of health and environment. People of color across the globe suffer various problems like hazardous waste facilities, unsafe workplace, exposure to radioactive material, lead poisoning, pesticide poisoning, contaminated sites, various forms of pollution (soil, air, water), decaying housing conditions and decay of pristine environment (flora and fauna). In the introduction to his book *Environmental Justice and Communities of Color* (1993), Robert Bullard mentions a list of racist activities that destroyed environment of colored communities across the world. In his own words:

Many of our current environmental policies exist to manage, regulate, and distribute risks. As a result, the dominant environmental protection paradigm (1) institutionalizes unequal enforcement; (2) trades human health for profit; (3) places the burden of proof on the “victims,” not on the polluting industry; (4) legitimates human exposure, pesticides, and hazardous substances; (5) promotes “risky” technologies, such as incinerators; (6) exploits the vulnerability of economically and politically disenfranchised communities; (7) subsidizes ecological destruction; (8) creates an industry around risk assessment; (9)

delays cleanup actions; and (10) fails to develop pollution prevention as the overarching and dominant strategy. (Bullard xvi)

Environmental policies distribute risks to colored communities in various ways. Unequal enforcement of policies is one of the ways through which dominant race gets privilege to safe and healthy environment, whereas rest of the races struggle with health problems for their survival. Laws made for the benefit of only a selective race can be called “selective enforcement.” This practice is a great threat to law itself. The United States of America annually produces millions of tons of industrial waste and other pollutants. They take fewer steps for controlling this pollution in the surroundings of the Native Americans. Government has many opportunities to reduce the use of toxic material in industry. This can be done by lessening the use of such raw materials in industry that produce more toxic. Such steps can help to protect environment as well as reduce risks to health and safety of the labor force. However, unfortunately, the United States government thus far seems to have failed in taking steps for pollution prevention. They themselves are not victim of polluted environment and have no feeling for those who are dying due to polluted environment. They only get advantage from industries and give harm to lives of human beings by spreading deadly pollutants in their environment. Hence, zoning and displacement produce distorting effects on the lives of colored communities in the United States of America. Zoning laws work against economic efficiency of colored communities. It hinders in the development of a truly free economy. Zoning restrictions hold back the optimal efficient usage of a given area. The zoned areas with landfills and other pollution would most likely gravitate to cheaper land, not good residential area.

Environmental racism also talks of other species in human dominated biosphere. It deals with the colored people and their sorry plight and also equally addresses the potential risks posed to other living creatures in natural environment. Graham Huggan and Helen Tiffins’ work *Postcolonial Ecocriticism: Literature, Animals, Environment* (2009), presents an intelligent analysis of debates and concerns that define differences and relationship between post colonialism and ecocriticism. This work also examines the relationship among humans, animals and environment. According to them, environmental racism is a “sociological phenomenon” and “environmentally discriminatory treatment of socially marginalized or economically disadvantaged people” (Huggan and Tiffin 4) and “the transference of ecological problems from

their ‘home’ to ‘foreign’ outlet” (Huggan and Tiffin 4). They also build a relationship between racism and speciesism. Speciesism is the treatment of human as animal or “animalist” and the destruction of non-human species due to ecological change. In his article *Animals Have the Right to Live Free of Suffering*, Peter Wilson supports Richard Ryder in the argument that it is impossible to justify actions that inflict pain on animals because they suffer in the same way as a human does. Like human beings, animals too are entitled to the basic right to live free of sufferings and pain. Gary L. Francione, in his work *Humans Are Not Superior to Animals*, laments that the opponents of “animal rights” often insist that the inherent superiority of human beings is complete dominion over animals. To support his point, he highlights the abilities of different living creatures. He declares that if human beings are superior to animals in some respects, then animals are also superior to humans in others. He also clarifies the myth of “human superiority” (Francione 32) that is used as an excuse for people to exploit animals for various purposes.

The U.S. government is hell-bent on playing with innocent lives of her people as well as other living species for profit. This way, they have devalued life of Native Americans. They send colored people to unhealthy work environment full of toxic waste and other industrial pollutants. They destroyed habitat of various living species for setting their industrial projects and neglected living species that died for their business. Similarly, Euro Americans placed the burden of industries on the shoulders of those who are no members of the white race. Through various outlets, they discarded the industrial waste to the living surroundings of American Indians. They are exposed to greater array of contaminants. Many of them are at higher concentrations like benzene, mercury and other hazardous air pollutants. These pollutants result in deadly diseases like cancer, neurological effects and reproductive problems. Due to lack of access to quality health, Native Americans suffer from various diseases including Asthma and other respiratory sicknesses, birth defects, developmental illness and psychological illness. They cannot escape the fumes even indoors as they are present at a high rate in their environment. As Euro Americans are powerful, they take advantage of their power and legitimate human exposure to pesticides and hazardous waste material. Through the misuse of power, the white race made—and still continues to make—unjust laws. The concept of “othering” is used by Gayatri Spivak in her essay “The Rani of Samur” 1981. It is the power by which imperial discourse creates its ‘other’. In the western literary society natives are presented as savage this process is termed as othering.

Bill Ascroft et al explains that the discourse of cannibalism and primitivism are used to characterize the colonize 'other'. It establishes a binarism between the colonizers and the colonized. The concept of 'other' describes the unprivileged and disposed member of society. In a glossary of *Contemporary Literary Theory*, Jeremy Hawthorn defines other as they are place "outside the system of normality or CONVENTION to which one belongs oneself" (Hawthorn 207). In Lacan's theory 'other' is like a child "when it looks in the mirror and become aware of itself as a separate being" (Ascroft, Griffiths, and Tiffin 170) where as Other is mother or father of a child and refers to imperial centre.

Peter Singer, in his book *Animal Liberation* (1977), asserts that animals deserve equal moral considerations with human beings. He argues that it is ethically wrong to cause animals any undue suffering and pain. Medical experimentation on animals and commercial use of animals in food industry are basic sources that are responsible for animal sufferings. He convinced that "pain is pain" whether it is experienced by adult human, a child or animal (Singer 5). Like Peter Singer, Peggy Carlson also considers the scientific experimentation on animals as an unjust practice. From Paul Waldau's perspective, this transformation occurs from the insight of a specialized branch of biology—widely known as ethnology—that offers innovative information about the consciousness of animals. Scientific studies and research reveal that animal's world is complex and is replete with emotions and desires. Waldau proclaims new morality based on scientific research that acknowledges moral standings of animals. He overturns the long-held view that the purpose of animals is "to serve humanity". He also asserts that some categories of human beings are also oppressed under speciesism. In his publication *The Specter of Speciesism: Buddhist and Christian Views of Animals* (2002), he believes that humans hold power advantage over animals. However, according to him, the "differences in abilities, and even hierarchy, to the extent they exist, do not automatically imply the propriety of dominance, let alone tyranny" (Waldau 39). Human beings have been treating all animals as simply other. They consider themselves superior over other living creatures or species. They misuse their power and exploit "others" for their material progress against any morality and ethics. Principles of justice presume that in a community life plan of members, one would not depend on the exploitation of other. Rejection of such use of others in society constitutes moral sociability. Speciesism is the recognition of rights based on groups of living species. Speciesism condemns the exploitation of weaker though they are species of human or animals.

Species and race both are socially constructed categories. Race is a way of identifying groups of human beings. Similarly, species are categories of living creatures for their identification. Racism is a belief that human races have distinctive characteristics primarily based on skin color (red, black, yellow, white) and they have respective cultures. Likewise, Speciesism is a belief that different species of living beings are different from one another due to specific physical features and for their capacities to feel pain and pleasure and have autonomous existence. Human beings belonging to ‘inferior’ races and animals both suffer from loss of social freedom and restricted freedom of movement. They also experience the loss and pain of their fellow species. Both groups suffered common capacity to be tormented, terrified, and injured and being hunted. Both groups are objectified and treated as properties rather than the individuals with feelings. Colored communities of the world and animals are driven to the state of total physical and psychic defeat under the system of slavery. In her book *The Color Purple* (2003), Alice Walker talks about subjection of animals. She says that they also live in this world for “reason” and are not made for exploitation (Walker 32). Richard Ryder coined the term speciesism in analogy with racism. With the extension of European political circle, moral concern of speciesism, racism and humanism developed to give equality to all members of homo sapiens. Speciesism is a term akin to racism due to its condemnation of inequality of living species. Carl Cohen declares that speciesism is morally compulsory for right conduct. Danny Crossman, in his book *The Animal Code: Giving Animals Respect and Rights* (2011), discusses the “powerlessness of animals, and their environment” in the face of “human exploitation”. In his work he addressed the latest issue of injustice to “non-human species” by human beings (Cohen 7). In his introduction, he writes:

Environmental damage by humans has also wreaked havoc on the lives of other species. People have destroyed animals’ homelands by logging their forests and turning their complex, natural environment into mono cultural plantations or cattle-grazing pastures. We have left many animals with nowhere to live. (Crossman 2)

Living species die in large number due to the loss of their habitat due to human interference. Human activities destroyed natural ecosystem of many living species. Jeremy Bentham, a British lawyer and an influential person in the development of animal welfare, observes that animals have been “degraded into class of things” because human “torments” them (Bentham 56). The



absence of some characteristics in animals does not grant people licence to treat them badly. In *Animal Code: Giving Animals Respect and Rights*, Danny Crossman mentioned details D. H. Lawrence's thoughts in *Men! The only animal in the World...* Men seem to exploit animals just because they can, and also, thinking, the latter are "powerless to stop us" (Crossman 82). Crossman attempts enlisting animals' woes as follows:

. . . people hunt and kill around 200 million wild animals in the United States annually, and cripple many more, who often die slowly from the wounds inflicted. Millions of animals are used for biochemical experiments and product testing, where diseases are inflicted upon them, they are kept in solitary confinement, addicted to drugs and caged for the duration of their lives or until killed. (Crossman 20)

Men can kill non-humans (animals) for various reasons and inflict pain on them. They are used for food products, useful industrial products, scientific experimentation, for agriculture, and so on. Men can also inflict pain on them by direct hunting and shooting, by fencing them and use for entertainment (cockfighting, dog fighting, bullfighting and zoos). These actions are inhumane as they cause pain to animals, and are merely aimed at getting profit.

Globalization has made speciesism worse both socially and economically. Globalization impacts on non-humans as it is associated with global capitalism. Globally both human animals and non-human animals are influenced by exacerbated inequalities. Globalization represents intensification of connectivity and significant technological change that frequently harm lives of several human species and non-human species. A non-human animal adds to global economy and is exploited in two ways: their labour is exploited; and they are treated as commodities. In Torres' words

if we scratch the surface of common aspects of our society, we see animals commoditised, and this and hidden and obscured as part of the ideological machinery of capitalism . . . Behind these seemingly everyday products is a vast array of hidden institutional, cultural, and economic logics that depend on the exploitation of animals to produce a profit. (Torres 55)

Thus, animals have become progressively integral to global economy as a part of western capitalism. The commoditisation of animals in society is a proper setup of capitalism. Behind the production of animal products, there is a global hidden agenda of animal exploitation for the sake of profit.

## 2.4 Review of Hogan's Fiction

Linda Hogan's Fiction has been analyzed and discussed from various perspectives provoking numerous questions in the field of research paradigms concerning social, political, religious, psychological, feminist and postcolonial view. In her fictional works almost every side of human life has been discussed. Researchers have discussed several perspectives with the help of various critical theories. Following is an understanding of few studies carried on the fictional works of Linda Hogan.

Amy Greenwood Baria in her research paper "Linda Hogan's Two Worlds" (1998), discusses her work *Power* as the tale of "mystery, power and corruption" (Baria 67). She reviews her novel with the perspective of Native and non-Native world for this comparison she used the term "two worlds". She also laments on the loss of Native Americans as people. Another study based on Linda Hogan's fiction has been done by Peggy Muddux, which is a detailed account of Linda Hogan's writings titled as "Breaking Boundaries: Writing Past, Gender, Genre, and Genocide in Linda Hogan" (1994). Peggy discusses that Linda Hogan's fictional works break down the boundaries it means she is "daring to throw off inner and outer constraints that join together to forbid her to write" (Muddux 7) as these trains are multiple and complex. In his view, Hogan's writings are fueled by loss, foreignness and death. In Hogan's fictional works, there is a depiction of genocide of their culture and people, economic genocide and land loss that continue to threaten Indians life today. Linda Hogan documents the history of Native Americans. This study deals with the past and future generations of Indians so that American Indian culture and history can break out of silence and defeat.

Focusing exploitation of land for mega projects Geoffrey Stacks in his work "A Defiant Cartography: Linda Hogan's "Solar Storms"" (2010), analyses that the novel is based on real historical events related to James Bay. This incident occurred in Cree territory near the border between the United States and Canada. He mentions that "In 1971, the government of Quebec built dams in that area, diverting the rivers flowing into the James Bay for the purpose of

creating electrical energy” (Stacks 161-162). These dams displaced native communities. He affirms the long political struggle of Indigenous people and the destruction of land caused by engineers and cartographers. He mentions this carving of rivers is reflected by scarring on Angel’s body. In *Politics of Place in Linda Hogan’s Mean Spirit*, Elizabeth Blair writes about the destruction of land and land loss and a common characteristic of Linda Hogan’s fiction. She confirms that Linda Hogan’s writings are based on place of origin (ancestral homeland) and recently acquired reservation and names this shifting of land as politics of place.

The study “Environmental Justice Meta-fiction: Narrative and Politics in Contemporary Ethnic Women’s Novels by Louise Erdrich, Linda Hogan, Ruth Ozeki, and Karen Yamashita”(2012), by Summer Gioia Harrison discussed Linda Hogan’s novel *Solar Storms* from environmental perspectives examining ecological and body trauma. The study assesses that the abuse inflicted on the body of Angel’s mother ultimately originates from the ecological destruction that killed off people of her tribe and disturbed those who survived. The smell of the cyanide poison in the region even after three generations reminds the damage inflicted on their ancestral land. This study builds a connection between deep ecology and environmental justice. Deep ecology deals with the inherent values of nonhuman as they are inextricably tied to that of humans' world. From the perspective of this study Linda Hogan redefines environmental justice as a form of “human and ecological trauma, the healing of which requires a meta-fictional examination of historical, economic, environmental, and social narratives that enable this trauma” (Harrison 106). This study identifies land as an animate source, which nourishes bodies and holds tribal history. Due to strong connection among land, body and memory, the violation of land also cause damage to memory and body, in this way trauma passed on through generations. This study explores the concept of cannibalism through a method by which Hannah abuses Angel by biting off the flesh of her face. This concept of cannibalism is bodily and eco violence.

A study “The Discourse of Madness and Environmental Justice in Linda Hogan’s Novel *Solar Storms*” by Yonka Krasteva focuses that Hogan’s writings often deal with environmental matters and history of American Indians. She links environmental justice and social justice issues in her works. Her novels deal with real historical events. She deals with the devastation of land and people through projects that came in the guise of lawless men. This study also reveals the discourse of trauma and mental illness that creates a rational model for retrieval of what has been

lost and for healing. Angel re-lives the pain of physical abuse by bearing personal and collective trauma. Angel's mother Hannah, is the living embodiment of the complexity of trauma. She is a mother who never experienced love but only suffered inhuman pain and destruction.

Silvia Schultamandl discusses the novel *Solar Storms* from ecofeminist perspective in her study "Fighting for the Mother/Land: An Ecofeminist Reading of Linda Hogan's *Solar Storms*" (2005). The study exposes the connection between the domination of sexual, social and ethnic minorities and the domination of nature. While land, women and Native Americans endure, the pain and humiliation enacted upon them. Hogan views the land in connection to the human beings inhabiting it. She highlights the dreadful effects of relocation from natural landscape. Angel, who see back to reservation to reconnect with her tribal land, during her journey, she realizes the destruction of tribal land, people along with the destruction of females of her family including herself. Thus, she fights for her legal rights and for rights of her tribe and land.

S. Sathiya and Dr. S. Ramya discuss novel *Mean Spirit* in their collective work "Native American Perspective in Linda Hogan's *Mean Spirit*" (2006). The authors examined that in *Mean Spirit* Linda Hogan represents racialized identity as an economy of actions and reactions. It is the story of betrayal and land theft. U.S businessperson and government could not bear the sight of oil fields as a property of Native Americans. Likewise, Katherine E. Erickson in "Silence, Absence, and Mystery in Linda Hogan's *Mean Spirit*, *Solar Storms* and *Power*" mentions the silence of Native Americans towards the policies of Euro Americans. Hogan's characters move from tyranny and silence to silence in order to survive. This silence illustrates the pain of oppression of Native Americans as silence is caused as a result of dominant culture. Ecocritical, ecofeminist and ecopsychological approaches are used in this work to observe various reflections of silence, absence and mystery. The actions in her novels derive from profound changes in environment. At the end of novels *Mean Spirit*, *Power* and *Solar Storms* the story of oppressed Native Americans finds a voice through Linda Hogan's skillful use of silence.

Yonka Krestiva analyses Linda Hogan's novel *People of the Whale* under the title "In transcultural Crossings: Spirituality, War, and Selfhood in Linda Hogan's *People of the Whale*". It brings into light the importance of selfhood, war and spirituality in Hogan's extraordinary novel *People of the Whale*. This novel introduces new perspective of Hogan's writing by focusing on the struggle of male character, Thomas, in Vietnam War. Linda Hogan's this work is most determined effort to transcend place and culture and tribal centered discourses. Thomas

after war fights with evil outside and within as an outcome of his troubling war memories. The only source of his healing is spirituality and connection with Native Americans culture.

Keeping in view the oppression of Native Americans and their environment along with Linda Hogan's efforts to unveil Native American power, the present research explores Linda Hogan's fictional works from environmental racism perspective. This research deals primarily with the oppression of Native Americans and nonhuman nature (land, animals and plants) as a result of environmental policies and practices made by Euro Americans. This literature review provides a context to the researcher's analyses in upcoming chapters. Native American writers in their fictional works focus on the issue of Environmental inequality. Linda Hogan is one of the authors who bring to light the issues of environmental destruction due to racial prejudices of Euro Americans. The issue of Environmental racism is noticeable in *Solar Storms*, *People of the Whale*, *Mean Spirit* and *Power*. These works deal with historical wrongs done to Native Americans and their environment by different policies designed at a distant governmental level. Very little research has hitherto been done to analyze Linda Hogan's fiction from the perspective of environmental racism. In this chapter the researcher has reviewed the works that focus history of environmental racism and various policies that are implemented in Native American territory. The researcher also reviewed selected works from the existing scholarship on environmental racism. This literature review provides a context to analysis in fourth and fifth chapters. Through the detailed analysis of texts in the light of ecological destruction and racial prejudice, the researcher bridges the gap found in literature.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

In this chapter the researcher discusses the theoretical framework that she would employ to analyze the selected fictional works of Linda Hogan. The researcher already provided the detailed discussion on theory in Literature Review. Furthermore, conceptual framework and method are part of this chapter that the researcher uses for the exploration of her selected fictional works.

#### **3.1 Theoretical Framework**

Environmental racism occurs as a result of power dynamics. Those people who have power in the society choose not to have environmental threats in their community. This environmental inequity becomes environmental injustice by placing environmental hazards in a community of disempowered people. Theory of environmental racism deals with the destruction of environment of minority neighbourhood who bear a disproportionately large environmental burden as compared to white neighbourhoods. It refers to any environmental policy, practice or directive that differentially affects individuals, groups or communities based on color or race. In the United States, the location of hazardous waste facilities near the living places of native communities is one of the major aspects of environmental racism. It is the placement of polluting industries near the living places of indigenous people. The establishment of toxic industries and various other practices including agricultural and construction, fails to stop pollution in the area and results in landfills, dirty water, polluted air and deforestation that

ultimately affects the quality of environment. They are often excluded by the regulatory commissions that make significant environmental policies and the implementation of such policies neglect the worth of living beings and their environment. Environmental policies are made by the dominant race. The dominant Euro Americans with the help of its regulatory institutions makes decisions of environmental inequality and set their industries on the land of indigenous people to exploit their natural resources. This action is termed as misuse of power that harms others for material success.

Native Americans are also pushed to more polluted sites by designing unjust policies. They are moved to the places where authorities deliberately disposed of industrial waste. They are also exposed to harmful radiations and disease causing pesticides. They are also called disadvantaged people as they have no other choice than to live near pollution centres like power plants and industrial installations. They are put into horrible conditions where they are surrounded by poisons. In unhealthy zones, Indigenous people face severe environmental problems due to polluted soil, air and water. Ultimately they suffer from serious health problems caused by the pollutants thrown in their environment. Environmental racism also deals with risks posed to other living creatures through the destruction of their natural environment. As pollutants in the environment not only affect human beings but also affect non-human species. This unequal distribution of environmental hazards is based on racial bias. Those who design policies keep polluting industries away from their environment and make the survival of various living creatures difficult by sending waste to their living environment. Hence, colored communities (Native Americans) are subjected to live and work in polluted environment and become victim of such policies that lead to the destruction of their healthy environment.

### **3.2 Conceptual Framework**

The theoretical paradigm of the present research will be developed by a conceptual framework proposed by Huggan and Tiffin (*Postcolonial Ecocriticism: Literature, Environment and Animals*, 2010) and Luke Cole and Sheila Foster (*From the Ground Up: Environmental Racism and the Rise of Environmental Justice Movement*, 1962). Though Environmental Racism offers a vast theoretical framework, this thesis delimits itself just to two aspects that cause ecological destruction based on racial discrimination. These aspects include:

### 3.2.2. Zoning or residential segregation

### 3.2.2 Institution of Speciesism

#### **3.2.1 Zoning or Residential Segregation**

The term zoning is related to the division of areas, zones, or districts, in order to restrict the land use. Each zone has different set of uses, dimensional requirements, densities and other development standards. In 1926, the U.S. Supreme Court ruled zoning to be constitutional. Zoning was viewed as an extension of nuisance law and was justified by police powers to prevent land use that threatened health, safety and general welfare of public. Zoning is designed to protect public and private interests, promote orderly growth, and preserve critical areas and to encourage development in particular areas. The objective planning used zoning primarily for the implementation of the scientific comprehensive land-use plans. Zoning may include regulations of open space, residential area, and agricultural and commercial areas. The laws of zoning broadly define land for residential, commercial and industrial use. It is also related to the land-use restrictions. Due to zoning, people of color are forced to live their lives near industrial areas where they encounter ecological destruction and lots of health problems. Such residential segregation of communities isolates the races geographically, economically, socially and culturally. Discriminatory zoning is the major cause of environmental injustice. The U.S. government and the industrial sector are the major agents to create this inequality between different races. Zoning is related to the control by the authority of the land use and buildings thereon. The concerned authorities divide the areas of land into “zones” within which various uses are permitted. In most developed countries, zoning is a technique of land use planning by the local government. Zones are designed to regulate the use, form and compatibility of development. The main purpose of zoning is to segregate uses that are thought to be ill-assorted. Power is misused in zoning. Several institutions of local government such as public schools, the taxing power, various licensing power, and powers to hire public employees have been used in discriminatory ways. Luke W. Cole and Sheila R. Foster (2001) contend that: “Residential segregation was constructed and imposed through various public and private processes—discriminatory real estate practices, exclusionary and expulsive zoning” (Cole & Foster 66).



Residential segregation is a forced segregation that is imposed on colored communities due to the lack of power. Government takes decisions of zoning against the wishes of the colored people. They impose law of zoning through various public and private processes. Zoning is exclusionary as it “excludes the undesirable” (Cole & Foster 68). It is done for the improvement of physical environment where people (whites) live and work. Zoning is also expulsive which allows for the intrusion of whites into the neighbourhood of colored communities to diminish the quality and stability of their locality. Exclusionary zoning promotes social and economic segregation. Through exclusionary measures, the concerned authorities maintain high housing costs through various land use regulations. The act of zoning would result in closed social networks through which social connections would be made between people of different races. Luke W. Cole and Sheila R. Foster in their collective work also highlight the zoning issue based on race. They observe that many residential neighborhoods composed of people of color have been re-zoned as industrial by white planning boards. This is a process Rabin calls expulsive zoning. These zoning decisions “are not made with reference to race, their impact, given racial segregation, has profound racial implications” (Cole & Foster 69).

Native Americans that depend on forests and aquatic products face severe loss because relocation sites do not have same resources as those of their traditional locations. The displaced people also face the serious issue of water scarcity for both irrigation and drinking purposes. Most of the water reservoirs are polluted by various pollutants. Aquatic life is also disturbed that once served as a major source of food. It shows the inequality or equity in distribution of land. In some relocation cases, families have access to landownership but still there is an obvious hold of Euro Americans on their land. One major hurdle caused by zoning and displacement is the lack of opportunities for the progress and development. As Luke W. Cole and Sheila R. Foster point out: “residential segregation would also result in closed social networks, which form the basis of the ties and communities of trust that open the doors of opportunity in business world” (Cole & Foster 67). Zoning disconnects people from the outside world, which provides a way of progress and development. It is also a great hindrance in forming close connections with other communities.

### 3.2.2 Institution of Speciesism

Speciesism is the discrimination of living species that does not belong to another species (animals) and against those who belong to a certain species (colored people). Speciesism affects those who are considered as members of the “other” species. Richard Ryder (1998), who coined the term speciesism, maintains:

Two slightly different, but not often clearly distinguished usages of “speciesism” should be noted... But more strictly, it is when the discrimination or exploitation [is defended by means of an appeal to] species that it is speciesist. This... usage should perhaps be called strict speciesism. (Ryder 320)

Richard Ryder termed speciesism as an exploitation of species. Speciesism is thus the exploitation or discrimination of ‘inferior’ human beings and other living creatures by the superior race of human beings. Speciesism is a significant term that can be studied under environmental racism. It deals with the exploitation of animals (or ‘animalized humans’) in the name of human and reason-centered culture. Man is cruel to animals as well as to other human beings by marking them as animals. By giving priority to the interests of certain humans over the rest of species on the earth generates the concept of racist ideologies of imperialism. Speciesism is defined as unjustified disadvantageous treatment of those who do not belong to a particular species. Philosophers are much concerned about the liberation of those who are deprived of rights like slaves and women. With the passage of time, however, they realized that human beings are not the only ones who suffered in this world. Animals are also badly exploited with the advancement of technology. They are treated badly for the experimentation in laboratories and are killed by polluting land, air and soil through industrialization. Over the last century, animal protection groups have put pressure on the U.S. government, laboratories and food producers to reduce cruelty and animal testing, and improve husbandry. In many countries, legal steps are now being taken for the implementation of legislations based on the rights of animals. For Richard Ryder, speciesism means “hurting others” because they are a “member of other species” (Ryder 47) He also discusses “pianism” which is the concern for distress and pain of others. Human beings exploit animals and inflict unbearable pain on them. It is a mere “abuse of

human power” (Ryder 49). The fact is, they consider themselves more powerful than other living species.

Huggan and Tiffin’s work, *Postcolonial Ecocriticism: Literature, Animals, Environment* (2010), focuses on the concepts of “environmental racism” and “institutionalized speciesism” or “institutionalized killing of non-human other” (Huggan & Tiffin 3). They conferred the naturalization of anthropocentrism, which shows the precise thinking of the Western culture about its dominance over environment, animals and animalized humans. This work examines the relationship between humans, animals and environment. The book deals with the sociological phenomena of environmental racism and speciesism and “the transference of ecological problems from ‘home’ to ‘foreign’ outlet” (Huggan and Tiffin 4). Huggan and Tiffin also build a relationship between racism and speciesism. Speciesism is the destruction of animal or non-human species due to ecological disturbance as well the treatment of human beings as animal or “animalist.” This injustice and inequality is the result of global capitalism and “materialistic civilization.” European colonialism considers indigenous cultures as “primitive, less rational, and closer to children, animals and nature” (Huggan and Tiffin 5). Huggan and Tiffin focus on Plumwood’s concept of hegemonic centrism for the “exploitation of animals and animalized humans” as it counts for both environmental racism and speciesism. Once the Western civilization realized their dominance over human beings, animals and environment, they considered it a very natural phenomenon. It is known as the naturalization of anthropocentrism. Huggan and Tiffin elaborate Jacques Derrida’s view that animals and environment are often excluded from privileged ranks and they are available for exploitation. Citing Derrida, Cary Wolfe adds:

The human concept of subjectivity is inseparable from the discourse and institution of a speciesism which relies on the tacit acceptance that the full transcendence to the human requires the sacrifice of the animals and the animalistic, which in turn makes possible a symbolic economy in which we can engage in a ‘non-criminal putting to death.’ (Derrida in Wolfe 39)

Human subjectivity alongside the subjectivity of animals falls under speciesism. The powerful races in the world sacrifice both “animals” and “animalistic” to raise their economy. They put

innocent powerless species to death for their material benefit and success. Huggan and Tiffin's also majorly focus is on the difference of thought exhibited by Euro Americans and Native Americans regarding animals and their hunting. Native Americans have close association with wild dogs for hunting and Indian women train hawks to protect corn crops. They respect their prey, as they are aware of the "power of animal". On the contrary, Euro Americans consider animals as inferior creatures and hunt them because of their dominance over animals. For them, hunting is a pastime practice for the upper classes. They consider animals as a commodity that is devoid of feelings. Virginia DeJohn Anderson, in her book *Creatures of Empire: How Domestic Animals Transformed Early America* (2004), points out that the Natives never fenced animals: cattle were brought to their territory by Europeans. Animals occupied an exceedingly important place in the Indians' world. Americans have different ideas and behaviour towards animals than Europeans. Europeans placed all non-human creatures into the category of animals, whereas the Natives viewed them as distinct species. They respect the physical existence of animals and give them spiritual importance. Their guardian spirit took the shape of various animals like fowls, fishes, and creeping things. (Huggan & Tiffin 7). They have respectable ways of hunting animals for a purpose and to give them the least pain. Huggan and Tiffin also specifically focus on the governmental policies that are responsible for the exploitation of human beings and animals on a large scale. Two major policies of government that caused damage to the humans, animals, and environment are the dam construction and oil fields. This researcher also focuses on the contributions made by Ken Saro-Wiwa and Arundhati Roy who deal with the ecological harms due to capitalism. Ken Saro-Wiwa is a Nigerian writer and activist who fought against the destruction of ecology by oil fields. He emphasized on the ills of "oil capitalism" that is "growth without development." Oil fields destroy ecology with the excess of harmful waste produced during oil extraction. On the other hand, Arundhati Roy stresses that the destruction of earth and displacement of human beings is a mere result of the capitalist dam projects.

### **3.3 Method**

The nature of the present research is qualitative. Textual analysis will be used as a research method to analyze the selected texts. Catherine Belsey in *Textual Analysis as a Research Method* writes that "textual analysis is indispensable to research in cultural criticism, where cultural criticism includes English, cultural history and cultural studies, as well as any

other discipline that focuses on texts” (Belsey in Griffin: 157). As this research work is basically a cultural history of Native Americans, therefore, textual analysis is an appropriate research method for it. The researcher relied on the texts as well as writer’s intention for interpretation. For interpretation extra textual knowledge is also required for analysis, in this way new things are discovered in the texts. However, the current research is delimited only to single aspect of textual analysis proposed by Catherine Belsey in *Textual Analysis as a Research Method*:

*Historical background and social circumstances:* any specific textual analysis is made at a particular historical moment and from within a specific culture. The selected texts are written against the backdrop of colonization. So the researcher will analyze the text with reference to the discourse of colonization and environment.

Hence, through theoretical/conceptual framework and the method, the researcher set out her research for the critical analysis of Linda Hogan’s fictional works. The critical examination of selected texts helps the researcher to seek the answers of research questions of the study.

## CHAPTER 4

### **Zoning and Various Environmental Racist Policies that Exploited Zones in Linda Hogan's Fiction**

Environmental Racism is any environmental policy, practice or directive that differentially affects or disadvantages (whether intended or unintended) individuals, groups, or communities based on race or color. In this chapter, the researcher is going to discuss various policies that affect Native Americans in Linda Hogan's selected fictional works. Linda Hogan traces the detailed history of subjection of Native Americans through implementation of various policies. Her personal and national history helps her to discuss the risky conditions in which natives are struggling for their existence. She traces the history of relocation of various native tribes, among them Osages, Seminoles and Cree are part of her writings. She tries to reveal the reality behind sending natives to 'zones' or 'reservations' and their further exploitation. The policies that are part of Hogan's selected works and desperately exploits zones are oil extraction, dam construction, laws of animal protection, war and American Indian boarding schools. Her texts address environmental racism by revealing various policies and practices that harmed environment and effected life of Native Americans.

Her first novel *Mean Spirit* is set in the 1920's in the Osage Indian Territory of Watona, Oklahoma. The novel begins with the murder of Grace Blanket –the richest woman of the territory. Her murder is presented in a way as if she committed suicide. Her daughter, Nola Blanket, however, has witnessed the murder of her mother. Sensing the danger to her life, Nola's family hides her. After Grace Blanket, Nola inherits the oil-rich land of her mother that had caused her murder. For her safety, she moves to her cousins' home, the Grey clouds. Four guardians also protect Nola. They are selected by her family to take care of her when she goes away from home. As soon as she comes of age, many white men we ready to marry her for her

oil wealth. Finally, she gets married to Will Forest, the son of Mr. Forest. After her marriage, she suffers from severe psychological problems—a sort of Post-Traumatic Stress disorder. She always suspects that her husband will kill her someday as her mother was killed by another white man. Stace Red Hawk, a Lakota Sioux, investigates the death of Grace Blanket. He works for the U.S. Bureau of Investigation. At the end, he fails to resolve the mystery surrounding Grace Blanket's murder. Other significant characters of *Mean Spirit* are Belle Gray cloud, Michael Horse and Hale. Belle Gray cloud is a matriarchal figure in the novel. She is against the oil extraction and exploitation of earth. Throughout the novel, she takes care of Nola Blanket. She also works to unite the earth, the people and their traditions. Micheal Horse, like Belle, tries to protect his people from the unjust policies of Euro Americans. He also adds few pages to the Bible in which he teaches white race how to live in harmony with nature. William K. Hale is the person who is responsible of murders of Osage people. As a cattle man, Hale wins the trust of Osage people. Later on, he starts insurance business to take hold of Osage oil-rich land. Throughout the novel, many characters die mysteriously. They include Sara Blanket, Stink and Jim Josh.

Linda Hogan's second novel *Solar Storms* is set in 1972. This story is about a seventeen-year-old girl called Angela Jensen (Angel). She is shy and angry due to her life experiences. Her body is covered with scars. Her biological mother Hannah cut her body when she was a child. She meets Agnes in a town up north called Adam's Rib, and thinks she is her grandmother. When Angela reaches Adam's Rib, she meets a woman named Bush and comes to know that she had lived in her house once. Later on, she meets her great grandmother Agnes—a good-hearted woman who wears a thick bearskin coat. John Husk also lives in her house. He is in love with Agnes, but they do not marry. Angel stays with Agnes for a few days, and then decides to live with Bush in Fur Island. Bush is a quiet woman. She is from Oklahoma. She was married to Agnes' son, Harold Iron. Harold left her when he met another woman called Loretta Wing. Angela's mother, Hannah, was a daughter to these same Harold and Loretta Wing. Bush found her out in water. She loved Hannah. Afterwards, she grew a mean and vengeful woman. After giving birth to Angela, Hannah lived with Bush. She caused the scars on Angela's face by biting her. One day, Hannah moved away from Adam's Rib. Bush teaches Angela how to garden. She also tells her many old ways of Native Americans to recognize the connection of human with ecosystem. She is also taught about water. One day, two men arrive at Bush's house. They tell

her about the government's plan to build a hydroelectric plant up north on Fat-Eaters land. She decides to go to Fat-Eaters. Angela, Dora Rouge and Agnes join her on the trip. Though their journey is supposed to last two weeks, it takes longer. On their way, they notice how the landscape has changed. Finally, the three women reach Fat-Eaters where Dora Rouge meets an old cousin called Tulik. Once in town, Angela meets her mother. She is about to die and shows no interest in Angela. One day, Angela dreams that her mother is dead. She visits her place and finds her dead. She also discovers a baby girl about seven months old around her body. She named her Aurora. She is her sister. Meanwhile, Tulik, Agnes and Bush join the town's meeting to stop the dam construction project. It took them more than a year to stop the dam from being built. Following this, Bush and Angela return to Adam's Rib. Dora Rouge, however, decides to stay at Fat Eaters. She wants to die there. Tulik also dies. Angela married Tommy, and raises Aurora, according to the traditional Native American customs.

Linda Hogan's third novel *Power* is the story of a sixteen years old girl named Omishto. She is a member of Tiaga tribe, which lives in Kili swamps of Florida. She is abused by her stepfather, Herm. Her mother and sister Donna are aware of it, but choose to remain silent. Due to discomfort at her home, Omishto loves to spend most of her time with her aunt Ama Eaton. Ama always knows about her arrival. Ama and her mother are of the same age. Ama's house is simple, blue-hued, and made of wood. At her home, there are no lights, no washing machine, and no television. Janie Soto-head of the Panther clan and Annie Hide are friends of Ama's. Ama also belongs to the same clan. Suddenly, a hurricane hits the place. Herm leaves Osmishto's mother in the storm. Ama and Omishto are badly stuck in hurricane. They try hard to escape from terrible situation in the Forest. Ama closes the windows of her home. Snakes cover the doorway as they also struggle for their survival. Some of them climb trees. Omishto moves towards water to tie her boat. She ties boat and places rocks to prevent it from drowning. Later on, it becomes difficult for her to get there, as there is water and mud everywhere. The storm is so strong that Omishto can see deer flying in the air. Methuselan, an ancient tree, also falls due to storm. It damages Ama's house and kills many animals. Omishto is worried about her mother and sister. Water level in swamps rises so high that Ama and Omishto are made to lock themselves in the house. Omistho covers herself with blanket and goes to sleep. Next day, Ama guides Omishto through the forest and kills an endangered species of panther. She is later put to trail for killing a panther by the white authorities. Following the court judgment, Ama is also



judged by her people through their old laws. Though they know she killed the beast for her own safety, the elders exile her. After she leaves the place, Omishto starts living at her house.

*People of the Whale* is Linda Hogan's fourth novel, which starts with the history of Dark River, a fictional reservation where Thomas Just is born. On the day of his birth, her mother holds him up to an octopus and asked it to look after him. Watika is Thomas's grandfather, a mystical man. He can hold his breath underwater for longer periods of time. When Thomas grows up, he also loves water like his grandfather. He marries his childhood friend Ruth. Their marital bond is strong. One day, along with his friends, he signs up for war while in a drunken state. At that time, Ruth bears a child named Marco. Ruth raises Marco alone in the absence of her husband. In Vietnam War, Thomas never fits to war with other men, who do not mind brutally violent acts of war. His friend Murphy disrespects the dead and attacks an innocent girl. Thomas shot his own platoon in war. After war, he married a local woman of Vietnam, Ma. After a year, Ma gave birth to his daughter, Lin. One day, Ma is accidentally killed by a land mine. At her funeral, the U.S. army finds Thomas, and takes him away from Lin. Lin travels to Ho Chi Ma city, where she works as a sweeper in streets to earn her living. A man in the flower shop and his wife take Lin as their child. She starts working in their shop. As she grows up, she studies different languages on her own. She eventually marries a soldier who had once saved her life. Then, the novel moves forward to the year 1988. While in America, Thomas hears of the rumors about a plot to kill a whale. As later disclosed to media by Ruth, suchlike whale-hunt expeditions are only for money. Thomas decides to return to his tribe in order to hunt the whale. The whale hunt attracts the media attention too. As Thomas returns to the reservation, he refuses to talk to his wife Ruth and son Marco. The white men and Dwight—a Native American—encourage Thomas to join them on the hunt. On the day of whale hunt, Marco was in the presence as he heard the mammoth sea creature arrive. Thomas shoots the whale with his gun. Suddenly, the water fills with blood, a canoe flips over, and Marco disappears. Thomas carelessly goes inside to watch a football game where he realizes that he had abandoned his traditional ways by killing a whale. He later builds a small fence around Watika's home and isolates himself from the rest of the tribe. He subsequently goes to mental withdrawal. Ruth constantly visits his place and takes care of him. Lin also visits Thomas in Dark River where she meets Ruth. Thomas does not express any feelings to Lin. Lin gives him red fish as a memory. In her childhood, Thomas also had given her one. On day, Thomas decides to visit the Washington

D.C. to return back his medals that remind him of war, and then to fly to Vietnam to meet his daughter Lin. When Thomas comes back to River Dark, he explains to Ruth that he does not want to be remembered as a man of war. He wants to be remembered as a man of tradition. At the end of novel, Thomas paddles a canoe while singing a traditional song. Dwilight grows jealous of him. Thomas shoots himself, falls into the river, and dies. Afterwards, his spirit reincarnates into his body and he wakes as a man in his traditional dress.

Linda Hogan argues through her novels that the corrupt government officials prey upon the people. The U.S. government and its agencies played with the lives of innocent natives. They took full advantage of their resources to raise their economy. Large numbers of state development projects were set up for their development. Native communities, in the meantime, continued to suffer greatly from these policies and projects. Mostly, these policies were the anti-environmental one as discussed under in Linda Hogan's fiction:

#### **4.1. Removal of Native Americans from their Land**

The concern with place and displacement is a major feature of Linda Hogan's fictional work. The term displacement is not only related to the physical displacement, it is also a social and cultural displacement. Linda Hogan's sense of displacement has been derived from enslavement and migration. The idea of home is pretty significant in her novels, as her community has a first-hand experience of relocation. Displacement of Native Americans is justified with the rights of discovery and inability of indigenous people to use land and the view that their land is "empty." Linda sets up the ways in which complex history of displacement is created in her novels. She also highlights the distorting effects by exile (forced or self-imposed). As Edward Said writes that "exiles are cutoff from their roots, their land, their past" in this way they "feel an urgent need to reconstitute their broken lives" (177). Exile leads to the feeling of anguish. In the U.S., decisions of relocation and displacement of Native Americans were made with little or no consultation. Most native communities were relocated on short notice. These unjust decisions of relocation disrupted their entire life. The Indian removal act which was passed on May 28, 1830, became one of the most destructive laws in the Indian History. This relocation separated aboriginal people from their homeland and destroyed their ability to be self-sufficient economically. Further relocation policies lead to a decline in living standards, with

increasing health and social problems and break down of political leadership. The United States government selected relocation as it provided an apparent solution for their problems. The administrators of the U.S. government considered the natives as “unsophisticated” and “poor” folk who were “outside modern society.” In *Land too Good for Indians: Northern Indian Removal*, John P. Bowes writes about the relocation of native Americans as: “History of removal is restless in its tales of death, dispossession, and dislocation. There is horror in those accounts. There is loss and emotional trauma” (4). The removal of Indians to west was an act of all-encompassing violence. Euro Americans called this relocation as migration. Bowes quotes Scott Richard Lyons that “removal is to migration what rape is to sex” (4). This removal of natives is also the removal of their livelihood and language, security and self-esteem along with the removal of religion and respect. Grant Foreman in his book *Last Trek of the Indians* writes that northern removal is “a more complicated undertaking” (Bowes 5). Their relocation was done in order to exploit their minerals, to cut their forests and to control their rivers. Bowes writes that removal is “a determination to expand geographically and economically, imposing an alien will upon subject peoples and commandeering their resources (7). In some cases, relocation was done due to other governmental policies to solve specific problems. There are two major types of relocation in the U.S 1) administrative relocation and 2) developmental relocation. Linda Hogan discusses both “administrative relocation” and “developmental relocation” in her fictional works. Administrative relocations are moves that are carried out to facilitate the government or to address the needs of Aboriginal People. Vietnam War in *People of the Whale* is an example of administrative relocation. Large numbers of Native Americans were relocated to Vietnam to fight for America. This relocation led the Natives to various problems including several deadly diseases as a result of pesticides used in war. For their own agenda, the government selected the Natives for war instead of members of the white race. Another administrative relocation is in the shape of Native American boarding schools. Native children were relocated to off-reservation boarding schools where they suffered from psychological dilemma due to great cultural clash between the two groups. Boarding schools were established by the government to attack strong culture of the Natives. They were taught the European ways of living. On the other hand, the developmental relocation of Native Americans has a long history. This relocation has been used by the government as a rationale for population transfer. This relocation is the consequence of development policies having an apparent purpose to “benefit” the relocated people and to take

them away from proposed industrial project areas. In her novels, Linda has discussed the relocation of Osages (*Mean Spirit*), Cree (*Solar Storms*) and Seminoles (*Power*).

#### 4.1.1. Relocation of Osages

The ancestral home of the Osages was part of Louisiana Purchase. The United States acquired it in 1803. Over 5000 Osages were removed west to the Indian Territory soon after Missouri achieved its statehood in 1821. Some other Indian tribes were also relocated west of the Missouri from the eastern United States. Federal troops were posted to keep peace in this “Permanent Indian Territory”. Many Indian tribes were again relocated in 1854 when Kansas opened for settlement. Later on, in 1872, the Osages were relocated to their present reservation. The ancestral way of life was not compatible to the way of life of the white race. In the early 1830’s, nearly 125000 Native Americans lived on millions of acres of fertile land in Alabama, Florida, Georgia, North Carolina, and Tennessee. At the end of 1830’s, the number of Native Americans decreased due to constant relocation. The Federal government forced them to leave their homeland, and walk across the Mississippi River to specially designated “Indian Territory.” Those who left worked for the white race to cultivate best cotton for their industries. In *The Underground Reservation: Osage Oil*, Terry P. Wilson observes that: “For many of the white inhabitants of Osage Country, the tribe occupied the same category as the area’s other natural resources: grazing land and mineral deposits” (135). Linda Hogan uses this idea in the story of *Mean Spirit*. American Indians were relocated to apparently worthless land. They were moved from their own lands—rich with natural vegetation and resources. With the help of army, Euro Americans relocated the Natives from their rich and fertile lands to Watona, a place that was not suitable for survival of living species. In *Mean Spirit*, Linda talks about relocation of the Native tribes: “[The army] herded the uprooted, torn-away from their beautiful, rich woodlands in the south” (81). Osages were forced by the government to leave their fertile land. Among these tribes, the “Hill Indians” were a peaceful group who had gone away from the changing world some sixty years ago, in the 1860s. Their survival was dependent upon their returning to a simpler way of life. So they “left behind them everything they could not carry and moved up into the hills and bluffs far above the town of Watona” (5). Similarly, “large number of Indians had been moved from their homes and relocated in tar paper shacks on the outskirts of Tusla” (135).

#### 4.1.2 Displacement of Cree

The displacement of Cree falls under the category of development relocation. Basically Cree belongs to Creek nation. The Muscogee or Cree nation on Oklahoma is a testament to the survival of Creek people and their culture. In *Rivers of Sand: Creek Indian Immigration, Relocation & Ethnic Cleansing in the American South*, Christopher D. Haveman presents a methodically detailed history of Creek Indian removal from the United States Southeast. He also examines the complicated mixture of power, fraud and political negotiation that led to the relocation of large number of Creek (Muscogee nation) people to west of Mississippi River. Their relocation is an example of American ethnic cleansing. In preface of Haveman book Michael D. Green writes that the Creek nation was one of the American Indian overwhelmed by the U.S removal policy of the 1820's and 1830's. They lived on the land that was claimed by Georgia and Alabama. On the demand of both states and federal government they surrender ownership of their territory and move to the country west of Mississippi River. This policy of removal affected lives of Native Americans and the experience of Creeks was terrible as "they went west in several detachments, some composed volunteers, some are poisoners in chains, most by heart broken families. Everybody paid a heavy price (Haveman xi). Creek nation suffered an extended removal crisis. Huge numbers of Native Americans (Creek nation) were relocated for mega projects like dam construction by the United States. Muscogee (Cree) removal was the primary focus of the United States as they occupied the large land mass. Whites had been pressing upon their borders and intruding in their land for years. In *Encyclopedia of American Indian Removal* (Volume 1) it is written that:

The condition of Creeks at the time of Indian Removal Act was passed, was the most desperate of any of the tribes in the Southeast. Although they were removed a few years later, they were the only tribe in the Southeast to remove without having signed a removal treaty. (Little Field & W. Parins 7)

Later, the diversion of two rivers Eastmain and LaGrande resulted in widespread damage to James Bay environment and displaced Cree communities. Johnson E. Bruce and Pritzker in *Encyclopedia of American Indian History* writes that the provincial officials did not consult with Creeks who occupied the area. They come to know from media reports that their homelands was

destined to be flooded. In *Solar Storms*, Linda mentions the project of dam construction in detail. The construction of the James Bay hydroelectric project began in the mid 1970's. This dam construction resulted in the erosion of Fort George Island. In 1981, Quebec government relocated the native population to a new site called Chisasibi. The novelist draws our attention towards the fact that this hydroelectric project created new riverbeds that led to massive interventions in the Natives' environment. Tommy, in *Solar Storms*, tells Native Americans that he has heard of plans to build a dam, a reservoir. He goes on to add that the government and a hydroelectric corporation had decided to construct several dams this year. There is an absolute absence of whatever legal procedures for the said project. No agreement was signed by the Natives for their land. They were not even given any compensation:

Agents of the government insisted the people had no legal right to the land. No agreement had ever been signed, he said, no compensation offered. Even if it had been offered, the people would not have sold their lives, not one of them. Overnight many of the old ones were forced to move. Dams were already going in. The caribou and geese were as well as the healing plants the people needed. (Hogan 57-58)

This decision proved pretty devastating for the local people as “it was so unbelievable in its conception that everyone thought it must surely have been exaggerated” (Hogan 279). Native people living in the area could not imagine such a massive intervention into their environment. However, “For the builders it was easy and clear-cut. They saw it only on the flat two-dimensional world of paper” (Hogan 279). The Euro Americans' view of place shows their indifference to life that survives on land. For them the place does not have any history or a future. They disregarded people and ecosystem, which consists of several living species. For the dam builders, land existed only on surveys and documents of their projects. They used land for their own material success, rather than to think about its destruction and its dreadful consequences.

The description of human despair can be found in *Solar Storms* as an outcome of relocation. Dam construction leads to relocation of people from their land and massive destruction of ecosystem. Along with environmental degradation, cultural disruption also occurs. The flooding of land reduces the food supply of the Natives who depend on fish for survival. The

integrity of the indigenous people is shattered as they are removed from their homeland where their ancestors had lived for centuries. These people were forced to live in boundaries, zones or reservations. They were not allowed to move out of their reservation boundaries. Their reservations were exploited through drilling rigs in order to make land useless for their survival. As Linda observes, the “drilling rigs were allowed the roadblocks that were meant to keep local natives in and other Indians out. The land was being drilled to see what else could be taken, looted, and mined before the water covered this little length of earth”(218-219). Before the policy of dam construction, Euro Americans looted every possible mineral from the Natives’ land. When natives showed their resistance against dam building projects, they were ferociously killed by police and Euro American agents. They started a virtual blind shooting in the cruelest manner imaginable. Before killing people, they even tortured them. The death of old Lakota man called Raymond Yellow Thunder in *Solar Storms* is an illustration of Euro Americans’ savagery. He was tortured and killed.

#### **4.1.2. Relocation of Seminoles**

In *Power*, Linda Hogan draws our attention towards the relocation of Seminoles to Florida. Among American Indian tribes, Seminoles are unique as there is historical evidence of their formation. In “Florida Seminole Wars: Heritage Trail” Seminoles are introduced. When the Spaniards arrived Florida was populated with large number of Native Americans. Within two hundred years these tribes are nearly extinct as a result of warfare, disease and forced labor. Indians arrived to Florida from Alabama and Georgia. In sixteenth century various groups migrated to Florida for several reasons. Some were looking for new hunting grounds, others were fleeing white expansion while some other left their homeland because of conflict within their own tribes. Euro Americans who came into contact with various native tribes in Florida apply the term Seminoles meaning ‘outsider’ or ‘runaway’ to any Indian living in Florida (John & Missall 2). In *Encyclopedia of American Indian removal (Volume 1)* a detailed history of Seminoles is given by James W. Parins and Daniel F. Little Field. The U.S government made several treaties with Seminoles but they did not agree with the policy of removal. The Treaty of Moultrie Creek (1823), the treaty of Poyne’s Landing (1832) and numerous talks and meetings of the United States agents tried to convince Florida Indians to sell their belongings and move to west of Mississippi River. In 1830 Indian Removal act directed the removal of all Indians to Mississippi

River. Andrew Jackson, the president of the United States implemented the removal policy. In 1832 Col. James Gadsden negotiated with Seminoles for removal. He found Seminoles in miserable condition and reported that they were “naked and starving” due to draught (76). Over the course of two centuries, Florida Seminoles fought three wars with the U.S. government. They resisted against violent acts of their relocation to federal reservations in the west. In 1838, the Seminoles were hunted with blood hounds, rounded up like cattle and were forced to move to West. Later on, they were moved to Everglades, which was one of the world’s most inhospitable environments. As land pressure and Indian trouble continued. In 1823 a treaty was negotiated with Seminoles in which Euro Americans aimed to send them to reservation in Central Florida. The provisions of this treaty were slowly implemented, Seminoles were also reluctant to move into the reservation area. With the agricultural growth in Florida the problems of Seminoles increases. In 1828 Andrew Jackson was elected as the President of the United States. He adopted a national policy of Indian removal act which was passed in 1830. It leads to forcible emigration of large number of American Indians to West. This forced migration is termed as Trail of Tears (Augustine 1). Linda Hogan also gives a reference to the Trail of Tears in her novel *Mean Spirit*. By 1838, the government had forcefully removed most Choctaws, Chickasaws and Creeks from their tribal lands in southwest with the help of army. Native tribes were displaced in large numbers from their homeland and moved across Mississippi River. Native Americans called this act of removal as a Trail of Tears. According to Linda, “Soldiers had forced the line of people west, out of their Mississippi homeland. They were “beaten and lost, forced to give up everything that had been their lives until they thought of nothing more than how to go on, to preserve their wounded race, their broken tribe” (210). The great numbers of Native Americans were relocated to places full of dirt. They were bound in reservation like animals. These zones of terror had least amount of water and other natural resources for survival. Even here, however, they survived and thrived their culture. Linda uses the fictional setting of Kili swamp of Florida. Kili is a Celtic word which means dreadful. The author does not directly mention Seminoles, but she does talk about Taiga people, who lived in swamp coniferous forests. The relocation of Taiga people was like the Seminoles who died in large numbers due to relocation. Giving the description of Taiga people, Linda writes:

. . . some say we, too, are fallen. We are Taiga Indians and no one heard of us. We are a small tribe and we are swamp people. Once, the Tocobagas were to the north of us.



Calusas to the west. Tequestas with their pottery marked like kernels of corn to the east. Most of the other tribes, Seminoles, Mikosukkes, do not remember us now. (Hogan 85)

Moreover, some of them relocated themselves to mountains for survival. Linda Hogan in *Power* compares relocation of Seminoles with storm. She writes that storm brought Taiga people to a “god forsaken place.” Due to relocation, the power of the Natives was snatched by Euro Americans through marginalizing them and pushing them to unhealthy environments. Native Americans were relocated from their own land. Through the exile of Ama, Linda brings out the dreadful events of relocation. She believes that “[in] traditional belief, banishment is equal to death. It is the death to be split from your own people, yourself, to go away from the place you so love” (172). Relocation of people from their natural place is like killing them. Euro Americans also killed many of the Natives by relocating and displacing them from their land.

#### **4.2. Restriction in Zones: A Way to Further Exploitation of American Indians**

One of the major causes of environmental injustice is discriminatory zoning. Linda Hogan also makes a mention of the practice in her fictional works. The government and industry are two major sources to create inequity between different races within the U.S. and across the world. Zoning laws broadly define “land-use” for residential, commercial and industrial purposes. The term zoning is related to “land-use restrictions.” Due to zoning laws and policies, people of colored communities are forced to live near industrial areas, which are full of ecological disturbance. In the polluted zones, people of color face many health hazards. This type of segregation isolates the races geographically, culturally, socially and economically. After relocating Native Americans from their homeland, their movements were kept limited within the boundaries of their reservation sites. They were restricted on pieces of land that were further exploited by the white race. They got every possible benefit from these restricted people and their environment. In *Mean Spirit*, Linda Hogan writes that while the white businesspersons started extracting oil from Osage Indian land, they only offered Indians with a part of the oil money in return. They again collected the money through the marketing of their products. Terry P. Wilson (1985) describes the period when oil royalties were highest.

Osages [were] rushing headlong to buy automobiles and luxury items whose purpose or use they only dimly understood. If a few white interlopers profited by the Indian’s lack of

sophistication, it was regrettable but inevitable, given the roughness of Oklahoma's lingering frontier. (Wilson xi)

The richness of American Indians profited Euro Americans in a sense that they started spending their money on the purchase of useless items to raise their economy. "Satin ribbon", "leather shoes", "jeweled watches", "razor blades", "liquor", "skillets", "tortoise shell hair combs", "beaver hats", "cameras", "electric fan" and "gas stove" were all Euro *American* products that the Indians loved to buy for their families. In this way, whites grabbed more money. Whites, however, never wanted to see Osages as a rich nation. That's why, they disliked "the way Indian people displayed their wealth, driving showy red and cream-colored cars, wearing bright clothing, and joking back and forth about dollars and cents" (Hogan 56). In reality, the Osage Indians were ignorant as to the use of money. They did not know what to do with it. As Linda observes, "It was hard for the newly rich Indians to take their wealth seriously and most were more than happy to buy any and all of the gadgets [white retailers sold them for high price]" (57). Linda Hogan points to the same market business in *Solar Storms*. Angel finds environmental degradation when she visits remote village to find her mother. She finds the ground "littered with paper and bottles and cans" (251). She fears that there is no hope of life in future. The environment is polluted and survival of living species becomes difficult because of a shortage of food supply. People rely on outside sources for their subsistence. In the beginning of novel *Solar Storms*, Native people drink swamp tea and herbal tea. However, by the end, as the natural vegetation keeps on decaying, they are shown drinking such Euro American products for their survival as red beer, coca cola, and coffee. Their lives now depend on their conquerors' products that, again, add profit to their economy. In Linda's words:

The store itself had once been a post, but now it sold packaged food, fish bait and tackle, and beer, powdered milk, canned goods, and boxes of cereal. Nothing was fresh; there was not even an apple. Just Jell-O and Levi's and hard-toed boots. (Hogan 251)

In her novel *Power*, Linda Hogan reveals the dreadful impacts of land restriction. She observes that Euro Americans have been racists throughout their history. They kept treating, and still treat, certain human beings as "other" by considering them as member of an inferior race. Giving vent to her anger, Omishto says: "They would feel the weight of their own sins through history, of

their own prejudice, that they are racist toward someone who is nothing like them” (136). Linda is sure the Spaniards exploited the native lands. The disturbance to the natural balance can be felt in sudden changes of weather and frequent storms. In *Power*, Linda observes that the Spaniards “believed there were riches here, in this place that is now darkening with storm and smelling of rain” (17). They exploited all the riches from land and turned it into a place where survival of living species is impossible. Further, Euro Americans restricted natives to particular zones and dropped them in a “godforsaken place” (43). On the very first page of *Power*, we are shown how “the earth was bleeding” (1). Linda, like other Native Americans, also treats Earth as a living being. Earth, then, is bleeding due to its injuries. Human activities injure earth and earth bleeds to show its pain. Later on, Linda Hogan states that the “land restriction” of Taiga people is merely “lines drawn by the government” (6) and swamps which is a “thirsty land.” It is a “dangerous place with dark corners” (19). The inhabitants of swamps struggle for survival in undeveloped land, a “poisoned, cut world.” The colored communities living in swamps are torn apart from their natural world. They are “unloved and disgraced and torn apart. Fallen, that’s what this world is and betrayed” (85). In this manner, they are betrayed by the white race who took advantage of their land and their powerlessness. The swamps are in a town up north called Adam’s Rib. It is a highly exploited zone where “world is dying. Now that land disappears behind us, not like the mangrove trees, the creator and guardians of life who move way” (231-232). At different moments in her life, Omishto feels like land that is left behind after exploitation. She links herself with land. In swamps, due to Euro American’s interference, “everything is dead, the ground, the trees, all of it” (42). Restricted lands and zones in the United States were full of pollution due to continuous extraction of minerals, rapid cutting of forests and by setting more industries near reservations of the colored communities. Robert Bullard writes about zones that these are “areas that expose them to high levels of toxic pollution” (Bullard 6-7). In zones natives have high level of exposure to pollution. In *Mean Spirit*, Linda Hogan refers to Tar Town—a dirty place for living where people encountered with many miseries owing to poverty. It was a deserted place where people lived after selling their land to Euro Americans. People of Tar Town were once “beautiful people.” Yet, with the decay of beauty of land, their beauty also faded away. They were as broken as their land:

The camp was an extension of the black and destroyed land, a scramble of structures stretched out a long distance behind the mesquite hills. The shacks and shelters had been

put together in any way possible in order to provide cover from rain, and most of them were covered with black tar paper . . . Belle thought how many ruined great people lived in that tarpaper village, broken men and destroyed women who had once been singers and kind mothers. The scrawny brown children did not look full of future. Both Belle and Silver were silently afraid that the sickness of despair, as devastating as smallpox, might be contagious. (Hogan 275)

People of Tar town lived among “piles of garbage and refuse” (277) that certainly destroyed their lives. Lettie tells Benoit: “I never thought the world would fall apart around us and break up piece by piece” (186). Native Americans, with the help of Michael Horse, wrote several letters to government for their protection and justice. Yet, the American justice system failed to protect them. Natives bear the burden of industrial pollution in their environment through unjust environmental laws in the ‘zones.’ The reservations are full of dirt, disease and hunger. There is no source of food that is not contaminated. The environment of reservations is full of industrial waste dumps that poison even food. Thomas, in *People of the Whale*, walks on “Yellow dirt road.” This description of the road shows that the Natives are bound to live in dirty and unhealthy surroundings. And, what is worse, the colonized are left with no choice at all. Their land is polluted by white men and they have to live in dirt. This dirt results in various deadly diseases. As Dick Russell observes, “The chemicals had given all the men on his crew Hodgkin’s disease and cancer” (140). He is one of the few survivors. Chemicals in the environment of Native Americans have disturbed their healthy life. They now fall victims to diseases like cancer and other painful skin ailments.

In *Solar Storm*, Linda laments that the government approached particular zones occupied by colored communities merely for the lust of natural resources. As for humans, they remain entirely neglected, forgotten. Various projects were begun in remote areas, zones or reservations with such an attitude that these lands had been “worthless” and “empty.” Native people, who had lived on the lands for centuries, were not taken into consideration. The services and institutions that governed their laws on the Natives lands lived away from the destructed land. Nobody was the least interested in the poor populace’s welfare. In Linda’s words:

whenever the authorities were summoned to these remote areas, they charged the tribal people a fine, which they pocketed just for responding, and even at that help was rarely forthcoming; it was costly and even risky to call for assistance. An ambulance could not have passed through the way I had walked to find Hannah's. The helicopter pilot demanded cash up front. So did the hospital over in Keeneytown, showing no mercy for the people who lived in small shacks in this place that looked from afar like a cigarette burn on the face of the world. (Hogan 247)

When Angel in *Solar Storms* visits Hannah's place, she understands the problems of Native Americans who live in small shacks. Their living place is utterly cut off from the developed parts of America. By comparing the Natives and their land with a "cigarette," the author stresses their insignificance in the eyes of the Euro Americans.

Linda Hogan in her fictional works deals with the enforcement of unjust environmental policies in 'zones' or reservations. Homi K. Bhabha in his work *The Location of Culture* writes about boundary that "the boundary becomes the place from which something begins its presencing in a movement no similar to ambivalent. (Bhabha 5). The boundaries of zones results in the beginning of new things like corruption and corporate greed. Linda Hogan's fiction focuses such environmental policies that affect lives of Native Americans living in specific zones. In zones, they are further targeted under the pretense of industrialization and development. Linda highlights the goals and objectives of Euro Americans, which are very different from those of the Natives. The imperialists have a materialistic approach towards land and people. Europeans take land as a private ownership that adds to a person's wealth. On the contrary, the Natives are of the view that land is sacred entity must be respected. Euro Americans have exploited the land of the Natives through various policies and decisions of their government throughout the history of America. They used their power to extract benefits from the land and loot the natural resources of colored communities with the aid of their own law and legislative bodies. White race approached the colored communities and then restricted them to "zones." Afterwards, the white race even targeted these zones too slowly and to gradually take hold of the zones. Laws and policies devised at the governmental level always were in favor of the dominant white race. Thus, they resulted in the destruction of the non-whites' environment. The industrial policies and mega projects in zones disturbed the natural balance of ecosystem of colored people.

These policies are strewn throughout in Linda's works. Her four novels chosen for the present study—*Mean Spirit*, *Solar Storms*, *Power* and *People of the Whale*—focus on unjust environmental policies in zones that disturb the life of the colored communities and their natural surroundings. Dam construction is one policy that proves especially detrimental. She also highlights several other policies designed by the racist whites to exploit land, people, flora and fauna of the Natives. Without permission, “roads had already been built” in their territory that led to the destruction of plants and wildlife. Another threat to their lives in closed boundaries of reservations was the mineral exploration. The whites would rip open the land to extract all the valuable minerals. They also searched for oil in the reservations. Every law and policy that ensured the dominant race's material progress was justified by the repeated use of a catchy phrase: wave of construction.

Linda Hogan also shows the hidden agenda of American Indian Boarding Schools. These are established by Europeans for the Native children to be civilized. Their original motto, however, is but “to kill the Indian” from inside these young students. This way, they try to harm the identity of the Natives. Vietnam War is also mentioned in detail in *People of the Whale*. It appears as if it was just to get more and more Indians killed. Instead of the whites whose interests had been at stake, the blacks, red Indians and other colored communities were sent to Vietnam to fight for the defense of America. Linda Hogan also notes various unjust laws for animal protection in her work *Power*. These laws are only applicable to the Natives. Euro Americans are deemed as the privilege ones, although they are the ones who are responsible for endangering or bringing to extinction of various species. They destroy the natural habitat of living species for their industrial projects. Among various unjust environmental policies that exploit the non-whites' zones can be included the following.

#### **4.2.1. Unjust Environmental Policies, Laws and Rampant Fraud against Rich Osages**

First major unjust environmental policy that Linda Hogan deals with in her first novel *Mean Spirit* is oil extraction. She amply describes the historical event in this work. Her work deals with the problems of oil-rich Osages, initiated though the implementation of unjust laws of the Euro Americans. The Osages are Midwestern Native Americans who originated from Ohio River valley. Injustice was done to them through the exploitation of land and by making their

lives miserable. Dennis McAuliffe, author of *Bloodland: A Family Story of Oil, Greed and Murder on the Osage Reservation*, writes about this injustice as thus: “For centuries, the Osage owned, occupied, and ruled over most of modern Missouri, the southern half of Kansas and the northern halves of Arkansas and Oklahoma” (38). McAuliffe reveals the story of long-standing corruption and greed of American government through the shameful treatment of Osages. They had to bear great losses due to massive migration, followed by their oil wealth, which put them in miserable conditions. Euro Americans designed various policies to take advantage of the Osage oil. Among them was the Dawes Allotment Act, which played a significant role in the exploitation of land. Linda’s novel *Mean Spirit* is based on an actual historical event of the oil-rich Oklahoma Indian lands. It is the story of exploitation of land, human and natural resources of Osages, who struggled against the greed of Euro Americans for oil. Linda Hogan has chosen the subject of her first novel wisely as the Oklahoma oil boom of the 1920’s happens to be a well-known event in history. Osage is a “region of terror.” Real murder cases of the oil-rich Osages took place under suspicious circumstances. The duration of story extends from 1918 to mid-twenties. In a later interview, Linda freely spoke about her novel as follows:

The characters are fictional, and the place – I fictionalized the place. It is the story that actually took place in Oklahoma in the 1920’s in Fairfax and Pawhuska, and then called “Indian Territory.” It is a part of my own family history, and parts of my own family history were many land swindles that took place then. Therefore, I had grown up with that particular story, with stories of oil, and later of the depression in Oklahoma during the Dust Bowl times, so they were really a part of my life. Then, my friend Carol Hunter, who is an Osage woman, started telling me the details of this particular story, starting with the murder of Anna Brown in Fairfax. Carol had FBI reports. The FBI actually made its reputation on this particular case. The character of Stace is based on a Lakota FBI agent from South. (Hogan 2)

The story of *Mean Spirit* is based on real incidents, which occurred in Oklahoma. This story is about the author’s own family history, as a member of Native American society. She heard about the death of Anna Brown – the richest Osage in the territory that inspired her to write this fictional work. The discovery of oil fields was a great misfortune for the Natives. The U.S. government and businessperson did not want them to prosper. It is the story of betrayal and land

theft that started with the colonization of American Indians. In Linda's own words from the novel:

In the early 1900s, each Indian had been given their choice of any parcel of land not already claimed by the white Americans. Those pieces of land were called allotments. They consider of 160 acres a person to farm, sell, or use in any way they desired. The act that offered allotments to the Indians, the Dawes Act. (Hogan 8)

The Dawes act of 1887 was one of the most crucial policies of legislation in the history of American Indians' exploitation. This policy was presented as a liberal reform that would benefit the Natives. Native Americans were given "parcels" of their own land where rate of fertility was very low. Euro Americans gave useless land to the Natives. Later on, however, abundant oil reserves were discovered beneath the same reservations in 1897. This changed the life of Osages in a fatal way. The oil attracted Euro Americans to get profit from it. The rapid change in land by their unjust policies generated massive changes in social, political and economic structures of Osages. Donald L. Fixico, an American writer and intellectual, focuses on the clash of the two cultures that Osages faced: "[they] were caught in the dangerous void between the traditional tribal ways and the materialism of America's Roaring Twenties" (28). Tribal ways of Native Americans were about the protection of land. Euro Americans through their unjust industrial policies brought psychological disintegration of the Natives. Eventually, Osages were forced to individual ownership of land through Dawes Allotment Act. This act offered an open opportunity to the Euro Americans to access (and possess) the lands belonging to Osages. Osages wanted tribal ownership of land and resisted individual ownership. Yet, Euro Americans guaranteed the person an equal share of total mineral income. They made an agreement with people to pay them for their land. They paid Osages as less as possible. When Moses Greycloud goes to collect the annual royalty payment on the fixed payment day, he is given only a portion of his payment. When he questions the authorities, they tell him they had "changed the regulations" (Hogan 60). In addition, that, now: "Full-blood only gets part of their money. You're getting ten per cent today" (60-61). The laws were changed by the Indian commission, which was a total injustice as Moses observes that "in the spring you told us our people with the white blood only received part of their money since they are part white. In addition, not entitled. Now you are saying that we full bloods get only part of our money" (61).



Euro Americans had changed laws for their own benefit. They wanted to get hold of the Natives' land as well as their money. In *Mean Spirit*, Horse's payment was only source of his income to support family because his land was not much fertile for farming. With this little amount, he was unable to support his family. He remained silent like other Indians because he knew that if he said anything against new laws, he would be declared insane by the authorities. He was well aware of the fact that if someone will show resistance against the white law, he will be declared as incompetent by the authorities: "the courts had already named at least twenty competent Indian people as incompetents, and had already withheld all their money until they were assigned legal guardians" (62). The government will appoint a white attorney for those who were considered as incompetent. These legal guardians had the right to money of incompetent native members. The silence of Osages ensured their survival. Oppression of natives made them reluctant to speak. Indians were kept "trapped, silent, and wary" (63) by Euro Americans throughout their history. These rules and regulations were devoid of any sympathy towards other human beings. As Stace Red Hawk observes: "Even a prophet, even a warrior, could not survive the ways of Americans, especially the government with rules and words that kept human life at a distance and made it live by their regulations and books" (221).

Linda Hogan reveals the dreadful policies of Euro Americans in *Mean Spirit*. Through the voice of her character Stace Red Hawk, she describes the native history and the racist laws. After Grace's murder, Osages knew that the authorities had covered the truth. Therefore, they also used silence as a tool for their own safety. Banoit, for instance, is called for investigation. Yet he speaks not a word about black Buick, sensing the danger to his own survival. He suspected that the white authorities knew something about the owner of car, but said nothing. He knew that the authorities will murder him if he gave any clue about the murderer. Euro American authorities imprisoned Banoit without any reason. He was innocent, yet he was put to suffer in jail. Lettie is worried about his painful situation when she says; "I can't stand it! My God. He has not even been charged and they say he is guilty. In addition, there's no place we can go. Not even the governor is honest" (145). Native Americans are powerless as they belong to an inferior race (colored). Every law that the U.S. government makes goes on to disfavor them. They feel homeless and insecure on "land of free." Their survival is also at stake due to unjust environmental policies, and no one notices their miseries. Stace Red Hawk wonders why Benoit was kept in jail though the case had no legal proceedings: "They had not yet brought him to trail.

Federal court did not want to try the case, though they claimed that Indian country was federal jurisdiction. Country court couldn't try Benoit even though they held the young man in country jail" (191). Finally, they murder him and no one questions his death as it was presented like a simple suicide case. By misusing their power, Euro Americans kept the Natives in their prisons for long durations without any proper legal proceedings. This act is an example of a lawless land. The Natives were imprisoned just for the dominant race's hidden agendas. They played with the lives of innocent indigenous people for their industrial boom.

In *Mean Spirit*, Grace and Sara, selected dried up land that no one else liked and "no one guessed that black undercurrents of oil moved beneath that earth's surface" (8). The Native land was filled with oil reservoirs. Their "stony and dry" lands were rich with black oil. Oil turned "useless" and "barren land" of Osages to "Baron land" (8). Soon, the white oilmen arrived in their territory and set their machinery for oil extraction. They came unannounced to pump out earth's black oil. White men were "greedy people" and were "crazy in the face of money" (.40). Hence, Indian Territory became a place where "every outlaw and crook used to hole up and be safe from the law. Now there were new thieves, those who bought and stole Indian lands" (52). With the discovery of oil under Osage land, the Euro Americans corruptly exploited the Native land. Lawlessness was a reality of Osage life. The prevalence of such situation made their existence uncertain. "Roughnecks and swindlers had arrived to seek their fortunes in Watona," yet there were also "[n]ewer kinds of thieves than had been visible before, and these thieves wore fine suits, diamond stickpins, and buffed their fingernails" (40). Linda Hogan states that "outlawed" and "crooked" Euro Americans exploited Native American's land for their economic progress. She uses pretty harsh words for the racist whites who had stolen the natives' land in order to seek their fortune. Sophisticated white "thieves," who declare themselves as a "civilized" nation of the world, actually play with the life of living beings through the destruction of their natural surroundings. There were tragic and extensive consequences of the Dawes Allotment Act. It attacked the "collectivism" of Indian economic and political life. Manipulation and coercion was common. The alien economic system of Euro Americans took advantage of economically inexperienced American Indians. Terry P. Wilson (1985) highlights racism and its effects on powerless non-whites in the following terms:

Although perhaps only a person directly participated in acts of violence, fraud, and theft, a much larger number – [...] an overwhelming majority – viewed the Osages as prime subjects for exploitation, if not by murder and robbery, then by sharp business practices, corrupt guardianships, and, especially a general willingness to share in dispossessing them. (Wilson xii)

Whites who were involved in violence and fraud related to environmental racism were obviously in an overwhelming majority. This majority directly exploited Native Americans by means of several corrupt business practices. No actions were taken to protect the Osages from dreadful exploitation. Series of murder cases and schemes took place in Osage territory. Eventually, this bloodshed filled newspapers. Government sent three agents of FBI who conducted three years of investigation on the Osage territory. Hogan's *Mean Spirit* is based on the real murder of the twenty-five year old Anna Brown, the richest Osage woman. Whisky was sprinkled on her dead body with a gunshot in her head. Later on, her sister and her husband were also killed in their house that was burned with fire. Hogan's protagonist, Grace Blanket, the richest Osage in territory, was killed at the beginning of the novel under the same circumstances. Sara, Grace's sister also died in the house that burnt to ashes. Just their servant could survive. Sara's husband died later in jail. The man who stood behind all murders was William K Hale. John Hale is his fictional counterpart. Hale was one of the most noticeable characters of Watona. He was basically a cattleman. With the passage of time, he had built up significant wealth and influence on the reservation. The Natives respected him because of his easygoing affability with them and titled him the king of the Osage hills. He had lived among Osages for a long time and they "knew and trusted him," (54) and he hired Indian men to "help him cut, burn, and clear their own land" (54). In Indian Territory, he started with cattle business; however, secretly, he wanted to make his fortune in oil. He won the trust of Osages and took advantage of those who found themselves in debt after the payment of their royalties. For more money, people sold few more acres of their allotments to Hale. Hale was well aware of the hidden treasures of land. So he was always ready with a "quick offer and fast cash" (54). When he firmly established himself in Indian Territory, he found another way to wealth—through the policy of life insurance. More than a dozen murders were committed to gain control over insurance money and allotments. American Indians in *Mean Spirit* were out of place. They were used by the businesspersons as members of an 'inferior' race.

Osage women often became victims of fortune hunters who came to the Indian oil-rich land. Women were vulnerable to exploitation through their marriage with white men. The cruel-hearted white men used Osage women as a way to get access to their oil money. A white man would hence gain control to the parcel of land and cash payment, through the bond of marriage with an Osage woman. Such marriages were a pure business agreement. Linda Hogan gives a sample letter, which confirms the business coloring of all such marriage proposals:

Dear Sir:

I am a young man with good habits and none of the bad, with several thousand dollars, and want a good indian girl for a wife. I am sober, honest industrious man and stand well in my community.

I want woman between the ages of 18 and 35 years of age, not a full blood, but prefer one as near white as possible. I lived on a farm most of my life and know how to get results from a farm as well as mercantile business. Having means it is natural I want someone my equal financially as well as socially. If you can place me in correspondence with a good woman and I succeed in marrying her for every Five Thousand Dollars she is worth I will give you Twenty-Five Dollars. If she is worth 25,000 you would get \$125 if I got her.

This is a plain business proposition and I trust you will consider it as such. (Hogan 34)

Marriage to Osage women becomes a kind of employment for the white men. Linda Hogan depicts the business mind of the whites: “Another white man, when asked what he did for a living, said by way of an answer that he’d married an Osage woman, and everyone who listened understood what that meant, he lived off her money” (34). In order to shun work, white man found an easy way to earn money — through marriage with Osage women. Osage women were business investments that “benefited white men financially” (34). In *Mean Spirit*, Will Forrest, the son of Nola’s legal guardian, marries Nola, as she was the richest Osage woman after the death of Grace Blanket. Mr. Forrest tells his son about his new wife: “She’s your paycheck. Now she is the one who pays for your good suits and hats” (191). Once, his driver suggests Will: “You ought to donate some land to the city. The Will Forrest Memorial Hospital or something. In your

own name. You would be famous. They'd all forget where your money came from" (193). In order to distract the Natives' mind about their earnings, white men started charity work like the construction of hospitals—with the money of their Osage wives. This way, people stopped thinking about their laziness and dependence on their wives' income. They would consider themselves great men doing so much for the welfare of society. Murphy points out: "In order to steal people's land or overthrow their form of government, it must be established that they are not equally human" (97). Murders of Osages in large numbers occurred as a result of racist attitude of Euro Americans. They considered the Natives as members of an inferior race who were more like animals or animalist.

Euro Americans did not concern about the miseries of the Indians. In Linda's words: "white people rarely concerned themselves with Indian matters, that Indians were the shadow people, living almost invisibly on the fringes around them, and that this shadowy world allowed for strange kind of freedom" (81). Euro Americans neglected the worth of Native American life. They designed unjust environmental policies for their own profit and gave no value to the life of the living species that were dependent on their surroundings for survival. The industrial-minded whites were unaware of the Natives' problems as they lived away from the exploited reservations. During her trial, Mardy confesses to "war against the dark-skinned people: they were in the way of progress. Everyone needed the land, the oil, the beef-fattening grass, and the water, and was fair; (327) "we have to go on, as a race, I mean" (327). Euro Americans put the lives of non-white Indians in danger for their oil-rich land. White nation even went against the principles of Christianity. They showed indifference to other human beings of a different race. Belle sings: "Jesus loves the little children, all the children in the world, yellow, black, and even white; they are precious in his sight" (84). Belle opposed the unjust actions of whites towards all the colored nations of the world by saying that Jesus loved people of every race. Through their innate greed and hatred towards other races, however, the Euro Americans virtually became followers of a materialistic faith.

#### **4.2.1. Political Decisions of Dam Construction**

In *Solar Storms* and *Mean Spirit*, Linda Hogan mentions the political decisions of dam construction. She is of the view that such political decisions are unjust. Dam construction on the

Native lands causes various problems. All the benefits from such projects are directly pocketed by the dominant race (Euro Americans). In *Solar Storms*, the author challenges the European notions of power, money and fame that are true facets of American dream. Euro Americans saw new dream of development in 1940 and presented their hydropower projects. For this purpose, they selected Cree territory to harness energy from water. They went ahead with their plan without the least consultation or permission of the Native inhabitants of Cree—claiming water as a “common property resource.” In 1971, Hydro-Quebec and both national and provincial governments used similar statements to support their decision of extracting energy from the rivers flowing into James Bay. The diversion of Eastmain Rivers and La Grande produced comprehensive, widespread damage to James Bay environment and displaced Cree communities that resulted in increased rates of alcoholism, suicide and family violence. Shepard Krech (1999), an anthropologist, traces the historical record of Hydro Quebec project in his book *The Ecological Indian: Myth and History*:

Hydro Quebec built two hundred dams and dikes, moved and poured two hundred cubic yards of fill, and flooded forty-five hundred square miles of land. The ecological and social effects of these and related projects are demonstrable: At least one massive drowning of caribou, mercury poisoning of fish, deforestation, community relocation. (Krech 198)

It shows that with the loss of land, Native Americans always lost their way of life. This deed of the dominant group presents the clash between “soul” and “killer”, life and death, spirit and materialism, and finally nature-loving Indian and “Spiritually corrupt white man.” Those who construct dams, consider the Natives of no value or worth. As the narrator of *Solar Storms* says: “we are dark outsiders who had no relevance to them” (283). The builders of dams are so cruel and mean that they consider their human fellows as outsiders just because they lack power. Through the setting of the novel (boundary waters between the United States and Canada), Linda Hogan addresses the issues of environmental injustice and environmental racism against the colored communities of James Bay. The main purpose of the dam was to provide electricity to the New York City. Native inhabitants of the land were affected by the decisions of government and were not notified in advance. Young Tommy tells Agnes:

They have heard about plans to build a dam, a reservoir. This year, he told us, the government and a hydroelectric corporation had decided to construct several dams.... Agents of the government insisted that people had no legal right to the land. No agreement had ever been signed, he said, no compensation offered. Even if it had been offered, the people would not have sold their lives. Not one of them. Overnight many of the old ones were forced to move. Dams were already going in. The caribou and geese were affected, as well as the healing plants the people needed. (Hogan 57-58)

The dam was basically being constructed to provide electricity to New York. Euro Americans, however, tried to trap the Natives by offering to facilitate them with electricity at their reservations in the north. Suddenly, “the ideas of Thomas Edison reached through narrow wires and voltages and watts and kilowatts into the virgin territory of north. Electricity came” (266). The Natives’ lives had previously depended on solar energy. They used “caribou fat or fish oil to fuel their lamps” (267). Electricity, hence, seems “most impressive” to people when they see bulbs providing light in dark night. Pointing to bulb, they chatted to one another: “Look. It’s on” (266). Tulik knows that this invention of the cruel-minded whites will lead them to trouble. He is well aware of their hypocrisy as he calls radio “darkness.” He elaborates his idea by saying: “It was darkness that travelled toward us. It was darkness of words and ideas, wants and desires. The darkness came in the guise of laws made up by lawless men and people, as they explained, and believed, only doing their jobs” (268). Through any medium of communication, Euro Americans presented themselves as heroes who were doing all the good deeds in the world. In reality, nonetheless, they still remain the troublemakers. Tulik expands his idea of darkness of desires of the white race when he says:

. . . darkness as desire of those who wanted to conquer the land, the water, the rivers that kept running away from them. It was their desire to guide the waters, narrow them down into the thin black electric wires that traversed the world. They wanted to control water, the rise and fall of it, the direction of its ancient life. They wanted its power. (Hogan 268)

Linda Hogan tries to show that Euro Americans who portrayed themselves as adventurers actually wanted to take hold of land and natural resources of the weaker nations. They wanted to enhance their own powers by taking control of all the natural sources that are responsible to add

profit to economy. One of the major sources to raise economy was the water reservoirs; and they tried to exploit it without caring about the life that depends on water. In order to hide their wrongdoings, they dominant race controlled every media outlet because of their power. They are hypocrites, as Tulik in *Solar Storms* tells Angela: “But then why should the inside be different than the outside? This is what happened to humans when their land is destroyed. Don’t you think so, that they lose their inside ways?” (342). Linda’s characters expose the reality of Euro Americans’ intentions. She shows that the white communities are not what they apparently look like. Though they always talked about construction, their very deeds were mostly responsible for the destruction of land. They had no moral values to consider that their destructive deeds were behind the death of many living species including human, animals and plants. The communities of Canada were dependent on their ecosystem. The incoming development, however, deteriorated their ecosystem. Euro Americans lack the basic understanding of the fragile balance of an ecosystem that destroys life. Environmental catastrophes cause minor disturbance to white communities, as they are set away from their environment. Their projects, on the contrary, can easily wipe out native people from land. In *Solar Storms*, Bush exclaims; “Did you know that the men building these dams didn’t even know that water ran north?” (275). Bush tries to show that the act of dam construction is harmful for life in the North of the U.S. Without caring for life of indigenous folk in the North, nevertheless, the dam construction continues. Just like Bush, Angel also tries to find out the difference between evil and ignorance. She comes to the conclusion that evil forces of corporate interest are more ignorant and they are inherently evil. She thinks:

Those with money, the investments, the city power, had no understanding of the destruction their decisions and wants and desires brought to the world. If they’d known what their decisions meant to our people, and if they continued with this building in spite of that knowing, then they were evil. They were the cannibals who consumed human flesh, set fire to worlds the gods had loved and asked them to care for. (Hogan 343)

The powerful Euro Americans made decisions that went against the environment of indigenous people. They entirely neglected the outcomes of their unjust environmental policies and decisions that harmed living species and their environment. They stereotyped the colored as “uncivilized” and “barbaric.” In reality, however, they themselves are “cannibals” who eat human flesh and destroy the Natives’ natural surroundings. Native Americans in *Solar Storms*



protested against the hydroelectric project. The protest was more than a fight for land against demoralized people: it became a fight for human beings, herbs, trees, bear, wolf, fish and birds—simply; it was a fight for survival. Only “[t]hose who protested were the ones who could still believe they might survive as a people” (226). Euro Americans took the role of ‘creators,’ whose were sure that they would “win this game of their creation” (282). The difference of power of these two nations was the sole reason of incessant exploitation. The powerlessness of Native Americans against the corporate power threatens that the protestors’ efforts might prove fruitless. Going against all expectations, however, the struggle for environmental justice achieves victory in the *Solar Storms*. The Natives’ struggle for survival is non-violent. For resistance, they use means of community meetings, petitions, personal negotiations, blockades and obtaining media’s attention. As Bush observes: “the river cannot be moved” (120). Auntie maintains; “We don’t want your electricity. We got along fine without it” (280). She then pulls the string of the electric bulb and shuts the light off. Seeing the solar light streaming in through window, she said; “We want to choose the way we live. I came here because I wanted this life. I don’t want strangers coming in here and telling us what is going to happen to us” (280). She again stresses that we will never allow white men to destroy our surroundings: “Never, Never will we let you do this” (282). Tulik, a wise man, also opposes the dam project. He would prefer natural objects and their existence to electricity: “What could be better than what we now have? We have food. We grow our own gardens. We have everything. For us, this is better than what you offer” (281). Following peaceful negotiations, one day the colonizers brought their “assault rifles, tanks, machine guns, and even APCs” (327). They were all young men. They came to the Natives’ territory to kill them. They started shooting people without any mercy. The police killed several human beings. Yet, they themselves were afraid of death and disease as they wore “bulletproof vests.” This was an act of open warfare. Angel, at the edge of this violence, confesses: “And there was one day, caught in a web of anger and fear that I walked toward the soldiers a rock in my hand. I did not throw the rock. I know what a single thrown rock would have done. Just one rock” (324). Native Americans were pressurized to such an extent that they even stopped protesting against this mega-project. They were the ones who fought for reason—their goal was of high value: they fought for their survival.

Linda Hogan appreciates the struggle of Cree for their survival. Cree could not stop fighting against the corporate pressure that had destroyed their land, natural resources and life by

diverting rivers, relocating natives, destroying the habitats of many living species and cutting down trees. Building massive dams made life miserable. Dora Rouge, a strong woman with great wisdom and love for nature, wonders why her people were “too broken to fight the building of the dams, the moving of waters, and that perhaps had been the intention all along” (226). She came to her homeland to save her “conquered people” who were facing problems that had shaken their lives after the discovery of America. She realized that resistance through grass-root activism was the only solution to the miseries of Native Americans. Native Americans defended their land, culture and traditional way of life against corporate and governmental interests. The train tracks were blocked by the Natives so that no material could be transported to the reservation. This was a wondrous achievement that lasted for several days. When the American Indian Movement started, the native people burned the railroads, bridges, and damaged transmission towers to show their hatred towards the whites’ policies. After one year of extreme suffering, Native American has achieved the reward of their tireless efforts. Throughout this movement, Angel had important reflections on resistance that summed up the Natives’ struggles for the protection of their environment. She said; “For my people, the problem has always been this: that the only possibility of survival has been resistance. Not to strike back has meant certain loss and death. To strike back has also meant loss and death, only with a fighting chance” (325). By the end of the novel *Solar Storms*, the dam construction was finally ceased. Carl Waldman in *Encyclopedia of Native American Tribes* writes that Cree saved their land as:

In 1971 was first announced the James Bay I hydroelectric project in northern Quebec, which intended to provide power to Canadian and U.S. communities. The Crees unsuccessfully lobbied against the project because it meant flooding of approximately 7,500 square miles of their traditional territory. Their lobbying was more successful in 1994 when they publically protested against the James Bay II project, also called the Great Whale Project, which would have flooded 2,000 square miles. (Waldman 83)

In her novel *Solar Storms*, Linda Hogan fictionalizes the real policy of dam construction by Euro Americans. The powerful whites “misuse” their power to twist the truth. The author reveals the truth in the form of dreadful effects of unjust environmental policies. The dominant whites (Euro Americans) are the only ones who are responsible for the death of human beings, plants and animals. They term the Native protesters “terrorists.” Natives find themselves powerless

against such accusations. In reality, however, the Natives are intimidated and terrorized by the construction agents. Angel wonders: “how these men, young though they were, did not have a vision large enough to see a life beyond their jobs, beyond orders, beyond the company that would ultimately leave them broke, without benefits, and guilty of the sin of land killing” (288). She also expresses her views about the non-anthropocentric ethics. She wonders why man (white) fights another man (colored) for control over an essential element of life; and yet, they ignore water that is the source of this entire dispute:

[W]hen the officials and attorneys spoke, their language did not hold a thought for the life of water, or a regard for the land that sustained people from the beginning of time. They did not remember the sacred treaties between humans and animals. Our words were powerless beside their figures, their measurements, and ledgers . . . thinking about the lengths to which they would go, my mind drifted off to water . . . Perhaps it would tell me, speak to me, and show me a way around these troubles. Water, I knew, had its own needs, its own speaking and desires. No one had asked the water what it wanted. (Hogan 279)

Angel adopts an indigenous perspective of interconnectedness between nature and humanity. It stretches the humanity towards the universal perspective of environmental degradation by the powerful whites. Euro Americans encroached on the Native lands and came with the idea of infinite growth and dynamic change. For local community, these intruders went against the laws of nature. Angel believes the logic of the white race was against life itself:

I would wonder for years – I still wonder – what elements, what events would allow men to go against their inner voices, to go against even the cellular will of the body to live and to protect life, land, even their own children and their future. They were men who would reverse the world, change the direction of rivers, stop the cycle of life until everything was as backward as lies. (Hogan 288-89)

Angela understands that the history of her life is linked with tribal history and bloody strife that affected their lives by their first encounter with Euro Americans: “For us, hell was cleared forests and killed animals. Nevertheless, for them, hell was this world in all its plenitude” (86). There seems no end to the Natives’ troubles as they continue to suffer until this day. Even today, the

government authorities are hell-bent upon destroying land through such policies like hydroelectric power plants. As the novel concludes, the dam construction is stopped. However, this victory of the Natives does not come without loss. Their struggle led to a good many deaths of human beings, plants and animals along with the destruction of land—their “Mother Earth.” The right time to fight against great industrial projects like dam construction is not when the fish completely die and the rivers are dried up. The time to fight back and stop policies of “civilized savagery” is now. Still there are countless rivers in the world that are rich of life. They are demanding for their protection. Indeed, like Louise Erdrich, Linda Hogan makes sharp observations about wrongdoings of the white culture in the name of civilization.

In *Mean Spirit*, along with the policies related to land and oil extraction, Linda Hogan also pointed towards the dam construction. She maintains that the Natives are “shadow people” before powerful white race. They did not address the problems faced by the poor people. The Euro Americans used the Native lands and polluted it. They neglected the presence of American Indians in the nearby places of their drilling sites. Along with the drilling of oil from lands, dam construction and arrival of electricity in the Native territory were also dealt with in *Mean Spirit*. Linda tells that, the “Dam was going to be built at the mouth of Blue River” (6). She also focuses on the exploitation of land before the dam construction. Euro Americans wanted to remove every valuable thing from land before they went ahead with building the dam. As the novelist observes, “The dam would not go in until all the dark wealth was removed from inside the land” (10). Similarly, Belle depicts the “mean spirit” of the colonizers when she maintains that: “[they] had no sense of the danger that surrounded, even suffocated, the lives of the Indians. Why should they, Belle thought, their lives were not at stake” (123). Their lives are not at stake as they live in the “center” away from the “periphery.”

#### **4.2.3. Unjust Enforcement of Laws of Animal Protection**

The important issue of the unjust enforcement of laws of animal protection is also highlighted in three of Linda Hogan’s chosen novels: *Power*, *Solar Storms* and *People of the Whale*. In *Power*, she deals with the killing of an endangered species of the Florida Panther in main plot. In the same novel, she observes various extinct (Blue Green Crocodile and Mastodons) and endangered species (Big Bear, Wood Stork, Key Silver Side, Sea Turtle, Snakes,

Dark Sleek Otter and Deer) in Florida. These Animals died in large numbers due to the constant intrusion of Euro Americans on the Natives' land. Likewise, in *Solar Storms*, Linda refers to the dire wolf as an extinct species. She also mourns the loss of Beaver, the short-faced bear, and Wolverine. Their populations reduced considerably due to the habitat loss and the killings for fur trade. In her novel *People of the Whale*, the novelist writes about the whale-hunt that led the sea monsters to near extinction. She also draws our attention towards unjust laws of animal protection or Endangered Species Act. Euro Americans made laws for the protection of different animal species. These laws are unjust as they give a particular privilege to the white race. The colored Natives respected animals throughout their history. Even when they hunted or killed them, it was for pious purposes alone. In addition, yet, they are targeted with such laws. In *Power*, Linda explores the issue of killing an endanger panther followed by the intrusion of the white laws. Jerry Mander, in his work *In the Absence of the Sacred*, writes about the case of James Billy, a Seminole chief who killed a Florida panther in 1987. He was charged with a violation of the Endangered Species Act. Hogan was inspired from this event and made it a part of her writing. This offence was punishable by one year in jail with \$10,000 fine. Seminole tribes had their own laws for the wildlife. Yet the U.S. authorities denied any such laws. Billy argued against the policies of the Washington Administration. He exposed the reality behind the near extinction of the Florida panther. He pointed out that the dominant white race, and not the weak colored ones, were responsible for this extinction. The fact was, various unjust environmental policies of Euro Americans had destroyed the natural habitat of the Florida Panther. Hunting and the construction of highways were two major reasons. In a radio interview with the NRR, Billy said, as is quoted by Mander (1992):

Our tribal laws existed for hundreds of years before the U.S. existed . . . Indians are the best conservators of any natural resource and we have been for thousands of year . . . The government is attempting to blame the Seminoles for the destruction of a species, but the real reason the Florida panther is endangered is the overdevelopment of south Florida. The reason is all these condominium communities and the construction of Freeway I-95 right through the swamp, and then the highway across the Everglades. It has nothing to do with our hunting practices. It has to do with yours. (Mander 256-57)

Denying the false charge, Billy continued in his interview that when he shot the animal, “he was just shooting two eyes in the dark, thinking it was another kind of cougar” (Mander 256). Linda took this event and made up the story of American Indian tribes’ struggle in the Florida swamps for survival. The fate of animals and American Indians are closely related as they both have lost their land. They are also “diminished and endangered” due to rapid change of residence due to ‘development.’ The Taiga people believe themselves to be the ‘ancestors’ of the Florida Panther because they too are endangered just like the Florida panther. Bowen Mercer also shares Linda’s opinion through his writing. He says that Euro Americans’ industrial practices and development projects destroyed the swamps. According to him, “[the] natural habitat – the swampy jungle – has been turned into small sections of natural space bordered on all sides by human ‘development’: the highways, homes, malls” (162). Omishto, the protagonist of the novel *Power*, on her school essay writes that there are only “thirty” Taiga people left and most of old people live above the Kili swamp in an unhygienic place called “the place of the old and thrown away” near a junkyard that is full of discarded things and smell of rot and decay. Euro Americans sent the Natives to “Ugliness, a place outside their world” (Hogan 119). It is the history of destruction of pure and healthy environment by those who believe “Cleanliness is next to godliness” (90). In 2000, Carrie Bowen-Mercer cites the count of the Florida panther—that their total number is seventy.

Intertwining historical events with myth, Linda writes a story about a woman called Ama who lived in Kili swamp alone in her house. She killed an endangered panther for a “pure” reason in order to restore the harmony of the world. This novel is based on the decisions made by Euro American court and the Native elders. The judgment in courtrooms stands in sharp opposition to the judgment made by the elders. The decision of elders is based on the laws of nature whereas the court decision of the white society (Euro Americans) deals with wildlife and resource management. Jerry Mander, an American activist and author, criticizes the white laws as thus:

The assumption that our modern system of wildlife and resource management is more efficient – despite the fact that we ‘manage’ without any understanding of the environment or the way the people have managed prior to our arrival – is not only hubristic, but racist. (Mander 257)

Linda Hogan also addresses the same issue of environmental racism in her works. Euro Americans and Native Americans both advocate for the protection of endangered species. Though they fight for the same cause, their intentions are very different. The Natives are genuine lovers of the natural world. They try to create a harmony in the world by saving animals. On other hand, Euro Americans just focus on the written laws and their material progress at the cost of nature. During Ama Eaton's trial, various categories of people protested: "[the] white people, Indians. And there are newspaper people" (115). White protestors, however, merely agitate because the panther is killed by an Indian. Omishto bravely challenges them:

I would like to say to them that they are right, that it is wrong to kill land, animals that it was wrong to destroy any of it, even us, but they are the children of those who were alive from the deaths of others. . . They are taking up our beliefs and judging us, and to them I am a monster because for them everything has been so easy, but they do not see themselves or know their own history. (Hogan 138)

Omishto believes that the whites' written laws concerning the wildlife are similar to the Natives' beliefs. However, in her view, it is the implementation of the laws that is wrong. The laws, made by the racist Euro Americans, come to the rescue of one of their own race. She is sure if one of them had been responsible for the death of the panther, then the same laws would have protected him/her by calling it hunting rather than killing. In her words: "if it were a man who shot a cat, a white man, he'd be free to come and go as he pleased. He'd be called a hunter" (112). The law is on the side of the powerful Euro Americans because it is their law. While in court, she thinks: "would they let me tell that sugarcane and cattle and white houses with red roofs had killed the land and the panther people even before the storm, they are the true violators" (114).

Along with the destruction of habitat, many panthers and cats are killed by "cars" or become victims of scientific experimentation. Omishto observes: "One of the panthers died by drowning in water after a drug was released on his neck. Another outgrew its collar and chocked. One reacted to the drug" (119). The laws of America are totally different from those of the Natives. The Natives believe on the law of Nature—that all living species live by natural law instead of those written ones. About panther, Omishto feels that it cannot live by "American law" and "The cat never lived by that law" (138). Euro Americans are materialistic whereas the

Natives are true lovers of nature. Omishto marks this difference by saying “their world” is different from “ours.” Their laws are unable to protect the rights of colored people as well as animals. Omishto is constantly abused by her stepfather. She then tells sheriff about this act. However, she already knows that even after listening to this unhuman act to a sixteen years old girl, sheriff will do nothing to protect her. Omishto says: “I know their law will not protect me” (205).

Linda Hogan suggests that the present-day environmentalists are the descendants of those who exploited land, the Natives, and animal species in past. They were responsible for the environmental degradation imposed on Native Americans and other colored communities of the world. Michael Hardin explains this point as thus: “Those environmentalists have the luxury of wealth accumulated through centuries of ecological conquest and then impose that morality on people without the same economic base to fall back on” (151). Lind Hogan accuses Euro Americans of being selfish who manipulate American Indians for their own benefits. They destroy their environment and make their life impossible. They have moved the Natives into reservations and robbed their land-based life.

#### **4.2.4 Unending Vietnam War: Targeting American Indians**

In *People of the Whale*, Linda Hogan refers to the historic event of the Vietnam War. This, she is sure, was merely a “policy” of Euro Americans to destroy the Natives by sending them to the war front. This novel is the story of a Native American man Thomas Just who joins the U.S. Army and comes to experience the Vietnam War. Thomas signs for war with his friends while in a drunken state. He leaves his family and a pregnant wife Ruth behind. After his experiences in war, his life entirely changes. Post-war, his life is described as just “made up of lies.” About the duration of the war, James E. Westheider writes in his book *Vietnam War*; “Vietnam was one of America’s most controversial and divisive wars. It was also one of the longest. For nearly 30 years, from 1944 to 1973, the United States was either indirectly or directly involved militarily and politically in Vietnam.” (xi). The U.S. involvement in Vietnam began just after the World War II. Thomas, the protagonist of *People of the Whale* was sent to Vietnam by helicopter and attacked on the mountainous parts of the country. James E. Westheider (2007) also proves this entry when he states that:



The United State's involvement in Vietnam began in early 1945, the last year of World War II, when a handful of Americans parachuted into Pac Bo, in the rugged mountains in the northern part of the country. The men were led by Major Allison Thomas and were all members of the Office of Strategic Services (OSS), the forerunner of the Central Intelligence Agency (CIA). (Westheider 1)

Linda also gives her protagonist the name of Thomas to link her novel with real events of the Vietnam War. Right after World War II, the U.S. showed its 'interest' in Vietnam. From historical record of Vietnam War, the Office of Strategic Services (OSS) made contact with the revolutionaries called Vietminh. At that time, they were allies in war against Japan. Due to the Vietminh (communism influenced), they are viewed as a threat at the end of the Second World War and the beginning of the Cold War. America deepened its roots in Vietnam during the Franco-Vietminh War. The States supported France as an attempt to conquer its former colony to spread communism. In 1954, Ho Chi Minh got victory and the French lost. The victorious Vietminh controlled half of country and established Democratic Republic of Vietnam in the north. On the other hand, South Vietnam collapsed politically and militarily. The U.S. created a rival Vietnamese state (the Republic of Vietnam) in north and took the responsibility of advising, training and arming the Army of Republic of Vietnam (ARVN) or the South Vietnamese army. The United States intensified its war in Vietnam in 1965. The involvement of America in Vietnam War was prolonged, it extend almost to thirty years. The U.S. military fought against the "communists." Linda Hogan sets this same background of the Vietnam War to one portion of her novel *People of the Whale*. During war, Thomas and other soldiers are shown attacking innocent people. They do not even know who the communists are. They fight blindly without exact knowledge of their enemy. Native Americans killed colored people in war, and were killed back by other colored people. White race only looked from a 'safer distance' as an administrator of the war. Talking about communists and the Vietminh, James E. Westheider (2007) states:

The Vietminh, which was short for Viet Nam Doc Lap Dong Minh, or Vietnamese League for Independence, was founded in May 1941. It was technically an umbrella organization under which nationalist, socialist, peasant, student, and other organizations combined to fight the Japanese, who had taken control of the country from its colonial overlords, the French. In reality, the Vietminh were led by a small handful of

Communists, two of whom would figure prominently in America's war in Vietnam. The first was Vo Nguyen Giap, one of the principal founders of the Vietminh and leader of its tiny military force. The other was Ho Chi Minh. (Westheider 1)

During the war years, roughly "8,615,000" men served in the armed forces. Military selected colored people like Thomas and his fellows for war and disqualified most of the white men from military services. Whites were prejudiced in the selection of soldiers. James E. Westheider throws light on the fact as follows:

During the Vietnam War era, over 15,410,000 draft-age men were exempted, deferred, or disqualified from military service. The vast majority of men receiving deferments were white and middle or upper class, meaning that a disproportionate number of working-class whites and minorities were drafted. Race and class were certainly powerful factors in determining who would, or would not, be called. Eighty percent of the men drafted during the Vietnam War era came from poor or working-class backgrounds. Blacks made up roughly 11 percent of the draft-eligible population during the Vietnam War, for example, but they accounted for roughly 16 percent of all draftees. (Westheider 33)

Being colored like the Natives, the African Americans made the majority of soldiers in the Vietnam War. The major reason of joining military for war was to "obtain recognition" by winning medals and the "patriotism and devotion" to America. Soldiers "risked their careers and family relationships for a chance to serve in Vietnam" (Westheider 71). Thomas left his family for war. Before his departure, he said to Ruth that he had signed for war because it was a patriotic act. "They believed in America. They did. They were patriotic" (Hogan 30). He thought it as his responsibility as an American to join military for the war. Thomas showed his love for America to Ruth when he said: "I'm not just an Indian. I'm an American too" (30). The American army "promises a lot" to soldiers for their participation in the war. Ruth was against war, so she wanted Thomas not to join it. Yet Thomas' decision was unchangeable. "But the army promised us the buddy system. We'd go together. We were supposed to go together. We wanted to fight together for America" (30). These, however, were mere promises and the Natives were merely trapped. The white race (Euro Americans) played with the lives of indigenous people by making them part of the deadly war. Thomas described war as "an ocean where

everyone burned or drowned and only few could swim it” (46). War is a “world taken apart,” full of bodies, fear, and the smell of death. When Lin studied the word “war,” it meant “hostilities, armed battle.” She never understood why humans selected war instead of peace. She asks her teacher Dr. Thieu about this, who answers: “it was in human nature to seek power and to have greed;” (189) and that people fight back when “something is taken from them.” He also told her that: “humans are poor, unforgiving animals” (199). The Vietnam War was a “search and destroy” mission. Thomas observed war as a place of great injustice, where human killed other human fellows just for power. Superior race of men (Euro Americans) used inferior races as a tool to build their economy. For Thomas, all human beings are equal and created by same God:

Let there be daylight and there was morning with bodies all across earth in positions unimaginable. Let there be mountains and let there be weapons that devastate them. Let there be animals that roam earth and the men will kill them. And god created North Vietnamese and the South Vietnamese, the Americans, and eventually he would create the Khmer Rouge, and the capacity for men to torture others to laugh about it. (Hogan 174-175)

The American history shows Americans to be the most ‘civilized’ nation of the world. Their history does not show their dreadful global expeditions—prominent among them being war. When Lin comes to know the last name of her father “Just,” she thinks it is related to the balance of the scale as “America [too] was built on fairness and justice” (218). She was unaware of the history of America: “The people in this place were once massacred, infants bayoneted on these beaches and mounds. The land is full of the blood of their ancestors. She has read of this country, America, but she has read another history” (218). Ruth, Thomas Just’s wife, knew that Americans are powerful and they can do anything. In *Solar Storms* also, Linda Hogan gives a reference to the war in Vietnam. This, according to her, is a mere destruction of human beings through killing and trauma of war. Being powerful, Euro Americans are depicted as a sophisticated nation of the world: “There was no press, no truth telling, and whenever questioned, the officials denied any wrongdoing” (312). By sending the Natives to war, Euro American gave them death and life that is worse for survival. Their bodies were covered with blisters due to the decay of dead bodies in their surroundings, chemicals and explosive materials. Their feet hurt due to shoes that did not fit properly. Their boots were of the same number

regardless of the size of foot, so they were always “hurting and stiff.” The soldiers fought day and night and war gave them so much fatigue. It was Monsoon, and fungus and infections of injured men got worse. They had “no shelter” and they ate “rotten food” during war to fill their bellies. Tran, Lin’s husband, has a missing ear. It reminds him of “death and betrayal.” Tran was forced to join the U.S. army that once had attacked his own people. When he felt hungry, he wanted to leave. The commander shot him and then “cut off his ear and the blood ran.” He was lucky to survive after such a painful treatment. Long after war, his ear aches. He tries to hide his lost ear with his long hair. Through war, Euro Americans bestowed the Natives with “war inside”—a disorder called Post Traumatic Stress Disorder. President Gerald R. Ford, on 7<sup>th</sup> May 1975, announced the end of the “Vietnam era.” For American government and people, the war was over; but, in fact, it was not yet over. The soldiers throughout world who had took part in the war continued with their “war within.” The struggle with post-war psychological illness resulted from their war experiences. They found themselves at great unease to return to normalcy.

#### **4.2.5. Assimilation Policy of American Indian Boarding Schools**

Euro Americans made several policies for the destruction of American Indians. Among them were the dam construction, oil extraction, unjust animal laws and war. They also made policies to attack Native American children. In order to rob their cultural identity, the Native children are forced to join the American Indian Boarding Schools. Euro Americans designed such educational policies for the Native children that aimed to help Indians join the European mainstream. In essence, nevertheless, these policies damaged the Native culture. The Euro American’s dominant culture suppressed the weaker group’s (natives) culture and traditions. It was an attempt of assimilation and repression of the Natives’ linguistic heritage. In *Native American Boarding Schools: Landmarks of the American Mosaic*, Mary A stout quoted Luther Standing Bear that native Americans learn in depth about natural world, they learn hunting, fishing, taining of hides. Thus the aboriginal education includes “biology, botany, geology, religion, literature, dance, art, music, astronomy, agriculture” (xii) they know much that the white man will never know. He writes that the United States government tries to educate natives and started the policy of boarding schools.

The government-run boarding school era officially began in 1879 with the opening of Carlisle Indian Boarding School, an experimental off-reservation of Native Americans started by Colonel Richard Pratt. Its perceived success spawned a series of boarding schools scattered throughout the nation, which continued. (Stout xii-xiii)

The underlying purpose of boarding schools was not education per se, but the assimilation of the Native American students into the larger European American society in the United States. They do this by means of forced displacement of language and culture through immersion. The boarding schools were often unwholesome places where diseases spread quickly and caused death of many students. Stout points out that “conditions were often harsh with physical punishments”(xiii).

In *Mean Spirit*, Linda Hogan focuses on unjust laws of the Boarding Schools: “if the families resisted, the children would be made wards of the state and removed permanently from their homes” (36). In various other Native tribes, “the authorities had hunted down hidden children and taken them, lifted them up, screaming, from the ground, and carried them away from their families so that they would learn the cultured, civilized ways of the Americans” (36). Children of indigenous people were sent to boarding schools without permission of their parents. The Native children themselves did not want to go to boarding schools as they hated Euro American ways. They were forcefully carried to schools so that they would learn the civilized ways of Americans. The outcome of the boarding school education was totally different. Those who learn the European ways: “they come back with a quick fist. They hit their own mothers and fathers” (272). One major goal of the 19<sup>th</sup> century the U.S. policies towards American Indians was assimilation. The cultural superiority of Euro Americans and their attempt to “civilize” resulted in a series of “Indian problems.” The goal of dominant society was to educate the uncivilized nation from the position of superiors. Native Americans have been confronted with educational system that ignore their cultural and historical perspectives. *Indigenous Education and Empowerment: International Perspectives* plays an important contribution in to the indigenous empowerment through education. They quoted the speech of six nation, on June 17, 1744 that:

Several of our young people were formerly brought up at the colleges of Northern Provinces: they were instructed in all your sciences; but, when they came back to us, they were bad Runners, ignorant of every means of living in the woods. . . Neither fit for hunters, warriors, nor counsellors, they were totally good for nothing. (Abu-Saad & Champagne 22)

Euro Americans in *Mean Spirit* thought the American Indians were “a locked door to the house of progress” (56). They considered Osages as lazy and irresponsible people. The education they received was designed to make them fit in capitalist society. In *Solar Storms* also, Linda makes a mention of the educational policies of the boarding schools and their impact on the Native children. As a child, Dora Rouge is sent perforce to a boarding school that is twenty-two miles away from her reservation site. In schools, the Natives are taught against their own culture that teaches them love and respect of nature. Eron’s life is also affected in boarding school. In fact, his character was spoiled: “At school they told him everything that he had learned was wrong” (246). The boarding school policies were designed to civilize Native Americans, but most of the students disliked school. In “The Boarding School Experience in American Indian Literature” Joseph Bruchac and John Smelcer writes that the federal government in the United States during 1879 until the early 1960’s tried to assimilate American Indians by sending them to boarding schools. They believed that the Indian in them would be slowly replaced by Western traditions, religion, education and language. They were the stolen generations and were sent to institutions designed to destroy their cultural identity. They write:

There exist numerous accounts of students locked in basements or boiler rooms for days without food or water. At its height, there were 153 of these schools across America. Parallel histories exist in Canada’s treatment of First Nations people and in Australia’s dealings with Aborigines. In the early years, thousands of children died from diseases to which they had no previous immunity, especially from trachoma, influenza, and tuberculosis. The government blamed the epidemic on the Indians’ physical inferiority, insisting they had brought it upon themselves. (Bruchac & Smelcer 3)

Omishito, in *Power*, says “I hate school” because of the fact that at school she studies “war and numbers that combine to destroy life” (105). The nature-lover Natives dislike the tools of

destruction of nature. For her, school is a place “where we study fetes of a pig, and I wonder that suffering brought it here. Where we number the stamens and pistil of plants on paper, cut them apart to look through a microscope and identify the miracles of small thing” (106). Instead of protecting the environment, animals and plant species, large numbers of flora and fauna are destroyed for the purpose of studying at school. From this smaller scale, Euro Americans went ahead to destroy the natural habitat of animals and plants on a much larger scale through unjust policies.

In her four selected fictional works *Mean Spirit*, *Solar Storms*, *Power* and *People of the Whale* Linda Hogan mentions the policy of zoning and its dreadful outcomes. She was raised in Oklahoma and herself suffered a lot due to restriction on piece of land- zones. Her personal experience and the vast history of relocation of her nation compels her to write about relocation, zoning, boarding schools, war and unjust animal protection laws. As a native, she understands the problems of natives who are relocated due to various mega projects. She herself witnessed the destruction of environment through polluting industrial setup. Through her writings, she points out the policies which are apparently design for the progress of nature but in reality these policies put the lives of nature loving natives in miserable condition. In the next chapter, the researcher will discuss the effects of these policies on land, Native Americans, plants and animals. How natives, land, animals and plants are treated as other by Euro Americans? And the nature’s response of ‘othering’ is part of next chapter.

## CHAPTER 5

### **SPECIESISM: A DESTRUCTION OF LIVING SPECIES AS A RESULT OF UNJUST ENVIRONMENTAL POLICIES IN LINDA HOGAN'S FICTION**

One of the most important concepts in Environmental Racism is speciesism. Coined by the British psychologist Richard Ryder in 1975, he used the term in his book *Victims of Science: The Use of Animals in Research*. It describes the inherent superiority of one species over another. This concept comes from animal studies. The term negates the idea that human beings have greater moral rights than non-human animals and animalistic. This is a prejudice in favour of the interests of members of one's own species and against the members of other species. This concept can be perceived in racial terms. The white race made biased projects that just went in favour of their own race against the colored communities (animalistic). Scholars of anthropology, psychology, history and feminists have explored the complex relationships between human and non-human animals. In her four fictional works—*Mean Spirit*, *Solar Storms*, *Power*, and *People of the Whale*—Linda Hogan makes us understand the concept of speciesism. As a member of Native American community, she was well aware of the ecological destruction: killing of several living species, various issues, and deaths of native people (colored) being members of an inferior race. Her fiction deals with the treatment of human and non-human as other and the response of “othering”. Linda also highlights the attitude of the white and the Natives towards living species. Native Americans respect all living species in order to maintain harmony with nature. On the contrary, the white race mistreats living species (humans, land, animals and plants) for their industrial projects. The image of Indians as nature lover is



maintained in the first American book to propose environmental conservation. George P. Marsh argues that primitive people like American Indians “tend to upset the balance of nature far less than civilized folk” (4). He called human as “disturbing agents” since they use nature for various purpose. Indigenous people caused least harm to nature for food, shelter, clothing and technology. Christopher Grey in his work “American Indian Environmental Religion” writes that “American Indians conserve their environment because of spiritual and economic motives” (4). They do not want to deplete their sources of subsistence. According to Grey for native Americans environment is “for the individual person, human society is environment, too, as well as climate, soil, terrain, culture, neighbors, enemies, gods, clouds, animals and plants”(1). He argues that “Indians were conceptually instilling life into a universe that was essentially inanimate” (1). American Indians are natural beings they live in harmony with nature and they have “the religion of nature” (1). Their identity is in congruence with the environment from where they draw their sustenance. Whites viewed natives as “nature folk” from their close association with land and named them as “noble savage”.

Vine Deloria Jr. and N. Scott Momaday write about natural roots of American Indians. They write sincerely and devotedly about the nature as part of indigenous people religion and lives. They claimed that Indians are more human than whites, because whites have repudiated an attachment to earth. In *Mean Spirit*, Linda Hogan presents a critique to Christianity. Michael Horse, a wise and intellectual native man who has read the Christian’s religious book, discovers that there is ‘something missing’ in the Bible. It lacks a deeper understanding of the land. Tribal people also see many flaws and defects in Christianity. Horse then wrote a ‘new chapter’ of the Bible. Father Dunne was horrified and said “you can’t do that” and “you can’t write a chapter of the Bible. This is the word of God.” Horse made this reply:

Well, son, I think the Bible is full of mistakes. I thought I would correct them. For instance where does it say that all living things are equal?” The priest is defeated and has to admit that the Bible is not right in all respects: “It doesn’t say that. It says that man has dominion over the creatures of the earth.” – “Well, that’s where it needs to be fixed. That is part of the trouble, don’t you see? (Hogan 273-74)

“The Gospel of Horse” was a manifesto of Native American’s respect and love towards earth. It gave instructions of an earth-based belief of the Natives, stressing: “live gently with the land” since we are “part of everything in our world, part of roundness and cycles of life” (Hogan 361-362). Native Americans advocate the rights of land. It is sacred and sustains life of all species. Therefore, men should be gentle towards earth for his own safety. The Natives consider earth a living thing—with feelings. In his ‘addition’ to the holy book, Horse further stresses that all human beings are equal. They have equal rights to live in a healthy environment. He says:

Prey to the earth. Restore yourself and voice, remake your spirit, so that it is in harmony with rest of nature and the universe. Keep peace with all your sisters and brothers. Humans whose minds are healthy desire such peace and justice. (Hogan 362)

Justice should be done to Native Americans while designing environmental policies. Destruction of land results in the destruction of living species on a large scale. The life of living species depends on land. Its destruction ultimately damages the life of all living species. Horse advocates the rights of human beings. Humans need peace and justice for spending their life on earth. One must not torture other human beings, and rather consider others akin to them. About the Natives’ changing circumstances, Horse has this to add:

The people will go out of their land. They, like the land, are wounded and hurt. They will go into the rocks and bluffs, the cities, and into the caves of torn apart land. There will be fires. Some of them will be restored to earth. Others will journey to another land and merge with other people. Some will learn a new way to live, the good way of the red path. However, a time will come again when all the people return and reverse the earth and sing its praises. (Hogan 362)

Here, Linda Hogan deals with the relocation of human beings from their land towards mountains for survival. The Natives’ land is exploited and is unfit for survival: so the people move to caves and mountains to live. However, Horse is hopeful about a good future. He is sure that a day will come when Native People live in harmony with nature again. People on earth were suffering from “spiritual malnutrition.” Due to lack of sympathy towards earth, the earth suffered from pain. The novelist states: “And when the spirit touches us, there won’t be any more danger here on earth” (71) and “no mean spirit walking this land, no smallness in people, no heartaches, no

sorrow, nor any pain” (71-72). Native Americans fought for their ancestral land, which is inseparable from their struggle to survive. Hogan also reveals the difference in views between Native Americans and Euro American towards “other” in her second novel *Solar Storms*. Euro Americans ignore the importance of land and treat it as a commodity that is beneficial for their industrial progress. On the contrary, the Natives have a strong connection with the natural world: this connection runs among humans, land, water, animals and plants. The Natives’ intimacy with land is absent from the knowledge of Euro Americans. Only close relationship with environment allows for the survival of all living species. Angel wonders about the legacy of her people: “How could it be that all people who came from their own earth, who lived there for tens of thousands of years, could talk with spirits, could hear land speak, and animals?” (189). Bush tells her: “You know, Angel, here a person is only strong when they feel the land. Until then a person is not a human being” (235).

The characters of *Solar Storm* (like Michael Horse) dislike Christianity, because its believers have brought destruction of land, people and animals. Christian faith is not appealing for the lovers of nature. Once, bishop calls sacred healing from water as a devil’s act. This declaration makes Christianity less persuasive for the traditional Natives. “Because of the killing of the waters, the Indians who journeyed there for healing let Christianity pass them by; they didn’t want a god that made them sick and took away the remedy” (Hogan 66). The distrust towards Christianity is not new: their ancestors too preferred to live in their shabby houses rather than the well-built houses of missionaries, saying, they “would live in no construction of the Christians, neither physical nor spiritual” (Hogan 29). For Native Americans, Christianity does not offer spirituality of survival in tough conditions. Their survival is possible due to their knowledge of environment and respect of land. Bush considers Christians “reverse people” and “backward” because they destroyed “all that could save them, the plants, and the water.” Europeans did not like wilderness for their thriving civilization. Therefore, they destroyed basic elements of nature that are essential for survival. For indigenous people, God is the land that provides everything for survival of living species. It sustains people, air, soil and water. During her trip, Angel realizes the sacredness of land:

Something lived there, something I did not understand, but would always remember by feel, and when I felt it, I would call it God and that was how I came later to understand

that God was everything beneath my feet, everything surrounded by water; it was in the air, and there was no such thing as empty space. (Hogan 170)

The Native people who live close to land think God is ‘not’ in sky: rather He is in the land. Miss Nett, the old woman, declares she is bent and unable to look up the sky. Yet she does not mind this, as she says, “I love the ground” because “It’s my God” (*Solar Storms* 312). In *Solar Storms*, LaRue’s character embodies the European ideology about the treatment of living creatures. LaRue thinks that fish “don’t have nervous system” and he “placed them on rocks and cut the skin off while they were still alive, not killing them not removing their organs” (83). It is pretty painful for fish when its organs are removed while it is still alive. LaRue could not feel the pain of living species like Euro Americans. Bush and LaRue are people with different thoughts. Like all Euro Americans, LaRue believes that animals do not feel pain. Like all traditional folk, however, Bush knows the importance of every living creature and its life. Bush tells Angela: “we treated fish well. We respected their lives and their deaths. We put them out of their pain as soon as they were caught” (85). Richard D. Ryder in his book *Speciesism, Painism and Happiness: A Morality for the Twenty First Century* 2011, writes that animals also feel pain like human beings. To inflict pain on animals for various purposes is inhuman. Native Americans always show respect to living species. Even if they want them for food or other needs, their first attempt is to put them out of pain. Husk, as a promoter of Native American thought, wants to prove that “animals felt pain.” At the end, when LaRue finds many living species dying in flood pitilessly, he tries to save them with ropes. He realizes that he has done wrong to animals throughout his life. Nevertheless, “animals, for us, for our lives, and for the war he’d endured and never told about” (339). Like LaRue, Hannah also lived in the company of those who put animals in cages. Once she killed the dog and kicked him. Like Europeans, she maliciously killed many animals. She soon realizes that animals also feel pain. Through her psychological disturbance, it is clear that she knows her actions were wrong: “She cut herself with scissors and razor blades, as if she could not feel pain. Perhaps it was more than just wounds. Perhaps it was a language. She spoke through blades, translated her life through knives” (1). In repentance, Hannah cuts her body with blades though she is alive. She wants to communicate that animals are like human beings which can feel pain in a similar way. By torturing herself, she wants to disclose the secrets of her past when she harmed animals and put them to pain. Angela feels the pain of animals that were killed and transported for fur trade:

. . . during the long dark nights, I remembered or dreamed of the animals taken, marten, beaver, wolverine. I saw their skinless corpses. I heard their cries and felt their pain. I saw their shadows cross snow, ice, and cloud. We Indian people had always lived from them and in some way we were kin. (Hogan 118-119)

Angela's dreams are also significant as they are related to the past of American Indians. In past, animals were killed for fur trade. She can feel the pain of those animals that died before her birth. As an Indian, she feels a strong connection with animals as if they were connected through blood relations. For Native Americans, bear is a respectful animal: it lives with the laws of nature. Therefore, they abstain from torturing it. Bear could at times be killed for "meat" "medicine" and "fur." Indians killed the bear rarely because "bear resemble men" (Solar Storms 45). On the contrary, Euro Americans disregarded bear by putting him to pain. Hogan, in *Solar Storms*, says:

At first, he used it to fight dogs. The men made bets who would win. They kept it awake all year. That is against bear nature. Its poor mind was no longer sane. In addition, its diet was bad, so it went weak, its teeth rotted out, and some of its fur fall out in patches. Then they tried to make money by letting men wrestle the poor creatures. Finally, they charged people money just to come and see it. (Hogan 45)

Unlike the Natives, then, Euro Americans forced bear to live against the laws of nature. They used bear to fight with dogs and earned money through bets. The whites even let human beings fight with the fragile bear. This is miserable and painful both for animal and for human who is treated as animal. At last, they would put bear in cages and send them to zoological gardens to entertain people and earn money. This whole game with an animal is purely for the sake of money. For them, money matters more than the life of other living species.

Native Americans also show strong connections with plants. They love their survival as it is linked with the survival of life. They know that every plant has its own worth and value. Angel states that there are certain ways for the Natives to treat plants gently. "Some of the plants we would cut. Others had to be pulled by the roots, but only if there were enough left to survive. Each had its own requirements. We were careful, timid even, touching a plant lightly, speaking with it, Tulik singing, because each plant had its own song" (260).

The Natives love to live in harmony with nature. In book *Native Americans and the Environment: Perspectives on the Ecological Indian*, Shephard Krech III, a professor of Anthropology in his essay “Beyond the Ecological Indian” he calls North Americans as “original ecologists” they as they possess extensive and precise knowledge of their environment. American Indian believes on the relationship between living organisms and their organic and inorganic environment (4). Through the character of Dora Rouge, the novelist gives voice to Native American’s nature: “We were happy before you came here. We treated the land well. We treated the animals well. Our children wanted to live” (306). Dora Rouge, in *Solar Storms*, believes that before the arrival of Euro Americans and their policies, the Natives were happy as they treated animals, plants and land well. They did everything for the survival of their generations. Euro Americans, on the other hand, are devoid of sympathy towards land, members of other races, animals and plants. An optimistic Bush suggests the creation of a new human being. It is probably the recreation of the whites:

Would not it be wonderful if we could piece together a new human, a new kind of woman and man? Yes, we should make some new ones. Start with bones; put a little meat on them to breathing. We would do it right this time. They would be love filled, the way we were meant to be all along. (Hogan 86)

The only thing that adds to the body of recreated whites is “love.” That is the element Euro Americans lack in their bodies. The whites are deficient in love. They have mistreated human beings and other living species throughout history. Through their recreation, Hogan wants to see the white men as promoters of love for all the rest that lives. In *Power*, she also brings out the conflict between the white race and the colored Native Americans. The Panther Clan considers panther as their ‘ancestor’ as well as a sacred animal. They believe that panther entered the world first, and people followed it. According to the Taiga creation myth, the world is created by Oni—the element of air and wind. Omishto, the sixteen-year-old girl, describes the feelings of Taiga people towards Christianity. Her mother has chosen to live modern life. Omishto loves Ama more than her mother because of her closeness to nature does. She rejects modern ways of life, as Ama’s house contains “no lights or television or washing machine” (16). She understands that her people are trapped by Christianity and the white race:

[Christian] God receives us [...] pulled out of our element, held tight and helpless. He eats us, my mother's God. The preacher thinks different from the Taiga way of thinking. He thinks a snake is the devil. The old ones think it is a god. He believes in angels, children with wings in the sky, but he doesn't believe in what's earth or birds; he says it's all an illusion, this life on earth, a dream, a miserable place we will one day escape into the golden streets of heaven. (Hogan 40)

Omishto believes her life on earth is 'real' rather than an 'illusion.' Therefore, everyone must respect the real species and their living environment. The religion of the white race shows its detachment from earth and living creatures. This religion seems strange to Omishto. About the church, she has the same views as Micheal Horse's in *Mean Spirit*. She depicts the church as an artificial environment that is based on the decoration of "old piano," "orange curtains," and "plastic flowers." To her, such an environment is unable to invoke spiritual fulfillment. The believers of Christianity are like the church itself. They focus on apparent beauty as a result of progress. Yet they ignore the destruction they cause to land and environment. The white race ignores the importance of life and promotes artificiality. Along with the destruction of environment, the brutal genocide of the Natives is presented as a result of contact with the sophisticated white civilization. In reality, these miseries were imposed on American Indians by Euro Americans. They considered themselves strong, selected good and hygienic environment for them, and sent the Natives to unhealthy and hazardous environmental conditions. According to Taiga mythology, Oni wind is a powerful force and world is created by storm. It symbolizes rebirth. Ama observes that: "We were blown together by a storm in the first place" (42-43). Storm symbolizes survival and return to the old ways. Storm in *Power* uprooted Methuselah, the old tree in swamps, planted by Spaniards, which was "not from this continent" (6). It falls down soundlessly and Omishto meditates: "what has lasted this long is being taken down now as if it were nothing, as if it had never been anything that counted" (38). Symbolically, it suggests that the power of earth is stronger than the power and strength of the white race. No matter how deep the scars made by the white race on earth are, the earth still has power enough to reassert itself. The Europeans, like Methuselah, rooted themselves in America. In addition, similarly, this stay can be temporary. Fall of the great Spanish tree symbolizes the fall of colonial power and legacy of violence and brutality. Still there is "persistent kudzu" species of plants that does not belong

to the region. Like kudzu, the power of the white race is to occupy more space and place by pushing the Natives into restricted zones.

### **5.1. Treating Human as “other”**

In her fiction, Linda Hogan deals with the concept that colored communities have been treated as “other” (animal or animalistic) by the powerful white race. They consider themselves superior over the colored communities the world over. This process is also called “dehumanization”—which is a denial of humanness to the people of another race. It is a sort of intergroup violence. Jeremy Hawthorn in *A Glossary of Contemporary Literary Theory* defines ‘other’ as “to characterize a person, group or institution as ‘other’ is to place them outside the system of normality or CONVENTION to which one belongs oneself” (Hawthorn 207). According to Ashcroft Bill et al, the discourse of primitivism and cannibalism are used to characterize the colonized ‘other’ in this way it establishes the binarism between the colonizers and the colonized. Human beings (colonizers) treat members of their own specie (colonized) badly which is a sign of moral exclusion. The colored communities are placed outside the boundaries of moral values, rules and fairness. This is not a new concept that human beings have been treated badly by their superior counterparts. Human beings treated like animals are considered weak, powerless and less intelligent than the white race. As colored folk belonging to an ‘inferior’ race, Native Americans were born in a state of genocide. The Natives’ history shows numerous atrocious accounts of violence. Tens of millions of them died at the hands of the European invaders who were interested in the richness of their land. The Natives were treated as animals or non-human in the form of barbaric genocidal deeds of murder, enslavement, starvation, allocation and warfare. The Europeans colonized these indigenous populations so as to grab more lands for gaining profiteering natural resources. In order to get advantage from their lands, the colonizers indulged in many inhuman acts. They not just fought and killed them, they also diseased them by bringing into their region several incurable maladies. They took hold of the Natives’ land, exploited it to the full, and then burdened the communities of color with the curse of pollution. They were even treated like a hoard of animals. They were kept in small places—called reservations—where they were not given equal rights and freedom. They were put in unhealthy, looted and polluted conditions not meant for ordinary human beings to survive. Christopher Grey, an assistant professor of history in “American Indian Environmental



Religions” writes about Native American relocation that on the remnants of their once vast homelands, Indians today have a major task in maintaining rights, religions and educational freedoms, and political self-determination-among many issues-center upon the Indians’ abilities to control their land. As a result of centuries of dispossessions natives can best described as “refugees” they are alienated from their homelands by outside forces. In all her works, Linda Hogan denotes various ways through which the Natives were treated as ‘other.’ When fur trappers in Native America killed almost all the beaver and wolf for fur, they tried destroying other natural creatures too. The first women of Adam’s Rib also came with French fur trappers. When fur trappers exploited land for their benefit and achieved their goal, they left their wives and children in a state of living where survival was next to impossible. In “A Report to the People of Grassy Narrow” Kai T. Erikson and Christopher Vecsey show that dispossession of American Indians continues today. They demonstrate the toxic effect of white technology on Indians as not only do paper mills upset Indian hunting territories, they also dump killing chemicals into Indian water, ruining Indian subsistence and destroying Indian community. They were considered as animals with no feelings. Snatching of home soil and abandonment made their living experiences miserable. In addition, considering themselves superior over the rest of the creation, the humans mostly misuse their powers to exploit them. Now we take a detailed look into how Hogan sees the Natives’ treatment as the ‘other.’

### **5.1.1. Killing American Indians for Oil**

Large numbers of Osage Indians were killed by the whites for oil money. In *Mean Spirit*, Grace Blanket was shot, Sara burned in her house, Benoit hanged in jail, Stink murdered mysteriously, Thomas shot in neck, whereas Walker died of alcohol poisoning and palmer shot in store. All of them died because the white men aspired to get hold of their oil-rich lands after their death. Ona says about the mysterious deaths of Osage Indians: “Everyone’s always getting killed” (33). Levee, an investigator, knows the reason behind these many murders: “There is oil, lots of it, and all belonging to Indians” (2). That is why, “Most of the victims are Indians” (52). Osages were not safe anywhere in the world:

Three Osages had been found dead in England. One Osage woman had been murdered by husband in Colorado Springs. No place was safe and they had to bide their time however

they could, making themselves silent and invisible until things turned around once again. However, they were afraid. (Hogan 242)

Osages were trapped by the white men and their policies. Therefore, they chose to spend their lives in silence. Still, they were traced by the whites and killed to fulfill their greed for oil-rich lands. Indian children also became victims of brutality. In the Indian Territory, children disappeared mysteriously from family picnics and later their bones were found in caves. In Linda's words:

Tragic case of three children who disappeared from family picnics. Their bones had been found several weeks later in Sorrow Cave up in the bluffs. Seth Eye, who went crazy after drinking Canned Heat, was said to have kidnapped and eaten the children. (Hogan 39)

In fact, the white men were responsible for these deaths. The novelist also tells the story of three missing Indian girls: "some white man stole them" (91). They were missing for over a year. When someone found them, they "were pregnant with his babies. They were only eleven and twelve year old" (91). As is evident, Euro Americans even exploited minor Indian girls for the fulfillment of their desires. Killings were never something uncommon. Stace Red Hawk found dead bodies of Indians on "Badlands." "He found his people gone, the bodies of children frozen in the snow. The frozen women lay in the broken clusters where they'd tried to escape" (221). Only one white man died in *Mean Spirit*. Mr. Forrest was killed by his own people because of his loyalty towards Indians. Euro Americans treated the non-whites as non-human devoid of any sense or feeling. They were the ones who tied Jim Josh with ropes on bed "like an animal" (31)

### **5.1.2 Dam construction: Devastation of Native Americans**

In *Solar Storms*, Hogan focuses on the destruction of land for constructing dams. This apparent 'development' also led to many more human and non-human miseries. Dam project in James Bay badly disturbs the life of many Native Americans through relocation, contamination of natural resources and death of fish. The government uses the Native land just as "a bombing range." As a result, land, animals, plants and people all suffer to varying degrees. Hogan still holds hope against hope:

The devastation and ruin that had fallen over the land fell over the people, too. Most were too broken to fight the building of the dams, the moving of waters, and that perhaps had been the intention all long. However, I could see Dora-Rouge thinking, wondering: how do conquered people get back their lives? She and others knew the protest against the dams and river diversions was their only hope. Those who protested were the ones who could still believe they might survive as a people. (Hogan 226)

*Solar Storms* spurs the truth of colonial practices and their tragic consequences that disturb all life. Through her protagonist Angel's individual dreadful experiences, Linda Hogan draws our attention to collective sufferings of the indigenous communities. Through her history (physical abuse, dislocation and abandonment), the author expertly portrays the very history of the Natives' general sufferings. Like Angela, Native Americans also suffered a lot throughout their history. It seems just to assert that Angel's "linked cells" have broken in a "larger communal body" through the exploitation of land, animals and people. *Solar Storms* records strains on Native American's mind and body as a result of extreme suffering. They also suffered due to the shortage of food that threatened their lives. They observed the changes in their environment with sadness and fear. Linda Hogan takes us back to that time:

That year, there would be no fishing camp because the fish were contaminated from the damming of water and mercury had been released from the stones and rotting vegetation. Then a surge of water flooded the once-fertile plains. Because of the early thaw and new roads that crossed the migration routes of animals, spring camp the next year would not be fruitful, and people were already worried about food. The waterfowl that lived in the water and ate from its bottom were also becoming sick. . . If development continued, there would be no drinking water left. (Hogan 273-74)

Due to water pollution, fish died. In addition, through a food chain, other living species of animals died that depended on fish for their food. The dam construction bestowed Native Americans with hunger. The "development" is leading the world towards the destruction of life. Euro Americans showed a criminal indifference towards the deaths caused by their industrial policies. Their "hunger, envy, and greed" misled "people into death or illness or made them go insane" (12-13). Elk is a character who represents the Natives' hunger thanks to the colonizers'

greed. She belongs to those people who become so hungry that they eat “the poisoned carcasses of deer that the settlers left out for the wolves. The starving people ate that bait” (38). The Europeans destroyed the source of food and left the Natives to life-threatening hunger. Yet, they did not pay any heed to the hunger of people. Linda laments; “when the people were hungry, the Europeans had dumped food into the lake to demonstrate their indifference to the hunger of Indians” (301). The destruction of land through mega projects of dam construction also resulted in the psychological destruction of people. Sensing serious threats to living, they were fearful concerning their own survival. When Dora Rouge, Agnes, Bush and Angel arrive north to support the protestors against development, they find people in a dreadful state:

The people were in pain . . . The young children drank alcohol and sniffed glue and paint. They staggered about and lay down on the streets. Some of them had children of their own, infants who were left untouched, untended by their child parents. Sometimes they were given beer when they cried. It was the only medicine left for all that pain. Even the healing plants had been destroyed. Those without alcohol were even worse off, and the people wept without end, and tried to cut and burn their own bodies. The older people tied their hands with ropes and held them tight hoping the desire to die would pass . . . The devastation and ruin that had fallen over the land fell over the people too. (Hogan 226)

Despair and hopelessness of people up to this extent are difficult to heal in an exploited environment where people were relocated. They became broken-hearted. Said: “Our lives in that place were being taken from us, the people removed from the land, water, animals, trees, all violated, and no one lives with full humanity without these elements” (324). Throughout history, the Natives had remained poor victims to the whites’ cruelty. Through an old map, Hogan shows an image of “a boat with Indian people chained together as slaves for the far continent” (131). Past or present, Euro Americans always treated indigenous people as animal or animalist. They never thought that these too were living beings who breathed the same air.

### 5.1.3 Native Americans: An Endangered Human

Not only relocation caused deaths of Native Americans, but throughout their history they were directly killed by Euro Americans. They were murdered in such terrifying numbers that some called them “endangered humans.” One significant example from history found in *Power* was that of cutting of hands of the Natives’ ancestors. Columbus ordered indigenous people to make gold “hawk’s bell” every three months, for him and his officials. Those Natives who failed to do so were “punished by having their hands cut off” and were left “to bleed to death.” It is the best—that is to say, worst—example of environmental racism. While in court, Omishto thinks about such mean attitude: “Spaniards cut off the hands of my ancestors” (73). Because they were powerful, they misused it and made laws that benefitted them alone. Due to violent killings, zoning, and their exposition to polluted environment, Native Americans of Kili Swamp are endangered: they are only thirty in number! Omishto is saddened by the reflection: “there are only thirty of us now” (109). They face a great struggle for their survival owing to the mindless policies of the dominant race. For the whites, Hogan is afraid; “If there were thirty of them in this world, they would fall down in despair and hit themselves. They’d wish for life and death, both at the same time” (119).

This seems to convey the whites’ cowardice and the blacks’ bravado. The struggle for one’s survival is never easy. It is the “human ruin” of the colonizers’ unjust projects. Euro Americans do not consider the Natives as humans. In her dream, Omishto sees them as “people who do not yet know they are human. Maybe they are only now being born. It includes me, this cast of people” (94). Since they treated colored people as non-human, animal or animalist, they never were never hesitant of depleting their environment by polluting it with garbage. Omishto tries an irony: “On the little patch of land up behind the swamp, they are still human” (231). Due to the unhealthy environmental conditions, Native Americans of Kili swamp suffered from various diseases: “yellow fever,” “diabetes,” “sterility,” and “tuberculosis.” These deadly maladies took many precious lives. Yellow fever is probably the deadliest among them, as it spreads through a “virus carried by unwilling air” (181) and is a disease “that killed so many of Taiga” (181). Ama observes how the diseases spread faster than the past: “The people are sicker than in the past and the other doctors can’t help them. Mostly it is the chemicals” (140). People’s sickness is mostly caused by the industrial chemicals which, according to Ama, are “the same

ones that have poisoned all the fish” (140). These chemicals not only destroy the life of human, but other living species are equally affected. Omistio, the character who could see the Natives’ past and future, said: “The world is dying like us little by little” (125).

#### **5.1.4. Vietnam War- A Killing of Innocent American Indians**

In *People of the Whale*, Linda Hogan describes Vietnam War as a means of destruction of colored people. Vietnam War brought pride and victory along with destruction. There was a destruction of society and families. War caused different forms of destruction, which were difficult to recover. War tends to leave painful scars. War was a state of conflict between societies but it was overall characterized by extreme destruction. It resulted in loss of life along with destruction of infrastructure which also led to disease, famine and death of civilians. In war, innocent people became victims to the power of a superior race. Legally, a man is innocent until he or she is proven guilty. Thomas and his fellows in *People of the Whale* are not guilty. They are innocent but become part of the Vietnam War. World famous Canadian philosopher John McMurtry claims that the U.S. holds the “world record” of killings of unarmed civilians in a war. He also says that United States is a “gigantic mass-murdering machine” and earns profit through waging wars worldwide. The My Lai Massacre on March 16, 1968 was the Vietnam War’s mass killing of unarmed civilians in South Vietnam. It was one of the most horrific incidents of violence against civilians. A company of American soldiers brutally killed innocent masses. Almost 500 people including women and children were killed in this Massacre. Lin, daughter of Thomas and Ma, suffered a lot at the time of the Vietnam War. She was a child then. At the day of her mother’s death, American Army took back her father to America. Her family was forced to leave the village after a short while as the soldiers had closed in to their territory. She was lost from her family and then from her uncle:

. . . she lost him in a bomb attack by the new boy soldiers. She looked back. Everyone scattered. There were bombs with nails, with pieces of metal, with fins. All around the girl, people screamed and bled in a flurry of movement and sounds. There was confusion and running. She was certain that her heart had been hit because it hurt so badly and she cried. (Hogan 188)

She struggled for her survival and came to the other part of country in a truck full of dead bodies. She witnesses gruesome scenes of corpses and violence. Eventually she travelled to Ho Chi Minh City, where she swept the streets and earned money for her living. She slept on a tree and sometimes begged for food. She won heart of the florist and started working on his shop. She saw children of “American fathers who had no place to stay, no food” (194). She helped them by giving them her hard boiled eggs and coins. She longed for her home and rice. With the passage of time, however, she changed. She learned several languages and found another job. She wanted to meet her father. She thought her father was a hero. But when she indeed met him, he was feeble and altered. She suffered from war trauma. Lin was a lost girl alone in the midst of turmoil and war. She was “motherless,” “fatherless,” and “placeless.” And in a constant state of fear, she did not turn off her lamp at night and “keeps a light burning all night. There are nightmares” (213). She was healed only after her visit to her father, Thomas. Then she slept in dark without lamp light. In *War and the Environment: Military Destruction in the Modern Age*, edited by Charles E. Closmann, J.R. McNeill and David S. Painter, there is an article titled “The Global Environmental Footprint of the U.S. Military 1789-2003”. It supports the historical fact of horrible violence in the Vietnam War—just as has been mentioned by Linda Hogan in her *People of the Whale*.

The U.S. military directly affected the environment at home and abroad on many levels. It spearheaded the campaign to eliminate Amerindian power in the national territory, preparing it for settlement by Euro-Americana, and, to a lesser extent, by African Americans. It built new infrastructure. Its demand for reliable and increasingly potent weaponry spurred the development of an efficient armaments industry and eventually led to the creation of a military-industrial complex. It acquired an archipelago of military bases around the world. It pioneered the development of nuclear weapons and nuclear power. In countless ways, large and small, the U.S. military has affected the environment both in the United States itself and around the world (Closmann & David 10-11).

The United States military killed people of its own country but of a different race. At the time of the influenza epidemic, instead of taking care of the affected persons, the Americans were busy killing innocent people belonging to the colored communities. In *People of the Whale*, Linda Hogan writes:

The influenza epidemic when so many died that there was no room on the island for the bodies. Then there was the massacre by the Americans seeking gold in the hills and even the babies and elders were bayoneted and shot. There were too few old women were left to row and the Americans had burned the canoes so no one could escape. Still, some had lived, had gone into the forests and pretended to be trees and thus become invisible, so there are people remaining today. (Hogan 102)

During the war, some of the Natives survived because they moved to forests. Americans attempted to kill them brutally. Their silence supported their existence. They turned mute towards the laws and policies of Euro Americans. In the Vietnam War, American army planted land mines in the way of villagers who wanted to live. The civilian area, though, was not included in the “war zone.” When Thomas protested about this deadly deed of his troopers, one soldier replied: “everyone here is a VC or pig or enemy of some kind. Remember this. There’s no room for peace on any inch of this goddamned land if you want to stay alive” (114). He tried to remember the location of mines and later built a fence around them. He did so to save life of living species—water buffalo, children, and young lovers. He never wanted his people to lose their legs. War gave many innocent people “scars.” Many poor men with one leg walked on crutches.

In the Vietnam War, a significant number of civilian casualties was recorded during the United States army’s search and destroy mission along with “scorched-earth” tactics. R. J Rummel has done a wide research on the “genocide” of innocent Vietnamese during the war. He declares that the U.S. military was responsible for indiscriminate shelling and bombing that killed many innocent civilians. In this regard, it starkly violated the internationally accepted norms of warfare. In the Vietnam War, Americans committed atrocities including killing of Viet Cong who tried to surrender, innocent peasants, and innocent inhabitants of several villages. The treatment of Vietnamese Civilians was very bad during the war. American soldiers killed civilians because they hated them. Many troops of American military were unaware of their enemy. Thomas in *People of the Whale* pointed out this issue as a main cause of killing innocent civilians. The United States military troops did not know their enemy: they killed everyone blindly by considering them as their enemy. They did not distinguish between innocent civilians and their enemies—the “communists.” Even they did not know who a communist was.



Therefore, the survival of United States military depended on instinct—by which everyone became their enemy. Many military men like Murphy in *People of the Whale* did not feel guilty for the deaths of innocent people. He killed babies. He did not bother about the effect of his blind shooting operations on the lives of civilians. It was all done because of his military attitude. Thomas with his troop also moved towards a wrong location. They were going to attack a town full of innocent children, women and elders instead of an enemy camp. Linda Hogan pictures the U.S. demon: “Anyone could see the Americans coming, hear them, even smell them, but they had force on their side, and machines. Fire. Bombs. But not the intelligence of living on that land” (173). Murphy attacked an innocent girl while his comrades attacked did other members of a town. Thomas suddenly fired his gun. He killed his own platoon to save innocent people. Ruth, Thomas’ wife, suffered a lot due to war. In the absence of her husband, she took care of her child Marco. Ruth represents all the pitiable womenfolk whose husband went to war. War disturbs her greatly. She thinks of war and about the life of her husband that is on stake. Here’s suchlike waiting women’s state in the novelist’s words:

Wars amputate the minds and souls of waiting women in different ways than they do the armless, legless bodies in khaki and olive drab or the children stepping on land mines. But it is an amputation all the same. Watching the bullets, the men surviving fire, the dying children, what the women saw on television gave them some truth and from then on American wars were not on the television because people will rise up against their own government if they saw what they had done. (Hogan 53)

She was traumatized by the scenes of war pictured on television. Later, the U.S. government stopped showing the news on TV as its own citizens seemed to turn against them. Waiting ladies like Ruth were in a constant state of war in their minds. They also suffered from stress and depression due to persisting fear about the lives of their closed ones. War affected innocent ones in a grave manner: while people of the territory faced death directly, anxious families of the warring soldiers fearfully awaited it.

#### **5.1.5. Post-Traumatic Stress Disorder: American Indians Psychological Suffering**

Many characters in Linda Hogan’s fiction suffer from a severe psychological disturbance called post-traumatic stress disorder (PTSD). This disease was first diagnosed in 1980 by

Diagnostic and Statistic Manual of Mental Disorders. it is aftermath of a traumatic event . Cathy Caruth a trauma scholar is a response to overwhelming event or events. It takes the form of repeated hallucinations, dreams and thoughts along with numbing that begin during or after experience and increased arousal to stimuli recalling the event (4). This disease is commonly referred to as the “Soldier’s Heart,” “shell shock,” “Battle Fatigue,” and “Vietnam Syndrome.” According to the Diagnostic Centre, PTSD is a disorder caused by direct exposure to traumatic events which threatened death or severe injury. PTSD is a psychological response to intense traumatic events. In recent years, more research is being done on PTSD. Nevertheless, it existed in ancient times as well. It was called by different names during various eras. It was referred to as “soldier’s heart” in American civil war, “shell shock” in the First World War, and “war neurosis” in Second World War. It was also called “combat fatigue” as many soldiers in war suffered from fatigue as a result of tireless work. During the Vietnam War, it became “combat stress reaction” that later came to be studied as Post Traumatic Stress Disorder in 1980. Traumatic stress is considered as a normal human response towards intense experiences. In majority cases, symptoms disappear after a few months—particularly with the help of supporting and consoling family and friends. Yet in some other instances, symptoms do not seem to resolve quickly and continue for the rest of the patient’s life. Symptoms vary from person to person. In many cases, symptoms appear even after years of trauma. According to the research carried out by the Center for Disease Control’s Vietnam Experience Study (VES) in 1988, it is found that about 15% of Vietnam veterans had a post-traumatic stress diagnosis for their entire life. Kulka et al conducted a study on Vietnam veteran’s psychological problems. His National Vietnam Veterans Readjustment Study (NVVRS) was conducted over a period of six years from 1983 to 1988. He found that about 15.2% of the male veterans and 8.5 percent of the female veterans are currently suffering from PTSD. He also calculated that 11.1 percent males and 7.8 percent females suffered from PTSD. Though it affected their life, they are not diagnosed for traumatic stress now. The NVVRS also pointed out that about 30.9 percent male veterans and 26.9 percent female veterans have a lifetime prevalence of PTSD. Likewise, the lifetime prevalence of partial PTSD among male veterans is 22.5 percent and 21.2 percent among female veterans. The rate of PTSD is high among Vietnam veterans. This is due to the uniqueness of the Vietnam-America War. The war was unique as it lasted long and had no specific boundaries determined. Various circumstances of war speed up the effects of post-traumatic stress disorder. Firstly, in war,

soldiers are trained to experience extreme violence that accelerates their stress. Secondly, the long-term consequences of horrible killing and dreadful destruction are a positive factor that influence trauma. Thirdly, the death and killing of companions in war buffers stress during war. The war events have most severe impact on soldiers as they directly and practically experience trauma. They experience all traditional dimensions of trauma including: i) threat to life, ii) severe physical injury or harm, iii) receipt of international injury or harm, iv) violent loss of some close person, v) exposure to the grotesque, vi) learning or witnessing violence of some one very close, vii) causing death or severe harm to others, and viii) exposure to traumatic conditions for an extended duration. War results in war-related stress of different dimensions. It includes environmental strain where soldiers experience painful circumstances due to the lack of food, water and poor living conditions along with threat to life and exposure to extreme traumatic events. In *People of the Whale*, Thomas and members of his troop ate rotten food and they wore unfit shoes that hurt all of them. They suffered from fungal infection and there were no proper health system. It became a reason for his stress during war. Due to blind shooting, he constantly faced threat to his life. He also witnessed violence and harm to his companions on a large scale.

The symptoms of PTSD include intrusive symptoms, avoidance symptoms and arousal symptoms. Intrusive symptoms comprise of images, memory, smell, sound and feelings of traumatic event that “intrude” into the lives of the person who experienced life-threatening circumstances. Caruth describes the traumatic imagery that reappears later as the “literal return of the event against the will of the one it inhabits” (5). Those who suffered from PTSD may be possessed by the memory of horrible past. Due to such memories, they are unable to pay attention to their present. These memories are so frequent that the sufferers of PTSD wish they did not have such distressing past. Sufferers may have nightmares of the war events. Acting, excessive sweating, and sometimes movements accompany these nightmares. Sometimes they view the past events that haunt them in the form of flashbacks. They feel as if these events are happening again. When something reminds the victims of PTSD of the past incident, they may become distressed, experience sweating, muscle tension or increased heart rate. Intense distress is caused by these intrusive symptoms and result in other emotions such as fear, grief, anger and guilt. Thomas, a war-veteran, the lone survivor of his platoon, suffers from PTSD. We can trace intrusive symptoms of PTSD in his case. As a victim of PTSD, he is called “stolen person,” “walking dead,” and “taken-away human being” by Linda Hogan. All the time, he thinks of

blood. He was made so sensitive by war that even the sound of helicopter made him nervous. Thomas was always afraid: “fear was his constant, his daily habit formed years ago. By noise, bombs, the smell of chemicals in the air” (99). He also smelled “bodies burning.” He did not eat anything the smell of cooking food disturbed him. It mixed with the smell of war, dead bodies etc. because Thomas felt “the smell of this war was not right. He remembers it still, of human flesh, chemicals, smoke, cordite, napalm, fear. Cordite and rich, oily orange. It remained in his nostrils for years in San Francisco” (171). In the war field, fire was everywhere due to bombing that burned everything. Thomas remembers his experience of the war full of fire: “Fire all down the hill, even the water of the rice paddies seemed to be on fire and the river was burning” (178). At certain times in the war, Thomas thought of killing himself. He was hopeless and hated himself for being a part of the painfully destructive process. Recalling his bitter experiences, he says: “I felt only fear, and I wished had the courage to shoot myself so I did not have to witness it, and I would have, too, except I knew someone else would do it for me” (179). He had mixed feelings of life and death at the same time. He never tried to remember war by any means. He was afraid of using flash light, a tool used to see. It recalls war, flashlights were used in war by soldiers to search things and destroy them. He was afraid as he was the lone survivor and container of “history, pain, convictions, beliefs, memory, sins, and courage” (180).

Avoidance or Numbing symptoms of PTSD comprise of memories and reminders of past traumatic events that are horrible and unpleasant, that eventually lead to extensive distress. In order to avoid painful distress, the sufferers of PTSD often avoid people, events and situations that may remind them of trauma. They cut themselves off from their society. They avoid people to stay away from being reminded of the painful feelings associated with the memories of a traumatic event. They do not share their feelings about past and avoid talking about what happened with them. They often completely withdraw from their family, friends and social circle. They do not seek any happiness in the people and things about them. Fictional characters of Hogan can be better understood through historical/cultural trauma. Shelly A Wiechelt and Jan Gryczynski discuss cultural bound trauma and its severe effects. It is a form of complex PTSD which is widely prevalent in the United States among oppressed people such as African Americans and Native Americans. Wiechelt and Gryczynski cite J.L. Herman who defines complex PTSD as a condition in which victims experience “alterations in affect regulation, consciousness, self-perception, perception of the perpetrator, relations with others, and systems

of meaning” (193) as a result of long term traumatic events. Shutting out their painful memories, they feel that they do not belong to their society. Sufferers of PTSD become “numb” to their surroundings. They lack everyday emotions such as love and joy, even to their close relations. Such attitude of a stressed person leads him to a state of depression and loneliness. Such reactions also cause several problems within families. People with PTSD also find it difficult to make decisions. They may have difficulty in doing the things that they enjoyed doing in past. They face difficulty in imagining their future. After dreadful experiences of war, whale hunt and death of his son, Marco, Thomas went into isolation. He was unable to face ocean, people and animals in his surroundings. Avoiding or numbing symptoms of PTSD were found in his case study. He went to mental withdrawal by building a fence around Witka’s home, where he lived after his return from Vietnam. Hogan describes his fencing as thus: “he builds it taller than himself so he can’t see the eyes of the ocean watching him” (113). Thomas’ fence was like a wall that separated him from the outside world: “It is as if what he builds will be a wall between him and the faces of ghosts, the past, even his son. Marco. He wants a wall” (113). In a state of Post-Traumatic Stress Disorder, Thomas felt the need to cut himself from his community to ponder over his guilt of killing people and the whale. While in stress, he was unable to express his feelings to his wife, son and daughter. Arousal symptoms are related to morality of those who have experienced trauma. They believe previously, before trauma, that the world is safe and based on justice, and people in the world around them are good. However, these idealistic notions may be shattered after experiencing trauma. After facing traumatic situations, these people are “tuned in” to the threat. They see danger everywhere. As a result, they feel themselves on the edge. So they also become alert and watchful all the time. They have disturbed sleep due to a constant fear. Due to alert actions, sufferers of PTSD are full of anger. They feel irritable and outburst with others around them. Many war Veterans feel abandoned. They may have sense of betrayal on their return home about the things that happened since. Anger or bitterness is also an outcome of such feelings of betrayal. Some sufferers of PTSD express their anger verbally whereas some are more violent to people or property. War veterans due to extreme trauma are unable to control their anger. Such condition of a person causes major problems within family and friends as well as at work. Thomas took part in a plot to kill the whale. He was unaware of the fact that whale hunt is not traditional: it is only for money. The white men, led by Thomas’s war companion Dwight, persuaded him for the whale hunt. Without thinking, Thomas shot the

whale. He fired twice and “it was not by design but by habit, fear, adrenaline. Maybe even memory” (112). He killed the whale due to the arousal symptoms of PTSD and state of anger. He shot it in a state of severe stress. At that time, his memories were flooded with horrible experiences of war. In silence, he apologized to the whale for killing it and for giving much “pain and sufferings.” Thomas also has a sense of betrayal of Ruth. Dwight told Thomas that his wife Ruth was involved with his father in his absence. It was not true; just a plot against Ruth. Thomas started believing Dwight and distrusted Ruth. It disturbed a loving relationship between Ruth and Thomas. He started believing that Marco is not his son. He also searched the records of Marco’s birth. But in records, he found that Marco is his own son.

Depression is also a symptom of PTSD that Thomas suffered from. It is associated with guilt. Sufferers of PTSD often feel strong feeling of guilt, remorse, and shame. There are many reasons of depression related to PTSD. The sufferer may think about the loss of other fellows—that everyone died; only few survived. They may think about the difficult situations and events they encountered for his survival. They may think about his deeds in war field about which they are now ashamed. In war, all options are bad—related to killing and destruction. Guilt results from their return to civilian life or peace time. They judge themselves in their past, so they end up with the feeling of guilt. For some veterans, these feelings can be very damaging. They take long durations for full recovery. They feel low, miserable, hopeless and helpless. They face lack of appetite and lose weight. Thomas suffered from depression. He ate and drank less. Ruth carried many things for him like juice, biscuits, fruits and tea. But he never ate them. He had lost his appetite, and was pale and weak. Ruth observed this change in him unmistakably. To begin with, his nature had been a different one as compared with those of other soldiers. He never fitted in war with other men, who did not mind the brutal violence of war and disrespected dead bodies. Murphy was “the violent one.” The worst of the batch, he tortured everyone and peed on them. Hate, fear and insane laughter are his habitual practices. He is depicted in *People of the Whale* as a man “shooting at everything, everyone” (119). Like the Europeans, he also justifies his violent deeds by claiming that he was: “Fighting for world peace” (121). Murphy also killed babies during war. He was so obsessed with enmity that he said: these are not babies; these are bombs. Like Murphy, many other soldiers disrespected the dead bodies. They made fun of the dead by putting cigarettes in their mouths. Thomas tried hard to prevent the loss of innocent lives. In the Vietnam War, Thomas constantly dislikes and disregards violent practices of war,

especially the killing of innocent Vietnamese. He built a fence around the mines in civilian areas to protect people. Eventually, he killed an entire platoon in order to stop an attack on the innocent people of a town. It was in Thomas's nature to love creation rather than destruction. Thomas was upset about the defoliation of the rice at the time of harvest. He saw poor peasants starved, broken and weeping. He said to his men: "what are you doing? Are you going to starve everyone? They are just poor people trying to live?" (249). His men replied: "Hey, we're just following orders" (249). Even after war, he wanted to see the land in good condition: full of vegetation. He wanted to turn the burned land into a garden again. Thomas was hopeful for future and "wanted to plant the seed. It was hope. It was future. He wanted a future to grow in this place made so nearly desolate by bombs, craters and burned wood" (165).

Traumatized Thomas was occupied by his feelings. It seems that he is selfish and only thinks about himself. This "egocentric" behaviour along with all above mentioned symptoms of PTSD can impact on his relationship with his wife Ruth, son Marco and daughter Lin. PTSD directly affected family life of Thomas. A common sign of PTSD is the inability to express feelings. Thomas had the difficulty to feel and express his emotions to his dear ones. After returning to his homeland, he did not speak to his wife, son and even his daughter who came to meet her father after a long time. His attitude shows his rejection of family members. As a result, Thomas felt more isolated. But Ruth took care of him. She visited him several times. At night, she came to see if he was all right. She accompanied him, though he did not say a word to her. Thomas took quite a long time to recover from Post-Traumatic Stress Disorder like Tayo in *Ceremony* by Leslie Marmon Silko. His recovery was made possible by an unfailing presence of Ruth around him and his meeting with his daughter Lin. Being one of the 'people of the whale,' he ultimately reconnected himself to ocean. Eventually, he decided to go back to the Washington D.C. to visit the Vietnam Veterans Memorial. He saw his name on the wall: it was encircled. He was the lone survivor of war. He was awarded several medals after war. His wounds were deep inside him. He took his medals from his father and placed them in a drawer behind wrenches and screwdrivers. He did so because the medals reminded him of war and its dreadful effects. For purification and to get rid of war memories, he then decided to return his medals. He dressed himself in military uniform and went to the Pentagon. He was in a trance of "Pain and no pain, memory and no memory, vision and none" (252). He told his officers all the truth about how he had killed his own people in order to protect innocent lives.

I killed my own men. I looked at their faces, I looked at the children they were going to kill, the women they were going to hurt, I shot the Americans, those men. They looked so white. It was like it was happening to us Indians. They were going to kill the children. One of them was going to rape a little girl. It was like us, our history, like one more group of murderers. (Hogan 225)

Thomas killed his own platoon for their wrong intentions. He did not want to “be remembered as an American who killed children and women” (Hogan 257). He then placed his medals on the table. They were not awards: they were tokens of his killing human beings, plants and animals by shooting and mining. He further told the officers:

I don't want them. The past doesn't rest. They were smoking dope, they were killing the people's pigs, and they were planting land mines all around the place, killing innocent people. They shot at anything. The . . . cries, they were going to kill children. Rape and kill them. I looked at their faces. I looked at the children. I turned and shot them. There wasn't even a look of surprise on their faces. They weren't even that clear. I hated them. I hate myself. (Hogan 265)

He expressed his internal dilemma by giving words to his memories that had haunted him for a long time. His medals of honour reminded him of his past when he took part in the war and killed innocent children, helpless animals, by planting mines, and by direct shooting. Whenever he looked at medals, he hated the war as well as himself for being a part of this whole deadly affair. He further added: “I'm trying to tell you I don't want the medals. They hurt my hands to touch them. They are hot. Like fire” (Hogan 266). His medals were hot like bomb explosions that killed millions of innocent people. When Thomas returned, he was a changed man. The Native elders started healing him through their traditional way. They said the healing was only possible by renewing his connection with the elements of nature. According to them:

He has violated laws beneath the laws of men and countries, something deeper, the earth and the sea, the explosion of trees. He has to care again. He has to be water again, rock, earth with its new spring wildflowers and its beautiful, complex mosses. (Hogan 268)



Thomas also expressed his feelings to Ruth. He said he was in a great stress due to the war. He explained to her everything because the horrors of his body were gone. He told her that he could not come back home in that condition because war was “another world,” “another universe.” And finally: “inside himself the voices have stopped. He feels clear” (279). Thomas recovered from Post-Traumatic Stress Disorder. He wore red dress—symbolic of his blood, his race. He comes to know that he is different from Euro Americans: that he is American Indian, and not white, but colored. He comes to know the reality that he is the member of another race which is not white but one of the non-whites. In the novelist’s own words:

He is tired. Yes, he has shed a skin. He has worn it for years and he’s had a weeping inside that only Ruth could hear when she was around it. It walked about with him like another person. Now there is silence, even peace, no more haunting. (Hogan 293)

Thomas recovered from PTSD thanks to his loving companion Ruth. Those who are not direct victims of traumatic encounter but they are member of later generations of oppressed people can display symptoms of trauma. In *The Woman Who Watches over the World* (2001), Hogan describes this phenomenon as "phantom pain," where the cause of the ache is invisible, but the pain is nonetheless felt (196). Ruth understood that he suffered a lot in the war. But her care was not sufficient for his recovery. Traditional purification was also needed to give him peace to mind. At the end, Dwight killed Thomas. After death, he was reborn with another life that was free of post-traumatic stress disorder.

Great numbers of Native Americans were sent to the war. They suffered from post-traumatic stress disorder. Though not considered equal citizens of America, they were just used as warfare to serve the U.S. In *Mean Spirit*, Keto offers this prayer for the purification of his soul: “Now I am a good Indian, and the best true American on earth. I salute the flag. And I was in the world war” (74). Before going to war, this Native American soldier had no identity. Nevertheless, after serving America in the world war, he was deemed a “good Indian” and a “true American.” However, he still faced the same problems in his life like the rest of the Natives. Indians were, by nature, not fit for the jobs like army and police. Stace Red Hawk joined the cops. But when he returned to his homeland, he realized: “So many of young Indian men had been broken that cop’s sole job was to keep them from killing each other as they relieved the heritage of violence that had been committed against them” (50-51). Stace Red

Hawk felt himself unfit for the cop's job due to his Native heritage. The Natives were always peace-lovers who did not like violence against their own people. In *Mean Spirit*, Nola also suffered from Post-traumatic stress disorder. After the death of her mother, Nola and her family were mentally disturbed because of her safety concerns. She disclosed the fear of her family as follows:

My mother's money is in my name, my aunt has been killed, my uncle in prison. I cannot even sit by a window without being in danger, and every single one of you is looking over your own shoulder and watching every crooked shadow on the ground. Because I am here. (Hogan 164)

When Nola got married to Will, a white man, she suffered from severe mental distress throughout her marital life. She not just sensed her insecurity, she also suspected her husband day and night. She was afraid that her white husband would kill her whenever he found any opportunity. During her pregnancy, she was again certain that her white husband would kill her and her child to get hold of her oil money. Hogan expresses this same fear in the following words:

Now she was sure they were going to kill her. In addition, it was not just her. It was the new life also, they would kill. They would say she died of natural causes . . . her happiness over the oil turned to fear that they would be killed. (Hogan 229)

#### **5.1.6. Punishment of American Indians at Schools**

Native children are also treated as “other” at school. In *Mean Spirit*, Linda Hogan tells the pain of native children who are sent to schools against their will. They are sent away from their families and culture and are made to learn against their spiritual beliefs. Native American children were tortured in the name of ‘civilization’ at the boarding schools. They were treated like animals. Students were punished apparently for their bad conduct. When Nola resisted wearing her school uniform, she was punished so badly that her knees got injured. In Linda's words, the minor girl knelt “on dry beans in the kitchen. This she did without a word of complaint, although the beans bruised her knees badly and in places the skin broke open like the skin of bruised and overripe apple” (131). Similarly, Calvin lost the use of his thumbs at school: “At school, Calvin had been hung by his thumbs as punishment for “insolence”. The result was that his skin and nerves had torn away from the bone. He lost the use of thumbs” (151).

Teachers at school were particularly antagonistic to the Native children. Due to the mean attitude from teachers and authorities at school, children did not like their education. Ironically, teachers, and not students, were foulmouthed. One of teachers at Nola's school said about kids: "they act like animals going to slaughter" (132). Many Native children like Angela in *Solar Storms* also bear the trauma of 'passing.' She was taken away from her parents to be taught 'civilization.' The Natives experienced horrors of the Indian Boarding Schools outside their reservation sites. Their lives grew miserable as they witnessed the trauma of loved ones who were victims of physical attack. It imprinted a great sense of hopelessness and unresolved grief on their minor minds for the rest of their lives.

#### 5.1.7. Fencing and Native Americans Injuries

Keeping Native Americans in polluted and exploited reservations floods them with various deadly diseases as well as physical and mental harms. Fencing of animals in reservations is also a source of death of human beings and major injuries. In *Mean Spirit*, Linda Hogan gives one example to highlight the severe injuries caused by fencing; "Cal had fallen into a barbed wire fence and torn out his right eye. It hung out of socket" (305). This is very painful. Most Natives lose their eyes when they fall on fence accidentally. Inside the fences of "zones," the unhygienic environment also causes in Indian victims several diseases. Their health, however, is not given much importance by the white authorities. The barren land of Native Americans is polluted with oil waste, garbage dumps and various industrial wastes. The white development plays with their lives. In *Mean Spirit*, Sara suffers from "paralyzing illness" while Molene dies of same illness that was "spread by white men who worked at rail road." Due to garbage, the population rate of rats increased in Native Territory and caused rabies, a deadly viral disease. Horse remembers how his cousin died of rabies "screaming inside the woodshed where his parents locked him, how he ate a hole into the wood before died. They burned the place down to kill the rabies" (169). Human life, hence, seems to have no value in the eyes of the supposed progress.

## 5.2 Treating Non-Human as "other"

As mirrored by Linda Hogan's fictional works, it is clear that Euro Americans have always treated animals as "other." They have been violated the principles of equality by giving more importance to their own race and attaching close to no value to any other living species.

Peter Singer, in *Equality for Animals*, pointed out inhuman treatment of animals by the racist Euro Americans. They inflicted pain on animals and did not feel that this pain was as bad as inflicted on human beings (white or colored). Speciesists give more importance to the members of living species: human, animals and plants. Cruelty to animals is the intentional infliction of pain to animals by the dominant race. This is done for specific reasons: such as killing for food and fur or for scientific experimentation. A great number of animal species in the Native lands died due to the destruction of their habitats. Such habitat-ruination results from various activities of the colonizers: mainly, they clear natural resources for harvesting purposes on an industrial scale. Among their other activities are also included: mining, logging, trawling, dam construction, oil extraction, nuclear extraction and explosions, and deforestation. This habitat destruction was the primary cause of extinction of large number of species in Native America. The habitat of living species was also reduced due to other factors like pollution (air, water, soil and noise). Euro American entirely erased natural habitats of many living species for their economic progress. And, in the process, they did not least bother about the animals' sufferings.

### **5.2.1 Desecration and Destruction of Native Americans Sacred Land**

Environmental racism and industrial capitalism are two major factors that combine to destroy the Native lands. In all her novels, Linda Hogan mourns at such heinous deeds as the cutting of rain forests as well as polluting of rivers with flouro-hydro carbons away from those who are responsible for pollution. By maneuvering it for their industrial projects, the Europeans treated land as "other." On the contrary, the Natives considered land as a sacred being with feelings. Their culture is concerned about the protection of land. For them earth is Mother. Christopher Grey in his essay "American Indian Environmental Religion" describes the concept of Mother Earth. He writes that "She is actually related to humans. She is fruitful, beautiful, bountiful, she bears human life. The earth as creator and womb also receives people after death, they return to their sources" (Grey 18-19). Whites have destroyed Indian land, even more forcefully they disposed Indians, and they were removed from their homelands. The quest for energy sources, timber and water has impelled non-Indians to exploit Indian lands. All the selected novels for this research have described the exploitation of land. *Mean Spirit* provides an example of extreme bad conduct towards land. Apparently, barren Indian lands were full of oil reserves. The discovery of oil resulted in the exploitation of land. So it was blindly "ravaged and

covered with scars” (341). As soon as the oil-richness was confirmed, a proper ‘war with earth’ was declared: “It’s a more than a race war. They are waging a war with earth.” (14) Resultantly, the land was devastated and Indian was forced to relocate. The earth was ripped open in Osage territory for setting pipes deep in land for oil drilling.

The abundance of oil on the land resulted in deadly and destructive fires that turned earth “oily black” (54). The “blue flames rose up and roared like torches of burning gas” (54). Osages saw oil as blood seeping from the body of their Mother Earth: “[it] bleeds oil” (54). For the white men, earth merely meant any other commodity: dead thing. They termed oil as the “black gold.” Jennifer Brice thought exploiting earth was no dissimilar to ‘raping a woman.’ Oilmen, in their steel-toe boots . . . pulled the great chains back and forth and, inch by inch, drove their pipes down into the earth . . . Gas rumbled under the ground like earth complaining through an open mouth, moaning sometimes and sometimes roaring with rage. (Hogan 148)

The imagery of rape was symptomatic for the white society who conquered the land of those who had lived here for centuries. The white race had done injustice to the land through oil drilling. Just like human beings, earth too has feelings and it can also cry out of pain. The sound on drilling sites was the rage of earth towards the white race who exploited it for their own comforts. The Native inhabitants listened to the voice of earth as a living being who sung the “song of a deeper life, the beating of earth’s pulse” (72). They also knew that the earth is angry because of its wounds. Massive blowouts and underground fires were the expressions of its rage. The Natives could understand earth’s anguish: “The sound of metal grated against metal out there. Gas rumbled under the ground like earth complaining through an open mouth, moaning sometimes and sometimes roaring with rage” (148). Like Belle, Michael Horse also listened to “the words the land [uttered]” (189). Those were “words of breaking, moans of pain” (189). They led him to think; “it’s the rage of mother earth” (189). The Natives knew the powers of Mother Earth and did not interfere with it as the whites did. They knew that: “the earth ha[s] a mind of its own” and that the “wills and whims of men [are] empty desires, [are] nothing pitted up against the desires of earth” (186). They were well aware of the fact that the destruction of nature would ultimately result in their own destruction (destruction of human beings and other living species). Moses exclaims to Belle Grey cloud; “what’s even worse than all that burned

ground” (106). The loss of earth is a great one as earth sustains life of living species. In *Mean Spirit*, Belle Grey cloud and Silver see the destruction of land along with Blue River:

The devastation of the surrounding land made the river even more jewellike in its clarity. In places, the banks were black from oil seepages like the one in Belle’s spring, and there were rusted oil drums stuck in stagnant pools along the area, and swampy, polluted places where insects thrived . . . They passed trees that had been killed by bagworms. Many of the fields had been burned black, and those that were not burned had been overgrazed by hungry cattle the world-eaters raised. It was a desolate sight. (Hogan 274)

Beside River Blue, the land was destroyed by oil drilling projects. The land was burned black with oil and trees were eaten by worms. At some places, the land was overgrazed by hungry cattle, as they had nothing to eat in the area where oil extraction took place. China knew that; “earth had a mind of its own. She knew the wills and whims of men were empty desires, were nothing pitted up against the desires of earth” (186). For their materialistic desires, Euro Americans destroyed the land and did everything against the laws of nature. They disturbed the harmony on earth through the destruction of land for oil reserves. In *Solar Storms*, Linda Hogan maintains that there is nothing new about this exploitation. The whites, throughout history, have been cruelly destroying the natural world. In *Solar Storms*, many people passed through Adam’s Rib – land of indigenous people. They included the British, French trappers, Swedes, Norwegians, traders, loggers. In addition, all of them took their part in destroying land and natural resources. Frantz Fanon describes the colonized tow like Adam’s Rib as a “place of ill fame” that is exploited by “men of ill repute.” The novel also traces the historical marks of exploitation of land with the arrival of Columbus. Dora Rouge tells Angel: “it was a woman who saw the first white men arrives in a boat. They were floating towards her. Before she’d seen the wind-filled sails of graceful boat of death” (168). Woman here is used as a symbol for the Mother Earth that witnesses the arrival of “floating island” towards it. The elegant whites in boat bring death and destruction of land. The land and people of Native America were unaware that soon they will be oppressed by those who discovered them on an island: “the woman who saw the island coming toward her didn’t know beloved children would be mutilated, women cut open and tor, that strong, brave men would die, and that even their gods would be massacred” (168).

When the whites reached the island in their boat, they stated manipulating men and women. They cut open earth to get benefit and killed strong, brave and courageous men. The whites came on the Natives territory with a certain mission. Bush told Angel that the white men looted “precious metal” from land. She once read in a book of history; “We white men have a disease of the heart, and the only thing that can cure it is gold” (203). Deep inside, the white men are all sick because of their lust and greed. An outsider once asked an old Native man where “copper” could be found. He directed them to the place where they could easily get and turn it into gold. This way, the old man allowed the outsiders who dreamed of wealth to exploit their own land that had been rich with natural resources.

The very first line of *Solar Storms* builds the connection between land and body: “I was seventeen when I returned to Adam’s Rib” (21). The name Adam’s Rib has its Biblical significance: Eve was created from Adam’s rib. It shows physical violence inflicted on Adam for the creation. Angela’s mother also represents mother earth, which is full of scars of industrialization. As for Angela, “my mother had been taken over by some terrible and violent force. It inhabited her, flesh, bone, and spirit” (22). Angel’s mother was disfigured and the place where she lives is also disfigured by various policies designed by the white race. Like Angela and her mother Hannah, the land also reflects violence. Adam’s Rib is described as a place that was broken apart by land, land split open by water. This setting of novel brings the destruction of life on land water and air to spotlight. Hannah’s body is covered with “garment of scars” which is a “signature of torturers.” Angel notices that Hannah Wing: “was wounded. She was dangerous. And there was no thawing for her heart” (13). Her body represents the violation as a result of Euro American gaze in disregard of their own civilization. The violations are strange. Similarly, the body of earth also contains violent traumatic inscriptions by industrial projects. It is torn out and has become dangerous for the living species. Land contains scars after years of its exploitation at the hands of the whites. Linda Hogan’s representation of the exploitation of land by the white colonizers and their policy-makers is important. It speaks of the major differences between both the communities regarding nature. The Natives saw every natural thing in connection with other, alive and surrounded by love. On the other hand, the imperialists only believed that this “wilderness” was “full of demons.” They poisoned wolves and foxes for their settlement. They tried to make their survival comfortable by destroying land.

The worth of the Native lands is explained in the form of a journey to Adam's Rib by four women. In their journey to Adam's Rib, Dora Rouge, Agnes, Bush and Angel build stronger connection with land, water, animals and plants. Angel observes; "plants and I joined each other. They entangled me in their stems and vines and it was a beautiful entanglement" (171). In this circular journey, they entered the time of their ancestors when the land had an abundance of flora and fauna. Angela tells: "It was this gap in time we entered, and it was a place between worlds. I was under the spell of wilderness, close to what no one had ever been able to call by name. Everything merged and united" (177). Dora Rouge informs Angel that only strong connection with land can make a person strong: "here a person is only strong when they feel the land. Until then a person is not a human being" (235). She considers the whites as non-human since they are unable to connect themselves with land. They are so materialistic and superficial that they neglected land for their industrial projects. They do not and cannot see land as the Mother Earth that sustains life. Bush is totally against Euro Americans laws that destroy land. She scared how the white laws are followed by men. After all, they are harmful for life and will soon destroy the whole world. "Why are only white laws followed? This will kill the world. What is the law if not the earth's?" (283). She disagrees with law that demands the exploitation of land and turns against earth. Unlike Euro Americans, the Natives think it is their duty to save land. Miss Nett maintains; "the earth loves our people. Even in a hard place. The water loves us. We live in the place of its birth. This is where rivers are born and we are going to protect them" (306). The Natives are the guards and guardians of their land and natural elements. Whenever someone tries to harm land, then they can raise their voice against such injustice.

In her third novel *Power*, Linda Hogan terms the Native land as an "endangered land." The novel deals with the important issue of environmental degradation of land in Florida swamps. The American consumerist society puts massive pressure on land, which is constantly contaminated with toxic chemicals. The Native people are also ruined like their land. Taiga people are only thirty in number: they are helpless in exploited environment. This environmental degradation is beyond their control. They have become victims of the white civilization. The Panther clan too is endangered like the Taiga people. Hogan links endangered land with endangered human race and endangered species of animals. With the destruction of land, the human and other species of living creatures suffer due to the loss of habitat.



### 5.2.2. Brutal Killing Animals for Industrial Projects

Animals and threats to their survival form a major part of Linda fiction. The stories of her two novels—*People of the Whale* and *Power*—deal with the endangered species of ‘Whale’ and ‘Florida Panther’ respectively. These animals’ lives are at risk due to their blind killings and uncaring treatment. Along with these two major dying animals, she also writes about the extinct species. She believes that a large number of animals are gradually dying due to their loss of habitat for industrial projects, scientific experimentation, and through direct shooting. In “A Report to the People of Grassy Narrow” Kai T. Erikson and Christopher Vessey shows that the dispossession of Native Americans continue today. They demonstrate the toxic effect of white technology on Indians that not only do paper mills upset Indian hunting territories, they also dump killing chemicals into Indian water, ruining Indian subsistence and put an end to Indian community life. Killing of animals for the industrial project is the most significant concern raised in *Mean Spirit*, *Solar Storms*, *Power* and *People of the Whale*. Below are discussed a few of the European policies that brought many animals near extinction.

The fur trade is a worldwide industry. It deals with the acquisition and sale of animals for fur. The valuable fur of boreal, polar and cold temperate mammalians has been used to promote the fur industry. Historically, fur trade started with the exploitation of Siberia, Northern North America, South Sandwich Islands and South Shetland. Europeans started fur trade after the discovery of the New World. The French started fur trade in the 16<sup>th</sup> century. This industry reached at its peak in the 19<sup>th</sup> century. French fur traders sought their fortunes in the Native lands. In *Solar Storms*, Linda narrates:

. . . the first generation of Abandoned Ones travelled down with French fur trappers who were seeking their fortunes from land. When the land was worn out, the beaver and wolf gone, mostly dead, the men moved on to what hadn’t yet been destroyed, leaving their women and children behind, as if they too were used-up animals. (Hogan 28)

The French killed countless animals for their fur industries. When they had killed almost all the animals whose fur could be precious, they left the place. As they went, they even left behind their ‘colored’ wives and children as though they too were animals. For fur trade, pelts of several animals were taken. Most common among them were beaver and sea otter. Pelts of other

animals like deer, bear, ermine and skunk were also looted from the Native land. Hogan also narrates the importance of fur trade in the history of Native America. At the time, the beaver hats were in trend. The fashion industries found their fortunes on lands belonging to the indigenous people. The European clothiers had used fur for centuries for various purposes. They used fur to make or trim cloaks as well as for making bedcovers. The hats made from beaver became one fashion that swept all over Europe. The beaver hats were not actually made of fur: they were made of felt. Felt was made by shearing the beaver's short hair that grew close to their skin. This little hair of beaver was barbed on the end like burr. It made beaver hat warm and held its shape upright even in rain. Those who prepared them wanted only short under-hair of a beaver skin. For this purpose, they used pelts whose hair was already worn off. Fur traders liked winter beavers that came from North America because of their special trait of thicker hair. As the demand grew, the European fur traders travelled from one end of North America to the other, through rivers and lakes, in search of fur. They only approached the Native territory for fur: they had no intentions to conquer the people. It was a sort of "business plan" of the large fur trading companies. Fur traders were basically economic imperialists who wanted to exploit animals for their valuable fur.

Historically, fur trade has brutally plundered wild mammal populations—and continues to do so today. As a result of excessive hunting in the 16<sup>th</sup> century for fur trade, many animal species were rendered extinct, near extinction, or endangered. Wild mammal populations were deliberately exterminated by those who were related to the fur trade. Among these mammals, beaver became severely depleted in North America. Some other animals like sea otters and fur seals were brought to the verge of extinction (near extinction). Sea mink was lost forever due to rapid killing for fur trade: it is now an extinct species. The Falkland Island Fox also became extinct as an outcome of fur trade practices. Fur industries, for their economic gains, intentionally over-exploited animal species. The decrease of one species disturbed the entire ecosystem due to the predator-prey relationship. Trapping for fur resulted in severe injuries to animals. Fur trade and boom of fashion industries in Europe killed millions of precious animals.

Fire due to oil fields also upset the life of animals. In *Mean Spirit*, Linda Hogan mentions the death of animals due to oil field fire. The high flames of fire burned "the poor birds right out of the sky" (76). Belle said that explosions and fire had disturbed the natural cycle of birds: "The

chicken fell off their roosts. We won't have eggs for months" (76). The fatal practices of Euro Americans resulted in the loss of living species and affected their lives with the exploitation of land. Unlike Euro American, the Natives tried to save living species by protecting them. Stink loved animals. He was always chased by the mongrel dogs. Stink was the richest Osage, but he preferred simple life—taking care of dogs. His only purpose of roaming around in the town was to collect things and sell them to bring food for his dogs. He treated dogs like human beings and respected them. Likewise, Michael Horse fed crows and bats. Red Hawk was surprised to observe the absence of ants in the neighborhood of Indians. Horse told him: "we do, we feed them. That way they stay away from our food" (271). He further informed; "We also feed the crows" (272) to protect our corn. "That's why the corn is still alive and no black birds are eating it" (272). Michael Horse wrote to the government on the loss of eagles; "The eagles are our brothers. Their loss hurts us. The bear is no longer with us, nor is the wolf. And it goes without my saying that you know the buffalo were massacred" (117).

Belle kept bees in her portion of land. She knew their language. When the life of her bees was threatened, she became worried. She knew that bees like other living species wanted to survive: "They were bees who, like everything else, wanted only to live. That was all they wanted, to live and continue. Belle loved them. She understood them" (365). Nola also loved animals: in her white husband's house, there was a monkey and a parrot. She called them "life taken out of jungle world" (356). She knew that they were unfit in their caged, confined current condition. Like the Natives, their animals and birds too had lost freedom. She set the bird free and relieved it from the pain of imprisonment. Native Americans considered animals and birds as their fellow beings. They felt their loss and pain like a close members. Belle helped injured bats in Sorrow Cave. She observed; "one of the best thing about bats is that they were a race of people that stands in two worlds like we do" (257).

Before the arrival of 'mega-projects,' the land of Native Americans had abundance of plants and animals. This richness of land with flora and fauna is described at length in *Solar Storms*. The journey of four native women (Dora Rouge, Agnes, Bush and Angel) symbolizes a journey from the Natives' past to the present. During their journey, the women visited several islands each of which was found rich in wildlife. On the Fur Island, frogs were in so great numbers that they could be heard from long distances. The currently destroyed Native lands were

once: “Rich, fertile, hilly in places, it was once populated with marten, otter, and beaver, a large concentration of animals in so small place” (65). Water reservoirs in past had no signs of pollution. They were pure and filled with life: “The fish were thick. The water seemed full of them, turning crowded and wild, shining in the light of afternoon” (104). When Angel visited Bush’s house, she called it “House of No” because it was empty, deserted, and without signs of any development. This “House of No” was surrounded by natural vegetation. The only source of light was sun. That light became green due to the thickness of forests. So, while inside the house, “[the] green light fell through the trees” (68). The healthy condition of living species is demonstrated through the image of “large snails” on the Island. Through her character Bush, Hogan says; “We knew the rich darkness of creation. For tens of thousands of years we spoke with the animals and they spoke with us” (334). It shows the Natives’ strong connection with animals and plants.

After the arrival of Euro Americans and their “project of century,” not only the Native lands were disrupted but the lives of several living creatures were also disturbed. Linda links land with history, as they are collective elements of the indigenous world. Walter Muma describes James Bay as a “marshy tail flatland” that serves as a habitat for a variety of fish, mammals and migratory birds. The destruction of this ecosystem had a severe impact on the animal population. Hence, the flooded land saw the loss of many species. In *Solar Storms*, Linda Hogan expresses the pain caused by the oppression of non-human animal species. In order to articulate the strong connection between the humans and biosphere, she filled her text with images of surprising beauty:

We heard the low howl of a wolf, so low it could have been mistaken for the wind. It lay down across the wet earth. Tulik’s dog answered, remembering the wolf blood that still lived inside it, no matter how it had been bred out, no matter how people wanted to make of the animals something they weren’t, as they’d tried to do with the people, as they were doing with the land. Therefore, the events that followed were tribal cries, the old wailing come to new terms. (Hogan 255)

Wolves’ silence symbolizes a larger silence including that of people, animals, and land imposed in the name of ‘progress.’ Silence is a virtual death of living creatures. The animals and their

voices are decreasing with the advancement of technology. As Hogan observes, the sound of train can be heard from “a long ways off” whereas wolves are “drowned out of voices.” The novelist brilliantly demonstrates the approach of progress and its terrible effects on non-human life. Massive economic ventures and their influence on bioregion in the novel represent the destructive force of the white community.

Euro Americans do talk about animal rights while also devising certain laws aimed at their protection. Unfortunately, however, like all broken agreements in the past, they failed to follow even their own rules. There is a place in Hogan’s writing which is given the name “Poison road.” It is there to depict the “savagery of civilization.” This particular name is given after the word ‘fish’ in French—“poison.” Where once fish was in abundance, the road now becomes the place where: “the remaining stray wolves and fox were poisoned to make more room for the European settlers” (24). Euro Americans kill animals for their own comfort and violate the laws that talk about animal safety and protection. Due to the whites’ greed for progress: “too many animals are gone” (245). Angela sees in her mind’s eye “the freighter canoes with scores of men and tall mounds of skins taken from the naked backs of beaver and marten and fox, the open eyed child like animals that lived in the Hungry Mouth” (137). For the sake of fur, the Europeans killed a large number of animals. Bush tells Angela that Hannah used to live with those who did not respect animals and put them “in cages and they would cry at night like humans” (77). To put animals in cages is against their nature. They also “shot dogs” and “geese” along with human beings during the dam construction. They neglected the fact that just like human beings, animals too could feel pain and they also had all the rights to live freely in their natural surroundings. Native Americans feel this pain of living creatures. They are worried about the loss of living species. Husk tells Dora Rouge about the death of animals through the poison of industrial waste: “dead fish had been found belly-up on the south shore and a few poisoned otters were found mud” (70). They are much concerned about the life of natural species that are dying so rapidly in their nearby localities: “the fish are dying by the hundreds up at Lake Chin” (70). On the other hand, the dominant race was only concerned with its industrial development rather than the lives of animals.

In *People of the Whale*, Linda Hogan discusses the dreadful killings of animals in the Vietnam War. Euro Americans harmed the lives of many living species during the war. They

tried to shot at every living creature. They even “shot at the rocks that looked like sea lion” (162). They also killed large numbers of animals by planting land mines. Through regular spray of herbicides, the snakes and other reptiles died. Vietnam had once been the country of snakes, but the war killed cobras. After the war, one could rarely see cobras in the country. The species’ of snakes died due to the loss of their habitat as well as poison. Thanks to the quick disappearance of forests, monkeys died and those who survived were caged by the soldiers outside their camps. During his recovery, Thomas in fire flames watched “Sea animals. A red otter, an orange seal. Land animals, the forest deer” (278). Like Thomas, these animals too were lost—due to the discharge of pollutants in ocean ecosystem, though. Land animals like forest deer also lost their soul due to the regular hunting practices by Euro Americans and loss of habitat. In *American Indian Environments: Ecological Issues in Native American History*, Christopher Vessey and Robert W. Venables writes about the Indian relation with environment. This book also examines Indians’ attitude towards their world, their sustenance along with their struggles with non-Indians over use of it. In the introduction of their book they shared natives view about life. For them everything in the universe even stone is alive. They mentioned the news of worst forest fire in Ontario that was broadcasted by American Public Radio on June 1979. The white reporter concluded the news that there was “no loss of life” (ix). In this worse fire thousands of acres of soil, trees, and other life forms lay scorched. The non-Indian reporter gave importance to human beings. For them animals, plants and other life forms are inferior.

Linda Hogan, in *People of the Whale*, narrates the scenes of animals and birds that survived. Sea birds arrived in the ocean to eat the exposed or dead fish due to the contamination of water with industrial waste. The seabirds are large in number. The pale ghost crabs tried to bury in soil to save themselves from the attack of seabirds. Crabs are also weak due to the poisonous environment and poisonous food. The novelist comments that everything is “vulnerable” or weak due to the disturbance in the natural environment. For Euro Americans, the deaths of whale, red otter, orange seal, forest deer, monkeys and cobras are of the least importance as compared to their huge industrial projects. For the Natives, nonetheless, the life of every living species is valued. In *People of the Whale*, Hoist Ruth’s dog was killed by those who wanted to sell whale meat to Japan. One day, she found Hoist brutally killed. She found Hoist on her boat “bleeding.” And, to her: “Nothing equalled the killing of her dog” (81). Hoist had accompanied her in her adventures and in fishing. Hoist was a fellow creature for Ruth in the

years of her loneliness. She felt great pain on the loss of her dog. The sight of bleeding Hoist was a very painful experience for her. She prayed for her dog and moved her fingers through the fur to express her love for the creature.

The loss of habitat resulted in the destruction of animals. Large numbers of animals were killed in Indian Territory by Euro Americans through shooting as well. White “Eagle Hunters” in *Mean Spirit* killed sacred birds of the Natives. Belle saw a truck filled with eagle carcasses: “They were golden brown birds, with blue-white membrane of death closed over their eyes” (109-110). One man on truck counted these eagles. They were “Hundred and seventeen carcasses in all” (110). Therefore, in a single trip, the white hunters killed more than a hundred eagles. When Belle raised her voice against the death of living birds, one white man said; “they’re just birds.” They considered them as non-human inferiors to human beings. Not only eagles, they also shot at “beautiful does, a buck, and three young and spotted fawns” (238). Even “live pigeons, ducklings and bats” were not spared. Euro Americans killed bird and animal species for their industrial practices so as to raise their economy. Since gunpowder was cheap, they shot at the endangered species of bear and deer. American Indians wrote to the government for the protection of wildlife and their habitat. Their voices, however, were not properly heard. The Natives reported the shooting of animals in their hills and forests: “770 wildcats, 300 female bears and 3,000 deer” (267). The fact was, the “Indians didn’t approve of this practice” (69) and they tried hard to save these innocent animals.

Shooting was direct killing of animals in Osage Territory, whereas fencing was done by Euro Americans to kill animals indirectly. Through fencing, they bound cattle to specific areas and snatched their freedom to move freely on land. Animals were afraid for their survival. They overgrazed the particular land in which they were bound. Linda Hogan, in *Mean Spirit*, describes the situation as thus:

The land was bare. In only a few days, the buffalo had pulled the tall grass up by its roots and eaten the land down to nothing, and now they were standing on the desolate-looking earth and their own manure with vacant eyes, eyes that had seen too much. They were on their way down the world, were themselves fallen people, and they knew it and so did all others who looked sadly on. (Hogan 226)

Ultimately, the animals died within the boundaries of their fences. According to Hogan, the buffalo bull “died of sorrow” as he kept “longing for his life on land, for his freedom” (251-252). Keeping animals in fence was an unjust practice of the whites. Hence, they were responsible for all such deaths. Fencing of cattle also disturbed the life of other living species. Belle’s bees were disturbed by them as “bee's hated buffalo, cattle and mules” (222). Due to the presence of cattle near bee hives, “the bees had been disturbed so much that they were bad-tempered and vulnerable to disease” (313).

In order to solve draught crisis at swamps, those belonging to agriculture (whites) opened a lake that raised water level at swamps and resulted in the loss of many animals. Omishto is horrified by a plan that neglects the life of other living species merely for the production of industrial material. It broke Omishto’s heart “to see the little deer with their white undersides lying along the high roads in a line, counted out and numbered as if they were nothing more than rocks or coins. “I was mad about it because it was the building and farming and sugarcane that were killing the deer” (27). Omishto came to know that Euro Americans focused more on the construction plans and industrial projects while putting the lives of living species in danger by considering them as insignificant and the least important. The loss of animals and ‘inferior’ race of humans is “the small price you pay for progress. I think it’s the way to kill the world” (27). In this way, “the people had broken the harmony and balance of this world” (110).

### **5.2.2.1 Endangered and Extinct Species**

Euro Americans killed many animals for the expansion of their industrial practices. In all her fictional works, Linda Hogan enlisted the endangered and extinct species in Native America. Thanks to a constant interference in their habitats for industrial projects, many species of animals and birds are endangered or threatened and are at the brink of extinction. Threatened species are those, which are likely to become endangered in near future. This extinction of species by Euro Americans due to modern projects and policies for industrial development is termed the “Holocene extinction.” Of the living species that are either extinct or endangered in Native America, Hogan points out the following:

In *People of the Whale*, Linda Hogan focused on the issue of Whaling or Whale War alongside the Vietnam War. Whale is a fully aquatic marine mammal. In twentieth century, the



North Atlantic right whales have been brought near extinction. Their population is less than 450. International Union of Conservation of Nature (IUCN) declared North Pacific Grey Whale as an endangered species of whale. The Makah live in the little village located in Northwestern United States. They are situated in the California-a midway of Grey whale migration path where they breed. These creatures pass by Neah Bay twice a year. Hundred years ago Makahs prepared for weeks for their big hunt. This species of whale has been victims of large industrial whaling efforts. In 1928 Makah willingly abandoned their traditional hunting of grey whale in order to save the species. *Dangerous Crossing: Race, Species and Nature, in Multicultural* points out the demand of native to hunt whale again, as the specie of grey whale is removed from list of endangered species (Kim 205-206). Witka, great grandfather of Marco's, watched the whales' numbers "passing by." One major reason of this near extinction of the whale species is the whites' 'whaling.' Besides whaling, the whales also face threats from water pollution. Whale can also be threatened by human activities. In commercial fisheries, they are unintentionally caught in fishing nets. Sometimes they accidentally swallow fishing hooks. The significant causes of whale death are Gillnetting and Seine netting. Beaked whales are most common species entangled in fishing nets. Whales are affected by ocean pollution. They are at a high level in the ocean food chain. Therefore, high levels of organic chemicals accumulate in their bodies. They have large reserves of blubber. Lactating whales pass toxins of their body to their young ones. These pollutants cause infectious diseases in whales including gastrointestinal diseases and decomposition sickness. Naval sonar also endangers some of the whales as it speeds up whale beaching. The meat, baleen and blubber of whale have traditionally been used by indigenous people of America. They performed their traditional hunt and maintained a harmony with nature.

Linda Hogan highlights the importance of the whale in Native American culture. Native Americans respect whale just like the Coastal people of Vietnam and Ghana. She wrote about her own people instead of the Vietnamese who also respected land and even performed their funeral in order to link the worldwide killing of humans and other living species for economic growth. Throughout the novel *People of the Whale*, Thomas' story is connected with the story of whale. This novel connects human miseries with animal miseries. Thomas suffered a lot in the Vietnam War. Similarly, the whales also suffer a lot due to relentless killings. Native Americans call themselves "The people of the water. The people of the whale" (20). And they respect the whales, sea life and water. Water in *People of the Whale* is a symbol of life, honesty and purity.

After the untraditional killing of the whale by Dwight, Marco drowned in ocean. The water recedes in order to condemn the dishonesty of Dwight and other people who supported him. They suffered severe draught due to constant loss of water from ocean. Later on, the rain returned water to the ocean and revealed the cruel history of whaling by the white men as well as sea shell buildings built long ago. Water purified Native Americans who hunted the whale but unaware of the bad intentions behind this whale hunt. Water also revealed how corrupt the men have been to the natural creatures. Ruth was born with gills: she had a close association with water from the time of her birth. Doctors were surprised to see the gills of a newborn girl Ruth. They took a long time to stitch the gills, so that baby started breathing through her mouth. Marco, as a member of the 'People of the Whale,' was born with "webbed feet." Webbed feet are symbolic of life in water. Ducks and frogs that live both on land and water also have webbed feet. Marco was born to be a part of water. That is why he disappeared in water and never returned back to land. The whales depend upon both land and water for their survival. Native Americans have their own way of hunting a whale and other living creatures. Russell C. D'Costa in "Reparations as a Basis for the Makah's Right to Whale" describes the traditional Makah people as "a seafaring people" whose livelihood came from the ocean. Whaling is significant in their culture. Whaling is related to heritage and identity of Makah. They respect whales as whales have played an important role in supporting Makah people. They create numerous songs, ceremonies, and legends devoted to whale and whaling. Ruth wrote a letter to Thomas about salmon: "They are so beautiful. I hate to kill even one. But I only sell what we need to" (32). Native Americans kill only a part of animals to fulfil their basic needs. There is always a purpose behind their hunting. The reason behind this justified killing of living species is purity of heart and mind. They pay highest regards to the whale. They believe that like buffalo and salmon, the whales also offer themselves up as food to help hungry people to survive. Whale holds a special position of respect and honour in Native American culture. Even the sighting of whale is considered lucky by many tribes. They watch the whale with excitement. They respected their existence.

. . . watch the whales rub their backs into sand and stone, to scratch and remove the barnacles that lived on their skin. The whales looked joyful and happily clumsy when they did this, having themselves about with great breath and effort. They were sights to behold, and were watched with awe and laughter. The whales have always been loved

and watched, their spumes of breath blowing above water, their bodies turning, rising.  
(Hogan 10)

The skilful whalers are considered men of highest esteem in the traditional Coastal societies of Native Americans. These tribes associate whales with wisdom and spiritual awareness. When Marco disappeared, Ruth hoped he would become a whale for he knew the tactics of whaling. Witka, great grandfather of Marco's, was also a good whale hunter. He could "sew a whale's mouth closed when they killed a whale" (Hogan 18). The sewing was important to give least pain to whale and, also, "that the lungs wouldn't fill with water and the whale sink to the bottom of the ocean" (18). Like whales, he too could spend his life in ocean for a long time. In *People of the Whale*, A'atsika people sang many ancient songs to the whale. They know that whale has great powers of hearing. These songs were passed down through many generations. Native Americans express a tribe's history through these songs. Ruth, accompanied by her women friends, sings to the whale as they arrived on the shore. Their song is full of their sufferings. One of the major suffering is lack of food and empty bellies due to the contamination of food. The old women sang to the whale to let her know about their problem of hunger: "Look how we are suffering. Take pity on us. Our people are small. We are hungry" (21). Later on in the novel, the ladies again sang: "Oh whale take pity on us. We are broken. We are weak. We are small. We are hungry mere humans" (78). Native Americans are a broken people due to the plundering of their natural resources by the dominant white race. They faced this destruction of their environment as a result of lack of power—they are "weak" and "small." The world is unaware of their problems: they are so small no one can see their miseries. Hogan maintains that Native Americans are "mere humans:" they are deprived of basic human rights and are hungry due to the contamination of soil, air and water of their surroundings. In a song, Linda links the connection of whale with land and water:

Grandmother whale, Grandfather Whale. If you come here to land we have beautiful leaves and trees. We have warm places. We have babies to feed and we'll let your eyes gaze upon them we will let your soul become a child again. We will pray it back into a body. It will enter our bodies. You will be part human. We'll be part whale. Within our bodies, you will dance in warm rooms, create light, and make love. We will be strong in

thought for you. We will welcome you. We will treat you well. Then one day I will join you. (Hogan 22-23)

In this song, the novelist addresses the issue of water pollution. Water is polluted more than land. She tells the whales that the land is full of life in the form of beautiful leaves and trees. They can provide oxygen for life. It has warm places for living. But water is polluted. And the living creatures of water, especially the whales, are at stake. They have no warm place to live in. They have no source of oxygen in water due to its contamination with chemicals. Native Americans are praying for the life of the whale. They want to eat them and make them a part of their body. They want whales in great numbers again in future. They promise to treat them well—well knowing they are an endangered species.

The author also refers to the significant event of the whales' arrival at the beach. This shore-coming is often termed as 'beaching.' There are various reasons of the whale beaching. Whales mostly come to the beach in an injured condition due to their collisions with ships, boats and other man-made aquatic machines. Owing to an increase in global trade, more ships take to the ocean that provides more opportunities to whale injuries by colliding with large ships. The second major cause of their arrival is water pollution. Water of oceans is polluted by the industrial pollutants like gas and acid as a daily waste dumped into water. Poisoned water and eating poisoned marine animals sicken the whales. Therefore, they choose to move closer to the beach. Sometimes the whales get confused due to the man-made sonar system. It interferes with their brain waves. As a result, the whales lose their sense of direction—and cannot even reach the beach. Like human beings, the whales also suffer from natural diseases (pneumonia) beyond their control and beach themselves. The whales may beach themselves in an attempt to escape from shark and killer-whale attacks. On numerous occasions in the novel, the whales are shown offering themselves to Native Americans. When Thomas tried to kill the whale, Marco said that this is not the whale we were waiting to hunt. Marco knew the whaling art. He knew which whale was suitable for hunt. He cried that the whale was too young to kill. The whale was already bleeding due to some accident. It might have collided with some rock, or big ship, or attacked by sharks or other marine animals.

Since the Stone Age, whaling by humans has existed. Ancient whalers used harpoons to spear the whale from boat. With the passage of time and development of modern industry, the weapons to kill a whale also developed. Basically, the whales are hunted for food and blubber. Baleen was used for making baskets and for roofing. Whale bones were used to make tools and masks. Norway and Japan started whaling for commercial purposes. In the 18<sup>th</sup> and 19<sup>th</sup> centuries, the whalers hunted down large numbers of whales for oil. Oil obtained from the whales was used as a lubricant and as a lamp fuel. The most successful whaling nations are Holland, Norway, Japan and United States. Hogan does refer to the whaling traditions of Japan and the U.S. in her novel *People of the Whale*. Most commonly exploited species by Americans include the North Atlantic right whales and sperm whales. Bow head whales were hunted in large numbers by the Dutch. The Number of whales started decreasing after 1982. International Whaling Commission (IWC) set a limit on whaling for countries excluding aboriginal groups until 2004. Aboriginal hunters were given special treatment by the national and international authorities because their hunting methods were less destructive and wasteful. Aboriginal groups also used modern weapons to hunt and sold whale products in market.

Japan lodged an official complaint on the limitation imposed by the International Whaling Commission (IWC). Japan has a long history of whaling. From Kalland and Moeran point of view, firstly they take of beached whales termed as 'passive whaling', later they practised active whaling with nets and harpoons. Multiple uses of were found for all parts to ensure that nothing would be wasted. Industrial whaling began in the early twentieth century. The Japanese government promote the whaling for the purpose of generating whale oil for export. After some time, Japan became a major whaling nation. Japan's earning from export of whale oil grew over forty fold during 1935-1939 (Wong 102). Later on, in 1987, Japan withdrew its objections in response to the U.S. threats. Japan found another way for whaling in purported scientific research. The Japanese government wished to resume whaling. It sponsored the Institute of Cetacean Research which claimed that the information obtained from whale tissues or faeces is insufficient. They demanded more samples for their scientific research. Anti-whaling countries were against this scientific research of Japan. In 2014, the International Court of Justice ruled that the Japanese were killing for "scientific research." Due to this court ruling, whale hunting by the Japanese is banned in the Antarctic. Hogan points out the hypocrisy of Japan. The Japanese bribed aboriginal people to hunt for them. In 1988, there had been rumours circulating

among the People of the Whale about a plot to kill a whale. Ruth, attempting to reveal that the whale killing was only for money, took a stand against the council behind it which consisted mainly of Thomas's old war friends. She "wanted to protect the whale" (60) her love for whale was "ceaseless." She was a woman of whales, of water. Ruth said to Dwight: "you want to bloody the water and our land when the time isn't right" (67). She was a "guard" of the whales because this was not a traditional whale-hunt; rather, a "plot to kill a whale." Ruth possessed a great knowledge of the whale species. She knew that they were less in numbers through her regular contact with water. She said: "there aren't many whale remaining. I fish out there. I watch them" (69). She witnessed the threat to the life of the whale species. She raised her voice against environmental injustice done to the whale species under the disguise of a whale-hunt. She openly told the media reporter: "they are saying the world is deathless. But we have seen it differently in our lives. There are fewer whales. I fish out there. I know the whales. And the old people are against this" (70).

Ruth and the old tribesmen protested against the unjust policy of whale-hunt and selling its meat to Japan. She believed that the species, if not protected, will die forever. Whale is one of the species that are near extinction. Ruth knew the whales are "fewer" as she was one of the people of the whale born with gills. Other people also strongly agitated. A man named Feather said that this is terrible. I hope I am not really seeing this. Feather thinks the whale-hunt is "terrible" because in older days they have always treated the whale well. He recalls the days when "people called out lovingly, bringing the whale in, promising to care for it and treat it with respect, to inflict least pain, and to use it all to save themselves from hunger" (88). They just used the required portion of whale and "anything unused would be reverently sent back into the ocean" (89). Due to regular hunting and with protection of the whale species, people forgot "the taste of whale meat" (89). According to the novelist; "The elders had gauged and counted and made certain the waters weren't overfished. Now the fish have abandoned them, taking along all they have to depend on to survive" (126). The ancestors of American Indians worked for the protection of the whales and other aquatic creatures. For them, the lessening number of fish population was of a great concern. They worked to create a balance of aquatic creatures. They did not allow water to be overfished with only one species. Similarly, they did not allow one species to die forever. Now the condition of ocean is totally different from past. This is due to the poisoning of aquatic environment, unjust policies of fishing and whale hunting. Fish now leave

the Native waters in large number, leaving behind millions of hungry folk who once depended on their meat for survival. It is owing to the cruelty of Euro Americans who opened their industrial waste outlets in the living zones of Native Americans and contaminated their water and poisoned their major source of food (fish). By the end of novel, the people of whale and the people of water do listen to the cries of the water that justly demanded for the protection of whale. “The ocean says we are not going to kill the whales until some year when it may be right. They are our mothers. They are our grandmothers. It is our job to care for them” (283-284).

The whale hunt also attracted the media. Thomas came to know about the hunt in a news article headlined: “Whale Hunt to Return for the A’atsika People” (70). This story changed Thomas’ mind to stay in Vietnam. He decided to return to the tribe to try and find his lost being through traditional native hunt of the whale. Thomas returned to the reservation, but refused to talk to his wife Ruth and son Marco. He anxiously waited for the day of whale-hunt. At the appointed day, the beach was crowded with people of different races. They came from different parts of the country to see it all. Media played an active part in the entire event. Media men were busy capturing the events that took place on the day of the whale-hunt. Suddenly, the whale appeared. Thomas, without thinking, shot at the whale with his gun, and was of a sudden flooded with the harrowing memories of his experiences in the war. Chaos aroused as the other men also opened fire on the whale. The canoe was flipped over and Marco disappeared. Marco—Thomas’ son—had respected the whale throughout his life. He has performed the job of listening for the whale on the day of the hunt. He was able to feel a whale as it approached them. He expressed its arrival to his father Thomas. He informed everyone involved in the whale hunt that “this is the wrong whale to kill” (93). The whale chosen for the hunt was large and even younger with mess of wounds. It suffered a lot. Nobody listened to Marco and proceeded with the hunt. Milton, one of the men, who was mentally slow, said that someone with a big ring drowned Marco. But little of the tribe believes him. One who wore big ring was Dwight. He drowned Thomas because if he had survived then whale hunt would not proceed.

Dwight was an evil-minded Native American in *People of the Whale*. He said much about the Native customs and traditions to prove himself as true ‘son of the soil’ who followed every ritual honestly. In reality, however, he was corrupt person indulged in grave wrongdoings against his own innate ways. The white men, led by Dwight, persuade Thomas to join them on

the hunt. Dwight justified the whale killing for Japan through such statements as: “whale hunting,” “will bring us back to ourselves,” “it’s our traditional food. We need it. We are starved for it” (69). Dwight was a hypocrite. He knew that the whales were growing lesser in numbers, and still be-fooled his own people by persuading them to hunt for traditional ways and to get food for need. Under the disguise of traditional hunt, he planned “to sell whale meat to Japan” (68). He earned a lot of money through his involvement in unjust plans at international levels. Instead of killing the whale to provide food to the people of reservation, Dwight sold it in international market without thought of his hungry community. His motive was but “the selling of whale meat, the opening of the whale fat market of other nations and whaling in other countries” (84). He earned illegal money for the construction of his new home. He also brought a new jeep—a luxury item that no one could afford on the reservation. After whale hunt, the men, excluding Thomas, carelessly left the whale on the beach and went inside to watch a football game. This made him realize how much the tribe had abandoned its traditional values. Thomas realized that this whale hunt by indigenous people was not traditional: the Natives had not sung songs for the arrival of the whale and its hunt. They packed meat in large plastic bags for storage instead of providing food to the indigenous people who were hungry for quite some time. After the war stress, the whale hunt in non-traditional ways added to his disturbance. Therefore, Thomas confined himself at his home because he had gone against his traditions twice: the Vietnam War and the whale war.

This story of a whale hunt has many similarities with the Makah Indian tribe’s whale hunt in 1996 in Neah Bay, off the north-western side of United States. Dan Greene, a member of the said tribe, pulled a grey baby whale out of sea. He dragged the whale to the local beach where the people gathered to take a look at the fifteen-foot injured whale. It was a good time for the whale hunt. Makah people planned to restart the hunting of whale after a long pause. The whaling was banned by the U.S. government in twentieth century because commercial fishing had made the whale near extinct. Now after a long time, they decide to hunt the whale. Makah people forget how to deal with the dead whale. Eventually, an Eskimo comes and shows the men how to peel the whale skin and how to remove the blubber and collect the meat. The whale meat they got was, then, distributed equally among all the members of tribe. Later in October, Makah people decided to send a canoe of eight men into the bay to hunt the Pacific grey whale. One hunter carried a gun full of bullets. A’atsika people in *People of the Whale* also tried to hunt



whale after long a time like Makah people. The whale hunt was unusually covered by the media. Thomas like Greene dragged the whale from the ocean and shot it whale twice with gun instead of using harpoons.

The media reported every movement of the Makah whale hunt from helicopters. This whale hunt was against the United States law and was challenged in the court. Large numbers of protestors flooded the Neah Bay to ensure that the whales were the only ones to get hurt. The reservation was dominated with wooden cliffs. Unemployment, alcohol and poverty prevailed in this reservation just like many others. Alberta Thompson, a Makah elder, was one of the few Makah who spoke out against the hunt. She was “harassed” time and again and criticized by Makah in the press. She was pressurized not to talk about the whale hunt to the outsiders or media men. In the past, Makah had hunted the whales and used their meat for food, bones for making tools, and blubber for oil. They treated them well. Makah tribal people in 1994 questioned the government why it had put the grey whale in the list of endangered species. Now its population has grown to more than 22,000. The Makah tribal council informed the United States government that Makah people have intended to start whaling again. The whale meat was the Japanese’s weaker spot. Greene told the elders that a single whale could be sold to Japan for \$500,000, which was a substantial amount of money for the small tribe. Thompson said that the whale hunt was Greene’s idea. He decided that Makah people should go for whaling to earn a handsome amount of money for the tribe. Along the similar lines, in *People of the Whale*, the beach was crowded with people who came from different parts of the country to see the whale hunt. There were group of people who supported the whale hunt. A few protestors too made their appearance who wanted to save the precious species. Ruth, just like Alberta Thompson, opposed the hunt and briefed media time and again against this horrid plan. Like Alberta, she also knew the reality of the event: that the whale meat was planned to be sold to Japan instead of fulfilling the basic needs of the A’atsika people. Native Americans were always betrayed by Euro Americans. If the Natives to condemn the Europeans’ wrongdoings to environment and living species, they devised strategies to trap the indigenous folk. In *People of the Whale*, Ruth raised had her voice against the whaling. Therefore, a plot was hatched to involve her behind forest fires. Two young men with gasoline gallons entered the forest silently. They were named as General and Michael. Both were “paid to start a fire” (138). They spread the gasoline on dried pine needles which took no time to catch fire. Within no time:

The great flames begin to catch and rise up tree trunks, then tree to tree, and it is mesmerizing to look at, but frightening, too, as if they are being bombed. There are loud sounds of cracking and popping, explosions as the fire travels not away from them but toward them. (Hogan 138)

This was a vicious plan. Those who wanted to hunt the whale burned the trees—a natural habitat of several living species. The fire was so huge that it frightened everyone. It seemed the Natives had been attacked by bombs. It was so terrible that “soon the world is red with the fire bursting from the trees, crowning, spreading, a horrible rose-colored light” (139). General and Michael placed Ruth’s violet purse on the track leading to the forest as an ‘evidence’ for police to catch the ‘culprit.’ When both tried to escape, however, General was caught by flames and got him badly burned. Later on, through the investigation carried out by Dick Russell, a Forest Service employee, Ruth was proved innocent. Dwight was arrested on the fire charges. General, on hospital bed, told Dick Russell everything about how Dwight had paid them to set forest on fire. For his personal profit, Dwight burned the living place of many animals. He got money to construct his home and he destructed the home of many living species—the forest. The battle over whaling never ended. The fight of environmentalists to protect the whale was a great success. Whalers demanding for whale hunt consider whale like other animals. They do not consider whale a creature higher in rank to other animals, too intelligent and communicative to kill. The International Whaling Commission (IWC) was founded in 1949 to manage the “harvesting” of whales. It did not work because of influence of the anti-whaling nations. Consequently, the world whale population shrank and several species came near extinction. Norway killed hundreds of mince whales annually and violated the laws. Like Norway, Japan also killed several hundred every year. They nations violated laws for meeting the increasing demands of food for restaurants and for scientific research purposes. The “aboriginal subsistence” was an exceptional case: they were allowed to practice their traditional hunting. They have a strong history of eating whale meat. They need whale for food instead of any commercial purpose. Makah had been without whale hunt for at least a seventy-year period. A branch of Commerce Department named The National Oceanic and Atmospheric Administration (NOAA) supported the United States policy towards whaling along with the IWC. The NOAA rejected the Makah request for whaling saying they couldn’t support any proposal having commercial basis. Makah agreed to the NOAA policy: that they would not hunt the whale to sell

its meat. They stated that their rationale for the hunt was in the form of historic preservation. The tribal leader Ben Johnson said that the whale hunt would enrich the culture and bring the community together. So they were given permission for the whale hunt by the NOAA. As a punishment, they were removed from the American society and forced to live on a peculiar reservation.

The Florida Panther is an endangered species of panther. It is a threatened sub-species of cougar. It lives in the swamps and forests of Florida. Linda Hogan's novel *Power* revolves around the killing of this beast by a Native American lady to restore harmony with nature. They are known as "panther" or "sisa" in Florida by the Native inhabitants. The Florida panthers face threats to their lives due to constant human encroachment. Primary threat to their population is the habitat degradation. Many Florida panthers died of the "Feline Immunodeficiency virus", a lethal virus. Exposure to chemicals in environment is another significant cause of death. These chemicals include herbicides, pesticides and fungicides used in farming. They cause reproductive impairments in the Florida panther. Due to human construction of roads crossing their habitats, many a panther die because of vehicular collision. Panthers are also killed for scientific experiments. Australian philosopher Peter Singer used the term speciesism in his book *Animal Liberation*. This text is one of the most influential on the ethical treatment of animals. This book includes description of animal testing. Psychological experiments ranging from monkeys to rabbits. Singer argues that animals are sentient. They are affected by torture and physical pain. He writes about biochemical experiments on non-human animals in his book *Animal Rights and Human Obligations* as:

The experiments, then, shows bias in favour of his own species whenever he carries out experiment on a non-human for a purpose that he would not think. Justified him in using a human being at an equal or lower level of sentience, awareness . . . number of experiments performed would be a minute fraction of number performed today. (Singer 80)

*Power* is a story which revolves around the killing of a panther by Ama. Though the panther is endangered, the white society does not take steps to protect its habitat. They colonizers are responsible for killing panthers on a large scale by destroying their habitats for the so-called progress and development. The panthers are gradually lessening in numbers. When Omishto saw

panther for the first time, she observed: “I never see it in the woods, but only in the pictures” (15). When Omishto accompanied Ama for killing the panther, she reassured herself:

she is not hunting the cat, she couldn't be; there are so few of them, as few as there are of us. Thirty of them left, maybe less, no one knows for sure, but they're endangered and I don't want anything to do with taking one out of the world. (Hogan 58-59)

Native Americans respect the panther. In fact, the people of Kili swamp belong to the panther clan. They treat animals kind-heartedly. Christopher Grey in “American Indian Environmental Religions” writes that animals were kin and they are equivalent to humans. Indians have psychological bond with them. “They sing song and prayers to animals they are killing it shows that they have guilt that they exploit their relatives and killed animals in order to survive” (22). Hunting put an essential bond between natives and animals. According to Grey, for natives “the animal has same right to life that man has. It is necessary to use the animal for the subsistence of man, but the animal is sacrificed regretfully for this purpose” (23). Indians apologized to their killed animals, they begged pardon and also thanked them for the gifts they gave them. As Ama says, “We asked the animals to lay down their lives for us and in turn we offered them our kinship, our respect, our words in the next over from here, our kind treatment” (229). Before killing the panther, Ama speak to it in traditional language. The panther replied to Ama in the form of a cry because “once they were beautiful and large and powerful”(69). Ama had a kind of relationship with the panther: “They knew each other. She knew the cat for years” (129). Ama is already the panther’s “protector”—she once saved it from some boys who were trying to harm it. She knew the reality that animals are “people like us, in different skins.” (189) Therefore, she did not let the panther die in the worst conditions of “hunger” and “illness;” but killed it to “restore this world to balance” (189). In book *The Animals Came Dancing*, Howard a Harrod, a senior professor of social ethics and religions, writes about Indian and non-Indian perspectives about animals. He explore the cultural consciousness of Northern Plains Indians about the animals. Natives shares their lives with animals which provide basis for their civilization. He reconstructed human and animal relationship. Indians express animal spiritualism in song and dance. They design ceremonies for hunting. These rituals invoke renewal of animals which is associated with renewal of world. In this way animal spiritualism was not linked only to survival of animals but also to the existence of human beings. Harrod writes that “without the prayers, use of sacred objects, and the enactment of rituals, they believed that the hunt would be in jeopardy”

(15-16). Like Ama, Annie Soto also respects animals and offers her leg “for the lives of animals” (141). She received injury during her welfare for the animals. After the storm, Omishto worked hard to dig the dead animals. Endangered and extinct species are also mentioned in *Power* as well as *Solar Storms*. Not only the panthers, but many other living creatures are near extinction. “The panthers are leaving. They leave in sadness and grief” (192). Like the panthers, the Panther people “too are hungry and sick” (192). The panther and people of the panther clan are both “diminished and endangered.” Many species of crocodile, fish, bear, and wood stork become extinct. Hogan maintains that: “the panther misses its companions, the blue-green crocodile, the many silver sided fish, bear, and the delicate wood stork, all nearly gone” (190). Omishto in her mind saw the largest bear that is gone from the world: “Bear bigger than any I’ve seen still lives in the swamps” (3). Soto also saw “the ancient sea turtle” (140). Also, Omishto did see a “Killed gator, the largest one ever found” (10) and “old bones of mastodons” (47). Due to the poisonous water, a large population of fish died. There are also references to the Snakes, Dark sleek otter, and wild turkey facing threats to their lives. Only in Florida, large numbers of species are endangered. Chris Scott, in his book *Endangered and Threatened Animals of Florida and Their Habitats* writes:

Florida has over twenty-five primary habitat types, several of which are unique to the state. Within these richly varied natural communities lives an astonishing abundance of animals and plants, making Florida one of the United States’ most biologically diverse regions. At the same time, sadly, Florida is one of the country’s most ecologically imperilled regions. (Scott 318)

Florida is a place rich in natural beauty with an abundance of flora and fauna. Yet, at the same time, its animals and plants have been federally designated as threatened and endangered. As a Federal law enforcement officer, wildlife researcher and nature photographer, Chris Scott writes in his book about seventy-one endangered species of Florida. It includes species, sub-species, or populations of fish, reptiles, corals, molluscs, crustaceans, birds and mammals.

Just like the panther, various other living species of animals and plants died due to the construction of industrial projects. “The building and farming and sugarcane that were killing the deer” (27). Progress is the “way to kill a world” (27). During the storm, the deer were so hungry that they flew about in it. They were so weak due to the loss of their natural habitat and food

resources that they were easily lifted by the wind. As Hogan caricatures, “the deer are flying in the storm” (36). The Native Americans are concerned about the life of every living creature. Omishti, during the storm, was worried about the wounded deer “deer over there with the broken leg” (43) and other living species that were left with no shelter. The colonial powers first destroy the natural habitat, and then shoot the animals: “the hungry deer they have been shooting” (36). The novelist time and again mentions the deer which are feeble, injured and hungry. In Florida, the key deer is an endangered deer. It lives in Keys. It died of illness by eating unhealthy food due to chemical poisoning, hunting and habitat destruction. Some other endangered and extinct species are also enlisted in *Solar Storms*. LaRue shows the last specie of animal to Angel: “animal with green fur,” “dark eyes,” “face soft as velvet,” “thin little body,” “long tail,” and “it was the last of this kind of creature” (339). Instead of protecting it, Euro Americans killed even this last species. On the other hand, being a Native woman, Bush works hard day and night to save the last specie of special corn.

In *Power*, the author also mentions such endangered species as the Blue Green Crocodile, silver sided fish, beer and wood stork in Florida. Linda Hogan writes that: “the panther misses its companions, the blue green crocodile, the many silver sided fish, beer and the delicate stork, all nearly gone” (190). Florida is only state of the United States where crocodiles are found. The American crocodile (blue green crocodile) has only four extinct species. The government listed American crocodile (*Crocodylus acutus*) as an endangered species due to the pollution of water. Water pollution also killed many fish species. Ama told Omishti that the chemicals released from industries have “poisoned all the fish” (140). Omishti feels “pity for the land locked fish because the water is already receding” (50). Linda Hogan refers to the key silver side as “silver sided fish” in *Power*. It is a species of fish in the Atherinopsidae family. It is also listed as a threatened species by the Florida Fish and Wildlife Conservation Commission (FWC) under the Endangered Species Act (ESA). For development, their available habitats were reduced which resulted in the loss of a large number of Key silver side. Hogan comments that the development projects of Euro Americans are a major cause of the near extinction of many fish species. According to her, “the cars pass on the cut roads and the roar of machines breaks through the swamps among the dying fish” (167). Due to the water poisoning in swamps, “all the fish skeletons” are “scattered on the ground.” She also mentions the endangered species of Dark Sleek Otter. Dark Sleek Otter are giant otters found throughout America. Owing to hunting for

fur and habitat loss, now they are only found in tropical South America. Their numbers are reduced between 2000 and 5000 and are enlisted endangered. The major cause of their reduced numbers is also pollution. The mercury used by the gold miners pollutes water. Mercury poisoning also threatens all fish eating predators including otters, crocodiles and humans. She also feels the pain at the loss of the bear. Florida black bear historically ranged throughout most of Florida. The Florida Fish and Wildlife Conservation Commission (FWC) reported in 2011 that the Florida black bear are threatened. They live in forests; yet, thanks to a reduction in their habitats, they also face life-threatening danger. She also feels sorry for many species of animals whose lives are at risk. According to her, “it’s the sea of creation we live inside. We are tossed about in its currents alongside the panther, the dark sleek otter, and the wild turkey whose tracks I have seen on the ground” (178). The endangered species of snakes in Florida too are referred to in *Power*. Omishto thinks about the loss of snakes: “I think of the snakes, one more time having to find shelter in trees, and this time I feel sorry for them.” Florida has an abundance of species of snakes and other reptiles. They too were helpless during the storm and climbed on Ama’s house stairs to seek shelter. Some species of snakes are venomous and some are not. That is why Omishto feels less fear of them covering the doorway of her house. Florida pine snake is an endangered species as well. It is a result of commercial and residential development, road construction, mining and silviculture.

Owing to the constant European intrusion, the novelist fears that soon the snakes will be fossils in the lime the way the old bones of mastodons are still beneath this land. Mastodons are any species of extinct proboscideans, somehow related to the elephants. They disappeared from North America as a mass extinction due to overexploitation of land and hunting for tusks. Linda states the extinction of mastodons through the image of their teeth which are still present on earth as a token of their existence. She also writes about the loss of species of Marten, Fox, Beaver, Bear and Wolf. She points out: “French trappers and traders who emptied the land of beaver and fox” (21). However, the remaining wolves and fox were poisoned to make more room for the European settlers. Angel in her mind’s eye sees naked backs of beaver and marten and fox. These animals died in large numbers due to a frequent hunting for the “Fur Trade.” Among other reasons include the habitat restriction, timber loss, road construction and extraction of minerals.

### 5.2.3 Destruction of Plants

Along with the killing of animals, a large number of plants (flora) also died in Native America due to a constant intrusion from the Europeans. Like animals, plants too were destroyed through land exploitations. In *Power*, during the storm, plants are shown “trying to tell us something, pushing against each other, displacing one another, seeking safety that isn’t there” (28). Trees—the real protectors of environment—also face dangers to their own lives. They are unsafe owing to the colonizers’ policies. Native America was once rich in natural vegetation. In *Solar Storms*, Bush refers to the vegetation on the Fur Island: “with its trees and ferns, its undergrowth, the island was dense with life and beginning of life” (68). Bush was surrounded by plenty of natural species. She knew how to treat nature well. Her garden was full of “apricots,” “peaches” and “tomatoes”. In *Power*, cypress, mangrove trees, and palm thatch covered Ama’s house. Environmental concerns have been presented throughout the novel in an influential way. Belle also harvested a special corn, which was rare. Through harvesting a rare type, thus, she tried hard to save this specie. In autumn, she got worried about animals and plants because it is a tough season for them due to the shortage of food. Dora Rouge says that before civilization we knew the languages of earth, water, and trees. With the passage of time, however, the natural vegetation vanished through various industrial practices. It is no more difficult not to know from several signs things have changed:

I passed a rusted bulldozer, a burned-out area, and a place of cut trees where a road had once been planned, started, and forsaken. Beyond that, away from the trees, was the place where military planes had used Indian land for a bombing range, for target practice. (Hogan 241)

Plants were another significant ‘community’ that suffered from the environmental destruction of the kind military unleashed. These living species came in the way of ‘progress and development.’ Therefore, the whites ignored their importance and destroyed them. Due to industrial projects and road construction, many mature forests of North America were ruined. As a result, Marten (*Martes americana atrata*) species came to face a threat of survival. American Marten was not protected under the Endangered Species Act. Instead, it was given the status of



“sensitive species.” The main cause of the decline of marten species was their loss of habitat and fragmentation along with human disturbance of the ecosystem.

Massive felling of trees also took place during dam construction. The Natives witnessed the ruthless exploitation of vegetation: “Dump trucks and front-loaders rumbled along, and new roads were being cut into already wounded forests. The trees mostly conifer, were being cut . . . there was a stepped-up effort to strip the land’s resources” (218). For the Native people, the machines of Euro Americans would destroy every natural object into its smaller elements: “with machines, earth could be reduced to the smallest of elements” (274). Euro Americans used their power to exploit the nature. They cut down forests for their material progress without considering that these trees were a source of food, shelter and survival of the indigenous folk: “There were logging machines with monstrous jaws that ripped trees out of the ground and threw them away as if they were already the toothpicks they would become” (295).

As is evident, Euro American society has been built on their misuse of power. The destruction and devastation of land for oil has made the land incapable for the growth of vegetation. The oil was not helpful for the production of vegetables on the land. Belle, in *Solar Storms*, says; “The thick black fluid that has no use at all for growing corn or tomatoes. Not even zucchini squash would grow there” (8). Oil totally destroyed land of the Natives. They were unable to plough their land and grow various edibles like corn, tomato and zucchini. Though the fertility rate of their lands was already low, they could still cultivate a few vegetables. Later on, with the oil drilling, the land was rendered unfit for cultivation. They had been left nothing to eat. The fire in oil fields burned all the trees—the natural source of oxygen and habitat of other living species (plants and animals). Euro Americans showed environmental racism as they destroyed the environment of an inferior race for their industrial boom. Oil fires spread rapidly in the territory and would “blaze above the burning trees” (103). Fire also uprooted all the plants: “Blowing embers ignited the ancient forest that had been there since long before any living person could remember” (104). The fire was so “intense that some trees burned from the root upward, grew dark and fell over” (187). Native American respected the presence of natural vegetation and plants. Belle, as a promoter of the Native traditions, felt the loss of “animals and plants.” Belle and Jim Josh loved to plough fields. Belle owned an herbs garden and she believed: “the earth is my market place” (16). Both Belle and Jim Josh were wishful of the

plants' survival. Jim Josh, with his royalty payment, bought several large white bathtubs, placed them in line, and grew tomatoes, corns and fig trees in them.

Similarly, the modernization of warfare has increasingly devastating effects on environment. In war various methods are used to scorch earth. Modern methods of warfare cause greater devastation of environment. The progression of weapons used in war from chemical to nuclear has created great stress on the ecosystem. The dreadful impact on plants and natural vegetation in the Vietnam War has been dealt with at length in *People of the Whale*. The Vietnam War is a perfect example of environmental impacts of dreadful battling. It was different from other wars because, in it, "there were no front lines, and no place was truly safe from enemy attack" (Westheider 79). This terrible trend resulted in the great destruction of the jungle or "Indian country." Combat and bombing in the Vietnam War had flattened cities and towns, and destroyed natural habitats of animals and plants. Thomas remembers the smoke of "things burning, but there were skeletons of trees, of homes once with large doors and gardens, of people now in huts somewhere, or dead" (173). War turned the lush and green mountains with abundance of trees to barren mountains. In book *War and the Environment: Military Destruction in the Modern Age*, Charles E. Closmann writes:

the United States used chemical defoliants and herbicides on a large scale (a practice pioneered by the British in the Malaya insurgency of the 1950s) in attempts to remove the forest cover so vital to guerrilla operations. This reduced the forest area of Vietnam by about 23 percent. The defoliants also caused severe health problems of thousands of Vietnamese and for many American soldiers as well. (Closmann 27)

Planes focused on the areas full of vegetation and then sprayed herbicides from above. The vegetation got poisoned within no time. Large forests destroyed in a flash of light. The use of herbicides in the war is a form of destruction that never fails to tell on the nature. In the Vietnam War, the United States used "Rainbow herbicides"—a kind of deadly stuff. It included orange, green, pink, purple, blue and white agents. In the introduction of *Environmental Consequences of War: Legal, Economic and Scientific Perspectives*, Jay E. Austin and Carl E. Bruch wrote:

The Vietnam War showcased the increasingly devastating environmental effects of modern military technology, with entire ecosystem targeted. The United States engaged

in massive defoliation campaign to preclude the growth of ground cover and even attempted to change weather patterns via clouds seeding over North Vietnam to hamper enemy troop movements and provide protection for U.S bombing missions. Since then, the public health implications of environmental warfare in Vietnam-primarily birth defects, diseases and premature death associated with exposure to Agent Orange. (Austin & Bruch 1-2)

Herbicides were used to destroy vegetation where enemy could hide. It is a sort of chemical warfare. These herbicides targeted ecosystem as well human beings and other living species on a large scale. The Vietnam War devastated the nature in many ways through chemical deforestation, Rome plows and destructive bombs. The long-term impacts of the damage done to nature by devastating technology still persist. From Graham's point of view, the dense jungles were another enemy to subdue in the Vietnam War. It is a clear example of the ecological damage during warfare. The Vietnam War introduced several new techniques which contributed to the country's ecological change from a pristine habitat to an apocalyptic state. Two chemicals that were most frequently used in Vietnam were Agent Orange and Napalm. Agent Orange was a dangerous mixture of two herbicides. It was sprayed by the U.S. Air Force in the Operation Ranch Hand. Agent Orange was sprayed above the tree tops in such a way it killed off vegetation that could provide enemy with cover and food crops. It was dangerous to human beings and other living creatures when they came in contact with it. Another widely used chemical in the Vietnam War was Napalm. It was a sticky substance which was dispersed on the vegetation and then ignited. Like gasoline, it burned quickly and destroyed all nearby vegetation. This chemical was responsible for the destruction of ecosystem in unimaginable ways. In addition to the chemicals, the United States also brought heavy machinery to Vietnam to further alter the landscape for their advantage. One of the most destructive tools used for deforestation was the Rome Plow. It was simple in design, but responsible for immense damage. It comprised of a two-and-a-half ton blade that was eleven foot wide and was attached to a twenty-ton tractor. This machine approximately cleared 1,000 acres of land daily (one acre per hour). Along with deforestation and killing tons of vegetation, these Rome Plows killed massive number of animals and also caused erosion. All kinds of deforestation disturbed Vietnam's ecology. Most of the effects of the Vietnam War on environment were irreversible. Large numbers of animal and plant species were reduced, and in some cases they become extinct or near extinction. The damage to

Vietnam ecology was one of the most harmful destructions that resulted due to the U.S. warfare. Thomas tells Ruth about these herbicides that kill plants in short time; “I saw a beautiful forest. Suddenly the forest was gone. What about a little human?” (275). These herbicides not only killed plants, but they were harmful to human beings and other living species. Though this technique gave advantage to the powerful army for the time being, it led to a long-lasting destruction of the nature, and the people of Vietnam. Army targeted natural ecosystem. The United States army used “more than 20 million gallons of herbicides.” These were sprayed during the Vietnam War to “defoliate forests,” to clear growths along borders and to kill enemy corps. The growth of natural vegetation stopped long after the war which also affected the wildlife. Thomas pointed out the spray of herbicides as a destructive agent of land, water and humans. In the war: “The water was the enemy. The trees were Cong. The earth was a bomb. The rain was dangerous. And you had to be prepared to kill anything faster than it killed you” (171). This circumstance of war was similar to the past of Native Americans where everything was destroyed by Euro Americans through one or another method. Thomas also recalls it: “It was for what had happened in the grasses of their land, their waters, not just the massacre there, the slavery, but the killing of the ocean” (65). During the war, Thomas was surprised and disturbed to see how much the plants had been damaged: “even the roots were being destroyed. He thought nothing would grow back on that end of the world” (12). Hence, the Vietnam War in particular and war in general is the destruction of natural vegetation on a large scale as compared to various other factors of destruction of the flora.

### **5.3 Nature’s Response to “othering”**

The concept of ‘othering’ is introduced by Gayatri Spivak in her essay *The Rani of Simur*. It is the power by which imperial discourse creates its ‘other’. Native Americans are presented as savage in western literary discourse and hence they are exploited for various projects and policies. This process is termed as ‘othering’. The nature’s response to ‘othering’ is a dreadful outcome of exploitation. As a result of industrial setup for extracting oil, the Mother Earth of the Natives was cut open. Gas wells were so deep that several people and animals fell into them and died. Due to Euro Americans intrusion in natural surroundings, all natural resources died including water, trees and grass. The loss of natural surroundings was a great loss. The destruction of living surroundings of the Natives ultimately reduced chances of their survival.

Removal of natural vegetation and shortage of water put the life of living species in danger. Oil pumps on the Indian Territory worked day and night on the “bruised fields” (54). The continuous drilling on the torn open land increased threats to human life. In *Mean Spirit*, Linda Hogan states:

An enormous crater gas well blow out had made in the earth. It was fifty feet deep and five hundred feet across. This gouge in the earth, just a year earlier, had swallowed five workers and ten mules. The water was gone from land forever, the trees dead, and the grass, once long and rich, was burned black. (Hogan 53)

Destruction of earth ran parallel to the disturbance of human survival. During the oil boom in Indian Territory, “in half a year there had been seventeen murders in just their small booming corner of Oklahoma” (39). The greedy white race killed the colored Natives in large numbers for their oil wealth. The life of human beings in locality was shaken due to the loss of land that is “drilled and dynamited open” (39) which caused human fear. This atmosphere of fear is presented in *Mean Spirit*, through various bad dreams: “[b]ad dreams were as common as gas fires at the drill sites” (39). Michael Horse pointed out this connection between land and people as thus: “Disturbances of earth . . . made for disturbances of life and sleep” (39). The earth was affected badly through drilling which also resulted in physical and mental destruction to humans. People were also broken like earth and lost their mental stability. They “became the opposite of what they had previously been, as if the earth’s polar axis had shifted” (171). Violence against earth is directly linked with violence against human beings. Violence against the earth spread among the people too. The environmental degradation of Oklahoma territory was massive, and so the miseries of people were massive too.

The threats to American Indians’ survival were imposed on them by the dominant white race. The sources of environmental degradation mostly came from the outside world. American Indian communities were made to bear the environmental degradation as a result of capitalistic policies of the dominant society. In “American Indian Environmental Religions” Christopher Grey writes that Indians ultimately believed in the friendliness of nature, its nourishing and providing bounty, they also recognized the terrible power and wrath of natural power. He believes that nature could both help and harm, give or withdraw, create and destroy. In this way it makes a difference between survival and extinction. Indians recognized the death bringing aspects of environment they believe that “human and entities of nature can interact in order to

survive” (18) in case of mistreatment, nature become furious. In order to create harmony with nature Indians also treated wild animals with respect. They apologized to the animals for killing them (22) they knew that if they mistreated the animals they will not kill their other species for future hunt. They often believed that animal souls returned to the “owner” of the species, reported the mistreatment of men its results could be disastrous. Grey writes that “In American Indian mythology human disease begin when humans fell into dis-ease from nature. In this tradition when human started killing large number of animals. The animals retaliated by creating disease for animals” (21). The land supports men and at the same time demands for human care. In *Power*, the Native land was not swallowed by natural means; rather it was worn-out by Euro Americans who exploited the land by poisoning it. The land of swamps was taken for the construction of roads. Most of the land was; “Stolen more than borrowed” (5). Linda Hogan mentions a particular road called “white road” or “Fossil Road.” This road was once a place under the sea. Due to the great loss of water, it came to its present state. The novelist describes the history of the said road as follows: “This road, this whole layer of earth used to be under a sea, and one ancient day it broke free of the earth and rose up here like all things rise” (6). Native Americans of Florida were pushed into the last remnants of swamps. Omishto comments on what is left: “We barely have a thing, a bit of land, a few stories, and the old people that live up above Kili Swamp” (6).

The destruction of land leads to the destruction of human and other living species of flora and fauna in *Power*. Hogan expresses the pain of oppression of Native Americans as well as the non-human species. Sudden changes in environment also affect the inhabitants of swamps. The environment was silent like Native Americans because they were both overpowered or rendered powerless by the powerful colonizers. *Power* talks about the rights of the Natives and the animals. The real power of Native Americans was taken away by marginalizing and pushing them to unhealthy environment. Ama Eaton, a traditional-minded woman, taught Omishto “how to survive and be friends with this land” (19). The survival of human was only possible due to his interaction with the environment. The policies of development, however, depredated the environment that “no one remembered what wild things were good to eat anymore now that everyone shopped in the store for their food, and the swamps were so full of poisons” (23). The dominant white race imposed environmental degradation to Native Americans by letting industrial poisons to their living place. Ama Eaton tells Omishto how they now have stopped

eating fish because it is contaminated with toxic waste of farmers and cane growers. Even the “fountain of youth” is polluted like other water reservoirs. The Native people are dying and land is polluted by dominant white race. Therefore, the spring of immortality becomes poisonous and no one can “drink a cupful of that thin trickle of water” (5). The inhabitants of Adam’s Rib, in *Solar Storms*, started noticing that fish and other living creatures of water ecosystem and land ecosystem were suffering. The whites encroached in territory more North to the zones which were away from their own living surroundings. The destruction of animal and plant species is caused with the destruction of their environment. In addition, they cannot survive on land, which is affected by bombing. Ultimately, this destruction brings harm to the human life on land:

NATO jets had scared off what was left of the game and wildlife. In that place, too, they were using the land as a bombing practice range. The noise was horrifying, and now there were no deer. The fish were gone, and the lake had been you could now cross in your boots. There was a drive to get the rest of the people off what remained of their land. They were hungry and sick. It was next to impossible for them to remain in the place where they had always lived . . . trees were being felled, the coal stripped away, and roads had been cut into every sacred site the people had grown from, known, and told stories about. (Hogan 295)

Linda Hogan also describes how the intrusion of Euro Americans (the so-called developers) disrupted the lives of the indigenous communities in *Solar Storms*. Their “old ways of life was devastated.” Many problems like “alcoholism,” “prostitution,” and “family violence” descended on them to turmoil their established way of life. She also stresses on the negative effects of dam construction on human beings who suffered great loss. She gives real accounts of their everyday problems. She criticizes the pitiless corporate policies and practices: “It was murder of the soul that was taking place there. Murder with no consequences to the killers. If anything, they were rewarded” (226).

The U.S. war in Vietnam gave rise to the concept of “ecocide.” It is the deliberate destruction of environment by the means of military strategies in war. The trees dropped their leaves and remained bare after the spray of defoliants. In North Vietnam, there were tropical forests: the canopy was a reservoir of great biodiversity: thousands of kinds of plants and

animals, hundreds of birds. The vegetation was unable to grow years after herbicides were sprayed. Various species of gaur, wild water buffalo, wild boar, bear, leopards, deer, Asian elephants, tigers, civets, Southern white cheek gibbons, the Eastern Sarus Cranes and many others were heavily affected through the loss of their habitat. Ma once made shoes using sap of plants. Yet, they no longer exist since the territory was bombed and after herbicides were sprayed. Thomas always brought a Lotus flower for Ma. But now, their white petals are slowly opening. Lin called them fractures. Her life is also fractured. Pieces of flowers have fallen down after the spray of poisonous herbicides. American army did not think about the hunger and starvation of the Vietnamese. They sprayed herbicides to their rice fields. Thomas described this vicious act as thus:

next village they tried to destroy the rice before the NVA approached. After trying to burn it, and failing, because it wouldn't burn, they contaminated it with chemicals. He wondered, now, if anyone had ever grown hungry enough to eat it. (Hogan 166)

The Euro Americans neglected the importance of life and polluted rice—a primary source of the Natives' food. They poisoned rice and did not think about those whose life would depend on it. The U.S. military destroyed “everything they came upon because it was war” (168). In the mid-1890s, a Vietnamese ecologist calculated the number of birds and mammal species before and after the war. He documented that there were only 24 species of birds and 5 species of mammals left out of a total of 145 to 170 bird species and 30 to 55 species of mammals. This, he observed, happened due to the loss of natural habitat. The use of herbicides in the war led to long-term detrimental effects on nature. In the Vietnam War, the United States military launched its attack on the environment by the means of napalm, landmines, mechanical tools, highly explosive munitions, and chemical herbicides. They all resulted in immediate as well as long-term destruction of plant and animal species along with spoiling the soil's nutrient balance and hydrological regimes. The rice production was also destroyed by the spraying of chemical herbicides on agricultural land. The destruction of land or nature leads to the destruction of all the living species whose lives are dependent on it. The contamination of natural resources caused deaths of living species in great numbers. Along with the life of human beings, the lives of other living beings like plants and animals are also significant for the human survival and for the provision of a healthy living environment. In *Indian Knowledge, Ecology and Evolutionary*



*Biology*, Raymond Pierotti – a field biologist and scholar of Native American culture, writes that:

A common general philosophy and concept of community appears to be shared by all of the indigenous peoples of North America which includes: 1) respect for non-human entities as individuals, 2) the existence of bond between humans and non-humans, including incorporation of non-humans into ethical codes of behaviour, and 3) the recognition of humans as part of the ecological system. (Pierotti 198-199)

He considers humans as intruders, disruptors or plain outsiders to ecosystems. There is a strong connection between animals and people. This concept is illustrated by the bear fur coat that Agnes wears. She says the fur coat speaks to her. People, animals and land are dependent on one another. The connection between animals and human beings is pretty essential for the survival of both. Angel rightly believes: “The division between humans and animals [is] a false one” (81-82).

It is concluded from the foregoing analysis that Linda Hogan’s fiction highlights the marked contrast between Euro American and Native American point of view towards nature. Euro Americans neglected the worth of living species while designing their industrial projects. On the other hand, natives respect nature as ‘Mother Earth’. They believe that life without land and other living species is impossible, for this purpose, they maintain harmony with nature. Like other Native American writers, Linda Hogan brings into light the serious environmental threats that natives face due to industrial boom in the United States. Linda Hogan presents Native Americans as victims of unjust environmental policies. Along with the victimization of Native Americans, Linda Hogan also deals with the exploitation of non-human as ‘other’. The alarming nature’s response of ‘othering’ is also analyzed in Linda Hogan’s fiction.

## CHAPTER 6

### CONCLUSION

Man is not an isolated being sent to earth to seek power and collect wealth by one means or the other. Instead, the simple truth is, his life is connected to that of other human beings (be they of whatever color or race), animals, plants, vegetables, water, air and so on. Power, however, is perhaps inherited to be misused. History stands a silent witness to such blind use of power by the world's most powerful folk on their less-powerful or powerless counterparts. This practice is not new. Only the names and faces change. In Linda Hogan's chosen works for the present study, the Euro Americans are the powerful group whose tyrannic hegemonic strategies of an environmental nature rendered their poor neighbours in the North utterly vulnerable to dirt, disease, and death. It appears as if she has dealt with two worlds at the same time: one is the dominant white which is overly rich; second is the dominated non-white which is overly poor. Quite naturally, hence, we sense the presence of an atmosphere of hostility between the two communities. Through her fictional works Linda Hogan discovered a history which was not widely known. She addresses to the miserable living and work environment of Native Americans as a result of various developmental projects. With the advancement of technology do arise some risks to human life. Okay, fine. But, then, how about an unequal distribution of environmental hazards based on racial bias? The present study seeks to find an answer to this uneasy question. Environment seems detrimentally influence only the poor non-white communities. In this regard, the whites have been entirely excluded from the list of disadvantaged people. The whites do face any/many problems of an environmental nature. Those who are made to face are just the "poor white, yellow, brown, and black."

The researcher through this research examines the complex process of environmental destruction and killing of living species through the enforcement of unjust policies. Linda Hogan sensitively deals with the issue of environmental racism in her novels. Her literary goals are: promoting rights of colored communities, documenting environmental destruction for industrial projects of the whites, and honouring the non-human nature. Indeed, she also deals with economic changes that affect land and life of Native Americans. This study sought to demonstrate the historical context of selected fictional works of Linda Hogan in their persistent relevance to the contemporary and future audience, due to the ongoing importance of the notion of Environmental Racism. To be more specific, fictional works discussed in this research provide an entry point into the underdeveloped realm of environmental justice studies: a critical idiom that honours environmental racism's acknowledgement of the inextricable subjugation of land, human beings and other living species, and also offers remedies to problems caused by the mega projects. This research focuses primarily on the problems of Native Americans who are in a spiritual relationship with their environment. The destruction of their environment, hence, blows them with never-ending pain. As seen through the selected four novels, they continued to suffer a lot thanks to various policies that were designed to destroy their environment—a place where they would “live, work and play.” For the Natives, Environmental Racism assumes the following shapes: industrial pollution, dumping of wastes, relocation of tribes for the mega-projects, restrictions on their own lands, and its further exploitation.

## **6.1 Findings of the Research**

The main focus of this research is to 1) highlight the policies of Euro Americans that are responsible for the destruction of Native American's environment and 2) to bring into light that how these policies affect life of Native Americans their land and various living species. In the chapter four, titled as *Zoning and Various Environmental Racist policies that Exploited Zones in Linda Hogan's Fiction*, the researcher has pointed out various environmental policies that affect colored communities, in the light of Linda Hogan's four selected novels: *Mean Spirit*, *Solar Storms*, *Power*, and *People of the Whale*. Among these policies the major policy that the researcher discussed is zoning. It is “land use” policies that forcefully evacuated the Native American communities from their homes and moved them to the polluted zones. Native Americans were displaced from their ecologically rich lands to their new ‘zonal’ dwellings

surrounded by an unhealthy environment. Hogan demonstrates the complex history of the Natives as regards displacement. The racist and corrupt government officials know no humanity: they would, at all events, prey upon the indigenous people for their petty profits. Various development projects were designed at a governmental level for the welfare of the masses. They were, however, pretty prejudiced and discriminating: while the dominant white race reaped all the benefits, the weaker, colored folks merely became the poor victims. The researcher brings out the concept of environmental racism in revealing ways and discusses the destruction of environment for various mega projects in selected works of fiction. The process of zoning is done through the policy of displacement of Native Americans.

Large numbers of Native Americans were displaced from their land this action is termed as displacement. It was one of the environmental racist policies that were designed with no consultation with the Native population. They were displaced from their lands throughout their history. Euro Americans did this relocation in order to rob the minerals, to cut the dense forest zones, and to control the water reservoirs. In this way the Natives were thrown “outside modern society.” The researcher analysed that Linda Hogan in her four selected fictional works points out the displacement of Osages, Cree, Seminoles and relocation of large number of Native Americans for Vietnam War. In *Mean Spirit*, the researcher has dealt with the displacement of Osages from their fertile lands to barren soils. The Natives were relocated to apparently worthless lands and were “torn-away” from their beautiful homeland. They left behind everything and they moved to the hills of Watona for their survival. “Trial of Tears” has also been mentioned as a great migration. Large numbers of American Indians were forced to move out of their Mississippi homes towards west. In the west, there were places full of dirt. And, what was clearly worse, here they were treated no dissimilar to animals. On their reservations—temporary shelters—they couldn’t move at will. Instead, animal-like, they were bound well within unseen fences. Life on zones was a bitter experience: a virtual slavery. Those who had once lived in close proximity to nature with nobody at all to interfere with their traditional ways of life, the imperialist powers soon snatched their freedom in a bid to ‘civilize’ and ‘modernize’ them. These zones had lesser amounts of water resources for survival. However, as luck would have it, the relocated people found oil reservoirs beneath those same lands which had been given them as worthless pieces of earth. This oil wealth, nevertheless, still increased the terror of zones. The whites came again and looted away every last bit. In *Solar Storms* the researcher

examines the displacement of Cree. Their displacement was a developmental one as they were relocated in 1981 for the construction of dam. Unlike the Native, Euro Americans disregarded land, colored people and other living species. All that mattered to them were their ‘mega projects.’ James Bay Hydro Electric Project led to a massive destruction of the ecosystem. Flooding of land killed fish that was a major source of food. Dam construction only began once all precious minerals had been ‘safely’ carried away. Likewise, the researcher analysed the relocation of Seminoles to Florida as mentioned in *Power*. Seminoles were moved to the most inhospitable environments where they struggled for their existence. Hogan treats this tribe similar to the Taiga people who lived in Kili Swamps of Florida (Everglades). Relocation has been explained through life in exile of Ama. Her relocation was just like death: she was separated from her people and land. As relocation meant killing of people in that they were sent to unhealthy environments where they rarely survived their hostile surroundings. In this regard the researcher tries to deal with the subject of relocation of the Natives during the notorious historical event of the Vietnam War. This relocation also killed a large number of them. They became victims of deadly diseases through an abundant spray of the pesticide as a war strategy. Thomas’ struggles were particularly telling: in *People of the Whale*, he left his loving family and went to fight for the country that could never consider him and the likes him as equal citizens. When it came to the standards of existence and the provision of modern facilities, colored people (African Americans and Native Americans) were never really considered. Yet, for the States’ defence, they made the majority of the recruited soldiers who were sent to the war front. They sacrificed their lives for the U.S. that had always devised laws to kill them in hunger, disease and poverty. Thomas also suffered from Post-Traumatic Stress disorder as a result of continuous sufferings in Warfield. The United States government selected natives as if a fuel for war. Just like war policy, policy of Native American boarding school also relocated the Native children—away from the caring presences of their parents. The major object behind the establishment of suchlike schools was to put to death the ‘Indian’ soul that had persisted to live within the bodies of these Americans of another color.

Land restriction is an outcome of displacement. The displaced Natives were bound in small pieces of land. The researcher brings into the light the land restriction of Native Americans in detail. Native Americans were forced to live in unhealthy living environment. The Euro Americans, however, were free to get every possible benefit from a land that was not theirs in

any manner. The researcher points out the extraction of oil resources from the barren lands of Osage territory in *Mean Spirit*. Though Euro Americans had been working on the very land of the Natives, they gave the colored people just a part of the oil wealth. And, ironically, even that money was pocketed back by selling to the Natives such products as cars, cameras, fans, and liquor. In *Solar Storms*, the researcher exposes the agenda of business-minded whites applied in restricted zones. They slowly but surely diminished the Native culture by introducing their own products like the coca cola, red beer and coffee that replaced the local herbal tea. In third novel *Power*, Linda Hogan describes the land restriction of the Native tribes in Florida swamps and reveals its dreadful effects. The Natives were restricted to particular pieces of land that had been deemed “poisoned,” “dangerous,” and “cut [from the] world.” As a result, they died in large numbers: so much so that some of their tribes even fell in the category of the ‘endangered species.’ Their land was polluted due to the rapid mineral extraction, cutting of forests, and setting up of industries near their residential areas. With the death of natural resources and spreading of deadly diseases (smallpox, cancer, skin ailments), hordes of poor people also died.

The researcher also finds out the enforcement of unjust environmental laws in zones in Linda Hogan’s fiction. Euro Americans misused their power and extracted every form of benefit from the Native lands. They indulged themselves in such illegalities under the false cover of various ‘constitutional’ strategies and decisions. These unjust policies led to the destruction of both the Natives as well as their environment. The researcher illustrates these policies, laws and practices as: unjust environmental policies, laws and rampant fraud against rich Osages, political decisions of dam construction, unjust enforcement of laws of animal protection, unending Vietnam War: targeting colored communities and educational policies: American Indian Boarding Schools. As the story of *Mean Spirit* revolves around oil extraction from Native Americans land, the researcher learn by study a series of laws designed to take hold of the land for profitable oil business. These policies included Dawes Allotment Act through which they grabbed lands and extracted oil. Pieces of land are given to natives. Euro Americans took hold of Natives oil rich land and in turn paid less for their land to practice oil extraction. They also change their policies without any notification. When Moses Greycloud was given a portion of his payment. Just like Moses, Horse and other Native Americans were also paid less but they remained silent. Rich Osages were killed in large numbers under mysterious circumstances for oil lust by Euro Americans. Grace Blanket and Stink were killed mysteriously for their profitable

land. Members of the dominant white race also married the Native women: such marriages were part of their oil business. White man found an easy way to earn money—through marriage with Osage women. Osage women were business investments that “benefited white men financially”.

Dam construction policies in *Solar Storms* were also unjust as the government decided to build a dam on the Natives’ territory without even informing them. This act also led to the death of countless living species to which large forest areas had long served as a home. Those who raised their voice against such unjust policies were killed and terrorized by the powerful folk. Tulik, a wise man knows that this electricity project will give natives no profit. Angel also opposed the idea of dam construction because these policies brought destruction to world.

In *Power*, Hogan emphasizes the unjust enforcement of laws of animal protection—especially the Endangered Species Act. The researcher explored that animal protection laws are made by Euro Americans but they failed to enforce these laws properly. Totally ignoring the ground realities, the ruling class blamed the Natives for killing various animal species. In reality, however, they were the ones behind suchlike killings of animals for their scientific research, by hitting them with auto mobiles, through hunting practices, killing them for fur trade, and during the course of certain industrial projects like the road construction. Ama, killed an endangered panther for a “pure” reason in order to restore the harmony of the world. She is put in a trail. In court Omishto thinks that Euro American agricultural practices of sugarcane and cattle raising kill the land of panthers. Native Americans are not responsible for reduction of animal species. They respect life and kill animals for reason. On contrary, Euro Americans show no sympathy and respect to life. Omishto notices that scientific experimentation is also a cause of animal extinction. The Natives had always respected animals: they secured the animal rights. Due to loss of habitat, as a result of road construction, housing schemes and agricultural practices, various species become endangered or either extinct. The researcher points out various extinct species from novel like Blue Green Crocodile and Mastodons and endangered species such as Big Bear, Wood Stork, Key Silver Side, Sea Turtle, Snakes, Dark Sleek Otter and Deer in Florida. And yet, the governmental laws targeted the weak and vulnerable poor classes. In terms of their implication, these animal protection laws—just like any others for that matter—were meant merely for the Natives. Even if a Native killed an animal for a genuine reason, he would be

destined to be punished. The white ones, however, were always spared through one lame excuse or another.

The unending Vietnam War was also a policy designed to target Native Americans and other colored communities. Linda Hogan mentions the dreadful impacts of the war in *People of the Whale*. The researcher brings into light that ‘colored people’ were sent to the war front ahead of the ‘whites’—whose war for more power and more wealth it merely was! The war field was just the place where the Natives could be killed easily and abundantly. Colored people were made fuel of war. Thomas, a native soldier defines war as an ocean where everyone burned or drowned. Hogan elaborates the concept of war as an action through which “world taken apart”. War field is a terrible place full of “bodies, fear, and the smell of death.” Lin studied war as “hostilities, armed battle.” She thought why humans selected war instead of peace. What was worse, the Vietnam War also tormented Native Americans with “war inside” or the Post-Traumatic Stress Disorder (PTSD). Throughout his life, Thomas keeps struggling at the hands of this life-threatening psychological disease.

In all her fictional works, Hogan points out several unjust educational policies—including the American Indian Boarding Schools. They were established to “kill the Indian” and to diminish the typical American Indian culture. The researcher examines in *Mean Spirit*, children were sent to the boarding schools forcefully and without a proper permission from their parents or guardians. In *Solar Storms*, Dora Rouge is sent to an off-reservation boarding school where she de-learns all her love and respect for the Mother Earth. In *Power*, Omishto hates the very idea of boarding schools because the white teachers kill animals for their scientific demonstrations. Every law of land had a racial coloring to it: while unjustly favouring those who made it, it went against every ‘other’—be they people of color, animals, plants or land itself.

In the chapter titled *Speciesism: A Destruction of Living Species as a Result of Unjust Environmental Policies in Linda Hogan’s Fiction*, the researcher has pointed out various methods and policies of the white race that led to the destruction of every possible entity. The projects of the white race go in their own favour but, at the same time, harm the colored folk. Hogan illustrates the attitude of both Euro Americans and Native Americans towards the living species. While the whites never cared for any of the living species during their industrial



projects, the Natives did all in their power to maintain a particular harmony with nature. The power-hungry white race treated both the human (colored) and non-human (land, animals and plants) as “other.” They always treated the colored communities as if animals or animalistic. That is to say, all those men, women and children who were not ‘white’ could not claim to be equal human beings having the same rights as themselves. This mistreatment of the members of one’s own species is indicative of a sort of intergroup violence. Throughout their history, the Natives were thought to be non-human only due to their lack of power. Since they couldn’t avenge themselves, it was supposed ‘right’ to indulge in whatever atrocities that suited and served the whites’ mean interests. Among many wrongs done to them are included: enslavement, starvation, relocation, murder, warfare, oppression, and suppression etc. the researcher brings into light: treatment of human as “other”, treatment of non-human (land, animals and plants) as other and effect of “othering”.

Linda Hogan’s novels deal with various aspects of the treatment of human as other. The researcher made these aspects clear by listing the effects of policies on Native Americans as: Killing Osages for Oil, dam construction: devastation of human beings, endangered human, Vietnam War-a killing of innocent people, post-traumatic stress disorder (PTSD), punishment at schools and human injuries. The researcher points out the death of many Native Americans in *Mean Spirit*, Grace Blanket was shot, Baniot hanged in jail, Sara burned in her house, Thomas shot in neck, Walker died of alcohol poisoning and Stink was murdered mysteriously. All of them died because they were ‘not white.’ And, those who happened to be ‘whites,’ wanted to grab their oil wealth which would only be possible once they were dead. In *Solar Storms*, the mega-project of dam construction disturbed life through relocation, contamination of water and death of fish. Native Americans were threatened due to shortage of food. Due to contamination of water people died, they were bound to eat poisoned fish and drink polluted water. This sudden change in environment put Native Americans in pain, as a result of despair and hopelessness. Through the sufferings of Angel, Hogan explains the sufferings of the entire Native community. In *Power*, she draws our attention towards “endangered human.” The lives of Native Americans are at stake: they are left very few in numbers and fall in the category of ‘endangered species.’ We are told that the Spaniards “cut off” their hands and bled them to death. Omishto calculates the exact number of theirs on the Kili Swamps: they are only “thirty.” It is a sort of “human ruin” by Euro Americans: it is owing to their policies that the number of ‘non-white’

human beings had reduced to such an extent. In her fourth novel *People of the Whale*, Linda Hogan reveals the hidden agenda of the Vietnam War. This war was aimed at killing innocent people belonging to the colored communities. Thomas suffered in the war field and afterwards due to the Post-Traumatic Stress Disorder. Lin—Thomas' and Ma's daughter—also suffered a lot; her family was forced to leave the village. The Natives died of the fast spreading influenza epidemic. Poor families were traumatized by the war and its terror shown on television. Ruth and other waiting ladies were disturbed due to the war. Post-Traumatic Stress Disorder is a serious psychological disease that disturbs normal life of human beings. Thomas, Murphy, Lin, and Ruth suffered from it in *People of the Whale*. Keto in *Mean Spirit* also became a victim of the PTSD throughout his life. Nola in *Mean Spirit* was psychologically sick as well. The policy of American Indian boarding school also affects life of Native Americans as large numbers of Native American children were treated badly at school. Inside the boarding schools, the Native children were punished badly. Nola knelt on dry beans and Calvin lost his thumb at school. These away-from-home-and-parents children were tortured and treated like animals. Fencing of animals and human beings alike in the reservations are also harmful for safe and sound survival; many of them lost their eyes when they accidentally fell on the fencing wires.

Along with the treatment of human as “other,” the researcher also focuses on the treatment of non-human as other due to the unjust enforcement of environmental policies. Land, animals and plants are destroyed for various industrial projects. Linda Hogan, being a Native herself, is justly concerned about the exploitation of her land. To the Natives, land is a living being which has ‘human-like’ feelings. In all her fictional works, she mourns at the mistreatment of her Mother Earth by the white race. Oil extraction, dam construction, establishment of industries, war practices, and rapid cutting of forests for road construction are among such cunning and deceiving strategies that ultimately led to the destruction of the earth on a large scale. Pollution and dumping of wastes are also among the major sources that have destroyed the Native lands. In *Mean Spirit*, Hogan said about earth that it is “ravaged” and is covered with scars. Oil is source of earth's pain as she writes, “[it] bleeds oil.” (Hogan, p. 54). In *Solar Storms*, Hannah-mother of Angela is symbolically represented as mother earth her body is cover with “signature of torturers.” Likewise, earth also has scars on its surface due to unjust environmental policies. In *Power*, Hogan terms earth as “endangered land.” Due to the loss of habitat, animals die in such large numbers that most of them become extinct. Various animal

species are near extinction and are endangered. The novelist has pointed out various endangered and extinct species in her all novels. Her novels *Power* and *People of the Whale* are the stories that revolve around endangered species of the Florida Panther and Whale respectively. In *Power*, Linda Hogan gave list of endangered species of Florida. Blue green crocodile, big bear, wood stork, key silver side, sea turtle, mastodons, snakes, dark sleek otter and deer, all are in danger in Florida. Linda also laments the loss of species of marten, wolverine, beaver, bear and wolf in *Solar Storms*. The major factor behind animal loss is habitat loss and various unjust industrial practices and laws. Fur trade, oil fields, dam construction, war, shooting, fencing and farming practices killed thousands of animals. Loss of animals is has no value for the progressing white race. Due to constant intrusion of Euro Americans in the Native territory, a great many plants too were also destroyed. The Natives respected the presence of natural vegetation. They tried hard to save the endangered species of plants as well. Belle in *Solar Storms* grew a kind of rare corn. In *Power*, Ama's house was covered with natural vegetation. Plants also suffered from environmental degradation during the Vietnam War. During oil extraction, dam building, and road construction, massive destruction of trees also occurred. Hogan made this large-scale destruction of flora an essential part of her fictional works. Nature also gave response to the process of "othering." All natural resources died due to human intrusion in the natural surroundings. The destruction of environment reduced the chances of survival of numerous living species. Constant drilling tore out the Mother Earth. Human despair and fear of survival aroused as a result of destruction of natural environment. With the loss of land due to unjust environmental practices and policies, an all-out oppression of Native Americans and non-human species occurred. Industrial poisons, pollutants, garbage dump, and pesticide-sprays by the dominant white race disrupted lives of the Natives. Linda Hogan has given voice to native characters to enlighten the world with their views and perspectives.

## **6.2 Research Contribution**

In the first place, instead of just limiting itself to English literature, this dissertation did discuss significant aspects of a social, communal, geographical, legal, political, and scientific nature as well. These points add in it colors of diversity and make it a good read for people across interests. The significant contribution of my research is that it dissolved the boundaries between environment, racism and laws. In contemporary times, the environmental hazards and

implementation of unjust environmental laws on colored communities are of great consideration. Environmental racism is a label for environmental activism occurring in inferior race or colored communities. In particular, this research links the racist attitude of Euro Americans and their unjust environmental actions or decisions, with the experiences of Native Americans and dreadful outcomes of environmental policies. Environmental discrimination is the process of racial advantage achieved by Euro Americans at the cost of the colored. This research explored the environmental racism of Native Americans and opened more ways of exploration for researchers in different regions of the world. This research widely acknowledges that environmental problems stem from the complex interplay of history and technology. This research deals with the detailed historical account of environmental degradation and enforcement of unjust laws throughout the history of the Natives. Furthermore this research is an important measure as it aim to deal with various significant issues like the Vietnam War, endangered and extinct species in Native America, relocation, zoning, pollution and health risks of Native Americans and fill the existing void by taking step in that direction.

### **6.3 Recommendations for Future Research**

However one strives for it, perfection in everything always remains unattained. In academic researches like mine, the scholars are made to limit themselves merely to a certain areas of any subject. No one can claim to know every bit of one's field. This researcher did her very best to do justice with her subject material, nevertheless. Finding elements of environmental racism from four fictional works of Linda Hogan was never an easy task. Irrespective of the scholar's efforts, this dissertation still doesn't cover every single aspect: hence leaving the inevitable room for improvement.

This research raised a number of issues that need further study. To begin with, research papers if not full-length theses can be written on individual aspects pointed out in the present study. Besides, one must do a detailed research on the use of pesticides in the Vietnam War and the consequent large-scale destruction of the environment. Another point that needs detailed consideration is the psychological dilemmas' as a result of environmental degradation. Though the Post-Traumatic Stress Disorder has been shortly discussed, it's such an interesting and intriguing study that one ought to address it as a separate subject of research. Magical realism

can also be traced out in Linda Hogan's *Solar Storms* and *People of the Whale*. Her poetry and non-fictional works can be used to explore the issues of environmental racism as well. Theory of environmental racism can equally be applied to the works of any other race: among them the most significant being those on the Black Americans. Fiction of Karen Tei Yamashita and Toni Cade Bambara can make good sources of future research in this regard. There are various other areas that need further exploration: future researchers can also concentrate on the bioregional literary studies, eco-feminism and postcolonial-ecocriticism. Moreover theory of environmental racism can also be applied on South Asian literature.

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