CONCLUSION

The literature of indigenous people preserved in the form of stories, songs, speeches, ceremonies etc and passed over from one generation to the other orally came to light through the contemporary consciousness of indigenous people. The indigenous consciousness and education made them to record the details of their culture in the form of literature on tapes, to write and to print the same in the books. This in turn spread the native literature throughout the globe. People all over the world were interested to learn about native culture and tradition and thus began to do research on native literature. They understood the importance of native songs, ceremonies; spirits, reverence of native to land so on and so forth.

In the contemporary situation success of the American Society cannot be valued until and unless Native American Society is preserved. The failure to recognise Native American contribution will lead to recognize American contribution. The very foundation of American Society lies in accepting Native American Literature as the centality of American Culture. Native American women have contributed for the strength of American Society in general and Native American Society in Particular. The contributions of contemporary writers like Paula Gunn Allen, Leslie Marmon Silko, Louis Erdrich, Barbara Alice Mann, Devon Abbott Mihesuah, Lori Marie Carlson etc goes stronger than the contribution of historians, stronger than the cultural analysts or critics. We find right from the beginning to contemporary period all the indigenous writers mentioning in their works that if natives gave up their culture and tried
to adopt the new white culture then they would suffer a lot which in turn would result either in their death or in their insanity. Mernando, Silko’s character in *Almanac of the Dead* is an exemplification of this perspective. He tries to hide his identity as American Indian and tries to adopt white culture which results in his death. Allen’s character Ephanie of *The Woman who owned the Shadow* becomes insane when she forgets her culture. She becomes well only when she returns to her own culture. Apart from giving importance to their native culture these writers say that the cultural patterns of indigenous people are modified due to their adaptability to the changing environments in which they have found themselves. Indigenous people were dressed to assimilate to the majority culture but this resulted in a loss of their identity. They were neither considered as American by the white society nor considered as Native American by the native society. They were identified as mixed bloods. Natives believed that their ancestors were with them guiding them and protecting them in the form of spirits. They considered even trees as the bodies of their ancestors or as the objects which they used. They believed in dreams. There were dreaming people among them who possessed some extraordinary power. Lecha of *Almanac of the Dead* is one such old woman who helped police to identify the murderers or the lost people. Indigenous people taught stories and songs to their offspring as they were the means of carrying the culture from one generation the generation. Relationship played an important role in the lives of all native peoples. Western societies gave importance to individuality whereas the natives gave importance to social identity and the obligations placed on individuals to conform to the
expectation of others. Natives are addressed not by their personal names but by their relationship to another person. Women in native society played a significant role. They helped in the preparation for and early stages of initiation ceremonies. They believed that an insane person is cured of his illness through these religious ceremonies. I have highlighted this aspect and many more such aspects in my chapters.

Barbara Alice Mann’s *Make a Beautiful Way* is a new way of looking at history. It is the reestablishment of a very old way. We have seen all through that Euro-American discourse styles, emphasizes male privilege and conceptual linearity, have drowned out democratic and woman-centered Native approaches. Analysis of Native American history, society, and culture has still been consistently placed in male custody. The recovery of women’s traditions is the overarching theme in this collection of essays that helps reframe Native issues as properly gendered. The writers in this anthology try to depict the aspect that reconstitution of traditional social structures based on Native American ways of knowing is essential. Kay Gives McGowan says that female power was weakened through the imposition of European Culture and she insists on strengthening female power. This anthology is about European prejudice and male privilege. Finally, Barbara Alice Mann examines how communication between Natives who have federal recognition and those who do not, as well as between Natives east and west of the Mississippi, became dysfunctional, and outlines how to reestablish good relations for the benefit of
all. Thus this book examines Indian lifestyles and history through women’s lives and eyes.

Another author Devon Abbott Mihesuah’s Contemporary Indigenous Issues Series is a frank book which depicts evolving identities of American Indigenous women today, their ongoing struggles against a centuries-old legacy of colonial disempowerment, and how they are seen and portrayed by themselves and others. Mihesuah first examines how American Indigenous women have been perceived and depicted by non-Natives, including scholars, and by themselves. She then illuminates the pervasive impact of colonialism and patriarchal thought on Native women’s traditional tribal roles and on their participation in academia. Mihesuah considers how relations between Indigenous women and men across North America continue to be altered by Christianity and Euro-American ideologies. Sexism and violence against Indigenous women has escalated; economic disparities and intertribal factionalism and “culturalism” threaten connections among women and with men; and many women suffer from psychological stress because their economic, religious, political, and social positions are devalued. (Contemporary Indigenous Issues Series).

Another book Moccasin Thunder: American Indian Stories for Today by Lori Marie Carlsonis about the young people's experiences in these 10 short stories will resonate with Native readers and inform and affect non-Natives as well. Joy Harjo writes about a boarding-school experience. Sherman Alexie talks about the slow painful separation and divorce of parents, and the needs of
a boy to be seen/heard/taught by his father. Cynthia Leitich Smith shows an example of the everyday struggles Native people have with stereotypes, and the pain it causes on all sides. Richard Van Camp offers a glimpse into a life of addiction, loss, and the struggle to overcome poverty. Linda Hogan demonstrates the pride, generosity, and determination of an elder living on the reservation selling eggs and grain to make ends meet. Lee Francis shares a story of self-realization, oral tradition, and ways things are passed from one generation to the next. This distinguished anthology offers powerful, beautifully written stories that are thoughtful and important for teens to hear. This book is nothing but decolonization, the legacy of colonialism, and feminism.

*American Indian Stories for Today* by Lori Marie includes different short stories. This anthology of fiction, prose, and poetry celebrates the rich diversity of writing by Native American women today. Editors Heid E. Erdrich and Laura Tohe have gathered stories from across the nation that celebrate, record, and explore Native American women’s roles in community. Contributors include Louise Erdrich, Joy Harjo, Diane Glancy, Elizabeth Cook-Lynn, Allison Hedge Coke, LeAnne Howe, Roberta Hill, Kim Blaeser, Linda LeGarde Grover, with a foreword by Winona LaDuke. Erdrich's bleak latest (after *The Plague of Doves*) chronicles the collapse of a family. Irene America is a beautiful, introspective woman of Native American ancestry, struggling to finish her dissertation while raising three children. She is married to Gil, a painter whose reputation is built on a series of now iconic portraits of Irene, but
who can't break through to the big time, pigeonholed as a Native American painter. Irene's fallen out of love with Gil and discovers that he's been reading her diary, so she begins a new, hidden, diary and uses her original diary as a tool to manipulate Gil. Erdrich deftly alternates between excerpts from these two diaries and third-person narration as she plots the emotional war between Irene and Gil, and Gil's dark side becomes increasingly apparent as Irene, fighting her own alcoholism, struggles to escape. The writings included range from the personal to the political, from notions of romantic love to the realities of marriage, from finding a place in modern society to incorporating tradition in daily life. Whether it’s Louise Erdrich’s heartbreaking story “The Shawl,” Diane Glancy’s tightly distilled poems, or Joy Harjo’s elegant and fanciful “How to Get to Planet Venus,” all of these works explore both what it means to be a woman and how those realities are complicated by the Native American experience.

The editors have divided these lively and thought-provoking pieces into four sections: “Changing Women,” which deals with the stages of a woman’s life, awareness of female ancestors, and women’s traditions of healing and making art; “Strong Hearts,” which shows Indian women enduring with love, defending with fierce judgment, and reaching out across history to protect the people; “New Age Pocahontas,” which reveals the humor and complexity of stereotypes and simplified images of Native American women; and “In the Arms of the Skies,” which explores the ways in which typical notions about romantic love and marriage are put to the test.
Thus all these aspects very clearly state that fourth world literature is entirely different from other three worlds of literature. First World includes the rich predominantly Western nations in Europe and America. It deals with the problems encountered by women in once colonized countries or those living in Western societies with ancestral connections to those countries, migrants and their descendents. Thus we find First World Feminism concentrating on the problems of Western countries. Second World Feminism concentrating on the problems of women of Communist allies; Third World consisted in the main of the former colonies such as countries in Africa and South Asia which were economically under developed and dependent upon the wealthy nations for their economic fortunes. Second Wave feminism for its lack of attention to the differences among women due to race, ethnicity, class, nationality, religion etc, Native American feminism which is Fourth-world feminism focuses on the power relationships between colonizers and colonized people. This feminism argues for the resistance of colonization, whereby native cultures are stripped of their customs, values, land, and traditions and forced to adopt the colonizers’ ways of life. Feminism believes that all women cross – culturally share the same oppression. But Fourth world feminism embodies Aboriginal women’s conceptions of human nature, their political philosophy and their strategy for social change and liberation. Many Euro-Canadian feminists consider that the only source of oppression for all women is nothing but male domination. They don’t give importance to racism or national oppression as source of oppression for aboriginals or black women.
Third World Feminism has concentrated on the problems of African and South Asian women, and Fourth World Feminism exposed the cause of native women or indigenous women across the globe. Though one can nearly distinguish between the first three feminisms and then the Fourth World Feminism it is obvious that Fourth World Feminism carries all the contradictions of race, recognition, class, exploitation, of the entire women kind in the world. Fourth World Feminism has to be considered as the last approach in the very classification of feminism or evolution of the Fifth World Feminism. The problems of indigenous women were never addressed, the lives of indigenous women were not properly recognized, and hence is the emergence of Fourth World Feminism. It is only the native aboriginal women writers of Canada, of Australia, of American, and Maori of New Zealand who have highlighted the delusions of women that were silenced so far and were being unrecognized till now. Through the telescopic view of Fourth World Feminism one can seriously explore the subjective contents of the indigenous women writers. As I have already stated in my 5th chapter while trying to explore the emergence of Fourth World Feminism the subjective concerns of the works of native women writers seem to be radically different. The writings of native American native Canadian or indigenous women writers tend to be departing from the ways adopted by First World, Second World and Third World feminisms. The First World Feminism has concentrated more on the equalities of the male and the female and for equal rights in property. They fought for the right to vote. Despite the achievements of first world feminists in
acquiring the right to vote, women’s preoccupation remained in the home and family and the political victories of first world feminists did little to change women’s role in the home.

Feminists in The Second World Feminism try to discuss the problems of colonized women. The main problem was related to race. This feminism has concentrated on the racial discrimination problems of the women. The Third World Feminism has concentrated in othering of the subject of women. Fourth World Feminism makes complete deviation from these representations. Neither the patriarchy nor the racial discrimination become priorities in Fourth World Feminism. But then the exploration of history of women and the evolution of women kind as far as Fourth world is concerned goes back to the ancient times. It is from the ancient times Fourth World Feminism tries to explore how in the oral tribal society how women were sidelined. How their contribution was not recognized in the very formation of history of human kind. If one has to propagate Fourth World Feminism one has to necessarily explore the traditional society, the ancient society in which women used to play a significant role. But The concentration of First World Feminism is not on these issues it is only on the dominance of patriarchy the Second World Feminism issues is not on this particular issue of exploring history of women kind since the promidial time. If one can really explore the ancient history they find that women too contributed to history of Indigenous people and society. They are responsible for the evolution and growth of lives of Indigenous women in different fields.
The native societies that I have discussed with all their traditional and cultural aspects still continue to exist in the twenty first century. We find even now the oral societies and those primodial societies are still continuing in the twenty first century. The entry of modernization and the entry of technology brought a change in their way of living. They love and respect the land. They have changed but at the same time they maintain their culture and stick to their roots. The transformation of native men due to modernization is rapid. Indigenous women were also a part of the transformation. But the transformation of indigenous women was at a slower phase when compared to the change of men. They too got education and as a result have contributed a lot to the native literature which is nothing but their culture. In the second phase indigenous women were educated and were competing on par with indigenous male writers. Thus if one has to talk about the Fourth World Feminism one should genuinely explore the ancient history in which women too contributed to the history in full measure. If one carries on research in native culture one will be able to extract the wisdom from the lives of indigenous women. The indigenous women are in no way inferior to male writers and male commentaries. Their writing and commentaries were considered to be as valuable as that of male writers’ writings and commentaries. They showed their concern for the protection of nature which in turn is the protection of society.

Thus Native American feminism very clearly establishes a distinction from the oceans of radicalization etc which are the issues of other three
feminisms. Fourth world feminism is not worried about submission; they believe salvation lies only within their society. They don’t want to disintegrate from native society. They don’t want to leave native traditional society or dismantle native society. They realize that complete protection and preservation of native society is possible only when nature is protected, family is taken care of and male partners are taken care of. The only resistance in the family is the male egoism within their native culture. They do not propagate the complete obliteration of native societies like First World, Second World and Third World feminisms. The works that I have examined in my thesis are the works which are considered as the representative works of these qualities. The writers discussed are the Fourth World writers who have projected the propositions of Fourth World.

Finally I conclude my thesis by making an appeal to Americans. In the present situation America should go in the way of Australia. The Australian Government has openly reconciled between Indigenous and non-Indigenous Australians. Reconciliation involves symbolic recognition of the honoured place of the first Australians and the implementation of practical and effective measures to address the legacy of profound economic and social disadvantage experienced by many Indigenous Australians, particularly in health, education, employment and housing. The Australian Government takes a leading role in reconciliation through its pursuit of practical and symbolic measures that have a positive effect on the everyday lives of Indigenous Australians. Australians have apologized to their aboriginals for all the oppression they committed since
colonialism. The people of America at the event of global terrorism should readily accept the centrality of Native American culture. Recognizing the Native American culture can solve the problems of Americans. It is with the only foundation of Native American culture that America can right now withstand the threats of global terrorism, financial crunch, and global emigrations only by accepting the native literature, their culture and by assimilating them into the mainstream society.

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