

THE CULTURAL CONFLICT OF THE AMERICAN INDIAN PEOPLE: A BRIEF OVERVIEW ON TWO AMERICAN INDIAN FICTIONS

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*Abstract: Indian people are indigenous people of America, who had lived for centuries and long before the coming of European people to America in 1500s. There are many tribes, even more than a hundred, among the Indian people. Each of them lived in group and has their own characteristics, such as language, custom, and culture. The contact between the Indian people and the European people brought a new era especially for the Indian people, which later changed the life of the Indian people from traditional into modern. It bears a cultural conflict for Indian people as can be seen in the works of Indian fictions such as *House Made of Dawn* and *Auntie Angie's Cheyenne Affair*, both written by Indian people, N Scott Momaday and Adrian C Louis, respectively. In all cases, both novels represent the problems of cultural conflict encountered by the Indian people when they lived between two cultures, traditional and modern ones. This emerges in the writers' portrayals of their Indian young generation characters as the result of the changing from traditional to modern life.*

Key words: Indian people, contact, cultural conflict, traditional, and modern

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INTRODUCTION

American Indian people had once inhabited American land for centuries, living in a group called tribe in many areas from Southeast to Northeast. As the indigenous people of America, American Indians are characterized by the existence of more than a hundred tribes with their own language, custom, culture, and oral literature. To mention some of the tribes are Navajo, Sioux, Cherokee, Cheyenne, Comanche, Kiowa, Chickasaw, Yakima, Paiute, Naskapi and so forth. Arlene Hirschelder notices that for at least, 30,000 years, long before the first arrivals of Europeans in 1500, ancient Native peoples had populated the North American landscape with a diversity of thriving societies. These first American regarded nature as the source of all existence and excelled at exploiting natural resources and adapting to the climates and terrains in which they lived (2000: 18).

Indian people live in traditional system led by a headman, an important role in the tribe. Their social organization was based on family and clans unit, and so they are regarded as civilized people as proven by the artifacts and *pictograph* produced. Many tribes among American Indians have pictographs as symbols or pictures representing their words or ideas to record important events and rituals.

In addition, Indian people live in harmony with their surrounding nature. They always keep the nature preserved because, in their thoughts, their life depends on the nature. Religion is the center of existence for these ancient people, who has constructed their ceremonies and rituals as their main practices in worshipping. Angie Debo remarks:

The powers of nature, the personal quest of the soul, the acts of daily life, the solidarity of the tribe — all were religious, and were sustained by dance and ritual (1970: 4).

This is because, as traditional people, the American Indian people hold and practice their beliefs, tradition, and culture strongly. They worship at natural sacred sites, where they commune with their ancestors and with plants, animals, and spirits. Their daily lives are built around praying to their spiritual Gods and giving thanks for the success of their crop harvesting and in hunting.

The coming of the white people from Europe in 1500s to America brought a new era, especially for the American Indian people. The encounter between the white and the Indian people were unavoidable. Here, the European people phased in a modern life to the American Indian. Regular contact between them began in the early of 1500s and continued for a century (Hirscheelder 2000: 30).

The introduction to modern life began when the Bureau Indian Affairs (BIA) introduced assimilation program to the Americans Indian people in the last nineteenth century, one of which was education. Carole A. Barrett (2003: 73) notes that the BIA was created by the U.S. government in 1824 as a means to control the American Indian people, and one of the duties of the BIA was to support the assimilation program towards the young American Indian people through education. The education in schools, which had never been known by the American Indian people before, then attracted the young American Indian generation to go to school to get education as the consequence of assimilation program. One benefit of the education program was that it motivated many young American Indians to move to city by leaving their homeland in reservation area which was 'held tightly' by the poverty and to improve their lives by education. Harry H.L. Kitano (1985: 148-149) notes that in the earlier twentieth century the young American Indian people thought that education was a way to penetrate the American way of life, which was perceived as identical to success. Furthermore, for much of the period, American economy was significantly increasing and, of course, offered many opportunities ahead. By being admitted to education, their lives were expected to improve economically, because they could catch the chances inaccessible for them before. Some of them were even successful in many areas such as becoming a lawyer, teacher, doctor, and so on (Velie 1991: 6).

The education program, unfortunately, also brought negative impact to the Indian people, in terms of identity and culture. In the schools, some teachers were quite ignorant to the Indian culture, being 'unaware of the peer society' (Wax in Kitano 1985: 149). The Indian students were introduced to the concept of rivalry, competition, and individual performance — completely new ideas for them. The school, as a result, was said to formulate them to behave and act against Indian belief and culture, which always

emphasized the importance of communal life as their own tradition (Kitano 1985: 149). In the eyes of Indian students, furthermore, the school was a 'torture'. A Sioux man, Lame Deer, clearly wrote in his memoir as follows:

In those days the Indian schools were like jails and run along military lines. They thought that the best way to teach us was to stop us from being Indians. We were forbidden to talk our language or to sing our songs. If we disobeyed we had to stand in the corner or fiat against the wall, our noses and knees touching the plaster. Some teachers hit us on the hands with a ruler (Velie, 1991: 182).

Due to the issues arising from the implementation, the BIA assimilation program through education was not seen as satisfactory, especially from the American Indian point of view, as it brought about another problem for them, i.e. the lost of cultural value and identity.

The second assimilation program was introduced in 1952 when the BIA established a national program of relocation assistance towards the American Indian people in reservation. Kitano (1985: 152) explains that the program encouraged the employment of Indians outside the reservation. This led the American Indian youths to move to the city to get a job and resulted in the rise of the number of the Indians in urban areas. Frederick E. Hoxie (1996: 294) notes that many Indian migrated to cities, enrolled to education, and got jobs. This program, however, also brought in another concern, the issue of stereotype. Some young American Indians were eager to go to city to look for a job after the BIA introduced the relocation program. Unfortunately, they found many difficulties to get a job in the city or got paid low since they were considered savage and lacking in skills by the white people. As noted by Kitano, the American Indian met many problems in urban life since they found themselves stigmatized by the white people (1985: 153).

The notable difference between the world of the Whites and that of the Indians apparently raised problems to the Indian people, such as identity confusion and conflict of cultural values. Such problems were experienced not only by the American Indians who 'failed' the assimilation program, but also faced by those who succeeded outside the reservation areas when they

returned home. They found themselves different or no longer adhere to their tradition and beliefs, as they had lived another culture, i.e. that of the Whites.

Because of the situational background above, therefore, the aim of this article is trying to probe the cultural conflict of the American Indian peoples through the work of N. Scott Momaday's *House Made of Dawn* and Adrian C. Loius's *Auntie Angie Cheyenne Affair*. The characters of both stories portray the cultural conflicts, such as the question of identity and the changing of attitude experienced by the American Indian people. In this case, Marc Howard Ross sees the culture in the perspective of the institutions and practices initiated in society. He asserts:

Perspective of the culture is a worldview that includes cognitive and affective beliefs about social reality and assumptions about when, where, why, and how people in one's culture and those in other cultures are likely to act in particular circumstances (2007: 18).

Cultural conflict happens when someone or people experienced unexpected changes surrounding them. Ross explains:

Cultural conflicts evolve the intensity of emotions surrounding cultural expressions and enactments as well as their meanings often shift (2007:19).

THE CULTURAL CONFLICT OF AMERICAN INDIANS IN CULTURAL PERSPECTIVE

This article observes the social phenomena that happen in American Indian people, which in this case is represented in American Indian fictions from Momaday's *House Made of Dawn* and Loius's *Auntie Angie Cheyenne Affair*.

Abrams in his book entitled the *Mirror and the Lamp* described the concept of literature as the mirror of society. It closely relates to the definition of literature as a social product, meaning that a literary work is written by human, about human and made for human. He explains this mirror concept as mimetic theory whereas according to this theory, art can be explained as "essentially an imitation of aspects of the universe," (1976:

8). In writing literary work, an author often takes the social phenomena happening in the real life into his imagination. This is why, as American Indian people, both writers reflect the life of their society in the cultural changing from traditional into modern life in the context of American life. They give a powerful portrayal of the cultural conflict because they are 'insiders'; consequently, they are able to depict the phenomenon in a sharp outlook.

To discuss and analyze the cultural conflict as a social phenomenon discussed in both fictions, a cultural studies approach is required. According to Wilfred L. Guerin in his book entitled *A Handbook of Critical Approaches to Literature*, culture studies in the United States engage a transplanted British model and its hybrid American forms against longstanding models practiced in the U.S. ethnic studies (1999: 254). Guerin explains further that cultural studies involve scrutinizing a cultural phenomenon and drawing conclusion about the changes in that phenomenon over a period of time. He notes from Leos Botstein that tradition is an evolving reality. Therefore, since the tradition is changing gradually in which it produces problems, the cultural studies approach is relevant.

Based on the above explanation about the cultural studies by Guerin, it is essential and important to use the approach in examining the work by Momaday and Louis. The two fictions not only explore the cultural problems of American Indian influenced by the changing of life from traditional to modern, but also represent one of the ethnic groups in America, i.e. the American Indian people.

To support the analysis, this paper also uses a historical approach in order to explain the historical background the life of American Indian people in the changing of modernization. Therefore, history books are used to give a clearer analysis why American Indian people faced the cultural conflict problems.

Historically, the problem of cultural conflict among American Indian people can be traced from the policy of the U.S. government in the 1800s to make them "civilized" through the policy of assimilation. Unfortunately, the white people did the oppression to ruin the policy by removing and replacing the American Indian people from their own homeland. David E.

Wilkins in his book entitled *American Indian Politics and the American Political System* noted:

By the 1880s the federal government's efforts to assimilate Indians had become quite coercive. Beginning in this era, a U.S. assimilation policy, as Wilmer shows, developed in several stages. These included replacing the traditional communal economic base with a system of private property, intensified education, primarily through boarding schools; the regulation of every aspect of Indian social life, including marriage, dispute settlement, and religious practice (2002: 110).

It can be learned from the above information that the U.S. government tried to assimilate American Indian people through their policy, and in many cases, it produced the loss of identity of the American Indian people. Fortunately, the spirit of the American Indian people to hold their traditional beliefs and practices is strong to keep their cultural identities. Hirscheelder explains:

Native North America is home to hundreds of religious traditions that have endured despite the long history of forced removals, sacred-site destruction, jailing of Native religious practitioners, and pressure to assimilate by missionaries and governments. Many of these sacred beliefs, ceremonies, and rituals, and much knowledge continue to live on as the heart of Native cultural identity (2000: 23).

The above explanation shows the continual fight of American Indian people to keep their cultural identity although they faced pressure from U.S. government.

N. SCOTT MOMADAY AND ADRIAN C. LOIUS: WRITING OUT THE UNSPOKEN

Momaday, belonging to a Kiowa tribe, is one of the prominent American Indian writers, and his work *House Made of Dawn* (1968) won a Pulitzer Prize in 1969. The novel marked the beginning a modern renaissance of American Indian fiction (Guerin1999: 255-256). The novel shows the strong portrayal about American Indian's life, their culture, tradition, and the landscape of the nature where they lived. It inspired many American Indian

writers to explore more about themselves, and after Momaday, Adrian C. Louis, James Welch, Leslie Marmon Silko, Louise Erdrich, Paula Gunn Allen, Simon Ortiz, Joy Harjo, and others appeared as major literary figures both in fiction and poetry (the tendency of Indian writers is to do both), speaking out their own Indian myths and realities (Guerin 1999: 266).

Born on 27 February, 1937, in Lawton, Oklahoma, Navarre Scott Momaday spent the first year of his life growing up in the Kiowa Indian reservation where his father was born. His mother, author of children's books, and his father, a painter, made an important impression on Momaday's cultural exposure and his interest for literature.

Educated at the University of New Mexico and Stanford University, Momaday holds a Ph.D. in English literature and is presently the Regents' Professor of the Humanities department at the University of Arizona, Tucson. Momaday has also designed a Native American Studies department at the graduate level at the University of California, Berkeley. His works include the Pulitzer Prize winning *House Made of Dawn*, *The Way to Rainy Mountain*, *The Names*, *The Gourd Dancer* and *The Ancient Child*, all of which have made Momaday a celebrated figure in literature.

In the meantime, Adrian C. Louis was born and raised in northern Nevada. He is of Paiute tribe, and a graduate of Brown University where he also earned an M.A. in Creative Writing. Adrian was named *Writer of the Year* in poetry for 2001 by the Wordcraft Circle of Native Writer's and Storytellers.

THE PROBLEM OF ALIENATION: BEING A STRANGER IN ONE'S OWN HOUSE

Through the main character, namely Abel, Momaday in *House Made of Dawn* explores the problem of cultural conflict of American Indian young man generation. As a young man, Abel joins a World War II under the US government in which it takes a time for him to leave his community in the American Indian land. After finishing his duty as an US Army, he goes back to his land, American Indian community. Here, Momaday uses Abel's returning home as a turning point of his story.

At home, Abel finds many differences in the world of his tribe community, such as tradition, ceremony, and culture, before and after his leaving for the War. One day, he meets a medicine woman whom he thinks having strange accessories and attitude:

Abel was frightened by the old woman Nicolas tea-whau. She was a Bahkyush woman and a witch. She once screamed at Abel a terrible curse and he had run away as fast as he could. Then he had tried to get the snake-killer dog to come with him because he was afraid. The dog wouldn't come for fear of something. He felt a strong sense of fear in the land and always remembered this "particular sound of anguish." (Momaday 1999: 11-12)

On another occasion, he is wondering at a traditional ceremony:

He had seen a strange thing. It was awful, holy sight, full of magic meaning (Momaday 1999: 14).

Seeing the phenomena, he is questioning the way of life in his own community, which he has never seen before. Momaday portrays Abel in confrontation with different values and traditions in his community after his absence for a period of time.

Abel walked into the canyon. His return to the town had been a failure, for all his looking forward. He had tried in the days that followed to speak to his grandfather, but he could not say the things he wanted; he had to pray, to sing, to enter into the old rhythm of the tongue, but he was no longer attuned to it (Momaday 1999: 53).

Then Abel is confused seeing his own community. Although he is an American Indian descendant, he has almost never seen the traditional way of life because he leaves the American Indian land when he is a child. For this reason, his grandfather Francisco introduces Abel a sense of native traditions and value, when he says, "You ought to do this and that" (Momaday 1999:21). But, unfortunately, the war and other events sever Abel's connections to that world of spiritual and physical wholeness and connectedness to the land and its people, a world known as a "house made of dawn."

However, Abel met many difficulties in understanding the way of life of his people. One instance is when there was a traditional play held by a

chief of one of the tribes among the American Indian. The traditional play encourages the young people to ride a race horse by attacking each other. The winner will get one of the daughters' chief as wife. Abel's grandfather takes him to join the play and he rides the grandfather's horse. But "Abel was not used to the game," (Momaday 1999: 39). It also makes him very nervous facing the game. "When it came to Abel's turn, he made a poor showing, of caution and gesture," (Momaday 1999: 38). As a result, he is defeated by a white young man but he dislikes being a loser. He kills the white man who defeated him in the traditional play. As a result, he is sent to jail and this event makes him thinking of his life as an American Indian man. He thinks that he fails to understand the traditional game held by the American Indian tradition. This led him to feel alone among his people around the American Indian community:

And suddenly he had the sense of being all alone, as if he were already miles and months away (Momaday 1999: 21).

Then, he feels alienated:

He was suddenly conscious of some alien presence close at hand (Momaday 1999: 59)

Having been released from jail, Abel moves to Los Angeles to begin a new life. Again, here he finds a cultural shock in facing a modern life, and life has not been easy for Abel in the city. There, he lives with other Indians at the Indian Centre, but the relocation place is so poor. "It's just an old frame building. There is no toilet and no lights," (Momaday 1999: 134-135). Then, Abel joins the Indian people at the place and he becomes too drunk when he thinks that he fails to be a good worker in the city, "We got in with some of the other guys and got drunk and fooled around," (Momaday 1999: 135). He remains drunk for the next two days and misses work. Lastly, he goes back to his community to begin a new life, and revives his understanding of American Indian way of life. This is shown at the end of the story, after he experiences many problems in his life. Abel is running to get a new spirit in his home land by singing a song House made of pollen, house made of dawn:

He could see the canyon and the mountains and the sky. He could see the rain and the river and the fields beyond. He could see the dark hills at

dawn. He was running, and under his breath he began to sing. There was a sound, and he had no voice; he had only the words of song. And he went running on the rise of the song. House made of pollen, house made of dawn (Momaday 1999: 185).

THE CULTURAL GAP BETWEEN THE OLD AND THE YOUNG AMERICAN INDIAN PEOPLE DEPICTED IN LOUIS' AUNTIE ANGIE CHEYENNE AFFAIR

At the same tone, Louis' Auntie Angie Cheyenne Affair explores the sadness of an old American Indian lady seeing her young generations who live in the city, out of from Indian reservations. Adrian illustrates the event through the old Native American woman who is in search of her niece, Mariana Two Knives, a twenty-year-old young lady. She runs away from her home, Indian reservation, three years ago to Montana, the city of Billings.

And damn that Mariana for running away, so it's even sadder to be looking for my niece Mariana (Louis 1996: 1).

The old woman goes to the city to look for her niece. But, she is really surprised to see the behavior of the young Native American people in the city. She finds out that The American Indian young generations do not respect the elderly for speaking loudly to them, in contrary to the American Indian old way which always teaches their young generation to respect the old. Alvin M. Josephy, Jr. (1968: 23) explained that the role of the old people to teach the young people to their family and clans unit values was very significant and important in the social organization of American Indians. Therefore, the relationship between the old and the young people in American Indian community is strong. He continues to write:

A clan might share with the family the responsibility for the raising children, overseeing the discipline of the youths when it was necessary – although rarely meeting out physical punishment. Many supervised and conducted intricate ceremonies that attended the initiation of young people into adulthood (1968: 23).

This is an example of how the old woman meets the young American Indian generation speaking loudly to the old:

"Well I almost want to slap him and ask don't Chicanos teach their children to respect elders."

"These kids these days. They make ancestor spirit cry

What is the matter with these kids these days?" (Louis 1996: 2).

She also finds it immoral and very different from the spirit of the old generation of Native Americans. She is wondering on the behavior of the young Native American generation in the city. She feels a gap between both generations. On another occasion, she meets a young boy playing a rap song which is not familiar for American Indian people.

that boy only play what you call rap and it don't make no sense to me (Louis 1996: 3).

For the old generation, a song always has a meaning and becomes part of their religious practice, as noted by Velie the songs were sung to "cure illnesses, raise morale before battle, increase the fertility of the fields, or win over a recalcitrant lover" (1991: 7). Again, the old American Indian woman is surprised when the young people look at her as a stranger:

They all stare at me like I'm the one just came in from outer space and not them (Louis 1996: 8).

In the city, the old American Indian woman sees that there are many young American Indian generations leaving their old traditions such as being drunk, fighting each other in discotheque and bar, free sex, and even being entrapped in prostitutions. For centuries, the American Indian people were taught to hold their spiritual life. Arlene (2000: 23) stated that one of the purposes of the practice in American Indian religion is to train young people in the spiritual life. However, it is shown in the novel that the old woman meets the young American Indians who leave their old traditions:

"There is a street full of prostitutes. Shaking their rear ends, waving at traffic and such. I know what they are and they're Indian too." (Louis 1996: 4).

THE PROBLEMS OF ADJUSTMENT AND THE CHANGING OF BEHAVIORS AS SEEN IN TWO FICTIONS

The two fictions by Momaday and Louis describe the problems of American Indian people when they live out of their own community, i.e. The Indian local group in reservations. They also explore the clash between traditional way and modern way among American Indian people represented by Abel in *House Made of Dawn* and the young American Indian generations in *Auntie Angie's Cheyenne Affair*.

The problems appear when American Indian people leave their own homeland, which in turn makes them lose their identities and results in cultural conflict. In the long run, their attitudes and behaviors are changing, and ironically, they bear bad behaviors. Lawrence E. Harrison and Samuel P. Huntington in their book entitled *Culture Matters, How Values Shape Human Progress* explain that:

There are many reasons why some traditional beliefs and practices may be come maladaptive. Environmental change is one. Others are more complex, having to do with various aspects of human problem solving. There is ample evidence, for example, that in many societies people can provide no rational reason for clinging to certain beliefs or practices, and that some of their most important decisions – where to hunt, when to raid an enemy, when to fish, what to plant – are based on prophecies, dreams, divination, and other supernatural phenomena (2000: 133).

Both intellectuals argue that the problem of adjustment in some traditional beliefs and practices is caused by the changing of environment. The traditional people often face some cultural conflict when they leave their community because the way of thinking and life are different.

In the case of American Indian people as it can be seen in both fictions, the way of life and thinking in the cities of America are very different with those in their own community. A sense of relationship is very strong among the American Indian people, and their life is harmonious with less crime. Velie (1991: 5) states that Indian cultures were generally stable, spiritually oriented, and harmonious. They generally endowed tribal members with a sense of worth. In the city, they cannot hold some traditional beliefs and

practices and then lose their identities. In one occasion, Abel's friend said to him how to face the life in the city.

"You have to take it easy and get drunk once in a while and just forget about who you are," (Momaday 1999: 140).

For the traditional people, it causes many problems because they have to change their way of life as traditional people.

In addition, the American Indian people cannot find communal life in American modern cities. In the city, everything is different for the American Indian people, and there was no one who could help them. In fact, they have to face it.

It's like starting out someplace where you've never been before, and you don't know where you're going or why or when you have got there, and everybody's looking at you, waiting for you, wondering why you don't hurry up.

Everything is different, and you don't know how to get used to it. You see the way it is, how everything is going on without you, and you start to worry about it. And you don't know how, but you've got to do it because there's nothing else (Momaday 1999: 139).

In their community, it is very important to respect the traditional way of life. Arlene notes:

Since time immemorial, Indians religious practitioners have gone to sacred places to pray, fast, make vision quests, receive guidance, and train young people in the spiritual life of the community. In these places, they communicate with ancestors, humans, plants, animals – and especially with the spirits that most often reveal themselves there (2000: 23).

It is obvious from the quotations above that the American Indian people traditionally live with beliefs and practices on their tradition for a long time. When they move to the city, it is unavoidable that their culture is changing, and this makes them get confused and feel losing their identity.

Unfortunately, the changing of environment, in which the cultures of both places are different, frequently produces the cultural conflict and the impacts are deviant attitudes as can be seen through the characters of the two

American Indian fictions. The social problems also emerge in the cultural conflict because of the failure of social adjustment as shown through Abel's attitude in *House Made of Dawn* and the American Indian young generations in *Auntie Angie's Cheyenne Affair*.

The cultural conflict of the characters then shows that traditional beliefs and practices of the American Indian people contain wisdom of life for themselves. They teach a harmony of life with universe, communal life, and the relationship of the community which is built on respect to each other, especially between the old and the young people. On the other hand, the modern life introduced by the white people, in many cases, produces the loss of wisdom to American Indian people in their lives. Todd Leahy remarks:

Rural Indians frequently had major difficulties adjusting to urban life in big cities. Unaccustomed to such conditions, approximately one-third of the relocated Indians went back to their reservations (2008: ixv).

That is why the title of both fictions *House Made of Dawn* and *Auntie Angie's Cheyenne Affair* are used by the two American Indian writers to express their idea about American Indian wisdom. *House Made of Dawn* represents the universe where American Indian live, illustrating the richness of harmony between American Indian people with the universe surrounding them. *House Made of Dawn* also reflects the spirit of American Indian people to show their existence as the meaning of dawn itself. Abel, as the central character, shows his spirit to return to American Indian homeland after living from the city with his cultural conflict problems. Readers of Louise' *Auntie Angie's Cheyenne Affair* will find out that the title of the novel actually refers to the title of a book, a kind of moral guidance, which is used by the main character, the old Indian woman, in comforting herself when she sees the American Indian young generations who leave their traditional way of life in the city.

CONCLUSION

The depiction of the attitudes and behaviors represented by Abel and the American Indian young generation can be used as a means to scrutinize how the American Indian people face the cultural conflict in a changing

environmental place. *House Made of Dawn* and *Auntie Angie's Cheyenne Affair*, written by N. Scott. Momaday and Adrian C. Louis respectively, can be also read as the American Indian works to criticize the modern way of life since they criticize the negative impacts to the life of the young American Indian generations.

In *House Made of Dawn*, Abel reflects confusion and loss of identity when he goes back to his community after leaving it for a long time. While the portrayal of the young American Indian generations in *Auntie Angie's Cheyenne Affair* exemplifies how they are entrapped in a modern life in the city of America in which it changes their attitudes and behaviors far from American Indian way of life.

In terms of the illustration of young American Indian generations in the two fictions, all of them represent the cultural conflict as the impact of adjustment problems. This results in deviant attitudes and behaviors represented by Abel and Mariana Two Knives and her American Indian friends. Culturally, they face many differences of way of life in the city when they leave their own community as American Indian people. It is hard for them to hold the American Indian way of life due to the changing of the environment where they live. They feel that living in the city, which offers modern life, can easily ruin their traditional values.

To conclude, the two fictions explore the disparity of between traditional and modern way of lives. Abel and the old American Indian woman realize that traditional American Indian lifestyle offers good moral values, although many people (especially the white ones) think that it is old and out-dated. By holding American Indian moral values, both writers seem to argue that the American Indian generation can become wise men and will not lose their identities as human being.

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