Dumping on Tonto

Faith Roncoroni

Follow this and additional works at: http://preserve.lehigh.edu/cas-lehighreview-vol-19

Recommended Citation
http://preserve.lehigh.edu/cas-lehighreview-vol-19/4

This Article is brought to you for free and open access by the Lehigh Review at Lehigh Preserve. It has been accepted for inclusion in Volume 19 - 2011 by an authorized administrator of Lehigh Preserve. For more information, please contact preserve@lehigh.edu.
UNTIL RECENTLY, ENVIRONMENTAL RACISM IN AMERICAN CULTURE HAS BEEN LARGELY UNACKNOWLEDGED; WHERE OTHER PREJUDICES ARE QUICKLY IDENTIFIED AND CONDEMNED, THIS BIAS HAS GONE UNCHALLENGED. NOVELS BY DON DELILLO, RUTH OZEKI, AND T.C. BOYLE TARGET THIS LACK OF AWARENESS BY EXPOSING THE WAYS IN WHICH MAINSTREAM CULTURE HAS BEEN EXPLOITATIVE OF INDIGENOUS PEOPLES. DELILLO AND OZEKI CITE RECENT EXAMPLES OF ECOLOGICAL INJUSTICE, FOCUSING ON THE LONG-TERM EFFECTS OF ENVIRONMENT RACISM, AND BOYLE USES HIS NOVEL AS A STEPPING STONE TO EXPOSE THE POTENTIAL PROBLEMS IN RADICAL ENVIRONMENTALISTS’ ACTIONS.

FOR DECADES, the United States has carefully selected locations for hazardous testing. The country has also systematically decided upon the locations of waste management practices, like sites for toxic landfills. Not surprisingly, the people most impacted by these decisions, the people who the government chose to receive the brunt of the negative environmental and health side effects, are minorities. Due to their vulnerability, smaller numbers, and weakened political power, marginalized people become the ideal targets for this “environmental racism.” Despite mainstream culture’s ignorance and indifference to this issue, environmental racism is becoming more prevalent in the works of environmental authors. For instance, Don DeLillo, Ruth Ozeki, and T.C. Boyle each explore different ecological problems, yet they all refer to environmental racism. DeLillo’s novel Underworld focuses on the toxicity of waste management practices in a consumerist society, but also draws attention to the contemporary issue of environmental injustice and its lasting effects. Ozeki portrays the impact of Genetically Modified Organisms on potato farmers’ families in All Over Creation, yet she examines how people misuse American Indian stereotypes to further their own agendas. And Boyle depicts the violence and sacrifice of activists in A Friend of the Earth, but through American Indian references, he questions the thought processes and goals of environmental radicals. Although each author emphasizes a different controversy, all three novels raise the topic of environmental racism by focusing on mainstream culture’s ignorance, indifference, and exploitation of indigenous peoples. DeLillo and Ozeki educate their readers by citing recent examples of ecological injustice and focusing on the long-term effects of environmental racism. In contrast, Boyle’s effort to reveal the misconceptions of indigenous peoples leads to romanticism and exploitation; Boyle succumbs to issues of environmental racism that DeLillo and Ozeki examine by using the pervasive stereotypes of indigenous peoples to further his own cause, to deter others from environmental radicalism. The extremism that Boyle depicts in his novel hinders ecological progress and leads to a myriad of other, more severe consequences.

DUMPING ON TONTO

In the novel Underworld, Don DeLillo raises the issue of environmental racism by examining the dangers that American Indians lived through and still face today. His character Detwiler exposes Americans’ callousness, indifference, and ignorance of American Indians. Meanwhile, the intertwined historical recollections of plutonium and uranium mining refer to overlooked horrors of the previous and ongoing injustice toward indigenous peoples that leads to romanticism and exploitation. Boyle’s succumb to issues of environmental racism that DeLillo and Ozeki examine by using the pervasive stereotypes of indigenous peoples to further his own cause, to deter others from environmental radicalism. The extremism that Boyle depicts in his novel hinders ecological progress and leads to a myriad of other, more severe consequences.
HE ASKS THEM "WHY DON'T YOU KNOW THE INDIAN'S HORSE?"

REMEMBERING THEM OF THE DETAILS TO RECALL
THE AMERICAN INDIAN WHEN THEY KNOW
THOSE OF THE WHITE MAN, THE
CHARACTER WHO MOST CLOSELY RESEMBLES THEMSELVES.

Deeply respect the environment; natives make a conscientious effort to minimize waste and practice sustainability. To make matters worse, these indigenous people cannot escape the cycle of poverty resulting from their past painful of forcible removal and displacement. As a result, a financial situation leaves them vulnerable to accepting lowest bids. Yet, they also lack the means to relocate if the landfill greatly decreases their quality of life. American Indians' small numbers, powerlessness, and monopsonistic practices make them targets to dump waste on, and Detwiler shows that Americans' pervasive prejudice and ignorance of native history to occur.

He refers to the iconic, disempowered American Indian character Tonto to draw attention to mainstream culture's misconceptions of indigenous peoples while forcing the men to question the depth of their private inner self. “Bet you don’t know the name of Tonto’s horse. Come on, Sims. Why don’t you know the white man’s horse? Why don’t you know the Indian’s horse?” Since the waste managers refuse to acknowledge how they learn and what they are capable of learning, Detwiler’s remarks also expose the injurious behind American history.

Detwiler does not merely use sarcasm to reveal the inaccurate and pervasive stereotypes of American Indians and the “god-like” white explorers. His sarcasm remarks also expose the injuries behind the United States’ actions, while highlighting society’s failure to remedy or even recognize the problems. If waste managers—men who maintain a position of power and knowledge in their profession of waste—overlook the harmful impact of their work, then how do we as readers realize the devastating implications of our actions? Through his previous comments toward minorities by casting parts based upon organic, stereotyped image. Ozeki reveals the continuation of environmental racism through the perpetuation of indigenous peoples lead to the perpetuation of environmental racism.

Despite the Fullers named their daughter Yumi (pronounced you-me) everyone in the Fuller household loves her, as a child and an adult. Ozeki shows that not only does ignorance not only fails to exonerate society from its deleterious actions, but also reveals the deep-seated indifference and racism still in existence.
Japanese features, the teachers give Yumi the Thanksgiving play. Due to her darker skin and not. The town reinforces its bigotry through its nation of cultural differences. Cass knows how Cass exposes the racism of mainstream culture purposely child-like and sexualized English word. By a beautiful Japanese name into a simultane her best friend Cass, who grew up next door and Vertigo by Kenny Barry

set each group apart from one another. lumps all American Indian tribes together, ignor recognizes the differences between tribes. Cass that more accurately relate to them, she fails to empower the native students through the roles the American Indian roles. While she wants to continue its unjust environmental practices: ‘'Noble allows mainstream culture to ignore and con...
The decorations remind him of his "foil angel" decorations without weeping into his damage in practices such as his frivolous Christ personification. His stereotype of American Indians thwarts his ability to understand their cultural practices and modern issues of these peoples. Important too, is the romanticism disservices the indigenous peoples, he conveys an ignorance of the Inuit's modern lifestyle. But, even though Tierwater's neighbor was involved in mining the tribal land even though the oil's harbors a rich supply of resources, specifically oil. In reality, the Inuit's land harbors a rich supply of resources, specifically oil. Governments and companies desperately need the oil and have exploited the indigenous people by mining the tribal land even though the oil's harbors a rich supply of resources, specifically oil. In reality, the Inuit's land harbors a rich supply of resources, specifically oil. Governments and companies desperately need the oil and have exploited the indigenous people through their language; he continually refers to them as "Eskimos" and emphasizes the insult of his recognition of the Inuit's modern lifestyle appealing because he views it as uncivilized and unjust, as though the Inuit's land harbors a rich supply of resources, specifically oil. Governments and companies desperately need the oil and have exploited the indigenous people through their language; he continually refers to them as "Eskimos" and emphasizes the insult of his recognition of the Inuit's modern lifestyle. But, even though Tierwater's neighbor was involved in mining the tribal land even though the oil's harbors a rich supply of resources, specifically oil. In reality, the Inuit's land harbors a rich supply of resources, specifically oil. Governments and companies desperately need the oil and have exploited the indigenous people through their language; he continually refers to them as "Eskimos" and emphasizes the insult of his recognition of the Inuit's modern lifestyle.