

**NATIVE AMERICAN RACISM IN JAMES FENIMORE
COOPER'S *THE LAST OF THE MOHICANS***

THESIS

Presented to The State Islamic University of Malang in partial fulfillment of the requirements for the degree of Sarjana Humaniora (S.Hum)



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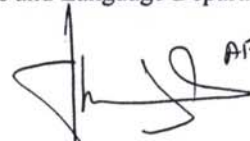
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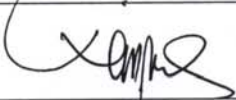

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ABSTRACT

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Among many social problems occur in this world, racism is the controversial problem in this world. Because racism is often used to justify one's position in society. Racism is commonly discussed by many sociologists, anthropologists and even artists. James Fenimore Cooper is one of artists who choose this problem for his novel entitled *The Last of The Mohicans*.

This research is conducted to elaborate the way how the Whites treat the Native American, and also the way how the Native responds the Whites' treatments in the Cooper's *The Last of The Mohicans*. To get an appropriate answer, the researcher only focuses in the exploration of the racial relation especially the form and the causes of racism. Furthermore, this research is also focused on the Native's attitudes toward the Whites. The data sources of this research are taken from James Fenimore Cooper's *The Last of The Mohicans*.

This research is categorized as a literary criticism. Since the researcher conducts the interpretation and the analysis on literary work. The researcher uses structuralism theory in doing the analysis, because in this analysis, the researcher sees the literary works as individual, which can stand by itself. Then the researcher learns or gives more attention to the theme and the relation of the characters.

After analyzing the data, the researcher found two kinds of racial treatment faced by the Native American, they are: prejudice and segregation. While the cause of racism in this novel is that the Native's appearance, customs and manners are different from the Whites. The Natives' manner is the manners that the Whites hate. Then this cause is called as Symbolic theory. In responding the White's treatment, the Natives have two ways. First, the Natives respond the White's treatment simply. They treat the Whites as their friend and help them. Besides they explain that they are not deserved to be treated unequally. And second, the Natives respond it by treating the Whites as their enemies.

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Many critics have many differences in giving definition of literature. But, there is a similarity between them. That “literature is the work of human’s creativity to make something beautiful by using oral or written language” (Ratna, 2005: 7). It can come in the form of poetry, novel, even a drama.

Literary works, as it is stated by Wellek (1993:109) is a representation of “life”, and “life” itself is consisting of social reality, though literary works “adopts” the nature or the world of human life. Then, literary works has a close relation to the situation of economic, politics, social and human activities in certain time (Wellek & Warren 1993: 109). In other words, since literary works is a portrayal of human life, someone can learn much about many aspects of life through it.

Therefore in dealing with social context, the work of art is considered to have social themes, class division, racial prejudice, discrimination, oppression and liberation. The writer brings social problems to the readers. But most of readers are not a real reader, they only read and read the novel to amuse them without thinking deeply to the novel message. Although the novel leads them to the social problem that is commonly found in their life.

One of social the problems that arises in literature is racism. Discussions about racial prejudice and discrimination are widely shown in many books, references, and literary works. In literary works, it can be found in *Uncle's Tom Children* and *Black Boy* by Richard Wright, *Invisible Man* by Ralph Ellison, and *Another Country* by James Baldwin that represents the social phenomena. This issue appears as common social topic, even today, it is commonly discussed not only in social studies but also in literature.

Racism has been used to justify social discrimination, racial segregation and violence, including genocide. (Hess,1985:223) Then the term racist, is used to describe someone who subscribes to do racism. And for this reason the identification of a group or person as racist is nearly always controversial.

Facing the above social problem, some artists are motivated to respond to the racial issue. Many works of art including literature are produced to criticize, respond and try to describe this phenomenon. Some literary works are written to struggle for equality and against racism. In this case, literature shows its function they are: reflecting the social phenomena, becoming an effective tool to quote and transforming the reality of human life.

Literary works with an idea for equality and omission of racism are mostly written from 1700s up to this period. Some of them are Toni Morrison's *Song of Solomon*, *Beloved*, and *Playing the Dark*. And one name that should be

mentioned here is James Fenimore Cooper with his novel *The Last of The Mohicans*.

In this novel Cooper has chosen multiple themes that raise a simple tale to grand significance. In *The Last of The Mohicans*, Cooper suggests that interracial mingling is both desirable and dangerous. Cooper tells the genuine and longtime friendship between Hawkeye, a white man, and Chingachgook, a Mohican Indian. Hawkeye and Chingachgook's shared communion with nature transcends race, which enable them to team up against Huron enemies and to save white military leaders like Heyward. On the other hand, though, Cooper shows his conviction that interracial romances are doomed and undesirable. The interracial love of Uncas and Cora ends in tragedy, and the forced interracial relationship between Cora and Magua is portrayed as unnatural. Through Cora, Cooper suggests that interracial desire can be inherited; Cora desires Indian men because her mother was part black.

What can be inferred from James F. Cooper's *The Last of The Mohicans* is that he not only presents racism against Native American, but also dreams an ideal "American" community built upon equality. The novel not only reflects the social problem, but also offers an ideal social relationship between races as it should be. This novel has become the real mirror of social life. Thus, the novel deserves being deeply explored so that clear description of racial stereotype, prejudice, segregation, and discrimination can be optimally reached.

Many studies on racism as portrayed in a literary work have been much conducted by some researchers. Sri Hartanti (2005) wrote a thesis concerning racism toward Japanese American as reflected in David Guterson's *Snow Falling on Cedars*. Her research was aimed at revealing the Americans' racist attitude toward Japanese American during and after World War II and clarifying the cause of racist attitude toward Japanese.

Another study on Racism has also been conducted by Miftahul Huda (2006). He wrote Racism against Black American as portrayed in Ernest J. Gaines' *A Gathering of Old Men* in 2006. His research is aimed at revealing White's racist attitude against American Black and clarifying the causes and the effects of racism in Black society.

Although both works have the same topic, that is about racism but they differ to each other. Hartanti explored to reveal the Americans' racist attitude toward Japanese American during and after World War II and clarified the cause underlying the attitude as reflected on David Guterson's *Snow Falling on Cedars*. While Huda explored racism against American black. Meanwhile this research is aimed not only at describing the phenomena of racism against Native American but also revealing the cause of racism against them in the novel.

Finally, the researcher decides to conduct a study on "Native American Racism in James F. Cooper's *The Last of The Mohicans*", because first, race is one of the elements in determining social placement in society. Second, racism is

one of the sensitive social problems that arise in a literary work. Third, America is a multiracial and cultural country that still faces racism as its social problems.

Fourth, James Fenimore Cooper is the writer that chooses racism as one of themes in his novel.

1.2 Statement of the Problems

Based on the background of the study, this research is intended to answer the following problems:

- 1) How do the White treat the Native American in James Fenimore Cooper's *The Last of The Mohicans*?
- 2) How do the Native American respond the White's treatments in James Fenimore Cooper's *The last of The Mohicans*?

1.3 Objectives of the Study

In relations to previous statement of the problems, the objectives of this study is formulated as follows:

- 1) to elaborate the way how the White treat the Native American in James F. Cooper's *The Last of The Mohicans*.
- 2) to elaborate the way how the Native American responds the White's treatments in James Fenimore Cooper's *The Last of The Mohicans*

1.4 Scope and Limitation

In order to answer the formulated problems appropriately, the researcher needs to emphasize its scope and limitation. This research is focused on the exploration of racial relationship in Cooper's *The Last of the Mohicans* published by Charles Scribner's Sons in 1955, especially in the form of racial prejudice, discrimination, segregation, and stereotype. Moreover, this research is focused on the Native Americans as the victim of racism. Furthermore this research is also focused on the Native American's attitudes toward the White.

Because this research focused on the exploration of racial attitude in Cooper's *The Last of the Mohicans* published by Charles Scribner's Sons in 1955, it needs to be completed with other research in the same novel and in different themes.

1.5 Significance of the Study

This research is aimed at enriching the research findings provided for those who are interested in the field of literature. It will serve as an additional source for those who are interested in studying literature, especially a novel. Furthermore, the result of the study is expected to be a reference and an alternative information for other researchers in conducting the similar research. However it only gives a little contribution to literary studies. Thus, this study needs to be followed and completed through other researcher with the same subject or the object of the study.

1.6 Research Method

The appropriate method that is used in research is very important. Thus in this subchapter, the researcher discuss the method used in this research as follow.

1.6.1 Research Design

According to Peck and Coyle (1986:150) “Literary criticism is the analysis, interpretation and evaluation of literary work”. Due to the fact that the researcher discusses about literature, including description, analysis, and interpretation of a literary work, that is, the novel *The Last of The Mohicans*. This research is categorized as a literary criticism. The researcher looks at this literary work by paying special attention to some several aspects: the characters and the theme to find racism attitudes in order to determine the forms and the causes of racism faced by Native American and also the Natives’ responses to the White’s treatment in James Fenimore Cooper’s *The Last of The Mohicans*.

In appreciating Cooper’s *The last of the Mohicans*, the researcher applies structuralism. In this analysis, the researcher sees the literary works as individual, which can stand by itself. Then, the researcher learns or gives more attention to the relation of the character, which is represented by the author in the form of paragraph and dialogue in the work of literature.

1.6.2 Data Sources

The primary data of this research is the novel itself, James Fenimore Cooper's *the Last of The Mohicans* published by Charles Scribner's Sons in 1955. The data might be presented in the form of words, phrases, sentences, or discourses of the novel which indicate racial attitude faced by Native American which are related to the forms and the causes of racism and also the Native American's responses to the White's treatment as reflected in Cooper's *The Last of The Mohicans*.

1.6.3 Data Collection

In collecting the data, the researcher uses several steps. Firstly, the researcher reads the novel until he understands the whole story. Then the researcher selects the content of the novel which reflects the Americans Whites' racist attitude faced by the Native. The attitude can be in the form of stereotype, segregation, prejudice, or discrimination, and also the respond of the Native to the whites' treatment. Finally, he classifies the required data to answer the statement of the problems correctly.

1.6.4 Data Analysis

After the data are collected, the researcher continues to the next steps, that is, classifying data based on the problems that is the forms of racism, the causes of racism and the responses of the Native to the White's treatment in James

Fenimore Cooper's *The Last of The Mohicans* and put it in a table. Then, he interprets the data that represent racism faced by The Native American, and also the responses of the Native to the White's treatment on James F. Cooper' *The Last of The Mohicans*. And finally, the researcher makes conclusion based on the data.

2.1 Definition of Key Terms

To avoid different perception between the readers and the researcher in understanding some terms of this study, it is important to give some definitions that are related to the study, they are:

Native American is the Indian inhabitants within the United States.

(Zanden's,1990a: 186)

Racism is a set of beliefs that some races are superior to others in general or specific ways (Horton, 1991: 303)

Structuralism is one of literary theories that claims a literary work as an organized whole.

Symbolic theory is a theory that claims racism is begin by assuming a people's certain trait as a symbol that we hate, envy or fear.

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 The Nature of Race

Humankind in this world is created with different complexion, languages, traditions, and customs. These traits finally become the bases of stratification in society. The difference or distinction based on physical characteristic is usually called as *race*, and then it turns into a socio-cultural ideology called *racism*. The discussion about race and racism has become a grand theme around the world for centuries. Since the biological distinction becomes a way to judge a social placement in a society and gives unpleasant impact on society, it will become a problem in our society.

This chapter describes the nature of race in biological and socio-cultural perspective, the types of race relation in the society and also the causes of the occurrence of racism.

2.1.1 Race in Biological Perspective

The term “race” is commonly used in everyday conversation to refer to everyone (the “human race”), to a nationality (the “German race”), or to a highly mixed population (“Jewish races”), and to people who share a common characteristics (the “white race”). Horton (1991: 302) identifies that, the term *race* refers to a physically identifiable population.

The concept of “race” as it is used in biology is a relatively simple matter. Animal, plant, and human species which occur in territories with different climates, soils, and other environmental condition often exhibit local variations in their appearance, bodily structures, and physiological functions. Such locally distinct populations of a species are known as subspecies, geographic races, or simply races. (The Encyclopedia Americana, 1987: 107)

According to Hess et.al. (1985: 225), there are two common ways in defining racial groups using biological perspectives. *First*, it is based on physical appearance or phenotype. The physical appearance that is usually used to classify the race such as skin color, eye shape, hair texture, or thickness of the lips. *Second* method in determining racial classification is based on genetic makeup (genotype). (Hess et.all. 1985:225). This way of classification begins from the basic assumption of the genotype which is the characteristics of the parents are inherited to their children through genes, not blood. But this theory does not support human racial classification because no one is genetically identical. So “pure races” is no longer exist.

Both phenotype and genotype classification still give some problems in classifying races. Thio (1991:169-170) states that at least two important problems with such classification of races. First, some groups are not fit to these categories. For example the Natives of India has Caucasoid facial features with dark skin, the Ainu of Japan has Mongoloid faces with white skin, while some Australian

(Aborigin) has dark skin and other negro features with blond hair. *Second*, is that there are no “pure” races. It means that people in this world are interbreeding for centuries. People are mixed from one race to the other races and give a mixed race.

In summary, although some physical classifications of races have been formulated, but they still give unsatisfied result in defining division of races. Because there are some people with mixed characteristics of two races or more. And finally it makes scientists prefer to define races from sociological perspective than biological.

2.1.2 Race in Sociological Perspective

The term *race* sociologically is a group of people who are *perceived* by a given society as a biologically different from others (Thio, 1991:170). Then, in determining people assigned to one race or others is not from logic or fact that he or she is categorized to a certain race, but it is more based on public opinion. For example if an American boy whose father is 100 percent white; while, his mother is a daughter of a white and black person. Then the boy arbitrarily will be categorized as black, although actually the boy is deserved to be called as “white” than “black”. Thus the sociologist prefers to use this sociological definition of races because the racial status to which people deserved are assigned by their society rather than their real biological characteristics that has influenced their social lives.

Then, this definition becomes a social ideology in the society which is usually called *racism*. Racism, in Zanden's opinion (1990b: 283) is a doctrine that one racial or ethnic group is condemned by nature to inferiority and another group is destined to superiority.

Historically, the term *racism* has carried one or two related meanings: (1) a belief in inherited race differences that explained differences in racial behaviour, or (2) a support of segregation, discrimination or unequal treatment of races, often accompanied by strong prejudices and intense hostilities. (Horton et.al. 1991: 303) Both meaning implied that in racist society at least there are a majority group and a minority one.

According to Hess et.al (1985:223), the majority refers to power to control over central sectors of social life, including the power to define standards of beauty and worth. In contrast, Vander Zanden, (1990b:301) a minority group is a racially or culturally self-conscious population, with heredity membership and high degree of in-group marriage, then suffer disadvantage at the hands of a domain segment of a nation state

The dominant group believes that the minority has a lower status than them. This belief is based on Darwin's theory on evolution as it is quoted by Fernando (1998:15-16) that race as a subdivision within the same species: 'Domestic races of the same species differs from each other in the same manner

as, only in the most cases in a lesser degree than do, closely allied species of the same genus in a state of nature’.

This theory, then, becomes the most fundamental reason for the scientific legacy of racism. And finally it makes the superior group oppress the inferior and makes them as a victim of racial prejudice, segregation and discrimination.

2.2 Types of Race Relation

The term race relation is the relations between ethnic or racial group and the other ethnic or racial group. Then in the development of sociology, it is only focused on the effects of discrimination and racism on groups that have been singled out for such treatment. However, the use of term “race relations” is controversial. As, it is stated by Julia Jary in *Dictionary of Sociology* (1991: 404), this term will bring two controversial main grounds that are first, the term lends credence to the biological conception of race which has no clear scientific foundation. And second is that race relations are not distinctive area of social relations but can only be understood within the wider context of race relations.

Finally the more interactions between race it will produce two kinds of relation that are acceptance and rejection.

2.2.1 Form of Acceptance

Basically the interaction between majorities and minorities may appear in different form, ranging from peaceful coexistence (acceptance) to violent conflict

(rejection). The acceptance of racial relations may occur in four forms: accommodation, assimilation, amalgamation, and pluralism. In the following section it will be described briefly.

2.2.1.1 Accommodation

Accommodation is the phase in which the members of a minority become aware of the norms and the values of majority culture but do not necessarily change their own norms and values (Hess.et.al, 1985: 228). The minorities adapts the majority culture but they do not fully participate in it.

While Horton et.al, (1991:310) says that accommodation pattern often includes avoidance, an effort by the minority to minimize contacts with the majority. The clannishness of a minority is an avoidance technique. Horton also mentions that accommodation process by giving example of the relation between Black and White Americans. Some Black resented White domination but make expedient compromises with it to advance themselves. Fearful of attacking White's prejudices, the sought to manipulate these prejudices to their own advantage. It involves racial etiquette and makes no challenge to the racial status quo. It entails acting the way White expected Blacks to act, and requires the use of many subterfuges to avoid disturbing any White illusion about Blacks. By preserving an outward appearance of acceptance of White domination, many Black achieved a tolerable existence and even some advancement. Indeed, in

today's accommodation pattern, the Whites are less patronizing and the Blacks less servile than in earlier decades.

2.2.1.2 Assimilation

One way that is used by minorities in solving a minority problem is to eliminate the minority by absorbing it through assimilation. While, assimilation as Zanden's opinion (1990b:280), is processes whereby groups with distinctive identities become culturally and socially fused. so the minority can accept the dominant culture and produce a new people and new civilization. Martin (Huda: 41) states that assimilation simply refers to a type of cultural adaptation in which an individual *gives up* his or her own cultural heritage and *adopts* the dominant cultural identity. Complete assimilations would mean that no separate social structures based on racial concepts remained.

The process of assimilation is divided into two aspects (Thio, 1991:177) that are, first, is *behavioral assimilation* or *acculturation* which means that the minority groups adopts the dominant culture and give up its own distinctive characteristics such as language, values, norm and so on. For example, Zweingehaft (Hess,1982: 230) states that even Jews who are directors of corporation are rarely invited to become members of the elite clubs to which the WASP business leaders belong.

However, behavioral assimilation does not guarantee the second case *structural assimilation* which means the minority group ceased to be a minority

and accepted on equal terms with the rest of society. In further, Thio says that taken as a whole assimilation can be expressed as $A+B+C=A$, where B and C is minority group that loose their subcultural traits and become indistinguishable from the dominant group (A).

2.2.1.3 Amalgamation

Amalgamation is closely similar to assimilation which requires groups to give up their distinct racial identities. But unlike assimilation, amalgamation demands respect for the original subcultures. According to Thio (1991:177), amalgamation is a cultural process, in which many subcultures are blended together to produce a new culture, one that differs from any of its component.

Amalgamation occurs when cultures or races mix to form new cultural and racial types. (Hess et.al, 1982:230) in amalgamation, various groups are expected to contribute their own subcultures to the development of a new culture, without pushing any one subculture at the expense of another. Usually this *blending* of diverse subcultures results from intermarriage. It can be described as $A+B+C=D$, where A, B and C represents different groups jointly producing a new culture (D).

2.2.1.4 Pluralism

Not all minorities want to be assimilated, they value their separate identities and customs and they prefer a policy of pluralism, a situation in which

diverse group coexist side by side and mutually accommodate themselves to their differences (Zanden, 1990a:191).

Pluralism is the opposite of assimilation and requires a greater mutual respect for other group than amalgamation does. Pluralism encourages each group to take pride of its distinctive. Pluralism can be shown as $A+B+C=A+B+C$, where various groups continue to keep their subcultures while living together in the same society.

Thio (1991:177) identifies that to some extent, the United States has long been marked by cultural pluralism. For many groups in America, cultural pluralism has become a goal. But pluralism is not easy to maintain its requirement that is society conquers prejudice and respects various groups equally. If it fails to do so, pluralism is likely to give way to either assimilation or outright rejection of minority.

2.2.2 Form of Rejection

When a dominant group rejects racial and ethnic group, they are restricted to the status of minorities. The minorities are alienated, although the acceptance on minorities may occur but most cases show how the minorities become a victim of inequality for many years. There are major forms of racial rejection, they are: prejudice, segregation, and discrimination.

2.2.2.1 Prejudice

Prejudice literary means “prejudging without knowledge” (Hess et.al, 1982:231). Thus, ethnic, racial, religious or other social categories are stereotyped. Stereotype itself is an image in which a single set of characteristics favorable or not is attributed to an entire group (Hess,1982:231). Allport (in Huda: 45) describes how prejudice can develop from “normal” human cognitive activities, like categorization and generalization. Yet this view ignores the fact that individuals and society vary enormously in their level of prejudice.

Allport (in Huda:46) defines prejudice as “an antipathy based upon a faulty and inflexible generation”. Based on the conceptions, then, the term racial prejudice is defined as any judgment of a person based on race rather than on true characteristics of the individual (Horton et.al, 1991:305). For example if a teacher who expects the Black child to be dull in chemistry and the teacher who expects the Black child to be gifted in music are showing their race prejudice for both impute qualities to the child, because she or he is Black instead of discovering this person’s individual qualities.

Since prejudice is difficult to be abolished, some efforts have been employed to solve the problem which may face a failure. Over the past decade, a new form of prejudice has arisen among the Whites. This new form of prejudice is called *symbolic racism*, a kind of racism without any doctrines of racial inferiority. As it is mentioned by Zanden (1990b:276), symbolic racism has three

elements, *first*, many Whites feel that Blacks have become too demanding, too pushy and too angry, and they are getting more than they deserve. *Second*, many Whites believe that Blacks do not “play the game”, typified by traditional American values of hard work, self reliance, individualism, and the delay of gratification. *Third*, many Whites stereotype blacks in the imagery of Black welfare, crime, and quota systems, to oppose busing and affirmative action programs, to move to the suburbs to escape from school desegregation, and to consider racism to be “somebody else’s” problem. In summary, Whites reject racial injustice in principle without lowering resistance to social policies that would correct injustice.

2.2.2.2 Segregation

Segregation does not mean spatial only but it is more than spatial and social separation of the dominant to the minority groups (Thio, 1991:176). Segregation as it is stated by Riechman (1979:356) when it is practiced by the dominant group, involves the requirement, in a direct or indirect form, that the minority group lives or uses facilities in isolation from dominant group. It means that the minority is believed that inferior should live separated from the superior, even in schools, offices, and many other public facilities.

The efforts in separating the minority by the majority may come into two types. As it has been described by Thio (1991:177) *first*, De facto means segregation resulting from tradition and custom remains. For example is the case

of Afro- American in housing. They have separated in residential areas, in school and universities, in hotels and public facilities. *Second*, De jure is segregation which is sanctioned by law. The example of it is the *apartheid* (apartness) policy of Republic South Africa, where a small minority of Whites dominates the country, and the majority Blacks and other mixed race have limited freedom of movement, living, working even schools and other public facilities are established by law for the different races (Hess,1982:228).

2.2.2.3 Discrimination

The term discrimination derives from the Latin *discriminaire* which means to perceive distinctions among phenomena or to be selective in one's judgment (*Encyclopedia of Sociology*, 1992:498). Discrimination is not the same as prejudice. Prejudice refers to one's ideas, beliefs, feeling, and judgment. While discrimination refers to one's action toward others (Thio, 1991: 171; Horton,1991: 303). Discrimination is action and behaviour that excludes the minority group from access and activities such as education, employment, housing, parks, and so on (Reichman, 1979: 356-357). Then, race discrimination is a treatment which involves the arbitrary denial of privilege, prestige, and power given to members of racial minority (because of his/ her races not of his/ her individual characteristics) whose qualifications are equal to those of members of the dominant group. (Zanden, 1990a: 189).

The above description indicates that the race and racism are too complex to describe. It is not suggested that the minorities can solve the problem of racism alone, but two sided solution is needed. Without both, racism will never end.

2.3 The Causes of Racism

There are some theories that directly or indirectly explain the causes of racism. As it is explained by Horton (1991:306-308) those are:

The Economic Competition theory. This theory assumes that when group compete, hostilities and prejudice arise. If the competing groups differ in race or religion, the prejudice takes the form of race and religious prejudice. The evidence supports this theory both in Hawaii and West Coast. There is some prejudice developed by the White towards Japanese until Japanese immigrants who began to enter types of work that competed with white occupation.

The Economic Exploitation Theory maintains that prejudice is helpful in maintaining economic privilege. It is much easier to keep the Black wages low if Blacks are believed inferior. The evidence supports this theory is when European nations established colonial empires and needed a justification to sanction their exploitation of the native people.

Symbolic Theory claims that prejudice arises because we see certain traits in other groups become a symbol we hate, fear or envy. For example White hates Blacks because Blacks allegedly lazy, easygoing life. This theory has most often

been applied to anti-Semitism. The Jew is seen as a symbol of urbanism and the impersonality and sophistication that rustic folk envy and distrust.

The social Neurosis theory views race prejudice as a symptom of a maladjustment neurotic personality. According to this theory, people who are insecure, troubled, and discontented find refuge in prejudice. This concept of the prejudiced personality inspired scores of studies that generally agree in finding the prejudiced personality to be anxious and insecure, highly active, self-centered, domineering, immature, on the other hand the unprejudiced personality is considered to be more cooperative rather than domineering, tolerant to others, benevolent, and relatively free of stereotypes and rigid categories of thought.

2.4 Structuralism

There are two main approaches in criticizing a literary work, they are intrinsic and extrinsic method (Ratna, 2004:78-79). The first is the intrinsic method. This method is focused in the elements inside the literary works without comparing to the outside of it such as author biography, his experience, and social condition when it is created. And the second is the extrinsic method, which criticizes literary work by comparing it to the elements outside of it such as social condition, author's experience, even the readers' response to the literary work.

One of the theories that occurs in the intrinsic method is *structuralism*. This theory assumes that the literary work is an autonomous text. A literary work is assumed as a phenomenon which has a structure that related each other

(Endraswara, 2003:49) The structures of literary works is a complex thing, thus in searching the meaning of a literary work it should be done by analyzing the relation on its structures.

Structuralism emphasizes its study on analyzing literary work on its text. Likumahua (in Salmena, 2006:8) states that conventional study of literature is started from the status of its entity that is the text of the literature itself. By using this theory, it is expected that in analyzing literary work it can be conducted objectively because this theory emphasizes on literary work as an organic text that cannot be separated. Then, literary work should be seen as an organized whole which has various constituent within the totality with its interrelations and mutual dependencies (Endraswara, 2003:52).

Peaget's opinion (in Endraswara 2003:50) stated that structuralism has three basic things they are First, wholeness it means that each part of literary works and the intrinsic aspects of it is determining the meaning of literary work. Second, transformation, the structures of works can transform and, probably, make a new idea. Third, self regulation, a literary work does not need extrinsic aspects, its structure is an autonomous structure that free from extrinsic aspects.

2.5 Previous Studies

There are some researchers who have conducted a research about racism in a literary work. They are first, Yoyok Agus Dwi Irawan a student of State University of Malang. He conducted a study on racism in John Grisham's *A Time To Kill* in 2001. His research is aimed at elaborating incidents that trigger the emergence of racism in Grisham's novel. And how racism is manifested, and the

last is the solutions to end the manifestation of racism in Grisham's novel. In his study he found out racial rape, violence and retaliatory murder is the incidents that trigger the emergence of racism. While the manifestation of racism faced by the character, named Carl Lee Hailey, is that he faced a prejudice and both institutional and attitudinal discrimination from the whites. Carl lives in separation of living site, sheriff election, sports, and moreover he also got an economic discrepancy. Yoyok also found the solution of racism as described in the novel, those are the black people have a solid bond among each other who has been oppressed. Then the contemplation about the nature of human beings equality which is happen in jury's chamber and verdict stating that Carl is not guilty, and finally is the disappearance of Ku Klux Klan, an organization that oppress the inferior.

The second research is conducted by Miftahul Huda a student of The State Islamic University of Malang. He conducted a research on Racism against Black American as portrayed in Ernest J. Gaines' *Gathering Old Men*. In his research he explored the form and the causes of racism, the impact of it and also the real phenomenon at that time. In his research, he used sociological approach to get the appropriate answers. In Gaines' novel he found out racial prejudice, segregation and discrimination are the treatments that faced by the Blacks American. And the motives behind the treatments are the economic domination, exploitation motive and blind willingness to protect the name and family. Racism also gives a real

impact to the Black society. As it is described in Gaines' novel, it makes Blacks American remain disadvantaged and are lag behind the whites either in economic, life expectancy and housing. Huda also found that the novel truly reflects phenomenon that occurs both before and after the passing of Civil Right act of 1964.

The third research is conducted by Sulistanti Purwaningtyastuti in 1997. She conducted a research on racialism in William Faulknes' *Light in August* and used a social psychological as her approach. In her research she elaborated the background of various behavioral patterns encountered in the novel, and also the way racialism revealed through various behavioral patterns in the novel. Her research found that the whites treat blacks as slaves and it is influenced behavior of the characters. The characters' behavior also showed their personalities which are resulted from what they experienced since childhood. He found that the past experiences is take a great role in making one's personalities. And racialism revealed in the novel is in the forms of unfair treatment and unfounded hatred to others.

From above previous researches, this research has differences and similarity from them. First, though the above researcher elaborates racism in a literary work, the researchers above use different approach. The above researchers used sociological, social psychological approach while the researcher tries to objectively in seeing or analyzing a literary work thus, he uses structuralism as his

approach. Then the above researchers focus on the Black races as the victim of racism while the researcher focus on Native American as the victim of racism.

Thus, this research is necessary to be conducted due to the fact that not only whites and black race in this world but there are many other races.

CHAPTER III

ANALYSIS

It has been noted previously that this research is aimed to elaborate the racial treatment faced by Native American that may occur in the form of racial prejudice, segregation and discrimination and also to explore the causes of those racial treatment. Furthermore, the researcher analyzes the way how the Native American respond the treatment. Thus, the researcher presents the analysis of the data.

In this chapter, the researcher divided into two main parts that are first the racial treatment faced by Native American and the Native responses toward whites' treatment.

3.1 Whites' racial treatment

This story sets in the North America on 1826. Where there was a war between French and English. English army is supported with their colonies while French is allied the Native to defeat English. One day, news is received through an Indian runner that Montcalm is moving along the shores of Champlain with a huge army. The British commander, Munro, who resides at William Henry, requests urgent reinforcements to General Webb holds Edward fort. The troops have hewn a path wide enough for moving an army. It is decided that instead of stopping the march, the British wait and prepare for their approach. Word spreads in the camp that 1500 men are to depart for William Henry.

The Native, who knows the land well, does not spend many days to find the fort. But unfortunately, he gets a cold welcome from the English. Many treatments have been given to him, and finally he convinces the English to follow him.

But the Whites still mistrust the Native. They still see him as their servant who are deserved to be treated as a servant. And their feeling of superiority becomes bigger and bigger that makes them oppresses the Native as the inferior in their own land.

Some Whites who treat the Native unequally are the English scout. This scout is fulfilled with prejudice to native. It can be seen in the data as follow:

“This beast, I rather conclude, friend, is not home raising, but is from foreign lands, or perhaps from little island itself over the blue water? He said, in a voice as remarkable for the softness and sweetness of its tones, as was his person for its rare proportions; I may speak to these things, and be no braggart;...” (Chapter I, p. 7- 8)

The scout regards that the Native, named Magua, is a beast in the first time he saw him. The result of the remark is that the scouts give no respect to the Native. They assume that the Native is homeless, ugly, immoral, and comes from the strange island which is uncivilized. The scout demes the Native as contemptible creature that has no class above them, but he is a lower class.

Then, believing the Native's dishonorable, the scout does not treat him in polite manner. They do not believe in what he has said. They only ignore him

and still give no notice to him although the Native gives them an important message. This manner is shown as follows.

“His eyes fell on the still, upright, and rigid form of the Indian runner, who had borne to the camp the unwelcome tidings of the preceding evening. Although in a state of perfect repose, and apparently disregarding, with characteristic stoicism, the excitement and bustle around him, there was a sullen fierceness mingled with the quiet of the savage, that was likely to arrest the attention of much more experienced eyes than those which now scanned him, in unconcealed amazement.” (Chapter I, p. 8)

This data shows that the white are disregarding the Native. They ignore the Native although he is gathering around them. Although the Whites and the Native in a relax situation, the Whites do not give any attentions to him and let him accompanied with the loneliness within the crowd. The Whites are impassive with his existence. They only regard the Native as a stone and does not need to be noted.

The Whites separate the Native from the crowd. Although they are together in a fort but they avoid him without certain reason. Nobody talks to him. They only gaze him with a disregard gazing.

In the other part of the novel, Magua’s relation with the White continues. In this part, other character, such as the daughter of General Munro, named Alice, delivers her opinion on the Native as it is shown in the following quotation:

“I like him not, said the lady, shuddering, partly in assumed, yet more in real terror. You know him, Duncan, or you would not trust yourself so freely to his keeping?
Cora, what think you? asked the reluctant fair one. If we journey with the troops, though we may find their presence

irksome, shall we not feel better assurance of our safety?
(Chapter 2,p.11)

Alice says that when Heyward, the commander of the Army, asks her about the Native, she does not believe in the Native and judge his appearance as a terror. Alice does not like him, she is shocked with his presence. She is afraid because she thinks that the Native will disturb her. She feels inconvenient with his presence, and it should not be irksome if there is no cause. And the result of her dislike, Alice doubts his honesty in leading the army to the Munro's fort. She distrusts his commitment to guide the army through the forest and meets her father, Commander Munro in the fort.

While Alice doubts the Native, Heyward feels disturbed with her presence. Heyward says "though we may find their presence irksome", he is also being bothered by the Native's presence but he denies that because he cannot find another person to guide them through the forest.

While the prejudice above comes from the Commander's daughter, the data follow comes from the scout.

"A Huron! Repeated the sturdy scout, once more shaking his head in open distrust; they are a thievish race, nor do I care by whom they are adopted; you can never making anything of them but skulls and vagabonds." (Chapter 4, 30-31)

The Huron is a Native's tribe. The scout is shouting to the people who gather in the army that the Huron cannot be trusted. Because the Native who

guides them to leave the army in the forest without asking permission. The Native lets them lose without knowing way to the fort.

Then, the scout regards the Huron race, the Native race, as a thievish race. They are sneaky, slick and uncivilized. They are not deserved to be trusted. Because they will malign the white race and give no advantage to them. The data shows that the Whites distrust the Native and judge a race because of its member wrong deed. They assume that the Native race is the thievish race, although not all Native are sneaky, slick and uncivilized.

Based on the data that the Whites are judging a race by its member's deed. It can be categorized as a racial prejudice, because the judgment is applied to the race which the Native belongs to, though not all Native do the same thing. The Whites stereotype the Native as a sneaky, slick person, even as a sneaky, slick race.

The racial prejudice above is the extreme prejudice shown by the Whites. Since the Whites are judging the Native as a thief, it will make the Native keep in lower status than the Whites, and make them easy to be explored as a servant. So they can do everything for them.

The Whites also assume that the Native is useless person, the Whites cannot get advantages from them only their skulls, and make them as a beggar. It means that the Native does not have special abilities that can be used to earn money, on the other word lazy, and they are not hard- workers.

Furthermore, the Whites prejudice is revealed as follow:

“I knew he was one of the cheats as I laid eyes on him. Returned the scout, placing a finger on his nose, in sign of caution” (Chapter 4. p.33)

“It will not do, he may be innocent, and I dislike the act. Though, if I felt of his treachery” (Chapter 4. p.33)
When the Native leads the party to the fort, the Native asks them to

move in the dark of the night, because the native wants the party to arrive to the fort as soon as possible. But the scout and the commander distrust the native.

They feel that the Native will cheat them.

Though the Native looks innocent, honest and respectful to the whites, the Whites still feel inconvenient with him. They feel the Native will betray them soon and set the scout in trouble.

“What to do with these dumb creatures! muttered the white man, on whom the sole control of their future movements appeared to devolve; it would be time lost to cut their throats, and cast them into the river; and to leave them here would be to tell the Mingoes that they have not far to seek to find their owners!”(Chapter 5, p.41)

After judging the Native American as a thievish race, then the Whites prejudice them as dumb creatures. This happens when the Native American leads them to the river. While the Whites do not know, why the Native leads them to it, and then judges them as dumb, idiot creatures because, actually, there is a fine path to the fort, but they choose the difficult way to the fort. It makes the Whites blame them in choosing the way and judging them as a dumb creature.

“Arrogance” may be an appropriate word addressed to the Whites.

Because their arrogance of their race, implicitly, they judge the Whites races as a cleverest race. Whites know everything in this world; therefore, they rule the world. And that the Whites are more civilized race than the Native race. Moreover they are the best race in this world and deserve to control other races.

Moreover, the result of this assumption is that this assumption injures the Native in their own land. They become, as it should not be, an inferior in their own land. They perforce to serve the Whites as their king, but the Whites do not give appropriate reward to them. Furthermore, the Whites introduce ‘fire- water’ to them that makes them addicted so they easily take advantage from them.

The “pride” of the Whites is not in the right place, since they see the other races that are not equal in this world. The superiority of one race to others races is not appropriate, and should be abolished from this world. The Whites’ judgment to the inferior, Native American, has depreciated the honour of the native.

3.2 The Causes of Racism

Since racism becomes the world's issue, there is always the motive behind it. Many motives and causes have been delivered in centuries. Then, what is the cause of racism faced by the Native American in Cooper's *The Last Of The Mohicans*.

In this novel, Cooper gives some data that show the causes of racism faced by the Native. But in defining the cause of racism in the novel, it is undoubtedly that it needs intensive reading and deep interpretation in finding the correlation between the texts in the novel. Then by correlating the data to each other, the cause of racism can be defined.

The data that show the causes of racism are as follows: "*Being little accustomed to the practice of the savages, Alice, you mistake the place of real danger*" (Chapter 2 p.12) Alice is the daughter of general Munro, the commander of William Henry fort. She is the White women in the party. When she goes to meet his father in William Henry fort by the guidance of Magua, Indian runner, she feels that Magua has different appearance and custom with her. This makes Alice inconvenient and distrusts the Native.

Alice is not accustomed to knowing the practice of the Native. The practice of the savage which is not familiar to Alice is that the Native is dirty, skinny, and dressed with unusual material.

The difference of the Native and the Whites can clearly be looked from his appearance. The Native is dressed in lower materials, they use unusual things for their dress, they are dirty, and they have skinny thin body. As it is shown in the following quotation:

“Erect, his stature surpassed that of his fellows; though seated, he appeared reduced within the ordinary limits of the race. The same contrariety in his members seemed to exist throughout the whole man. His head was large; his shoulders narrow; his arm long and dangling; while his hands were small, if not delicate. His legs and thighs were thin, nearly to emaciation, but of the extraordinary length; and his knees would have been considered tremendous, had they not been outdone by the broader foundations on which this false superstructure of blended human orders was so profanely reared. The ill-assorted and injudicious attire of the individual only served to render his awkwardness more conspicuous.”
(Chapter 1, p. 7)

The above data shows the shape of Native body and also his appearance. He uses an ugly mixed color dress, and inside it, is a thin skinny body. This unusual combination makes white pull a face to the Native. This appearance is compared by the good appearance of the White, as stated in the following:

“A sky blue coat, with short and broad skirts and low cape, exposed a long, thin neck, and longer and thinner legs, to the worst animad versions of evil disposed. Hhis nether garment was a yellow nankeen, closely fitted to the shape, and tied at this bunches of kness by large knots of white ribbon, a good deal supplied by use. Clouded cotton stockings, and shoes, on one of the latter of which was a plated spur, completed the costume of the lower extremity of this figure, no curve or angle of which was concealed...”
(Chapter 1 p.7)

The above data shows how the Whites are different from the Native.

While the Whites wear a fine material, good body shape, and clean person. On the other hand, the Native wears not quite good material, dirty, and skinny body.

These glaring differences, probably, are the main cause of the Whites prejudice.

Not only the native appearance and the shape of body that makes the Whites disregard them, but also their attitude.

“Heyward and his female companions witnessed this mysterious movement with secret uneasiness; for through the conduct of the white man had hitherto been above reproach, his rude equipment, blunt address, and strong antipathies, together with character of his silent associates, were all causes for exciting distrust in minds that had been so recently alarmed by Indian treachery.” (Chapter 6. p 47)

The Natives' equipment and their address are the unusual things and manners for the White. What the Natives have is what the Whites hate. The Whites prefer to have a tidy and effective equipment while the native does not. They usually have used their equipment naturally. The native does not care the complexity of the equipment, but they feel comfortable with their equipment. While the whites, they feel disgusted when they see and use rude equipment. It seems no neatness at all, moreover the White really give attention to neatness.

It should be known that White noblemen are polite men. They notice politeness. They usually speak with etiquette and regard privacy. While the native does not, they speak bluntly without considering etiquette. They speak “to the point”. This style of speaking makes the Whites annoyed.

The Whites also stereotype the native as a cruel murderer, and prefer to torture their victim. “*Surely Duncan, those cruel murders, those terrific scene of torture of which we read and hear so much...*” (Chapter 6 p. 48). Alice mentions that the Native is a savage, they kill an animal and make it their feast.

“While they yet hesitated in uncertainty, the form of the Indian was seen gliding out the thicket. As the chief rejoined them, with one hand he attached the reeking scalp of the unfortunate young Frenchman to his girdle, and with the other replaced the knife and tomahawk that had drunk his blood. He then took his wonted station, with the air of a man who believed he had done a deed of merit.

The scout dropped one end of his rifle to the earth, and leaning his hands on the other, he stood musing in profound silence. Then, shaking his head in a mournful manner, he muttered:

‘Twould have been a cruel and unhuman act for a white-skin; but ‘tis the gift and natur’ of an Indian, and I suppose it should not be denied. I could wish, though it had befallen an accursed Mingo, rather than that gay young boy from the old countries.” (Chapter 14 p.140)

Native’s custom of killing enemies and cutting his scalp are an honour to them. It is the symbol of pride and strength for them. So when the Native kill his enemies, they will collect their scalps and bring it to their tribe and show it. So they will be called as a hero and gain respect from the members. As a symbol of honour and pride, the enemy’s scalp is worth things to give. When they give the scalp to other, he should accept it because it also becomes the symbols to tribute to others.

Meanwhile for the Whites, the murder even ‘ordinary murder’ is a terrible thing. This is a repulsive and terrifying deed. If there is no big problem,

they will not kill each other. If they kill, they will not 'flay' the enemies as the Native does. Moreover, scalp is disgusting item to the Whites. It should not give to others as a gift. The appropriate place for it is in earth.

It is suitable with what Cora says in other part of the novel "*Should we distrust the man because his manner are not our manners, and that his skin is dark? Coldly asked Cora*" (Chapter 2 p. 12) Cora is the "mingled blood" person. Her father is white and her mother is from another races. But she is nurtured in the White communities, so whites accept her as their part.

When Alice, her sister, distrusts the Native by judging their appearance, customs and tradition, Cora asks her to ignore the differences. Although the Whites and the Native are different, it does not mean the Whites are able to judge them as a lower class from the Whites, and treat them as inferior. She assumes that the different appearance is not based on judging a person. Not all persons with bad appearance give bad attitudes and manners to others. Not all she hates is bad for her.

All of the above data show that the manners of the Native are different from the Whites. The Natives have several customs that the Whites hate and fear for. Since Symbolic theory is started by the assumption that one race has some symbols that the Whites fear, hate and envy. The Whites feel that the Native American does not play "the rules of the game". They are dirt, blunt dresses. It is

representing the 'things' that the Whites hate. So the Symbolic theory is appropriate to choose in defining the cause of racism in this novel.

3.3 Native American Responses

Since the American continent was discovered by Columbus, the Native American welcomed them. They have a good relation to the 'new comers'. They exchange their ability and culture. The Whites learn the Native culture and also the opposites, the Whites introduce their culture to the Native.

But this relation does not work for a longer period. The Whites feel that the Natives are not equal to them. They feel that the Native is a savage that uncivilized. And their culture is vividly different from their culture. The rude equipment, blunt speak, on Whites assumption, are the character of uncivilized person, and make them not deserved to sit beside them.

Based on the assumptions, then, the Whites give a different racial treatment to them. Although the Native are in their own land, they do not have a proportional right in their own land. The Native American gets the Whites' distrust, they are always despised. If something is going wrong, they always become as 'scape-goating' from the mistakes, and get some kinds of prejudice from the Whites.

Facing this treatment, the Native gives several responses. The Whites' prejudice to the Natives are responded plainly by the Uncas. Although he gets an extreme prejudice, Uncas still associates them, and helps them through the forest.

Uncas, the young of the Mohicans, is a person who experienced prejudice from the Whites. But he still wants to help the British army to go to William Henry fort. As it is shown in following quotation:

“Hoot! Shouted the scout, who did not spare his open laughter, though instantly checking the dangerous sounds he indulged his merriment at less risk of being overheard by any lurking enemies. You are as much off the scent as a hound would be, with Horican atwixt him and deer! William Henry, man! If you are friends to the king and have business with the army, your way would be to follow the river down to Edward, and lay the matter before Webb, who tarries there, instead of pushing into the defiles, and driving this saucy Frenchman back across Champlain, into his den again.” (Chapter 4 p.29-30)

When the party of British is lost in their way to William Henry fort, they meet the Natives. And warmly the Native ask the Whites their destination. Knowing the path they took is wrong, the Native directs them the path. The Whites are not sure that the Natives tell the truth, they are doubt of them. But the Native does not give up. He tries to convince the party to trust him and take the right way to the fort, and inform them that their guide is the allies of their enemy, and probably he will take them around to hold up their movement. Finally, the Native convinces the party and leads them to the fort. While the Whites still do not believe him, and still distrust him.

After they find their way, the guide of the party run away. He leaves the party and lets them in the forest. Knowing that they do not know anything about

the forest, they ask the Native to lead them to the fort. Although the Native experienced the racial treatment from the Whites, they agree to help them.

“What have to be done! he said, feeling the utter helplessness of doubt in such a pressing strait; desert me not, for God’s sake! remain to defend those I escort, and freely name your own reward!...then follow, for we are losing moments that are as precious as the heart’s blood to a stricken deer”. (Chapter 5 p. 39)

The Native responds the Whites in a good manner. The White still regards them as an uncivilized creature, but they try to erase the Whites’ assumption. The Native still help them for the God’s sake. They do not see the white as their enemy, but see them as God’s creature that needs a help. And as a creature, the Native has a responsibility to help them. The Native excludes their feeling and denies the Whites’ treatments to do this good deed.

Moreover, in leading the party, the Native uses the ‘unusual’ path for the Whites to ensure their safety from the wild forest. They choose to travel over the river to minimize the time and the danger. But the Whites do not agree with their decision. Once more they deliver their prejudice, but the Natives ignore it. They continue to be their way. When they arrived and canoed the boat, the White realizes what the Native means by having a journey through the river. Moreover the Native explains to them that traveling through the river is the safeties way in the forest, the party is far from beast, Iroquois and moreover the water leaves no trail so their enemy cannot trace them. *“Ay, returned the composed scout, the*

Indians have hid the beasts with the judgment of natives! Water leaves no trail, and an owl's eyes would be blinded by the darkness of such hole” (Chapter 5, p.43)

Soon after they land, they go to the cavern with the direction of the Native. They will spend the night there, the Native attach the cavern that is safe for them because it is a hidden cavern in that land and no other person knows the cavern except them. Once more the Native responds the Whites' treatment with a good manner. The Native still notes the safety of the party, although they get painful treatment from the immigrants.

Furthermore, when the party is attacked, the native saves one who gives prejudice to him. Hawkeye comes in time to rescue the scout from a terrible murder. It is a magnificent deed from the Native. They regard the White as their friend not their enemy and it is friend's responsibility to help his or her friend from danger.

“The poor fellow has saved his scalp, said Hawkeye, coolly passing his hand over the head of David; but he is a proof that a man may born with too long a tongue! ‘Twas downright madness to show six feet of flesh and blood, on a naked rock, to the raging savages. I only wonder he has escaped with life.” (Chapter 7 p. 63)

The Native not only saves their Whites' companions, but also offers a good friendship relation to them. They forget every prejudice, negative assumptions, and treatments they are given and accepted.

“I cannot permit you to accuse Uncas of want of judgment or of skill, said Duncan; he saved my life in the coolest and readiest manner, and he has made a friend who never will require to be reminded of the debt owes.

Uncas partly raised his body, and offered his hand to the grasp of Heyward. During this act of friendship, the two young men exchanged looks of intelligence which caused Duncan to forget the character and condition of his wild associate.” (Chapter 8 p. 70)

Based on the above data, it can be taken an inference that although the Natives experience prejudice and racial treatment from the Whites in their own land, the Natives still give their respect for them. The Native, through Uncas, represent the good manner of the Native to the Whites. He does not care about their differences since they live in this world, they should help each other.

In the other part of the novel, Uncas shows his bravery and responsibility to the person who gives him a negative treatment. He stays to guard the Whites from their enemies. He keeps in front of the cave and lets the white to hide. This manner is his commitment in keeping them safe to their destination William Henry fort, as the data follows:

“All eyes now were turned on Uncas, who stood leaning against the ragged rock, in immovable composure. After waiting a short time, cora pointed down the river, and said: Your friends have not been seen, and are now, most probably, in safety. Is it not time for you to follow?

Uncas will stay, the young Mohican calmly answered in English” (Chapter 8. p. 77)

But there are not all Natives respond the Whites’ treatments as Uncas has done. There is Magua who is the first guide of the party. He is demanded by

Commander Munro, the commander of William Henry fort, to get help from the other fort. When Magua arrives in the fort, he gets a cold welcome from the scout. Although he brings an important message from the commander, he still gets the whites' distrust. And the result is he replies the White's word in a harsh manner:

“The pale face make themselves dogs to their women, muttered the Indian in his natives language, and when they want to eat, their warriors must lay aside the tomahawk to feed their laziness... The Indian then fastened his eyes keenly on the open countenance of Heyward, but meeting at glance, he turned them quickly away...” (Chapter 4. p.35- 36)

Heyward is doubt of Magua's ability to lead them to the fort. He considers that Magua only makes the party turns around the forest to make them come late to help Commander Munro in William Henry fort. Magua replies the distrust by mocking Heyward as 'dogs to their women' he assumes that Heyward is not stronger than women, he always becomes the women slaves who obey their command.

Furthermore Heyward finds another guide who promises them to guide the party to the fort as soon as possible. In addition, the new guide also informs Heyward that the way they have taken is wrong and it will take longer time to the fort. Based on this information, Heyward distrust's is swelling to Magua. Faced this treatment, Magua can bear himself. Finally he decides to leave the party and let them alone.

“Magua held out the wallet to the proffer of the other. He even suffered their hands to meet, without betraying the least emotion, or varying his riveted attitude of attention. But

when he felt fingers of Heyward moving gently along his naked arm, he struck up the limb of the young man, and uttering a piercing cry, he darted beneath it, and plunged, at a single bound, into the opposite thicket.” (Chapter 4 p.37)

Magua, the Native, is quietly disappointed with Heyward’s treatment.

He, then, drops his responsibility in leading the party to the fort. He does not care about his job and the reward that is promised. His heart is hurt and forces him to run away. He runs after he punches Heyward in the middle of conversation when Heyward grasps his hand. Magua leaves the party in the dark of the night. His anger is the respond of the treatment. He can let the Whites depreciate him.

Magua’s hatred to the Whites is lying deeply in his heart. He will do everything to avenge their mockery and treatments. In the other part of the novel, Magua expresses his anger by imprecating to the Whites that he will torment the Whites before and after he dies. Even whites’ spirits he will rack him and never let his spirit in peace. “*When the white man dies, he thinks he is at peace; but the red men know how to torture even the ghosts of their enemies.*” (Chapter 10 p 89-90)

All the data above show that, the Native responds the Whites’ treatments in two ways. First, they respond the treatment given to them plainly. It means that they do not make it as a problem. They still help the White overcome their problem. They assume the White as a creature in this world and also allies they should help each other, although they experience many racial treatments. And second, they respond the treatment aggressively. They do not like the Whites’

treatment toward the Native. They are angry to the Whites' treatment, and reply it by thinking prejudice toward whites. And moreover they also attack the Whites and make them as their prisoner.

CHAPTER IV

CONCLUSION

4.1 Conclusion

After analyzing the data in chapter III, in this chapter the researcher presents the conclusion of the research as follows.

Racial mingling is desirable and dangerous. Although racial mingling is desirable but it tends to make unequal treatment, and then it is called as racism, to other race. Racism usually comes from the superior race to the inferior. There are many kinds of racism identified by the scientist. But after analyzing the data, the researcher found out two kinds of racism in the novel. *First*, is racial prejudice and *second* is segregation. The Whites' prejudice is mostly found in the novel than segregation. They deliver their prejudice to the Native in many ways such as judging them as dumb creatures and also as thievish race.

While the cause of racism that underlies the Whites' racial treatment to the Native is that the Native's customs, traditions and manners are different from the Whites. The Whites assume that the Natives have the things the whites' hate. For example the Native is dirty, they speak rudely and without showing etiquette, while the Whites hate this manner. Then the Natives' tradition is vividly different from the Whites'. The Natives assume that scalping their enemies is the symbols of their honour, and giving it to other is a valuable gift, while the White 'scalping'

is disgusting and totally inappropriate for gift. This is relating to the theory of the cause of the racism namely Symbolic theory.

Facing this treatment, the Native responds it in two ways. First, they respond it simply. They do not care what the Whites have said and their assumptions to them. The Native still give their respect to them. They still help them. Besides that, they give explanation that they are not deserved to be treated unequally. And another respond is that the Natives respond it by showing their anger. They do not want to be treated unequally, and the result is the Native assume the Whites as their enemy.

4.2 Suggestions

The researcher realizes that this research is far from perfection. Then, it is suggested to the next researcher to conducts other researches in the same novel with the other topics such as the setting, conflicts, moral values to achieve a deep understanding of the novel. And then, it is suggested to the readers not to treat other people unequally, because it will give a great impact on society, because different appearance cannot be used to judge the personalities, and characteristics.

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