

**THE STIGMA ON NATIVE AMERICAN IN LYDIA MARIA
CHILD'S *HOBOMOK***

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2024**

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CHILD'S *HOBOMOK***

THESIS

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In Partial Fulfillment of the Requirement for the Degree of *Sarjana Sastra* (S.S.)

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2024**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “The Stigma on Native American in Lydia Maria Child’s *Hobomok*” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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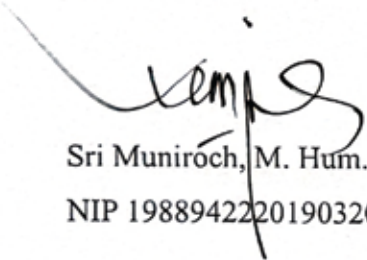
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MOTTO

“Kecerdasan dan kepandaian itu bukan segalanya, ia masih bergantung pada kejiwaan. Ketika kejiwaan itu goncang, maka kecerdasan pun ikut goncang.

Intelektualitas bisa goncang karena Instabilitas Rohani.”

(al-maghfurlah K.H. Hasyim Muzadi)

THESIS DEDICATION

I dedicate my thesis to my big family who have fully supported me throughout this research. To my father who always gave me advice as well as academic support and motivation. To my mother who continues to provide encouragement and prayers for completing my studies and research. I also thank all the teachers and lecturers who have taught me their knowledge so that I can reach the final point of my undergraduate studies.

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Praise be to Allah, Most Gracious, Most Merciful

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All praise and Gratitude for the blessings given by Allah SWT who has given health and strength to the researcher to continue to conduct research that is useful for the academic world. Shalawat and salam, researcher devote himself to the Great Prophet Muhammad SAW, who brought Muslims from the jahiliyah era to the Islamic era.

On this occasion, the researcher would like to express his deepest gratitude to all those who continue to provide support and inspiration during the writing of this thesis. Therefore, allow the author to say it to:

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Malang, 30 July 2024

The Researcher

A handwritten signature in black ink, appearing to read 'Balya Muhammad Izzat', with a stylized flourish at the end.

Balya Muhammad Izzat

ABSTRACT

Izzat, Balya Muhammad. (2024). *The Stigma On Native American In Lydia Maria Child's Hobomok*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Islamic State University Maulana Malik Ibrahim Malang. Advisor Sri Muniroch, M.Hum.

Keywords: Stigma, Native American, Hobomok

This study aims to reveal the stigma that appears in the novel *Hobomok* by Lydia Maria Child. The stigma discussed here is the stigma directed towards Native Americans by white people. As a literary criticism that uses the perspective of literary sociology, this research uses Raewyn Connell's Southern Theory approach. It is combined with Link and Phelan's Stigma Theory which is then associated with the social conditions of Native American society at that time. After the research, several stigmas addressed to Native Americans were found. Among them are Indians who are savage and wild, Indians who are uncivilized and uneducated, Indians who are heathens, and Indians who became civilized with the help of the White settlers. These stigmas arise due to several factors, the first being differences in culture and customs. Next, the differences in religious beliefs among white settlers and natives. Where the natives believed in The Great Spirit while the Puritans embraced Christianity. The last is the assumption that white people are superior and highly educated compared to Native Americans. The resulting stigma leads to discrimination and policy-making that negatively impacts Native Americans in the future. One of the policies implemented by the US government was "the Removal Act", which led to the "Trail of Tears". Such views and policies not only show a lack of understanding and appreciation of indigenous cultures and knowledge but also reinforce negative stereotypes that perpetuate their marginalization and discrimination. Research on cultures described in the literature, especially Native American culture, is an interesting topic to research, therefore it is hoped that topics on Native American culture can be considered for future research.

ABSTRAK

Izzat, Balya Muhammad. (2024). *Stigma Terhadap Native American Dalam Novel Hobomok Karya Lydia Maria Child*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Sri Muniroch, M.Hum.

Kata Kunci: Stigma, Native American, Hobomok

Penelitian ini bertujuan untuk menguak stigma yang muncul di dalam novel *Hobomok* karya Lydia Maria Child. Stigma yang dibahas disini adalah stigma yang ditujukan kepada orang native American oleh orang kulit putih. Sebagai kritik sastra yang menggunakan sudut pandang sosiologi sastra, penelitian ini menggunakan pendekatan Southern Theory gagasan Raewyn Connell serta dikombinasikan dengan Stigma Theory gagasan Link and Phelan yang kemudian dikaitkan dengan kondisi sosial masyarakat Native American pada masa itu. Setelah dilakukan penelitian, ditemukan beberapa stigma yang ditujukan kepada orang-orang native American. Diantaranya adalah Indians are savage and wild, Indians are uncivilized and uneducated, Indians are heathens, dan Indian became civilized by the help of the White settlers. Stigma-stigma tersebut muncul disebabkan oleh beberapa faktor, alasan pertama adalah perbedaan budaya dan adat istiadat. Berikutnya, perbedaan keyakinan agama di kalangan pemukim kulit putih dan penduduk asli. Dimana penduduk pribumi mempercayai *The Great Spirit* sedangkan kaum puritan menganut agama Kristen. Yang terakhir adalah anggapan bahwa orang kulit putih lebih unggul dan berpendidikan tinggi dibandingkan penduduk asli Amerika. Stigma yang muncul berujung pada diskriminasi dan pengambilan kebijakan yang berdampak negatif terhadap penduduk asli Amerika di masa depan. Salah satu kebijakannya adalah “The Removal Act”, yang berujung pada “Trail of Tears”. Pandangan serta kebijakan seperti ini tidak hanya menunjukkan kurangnya pemahaman dan apresiasi terhadap budaya dan pengetahuan masyarakat adat, namun juga memperkuat stereotip negatif yang memperburuk marginalisasi dan diskriminasi mereka. Penelitian tentang budaya yang dijelaskan dalam karya sastra, terlebih budaya orang native American, merupakan topik yang menarik diteliti, oleh karena itu diharapkan topik-topik tentang budaya Native American dapat pertimbangan penelitian-penelitian selanjutnya.

الملخص

.عزت، بليا محم (2024). وصمة العار ضد الأمريكيين الأصليين في رواية هوبوموك للكاتبة ليدا ماريا تشايلد. أطروحة. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف سري مونيروش، م. هوم.

كاتا كونسى: وصمة عار، أمريكي أصلي، هوبوموك

يهدف هذا البحث إلى الكشف عن الوصمة التي ظهرت في رواية "هوبوموك" للكاتبة ليدا ماريا تشايلد. الوصمة التي تم مناقشتها هنا هي الوصمة الموجهة إلى الأمريكيين الأصليين من قبل الأشخاص البيض. كنوع من النقد الأدبي الذي يستخدم وجهة نظر علم اجتماع الأدب، يستخدم هذا البحث مقاربة نظرية الجنوب التي اقترحتها راويين كونيل ويتم دمجها مع نظرية الوصمة التي اقترحها لينك وفيلان ثم ترتبط بالوضع الاجتماعي للمجتمع الأمريكي الأصلي في ذلك الوقت. بعد إجراء البحث، تم العثور على عدة وصمات موجهة إلى الأمريكيين الأصليين. ومن بين هذه الوصمات أن الأمريكيين الأصليين وحشيون وغير متحضرين، وأنهم غير متعلمين، وأنهم كفار، وأنهم أصبحوا متحضرين بمساعدة المستوطنين البيض. ظهرت هذه الوصمات بسبب عدة عوامل. السبب الأول هو الاختلافات الثقافية والعادات والتقاليد. بعد ذلك، الاختلافات الدينية بين المستوطنين البيض والسكان الأصليين، حيث يؤمن السكان الأصليون بالروح العظيمة بينما يعتنق البيوريتانيون المسيحية. والأخير هو الافتراض بأن البيض أكثر تفوقًا وذوي تعليم عالي مقارنةً بالسكان الأصليين لأمريكا. أدت الوصمات التي ظهرت إلى التمييز واتخاذ سياسات أثرت سلبًا على السكان الأصليين لأمريكا في المستقبل. في النهاية، تعكس مثل هذه النظرة نقص الفهم والتقدير لثقافة ومعرفة المجتمعات الأصلية، وتعزز الصور النمطية السلبية التي تقاوم التهميش والتمييز ضدهم. يُعد البحث في الثقافات، الأخرى التي تم وصفها في الأعمال الأدبية، وخاصة ثقافة الأمريكيين الأصليين، موضوعًا مثيرًا للاهتمام للبحث لذلك يُأمل أن تكون مواضيع حول ثقافة الأمريكيين الأصليين محل اعتبار في الأبحاث المستقبلية

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CHAPTER I

INTRODUCTION

A. Background of the Study

Native Americans, commonly known as Indians, are an ethnic group that inhabited most of American continent before the arrival of European explorers. They were widely spread from North America to South America. In pre-Columbian times, it is estimated that there were between 8 and 112 million Native Americans spread across the continent. (Denevan, 1992).

Ethnographers categorize Native Americans based on geographical aspects and cultural similarities known as cultural areas. There are ten cultural areas that include various tribes and peoples, namely the Arctic, Subarctic, Northeastern Woodlands, Southeastern Woodlands, Great Plains, Great Basin, Northwest Plateau, Northwest Coast, California, and Southwest ("Culture Areas Index," n.d.). Each cultural area is characterized by a different culture and lifestyle that sets it apart from other groups, illustrating the rich diversity among Native Americans.

In the literature on the early colonization of the Americas, it is written that early European colonists engaged in significant interactions with Indian tribes. The geographical differences between Europe and the Americas posed great challenges for the colonists, forcing them to learn from and ask Native Americans for help. For example, William Bradford, in his work *Plymouth Plantation* (2008) notes how the

Puritans in Plymouth had to adapt to their new environment and relied on the knowledge and assistance of Native Americans.

Early colonists not only asked for assistance but also engaged in transactional matters and formed treaties with Indian tribes. This was done to establish a mutually beneficial and respectful relationship for both parties. It reflected the cooperation between the two groups, which would later play an important role in the formation of early colonial society in America. The interaction between colonists and Native Americans became an integral part of the colonial historical narrative, despite the often contradictory nature of the harmonious relationship between the two groups.

In the early ages of American literature, topics about Native Americans became a big trend in the colony frontiers. For example, *the Narrative of Captivity and Restoration of Mary Rowlandson* (Rowlandson, 1997), was the first-ever captivity narrative of the Native American people. Her experience in her book during her captive provides how the Native's culture and customs. Another example, is Roger William in his book *A Key into the Language of America* (Williams, 2020), writes the basics to understand and communicate with the Native's language. These examples provide how Native American's culture, customs, and language became a big concern in the early colonization age of America.

In the nineteenth century of American literature or after the American literature, American writers begin to emerge producing authentic American

literature. This era of literature glorifies the independent, outspoken, self-reliant, individual, free of constraints types of writing (Marshall, 1993).

Lydia Maria Child was one of the famous women of the nineteenth century. She was an intellectual and also a famous women writer in that age. Child was born in February 11, 1802, in Medford, Massachusetts. Born in an abolitionist family, she was later devoted herself as an abolitionist after she met William Lloyd Garrison. She was also a feminist, activist, and a journalist. One of her famous workswas *Hobomok: A Tale of Early Times*, a novel published in 1824.

Hobomok was her historical fiction set in New England during the late 1620 and 1630s or during the colonial era. The novel drives around the main protagonist, Mary Conant, who lives in the Puritan settlement named Naumkeag/ Salem. *Hobomok* explores the romance life of Mary, a puritan white woman, and Hobomok, an Indian who was an ally of the settlement. The novels premise of interracial marriage was critique for the nineteenth century American audience. And to break through the racial perspective of the American people during that time. Presumably Childs novel *Hobomok*, rewrites the history of America by picturing a nation where women and Native Americans are viewed as socially marginalized groups under the patriarchal system of the Puritanism. (McDonell, 2022). This novel was written to end the intolerance from the Puritan community inclusive perspective.

Although it has been two centuries since the publication of *Hobomok*, topics related to stigma, gender, and race are still relevant in modern times where discrimination is still prevalent in all parts of the world, especially in America. This

novel overviews interracial interactions and the dynamics between white people and Native Americans. The historical values in this novel are also relevant as a study material today. Therefore, some schools still review and study this novel even though it is a classic literary work.

Numerous studies explore the representation of Native Americans in literature, and these can be broadly categorized into several distinct areas. Firstly, there are several researches that analyze Native American culture and history as depicted in literary works. This includes studies such as *Distorsi Sejarah Dan Persepsi Visual: Studi Kasus Animasi Pocahontas*, which examines historical distortions and visual perceptions in the animated film "Pocahontas," and *Menelusur Tradisi: Renaissance Dalam Native Amerika Dan Perspektifnya Terhadap Kematian Dalam Karya Leslie Marmon Silko*, which explores the Renaissance traditions within Native American culture and perspectives on death in the works of Leslie Marmon Silko. Additionally, works like *Geliat Budaya: Film Dokumenter Suku Lakota Life Lakota* analyze cultural revitalization through documentaries about the Lakota tribe, while *What Can I Tell Them That They Will Hear? Environmental Sovereignty and American Indian Literature* focuses on environmental sovereignty and its depiction in Native American literature. Lastly, *A Seat at the Table: Political Representation for Animals* touches on broader issues of political representation as seen through the lens of Native American narratives.

Secondly, another significant area of research examines the identity and characterization of Native Americans in literature. For instance, *Savagely Sentimental: The Creation and Destruction of the Sentimental Indian in Lydia*

Maria Child's Hobomok delves into the sentimental portrayal and succeeding destruction of Native American characters, while *The Problem of Authenticity in Contemporary American 'Gone Indian' Stories* examines issues of authenticity in modern narratives that involve characters adopting Native American identities.

Thirdly, there is research that explores the intersection of Native American novels with gender and religious issues. Studies such as *The Specter of Oppression and National Identity in Hobomok* analyze themes of national identity and oppression, whereas *A Legacy of Female Imagination: Lydia Maria Child and The Tradition of Indian Captivity Narrative* looks at the role of Female Imagination in the context of Indian captivity narratives. Additionally, *Religious Sovereignty and the Ghost Dance in Native American Fiction* investigates the portrayal of religious sovereignty and the Ghost Dance movement within Native American fiction.

The first study is *The Specter of Oppression and National Identity in Hobomok* conducted by McDonell (2022). This research discusses how the novel *Hobomok* carries the themes of gender equality and religious ideology by showing the spectre of oppression and national identity in *Hobomok*. The spectrality shown in *Hobomok* was used to introduce the traumatic condition of Puritan psyche and English colonization in building the national consciousness of America. The research further mentions that Child's work rejects the patriarchal system that has been promoted by Puritanism as a picture of an ideal country.

The second study is conducted by Hisayo Ogushi, *A Legacy of Female Imagination: Lydia Maria Child and The Tradition of Indian Captivity Narrative* (2004). This study explains the influence of the Indian captivity narrative in the

development of American romance and further explains that Lydia Maria Child's novels are direct descendants of Puritan women writers. By using and elaborating on Child's personal views on ethnicity and femininity, this study makes several important points. The narrative of captivity plays an important role in the development of American literary history. It is largely a genre that aims to assert the moral superiority of white Puritans because it is invariably cast within a clearly binary framework: suffering whites contrasted with brutal savages. But as time progressed, the narrative lost its primary purpose and turned into a secular minor genre of romance. Maria Lydia Child's work contrasted with the captivity narrative that carried hatred toward Indians, her work romanticized the Indians as noble savages. Further the research states that Child portrays the Indians as captives while the Puritans as the captors.

The next study is conducted by Robyn Johnson. In his research *Savagely Sentimental: The Creation and Destruction of the Sentimental Indian in Lydia Maria Child's Hobomok* (2017) states that Child uses Hobomok to create one of the earliest sentimental male characters in literature by combining masculine and feminine characteristics of the period. This is possible due to the already existing concept of the "Noble Savage," which characterized Native Americans as emotional and offered justification for extinction. Child may easily dismiss Hobomok by portraying him as a "Noble Savage" with both male and feminine features, so reducing his perceived threat to white nineteenth-century society. The mix of his "noble savagery" and feminine traits leads to his death. Johnson also states that the Indian used to establish the identity of "true American". This results to classifying

what is American and non-American. In order to eliminate the non-American culture to make room for the rewritten history, Indians had to be removed. (Johnson, 2017)

The next research is conducted by Anisha Melanie Yuniar S et.al. discusses the distortion and misperception of the portrayal of Indians in the Pocahontas movie. In their research *Distorsi Sejarah Dan Persepsi Visual: Studi Kasus Animasi Pocahontas* (Setiadi et al., 2023) mentions that there are cultural and historical distortions in the film. The distortion is not a serious problem for viewers in Indonesia (who incidentally do not know the historical events behind the character Pocahontas). However, this can have an impact on the ethical problems of Native American society because the distortions that occur can close the reality of events that actually occurred at that time. At some point, this distortion could reduce or even remove the authentic culture of the Native Americans.

The next study conducted by Karina Hanum Luthfia (2019) discusses the Native American tradition and culture in the work of Leslie Marmon Silko. In her research *Menelusur Tradisi: Renaissance Dalam Native Amerika Dan Perspektifnya Terhadap Kematian Dalam Karya Leslie Marmon Silko*, focuses on how the concept of death in Native American culture, which is seen as part of indigenous traditions and heritage, was displaced by colonization and assimilation by Europeans. The study reveals that 1) The perspective on death through a Native American lens is seen as tame death. 2) Death is seen as a balancing mechanism of social life if it is drawn from the values of Native American life. 3) The protocol of death ceremonies implemented in tribal systems was found to be a resistance of

Native Americans in resisting assimilation and White domination. This is supported by a movement of determination and articulation of Native American identity.

The next study *Geliat Budaya: Film Dokumenter Suku Lakota Life Lakota* written by Sukarni Suryaningsih (2021) discusses the documentary of Lakota tribes. A film that captures the life and history of the Lakota tribe, one of the Native American tribes. This research focuses on the past and present conditions of the Lakota people in maintaining their cultural identity. The results of this study reveal that the exploration and exploitation of the existence of the Lakota tribe has an impact on the extinction of culture and identity in United States society. Efforts made by residents in the Cheyenne reservation area to maintain ancestral culture include Marrowbone activities. This activity is intended to preserve culture and maintain the identity of the Lakota tribe for future generations.

The next research is *The Problem of Authenticity in Contemporary American "Gone Indian" Stories*, conducted by Judith Agnes Kadar (2016, pp. 64–73). This study explores the challenge of defining what it means to be "Indian," "Native American," and "Indigenous" through looking at perspectives from non-native writers' literary works about characters who "become Indian" in order to undergo indigenization. The novels under discussion examine the relationship between victimization, social standing, and ethnic identity; they also highlight the advantages and disadvantages of intercultural transition as well as the protagonists' cultural learning. They discuss the idea of "going Indian," which places an emphasis on individual preference. These novels, although being written by Anglo-Americans and only indirectly connected to Native American literature, explore the

meaning of indigeneity, the power to validate it, and the effects of social and personal status. These books also challenge stereotypes about race and ethnicity while highlighting the advantages of having a particular identity.

The next research is conducted by Lee Schweninger entitled *"What Can I Tell Them That They Will Hear?" Environmental Sovereignty and American Indian Literature* (2016, pp. 217–227). This research explores the connecting lines between literature and environmental issues in parallel with ideas of Indigenous sovereignty and Indigenous knowledge, including Indigenous ideas of access to and control on resources, preservation of sacred sites, and defending or regaining homelands in general. The research discusses the work of American Indian writers such as Linda Hogan (Chickasaw), Gerald Vizenor (Anishinaabe), and Leslie Marmon Silko (Laguna Pueblo). Schweninger also aims to find links between Indigenous environmental sovereignty as well as Western versus non-western ways of describing "recourses" in nature that appear in Native American fiction. It was found that Native Americans confront environmental sovereignty concerns with reference to Indian territories in the novels. These issues include hunting methods, controversial dam construction, coal and uranium mining, oil refining, and waste disposal. Additionally, Schweninger stated that literary examination of American Indian debates might advance knowledge on issues pertaining to tribal sovereignty, environmental sustainability, global citizenship, and indigenous knowledge.

The next research is conducted by Brian K. Hudson, *A Seat at the Table Political Representation for Animals* (2016, pp. 229–237). This research discusses the relationship between animals and moral values or political aspects in Native

American folklore. Hudson takes an example in the *Keepers of the Animals: Native American Stories and Wildlife Activities for Children*, animal stories help children understand good animal behavior. Native American children's stories about the relationship between humans and animals are different from most narratives of western philosophy. Native Americans place humans as one of the many species on earth, unlike western philosophy which places humans as a different category and above other living things. Native American ideology indirectly teaches its readers to respect other life and not to feel superior over other creatures. This is an illustration of how the traditional human-animal relationship is significant to both current Native American politics and Native American culture.

The next research is conducted by Susannah Hopson, *Religious Sovereignty and the Ghost Dance in Native American Fiction* (2016, pp. 260–272). This research discusses Native American religious sovereignty, which is conceptually different from Western religious concepts and practices. The long history of conflict between Indigenous Americans and settler communities not only involves land and natural resources but also conflicts involving religion and spiritual supremacy. Hopson mentions that the attack on Native American religious sovereignty intensified in the 1880s and 1890s when Christianity took over most of the legal policies of the U.S. For this reason, a ritual emerged around the 1880s and 1890s among Indian tribes in the U.S., namely the Ghost Dance. It was a spiritual expression of Native America as a response to starvation, death, and the fading of traditional tribal culture due to policies issued by the U.S. government. This ritual caught the attention of contemporary Native American writers who implemented it

in their works. Writers such as Sherman Alexie and Leslie Marmon Silko include Ghost Dance to reawaken communal strength and cultural sovereignty as a form of Native resistance to Anglo domination. As a result of the movement's long history of being used as inspiration for Indian religious and spiritual resistance in writing, the Ghost Dance is probably going to keep inspiring literary works involving with the subject of religious freedom.

There are many studies that discuss Native America in literature. These studies can be categorized into several areas. First, research that analyze Native American culture and history in literary works (*Distorsi Sejarah Dan Persepsi Visual: Studi Kasus Animasi Pocahontas, Menelusur Tradisi: Renaissance Dalam Native Amerika Dan Perspektifnya Terhadap Kematian Dalam Karya Leslie Marmon Silko, Geliat Budaya: Film Dokumenter Suku Lakota Life Lakota, "What Can I Tell Them That They Will Hear?" Environmental Sovereignty and American Indian Literature, A Seat at the Table Political Representation for Animals*). Second, research that examine identity and characterization of the native American in literature (*Savagely Sentimental: The Creation and Destruction of the Sentimental Indian in Lydia Maria Child's Hobomok, The Problem of Authenticity in Contemporary American "Gone Indian" Stories*). Third, research that examines the relationship between Native American novels with gender and religious issues (*The Specter of Oppression and National Identity in Hobomok, A Legacy of Female Imagination: Lydia Maria Child and The Tradition of Indian Captivity Narrative, Religious Sovereignty and the Ghost Dance in Native American Fiction*).

These varied studies provide a comprehensive understanding of the multiple ways in which Native Americans are represented in literature, highlighting cultural, historical, identity-based, gender, and religious dimensions. However, there is no specific discussion about the stigma towards Native Americans in literary works. Eventhough *Hobomok* was a classical novel, but by analyzing the novel, it hopefully gives the understanding of how stigma is still relevant until this day. This research also aims to provide information that can help further understanding of how the Native American society is.

This research attempts to contribute by exploring the stigma towards Native Americans in the novel *Hobomok*. Because of the case of stigmatization, discrimination, and racism still happens until this time. This research is expected to provide an overview of how the stigma attached to Native Americans and its influence on their lives in real life. Hopefully giving a brief explanation of how stigma affects the society.

B. Research Question

Based on the background mentioned above, this study will focus on answering the following questions

1. What stigma that attached towards the Native American in Lydia Maria Child's *Hobomok*?
2. Why is the stigma attached to the Native American in Lydia Maria Child's *Hobomok*?

3. How does the stigma in the novel reflect the social condition of the Native Americans at that time?

C. Significance of the Study

Theoretically, this research can be a reference for other researchers who investigate similar topic about stigma towards Native American or similar theories. This work is expected to contribute to providing data of the stigma as well as the daily life of Native American tribes and their connection to the white community from the novel. In addition, this research can be used to understand how stigma was attached to the Native American in the novel and the influence of stigma throughout the history.

Practically, this research allows the reader to understand about the native American culture and the stigma that attached towards it. The results of this study hopefully inspire further research on Native Americans, extending beyond the period of colonization including the contemporary age.

D. Definition of Key Terms

In this study, there are several foreign terms that need to be explained further. These terms are written in order to make it easier for readers to understand the analysis contained in the research in the upcoming chapters.

1. Stigma: Stigma is a person's view or judgment of something. In general, stigma tends to be negative, which often does not match the facts. In this study the term

stigma will be used to define the negative perspective of the white people towards the Native Americans

2. Native America: Indigenous group who were the original people living in America, often known as Indian people or American Indian. The term Native America in the study refers to all the native tribes that appears in the novel.

3. Native American Culture: The culture that the Native Americans have, such as religion, beliefs, social hierarchy, clothing, tapestries, etc. The term covers the daily activities, language, and behaviour of the natives in *Hobomok*.

CHAPTER II

LITERATURE REVIEW

A. Sociology of Literature

Sociology of literature is one of the approaches to literary studies that considers societal or social aspects. Sociology of literature is a combination between literary studies and sociology. Because literary works are born from writers who are members of society, it can be said that literary works are one of the products of society itself. Therefore, literature is also a reflection of life (Damono, 1978).

Sapardi Djoko Damono in (Wiyatmi, 2013), reveals that Plato was the pioneer of social literary theory through his mimesis theory. Mimesis comes from the Greek word which can be interpreted as imitation. This mimesis theory assumes that literary works are imitations of life itself. Plato said that everything in this world is an imitation of the highest reality in the world of ideas. So, when a poet describes a tree in his poem, he is actually only describing an imitation of an imitation and his poem or rhyme is an imitation of an imitation (Damono, 1978).

In writing a literary work, the life of a writer can serve as a benchmark for the production of a literary work. Life here includes social status, ideology, background, social position in society, target readers, the author's profession, and one's professionalism in writing literary works (Wiyatmi, 2013). Sapardi Djoko Damono revealed that, "literary works do not just fall from the sky, but there is always a relationship between writers, literature, and society" (Damono, 1978). These three aspects cannot be separated in the study of literary sociology.

There are three classifications of literary sociology as proposed by Wellek and Warren in (Damono, 1978). First, the sociology of the author who questions social status, social ideology, and others that concern the author as the producer of literature. Second, the sociology of the literary work that concerns the literary work itself; the subject of study is what is implied in the literary work and what is the goal. The third is the sociology of literature that deals with the reader and the social influence of literature.

Gisele Sapiro also states that sociology of literature views literature as a social phenomenon and a study about social issues and the time period are written in literary works (Sapiro, 2023). Sociology of literature sees literature as a social activity, because the production of literature heavily depends on the societies condition and situation. This study also examines the relationship between the text and context, applying internal and external analysis.

Based on the theories mentioned above, there are at least a few important aspects in literary sociology studies. The first is the author's background (ideology, social status, occupation, etc.). Second, the social conditions of the society in which the author wrote the literary work. Third, the target audience of the literary work. The three points above are the main measures in the study of literary sociology.

By applying the theory described before, stigma proposed by Link and Phelan, along with Southern Theory by Raewyn Connell, we can gain deeper insights into the stigmas in the novel *Hobomok*. Link and Phelan's framework helps us understand how stigma is constructed, while Connell's Southern Theory provides a critical perspective on how knowledge production is influenced by social

hierarchies and power dynamics. Additionally, employing the sociology of literature allows us to explore the relationship between the novel's creation and the social realities of its time. This comprehensive approach enables a thorough analysis of the novel, revealing how the stigmas depicted in *Hobomok* reflect the broader social and cultural context in which it was written. Through this research, we can better understand the historical and social factors that shaped the narrative and its portrayal of Native Americans.

B. Stigma

Stigma is a view of something, someone, or a group of people that defines its characteristics from general behavior. The word Stigma comes from the Greek 'Stigma' which means 'tattoo mark', which is made of hot iron and stamped on someone to show that the person is a member of the temple or on a different spectrum to mark a criminal or slave (Page, 2015). The word stigma then evolved into not only a physical mark, but also in the form of a person's perspective towards something.

The definition of stigma according to Goffman in Link and Phelan (2001) is "an attribute that is deeply discrediting" and that reduces the bearer "from a whole and usual person to a tainted, discounted one". People who carry the stigma tend to experience negative social treatment. Because of this, stigma is a combination of "attributes and stereotypes". For the reason above, that creates the stigmatized people obtains negative perspectives.

Link and Phelan mention that there are several stages of stigma in society (2001). In the first stage, people recognize and categorize human differences according to racial, gender, or socioeconomic factors, among other features. These labels often highlight perceived deviations from societal norms.

In the second stage, the dominant culture assigns negative attributes to these labels, creating harmful stereotypes. For instance, certain racial groups may be unfairly stereotyped as dangerous or lazy. These stereotypes are not based on individual behaviors but on preconceived notions that the dominant group holds.

The third stage involves categorizing the labeled individuals as fundamentally different from the dominant group, creating an "us versus them" mentality. This distinction produces social divisions, as the labeled individuals are seen as outsiders who do not belong to the main social fabric.

As a result, in the fourth stage, those who are labeled experience discrimination and a loss of social status. They are often treated unfairly in various aspects of life, such as employment, education, and access to resources. This marginalization can lead to a cycle of poverty and exclusion, reinforcing their stigmatized status.

Finally, stigmatization is perpetuated by the political, social, and economic power structures that uphold and legitimize these distinctions. Those in power utilize their influence to maintain the status quo, ensuring that the stigmatized groups remain marginalized. This institutionalized discrimination manifests in unacceptability, exclusion, rejection, and widespread discrimination, making it difficult for the labeled individuals to overcome the barriers imposed on them.

Through these stages, stigmatization not only dehumanizes individuals but also perpetuates social inequalities, hindering the progress towards a more inclusive and equitable society.

A person or group who is labelled by a stigma often get negative perspective. We could take an example from the history of the Native America and the white puritan people. Based on the theory that was stated by Link and Phelan, the distinction between “us” are the white puritan people while the “them” are the native Americans. Furthermore, the white puritan has political power within the colonies allows them for differentiation and stereotypes towards the natives.

C. Southern Theory

Southern theory is a sociological theory developed by Raewyn Connell in her book "Southern Theory: The Global Dynamics of Knowledge in Social Science" (Connell, 2007). This is a critical theory that social science is ambiguously democratic. He argues that social science until recently has only been described or explained through the lens of the rich capital-exporting countries of Europe and North America, or what he called the global metropole.

Sociology was initially shaped by imperial culture as an intellectual reaction to the colonized world. At the height of contemporary imperialism, the discipline developed in the urban and cultural centers of the major imperialist countries. They functioned as the "metropole" of the colonial world, to use a helpful French term. It was clearly recognized by the thinkers who developed sociology that this new

discipline was skewed towards imperial power, sociology was only developed in certain social locations, namely the metropolitan liberal bourgeoisie.

Connell divides the world into two groups of societies, the global north and the global south. The North refers to modern countries or global metropolises, as well as countries that have dominance in terms of intellectuality. In contrast, the South refers to countries that are considered to be lagging behind in terms of intellectuality (Connell, 2007). These groups of societies are needed to show the class differences between two different groups from Maria Lydia Child's *Hobomok*.

The Southern Theory name was used in several reasons. Connell states that the phrase first draws attention to the relationships between the external and the center of knowledge. The term "Southern" refers to the relationships, authority, exclusion and inclusion, hegemony, cooperation, sponsorship, and appropriation between intellectuals and institutions in the metropole and those in the periphery of the world, rather than to a finely defined group of governments or cultures. Secondly, the title highlights the fact that theory is produced by the majority of the globe. Lastly, the title emphasizes the idea that social cognition takes place in specific locations. During the establishment of the book, Connell was writing this book in Australia which means 'the south lands' (Connell, 2007).

Back during the colonial era, we could see how fierce the denigration of the colonized by the Europeans. For example, The North American indigineous people were slandered as treacherous, Bengali as afffeminate, Chinese as decadent and Africans being denigrated. This practice has become a common feature for imperialism (Connell, 2007).

As Dodson state about the impact of colonilaztion that happens with the Aborigins in Australia,

Everything about Aboriginal society is inextricably interwoven with, and connected to, the land. Culture is the land, the land and spirituality of Aboriginal people, our cultural beliefs or reason for existence is the land. You take that away and you take away our reason for existence. We have grown the land up. We are dancing, singing and painting for the land. We are celebrating the land. Removed from our lands, we are literally removed from ourselves (Connell, 2007).

D. Native American History

Native Americans, commonly known as Indians, are an ethnic group that inhabited most of the America continent before the arrival of European explorers. They were widely spread from North America to South America. In pre-Columbian times, it is estimated that there were between 8 and 112 million Native Americans spread across the continent. (Denevan, 1992).

Ethnographers categorize Native Americans based on geographical aspects and cultural similarities known as cultural areas. There are ten cultural areas that include various tribes and peoples, namely the Arctic, Subarctic, Northeastern woodlands, southeastern woodlands, great plains, great basin, northwest plateau, northwest coast, California, and southwest (“Culture Areas Index,” n.d.). Each cultural area is characterized by different culture and lifestyle that sets it apart from other groups, illustrating the rich diversity among Native Americans.

It is said that the first people to discover the Americas were the Vikings, but the most famous account of the discovery of the Americas is Christopher Columbus' account that he wrote on his first trip to the Americas in 1462. Columbus anchored in the Bahamas archipelago, which was later named Hispaniola. There he first came

into contact with indigenous people in the area whom he named Indians because he thought he was in the Indies. This event marked the expansion of Europeans into the New World.

In the early days of the English colonization in Northeast America, the relationship between Englishmen and Native Americans became a major focus due to the need to survive on American soil. In 1620, Mayflower, a ship carrying Puritans that fled from England to the Massachusetts area without preparation to survive in the wilderness of the New World (Bradford, 2008). Because of this, in order to survive they interact with the local natives, initiating a contact that was initially uncertain. Over time, however, the relationship between Englishmen and Native Americans improved and even developed into a mutually beneficial trading partnership. The natives got their game and the Englishmen got their tobacco and liquor.

In 1636, the Pequot war broke out, which was the first conflict between Native Americans and Europeans in North America (McBride, 2024). The war involved the Pequot tribe facing off against an alliance from the colonies of Massachusetts Bay, Connecticut, and Saybrook. The Englishmen were reinforced by their allies, the Narragansett and Mohegan tribes. The war lasted for several years and culminated in the Battle of Fort Mistick, where the Pequot suffered a deadly defeat. Around 400 Pequot people, including women and children, died in the battle, significantly changing the political and social dynamics between Englishmen and Native Americans.

The Pequot War not only impacted the relationship between Englishmen and Native Americans, but also shaped future policies in America. These events provided the basis for British colonial policy and later United States policy towards Native Americans, which lasted into modern times.

In 1675, the war between the English colonies and the Native Americans took place again, the King Philip's War. This was the bloodiest war in the history of the US conflict with Native America (Warren, 2024). The war started because of an incident where in June 1675, three of Philip's warriors were executed for the attempt to murder an educated "praying Indian" named John Sassamon. The incident ignited a dispute over the territory between Native Americans and whites that had been going on for about 55 years. The bloody conflict sparked by the whites ended with the assassination of King Philip in August 1676. More than 600 colonists and 3000 natives became victims and about 17 white settlements were destroyed in a war that lasted about a year. In conclusion, these two wars were an important event in early American history that influenced cultural, political, and economic interactions between Englishmen and Native Americans and shaped the course of future policies.

CHAPTER III

RESEARCH METHOD

A. Research Design

This study is a literary criticism using sociological approach to further examine the research question. Gisele Sapiro states that sociology of literature views literature as a social phenomenon and a study about social issues and the time period are written in literary works (Sapiro, 2023). Sociology of literature sees literature as a social activity, because the production of literature heavily depends on the societies condition and situation. This study also examines the relationship between the text and context, applying internal and external analysis.

There are three classifications of literary sociology as proposed by Wellek and Warren (1989). The first part is related to the sociology of the author of the work, both from his profession and intuition in literature. Which in this case the profession and intuition of Lydia Maria Child. This includes the author's social background, the author's ideology, the author's status outside the literary work, or in other words, the author's reality.

The content of literary works is the second part included in the discussion of literary sociology. The content of literary works is seen and connected to the conditions and social problems that occur during the novel *Hobomok* writing process. The last discussion is related to the impact of literary works on readers and

social society after the novel is published. These three discussions will be further described in this literary criticism research.

Stigma is a view of something, someone, or a group of people that defines its characteristics from general behavior. The word Stigma comes from the Greek 'Stigma' which means 'tattoo mark', which is made of hot iron and stamped on someone to show that the person is a member of the temple or on a different spectrum to mark a criminal or slave (Page, 2015). The word stigma then evolved into not only a physical mark, but also in the form of a person's perspective towards something.

Link and Phelan mention that there are several stages of stigma in society (2001). In the first stage, people recognize and categorize human differences according to racial, gender, or socioeconomic factors, among other features. In the second stage, the dominant culture assigns negative attributes to these labels, creating harmful stereotypes. The third stage involves categorizing the labeled individuals as fundamentally different from the dominant group, creating an "us versus them" mentality. In the fourth stage, those who are labeled experience discrimination and a loss of social status. They are often treated unfairly in various aspects of life, such as employment, education, and access to resources. Finally, stigmatization is perpetuated by the political, social, and economic power structures that uphold and legitimize these distinctions.

The sociological approach in this research will be used to identify the three social aspects of sociology of literature from the novel. Afterward, it will be further analyzed by combining Connel's Southern Theory. These approaches will help the

research to explain the stigma of Native American culture. Also, the relation of the novel *Hobomok* by Lydia Maria Child with the real life.

B. Data Source

The primary data source used in this research is the the novel *Hobomok* by Lydia Maria Child that was published by Cummings, Hilliard & Co in 1824. The data was obtained from the intensive reading from the text. While the secondary data source was obtained from journals, newspapers, and historical notes, etc that discusses the social situation in America or native Indian related articles during the writing of *Hobomok*. Some of those sources that helps to develop this research are *The Narrative of Captivity and Restoration of Mary Rowlandson* (1997), *The Key into The Language of America* by Roger Williams (2020), *History of Plymouth Plantation* (2008) by William Bradford, *A Century of Dishonor* by Helen Hunt Jackson (2015).

C. Data Collection

The data was acquired by using several steps:

- a. A close reading towards the main source, *Hobomok* by Lydia Maria Child
- b. Highlighting section that indicates the cultural aspect of the Native Americans in the text.
- c. Gather information from the secondary source about social situation of native American culture, life and history from *The Narrative of Captivity and Restoration of Mary Rowlandson* (1997), *The Key into The Language of*

America by Roger Williams (2020), *History of Plymouth Plantation* (2008) by William Bradford, *A Century of Dishonor* by Helen Hunt Jackson (2015), and other journals.

- d. Grouping the findings from the text into several categories.

D. Data Analysis

After the collection of data, it was analyzed as follows:

- a. Analyze each group that has been categorized before.
- b. Specify text that indicates the stigma towards Native American culture using Links and Phelan's theory of Stigma and the southern theory perspective.
- c. Re-examine the data collected and validate the social aspect of the novel with secondary sources, such as *The Narrative of Captivity and Restoration of Mary Rowlandson* (1997), *The Key into The Language of America* by Roger Williams (2020), *History of Plymouth Plantation* (2008) by William Bradford, *A Century of Dishonor* by Helen Hunt Jackson (2015) and other journals.

CHAPTER IV

FINDINGS AND DISCUSSION

A. Stigma Against Native Americans in *Hobomok*

After conducting a detailed analysis and reading of the novel *Hobomok*, the author found several texts or phrases that indicate the presence of stigma towards the Native Americans. The findings that have been collected are then categorized into four categories, Indians are savage and wild, Indians are uncivilized and uneducated, Indians are heathens, dan Indian became civilized by the help of the White settlers.

1. The Natives are savage and wild

In the novel *Hobomok*, one of the stigma of the Native Americans that appear through the portrayal as savage and wild. Throughout the novel the Native Americans was depicted as so several times. This characterization reflects the dominant culture during the story is set where the white settlers dominate the Natives.

According to the southern theory by Raewyn Connell (2007), divides the world into two groups of societies, the Global North and the Global South. This division was due to the perspective that there are several nation that was more advance both in technology and education than the other. In this case, the white settlers whom has more advance intellectuality proclaim themselves as better than the Native Americans.

Additionally, Connell argues that during colonial times, control over land and the disruption of traditional land tenure were central to patterns of domination, the interplay of interests, group consciousness, and social change processes. This explains why Europeans began seizing and controlling Native lands—to assert their dominance and demonstrate their power over the Native populations. By taking control of the land, Europeans not only disrupted the Native way of life but also solidified their authority and imposed their own social and economic structures on the indigenous people.

A few words of recognition passed between him and the savage, and the young couple proceeded homewards (p. 19).

In the passage above, the narrator refers to Hobomok as a savage. This scene occurs when Mary creates a circle for a ritual, and Hobomok, who is chasing his prey, suddenly jumps inside the circle, surprised to encounter Mary in the woods. Shortly after, Brown appears and speaks to Hobomok, with the narrator describing him as a savage.

According to Link and Phelan's theory of stigma, this can be categorized into the third stage, where the dominant group labels individuals, creating an "us versus them" dynamic. The text highlights this by clearly distinguishing between the narrator and the so-called savage, illustrating how the dominant culture views others as inferior.

This speech was fiercely answered by a dark, lowering looking savage, who stood among the crowd. (p. 21)

The text describes a scene where white settlers and some Native Americans gather on the beach, preparing for the departure of a vessel. Among the group of

Indians stands Corbitant, an Indian chief, whom the narrator describes as a "dark, lowering-looking savage" solely because he is a Native. This description highlights how the narrator perceives Corbitant based on his race and physical appearance. According to Link and Phelan's theory of stigma, this statement falls into the first stage, where human differences are recognized and categorized, particularly by race and physical traits. The narrator's comparison of the physical appearance of the white settlers to that of the Native Americans, represented by Corbitant, exemplifies this initial stage of stigmatization.

The girls could not understand what was spoke by the contending savages. (p. 112)

This scene occurs when Mary joins a group of both white and Native hunters in the woods. After successfully catching prey, some members of the group begin arguing over who it belongs to. Mary, witnessing the dispute, does not understand a word the natives are saying. In this context, the narrator refers to the quarreling natives as savages. This description not only highlights the communication barrier between Mary and the natives but also reflects the narrator's biased perception of the Native Americans, labeling them as savages simply because of their cultural differences and language.

... for there was a season that we had no doors wherewithal to keep out the Indians... (p. 122)

The passage above shows when Mr. Conant talks about his experience survive in the wilderness. He said that they need keep out the Indians out from their houses. This text implicitly shows that the white settlers views the Indians are

dangerous and also a threat that need to get rid off from their property. The term dangerous and threat could be associated with savage and wild.

The savage turned away his head for some time, as if struggling with some violent emotion. (p. 151)

In this sentence, Hobomok was trying to comfort Mary griefs because she got news that Brown was dead during his voyage to the East Indies. Mary who is sobbing in his mothers grave was a bit surprised that Hobomok shows up before her. Here the narrator once again called Hobomok as savage despite his good intention to cheer Mary up.

Full of astonishment, the grateful squaw danced, sung and caressed Mary, with every demonstration of frantic joy. (p. 155)

The text above is when Mary runaway to the Indian camp to mary Hobomok. In the *wigwam* Hobomok tells his mother about his marriage with Mary. Hobomoks mother greets this good news with dancing and singing as her expression of joy. But, the narrator here says that her expression is frantic.

It is a tradition for Native Americans when receiving good news they tend to dance as form of happiness. In several other culture such as Hawaiian culture or Indian culture, and even some European contries also uses dance as a form of expression. Hence, the narrator sees that the dancing was something unusual.

The previous findings reveal that Native Americans in *Hobomok* are often referred to as savage and wild. This terminology reflects the prejudices held by the white settlers, who viewed the Native Americans' different culture and customs as a clear distinction between "us and them." This cultural divide is further emphasized by the settlers perception of the Native Americans physical appearance and

behavior, which they used to justify their labeling of the indigenous people as savage and wild. Such descriptions highlight the reinforcing narrative of superiority and otherness that represents most of the colonial mindset.

2. The Natives are uncivilized and uneducated

Another stigma that appears in the novel is the portrayal of the Native Americans as uncivilized and uneducated. The Native Americans were depicted as so several times throughout the novel either explicitly or implicitly. This characterization shows that the Native Americans were uncivilized and uneducated by the white settler's standards.

As for the poor, unlettered Indians, it exceeded their comprehensension how buffaloes, ... (p. 37)

From the passage above, the narrator labels the Indians as poor and unlettered, highlighting the social biases of that time. This characterization underscores the lack of material wealth and formal education among the Native Americans, which further contributes to their marginalization. The use of such terms reflects the prevailing attitudes of the period, where Indigenous people were often judged by European standards, leading to their portrayal as inferior and reinforcing their social exclusion.

... is indeed a wonderful exemplification of the superiority of intellect over mere brutal force. (p. 37)

While the passage above emphasize that intellect dominates over brutal force. The intellect ones refers to the white settlers who receives formal education

while the brutal force refers to the Native Americans those who do not receive any western formal education.

"It is shame on us that an Indian must teach us who is 'our shield and our buckler,' " observed Mr. Conant. (p. 48)

The line above was spoken by Mr. Conant after being reminded by Hobomok. Mr. Conant expressed his shame at being lectured by "a mere Indian," implicitly suggesting that white settlers were more educated than Native Americans. This statement reveals Mr. Conant's underestimation of Hobomok's capabilities and knowledge, particularly in an area that Mr. Conant believes should be his own specialization. It highlights the overall biases of the time, where the intellectual abilities of Native Americans were often dismissed or undervalued by the white settlers.

"They say he is a clever Indian and comely withal, and that he hath been of great use to our Plymouth breathren." (p. 122)

In a conversation with the Conants, Mr. Johnson praises Hobomok, noting his achievements. However, his statement also carries an implicit bias. By referring to Hobomok as "a clever Indian," Mr. Johnson suggests that Hobomok is an exception among Native Americans, implying that other Indians are not as intelligent or useful. This backhanded compliment reflects the broader social prejudices of the time, reinforcing stereotypes about the intellectual and practical abilities of Native Americans compared to their white counterparts.

Even Hobomok, whose language was brief, figurative, and poetic, and whose nature was unwarped by the artifices of civilized life was far preferable to them. (p. 151)

The line above happens when Mary, grieving at her mother's grave, is suddenly comforted by Hobomok. In her emotional state, Mary realizes that despite his limitations, Hobomok still has great value. It's unfortunate that the narrator describes Hobomok as someone "whose nature was unwarped by the artifices of civilized life..." This phrase implies that Hobomok's worth comes from his lack of sophistication compared to "civilized" society, which reflects a attitude toward Native Americans. It decreases Hobomok's humanity by suggesting his goodness.

The findings above indicate that white settlers tended to view Native Americans as uncivilized and uneducated. This perception stemmed from the assumption that Native people did not receive the same education as Europeans. Consequently, the white settlers often dismissed the opinions and decisions of Native Americans, failing to recognize the value of the knowledge that the Native people already possessed. This oversight highlighted the injustice and disparity that existed between the two groups.

3. The Natives are Heathens

Another stigma that appears in the novel is the portrayal of Native Americans as heathens. This characterization arises from their different religious beliefs about God. The white settlers in Hobomok, mostly Puritans, believed in Christ as the one true God and considered anyone with different beliefs as heathens. Originally, the Puritans came to America to escape the corrupt religious practices in England. Seeking refuge from oppression, they also aimed to convert Native Americans to Christianity, disregarding the fact that the Natives had their own

established beliefs. This missionary zeal further reinforced the stigma against Native Americans, portraying them as spiritually inferior and in need of salvation.

However, 'it is better to be a doorkeeper in the house of the Lord, than to dwell in the tents of the wicked.' (p. 116)

The passage above describes Mr. Johnson's initial arrival in Naumkeak, where he states that he would rather be a doorkeeper in the house of the Lord—a lowly position—than live in a better place owned by wicked people. Mr. Johnson uses this religious example to highlight the differing beliefs between the white settlers and the Native Americans. By referring to the natives as wicked, he implicitly labels them as heathens. This stigma is rooted in the contrasting religious beliefs held by the Puritans and the Native Americans, with the Puritans viewing their own faith as superior and dismissing the spiritual practices of the natives.

"It's little I mind his heathenish stories," (p. 122)

The sentence above occurs during a conversation between Mr. Johnson and Mr. Conant. It is Mr. Johnson's response to Mr. Conant's story about Mary eagerly listening to Hobomok's folklore. Mr. Johnson dismisses it as a heathenish story. From his perspective, it appears that any word or tale from a non-Christian source, in this case from the Native Americans, is automatically considered heathen. This response highlights the deep-seated prejudice and narrow-mindedness of the Puritans, who viewed any belief system outside of their own as inferior and spiritually corrupt.

"A pretty piece of business it would be of a truth, to have a squeaking powaw, and shesikwee, and the devil knoweth what all." (p. 159)

The sentence above is from a conversation between Mr. Oldham and Mr. Conant following Mary's disappearance. Mr. Oldham refers to the squeaking Powwaw and Shesikwee, using an Indian term, and associates these practices with the devil's work. By saying "the devil knoweth what all," he implies that every action of the Native Americans is known and endorsed by the devil. This perspective reveals the settlers' deep-seated bias: they equate the natives' different beliefs with devil worship simply because they do not align with their Christian faith. This unfair judgment ignores the validity of the Native Americans' spiritual practices and portrays them as naturally evil.

"but to have her lie in the bosom of a savage, and mingle her prayers with a heathen, who knoweth not God... (p. 168)

The text above captures Mr. Conant's response about how Hobomok influences Mary. He describes Hobomok as someone who does not know God, labeling him a heathen and a savage. This negative perspective stems from the fact that Hobomok's beliefs, as a Native American, differ from Mr. Conant's own religious views. As a result, Mr. Conant's prejudice leads him to dismiss and devalue Hobomok based solely on these cultural and religious differences.

From the findings presented above, it is evident that the Puritans labeled the Native people as heathens due to their differing religious beliefs. The Puritans' mission of missionary imposed a stigma on Native Americans, portraying them as spiritually deficient and in need of salvation. This characterization not only highlighted the cultural and religious divide between the two groups but also reinforced a sense of superiority among the Puritans, who viewed their own faith as

the only true path. Therefore, this stigma marginalized Native Americans, undermining the value and legitimacy of their spiritual practices.

4. The Natives became civilized by the help of the White settlers

Another evidence of stigma in the novel is the portrayal of Native American development as dependent on the assistance of white settlers. Throughout the story, this depiction is reiterated both explicitly and implicitly, suggesting that Native Americans are portrayed as indebted to colonizers for improving their lives. This characterization reinforces the narrative of colonial superiority and perpetuates the idea that Native American progress is only achievable through the guidance and intervention of the dominant white culture.

The whites settlers arrival to America indeed brings development to the lifes of the Native Americans. As Connel states that "...to epitomise the European idea of a zone of savagery, incapable of improvement by its own efforts" (Connell, 2007). However this was tremendous mistake, because the Europeans failed to see the developed philosophy that the Native American already possessed far before their arrival.

...that the English were the favorite children of the Great Spirit, and had taught them words to speak to them. (p. 37)

The line above shows that the Englishmen were the favourite children of the Great Spirit. From the first arrival of the white settlers, the Native American who were unfamiliar with the whites appearance, therefore uses the opportunity to claim themselves as the messenger of the Great Spirit.

...the astonishing influence of the whites over these untutored people. (p. 37)

In the sentence above, the narrator states that the whites successfully influence the untutored Native Americans. This shows that they feel themselves as saviour of the unlettered people. In the end, it line implicitly means that the Native American was uncivilized until the white settlers came to help them became civilized.

... he had sold them rifles, and taught them to take a steady and quick-sighted aim; so that they now boasted they could speak thunder and spit fire as the white man. (p. 37)

The line above also shows the merit of the whites over the Native Americans. The sentence states that the natives was taught by the whites to use rifles. However the main point is the phrase “*so that they now boasted they could speak thunder and spit fire as the white man*” which shows that they were unfamiliar with advance things such as rifles.

His long residence with the white inhabitants of Plymouth had changed his natural fierceness of manner into haughty dignified reserve. (p. 46)

The sentence also states the influence white settlers arrival. This clearly brings up the notion of the white settlers as dignified and well manner, while the natives as wild. It also creates the notion that only way to change from a wild and aggressive person is by interacting with the white settlers. The notion that Hobomok supposed to be fierce and bestial due to being and Indian but since he was the best example of Indian nobility, he is able to adapt more to the “white” qualities which is obtain after the long term interaction with them (Johnson, 2017). This is absolutely wrong, because every culture has their own customs as well as the Native Americans.

And by degrees his Indian appellation was silently omitted. (p. 188)

The passage above was when Hobomok Jr. finishes his degree in Oxford. The narrator states that Hobomok Jr.'s appellation as an Indian was omitted simply because of the degree he obtained. This implicitly shows that the word Indian was associated with uneducated and the only way to remove that notion is by obeying the standard of the dominant culture, which here is dominated by the western customs.

B. Unveiling the Stigma in *Hobomok*

In the previous section, it was established that Native Americans were subjected to stigmatization by the Europeans who colonized the American continent. Cultural and ideological differences were briefly mentioned as the basis for these stigmas. According to Link and Phelan's theory of stigma, there are several stages in the formation of stigma within a society.

First, differences are identified in terms of race, gender, and socioeconomic status. In the second stage, the dominant group assigns negative labels to other groups. In the third stage, these labels create a clear division between "us and them." This division then leads to the fourth stage, where the targeted group experiences a loss of social status and faces discrimination. Finally, in the fifth stage, political, social, and economic forces compound this discrimination through policies that disadvantage the marginalized group.

By examining these stages, we can trace the origins of the stigma directed at Native Americans and understand how these prejudices were systematically established and reinforced.

This speech was fiercely answered by a dark, lowering looking savage, who stood among the crowd. (p. 21)

In the sentence above, the narrator identifies Native Americans based on their physical appearance, describing them as "dark, low-looking savages" with a fierce tone of voice. According to Link and Phelan's theory, the first stage of stigma involves identifying certain groups based on distinct features, such as physical appearance, race, gender, or socioeconomic status. This initial categorization sets the stage for subsequent stigmatization. Another example of this first stage of stigma formation can be seen in the following sentence.

Full of astonishment, the grateful squaw danced, sung and caressed Mary, with every demonstration of frantic joy. (p. 155)

The sentence above shows the narrator describing Hobomok's mother as demonstrating "frantic joy" upon hearing the news, indirectly characterizing Indigenous people as wild and unruly. This language reinforces the stigma by emphasizing perceived differences and portraying Native Americans in a negative light. Such descriptions contribute to the process of stigmatizing Native Americans, aligning with the first stage of Link and Phelan's theory, where certain groups are identified and labeled based on their behavior and appearance. This portrayal further perpetuates the stereotype of Native Americans as inherently savage and uncontrolled, illustrating the narrator's biased perspective.

The second stage of stigma construction occurs when the dominant culture assigns negative labels to the inferior culture. In *Hobomok*, this dynamic is evident as the white settlers, with their more advanced civilization, impose their views on the Native Americans. The colonizers' more developed society contrasts sharply with the Native Americans' way of life, leading to stigmatization. Several examples in the novel illustrate this second stage, highlighting how the dominant white culture negatively labels the Native culture, reinforcing their perceived superiority and perpetuating the stigma.

As for the poor, unlettered Indians, it exceeded their comprehensension how buffaloes, ... (p. 37)

The sentence above shows the narrator referring to Native Americans as "unlettered and poor." From this, we can assume that the narrator represents the perspective of white people. By attributing these negative labels to Native Americans, the narrator reveals the common biases held by white settlers at the time. This description reflects the social and cultural prejudices that belittled the value and dignity of Native Americans. Such views not only demonstrate a lack of understanding and appreciation for Native culture and knowledge but also reinforce negative stereotypes that exacerbate their marginalization and discrimination.

After the second identification stage, according to Link and Phelan, the next stage is the clustering between "us and them". This creates inequality and also differentiation between existing groups.

A few words of recognition passed between him and the savage, and the young couple proceeded homewards. (p. 19)

In the sentence above, there is a grouping between "him and the savage". Grouping is an indication of the third stage in the formation of stigma. in the sentence above refers to Brown who is white and Hobomok who is a native Indian. The grouping that occurred above was based on the differences in attitudes and behaviors that were generally shared by indigenous people and white people, or at least that was what was constructed by the colonizers.

... is indeed a wonderful exemplification of the superiority of intellect over mere brutal force. (p. 37)

The sentence above also shows the differences that the two groups have. Here the attitude of domination possessed by white people is clearly seen, where the narrator refers to white people as an intellectual group while indigenous people as people who only rely on brutal force. Of course, this is a wrong assumption, if this thinking is based on the standard of which intellectually means attending formal education in school. This shows how negative white people's view of Native Americans is.

However, from several findings in the novel *Hobomok*, no stigma was found in the fourth or fifth stage. There is no sentence that shows an act of discrimination by the dominant group against the group that is considered inferior. The formation of stigma in the fifth stage, where the government is involved in decision-making that is detrimental to the inferior group, is also not found in the novel *Hobomok*. The findings only show that the novel is only indicated by stigma in the first to third stages. Even so, we can categorize these findings as a stigma against Native Americans.

From the findings above we could summarize that there are several reasons why the native American was being stigmatized. The first reason is the difference of culture and customs. Next, the different religious belief among white settlers and the natives. Where the natives believe in the Great spirit while the puritans are Christians. The last one is the notion that the whites are more superior and well educated than the Native Americans. These are the reasons will affected how the white settlers view in making policy for the natives in the future.

C. *Hobomok* and the social situation of America

1. The Puritan settlement

The novel *Hobomok* is set in America around 1620 - 1630s or during the colonization of the American continent. The novel drives around the main protagonist, Mary Conant, who lives in the Puritan settlement named Naumkeak / Salem. *Hobomok* explores the romance life of Mary, a puritan white woman, and Hobomok, an Indian who was an ally of the settlement. The novels premise of interracial marriage was critique for the nineteenth century American audience. And to break through the racial perspective of the American people during that time.

The writing of the novel took place in 1824, about 200 years away from the original setting of the novel. Lydia Maria Child was inspired to write *Hobomok* by John G. Palfrey's article in the North American Review. Palfrey's article discussing the poem Yamoyaden, a poem that tells the story of King Phillip's War, became Child's starting point for writing a novel with a Native American theme.

According to some sources, *Hobomok* was written with the aim of exposing the problem of racism against Native Americans. The novel deals with topics related to the Puritan community. In this context, *Hobomok* explores the dynamics between the Puritans and Native Americans. Native Americans were often looked down upon by the European colonies despite the help they gave to the white man.

Hobomok and Hope Leslie reject the Puritan chroniclers' portrayal of Native Americans as savages and explore the possibility of interracial marriage as an alternative to genocide (Karcher, 1994).

In addition, *Hobomok* also criticizes the Puritan social perception that tends to be patriarchal towards women. In Puritan societies, women's roles are often limited by strict norms and rules that require them to obey male authority. (McDonell, 2022).

In the novel, *Hobomok* has a story setting that revolves around a group of Puritans who are building a new settlement in Salem or Naumkeak. There it is told how difficult life is for those who have to survive in the wild nature of North America.

Puritans were a group of Protestant Christians who rejected the British parliament's policy of changing and reforming the religious rites of the English church. They consider that the Church of England is doubtful in terms of its ability in terms of religion. Therefore they separated themselves and formed a Church of their own.

The Puritans left England on August 5, 1620 for America on the Mayflower ship. They carried out the pilgrim with the aim that they could worship without the intervention of the Church of England. And after a long journey, they finally arrived

at the Massachussets Bay Colony and later established a Christian settlement there. Then they interacted with Native Americans to help them establish a community that would later become one of the most advanced religious communities in America.

They arrived by the thousands, then the tens of thousands, building a thriving religious community that profoundly shaped American ideas of liberty of conscience, the nature of individual spiritual experience and the notion of Americans as a chosen people. The Pilgrims' legacy is less robust, yet they live on in historical memory, immortalized by a national holiday that commemorates their thanksgiving, but forgets the hardships they suffered and their eventual betrayal of their Indian allies. ("People and Ideas: Early American Groups," n.d.)

When they first arrived in America, the Puritans were helped by the Indians who were there. The Indians helped them by sharing foods such as corn and meat. They also teach how to survive in the wild. In fact, they also help when it comes to business and trading. This shows how kind the attitude of Indians is towards white people.

They also made an agreement between the Puritan government and the Indian chieftains. William Bradford recorded the agreement in his book *A History of Plilmoth Plantation* (2008), which later lasted for about 24 years. The agreement contains:

- 1. That neither he nor any of his, should injurie or doe hurte to any of their peopl.*
- 2. That if any of his did any hurte to any of theirs, he should send ye offender, that they might punish him.*
- 3. That if any thing were taken away from any of theirs, he should cause it to be restored; and they should doe ye like to his.*
- 4. If any did unjustly warr against him, they would aide him; if any did warr against them, he should aide them.*

5. He should send to his neighbours confederats, to certifie them of this, that they might not wrong them, but might be likewise comprised in ye conditions of peace.

6. That when ther men came to them, they should leave their bows & arrows behind them.

In addition to building a community where they could worship freely, the Puritans also had their own religious mission when they arrived in the Massachusetts Sets Bay Colony. Recorded in the period between 1628 and 1630, puritans sought to evangelize the native population of North America. In this period, the Indian group called "Praying Indians" was born. They are Native Americans who have been baptized and follow Christianity. The different beliefs creates the separation of these groups. This mission will also give birth to the dominance and discrimination of white people towards Native Americans.

2. Native Americans and the US Government

As we know, *Hobomok* was written in 1824, or around 200 years since the arrival of the white man. At that time was already an established government in America at that time. Initially, the relationship between the two groups was limited to helping partners and trading partners. But the relationship further results with territorial expansion that led to the expulsion of Native people from their own territories.

There were major events involving the American government at that time with the Native Americans. There are many treaties also violations of agreements and wars that occurred during the 200-year period. These events were the results of the negative stigma and discrimination towards the native Americans.

On March 22, 1622, As part of the decades-long Powhatan Wars, Powhatan Chief Opechancanough led an attack that left nearly 350 of some 1,200 colonists dead. The English retaliated, attacking Native American villages, raiding and destroying crops and forcing them from their land. This was known as Jamestown Massacre.

The Pequot War breaks on 1636-1637, With the British competing to control the fur and wampum trade in Colonial Connecticut, tensions led to a series of conflicts, including a May 26, 1637, attack by English militia and Narragansett and Mohegan tribe members against the Pequot at Mystic, ending in hundreds of Pequot deaths, many of them children and women. Fearing more attacks, many Pequots left their territory and the war ended with the Treaty of Hartford, which dissolved the Pequot nation.

In 1754, The French and Indian War begins, pitting the two groups against English settlements in the North. May 15, 1756, The Seven Years' War between the British and the French begins, with Native American alliances aiding the French.

King Philip's War, July 4, 1675 to August 12, 1676, this was the results of the execution of three of Wampanoag Chief Metacom's men, in addition to increasing encroachment on Native American land, creates one of the deadliest conflicts in American history. Also known as the Great Narragansett War, Metacom, named King Philip by the English, took place in Rhode Island, Massachusetts, Connecticut and coastal Maine. Metacom and his coalition retaliated, attacking colonists and settlements, who were aided by the Mohawks and Mohegans. It ended with Metacom's death on August 12, 1676.

On May 7, 1763, Ottawa Chief Pontiac leads Native American forces into battle against the British in Detroit. The British retaliate by attacking Pontiac's warriors in Detroit on July 31, in what is known as the Battle of Bloody Run. Pontiac and company successfully fend them off, but there are several casualties on both sides. In 1785, The Treaty of Hopewell is signed in Georgia, protecting Cherokee Native Americans in the United States and sectioning off their land.

The Treaty of Holston is signed in 1791, in which the Cherokee give up all their land outside of the borders previously established. On August 20, 1794, The Battle of Fallen Timbers, the last major battle over Northwest territory between Native Americans and the United States following the Revolutionary War, commences and results in U.S. victory. November 1811, U.S. forces attack Native American War Chief Tecumseh and his younger brother Lalawethika. Their community at the juncture of the Tippecanoe and Wabash rivers is destroyed.

June 18, 1812, President James Madison signs a declaration of war against Britain, beginning the war between U.S. forces and the British, French and Native Americans over independence and territory expansion.

On March 27, 1814, Andrew Jackson, along with U.S. forces and Native American allies attack Creek Indians who opposed American expansion and encroachment of their territory in the Battle of Horseshoe Bend. The Creeks cede more than 20 million acres of land after their loss.

The biggest event that occurs from the conflict and discrimination of the white government and the Native Americans happens in 1830. On May 28, President Andrew Jackson signs the Indian Removal Act, which forces thousands

of Native Americans to be displaced from their lands. It was the biggest constitutional flaw of the US. Approximately 60.000 people of the “five civilized tribes” (Cherokee, Muscogee, Seminole, Chickasaw, and Choctaw), were removed by the US Government. Which led to the death of 13.000 to 16.000 native americans during the span between 1830 to 1850. Because of the tremendous number of deaths from exposure, disease, and starvation, this was famously known as the “Trail of Tears”.

The events that happen above was the results when greed and hatred melts in one pot. This highlights the unjust treatment of Native Americans by the United States government. It also proves Link and Phelans theory about the fifth stage of stigma, where the political powers involves establish such discriminating policy. Acts of deceit, theft, broken promises, and the denial of protection for Native American rights are among the gravest injustices committed by the US government. To conclude this chapter, Helen Hunt Jackson's book *A Century Of Dishonor* (2015) captures this sentiment, stating

There is not among these three hundred bands of Indians one which has not suffered cruelly at the hands either of the Government or of white settlers. The poorer, the more insignificant, the more helpless the band, the more certain the cruelty and outrage to which they have been subjected. This is especially true of the bands on the Pacific slope. These Indians found themselves of a sudden surrounded by and caught up in the great influx of gold-seeking settlers, as helpless creatures on a shore are caught up in a tidal wave. There was not time for the Government to make treaties; not even time for communities to make laws. The tale of the wrongs, the oppressions, the murders of the Pacific-slope Indians in the last thirty years would be a volume by itself, and is too monstrous to be believed.(Jackson, 2015)

This quote captures the betrayal and hardship endured by Native Americans, underscoring the false system that have been inflicted upon them.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

In this study, the researcher aims to uncover the stigma in Lydia Maria Child's novel *Hobomok*. By utilizing the theory of stigma and southern theory, the researcher found that various stigmas were imposed by white people on Native Americans. The stigmas identified include: Indians are savage and wild, Indians are uncivilized and uneducated, Indians are heathens, and Indians became civilized with the help of white settlers.

This study also attempts to unravel how these stigmas emerged. The natives were identified by the white settlers based on their race, gender, appearance, and socioeconomic status. The white settlers, as the dominant group, assigned negative labels to the Native Americans. They labeled the natives as heathens because of their different religious beliefs. Additionally, the Puritans' mission was to convert the natives to Christianity. The terms "savage" and "uneducated" stem from differences in educational standards, culture, and customs between the Native Americans and the settlers. In the end, such views not only demonstrate a lack of understanding and appreciation for Native culture and knowledge but also reinforce negative stereotypes that exacerbate their marginalization and discrimination.

Lydia Maria Child wrote *Hobomok* in 1824, around 200 years after the arrival of white settlers. By that time, an established government already existed in

America. There were major events involving the American government and Native Americans during that period, including numerous treaties, violations of agreements, and wars. These events were the results of the negative stigma and discrimination towards Native Americans. There are relevance between Child's novel and the social conditions in America at the time. The stigmas that emerged led to discrimination and policy-making that negatively affected Native Americans in the future. In the end, such views not only demonstrate a lack of understanding and appreciation for Native culture and knowledge but also reinforce negative stereotypes that exacerbate their marginalization and discrimination.

B. Suggestion

This research focuses on the stigma in the novel *Hobomok* and its connection to the social conditions between Native Americans and white settlers. Future studies can explore how other authors depict Native Americans in different works. Additionally, examining how literature influences public opinion and policy-making toward Native Americans also can be a potential research direction. It is hoped that topics involving literary works about Native Americans will be considered as a research topic in the future.

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