

## Mixed Racial Perspective in James Fenimore Cooper's *The Last of the Mohicans*

P.Lumzeno<sup>1\*</sup>, Dr. D. Shanmugam<sup>2</sup>

<sup>1\*</sup>Ph.D. Research Scholar, Department of English, Annamalai University, Annamalai Nagar, Chidambaram, Tamil Nadu 608002, lumzeno8@gmail.com

<sup>2</sup> Professor, Department of English, Annamalai University, Annamalai Nagar, Chidambaram, Tamil Nadu 608002, shanmugam\_ad@yahoo.com

**Abstract:** This article demonstrates racial hybridity. The novel *The Last of the Mohicans* depicts racist stereotypes, but sometimes with more complexity. Sociological perspective on race prevailed all over America at the beginning of the 19<sup>th</sup> century. Cora is a leading female character in this novel. She is born to a White father and a Black mother. First, Cora is born of mixed-race. In earlier days, slavery has prevailed in America. So Americans thought that how could a mixed-race girl live in a higher society. This was the problem faced by her: Mauga, a White man, the antagonist of this novel, mentally torments her to avenge her father. Unfortunately, at the end of the novel, she is dead owing to interracial mingling with Uncas. This paper portrays how she suffers due to a mixed race. The racism towards mixed-race people is very strongly portrayed. White people think that a person born of mixed race is a freak of nature. They also think that a person born in a mixed-race is a violation of nature. This article consists of the impact of mixed racial identity on people and how they are treated in society, and how they overcome it.

**Keywords:** Race, Racial Hybridity, True Identity.

### 1. INTRODUCTION

Racial discrimination and injustice toward Black people have existed among the groups of people at the very beginning. Since the 19<sup>th</sup> century, a sociological perspective on race has developed and changed. Black people are not accepted by the Whites throughout history.

White people thought that they are superior to Black peoples. *The Last of the Mohicans* is a novel about race which deals with the difficulty of racial division. The novelist says that interracial mingling is dangerous. Interracial love and marriage are condemned in the novel. Hybridity is the crucial thematic issue of this novel, which means merging one culture to another. At the same time, a few White peoples treat the Black people as their equals.

### 2. OBJECTIVES OF THE STUDY

The objective of this study is to trace the racial conflict during the colonisation of America presented in J.F Cooper's novel, *The Last of the Mohicans*, which is this research paper aims to bring the following objectives:

1. To study the inter-racial love and friendship in the earlier periods of United States of America.
2. To study the inner sufferings of a woman named Cora, who is born of White Father and Black mother
3. To understand racial conflicts and the challenges in bridging racial gaps prevailed in early American Times.
4. To learn more about the author's belief that interracial romances are doomed and unappealing.
5. To investigate the changing status of the family unit, the author's use of frontier setting.
6. To examine the concept of hybridity which is an important theme in this novel. The term "hybridity" refers to the blending of two or more cultures or races.
7. To study the racial integrity of the United States of America through literature.

### 3. SCOPE OF THE ARTICLE

The scope of study is varied. There were bound to be some recurring themes in James Fenimore Cooper's work. It was not easy for him to have a significant impact on American literature, nor was it easy for him to become one of the best national fiction writers of his time. It's easy to note the few themes he uses in his published works, which distinguishes and highlights his work. In the novel *The Last of the Mohicans* there is a particular theme of racism. The concept of hybridity is the central element in this novel. The term "hybridity" refers to the blending of two or more cultures or races. In the narrative, there are several examples of hybrid people. Cora is a great illustration of how a hybrid person can work. She is the offspring of an african mother and an american father, and she is a hybrid. Because she is a half-black, half-hybrid. Coopers novel consists of some interesting facts. American History, American Society, Nature and the Environment, Power, Brutality, and Race are common themes in all or most of his works. Family and civilization are also central themes of American culture. Nature and the world are connected to the sea and the Frontier, all of which are skillfully used. Power, aggression, and race are all linked because one theme may often lead to the next. These recurring patterns can easily be linked to Cooper and can be found in the works. Cooper was the first to write a novel about etiquette. Cooper's work is often heavily influenced by nature. Many of his stories were also set in the natural environment. Natty Bumppo's five-volume epic romance is a perfect example. This character is based on a hunter and frontiersman who spend in the wilderness that can be witnessed in most of the novels of Cooper

#### 3.1 REVIEW OF LITERATURE

**Ashcroft (2004):** According to Ashcroft, a critic, Cooper centralises the storyline of his novel on hybridity as one of them to reject any monolithic culture and exclusivity. To put it another way, the author avoids binary views of difference by employing the difficult concepts of ambivalence and hybridity. Hawkeye, Cora, Cora and Uncas' love, Cora's father and mother's marriage, and the hidden cavern (wilderness) as a safe refuge for hybridity are among the hybridities he examines as a critic. He obviously explores the cultural tensions between the colonisers and Native Americans, creating characters who adopt the greatest aspects of both traditions. Similar

to what Ashcroft has said, the author questions the concept that intrinsic distinctions separate the two civilizations through Hawkeye. This point of view, as articulated by critic Ashcroft, provides an equal-opportunity framework under which multi-cultural ideas can be studied further, both within societies.

**Homi K Bhaba (1994):** Homi K. Bhabha is the critic who first recognised a hybrid space in a serious and knowledgeable way. In reality, he contends, contrary to other critics, that there are three spaces. The first is associated with imperialism, the second with colonisation, and the third with hybridity, according to Bhabha. Multiculturalism and cultural diversity, according to Bhabha, do not belong in this category. He refers to a hybrid position in the relationship between Imperialism and colonisation as the Third Space, which allows us to imagine national, anti-nationalist histories of individuals while avoiding polarity politics and emerging as the other of ourselves. Because Imperialism has an ambiguity dilemma about whether to put this kind in his class or others, this hybridity results in the inevitable anxiety of Imperialism authority. It invariably conveys a destructive dread, according to him. In his book, Homi K. Bhabha constructs the Myth of America as a future Utopia where all races and colours will live in harmony.

**Curnow (1990):** Curnow, a New Zealander, believes that postcolonial theory at the point where we scoop up the traces, actual fact must be local and unique. or, in his published articles he uses the idea of other critics such as Australian critic Vance Palmer says that Our work must be unique, much as our own flora and fauna. Furthermore, at the scene in which he reveals Gamut's strange calling as a gift that must not be rejected; in fact, this is the Melting Pot, Hawyeke exposes justice and relativity. Unlike the other characters, Hawkeye, as the first major fictional personification of the American myth, establishes himself through outstanding accomplishments such as adaptation and mental hybridity.

**Leslie (1999):** Leslie a critic, in her book *The Return of the Vanishing American* says about the early American Culture and History. She says that many tribal peoples were there in America during the Earlier period of America. She discusses about Race and Class issues. She in her book says that, the racism towards mixed-race people, and it is very strongly portrayed. White people believe that a mixed-race child is a freak of nature. White people believe that a person born of mixed-race is not a naturally occurring phenomenon, she argues. She in her book speaks about racist stereotypes, but sometimes with more complexity. At the turn of the nineteenth century, a sociological viewpoint on race was prevalent across the United States. She claims in her article that immigrants are displacing Native Americans, as well as condemning a narrow-minded society, however she foresees a future in which it will be welcomed.

**Lewis, R. W. B. (1998)** Lewis, a critic in his work *The American Adam* mentions about the male protagonist in his work. Unlike the other characters, Hawkeye, as the first major fictional personification of the American myth, establishes himself through outstanding accomplishments such as adaptation and mental hybridity. Hawkeye was called as American Adam and also Mythical New World Hero. In his work, the critic described Natty Bumppo as a completely new character, the main character of the great experience: an ordinary person liberated from antiquity, cheerfully devoid of genetic heritage, unaffected as well as unrighteous by the usual inheritors of

community and ethnicity; an ordinary person willing to stand solely on vanity and identity, ready to face that all of which have come before him.

**Craig White (2006):** Craig White, a critic in his book *Student Companion to James Fenimore Cooper* deals with many themes presented in all of the Cooper novels. In his book the critic mainly focusses on American Society, American History, Environment and the Nature, Violence and Power, and Race are common themes in all or most of his books. Family and civilisation are also major themes in American culture. Nature and the environment are linked to the sea and the Frontier, both of which are heavily utilised. Power, violence, and racism are all linked since one subject can sometimes lead to the next. These recurring motifs may easily be linked to Cooper and may be found throughout the works, said the critic.

## **4.FINDINGS AND DISCUSSION**

### **4.1 RACISM IN LITERATURE**

Although the vast majority of people agree that racism is a bad thing, many people are unaware of the wide range of acts that might be classified as racist. Racism has existed in numerous civilisations and geographical places throughout history. Despite legal and political attempts in the United States to combat racism, racism remains pervasive in our culture today. Racism exists now mostly as a result of subtle covert behaviours that are ingrained in numerous institutions and socialisation. Politicians, administrators, educators, and other professionals frequently make the mistake of assuming that ethnic variety alone would reduce hatred. Various diversity programmes, unfortunately, have failed to reduce prejudice or change racist behaviour. As a result, a deeper look at the subject of racism and its existence is required, particularly for professionals who work with various communities. First and foremost, it's critical to understand how racism is described in today's professional literature. Words like preconceptions and prejudice are frequently used interchangeably with the term racism.

Racism is frequently seen as the most violent act a person can conduct against another person of a different race. When the word racism is said, blood rushes through the body, opinions are spoken, and white people are frequently charged unjustly. The aim of this work is not to accuse someone of racism, but to assist professionals in becoming more competent and aware of the subject. Various studies have sought to define racism, however there are now a number of different definitions.

In fact different people have distinguishable behavioural characteristics based on their physical appearance, and that these groups can be distinguished based on race exceptionalism. Prejudice, discrimination, or hatred toward members of the opposite ethnic background can also be used to describe it. Racial hatred is frequently based on order to understand the difference between people these days. Based on mutual evaluation questionnaire, accomplishments, or character traits, different races were also evaluated as fundamentally inferior or superior to each other as well. Individual interaction, procedures, belief systems, or even political systems whereby different races have been evaluated as fundamentally preferable or inadequate to each other based on assumed ability to share inborn characteristics, competencies, and possibly even skills and abilities could all be examples of such viewpoints.

In terms of political systems (for instance, segregation), supremacist ideologies may also include interrelated social elements such as xenophobia and racism, ethnocentrism, foreignness, institutional racism, hierarchical ranking, and supremacism, which allow prejudice as well as intense dislike to express in discriminatory practices, and laws and regulations. As a result, the author makes an effort to distinguish these concepts. In 1980, Lippmann, a critic, described stereotype as a simplified vision of the world, one that meets a desire to regard the world as more comprehensible and accessible than what it would be. Generally, stereotypes are considered to be beliefs held by members of a particular group about the behaviours of members of some other group. The complexity of racism's prevalence in society make assessing its presence challenging.

As a result, stereotypes might include both good and negative perceptions about another group. Prejudice, on the other hand, is frequently thought to be the first step toward racist actions. Some authors define prejudice as, negative cognition of the majority group directed against the minority group based on a stereotype about the group. Whether consciously or inadvertently, the outcome dictates the individual's racist behaviour, not prejudice. Effective solutions to reduce racism can only be discovered through a more thorough examination and identification.

While racial groups are taken into consideration distinguishable concepts in modern history, they have such a lengthy tradition of correlation in common usage and prior social science literature. Isolation of social populations and attributes of individuals deemed essential or fundamental to the group, including such shared ancestry and the behaviour patterns which can sometimes be assigned to ethnic background in the same way that race has always been. As a result, the terms racism and institutionalized racism are sometimes used interchangeably to describe gender discrimination on ethnic or cultural differences, whether or not the differences are racial. According to a League of Nations peace agreement on racial discrimination, the terminology ethnic and racial discrimination are interchangeable.

Furthermore, the International Convention acknowledges that racial supremacy is demonstrably inaccurate, morally reprehensible, emotionally inherently unfair, as well as hazardous. The theory argued that there is no justifiable reason for systemic racism anywhere, in law or in practice.

Racial prejudice is a fairly new concept, having emerged during the European age of empire, the consequent expansion of capitalist system, as well as, most notably, the Slave trade, in which it played a pivotal role. It was also a major motivator for racial discrimination, especially in the United States mostly during nineteenth and early twentieth centuries, and in African Countries during racial segregation; racial prejudice in United states culture and civilization during the nineteenth and early twentieth centuries is particularly well established, and continues to serve mostly as reference point in reviewing previous studies on racial hatred.

Racial prejudice played an important role in mass murders like the Genocide, the Holocaust, as well as the Serb genocide, and also colonial ventures like European colonisation of the Americas, Africa, and Asia, and Russian extrajudicial killings of indigenous populations. Racist attitudes toward indigenous peoples have existed and continue to exist.

#### **4.2 RACIAL ISSUES IN COOPER'S *THE LAST OF THE MOHICANS***

*The Last of the Mohicans* is part of the Leatherstocking Tales series, which follows Hawkeye, the main protagonist, on his adventures. Hawkeye is a white man who has renounced his race and now lives among the Mohicans. Unlike the other characters, Hawkeye, as the first major fictional personification of the American myth, establishes himself through outstanding accomplishments such as adaptation and conceptual hegemony. The novel sheds light on the hardship and prejudice faced by multi-racial people still unnoticed and important today. The author reveals Cora's birth secret and demonstrates how she is self-conscious about her appearance and the appearance of others due to visible skin colour characteristics.

Natty Bumppo is referred to as American Adam, the mythological New Frontier role model described by R. W. B. Lewis in his manuscript "The American Adam as little more than an entirely different charisma, the great leader of the great experience: an individual free of history, pleasantly completely void of ethnic heritage, uninhabited and unrighteous by that of the usual inheritances of family and race; an individual standing alone, self-reliant and self-propelling, readily available to coexist with others". (Lewis, 1908, p. 5).

The central theme of the novel is racial prejudice and race mixing. Uncas is a full-blooded Mohican, whereas Hawkeye is a hybrid of white and Native American cultures. Cora is the daughter of a American father and an Afro-Caribbean mother. The story line revolves around the concept of interracial marriages, as just an inadequately romantic triangle among Uncas, Cora, and Magua sets in motion tragic events. At the same time, Hawkeye's close relationships with Chingachgook and Uncas show that inter - racial social connections are advantageous in the wilderness environment.

*The Last of the Mohicans* is a novel about race and the difficulties of bridging racial divides. Cooper believes that multiracial intimate relationships are also both beneficial and problematic. Cooper embraces Hawkeye, a white american, and Chingachgook, a Mohican Native American, besides their legitimate and long-lasting companionship. Hawkeye and Chingachgook's ability to commune with nature transcends boundaries, allowing them to work together not just in defeating Huron opponents but also in saving white military leaders like Heyward. Cooper, on the other hand, symbolises his murder conviction, which was hopeless but also excessively hazardous due to interracial narrative threads. Uncas and Cora's inter - racial affection comes to an end heartrendingly, as well as Cora and Magua's obligated multiracial relationship is portrayed as unnatural. Cooper tends to suggest which Cora's inter - racial aspiration is passed down; Cora wants and needs Indian men even though her mother is partly black.

A victim of this evil may have hallucinations of what this society thinks of them at times. Will they take me in? These are the questions that some obsessions may pose to racists to do even in modern-day society people with knowledge to accept racists as members of society if they are good to prove themselves even though neutral peoples only feel for the victims rather than controlling them due to these ideologies people never complain that racists are evil even in the twentieth century people

The whole report examines racial problems, that mostly express a diverse range of emotions regarding mixed people. It looks at Cora's personality through the perspective of race ideology in order to gain knowledge into to the historical context of mixed-race people in The United States. Colonel Munro, Cora's father, is a devoted father who adores his daughter. His explanations for preserving his daughter's personal personality originate from his personal experience. Cora was

already told to do the same. Munro after which tells Heyward concerning Cora's back story, even though he had to release the long-forgotten sentimental pain and humiliation he felt from his prior unpleasant marriage. "This was destiny that I met the woman who might subsequently were becoming my spouse and Cora's mother. She was the daughter of an English gentleman, by the a woman for whom the disappointment it really was, if you really will," said the old man proudly, "to be migrated from that regrettable class who are really mindlessly sold into slavery to administer towards the desires of a wealthy people" (*The Last of the Mohicans*, pp. 159, 160).

Cora's father's perplexed thoughts on miscegenation are depicted in the preceding passage. He opposes the practise of slavery and wishes for people to see the other race as he saw Cora's mother, the concept of racial equality. Even so, he acknowledges that transformation is unlikely to occur throughout his entire life, and society will not accept this. As a consequence, Munro keeps his daughter's ancestral roots and his long term relationship to Cora's mother concealed. Cora's relatives love and respect her, but their love and support are insufficient to convince her that she is as highly valued as they are. As a result of racism, Cora believes that she is a freak of nature.

The theme of relativity, Hawkeye's courage and adaptability, hybridity, the appropriateness of racial gifts, and interracial friendship are all connected to America as the melting pot at its most powerful. This is a well-known urban legend in the United States. "When thinking about the mystery of tides, Hawyeke emphasises the differences between currents and tides, as well as the huge salt ocean and small fresh lakes. Everything, according to Hawyeke, is based on the scale from which you see things. The planet is presently level on a local scale, yet it is round on a big one." (Cooper 1826, p. 23).

Colonel Munro is Heyward's superior, however when he proposes to Alice, she interrogates him regarding his prior relationships with Cora and his feelings for her. Heyward needs to respond by stating that he doesn't even want to marry the woman of a different race. When Alice learns of this, she quickly abandons her love for him and her marriage to support her sister. "Your venerable father could not tell the difference between his children; but I, Alice, you will not be offended if I say that her worth was somewhat obscured to me." (*The Last of the Mohicans*, p. 260).

Cora's self-esteem and self-perception are severely harmed as a result of this treatment and forced concealment of her identity. Regardless of how others perceive her or even how she perceives herself, her perception of how others perceive her has the most profound impact. Those who know Cora regard her as beautiful and intelligent. "Her skin wasn't really brown, but instead prosecuted with the shades of sepsis is a life about to explode its boundaries." (*The Last of the Mohicans*, p. 19).

Cora's bravery and strength are lauded throughout the novel, particularly in comparison to her sister's. "I will urge no words of idle encouragement to you Cora; your fortitude and undisturbed reason will teach you all that may become your sex; but cannot we dry the tears of that trembling weeper on your bosom?" he says during an opponent gun battle already when Heyward uncovers her birth mystery. (*The Last of the Mohicans* p. 82).

Cora, the leading female character of the novel, is of mixed race decendancy. She was born to a white father and a Caribbean mother. When Duncan Heyward goes to Colonel Munro and chooses Alice over Cora in rage, Munro calls Heyward a racist for choosing his white-skinned daughter over his black-skinned daughter. Heyward recollects himself from the shock and

embracement and realizes he doesn't desire Cora because he can't picture a white man in love with a mixed-race. Two Native Americans, Uncas and Magua, were in love with Cora. As the end nears, everyone's anticipation is fulfilled with Cora and Uncas remaining together but fails at the end of the novel.

Uncas is a Native American, and Cora is of mixed ancestry. In the novel, there are numerous collapses of every character, particularly in the love triangle. Both Uncas and Cora love each other. Magua also seems to want Cora to avenge her father's death. Alice and Heyward, who survived the final battle with the villain Magua, are madly in love. Unexpectedly, the author allows the reader to go on and on about their relationship. They thrive and grow as they bring their experiences back to civilization and leave the wild, untamed forest behind. The author of the novel could not bestow the same blessing on Uncas and Cora by allowing Alice and Heyward's relationship to succeed in their lives.

The couples were heartbroken when they found out they were going to fail right away. Because their presence is a mismatch, the author has a gut sense that the mixed-race partnership will fail. It demonstrates Black people's marginalisation. Cora, the female protagonist of the book, is oppressed in real life. Mixed-race relationships are unnatural. Even a civilised White and a Black person's relationship is doomed to fail. The following lines reflects all the bitter experiences of Coea in the oppressed society. "You despise mixing the Heywards' blood with that of someone as degraded, lovely, and pious as she is?" (*The Last of the Mohicans* p.161).

Hawkeye considered race. Even in heaven, there is one-sidedness regarding race, which means that lovers will never be happy in both Heaven and Earth. This is another instance of the author's racism of author's time seeping through the pages of the novel. Mixed race relationships were considered inappropriate upon mixed race; and race were kept as pets and slaves rather than as married couples. Hawkeye uses these words to describe himself in the novel when Chingachgook asks how white men like Hawkeye recognise the Native Americans.

He adapts himself to different people and the challenges of the frontier, breaking down barriers between European and Native American civilisations. As a result, James Fenimore Cooper wants to introduce Natty Bumppo, also known as Hawkeye, a character with whom the ideological purity and cultural righteousness make him the important front runner to Adam prior to the Collapse. This main personality, central character in the *Leatherstocking Tales* series is a forest child who had no relatives and is far taken away from society's greed and corruption, as well as Eve's temptations, by evading marriage. Natty Bumppo, in other words, is known as "the archetypal Westerner, the protagonist of all five Leather Stocking works of fiction, whose mythology is the foundational myth of American mythology" (Leslie, 1969, p. 118).

In order to ensure optimal adaptation, Hawkeye choose the the Mohicans' Chingachgook and Uncas as his closest companions. In other utterance, he cherry-picks the best features of his dominant group and Native Americans social and pragmatic cultural identity. As a consequence, he tries to establish adaptability as the best criterion in a new world, and Cooper mythologises and idealises him because the serious purpose of myth, as according Rosenberg, is "... to instruct members of the community in the attitudes and behaviour required to function successfully in that particular culture (hero myth and epics)" (Rosenberg, p. 16).

Actually Hawkeye's views and behaviours symbolise Cooper's carefully choreographed execution of the perfect American while going to violate all selfishness Europeans. In other words, Hawkeye is a character as well as a symbol. Cooper uses him to embody the myth of the hero woodsman. Hawkeye's heroism can be seen in his respect for nature, or Indian sympathy for nature (American Hero), as he complains: "As these lovely young ladies have yet to realise, ageing is a serious detriment to good looks! Unfortunately, the location has shifted! These rocks have numerous fissures..." (*The Last of the Mohicans*, p. 46).

However apart from that, his comprehensive record of success as a rifleman, as well as his physical acts of bravery, have earned him the title La Longue Carabine, or "Long Carabine" as evidenced by his heroic actions in demonstrating faultless combat training in a shooting competition organised by the Delawares. Another motif that confirms the novel's post-colonial status is hybridity, which is used by the colonized scholar Cooper to destabilise and subvert the monolithic culture of the city. The minute a colonial nation uses its self-expression as a medicine for self-assertion, it is called agency. Apart from that, this was one of the first strides in consciousness forward into breaking the center's sovereignty.

Hybridity is a post-colonial idea in which agency and self-awareness are unavoidable due to the abrogation of Imperialism's monolithic culture's purity. In reality, a hybrid person does not belong to either the dominant or the colonial culture. The colonised nation generates a hybrid culture as a natural result of colonisation, retaining both coloniser and colonised cultures. It is unavoidable. It's due to the colonisers' and colonized's social interactions. In some ways, emulating coloniser culture is a form of coexistence. In another sense, this is to obtain European Nation status, which would be better compared to being colonised.

Homi K. Bhabha is the critic who first recognised a hybrid space in a serious and knowledgeable way. In contrast to other critics, he contends that there are three spaces. According to Homi Bhabha, the first is associated with imperialism, the second with the colonised, and the third with the hybrid. Significantly, the Third Space's production capacities are imperialist or post-colonial in origin.

For such a determination to plunge into that foreign land... may open the door to envisioning an international culture based on the inscription and articulation of culture's hybridity, rather than the exoticism of multiculturalism or the multiplicity of civilizations. To that aim, we must remember that culture's burden and meaning are carried by the inter—the cutting edge of translation and negotiation, the in-between place. (Bhabha, 1994, p. 38).

Large scale immigration and cultural diversity, according to Bhabha, do not fall into this category. He defines the Third Space as a hybrid position in the interaction of Colonialism and Imperialism that enables everyone to imagine national, anti-nationalist backgrounds of individuals, and therefore by investigating it, we can avoid polarity politics and start to appear as another of our selves. Because Imperialism is wrenched among placing this type in his class or others, this rationalisation causes Imperialism to be particularly worried about territorial integrity.

It will undoubtedly be characterised by negative anxiety. Cooper bases the premise of his novel, *The Myth of America*, on racial identity as one of them in order to remove the certain

homogeneous cultural identity or uniqueness. In other words, Cooper avoids binary definitions of difference by using the "vexed ideas of ambivalence and hybridity" (Ashcroft 2004, p. 206).

Genuine implies sexual purity, which foreshadows the novel's later experimentation of race prejudice and Hawkeye's fear of racial segregation. As these words demonstrate, Hawkeye has conflicting feelings about race. Despite his strong friendships with many Indian men, he insists on his own "genuine" whiteness with vigour. Because even though he makes a claim to not want to be prejudiced, he demonstrates it by suggesting and said he would cause harm to every man who blamed him of obtaining mixed heritage. Whites unleash mental and physical harm on Black people. This illustrates the social and cultural degradation of women as well as women's hope to confront all adversity in terms of achieving her desires.

The author attempts to portray the novel as anti-racist by depicting Uncas and Cora together. Underneath the main plot, the author creates racism that reflects the earlier years of the Nineteenth Century. The author reveals his true feelings about America's indigenous peoples. There is no redemption for them, and they are unable to advance in the white people's social structure; he also stated that native Americans who marry mixed-race people are low-class. The author implies that a person who marries low-class people is doomed to die like them. The author questioned the inequalities and discrimination of Cora and he stands for the justice of a woman who is victimized.

Cooper's novel flips history on its head. During the French And Indian war, which was fought between France and Great Britain, the Mohicans sided with the French rather than the British, and the Iroquois sided with the British. In historical terms, the Mohicans are the villains and the Iroquois are the heroes, but this is not the case in the novel. So, why did Cooper switch roles? Cooper, who made the difference in demonstrating the racial implications of Whites being heroes and Blacks being villains.

During the time of Native American removal, the novel was published. During this time, the country was primarily attempting to move the Iroquois tribe. Here we see the Information, particularly of a political cause displayed by Cooper. In the novel, he portrays the Iroquois as the villain, which makes people less compassionate to their cause and more likely to support Native American dissolution. The result of actions taken by European settlers in North America during the colonial period, and then by the United States government and citizens until the mid-twentieth century, was Native American withdrawal, a progressive idea among European settlers. "The pale-faces devastate the land, and the time of the redmen has yet to come. My day has now lasted quite some time. I had seen the sons of Unamis happy and strong in the morning, but had I lived to see the last warrior of the Mohican wise race before nightfall?" (*The Last of the Mohicans*, p. 366-364).

There are some hybridities throughout the novel, such as Hawkeye's, Cora's, Cora's, and Uncas' love, Cora's father and mother's wedding, as well as the hybridity's place of refuge, this same secret cavern (wilderness). To look at it another way, hybridity is a central concept and theme in the novel, allowing for investigations into family and race. The mixing of several parts into a single entity is referred to as hybridity. Hybridity abounds in the narrative. It can be seen when nature and culture collide, as well as between races. Cooper, surprisingly, regards cultural diversity and hybridity as ultimately beneficial, despite his uncertainty and ambivalence

regarding modern civilization. He delves into the cultural clashes between colonisers and Native Americans, creating characters that incorporate the essential attributes of both cultures.

In *The Pioneers*, for example, John Mohegan is portrayed as a hybrid figure, and he also appears as Chingachook, Uncas' father, in *The Last of the Mohicans*. He intersects with white people and therefore is polite and courteous, non-threatening, and spiritual. "Mohegan's habits, as a result of his long acquaintance with white men, were a mingling of civilised and savage states, and his clothing was a mingling of his native and European patterns." (*The Last of the Mohicans* p. 85-86), Cooper writes in *The Pioneers of Chingachook*, that John Mohegan is an experienced Indian.

Mohegan's mysteriously incorporated name, John Mohegan, is one of the most subtle manifestations of his hybridity. Mohegan is an Indian name, while John is indeed a Christian and an English name. He is also dressed as George Washington, signifying his kinship for European-American ideas as well as future hopes. The above arrangement is acknowledged during a gathering with Judge Temple, a white authority speaking on behalf who shakes Mohegan's hand and says, "Thou art Welcome, John" (*The Last of the Mohicans* p. 87).

As a result of colonialism, Hawkeye is also a symbol of hybridity. He combines elements of both European and Indian civilisations in his appearance. He is a cultural fusion as well as an optimal transcendental supercharged character, worthy of triggering and enabling various cultural and social difference between colonisers and colonised, which include the Third Space, which keeps threatening the supreme social cohesion of the majority society.

"I am the man, however, who got the name of Nathaniel from my family; the praise of Hawkeye from the Delawares,... whom the Iroquois have presumed to style the Long Rifle (*The Last of the Mohicans* p. 267)" Hawkeye, who is white by blood but Native American by practise, regards himself as a hybrid. One of the reasons for his Hawkeye's success is his ability to borrow elements of both savagery and civilization. In other words, Hawkeye is a hybrid white figure with Native American characteristics that are at odds with nature, as well as a White American who is preoccupied with presenting his own cultural identity.

Natty Bumppo's racial heritage is unclear based on his physical features. He wears an Indian-style coat in *The Pioneers*, and he is described as "one whose skin is neither red nor pale" (*The Last of the Mohicans* p. 262). Bumppo exhibits aspects of both civilizations in terms of practical daily behaviours. He is fluent in the language of the Indians, as well as their hunting, fishing, and fighting techniques. As a consequence, Bumppo acts as a cultural bridge builder, and Cooper tries to show him like a figure who possesses both Native People and White characteristics.

The whole attempt can be viewed as a significant step forward into the creation of the American myth or melting pot, indicating the beginning of nationwide knowledge and understanding of racial and cultural discriminatory practices, classifications, and different religions. Cooper expresses these cultural differences via Natty Bumppo when he says, "The white man has difficulty adopting redskin habits, just as the Indian has difficulty adopting white skin ways" (*The Last of the Mohicans*, p. 27).

Cooper believes that hybridity will be unavoidable in his generation. Surprisingly, the nineteenth century saw a contentious discussion about cultural and scientific definitions. As a result, the

biggest achievement of the century was the advancement of genetics and the popularisation of the term hybridity.

Cooper came to believe in a hierarchical social classification where everything has a place as a human whose reflexivity and sense of self had been set in place by eighteenth-century humanism, especially Scottish, that is, Foucauldian speech. Cooper eventually came to think in a hierarchical categorization in which virtually everything has a place, much like a human, whose subjectivity and uniqueness had been created by eighteenth-century rationalism, especially Scottish, that seems to be, Foucault oration. Hawkeye keeps insisting on the moral authority of the both Native American and White immigrant gifts in the debate between Hawkeye and Chingachgook.

As a result, a more straightforward as well as reasonable perspective on race arises. Chingachgook, Hawkeye's long-term companion and a noble Mohican hunter, keeps complaining about European nations trying to invade the wilderness areas. "We adored the Great Spirit... My ancestors drank till the heavens and earth seemed to meet, and they mistakenly thought they had found the Great Spirit when the Dutch landed and offered them fire-water "... (*The Last of the Mohicans*, p. 24).

In a somewhat particular instance, Hawkeye, with the exception of the European invaders, could even recognise the whole Mohican for his worth as a man instead of just his social class, demonstrating his intellectual ability as well as understanding: "There is reason in an Indian, yet nature has given him a red skin"... "The heaven of a red-skin and of us whites will be of the same, All good and ill gifts are given on Hawkeye." (*The Last of the Mohicans*, p. 22)

Hawkeye admires Cora so much that he wishes he had the courage to assist her. Cora, on the other hand, believes she is completely useless in comparison to her stepsister Alice. She decides to give up her own life and freedom in order to save her sister's and others lives. This clearly shows that Cora under-values herself feels that she is not good enough to be saved from the villain Magua. In the eyes of God, she is a disappointment. Cora is an absurdly supportive and noble sister as well as a wonderful female character, and yet she appears to believe her cultural heritage inhibits her from achieving great heights in social order.

Cora viewed her existence as a violation of nature. This thought painfully recurs in her mind again and again. When she is brought up in a white community, she feels that she doesn't belong there. Cora needs to understand how and why the society perceives people of different racial group, and the embarrassment her family will indeed face if her cultural identity has been discovered. So if people around her start making offensive statements, she has always been usually confronted to difficult situations which impact negatively on her sense of morality.

Cora becomes so narrow that she values physical characteristics such as skin color and hair over other good qualities. She becomes aggressive, more like she's continuously preoccupied with her personality and color of skin. Cora's first words in the novel are intended to correct Alice's mistrust of their Indigenous guidance. Her rage, insecurity, and frustration are palpable. Later, she expresses her support for Uncas by referring to his skin colour. "Should we really be wary of such a man considering his demeanour differs from ours and his skin is dark?" (*The Last of the Mohicans*, p. 24).

Cora's strong attachment to her multi-racial heritage is evident in the scene in which the Delaware tribe's chief delivers her to Magua. She bids farewell to her sister Alice, who is unconscious in Dunken Heyward's arms.

Cora is ashamed of her mixed ancestry. Her skin colour is indeed a weakness, and her conscience isn't perfect, she admits. Her greatest fear is that if any of them discover her true identity, they will be horrified. Because she was increasingly under pressure, she had been unable to enjoy life. Her self-disgust stemmed from her confusion about her identity. This misunderstanding occurs as a result of someone being compelled to label herself, as well as the prerequisite to recognise conventional single.

As a result, the critic concludes that inherent qualities like whiteness cannot be utilized to impose our beliefs on others and justify uprisings as well as dominance. Rather, they must have been utilized by humans to better comprehend the different potential benefits of other ethnicity, or perhaps to develop. In Ashcroft's words, "a framework of difference on equal terms" within which multi-cultural theories can be fruitfully explored, both within and between societies (Ashcroft, p. 35).

In other words, he tries to establish people's perceptions of America as a global community in which an undifferentiated man like Chingachgook, who comes from the northern plains where the Ruminants currently reside, could have a regular, peaceful, and mediated relationship with desirable America, which would be encapsulated by Hawkeye, who is going to come a long way.

When Gamut's colt is slaughtered by the Mohicans, the melting pot and American hood become more marvellous. Gamut conveys both his immensely snarky frustration and his sincere sorrow besides his foal. Hawkeye, as a fully accessible person who sees anything, recognises his pain as well as contributes, "It's a good sign to see a guy blame his dumb friends and colleagues" (*The Last of the Mohicans*, p. 24). Cooper tries to establish everything as man's greatest intellectually honest accomplishment, nullifying and weakening European sense of stability and also their false and man-made logic as the best universal thing.

Cooper uses the love triangle of Cora, a white woman, and Uncas, a Native American, to highlight the importance of inter-racial relationship among men. Uncas crosses the racial divide and enters the culturally accepted world of interracial relationships. He overcomes the restrictions of Hawkeye friendships, such as male-to-male friendship between races. Uncas is slain in the novel due to his taboo violation. Cooper is torn between believing throughout his retribution and Uncas's closed-minded social system. To put it another way, this situation emphasises the one-of-a-kind misunderstanding.

Racial labelling is where a person is giving autonomy to deny a part of themselves deemed unworthy. It is not only a social evil. It's a kind of mental illness racist people think that they are superior only because of their colour and even some people also think they are capable of dominating others in all fields. Even though people are civilized in their life they are having too obsessed behaviour due to the curse of this society. Even they called their mental illness (racism) is their strength. In America, Afro-American peoples are virtually treated as equal. Even the author Cooper may suffer due to this evil not physically but mentally. English writers especially in African or Afro American region are not considered them as superior, but as per the way of life, they are all too obsessed with their ancient slavery. Modern-day activities may not heal the

pain of their past sufferings. Even the society is virtually ready to accept the racists, they are all mentally ill and some writers in American region may not consider as popular due to this racism.

Mixed-race people, according to Jon Michael Spencer, should experience racism because black people are much more recognised than in any other society. He has been quoted as saying that even African Americans are cruel to mixed-race children, and that interracial marriage is frowned upon in the Black community. According to Michael Spencer, the identity problem that multi-racial people face is that there is no group with which they can identify. Racial labelling is the best that a multi-racial person can keep hoping for. "Even though African Americans can be cruel to mixed-race children and the black community can be wary of mixed-race adults and interracial marriages, there is a level of acceptance in the black community that whites rarely match." (*The Mixed-Race Movement in America*, p. 55).

When people, like Cora, become conscious of their various transformations, they wish to experience them in others. One could wonder if physical appearance or ancestry is more important. Cora appears to believe that her inability to hold firm to an opinion is due to the previously mentioned factors. Cora is a well-liked person, but she's not sure if her facial attractiveness and individuality are triggering her psychological anguish. She believes that her society has turned a blind eye to her.

Recognizing someone else's ancestry is essential for developing one's own self-identity. Some see it as another step toward a brainless society because it ensures that multi-racial people are not separated from societal matrices. The others who criticise the movement claim that it divides the black community and attempts to undermine his/her social standing. Michael Spencer states with eagerness: "We have made progress in achieving civil rights in this country because of the black community's size and unity, both of which are a result of the one-drop rule" (*The New Colored Individuals*, p. 75).

Many black individuals, like Jon Michael Spencer, believe that black people who claim to be multi-racial are trying to be more white; that by claiming to be multi-racial, they are seeking to escape violence aimed at black people. In view of the increased discourse that has been considered necessary regarding multi-racial people as well as their position in society, it's indeed useful to look at Cora and the social system depicted in *The Last of the Mohicans*, and one must come out of their racial belief and try to portray multi-racial people equally.

Since the Civil Rights Act of 1964, a study meta-analysis looked at the connection between religion and racism in the United States. As a major element, religious racial prejudice exemplifies interpersonal and group dynamics. Such that, a strong religious in-group identity has been found to be associated with an irrational hatred of racial out-groups. Only certain races may be perceived out-groups because religion is practised primarily within the social class and training in a religious in-group identity helps to promote specific ethnocentrism. Several others appear to be lining up besides resource base. Furthermore, spiritual racial hatred is linked to fundamental life principles like societal norms as well as sense of decorum. Individuals engaged in religion for its conformity and tradition exhibited racial unfairness in assistance, which has diminished in recent days mainly because violent racial prejudice has become less socially acceptable.

