

III

Research Methodology

This chapter elaborates the method of the research. It contains the research questions, research subject and context, research method, data collection and data analysis, and data presentations.

3.1. Research Questions

The research is aimed to answer the following research questions:

1. In what ways are cultural imperialism depicted in the text?
2. What kinds of resistance from the Native American are depicted in the text?

3.2. Research Subject and Context

The subject of the research is a novel entitled *The Last of the Mohicans* written by James Fenimore Cooper. This novel was originally written in the United States and published in January 1826 by H. C. Carey & I. Lea. The novel was transformed into several forms of adaptation such as film (the latest version have released in 1992), TV (in 1957 and in 1971), animation (in 2004), cartoon (in 1976), and opera (in 1977).

This novel consists of 33 chapters and 315 pages. The main issue discussed in this research is the cultural imperialism of Native American which

focused on the oppressions that come from the colonizers (France and British) and the resistance that come from the colonized.

3.3. Research Method

This research employed a qualitative descriptive method of the novel *The Last of The Mohicans*. As cited in Maleong (2004: 6), that qualitative descriptive approach is aimed to understand phenomenon occurred among research subjects such as behaviors, perceptions, motivation, actions and historically which reveal social context in the novel.

Since the media of the research focused on the text analysis, the writer decided to use the textual analysis method as an appropriate approach to analyze the novel. Mckee (2003: 1) states that textual analysis is a way for researchers to gather information about how other human beings make sense of the world; it is a methodology, a data gathering process for those researchers who want to understand the ways in which members of various cultures and subcultures make sense of who they are, and how they fit into the world in which they live. In this research, the textual analysis method is conducted to analyze and describe the change of Native American culture during the imperialism process in the novel *The Last The Mohican* by analyzing the words, phrases, sentences, dialogue, and narration that are related to cultural imperialism as depicted in the novel.

3.4. Data Collection and Data Analysis

In this research, the primary data are collected from the novel *The Last of The Mohicans* written by James Fennimore Cooper. The form of data consists of words, phrases, sentences, dialogue, and narration that are presented with a purpose to answer the research questions. The data are collected by reading the novel carefully in order to understand the text; taking notes of the words, phrases, utterance, sentences, dialogue and narration that are related to the issue of cultural imperialism and the resistance that come from the colonized toward the colonizers' oppressions.

The collected data are classified into two kinds of classification: the ways in which the Native American oppressed by the colonizers (oppression), and the ways that the Native American resist those oppressions (resistance). First classification describes the oppressions process included two major oppressions of colonizers (British and France) toward colonized (Native American): first oppression describes culture insertion which consists of the use of colonial language as a legal language, gospel of Christianity, and the situation in which the colonizers acquaint their cultures toward colonized (evidenced by cultural artifacts); the second oppression depicts an effective means of cultural imperialism that is the cultural clashes between tribes. Whereas, the second classification describes the various kinds of resistance that come from the Native American as the response toward those oppressions; the responses itself are categorized into three categories of resistance that are *rejection, modification, and affirmation/“zero” resistance*.

The writer also employed the secondary sources to support the research. The secondary sources are taken from the books and e-books. Some of the sources relate to the theories of postcolonial perspective predominantly from Edward Said (1977, 1994) theory and supported by the theory that relate to cultural imperialism by Bill Ashcroft (2002), Frantz Fanon (1963, 1986), Ania Loomba (1998), etc.

In this research, the data analysis used textual analysis approach which generated through the findings and discussion of textual evidences. Textual analysis method analyzes the data which consist of words, phrases, sentences, dialogue, and narration that are related to cultural imperialism and resistance as depicted in the text and applying the relevant theory that is postcolonial theory which focused on cultural imperialism.

3.5 Data Presentation

In this section, the writer describes data presentations of oppressions and resistance depicted in the novel. From the tables below, the writer puts forth aspects of cultural imperialism, textual evidences, and values inserted as part of the table. Through these tables, the writer expects that they will assist the reader to understand the depiction of cultural imperialism and the resistance that come from the colonized more comprehensively. The tables indicate that to commit imperialism, the colonizers influenced the Native Americans' culture by giving new values to them. The following data presentations consist of the series of textual evidences that will be elaborated in the next chapter:

3.5.1. Cultural Imperialism toward Native Americans.

A. Oppressions

Oppressions		
Aspects of Cultural Imperialism	Note: Culture Insertion is the process of assimilation between native culture and foreign/ dominant culture. Colonizers (dominant culture) can easily insert their values toward the colonized (indigenous culture).	
A.1 Culture Insertion	Textual Evidence	Values Inserted
A.1.1 The Use of Colonial Language	<p>Data Presentation: 1.1</p> <p>“Do none of my brothers speak the French or the English?” he said in the former language, looking about him from countenance to countenance, in hopes of finding a nod of assent.</p> <p>Though more than one hand turned, as if to catch the meaning of his words, they remained unanswered.</p> <p>“I should be grieved to think,” continued Duncan, speaking slowly, and using the simplest French of which he was the master, “to believe that none of this wise and brave nation understand the language that the ‘Grand Monarque’ uses when he talks to his children. His heart would be heavy did he believe his red warriors paid him so little respect!” (Chapter 23, Page 211)</p>	The idea that colonial language is the only legal language in the conversation.
	<p>Data Presentation: 1.2</p> <p>“No, the horses of white men are coming!” returned the other,</p>	The idea that colonial language (English and French) is more prestigious than native languages.

	<p>raising himself with dignity, and resuming his seat on the log with his former composure. “Hawkeye, they are your brothers; speak to them.”</p> <p>Hawkeye replied:</p> <p>“that I will, and in English that the king needn’t be ashamed to answer,” returned the hunter, speaking in the language of which he boasted; . (Chapter 3, Page 26)</p>	<p>From the textual evidence, it can be seen that a colonial language has a higher and prestigious position than native languages.</p>
<p>A.1.2 Culture Artifacts</p> <ul style="list-style-type: none"> Alcoholic Liquor 	<p>Data Presentation: 2.1</p> <p>“My tribe is the grandfather of nation, but I am an unmixed man. The blood of chiefs is in my veins, where it must stay forever. The Dutch landed, and gave my people the fire-water; they drank until the heavens and the earth seemed to meet, and they foolishly thought they had found the Great Spirit. Then they parted with their land. Foot by foot, they were driven back from the shores, until I, that am a chief and a Sagamore, have never seen the sun shine but through the trees, and have never visited the graves of my fathers.” (Chapter 3, Page 24)</p>	<p>The idea that alcoholic liquor is more precious than natives’ land. The colonizers acquaint alcoholic liquor with the natives and make them addicted. After they are addicted to the alcoholic liquor, the colonizers can easily control and take the natives’ land.</p>
	<p>Data Presentation: 2.2</p> <p>“Magua was born a chief and a warrior among the red Hurons of the lakes; he saw the suns of</p>	<p>The idea that the colonized regards alcoholic liquor as a precious thing.</p>

	<p>twenty summers make the snows of twenty winters runs off in the streams before he saw a pale face; and he was happy! Then his Canada fathers came into the woods, and taught him to drink the fire-water, and he became a rascal. (Chapter 11, Page 90)</p>	
<ul style="list-style-type: none"> Weapons 	<p>Data Presentation: 3.1</p> <p>“Of all we’pons,” he commenced, “the long barreled, true-grooved, soft-metaled rifle is the most dangerous is skillful hands, though it wants a strong arm, a quick eye, and great judgement in charging, to put forth all its beauties. The gunsmiths can have but little insight into their trade when they make their fowling-pieces and short horsemen’s –“ (Chapter 7, Page 61)</p>	<p>The idea that weapons is the most important thing for wars. The colonizers acquaint weapons to the natives with a purpose that they will kill each other more effectively.</p>
	<p>Data Presentation: 3.2</p> <p>... As for me, I taught the lad the real character of a rifle; and well has he paid me for it. I have fou’t at his side in many a bloody scrimmage; and so long as I could hear the crack of his piece in one ear, and that Sagamore in the other ... (Chapter 25, Page 239)</p>	<p>The idea that weapons is the most important thing for wars. The colonizers acquaint weapons to the natives with a purpose that they will kill each other more effectively.</p>
	<p>Data Presentation: 3.3</p> <p>“Perhaps,” added the scout, losing his dissembled coolness</p>	<p>The idea that weapons is the more important thing for wars. The colonizers acquaint weapons to the</p>

	<p>exactly in proportion as the other manifested an indifference to the exchange, “If I should condition to teach your young men the real virtue of the we’pon, it would smoothe the little differences in our judgements.” (Chapter 30, Page 284)</p>	<p>natives with a purpose that they will kill each other more effectively.</p>
<p>A.1.3 Gospel of Christianity</p>	<p>Data Presentation: 4.1</p> <p>... Near its southern termination, it received the contributions of another lake, whose waters were so limpid as to have been exclusively selected by the Jesuit Missionaries to perform the typical purification of baptism, and to obtain for it title of lake “du Saint Sacrement.” (Chapter 1, Page 5)</p>	<p>The idea that a purification place is needed among the natives’ encampment. During the imperialism, the missionaries generally have a special place to convert the natives’ belief.</p>
	<p>Data Presentation: 4.2</p> <p>“Even so. As the psalmody of David exceed all other language, so does the psalmody that has been fitted to them by the divines and sages of the land, surpass all vain poetry.” (Chapter 1, page 18)</p>	<p>The idea that biblical content is invaluable for both the natives and the colonizers. It can be seen in the textual evidence that indicates the psalmody which relates to the biblical content is better than native languages.</p>
	<p>Data Presentation: 4.3</p> <p>“There is reason in her words!” at length broke from his compressed and trembling lips; “ay, and they bear the spirit of Christianity; what might be right and proper in a red-skin, may be</p>	<p>The idea that Christianity is suitable for the natives.</p>

	<p>sinful in a man who has not even a cross in blood to plead for his ignorance. Chingachgook! Uncas! Hear you the talk of the dark-eyed woman?"</p> <p>(Chapter 8, Page 69)</p>	
	<p>Data Presentation: 4.4</p> <p>"... That I did not join myself to the battle, was less owing to disinclination, than to the bonds of the heathen. Valiant and skillful hast you proved thyself in the conflict, and hereby thank thee, before proceeding to discharge other and more important duties, because you hast proved thyself well worthy of the Christian's praise."</p> <p>(Chapter 12, Page 102)</p>	<p>The idea that Christianity is a worthy religion. Everyone who helps Christian will counted as a friend.</p>
	<p>Data Presentation: 4.5</p> <p>"thou sayest well," returned David, "and hast caught the true spirit of Christianity. He that is to be saved will be saved, and he that is predestined to be damned will be damned. This is the doctrine of truth, and most consoling and refreshing it is to the true believer."</p> <p>(Chapter 12, Page 102)</p>	<p>The idea that Christianity is a worthy religion. The colonizers deliver their religion to the natives and persuade them to accept it as a new belief. It means that the origin natives' belief is refracted into the belief of the colonizers.</p>
	<p>Data Presentation: 4.6</p> <p>"I invite you, friends, to join in praise for the signal deliverance from the hands of barbarians and infidels, to the comfortable and</p>	<p>The idea that Christianity gives a comfortable and solemn feeling for the followers.</p>

	solemn tones of the tune called 'Northampton'." (Chapter 12, Page 104)	
A.2 Cultural Clash	Textual Evidence	Values Inserted
	<p>Data Presentation: 5.1</p> <p>The confusion of nations, and even of tribes, to which Hawkeye alluded, existed at that period in the fullest force. The great tie of language, and, of course, of a common origin, was severed in many places; and it was one of its consequences, that found fighting in the same ranks, while the latter sought the scalp of the Huron, though believed to be the root of his own stock. The Delawares were even divided among themselves. Though love for the soil which had belonged to his ancestors keep the Sagamore of the Mohicans with a small band of followers who were serving at Edward, under the banners of the English king, by far the largest portion of his nation were known to be in the field as allies of Montcalm. (Chapter 19, Page 177)</p>	<p>The idea that the cultural clash is a tradition that happened for a long time ago and should be maintained from generation to generation. The colonizers employ these cultural clashes with a purpose to separate all tribes in North America and make them disappear gradually.</p>
	<p>Data Presentation: 5.2</p> <p>But, emulating the patience and self-denial of the practiced native warriors, they learned to overcome every difficulty; and it would be seem that, in time, there was no recess of the woods so dark, nor</p>	<p>The idea that the cultural clash is a tradition that happened for a long time ago and should be maintained from generation to generation. In these cultural clashes, the colonizers employ American Indian tribes as their allied forces.</p>

	any secret place so lovely, that it might claim exemption from the inroads of those who had pledged their blood to satiate their vengeance, or to uphold the cold and selfish policy of the monarchs of Europe (Chapter 1, page 5)	
	<p>Data Presentation: 5.3</p> <p>“Listen,” repeated the Indian, resuming his earnest attitude; “when his English and French fathers dug up the hatchet, Le Renard struck the war-post of the Mohawks and went out against his own nation. The pale faces have driven the red-skins from their hunting grounds, and now when they fight, a white man leads the way. (Chapter 11, Page 91)</p>	The idea that the cultural clash is a tradition that happened for a long time ago and should be maintained from generation to generation. In these cultural clashes, the colonizers always become a leader for the natives when the wars are happened.

B. Resistance

Resistance
<p>Note: Within this table, the writer tries to put forth various kinds of resistance that come from colonized to fight back those oppressions. In the research, the writer classifies three kinds of resistance that come from the colonized: resistance in the forms of <i>rejection</i>, <i>modification</i>, and <i>affirmation</i>/ “<i>zero</i>” <i>resistance</i>.</p> <p>Rejection means that the colonized reject the cultural imperialism of the colonizers without the process affirmation. Modification is the process in which the colonized accept and adapt new cultures, it relates to the assimilation process. At last, the process Affirmation is the effort to resist the oppressions in the latent sense; the writer classifies it as the ‘<i>zero resistance</i>’ because of its characteristic that is not explicitly shows the form of resistance.</p>

Aspects of Cultural Imperialism		
B.1 Culture Insertion	Textual Evidences	Types of Resistance
B.1.1 The Use of Colonial Language	<p>Data Presentation: 6.1</p> <p>“And in so doing, how know I that I don’t guide an enemy and a spy of Montcalm, to the works of the army? It is not every man who can speak the English tongue that is an honest subject.”</p> <p>(Chapter 4, Page 30)</p>	<p>Rejection:</p> <p>The process of rejection is described when the natives perceive that every man who speaks colonial language is counted as a dishonest person.</p>
	<p>Data Presentation: 6.2</p> <p>“I call them Iroquois, because to me every native, who speak a foreign tongue, is accounted an enemy, though he may pretend to serve the king! If Webb wants faith and honesty in an Indian, let him bring out the tribes of the Delawares, and send these greedy and lying Mohawks and Oneidas, with their six nations of varlets, where in nature they belong, among the French!”</p> <p>(Chapter 5, Page 41)</p>	<p>Rejection:</p> <p>The process of rejection is described when the natives prohibit their people to use colonial language within their communication. The natives that use the colonial languages are counted as an enemy.</p>
	<p>Data Presentation: 7.1</p> <p>“The pale faces make themselves dogs to their women.”</p> <p>Muttered the Indian, in his native language, “and when they want to eat, their warriors must lay aside the tomahawk to feed their laziness.”</p> <p>“What say you, Renard?”</p>	<p>Modification (Appropriation):</p> <p>The modification process is described when the colonized try to assimilate colonial language with their native language. It can be seen at the use of native language and colonial language within their daily life.</p>

	<p>(Heyward)</p> <p>“Le Subtil says it is good.”</p> <p>(Magua).</p> <p>(Chapter 4, Page 34)</p>	
	<p>Data Presentation: 8.1</p> <p>Such an innovation on the silence and retirement of the forest could not fail to enlist the ears of those who journeyed at so short a distance in advance. The Indian muttered a few words in broken English to Heyward, who, in his turn, spoke to the stranger; at once interrupting, and, for the time, closing his musical efforts.</p> <p>(Chapter 2, Page 18)</p>	<p>Affirmation:</p> <p>The affirmation process is described when the natives accept and try to adapt themselves to the colonial languages.</p>
	<p>Data Presentation: 8.2</p> <p>The Indian riveted his glowing eyes on Heyward as he asked, in his imperfect English, “is he alone?”</p> <p>(Chapter 4, Page 33)</p>	<p>Affirmation:</p> <p>The affirmation process is described when the natives accept and try to adapt themselves to the colonial languages.</p>
	<p>Data Presentation: 8.3</p> <p>“Friend,” replied the low voice of Chingachgook; who, pointing upward at the luminary which was shedding its mild light through the opening in the trees, directly in the bivouac, immediately added, in his rude English: “Moon Comes and white man’s fort far – far off; time to move, when sleep shuts both eyes of the Frenchmen!”</p> <p>(Chapter 13, page 114)</p>	<p>Affirmation:</p> <p>The affirmation process is described when the natives accept and try to adapt themselves to the colonial languages.</p>

B.2 Culture Insertion	Textual Evidences	Types of Resistance
<p>B.1.2 Culture</p> <p>Artifacts</p> <ul style="list-style-type: none"> Alcoholic Liquors 	<p>Data Presentation: 9.1</p> <p>“He forgot not his words, and did justice, by punishing the offender,” said the undaunted daughter.</p> <p>“Justice!” repeated the Indian, casting an oblique glance of the most ferocious expression at her unyielding countenance; “is it justice to make evil and then punish for it? Magua was not himself; it was the fire-water that spoke and acted for him! But Munro did believe it. The Huron chief was tied up before all the pale-faced warriors, and whipped like a dog.”</p> <p>(Chapter 11, Page 91)</p>	<p>Rejection:</p> <p>The rejection process is described when the colonized reject the alcoholic liquor because they know that alcoholic liquor brings a bad impact into their life.</p>
	<p>Data Presentation: 10.1</p> <p>“ .. The old chief at Horican, your father, was the great captain of our war-party. He said to the Mohawks, do this, and do that, and he was minded. He made a law, that if Indian swallowed the fire-water, and come into the cloth wigwams of his warriors, it should not be forgotten. Magua foolishly opened his mouth, and the hot liquor led him into the cabin of Munro. What did the gray-head? Let his daughter say.” (Chapter 11, Page 91)</p>	<p>Modification (Appropriation):</p> <p>The modification process is described when the colonized assimilate alcoholic liquor in their culture. Sometimes they drink alcoholic liquor, but sometimes they also reject to drink it. The regulation of Munro that prohibits the native to drink alcoholic liquors makes the natives think twice to drink those alcoholic liquors. The natives perceive that if they drink the alcoholic liquor, they will be punished by Munro.</p>

	<p>Data Presentation: 10.2</p> <p>“When the blows scorched the back of Huron, he would know where to find a woman to feel the smart. The daughter of Munro would draw his water, hoe his corn, and cook his venison. The body of grey-head would sleep among his cannon, but his heart would lie within reach of the knife of Le Subtil.” (Chapter 11, Page 92)</p>	<p>Modification (Appropriation):</p> <p>The textual evidence describes how Munro tortures Magua because of drinks fire water. To avenge on this treatment, Magua decides to kidnap Munro’s daughter to become his wife. The process of modification is happen when the affirmation and rejection process occurs at the same time. The process of affirmation is described when Magua cannot restrain his desire to drink alcoholic liquor although the regulation prohibits him. The abduction of Munro’s daughter signifies the rejection process to the existence of alcoholic liquor.</p>
	<p>Data Presentation: 11.1</p> <p>... Magua foolishly opened his mouth, and the hot liquor led him into the cabin of Munro ... (Chapter 11, Page91)</p>	<p>Affirmation:</p> <p>The affirmation process is described when the colonized accept alcoholic liquor as their culture. The colonizers have a habit to drink alcoholic liquor as a common drink. After the arrival of the colonizers that acquaint alcoholic liquor toward the natives, this habit becomes natives’ culture.</p>
<ul style="list-style-type: none"> • Weapons 	<p>Data Presentation: 12.1</p> <p>“I am no scholar, and I care not who knows it; but, judging from what I have seen, at deer chases and squirrel hunts, of the sparks below, I should think a rifle in the hands of their grandfathers was not so dangerous as the hickory bow</p>	<p>Rejection:</p> <p>The rejection process is described when the colonized reject the weapons of colonizers because they perceive that the native’s weapons are more deadly than colonizers’ weapons.</p>

	<p>and a good flint-head might be, if drawn with Indian judgment, and sent by an Indian eye.”</p> <p>(Chapter 3, Page 22)</p>	
	<p>Data Presentation: 13.1</p> <p>“Is there no difference, Hawkeye, between the stone-headed arrow of the warrior, and the leaden bullet with which you kill?”</p> <p>(Chapter 3, Page 22)</p>	<p>Modification (Appropriation):</p> <p>The modification process is described when the colonized use both of the natives’ and colonizers’ weapons in the wars.</p>
	<p>Data Presentation: 14.1</p> <p>A tomahawk and scalping knife of English manufacture, were in his girdle; while a short military rifle, of that sort with which the policy of the whites armed their savage allies, lay carelessly across his bare and sinewy knee.</p> <p>(Chapter 3, Page 21)</p>	<p>Affirmation:</p> <p>The idea that the colonized accept weapons that brought by the colonizers. The colonized tend to use the weapons that made by the colonizers. They perceive that the knives, guns, and rifle of the colonizers are more effective in wars.</p>
<p>B.1.3 Gospel of Christianity</p>	<p>Data Presentation: 15.1</p> <p>The instant David discovered that he battled with a disputant who imbibed his faith from the lights of nature, eschewing all subtleties of doctrine, he willingly abandoned a controversy from which he believed neither profit nor credit waste be derived.</p> <p>(Chapter 12, page 103)</p>	<p>Rejection:</p> <p>The rejection process is described when Hawkeye rejects the doctrine delivered by David. In this textual evidence, Hawkeye tends to believe in his instinct and own abilities.</p>
	<p>Data Presentation: 15.2</p> <p>“Oneida, again! When one Indian makes a declaration it is</p>	<p>Rejection:</p> <p>The rejection process is described when the native perceive that the</p>

	<p>commonly true; but when he is supported by his people, set it down as gospel!"</p> <p>(Chapter 19, page 175)</p>	<p>words or statement of aged Indian become the gospel for their tribes and it should be obeyed by all people.</p>
	<p>Data Presentation: 15.3</p> <p>"I know not that their delivery is at hand," returned the doubting David; "the leader of these savages is possessed of an evil spirit that no power short of Omnipotence can tame. I have tried him sleeping and waking, but neither sounds nor language seem to touch his soul."</p> <p>(Chapter 22, Page 200)</p>	<p>Rejection:</p> <p>The rejection process is described when the natives ignore all gospels that are delivered by David.</p>
	<p>Data Presentation: 15.4</p> <p>"Therein you belie the natur' of an Indian. Even the Mingo adores but the true and loving God. 'This wicked fabrication of the whites, and I say it to the shame of my color that would make the warrior bow down before images of his own creation. It is true; they endeavor to make truces to the wicked one – as who would not with an enemy he cannot conquer! But they look up for favor and assistance to the Great and Good Spirit only."</p> <p>(Chapter 22, Page 203)</p>	<p>Rejection:</p> <p>The textual evidence describes the strong faith of Indian in Good Spirit.</p>

	<p>Data Presentation: 16.1</p> <p>“ ... there are many sweet and comfortable periods of satisfactory communication, when the ears of the savages are astounded with the uplifting of our voices.”</p> <p>(Chapter 22, Page 200)</p>	<p>Modification (Appropriation):</p> <p>The modification process is described when the natives do not admit the gospel of Christianity but they have an anxiety toward this religion.</p>
	<p>Data Presentation: 17.1</p> <p>“Little be the praise to such a worm as I. But, though the power of psalmody was suspended in the terrible business of that field of blood through which we have passed, it has recovered its influences even over the souls of the heathen, and I am suffered to go and come at will.”</p> <p>(Chapter 22, page 201)</p>	<p>Affirmation:</p> <p>The affirmation process is described when the natives accept the Christianity as the salvation religion. It can be seen at the situation in which praise of Christianity saves David’s life during the aggression of Huron. The Huron do not kill David because he sings the praise of Christianity; the Huron are amazed to that praise.</p>
B.3 Cultural Clash	Textual Evidence	Values Inserted
	<p>Data Presentation: 18.1</p> <p>“Are the Hurons dogs to bear this? Who shall say to wife of Menowgua that the fishes have his scalp, and that his nation has not taken revenge! Who will dare meet the mother of Wassawattimie, that scornful woman, with his hands clean! What shall be said to the old men when they ask us for scalps, and we have not a hair from a white head to give them! The</p>	<p>Rejection:</p> <p>In this textual evidence, the writer assumes that violence frequently used by the natives as the form of their resistance toward colonizers</p>

	<p>women will point their fingers at us. There is the dark spot on the names of Hurons, and it must be hid in blood!"</p> <p>(Chapter 11, Page 94)</p>	
	<p>Data Presentation: 18.2</p> <p>"He who wishes to prosper in Indian warfare," returned the scout, "must not be too proud to learn from the wit of a native. Lay her more along the land, Sagamore; we are doubling on the varlets, and perhaps they may try to strike our trail on the long calculation."</p> <p>(Chapter 20, Page 184)</p>	<p>Rejection:</p> <p>From this textual evidence, the writer finds that the character of the natives is ambivalence; they can obey in front of the colonizers but also can make a rebellious movement.</p>
	<p>Data Presentation: 18.3</p> <p>"The Hurons love their friends the Delawares," returned Magua. "Why should they not? They are colored by the same sun, and their just men will hunt in the same grounds after death. The red-skins should be friends, and look with open eyes on the white men. Has not my brother scented spies in the woods?"</p> <p>(Chapter 28, Page 260)</p>	<p>Rejection:</p> <p>The rejection process is described when the Huron tries to persuade Delaware that they are brother and should be unified; because they believe that if all tribes is in the unity, the colonizers cannot easily destroy them.</p>
	<p>Data Presentation: 19.1</p> <p>"I should be sorry to have the defense protracted in such a manner as to irritate my red friends there," continued Montcalm, glancing his eyes at the group of</p>	<p>Modification (Appropriation):</p> <p>The modification process is described when the colonized accept the existence of the colonizers within their tribe as long as they are not interfere the natives'</p>

	grave and attentive Indians, without attending to the other's questions; "I find it difficult, even now, to limit them to the usage of war." (Chapter 15, page 136)	policy.
	Data Presentation: 20.1 "My fathers fought with the naked red man!" returned the Indian, sternly, in the same language. (Chapter 3, Page 22)	Affirmation: The textual evidence shows that cultural clashes are happened long before the palefaces came. These conditions used by the colonizers as a means of colonialism to destroy all the tribes that are still exist.
	Data Presentation: 20.2 "And I tell you that he is born a Mingo will die a Mingo," returned the other positively. "A Mohawk! No, give me a Delaware or a Mohican for honesty; and when they will fight, which they won't all do, having suffered their cunning enemies, the Maquas, to make them women – but when they will fight at all, look to Delaware, or Mohicans, for a warrior!" (Chapter 4, Page 29)	Affirmation: The textual evidence shows that cultural clashes are happened long before the palefaces came. These conditions used by the colonizers as a means of colonialism to destroy all the tribes that are still exist.
	Data Presentation: 20.3 "Tis true in part," returned the scout, "and yet, at the bottom, 'tis is the wicked lie. Such a treaty was made in ages gone by, through the deviltries of the Dutchers, who	Affirmation: The affirmation process is described when the natives accept the existence of the colonizers within their tribes. They have deal with the colonizers in several cases

	<p>wished to disarm the natives that had the best right to the country, where they had settled themselves. The Mohicans, though a part of same nation, having to deal with the English, never entered into the silly bargain, but kept to their manhood; as in truth did the Delawares, when their eyes were open to their folly. You see before you a chief of the great Mohican Sagamore! Once his family could chase their deer over tracts of country wider than that which belongs to the Albany Patteroon, without crossing brook or hill that was not their own; but what is left of their descendant? He may find his six feet of earth when God chooses, and keep it in peace, perhaps, if he has a friend who will take the pains to sink his head so low that the plowshares cannot reach it!"</p> <p>(Chapter 13, Page 112)</p>	<p>especially in asking for assistances to defeat other tribes.</p>
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