

ABSTRACT

Yudhari, Dina. 2005. **The Resistance of Indonesian People to Colonial Domination as Seen through the Characters in Toer's *Child of All Nations***. Yogyakarta: Departement of Language and Arts Education, Faculty of Teachers Training and Education, Sanata Dharma University.

This study concerns *Child of All Nations*, a novel written by Pramoedya Ananta Toer. *Child of All Nations* is the second book of the four novels known as the Buru Quartet. It was first published in Indonesian version in 1980. In 1981, this novel was translated into English by Max Lane. This novel tells about a bittersweet coming of age in Java under the Dutch colonial domination at the beginning of the twentieth century. The characters of the novel, such as Nyai Ontosoroh, Minke, and Trunodongso, show their resistance to colonialism by exposing their strength and capability to fight against the Dutch superiority. They curse the colonizer for its exploitation and resist the way the Dutch governs Indonesia.

This study aims at portraying the characters of Nyai Ontosoroh, Minke, and Trunodongso. That will, eventually, reveal the reasons behind the characters' resistance and the way they resist the Dutch government in Indonesia.

To obtain the objectives, this study carries out a library research as a method of data gathering. To analyze the problems, the sociocultural-historical approach and psychological approach are conducted here. This study uses two kinds of data. I use the novel, *Child of All Nations*, as the primary data source, while the secondary data sources are from the Internet and some books related to the study.

The conclusion of the analysis is that Nyai Ontosoroh, Minke, and Trunodongso have characters that are really helpful in the situations that urge them to defend the outside oppression. Nyai Ontosoroh has firmness and self-respect that make her stand in her principle. Minke, with his humanity and curiosity, helps the native people to wake up and to take actions against colonial oppression and exploitation. Trunodongso, whose lands were taken by the government in the practice of Cultivation System, becomes rebellious and suspicious to everything related to the Dutch.

The superiority of the Dutch becomes the reason why the characters in this novel do resistance. Besides, the cruel practice of Cultivation System carried out by the Dutch makes the Native fed up. Therefore, as human beings, the characters in this novel need security and protection from pain, fear, anxiety, and disorder. On the other hand, the society under the Dutch rule cannot guarantee the fulfillment of those needs. Thus, because they have strong characters, they believe that they can determine what happens to them and they can yell to social pressure that can lead them to the desire to resist.

Nyai Ontosoroh resists by denying colonial superiority. She is capable of proving that the colonist cannot be superior forever. As the owner of a company named *Boerderij Buitenzorg*, she is able to hire Europeans for their skills. It

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means that she becomes the European's boss. Nyai Ontosoroh is also successful in implanting to Minke knowledge and understanding about the colonist and its character. Minke, whose eyes are opened upon seeing that Natives are just the items of inventories of the Dutch, changes his way of writing from the Dutch language to Malay language. He realizes that Natives are uneducated and now it becomes his job to educate them. His choice to write in Malay is because he remembers that Natives are uneducated so he has to speak in the language they understand, that is Malay. His purpose of writing is to make all the important people in the government read his writing, so that they will know that many people suffer because of their treatment. The last character, Trunodongso shows his resistance by rejecting the Dutch's command to rent his remaining lands. He also gets involved in a peasant rebellion that breaks out in the region of Sidoarjo.

From the analysis, I found out that when people do not have a chance to have freedom as human beings and express their objection, there is nothing they can do but resist. It is all about dignity, freedom, and possession that lead people to the resistance.



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ketidakteraturan. Sebaliknya, masyarakat di bawah kekuasaan Belanda tidak dapat memberikan jaminan atas pemenuhan kebutuhan tersebut. Bagaimanapun juga, karena mereka memiliki karakter yang kuat, mereka percaya bahwa mereka dapat menentukan sendiri apa yang terjadi atas mereka dan mereka akan berteriak menghadapi tekanan sosial yang selanjutnya bisa mengarah ke perlawanan.

Nyai Ontosoroh melakukan perlawanan dengan bersikap tidak percaya terhadap superioritas Belanda. Dia mampu membuktikan bahwa kolonialis tidak selamanya bisa menjadi superior. Sebagai pemilik perusahaan bernama *Boerderij Buitenzorg*, dia mampu memperkerjakan orang-orang Eropa dan memanfaatkan keahliannya. Itu berarti dia bisa menjadi pemimpin orang-orang Belanda. Nyai Ontosoroh juga telah berhasil menanamkan pengetahuan dan pemahaman tentang kolonialis serta karakternya kepada Minke. Minke, yang telah terbuka matanya setelah melihat bahwa golongan pribumi semata-mata hanyalah harta kekayaan penjajah, telah merubah gaya penulisannya dari bahasa Belanda ke bahasa Melayu. Dia sadar bahwa golongan pribumi tidak terpelajar dan sekarang menjadi tugasnya untuk menjadikan mereka terpelajar. Pilihannya untuk menulis dalam bahasa Melayu adalah karena mengingat sebagian besar kaum pribumi tidak pernah mengenyam bangku pendidikan sehingga dia harus berbicara dalam bahasa yang mudah dimengerti yaitu bahasa Melayu. Tujuan Minke untuk menulis adalah supaya semua orang-orang penting di pemerintahan membaca tulisannya, sehingga mereka menjadi tahu bahwa ada banyak orang-orang yang menderita karena ulah mereka. Karakter yang terakhir, Trunodongso menunjukkan perlawanannya dengan menolak perintah Belanda untuk menyewakan sisa tanah yang dimilikinya. Dia juga melibatkan diri dalam pemberontakan kaum tani yang terjadi di daerah Sidoarjo.

Dari analisis, saya mengetahui bahwa ketika orang-orang tidak memiliki kesempatan untuk memiliki kebebasan sebagai manusia dan menyatakan keberatan mereka, tidak ada lagi yang bisa mereka perbuat selain melakukan perlawanan. Itu semua demi martabat, kebebasan, dan kepemilikan yang membuat orang-orang melakukan perlawanan.

CHAPTER 1

INTRODUCTION

In this chapter, I would like to talk about the background of the study, the objective of the study, the problem formulation, the benefit of the study, and the definitions of terms. The background of the study covers the explanation about the reasons in choosing the topic. The objective of the study presents the aims of the study. The problem formulation states three problems that become the focuses of the study. Furthermore, the definition of terms section clarifies some important terms used in this study.

1.1 Background of the Study

Colonialism is a significant element in the world history. It is significant because almost all nations in this world have ever experienced colonialism, either being the colonizer or the colonized. Colonialism itself can be said as the domination of one country to another country or people that is usually achieved through aggressive, often military actions (Encarta: 2000). Furthermore, Rey says that the reasons of some nations for doing colonialism might be various, ranging from expanding territory, seeking mercantilist profit, importing cheap raw materials or extracting precious metals (Rey: 2001).

Whatever the reasons are, colonialism will always be related to exploitation or oppression of one nation toward another nation. Neill says that the only aim of colonial rule was the exploitation and impoverishment of weaker and

defenseless peoples, and it resulted in the destruction of what was good in ancient civilizations and the multiplication of measureless evil (1966: 11).

The practice of colonialism, such as exploitation and oppression, bring bitterness to the colonized. The colonized, as the victim, has to accept the colonizer's attack in many aspects. Their rights and especially their freedom have been taken away from them and finally the colonized can only become the slave of the colonizer. Having been victimized, the colonized realize that they need to do some actions to save their land from exploitation and show their rejection toward the colonizer's superiority. The rejection of the colonized toward colonialism brings an impact on the rise of anti-colonialism which causes independence movements. Some resistance is made by the native people to flee from the colonizer's superiority.

Said shows that the colonizer has a tendency to see the colonized not only as a source of exploitation of economic wealth but also the 'other', meaning to say, the life of the colonized is in the socially and culturally different from that of the colonizer, in which it is less civilized than the colonizer's. That point of view makes a construction for the European (colonizer) to intensify their image as a pioneer of civilization in the world, whereas the East (colonized) is said to be 'primitive'. This stereotypical construction toward the East is used as a justification for the Western colonialism (1994: 1). However, the colonized did not accept the Western construction passively; they resisted the colonial domination. Said says, as quoted in *Matabaca*, that the resistance is not only in the form of military action but also in the form of cultural defense, nationalism

awakening, and declaration of national identity. The problematic area of the colonized to react against the colonizer actually concerns emancipation, the achievement of dignity and identity so that they can be at the same level with the colonizer (2002: 20-21).

Due to the discussion of resistance, I will relate it to the arrival of the Dutch in Indonesia in the late sixteenth century. Indonesia was experiencing the beginning of colonialism that was carried out by the Dutch East Indies Company (VOC= *Vereenigde Oost-Indische Compagnie*) at that time. Indonesian people suffered from years of war, disruption, and exploitation, especially after the Cultivation System (*Cultuurstelsel* in Dutch) was initiated by the Governor General Johannes van den Bosch in 1830. Bosch argued that the Cultivation System would benefit both the colonizer and the colonized. In fact, it gave the Netherlands big profits, increased the wealth of the indigenous elite, and enriched European officials, but it was a terrible burden for Javanese villagers. The practice of the Cultivation System by Bosch shows the exploitation took place in Indonesia (Network Indonesia: 2002).

The turmoil in the Indonesia during the occupation of Dutch is depicted in the novel that I am going to discuss, that is *Child of All Nations*. *Child of All Nations* was written by Pramoedya Ananta Toer in 1975 and it was first published in Indonesian version in 1980. In 1981, this novel was translated into English by Max Lane, an Australian diplomat, which resulted in his recall in that year because actually this novel was banned by the Indonesian government.

Nevertheless, the English version of this novel was published by Penguin Books in 1991.

Child of All Nations is the second book of the four novels known as the Buru Quartet. The story is about a bittersweet coming of age in Java, Indonesia's dominant island, almost a century ago. The narrator of this novel is a young Javanese hero named Minke, who fights against the Dutch colonial oppressor. He is educated by the Dutch but comes to realize that he must confront the injustice and prejudice of the colonial system. This book does not only talk about a personal story of love and loss, of jealousy and misunderstanding, but also of the resistance of Indonesian people to colonial domination. The characters, as a representation of Indonesian people, show their strength and capability to fight against the Dutch superiority. They curse the exploitation which is done by colonizer and resist the way the Dutch governs the Dutch East Indies.

Pramoedya Ananta Toer's novel *This Earth of Mankind*, the first in a quartet of which *Child of All Nations* is the second, were indeed a story of people fighting, of resisting the worst of colonial oppression and greed (Lane, 1991: 7).

The illustration about the oppression and exploitation of colonial domination over native people is clearly seen in Toer's novel. The farmers are forced to get involved in the Cultivation System without any payment or good treatment given by the colonizer. They have to be forced labors that have to pay tribute to their chiefs.

The gangs were mobilized by the Native Civil Service and village heads, and the village heads also mobilized the farmers who worked on government-owned lands. Nobody was paid for this forced labor. They never received food, or money for transport. They even had to provide their own water for tea. ...People also said that the peasants had to pay

eggs and chickens and coconuts and fruit and herbs, which the village head would take with him each time he sought audience with the Native district chief. Sometimes the chiefs would voice the need, and the village officials would collect special tribute from the peasants to buy a cow or goat on his behalf. It all came from the peasantry who owned nothing except their hoes and their labor (pp. 119-120).

The idea of resistance in this novel is also supported by the representation of Nyai Ontosoroh, a girl who is sold to a wealthy Dutch businessman by her ambitious father. She has become acquainted with the true character of the colonial system early in life, and fights back against it with vengeance. In the introduction of *Child of All Nations*, Lane says that "Nyai Ontosoroh is self-taught; she has never been to an elite Dutch school, nor any school, except that of life itself. Yet she proves herself again and again to be capable of both defending her principles and self-respect. Her dignity is evidence of an alternative and superior civilization developed in spite of rather than because of Dutch colonial authority." Therefore, she speaks her point of view toward the colonizer:

...don't worship Europe in its totality. There is good as well as evil everywhere. There are angels and devils everywhere. There are devils with the faces of angels, and angels with the faces of devils everywhere. And there is something that stays the same, Child, that is eternal: the colonialist is always a devil (p. 82).

I would like to analyze Pramoedya Ananta Toer's novel *Child of All Nations*, firstly because I admire him as an author who is brave in initiating his ideas. He has been detained, censored, restricted during Dutch colonial times, the post independence era of Sukarno and under Soeharto's New Order. Yet, it does not put him into despair and defeat, and he even becomes productive in creating literary works. Secondly, most of Toer's works talk about the history of Indonesia, whereas the history itself is being manipulated by certain groups for

their own sake. Through his novels, I can get a different point of view about the Indonesian history through the eyes of a man who tried to clarify the formation of Republic of Indonesia with its complexity. Heryanto says that Pramoedya tried to overturn some myths which were being taught by every history teacher so far in every school to the students in Indonesia (2000: 545).

Thirdly, resistance becomes foreground in most of Toer's works. He is good at shaping the characters, plot and setting into situations of oppression and exploitation that later create resistance from the characters. One of his popular works is the *Buru Quartet*, in which its second book of the quartet is being discussed in this study, is also a production of works under oppression. At first, it was composed through dictation to Toer's fellow inmates on the prison island of Buru to keep their spirits high. In *Latitudes Magazine*, he said that, "a writer is most productive when he has the chance to give voice to his thoughts and emotions. In my case, this happened under the forces of oppression. It was my resistance (2001: 70)."

1.2 Objective of the Study

Considering that the practices of colonialism result in bitterness of the native people or the colonized, it impacts on the resistance of the colonized to the colonizer. Moreover, it can result in anti-colonialism or independence movement. Thus, the aim of this study is to find out the actions done by the Dutch colonial over Indonesian people, i.e., what kind of oppression and exploitation done by the colonizer. This study also aims to find out how the Indonesian people, as the

colonized, react against or resist to their actions. In this study, the Indonesian people are represented by the characters in this novel; they are Nyai Ontosoroh (a Javanese woman who feels that her principle has been violated by the Dutch), Minke (a native intellectual), and Trunodongso (a peasant farmer). It is expected that the answers to the problems of this study could clarify the aim of the study.

1.3 Problem Formulation

After setting the objective of the study, I formulate three problems that I am going to discuss in this thesis. Those are:

1. How are the characters of Nyai Ontosoroh, Minke, and Trunodongso described in *Child of All Nations*?
2. What makes the characters in *Child of All Nations* do resistance?
3. How do they resist the Dutch colonialism in Indonesia as seen in *Child of All Nations*?

1.4 Benefit of the Study

It is expected that, by reading this study, the readers will get a good deal in understanding the novel, *Child of All Nations*. The readers can capture the atmosphere of Dutch colonialism over Indonesia and can trace the idea of resistance done by most Indonesian people during Dutch occupation.

Besides, since most of Toer's works talk about history, the readers can get a view or input of the forgotten discourse of the history. Moreover, since the facts of the Indonesian history are being manipulated by certain people and certain

regime, I expect the readers will appreciate the history by seeing the facts instead of believing to the manipulated one. I hope the readers realize the struggle of Indonesian people to be independent and to release themselves from the colonial oppression, and get deeper understanding of Indonesia through this study.

1.5 Definitions of Terms

It is important to clarify the key terms used in analyzing the novel. It is done in order to avoid some misinterpretation or misunderstanding that is likely to occur. Those terms are:

1. Resistance

According to *Dictionary of Weapons and Military Terms*, resistance means an organized effort done by some people of a country to resist the legal government or an occupying power and to disrupt civil order and stability (1973: 372). Meanwhile, Jong defines resistance as any action intended to prevent the colonizer from realizing their objectives (2002: 145).

However, in this study, resistance means some actions done by the colonized to react against the colonizer's oppression and cruelty. The aim of this resistance is not to disrupt stability but to protest the colonizer's cruel actions toward the colonized.

2. Colonial Domination

In *Oxford Advanced Learner's Dictionary*, colonial means "a person living in a colony who is not a member of the native population (1989:

223).” Meanwhile, domination means having the power or a very strong influence on somebody or something. Thus, **colonial domination** means a power or a very strong influence of the non-native people over the native or colonized people.

3. Colonialism

Fanon says that colonialism is the organization of dominating a nation after military conquest. Meaning to say, colonialism is the policy of acquiring colonies and keeping them independent. Colonialism is not a matter of the relation between individuals but the conquest of national territory and the oppression of a people (1997: 15).

Moreover, according to the *Oxford English Dictionary (OED)* in Loomba’s book, colonialism is defined as,

a settlement in a new country... a body of people who settle in a new locality, forming a community subject to or connected with their parent state; the community so formed, consisting of the original settlers and their descendants and successors, as long as the connection with the parent state is kept up (2000: 1).

4. Character

In this study, I use two kinds of characters definition. The first is the characters related to the literary studies, that is “persons presented in a dramatic or narrative work, who are interpreted by the reader as seeing endowed with moral and dispositional qualities that are expressed in what they say – the dialogue and by what the do – the action (Abrams, 1981: 20).”

The second is the characters related to the psychological study that is a character which is related to all the mental or moral qualities that make a person, group, nation, etc. different from others (Hornby, 1995: 186) Furthermore, Hurlock adds that character relates to behavior that is regulated by personal effort, and that character will be used in the connection with personality (1974: 8).

5. Characterization

Baldick says that the characterization is the representation of persons in narrative and dramatic works. This may include direct methods like the attribution of qualities in description or commentary, and indirect (or 'dramatic') methods inviting readers to infer qualities from characters' actions, speech, or appearance (1991: 92).

CHAPTER 2

REVIEW OF RELATED LITERATURE

This chapter consists of theoretical review, sociocultural-historical backgrounds of Dutch colonialism in Indonesia, criticism, and theoretical framework. The theoretical review consists of the theory of critical approaches, theory of literature, theory of psychology, and theory of resistance. A Sociocultural-historical background of Dutch colonialism section tells the sociocultural-historical context of the novel *Child of All Nations*. The criticism consists of criticism and comments on Pramoedya Ananta Toer's works that relate to analysis. Theoretical framework consists of the reasons of applying some theories in this study.

2.1 Theoretical Review

Theoretical review employs some theories to support my analysis. They are Critical Approaches in Literary Study, Theory of Literature, Theory of Psychology, and Theory of Resistance.

2.1.1 Theory of Critical Approaches

As one of the arts, literature is said to have esthetic values. The esthetic will give result in esthetic response, in which some evaluative judgments might arise from that response. People can judge whether a particular work is good or

not. However, not all evaluative judgments are worthwhile if they are based on subjective statements. We need a means to make the judgments more reliable.

Rohrberger and Woods argue that some approaches are needed to understand the nature of literature, its function, and its positive values. Before one gives comment on the work of literature, he/she must know what literature is, how to read it, and how to judge it. With these approaches, we can have standards upon which the judgment is based. There are five kinds of critical approaches suggested by Rohrberger and Woods (1971: 1-15): the formalist approach, biographical approach, sociocultural-historical approach, mythopoeic approach, and psychological approach.

The formalist approach concentrates on the total integrity of the literary work. Some extreme formalist critics examine the literary work without considering the facts of the author's life, without considering its development of the place of the literary work in the literary history (pp. 6-7).

The biographical approach asserts the necessity for an appreciation of the ideas and personality of the author to understand the literary work. This approach insists that a work of art is a reflection of a personality, that in the esthetic experience the reader shares the author's consciousness and that at least part of the reader's response is to the author's personality. This approach also attempts to learn about the life and development of the author and apply this knowledge to understand the literary work (p. 8).

The sociocultural-historical approach insists that the only way to locate the real work is in reference to the civilization that produced it. It is stated that

civilization as the attitudes and actions of a specific group of people and point out that literature takes these attitudes and actions as its subject matter. That is why it is necessary that the critic investigate the social milieu in which a work was created and which it necessarily reflects (p. 9).

People uses the mythopoeic approach to discover certain universally recurrent patterns of human thought, which are believed to find expression in significant works of art. Universally recurrent patterns are those that found first expression in ancient myths and folk rites and are so basic to human thought that they have meaning for all men (p. 11).

The last one, people employ the psychological approach to discover and demonstrate certain repetitive patterns of human behavior based on the knowledge of psychology. The analysts of literature apply this approach to get better understanding in the characters' thought, personality and behavior written in literary objects (p. 13).

In this study, I will employ the sociocultural-historical approach and the psychological approach that are important for me to analyze the novel well.

2.1.2 The Theory of Literature

2.1.2.1 The Theory of Character

Every story displays actions. To describe actions in a story, of course, persons who do those actions are needed. In a story, persons who do actions are called characters. That is why the presence of characters is significant in a story. It

is through the knowledge of fictional characters that the reader can understand the characters' actions.

Stanton divides the presentation of characters based on their roles in the story into two:

a. Central character

The presence of the central character is relevant to every event in the story. Usually, the events cause some changes in the character or it can also bring some changes in the reader's attitude toward the character (1965: 17).

b. Minor characters

The minor characters' attitudes toward a major character are important. Not so obviously, their similarities to, or differences from, the major character help to define his/her most significant traits (p. 18).

Abrams says that characters are persons presented in a dramatic or narrative work, who are interpreted by the reader as being endowed with moral and dispositional qualities that are expressed in what they say – the dialogue, and by what they do – the action (1981: 20).

Furthermore, Forster divides characters into two, those are flat character and round character (2002: 46-51).

a. Flat character

Flat character is built around 'a single idea or quality' and is presented without much individualizing details, and therefore can be described in a single phrase or sentence. Moreover, Perrine, in *Literature: Structure, Sound, and Sense*, explains that flat character is characterized by one or two traits. That kind of

character can be summed up in a sentence, for example, Ebenezer Scrooge, in Dickens' *Christmas Carol*, can be summed up and fully expressed in two words 'miserly misanthropy'. Moreover, even though flat characters only touch the reader only one or two points, by the hands of an expert author who makes some individualizing detail of appearance, gesture, or speech in the characters, Scrooge's "Bah! Humbug!" makes him live vividly in reader's memory (1974: 69-70).

b. Round Character

This character is complex in temperament and motivation and is represented with subtle particularity; thus, he is as difficult to describe as a person in real life, and like most people, he is capable of surprising us.

In his book, Perrine also classifies all fictional characters into two; those are static character and developing character (dynamic character):

- a. Static character is the same sort of person at the end of the story as he was at the beginning.
- b. Developing character (dynamic character) undergoes a permanent change in some aspect of his character, personality or outlook. The change may be a large or a small one; it may be for better or for worse; but it is something important and basic; it is more than a change in condition or a minor change in opinion (p. 71).

2.1.2.2 The Theory of Characterization

Baldick says that characterization is the representation of persons in 'narrative and dramatic work'. This may include direct methods like the

attribution of qualities in description or commentary, and indirect (or 'dramatic') methods inviting readers to infer qualities from characters' actions, speech or appearance (1991: 34).

Furthermore, Perrine explains that in order to be convincing, characterization requires to observe three principles. First is that the character must be 'consistent in their behavior'. It means that they must not behave one way on one occasion and a different way on another unless there is a clear reason for the change. Second, the characters must be 'clearly motivated' in whatever they do, especially when there are any changes in their behavior. Readers should more or less be able to understand the reason for what they do at least by the end of the story. The third, the characters must be 'plausible' or 'lifelike'. It means that they are reasonable or resembling the real persons (p. 69).

According to Murphy, characters can be seen through the ways in which an author attempts to make his characters understandable to and come alive for his readers (1972: 161-173).

- a. Personal description. The author can describe a person's appearance and clothes. Here the readers are given the telling details: the face, the skin, eyes and the character's clothing (p. 161).
- b. Character as seen by another. Characters are described through the eyes and opinions of another. The reader gets, as it were, a reflected image (p. 162).
- c. Speech. The authors can give the readers an insight into the character of one of the persons in the book through what the person says. Whenever a person speaks, whenever he is in a conversation with another, whenever he puts

forward an opinion, he is giving the readers some clue to his character (p. 164).

- d. Past life. By letting the readers learn something about a person's past life, the author can give the readers clue to events that have helped to shape a person's character (p. 166).
- e. Conversation of others. Characters can be seen through the conversations of other people and the things they say about him (p. 167).
- f. Reactions. A person's character is detected from how that person reacts to various situations and events (p. 168).
- g. Direct comment. The author can describe or comment on a person's character directly (p. 170).
- h. Thoughts. The readers are given a direct knowledge of what a person is thinking about. In this respect, he is able to do what he cannot do in real life (p. 172).
- i. Mannerisms. Here, the author can describe a person's mannerisms and habits that may tell us about his character (p. 173).

2.1.3 Theory of Psychology

2.1.3.1 Theory of Motivation

In doing an action, human being is affected by certain stimulus that draws him/her in the fulfilling of certain needs. The stimulus that makes human beings

do some action can be called motivation. Petri defines motivations as “the concept that we use when we describe the forces acting on or within an organism to initiate and direct behavior “(1979: 3). Motivation directs human behavior to do some actions that is actually based on the fulfillment of the needs, as it is said by Kalish,

Motivated behavior is behavior set into motion by a need. A need indicates that types of satisfaction is lacking and implies that the organism is activated to reduce the dissatisfaction.... Nonetheless the motivation was strong enough to activate goal seeking behavior, which began with agitated feelings and ended with that behavior that satisfied need (1973: 28-30).

Since the motivation is a kind of action that is based on the fulfillment of human needs, Maslow develops the theory of motivation by introducing a hierarchy of human needs. He says that the lowest need in the hierarchy has to be satisfied first before the higher needs are satisfied.

The hierarchy of needs according to Maslow from the lowest level or the first level is physiological needs, safety needs, love and belongingness needs, esteem needs and self-actualization needs (1971: 38-43).

a. Physiological Needs

The basic need for human being is physiological for physical survival. It includes the needs for food, water, sex, sleep, and oxygen.

b. Safety Needs

After the physiological needs are sufficiently satisfied, the safety needs emerge. Everybody needs to feel secured, safe, and out of danger. Higher

needs become unimportant when one's life is endangered. People need security and protection from pain, fear, anxiety, and disorder. The peaceful society makes its members feel safe. Evidences for safety can be seen in people's preference from familiar surroundings, secure jobs, saving accounts, and insurances.

c. Love and Belongingness Needs

The need of love is true in the absence of friends, or a sweetheart, or a wife, or children. Love according to Maslow is different from sex. Love in this case, is not restricted to romantic love, but includes the attachment between two good friends, the attachment to the society and some community. It involves a hunger for affectionate relationship with others, a need to feel part of a group, or the feeling of belonging. The love requires both the receiving and giving of love, love from another, and someone to love.

d. Esteem Needs

It means needs for positive, high evaluation of oneself. According to Maslow, there are two categories. They are:

1. The need for self-esteem motivates the individual to strive for achievement, strength, adequacy, confidence, independence, and freedom.
2. The need of esteem from others involves a desire for reputation, status, recognition, attention, appreciation by others of one's abilities and a feeling of importance.

When the esteem needs are satisfied, one has feelings of self-confidence, worth, strength, capability and adequacy of being useful and having a purpose in the world. For some people, esteem needs precede the love needs. For these people, it is first necessary to feel worthwhile before they can satisfy the love needs.

e. Self-Actualization

When one has satisfied the first four levels of need (or Deprivation Motivation), the final level of need, which Maslow termed *self-actualization*, can be reached. At this level, the person's behaviour is motivated by different conditions from the lower levels' need. The behaviour of self-actualized person is motivated by a new set of needs, which Maslow termed the *being needs* (B-motivation, or metamotivation). The self-actualized person is motivated by the desire for self-fulfillment, to the tendency for him to become actualized in what he is potentially. It values such as truth, honesty, beauty, goodness and they provide meaning to the life of the self-actualized individual.

2.1.4 Theory of Resistance

People are unique, and with their uniqueness, people can be differentiated from one another. Uniqueness refers to their characteristics, behaviors and ways of thinking. People's uniqueness can make them determine what they should do and what they should not do. Some people possess a desire for individuation or for being distinguished in some respects from others.

However, sometimes people cannot be so individualistic. As part of the society, people have to obey some rules that are applied in the social life, in which those rules might be deviated from the individual principle. It will not be a matter if the social rules are appropriate with their principle, but it will cause a big problem if the social rules bring them in injustice, cruelty, exploitation, and oppression. This conflict happens in the novel that I am going to analyze, *Child of All Nations*.

The people in the novel feel oppressed and uncivilized under the Dutch colonialism. Some people prefer obeying the rules applied by the Dutch administrators to taking the consequences of being disobedient because the consequences might be even worse than if they disobey. Nonetheless, for people who do not want to obey, nothing they can do but to resist.

According to Baron and Byrne, there are two causes of people doing resistance.

- a. People who are aware of their uniqueness have a strong desire to maintain their uniqueness or individuality. They want to be like others, but not to the extent that they lose their personal identity.
- b. Most persons who want to believe that they can determine what happens to them, and yielding to social pressure sometimes run counter to the desire to resist (1994: 361)

Usually, their desires to maintain their uniqueness and to exert control over their lives help them to resist even strong social influence.

Baron and Byrne also mention certain personal characteristics that are related to whether and to what extent specific individuals obey or resist other's people command:

1. Authoritarian submission

People with an authoritarian submission characteristic have a tendency to adopt submissive, uncritical attitude toward authority figures.

2. Internal-external locus of control dimension

People who have a characteristic of internal locus of control dimension believe that their fate is largely in their own hands – the actions they perform determine their outcomes. On the contrary, people with external locus of dimension have little control over their own outcomes; rather they perceive themselves largely as chips in the winds of fate or as ruled by force beyond their control. Several studies in these characteristics indicate that externals are more likely to obey commands from authority figures, at least under some conditions, than internals (pp. 381-382).

Furthermore about resistance, Gandhi divides resistance into two. Those are violent resistance and non-violent resistance.

1. Violent resistance

Violent resistance or what are usually called as an active resistance is a resistance which is done using military forces or even arms. It includes war and revolution in this category (1961: p. v).

2. Non-violent Resistance

Non-violent resistance, sometimes used interchangeably with passive resistance, is a resistance which excludes the use of violence or arms. Usually it is intended by the violation of the law done by governmental authority.

There are some political activisms that can be categorized as non-violent resistance. Those are:

a. Satyagraha

Satyagraha means resisting evil through soul-force or non-violence. It is a case of appealing to the reason and conscience of the opponent by inviting suffering on oneself, such as fasting and strike.

To require soul-force, the individual has to discipline himself in self-control, simplicity of life, suffering without fear or hatred, recognition of the unity of all living beings, and whole-hearted and disinterested service of one's neighbors (p. iii).

b. Civil Disobedience

Civil disobedience is the organized expression of opposition to an existing evil (the law). Civil disobedience does not create the evil, but directs resistance in a rationalized manner. Accordingly, civil disobedience may provide an organized means for opposition that is more acceptable than unrestrained resistance. Boycott, sit-ins, demonstration, and rebellion are the example of civil disobedience (p. 173).

2.2 Sociocultural-Historical Backgrounds of Dutch Colonialism in Indonesia

In this section, I enclose some related reviews on sociocultural-historical background that will help me to get profound understanding in analyzing the novel, *Child of All Nations*. These reviews will give me the background of colonialism in Indonesia, particularly in Java.

I start this section with the history of the Dutch's arrival in Indonesia, which will tell about the process of colonialism in Indonesia, until the colonial existence called some reactions from the indigenous people that directed to the people resistance. I also enclose a slight history of national awakening in Asia that becomes the inspiration for the characters in this novel to do the resistance. The illustration of Indonesian social life can be seen in the fourth part, which will help me in figuring out the Indonesian people's social life under the Dutch rule.

2.2.1 The Beginning of Dutch Colonialism

The Dutch started their quest for Indonesian spices since their first fleet, which was led by Cornelis de Houtman, moored in Banten in 1596. They searched for spices in Indonesia to be sold in the European market at big profit. For more efficient and better-organized merchant trade they established the Dutch East India Company (VOC=*Vereenidge Oost-Indische Compagnie*) in 1602. The first VOC headquarter was in Ambon and Pieter Both became its first Governor General in Indonesia.

In representing the Dutch government, VOC was given some privileges. Those were the right to monopolize trade, form army and build fortresses, make money, declare war, make treaty, and also govern the colony. Those privileges caused VOC govern the colony as its own country.

Indonesia itself had a lot of regions that produced spices, such as nutmeg and cloves in Maluku, and pepper in Banten, South Sumatra and Aceh. Those made VOC try to conquer those areas and claim as belongings. To secure the trade monopoly of the spice islands, the Dutch carried out 'divide and rule' tactics. Those tactics caused the seizure of Mollucas, Banda Island, and Goa. In this way, the indigenous inter island trade, like the one between Makassar, Aceh, Mataram and Banten, as well as overseas trade, gradually paralyzed. Indonesia was reduced to an agricultural country to supply European markets.

Long before the European's arrival, Indonesian farmers were free to sell their goods to any merchant. There was no obligation for them to sell their trade to certain merchants at certain prices, neither to Chinese merchants nor to the others. But after the arrival of European people, their freedom started to be restricted. The farmers were required to sell their products only to Dutch merchants with a low price. Moreover, after the existence of VOC, the freedom of Indonesian farmers was vanished because the Company had successfully made the farmers deliver their products only to the Company, not to anyone else. By doing so, VOC had planted hatred in Indonesian people. VOC had used any ways to oppress Indonesian people. That became the starting point of Indonesian resistance in



some areas. The only purpose of that resistance was to regain their freedom and abolish the Dutch monopoly in Indonesia.

Finally, mismanagement and corruption had forced the VOC into bankruptcy and on December 31, 1799, all of its territory in Indonesia was taken over by the Dutch Administration in Batavia (Asia Recipe: 2000).

2.2.2 The Practice of Cultivation System in Java

The resistances broke in some areas of Indonesia and the war on the government in the Netherlands brought the Dutch into a heavy financial problem. It made the Dutch decide that the Netherlands government should no longer be made to bear the burden for the deficits of the colonial administration, so the Netherlands should now benefit as much as possible from its colonies in Indonesia. Therefore, starting in 1830, The Dutch implemented what was called Cultivation System (*Cultuurstelsel*).

The system's proponent, Governor General Johannes van den Bosch, argued that the Cultivation System would benefit both the colonizer and the colonized. In fact, it brought the Netherlands on big profit but was a terrible burden for Javanese villagers. The Cultivation System, in theory, required the participating villages to grow export crops, such as sugar, coffee, indigo, tobacco, tea, pepper and cinnamon, in one-fifth of their arable land. They also had to take care of these crops until they could be harvested. In exchange, the Javanese farmers were given dispensation from paying land tax and were to receive a nominal sum after the delivery of the products. In practice, however, the Dutch

colonial government used its power to exploit the farmlands and farmers of Java to get maximum profit for the government in the Netherlands. The farmers had to do more work; in the harvest, transportation, and pre-processing of the products for which they were not paid. In many cases, the Indonesian farmers were suffered whenever the Dutch ordered to plant certain products on farmlands which were not suited to these plants. The total loss would then become the burden of the Indonesian farmers only.

Lubis describes that in carry out the purpose the Dutch held the Javanese aristocrats' hand to cooperate with them. As merchants, the Dutch were interested only in making money where they could. Therefore, they let the Javanese *priyayi* (Javanese nobility) to deal with their people in traditional way. They were contented as long as they received their deliveries of goods and products, and the free labor they exacted (1987: 121). The Javanese aristocrat would then be given bonus for every product the Dutch received. The more their residency or district produced, the bigger the bonus they received. Under this system, local abuses grew unchecked. The *bupati* or the village chiefs sometimes increased the production from one-fifth to more than one-third or a half, and in some cases, up to 100 percent of the farmers' land was forcibly put under the *cultuurstelsel*. The best lands they had were always taken.

The practice of Cultivation System had made the *priyayi* class be underestimated by the Indonesian people. Instead of protecting their own people, the *priyayi* willingly allowed themselves to become the instruments of exploitation and oppression by their Dutch masters. Such abuses done by the

priyayi inspired the Assistant Resident of Lebak, Douwes Dekker, under the pseudonym Multatuli, to write his novel, *Max Havelaar*. This novel tells about the ruthlessness of the Dutch colonial in carrying out the *cultuurstelsel*. This was also used by many Indonesian nationalist leaders to support their condemnation of Dutch colonial practice.

Nevertheless, the Netherlands regained its seventeenth-century status as the primary European market for tropical products. The profits that they had got could erase the colonial government's deficits, retire old VOC debts, finance the building of the Netherlands state railroads, and pay for the Dutch expansion into Sumatra and the eastern archipelago.

During the early 1860s, a liberal Dutch government began to stop the practice of Cultivation System; they abolished the government monopolies over spices, indigo, tea, and tobacco. In 1870, the Sugar Law was introduced, and the colonial government gradually released its monopoly on the production of sugar to the private sector. The Agrarian Law, which also applied in 1870, enabled foreigners to lease land from the government for as long as seventy-five years, opening Java to the foreign private enterprises. These developments marked the gradual replacement of the Cultivation System and the beginning of free trade era, although compulsory cultivation of coffee in Priangan continued until 1917. All those laws and policies have been made by the Dutch for the sake of capital (Country Studies US: 2000).

The cruel practice of Cultivation System in Java called reactions from the peasant farmers. In 1890, a farmer named Samin led a movement of passive

resistance against the Dutch in Ploso, the north-east coast of Central Java. The people in that village refused to pay taxes or to do forced labors. They also rejected the policy of the Dutch government to limit the people's right to gather firewood in the forests owned by the state. In 1907, Samin and his assistants were arrested and exiled by the Dutch. Kyai Kasan Mukmin substituted Samin as the leader of that movement. In 1914, the members of this movement had a clash with the Dutch troops when they gathered to protest against the use of their lands for sugar crops. In that clash, thirty-eight people were killed, including their leader, Kyai Kasan Mukmin (Lubis, 1987: 164-165).

2.2.3 The Slight History of National Awakening in Asia

The twentieth century was dealing with great changes, especially in the field of inventories. Locomotive was discovered to replace the horse carts. Sailboats were replaced by steamships that made the distance between Europe and Asia became very much closer to each other, as compared to that of the sixteenth century when a voyage to Asia took from eight months to more than a year. The twentieth century was to be the century of rapid scientific and technology progress and revolution.

In a battle of revolution, Europe reached its glory in Asia at the beginning of this century. The Dutch managed to defeat Aceh, the last independent Indonesian sultanate. The British settled in Malaya, Borneo, and India. The

French conquered Indo-China. The American Republic successfully took over the Philippines from Spain in 1899.

As an Asian country, Japan had done many improvements during the Meiji era. It was able to adopt and adapt European technology and industrialization, and show its glorious skill in innovation. It did not want to be left behind by the white nations in dividing up the world. Japan was successful in attacking Manchuria, the territory of China. After overrunning China, Japan became more resolute and more confident. In 1899 a treaty between Japan and the Netherlands was signed, in which it recognized a Japanese subject as legally equal status with the European in Indonesia.

At the end of the nineteenth and at the beginning of the twentieth century, there was a national awakening in China. The rise of nationalism in China was caused by the ruthless economic exploitation of the country by the European colonialists. Besides that, the social, economic, and political exploitation of the Chinese people done by the reigning Manchu dynasty in collaboration with the Chinese landlords and the colonialists resulted in great poverty in China. This called the nationalist spirit of the masses, especially well-schooled Chinese Young Generation. In 1900 the Boxer Rebellion broke out. The aim of that rebellion was to overthrow the Manchu dynasty and expel all foreigners from the soil of China. However, this rebellion was crushed by the combined armed forces of England, Russia, Germany, Japan and the U.S.A.

The industrial Revolution in England had influenced not only in trade and industry but also in the intellectual world. The ideas were born in the American.

The intellectuals such as George Washington, Thomas Jefferson, and Alexander Hamilton expressed their idea about men's freedom and the right of men. That idea was poured out in the French Revolution that was famous with its slogan, *liberté, égalité, fraternité* (liberty, equality, fraternity). That slogan inspired the Asian nationalists, including the Indonesian, to struggle to regain their independence and freedom (Lubis, 1987: 158-160).

In 1880, the Philippines became the pioneer of national awakening in South East Asia. On returning to the Philippines from Europe, the Filipino students were able to arouse the feeling of nationalistic among the people. Jose Rizal, a famous surgeon, poet, artist, and linguist, led the Propaganda Movement. Through his novel, *Noli Me Tangere*, Rizal had successfully aroused the soul of nationalism among the Filipino although the propagandists never demanded independence. An independence movement was started by a radical secret society that was formed in 1892 under the leadership of Andreas Bonifacio. The aim of this society was to expel the Spaniards from the island of Philippines. Meanwhile, a war broke out between USA and Spain that was ended by a peace treaty on December 10, 1898. The treaty stated that the Philippines were ceded to the USA. However, the Filipino leaders refused to recognize US sovereignty over the islands. This led to a long warfare between the US and the Philippines. Finally, during the World War II, the US promised liberation to the Philippines from its rule. USA fulfilled this promise by formally recognizing the Philippines' independence that was declared on July 4, 1946.

The movement ignited by the intellectuals of the Philippines had inspired other colonized countries in Asia, especially Indonesia, to do the same action to regain their freedom (Pinkmonkey Study Guides: 2002).

2.2.4 The Social Life of Indonesian People under the Dutch Rule

The arrival of the Dutch in Indonesia indirectly had influenced the social life of the indigenous people in Indonesia and Java particularly as a central of activities of VOC. The social apparatus, such as *bupati* (regent) or *priyayi* (nobleman), who first was so respected by the people because of their wisdom, became disrespectful because of their willingness to join the Dutch in the exploitation and impoverishment of the indigenous people. During the colonial era, Java was divided into residencies that were headed by the resident. Every residency was divided again into regencies that were headed by the regent or *bupati*. Every regent or *bupati* was assisted by a Dutch assistant resident, who supervised a district officer (or controller); meanwhile, a regent or *bupati* supervised a vice regent or *patih* who headed some district chiefs. The governmental system above shows that the Dutch is really hand in hand with the Javanese aristocrats in governing the colony. In fact, the indigenous social apparatus becomes the colonial's apparatus to carry out their purpose.

During his life in Indonesia, Roorda van Eysinga, an officer and a linguist, once wrote about the life of Javanese people. As it is quoted from *Bianglala Sastra*, Eysinga says that basically the Javanese people were simple, modest,

kind-hearted, and loyal to their family. The obedience toward the law was clearly seen in the way the Javanese people obeyed their village chiefs. However, they are unafraid to fight, with weapons if necessary, for their rights if they felt oppressed and tortured. Although the Javanese people were not typically diligent people, they always worked hard in doing their land. They never begged for other's mercy unless they were disabled. Poverty did not exist in Java even though they had to live only from the provided crop. The thriving and prosperous land really saved them from that bad luck. Yet after the arrival of the Dutch, everything turned differently (1979: 46-52).

As the owner of the land, the indigenous people were seen as the 'other' by the colonizer. The native people were considered primitive because they were culturally and socially different from them. That is why Said says that they made use of the native's primitiveness to conquer them (Said, 1994: 1). The colonizer would avoid the native from education that could bring them at the same level as the colonizer. The education was only given to the aristocrats and their descendants.

The colonizer would also let them powerless, either mentally or physically, so that later they could be easily controlled. From the colonizer's point of view, the native were their property and they could do whatever they wanted to do upon them. Dekker, in his writing entitled *Kolonial Menguasai* that was compiled in *Belunggu Ganas*, once said:

Orang-orang berkulit coklat adalah milik orang kulit putih yang dapat mereka perlakukan sesuka hatinya. Hampir selalu orang kulit putih itu

menyumpah mereka yang berkulit coklat, bilamana tidak mau diperdagangkan sebagai karung kopi (1982: 6).

The dark people belonged to the white people, who treated them as they wish. The white people often swore at the dark whenever they were not willing to be sold as a 'coffee sack' (1982: 6).

The Javanese women also could not avoid the immoral treatment by the Dutch whose sexual desire had made them forget their disgust toward the native. They often forced the native women to be concubines or *nyai* only for temporary time, or sometimes, just for a while. In this case, the one who is being the Dutch concubine or *nyai* have to face negative public opinion and curse as degraded human because being a *nyai* means being the sex-slave of the Dutch (1982: 12).

The Dutch superiority toward the native is shown in the way the Dutch made the law or regulations. Everything was decided for the sake of colonial's interests. They never invited the Indonesian people in making the decision. However, the regulations that they made were only to protect their interest and possession regardless of the indigenous people's interest, rights, and possession (1982: 7). For the example, we can see from the way the Dutch carried out the Cultivation System in Java as I explained before.

Those unjust treatments made the native fed up with the colonial's behaviour. So it was not very surprising that the Indonesian people, particularly Javanese, who were thought as so simple, moderate, kind hearted, and loyal became so rebellious and wild in facing the Dutch. It was merely caused by the urgency to protect their possession, culture, tradition, and motherland from the

exploitation by the colonial. They would arm themselves with the smartness that they had learnt from the oppressor.

2.3 Criticism

When people talk about Toer, it means that they talk about Indonesia's foremost author with more than thirty works of fiction translated into more than thirty languages. *Suara Independen* on the 1st August 1995 edition says that "Pramoedya Ananta Toer is an authentic pearl [that] never [loses] [its] lustre even when he [is] covered with the mud of deceit." It means that, his spirit and his bravery never disappear even though he has been detained, censored, and restricted many times; those are during the Dutch colonial times, the post independence era of Sukarno, and under Soeharto's New Order. Yet, it does not put him into despair and defeat otherwise, he becomes productive in creating literary works.

Toer's spirit and bravery are well known around the world after the works of the Buru Quartet are widely admired abroad, and, despite being forbidden in his country as well. McCabe says that the condition under which the quartet was written makes it even more extraordinary. He was arrested in 1965 during a right wing coup, when up to 1.5 million people were slaughtered. He was not freed until 1979. He was sympathetic to, but not a member of, the Communist Party, PKI. The Indonesian military regime feared his words and ideas. So on his arrest, his manuscripts were destroyed, some deliberately and some by a mob. He

composed the Buru Quartet verbally, as a serial he told to his fellow-prisoners everyday to keep their morale up. Only in the last ten years of his confinement did he have access to pen and paper. On release, he re-assembled the stories in his head and wrote them down. Even then, his work could not be published in Indonesia. It proves that Toer's writing found a great achievement in an impossible situation. Furthermore, Toer replies some comments that are directed to him by saying in the *New York Times*, the 26th April 1999 edition,

You can't just seem strong; it takes more than strength to survive. It took resistance, mental resistance as well as spiritual resistance to achieve your aims in your life. Strength is not enough.

Thus, it is right if *Suara Independen* named Toer as an authentic pearl that never loses its lustre even when covered with the mud of deceit.

2.4 Theoretical Framework

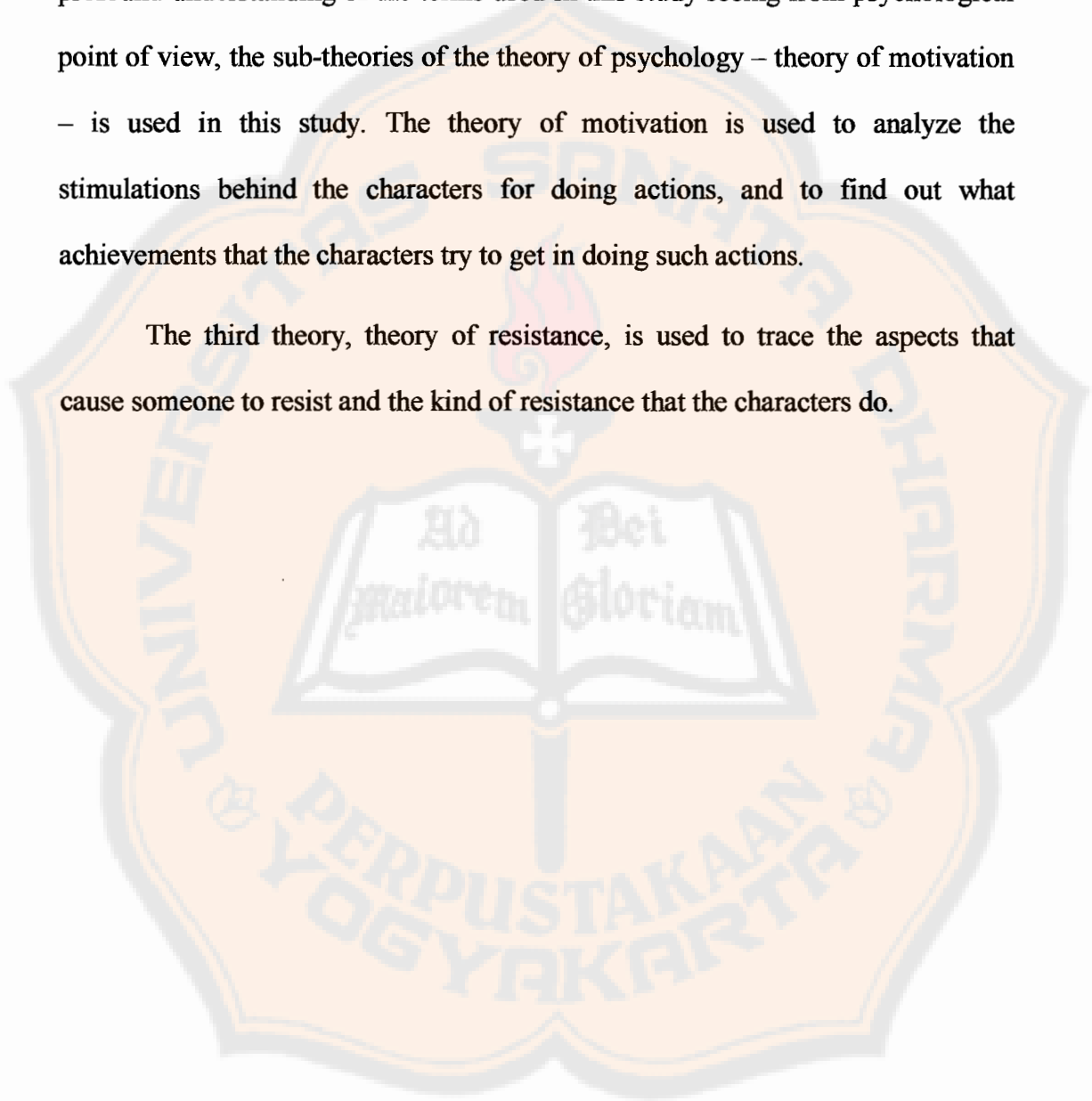
In the theoretical framework, I arrange all the theories that I use in this study and mention their functions briefly. There are three theories: theory of literature, theory of psychology, and theory of resistance.

The first is the theory of literature, which functions to give profound understanding of the terms used in this study seeing from the literature point of view. Two sub-theories of the theory of literature – theory of character and theory of characterization – are used to observe the characteristics and personality of Nyai Ontosoroh, Minke, and Trunodongso from the beginning to the end. The

theories of character and characterization help in presenting the analysis of the characters involved in the study.

The second theory is the theory of psychology, which functions to give profound understanding of the terms used in this study seeing from psychological point of view, the sub-theories of the theory of psychology – theory of motivation – is used in this study. The theory of motivation is used to analyze the stimulations behind the characters for doing actions, and to find out what achievements that the characters try to get in doing such actions.

The third theory, theory of resistance, is used to trace the aspects that cause someone to resist and the kind of resistance that the characters do.



CHAPTER 3

METHODOLOGY

3.1 Subject Matter

The object of this literary study was taken from the second cycle of the Buru Quartet written by Pramoedya Ananta Toer that has been translated into English by Max Lane as *Child of All Nations*.

This study used the version which was published by Penguin Books, New York, in 1996. It consists of 352 pages and 18 chapters. Those pages include the translator's note and introduction by Max Lane.

3.2 Approaches

In this study, I used the Sociocultural-Historical approach and Psychological approach. The reason for using the Sociocultural-historical approach was to support my understanding in analyzing this novel. Since *Child of All Nations* is a history-based novel with the fictional personage in it I need to provide myself with some knowledge about Indonesia under the Dutch colonialism, which was taken from the Internet and some history books, to give me background of situations in that era.

The reason for using the psychological approach – through the theories on motivation by Petri, Kalish, and Maslow – was to discover and demonstrate certain repetitive patterns of human behavior that is based on the knowledge of psychology. I apply this approach to get better understanding in the characters'

thought, personality, and behavior written in literary objects. Moreover, in this thesis I would like to employ this approach to trace the characters' behavioral patterns that are also revealed in this novel.

3.3 Procedures

There were some steps that I took to analyze the problems of this thesis. First, I obtained Pramoedya Ananta Toer's novel *Child of All Nations* as the primary source of data. I read the English version of *Child of All Nations* for many times to gain understanding and tried to analyze the behavior, speech, and thought of the characters of Nyai Ontosoroh, Minke, and Trunodongso. After reading the novel, I found some interesting aspects in the story, especially about the struggle of the characters in the novel to resist to colonial domination in their country, in this case, Indonesia. Thus, I formulated three problems to find the reasons why the characters in the novel do such of resistance to colonial domination.

I collected some books related to criticism on Toer's works to support the study. As additional knowledge, I read the biography of the author from the Internet. Those books and information helped me to understand the extract of the novel and the author.

I only focused on the problems formulated in my thesis. I read the novel and took notes the incidents and sentences from Toer's *Child of All Nations*, I also wrote down the pages. I always supported my analysis with lines or sentences from the novel as proofs or evidences.

To further develop my understanding about the story, I also read the first book of the Buru Quartet, *This Earth of Mankind*. After that, I gathered some history books and references from the Internet to equip me with the idea of the Dutch colonialism in Indonesia as the sociocultural-historical background of the novel. I also used some books, such as *Reading and Writing about Literature*, *Introduction to Fiction*, *A Glossary of Literary Terms*, *Aspect of the Novel*, *The Concise Oxford Dictionary of Literary Terms*, *Motivation: Theory and Research*, *Psychology of Human Behavior*, *Colonialism and Christian Mission*, and *Orientalism* to help me analyze the novel. Asking other resourceful people who understand literature was also important for me to find the answers to the formulated problems.

Finally, I came to the conclusion of why Indonesian people required resistance toward the Dutch colonialism at that time. In this study, I also gave some suggestions which are useful for further researchers.

CHAPTER 4

ANALYSIS

In this chapter, I analyze the novel in order to find the answers to the problem formulation stated in the first chapter. First, I try to analyze the characters of Nyai Ontosoroh, Minke, and Trunodongso in order to answer the first problem. Second, I analyze the causes of why the characters do resistance. Third, I analyze the way the characters resist to the Dutch colonial domination in Indonesia.

4.1 The Description of the Characters in *Child of All Nations*

4.1.1 The Character of Nyai Ontosoroh

This section discusses how Nyai Ontosoroh is characterized in Toer's work *Child of All Nations*. Nyai Ontosoroh, as a girl, was sold as a concubine or *nyai* to a wealthy Dutch master by her father who had an ambition to be a paymaster in Tulangan Sugar Factory in Sidoarjo. Before she became a *nyai*, her name was Sanikem. She was fourteen when the father surrendered her to Herman Mellema, the Dutch master. Being the concubine of the Dutch master makes her familiar with the true character of the Dutch colonial since early in life.

Nyai Ontosoroh is self taught. She has never been to any school, moreover the Dutch school. The only 'school' for her to learn from is life itself. Besides that, she also learns a lot from her master who has educated and taught her patiently until she becomes a mature woman who has broad knowledge. She is also taught to speak Dutch and act as the Dutch lady. Nyai Ontosoroh really

makes use of the education given by her master, Herman Mellema. From Mr. Mellema as well, she learns how to run a business owned by her and Mr. Mellema, *Boerderij Buitenzorg*. She eagerly learns about being a good housewife and a good woman. Her purpose is that she wants to be a very best *nyai* so that people will not look down on her because of her position as a *nyai* or concubine who is married illegally.

As I have quoted from Dekker's statement in Chapter 2, as the victim of the Dutch immoral treatment, she also has to accept the people's curse as a degraded human. People see that a *nyai* is a woman who has low moral status. Consequently, people will isolate a *nyai* from their community or even world (1982: 12). That view once was told by Surati, Nyai Ontosoroh's niece, when she was going to be sold as a *nyai* to a Dutch master by her father, Nyai Ontosoroh's brother.

Surati knew the story of Auntie Sanikem well. She was unwilling to go freely to become someone's concubine, isolated from the world, looked upon by everyone as something strange, a public spectacle (pp. 145-146).

In her marriage with Mr. Herman Mellema, Nyai Ontosoroh has given birth to two children; the first is Robert, and the second is Annelies. After the death of Mr. Mellema, the Dutch government tries to take all of the assets that he possesses. Nyai Ontosoroh, who is married illegally, does not have the strength before the law. The one who has the right to inherit those assets is the descendant of Mr. Mellema. Since Robert has gone away to find his own life so the heritage goes to Mr. Mellema's another child, Annelies. Annelies is assumed under age at that time, even though she has married with Minke. To wait until it comes of age

of Annelies to receive the heritage, the Dutch government arranges to give the guardian right of Annelies to the legal wife of Mr. Herman Mellema, Mrs. Amelia-Hammers who lives in the Netherlands. That event makes the hatred of Nyai Ontosoroh toward Dutch colonial even bigger. The Dutch colonial has taken everything that she possesses. It has taken her respect, her company that she built upon her sweat, and even her daughter.

The characters of Nyai Ontosoroh support her to resist the Dutch and to take revenge for the death of Annelies who dies on the journey to the Netherlands.

Here are the characters that Nyai Ontosoroh possesses to resist the oppression and exploitation done by the Dutch:

4.1.1.1 Self-respecting

As we all know that being a *nyai* is not an easy matter. She has to face all of the public comments about the life of a *nyai*. To become a *nyai* means that she has to accept her position as an illegal wife of someone. It makes her not have the rights upon anything including heritage and power before the law. It happens to Nyai Ontosoroh that everything has been taken away from her, including her daughter. She realizes that she has to fight back to defend all her possessions that she has got through her own effort, and not because of the gift from her master, Mr. Herman Mellema.

The eagerness and the spirit to learn everything from life has brought Nyai Ontosoroh to the good achievement. She believes that she has already become someone who is valuable, and it is proven by the trust given by her master to run

their business. She is really proud of herself and she really respects herself. The way she respects herself is reflected in the way she respects others who have given their sympathy and support for her and her family after the riot when Annelies is taken away.

The river stones, pebbles, and rocks could also make their feelings known. Never belittle or scorn a single person, or even two, because every individual contains possibilities (p. 81).

Nyai Ontosoroh's self respect is also shown in the following event. Nyai Ontosoroh is a person who objects her brother's decision to sell his daughter to a Dutch master. The case is the same as that of Nyai Ontosoroh. Surati is sold because of her father's ambition to defend his position as a paymaster in Tulangan Sugar Factory. Nyai Ontosoroh expects that her brother, Paiman, can learn from the experience of her being sold to the Dutch master. Nevertheless, the fact is that Paiman thinks that Nyai Ontosoroh is happy and successful because of her being a *nyai*. It makes Nyai Ontosoroh mad at him and she defends herself by saying that she is happy and successful not because of her being a *nyai*, but because of her own efforts.

"... You're the one who benefited from my sale as a *nyai*. You were made a clerk!"

"But you're doing all right too!"

"I'm doing all right now because I've worked and fought hard, not because I was made into a *nyai*! ... (p. 130)."

Nyai Ontosoroh wants other people to respect her efforts as an individual, and not because of her being a *nyai*. She tries hard to get higher position as human beings so that people will not look down on her anymore. She does it all for

herself, not for other people. Finally, she can prove to other people that she is not a low *nyai*. She can achieve the position as a highly-educated woman who has a strong principle and has a famous company named *Boerderij Buitenzorg*.

4.1.1.2 Firm

Firmness is one of the characters that Nyai Ontosoroh possesses. The experiences that Nyai Ontosoroh has gone through so far have carved a character in her soul to be a firm person – a person who has a strong principle. She is ready to fight anyone who violates her principle, because for her violating someone's principle is equal to seizing her rights as human beings.

For her, someone should have a principle because without it he or she cannot defend anything, especially justice.

“Don't ever think that you can defend something, especially justice, if you don't care about principles, no matter how trifling an issue (p. 15).”

“Those who are not faithful to principles become open to evil, to have evil done to them or to do evil themselves (p. 15).”

It is about principle that Nyai is going to teach Minke. She has an expectation that Minke can be a firm person by being loyal to his principle. It is also principle that makes Nyai have a strong will to resist the Dutch oppression.

Nyai is really broken hearted when she, finally, finds out that the profitable business that she runs has been built over deceiving poor people. That is why Nyai Ontosoroh feels regretful knowing about the truth, and she curses Herman Mellema who has started it all when he was still an administrator in Tulangan Sugar Company.

“Life seems so empty, futile, knowing where all our money has come from (p. 208).”

“I have never felt such regrets as I feel now, that I was soiled by the touch of his body. That I gave birth to his children. ... That I ever served him: cheater of peasants, creator of poverty, oppressor, blackmailer (p. 206).”

For her, that condition really violates her principle. Nyai Ontosoroh feels that she has violated poor people's principle by building a business over their loss. To pay for the loss, Nyai Ontosoroh plans to give a part of her wealth for projects in the public interest: schools, hospitals, publishing, meeting halls, and research. She says, “It must be returned to them, to those peasants and farmers (p. 209).”

4.1.2 The Character of Minke

Minke is an eighteen-year-old Javanese boy who studies in an exclusive Dutch school in Surabaya. He is lucky because, as the son of a Javanese aristocrat, he has been given the chance to enter the best school provided by the government. As we know that the twentieth century was to be the century of rapid scientific and technology progress and revolution. Seeing that, Minke is impressed by the modern achievement of the Westerners in the inventories of machines, electricity, photographs, and books. His education and his close-relationship with the Dutch make him acknowledge the colonizer's superiority and look down on the Native's incapability.

His meeting with Nyai Ontosoroh, his mother-in-law, and some experiences he has got bring some changes in him. His illusion of Western values becomes contradictory to the colonizer's civilization. Minke's eyes are opened

when he is shocked by the cold treatment of the court that separates him from his lovely wife, Annelies. The court says that Annelies is not Nyai Ontosoroh's legal daughter. It assumes that the marriage between Nyai Ontosoroh and Mr. Mellema is illegal, because Nyai is not his formal wife but merely his concubine. Therefore, Minke and Nyai unite to stop Mr. Mellema's relatives from taking all belongings of Mr. Mellema, including Annelies.

Learning from that unjust experience changes Minke's point of view toward the colonizer. He tries to get closer to his own people and understand his people, including the farmers, who feel oppressed by the colonizer.

In this novel, his outstanding talents as a writer are tested to the fullest: his passionate challenges to the inhuman of colonial 'justice' are circulated far and wide (p. 9). Here are the characters of Minke that enable him to stand against the Dutch:

4.1.2.1 Eager to Learn

Minke is a curious person. Through his curiosity he tries to find the answers to all questions that come up in his mind. His job as a writer requires him to learn many things so he can give the best for the readers. He likes reading magazines, books, and letters. By reading, he can get the reflection about his existence in his world.

All this reading taught me a great deal about myself, about my place in my environment, in the world at large, and in the unrelenting march of time (p. 47).

He learns by observing his surrounding. He never forgets taking notice in everything that happens around him. When he studies about the Japan's awakening that happened in the late of nineteenth century, he does not forget to write it. Therefore, he feels that he is the only Native in all Indies who keeps notes. He feels no one is interested in other peoples (p. 49).

Minke has some people who become the sources of his knowledge. Among them are Herbert de la Croix and his daughters, Miriam and Sarah. Mr. de la Croix is a liberal Dutchman who is really concerned in the life of Native people, so are the daughters. Minke gets much information about his country and his people from their letters. Usually those letters end with the suggestion for Minke to do something for his country.

This is the example of de la Croix family's letter when they try to warn Minke about the awakening that happened in some areas in Asia, especially in China.

I write with a heavy heart, my dear Minke, not to hurt your feelings, but to pass on message: the north contains no magic. But it is true that you must keep your eyes to the north always in vigilance (p. 55).

That letter inspires Minke to pay attention to his people, and he really wants to wake them up and make them aware of the exploitation and oppression done by the colonial. Minke wants his people to have the same spirit as the other Asian countries to release themselves from the European superiority.

Minke, let us work together to do whatever is good for Java, the Indies, Europe, and the world. We will fight European, Javanese, Indies, and the world's evil together. Let us provide Europe, Java, the Indies, and the world with a healthier understanding as was struggled for by the great humanists, and particularly Multatuli, who suffered so much in life (p. 104).

The inspiration comes after Minke is angry seeing that his people are really incapable in fighting back against colonial. The people think that colonialism, including its oppression and exploitation, is a part of their destiny. They prefer waiting for their gods and goddesses to help them defeat the colonizer to fighting using their own capability and effort.

With my inner I scattered my vision over my own surroundings. There was no movement at all. All Java was fast asleep, dreaming. And I was confused, angry, aware but impotent (p. 93).

Besides the de la Croix family, Minke also meets Kommer, a journalist, who insists Minke to write in Malay language. He shows Minke some newspapers written in Malay that might inspire Minke to write in Malay instead of in Dutch. Secretly, Minke admires Kommer because of the knowledge that he can get from him. He admires him and calls him as a little prophet.

Whether he knew or not, he was lighting my way, my life as a writer. I saw him anew, as a teacher without a name, a great man without origins. I respected him, even loved him, as if he were a part of my own body and brain. He had no hesitation in stating ideas he felt rue. He was a little prophet (p. 112).

On his journey to Batavia – to continue his study at Stovia Medical School – Minke meets Mr. Ter Haar. He is the former subeditor of a local newspaper, *Soerabaiaasch Nieuws*. As a journalist, Mr. Ter Haar has broad of knowledge and he tries to share his knowledge to Minke. He opens Minke's eyes to see the deceitful politics that have been applied by The Dutch in Indonesia. Minke knows that his country has been exploited for the wealth of the Dutch. Indies has been exploited for the sake of capital. The capital makes the Dutch able to build some

giant businesses in the Indies and the Netherlands, in which one of those giant businesses is the sugar factory in Tulangan.

From Ter Haar, Minke gets a lot of information about the Philippines, the Indies' close neighbor, and about the people who rebelled against the Spanish colonization, then against America. As we all know from chapter 2, the Philippines become the pioneer of national awakening in South East Asia in 1880. By the spirit of young Filipinos, the Philippines were successful in expelling the colonial from their island and declaring their independence in 1946. Ter Haar explains the reason why the native Filipinos were able to rebel against the colonial domination in their country.

Many Filipinos are educated. That education brings them closer to European science and learning, closer to understanding the power that rested with the European peoples, to knowing how to use that power, and so they rebelled (p.263).

By using what they called as a modern organization, finally, the Philippines could achieve its national independence and become the first republic in Asia.

The Philippines' experience inspires Minke, as an educated native, to imitate what they have done. That experience has raised Minke's spirit to do something as Filipinos could do to achieve the national independence.

Minke is grateful to meet Ter Haar. He gets a lot of things that he has never heard and learnt before at school. He acknowledges Ter Haar as a great teacher and the source of knowledge.

Ter Haar took me on a journey to new continents that I had never encountered in my geography lessons (p. 259).



4.1.2.2 Humanist

Some people say that Minke is humanist. Through his writing people can say that he is the child of the France Revolution, which was declared by George Washington, Thomas Jefferson, and Alexander Hamilton and is famous with the slogan *liberté, égalité, fraternité* (liberty, equality, fraternity). As the child of French Revolution, he wants to see human dignity given its proper place. Kommer once ever said,

Your writing cry out to people's sense of humanity, rejecting barbarism, cheating, libel, and weakness. You dream of human beings who are strong and whose humanity is strong also. Indeed, sir, only when all people are strong like that will we have true fraternity (p. 179).

His humanity is reflected in the way he perceives the forced labors.

Had I been born a landless farmer, perhaps I too would have been among those being supervised by the Mixed-Blood on his horse. And perhaps his knowledge wasn't any better than that of a village child who looked after the buffalos. Perhaps too I would have been spat upon by one of the overseer's assistants. But I was not a tenant farmer working government land. The comparison made me feel fortunate, and also made me feel that I had the responsibility to be compassionate towards them (p. 120).

4.1.3 The Character of Trunodongso

Trunodongso is a farmer and a landowner who lives in the Tulangan Sugar Factory area. Most of his land has been taken by the Dutch as the compensation of the Land Rent and Cultivation System applied by the Dutch. He is a figure of a farmer who feels injustice by the application of Cultivation System that was initiated by Bosch in 1830. It is clearly seen in Chapter 2 that the system is more beneficial for the Dutch, not for farmers. Now, Trunodongso only has a small

piece of the remaining land that will never be lent to the government. He tries to keep that land as he keeps his only wealth.

Trunodongso's character represents the character of most farmers who did peasants rebellion in some regions in Indonesia during the Dutch colonization era. Therefore, I would like to figure out Trunodongso's characters as a background of resistance that he does to the Dutch colonial system.

4.1.3.1 Suspicious

Since Trunodongso has been treated unfairly, he distrusts anything related to the Dutch. He hates the Dutch very much because they have taken most of the land inherited from his parents. He never receives the sufficient land rent payment. Therefore, he becomes suspicious to a stranger who tries to enter his land, moreover a stranger who looks like a Dutch, although that stranger is only a native like him.

He shows his suspiciousness when Minke comes in his land. Minke is wearing European clothes and he has never thought before that he would be offended because of his outlooks. Trunodongso stares at Minke as if he is his enemy who will take his remaining land.

His smallish eyes stood out as if they were not interested in ever blinking again. Indeed they seem ready to hurl themselves out of their sockets at any minute (p. 161).

Even though Minke has explained his reasons why he came to his land and clarified that he is not the person from the sugar mill or government, Trunodongso does not give up with his suspiciousness.

With savage eyes –not normal either for a Javanese peasant –he looked me over from the top of my head to the tips of my shoes (p. 162).

Nevertheless, the peasant's suspicion toward the Dutch is normal. An anonymous pamphlet that has been given by Magda Peter, Minke's teacher, says:

The peasant farmers of Java were afraid of all outsiders, because their experiences over the centuries had shown them that outsiders-individuals or groups-would thieve everything they owned (p. 168).

Minke understands with Trunodongso's suspicion because he realizes that Trunodongso may have thought that Minke does not belong to his people because what he wears is not the same kind as what they wear.

4.1.3.2 Rebellious

Minke's grandfather has ever told him that peasants who use 'Truno' in their names are usually quick-tempered, especially when they are young. They sometimes become quicker-tempered in their old age (p. 164). It is proven in the character of Trunodongso. Minke says,

It was unusual for a Javanese peasant farmer to be suspicious of his superiors. Peasants had no right to be suspicious. ... this peasant had 'escaped the prongs of the rake,' had turned his back on the proper way of behaving (p. 161).

Minke's grandfather also adds that such people would fight the government or become rebel bandits (p. 171).

His being rebellious is also apparent in the way he talks to Minke. Usually, a Javanese farmer will speak using the high Javanese if they meet people who have a higher position than them, but in this case, Trunodongso speaks low

Javanese to Minke, despite Minke's higher social status. Minke says that Trunodongso has forgotten what class he belongs to (p. 162).

Like an elephant that had left its herd... a Javanese peasant who refused to fit himself to the old mold was also dangerous. Machete in hand, loud voice, not listening to orders: All this was evidence (p. 161).

Then, finally, Minke is successful to win his heart. With certain approaches Minke manages to make that farmer open his heart and not afraid to state his opinion.

Unlike other peasant farmers, he dared to state his opinion, even though his approach was roundabout and he never went directly to the issue. And the more question I asked him, the happier he was giving his answers (p. 172).

4.2 The Reasons of Resistance

This section will discuss the second question that is stated in the problem formulation. It deals with the reasons of the characters doing resistance. It will explain some deviations done by the Dutch colonial during the colonization era in the East Indies.

As it has been explained in Chapter 1, the first purpose of the Dutch to come in Indonesia is only to quest for spices. At first, they buy the spices from the native merchants to be sold in the European markets. After the Indonesian markets become busy, the Dutch decides to establish VOC (*Vereenigde Oost-Indische Compagnie*) for more efficient and better organized merchant trade. Nevertheless, the function of VOC is not only to monopolize the spices market in Indonesia. VOC has been given privileges by the Dutch government to build an authority over Indonesia and make it as their colony. As a colony, Indonesia has been exploited to produce some spices needed in European market. Some policies are

made to fulfill their needs over spices. One of the policies is the application of the Cultivation System (*Cultuurstelsel*) in 1830 that calls some reactions from the Indonesian natives. The hatred of Indonesian people toward the Dutch colonial is supported by the inhuman treatments they have done to Indonesian people.

Here, I will discuss the reasons that make Nyai Ontosoroh, Minke, and Trunodongso think they need to do the resistance to be free from the Dutch colonial domination. Based on the theory of motivation (Maslow, 1971: 38-43), this resistance is motivated by the feeling of insecure. As human beings they need security and protection from pain, fear, anxiety, and disorder. The society under the Dutch rule, where they live at that time, cannot guarantee the fulfillment of those needs. These are the situations that make the characters feel insecure:

4.2.1 The Dutch Superiority

It is a conventional agreement that a country that is successfully conquering and defeating another country has a right to control the defeated country. It has a right to act and do whatever it likes in that country. It happens in the Indies when the Dutch is successfully putting their power on the Indies. For them, the dark people belong to the white people and they can do whatever they wanted to do upon them (Dekker, 1982: 6). Thus, becoming the Dutch's right also, as a colonizer, to expect the Native's respect.

“You gentlemen have defeated the peoples of the Indies, so you have the right to expect their respect. You have the right to demand anything whatsoever from them: a right that the law of history, where victory in war determines all, has conferred upon you (p.51).”

As a colonizer, the Dutch realize that they are superior, meaning to say, their social status and social position are higher than the colonized. The Indies Natives are considered less educated and less civilized compared to them (Said, 1994: 1). That is why, the Indies Natives are forced to acknowledge the Dutch superiority. The Natives have to admit that the Dutch is better in anything than they are. Besides that, the Natives are forced to feel inferior so that they will not free themselves from their dependency on the colonizer.

The natives of the Indies, and especially the Javanese, who have been defeated again and again in battle for hundreds of years now, have not only been forced to acknowledge the superiority of Europe, but have also been forced to feel inferior. And the Europeans, wherever they saw Natives not contacting the disease of inferiority, viewed them as a fortress of resistance that must be subjugated (p. 76).

In this novel, one of the Dutch superiorities is represented by the manager of the sugar mill, Mijnheer Frits Homerus Vlekkenbaaij. He is a powerful man in Tulangan, more powerful than the *bupati*, assistant resident, or even the resident. People in Tulangan call the manager of the sugar mill as the *Tuan Besar Kuasa*: a man with a tongue of fire (p. 132). Not only the coolies and the villagers, but especially the office employees and foremen are frightened of his power.

The laugh of a manager is something else: the plantation supervisors, foremen, office employees, even the coolies, will obey him without question. At the crook of his finger, people will come; with just a grunt, people can be knocked to the ground (p. 132).

From the time he came in Tulangan, a tense atmosphere oppresses all of Tulangan – villagers, employees, and laborers. He seems capable of doing anything to anyone – Native, Pure, or Mixed-Blood. The workers and office

employees will accept any treatment as long as they are not dismissed. Paiman or Sastro Kassier, Nyai Ontosoroh's brother who works in the sugar factory as a paymaster, has once got a problem with him.

Vlekkenbaaij's hobby is hunting, but when he becomes bored with his rifle he will enter the homes of the natives who live near the factory complex. His reason for doing such thing is that the Natives cannot be trusted; they are all thieves and smugglers. Yet, he has never found what he is looking for. Then he starts scaring women. His sexual desire has made him forget about his disgust toward the Native. That is why he is given a nickname by the villagers and coolies as Plikemboh, an 'ugly penis'.

One day, Plikemboh enters Sastro Kassier's house. All the girls, Sastro Kassier's daughters and wife, run away except one of his daughters, Surati. She is pulling up water from the well when Plikemboh comes. Her mother has given her signal to run but she does not understand. Plikemboh stands before Surati, who is shaking with fear, unable to stand up any longer. In the distance, Surati's mother calls for help. People come running, but after seeing *Tuan Besar Kuasa* is doing one of his tricks, they all disappear, guarding their own fates. Fear and shock make Surati shiver and collapse into a squat. Seeing this, Plikemboh does not know what to do and he runs away and disappears. From his book he finds in his office, he finds out that the house number fifteen is occupied by the Sastro Kassier family. Then he summons the paymaster. From the conversation, it can be concluded that *Tuan Besar Kuasa* wants Sastro Kassier to surrender his daughter to him to be made his *nyai*. Remembering his sister's experience, Sastro Kassier

rejects his boss' wish. He does not want to surrender his daughter to be made a *nyai*. Plikemboh becomes mad and he threatens Sastro Kassier's position as a paymaster in the factory.

The day after, Plikemboh enters Sastro Kassier's office secretly. He opens Sastro Kassier's drawer and takes the money in the cash box. When Sastro Kassier comes, he is startled to see that the money he has sorted for today's wages is already gone. He is sure that he has locked the cash box and the door before he left the office yesterday. He knows that the one who has the key of his office is only he himself and *Tuan Besar Kuasa*. Then he calls the night attendant to confess who came in his office last night. The attendant says *Tuan Besar Kuasa* has come in but he does not know what *Tuan Besar Kuasa* was doing in the office. Sastro Kassier goes to Plikemboh to ask for confirmation. Plikemboh does not want to confess and blame Sastro Kassier for his fault. He is accused of stealing the factory's money. Sastro Kassier does not know who has stolen the money and he is confused how to pay the laborers' wages that must be paid today. Then despite his reluctance, he has to owe some money to *Tuan Besar Kuasa*. The important thing is that he can pay the laborers' wages today and he will not get a problem from them. Plikemboh approves that with one condition, Sastro Kassier has to hand over his daughter to him and his debt to Plikemboh and all the remaining missing money will be taken care of by the manager himself. Now Sastro Kassier understands: he has fallen into a trap prepared by his manager. He also understands that in the case like this, when he—as a Native—faces a problem

related with a Pure-Blood manager, the Native is in the wrong place and the Pure is in the right (p. 143).

In this case, the Natives will never win over the Dutch. The Natives will always be defenseless and powerless before the Dutch. They have to acknowledge the Dutch superiority, whether they like it or not.

In another case, the Dutch are worried about their superiority. It really happened that in 1899, Japan reached its glory. The treaty has been made between the Netherlands and Japan, in which it claims the same legal status to Japanese residents in the Indies as to Europeans. It means that Japan has been given equal status with Europe. Then China comes to the Indies. The Netherlands Indies are afraid that later China will get triumph as Japan did. The Netherlands Indies do not want any other nations to have the same level of status with them. They are worried to lose the Native's respects. They are afraid China will be more powerful than them so that later they have to compete to win the Native's respects. From that issue, Minke concludes that white power is greedy everywhere (p. 276). Hence, Nyai Ontosoroh responds, "there has never been any colonialist that has cared anything about our people. They are afraid of China itself. They are jealous (p. 92)."

There is a time when a Chinese man comes to the Indies and the Dutch really wants to get rid of him. His name is Khouw ah Soe. His entry to the Indies is illegal. He arrives as a member of Young Generation who openly seeks the rapid abolition of the *thau-chang*, a pigtail as a symbol of humiliation that has its origins during a period of Mongolian domination. It is a sign of Chinese people's

slavery under the northerners. He is opposed by the Chinese *sinkeh* and Mixed-Blood in the Indies. They love and respect their ancestors, and feel that to lose one's pigtail is to lose one's Chinese-ness. They condemn the idea and any effort to abolish the pigtail. The Dutch Indies accuses him of creating trouble in the Indies by inciting the young people to defy their ancestors and their own parents. Nyai Ontosoroh says, "The predicament of that Chinese boy is the same as ours. He can't defend himself either. There was a time when mankind was mankind was oppressed by kings; now he is oppressed by Europe (p. 77)."

Then finally, Khouw Ah Soe is found murdered. Nobody knows who has killed him; it can be either the Chinese or the Dutch. Hearing that news, Nyai Ontosoroh gives a comment, "it seems anybody who has an opinion must be expelled or annihilated here in the Indies (p.200)."

4.2.2 The Practice of Cultivation System

In this section, I will show the readers how the Dutch colonial oppresses and exploits the Natives to fulfill their demands over the export crops. The exploitation and the oppression of the Dutch, as a colonizer, toward the defenseless people are clearly seen in the practice of Cultivation System applied in 1830. Cultivation System is made to fulfill the European markets over spice. Besides that, it is made as a means of covering high cost of colonial administration in Java and supporting the Netherlands' weak financial condition after the wars (Country Studies US: 2000).

In this Cultivation System, the farmers have to separate out a fifth of their land to grow export crops that later will be surrendered to the government as a compensation of the land-rent. The villagers work on their land under supervision of the village heads. Meanwhile, the Dutch officials limit the heads' work only to supervise the land cultivation technique and the transport of the crops. They will check whether the process of cultivation runs smoothly or not. From inside the train, Minke watches how the forced laborers work under supervision of the village heads. They are repairing the railway tracks that will be used to transport the crops to the factory, meanwhile a Eurasian sits on a horse, with a sword, watching over them.

The gangs were mobilized by the Native Civil Service and village heads, and the village heads also mobilized the farmers who worked on government-owned lands. Nobody was paid for this forced labor. They never received food, or money for transport. They even had to provide their own water for tea (pp. 119-120).

Minke thinks that has he been born a landless farmer, perhaps he too would have been among those being supervised by the Mixed-Blood on his horse. Perhaps, too, he would have been spat upon by one of the overseer's assistants, a village official in his black shirt, his batik *kain*, with his *destar* on his head and his *keris* at his back (p. 120).

Besides liable for forced labors, the villagers will also be required to take part in night patrols and guarding the village, and in emergency collective labor when needed. They will have to pay tribute to their chiefs. They should give their chickens and eggs whenever some chiefs come visiting their village. We can see

these peasants' suffer from Multatuli's novel *Saidja and Adinda*, as it is quoted by Minke.

People also said that the peasants had to pay eggs and chickens and coconuts and fruit and herbs, which the village head would take with him each time he sought audience with the Native district chief. Sometimes the chiefs would voice the need, and the village officials would collect special tribute from the peasants to buy a cow or goat on his behalf. It all came from the peasantry who owned nothing except their hoes and their labor (p. 120).

They, the peasants, will accept every burden without protest and complain. They only know that it has already become their fate: the fate of a peasant (p. 121).

Sometimes farmers not only have to sacrifice their energy and dignity but also their valuable lands, as it happens in Priangan. The farmers of Priangan are robbed of their most fertile land. The farmers or rich villages have their own forests, rice lands, other fields and crops. They also own hundreds of buffalos, which roam freely in the village or on private land. In order to seize those lands for the big profit, the government issues land regulations. To avoid suspicion, the government employs Native agents to put poison in the water holes a buffalo drink from. In one month, thousands of buffaloes die. The villages stink of rotting carcasses; disease is spread all over the village. So it is announced: no cattle are allowed to roam freely in the farm lands or in the jungle. With army troops as their bully-men, and facing little resistance, the government forces the villagers and the farmers to give up their lands. Now they are planted with tea. Not a single relic remains of the great cattle farms. All have been destroyed; totally annihilated.

The Dutch have done all of the tricks above for the sake of capital. They use the capital they have got from the natives to build giant businesses and develop the Netherlands. The Dutch government themselves have made accusation that the royal family has taken from the peasants of Java the amount of 951 million guilders, not only a small amount of money (p. 255). The royal family is misappropriating the wealth of Javanese peasants. It is true what has been told by Ter Haar to Minke.

Your people, Mr. Minke, there's been squeezed by forced cultivation. The great companies pay the fattest tribute to the Indies state now. So, if necessary, the government will mobilize the army and police, civil service and village officialdom to make sure their will is done (p. 258).

4.3 The Resistance of Indonesian People to the Dutch Colonialism.

This section will discuss the third question stated in the problem formulation. It deals with the action done by Nyai Ontosoroh, Minke, and Trunodongso to resist the Dutch colonialism.

As it has been stated in the theory of resistance (Baron, 1994: 361) that people who have a characteristic of internal locus of control dimension believe that their fate is largely in their own hands – the action they perform determines their outcomes. People with that kind of characteristics are aware of their uniqueness and they have a strong desire to maintain their uniqueness or individuality. They believe that they can determine what happens to them and sometimes yell to social pressure that can bring them to the desire to resist. As the characters in the novel, *Child of All Nations*, Nyai Ontosoroh, Minke, and

Trunodongso have the characters that categorize them in the internal locus of control dimension. Those characters really help them in doing the resistance.

4.3.1 Nyai Ontosoroh's Resistance

As a person who has a strong principle and self-respect, Nyai Ontosoroh is really offended and mad whenever someone tries to violate her. She will never be afraid to resist anyone who violates her principle, even though they are servants of the state or even the Dutch government. It happens when the taking away of Annelies by the Dutch causes a riot in some areas in Sidoarjo. The riot results in the detention of Nyai Ontosoroh and Minke in their house. They are blamed for the riot, whereas it comes from the Native people who want to give sympathy to Nyai Ontosoroh's family and show their hatred toward the Dutch superiority.

Nyai Ontosoroh and Minke are not allowed to go out of the house for three days nor permitted to receive guests. Yet, the period of detention actually never exists. The government only needs them to be afraid. Realizing that, the resistance action emerges in Nyai Ontosoroh's heart.

We were defeated, but still they have violated a principle. They have detained us illegally (p. 15).

The emergence of Nyai Ontosoroh's resistance is told to Minke. He is the one whom Nyai expects to be able to help her to resist the Dutch superiority.

"You must resist anyone who takes what is yours, even if it's only a clump of soil below the window. Not because the soil is so valuable to you. A principle: Taking someone's possession without permission is theft. It is not right; it must be opposed. And in the last few days, it is our very freedom they have robbed us (p. 15)."

Since Nyai Ontosoroh and Minke cannot escort Annelies to the Netherlands, they appoint Panji Darman, Minke's best friend, to escort her secretly. Nyai Ontosoroh and Minke keep monitoring Annelies' condition through the letters sent by Panji Darman. From the letters, they know that Annelies' condition becomes worse and worse. Annelies is mentally ill. She gets traumatic because of this separation and its effects in her physical endurance. Along the journey to the Netherlands, Annelies has lost her appetite to live and finally results in her unconsciousness. Panji Darman, who has a permit from the captain of the ship to take care of her, tries hard to return Annelies' consciousness by giving her good treatment and praying for her health. However, it seems that really she has lost appetite to live. Arriving at the Netherlands, Annelies is taken care of by an old lady that is paid by Amelia Mellema-Hammers, the legal wife of Herman Mellema. Panji Darman confirms that Amelia Mellema-Hammers does not care about Annelies and she has handed it over to a person she pays to take care of Annelies. Finally in his letter, Panji Darman reports that Annelies has died because of severe illness. That report makes the revenge is raging inside Nyai Ontosoroh's heart.

“For nine months I bore her, then I gave birth to her in pain. I brought her up. I educated her to be a good administrator. I married her to you.... She should now be growing into her full beauty ... murdered, dying in the grip of somebody who never knew her, who had never done a single good thing for her, and only abused her (p. 45)”

When Minke comforts her by asking her to pray, she answers,

“No, Child, these are the deeds of human beings. Planned by the brains of humans, and by the warped hearts of humans. It is to people we must speak our words. God has never sided with the defeated (p. 46).”

However, Minke realizes that revenge is raging inside her heart, and she needs nobody's pity.

As a person who has been acquainted to the Dutch's characters since early in life, Nyai Ontosoroh is naturally a firm person. When the whole world admires Europe because of its glorious history, its extraordinary achievements, its literary works, and their newest creation of all, Nyai Ontosoroh chooses another way not to follow the stream. She does not want to be so easily swayed by the modern age created by the Dutch. Yet, she is capable in proving that the colonial cannot be superior forever. Nyai Ontosoroh, a villager who owns a company named *Boerderij Buitenzorg*, is able to hire Europeans for their skills. It means that she becomes the Europeans' boss. Hence, Nyai Ontosoroh asks Minke to realize the truth about the Dutch.

"You've been educated to respect and even deify Europe, to trust in it unreservedly. Then, every time you discover reality—that there are Europeans without honor—you become sentimental. Europe is only superior in the fields of science, learning, and self-restraint. No more than that (p. 75)."

Since only Minke she has in her life, she values him most of all. It is him whom she hopes able to learn from the last experience. Nyai knows that if the people understand and know the satanic nature of colonialism, then any action they take against it will be justified, except collaboration with it (p. 82). That is why she hopes Minke to be careful of the Dutch characters and to be wise in doing an action related to the Dutch.

Don't worship Europe in its totality. There is good as well as evil everywhere. There are angels and devils everywhere. There are devils with the faces of angels, and angels with the faces of devils everywhere. And

there is one thing that stays the same, Child, that is eternal: The colonialist is always a devil (p. 82).

Finally, there comes the time for Nyai Ontosoroh to revenge against the Dutch and ask their responsibility for taking her daughter. The trial has been held to prove the legal possession of the *Boerderij Buitenzorg*. Even though it is built upon Nyai Ontosoroh's sweat but it does not help her to defend her company. From the Dutch court's point of view, Nyai Ontosoroh is only a concubine so she does not have the right to possess anything that is registered as the Dutch master's assets. All will be inherited to Herman Mellema's legal heir. Since Annelies and Robert Mellema have died, so the inheritance will be handed down to Engineer Maurits Mellema, the son of Herman Mellema with the legal wife, Amelia Mellema-Hammers. It is clear now that the prosecutor is definitely in league with Maurits Mellema. Nyai Ontosoroh could do nothing except accepting the judge's decision.

Remembering that all her efforts have been in vain, Nyai Ontosoroh finds another way to do resistance. Even though she realizes that she will never get back all of the assets she has built, but at least she wants the Dutchmen to know that there is a woman who really suffers from the treatment of the Dutch. The sufferings are not only felt by her but also by other Native people in the Indies. That is why, when Nyai Ontosoroh gets prior notification about the coming of Engineer Maurits Mellema, she has prepared to speak out her objection toward the judge's sentence. She gathers her friends to help them to speak to the Dutch man. Those friends are Minke, Jean Marais—a French painter, one-legged invalid but

opposing to the Dutch, Kommer—a reporter from a Malay-Dutch newspaper, and also Darsam—Nyai's trusted-man. She expects her friends to understand that the Dutchman will never read their writing in newspaper, so he must listen to their voice, the voice of people who are already fed up with the Dutch treatment.

Engineer Maurits Mellema is tall, with the physique of a sportsman, broad and strong-chest, a long pointed nose like those of Greek statues, handsome, dashing, no moustache, no beard, gray eyes (p. 335). Soon after he enters the parlor and greets the people in that house in Malay, Nyai Ontosoroh introduces herself and her friends. When Nyai Ontosoroh asks him to sit, he refuses; he says no need because it will only take a moment. He says it arrogantly. Maurits Mellema says that he is here above all else to express his sadness to Nyai and Minke because of the death of Annelies. Nyai Ontosoroh refuses the condolences. The loss of her daughter cannot be replaced with a handshake of her murderer (p. 336).

In Nyai's opinion, Engineer Mellema has lost nothing except respects in their eyes. He has gained everything from their loss. Engineer Mellema does not accept that. He says everything has its rules. The rules that, according to Nyai, have been made to deprive them and to allow him to take benefit from anything. Even there is no a single advocate who will take on the defense of a Natives against a Pure. That is not possible in the colonized country.

Nyai Ontosoroh clarifies about the condition of *Tuan* Mellema when he first came in Indies. He only brought two sets of underclothes, not even a shirt. Nobody knew it except Nyai Ontosoroh. It was only afterwards that, together with

Nyai, he began to keep a few dairy cattle in Tulangan. Nyai Ontosoroh just wants to let him know that everything he owned in the Netherlands had been left for him and his mother. Everything that can be seen around him now is all salty with her sweat.

“if you know dogs, you would know a dog could tell you that there is none of the salt of your sweat spilled on the floor upon which you now stand. Nor on the land that I now occupy (p. 340).”

In that meeting, everybody tries to state their objection to the Dutch treatment. They seem to make threatening actions. Kommer promises to write this conversation and publish it in his newspaper so that everybody knows what kind of a person Engineer Mellema is. He will tell the newspaper boys to shout out on every street corner: He hates his father, but not his father's property (p. 343). Minke blames him for the death of Annelies. He plans to write in Dutch: the day he meets his wife's murderer, the murderer of his own stepsister (p. 343).

Finally, after everybody has spoken and Engineer Mellema can no longer defend himself, Nyai asks him to go before there is a riot. The people who listen to the conversation taking place in Nyai's house through the opened-windows know how to feel sorrow. They are sorrowful and angry. They do not realize that the man has done cruelty to Annelies and Nyai Ontosoroh's family. Nyai Ontosoroh can only shed her tears and open a parcel that Engineer Mellema has brought to her: a dented-suitcase she herself had taken with her when first she was sold to Herman Mellema. That suitcase was brought by Annelies when she was taken to the Netherlands. Now Engineer Mellema brings it back to her.

Nevertheless, Nyai Ontosoroh is satisfied, because she can fight back even though only with her mouth (p. 347).

4.3.2 Minke's Resistance

Minke is lucky. Since he becomes the son of a Javanese aristocrat, Minke has a great opportunity to get education in an elite Dutch school. His being eager to learn also brings him broad knowledge about his surroundings. Minke is really concerned about the condition of people and their activities. He learns about the achievement of modern people in creating new things and many other inventories. That is why he is said as a humanist. His closeness to the Dutch makes him admire and admit the glory of the country that has colonized his own country.

Minke likes writing. He often writes for a Dutch newspaper or auction papers. He pours out all of his ideas into writing, and he often gets appraisal from his friends or the Dutch officers because of his writing. He believes that he is the only person who keeps notes about the changes in the society he lives. "Who else is interested in other peoples?" he says (p. 49).

One day, Minke comes to Jean Marais' house to pass the news that he is given an opportunity by the Dutch newspaper to write in English. It means one step ahead he can walk to the international world. His writing will be passed to Singapore then it means more people will know him and he becomes famous. On the contrary, Marais objects Minke's decision to write in English. Marais suggests him to write in Malay or Javanese.

"Minke, you have become famous and respected because of your writings. No one can deny that. But my opinion is different. Perhaps my opinion

originally comes from you. ... I feel the respect you have obtained doesn't come from your writing. It is respect for your character. You present and show things differently. It is all uniquely Minke. Your writing is only an emanation, no, not even that, just a reflection of your character. You are a very interesting individual. Fortunately you have mastered Dutch, so you write in Dutch (p. 57)."

"There is something I feel is a great pity. Something that thousands of other people feel is a great pity too: Why do you only write in Dutch? Who do you only speak to the Dutch and the others who understand their language? You owe nothing to them, just as your mother once told you. What do you expect from them that make you want to speak only to them (p. 57)?"

Minke is expected to write, especially in Malay in the purpose of educating his people. It is through writing that his voice will not be silenced and swallowed up by the wind; it will be eternal, reaching far, far into the future (p. 83).

Instead of accepting Marais' suggestion, Minke becomes furious. Minke thinks that Marais has humiliated him. He is asked to write in Malay which he thinks a language of uneducated people. However, Marais tries to make him understand that since he is an educated Native, while other Native people are not, so it is he who must speak to them in the language they understand (p. 58). He tries to make Minke realize that it is not Dutchmen who defended him in the difficulties when Annelies was taken away. It is Natives who defend his marriage with Annelies when his marriage is not legalized by the Dutch court. It is because Kommer's writing in Malay newspaper. But then, Minke neglects his suggestion and leaves him.

He goes back to Marais after he realizes that he is made use by the Dutch newspaper. He is asked by the Dutch Newspaper led by Maarten Nijman to make a report in English. The report contains the conversation between the Chinese

Young Generation named Khouw Ah Soe and Maarten Nijman himself. It turns out that the report he has made is never published by Nijman. The article that is published is written by Nijman himself and it is really different from what Minke has ever written. On the contrary, that article really forces the Chinese Young Generation in the corner. It seems that article calls the Dutch to pay attention to the arrival of Chinese rebellion that perhaps will disturb the stability in Dutch Indies, whereas, the article that has been written by Minke is nothing to do with it. Minke gets surprised and he feels he has been cheated by the Dutch. That is why Nyai says to him,

“Not only newspaper, Child, but also the courts, and the law itself, can be and are used by criminals to carry out their purpose. Minke, Child, don't be so easily swayed by names. ... Europe's show magnificence isn't based on names; Europeans strut around with their science and learning. But the cheat remains cheat, the liar remains a liar, even with his science and his learning (p. 76).”

After his meeting with Khouw Ah Soe in Nyai's house, Minke's eyes become open. He realizes that the colonial will be a devil forever. They will never care about the indigenous people except to exploit them. It is the Native people themselves who have to rise against the colonial.

Only the conquered people themselves know what their country and people need. The colonizing nation will suck up the honey of your land and the labor of your people. In the end it is the educated among the conquered people who need to recognize their responsibilities (pp. 87-88).

From Khouw Ah Soe also he first knows about the awakening of the Filipinos in 1880. The Filipinos are great teachers for the other conquered peoples of Asia. They were the founders of the first Asian Republic. He also gets surprised when Khouw Ah Soe says that universities in the Philippines and China own their

own newspaper. It is something that cannot be found in Indies. Those newspapers are devoted to ideals, not yet sidetracked by personal and vested interests (p. 89). It makes him realize that something has to be done by the Natives Indies to be independent, free from colonial domination.

When Minke comes back to Marais house, he meets Kommer. Kommer exhibits him some Native-language newspapers owned by Dutchmen, Eurasian, and Chinaman. Then, he says, "It is not Natives who feel it is important to report the news in Malay or Javanese. Fantastic, isn't it. Not Natives. And it isn't Natives either who feel it is important to encourage Malay and Javanese to develop and grow as languages (p.110)." Starting from that experience, Minke promises to himself that he will make newspaper that aims to educate his people so then later they are able to fight against the colonial. Thus, his people will never be left behind by some countries that have started their awakening. Kommer feels the importance of forcing Minke to write in Malay because "sooner or later, Native people will be greatly disillusioned by the Dutch colonial press, and they will be forced to write in their own language. The Dutch papers never discuss matters of concern to Natives, as though the only people In the Indies were European (p. 118)."

Minke's effort to write in Malay starts when he is curious about the life of peasant farmers in the area of Tulangan sugar factory. Because of his curiosity, he stays two nights in Trunodongso's house, a peasant farmer who has been treated unfairly by the Dutch. He writes about Trunodongso's and other farmers' problem

related to the practice of cultivation system. Minke believes that it will be printed in the newspaper and all important people in the government will read it.

They will then know that there is a farmer named Trunodongso who is being forced from his land and his paddy, and is recovering only fifteen *perak* for each *bahu* that is rented by the sugar mill (p. 164).

Another writing he writes is about Surati, Nyai's niece. He feels it is important because it will exhibit the Dutch superiority. How superior the Dutch is so that they can treat the Native people as they wish as if they are a coffee sack. He is sure that later both of his writings will become masterpieces that are able to inspire native people to struggle for their dignity as human beings.

Unfortunately, Minke's effort to make his people aware has not been blessed by the Dutch publisher. Otherwise, the publisher accuses him of rebelling against the Dutch. His writing is accused as propaganda to make natives in the Indies become rebellious. Yet, since Nijman has known him well, he forgives him. Nijman asks Minke to come back to his track and continue his writing in the Dutch. Nevertheless, it does not put him into despair. As the child of French Revolution, Minke feels that his people are still far away from that. Their liberation has been taken away from them. The Dutch will never acknowledge fraternity toward the Native people, moreover to give them equal rights as given to Japan. Perhaps the colonial says that the native is still uncivilized so they do not deserve it all. He still has to struggle to apply the French Revolution in his country. Thus, he is still sure with the choice to write in Malay until finally, later, he is able to make his own newspaper. As a humanist, he just wants to see the right of his people is put in its proper place.

4.3.3 Trunodongso's Resistance

While Minke is walking around the sugar cane plantation, he hears somebody shouts. The shouting comes from a house in the middle of the ocean of sugar cane. Because of his curiosity, Minke walks to the house and finds in front of the house stands a mustached man with a thick beard, bare-chested, wearing black trousers down to just below his knee. The man is named Trunodongso, a peasant farmer. He speaks to people with crude Javanese. At first, Trunodongso is suspicious to Minke but after a friendly approach done by Minke, he becomes friendly. From the conversation between Minke and Trunodongso, it is known that he is the owner of five *bahu* lands, which he inherited from his parents. Five *bahu* of lands consist of three paddy fields and two dry fields. Three *bahus* are being used for mill. Actually, he does not happily rent them out but he is brutally forced to do so. Now, his remaining land is going to be taken by the Tulangan sugar mill, but he will never give it up. That is why he is mad at the mill *priyayi* who will take those lands. Actually, the land is on lease for eighteen months, but now it has been two years. Trunodongso is a victim of the practice of the Cultivation System.

Minke asks whether Trunodongso can resist or not. Minke says that people have the right not to rent their land if that is what they want. Yet, Trunodongso answers:

“I don't want to rent out my land but everyday I'm threatened, taunted, insulted. Now they threaten that the lane to my house will be closed off. If you want to get to my house, you'll have to fly (p. 165).”



The mill *priyayi* has closed the channels that bring water to his paddy fields. He cannot farm the paddy, and therefore, has to rent it out.

Now his remaining dry fields are the last bastion of his livelihood. He has to defend them to the end. If he does not, his whole family can be turned into vagabonds.

Minke once read in the pamphlet that farmers like Trunodongso will run amok not really in self-defense, nor to attack or to take revenge, but only because they no longer know what else to do once their last opportunity of life has been stolen (p. 169). Now, it is proved. One day, Minke reads in a newspaper that reports:

A peasant rebellion had broken out in the region of Sidoarjo. The police were unable to handle it and had to call in the army. It took three days to quash the outbreak. Kyai Sukri, who was thought to be the mastermind, was arrested and brought in chains to the Tulangan sugar factory. The *Tuan Besar Kuasa* Manager was furious that the disturbances had held up production. He ordered Kyai Sukri punished with eighty lashes before being taken to stand trial (p. 227).

No doubt, Trunodongso is involved in this rebellion. Soon after that, Trunodongso comes to *Boerderij Buitenzorg* to seek protection from Nyai Ontosoroh and Minke. He comes with six-inches-long wound on the left side of his back. He confesses that he and his family have left their paddy, dry fields, and their house to join the rebellion. He dares to stand and challenge everybody who tries to take his land. Even so, now he is more powerless than a wooden doll. It is proved that the characters that Trunodongso possesses have supported him to rebel against someone who has violated his right and exploited him.

Seeing from the kinds of resistance above and based on Gandhi's theory of resistance, it can be seen that the resistance that the characters do belong to the non-violent resistance or passive resistance. The characters do the resistance without using any arms or military force. The weapons that they use are only their ability, speech, and mind.



CHAPTER 5

CONCLUSION AND SUGGESTIONS

This chapter consists of two parts; they are the conclusions and suggestions. The conclusions are the answers to the problems. The next part is suggestions. I divide the suggestions section into two parts. They are the suggestion to future researchers and the suggestion to English teaching learning activity.

5.1 Conclusion

There are three problems which I stated in this study. First, how the characters of Nyai Ontosoroh, Minke, and Trunodongso are described in *Child of All Nations*. Second, what makes the characters in *Child of All Nations* do resistance. Third, how they resist the Dutch colonialism in Indonesia as seen in *Child of All Nations*.

Based on the analysis of the first question, I can draw a conclusion that those three characters in *Child of All Nations* have some characters that can support them to resist the colonial domination.

First is about the characters of Nyai Ontosoroh. From the analysis I can see that Nyai Ontosoroh is a person who has self-respect. Even though she was sold as a concubine, it does not make her inferior. On the other hand, being a concubine of the Dutch master makes her familiar with the true character of the Dutch colonial since early in life. By the time she has got problems related to the

Dutch superiority, it does not put her into despair. She wakes up to react against her oppressor.

Nyai Ontosoroh is self-taught. She never attends any school, moreover the Dutch school. She makes use of her life as a valuable experience that can teach her to be a mature woman who has broad knowledge. Besides that, from the help given by her master, who teaches and educates her patiently, she can become a successful entrepreneur by building an agricultural business named *Boerderij Buitenzorg*.

The eagerness and the spirit to learn everything from life has brought Nyai Ontosoroh to good achievement. She is really proud of herself and she respects herself. Hence, she does not accept all charges that say that she is happy and successful because of her being a *nyai*. She has got it all because of her efforts as an individual and not because of her being a *nyai*.

Firmness also helps Nyai Ontosoroh to stay in her own 'grip'. She is not swayed by the good achievements of the Dutch. On the contrary, she still thinks that the Dutch is a monster who has taken all of her possessions.

As a firm person – a person who has strong principle, Nyai Ontosoroh is ready to fight against anyone who violates her principle, because for her violating someone's principle is equal to seizing her rights as human beings. She has an expectation that Minke, her son-in-law, can be a firm person by being loyal to his principle. It is also about principle that makes Nyai have a strong will to resist the Dutch oppression.

Second is about the characters of Minke. As the son of a Javanese aristocrat, he is lucky because he has been given the chance to enter the best school provided by the government. He is swayed by modern achievements of the Westerners in the field of inventories. His education and his close-relationship with the Dutch make him acknowledge the colonizer's superiority and look down on the Native's incapability. Yet, his meeting with Nyai Ontosoroh, his mother-in-law, and some experiences he has got make his illusion of Western values become contradictory to the colonizer's civilization. The unjust experience he has got changes his point of view toward the colonizer. He tries to get closer to his own people and understand those who feel oppressed by the colonizer, e.g. farmers.

As a writer, Minke has big curiosity. Through his curiosity he tries to find the answers to all questions that come up in his mind. He is eager to learn. He learns by observing surroundings. Related to his learning, he has some friends who can be sources of knowledge. He has de la Croix family who often send him letters, Kommer – a journalist, and Ter Haar – the former subeditor of a local newspaper *Soerabaiaasch Nieuws*. They are really concerned about the life of Native people. Minke gets so much information about his country and his people from them.

Minke is also called a humanist. Some people say that he is a child of French Revolution. As a child of Revolution, he has a mission of liberty, equality and fraternity for his people. Minke wants to see the human dignity given its proper place.

The third is about the character of Trunodongso. Trunodongso is a farmer and landowner who lives in the Tulangan Sugar Factory area. He becomes a figure of a farmer who feels injustice by the practice of cultivation system.

Since Trunodongso has been treated unfairly, he distrusts anything related to the Dutch. He becomes suspicious to a stranger who enters his land, moreover a stranger who looks like a Dutch. He is afraid the stranger will take his remaining land. His suspicion comes from the experience over centuries that the outsiders, either individuals or groups, steal anything he owns.

Seeing from the name, Minke might know that Trunodongso has a rebellious character. Minke's grandfather has once told him that peasants who use a name "Truno are usually quick-tempered. Minke calls Trunodongso as 'an elephant that has left its herd'. He dares to speak low Javanese to Minke, who has higher social status than Trunodongso. This peasant is also unafraid to swing his machete to any person who bothers his land.

Basically, Trunodongso is a kind and open-hearted person. When Minke is successful to win his heart and calm his emotion, that peasant is not afraid to open his heart and state his opinion to Minke.

Those characters that Nyai, Minke, and Trunodongso possess are helpful in the situations that urge them to defend themselves from outside oppressions. From the second discussion, I can conclude some points that make the characters in the novel *Child of All Nations* do resistance.

First, it has been stated that the first purpose of the Dutch to come in Indonesia is only to quest for spices. Because of the great demands of the

European markets over spices, the Dutch decides to establish VOC (*Vereenigde Oost-Indische Compagnie*) in purpose of more efficient and better organized merchant trade. Practically, VOC has been given privileges by the Dutch government to have authority over Indonesia and officially becomes the Dutch colony.

Second, some policies are made for the benefit of the Dutch; one of those policies is the practice of Cultivation System that calls some reactions from Indonesian Natives. The exploitation and the oppression of the Dutch toward the defenseless people are clearly seen in the practice of this system. This system is made as a means of covering high cost colonial administration in Java and supporting the Netherlands' weak financial condition after the wars.

In Cultivation System, the farmers have to separate out one fifth of their land to grow export crops needed for the European markets that will be surrendered to the government. In their work, they will be supervised by the village heads and the Dutch officials. They will check whether the process of cultivation runs smoothly or not. Besides that, the villagers are also forced to be liable for forced labors. They are made to repair the railway tracks that will be used to transport the crops to the factory. They are also required to take part in night patrols and guard the village, and in emergency collective labor when needed. Nevertheless, they are not paid for all of those labors.

Third, besides the practice of Cultivation System, the superiority of the Dutch also becomes the reason why the characters in this novel do resistance. Based on a conventional agreement, a country that successfully conquers and

defeats another country has a right to act and do whatever it likes in that country. After the Dutch has successfully gained their power in the Indies, they claim that the dark people, in this case the native people of Indonesia, belong to the white people, the Dutch. Therefore, the white people can do whatever they want to do upon them.

Realizing their superiority, the Indies Natives are forced to acknowledge the Dutch superiority. They have to admit that the Dutch is better in anything than them. They are also forced to feel inferior so that they will not free themselves from their dependency on the colonizer. The arbitrary action done by Mijnheer Frits Homerus Vlekkenbaaij to Sastro Kassiier shows that the Natives are always in the wrong place and the Pure are always in the right.

Fourth, there is a time when the Dutch is worried about their superiority. Japan's glory has made the Netherlands Indies give the same equal status to the Japanese residents in Indies. Their status is considered the same as Europeans. Then China comes to the Indies. The Dutch are afraid that later China will get triumph as Japan did and they will lose the Natives' respects. So, when a Chinese man, named Khouw Ah Soe, comes to Indies the Dutch are determined to get rid of him. He is accused of creating trouble in the Indies. That experience might also happen to the natives. The Dutch will not give any chance for the native to rebel against them. As Nyai Ontosoroh has said' "It seems anybody who has an opinion must be expelled or annihilated here in the Indies (p.200)." That experience creates insecurity on the part of the natives to live in their motherland. They do not have freedom anymore to express themselves.

As human beings, the characters in this novel need security and protection from pain, fear, anxiety, and disorder. The society under the Dutch rule cannot guarantee the fulfillment of those needs. Thus, seeing that the characters in this novel belong to internal locus of dimension characteristic, they believe that they can determine what happens to them and they can yell to social pressure that can bring them to the desire to resist.

In the previous chapter I have discussed the kinds of resistance that the characters do toward colonial domination. Based on Gandhi's theory of resistance, what have been done by the characters in this novel are categorized as non-violent resistance, civil-disobedience. They never use either military forces or arms to resist the colonial domination. What they do is just a nonviolent mode of protest to the law applied by the Dutch government. Here are some points as the conclusion of the third problem I have discussed:

First, as a person who has a strong principle and self-respect, Nyai Ontosoroh believes that her principle and dignity have been violated by the colonizer. That is why she is unafraid to react against anyone who violates her principle, even though they are state servants or even Dutch government officials.

Second, Nyai Ontosoroh resists by denying the colonial superiority. She is capable in proving that the colonist cannot be superior forever. She, as the owner of a company named *Boerderij Buitenzorg*, is able to hire Europeans for their skills. It means that she becomes the Europeans' boss.

Third, Nyai Ontosoroh is successful in implanting to Minke knowledge and understanding about the colonist and its characters that he would never learn

at school. As the result, Minke's eyes are opened and he realizes that in the colonialists' eyes, the natives are just items of inventories.

Fourth, Nyai Ontosoroh cannot accept the judge's decision on the court that makes all of her assets she built upon her sweat go to the legal family of Mr. Herman Mellema. This decision also makes Annelies, Nyai's daughter, be taken to Mr. Mellema's relatives in the Netherlands that leads to her death. So, she unites all of her close friends to express their opinions and state their objections before Engineer Maurits Mellema, who comes to Nyai's house to take all of Nyai's assets. As the result, Maurits Mellema strides out of the house, unable to bear people's accusations that corner him in guilt.

Fifth, Minke's humanism leads his way of writing from Dutch language to Malay language. He realizes that the Indonesian Natives are uneducated and now it becomes his job to educate them. By using all of his knowledge he got from the Dutch school, he wants to make them awake and realize the colonial oppression. He chooses to write in Malay language on the basis that the Natives are uneducated so he has to speak in the language they understand, Malay.

Sixth, concerning the natives' issues, Minke tries to write an article about Surati and Trunodongso to be published in a Dutch newspaper. His purpose is to make all the important people in the government read it, so that they will know that many people suffer because of their treatment. Unfortunately, Minke's effort is not blessed by the publisher. His writings are accused as rebellion against the Dutch, so they cannot be published. Nevertheless, he is still sure of his choice to

write in Malay. He hopes he can make his own newspaper which is not sidetracked with personal interests.

The last, Trunodongso shows his resistance by rejecting the Dutch's command to rent his remaining lands. Trunodongso thinks that those lands are the last bastion of his livelihood. He has to defend it to the end. He is determined to swing his machete to whoever who wants to take his land. When a peasant rebellion breaks out in the region of Sidoarjo, he gets involved in it.

Those are the usual ways of how people react against injustice, exploitation, and oppression. When they do not have the chance to have freedom as human beings and express their objections, there is nothing they can do except resisting. It is all about dignity, freedom, and possession that usually lead people to the resistance.

5.2 Suggestions

This part contains two sections. The first section is the suggestions to future researchers. The second section is suggestion to implementation for this literary work in Prose I class.

5.2.1 Suggestions to Future Researchers

I realize that this study still needs further improvement. Because of the limited time, it is impossible for me to discuss all about Toer's work. Therefore, I have some suggestions about the aspects that can be explored in this literary work. Seeing that most of Toer's works talk about women, I suggests to the future

researchers to discuss the character of Nyai Ontosoroh, in focus. What factors influence the development Nyai Ontosoroh's characters seen from the psychological point of view? How does Nyai Ontosoroh deal with the life of a *nyai* seeing from the socio-cultural historical background? In addition, since the novel *Child of All Nations* is a part of Buru Quartet so I suggest to the future researchers to discuss the other three books, *This Earth of Mankind*, *Footsteps*, or *House of Glass*. There are many interesting aspects that can be explored from those books.

5.2.2 Suggestions for the Implementation in Teaching and Learning Process

The *Child of All Nations* as the work of literature can be the main source in teaching-learning activities. It is believed that literature has a close relationship with language teaching. As teaching material, literature can give a good contribution to the language teaching as Içöz states,

Literature provides the students with an abundance of examples of the subtle and complex uses of grammar and vocabulary of English, the students develops a better feel for the language and improves his overall proficiency in it through reading literature; and therefore, literature can be used effectively to produce language consciousness (1992: 10).

In literature as contents for ESL/EFL, McKay argues that using literature as content provides three major benefits for learners:

- ♦ It can be useful in developing linguistic knowledge, both on a usage level and a use level.

- ◆ To the extent that students enjoy reading literature, it may increase their motivation to interact with a text, and thus ultimately increase their reading proficiency.
- ◆ An examination of a foreign culture through literature may increase their understanding of that culture and perhaps encourage their own imaginative writing (1986: 193).

Related to the enjoyment of reading literature, I suggest to educational practitioners to use the *Child of All Nations* as the material to teach Prose I.

The objectives of Prose I in teaching learning English is that to make the students able to increase their enjoyment and understanding in reading short stories. The students are also expected to develop their critical appreciation when reading short story (Panduan Akademik, 2002: 61).

Since the *Child of All Nations* is the story about human condition under the colonial rule, it can be a good source to be the material to educate the students. As it is stated by Rahmanto, besides increasing their enjoyment in reading and understanding the intrinsic elements of a story, a novel can also be used as a means to study human psychology (1988: 71). By reading a novel, the students might be able to differentiate between good and evil, white and black side of human conscience. It is expected that the students can give their opinion and critical appreciation related to the story in the novel.

Here, I would like to focus on teaching Prose I in advance students. Since the beginner students must have studied Introduction to Literature and consider

the level difficulties of the literary work, I believe the *Child of All Nations* is suitable for the fourth semester students of the English Education Study Program.

Basically, to achieve the objectives of Prose I, the teacher may use the material provided for several meetings. However, here I give the example of the procedure to carry out teaching Prose I using the *Child of All Nations* in one meeting or 100 minutes.

1. The teacher selects text passages from the *Child of All Nations*.
2. The teacher gives the cultural background of the story and of the author, if necessary, to the students and gives them questions as pre-reading activities.
3. The teacher asks the students to read the passage.
4. The teacher asks the students to work in groups of four.
5. The teacher asks the students to analyze the intrinsic elements of the short story. In this meeting, the teacher focuses the task only to analyze the character-characterization.
6. The teacher gives the students comprehensive questions after the students finish reading the passage.
7. The students answer the teacher's questions.
8. The teacher asks the students' opinion related to the story in the passage given.
9. The students give their opinion.
10. The teacher and the students discuss the answer together.

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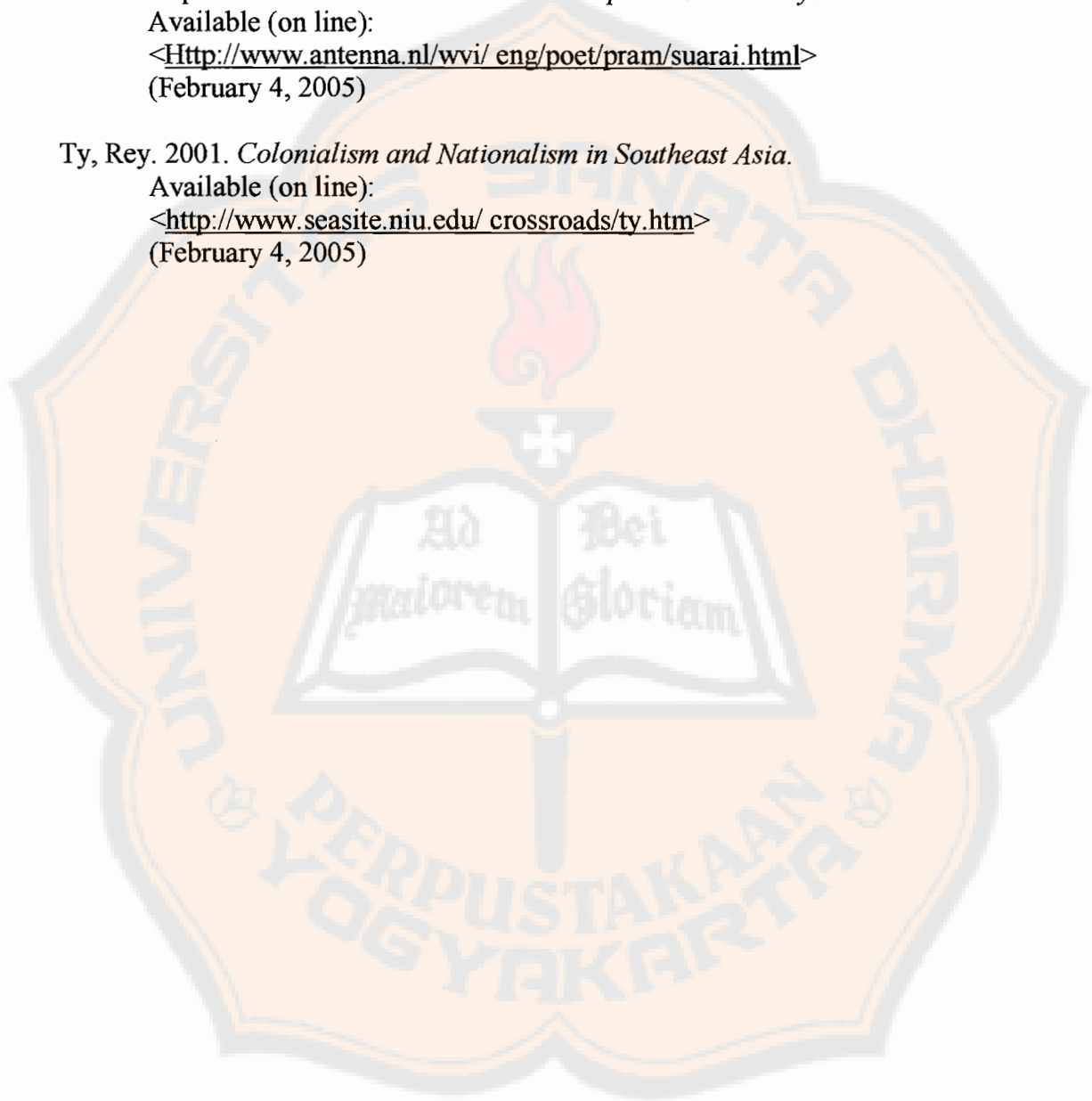
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PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI



APPENDICES

Appendix A

SYLLABUS OF PROSE I

PROSE I (KPE 246)
2CR/2CH.MKK.SEM IV

GOAL: Students are able to increase their enjoyment and understanding in reading short stories and able to develop their critical appreciations when reading short stories and able to develop their critical appreciation when reading short stories based on some basic theories in literary appreciations.

TOPICS: Definition of literature, the literary genres, the theory on the elements of fiction, reading several short stories and analyzing them.

LEARNING STRATEGIES: Lectures, discussions, pair-works, group-works, assignments, and group presentation.

EVALUATION: Assignments, progress achievement tests, and final achievement test.

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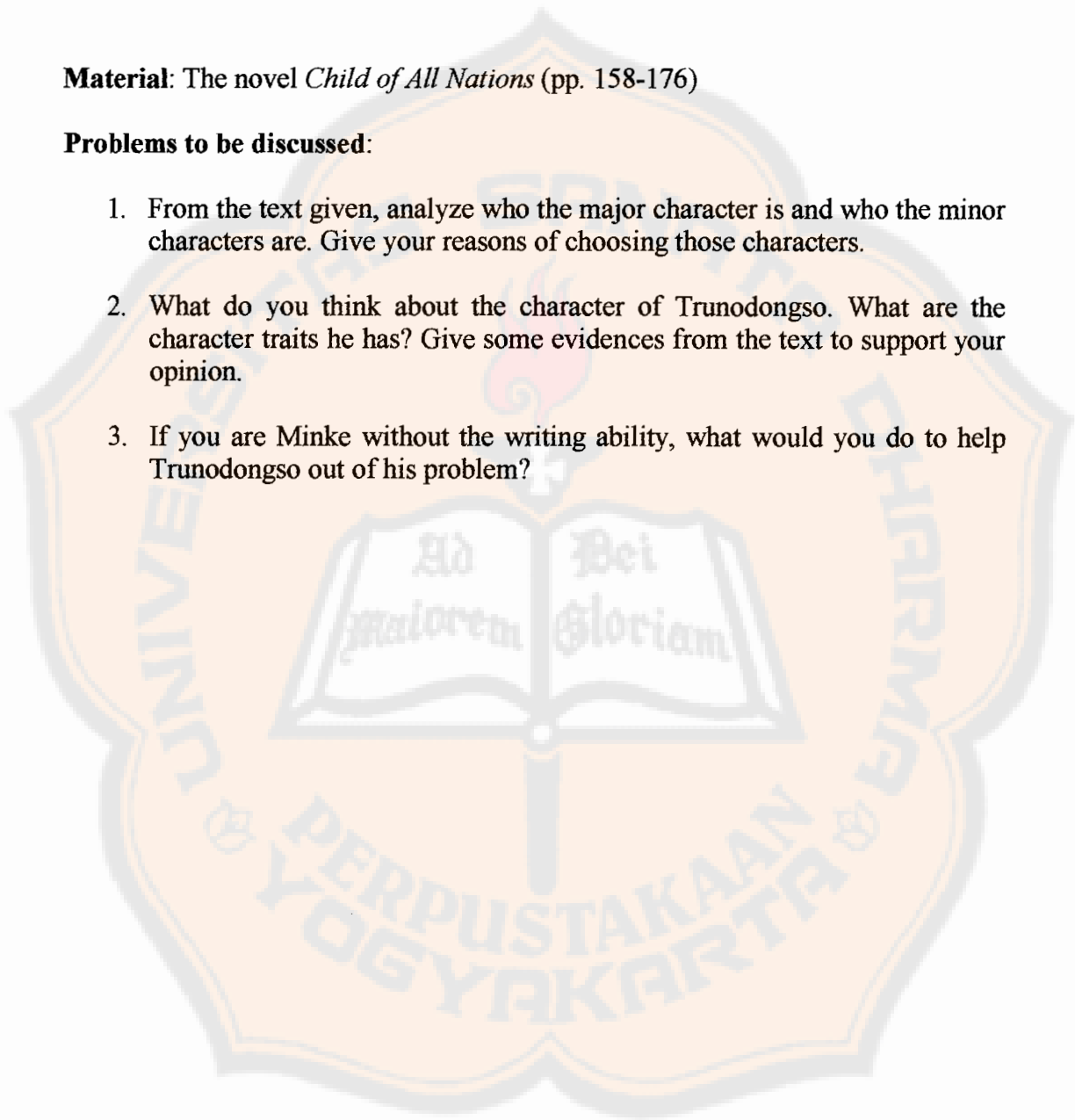
Appendix B

The Implementation of Teaching Prose I

Material: The novel *Child of All Nations* (pp. 158-176)

Problems to be discussed:

1. From the text given, analyze who the major character is and who the minor characters are. Give your reasons of choosing those characters.
2. What do you think about the character of Trunodongso. What are the character traits he has? Give some evidences from the text to support your opinion.
3. If you are Minke without the writing ability, what would you do to help Trunodongso out of his problem?



Appendix C

LESSON PLAN

Subject : **Prose I**
 Semester : IV
 Material : The novel *Child of All Nations* (pp. 158-176)
 Time Allocation : 100 minutes

I. General Instructional Objectives

At the end of the lesson, the students are able to understand the elements of prose fiction as well as increase their enjoyment in reading short story and able to develop their critical appreciation when reading short story.

II. Specific Instructional Objectives

At the end of the lesson, the students are able to:

1. analyze the character and characterization in the short story
2. express critical opinion related to the topics and ideas conveyed in the short story
3. write a brief essay about the short story being discussed

III. Instructional Material

- ❖ Parts of the novel *Child of All Nations* (pp. 158-176)
 (The teacher is expected to distribute the text one week before so that the students can read it at home.)

IV. Teaching-Learning Activities

No.	Time Allocation	Teacher's Activities	Students' Activities
1.	10'	Pre-activity	Pre-activity

		gives brief introduction by providing the students the cultural background of the story	listen to the teacher explanation
2.	80'	<p>While-activity</p> <ul style="list-style-type: none"> ◆ asks the students to work in a group consist of four students ◆ asks the students to analyze the character-characterization of the story based on the questions provided (problems of discussion number 1 and 2. See Appendix B) ◆ discusses the answers of the questions ◆ asks the students opinion about the case provided (problems of discussion number 3. See Appendix B) 	<p>While-activity</p> <ul style="list-style-type: none"> ◆ make a group of four ◆ analyze the character and characterization of the story by answering the questions given by the teacher ◆ discuss the answer of the question ◆ give their opinion about the case given by the teacher
3.	10'	<p>Post-activity</p> <ul style="list-style-type: none"> ◆ asks the students if they have question ◆ gives conclusion ◆ asks the students to make a brief essay about the short story being discussed before. This must be done at home as the follow up. 	<p>Post-activity</p> <ul style="list-style-type: none"> ◆ ask questions ◆ pay attention to the teacher ◆ write a brief essay about the short story at home

V. Teaching Media

1. Hand out
2. Blackboard
3. Chalks

Appendix D

The Summary of
Child of All Nations



Continuing the story of the quartet that begins with *This Earth of Mankind*, the second book, *Child of All Nations*, tells about Indonesian people's resistance to colonial domination. It focuses on Minke – a European-schooled Javanese writer – who fight, together with other characters, for their right in the Dutch East Indies at the beginning of the twentieth century.

In *This Earth of Mankind*, Minke is described as an eighteen-year-old Javanese who has received a Western education. He has been given the privilege to enter the Dutch school because of his father's position as the servant government. Receiving an elite Dutch education makes Minke attracted to the superiority and achievements of the West; such as the inventories of electricity, machines, photographs, and books.

Minke's point of view toward the Western values contradicts to Nyai Ontosoroh's view. As a girl who was sold as a concubine of the Dutch master by her ambitious father, Nyai Ontosoroh always denies the colonial superiority. She believes that the colonist is always a devil who likes violating other people's principles. Nevertheless, Minke's eyes are opened by the experience that separates him from Annelies, his wife.

Annelies is Nyai Ontosoroh's daughter with Mr. Herman Mellema. According to the Dutch court, Annelies is not Nyai's legal daughter. The marriage between Mr. Mellema and Nyai Ontosoroh has never been legitimated by the Dutch government because of her position as a concubine. After her Dutch father died, Annelies becomes the property of Mr. Herman Mellema's legal family in consideration that Mr. Mellema's wealth will not go to his concubine and her family. Therefore, Annelies is taken to the Netherlands by the Dutch government to be handed over to her far-off Dutch relatives. However, her being taken to the Netherlands causes her death. Annelies has got severe illness because she cannot bear the separation from her beloved family and husband.

Seeing from the unjust experience, Minke and Nyai unite their mission to resist the Dutch superiority.

The second book of Buru Quartet, *Child of All Nations*, tells about the development of Minke's skill as a writer. After the death of Annelies, Minke starts to spread his attention to see his people. His good relationship with the Assistant Residence, Herbert de la Croix, and his daughters improves his knowledge about his people. The correspondence between Minke and de la Croix family enable

them to exchange views between educated people. Sometimes, Minke gets warning about a danger that might come to the Dutch East Indies from them, such as 'a yellow peril from the north' – a danger that comes from the Chinese people. De la Croix family gives the warning with expectation that Minke, as an educated Native, can do something for his people.

The liberal Dutch journalist, Ter Haar, widens the novel's scope beyond Java. He expands Minke's knowledge about the national awakening that happens in Asia, particularly Philippines. He also tells Minke that most of the capital the Dutch have got is taken from the Javanese peasants. In his opinion, the Dutch has done harshly exploitation over the Javanese peasants.

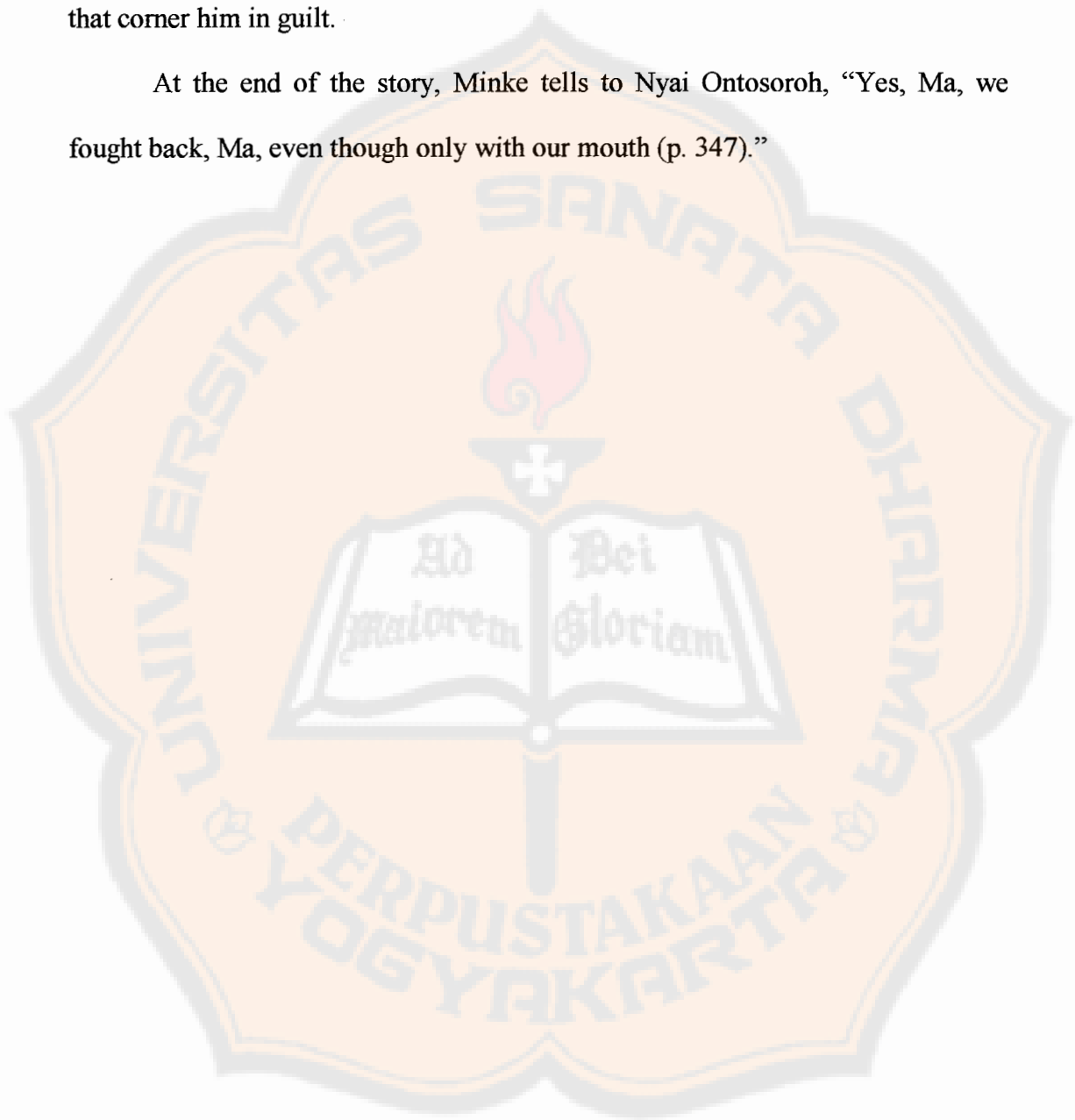
Seeing from the facts that happen in the Dutch East Indies, Minke's concern to write in Dutch language calls some protests from the people around him. Jean Marais, Kommer, Nyai Ontosoroh, and his own mother urge him to write in Malay. They suggest him to write based on the humanity, meaning to say, his writing should become a means to educate the Natives. It should be able to be the representative of the Natives about some cases that happened in the Dutch East Indies. For example, his writing about Surati and Trunodongso – people who become the victim of the Dutch superiority – may bring changes for the life of the Native people. Minke's writing is expected to be read by all the important people in the government, with the intention that they realize of people's suffer because of their treatment.

In this novel, there comes the time for Nyai Ontosoroh to take revenge against the Dutchman, Engineer Maurits Mellema, who is accused to be the



murderer of Annelies. She unites all of her close friends to express their opinions and state their objections before Engineer Maurits Mellema, Finally, she is successful to make him stride out of the house because of people's accusations that corner him in guilt.

At the end of the story, Minke tells to Nyai Ontosoroh, "Yes, Ma, we fought back, Ma, even though only with our mouth (p. 347)."



Appendix E**The Biography of
Pramoedya Ananta Toer**

Pramoedya Ananta Toer was born on February 6, 1925 in Blora, a small town on the north coast of Java between Semarang and Surabaya. His father was a teacher in a government H. I. S (Dutch-Indigenous School). Toer's mother was the daughter of spiritual leader, *penghulu* in Rembang. A few years before Toer's birth, his father resigned from the Dutch school and took a position as a headmaster in the indigenous private school *Budi Utomo* in Blora, which meant he was only receiving only about one tenth of his former salary. This meant poverty for his family. His wife was forced to support the family by attending their field and vegetables garden. Many conflicts between the parents arouse because of this problem. The father then returned to teach in a Dutch primary school, prior to the outbreak of the World War II.

Toer, the eldest of nine children, had to attend his father's school. He disappointed his father's pride by proving to be the only moderate pupil. However, he managed to complete his primary education and left for Surabaya for having Radio Trade School there. He completed this course but never received his diploma. It was sent to Bandung for authentication and never come back, as in the meantime the Netherlands East Indies had come to an end.

On March 3, 1942, the Japanese started to occupy Rembang. Toer then moved back to Blora in order to avoid conscription into the Dutch army. In the Japanese occupation era, Toer worked in the Japanese news service, *Domei*. During this time, he attended various formal and informal courses to meet major political leaders, and to read European literature. He left Jakarta in June 1945 after the disagreement over what he considered to be discriminatory promotion practices.

For the next few months, he wandered around Java. In the late of August 1945, after learning about the declaration of the independence of Republic of Indonesia, he left Kediri in East Java and joined the *Badan Keamanan Rakyat*, a civil defense unit, in Jakarta. He served at Cikampek and became a press officer in mid-1946. He also involved in active resistance against the British at Karawang-Bekasi. Following the reorganization of the army in the late 1946, Toer joined the Voice of Free Indonesia and was arrested on July 22, 1947 for possessing anti-Dutch political documents.

During his stay in prison, he wrote many stories and a few novels. With the help of Professor G. J. Resink, some of these theories were smuggled out of

the prison and subsequently published; at the same time one of the novels, *Blora*, was published in the Dutch translation in *Oriëntatie*.

As a difficult prisoner, he was one of the last men to be released by the Dutch in 1949. In the beginning of 1950 he received a literary prize from *Balai Pustaka* for his novel *Perburuan (the Fugitive)*. In May he obtained a job with *Balai Pustaka*, but only two days after this he had to go back home to Blora because his father was dying not long after his mother's death. He found his family in wretched circumstances – in sickness, poverty, and a state of deterioration. He had to take over responsibility for his brothers and sisters and found himself too with heavy financial burden.

After he returned from Blora, he did not last long with *Balai Pustaka*. In 1952, he established a sort of literary agency. Late in 1953, Toer visited the Netherlands as a guest of the Dutch cultural foundation, *Sticusa*. He was disappointed by what he saw there. The Netherlands seemed a 'cold country' for him because of the contrast between his own country and Holland. His country was in the process of establishing itself and seeking an identity, on the contrary Holland had already been established.

He reacted very differently to a visit to Peking where he was invited in October 1956 to attend the commemoration of the death of Lu-Sin twenty years earlier. He was greatly impressed by the achievements of the Chinese revolution, not only in the field of socio-economic progress, but also in the field of nation building. He became more convinced that Western type liberal democracy, where everything revolves around money, was doomed failure. From that time on, Toer

became increasingly involved with left-wing cultural and literary activities in Indonesia.

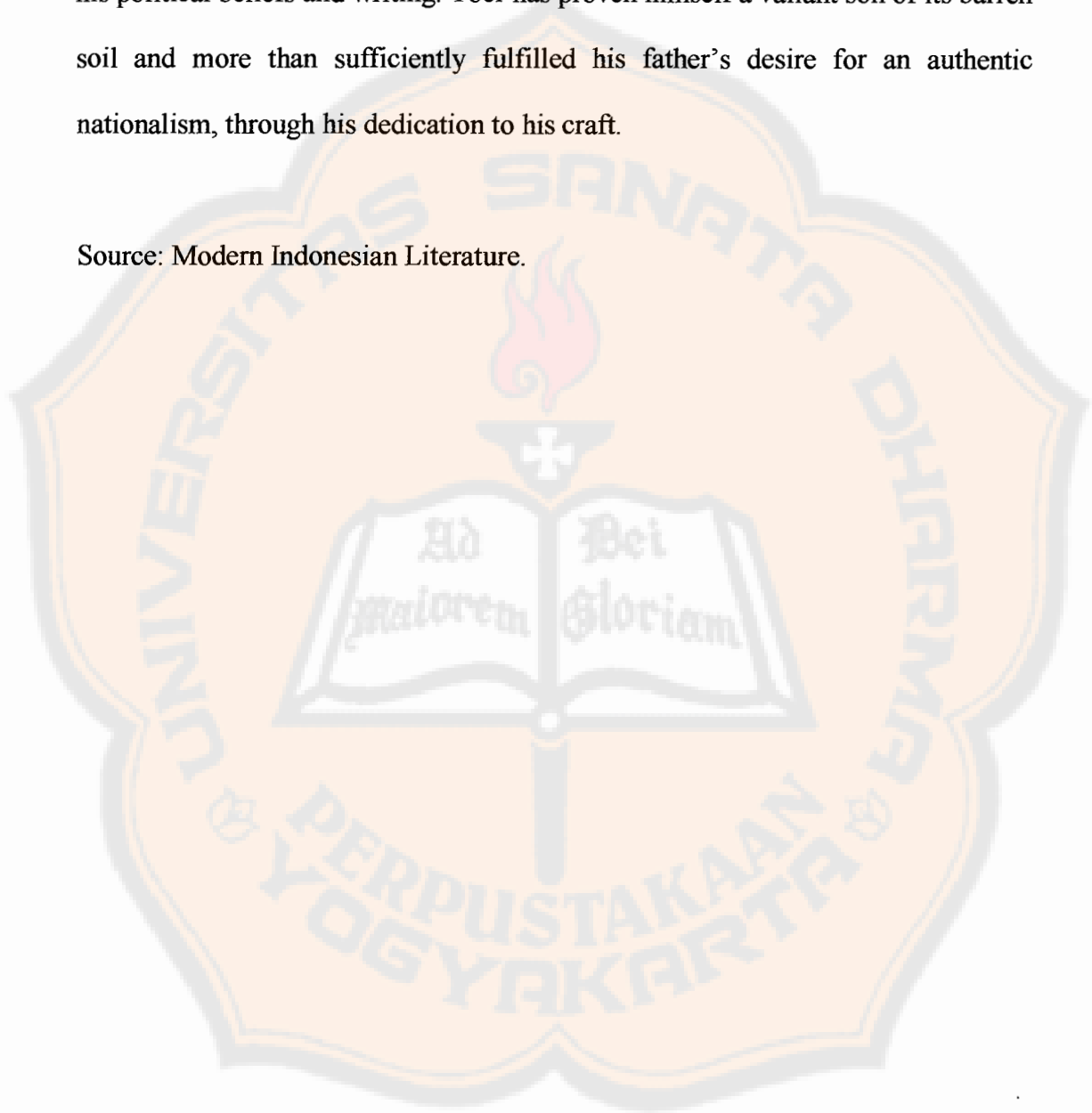
Upon his return to Indonesia, he became a member of *Lekra* (*Lembaga Kebudayaan Rakyat*, or The Institute for People's Culture), an organization affiliated with the Indonesian Communist Party. He lectured on modern Indonesian literature at the Res Publica University in Jakarta and contributed to the recognition of an earlier tradition of popular literature.

In 1960, he was briefly imprisoned a second time for publishing a sympathetic history of the Chinese in Indonesia, just at the time when the Foreign Minister, Subandrio, was engaged in a fierce polemic struggle with the People's Republic of China. The delicate balance between the Communist Party and right-wing forces, including the army, which Soekarno had sought to maintain throughout Guided Democracy, came to a sudden and terrible end on the night of September 30, 1965. The murder of six senior army officers was blamed on the Communist Party. Widespread violence was unleashed against members and supporters of the party and its various organizations. Toer's house was attacked by an angry mob. His books were seized and burnt. He was arrested and sent to the Buru Island in August 1969 and released only in December 1979.

It was during the period on Buru that he wrote a quartet of novels on the early history of Indonesian nationalism, which confirmed the international recognition of his work. The novel were published one after another beginning with *Bumi Manusia* (*This Earth of Mankind*), followed by *Anak Semua Bangsa* (*Child of All Nations*), *Jejak Langkah* (*Footsteps*), and *Rumah Kaca* (*Glass*

House). Those novels were systematically banned by the Indonesian Attorney General as “not being in the public’s interest”. Toer has the difficult honor of having been imprisoned by the Dutch, by Soekarno, and by the “New Order” for his political beliefs and writing. Toer has proven himself a valiant son of its barren soil and more than sufficiently fulfilled his father’s desire for an authentic nationalism, through his dedication to his craft.

Source: Modern Indonesian Literature.



Appendix F

- Pramoedya Ananta Toer's Selected Works -

Fictions

- Krandji-Bekasi Djatuh, [1947]
- Perburuan, [1950]
- Keluarga Gerilya, [1950]
- Subuh, [1950]
- Pertjikan Revolusi, [1950]
- Mereka Jang Dilumpuhkan (Part 1 and 2) [1951]
- Bukan Pasarmalam, [1951]
- Di Tepi Kali Bekasi, [1951]
- Dia Yang Menyerah, [1951]
- Tjerita Dari Blora, [1952]
- Gulat di Djakarta, [1953]
- Midah Si Manis Bergigi Emas, [1954]
- Korupsi, [1954]
- Tjerita Tjalon Arang, [1957],
- Suatu Peristiwa di Banten Selatan, [1958].
- Tjerita Dari Djakarta, [1957]
- Bumi Manusia, [HM - 1980]
- Anak Semua Bangsa, [HM - 1980]
- Tempo Doeloe, (ed.), [HM - 1982], an anthology of pre-Indonesian literature
- Jejak Langkah, [HM - 1985]
- Gadis Pantai, [HM - 1987]
- Hikayat Siti Mariah, (ed.), [HM - 1987]
- Rumah Kaca, [HM - 1988]
- Arus Balik, [HM - 1995]
- Arok Dedes, [HM - 1999]
- Mangir [KPG - 1999]
- Larasati: Sebuah Roman Revolusi [HM - 2000]
- Perawan Remaja dalam Cengkeraman Militer [KPG - 2001]
- Cerita Dari Digul [KPG - 2001]

Non-Fiction

- Hoakiau di Indonesia, [1960]
- Panggil Aku Kartini Saja I & II, [1962]

- Sang Pemula, [HM - 1985], biography of Tirto Adhi Soerjo, includes several of Tirto's fictional and non-fictional works
- Memoar Oei Tjoe Tat, (ed.), [HM - 1995]
- Nyanyi Sunyi Seorang Bisu I, [Lentera - 1995], first volume of Buru memoirs
- Nyanyi Sunyi Seorang Bisu II, [Lentera - 1997] Second volume of Buru memoirs
- Kronik Revolusi Indonesia, Part 1,2,3 (ed. With Koesalah Soebagyo Toer and Ediati Kamil) [1 & 2: KPG - 1999, 3: KPG - 2001]

Translated Works

English

- The Fugitive (Perburuan) by Harry Aveling [1975]
- The Fugitive (Perburuan) by Willem Samuels [1990]
- The Girl from the Coast (Gadis Pantai)
- This Earth of Mankind (Bumi Manusia)
- Child of All Nations (Anak Segala Bangsa)
- Footsteps (Jejak Langkah)
- House of Glass (Rumah Kaca)
- A Heap of Ashes
- Awakenings (Compilation of This Earth of Mankind and Child of All Nations)
- The Mute's Soliloquy (Nyanyi Sunyi Seorang Bisu)
- Tales from Djakarta (Cerita Dari Djakarta) by SEAP (South East Asia Program) Cornell

Dutch

- Aarde Der Mensen (Bumi Manusia)
- Kind Van Alle Volken (Anak Semua Bangsa)
- Voetsporen (Jejak Langkah)
- Stroom Uit Het Noorden (Arus Balik)
- Een Koude Kermis: Een Novelle (Bukan Pasar Malam)
- Wat Verdwenen Is Verhalen Uit Blora (Cerita Dari Blora)
- Guerrilla Familie (Keluarga Gerilya)
- Korruptie (Korupsi)
- In De Fuik (Mereka Yang Dilumpuhkan)
- Midah Het Liefje Met De Gouden Tand (Midah Si Manis Bergigi Emas)
- Vluchteling (Perburuan)
- Een Koude Kermis: Een Novelle. En Dageraad Korte Verhalen Van De Revolutie (Subuh)

Spanish:

- Tierra Humana (Bumi Manusia)
- Hijo De Todos Los Pueblos (Anak Semua Bangsa)

French:

- Vie Nest Pas Une Foire Nocturne (Bukan Pasar Malam)
- Korupsi (Korupsi)

German:

- Familie Der Partisanen (Keluarga Gerilya)
- Spur Der Schritte (Jejak Langkah)
- Mensch Fur Mensch (Bukan Pasar Malam)
- Ungewollte Leben Erzählungen Aus Djawa (Cerita Dari Blora)
- Braut Des Bendoro (Gadis Pantai)

Chinese:

- Ssu Sheng Tzu (Anak Haram) by Li Hsui [1962]
- According pak Pram, Bumi Manusia (This Earth of Mankind), Anak Segala Bangsa (Child of All Nations), and Keluarga Gerilya (Guerrilla Family) have been translated but unclear on what happened after; No detailed information could be found on these materials.

Japanese:

- Ningen No Daichi (Bumi Manusia)
- Gerira No Kazoku (Keluarga Gerilya)

Russian:

- O Tom Chto Proshlo (Cerita Dari Blora)
- Eto Bylo V Iuzhnom Bantene (Sekali Peristiwa di Banten Selatan)

Czech:

- Na Brehu Reky Bekasi (Di Tepi Kali Bekasi)

The Series of Buru Quartet

The 1st Book

This Earth of Mankind



The 2nd Book

Child of All Nations



The 3rd Book

Footsteps



The 4th Book

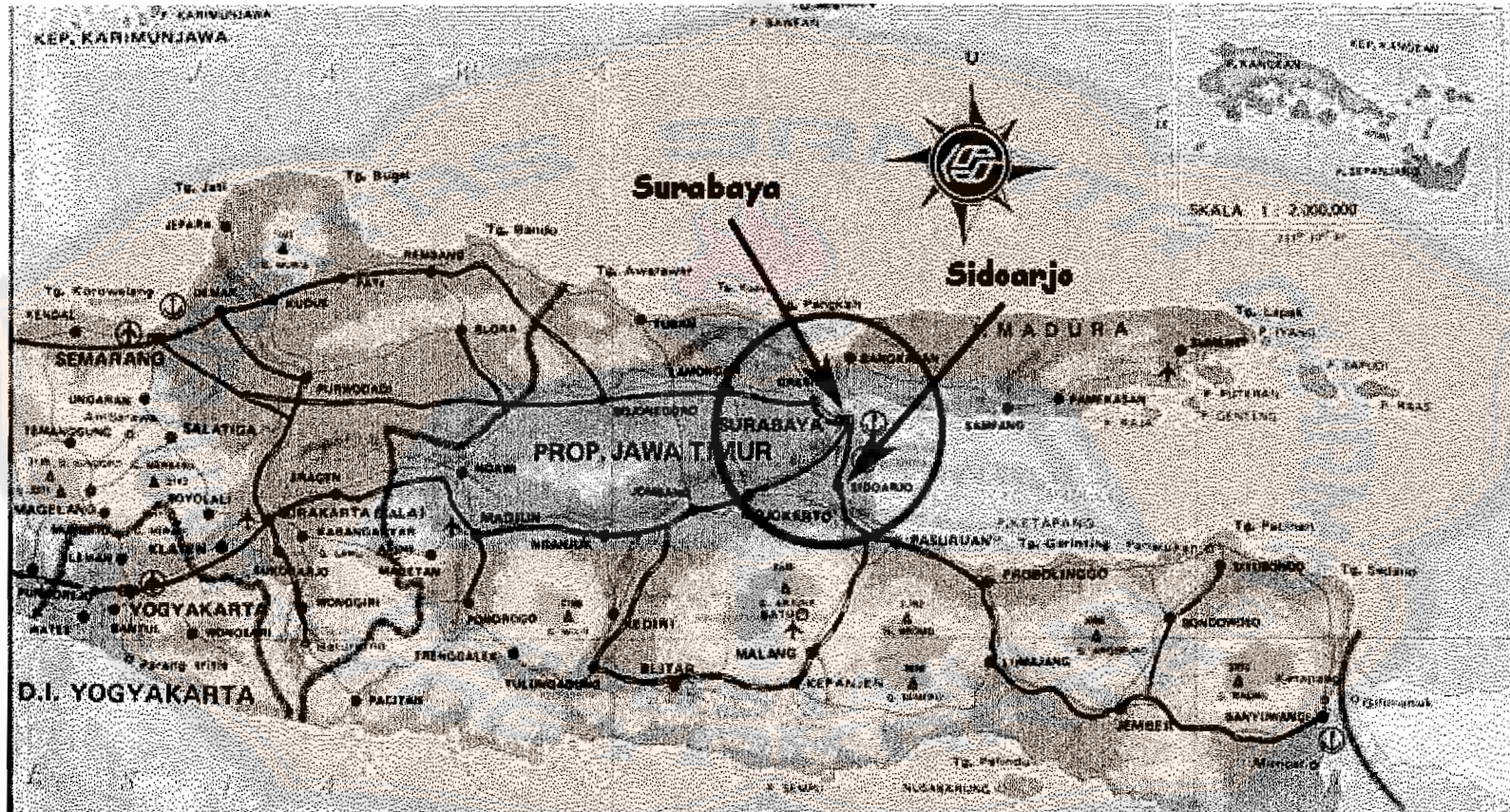
House of Glass

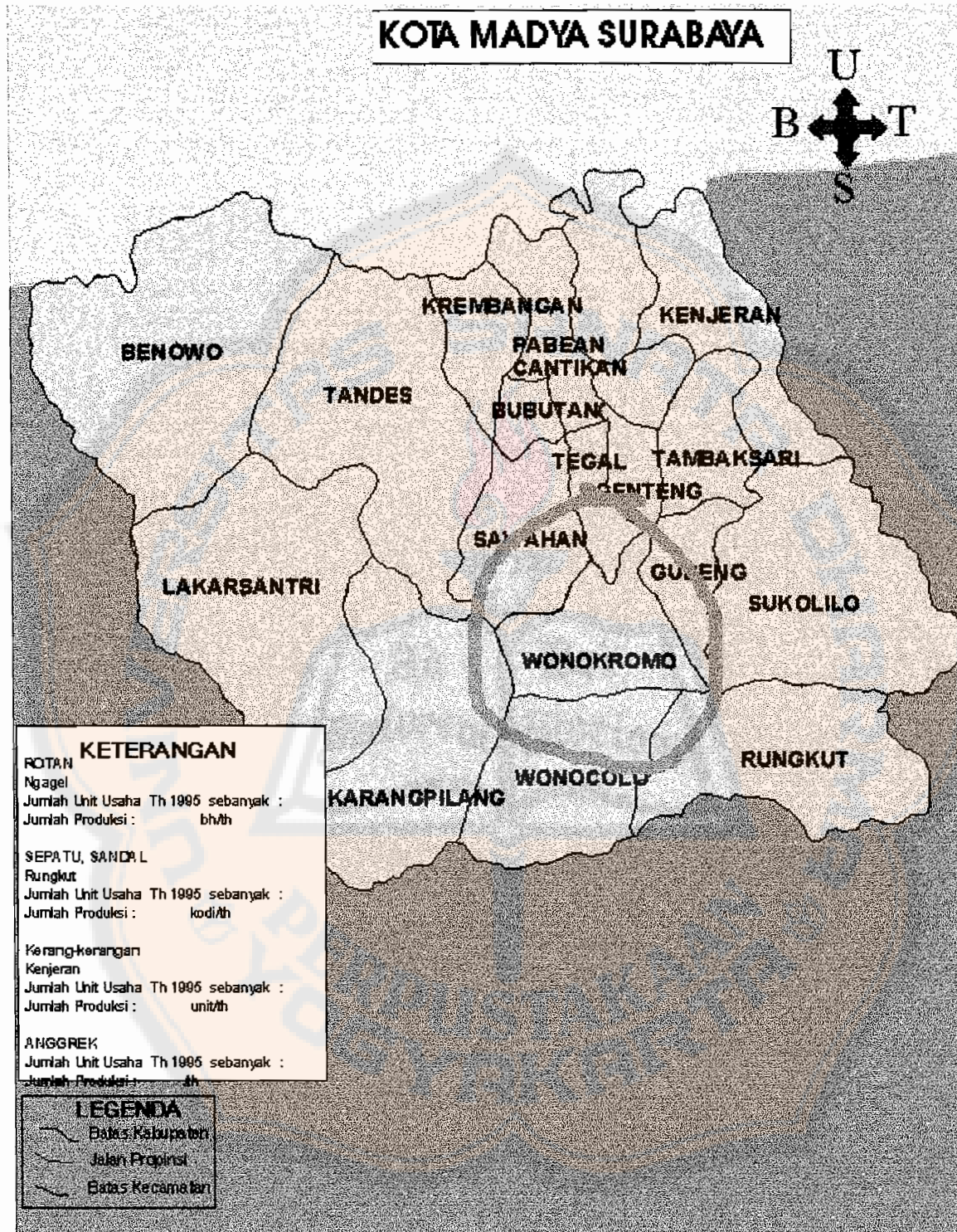


Map of Dutch East-Indies



MAP OF EAST JAVA





8

For three days we had been resting in Tulangan. The new manager who had replaced Plikemboh sent a letter to Mama, inviting her to come and have a look around the factory. Mama turned down the invitation. He then came to Sastro Kassier's house to invite her in person. He was very young, about thirty years old. Mama refused the invitation again.

I don't know why the master of that sugar mill felt he had to invite Mama. Mama herself had never mentioned having any special business with him.

Kommer also sent us a letter: He would not be able to visit us. He couldn't leave the carpenters while they were making his trap. It was proving to be quite difficult to make.

Every day Mama and I went for a walk through the paddy fields, plantations, and villages. She was really changed; the dark, eerie aura about her had vanished. She was truly enjoying her holidays. She didn't look at all like a widow, nor like someone out walking with her son-in-law, himself a widower. She looked like a young maiden, not yet married.

Her walk was confident and free like that of a European

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woman. She always wore the kebaya that for a century had been the fashion for Indos, nyais, and now for Chinese women to wear. Very few Native women wore them, at most a few from the elite classes, and perhaps their children. Most wore a simple cloth wrap or even went totally bare-breasted.

Nyai Ontosoroh's beautiful and delicately embroidered kebaya became the focus of everybody's attention. Such a kebaya was still rare in the villages, and its whiteness and the brightness of its embroidery shone out in the middle of all this greenness, drawing all eyes to it.

On the fourth day she wouldn't go for a walk and sent me out by myself.

So on that day, in European clothes (people called them Christian clothes), carrying a bag containing pen and paper, a bottle of water, and a little dried food, I set off alone in a southerly direction. My plan was to visit the village that the government had burned down, the one that Surati had visited.

In the middle of the ocean of sugar cane I saw something odd: the tiled roof of a house. Whose? Somebody's home, or a place for workers to take shade? The trees behind it showed that cane did not grow around it. Probably somebody's house-garden.

It wasn't out of mere curiosity that I set off in the direction of the house, but because I wanted to accustom myself to taking an interest in everything that was related to the lives of the Natives, my people.

The path, hemmed in on either side by the cane, was still and quiet. Not a single person passed me. But from the direction of the tiled house came the sound of muffled shouts, roughly spoken words.

The sun radiated shafts of heat. Sweat soaked my back. The air was fresh and invigorating. My body felt unconstrained by the etiquette required when escorting Mama. I walked along, enjoying it all to the full, savoring how healthy I was. I felt fortunate to be alone in the middle of this greenness. I had never in all my life gone for a hike alone and so far. Perhaps I had already traveled more than three miles.

This was the same road that Surati had once traveled, not in the midday heat like this, but in night's pitch darkness, before the moon had risen.

The cane to my right and left would ripen in a few months'

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time. It would become sugar, helping to make Java the second biggest producer of sugar in the world. The sugar would be dispersed over the earth to many countries and give enjoyment and health to millions of people. And the name Tulangan? No one would ever hear of it.

There were those shouts again.

The path I was following branched out. A lane led to the suspicious-looking house.

A farmer with a hoe at his waist passed me. He raised his bamboo hat, bowed without looking at me—only because I was wearing European clothes, Christian clothes. He was heading towards the main road. Perhaps he was a cane cutter.

"What's all the shouting about?" I asked in Javanese.

"The usual, Ndoro. Old Truno is not like everyone else."

"Who is this Truno?"

"The one who lives there, Ndoro."

"In that house?"

"Yes, Ndoro."

"Why are they shouting at him like that?"

"He won't move out of his house."

"Why must he move?"

My barrage of questions scared the peasant. He shrank back, bowed, raised his bamboo hat again, excused himself. Perhaps he had been among those shouting just now.

The shouts came again. Now it was clear what they were saying, in crude Javanese: "When are you getting out of there?"

Other shouts followed from several mouths at once, but I was unable to pick up what they were saying. Then there were further angry exchanges and cries for Truno to get out. What was happening in the middle of this ocean of cane?

Because I had been accused of not knowing my own people, yes, and because of curiosity, my legs took me closer to the location of the quarrel. Perhaps I could learn to understand their problems. Without my realizing, my feet were now carrying me more quickly. I no longer took any notice of the foliage above me as the branches and twigs squeaked against each other whenever the wind blew.

In this very lane the tile-roofed house stood. It was made out of thick bamboo. In front of the house stood a mustached man

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with a thick beard, bare-chested, wearing black trousers down to just below his knee. In his hand was a machete with that just-honed shine about it. His eyes were wild. He was now standing alone. On seeing me, his eyes popped out in challenge.

"Pak!" I shouted, in friendly Javanese. "Who was making all the noise just now?"

He still stared at me wild-eyed as if I were his enemy. I stopped in front of the bamboo gate.

"What?" he hissed in low Javanese. "You too?" I was offended. I could feel the blood rise into my face. A Javanese had never spoken so roughly towards me, let alone used the familiar form for *you*. No doubt he was that kind of insolent Javanese, hadn't been properly educated, I thought. Then quick as lightning came the voice of Jean Marais, accusing me: You are not fair, Minke; what right would you now have to abuse him? What have you done for him? Just because you are the grandson and the son of a bupati? You say you understand the great call of the French Revolution? What's the use of having graduated from H.B.S.?

A smile of awareness crept onto my lips, I must remain friendly.

"Don't be angry with me, Pak. I'm not your enemy."

"Every single day . . ." The man frowned, yet my friendliness did relax him a little.

"What is it, Pak?"

". . . like a pack of barking dogs!" It poured out in sharp tones.

"Who, Pak," I asked affably, "is like a pack of barking dogs?"

He observed me with suspicion. It was unusual for a Javanese peasant farmer to be suspicious of his superiors. Peasants had no right to be suspicious. It was clear that this one peasant had "escaped the prongs of the rake," had turned his back on the proper way of behaving. Like an elephant that had left its herd, as Nijman had said about Khouw Ah Soe, a Javanese peasant who refused to fit himself to the old mold was also dangerous. Machete in hand, loud voice, not listening to orders: All this was evidence.

"Don't get me wrong, Pak, I've only just arrived."

He wouldn't give up his suspicions. His smallish eyes stood out as if they were not interested in ever blinking again. Indeed they seemed ready to hurl themselves out of their sockets at any

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minute. I must try to win his trust. Must! Must! There's no way of getting close to somebody without first making contact with his heart.

Daring myself to go on, I took a step forward, passing through the gate, not without having to suppress my fear.

"What's really going on here?" I asked affably.

"Is Ndoro a *priyayi* from the mill?" he suddenly asked in high Javanese, a question that also struck me as insolent.

"No. I have just arrived from Surabaya. I am not an official from the mill. I'm still at school, Pak. I write for newspapers, that's my work."

With savage eyes—not normal either for a Javanese peasant—he looked me over from the top of my head to the tips of my shoes.

"This machete is not just good for cutting down banana trees," he growled threateningly in low Javanese. "One more time, and someone will cop it."

"What is it? What is it?" I asked, in the politest of ways.

"I don't care who he is, Javanese, Madurese, Dutch soldier, one more howl from them . . ."

His anger passed its climax with these growls and threats.

"Is Ndoro one of them or not?" He turned abruptly, interrogating me. More insolence.

"Who do you mean by *them*?"

Once more he challenged my eyes, and looked at my bag. "*They*," he said savagely, "are those factory dogs who just left. This is my own land. What business is it of theirs what I do with it." He wiped sweat from his back.

Unease squatted in my heart; he had gone back to speaking in low Javanese. He had forgotten what class he belonged to. So why should I treat him so well? But you have resolved to become more familiar with your own people! You must understand their troubles. He is one of those fellow countrymen of yours about whom you know nothing, one of your own people, a people you say you want to write about, once you have begun to understand them.

"Of course this is your own land," I encouraged him, and myself too.

"Five *bahu*, inherited from my parents."

"You're right," I said, "I saw it noted down in the Land Office."

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"Yes, it's registered in the Land Office." He spoke to himself. The tension began to recede. Slowly he was returning to being a humble Javanese peasant.

"Can I visit you, Pak?" I said in an even more friendly way. His grip on the machete began to relax. I took another step forward. "If you aren't angry with me, I'd like to know what this is all about. Who knows, perhaps I can help?" I took another step.

He didn't answer, but turned around and headed for the house. I followed. He threw his machete down inside the house. He fetched a straw broom and swept clean the bamboo bench at the entrance.

"Please, Ndorö, this is the best I can offer."

So I sat on the bamboo bench, adorned with a bamboo mat. He stood with hands clasped before me. He was beginning to trust me, I hoped. "All right, tell me why you are so angry," I asked.

"Yes, Ndoro, I have already been very patient. My inheritance was five *bahu*—three paddy fields, two dry fields—and this house garden. Three *bahu* are being used by the mill. I didn't happily rent them out but was brutally forced to do so by the mill *priyayi*, the village head, all kinds of officials, and God knows how many others! The land was contracted for eighteen months. Eighteen months! But now it has been two years! You have to wait until the cane stumps have all been dug out. Except if you want to put your thumbprint to another contract for the next harvest season. What's the contract money worth anyway? You can count it up as much as you like, they never pay in full anyway. Those dogs, Ndoro . . . now even my dry fields—they want those too. The trees will be torn down to make way for the cane!"

"How much do you get for one *bahu*?" I asked, as I took my writing implements from my bag, knowing that all of Java's peasants respected a pen. I was ready to take notes.

"Twenty-two, Ndoro," he answered fluently. Amazing.

"Twenty-two *perak* for every *bahu*, for use for over eighteen months!" I exclaimed.

"Yes, Ndoro."

"How much did you receive?"

"Fifteen *perak*."

"Where did the other seven go?"

"How would I know, Ndoro? Put your thumbprint down, they said. No more than fifteen *perak* a *bahu*. Eighteen months,

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they said. In reality, two years, until the cane stump and roots were dug out."

"They dig out the roots themselves?"

"Of course, Ndoro. They don't want to see the stumps grow and ripen again, become new cane fields again. They don't want the farmers around here to get any leftover cane without paying, without working."

I wrote and wrote; and it seemed that he was beginning to respect me. But I didn't know what he really thought of me.

"Now you must listen; let me read out to you everything that you have just told me. Eh, what's *Bapak's* name?"

"Trunodongso, Ndoro."

I stopped a moment on hearing that name. My grandfather had once warned me against peasants who use the name Truno. Such people, he said, are usually quick-tempered, especially when young. And sometimes they are even quicker-tempered in their old age. People choose that name hoping they will be able to maintain the spirit of their youth, to keep their strength and health right to the end. And, said my grandfather, such people usually study the martial arts before they marry. I didn't know whether he was right or not.

"So Trunodongso is your name. Good, let me read this to you."

I read out in Javanese what I had written and he nodded at the end of each sentence.

"This will be printed in the newspapers. All the clever and important people up there will read it. Perhaps Tuan Besar Governor-General, bupatis, residents, controllers, all of them. They will investigate all this. They will then know that there is a farmer named Trunodongso who is being forced from his land and his paddy, and is recovering only fifteen perak for each bahu that is rented by the sugar mill."

"Wah, Ndoro." He freed his hand from its polite clasp, ready to protest. "It's not like that," he began.

"You're taking back what you've told me?"

"No, Ndoro, it's all true. But I am not the only one who has received only fifteen perak. That's all any of the farmers around here have received, Ndoro."

"Everyone?"

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"Everyone, except the village officials."

"How much did they get?"

"No one knows, Ndoro. But we do know that none of them are complaining. Never!"

"But people have the right not to rent their land if that's what they want."

"Yes. That is my situation, Ndoro, I don't want to rent out my land but every day I'm threatened, taunted, insulted. Now they threaten that the lane to my house will be closed off. If you want to get to your house and land, they say, you'll have to fly. They have already closed the channels bringing water to my paddy fields. I couldn't farm the paddy, so I had to rent it out."

This kind of thing was something I had never come across before. I wrote everything down. Trunodongso went on and on. All that he had been unable to say for so long was now poured out to me. I was no longer noting down just words, but the fate of who knows how many thousands, how many tens of thousands of peasant farmers like him. Perhaps this was the fate of all the sugar region's farmers. And he was not facing just Europeans, but Natives too: village officials, civil officials, the factory officials, including Sastro Kassier no doubt. My note-taking became even more enthusiastic. And Trunodongso became even more open with me.

A girl appeared, carrying a bamboo basket, walking towards a well beside that bamboo house. She pulled up the water using a bamboo scoop and started washing some clothes in an earthenware dish.

"Is that your daughter?" I asked.

He nodded.

"How many children do you have altogether?"

"Five, Ndoro. Two boys—they're out hoeing in the field now. The others are girls."

"Five. May I come in and have a look around Bapak's house?" I asked politely.

"Please come in, but it's very dirty."

I went inside the house. There were no windows. There was no cow or buffalo inside, but a tethering post standing in the corner indicated that a large animal had lived with the family at some other time or other.

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"Where's the cow, Pak?"

"What's the use of a cow if you have no paddy, Ndoro? I've sold it."

There was no furniture except for a big bamboo bench and a kerosene lamp hanging from a bamboo pole. In the corner lay a hoe with lumps of fresh dirt clinging to it.

I thanked God that this quick-tempered farmer had been restored to the original Trunodongso, friendly, generous with his smiles, polite, and humble, no longer hiding evil feelings.

"Where's your wife, Pak?"

"Just left for the market, Ndoro."

I called to the little girl doing the washing. She ran to her father. Her eyes were tired, as though she had never had her proper fill of dreams—or perhaps because she had ringworm.

"What are you cooking today?"

"Depends what Ma brings home, Ndoro, from the market," she answered, looking into her father's eyes.

"Look, I want to eat here tonight, yes; would you like to cook for me?"

Once more she quizzed her father with her sleepy eyes. Her father answered with a little bow of the head. Her voice was very, very polite: "Of course, Ndoro, I would be very happy to cook for Ndoro, but it's sure to taste terrible. A village child, remember, that's what I am."

"So we'll eat together tonight. How many altogether? Seven?"

"Then I must get some firewood," Trunodongso excused himself. "But Ndoro won't be ashamed to eat here?"

How happy was my heart to feel this family was beginning to lose its suspicion of me. I added quickly: "Is the market far from here?"

"No, Ndoro, it's quite close," answered Piah, the little girl. I knew in fact that the market was near Tulangan.

"Here is some money. Go and buy something. It's up to you what you cook," and I handed Piah two coins.

Once more the child looked up at her father. Trunodongso glanced around, pretending not to see. I put my bag down on the bench and went outside the house.

I felt a happiness blooming in my breast. I drew the free air deep into my lungs and threw out my two arms like a *garuda* about

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to fly into the sky. What Kommer had said indeed seemed true: If you're willing to pay a little attention, a whole new continent arises, with mountains and rivers, islands and waterways. I will stay upon this new continent for a while longer. Columbus was not the only person to discover a new continent. So too have I.

I strolled around outside the house. At the back, clothes were drying—clean rags, really. And he was a farmer with five bahu of his own land, including three bahu of first-class paddy fields! If he'd been able to refuse surrendering his dry fields, why hadn't he been able to refuse handing over his paddy? His remaining dry fields were the last bastion of his livelihood. He had to defend it to the end. If he didn't, his whole family could be turned into vagabonds.

The air streaming through the thickets of trees was truly refreshing. The freshness of the air was present, but also the staleness of life—a continent with great mountain peaks, deep chasms.

A drain carrying the dirty water from the well wound aimlessly about; ducks were scratching in the mud looking for worms. Under a bush, three chicks fought over who was the eldest. A pregnant cat—yellow-colored—slept in the sun on a pile of old leaves. A row of banana trees, not one of which had an upright trunk, leaned sleepily to one side. In the distance, Trunodongso was cutting down a tree with his machete. He chopped it up and piled the wood together in the middle of the thicket.

As I moved farther away from the house, I could see more closely the nature of the tidily farmed corn and sweet-potato fields. The border between the back-yard garden and the fields proper was marked by a row of coffee trees, thick with fruit, and protected by the umbrella of closely planted coconut palms. It seemed that this family could live off their own fields—except for clothes and sugar.

Trunodongso had disappeared into the house carrying a hand of bananas. No smoke came from the kitchen yet. At the edge of the field, where it met the mill's cane, I found two of Trunodongso's sons hoeing the ground. They stopped working as soon as they saw me and laid down their hoes. They showed me great respect, yet were also obviously surprised and afraid. More than that: suspicious.

"Are you Pak Truno's sons?"

"Yes, Ndoro." They took off their bamboo hats and threw

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them on the ground. They were aged sixteen and fourteen. There were no pictures of Queen Wilhelmina back in their house—neither had finished primary school.

"This is the border with the factory's cane?"

"Yes, Ndoro."

"Aren't they suspicious of you two if any cane goes missing?"

The two of them consulted with their eyes. I saw suspicion in those consultations, and fear.

"No, I'm not from the factory," I said. Still they didn't seem to believe, and were afraid. "I'm staying at your house at the moment. Later on we'll eat together." They glanced back and forth at each other again; then without answering dropped their gaze to their feet.

"You've never been accused of stealing cane?" I asked again.

They shot a look at me from the corners of their eyes, then their eyes consulted once more.

"Don't really know, Ndoro," the eldest answered.

They were still suspicious and afraid; that's how all farmers felt towards nonfarmers. The anonymous pamphlet that my exiled teacher Magda Peters gave me had said: The peasant farmers of Java were afraid of all outsiders, because their experiences over the centuries had shown them that outsiders—individuals or groups—would thief everything they owned. These two young boys, with hoe in hand, sickle at their feet, were afraid of me for no other reason than because I was not one of them. Because my clothes were not the kind they wore.

What that pamphlet said was exactly right. A European had written it. He knew about the Javanese peasants. And I was just now discovering this continent. I was now witnessing that bottom point in their lives: being under the sway of fear and suspicion.

If one day they should cross the limits of their fear and suspicion—so that brochure said—this group of people living under God's sun, who aren't used to thinking rationally, will rise up in an explosion of blind fury; they will run amok. They could explode individually or in a group. And their targets would be anyone who was not one of them, who wasn't a peasant farmer. Such indeed was the condition of these pitiable beings who had never known the learning of the world: In no time at all their fury would be suppressed by the army, and they would be broken forever. For three hundred years! So that anyone from whatever

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group who can humor and capture their hearts they will follow—in religion, to the battlefield, or to annihilation.

I remembered the pamphlet's words well, and so as not to arouse any more fear in these boys' hearts, I moved away. I walked back towards the house, thinking to myself along the way: Perhaps if I had not come and shown my sympathy to Trunodongso, he might have wielded his machete, cutting down whomever he could. The pamphlet had also said: They would run amok not really in self-defense, nor to attack or to take revenge, but only because they no longer knew what else to do once their last opportunity of life had been stolen.

That pamphlet's author, Anonymous, I had to admit, was very knowledgeable. It was clear that the peasants themselves did not understand their own condition. But in that other corner of the world, in the Netherlands, people did know; they knew exactly what the situation was. They even understood the psychology of the peasantry as a class. And all this was in a pamphlet written by a Dutchman living in the Netherlands. It was true what Jean Marais had said: You study the languages of Europe to understand Europe. Through Europe you can learn to understand your own people. To study the languages of Europe does not mean you cannot speak to your own people, and that you should speak only to Europeans.

I went on towards the bamboo house. It was not only from Europe that so much could be learned! This modern age had provided many breasts to suckle me—from among the Natives themselves, from Japan, China, America, India, Arabia, from all the peoples on the face of this earth. They were the mother wolves that gave me life to become a builder of Rome! Is it true you will build a Rome? Yes, I answered myself. How? I don't know. In humility, I realized I am a child of all nations, of all ages, past and present. Place and time of birth, parents, all are coincidence: such things are not sacred.

Back in the house I went on with my writing. But the first sentence was not what I had been thinking as I walked back: "And evil too came from all nations, from all ages."

I wrote and wrote until all that I wished to write was finished. I flopped my body down upon the bamboo sleeping bench and fell asleep, forgetting all that had been happening around me.

Who knows how long I slept. Indeed I hadn't had enough

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sleep the night before. I had been overcome by my passion to finish the notes about Surati. Shouting startled me and my eyes flew open, but I still lay there on the divan-bench.

"I only got five coins for the chicken. Not enough to buy any clothes for you, just some pants for your father."

Realizing that the voice was that of an adult woman, I quickly got up. No doubt it was Trunodongso's wife, home from the market. Her smallest daughters followed behind. On seeing me Truno's wife stopped in front of the house, bowed down again and again, then walked off around the side of the house to the back.

It appeared that Piah had begun cooking in the kitchen. I could smell the aroma of frying chicken. All of a sudden my stomach was calling out for food.

Now I could hear Piah speaking in low Javanese to her mama: "When will I get some clothes, Ma?"

I couldn't hear the answer. I took out the gold pocket watch my mother had given me for a wedding present. It was four o'clock, and my stomach was making wild demands.

Trunodongso came outside to the bench and invited me in to eat. He apologized for not daring to awaken me earlier. Inside there was a woven bamboo mat with the food laid out on it. There was only one plate. The curry was in an earthenware bowl and the rice in a bamboo basket. Ground chili and dried fish lay crushed in the earthen bowl. The stone pestle stood in the bowl on top of the chilled fish.

"Please, Nodoro."

"Let us eat together, Pak, with all the children and Ma Trunodongso."

"It's all right like this, Nodoro; there's only one plate."

"Then we can all eat from banana leaves."

An argument started. Finally Trunodongso gave in. Everybody was mobilized to eat together off banana leaves. More food was brought out from the kitchen. I did not regret doing this, even though I knew it was torture for them to eat with me. They were so afraid of taking any of the chicken, especially the fried chicken. It turned out to be as hard as wood. So then I knew: This family had never cooked chicken before, not even the ones they owned themselves.

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Seeing that they were hesitating to start, I finished my meal quickly and went for a stroll outside to get some fresh air.

After dinner the following conversation took place.

"If Bapak worked that land yourself, would you be much better off?"

For the first time Trunodongso laughed. "When my parents were still alive, heaps of paddy surrounded this house. There were many chickens and ducks. A few years before they died, the factory started pressuring them to give over the land. My father refused. Then the village chief came, then his second-in-command. My father still refused. Then the paddy-field water canals were blocked farther up, on factory land. There was no more water. My father—"

"Weren't the canals built by the farmers themselves? Not the factory?"

"Sure, Nodoro. I myself helped build them. A week it took, I remember it well. At the end of clearing my section of land there was a great pile of fallen leaves. There were many snakes—no less than seven."

"No one was bitten?"

"Ah, just little lizards really, Nodoro."

"How much were you paid?"

"Paid? No one paid us."

He liked to watch me write down his answers. And I was certainly not going to disappoint him. I would pour it all out in the newspapers. I could already guess that there would be a great commotion. Perhaps this man before me now would become the main figure in some great story about the farmers of the sugarcane regions. He was becoming more and more interesting. The more marks I made on the paper, the more he trusted me, and the easier it became to enter his mind.

I recalled again my grandfather's warning about people with the name Truno. Such people, my grandfather told me, would fight the government or become rebel bandits. Uh! the names of Javanese! As a writer of newspaper advertisements, it was my view that if grandfather's words were true, the names that the Javanese took were no different than advertisements, whose messages were by no means truthful.

Very carefully I asked him: Did he like to fight?

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"No," he said, "but indeed I did study martial arts when I was young." So he was a fighter; my grandfather's words were right. "Have you been involved in fights?" I asked.

His eyes narrowed, as if defending themselves from an attack. Realizing that the question had aroused his suspicion again, I quickly added that my grandfather had made me study martial arts too. I studied for three years before graduating. But, I said, I had never been in a real fight.

He listened to my story with eyes full of life—the narrowness disappeared. He was indeed a fighter. No wonder the factory people didn't dare any reckless attempt to throw him out.

I quickly turned the conversation away from fighting. He must not become suspicious again. Issue after issue emerged. I wrote and wrote. This person was interesting: Unlike other peasant farmers, he dared state his opinion, even though his approach was roundabout and he never went directly to the issue. And the more questions I asked him, the happier he was giving his answers. I thought he might have been a laborer in a town once. But I didn't ask.

"Might I stay here tonight?" I asked.

He was surprised at my request. I wanted to stay overnight so I could study a little about how he lived. As expected, out came excuse after excuse. But I was unyielding. With great reluctance he finally gave his agreement. His youngest child was sent off with a letter to Mama in Tulangan.

So it was that I stayed the night.

That night the fireplace was lit, as was the custom if you kept livestock. Smoke filled the windowless space. My lungs were hot and tight. As the evening wore on, the silence was broken by the croaking of the tree frogs. I was given a place on the edge of the big sleeping bench. The other children, boys and girls, slept on my left. Their breathing seemed to speak to each other; they took turns in coughing. The fire finally went out. Then the mosquitoes attacked from above, the bedbugs from below. Ya Allah, how peaceful they all were in their sleep, and I could not even keep my eyes closed in my torment.

For how many hundreds, thousands of years, generation after generation, have they slept like this? Human beings with great resilience, great strength. Every other moment, my hand moved to get rid of a mosquito or bedbug. My eyes still wouldn't close.

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Slowly my irritation increased. I sat up in the dark. But the mosquitoes and bedbugs took no notice of my irritation; they were just as bloodthirsty as ever, as if they were the only beings who had to live. How high was the price I had to pay so that no one might ever accuse me again of not knowing my own people! Perhaps if I had not given them shopping money, I would not have eaten at all that night. What did they really eat each day? I still didn't know.

I had just rested my head back on the sheaf of dried paddy stalks when I heard singing outside the hut. Who would be singing on this insect-ridden night? The voice seemed to hesitate. Before even one verse was finished, I heard the scrape of a door being opened quietly. I listened carefully. I could make out the shuffle of a long sarong on the floor. Obviously Ma Trunodongso. Then another scrape of an opening door. So husband and wife were up and going outside.

They wouldn't be going out to relieve themselves. It was the midnight village song that called them. This was interesting material for my story.

Before I knew it, I was groping my way through the darkness to the door. I must add to my knowledge about them. Not long after, there was another sound of a door scraping open, but this time it was my hand that did the opening. I was now outside the house, with the mosquitoes but without the bedbugs. A black starless sky. My eyes tried to locate any human movement. Nothing but blackness. Where had the husband and wife gone? I tried to remember from what direction the singing had come. My arms and legs groped in that direction. I reckoned I had reached the jackfruit trees. The singing had long since died away.

"Impossible." I heard a warning spoken emphatically.

There were several people under the jackfruit tree—at least three. The voice dropped to a soft whisper. Of course I was drawn in that direction.

"The priyayi staying with you is a factory spy for sure!" I heard. "And you haven't the courage to kill him."

"No, in the name of Allah, he is not a spy."

"He's Sastro Kassier's family!"

"Even so, he is not like the factory people; he's not arrogant like them. From Surabaya, writes for a newspaper, he says. He's

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going to write for the papers about how we've been cheated all this time."

"Rubbish. As if you didn't know what they're like. Kill him and get it over with."

"No blood shall be spilled in my house," came the voice of Trunodongso's wife. "Factory spies aren't like that."

"Very well, I will tell all this to the *Kyai*. Perhaps tomorrow I'll be back again."

I rushed back to the house while they were still talking. My hands and feet began to grope around again. Now it felt as if the house was far away, another mile or so. They must not find me outside.

Suddenly my feet slipped into a drain. I must be on the wrong path. The foul-smelling drain mud became my second layer of clothes. I must be near the well. I had indeed come the wrong way. The humiliation of it! For the first time in my life I had to bathe at night. And for the first time in my life I had to wash my own clothes, in the darkness and the cold.

With my teeth rattling, I finally reached my sleeping-bench. I had no dry clothes. I lay down but now pulled the bedbug-ridden mat over me as a blanket.

Even so I did not feel any more tormented than before. Rather I felt thankful to God: Trunodongso and his wife's trust in me was a far greater blessing, overcoming the cold and torment.

In the morning, wearing only my underclothes, I washed my pants and shirt again and dried them. Then I wrote and wrote. It was clear they were involved in some kind of conspiracy. My guess was that they were banding together to fight against the factory. Perhaps I was mistaken. I must stay here perhaps another day.

Once again I strolled out the back to get to know my new field of action better.

That night I heard the singing again. I awoke and waited for the husband and wife to leave. The sky wasn't as dark as the night before. The stars lit up the earth. The two figures before me made their way quickly to the jackfruit thicket. This time I didn't dare go so close. From behind the bushes I could make out the silhouettes of several people. They didn't stay long, but left for who knows where.

I returned to the house. For a long time I tried to light the

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kerosene lamp. When I succeeded, I discovered that Trunodongso's two sons had also gone. So too had their machete and sickle, which usually leaned against the wall. Only their hoes were left, lying side by side near one of the roof supports.

That morning only the smaller children were at home. Little Piah quickly brought water into the kitchen, aided by her younger sisters. I befriended her while she cooked, and she became restless as a result. I fetched a hoe from its place and went out the back. In bare feet, chafed by the cold, dirty ground, I began to hoe where the boys had finished yesterday. After only five minutes I had to stop. I was panting. I was ashamed of myself. Those boys were far younger than I, and they could hoe the ground for four hours without stopping.

There were no witnesses to my condition. How embarrassed and ashamed I would be if someone saw me out of breath like this. I began to hoe the ground again, but this time more slowly. Then little Piah arrived.

"Ndoro, don't work like that, you'll get dirty, you'll fall ill. There's coffee ready back at the house. Let me carry the hoe."

I was lucky the offer of a drink arrived, otherwise I would have been obliged to continue that voluntary but murderous work.

"Don't keep on hoeing, Ndoro," forbade Piah politely. "If you blister your hand, you won't be able to write."

I didn't even have a blister yet, but already I was unable to write; my hands shook uncontrollably. Still I had now, at least once in my life, hoed the ground. Clearly I would never be a farmer like them.

That afternoon I took my leave. I considered that I had enough notes. But the main thing was that I could not live any longer in these conditions. I now understood that these people were far stronger than I. They had the strength of iron; they were tempered by suffering. It was strange. Why should such a class of people, made so strong by their suffering, just keep on suffering?

Trunodongso stood bowing with hands folded before him and said how he regretted not being able to show me the kind of hospitality that was proper. His eyes were red from lack of sleep.

"If Bapak is ever in Wonokromo, come to our house. Make sure you visit us," I told him.

The whole family escorted me. I groped in my pocket. There was still one rupiah and fifteen cents, and I gave it to little Piah.

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"Don't forget to visit us at Wonokromo. Look for the house of Nyai Ontosoroh. Remember it, Pak: *Nyai On-to-so-roh.*"

His wife's and sons' eyes were also red.

Now only Trunodongso was left to escort me. He carried my bag respectfully, as if he were my servant. In the middle of the cane I stopped and said to him: "Pak Truno, by Allah, I am not a spy." He glanced at me for a moment, then bowed his head. He must have guessed that I had heard the conversation on that dark night.

"I respect Pak Truno and all those suffering the same fate. Through my writings I will try to lighten your burden. More than that is beyond me. Let's hope my help may produce some results. Troubles such as these can't always be overcome with machete and anger. It's all right, go home, get some sleep, you're exhausted. Here, let me carry my bags."

He handed them over. I walked along without looking back. Yet somehow I could tell he was still standing there. All of a sudden he shouted out and ran up to me: "Forgive me, Ndoro; may I ask what is Ndoro's name?"



9

On our tenth day in Tulangan, Kommer arrived with a cut of venison. His face was tanned and he looked happy.

Mama went out to meet him. I still had to add a few lines more about Trunodongso. I paid no heed to the chattering of the newspaperman, but the sound of his voice was loud, joyful, full of hope.

After finishing my writing, I went out to meet him.

"How's your panther, Mr. Kommer?"

"Haven't caught it yet. I'm going to have to go home first. They'll pull up the traps themselves," he answered. "What can one do? The paper is also important."

I spoke again. "You look very well,"

"Nyai also looks very well," he answered, "but you seem a little pale yourself."

"He has spent too much time inside, Mr. Kommer," said Nyai.

"What a pity," said Kommer. "If all you do is write, Mr. Minke, life will be short. You must engage in some outdoor