

JAVANESE NATIVE RESISTANCE AGAINSTS COLONIAL'S AUTHORITY IN PRAMOEDYA ANANTA TOER'S "THIS EARTH OF MANKIND"

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Abstract

The aim of the study is to answer two question which are stated in the problem formulation, namely (1) To describe how Colonial's authority suppression triggers the reaction of native Javanese's resistance in Pramoedya Ananta Toer's *This Earth of Mankind* and (2) To describe how is native Javanese's resistance against Colonial's authority in Pramoedya Ananta Toer's *This Earth of Mankind*. The Javanese Native resistance and the Colonial suppression are the trigger of natives reaction. Pramoedya he is the greatest Indonesian-humanism who always concerns with the equality of human right. His concerns are reflected on almost all of pieces of writings and works which endow the message to make human becomes more sensitive to others need. The Javanese native's resistance focuses on the two charactcers as the main characters and representations, they are Minke and Nyai Ontosoroh. The research is descriptive qualitative. Type of the data and the data source taken from two data source is primary and secondary. The primary data source is *This earth of Mankind* novel written by Pramoedya Ananta Toer released in 1975. The secondary data sources are taken from theory, other source and internet related to the study. The technique of collecting data is documentation. The steps are reading novel, classfying and analyzing the data, taking note and browsing to the internet. Based on the analysis, the study shows that the problem faced by the major character is the own psychology condition to decide the appropriate ways for his life. Their resistance against colonial's authority is in the form of empowering themself in higher education. The result of this study is colonial's power can be banned by the Javanese native almost in every aspect of life.

Keywords: *resistance, javanese, native, colonial, authority, suppression*

INTRODUCTION

This Earth of Mankind is the first book in Pramoedya Ananta Toer's epic quartet called *Buru Quartet*, first published by Hasta Mitra in 1980. The story is set at the end of the Dutch colonial rule and was written while Pramoedya was in the prison on the political island prison of Buru in eastern Indonesia. The story was first narrated verbally to Pramoedya's fellow prisoners in 1973 because he did not get permission to write. The story spread through all the efforts until 1975 when Pramoedya was finally granted permission to write the detailed story.

The central character and the narrator of *This Earth of Mankind* is a Javanese boy, Minke, who is fortunate to attend an elite Dutch school because he is a

descendant of Javanese royalty. Minke faces a complex and dangerous world when he meets Nyai Ontosoroh, a concubine of a Dutch man. Minke's life becomes more dangerous when he falls in love with Annelies, the beautiful Indo daughter of Nyai Ontosoroh. In *This Earth of Mankind*, Pramoedya portrayed the unjust life of the Indonesian people during the Dutch colonization period when social status was governed by the amount of European blood running through their veins. Pramoedya characterized Minke as an outspoken person, who refuses this hierarchical society by becoming a writer instead of a speech-maker, which bears a resemblance to Pramoedya's life who was jailed for two years after carrying anti-Dutch documents and then became a writer.

The Indonesian Attorney General banned *This Earth of Mankind* in 1981. Many copies of the first editions survived and circulated, along with editions

published in Malaysia. It was returned to print in Indonesia in 2005 by the publisher Lentera Depantara, after it had already appeared worldwide in 33 languages. *This Earth of Mankind* was banned by the Attorney General of Indonesia in 1981 because of assumption Marxist-Leninist doctrines and Communism, even though neither doctrine is mentioned in the book. Initially, the Ampat Lima printing house, which actually printed *This Earth of Mankind* were asked not to produce any more works published by Hastra Mitra. The editors of major media organizations were contacted, to the effect that they were not allowed to review or praise *This Earth of Mankind* or any other of Pramoedya's works.

In April 1981, various New Order youth groups held discussion sessions which criticized the work of Pramoedya. These discussions were trumpeted by the mass media as evidence of the disapproval of 'the people'. These discussions provided an important justification for the eventual banning of the work by the Attorney General. New Order mouthpieces such as *Suara Karya*, *Pelita* and *Karya Dharma* began publishing criticisms of *This Earth of Mankind* and its author.

The Association of Indonesian Publishers (IKAPI), which was organizing an exhibition of the books of that year, suddenly sent a letter to the address of Hasta Mitra, revoking Hasta Mitra's membership in the association, despite the fact, that the committee had been enthusiastic about inviting the publisher to become a member and be involved in its activities. Newspapers which had previously been sympathetic became increasingly reluctant to give space to the author, and there were even several pieces of writing, ready to be published, which were suddenly rejected just because their authors had praised the work of Pramoedya.

In accordance of Background of study above, it can be simplify to discuss among two problems that emerge as significant concern toward this novel; (1) how the Colonial's authority suppression triggered the reaction of natives Javanese in Pramoedya Ananta Toer's *This Earth of Mankind*, and (2) how the Native Javanese resistance against Colonial's authority in Pramoedya Ananta Toer's *This Earth of Mankind*. This study is limited mainly focus on the discussion about colonial's suppression and the native javanese's resistance against the colonial's authority. boundary within novel

METHOD

a. Source of data

Research methodology that used in this analysis here must be qualified as an applying in literary appreciation. The thesis is regarded as a descriptive-qualitative study and uses a library research. The data of this study is Pramoedya Ananta Toer's, *This Earth of Mankind*. The data are in the form of quotations,

dialogues that indicates obsession and the way it is expressed.

b. Data analysis

The method of collecting data, which is used in this thesis, is the library method. It does not use the statistic method. Library research used an approach in analyzing this study. That is why it is not served in numbering or table. The kinds of library research here are intensive or closely reading to search quotations or phrases that support the idea Javanese native resistance in Pramoedya Ananta Toer's, *This Earth of Mankind*. To analyze the data, it will be classified according to problem statements. So, the discussion will not broadly discuss irrelevant topic. It will ease to analyze and observe the story. The next step is relating the data with the acceptable theory and concept. The main theory is resistance by Frantz Fanon which including colonial's authority as the trigger of Javanese native's resistance.

RESULT OF THE STUDY

1. Colonial's Authority Suppression Trigger Natives Javanese Resistance which Depicted within the Novel

The first installment of the quartet *This Earth of Mankind* opens with various symbols of European modernity. As a young man, Minke admires the advances of technology signified by printing, particularly zincography which enables one to multiply a photograph. He admires the invention of train alike. He also identifies a sign of globalization with the invention of telegraph which connect people in different parts of the world. He takes pride in being a student of Dutch school and starts to feel that he has changed into a modern man amid the Native traditional Javanese society. Being an HBS student, Minke thinks about a bright future in the Dutch government office in the East Indies. He entirely believes in Europe's superior knowledge.

The setting of this novel is taken place in Wonokromo, at that time when Dutch Colony was still existed. At that time, Dutch colonial law recognized three distinct legal groups: so-called 'Europeans', 'Foreign Orientals' (Chinese and Arabs), and Natives (Indonesians native Javanese): The foreign Orientals like Babah Ah Tjong, and Europeans but not born in Holland like Mr. Telinga. This legal policy, by differences in legal needs, caused a 'legal apartheid' in society, which took different forms in different domains.

In this novel, the terms *Native* (Minke and Nyai Ontosoroh), *Mixed-blood* (Annalies), and *Pure* (Robert Mellema) are capitalized because they do not simply identify the racial origins, but manifest how, even in daily life, race and caste dominated all of Netherlands Indies society. In the beginning of the story, there is

suppression which is depicted from Robbert Malema's statement towards Minke as a native Javanese.

Robbert Mallema, as a *pure blood* Dutch man, shows how Dutch education system which is given to the native Javanese people is the same level knowledge in many of the European countries. Even he doesn't care about the truth within the knowledge itself. The statement seems like compulsion wisdom in education and knowledge aspect. According to the related theory, present colonial hegemony in the past as absolute is to disregard "the co-presence of colonized as well as autonomous spaces in each phase of the development of the native literature". In the second instance, to regard the writers, the texts and the literary institutions of the early 'assimilationist' period simply as effects of colonial ideology is to accept uncritically that colonial ideological intentionality was always true of colonial ideological practice, which was never the case. So, here I presume that the difference in legal needs, trigger Javanese Native resistance toward colonization (in some stages of trigger through some events within the novel, which will be described furthermore).

2. The First Stage of Phase Resistance Triggers

Nyai speaks frankly about the circumstances of her life in relation to what she has been given and what she has done with it. Nyai shares with Minke the events of her life and how she has overcome the obstacles of social oppression. He tells us how he will "study this strange and frightening family" and write about it. The circumstances of her life and birth are not a true reflection of how she is and what she is capable. She is incredibly well-educated. Her life represents the really issues of Indonesia. Pram has constructed this story as national allegory a narration of a nation. Minke finds it ironic that Nyai uses the tools of the Dutch reading, writing, and Dutch to communicate ideas that of political organization and see through their colonial structure. However, Minke finds that these categories do not accurately reflect the circumstances or abilities of the individual. Nyai really blows his mind—she is a concubine and therefore nothing, but is well educated and speaks Dutch among other languages fluently, she runs a business. He is amazed by her.

The form of reaction as the effect of the first stage of phase resistance is depicted in the novel. Minke does the great effort to make his life capable to equalize the position between colonial power and native. Within resistance and even rebellion, there may be many modes of dealing with the imprint of the colonizing culture on the colonized. This is a truly counter-hegemonic reactions and alternative modes of expression to resist.

The complicity of native elites in the colonial management of the country is depicted in varied detail,

including the natives' tendency to view the oppressors' culture as superior to their own, but at the same time their ability to use the colonizers' language as a tool for resistance. Intra-family disputes over acculturation to foreign ways are very noticeable. The exercise of colonialist authority requires the production of differentiation, individuation, identity effect through which discriminatory practices can map out subject populations that are tarred with the visible and transparent mark power. Colonial authority requires modes of discrimination that disallow a stable unitary assumption of collectivity.

Pramoedya tells us more about Minke his fascination with science, logic, and reasoning, adoration and respect for modern education, Western/civilized/superior education system, constantly reminded of his subordinate status of race and social status, a misfit, physically and socially mobile, impressionable, among other things. Minke's life illustrates the importance of education, particularly Western education that gives him opportunities as economically and politically. Even though, his desire through the whole opportunities given by western education, do not drag him, and the ideological effects on natives that colonizer willing to establish do not always materialize. This is one reason why colonial control can never be total, and why colonial authority is always potentially open to subversion.

A colonized people write sin whose soul an inferiority complex has been created by the death and burial of its cultural originality, bringing their ideology for all aspect they believe in. Bhabha states that this ambivalence or anxiety is necessary for the production of new stereotypes, but is also the space for counter-knowledge and strategies of resistance and contestation. There is a movement between fixity of signification and its division, what he calls the 'ambivalence' of colonial discourse, demonstrates that colonial authority is never total or complete.

3. The Second Stage of Phase Resistance Triggers

In this second stage, Pramoedya drawn the plot into Minke's transformation. The European knowledge makes him feel superior to his family and his Native blood. During this journey he realizes how his identity and perspective have changed as a result of this European education, and time he spends with the Mellema family. As a result of these, Minke is invited to socialize with Assistant Resident Herbert de la Croix and met with Sarah and Miriam de la Croix and discussed European intellectual ideas—their conversation was really a test of Minke's European education. Their conversation ends when he turns the table on them and proudly walked out of the room.

In the "return to tradition" phenomenon in native literature has to do with the native intellectual's inability to free himself from the categories and assumptions of colonial knowledge. The tradition and the past that the native writer is trying to recover are actually reconstructed "in the light of borrowed aestheticism and a conception of the world which was discovered under other skies". The arbitrary decision determined by the Dutch is arisen Nyai Ontosoroh reaction toward inequality. Her dissatisfaction to the decision has made her persuade Minke to resist. Meanwhile, Nyai Ontosoroh's dissapointment as the reaction of Colonila's suppression also depicted when she told her past to Nijman about situation and general condition of the Natives.

Nyai Ontosoroh tells all the story of her life for more than twenty years must eventually lose all the precious things in his life, the Dutch colonial authorities increasingly look to dominate and harm the family after the emergence of policies that indo - Dutch residents and natives who are married to native Dutch people cannot do much on what is decided by the Dutch government at the time. Because of these factors Nyai Ontosoroh decide to fight for rights and justice as indigenou. With the fixed upholds selfesteem, and dignity as a person who educated him fight as much as you and the respectful reverence.

Through the natives' strange questions it is possible to see, with historical hindsight, what they resisted in questioning the presence of the English as religious mediation and as cultural and linguistic medium.... To the extent to which discourse is a form of defensive warfare, then mimicry marks those moments of civil disobedience within the discipline of civility: signs of spectacular resistance. When the words of the master become the site of hybridity the warlike sign of the native then we may not only read between the lines, but even seek to change the often coercive reality that they so lucidly contain.

4. The Third Stage of Phase Resistance Triggers

Natives, with their strong character and personality. For twenty-seven years they had waged war, confronting the most powerful weaponry of the age, the product of science and experience the whole of European civilization.

The court makes a decision and Nyai completely rejects it and refuses to acknowledge their decision. Mr. Mellema was married and had a son who found his father and this new life in the colonies. Maurtis Mellema complicated the entire situations by providing conflicting evidence of his parents' relationship. Marking the emergence of a national fighting and revolutionary literature, if the native writer tried in the previous stage to live in the past of his people, he now "turns himself into

an awakener of the people." Joining the masses in their national liberation movement, the native writer now will not be able only "to compose the sentence which expresses the heart of his people," but he will also become the mouthpiece of a new reality in action.

In her shouts, she asks—"Who turned me into a concubine? Who turned us all into nyais? European gentlemen, made masters. Why in these official forums are we laughed at? Humiliated? Or is it that you gentlemen want my daughter to become a concubine too?"

When the trial was over, Minke was congratulated at school. Back in court, the court questions Nyai about her improper relations between Nyai's guest and her child. She responds in flawless Dutch challenging Dutch law and the defending Annelies and Minke's relationship. Nyai was carried out of court by a police officer and continued to talk as they dragged her away. Nyai's powerful words conveyed some of the contradictions and paradoxes of colonial categories and circumstances.

"What I was feeling then, such very depressed feelings, my ancestors called *nelangsa* feeling completely along, still living among one's fellows but no longer the same; the heat of the sun is borne by all, but the heat is one's heart is borne alone. The only way to obtain relief was communion with the hearts of those of a similar fate, similar values, similar ties, with the same burdens: Nyai Ontosoroh, Annelies, Jean Marais, Darsam".

Minke wrote an article about the issues of Pure/s, Indo/s, and Native/s. Miss Peters called his article "a true call to humanity, a powerful incentive to people to think more wisely". Minke is forced to meet with the director of the school and says that the article reflects "the humanist consciousness of Europe, for so long absent among the Indies Natives". Minke's article has inspired the school and its council to review its policies. The chapter ends with Minke realizing the complexities of colonial life and conflicting categories and circumstances. Having finished his exams, Minke was excited to marry Annelies this gave him peace.

5. Natives Javanese's Resistance Against Colonial Authorities

Nyai teaches Minke that the law always determines the end. All these social categories are embedded into the law and state. He says that he finally understood that he would be defeated and his duty was to fight back, defend his rights until he was unable to fight back any longer. Nyai understood that she was going to lose everything: her child, her business, all the fruits of her efforts, and her personal property. They began to fight against colonial politics.

Absolute hegemony of the past is equally problematic. It is replaced with a conception of absolute freedom in the decolonized present. Nevertheless, as post-colonial cultural production is anything but free from "the determining influence," whether positive or negative, of the West. Moreover, such a conception of history "unwittingly colludes with nationalists" myths of history in which the post-colonial moment is often uncritically regarded as representing the absence of colonial hegemony".

"They can't stand seeing Natives not being trodden under their feet. Natives must always be in the wrong. Europeans must be innocent, so therefore Natives must be wrong to start with. To be born a Native is be in wrong. We're facing a more difficult situation now, Minke, my son. [That was the first time she called me 'my son', and tears came to my eyes when I heard it.] Will you run from us, child?"

Again, suppression from Dutch Colonial authority is depicted on statement above. This statements are towarded to the Native Javanese actually Minke and Nyi Ontosoroh which can be a trigger of resistance to fight back the authority itself. The forms of colonialist power differ radically across cultural locations, and its intersections with other orders of oppression are always complex and multivalent. But, wherever a globalised theory of the colonial might lead us, we need to remember that resistances to colonialist power always find material presence at the level of the local, and so the research and training we carry out in the field of post-colonialism, whatever else it does, must always find ways to address the local, if only on the order of material applications.

Resistance is not only a response to power; power might as well be a response to resistance, a response both to its construction of new social structures which negates power logics and a counter-response to the resistance against power. In a fundamental sense power and resistance need each other to develop and expand. In the words of Scott regarding everyday resistance: "The practice of domination, then, *creates* the hidden transcript. If the domination is particularly severe, it is likely to produce a hidden transcript of corresponding richness.

The impact of Dutch Colonial's authority also depicted as the trigger of Native Javanese's resistance—accusing Minke do some criminal acts whereas he only wants to get his right as a Native. Counter culture or youth resistance to *established "normality"* or expectations from older generations through provocations or experiments with new identities and styles. This silent resistance is a form which is not formally organised, not even an explicit confrontation, a resistance which avoid

creating awareness of the challenge going on, yet it is de facto undermining power relations.

"Mama is on your side," said the woman. "But you'll never win if you take it before the law. You'd be facing a European, Nyo. The prosecutor and judge will do you in and you don't have any court experience. Not all attorneys and barristers can be trusted, especially where the case is one of a Native suing a European. Answer that article with another of your own. Challenge him with words."

Again, Nyai Ontosoroh as the Native Javanese show her reaction against Colonial's power eventhough she knows that Native Javanese never win in resisting their right. As the mother -in-law of Minke, Nyai Ontosoroh explained to minke that no matter how hard the indigenous do effort to confront the Dutch colonial powers, we could never be won. But Nyai Ontosoroh keeps fighting and ensure that indigenous as they still have my pride. Resistance in various forms will be carried out by Nyai Ontosoroh and Minke.

Resistance exist in the public form as *public declared resistance* (open revolts, petitions, demonstrations, land invasions, etc) against material domination; *assertion of worth* or *desecration* of status symbols against status domination; or, *counter-ideologies* against ideological domination. And resistance exists in the disguised form (low profile, undisclosed or "infra-politics") as *everyday resistance* (poaching, squatting, desertion, evasion, foot-dragging) or *direct resistance* by disguised resisters against material domination; *hidden transcripts of anger* or *disguised discourses of dignity* against status domination; or, *dissident subcultures* (e.g. millennial religion, myths of social banditry, class heroes) against ideological domination.

Truly, I would never have guessed. The attacks on me came roaring in. Mama was right-and I hadn't even brought it to court. The controversy didn't focus on the truth or otherwise of the accusation that I was a sponger sucking on Herman Mellema's wealth. The burning issueshifted to color difference: European versus Native. Papers in the other towns started meddling in the affair. So for one month I had a single opportunity to look at school work.

Resistance is as a *subaltern response to power; a practice that challenge and which might undermine power*. For natives, an alternative to some sort of intent or consciousness of the resister is that the act against power is done by someone in a *subordinate position* in relation to power. Irrespective of intent or (objective) interest we are satisfied with (1) an act done by someone

subordinate, that (2) in response to power, do (3) challenge power, and (4) contain at least a possibility, that power gets undermined by the act.

Nyai Ontosoroh comes to her own judgment about her status as "Nyai". She also talks about her rights as a concubine, a native woman which have no rights over anything. As Annelies' mother, she considers her position as "Nyai". She understands the consequences being a concubine for Dutch. The concubinage makes her has no rights to Annelis, in front of the law.

Formal political activity may be the norm for the elites, the intelligentsia, and the middle classes, which in the Third World as well as in the West, have near monopoly of institutional skills and access. But it would be naïve to expect that peasant resistance can or will normally take the same form. This also shows Nyai Ontosoroh efforts in saving her daughter, Annelis. She was ready to fight for what is supposed to be entitled. Nyai Ontosoroh invited Minke to join fight against the Dutch colonial authority law case.

Within the specialised pedagogical "theory of resistance" resistance is possible to understand as: "the counter-hegemonic social attitudes, behaviours and actions which aim at weakening the classification among social categories and which are directed against the dominant power(s) and against those who exercise it (them), having as a purpose its (their) redistribution in a more equitable way.

"Minke, I have reflected on the strangeness of life for a long time now. If I can't save this bussines, my position will fall to that of any ordinary nyai. Annelis would suffer greatly. I will have been a complete loss a mother. She must be respected than ordinary an Indo. She must become a Native honored among her own people. Such honor and respect can only be obtained through this business. It's strange, child, but that is what the world demands."

The quotation above implies the form of Native Javanese resistance in struggling their right. As the high educated Native Javanese, Minke and Nyai Ontosoroh face the humiliation and suppression which toward their family. Again, Dutch Colonial's power and authority controls almost all aspects of life, such as economic, politic, and education. Annelies herself was working out at the back. As I sat on the chair in the office, the question of Pure(s), Indo(s), and Native(s) hovered before my mind's eye, clearing away that humiliating self-pity. Everything formed a network like that of a spider's web. And in the middle of the web were the concubines and Nyai.

They don't catch all the victims that come to them. On the contrary, the net catches up all possible

humiliations that they then must swallow. They aren't employers even though they live together in the same room with their masters. They are not included in the same class as the children they themselves have borne. They are not Pure, not Indo, and can even be said no to be native. Rather, it is the colonial regime that, as he time and again avers, condemns the native to inertia and immobility. His starting premise is that the colonial order "calls a halt to national culture in almost every field".

The forms of colonialist power differ radically across cultural locations, and its intersections with other orders of oppression are always complex and multivalent. But, wherever a globalised theory of the colonial might lead us, we need to remember that resistances to colonialist power always find material presence at the level of the local, and so the research and training we carry out in the field of post-colonialism, whatever else it does, must always find ways to address the local, if only on the order of material applications.

The silent resistance is a form which is not formally organised, not even an explicit confrontation, a resistance which avoid creating awareness of the challenge going on, yet it is de facto undermining power relations. Actually Nyi Ontosoroh had no voice as she was silenced by the cultural factor, the patriarchal system of Javanese culture. Javanese women like Nyi Ontosoroh and her mother, like suttee women, could not speakout against what was being done to them. While the suttee women wererepresented by Indian nationalists and Dutch colonizers Nyi Ontosorohand hermother, representing Native Javanese women, this fact shows how Nyi Ontosoroh and her mother are unable to speakout about their rights. Thus Pramoedyana's representation in this novel supports Scott's view about subaltern women are represented by Pramoedyana Ananta Toer.

CONCLUSION

Pramoedyana Ananta Toer outspokenly delivers the values of nationalism in a very different way of writing. He comes up with no heroicstory as usual nationalism stories might be. He delivers nationalism value through some characters especially Minke who grows along with European civilization. This novel brings us the reality that we will always find unfairness and disappointment in the land of human. However, it should not make them surrender on that condition. We should fight for our right to live equally in this world In "This Earth of Mankind".

Pramoedyana Ananta Toer introduces stimulating the birth of native bourgeois resistance to Dutch Colonialism. On the one hand the very sciences and education Europe brought with them: newspapers, books, telegraph, all of which allowed Javanese access to ideas of Asian independence, ideas of liberation and nationalism, examples of Asian resistance. On the other hand the "liberal" Europeans who sowed dissent in

Europe and abroad about both the injustices and indignities of Colonialism.

Resistance, becomes the main topic of this research, are depicted through Nyai Ontosoroh and Minke life as the main native Javanese representative characters. Their acts appear as the reaction of Dutch colonial authority which is affected their right and life. Dutch colonial power brings the big impact to native Javanese in economic, politic, education, social and other aspects, even those things harms native Javanese.

The strongest Dutch colonial authorities are law and wisdom because both of them bring the negative effects to the native Javanese, especially to Nyai Ontosoroh and Minke's life. They always face the different problems with the same difficulties and the bad results. They should accept these facts almost in every single problem. Surely, this circumstance harms their position as the natives.

The paragraphs above are the forms trigger of Minke and Nyai Ontosoroh resistance as native Javanese. Furthermore, suppressions which are towarded to their family and other native Javanese bring the impact to resist even to fight back Dutch colonial power. Injustice law and arbitrary wisdom also become other triggers of Minke and Nyai Ontosoroh in resisting and struggling their rights. Awake the society from along hibernation period of skeptical and superficial perspective about the conception of nationalism. In other words, they try to encourage the society to take the most suitable way for them in building this nation and show up their nationalism because showing nationalism is not only about fighting in war.

As the reaction of triggers Nyai Ontosoroh encourages Minke to fight for his nation's pride and never surrender to the Dutch. From Nyai, Pramoedya tries to deliver the real fact that Indonesian people can be equal with white people. In the last line of this Novel, Nyai said "My son, we have resisted as well and as honorably as possible". It represents that surrender is not the best way to end the problem. As equal human that have the same right to live in the earth of mankind, we should fight for something that we deserve for.

This novel also comes up with a natural and real story on how nationalism can be hard to be kept in the middle of foreign culture invasion. This novel can be such a mirror for our today society to rise up nationalism among Indonesian people has been seemingly decreasing from decades to decades because of various reasons. Thus, this novel can be a valuable reading for Indonesian readers to eventually become more sensitive toward what happened in their surroundings.

Indeed, "This Earth of Mankind" is a novel that tells how a native Javanese struggles to find his self

esteem as an Indonesian in the middle of Dutch colonialism. Minke as the main character is describe as a fortunate boy who grows up along with European civilization. He refuses to acknowledge his ancestor's culture because he comforts with European culture which has upgraded his level as a human. However, a severe tragedy finally rises up his sense of nationalism to fight the Dutch colonialism through his own way. This novel delivers a deep moral value under the big theme of nationalism. Pramoedya Ananta Toer successfully criticizes the Dutch colonialism and Javanese feudalism at that time.

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