

CHAPTER I

INTRODUCTION

This chapter discusses the background of this research. The researcher writes the reason of choosing “Postcolonial Identity In *Letters of a Javanese Princess*” memoirs. Then she also writes about the purposes of this research. The researcher divides some sub chapters for this research, they are background of the study, research questions, purposes of the research, significance of research, and the last is scope and limitation of the research.

1.1 Background of the Study

Indonesia is one of colonized countries in Southeast Asia. It was colonized by Europeans since 16th century (Brown. 2003:39). Colonialization affects Indonesians are more proud in foreign culture, language, life style, and education. For instance, in Dutch colonization period, Indonesian believed that Dutch School was much better than Indonesia school (Ali et al. 2014:33).

The colonization happened in Indonesia because of the desire of Europeans to monopoly the natural wealth in this country. This country has abundant natural wealth; those are spices, coffee, sugar and indigo, tea, cinnamon, tobacco, silk, and cochineal (Brown. 2003:84). There were four countries in Europe which did the expansion. Portuguese was the pioneer, and then was followed by The Dutch (Brown. 2003:39). Both countries not only wanted to exploit the crops, but they also had other missions, those were dominating the trade monopoly, and spreaded catholic religion (Brown. 2003:33). One proof of their missions in this era is catholic included as religion which is approved in Indonesia.

Colonization brought pain to Indonesians for many centuries. For instance, the forced cultivation system gave many profits for The Dutch. The Dutch were able to sell the spices in Europe and got many profits of it, but Indonesian got nothing (Brown. 2003:48). The cultivation system made by Johannes van den Bosch in 1828 was unfair for Indonesians because they had to work hard without getting appropriate wages. Bosch used colonial administration as the reason to make The Dutch got profits from Indonesians. The colonial administration required the people to make remittance of such produce and labour (Brown. 2003:84). The colonizer exploited the colonized people and their country. This reasons motivated Indonesia heroes and heroines to struggle driving away the colonizer. The resistance came from many

districts: Yogyakarta (Brown. 2003:74), Madiun, Magelang (Brown. 2003:78). The Indonesian heroes and heroines whom came from the districts fought against the colonizer physically. They used their weapons to fight with them, whether traditional weapons or modern weapon which they grabbed from colonizers. As the proof that they against them with the weapons, people can see them in museums. The relics become historical things which are kept by The House after colonization.

The statement above explained that the heroes and heroines of Indonesia fought the colonizers physically. Yet, the struggle was not only done physically, but also mentally. One of heroines who struggled in thought to this country was Raden Adjeng Kartini (here after will be written R. A. Kartini in this research). This research is going to analyze R.A.Kartini's struggle by using postcolonial perspective, which the data of her struggle in thought are found on *Letters of A Javanese Princess* memoirs.

R. A. Kartini is a Javanese woman who was born from noble family. She lived in Dutch colonization period. Kartini and her sisters were sent to the free grammar school by her father to learn Dutch. She had best friend at school, Letsy, the daughter of head master. Kartini had a lofty dream, she wanted to teach the Javanese children, especially for Javanese girls. She believed that education could change their lives to be better.

R.A.Kartini is legitimated as a national heroin, because of her contributions and struggle. Her birthday, 21st April is celebrated as national day "Hari Kartini". Every year, most of the cities in Indonesia celebrate it. Moreover, as a national heroin, a national song was created for her by W. R. Supratman. This is the short citation of the song:

Ibu kita Kartini, putri sejati, putri Indonesia, harum namanya.

Ibu kita Kartini, pendekar bangsa, Pendekar kaumnya untuk merdeka.

Wahai ibu kita Kartini, Putri yang mulia.

Sungguh besar cita-citanya Bagi Indonesia.

The national song shows how her precious desire to enlight Indonesians for the movement of this country. R.A.Kartini's struggle was ended on 17 September 1904 because of her death after giving birth to her son. Although she has passed away, but her dedication never ends up to now. (*Letters of A Javanese Princess* : 1921).

In this research, the researcher will not analyze the national day and national song about Kartini. Here, she wants to analyze the memoirs of Kartini which can be seen in *Letters of a Javanese Princess* memoirs. *Letters of a Javanese Princess* memoirs are a collection of R.A.Kartini's letters which were sent to her friends. The memoirs image her thought. R.A.Kartini's thought makes this memoirs is interesting to be analyzed. The researcher wants to analyze the English version with a foreword by Louis Couperus, translated by Agnes Louise Symmers, from the original Dutch (*Letters of A Javanese Princess*: 1921).

The memoirs of R. A. Kartini which were endured in *Letters of a Javanese Princess* had been analyzed by some researchers, both native researcher and foreigner. In this research, the researcher has read some articles and thesis which analyzed the letters of R.A. Kartini. Two of them had been analyzed by the native, and other researches had been analyzed by foreigner. First entitles *Exploring Colonial Boundaries: An Examination of the Kartini – Zeehandelaar Correspondence* (Hawkins. Department of History, Northern Illinois University, 2007). Second research was written by Barbara Celarent. He analyzed *Letters of A Javanese Princess* under the title *On Feminism and Nationalism* (University of Atlantis, 2016). Third research analyzed R.A.Kartini's Conflict. The research had been analyzed by Misana Tri Sundari by the title *A Study of R.A.Kartini's Conflict in Letters of A Javanese Princess Translated by Agnes Louis Symmers* (State Islamic Institute of Tulungagung, 2015). The last research is from Nur Said entitle *Politik Etis Kepahlawanan R.A.Kartini: Mengungkap Spiritualisme Kartini yang Digelapkan* (Sekolah Tinggi Agama Islam Negeri Kudus, 2014).

Based on the previous researches that have been read by the researcher, she intends to analyze R. A. Kartini's letters in postcolonial perspective, because in the memoirs there were some of her thoughts which showed the impacts of colonization in that era. Furthermore, the memoirs have not been analyzed by using postcolonial perspective by other researcher. Post colonialism is the impacts of colonization. The impacts can be seen after or when the colonization is happened. As cited in Quayson's work, Ashcroft et all stated that post colonialism is a study of colonization's experience which gives effect whether in past or present (Quayson. 2000:2). Then, Hiddleston stated that post colonialism is as responses of economic, multiple political, cultural, and philosophical from the inauguration of colonialism to the present day (Hiddleston, Jane. 2009:1).

In R. A. Kartini's memoirs, there were impacts of colonization that happened at the colonial time. They were not able to be seen physically, but they could be seen in her thoughts. In this research, the researcher wants to analyze three identities of post colonialism; they are ambivalence, mimicry, and hybridity. First of all, ambivalence is one of important parts in the study of post colonialism. It is colonizer's and colonized's confusion in action. Homi Bhabha stated that Ambivalence is contradiction feelings which are felt whether by the colonizer or the colonized. It explains exhaustive mixture of anxiety and disgust. That features the relationship between them in the same time (Ashcroft et al. 2007:10). Second postcolonial identity is mimicry. Kartini's way in imitating the culture, behavior, and education of The Dutch is called mimicry in postcolonial study. In *The Key Concept Post-Colonial Study* handbook, mimicry is a process which is done by colonized subject become almost same, but not quite with colonizer (as cited in Bhabha 1994 : 86). The last is hybridity. Hybridity is cultural exchange between colonizer's and colonized's. It is new cultural generation which is caused by colonized people's imitation to the colonizer's culture, behavior, and values. It is as a result of mimicry in colonization. Young stated that when the colonized subject mimic the colonizer's cultural, then they do repetition of it, they do hybrid of the culture unconsciously (Ashcroft et al. 2007:110).

The three terms of post colonialism above can be found in *Letters of a Javanese Princess* memoirs. Kartini wrote her ambivalence to colonizer, her thought which mimics her Dutch friends to rise up her people level and the Javanese ancient culture, and the alteration of behavior, value, culture, and education among Indonesian, especially Javanese, as the result of the mimicry process which is called hybridity in postcolonial study. Thus, in this research the researcher wants to analyze postcolonialism in *Letters of A Princess Javanese* memoirs entitled Postcolonial Identity in *Letters of a Javanese Princess* memoirs.

1.2 Research Questions

After reading *Letters of a Javanese Princess* memoirs, there are several questions in this study. The questions can be formulated as follow:

1.2.1 how is the characterization of R.A.Kartini in *Letters of A Javanese Princess* memoir?

1.2.2 how does R.A.Kartini's characterization illustrates postcolonial identity in *Letters of a Javanese Princess* memoir?

1.3 Objective of the Study

In the point, the researcher has some purposes that she wants to show to the reader. The purposes of this study are:

1.3.1 to explain the characterization of R.A.Kartini in *Letters of a Javanese Princess* memoir

1.3.2 to analyze Kartini's characterization illustrates postcolonial identity in *Letters of a Javanese Princess* memoir

1.4 Significance of the Research

By doing this research, the researcher wants to help the readers to know about R. A. Kartini's literary work through her letters which were sent to her friends. R. A. Kartini as one of heroines in Indonesia which gives contribution for her people. The researcher also hopes that the readers can be more understandable about the struggle of Kartini which is in *Letters of a Javanese Princess* memoirs. The readers also are expected to be able to apply the lesson of life which they get after they read it. And hopefully, this research can give contribution for literary work, especially in memoirs.

1.5 Scope and Limitation of the Research

In this research, the researcher has scope and limitation for her work. The scope of this research is the discussion in *Letters of a Javanese Princess* through the interpretation of ambivalence, mimicry, and hybridity. Then, for the limitation of this research she focuses on postcolonialism which is stated throughout postcolonial identity in the memoirs.

1.6 Literary of Key Terms

1.6.1 Memoir

Based on Barrington's statement, memoir is personal essay (1997:22). The memoir is written by the author herself/himself who tells about her/his life. Memoir tells about a part of someone's life, not her/his whole life.

1.6.2 Characterization

Characterization is persons' representation in narrative and dramatic works (Baldick, 2001:37). The person is represented by the author of the literary works. the author present the character's characterization from their action, speech, or

appearance. The characterization of characters in a narrative or dramatic work helps the reader to know and understand the intrinsic of the work.

1.6.3 Postcolonialism

Postcolonialism is the retort of colonization from the beginning up to this present (Hiddleston, 2009). It shows the effects of colonization which happened since the colonization itself. The effects of colonization can be in political, economic, and cultural. The effects which caused by the colonization gives good effects and bad effects for the colonized people.