

CHAPTER IV

ANALYSIS

This chapter discusses post colonialism identities depicts in *Letters of A Javanese* memoir by R.A.Kartini, shows that The Javanese Princess, R.A.Kartini, whose thoughts is affected by her Dutch's friends and the Dutch's books which she read. In the memoir R.A.Kartini is a Javanese girl who wants to do valuable things for her people (1921:282). Then, to know the effects of colonialism depicted in R.A.Kartini herself, the researcher analyzes R.A.Kartini's characterization from *Letters of A Javanese* memoir. Her characterization analyzed into some sub chapters, Kartini is a clever woman, R.A.Kartini is a critical woman, and R.A.Kartini is a lively woman. And for the identities itself, the researcher divided into the points: the first is R.A.Kartini's mimicry, the second is R.A.Kartini's hybridization, and the last is the ambivalence of R.A.Kartini.

4.1 The Characterization of R.A.Kartini in *Letters of a Javanese Princess* Memoir

R.A.Kartini is the character who the characterization will be analyzed in this research. In *Letters of a Javanese Princess* Memoir, R.A.Kartini's characterization can be seen from the author's description in the introductory of the memoir and from her direct presentation. This chapter refers to second chapter which mention the theories of characterization that is used in this research. The theories which are used is from Baldick, Robert, Macauley and Lanning, and Abrams. First of all, Baldick states divides two methods to identify characterization, those are direct method and indirect method (2001:37). In this research, the researcher uses indirect method to analyze the characterization of R.A.Kartini. In indirect method, that characterization of characters can be seen from their action, speech, or appearance. Yet for this research, the researcher limits the points (action, speech, appearance) into two point, those are the character's action and speech. Second, the researcher uses Robert's thought of characterization. He states that characters' characterization is controlled by their aims, ideals, drives, morals, and conscience (1990:166). From the five points which control the characters' characterization, the researcher only takes three of them, they are : ideals, aims, and conscience. She also uses the points for defining characters' characterization from Macauley and Lanning, and from Abrams. The points that the researcher takes from three of them are characters' movement, behavior toward others, physical surrounding (Macauley and Lanning, 1990:167), and intellectual (Abrams, 1999:32). So, for defining the characterization of characters, the researcher uses nine points, those are: character's action, speech, ideals, aims, conscience, movement, behavior toward others, physical surrounding,

and intellectual. Then, to know the intrinsic elements of the memoir and to define what characterization adheres in R.A.Kartini, the researcher collects the quotations from her letters. Below are the quotations and some grouping of her characterization. The grouping is R.A.Kartini is a clever woman, R.A.Kartini is a critical woman, and R.A.Kartini is a lively woman.

4.1.1 R.A.Kartini is A Critical Woman

In her era, R.A.Kartini is one of Javanese people who make relation with The Dutch. As the daughter of Regent of Jepara, Raden Mas Adipati Sosroningrat, R.A.Kartini was educated in free grammar school for Europeans at Semarang. R.A.Kartini likes to criticize the things which happened around her. In the introduction of the memoir which is written by the author, the researcher finds a paragraph which tells about her problem.

“Kartini's best friend at school was a little Hollander, Letsy, the daughter of the head master. A question of Letsy, "What are you going to be when you grow up?" both puzzled and interested her. When she went home after school was over, she repeated the question anxiously, "What am I going to be when I grow up?" Her father, who loved her very dearly, did not answer but smiled and pinched her cheek “(1921: xiii).

The question from Letsy goes around in her thought. In Java, the girls may not to go outside the house or being something good. She repeated over and over the question by herself. The introduction by the author shows that R.A.Kartini listens to her conscience. Then she ask her father about the question, "What am I going to be when I grow up?" for a Javanese woman who lives in that era, R.A.Kartini is different with other because she think about a thing which refers for her future. the paragraph quotation above shows that she is a critical woman because she does not let he question goes, she struggle to look for of the question.

Kartini make good relationship whether with native or The Dutch. She doesn't differ between the colonized and the colonizer. But when her people are given bad influence by The Dutch, she cannot just keep silent. She tells her fear to Zeehandelaar about her people who might be contaminated with The Dutch bad behavior.

“Among us there is no marriage feast without drinking. And at the festivals of the natives, where they are not of strong religious convictions,(and usually they are Mohammedans only because their fathers, grandfathers

and remote ancestors were Mohammedans—in reality, they are little better than heathen), Large square bottles are always kept standing, and they are not sparing in the use of these. But an evil greater than alcohol is here and that is opium. Oh! The misery, the inexpressible horror it has brought to my country! Opium is the pest of Java. Yes, opium is far worse than the pest. The pest does not remain forever; sooner or later, it goes away, but the evil of opium, once established, grows. It spreads more and more, and will never leave us, never grow less—for to speak plainly—it is protected by the Government! The more general the use of opium in Java, the fuller the treasury” (1921:7).

The physical surrounding that is drawing from her story about her people to Zeehandelaar shows that the social life there is still far from good attitude, than The Dutch wants to add the bad thing for Javanese from the opium. Opium is one of the type of drugs which able to destructive her people. She does not be afraid or be shake to tell her pale friends. R.A.Kartini thinks the effects of opium which can be come to Javanese. She is too happy share her though.

To sum up, from both quotations the researcher know that she is a critical woman from her thought and her action when she felt or action when she face the problem. R.A.Kartini wants to bring the good for her people surrounding. And her critical nature is affected by her nobility and the knowledge which she burn into herself.

4.1.2 R.A.Kartini is A Clever Woman

R.A.Kartini, the Princess of Javanese, besides she is a critical woman, she is also a clever woman. From *Letters of A Javanese Princess* memoir, the researcher know how R.A.Kartini loves to learn language, whether learn her mother tongue or Dutch language. Even though she has known both languages, she remains to learn them more. She tells Ovink-Soer about her wish. On her thirteenth letter, exactly in the second paragraph, she writes,

“Later I should like to take a language course. First to learn thoroughly my own mother tongue. I want to go on with my studies in Holland, because Holland seems to me in all respects a more suitable place of preparation for the great task which I would undertake” (91).

Her ideals to learn more about languages explain her desire to get much knowledge and get approach with the people who use the languages. To get the knowledge, she reads many Dutch books which are given by her father when she

reach the ages of twelfth, and send by her parents into the “box” (means her bedroom which closed to outside world) while waiting a Javanese bridegroom who will marry her. The author of the memoir explains about her activity when she is jailed in her own house by her parents.

“During those years reading was her greatest pleasure and her father was proud of her intelligence and kept her supplied with Dutch books. She did not always understand what she read, but would often be guided through the difficult places by her father or by her favorite brother Kartono, who felt a warm sympathy for his sister” (1921 : xiv).

The sentence “during those years reading was her greatest pleasure” illustrate her longing to keep on studying, even though in that year she forbidden to study in school in that years. Her intelligence and spirit makes her father and her brother, Kartono, help her to understand the difficult places when she reads those books.

Both quotations above do not show that R.A.Kartini is a clever girl; she still need learn and learn more from others. But her desire to learn more and read more is the reason for the researcher to opine that she is a clever woman. She is clever because her action not to stop studying and collects more knowledge and learns languages.

The researcher’s opinion of her cleverness supported by the author introduction of R.A,Kartini in *Letters of A Javanese* memoir. In the introduction, the author describe about the first meeting of Dr. Abendanon with R.A.Kartini. On the above paragraph the researcher opine her cleverness based on her action and her desire to study, but in this paragraph she get one more information of her cleverness from Dr. Abendanon’s impression of her.

“Dr. Abendanon, in describing the first meeting with Kartini, said that when she and her sisters came forward in their picturesque native costume they made a most charming impression, but the charm was heightened when they spoke to him in fluent Dutch (1921: xv)”.

The researcher sees her cleverness from her speech to Dr. Abendanon which is cited on the quotation above. For a Javanese girl in that era, can speak into Dutch language be an amazing thing. The researcher think so because she looks her physical surrounding, who the people never go to school because the law prohibit them. From three quotations above the researcher concludes that R.A.Kartini is a

clever girl in her era because of her ability to speak Dutch and her desire to read more books in Dutch language.

4.1.3 Kartini is a lively woman

R.A.Kartini as a Javanese girl who lives in colonialism era, whose country, whose people, and whose mind are colonized by Dutch colonizer, never stop to have positive thinking, positive movement, and bright dreams to herself and her people. For she is the daughter of the Regent of Jepara, and her spirit to study in school is strong, it makes her can join to the free grammar school for Europeans since she was young (her age when first time join to school does not mention) until she was twelve years old. Her will to learn language is hard. There is a movement in her era that is the Javanese law does not allow girls to learn languages before, but then the law permits them to learn it.

On one of her letter which she writes on 12 may 1899 seems that she is happy to learn Dutch since the great innovation comes.

“I do not know the modern languages. Alas! We girls are not allowed by our law to learn languages; it was a great innovation for us to learn Dutch. I long to know languages, not so much to be able to speak them, as for the far greater joy of being able to read the many beautiful works of foreign authors in their own tongue. Is it not true that never mind how good a translation may be, it is never so fine as the original? That is always stronger—more charming” (1921 : 9).

Even though she lives near The Dutch, but she remains a Javanese girl who lives by following the Javanese culture, behavior, and language. And for her, a simple Javanese girl who has modern thinking, who knows languages but cannot speak and read so much into Dutch language, has great will to learn Dutch. Her will to learn Dutch shows her enthusiasm.

Her enthusiasm brings her further to praise and loves her Dutch sisters. Her thought start to be affected by Europeans’ thoughts. Her feeling and thought to her Dutch sisters, as the result of the influce, can be seen in her first letter.

“I glow with enthusiasm toward the new time which has come, and can truly say that in my thoughts and sympathies I do not belong to the Indian world, but to that of my pale sisters who are struggling forward in the distant West (1921:3).

The word “enthusiasm” clearly explains her spirit to the new time which has come. For a girl who has great ideals, it is the precious time that she had waited for a long time. The quotation shows her enthusiasm and sympathies to Dutch friends whose struggle in their own distant west. The spirit which her pale sisters have is almost same with her spirit to the movement of new era.

R.A.Kartini’s feeling is little bit difficult to be predicted. When her first letter states that her thought and sympathies belong to her pale sister, in the introduction of *Letters of A Javanese Princess* memoir shows her noble ideals not only for native girls, but also for all her people. She and her sisters have an ideal to build a school for them.

“A school for native girls had been the dream of Kartini and her sisters. With her, the idea had become almost an obsession. Her longing for education had gathered force and widened in its significance. It no longer meant the shaping of an independent career for herself, but a means to an end of work among her people” (1921 : xv).

Her spirit to work in education is noble. She works not for her own need, but also for her people need. Eventhough the quotation above states that R.A.Kartini wants to build a school for native girl, it does not make the researcher analyzes the letter by using feminism, the researcher still focuses on the characterization of R.A.Kartini in *Letters of A Javanese Princess*, then the theories that is used is postcolonial identities. Back to the quotation above, her ideal which is so great; make her ideals almost be an obsession. The big spirit of R.A.Kartini to work in education be the reason for the researcher to analyze her enthusiasm.

R.A.Kartini’s effort to rise her people up is not to get the material and political freedom, but to reach the freedom of mind and spirit.

“She did not desire to make of her people pseudo-Europeans but better Javanese. Not the material freedom for which during the three hundred years of Dutch rule the Javanese of the past had sometimes waged a bloody warfare, but the greater freedom of the mind and of the spirit” (1921 : xi).

In the previous paragraph, the researcher has explained that R.A.Kartini likes to learn languages, especially Dutch language, and likes to read Dutch books. Her amusement and her work is done for fulfill her desire to get many knowledge, learn languages, and for the benefit of her people. R.A.Kartini works for her people through education is her aim. She wants help them to be better Javanese by having freedom of thinking and spirit.

4.1.4 R.A.Kartini is A Confidence Woman

The Javanese princess, R.A.Kartini, who lives in simple way in dressing and manners of life, whose country is colonized by colonizer, has great confidence to make friendship with her Dutch friends. The researcher has discussed above that R.A.Kartini likes to writes and sends letters for her friends from the distance. She and her friends like to share about many things, such as: woman movement, education, and culture in their letters. R.A.Kartini is friendly girl who is easy to help many people, whether in her country or abroad. In one of her letter, it is written that she wants to help her dutch friend, Zeehandelaar, to know about her country and the people.

“If there is any light that you would like throw upon any of our Indian affairs, please ask me. I am ready to tell you all that I know about my country' and my people”
(1921:10).

The quotation shows how R.A.Kartini wants to help her friend with confidence. She is ready to be asked by her friend and to give information about her country and people if her Dutch friend wants to ask her help. Kartini's confidence exactly can be seen from the words “I am ready to tell you”. When she is not a confidence woman, she will not say that she is ready to tell Zeehandelaar about her country and the people. So, the researcher from the quotation above opines that R.A.Kartini is a confidence woman from her behavior toward her friend - She does not feel inferior to her friends, whose country being on hers.

Other quotation which indicates that R.A.Kartini is a confidence woman found in the introduction of *Letters of A Javanese Princess* memoir. In the introduction the author writes,

Kartini was never able to go to Holland and study.
Although her disappointment was intense, she became convinced that her influence among her own people would be stronger if she remained at home, free in their eyes from the possibility of contamination by foreign ideas
(1921 : xvi).

In the second sentence of the quotation above shows that R.A.Kartini has great confidence. However the situation that she feels, whether it is good or not, she remains to believe that she can give good influence for her people. She keep on to struggle for them. R.A.Kartini tries to think positive when the situation happens. It seldom be felt by other people's easily, when our big dream must be canceled, most

of us must be angry. The author analyzes R.A.Kartini confidence from her action in the quotation.

Even though she cannot go to Holland, her desire to learn Dutch never ends. Below are the quotation from the memoir book,

“I will work hard over the Dutch language so that I can have it completely under my thumb and do with it as I will—and then I shall seek, through means of my pen, to arouse the sympathy of those who are able to help us in our work to improve the lot of the Javanese woman” (1921 : 50)

the paragraph indicate that R.A.Kartini wants to improve Javanese woman by getting approach with her. She believes that she is able to dominate the Dutch foreign language. It seems in the first sentence, she said that the Dutch language will be in his under thumb. Her action that is told in the paragraph, make the researcher use this quotation to support her thesis.

4.2 The Postcolonial Identity Depicted in *Letters of A Javanese Princess* memoir

In the background of study on chapter I, we know that R.A.Kartini is a Javanese noble woman who lived in Dutch colonization period. She is easy to make relation with her Dutch friend because of her social position. R.A.Kartini has hobby which does not have by other woman in her country in that era, that is write letters for her Dutch friends. Her hobby makes her be connected with the Dutch, whether whom is in Indonesia or in Europe.

Refers to the first quotation in point 4.1.1 *R.A.Kartini is A Critical Woman*, it tells that R.A.Kartini has a best friend at school, Letsy. Letsy is a critical woman too as like R.A.Kartini. the intersting one on that quotation is Letsy’s question to R.A.Kartini. she asked her, "What are you going to be when you grow up?" (1921 : xiv). this question mazes, impresses and interests her. She thinks it over and over and asks to her father about that question, but her father does not answer it. Then, she asks her brother about it, her brother tells that she will be Raden Adjoe. She wonders about the two words – Raden Adjoe, what is Raden Adjoe? It must be on someone. The question stimulates her to awaken her spirit of opposition of ancient rule.

Letsy’s question influences R.A.Kartini’s thought. She begins to be affected by the Dutch’s way of thinking. The influence which is given by Letsy as the impact of colonization. Even though at that time the colonization has not been ended, but the

impact has been able to be seen. Colonization in that time change the culture of Javanese woman's thinking. For the impact of the colonization in culture which happend from its beginning or during colonization period until this presents has been stated by Hiddleston, Ashcroft et al, and Ahmad.

For analyzing the impacts of colonization in this research, the researcher uses postcolonial identity. There are many terms of postcolonial identity, but the researcher only uses three of them, those are mimicry, hybridity, and ambivalence. Each terms are supported by theory from some theorists.

4.2.1 R.A.Kartini's Mimicry

As states above, colonization can give influence for the colonizer and colonized subject. The influence may be positive or negative. In this research, the researcher will analyze the effect of colonization which makes R.A.Kartini mimics the colonizer's culture and language. In *Letters of A Javanese* memoir, there are some of her letters that shows R.A.Kartini's mimicry on the Dutch, but here the researcher just takes two of them.

R.A.Kartini's mimicry can be seen in her culture for reading books. As a Javanese woman, she likes to read the Dutch books. Her interest on reading that books starts when she was twelve years old, when her parents kept her, locked up, and cut off her from all communication with outside world. Her parents' purpose to do that thing on her merely to follow the Javanese culture that requires a young girl on the age of twelve must be locked up in a plot of room in her own house until a bridegroom who her parents choose forr her then comes to marry her, or in Java it is called, "pingit". During that time, R.A.Kartini spends her time by reading the Dutch books which are supplied by her father. Her father supplies her with Dutch books because he prouds of her intelligence. Refers to the second quotation on chapter 4.1.2, it is explained that in reading that books, R.A.Kartini does not always understand the books that she read, but she always gets the help of her father and her favorite brother, Kartono, who likes to collect and read Dutch books which he keeps in his cupboard. R.A.Kartini's hobby in reading Dutch books is as her mimic on Kartono's hobby. This situation is a impact of colonization which is not experienced by her directly. She gets the impact from her brother, who gets the Dutch education in Netherlands.

“.....many of my cousins and all my older brothers have gone through the Hoogere Burger School -

the highest institution of learning that we have here in India; and the youngest of my three older brothers has been studying for three years in the Netherlands, and two others are in the service of that country” (1921 : 5).

As a noble Javanese man who has been studying in Netherland, he had been influenced by the Dutch’s behavior in reading Dutch books. Then, her sister whom gets a lot of his love mimics her behavior. In Java, a woman do not get permission for reading book at that time, reading books only for man. But R.A.Kartini does not follow the Javanese culture for that point. Her resistance on Javanese culture show the effects of colonization which has happened on her.

Furthermore, her hobby not only on reading Dutch books, but also reading the West books. R.A.Kartini is interesed on Mevrouw Van Kol story about Mevrouw Abendanon’s Jesus, and of the apostles Peter and Paul. She likes the reliance of Christian which believes that, a great soul is a great soul – a noble character, a noble character. She is not only interested in Christian belief, but also in atheism, buddhism, and Judaism. She reads a lot of books about the beliefs.

“Mevrouw Van Kol has told us much of your Jesus, and of the apostles Peter and Paul. Of whatever belief or race a man may be, a great soul is a great soul —a noble character, a noble character. I have read "Quo Vadis," and I have been thrilled with admiration for the martyrs to their faith, who amid the bitterest suffering, still looked faithfully and trustingly toward the Highest and proclaimed His praise in beautiful song. I have suffered with them and I have rejoiced with them. Do you know "We Two," by Edna Lyall? That is a very fine book. It treats of atheism and Christianity, of true Christianity and of its frightful perversion, of which, alas, there is so much in the world. The atheist, Luke Raebum, is a great figure, and Erica Raebum too is a noble character, who from a zealous atheist becomes a sincere and believing Christian. They were a father and daughter who loved each other devotedly, and depended each upon the other. We read too the "Soul of a People." That is about Buddhism and is also a beautiful book. We are anxious now to read something about Judaism (do you not say that?). Perhaps Zangwill's book "Dreams of the Ghetto" will be what we seek” (273).

From that books that she have read, she gets more knowledge about the beliefs in the world, especially in the west, she not merely know about Javanese belief. R.A.kartini’s interest in reading the West books is a result of the aftermath of colonization in positive side. Her mimicry on her brother who has contaminated with

the way of Dutch thinking and their behavior in reading Dutch books, and on her friend, Mevrouw Van Kol and Mevrouw Abendanon, has explained in Bhabha's work. Bhabha states that mimicry is the political and cultural area which is uncertain (2007:127). Refers to that theory, the researcher just focuses on the mimicry of R.A.Kartini on the cultural area for reading Dutch books. The uncertainty of the cultural reading can be seen on the Javanese prohibition for Javanese woman on reading books, but R.A.Kartini does it very often by hiding from her people. It makes the cultural uncertainty which adheres her.

To summarize, R.A.Kartini mimics the Dutch culture for reading Dutch books is from her Father and brother. She likes to read that books because she wants to get knowledge. During the isolation which her parents did for her, she spends her time for doing positive thing. Because of her hobby reading Dutch books, it makes her open her mind widely, but the books also makes the uncertainty political and cultural behavior.

4.2.2 R.A.Kartini's Hybridity

Postcolonialism gives effects for the colonizer and colonized subject. The effects can be happened from the beginning of colonization up to this moment. As stated in previous chapter (chapter 4.2.1), one of the effects of colonization is character mimicry on the colonizer. Yet in this chapter, the researcher will analyze the greater impact which is caused by the colonization. The greater impact of it is the character hybridity. Hybridity is unconscious process of repetition (Young, 2007:110).

R.A.Kartini is a clever woman who got Dutch education when she was young (the beginning of her education does not mention) until she was twelve years old. Her father, Pangeran Ario, sent her to free grammar school for Europeans. From the school, she adapted the Dutch language and uses it to have a talk with her Dutch friends, whether orally or written. She does repetition on using the language when she has communication with the Dutch. In her second letter which she writes for Zeehandelaar, she writes,

“At home, we speak Javanese with one another; Dutch only with Hollanders, although now and then we use a little Dutch expression which has a shade of meaning that cannot be translated, often it is to express some little humorous point” (1921:15).

From the quotation of her letter, we see that she uses bilingual for doing communication, depend on the subject whom she invites to have a chat with her. She also uses the Dutch expression which the meaning cannot be translated. In the quotation, it can be seen that she repeats the used of the Dutch language and its expression, even though the expression does not have translated meaning. The repetition of that language and the expression shows that she uses it without conscience. She just does it when she needs to do it. The view of R.A.Kartini problem in accordance with Young's theory. In the second chapter, the researcher has written his theory. Young states that hybridity is unconscious process of repetition (2007:10). The repetition of the Dutch language, its expression, and Javanese language utter new communication style which attached on her.

Her hybridity on Dutch language is not only can be seen in that quotation. The researcher also quotes her hybridity on Dutch language from the introduction of *Letters of A Javanese* memoir which is explained by the author. Refers to chapter 4.1.2, the author tells about Dr. Abendanon's impression on her. Dr. Abendanon impressed on her because her ability to speak fluent Dutch language, even though she is pure Javanese woman, who can be seen from her native costume that she wears. The unification of her native costume and her ability to speak fluent Dutch prove that the resistance between colonizer and colonized can be wiped out to create the movement in colonial discussion (Bhabha, 2009:119). It shows the hybridity of R.A.Kartini on the Dutch language.

The hybridity which can be seen in *Letters of A Javanese* memoir is not only on the hybridity of Dutch language, but also in medicine. In her letter number fifty fourth, she tells to Dr. Abendanon about her brother choice to studies medicine to serve the suffering people. She is glad because her brother chooses another way, different way with her ancestor to become a priaja. R.A.Kartini puts her hope in him.

“I should have liked for him to dedicate himself to the service of suffering humanity, and to have studied medicine. That is perhaps part selfishness in me, I should have been glad to see him become a doctor because it is such a beautiful calling, and it would have inevitably taught him to understand our ideals. He could have done so much to further the mutual respect between the European and native elements. He could have taught his people to trust the European methods of healing, and he could have called the attention of the European world to the simple native methods whose value has been many times proven” (1921 : 254).

The hybridity in that letters shows the hybridity is strong. She says that he can do noble action for native and the Dutch. By taking medicine study, he can make the native to trust in medicine method of European, and for the profit of the native, her brother can make the European believes in simple native method for the health which has proved the efficacy. If the two medicine method is put together, it will give benefit for the Dutch and the native. Then if they are used to use the merger of the methods, they will feel interdependence. The interdependence of them has explained by Bhabha. He states that hybridity can built the interdependence between colonizer and the colonized and can construct their mutual subjectivities (2007:108).

In conclusion, R.A. Kartini's hybridity is not only on the Dutch language, but also on her brother's desire to take medicine school. As a noble people, they are easy to hybrid the colonizer ideals, language, method because they often do communication with them. R.A.Kartini can shows to the people that the resistance of colonization can be broken by using good way, such as learning their language and their way on doing thing. Even though she opens her mind to accept the colonizer's language and way, she remains to limit the things which is good or not, whether for her people or for herself.

4.2.3 R.A.Kartini's Ambivalence

R.A.Kartini as a Javanese princess who lives in Dutch colonization era often does communication and relation with the Dutch. She has good relationship with her Dutch friends, she often communicates with them by letters. She likes to write letters for her Dutch friends to make acquaintanceship, share her thoughts, tells about Javanese life, and learn the Dutch's way of thinking. She writes her letters by using Dutch language. She likes to learn Dutch language even though her law does not permit it. Refers to chapter 4.1.3, on the first quotation of her letter, she writes,

“I do not know the modern languages. Alas! We girls are not allowed by our law to learn languages; it was a great innovation for us to learn Dutch. I long to know languages, not so much to be able to speak them, as for the far greater joy of being able to read the many beautiful works of foreign authors in their own tongue. Is it not true that never mind how good a translation may be, it is never so fine as the original? That is always stronger—more charming” (1921:9).

There are two important points in that quotation, those are “the Javanese girls may not to learn languages by the law”, and “she get great innovation to learn Dutch”. Both two sentences show the transition of her law which do not allow the

girls to learn languages, but the fact is R.A.Kartini remains to be able to learn Dutch language. The quotation shows her ambivalence because the law and the fact in the real life are different. Bhabha states that ambivalence is happened during transition and translation period as the impact of colonization (1998:5). The quotation indicates that she is able to break the law of the government. Her action for breaking the law is as the proof that she loves to Dutch language and also its people who makes her interest in them.

Her interest to her Dutch friends is deep; on other hand she has ambiguous feeling at them because The Dutch colonize her people physically and mentally. She loves her people as much as love herself. She is afraid that her people will be contaminated with bad behavior that The Dutch gives. Refers to chapter 4.1.4, exactly on the second quotation, she tells Zeehandelaar about her anxiety on opium which is consumed by the Dutch might affect her people. As a daughter of a regent of Jepara, she has big reasonability to her people. She is afraid if Javanese people think that by imitating the colonizer's behavior for consuming opium, they will be able to be like them, have high rank in colonize society. Her anxiety at that thing, in other side makes her feeling bad to Zeehandelaar. As Zeehandelaar's friends, she does not want to mock or say bad things about The Dutch, but in other hand she cannot lied to herself that she do not like their drink demon. R.A.Kartini's interest and hatred at The Dutch makes her in confusing feeling. The confusing feeling in literary work, exactly in post colonialism theory, is called ambivalence. As stated in the second chapter, ambivalence is the mixture feeling which is happened because of the relationship which is happened between the colonizer and the colonized subject (Bhabha, 2007:10). Her affection to her Dutch friends and her hatred to other Dutch people who brings bad impact for her people makes her feel ambivalence.

R.A.Kartini's ambivalence is not only can be seen on her hate on the Dutch's behavior in consuming opium, but also in the Dutch mockery to the Javanese people.

“We do not think of Holland as an ideal country, not in the least. Judging from what we have seen of the Hollanders here, we can certainly reckon upon much in that small, cold country that will wound our sensibilities and bitterly grieve us. We Javanese are reproached as boom liars, wholly untrustworthy, and we are called ingratitude personified. We have not only read this many times, but we have heard it spoken aloud, and that was a fair test of the speaker's delicacy of feeling” (1921:241).

This letter is written by her for Mevrouw Abendanon. She writes many letters for him, and she has good relation with Abendanon. Their good relationship can be seen in some letters which R.A.Kartini writes for him, they are in twelfth letter, fifteenth letter, twenty eighth letters, and still many other letters. But not all the letters that she writes for him shows her pleasure, above is one of her letter for him which shows her hatred at the Dutch civilization who mocks them. From the letter above and her letter which shows her interests on Abendanon's belief which can be seen in her letter number sixty one. Her fluctuating relationship with Abendanon is analyzed by the researcher by using Bhabha's theory which says that ambivalence is the fluctuating relationship between colonized and colonizer which is marked on their mimicry and mockery, and can unsettle the colonizer's dominance (2007:10). Based on the quotation above, she says that Hollanders in their own country is not as high as here. She tells Abendanon that she knows the Dutch thought of Javanese people which regard them as liars, untrustworthy, and ingratitude personified. As the daughter of Jepara regent, she dislikes when the Dutch addresses her people with those words.

R.A.Kartini's fluctuating relationship with Abendanon especially, and with her other Dutch friends generally, makes her have double feeling.

“It is so often said that we are more European than Javanese in our hearts. Sad thought! We know that we are impregnated with European ideas and feelings—but the blood, the Javanese blood that flows live and warm through our veins, can never die. We feel it in the smell of incense and in the perfume of flowers, in the tones of the gamelan, in the sighing of the wind through the tops of the cocoa-nut trees, the cooing of the turtle doves, the whistling of the fields of ripened rice, in the pounding of the haddi-blokken [2] at the time of the rice harvest” (1921:114).

It seems clearly on that quotation that Kartini feels alienated, as a noble woman who always make communication with the Dutch, her ideals and feeling is influenced with their ideals and feeling. On other hand, as a Javanese woman she feels sad when her people says that she is more European than Javanese because the Javanese blood which flows through her veins, can never die. Her interest on Javanese's life, such as in the tones of gamelan, the wind on the cocoa-nut trees, the whistling of the fields of ripened rice, and other things about Javanese never ends. The researcher uses Fanon's theory for analyzing R.A.Kartini's self-doubling. Self-doubling brings the colonize civilization into the alienation which arise from it (2009:117).

To sum up, the ambivalence of R.A.Kartini can be seen from her letters for her friends. first is her ambivalence on learning Dutch language which is actually prohibited by the law. Second is her hatred at Dutch people who bring opium into the

Javanese environment which can affect them. Next is the ambivalence which shows her loves for her Dutch friends, and her hatred to Dutch people who mock Javanese people as a liar. And the last is herself doubling which is addressed by Javanese people who say that she is more European than Javanese. From the discussion above, it can be concluded that colonization gives the ambiguous feeling on the colonize civilization.