

DISCRIMINATION SUFFERED BY NYAI ONTOSOROH IN PRAMOEDYA ANANTA TOER'S *THIS EARTH OF MANKIND*

Flavianus Kurniawan¹⁾, Rr. Arielia Yustisiana²⁾

¹⁾Widya Mandala Surabaya Catholic University
English Language Study Program, Faculty of Communication Science
oneranger619@gmail.com

²⁾Widya Mandala Surabaya Catholic University
English Language Study Program, Faculty of Communication Science
arielia.yustisiana@ukwms.ac.id

Abstract

The research aimed to discuss discrimination in Pramoedya Ananta Toer "This Earth of Mankind". The objectives of the research were to describe the Nyai Ontosoroh characterization. After described the Nyai Ontosoroh characterization in the novel, would be kinds of discrimination that Nyai character suffered. The theories that used in this study were characterization, post-colonialism, setting, and discrimination. Theory of characterization is useful for knowing the development of characters in literary works such as novel. Theory of post-colonialism used to understand the civilization and improvement serves as the impact experienced by the third world societies in the past, present, even in the future. The setting theory was to describe the society that lived in the specific place and time means post-colonialism era. The discrimination theory was to analysis the events related to discrimination and the form of discrimination itself that exists in literary works such as novels. The Innocence theory was to support theory of symbol Innocence. The technique of data collecting was library research, while the method of this research was descriptive. There were four approaches used in the study. They were feminist, moral, psychological and sociological approaches. The result of this research showed about discrimination that suffered Indonesian people because of the Dutch related to the novel This Earth of Mankind by Pramoedya Ananta Toer. The statement of problems in this research divide into two. First problem as followed a well- educated woman, a straight forward woman, brave and wise woman, responsible woman, respected woman, a persevered woman, realistic and persistent woman, and a competitive woman. The second problem is as followed unable to fill the gabs, judge as sinner, betrayed by her parents, treated like slaves, judged as being a bad influence, accused as a murderer, accused as a thief, and treated unfairly legally.

Keywords: *Discrimination, Characterization, Suffering*

1. INTRODUCTION

Ananta Toer is an Indonesian author of novels, short stories, and histories of his homeland and its people. He created some of the world's best writer and regarded by many as the greatest novelist of the imperialism era. His works enjoyed unprecedented popularity during his lifetime and he had recognized as a literary genius. His novels and short stories enjoy lasting popularity. One of his novel *This Earth of Mankind* in Indonesian language *Bumi Manusia*. This novel

translated by Australian scholar and diplomat Maxwell Lane. Furthermore, it contrasts the traditional concept of a discrimination as woman that finding out the identity, status, peace, and justice as women of moral integrity in colonialism era with the character Sanikem a.k.a Nyai Ontosoroh. Therefore, the research concerns with Nyai Ontosoroh in novel entitled "*This Earth of Mankind*," and only focus on discrimination portrayed in this novel. The person which is described by the speaker is classified into one of the examples of the discrimination victim. In this research, the researcher tries to go after the discrimination portrayed in Toer novel "*This Earth of Mankind*," and try to analyze kind of discrimination which also founded in Pramoedya Ananta Toer "*This Earth of Mankind*."

Some theories are applied to support finding the answer from the problem statements. Theory of characterization is a literary strategy used in literature to highlight and explain the specifics about a character in a story in a step by step manner. According to M.H Abrams the meaning of character is the 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 what they do, the action (1981:2). Additionally, Bennett and Royle stated that,

characterization in literature is the process of authors to develop character and create images of the character. It is a way in which the author revealed the character in a work of fiction or in another word characterization method of character portrayal (2004: 65).

So, characterization is useful for knowing the development of characters in literary works such as novel.

Post-colonialism theory is the one of literary criticism which examines the complex and continuous interplay between the colonizer and colonized. In other words, post-colonialism which is closely related to the civilization and improvement serves as the impact experienced by the third world societies in the past, present, even in the future. According to Ashcroft, "post-colonialism in literary work then becomes the medium for the third world communities to transit their own experiences and ideas of being oppressed or suppressed (1998:2). Postcolonial literary works then serve as a mean to resurrection and revival of the ruled societies. Moreover, post-colonialism deals with the effects of colonialization on cultures and societies. According to Gikandi,

post-colonialism have at least two important things in common: they are concerned with explaining forms of social and cultural organization whose ambition is to transcend the boundaries of the nation-state, and they seek to provide new vistas for understanding cultural flows that can no longer be explained by a homogenous Eurocentric narrative of development and social change (2001:627).

From the statement above defines that post-colonialism is an occurrence that the colonizers came to certain places to force the way of social and culture as possible as the European way.

Setting theory is an important part of any story because it can create atmosphere where and when the events take place. Setting is an environment and surrounding aspects of the story that may provide some information about placement and time. According to Hudson (1958:158) setting is a whole environment of the story, including the custom and tradition, habits and the

character way of life. The environment will support the plot of the story. Furthermore, setting has a big role in the story especially relation with the discrimination. Abrams (1990:175) stated that the setting is place, times relationship and social environment where the event happen. In other words, setting is where the event of the story took places and the time it happens. It related with the society that lived in the specific place and time. Background setting of some places also important to support the story.

Discrimination means treating a person unfairly because of who they are or because they possess certain characteristics. If you have been treated differently from other people only because of who you are or because you possess certain characteristics, you may have been discriminated against. Discrimination that occurs because of one or more of the above characteristics is unlawful under the equality-act. Considering every person has at least some of these characteristics such as age, race or gender, the act protects every person from being discriminated against.

According to Smith and Mackie (2002:21) The terminology of discrimination refers to the positive or negative behavior towards a social group and its members. In other hand Csepeli (1997:103) stated naturally people think generally of negative behavior however a discrimination against one certain group means positive discrimination for others. On the path of discrimination prejudice, stereotype and social categorization always appear.

Smith and Mackie (2002: 83) also stated discrimination is the most effective means of non- rational cognition and knowledge both at social and psychological level People's believes about other groups of people's positive or negative characteristics formulate important grounds of discrimination. The grouping is two-folded on the one hand members can direct the discrimination of people, i.e. develop the feeling of being superior; on the other hand, the desire will come true by oppressing others deriving from this situation. In other words, the theory of discrimination can be used to analyze events related to discrimination and the form of discrimination itself that exists in literary works such as novels.

2. RESEARCH METHOD

Object of the study in this research is the novel entitled *This Earth of Mankind* is chosen as the primary data. *This Earth of mankind* is a novel by Pramoedya Ananta Toer, it was written in 1980. The novel that used in this research as the primary data is *This Earth of Mankind* published on August 1st 1996 by Penguins Books U.S.A. *This Earth of Mankind* has been filmed for the cinema or television numerous times, including in 19th August 2019 directed by Hanung Bramantyo.

This Earth of Mankind is the first novel from the tetralogy of Buru Island. The novel carries a profound message about humanity. Through Minke characters, Pram tries to portray the injustices that occur to his people. In addition to Minke, from the character Nyai Ontosoroh, Pram also recounts the suffering of women in Javanese patriarchal culture that must be resisted. Nyai Ontosoroh or Sanikem is the son of a clerk at a sugar factory in Tulangan named Sastrotomo.

Since this research just describes the data without verifying any hypothesis, the most appropriate method applied here is a descriptive qualitative method. This study uses library research to collect the data. It means that the data

related to this research can be found in printed materials and online materials as references in order to support this research. Furthermore, the documents, such as articles and books, are related to discrimination that occurred in Indonesia. Besides, some of the data is collected from online literature resources to support this research.

In this study, the approach which is used are psychological, sociological, and feminist approach. The first approach is the psychological approach. Bernard J. Paris stated in *A Psychological Approach to Fiction*, as follows:

Psychology cannot consider works of art in themselves, because psychology as such is concerned “not with literature, but with minds”. “The three possible minds to which the psychological critic customarily refers” are the author’s mind, a character’s mind, and the audience’s mind (Paris, 1974: 1).

Through the psychological approach, the writer wants to analyze Nyai Ontosoroh character inside the novel from psychological point of view and understand more about the psychological condition of the character in the story.

The second approach is sociological approach. Sociological approach gives an attention more to the relation between a character and other characters. So, it can be concluded that sociological approach is the approach that is appropriate to support the analysis of the data due to dealing with the condition of society in the story. Wilbur S. Scoot stated in *Five Approaches of Literary Criticism* as follows: “Sociological criticism starts with a conviction that art’s relations to society are vitally important, and that the investigation of these relationships may organize and deepen one’s aesthetic response to a work of art” (Scoot, 1962: 123).

The third approach is moral approach. Moral approach Guerin et.al. stated in *A Handbook of Critical Approaches to Literature*, “the larger function of literature is to teach morality and to probe philosophical issues (2005: 77).” It means that moral approach is the important thing in literary work and through moral approach the reader can understand the moral of some characters by comparing with moral which is taught from the past time. So, it can be concluded that these approaches are used to understand the problems between Nyai Ontosoroh and another characters in *The Earth of Mankind*.

The last feminist approach. Feminist approach Bell Hooks stated in *Feminist Theory: From Margin to Center*, as follows:

Feminism broadly as “a movement to end sexism and sexist oppression” would enable us to have a common political goal. Sharing a common goal does not imply that women and men will not have radically divergent perspectives on how that goal might be reached (Hooks 1989: 23).

Through the feminist approach, the writer wants to analyze Nyai Ontosoroh movement in the novel as the woman character that tried to against the Dutch laws to get the equality in justice and recognition.

This research carries out discrimination act, some theories and approaches. There are several steps, as they must be carried out sequentially in order to find a solution to the problem. The first step is reading the novel. Interpreting the events that happened in the novel and finding out such kinds of discrimination related to research needed. According to the theory characterization, post-colonialism, setting, and discrimination are used. The second step is to analyze the novel, and the researcher employs four approaches to solve the problem. The last but not

least step is to reach a conclusion. The researcher will assemble the results of the analysis and construct the conclusion.

3. RESULT AND DISCUSSION

The problems that have already been formulated in the previous chapter will be discussed in this chapter. Two problems will be analyzed by the researcher. The first problem is Nyai Ontosoroh characterization in Pramoedya Ananta Toer *This Earth of Mankind*. The second is the discrimination suffered by Nyai Ontosoroh in Pramoedya Ananta Toer *This Earth of Mankind*.

A. Nyai Ontosoroh's Characterizations

The novel is show Nyai Ontosoroh's characterizations in the story of *This Earth of Mankind* as follows; a well- educated woman, a straight-forward woman, brave and wise woman, responsible woman, respected woman, a persevered woman, realistic and persistent woman, and a competitive woman.

1. A Well-Educated Woman

Nyai Ontosoroh who is an educated woman understands how to gain desired abilities by identifying and exploiting accessible resources, deconstruction the learning process, and experimenting with different ways and can recognize and change negative behaviors and qualities, such as thinking habits that are not serving them well.

"Magda Peters's gaze swept quickly over most of the library. Then she returned again to the row of colonial magazine volumes and stopped for quite a while in front of a row of books of world literature, all in Dutch translation. "There is no Dutch literature here, Nyai." "My master wasn't very interested in Dutch literature, except for Flemish writings." "Then Nyai must have read some Flemish books also?" "Yes, there are some." Magda Peters swallowed. She didn't try to question Mama further. Then she shifted her attention again to the whole library, as if trying to give the impression that she had obtained a picture of the cultural level of Mama's family, a family much slandered at my school lately." (p.231)

The text above shows that Nyai is the woman with the huge knowledge as she can speak Dutch fluently, master every book that she reads even though she does not get a formal school like the others, she knows a lot of Dutch plan to Indonesia at that time, and she also knows about the law. With her knowledge, she has tried to be against the colonizer. She does many efforts to be clever and aligns with people who have higher education and attend elite school. Even many people admire the Nyai's cleverness, including the Dutch elite.

2. Being a Straight-Forward Woman

People sometimes misinterpret a forthright individual as rude or impatient. Nevertheless, keeping it simple and straight-forward is actually a good thing. They make the world a better place by telling the truth. They are straightforward in their communication. If the truth offends a sensitive person, it is not because it is offensive. It is because hearing the truth is unpleasant. It is not just for people who are sensitive, but also for everyone.

In her voice I could hear the bitterness of her life: sharp, a protest directed at humanity. "Owns?" "That's what has happened, miss. As a European woman you would no doubt shudder to hear about it." I began to feel uncomfortable listening to this conversation. Mama was seeking

compensation for her past wounds. An unhappy conversation, for the person listening and the person speaking. "But slavery was abolished in the Indies almost thirty-five years ago, Nyai," Magda Peters responded. "Yes, miss, as long as there are no reports about slavery. I have read somewhere that there is still slavery in many parts of the Indies." (p.228)

Nyai is always straight to utter about something wrong. She does it without paying attention to which she is speaking with anybody. The text above shows one of Nyai's characterization to make each individual free. She tried to collect every proof showing that slavery still happens to native people. She collects the proof by reading the books, asking to people as personal, and speaking up in public.

3. Being Brave and Wise Woman

Brave and wise woman is representing Nyai Ontosoroh in the story because she is one who possesses the mental or moral fortitude to face danger, fear, or difficulties in her live and she is one who possesses knowledge, experience, and sound judgment.

"I, Sanikem, am only a concubine. Out of my concubinage my daughter Annelies was born. Nobody ever challenged my relationship with Herman Mellema. Why? For the simple reason he was a Pure-Blooded European. But now people are trying to make an issue of Mr. Minke's relationship with Annelies. Why? Only because Mr. Minke is a Native? ...Between Mr.Mellema and me there were only the ties of slavery and they were never challenged by the law. Between Mr. Minke and my daughter there is a mutual and pure love. Indeed there are no legal ties between them." (p. 287)

She points out the reality that happens in that era in which a pure blood is considered higher than the native or the mix-blood. She bravely says that none interferes on the affairs between her and Mr. Mellema just simply because Mr. Mellema is the pure blooded European and she is the native and is considered lower.

Nobody ever challenged my relationship with Herman Mellema. Why? For the simple reason he was a Pure-Blooded European. But now people are trying to make an issue of Mr. Minke's relationship with Annelies. Why? Only because Mr. Minke is a Native? Why then isn't something said about the parents of all Indos? Between Mr. Mellema and me there were only the ties of slavery and they were never challenged by the law. Between Mr. Minke and my daughter there is a mutual and pure love. Indeed there are no legal ties between them. But when my children were born without any such ties, no one was heard objecting. Europeans are able to purchase Native women just as I was purchased. Are such purchases truer than pure love? If Europeans can act in these ways because of their superior wealth and power, why is it that a Native must become the target of scorn and insults because of pure love?" (p.287)

The text above shows that Nyai spoke directly to the judge that the judge's decision was not correct. Nyai also tried to open the other people's mind that a law siding one side cannot arrange love. The judge's decision will make native get lower. Educationally, social status, and now fall in love a native has no chance for it. Nyai does not want this to happen.

4. Being a Responsible Woman

Related to Nyai Ontosoroh characterization in the story, becoming a responsible woman, one must be able to make conscious decision and engage in activities that strive to develop one or others. A responsible woman, above all accepts the consequences of her own decisions.

“Annelies, my daughter, sirs, is only an Indo, so is that why she may not do the things her father did? It was I who gave birth to her, who reared her, who educated her without a single cent of aid from you honorable gentlemen. Or perhaps it wasn’t I who have been responsible for her all this time? You gentlemen have never worked for and worried after her. Why all the fuss now?” (p.287-288)

Nyai Ontosoroh takes a responsible to save her daughter’s marriage. She does that because she is the one who approves the relationship between Minke and Annelies and she also the one who orders Minke and Annelies to struggle for their relationship even she knows it will be hard.

5. Being a Respected Woman

Based on the story, Nyai Ontosoroh is a respected woman. Someone that respected admired and considered important by many people. The narration below shows that Nyai is the respected woman. Respected woman here means Nyai Ontosoroh has esteem for a sense of the worth or excellence of a woman because of her of her knowledge as Dutchman that have formal education at time or even smarter.

“Nyai Ontosoroh, a very clever woman, mother of the bride and mother-in-law of Mr. Minke. She is brilliant individual. She is a ship’s captain who will never allow her ship to be damaged, let alone sunk. It is through her captaincy alone that this happy occasion is able to take place, the uniting of the gloriousness of a woman with the great skill and ability of a young author. Through this captaincy, two pairs of hands will now proceed forth into each other’s clasp for the rest of their lives, as this couple begins what will surely be an equally glorious life in the future.” (p.315)

The text above shows the Nyai Ontosoroh is a superb woman. She does many efforts to be like this. It is not for herself only but also for her people “Native”. She always embraces people that do not have courage and opportunity to speak up. Indirectly, because of her efforts she becomes the respected woman that is bravely against the injustice that happened in that era.

6. Being a Persevered Woman

In the story, a persevered woman is representing Nyai Ontosoroh’s characteristic. The text below describes that Nyai is a woman who perseveres and continue to do or try to do something despite difficulty or discouragement. In another words, perseverance can also be uses to describe such Nyai’s characterizations.

“Yes, child, Nyo, we must fight back, we must resist. However good and kind any European has been to us, in the end they will be afraid to face up to the risks of resisting European law, their own law, especially if it’s only to defend the interests of Natives. (p.335)

The text above shows that Nyai Ontosoroh is the person that always makes effort to fight for truth. She bravely takes every risk. She keeps going with her trust that they can be the winner even though they do not have enough proof at that time.

7. Being a Realistic and Persistent Woman

Nyai is someone who has a strong grasp on the reality of a situation, understands what can, and cannot be complete, anything that is a practical, doable notion, or something that approaches the true truth. Nyai is also a person that keeps continuing to do something in determining way and she continues to exist for long time. She always makes efforts to fight the injustice at that time.

“Shame is not a concern of European civilization.” Mama stared wide-eyed at me as if she were angry with me. “You who have mixed with them all this time, how can you talk like that? You, child, Nyo, as a Native, should and must be ashamed to have such thoughts. Never again mention shame in relation to Europe. All they understand is getting their way. Never forget that, child, Nyo.” (p.336)

The text above shows the way of thinking of Nyai Ontosoroh. She makes always efforts in every condition.

8. Being a Competitive Woman

In the story, Nyai Ontosoroh characterization is the woman that makes efforts and desire to outperform others especially to the Dutch as the more educated, wealthier, or noble people even though there is nothing to lose. Nyai does this because she wants to show the colonizers that Indonesian or native people are not cowardice and stupid as they thought. She does not want her people to be oppresses.

“It is the Europeans themselves who have taught me to act this way, Minke, the Europeans themselves.” Her voice pleaded with me to believe. “Not at school, but in life.” (p.49)

“Mama, permit me to ask.” I started my effort to escape from her shadow. “Mama graduated from which school?” “School?” She tilted her head as if spying on the sky, clearing her memory. “As far as I can remember, I’ve never gone to school.” “How’s that possible? Mama speaks, reads, and maybe also writes Dutch. How is that possible without schooling?” “Why not? Life can give everything to whoever tries to understand and is willing to receive new knowledge.” (p.72)

The texts above show Nyai known just a concubine can be equivalent to the others that was call **Nyonya** or **Tuan** at that time. She did not go to school as the others but she proves that she is the woman who can compete and she is ready for it. She can dress like a noble, she can speak Dutch fluently, she can read book in Dutch language, and she can write a book in Dutch language.

B. The Discrimination Suffered by Nyai Ontosoroh

The novel is show the discriminations suffered by Nyai Ontosoroh in *This Earth of Mankind*. There are unable to fill the gabs, judge as sinner, betrayed by her parents, treated like slaves, judged as being a bad influence, accused as a murderer, accused as a thief, and treated unfairly legally.

1. Unable to Fill the Gab

Unable to fill the gab here means that Nyai has no confession from her own son Robert. She is discriminated by her son that refuses that he was born as Nyai’s son because she is an Indonesian.

Based on the story, Nyai has two children Ann and Robert. Unlikely Ann, Robert refuses to accept that his mother is an Indonesian. He declares that he is a pureblood. Therefore, while in Minke comes to his house, he does not introduce Nyai and he always ignores Nyai. He is shy that everyone knows that his mother is a concubine.

“When Nyai stopped eating, naturally I did too, and so did Annelies. Robert Suurhof continued eating and seemed to ignore Nyai completely. And I realized I had not heard the woman speak to her son even once. “Minke,” Nyai said, “is it true people can now make ice? Ice that is really cold, as the books say?” “It’s true, Mama, at least according to the newspapers.” Suurhof swallowed, while glaring at me. “I want to know if the newspaper reports are true. ” “It seems everything will be able to be made by man, madam,” I answered, though in my heart I was more amazed that somebody could doubt a newspaper report. “Everything? Impossible,” she replied. The conversation stopped abruptly. Robert Mellema invited his friend to go outside. They stood and left without taking leave of the Native woman, Nyai Ontosoroh.” (p.34-35)

The text above shows how people treat a concubine like Nyai Ontosoroh at that time. Nyai just tried to be kind and give nice service to her guest. However, even Nyai does that, Robert has no respect about it.

2. Judged as a Sinner

The word sinner here represents Nyai Ontosoroh discriminated by people in the story as the tempter that tempts the Dutch for her own interest like social status, wealth and more rights.

“Not only Mrs. Telinga and I knew, but it felt as if the whole world knew, that such indeed was the moral level of the families of nyais: low, dirty, without culture, moved only by lust. They were the families of prostitutes; they were people without character, destined to sink into nothingness, leaving no trace. But did this popular judgment apply to Nyai Ontosoroh?” (P.54)

The text above shows that Nyai looks as the parasite in Mellema’s family because she is a native who is married the European, and she used her sneaky and dirty trick. She was reputed as the woman that tempted Mr. Mellena so they are forbidding to falling in love. In short, Nyai is always a guilty person even though there is no proof about all the accusation.

3. Betrayed by Her Parents

This happen when Nyai talks to her daughter’s Ann. She tells about her story in the past to motivate Ann to keep going with choice and do not afraid to Mr. Mellena and other people that against her.

“So, Ann, that was the simple ritual whereby a child was sold by her own father, Clerk Sastrotomo. And who was it who was sold: I, myself, Sanikem. From that moment on I lost all respect and esteem for my father—for anyone who has ever sold their own children, for whatever purpose or reason.” (p.84)

Why am I telling you this story, Ann? Because I don’t want to see my child go through such cursed experiences as these. You must marry properly. Marry someone like you, of your own will. You, my child, you must not be treated like a piece of livestock. My child may not be sold to anyone, no

matter what the price. Mama will make sure that such a thing does not happen to you. I will fight to preserve the dignity of my child. My mother was incapable of defending me, so she was not fit to be my mother. My father sold me like the offspring of a horse; he wasn't fit to be my father. I don't have any parents. Life as a nyai is very, very difficult. A nyai is just a bought slave, whose only duty is to satisfy her master. In everything! Then, on the other hand, she has to be ready at any moment for the possibility that her master, her tuan, will become bored with her. And she may be kicked out with all her children, her own children, unrecognized by Native society because they were born outside wedlock. (p.87)

I swore in my heart I would never look upon my home or my parents again. I did not even care to remember them. I never wanted to think about that humiliating event again. They had made me into a nyai like this. (p.88)

The text above shows that Nyai was discriminated by her parents. Her parents were sold her no reason. Therefore, Nyai always tells her daughter not to listen or believe to other people's argument. She teaches Ann bravely against it.

4. Treated like Slaves

Based on the story related to Nyai Ontosoroh, a concubine is a woman that bought or adopted by the Dutch to be a house cleaner, a babysitter, or a housekeeper. Nyai had experienced that she treated like a slave. She was insulted, roughed, and dumped by her Tuan. This happened to her before she became Mr. Mellema's wife.

"A slave can live in an emperor's palace, but still remain a slave." "A European, Pure European, bought me from my parents." Her voice was bitter and filled with a desire for revenge which would not be satisfied even with five palaces. "I was bought to become the brood mother of his children." (p.228-229)

The text above shows Nyai was discriminated by Dutch. She treated like a slave. A concubine should be treated as servant who serves the need of their master or Tuan. Nevertheless, what happened to Nyai was unlike with the nature of concubine that should be.

5. Judge as Being a Bad Influence

Nyai Ontosoroh is known as an extraordinary woman. She has the great impact in society at that time. She knows many things included the Dutch's plan. Many people respect her because of her knowledge but, there are also many people do not like her.

I think everybody acknowledges that. I've said before to you that she has unconsciously self-educated herself? And because of that she failed in another field? She doesn't understand how to bring up her children. She has placed them in the middle of her own personal conflicts. It's not just a deficiency—it's a failure, Mr. Minke." Everyone among elite circles knows the tragic story of Mr. Mellema and his concubine, except, perhaps, Annelies herself. Without being conscious of it, Nyai has molded Annelies into her second personality. That child will never show any initiative if far from her mother. Initiative, in the form of commands that Annelies cannot refuse, will always be something that comes from her mother. Have pity on that beautiful child. Her psyche is in confusion, Mr. Minke. Her mind is

inside her mother's head." People are afraid to face her, afraid that they will be able to move once under her influence. (p.249-250)

The text above shows how the society especially the Dutch look at Nyai as the threat that changed people's mindset to disobey the Dutch. That means Nyai has changed Minke's and Ann's way of thinking to continue their relationship that defied Dutch's rules at that time.

6. Accused as a Murderer

This story part is about Mr. Mellema's death because he has been murdered. People are suspicious to Nyai because there are some issues that Nyai was quarreling with Mr. Mellema. Mr. Mellema hurt her feeling and Nyai murdered him.

There have been many proven cases of nyais conspiring with outsiders to murder their masters. The motives: lust and wealth. In the nineteenth century alone, there could be listed at least five nyais who had gone to the gallows.

The paper closed its piece with the suggestion that Nyai Ontosoroh be investigated more thoroughly. After reading all their comments and proposals, Mama stated: "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 to be in the wrong. We're facing a more difficult situation now, Minke, my son. (p.278)

The text above shows that people accused Nyai as the Murderer of Mr. Herman Mellema. A woman as concubine will live with her master without marriage. A concubine assumed as the woman who has the high expectation and ambition to be rich and dominant. To reach her ambitions, a concubine will do anything as tempt their master even killed their master as long as they can get what they want.

7. Accused as a Thief

It is still related to the previous discussion, in this section after Nyai accused as a murderer. She accused as a thief who has taken property belonging to Mr. Mellema. In the fact, after Mr. Mellema died who took his estate was his own son, Robert. He used the money to have fun with a woman. Somehow, the judge ignored Nyai's explanation. But, the judge was more favorable to Robert that confirmed as the suspect.

My article, which was first published by Maarten Nijman, was then circulated more widely through an auction paper that had been able to turn itself into a general daily as a result of the Herman Mellema affair, though most of the paper was still advertisements.

"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.

How much have I stolen from the late Herman Mellema? Tell us, sir. Give it all in detail if you can. You can ask assistance from Herman Mellema's family. Hire an accountant if you like, I wrote. 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 issue shifted to color difference: European versus Native. (p.279)

The text above shows that society totally discriminate. The court was known who the suspect. However, Nyai always is the one who is guilty because she is the Mr. Mellema's concubine.

8. Treated Unfairly Legally

Nyai protested to the judge's decision that declined her daughter's marriage with Minke. Nyai has not been allows to declare her decision and her plea to Ann because Nyai is considered not Ann's legal mother. She cannot show the documents that she is Ann's mother although she was the woman who had given birth to Annelies. The judge decided that Nyai has no right to marry off Ann and Minke.

Didn't Mama protest against the decision?" "Protest? I did more than that—I completely rejected the decision. I know them, those Europeans, cold, hard like a wall. Their words are expensive. She is my child, I said. It is only I who have any rights over her. It was I who gave birth to her, who have brought her up. The judge only said: The documents show that Annelies Mellema is the acknowledged child of Herman Mellema. Who is her mother, who was it that gave birth to her? I asked. The documents state that her mother is the woman Sanikem alias Nyai Ontosoroh, but. ... I am Sanikem. Yes, he said, but Sanikem is not Mrs. Mellema. I can bring witnesses, I said, to prove that I gave birth to her. He said: Annelies Mellema is under European law, Nyai is not. Nyai is a Native. Had Miss Annelies Mellema not been legally acknowledged by Mr. Mellema she too would be a Native and this court would have had nothing to do with her. Minke, what could be more humiliating! So I said, I will fight this decision, using whatever attorney is able and willing. That's up to you, he said coldly. (p.328)

"The judge said. You are a nyai, a Native, you have no business with this court." Mama grimaced savagely. "In the end," she said later in a soft voice, "the issue is always the same: European against Native, against me. Remember this well: It is Europe that swallows up Natives while torturing us sadistically . . . Eu-r-ope . . . only their skin is white," she swore. "Their hearts are full of nothing but hate." (p.329)

The text above shows the Dutch totally treated Nyai unfairly legally or discriminated legally. The judge refused Nyai's plea to her daughter because she was not Ann's legal mother because she cannot show the document if she is Ann mother.

4. CONCLUSION

This research is literary research. There are some literary works. One of literary works is novel. Pramoedya Ananta Toer is the one of famous author in Indonesia. He has a lot of literary works which goes International. Some of his works have been translated into foreign language. One of them is *Bumi Manusia* that translated into English version by Australian author named Max Lane. The novel entitled in English version is *This Earth of Mankind*. This research is interested in novel. This research analyzes the discrimination in Pramoedya Ananta Toer *This Earth of Mankind*. The purpose of this research is finding out

the discrimination in the novel. As the result, this analysis is required to determine some issues in the novel entitled *This Earth of Mankind*.

There are two problems in this analysis. The first is to finding out Nyai Ontosoroh characterization in Pramoedya Ananta Toer *This Earth of Mankind*. The second is to find out the kinds of discrimination that suffered Nyai Ontosoroh in Pramoedya Ananta Toer *This Earth of Mankind*. In this novel, it has some issues. The first issues are related to the Nyai Ontosoroh characterization in the novel. The characterizations as follow, a well- educated woman, a straight forward woman, brave and wise woman, responsible woman, respected woman, a persevered woman, realistic and persistent woman, and a competitive woman.

The second issues are related to the discriminations suffered by Nyai Ontosoroh in *This Earth of Mankind*. The discrimination as follow unable to fill the gap, judge as sinner, betrayed by her parents, treated like slaves, judged as being a bad influence, accused as a murderer, accused as a thief, and treated unfairly legally. The research has provided the theories of of post-colonialism, setting, and discrimination to solve both of the problems. The topic is limited in this research.

Some methods are required for analyzing the research. These methods are required to ensure the research's validity. The approach to study, the method of study, and some steps are all part of the research method. The approaches employed in this study are feminist, moral, psychological and sociological. The study's method is library research.

Finally, after writing this research, the researcher can learn about discrimination that suffered Indonesian people by the Dutch related to the novel This Earth of Mankind by Pramoedya Ananta Toer. This research can be a reference for other researchers to analyzing the issues that related to the discrimination.

5. REFERENCE

- Abrams, M. H. 1990. *A Glossary of Literary Term Seventh Edition*. Cornell University: Earl McPeck.
- Ashcroft, Bill and Gareth Griffiths. 1998. *Post-Colonial Studies: The Key Concepts 1st Edition*. London: Routledge.
- Bennet, Andrew and Nicholas Royle. 2004. *Literature, Criticism and Theory Third Edition*. London: 90 Tottenham Court Lord.
- Creswell, John W. 2015. *30 Essential Skills for the Qualitative Researcher 1st Edition*. California: SAGE Publications, Inc.
- Cspeli, Gy. 1997. *National Identity in contemporary Hungary*. New York: Columbia University Press. B.
- Frankle, J. & Wallen, N. 1993. *How to Design and Evaluate research in. Education, (2nd Edition)*. New York: McGraw-Hill Inc.
- Gikandi, Simon. 2001. *Globalization and the Claims of Postcoloniality*. South Atlantic Quarterly: Duke University Press.
- Guerin, Wilfred L. et.al. 2005. *A Handbook of Critical Approaches to Literature 5th Edition*. New York: Oxford University Press.
- Hooks, Bell. 1989. *Talking Back: Thinking Feminist, Thinking Black 1st Edition*. New York: Between the Lines.

- Hudson, W. H. 1958. *An Introduction to the Study of Literature*. London: George G. Harrap.
- Johnson, Burke and Larry Christensen. 2010. *Educational Research 4th Edition: Quantitative, Qualitative, and Mixed Approaches*. California: Sage Publications.
- Lippert-Rasmussen, Kasper. 2018. *The Routledge Handbook of the Ethics of Discrimination*. London: Routledge.
- Mustika, Zeid. 2004. *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.
- Paris, Bernard J. 1974. *A Psychological Approach to Fiction*. New Jersey: Transaction Publisher.
- Scott, Wilbur S. 1962. *Five Approaches of Literary Criticism*. Michigan: Collier Books.
- Smith, Elliot R. and Diane M. Mackie. 2002. *From Prejudice to Intergroup Emotions: Differentiated Reactions to Social Groups*. New York: Psychology Press.
- Toer, Pramoedya Ananta. 1996. *This Earth of Mankind: Translated and with an Afterword by Max Lane*. U.S.A.: Penguin Books (U.S.A)
- Young, Robert J. C. 2001. *Postcolonialism: A Very Short Information Introduction 1st Edition*. London: Oxford University Press.