

CHAPTER V

MARXIST ANALYSIS

This chapter deals with the Marxist analysis of *This Earth of Mankind* novel. The researcher analyzes correlation between equality with Marxist theory which exists in the novel. This chapter is divided into three parts. Firstly marxist analysis comprises with Dialectical Materialism, Historical Materialism, Class Struggle, Alienation, and Revolution. Secondly the analysis of equality which consists of Civil Equality, Political Equality, Social Equality and Economic Equality. Thirdly is Discussion.

A. Marxist Analysis

1. Dialectical Materialism

According to Selden (1985: 23) dialectical materialism is the expression of an immaterial spiritual essence. People believed that their ideas, cultural life, legal system and religious were the creation of human and divine reason, which should be regarded the guides to human life. Marx argues that all mental (ideological) systems are the products of real social and economic existence.

Suseno (2001: 217-218) argues that dialectical materialism process is started from the existence of thesis (the first position), then antithesis (the second position) appears against thesis, and finally a synthesis (the truth) will appear as a result. This process will go on continually until it is resulting absolute of the truth.

This Earth of Mankind novel reflects the process of dialectical materialism. Equality which is fought by the characters shows the problem of thesis, antithesis and synthesis. Thesis in *This Earth of Mankind* novel is represented with the condition of Native who is always inferior to European during Dutch colonialism. In that time, Dutch controls rules in every aspects of life. Natives are hated by Europeans and Indisches (Mixed-Blood between Javanese and European). It makes Natives bend down to European. Natives must obey to European rules. Minke and Nyai Ontosoroh, as Natives are not acknowledged and always disparaged by Europeans in this story.

That offended me. I [Minke] knew that the H.B.S. brain inside the head of Robert Suurhof was only clever at insulting, belittling, disparaging, and working evil on people. he felt he knew my weakness: there was no European blood in my body. (Toer: 6)

One day Tuan and I [Nyai Ontosoroh] went to Court to acknowledge Robert and you as the children of Mr. Mellema. In the beginning I thought that with such acknowledgement my children would receive legal recognition as legitimate children. but it wasn't so, Ann. Your elder brother and you continued to be considered illegitimate, but now you were recognized as the children of Mr. Mellema and could use his name. With the intervention of the Court, the law no longer recognized you as my children, you weren't my children any longer, though it was I who gave birth to you. Since that acknowledgement, both of you, according to the law, Ann, Dutch law in these Indies. Don't be mistaken. You're still my child. Only then did I realize how evil the law was. (Toer: 78)

The second is antithesis. Antithesis is the situation or the fact that it should not happen. The Antithesis in *This Earth of Mankind* novel is that Natives want to be acknowledged their existence in society by European. It is depicted by Nyai Ontosoroh in this story. After getting knowledge

from her master, she wants to be equal with European women even though she is just a *nyai*.

They had made me into a *nyai* like this. So I must become a *nyai*, a bought slave, a good *nyai*, the very best *nyai*, i studied everything possible about my master's wants: cleanliness, Malay, making the bed, ordering the house, cooking European food. Yes, Ann, I would have revenge upon my own parents. I had to prove to them, that whatever they had done to me, I would be more worthy of respect than them, even if only as a *nyai*. (Toer: 73)

Yes, Ann, as time went on, the old Sanikem began to disappear. Mama grew up into a new vision and new views. I no longer felt like the slave that was sold years before in Tulangan. I felt as if I no longer had a past. Sometimes I asked myself: had I become a Dutch woman with brown skin? I didn't dare answer, even though I saw the backwardness of the Natives around me. i didn't mix very much with Europeans, except with your Papa.

I once asked him were European women taught as I was now being taught.

After following the women's magazines for a long time and carrying out much what they taught, I repeated my question to Tuan: "Am I like a Dutch woman yet?" (Toer: 76-77)

The synthesis comes to formulate thesis and antithesis. The synthesis in *This Earth of Mankind* novel is when Natives's knowledge and existence are acknowledged by European. It is depicted by *Nyai* Ontosoroh and Minke. *Nyai*'s master admits that her ability is equal with European women.

I repeated my question to Tuan: "Am I like a Dutch woman yet?"

Your Papa only laughed broadly, and:

"It's impossible for you to be like a Dutch woman. and it is not necessary either. It's enough that you are as you are now. Even thus, you're cleverer and better than all of them. All of them!" He laughed expansively again. (Toer: 77)

The ability of Minke when interpreting Dutch into Javanese and Javanese into Dutch makes Mr. Assistant Resident admire him. He is glad to see Native speaks Dutch fluently.

When Mr. Assistant Resident congratulated me he felt he had to praise my Dutch:

“Very good,” then in Malay, Tuan Bupati, Tuan must indeed be happy to have such a son as this. Not only his Dutch, but more importantly his attitude.” The he resumed in Dutch, “You are an H.B.S. student, yes? Can you come to my house tomorrow afternoon at five o’clock. (Toer: 119)

2. Historical Materialism

Historical materialism is a methodological approach to the study of society, economics, and history as the materialist conception of history. Selden (1985: 24) states that the historical materialism refers to human being create their material lives. The relations of dominance and subordination which govern the social and economic order of a particular phase of human history will in sense determine the whole cultural life of the society.

Historical materialism can be reflected in the story of *This Earth of Mankind*. It can be seen in character and characterization of this story. the character in *This Earth of Mankind* is divided into two groups, they are European and Native people. The European is Dutch when they colonize Indonesia. Europeans are considered have the highest social class in Indonesia. They have a power and authority. Most of them use their power and authority in controlling all of aspects in society.

I’d never been to Europe. The truth or otherwise of the Director’s statement, I did not know. Only because it pleased me, I tended to

believe it. And, further, all my teachers had been born there, and educated there. it didn't feel proper to distrust one's teachers. My parents had entrusted me to them. Among the educated European and Indo communities, they were considered the best and of the highest standard in all of the Netherlands Indies. (Toer: 2)

Meanwhile, the Natives are the original Indonesian people. They do not have power in their own country. They are controlled by European as the bourgeoisie. In that time, Natives are hated by European. They do not have value or level same as European.

There's no doubt that Robert will hate me as a worthless Native. Mr. Herman Mellema will, for sure, spit abuse at me whenever an opportunity allows. (Toer: 56)

He still paid no attention to me. I moved forward a step and he moved back half a step, as if to show his disgust at being approached by a Native. (Toer: 84)

Historical materialism in this story happens when Maurits Mellema asks for Herman Mellema's inheritance. In that time, law is made by European. And Native, especially a concubine does not have right to own her master's wealth according to the law. In this case, Nyai Ontosoroh as a concubine of Herman Mellema does not have right to own her property. The death of Herman Mellema makes Maurits Mellema as the legal son of Herman Mellema demand the right of inheritance. He is supported and helped by Amsterdam District Court to get what he wants. He uses his power to oppress *Nyai Ontosoroh*.

She pushed into my hands several documents, originals and copies, from the Amsterdam District Court, stamped the Bureau of the Home Affairs Ministry of Justice. On top of the pile was a letter from Engineer Maurits Mellema in South Africa to his mother, Amelia Mellema Hammers, giving power to attorney to the latter party to make all arrangements in relation to rights of inheritance

from the late Mr. Herman Mellema, his father, who had been killed in Surabaya, as he had been informed in a letter from his mother, written on behalf of her son, to the Amsterdam Court, asking it to look after the rights of her son over the wealth and property of the late Mr. Herman Mellema. (Toer: 302)

Then there was the official document of the Amsterdam District Court. Its contents: its decision on the case was to be executed by the Surabaya District Court. in brief it read:

Based upon the application to the Court by Maurits Mellema, made through his attorney Mr. Hans Graeg, located in Amsterdam, the Amsterdam District Court based upon official documents, provided by the Surabaya District Court, whose authenticity cannot be doubted, determines that the entire property and wealth of the late Herman Mellema, because of the absence of legal ties between Herman Mellema and Sanikem, be divided as follows: Maurits Mellema, as the legitimate child, to receive 4/6 of all property; Annelies and Roberts Mellema, as legally recognised children, to receive 1/6 each. Because Robert Mellema's whereabouts has been officially declared unknown, both temporarily as well as permanently, his inheritance is to be managed by Mr. Maurits Mellema. (Toer: 303)

Not satisfied yet with owning the wealth of *Nyai* ontosoroh, he also claims the guardian over Annelies. He takes everything from *Nyai*. Power which is had by Maurits Mellema as European absolutely able to transfer *Nyai* Ontosoroh's proprietary rights to him unconditionally.

As I listened, the words of Mother came back to me: the Dutch are very, very powerful but they have never stolen people's wives as did the kings of Java. But now, Mother? it is no other than your own daughter-in-law that they are threatening to steal, to steal a child from her mother, a wife from her husband; and they want, too, to steal the fruits of Mama's hard work and everything she has strived to achieve over the last twenty years without ever a holiday. And all this was based upon no more than beautiful documents written by expert scribes and clerks with their indelible black ink that soaked half-way through the thickness of the paper. (Toer: 304)

3. Class Struggle

Generally, class struggle means conflict between the bourgeoisie and the proletariat. Class struggle focuses on the struggle of the oppressed class against the oppressor (Hartisekar and Abadi, 2001: 35). The basic reason in class struggle is economic aspect, in which economic shows the level of social class in society.

Class struggle in *This Earth of Mankind* novel is mostly dominated by Nyai Ontosoroh and Minke who are Natives, who fight against European laws that will make them lost their wealth and Annelies, because Nyai is just an illegitimate wife of her master and according to European laws, concubine does not have right to own her master wealth and the guardian of her own daughter.

“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 that any rights over her. It was I that 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 document 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 a Native. Had Miss Annelies Mellema not been legally acknowledged by Mr. Mellema she too would be a Native and the White Court would have had nothing to do with her. Nah, Minke, what could be more humiliating! So I said, I will reject this decision, using whatever attorney is able and willing. (Toer: 304-305)

To fight against the European law, Nyai Ontosoroh and Minke have to get help from a lawyer, Mr. Deradera Lelliobuttockx. Although

Nyai Ontosoroh hires a lawyer, she does not have evidence to defend her wealth and Annelies. Because the lawyer is European, he can not help *Nyai* Ontosoroh anymore and just want to accept high fee.

That is the way it is, *Nyai*, when the matter is a legal one. There is no point in changing one's feelings or countenance. The result is just the same whether people laugh, jump up and down, or cry and wail. It is always she who determines things in the end: the law." It's better we don't talk about defeat, *Nyai*," said the attorney and his hands began to finger the documents once again. "We haven't begun trying yet. What I meant was that I hope *Nyai* will be as cold and calm as the law itself." (Toer: 307)

At that moment I understood that we would be defeated and that our only duty now was to fight back, to defend our right, until we were unable to fight back any longer. (Toer: 308)

The phenomena show how the struggle of *Nyai* Ontosoroh and Minke to defend Annelies and their property is very fatigued and without certain ending. Although they are Natives and do not have lawyer, they fight back the White Court firmly.

"Minke, we will fight them. Do you have the courage, Child, Nyo?"

"We will fight, Ma, together."

"Even if we don't have a lawyer, we will be the first Natives to oppose the White Court, Child, Nyo. Isn't it an honour?"

I had no idea of how I was to fight back, what I had to fight, who and how, I did not know either what should be my tools or through what mechanism we should endeavour. But: We'll fight! (Toer: 308)

The acts show that someone should have courage and should not surrender to defend their properties, whether someone will win or lost, they must fight for defending their properties from the evil rules.

4. Alienation

Alienation means separation from the environment and society. In other word, alienation is a condition where people are becoming foreign in their own environment and society. Suseno (2001: 88) explains that Marx sees that human is alienated from his society because of his work in capitalist economy.

In *This Earth of Mankind* novel, this condition happens when Minke had stayed in *Nyai Ontosoroh*'s house for several months. It makes Robert Suurhof who are jealous spread Minke's condition to his friends in school. All of his friends believe with Robert Suurhof because they are Europeans who dislike Native. Minke, a student who live with *Nyai* and her daughter will make society have bad thought about him. All of his friends at school avoid him. He feels isolated and alien in his own school. Minke is avoided by his friends, because of the rumours spread by Robert Suurhof that Minke had stayed and lived with Annelies.

See, even Robert Suurhof still didn't want to approach me. He always moved away if we passed near each other. And the girls at the school avoided me too, as if I were the source of some plague. (Toer: 192)

MY SCHOOL FRIENDS STILL KEPT AWAY FROM ME. THE ONLY ONE who began to befriend me again was none other than Jan Dapperste.

Jan Dapperste always told me of any rumour about me. So I knew all the ill-intentioned things Robert Suurhof planned against me. From Jan, I also found out that Suurhof had reported me to the School director. Who cares, I thought. If they want to dismiss me. let them. I can't do anything in this school anyway. (Toer: 227)

The spreading of empty rumours by Robert Suurhof makes the school Director suspects Minke that he had married with Annelies and if it is true, he will be expelled from the school. Not only students, but the School Director also believes that rumours. The School Director several times call Minke to confirm that rumours. Minke seems alien in his school and he thinks that he will be dismissed from his school by the School Director.

Several times the school Director called me up to get assurances that I had not already married, because a student must leave the school once he is married. My guess was that Suurhof was doing all the reporting on me. It could be no one else. He alone knew the origins of the matter. Eventually I found out for certain: my guess was not wrong. He'd spread around empty rumours, inciting my school friends to keep away from me. (So my estimation of myself was wrong after all!) So: the looks directed at me were the looks of people I felt I no longer knew. (Toer: 192)

Once the School Director did call me in and ask why I had become such a loner and didn't seem to be liked by the other students. I answered that I liked them all, and that there was no way I could make them like me. he then said that there must be some reason that they don't like me. Of course, Director. What's the reason? He asked again. I really don't know, I answered, I only know that there have been rumours about me spread by Robert Suurhof.

"Because you're not one of them any longer. Not a part of them, not the same as them."

I quickly understood: this was a sign I was to be dismissed.

(Toer: 227)

Minke thinks that the situation in his school has changed. He feels there is no brightness in his school and he feels lonely because all of his friends avoid him. Not only her friends, but his teachers also suspect him.

Everything has changed. Now, all around me at school, there was no enveloping aura of brightness, but only loneliness, a loneliness that called and summoned one to reflection. (Toer: 192)

5. Revolution

Revolution is the final result from dialectical materialism, historical materialism, class struggle and alienation. Hornby (1995: 108) explains that revolution as a complete or dramatic change of method or condition. Revolution is the way for the proletariat to abolish class stratification and end the exploitation in society. Revolution is a way to get equal right and position in all aspects of life in society.

In *This Earth of Mankind*, the struggle of Minke and Nyai Ontosoroh to have same equal right with European becomes an effort to reach revolution. They fight against the European law firmly and use the best way they can. They are the first Native who fight against the Europeans. Finally, their effort and persistence as Natives are acknowledged by the Europeans. The struggle makes Europeans help them in solving their case, for example, Mr. Herbert de la Croix and her daughters help them by sending a jurist to analyze their case to fight back the White Court. So, Europeans help Native to fight against Europeans.

“Minke, a well-known jurist will arrive from Semarang. The day after tomorrow. Trust him. Meet him at the station. Express train. Greetings to Nyai and Annelies. Miriam and Herbert.” (Toer: 314)

Another European also acknowledges their struggle and helps them with publishing the article about their case in *S.N. v/d D*, a Dutch press. The case makes Mr. Maarten Nijman wants to help them to fight back the White Court in getting their property and Annelies.

An article about the contravening of Islamic Law by White Law appeared in Dutch in *S.N. v/d D*. Malay version appeared in the

Malay-Dutch press. They all prepared on the same afternoon. Mr. Maarten Nijman himself came around to our house to deliver the complimentary copy.

“You have helped us very well all this time. Now it is our turn to help you as much as we can,” he said. “But there is nothing else we can do to help lighten your own and your family’s burdens. All of the editorial staff and the workers at the paper have high regard for your resistance, and express their true and sincere sympathy – so young, like a sparrow harassed by a storm, but yet still fighting back.” (toer: 314)

After getting some help from Europeans and lawyers, the struggle of Minke and *Nyai* Ontosoroh is still seem hard. Lawyer can not help them anymore because of no document which shows that *Nyai* and Herman Mellema marry legally. And finally, Minke and *Nyai* are defeated by White Court and they must loss Annelies.

We were left without the support of a jurist, without any direct means of fighting the Court’s decisions. (Toer: 319)

“We’ve been defeated, Ma,” I whispered.

“We fought back, Child, Nyo, as well and honourably as possible.” (Toer: 335)

In fact, Minke and *Nyai* who are Natives, are acknowledged by European and get some help, but they are still defeated by European laws and can not win against the White Court. How hard their effort to fight the Europeans they still do not have power and authority in facing Europeans. Natives are powerless behind the Europeans. In the end, Natives are acknowledged by the Europeans, but they are still inferior to Europeans. They can not win against the Europeans.

B. The Analysis of Equality

1. Civil Equality

Bryce (1898: 460) states that civil equality means an all-dimensional system for protecting citizens' equality right be established within the scope of administrative laws. By civil equality we understand the possession by each man of similar and equal legal rights in the sphere of private law; that is, equal rights to freedom of speech and action, to personal safety and protection, to the enjoyment of a position in the family, to the holding and disposal of property.

In *This Earth of Mankind* novel, civil equality is depicted for Natives who want to be treated equal by Europeans. As citizens and the owner of Indonesia, Natives want to have some equality with Europeans such as equal rights to get education, rights to control and own a company, and rights to freedom of speech.

In this story, Minke and *Nyai* Ontosoroh as Natives get equal rights in education aspects from Europeans. Minke gets the education from formal school, an H.B.S. school for Europeans while *Nyai* Ontosoroh gets education from informal school. She gets education directly from Herman Mellema, her illegitimate husband.

The Director of my [Minke] school once said in front of class: what your teachers have passed onto you in the area of general knowledge is very broad, much broader than would ever be acquired by students of the same level in many of the countries of Europe itself. (Toer: 2)

Every day I left for school with little May Marais. I would walk hand in hand with her as far as her school at E.L.S., Simpang. Then I walked on by myself to my school in H.B.S. Street. (Toer: 40)

I [Nyai Ontosoroh] studied everything possible about master's wants: cleanliness, Malay, making bed, ordering the house, cooking European food. (Toer: 73)

He [Herman Mellema] never forced me to do anything, except study. In this matter, he was a hard but good teacher. I was an obedient and good pupil. I knew everything he was teaching me would, one day, be of use to me and my children if he went home to Netherlands. (Toer: 75)

Another equality which is gained by Natives as citizens is right for controlling and owning a company. It is depicted by *Nyai Ontosoroh*, a concubine of Herman Mellema. After becoming a concubine and studying everything, Herman Mellema entrusts the company to *Nyai Ontosoroh*. She begins to control the company and finally she owns that agricultural company and property.

Our land grew larger. We were able to buy some wild forest at the edge of our land. All was bought in my name. There were no rice paddy or other fields yet. After the business became very large, *Tuan* began to pay me for my labour, also for the years that had already gone by. With that money I bought a rice mill and other plant and equipment. Since then the business was no longer the property of Mr. Mellema as my master, but also my property. *Tuan* obliged me to save it in a bank under my own name. By then we had named the business *Boerderij Buitenzorg*. (Toer: 77)

People only knew the name, Mr. Mellema. people would see him once or twice only, or once and then never again. On the other hand, people more often mentioned his concubine: *Nyai Ontosoroh* – a concubine much admired, handsome, in her thirties, the one running the whole of this great agricultural firm. (Toer: 10)

As citizens of Indonesia, right for freedom to speech is important to show their pride and dignity during Dutch colonialism. In that era, Natives can not speech and declare their opinion freely, but they can write

their opinion into an article then be published in newspaper. It is one of the ways Natives can declare their opinion freely, like Minke.

I [Minke] entered the room, opened up my note book and began writing about this strange and frightening family that by coincidence had involved me too in its affairs. Who knows, I thought, some day in the future I may be able to produce stories like *When the Roses Wilt*, the remarkable serial by Hertog Lamoye? Yes, who knows? So far I've only written advertisements and short articles for the auction papers. (Toer: 55)

Minke publishes his article using pen-name Max Tollenaar. And his writing is brought to be discussed in school's discussion by Magda Peters, his teacher. Without knowing who the writer is, she discusses Minke's article in front of H.B.S. school.

“Just recently I [Magda Peters] came across an article about life in the Indies. Too few people write about this. Precisely because of that, it attracted my attention. Maybe the writer is Indo European. Maybe, I say. Perhaps some of you may have already read it? It's called: *Uit het Schoone Leven van een Mooie Boerin*. The writer's name is Max Tollenaar. “

Several hands shot up. I [Minke] hid my feelings. Max Tollenaar was my pen-name. The original title had been changed and the editor had made some alterations to text, not all of which I agreed with. (Toer: 194)

2. Political Equality

Political equality means the equal right of every citizens to share in the government of a state whether as a voter or as eligible for any office or post. The term political equality describes the equal enjoyment by all who are citizens of the state of a share in its government, including both the right of voting for persons to be invested with executive or legislative functions, and the right of being one's self eligible for such an executive or legislative post (Bryce, 1898: 460).

Political equality is limited in Indonesia during Dutch colonialism. In that era, Europeans control the government in Indonesia, they make rules to control society in Indonesia. Almost of the chair in government are owned by them. Natives can not join their government easily. Only half blood people and kings who can join the government and they are choosed by Europeans. Natives can join the government but they are still controlled by Europeans.

Political equality also reflected in *This Earth of Mankind*. It happens when Indonesian people also participate in the government which is made by European. Natives could become a *Bupati* or *Patih*. *Bupati* has power to control a city by using traditional authority, while *Patih* is the chief executive assistant to a *Bupati*. It is depicted by Minke's father, a Native who becomes a *Bupati* in that time. Minke's father is one of Kings in Java, but he is believed to become a *Bupati* of B by European. When the father of Natives become a *Bupati*, his son will be predicted become a *Bupati* too in the next period. It happen when Minke's father become a *Bupati*, Minke's mother told him that he will also become a *Bupati* like his father.

“Haven't you read in the papers, tomorrow night your father is celebrating his appointment as a *Bupati*? *Bupati* of B? Mr. Assistant Resident of B., Mr. Resident of Surabaya, Mr. Controller and all the neighbouring *Bupatis* will be present.”(Toer: 109)

“Your father was appointed *Bupati* very, very suddenly. No one guessed it would be so fast. You, one day, will reach the same heights. You surely must be able to. Your father only knows Javanese, you know Dutch; you are an H.B.S. student. Your father only went to a Basic People's School. You have mixed widely with

the Dutch. Your father hasn't. You will surely become a *Bupati* one day." (Toer, 112)

The equality in political aspects is also reflected when European's officials of B comes to celebrate Minke's father appointment as a *Bupati*. They respect Native who becomes the official in that time. In that ceremony, both of European officials and Native officials come to celebrate the party.

Mr. Assistant Resident of B., Mr. Resident of Surabaya, Mr. Controller and all the neighbouring *Bupatis* will be present." (Toer: 109)

The guests had all arrived. Father and Mother proceeded forth. My brother was in front, I behind them. As soon as we entered the reception area in the pendopo, the Assistant Resident of B. came up, because that was the programme.

All stood in respect. Mr. Assistant Resident walked straight to Father, offered hid respects, bowed to Mother, shook hands with my brother and me. only then did he sit beside Father. the gamelan played *Kebo Giro*, a song of welcome, flaring up and filling the reception area and people's hearts. And the pendopo was packed with people, their faces shining with pleasure and the light of the gas lamps. Behind them in the compound, on woven mats, sat rows of village heads and village officials. (Toer: 118)

It shows that there is equality in political aspects during Dutch colonialism. European treat Natives equally in the government, though Natives are in low position in the government. Natives are acknowledged by Europeans that they can control their own city by become a *Bupati*.

3. Social Equality

Social equality is a state of affairs in which all people within a specific society or isolated group have the same status in certain respects. It entails equal rights, opportunities, obligations as well as economic

equity. It is desirable that there is no social ranks or grades in society and each human being should be treated equally in all aspects of life.

The different class of Natives and Europeans makes Natives want to be treated equal by Europeans. In *This Earth of Mankind*, equality in social aspects happens when the ability and capability which is had by Natives are acknowledged by Europeans. Their existence in environment make Europeans admire and respect to them. It is depicted by *Nyai Ontosoroh*, a Javanese and concubine which is treated equal by her master, Herman Mellema an European.

At that time I [*Nyai Ontosoroh*] began to feel glad, happy. He always paid attention to me, asked my opinion, invited me to discuss everything with him. Gradually I came to feel I was equal to him. I was no longer ashamed if I had to meet with old acquaintances. Everything that I had learnt and done during that year had returned my self-respect to me. but my outlook was still the same: I readied myself to be no longer dependent to anyone. Of course, it was going too far for a Javanese woman to speak about self-respect, especially one as young as I was then. It was your Papa who taught me, Ann. It was much later that I was able to truly feel the meaning of that self-respect. (Toer: 74)

Nyai Ontosoroh as a Javanese woman makes Magda Peters an H.B.S. teacher respects and acknowledges her as an educated Javanese woman that she never met before.

Magda Peters: “A person who is used to giving orders, running things, after giving everything proper consideration, Minke. She could run a much bigger business. I’ve never met a female entrepreneur like her. A degree from a Business Academy would not guarantee ability such as hers. You’re right, Minke, she is a successful, self-educated person. and I’ve only talked about the business side. God!” she made noises with her mouth. “That’s what’s called a historical jump, Minke. God. God! She should be living in the next century, God!” (Toer: 215)

Besides Nyai Ontosoroh, Minke also treats equal by Mr. Assistant Resident B, Sarah and Miriam de la croix. Mr. Assistant Resident B admires Minke as a Javanese who has mainset like European, while Miriam and Sarah become friend with Minke and often send letters to him, here is the content of their letter.

My friend, you have no doubt arrived at Surabaya safely by now. I've waited for news from you but none has arrived. So it is I who give in.

Don't be surprised, but Papa is very interested in you. He's already twice whether there have been any letters. Papa wants very much to know how you're progressing. He was impressed by your attitudes. You, he said, were a different type of Javanese, made from different material, a pioneer and innovator at the one and same time. (Toer: 174)

C. Discussion

After the researcher has analyzed *This Earth of Mankind* by using Marxist analysis, it is clear that this novel reveals the condition where Natives seek for equality and acknowledgement toward Europeans. In addition, Minke and Nyai Ontosoroh would like to explain a particular view some issues of Marxist analysis such as, dialectical materialism, historical materialism, class struggle, alienation and revolution. The researcher also wants to show the equality which is achieved by Natives in *This Earth of Mankind* novel.

Through *This Earth of Mankind* novel, the author shows the social condition of Indonesian during Dutch colonialism. In that time, there are two dominants group of people, Europeans and Natives. Europeans are Dutch colonizer who colonize Indonesia. They have power and authority to control

the government and often oppress citizens of Indonesia. Meanwhile, Natives are the original person born in Indonesia. They are placed in lower social class even they live in their own country. They are powerless besides Europeans and their existence are not acknowledged by Europeans. They struggle to get equality in any aspects of life to change their life into a better life and equal with the Europeans as a human being.

In this novel, Minke and *Nyai* Ontosoroh put their position in the position of Natives who seek equality among the Europeans. The story in this novel ends with sad ending, because at the end, Minke and *Nyai* Ontosoroh who want to get equality in every aspects of life are powerless in front of Europeans. Not equality which they get, but they are still inferior to Europeans. In the end, Minke and *Nyai* lost their property and Annelies because of the Europeans law which do not give advantage toward Natives.

The author expresses his criticism about the social condition by creating the major character and building the plot. It can be seen from the plot that Natives are always powerless toward Europeans and treated inequally by Europeans. Natives must obey the rules and law from Europeans. Because of that, the major characters seek for the equality to make their position are same and equal with Europeans.

In this novel, the author also shows the equality that is achieved by Natives, such as civil equality, political equality and social equality. Civil equality is depicted by Minke and *Nyai* Ontosoroh. They are treated equal by

Europeans and get their right such as right for getting education, controlling and owning the company and also right for declaring their opinion freely.

Political equality is gained when Natives are trusted to join and participate in European's government to become a *Bupati* or *Patih*. Meanwhile the social equality is Natives are treated equal by Europeans in social life. Their existence, ability and capability are acknowledged and respected by Europeans.

The result of the analysis above, the conclusion of the discussion in *This Earth of Mankind* novel reflects the inequality which is gained by Natives and their effort to be treated equal by Europeans and finally Natives show to Europeans that their ability and their power are as same as with Europeans in every aspects of life.