

CHAPTER V

CONCLUSION

The Dutch government policies during its colonization toward Indonesia had affected the colonized's aspects of life. In the time of its colonization, the Dutch divided its colonial society into three groups: Europeans, Foreign-Orientals, and Natives. Besides, since the very early of its coming to Indonesia (in Batavia, Java), the Dutch permitted its soldiers to have sexual relationship with the native women in order to fulfill their sexual need and serve them in their daily life.

The widespread of 'Nyai' phenomena as the impact of the Dutch Government policy thus caused the ambivalence of (post)colonial experience of the native women who had status as 'Nyai' or the Dutch's mistresses. The ambivalence can be seen that in one side, status as 'Nyai' made the native women had possibilities to had access to the European's life and made them free from their poverty. In other words, the status gave them pleasure. On the other side, the status leads the native women into their complex marginalization. Having status as a 'Nyai' is a fetish experience among so many negative stereotypes constituted as the result of difference identities the 'Nyai' has.

Titi as the representation of 'Nyai' in E. Breton de Nijs' *Faded Portraits* faces such complex marginalization. As a native woman who has status

as a 'Nyai', Titi is doubly marginalized both by the Dutch/Eurasian and the Native/Javanese/Sundanese. As an indigenous woman, Titi is marginalized by Alex and Sophie. Titi's racial, gender, social class, and religion representation, which is completely native is a justification for Alex and Sophie to subjugate her as 'Other' who deserves to be subordinated. For the Javanese/Sundanese society in which Titi belongs to, her status as a 'Nyai' is considered negative because having such status means that Titi has betrayed and broken religious and social norms of the society.

Passive reaction toward the complex marginalization of the 'Nyai' is the only realistic attitude which can be taken as the 'Nyai's' identity belongs nowhere. Patriarchy, imperialism, and capitalism, ideology will not listen to what women speak up. The Javanese/Sundanese patriarchal and feudalism forbid Titi to do any protest. As the lowest social class of social hierarchy and as a 'victim' of the systems, she could not fight against the patriarchal system and the ideology of family in the Javanese/Sundanese culture. Her voice also will not be listened to by her Eurasian society because of her 'Otherness'.

Most of all, it can be concluded that the practice of patriarchy, capitalism, and imperialism ideology both by the colonized and the colonizer as well are the sources of woman marginalization. The interplay of the three construct the woman into marginalize position as well as construct her not to protest against the marginalization.

BIBLIOGRAPHY