

Is the Dutch language still a (post) colonial effect?

Research about the emotions and relations of the Dutch language in Yogyakarta, Indonesia



Liza Veens

Bachelorthesis Geografie, planologie en milieu (GPM),
Faculteit der Managementwetenschappen,
Radboud Universiteit Nijmegen,
August 2016

Colophon

Is the Dutch language still a (post) colonial effect?

Research about the emotions and relations of the Dutch language in Yogyakarta, Indonesia

Author:	BBA. Liza M.M. Veens
Student number:	S4604946
Email:	l.veens@student.ru.nl
Concerns:	Bachelor thesis of Human Geography
Supporting institution:	Radboud University Nijmegen Nijmegen school of management the Netherlands
Program:	Bachelor GPM pre-master Human Geography
Supervisor and first reader:	Msc. K. Aparna
Second readers:	Dr. M. Van der Velde Dr. L. Smith
Date:	August 2016

“Al heb ik een uitgesproken Westerse opvoeding gehad, toch ben en blijf ik in de allereerste plaats Javaan.”

Hamengkoeboewono IX (‘Sultan Henk’)

Preface

Writing this thesis was a new experience for me with unique impressions and understandings. The fieldwork in Yogyakarta was an eye-opening. It was my first time in Asia but it felt like coming home, people were so friendly and welcoming. Yogyakarta as global city is amazing, especially with their cultural and historical heritage. One of the most impressive cultural heritages and characteristic for the city is the Borobudur. Because I was very impressed by this temple I set it on the cover of my thesis. The Borobudur is also linked to post colonisation because the Dutch man Cornelius discovered this beautiful phenomenon.

I am very grateful to all of my respondents, the people of Karta Pustaka and all the other people who gave me input and ideas. Especially I want to mention Dr. Estuning Tyas Wulan Mei, my supervisor from the UGM. Thank you for helping me with making the right connections and for the invitation to your beautiful wedding. Also I want to thank my four fellow students, Frank, Dirk, Gijs and Lennert for thinking with me, the support on my research and enjoyable stay in Yogyakarta.

Next to Indonesia, I had my share of support in the Netherlands. I would like to thank my tutor Kolar Aparna for her input, coaching and feedback. It was very valuable for my research and personal development, Thanks! And of course I want to thank my lovely family and especially my boyfriend who had to listen to my progress and all the stories about my experiences in Yogyakarta.

Thank you,
terimah kasih,
dankjewel,

Liza Veens

Beneden- Leeuwen, August 2016



Table of contents

Preface.....	iv
Table of contents.....	v
Summary	vi
1. Introduction.....	1
1.1. Background.....	1
1.2. Motivation	2
1.3. Research objective	3
1.4. Research model	3
1.5. Research question	4
1.6. Research structure	4
2. Theoretical framework.....	5
3. Methodology	11
4. Empirical analysis	19
4.1. Linguistic identities and relations.....	19
4.2. Emotion of Whiteness	26
4.3. Experiences with the Dutch language	28
5. Conclusion & discussion	33
Literature.....	36
Appendix 1: Transcriptions.....	38
1.1. Interview Suska Yuhan	38
1.2. Interview M. Soedarmadji.....	41
1.3. Interview Nara Prisit.....	44
1.4. Interview Bo Amirol.....	47
1.5. Interview Romo Nordi Pakuningrut.....	48
1.6. Interview Mr. Bowo Yunarto	51
1.7 Observation Karta Pustaka	52
1.7 Observations.....	54
Appendix 2 Coding & analysis	56

Summary

After a laborious parting, the Dutch East Indies became independent in 1945 (Oostindie & Schulte Nordholt, 2006, p. 573). As well for the Netherlands as for Indonesia was it a hard process to shape their 'new' independent countries (Oostindie & Schulte Nordholt, 2006, p. 574). For Indonesia, a previously ex-colony it is hard to go back to the time of the pre-Western society. The ex-colony has been exposed to the Western influence, with those experience and knowledge they have to find their new identity (Benda, 1965 p. 1072). In this bachelor thesis I am going to focus on the effect of colonisation, specialised on the Dutch language and the relation of this formal colonial language with the community of Yogyakarta nowadays.

Postcolonial theory is about the asymmetrical relation of power and domination that had human consequences for a variety of disciplines like; culture, economic, social and political power. This influence the control and behaviour of the colonial lands and their native people. Inter alia culture as the source of identity made sure for differentiates between 'us' and 'them'. This could be consciously or unconsciously, like language, image or symbols that can be shaped in the identity, history, culture and interaction with each other. Postcolonial theory will be the basis for this bachelor thesis and will be underpinned by results and experiences out of my field research. For the qualitative fieldwork, I visit Yogyakarta, a city at Central Java for four weeks. I did during my visit semi-structured interviews and observations where I focused on the feelings behind the Dutch language, the motives of speaking and the impact of speaking Dutch on their lives or community.

In Yogyakarta, the Dutch language still exists, but is not a binding factor of the country anymore and it is not a national language used as a justification of a territory. In the postcolonial theory it is mentioned that the former coloniser's language is always an important communication instrument and a fundamental ground for the existence of civilisation and social life in general. Nowadays, the Dutch language does not have this function anymore in Yogyakarta. But, the postcolonial effects of the formal colonial language are visible. Said (1978) mentioned about the post colonial theory that: the influence of the West on the East brings different effects with them for all kind of institutions. There is an economic, political and military involvement that shaped different institutions and individuals of 'the Orient' (p. 12). There are still institutions in Indonesia that use the Dutch language in this respect.

This research incorporated also the phenomenology of Whiteness from Sara Ahmed and linguistic Hybridity of Homi Bhabha. Homi Bhabha describes the relation between the coloniser and colonised, and the power of imposition and the presence of resistance. He discussed that during post colonisation the focus is too much on the Western culture instead of a mutual relation between cultures. Language and linguistic Hybridity is used for connecting cultures and identities although; it is a (long) process before language is integrated in a society. During that process there is an in-between space what transforms languages into something else. This in-between space of language I saw back in my fieldwork, especially by the older generation. They were used to the Dutch language in the past and use it still sometimes in a mixture of Dutch-Javanese to communicate with family, friends or tourist. The Dutch language is part of the multiple linguistic Hybridity because (foreign) languages do not replace each other but they all co-exist. It is a process of moving back and forward and can be used as an escape out of the society.

The phenomenology of Whiteness from Sarah Ahmed is unexpected important for my research. During my research I found it remarkable to notice that all the emotions and feelings behind the Dutch language were positive. People feel happy, joy, proud and/or enthusiasm when they speak about the relation between them and the formal colonial language.

My feeling told me that I cannot fully rely on those outcomes. It became clear that, me as a 'Dutch white girl' is the binding factor between Yogyakarta, the Dutch language and Orientalism. Whiteness is a phenomenon that is an ongoing and unfinished history and during the time always discussed. Whiteness and the knowledge about it, is connected to space. Only people who do not inhabit Whiteness or did not learn how to see Whiteness, therefore Whiteness is visible. Western colonisation made sure that people learned about how to see Whiteness in the East. Although I expected that Indonesians were 'more' used to white people because of the history and the many tourist, only this was not really the case. There is the fact that being 'White' has still a privilege in Yogyakarta. Be able to speak with a 'White' person is seen very special in Indonesia, and having a 'White' friend is a status symbol. This phenomenon gave me a privileged role in the society of Yogyakarta, what I did not expect when I started this research. Thereby, it obstructed my research and made sure that my results as biased.

The Dutch language has because of the history and the feeling of superiority, a privileged role in the society of Yogyakarta. Yet, the language does not exist anymore in the way it was present during the colonial times. As the postcolonial theory mentions the Dutch language is imposed through colonial institutions of education, police, law etc. Those institutions have in their own way to deal with the Dutch language. One of the consequences is that students who want to understand primary literature about history, law or archaeology have to learn Dutch.

People who study one of those curriculums also go to the Netherlands for their personal development and see the connection between Indonesia and the Dutch history and law. The Dutch language is also in relation with the tourism in Yogyakarta. Because of the many Dutch tourists it is a profit for a tour guide to speak some Dutch, so they receive more money.

Another important experience with the Dutch language is connected to social life and the visibility of Whiteness. A conversation or picture with white people is seen as special for Indonesians in Yogyakarta. For some people this goes further than a picture and they want to learn Dutch because of their social life. They really want to make friends with Dutch people or sometimes even pursuit a relationship. European friends are seen as popular and good for their personal development. They can practise Dutch or English with them and hear 'interesting' stories about Europe. This experience is not always connected to the Dutch because other foreign languages as English and Japanese became important for globalising Indonesia. But the Dutch language has still a privileged role because of the history and postcolonial emotions. Speaking Dutch is a way of expressing your emotions and connected to the history, that also stands in relation to each other.

The Dutch language is not a bidding factor of the country, it is not an asymmetrical relation of power and domination and it is not shaping institutions anymore in a singular way. The Dutch language is transformed in an intergenerational space in which the language comes to be associated with an escape out of the society, a social symbol or as economic benefit in the form of a better degree or work perspectives.

1. Introduction

1.1. Background

The first wave of European imperialism and colonisation happened since the 12th century. More European states started to discover other places in the world where they mainly saw economic potential and benefits (Bargh, 2007, p. 168). Winning overseas markets became a status symbol for economic growth and a modern self-assured nation (Dijk, 2007 p.1). Colonisation became a process where European institutions; values; religion; laws and politics went global and dominant (Bargh, 2007). During the Dutch golden age, the Dutch trade, military, science and art belonged to the one of the prominent in the world. With institutions as the United East India Company (VOC) and the West India Company (WIC) the Dutch ruled different colonies around the world, showed in figure 1. In this research the Dutch East Indies stands central as one of the important Dutch colonies. The Dutch ruled for over 350 years in this colony (1602-1945) (Oostindie & Schulte Nordholt, 2006). The Dutch East Indies was one of the biggest prides of the Netherlands because it was their biggest colony, with riches in diversity of cultures and people. The economic profit makes the Dutch East Indies a perfect colony what would remain forever part of the Dutch (Doel, 1996).

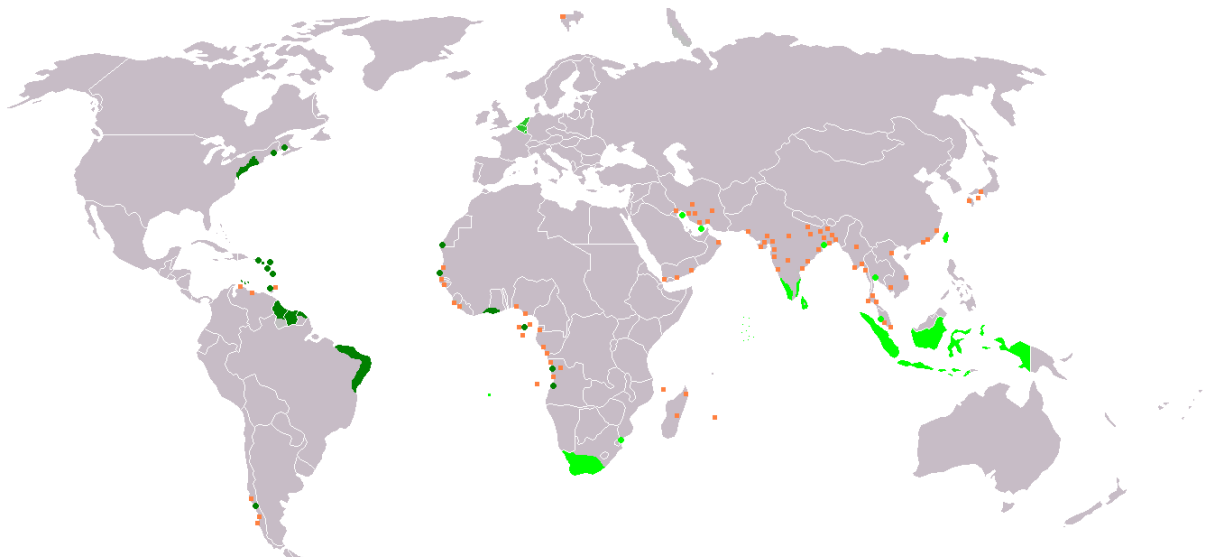


Figure 1 Dutch empire. Light: VOC, Dark: WIC, Orange: trading post. Copied from Red4tribe, december 2012. (<https://upload.wikimedia.org/wikipedia/commons/9/93/DutchEmpire15.png>). Copyright by SA 3.0.

After a laborious parting, the Dutch East Indies became independent in 1945 (Oostindie & Schulte Nordholt, 2006, p. 573). During the decolonisation it was a hard process as well for the Netherlands as for Indonesia to shape 'new' independent countries (Oostindie & Schulte Nordholt, 2006, p. 574). Both countries had to confront the situation and went through a transformation in relation to each other (Said, 1993). The Netherlands had a tough development because the disintegration of the Dutch East Indies was not anticipated. For a previously ex-colony it is hard to go back to the time of the pre-Western society, which was also the case for Indonesia. The ex-colony has been exposed to the Western influence and with those experience and knowledge they have to find their new identity (Benda, 1965 p. 1072). The process of decolonisation in Indonesia is relevant to other studies and societies, and has an influence on the modernisation processes globally (Benda, 1965, p. 1059). In this bachelor thesis the focus will be on the effect of colonisation, specialised on the Dutch language and the relation of this language with the community of Yogyakarta in present days.

European languages vs. colonisation

One of the most important effects of colonialism is the continued use and hegemony power of European languages globally. Colonisation makes sure that certain languages were spread over the post-colonial countries (Ashcroft, Griffiths and Tiffin, 2002, 21). Allan Luke asked in the book *Decolonisation, Globalisation* (2005, p. 14) the following question: *'what might be the reconstructive and constitutive focus of language ... after 'Orientalism' and 'postcolonialism'?*' Luke mentioned that this question is not that easy to answer. The identity, politics, power of the states is complex and it is hard to find the impression and needs of communities. This complexity makes it hard to find the discussion about language. National populations are in a way victimised by colonialism. This changed the contracts between and within the national populations. This is recognizable on the intercultural understandings, identities and new social and linguistic contracts (Luke, 2005, p. 18). In the time of colonisation, nations have to deal with the spectre of new forms of empire and relationships with globalising economies and mass cultures (Luke, 2005, p. 18). Culture is the identity and representation of a society that is changed by colonist power. Traditions of non Western cultures were put intension by the superiority of Western culture (Barnett, 2006).

A good example is Indonesia where the Dutch language became an indigenous language (Ashcroft, et al, 1995, p. 454). In 1939 0.7% of the total population of 60million people in Indonesia were capable to speak Dutch, circa 400.000 people (Mühlhäusler, 1996, p.341). The effect of imposing a dominant language is not a process that is done quickly. European languages slowly got a position in the media and on schools. What Ashcroft (1995) describes in his book is that *'linguistic change in schools has not always been accompanied by curricular change'* (p. 454). With the consequence that the European languages maintain a privileged position in the society, only the higher elites gain access to the new European languages (Ashcroft, et al, 1995, p. 454). Institutions like the government, police, law and schools worked with the European languages. The coloniser's language became part of a mission of civilisation. Colonisation was not only for the institutions who want to make profit out of the country but it was also the domination of the European culture that became important. Language was used as a framework for the colonial society for improving their social and economic position (Dijk, 2007, p. 35).

For improving the colonial society, language is used for collectivity and uniformity. In this research the focus is on the effects of unequal cultural relations between the former metropolitan and the ex-colonies of the Dutch empire. With the case of: the Dutch language in Yogyakarta. During colonisation language is imposed to people and societies. Although language is something personal that you can obtrude all the time, people will always be connected to their native language. As Deleuze (1993) wrote: *'The unity of language is fundamentally political. There is no mother tongue, only a power takeover by a dominant language that at times advances along a broad front, and at times swoops down on diverse centers simultaneously'*(p. 145). This gives the question how the Dutch language will be accepted and what place it has in the society. As mentioned before, circa 400.000 people spoke Dutch in Dutch East Indies that was visible in institutions, schools and the government. In this research I want to look at the Dutch language and the visibility of it in Yogyakarta nowadays. Language is a visible effect of colonisation and I will analyse if language is a postcolonial effect and in what way Indonesian people feel connected with the Dutch language these days.

1.2. Motivation

The underlying thoughts behind this research are the current visible effects of unequal cultural relations by the colonisation in Indonesia. This research has as social relevance the part that decolonisation belongs to the intertwined history of the Dutch and Indonesia. In 1945 Indonesia became independent and at this point it seem to me a good occasion to look at Indonesia 70 years later after the colonisation. Because of the limited time the focus is on the history of Indonesia.

I am curious which (post) colonial effects are still visible after 70 years in Indonesia. Especially, in the feelings and emotions behind the relation and connection with the Dutch language, between the past and present.

Because effects or impacts can be visible in different ways and this research has limited time; the focus is specified on the Dutch language. Language is one of the most important communication methods for people. During the time of colonisation the Dutch language became part of the community of Dutch East Indies and vice versa. Some aspects like the language are still visible in the communities. For example: the Dutch marine still use Indonesian words to communicate with each other (Harmsen, 1991). And during my fieldwork I mentioned that Dutch words are still included in the national language of Indonesia, Bahasa Indonesia. This research will focus on the Dutch language in Indonesia and if Dutch still is an effect of the colonisation or if there are other motives to speak Dutch like a foreign language.

There is a lot of information and research available about the Dutch (de)colonisation in Indonesia. Although this research is most of the time done in the 90's and is about the things what happened during the colonisation. Research about currents effects or impacts of the decolonisation is minimal, especially on the geography department. In this research I want to look at the effects of the decolonisation and if they are still visible nowadays. Or are the motives to speak Dutch in Indonesia changing? My research about the presence of the Dutch language in Yogyakarta will be a good amplification to current researches about foreign languages or effects of decolonisation.

1.3. Research objective

The focus of the research is on the motives and feelings behind the Dutch language. Is the Dutch language still spoken because of the history between Indonesia and the Netherlands, or do people speak it as yet another foreign language? And why do they choose Dutch above other languages?

Given the history of Indonesia I expect that there are differences between generations in thinking about the relation between the past and present. During my fieldwork I approached three generations so I have a general view of the population of Yogyakarta and my research is valid.

The research goal of the thesis is to get insights on the way the Dutch language is present in Yogyakarta. In this research I want to get insights on the motives of speaking the Dutch language. Can be the Dutch language still be seen as an effect of the Dutch colonisation, nowadays? Besides that, I want to find out the underlying feelings and emotions about the Dutch language.

1.4. Research model

Literature study and qualitative fieldwork will be used to achieve the research goal. Literature and the postcolonial theory will be the basis of the bachelor thesis. With these data the field research is constructed. For the qualitative fieldwork, I visit Yogyakarta for four weeks. In this time I did semi-structured interviews with people from different generations who speak Dutch. By the interviews I focus on the feeling behind the Dutch language, the motives of speaking the Dutch language and the impact of speaking Dutch on their lives or community. Semi-structured interviews are suitable because this method make it possible to ascertain motives and feelings. Besides that, I did observations in and around the city of Yogyakarta. Those observations contain also my own interpretation of the situation and emotions. All the qualitative research results will be analysed in relation to the literature what will lead to a conclusion. The research ends with a discussion. Figure 2 shows the research model.

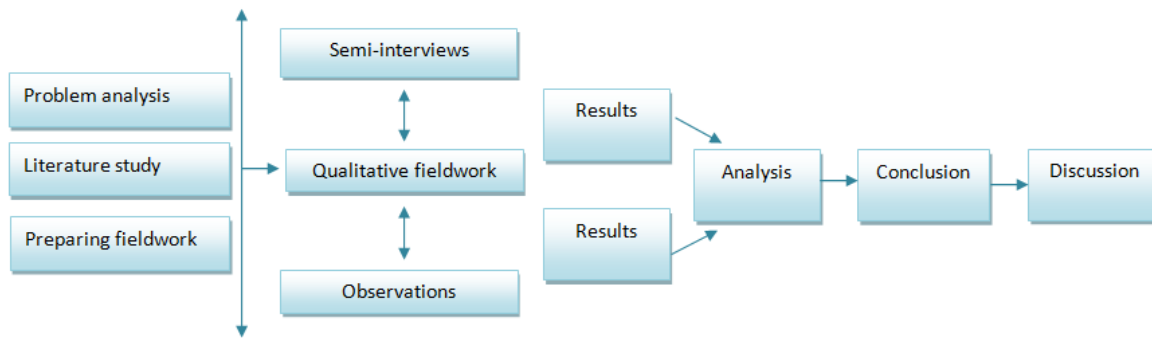


Figure 2 conceptual research model

1.5. Research question

Based on the above mentioned research goal- and research model, the study addresses the following research question:

“What are the (post)colonial emotions, relations and experiences with the Dutch language in Yogyakarta?”

1.6. Research structure

In this chapter I set out the academic and social relevance, research objective, research question and the research model. The structure of the rest of this bachelor thesis is organized as follows: chapter two represents the theoretical background of this research. The postcolonial theory stands central in this chapter supported by other theories about culture and Whiteness. The third chapter is based on the theoretical and discussed the methodological characteristics of the research, like the research strategy and the collection and analysis of the data. The theory what is worked out in chapter two will be reflected by my own experiences out of the fieldwork included the qualitative data out of the field work in chapter five. After that I give a conclusion in chapter six. The bachelor thesis ended with a discussion on the whole research, here I look with a critical eye on my research, the choices that I made and the process of the bachelor thesis.

2. Theoretical framework

This research contains the emotions and experiences of the post colonisation and Dutch language in Yogyakarta. Earlier mentioned in the introduction is that this research want to look to the current effects of colonisation and how people experiences the effects nowadays. The postcolonial theory is briefly appointed in the introduction. Postcolonial theory goes about the human consequences for a variety of disciplines like; culture, economic, social and political power, what influence the control and behaviour of the colonial lands and their native people (Said, 1993, p. 9). Doyle (1986) sees the *'empire as relationship, formal or informal, in which one state controls the effective political sovereignty of another political society'* (p.45). Although colonisation goes beyond political and economic decisions and laws, and the cultural formations is in a significant level available.

In this theoretical framework I look in-depth in the theories of Edward Said and Homi K. Bhabha. That will give insights in theories and concepts that are related to post colonisation and the Dutch language in Yogyakarta. Emotions behind the Dutch language are substantiated by the phenomenology of Whiteness. Empirical research should refine this framework. In chapter four the postcolonial theory is linked to empirical data received out of the fieldwork in Yogyakarta, Indonesia.

2.1. Postcolonial theory

First I go back where the postcolonial theory starts, namely by Edward Said's work Orientalism. In this work Said describes a patronizing Western attitude towards other cultures. He describes a way of seeing people from the Middle-East and their cultures compared to the Western cultures. Or in the terms he used, the relationship between the Orient and the Occident. This is an asymmetrical relation of power and domination (Said, 1978, p. 5). Said (1978) mentioned about his theory:

Orientalism, therefore, is not an airy European fantasy about the Orient, but a created body of theory and practice in which . . . there has been a considerable material investment. Continued investment made Orientalism . . . an accepted grid for filtering through the Orient into Western consciousness, just as that same investment multiplied . . . the statements proliferating out from Orientalism into the general culture (p. 6).

He speaks about the discourse what is strong connected to the socio-economic and political institutions. The influence of the West on the East brings different effects with them for all kind of institutions. There is an economic, political and military involvement what shaped different institutions and individuals of the Orient (Said, 1978, p. 12). The first intendancy of the West is political- and economic motivation. Although during the time culture created the interest and acted dynamically along with political, economic and military rationales (Said, 1978, p. 12). In later work of Said, Culture and Imperialism (1993) he focused on the relationship between culture and empire with the focus more on overseas territories instead of the Middle East.

“Imperialism” means the practise, the theory and the attitudes of a dominating metropolitan centre ruling a distant territory; “colonialism” which is almost always a consequence of imperialism, is the implanting of settlements on distant territory’ (Said, 1993, p. 9).

Intercultural communication is important for Said's work Culture and Imperialism. Culture can be seen as a dynamic phenomenon, it is changing all the time because of historical realities and influences of other societies.

'culture . . . means all those practices, . . . that have relative autonomy from the economic, social and political realms and that often in aesthetic forms, of whose principal aim is pleasure.. Second . . . culture is a concept that includes a refining and elevating element . . . culture comes to be associated often aggressively with the nation or the state, this differentiates 'us' from 'them' . . . (Said, 1993, pp. xii-xiii).

As mentioned earlier Said sees culture as a source of identity, but how he describes culture is very complex (Said, 1993, p. Xiii). What I found interesting the most about the quote is: *'this differentiates 'us' from 'them'*. Later on in his article he mentioned that there is power to influence foreign cultures. All kind of cultures make their own representation of another foreign culture and control them in their own way. The distinction between 'us' and 'them' is also done by imposing a certain language. Said (1993) mentioned that there is no reason for persisting continuities of long traditions and national languages except the fear and prejudice to keep insisting on their separations and distinctiveness (p. 336). Thereby in the definition about culture he mentioned that it is a dynamic phenomenon and that is influenced by economic, social and political realms. But if those points changes culture also in post colonialism is it then the case that over time the Occident culture become obscured? So what I question myself is for how long the culture of the occident will be visible in the ex-colony and till when can you speak about post colonialism or do we speak about another dimensions? For example will be the language always part of a culture, or is the phase of colonialism and post colonialism not strong enough to change the culture into a new imperial were they speak the language of the Occident? It can be temporally part of the culture and during that time the language can be completely be incorporated but is 'their' language strong enough to remain part of the culture when the post colonisation is over?

Said studied all kind of aspects what can be part of the relation between power and ideology. This could be consciously or unconsciously, like language, image, symbols what can be shaped in the identity, history, culture and interaction with each other. Said believes that this control and own representations is the distinction of the modern Western cultures (Said, 1993, p. 100). This distinction he mentioned earlier by saying: this differentiates 'us' and 'them'. Thereby he mentioned that power could be consciously or unconsciously, although I think the West knows very well how to make the different between 'us' and 'them' and this happen more consciously then unconsciously. For example implementing Western language happens to show power and make it easier for the West. This happened not unconsciously but with a reason. Thereby was speaking a European language a privilege (Ashcroft, et al, 1995, p. 454). European language was the language of the civilised and the other indigenous languages as uncivilised. This way of governing makes sure that even between the inhabitants a separation between 'us' and 'them' – 'colonial settlers' and 'colonised people'- was created (Ashcroft, et al, 1955).

I found it outstanding that Said specially mentioned the modern Western culture, but did not speak of cultures outside the West. In his theory he focuses on influences of the West on the East but I think those influences works mutual. There has to be a point that the East also influences the West and not only in trade, food and economic, but also in culture and identity. Like European language what is imposed on the East but what does not say that 'their' – Orient — language disappears. I can imagine the Western people who were curious about other cultures and identities and want to learn 'their' language. So is implanting European language a profit during colonisation or is it only implemented because it is easier for Western people to communicate?

As Said mentioned colonial language is imposed through colonial institutions of education, police, law etc. Language is a power instrument, but on the other hand language struggles with the power position. When is a language the 'major' or 'minor' language? Deleuze (1993) mentioned that 'major' or 'minor' language shows the function of the language and is simply used for the convenience.

In the approach of Said I miss the mutual development between people and their language. In my opinion you cannot impose other language on people and expect that it become the 'major' language, what you can expect is that you make people curious to learn your language and show them the profit they can make out of it. Although this is not really a postcolonial thought but it is the way it should happen and maybe will happen in the future. I think people who lived during the colonial time and who speak Dutch see also the profit and convenience in speaking Dutch.

The effect of culture can make sure for a (un)conscious suppression of the culture and personality or identity by a cultural model (Ashcroft; Griffiths & Tiffin, 2002, p. 9). During colonisation different cultures are crossing each other. Colonisation goes beyond the aim of starting a colony like the economic and political power, but also brings the social and cultural effects with them. But it is for the West a protection on their cultural practices (Said, 1993, p. 192). It is not always the case that cross-cultural is a positive intercommunication. Terms of cultural denigration describe how dominant cultures coming from the colony destroys other cultures or personalities. Said (1993) mentioned the unequal relationship between the West and dominated cultural 'others' (p. 192). Recently the West became aware of what they done in the past with their disciplinary discourses in their own 'empires' or colonies (Said, 1993, p. 195). The domination of the West is strong associated with nationalism, quoted from Said (1993):

'the mobilizing force that coalesced into resistance against an alien and occupying empire on the part of peoples possessing a common history, religion, and language. Yet for all its success in ridding many territories of colonial overloads (p. 223)'.

Nationalism was visible at institutions and their policy. So was there colonial education what promotes the history, language science and culture of the West. The government was ruled by the West was has consequences on the laws and regulations (Said, 1993, p. 232). But also discussed before is that there is no mutual exchange between cultures and identities but it goes about imposing the Western culture and habits on the East.

During colonisation European States were a form of nationalism with the ideal of self-determination and impose of their forms of capitalist and democratic organisations. Both phenomena stand in a complex interplay with each other (Anderson & O'Dowd, 2007). If I understand Said at the right way then he speaks about nationalism what is build on disciplines like colonial economics, history, anthropology and sociology. Imperialism can lead to nationalism in countries that have been taken over by imperial power. It could also be that nationalism can move forward by using imperialism. Those two phenomena work visa versa, nationalism can lead to imperialism, but imperialism can also bring out nationalism (Said, 1993). In my opinion language is used by both of the phenomena, for building their empire or nation state. Language is always an important communication instrument and a fundamental ground for the existence of civilisation and social life in general (Kamusella, 2001). Language is also used as well by imperialism as nationalism as the binding factor of the nation and/or as justification of enlarging the territory of the imperial or nation-state (Kamusella, 2001).

2.2. Linguistic Hybridity

Culture makes the identity of people. During the colonisation cultures are under pressure of each other. Homi Bhabha is an author who writes about culture and identity in relation with colonisation and not as something what is locked in the past. In the book *Location of culture* (2012) he talks about the relation between the coloniser and colonised, and the power of imposition and the presence of resistance. In his work he speaks about in-between spaces and Hybridity. In this research I focus on the linguistic side of Hybridity what is in relation to culture and identity.

Hybridity refer to any kind of cultural mixing and can also used as colonial subject who have found a balance between the Eastern and Western culture. Although Bhabha discussed that during post colonisation the focus is too much on the Western culture instead of a mutual relation between cultures. Hybridity shows how cultures come to be represented by processes of repetition and articulation on which their meanings are indirectly addressed to –through- an Other.

The Hybridity of colonial identity, made the colonial masters ambivalent, split between its appearance as original and authoritative (Bhabha, 2012, p. 153).

The in-between space is the place that triggers new signs of identity and innovative collaboration. In this place the difference from the two (opposing) cultures will be used for 'new signs of identity'. It is a process of creating (hybrid) culture from the perspective of in-between spaces (Bhabha, 2012). A hybrid culture is not a 'better' culture what is destroying the cultures as well from the colonised or the coloniser. Hybridity wants to make both coloniser and colonised aware that culture is alive and a-going. Bhabha (1996) mentioned: *"the contaminated yet connective tissue between cultures – at once the impossibility of culture's containedness and the boundary between. It is indeed something like culture's 'in-between,' bafflingly both alike and different"* (p. 54).

Earlier I discussed that language is part of a certain culture, and language also has to deal with Hybridity. In my opinion language is always part of an in-between space especially during colonisation.

Language is used for connecting cultures and identities although learning a foreign language does not happen in a day. It is a (long) process before language is fully integrated in a society. During that process the in-between space is very important, what can make sure that language change in something new. Bhabha (1993) mentioned that he *'developed the concept of Hybridity to describe the construction of cultural authority within conditions of political ... inequity'* (p. 53). Cultural authority is connected to power and that is still what all this is about. You get power if you speak the right language, then you belong to the majority. But what Bhabha (1993) said is that the colonial presence is always ambivalent. Colonisation shapes power relations, what can have two sides. This is the same with language during colonisation, it is ambivalent. On the one hand you interrupt the identity of people and impose a certain language; on the other hand you maybe interrupt but bring also in some insights opportunities for those people. Certain with language, people speak for example: Dutch as a second language gives them more perspective and opportunities in the world. Especially in colonial times were more people and countries spoken the Dutch language. It gives them opportunities to develop them on the linguistic, but it is always part of the global 'economic' system of the coloniser. Said embedded the linguistic in 'economic' institutions that create inequality between the Orient and the Occident. The Orient has to catch up the standards of the colonial empires.

The in-between space of Dutch-Indonesian language is still visible by the older generation of the society of Indonesia. Some of the older people speak a mixture of the Indonesian and Dutch language and sometimes in combination with English. Those mixtures are for everybody different and there are no rules or guidelines. What I understood is that those mixtures are different by every family. People made their 'own' communication language what is a mix of Dutch and Indonesian and in Yogyakarta even Javanese (Personal communication, Mr. Nordi Pakuningrut, April 7, 2016). This in-between space in language is indirect mentioned by Deleuze (1993):

"indirect discourse, is to be found neither in language A, nor in language B, but 'in language X, which is none other than language A in the actual process of become language B." (p. 151).

Exactly this phenomenon makes it difficult to introduce new languages. Everyone has his or her own way to speak with certain words or different pronunciation what makes that a language never is used at the same way. It is very difficult to have a people speak with a homogenise language.

Bhabha (1998) mentioned: *'difference is enacted by deferral of meaning in time and the differentiation of meaning in space... phonemes are related differentially to each other so that each retains a trace of the identity of the other'* (p.107).

So when we speak about the Dutch language in Indonesia it is almost impossible to think that the entire people of Indonesia speak at the same way with the same words.

Every region could have different Dutch pronunciation or a different mixture of Dutch and Javanese. Thereby Deleuze (1993) mentioned that *'it is rare to find clear boundaries on dialect maps'* (p. 146). So how the Dutch language is implemented in every region is not easy to make clear and even questionable.

2.3. Phenomenology of Whiteness

Earlier in this chapter is spoken about 'us' and 'them' and the differentiation between them by Edward Said. During and after colonisation there is spoken in two sides: the West (us) and the East (them). In a lot of theories or conversations the 'us' and 'them' terms came back. There is always a differentiation between two countries. This separation is also visible by the colours of people's skin. 'They' have a different colour than 'us'. Nowadays people see comments on the colours of the skin as discrimination but I do not know if that always the case. Although during my fieldwork in Yogyakarta I got the feeling that Indonesians look different at me because I am a white girl from the Netherlands. This does not feel like discrimination but like a white privileged, what gave me sometimes the feeling of superior. Because of this emotion I take a look to the phenomenology of Whiteness by Sara Ahmed. Later in chapter four I will reflect on this theory with my own experience and how it became visible during my fieldwork.

Sarah Ahmed speaks in her paper at Whiteness and how it functions as habitude, this can be a good or a bad habitude. As I mentioned before is that white versus black always is seen as discrimination. Sarah Ahmed (2007) also criticized that in her paper. I quote:

'the field of critical Whiteness studies is full of an almost habitual anxiety about what it means to take up the category of 'Whiteness' as a primary object of knowledge' (p. 149). In my research I do not see the white versus black situation as discrimination or an anxiety. The focus is on the question how it become that people still found it interesting to see white people in an ex-colonial country and act differently to white people?

Unfortunately, Whiteness is still an object of critique and is a phenomenological issue. People are still busy with Whiteness as an experience. Sarah Ahmed (2007) *'Whiteness could be described as an ongoing and unfinished history, which orientates bodies in specific directions, affecting how they 'take up' space'* (p. 150).

Whiteness is still a world symbol, what is seen as unwritten rules of how it is been done. Fortunate writers like Sarah Ahmed discuss the Whiteness and look at the way how Whiteness has been received, or become given over time (2007). Seeing Whiteness over time is important in this research. How look people in ex-colonial countries at white people who formerly reigned over them. Is it the case that people who live now look differently to white people than in the past? My expectation is that people in ex-colonial counties develop themselves during time and become more worldly just like the 'West'.

Sarah Ahmed mentioned that the orientation and place where you are, is important for the way you look at Whiteness. Again 'us' versus 'them' approximation comes back, only then in 'this side' versus 'that side'. It shows distance in orientation of space. Writers Alfred Schutz and Thomas Luckmann (1974) describe orientation as: *'the place in which I find myself, my actual 'here', is the starting point for my orientation in space'* (p. 36).

So Whiteness is connected to space and the orientation of yourself. But this does not mean that when everybody is orientated on the same place and starts from that, they have the same interpretation about Whiteness. Frantz Fanon is a writer where Sarah Ahmed (2007) based on the Whiteness as an orientation.

She describes the racial and historical dimensions with references to Fanon and quote *'bodies are shaped by histories of colonialism, which makes the world 'white, a world that is inherited, or which is already given before the point of an individual's arrival' (p. 153)*. History shapes people even when they forget; they are shaped by a view of Whiteness. So race and view of Whiteness are received from others as an inheritance of history (Ahmed, 2007, p. 154). Mentioned by inheritance of history is that it also reproduces itself over time. Whiteness had a positive place in the history and is being shaped as a property of persons, cultures and places. It has an own place in the society in relation to space. What make sense of Whiteness in race with discrimination? Space and being orientated in that space shape people and institutions. In this theoretical framework this relation between space and race or discrimination is not included. Only it is mentioned that space is related to Whiteness what can come by colonisation or other ways just like the aim of this research, the Dutch language. Although for this research it is interesting to show that colonisation brings thoughts about race with them. What can still have effect on the thoughts of the society? Ahmed (2007) points out that *'spaces are orientated 'around' Whiteness, insofar as Whiteness is not seen' (p. 157)*.

Only people who do not inhabit Whiteness or did not learn how to see Whiteness, therefore Whiteness is visible. Institutionalisation of Whiteness is an understanding about how institutions shape also our view on Whiteness. People are not only shaped by space but also by institutions and their policy or reaction on Whiteness. During colonial time people learned how to look at Whiteness, although is this changed during the time? Their space and the institutions changed, moved away and new ones come in. When we can believe theories, than new influences came in what shape peoples understanding about Whiteness. My expectation is that during colonisation people made the connection between Whiteness and a certain language, for example white people who came speak Dutch and did not speak 'their' language. This connection can be made consciously or unconsciously. I think it happened more unconsciously and that people still make this connection also nowadays. This unconscious response of Indonesian people eventually became a remarkable situation for me. I did not expect that that Whiteness in relation with language was still that visible in the society. In chapter four I will reflect on my own experience of being white in an ex-colonial country and what made the situation so remarkable.

2.4 Conceptual model

The above mentioned theories are in relation with each other. Also there are aspects what are coming back in every theory like 'us' versus 'them' or the cultural aspects. The theories are the framework of this research. With my own interpretation I made the following conceptual model.

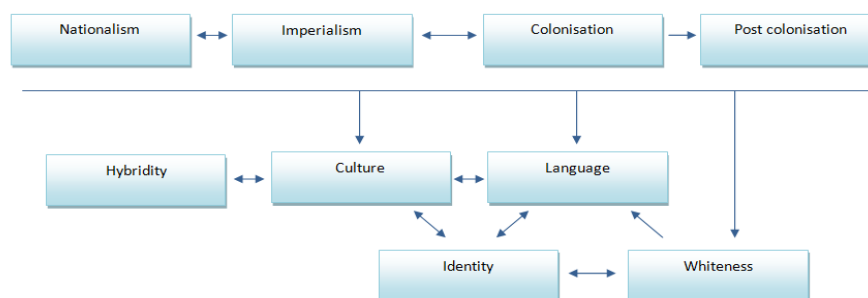


Figure 3 conceptual model

3. Methodology

In this chapter the methodology of this research will be outlined. This is the more practical side of the research. With the goal of this research and theories related to the subject in mind, I will now develop a research strategy what make sure that I come to a well substantiated conclusion at the end of this thesis. Strategy focuses on the collection and processing of material and data, to find a valid answer on the central research question (Verschuren & Doorewaard, 2007). As reminder the central research question of this bachelor thesis is:

"What are the (post)colonial emotions, relations and experiences with the Dutch language in Yogyakarta?"

3.1. Research strategy

As mentioned before, the goal of this research is to get insights about the presence of the Dutch language in the historical context of (post) colonisation in Yogyakarta. This research is going about emotions and feelings behind the Dutch language. To achieve the research goal I will use qualitative research (Creswell, 2012). There is the awareness that time for this research is limited. I keep this in mind in setting up the research strategy.

As discussed in the introduction I will use qualitative methods for the research. I want to make a reflection of my own experiences on the postcolonial- and sustained theories mentioned in chapter two. The benefit of qualitative research is that it gives me as researcher the change to interact with respondents and find out what in-depth feelings or emotions are. With questions like 'how and why' I can find out the answer on my research question. Quantitative methods do not fit in this research. I cannot answer my research question with empirical support for hypotheses in numbers and calculations; those do not say anything about the underling feelings and emotions of people (Meyers, 2000). Qualitative research does not give the range of respondents that quantitative research can give me. By quantitative research you can approach a lot of respondents that are valid for your research (Verschuren & Doorewaard, 2007). Only, I attach more value on just a small number of cases what goes in depth, also with the consequence that it is hard to formulate generalizable conclusions (Meyers, 2000). Another reason why quantitative methods fit not well for this research is the limited time that is available. Quantitative research is, in general, more time consuming than qualitative research, which also allows me to use more creativity to manage the time problem by choosing certain methods over others (Verschuren & Doorewaard, 2007). There are different kinds of qualitative research strategies; I want to refer to the book of Verschuren & Doorewaard (2007) for more explanation about the strategies. I only explain the qualitative research strategy that I use for this bachelor thesis, namely the case study.

When I started this bachelor thesis I was interested in the current postcolonial effects in Indonesia. Because this is a large scope what does not fit in the time I can spend on the research, I specialised the effect to the Dutch language and focus only on one city of the country namely, Yogyakarta. This is the scope for my single case study. When there was more time I could have work with a multiple case study. Then I would do research about different postcolonial effects in Yogyakarta and could compare them with each other. Although researching other postcolonial effects may be an opportunity for a follow-up study.

The aim of case study is to give insight in the way certain processes happen in practice and why they show up in the way they show. Often you make use of qualitative methods to compare and give meaning to collected data (Verschuren & Doorewaard, 2007, p. 161-163 183-192).

According to Creswell (2012) a case study is a good approach "when the inquirer has clearly identifiable cases with boundaries and seeks to provide an in-depth understanding of the cases or a comparison of several cases"(p. 100).

In this research I want an in-depth understanding about the underlying feelings and emotions behind the Dutch language in Yogyakarta. Results out of this case study will be reflected on the theories that are described in chapter two. This means that I do not compare several cases, but I compare one specific case namely Dutch language in Yogyakarta, with different theories.

By using the snowball sampling I found respondents who were interesting for my case study. This means that I identify respondents of interest from people or previously approached respondents who know people who can speak Dutch or who have interesting vision on the Dutch language (Verschuren & Doorewaard, 2007, p. 186-189). Because I was in a country where I did not know people, the snowball sampling helped me to find interesting respondent; friends, family, neighbours or relatives of respondents. I also had luck with the openness of Indonesian people. Indonesians are very kind and curious about you and the country where you come from. People on the street hold you up (as tourist) for a conversation what gives me the opportunity to ask them if they know people who can speak Dutch. Most of the time people could help me with finding respondents who are interesting for my research. This is a good example of using the snowball method.

To make sure that I had a proper overview of the population of Yogyakarta I did not focus on gender, age, education or religion. But I kept in mind that I approached a variety of respondents so I made sure that I did not interview people of the same generation. So that makes my research more reliable. In my results I use the respondents as one case, with the exception when there are remarkable differences between generations and who give an interesting insight in my research, I will make a separation. When this is the case I will mention it clearly. During the fieldwork I kept three generations in mind categorised in ages: > 70, 70-40, <40. Those ages were my guideline for the variation in generation. The pictures in this chapter show the diversity in respondents.

I did not focus on religion and education. During my interviews, I asked about work, family or other social relations, only for my own interest or better understanding of the situation. I did not ask about the level of education, although interest in education and special courses are important for this research. This will be analysed in the next chapter. Lastly, religion was not included in my semi-structured interviews. When it was the case that respondents said something about their religion I did not respond on that with further questions. It happened one time with respondent Mr. Soedermadji, who responds on the question: your family and you are able to speak Dutch. Are you proud of it?

'Ja. Maar ik ben Moslim'.

I was surprised by this answer but did not react on it. But I am aware that an answer like this has most of the time a message behind. My first thought was: is there a relation between religion and the formal colonial language? Because the limited time and strict scope there was not time to do more research about this possible relationship. But it is an interesting phenomena and it could be a possibility for a further research.

3.2. Research material

Besides the research strategy, the kind of research material has to be determined and described how the material is attained (Verschuren & Doorewaard, 2007). A case study can be carried out using many different forms of data collection like: interviews, observations, documents and audiovisual material (Cresswell, 2012). Empirical data has been collected by interviews, observations and documents. These different forms of collecting data have been used to increase triangulation, which is a way of approaching data collection that contains multiple and different sources to provide validity and it can help to gain an integral insight of the object of research (Creswell, 2013, p. 251; Verschuren & Doorewaard, 2007, p. 184-185).

3.2.1. Documents

The research start with a literature study what helps by preparing the fieldwork and what is used for the reflection of the outcome of the fieldwork. This research wants to give insights and discuss the theory in combination with results out of the fieldwork. Documents consist of articles and books about postcolonial time, languages, race and other relevant information.

In chapter two documents are analysed and made the theoretical framework of this research. The literature can come back in the empirical analysis of this research.

3.2.2. Interview

The focus of this research is to gain information and understanding the experience of the Dutch language in Yogyakarta. Semi-structured interview technique will help by reach the right information. By this interview technique there is some structure, although there is still the ability to probe deeper in the topic and ask for explanations. The openness and flexibility what the semi-structure interview offers consistent with the research about the connection of people with the Dutch language and underlying thoughts and feelings.

I had some questions as a guideline for the interviews:

- *Why and where did you learn Dutch?*
- *In what way do you see the Dutch language as part of the history of Indonesia?*
- *How do you see the Dutch language in relation to the Indonesian culture?*
- *What are the differences between generations who speak Dutch?*

By every question I focused on the emotions and feelings behind the answer. I tried to ask more deep about their opinions and experiences. To find those feelings and experiences, I asked also about their personal life to find out what kind of persons they are and obtain a total picture of the situation. During my fieldwork I was more focussing on the differences between generations, whereby the differences were expected. The older generation who is grown up with the Dutch language act and think differently than the younger generation who sees the Dutch language more as a foreign language. Those differences can be explained by the education of people but also the differences in time play a role. Modernisation makes it easier to understand other cultures, values etc. Internet widened the world for 'younger' generations. Although for this research, not all differences were impressing or valuable enough for mentioning it does not make a difference for the overall results.



Figure 4 my oldest respondent Mr. Nordi Pakuningrut

Interviews were not conducted in an interview setting, but were relaxing conversations. Most of the time interviews were held by the people at home or work what makes the conversation comfortable. In table 1 stands an overview from the respondents.



Figure 5 respondent Mr. Suska Yuhan

An advantage of researching the Dutch language is that I had respondents who speak Dutch. Thereby, respondents who were not confident about their Dutch could speak English very well. This makes it easier for me to find and make contact with respondents. I did not need a translator what had several benefits. I could do my interviews when I and the respondent had time, so also in the evening.

Thereby I could understand the people by myself whereby I do not have to trust on a translator, I can make my own conclusions out of the conversation and was not dependent on someone. One negative point of doing the interviews in Dutch is that in this bachelor thesis I will quote out of the interviews. So it could be that some quotes are written in Dutch. When this is the case I will translate in English or explain the quote in the text. But the disadvantage of translating quotes is that the understanding or meaning is different in Dutch then in English, that is the reason why I do not translate all the quotes. Translations of a quote are recognizable by the use of asterisk (*..*) .

Table 1 overview respondents

	Name	Gender	Age	Relation
1	Mr. Soedarmadji	Male	85	Widow, 9 children
2	Mrs. Bo Amirol	Female	43	Married, 2 children
3	Miss. Nara Prisit	Female	38	Single
4	Mr. Nordi Pakuningrut	Male	88	Unknown. Bo Amirol is his daughter
5	Mr. Suska Yuhan	Male	46	Married, 2 children
6	Mr. Bowo Yunarto	Male	51	Married, 2 children

All the interviews were different from each other, but what they had in common was the openness and relaxing setting. Even with two of the respondents I spend a whole day, they took me out or showed me some cultural sights of the city. Because of the long conversations I only transcribed important parts of the interviews. I record most of the interviews with the exception of the one with Mrs. Bo Amirol and Mr. Bowo Yunarto. Because of the noisy setting, I did not have the chance to record. Interview transcriptions are standing in appendix 1. Records can be requested.

Then there is the comment that one of the respondents is not living in Yogyakarta. This is Miss. Nara Prisit the women in figure 6. She lives in Semarang, but visits two or three times a month Yogyakarta to practise her English and Dutch. Yogyakarta is a multicultural city where a lot of tourists come



Figure 6 my youngest respondent Miss. Nara Prisit

where she can practise very easily with. I have used her interview in my research because she is the only 'younger' person where I had a long and in-depth conversation with. Other younger people I spoke during my observations by Karta Pustaka were not that clear as Miss. Nara Prisit. Besides, she is a very ambitious woman who wants to move to Yogyakarta because she felt very connected to the city.

I quote Miss. Nara Prisit:

*'when I tried to speak Dutch with the people in the Kraton (Sultans Palace) I am so glad to say: ik vind Nederlands spreken moeilijk, maar ik vind het leuk om Nederlands te leren. *I find it hard to speak Dutch, but I like to learn the Dutch language* And then they smile and say you do so good. And then I am feeling so happy'.*

Because of her inspiring story and connectivity with Yogyakarta I decided to include her in my research. Also her case shows that a colonial language is connected to a certain place. Yogyakarta attracts people who speak or learn Dutch because it is a city where the Dutch history is still alive. Miss. Nara Prisit mentioned:

'The city is so multicultural, that is one of the reasons why I visited Yogyakarta. This place is good to practice your language'.

So, not only inhabitants of the city are connected with the Dutch language but also the people around the multicultural city. Yogyakarta is the connector what makes sure that people feel connected to the Dutch language.

3.2.3. Participatory observation method

Karta Pustaka is an organisation that organises Bahasa- Belanda courses (Bahasa Indonesian – Dutch courses) in Yogyakarta. For my research I got the chance to visit the organisation Karta Pustaka for one week long. During my visits I did interviews and observations with the students and I helped also with the lessons. There was a mutual assistance between me and the organisation Karta Pustaka. I got the chance to ask students of the course some questions under the condition that it was in Dutch. And on the other side the students got the chance to speak with a native Dutch speaker. Figure 7 shows the observation 'classroom' setting at Karta Pustaka. During my observations I participated completely with the Dutch classes. Mr. Bowo Yunarto was on the top of the hierarchy and was leading the classes and my observations. This made sure that I did not interrupt the classes and I could make a contribution to the lessons.

I visited different classes with different levels. By the beginners it was harder for students to understand and answer my questions. In some cases we changed the conversation from Dutch to English. With the advanced students I could have a small conversation with them. But in general questions that I could ask were not that in-depth as by the interviews. Some of the students were a little bit insecure about their Dutch language and most of the time it remained by the motivation of speaking Dutch. Although behind the enthusiasm of people I could see some emotions. These observations gave me insight in the difficulty of learning the Dutch language and about the relations with the formal colonial Dutch language. During my time by Karta Pustaka I heard stories of 16 students. Besides that I spoke a long time with the teacher Mr. Bowo Yunarto what was very helpful to set my mind. In table 2 stands an overview of the global outcome of visiting Karta Pustaka.



Figure 7 classes at Karta Pustaka with the advanced students

Table 2 overview Karta Pustaka

Respondent	Gender	Age category	Motivation	Education level
1	Male	< 40	Study	
2	Male	40-70	Motivation son (resp. 1)	
3	Female	< 40	Study abroad	
4	Female	< 40	Interest foreign languages	
5	Female	< 40	Study abroad	
6	Female	< 40	Study abroad	
7	Male	< 40	Study abroad history	
8	Male	< 40	Family	
9	Female	< 40	Family	
10	Female	< 40	Study abroad history	
11	Female	40-70	History	
12	Female	< 40	Study abroad	
13	Male	< 40	Study / history	
14	Female	< 40	Family / study	
15	Female	< 40	Study history	
16	Female	< 40	History	
17	Female	< 40	Interest foreign languages	
18	Female	< 40	Interest foreign languages	
19	Female	< 40	Friends / hobby	
20	Female	< 40	Study	

The education level is coloured, red is the beginning class where most of the time people are more insecure. Orange is starting with some small sentences, Yellow means that people can speak in a conversation although they are more insecure and green means that I could have a conversation with him or her. In the scheme you see a remarkable number of female with the age category of <40. The age can be explained by the generation gap. Students that do not have Dutch speaking family but want to learn the language to understand their primary literature better go to the course. The age category of 40-70 years is not that visible during those classes.

According to Mr. Bowo Yunarto the participation on the class and the age of the participant is by time different. If people from those ages came to learn language their motivation is most of the time family or work related. But the course is more popular by students and younger people. Results' standing in table 2 give the impression that more females then males participating in the classes but it are a moment in limited time where no conclusions can be drawn on gender and age.

More explanations and observations from my visit by Karta Pustaka are described in the next chapter.

3.2.4. Observation

Participant observation is a technique whereby the researcher can check non-verbal expressions of feelings and the interaction of participation of people in certain places or on various activities. The researcher can check participant's communication with each other (Verschuren & Doorewaard, 2007). I choose for participant observation because it gives me as researcher the change to identify relationships with respondents or it could show me cultural interaction. I use observations to support my interviews. Before I went on my fieldtrip it was not the intention to do observations. Although during my stay I noticed that it could be a complement for my research.

I held my observations on the streets of Yogyakarta and especially places that are attractive to tourists. People want to talk to you and want to know where you come from. This look innocent only this happened so many times, and mostly all those times people speak some words Dutch that I found it interesting experience. So I start to write down when people speak Dutch to me. Table 3 contains the observation scheme whereby I rank the level of speaking Dutch and the expression and emotion of the person. By the score of speaking Dutch the red colour means that it was hard to understand the person or the person only know a few words. Orange I could understand the person only it was not a real conversation. Green mentioned that I understand the persons and it was a real conversation. By the emotion score green is all positive, orange is in between and red is negative. As you can see nobody was negative and only two persons score on orange they were sometimes a little bit sceptics but not negative. I am aware that this is a very personal interpretation of the observation.

Table 3 observation scheme (Red: negative, Orange: in between, Green: positive)

Respondent	1	2	3	4	5	6	7	8	9
Gender	Male	Male	Male	Female	Male	Male	Male	Male	Male
Age category	40-70	40-70	> 40	< 70	40-70	40-70	40-70	40-70	40-70
Motivation	Tourist	Family	Dutch wife	History	Tourist/ Family	Tourist	History/ Family	History	Tourist
Speak Dutch score	Red	Orange	Green	Green	Red	Red	Green	Red	Red
Emotion score	Green	Orange	Green	Green	Green	Green	Green	Green	Green

These observations also stimulated me to include the phenomenology of Whiteness in the thesis. During my observations it became clear that people see me differently as a Dutch white girl what later on come back in the analysis of the results. Thereby are the observations useful for the overall picture of the situation in Yogyakarta.

3.3. Analysing the research material

The primary empirical data was transcribed, coded and analyzed. This happened with the help of a paper mind map. Interviews were recorded by transcribing. With the help of colours I coded words and sentences in the transcripts. I wrote all the codes down on a note and put it on a big white paper. The codes were based on: motivation, emotion and relation. To make a good overview I moved the notes till it was in a good connection, figure 8.

More pictures about the coding stands in appendix 2. I choose for analysing my research by hand and not by computer because it gives me more overview and I can think by myself about the material instead of a computer does that for me. So I keep the control over my own research material. And I can keep thinking back and forward with it, without changing the notes all the time and making new relations or pairings.

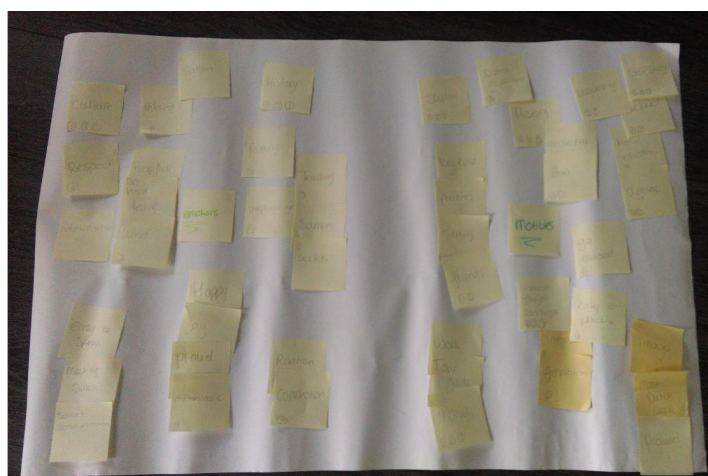


Figure 8 coding

Lastly I made a classification of the outcome included the observations, Karta Pustaka and the interviews showed in figure 9.

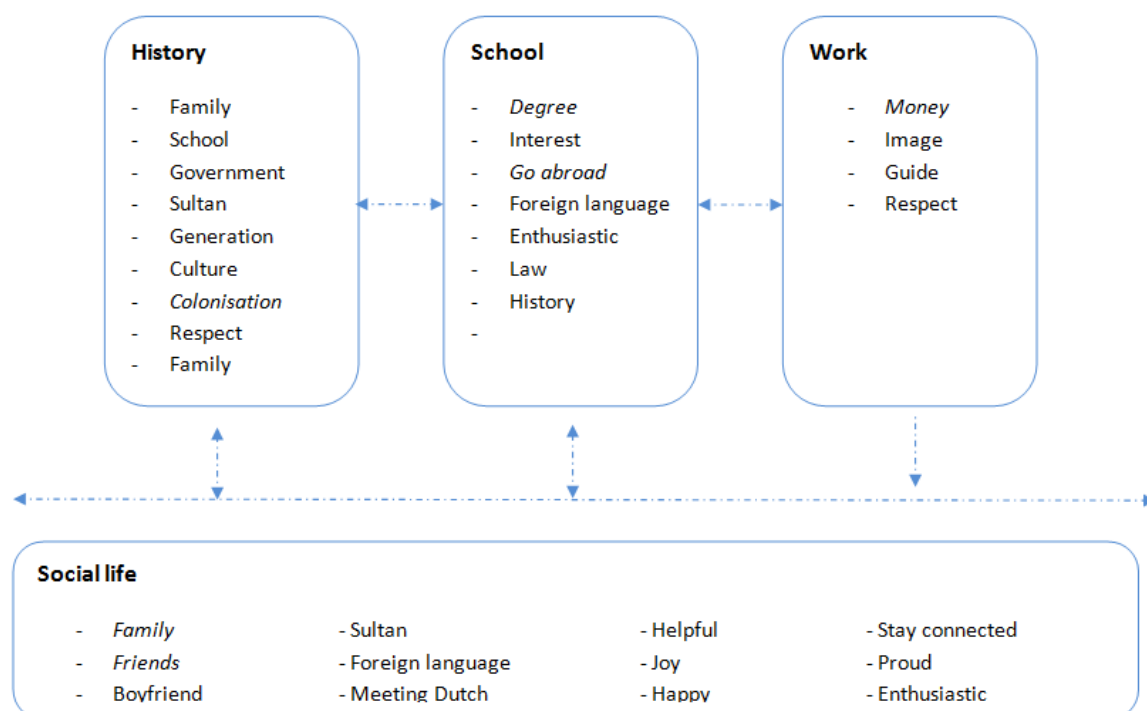


Figure 9 analysis

The figure shows the associations with the Dutch language these days. As you can see in the figure is that a lot of associations stands in relation with each other. It is hard to see emotions, motives and associations separated from one another because they are always connected, figure 10. In the next chapter the results included the interrelationships will be discussed.

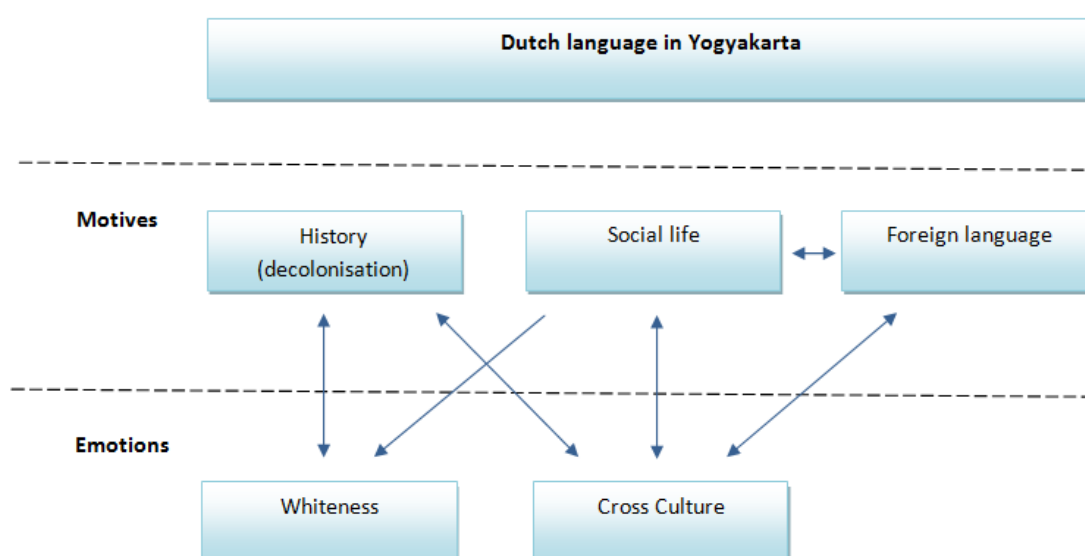


Figure 10 analysis

4. Empirical analysis

In this chapter, I will show the results of my fieldwork existing out of the interviews and observations. With a critical analysis I look to my results in combination with the literature research. Because not all information I gathered from the fieldwork is relevant for answering my research question, I will show only the results that really matter. This chapter is divided in three paragraphs that are related to the research question namely, linguistic identities and relations, emotions of Whiteness and experiences with the Dutch language.

As reminder the research question is:

“What are the (post)colonial emotions, relations and experiences with the Dutch language in Yogyakarta?”

4.1. Linguistic identities and relations

During my fieldwork I figured out that there are different relations with the formal colonial Dutch language. In this paragraph I describe the relations between the Dutch language and the history and linguistic identities in Yogyakarta. The linguistic identity is subdivides into three categories namely: social place, Intergeneration and people what is linked to social relations. This paragraph ends with multilingualism in globalising Indonesia and future expectations.

4.1.1 Historical identities

The bachelor thesis started with a quote of Sultan Hamengkoeboewono IX:

“Al heb ik een uitgesproken Westerse opvoeding gehad, toch ben en blijf ik de allereerste plaats Javaan”.

Unexpected became this quote important for my bachelor thesis. This quote is discussed in four of the six interviews because respondents started about it. Also has this quote a central place in Sultans palace, figure 11. During my fieldwork I noticed that the Sultan still has an important role in the society of Yogyakarta. I visited the Palace of the Sultan for my own interest and as cultural heritage of the city Yogyakarta. Also other respondents refer me to the Sultans Palace because I could find new respondents there who still speak ‘fluently’ Dutch. And it was true, there is still an older generation working in the Sultans Palace who conscious experienced the time of colonisation by the Dutch. Mr. Nordi Pakuningrut and his daughter Mrs. Bo Amirol work at the Palace of the Sultan and are two respondents of this research. Beforehand, I did not expect that the Sultan and the Sultans Palace would be important for my research.



Figure 11 quote Sulan Henk, at the palace of the Sultan

In the quote, Sultan Hamengkoeboewono IX speaks about education where the Dutch language is part of. Sultan Hamengkoeboewono IX has as nickname ‘Sultan Henk’ what is made up during his study in Leiden. During his study, fellow students called him ‘Henkie’. Noteworthy, I found that almost all the respondents referring to him. They told enthusiastic that he speaks Dutch; he studied in Leiden and all about his history. Proudly they told me about the quote on the picture; because he showed all the Javanese people that it is good that you learn about other cultures, other languages or go abroad to develop yourself. For a lot of Indonesians Sultan Hamengkoeboewono IX is a role model.

Sultan Hamengkoeboewono IX shows with his quote that western education or influences does not change your identity as Javanese. He makes the relation between Western languages, culture and education with their own identity. It is an expansion on your identity and not a deprivation.

My experience in Yogyakarta is that people valued the opinion of the Sultan very much and they see this as approval and example. Remarkable during my visit at Karta Pustaka, a lot of students want to learn Dutch for going to the Netherlands and study in Leiden. They can choose so many cities in the Netherlands like Amsterdam, Rotterdam or Utrecht what are quite more popular but they are attractive to Leiden. In my opinion this happen because they want to follow the footsteps of Sultan Hamengkoeboewono IX or it is something what they recognized out of their history and identity. Leiden has a good image by young Indonesians and is attractive to go to because of Sultan Henkie.

Mr. Suska Yuhan, one of the respondents had the following explanation for studying in Holland:

'I think they go to Holland because they like to have a better degree. When you are graduated to a University of Europe and you come back to this country you become somebody. The government they are going to respect you, as somebody who is learning your scientific abroad. Of course they will pay you as your reputation is. And that is why a lot of people go abroad, because then they have a better degree then when you just have a degree from your local country'.

Although, learning Dutch for students is not only because of the Sultan or a better degree but for some curriculums Dutch language is still important. Studies like history, law and archaeology still use some Dutch literature. During the 17th and 18th century all literature was written in Dutch. Students who are interested in those literatures want to learn Dutch to understand the primary literature. During my visit at Karta Pustaka I met a boy who studied Archaeology. He was very interested in the 18th century literature, one of his favourite book is: de tramweg op Java. For his study and personal interest in archaeology and history he is learning Dutch so he can understand the in Dutch written literature. He does not have the interest to study or travel abroad or to the Netherlands.

The study law is different, because the law is build on the Dutch 'rechtstaat' what still is part of the Indonesian law and literature nowadays. So for understanding the law it becomes easier if you can read Dutch. In relation with postcolonial theory this is not new information. Said (1978) mentioned that the influence of the West on the East brings different effects with them for all kind of institutions.

The Dutch language as effect is still visible in the institution that provides education and makes law. Leastwise, these are the institutions where people still speak some Dutch and or connected to the language.

I have to mention that I obtained this information from the respondents who speak or learn Dutch and not from institutions them self. So maybe there are more institutions that have visible postcolonial effects. For this research where the Dutch language is seen as the postcolonial effect, institutions that use or are dependent on historical literature are still related to the Dutch language. Because of the long history (350 years) between Indonesia and the Netherlands there is a lot of historical literature in Dutch. The long time made sure that the Dutch language does not just disappear and always will be part of the Indonesian history. Decolonisation of Indonesia is not a long time ago, so it is still 'fresh' in peoples mind. Only for now the Dutch language is still a postcolonial effect for historical literature and law, but this will change over the years when the colonisation becomes a 'long time ago' history. For now the Dutch language is still related to some education programs in Yogyakarta, which also makes sure that the Dutch language is still visible in the society.

4.1.2 Linguistic Identities

During my fieldwork I got the feeling that people see the Dutch language as part of the history and culture of Indonesia. But it is not seen as part of the Indonesian identity. There is a small section of people who still speak or learn the formal colonial language although the majority do not speak Dutch in Yogyakarta. Mr. Suska Yuhan, one of my respondents told me:

'You like or dislike, believe it or not. I mean the Dutch language is part of our culture. And it reminds us of the history and what we have now. It is part of the time, our country growing up'.

With this quote I want to refer back to the postcolonial theory where Said mentioned: all kind of cultures make their own representation of another foreign culture and control them in their own way. The distinction between 'us' and 'them' is also done by imposing a certain language. This is exactly the part that I see back by my respondents. I have got the feeling that most Indonesians accepted the history whereby the Dutch and their language is part of their culture, *'if you like or dislike'*. The Indonesian culture is a dynamic phenomenon, what is changed by time and because of historical realities and influences of the Dutch society. This is in relation with linguistic Hybridity, what refer to any kind of cultural mixing and can also used as colonial subject who have found a balance between the Eastern and Western culture. What I see happen with the Dutch language is that the balance between the Indonesian and Dutch linguistic culture is transforming. The Dutch language exist in new forms, it became something else. The formal colonial language is not intensive used anymore than during the colonial time. Thereby, the focus of speaking the Dutch language changed from a colonial language into a foreign language.

Most people I interviewed were very interested in the history of Indonesia also in relation with the Dutch colonisation. The people I talked to keep most of the time, the positive influences of the Dutch in mind. They are grateful about the influences of the Dutch to their country. I found it interesting to hear that people know about both sides of the Dutch influences, as well the positive as the negative parts. But with this in mind the respondents told me that every relationship has his problems, but they hold on the positive influences of the Dutch, because it brought good development with him. They keep in mind that the relationship between Indonesia and the Dutch was about 350 years were most time the connection between both was good. The Dutch language is not seen as a negative post colonial effect but as history and development as well personally as for the country. The connection with the history and the Dutch language is the main reason for people to still speak or learn the language. Although, nowadays the connection is not always there, it depends most of the time were the people are and with who they are. I quote respondent Mr. Suska Yuhan:

Well, for me this Dutch language is, depends were we can connect and where we disconnect. When I am talking to you, easily my mind is going to click; click and I know the Dutch words and make the link between the Dutch language and Bahasa Indonesia. Some times when I teach English to the children, I feel that I am disconnect with the Dutch language.

350 years of Dutch colonisation is the reason why the Dutch language still a small part of the Indonesian culture. The postcolonial theory mentioned that colonisation and indirect the colonised language *'differentiates 'us' from 'them'*. During my fieldwork I got the idea that the Dutch language is still the language of 'them'. They know that a part of the Dutch language is included in Bahasa Indonesia, but they do not see that as Dutch words but as 'our' Bahasa Indonesia. In my idea the Dutch language is in a lot of occasions still differentiates 'us' from 'them'. The current connection with the formal colonial language depends on three aspects, namely: social place, intergeneration and social relations. I will describe all the three aspects in combination with my experiences.

4.1.2.1 Social place

The Dutch language is part of the Indonesian culture but there is not the strong connection with the formal colonial language as with the Javanese language. Javanese is the language where they communicate with and also what is used by traditions. Miss. Nara Prisit mentioned:

'I can enjoy of the sounds of Java, for example if you come closer to the Kraton you may become closer to our history and identity'.

The Kraton, or Sultans Palace, is a place where the Dutch and Javanese identity meet each other. By now the Indonesian culture take the formal hand, with their language, music, dance etc. But sometimes with Dutch influences or disciplines. The formal language in the Kraton is Javanese of the third level. Mr. Suska Yuhan explained shortly the three forms of the Javanese language:

'So like this Liza when I am talking to a close friend, I am going to speak in Javanese in first level. But when I am talking by people like me who are higher educated, I am going to speak in the second level. And when I am talking to the Sultan troops or I go to the Sultans Palace and I see some of the Sultans servants then I am going to speak Javanese in third level. That is the rules'.

Noteworthy is, that the people in Yogyakarta feels more connected to the Javanese language than to the official language, Bahasa Indonesia. I asked them to choose between Javanese or Bahasa Indonesia, and Javanese is by all the respondents the answer. Most Indonesians, aside from speaking the national language, are often fluent in another regional language, in this case Javanese. What I found interesting to hear of Miss. Nara Prisit, one of the respondents is that when Indonesian people speak Bahasa Indonesia to each other they are seen as tourist, even in their own country. By communication in Bahasa Indonesia people act different to each other, like they also do by other tourist. For example, Balinese people have to pay the tourist prices in shops in Yogyakarta because they cannot speak to local language, Javanese but speak in Bahasa Indonesia.

Bahasa Indonesia is the language which is used at formal education, national media and other forms of communication like in the Kraton. The more than 700 indigenous languages in Indonesia make it harder to understand people's identity (Riza, 2008). Still, I have effort to understand the indigenous languages in relation with identity. For understanding this phenomenon completely I need to do a separately research.

I have to note that I did not interview people who do not speak Dutch, so it is difficult to make a good impression of the Dutch language as part of the Indonesian culture. The interviewees mentioned that their friends are less or not connected with the Dutch language and do not see the added value of the language. I saw this by Alex, a friend of Mr. Suska Yuhan one of my respondents. Alex is a man who cannot speak Dutch but know that the formal colonial language part is of Bahasa Indonesia. Alex only speaks Javanese and Bahasa Indonesia and does not feel connected with the Dutch language at all. Thereby he does not know much about the history between Indonesia and the Dutch. Mr. Suska Yuhan told me that the way Alex sees the Dutch language is not an exception but the major thought in Yogyakarta.

The Dutch language is not 'their' language anymore, with the question if it ever was 'their' language or was it always a differentiation between 'us' and 'them'. The majority of Yogyakarta cannot identify themselves with the Dutch language. Hereby the function of the Dutch language as a colonial language disappeared.



Figure 12 Alex, close friend of respondent Suska

The postcolonial theory mentioned language as the binding factor of the nation and/or as justification of enlarging the territory of the imperial or nation-state (Kamusella, 2001). Figure 13 shows how expansive the Dutch East Indies was on the European scale. After the decolonisation, the Dutch language is not a binding factor of the country anymore and it is not a national language used as a justification of a territory in figure 14 stand an overview of the linguistic territory of Indonesia in 2011. With more than 700 indigenous languages it is almost impossible to make a good map of the linguistic territory of Indonesia nowadays. All the indigenous languages in Indonesia can be linked to the linguistic Hybridity of Bhabha. Interesting to see in the map of 2011, is that the Dutch language is not part of the ethno linguistic anymore. Languages in Indonesia are changing all the time and become new mixtures of each other, like the Dutch words in Bahasa Indonesia. In the more than 700 linguistic languages in Indonesia the Dutch language is not mentioned. This means that the Dutch language is not an indigenous language of Indonesia. I would say that this shows that the formal colonial Dutch language is a 'normal' foreign language in Indonesia.



Figure 6 Nederlands-Indië in vergelijking met Europa. Copied from: Koninklijke Marine, 20-01-2015 <http://marineschepen.nl/schepen/kruisers-de-ruyter-de-zeven-provincien.html>



Figure 7 Map languages and ethnic groups Indonesia. Copied from: CIA, 16-10-2011: <http://zuidoost-azie-kaart.blogspot.nl/2011/10/kaart-indonesie-jakarta-java.html>

4.1.2.2 Intergeneration linguistic

Dutch language is something that people teach to their family, like their (grand) children. For some Indonesians, especially the older generation the Dutch language is still an in-between space. They were used to the Dutch language in the past and use it still sometimes in a mixture to communicate with family, friends or tourist. Then you see that the language is mixed with Javanese and it still is a small part of their culture. One of my respondents Mr. Nordi Pakuningrut told me about the moments he still speaks Dutch:

'Ik weet het niet. Misschien met onderonsje wel. Met mijn zusje in Jakarta praat ik Nederlands. We kunnen ook Indonesisch. Maar met mijn zusje praat ik altijd Nederlands of Javaans. Of een mengelmoes taaltje. GaruGaru'.

**'I do not know. Maybe with a private affair. I talk in Dutch with my sister in Jakarta. We could speak Bahasa Indonesia but with my sister I always talk in Dutch or Javanese, or a mixture between them, GaruGaru'.*

The colonisation is not that long time ago, what makes sure that the older generation still has a strong connection with the Dutch language. The older generation learned most of the time the Dutch language on European primary or secondary schools. For some respondents it is a shame that there are not school like that anymore. Because the Dutch language is not part of the school system anymore, the formal colonial language disappears out of the Indonesian society.

It became clear that the respondents do not see the Dutch language as a negative post colonial effect but as positive personal skills, what broadens their world. The respondents are all aware that English is become more popular nowadays and replace the formal colonial Dutch language.

Mr. Nodi Pakuningrut mentioned during the interview:

'I really want us to learn foreign languages with the good pronunciation. Good pronunciation, good grammar and good in understanding and communication. " English is multilingual. If you do not understand English, then you are blind in the world'.

Most of the respondents are agree with Mr. Nodi Pakuningrut statement about the importance of learning English and see the Dutch language slowly disappear.

Not only Mr. Nordi Pakaningrut mentioned that the Dutch language is used as mutual communication within the family. Also Mr. Soedarmadji use the Dutch language for sharing problems or secrets within the family so the neighbours do not understand where they talking about. I quote Mr. Soedarmadji:

'Onze geheim blijft probleem, ik wil niet dat onze burens mee luisteren. Waarom, daar zijn veel mensen jaloeers. Daarom wil ik voorzichtig zijn en dat ze het geheim niet horen'.

**'Our secret remains a problem; I do not want eavesdropping our neighbors. Why, there are a lot of people jealous. That's why I want to be careful, and that they cannot hear the secret'. **

The Dutch language is used as an escape out of the community and has a new form of differentiation between 'us' and 'them'. It is not the differentiation between the Orient and Occident anymore but between Dutch and non- Dutch speaking Indonesians. Besides using the Dutch languages for sharing secrets, European languages are also used to scold. Here I mention European languages instead of Dutch language because one of the respondents told me especially that he prefer to scold in German instead of Dutch, because that sounds better:

'ik zeg altijd donnerwetter. Ik zeg nooit godverdomme, nee dat zeg ik nooit. Ik zeg altijd donnerwetter. Ik kan niet in het Nederlands vloeken, maar zeg wel gekken woorden, die ken ik ook. Kent u het woord ouwe hoeren? Dat is kletsen, en domlullen is ook kletsen'.

Here again the escape from the community, because he use a foreign language that the majority of the community do not understand. The Dutch language is used as a distance between personal aspects and the community. The formal colonial language has for a limited group in Indonesia still some functions. Mainly families where the Dutch language still is part of, have profit of speaking the Dutch language.

In the introduction I wrote about the maintaining of colonisation and the privileged role of European languages in the society, in which only the higher elites gain access to new languages (Ashcroft, et al, 1995, p. 454). Mr. Soedarmadji, one of the interviewee confirmed this phenomenon. Now he lives in a relatively poor kampung (neighbourhood) where about 4 people can speak Dutch.

This is very low because a lot of 'older' people live in this kampung. He explained to me that if you come from a wealthy family you have the chance to go to school and during that time the Dutch-Indonesian School. In this school he learned Dutch, although for poor families it was impossible to send their children to those schools. So indeed the Dutch language had a privileged position in Yogyakarta.

This has not changed during the years; if you want to learn a foreign language as Dutch then you have to pay for it yourself, also nowadays. So if you do not have the money then you do not get the chance to learn a foreign language.

4.1.2.3. Social relations

Javanese people are known as humble, kind and hospitable and that is also exactly how I experienced the Javanese people. People were open and friendly no matter where you are, what you are doing or if you want to ask something. They feel the necessity to help you immediately. For me personally this was sometimes overwhelming because those reactions you cannot expect in the Netherlands. People make immediately time for you without looking at the time they have. Also they want to make you as comfortable as possible that also can feel uncomfortable because people try so hard. Although, I think this is also part of the emotions of people towards European people. They are happy to have you as a guest and do not want to disappoint you. I discovered that having Europeans in your house is very special and people can show to family and friends that they had a European visitor, which is a symbol of wealth. This was also the case on the streets. People were asking all the time to make a picture with me because that is the way of showing that you can communicate in English or sometimes in Dutch with European people. Now I use the term European people but in my opinion it goes more about the colour of the skin. I did not expect that Indonesians still attached such value on European or 'white' people. But it brings a lot of emotions with them. This is also the reason why I choose to include the theory of Whiteness in this research, appointed in the next paragraph.

There is a relation between the motivation of speaking Dutch and the emotions behind it. People do not speak Dutch with hard feelings, respondent Mr. Suska Yuhana explains in the interview:

'People with the age of my grandfather of where you come from, have probably a hard feeling with the German. But when you see now, in my age and the age of my father and grandfather, when I met you, we ask you where you come from, and when you say you come from Holland, we are very happy and helpful. And when we met you we are going to speak Dutch, proudly'.

'Well afterwards you feel like how come this people can respect us meanwhile on the other hand you have been occupied this country for 350 years. But we did not have a hard feeling today, we even feeling when Dutch people come to the kampung or a tourist, or a person who is doing research, we do not have a hard feeling with that. We are still welcome, still smile and we will treat you with our hospitality and we win that'.

If you choose for speaking Dutch there is a positive thinking behind. All the respondents I have spoken with were positive about Dutch language and saw it as a personal development.

The older generation had no choice to speak Dutch because they had to learn it in schools, like the Dutch Indonesian School. Nowadays they feel the obligation when they see Dutch people to immediately speak the formal colonial language with them. I quote Mr. Soedarmadji:

'Maar ik moet wanneer iemand van België of Nederland hier in de Kampung langskomt direct Nederlands spreken. Waarom we zijn erg blij met de relatie Indonesië en Nederland, niet zo samen. Daarom. Maar het is ook goed voor de toekomst'.

'But when someone from Belgium or the Netherlands comes here in the Kampung I have directly to speak Dutch with them. Why, we are very happy with the relationship between Indonesia and the Netherlands. Therefore. But it is also good for the future'.

Mr. Soedarmadji is not the exception, respondent Mr. Suska Yuhan mentioned about his 102 years old grandfather:

'Right now he has only Javanese conversations. He speaks Javanese. But when he met Dutch people, he is going to speak Dutch. And he will be very happy when he speaks Dutch. He is very proud'.

It feels like an obligation because of their friendliness and kindness, they want to welcome you in your own language. They have the skills and they are proud to show and use them. People who did not learn Dutch in schools, but they learned it from their family or choose to learn it, associate Dutch language with positive emotions.

They have the self-determination to choose for learning the language and see it as a personal development or most of the time when they learned it from their (grand) parents as part of history.

But the fact remains that I also have to be critic on my research objects. I only interviewed people who can speak Dutch and the ones who want to learn the language. I can imagine that there are Indonesians who have more hard feelings about the Dutch and their language and emotions won't be that positive. That is something I only can predict and to make a good argument then it has to be continued with another research.

4.2. Emotion of Whiteness

During my interviews and observations the emotions of people were all positive, figure 15. They found the Dutch language great, it gives them joy and they are proud on it. I did not expect it at all that I only get the positive reactions. So thinking about those happy feeling, good emotions and no critics I made the relation between that and the Indonesian culture of being humble and kind. The question that I asked myself is:

Are people so positive about the Dutch language because I interviewed them as a Dutch white girl or are they honestly positive?

For my research I cannot ignore this question because it can tell a lot about emotions and relations between Indonesian people and the Dutch language. The question leads me to the phenomenology of Whiteness.



Figure 15 emotions behind Dutch language

The phenomenology of Whiteness is discussed in the theoretical framework. Whiteness is a phenomenon that is an ongoing and unfinished history and during these times always discussed. Whiteness and the knowledge about it, is connected to space.

Only people who do not inhabit Whiteness or did not learn how to see Whiteness, therefore Whiteness is visible. Colonisation made sure that people in the East learned about how to see 'the Western' Whiteness.

You might ask if there is a positive connection between white people and colonisation. Although, I expected that Indonesians were 'more' used to white people because of the history and many tourists, only this was not really the case. The many requests of taking pictures with me show that being white is still seen as special in Yogyakarta.

As a white person you got a privileged position in Yogyakarta. But is this special treatment linked to the postcolonial time? Ahmed (2007) mentioned that history shapes people even when they forget; they are shaped by a view of Whiteness. So race and view of Whiteness are received from others as an inheritance of history. Mentioned by inheritance of history is that it also reproduces itself over time. Whiteness had a positive place in the history and is being shaped as a property of persons, cultures and places. It has an own place in the society in relation to space. Considering the history between Indonesia and the Dutch I am not sure that Whiteness had a positive place during the time of colonisation. But what I experienced now is that there are no hard feelings with the Dutch, what is linked to Whiteness. The Dutch 'White' colonisation shaped; persons, institutions, cultures and places in Yogyakarta. So is this being 'white' privileged position related to the relation between Indonesia and the Dutch? Do people in Yogyakarta still look at me with the idea of the differentiation between 'us' and 'them'? Am I, the Dutch white girl, still 'them' in the eyes of people in Yogyakarta? I found it hard to say if this privileged position is linked to the postcolonial time. I asked more tourists about this phenomenon and also they, who were not Dutch, had a special treatment by the people in Yogyakarta. So I think the privileged position for white people in Yogyakarta can be a postcolonial effect. But with the note that the people do not link Whiteness to Dutch people anymore but treat all the white people as special.

The attention on the street, being white and doing this research gives me doubt in the reliability of the answers of people. It is too obvious that I only get positive emotions behind the Dutch language. People answer all the questions with a smile on their face and do not have any critics. I think it is because of their culture that they want to be friendly and open to guest and especially white guest. This reaction of people on me as a white girl had made sure that this research is not completely reliable. My expectation is that there will be differences in outcome when an Indonesian girl does the same research. Indonesians are more honest to each other than to a white guest.

The way of people act to me as a white girl gave me the feeling that I did not get the chance to do the research I had come for. Afterwards, the courtesy to me as a white girl limited my research options.

During my time in Yogyakarta I was not completely aware of this, only later by analysing the results it became clearer. During my research I was impressed by the people, city and culture differences, this in combination with the expectation that Indonesians were used to 'white' people has ensured that I did not focus on the phenomenology of Whiteness during my research. Unknowingly I focussed on the motivation of people why they reacting surprising friendly to 'white' people. I asked my respondents, who were more used to white Western people, why people act like this. I found this phenomenon personally very interesting, but I did not expect that it would be part of my research. The limitation that this reaction on Whiteness gives me was that I did not felt comfortable at some moments. People want to do everything for you what makes me feel guilty. I did not want to be special but feel more equal with those people and that was not the often the case.

Institutionalisation of Whiteness is an understanding about how institutions shape our view on Whiteness. People are not only shaped by space but also by institutions and their policy or reaction on Whiteness. In this research I could question myself if I am being seen as Liza 'a person' or as part of an 'institution'? I think I am, in the eyes of people in Yogyakarta, part of an institution. I am the relationship with Orientalism. Like Edward Said mentioned about Orientalism:

A way of seeing people from the Middle-East and their cultures compared to the Western cultures. Or in the terms he used, the relationship between the Orient and the Occident. This is an asymmetrical relation of power and domination (Said, 1978, p. 5). Me, as a 'Dutch white girl' is the relationship between the Dutch language and Yogyakarta. Whereby, the institutionalisation of Whiteness made sure that there is still an asymmetrical relationship between the Orient and the Occident. But Orientalism is not only a way of seeing people from the Middle-East compared to the Western cultures anymore. Nowadays it works back and forward, what is also the case with me in Yogyakarta. In the city Yogyakarta they have a way of seeing people from the 'West' and their cultures what is connected to white privilege.

The 'only' positive emotions are not only linked to the phenomenology of Whiteness. My research has as limitation that I only interviewed six people. It could be a coincidence that all those six respondents are positive about the history between Indonesia and the Dutch. If I had more time for my research and I could broaden the scope I could have the opportunity to interview more people with different opinions. Thereby, the people from the observations on the street stopped me most of the time, instead of I stopping them. I expect that people who do not like the Dutch language or the history between Indonesia and the Dutch, they would not stopped me on the street to have a 'nice' conversation. No, those people would not spend attention to me. So that could be also a reason why I only received positive emotions with the formal colonial language. My expectation is that there are people in Yogyakarta who have negative emotions with the Dutch language and history.

4.3. Experiences with the Dutch language

Experiences with Dutch language are most of the time connected with school, history or work. The relation between the Dutch language, history and school is discussed earlier in this chapter. In this paragraph I will describe the experiences with the Dutch language with work whereby the focus is on tourism. The relation between the Dutch language and social life is described in subparagraph 2.

4.3.1. Dependency on tourism

The connection between Dutch language and work especially in tourism is worth mentioning. Yogyakarta has a lot of tourist attractions, like Sultans Palace, Prambanan and Borobudur, the picture on the cover. By those tourist attractions a lot of locals work as tour guides. Most of the guides are capable to speak some words in Dutch, or sometimes other languages as German or Japanese. Remarkably is the amount of guides who can speak (some words) Dutch.

Most times they know words in Dutch like hello, goodbye and how are you doing.

The guides who are motivated can speak some sentences or can explain everything in Dutch.

Because of the many Dutch tourists, Dutch is a language what is smart to learn. When guides speak some Dutch it brings some sympathy with them. It is a technique to receive more money or tip.



Figure 16 Sultans Palace

Mr. Nordi Pakuningrut mentioned this happening and found it a shame that people only learn (some words) Dutch because of the money issues. It is not something people publicly speak about so the interviewee was careful to speak open. But he wanted to mention this issue, because he found it such a shame that it happens. He was very honest about this. I quote Mr. Nordi Pakuningrut in Dutch: *'Voor gidsen in het paleis die moeten Nederlands praten om tips te kunnen krijgen. *lachen* eerlijk gezegd hoor. Ik ben soms bang om dit te zeggen. . . Als je maar een tip krijgt. *lachen* eerlijk gezegd hoor als je maar een tip krijgt. Krijg je geen tip dan kijken ze zuur. Trekken ze een zuur gezicht'.*

'For guides in the palace they speak Dutch to get tips. * Laugh * Honestly. I am sometimes afraid to say so'

Mr. Nordi Pakuningrut works in the library of Sultans Palace and from that position he motivates people to learn other languages although most of the time people only want to learn some words and sentences to speak with people and put less focus on the grammar and writing. He repeated multiple times that it is purely for money issues, and that is also the feeling I got sometimes by tour guides.

I caught myself on the fact that I found it more sympathetic when people or tour guides can speak a whole conversation with me than guides who speak only some words. Sometimes it annoyed me, but that is a personal feeling with a certain situation. It generates profit for the tour guides to speak some words in the language of their client, so why blame them. As long people profit from speaking (some) Dutch words, people will develop themselves in learning a certain foreign language.

By questioning them about why they only speak some words, most of the time I got the answer that it is hard to learn the Dutch language. The grammar makes it not attractive to learn the language completely, so they only learn what they need for work.

There is a functional relationship between the Dutch language and economic benefits. During the colonisation this functional relationship was present. So mentioned one of the respondents that he had to learn Dutch because the government wanted his parents and indirectly him to. So his father had to learn the Dutch language so he could do his work. The functional relationship with the economic benefits is not the same nowadays then during the colonisation. During the colonisation there was no choice to learn or not, when the government wanted you to learn you had to, otherwise you had no job.

Nowadays, people are willing to learn the formal colonial language to make profit out of it, like in tourism. I question myself if this functional relationship between the Dutch language and economic benefits is a postcolonial effect. Of course the history between the Dutch and Indonesia has an important role in learning the Dutch language in relation with tourism and the economic benefits. Although there are not only Dutch tourists in Indonesia, but there are also other Europeans, Australians, Americans, etc. come to the country. The tour guides do not only focus on the Dutch language but do the same with other foreign languages, like English, German, Japanese and even Russian. So is the Dutch language in relation with tourism and economic benefits a post colonial effect or is it just an ordinary way of making more money? In the way I observe tourism; I think it is just an ordinary way of making money but where the Dutch language has a privilege and confidential role because of the history.

4.3.2 Social experiences

Another important experience with the Dutch language is connected to social life and the visibility of Whiteness. I mentioned before that a picture or conversation with white people is seen as special for Indonesians in Yogyakarta. For some people this goes further than a picture and they want to learn Dutch because of their social life.

They really want to make friends with Dutch people or sometimes even pursue a relationship. Visiting the Netherlands would be amazing and is for the most people a dream. European friends are seen as popular and good for their development. They can practise Dutch or English with them and hear 'interesting' stories about Europe. The Netherlands is a very popular country, because they think that in the Netherlands they can find a lot of fellow Indonesians because of the history. This is a logical thought because a lot of Indonesians moved during the (post) colonisation to the Netherlands. Most of the time, Indonesians have family or friends living in the Netherlands. The history between Indonesia and the Dutch has a kind of confidential feeling for most people and sometimes it feels for me that they say this because of me, so they think I hear the answer what I am looking for. They do not want to disappoint me with their answers. Especially during my visits at Karta Pustaka, the relationship between the Dutch language and social life became visible. First there was a difference between the conversations with students of Karta Pustaka and the respondents I interviewed. My interviewees were more used to 'white' Dutch people and were open and friendly but in my opinion also more honest than the Dutch learning students. I think this was because most of the interviewees were older people; they know a lot about the history or even lived during the colonisation. I think this made them more rational than the students I spoke to at Karta Pustaka. The students were very young and most of the time they did not have family who can speak Dutch. Thereby is the formal colonial language more seen as a foreign language with came out of their history. My observation is that the Dutch language is used as personal development or social status. The Dutch language is not only good for a better degree but also used for expanding their social status. Having a 'good' white friend and you can also speak in 'his or her' language is seen as something special. Thereby is a normal friend' for some of them not enough and they prefer a romantic relationship with, most of the time, a 'white' Dutch man. Noteworthy is that the girls I met are more interested in a romantic relationship with a white Dutch person than the Indonesian guys.

I think this relationship between the Dutch language and social life is normal for this time. The world is become more global. Telephones, internet and other high tech hard- and software made it a lot easier to communicate over the world and look for global information. Also Indonesia developed during the time, what maybe was easier for them than other countries that were not colonised by the West. But that is just a personal assumption, because they were used to Western influences before.

With the new technologies, also Indonesians see what is happening in the world and see that 'good' and worldwide communication is important. Of course influences those global communications the interest of Indonesians, just like the rest of the world. They can see what the 'white' Dutch man can offer them, what is for some girls more interesting than Indonesian guys. Although in my opinion this is happening with more people in the world who are interested in other cultures. It is not a special phenomenon between Indonesia and the Dutch, but it happens globally. But still because of the history between the Dutch and Indonesia, the Dutch have a privileged position because of the confidential feeling.

Interesting with the relation between the Dutch language and the social life of people is the frequent use of Facebook.



Figure 17 Facebook post

Hereby people show that they met a Dutch person where they can talk the Dutch language with. They write the description by the pictures in Dutch. Facebook is used for showing their lives and pursuits to friends and families. Figure 17 shows one example of my Facebook account where I was tagged by two girls who learned Dutch at Karta Pustaka. The picture shows that the description and the reactions were written in Dutch. After my fieldwork I had a lot of friend requests from Indonesians, this is a new popular way to show that you are connected with 'white' Dutch people. Here again there is the connection between the Dutch language, social life and the phenomenology of Whiteness.

4.3.3. Multilingualism in globalising Indonesia

Noteworthy is that people who can speak Dutch, most of the time are also interested in other foreign languages like German, Italian, Russian, etc. whereby the 'world language' English not included. This multilingual interest of people in Yogyakarta is not new. As well by the older as the younger generation there is the interest in speaking multiple languages. Multiple languages can be seen as linguistic Hybridity what refer to any kind of cultural mixing and can also used as colonial subject who have found a balance between the Eastern and Western culture. Hybridity in relation to colonisation wants to make both coloniser and colonised aware that culture is alive and a-going. In the time of the Dutch colonisation the Dutch language was used for showing the 'Western' power relations. Nowadays, the Dutch language is not seen is a power relation but more as a foreign language just like 'other' foreign languages and what is connected to the world. Here I can mention that I had a blind spot on the Dutch language, I had no expectation in the availability of 'other' also not European languages were this popular to learn by Indonesians. Other (not) European foreign languages are can be seen as multiple linguistic identities in Yogyakarta.

Remarkable is that all my six interviewees speak more languages besides, Javanese, Bahasa Indonesia, Dutch and English. They admit that not every language is fluently but can make them understandable in the language. Most of the time people start very enthusiastic with learning multiple foreign languages what is most of the time too intense. Noteworthy is that when they have to choose one of the languages, Dutch is the language were they are focussing on. This happens with different reasons like; work or school but for some of them also to keep the formal colonial language alive. So the Dutch language does not disappear in the society of Yogyakarta.

Also at Karta Pustaka I saw the same phenomenon happen. From the 20 respondents could at least 6 people speak another foreign language. The interest in foreign languages is not only learned for going abroad but also for personal development or a hobby. I quote respondent Miss. Nara Prisit who said during the interview:

'Because some people say the ability to speak a foreign language is no necessary. No one in my village people can speak foreign languages. But I think it is a talent from the nature'.

'Sometimes people say that learning foreign languages is useless. In my village they do not understand why I am learning foreign languages. I could not change their mind. So every knowledge I learn would be useful one day. They also say that I want to learn foreign languages because I want to go abroad. But that is not true'.

Her quote makes me aware of the fact that not everyone in Yogyakarta sees foreign languages as a development. For some people foreign languages are still an unknown phenomenon what is striking, given the history of Indonesia were Dutch was the formal colonial language. Learning a foreign language is not for everybody obvious. I am aware that people who came from a healthy family got more opportunities to learn foreign languages. This because, of their financial issues but, also in people's mindset about learning a 'new' foreign language. Thereby have people who come from a 'Dutch' speaking family got the opportunity to learn the Dutch language intern from their (grand) parents.

4.3.4 Future expectations

This research has as focus postcolonial effects, whereby the past has the main position in this bachelor thesis. Although I noticed that my respondents in Yogyakarta are not only focussed on the past but also a lot on the present and the future. I mentioned earlier a quote of respondent Mr. Soedarmadji who found a good future for people in Indonesia very important. He is focussed on the personal and general development of students. He raised his own nine children with the focus on a successful future and now he wants to help more people in Indonesia with the knowledge he has. *'Ik wil het succes van de studenten voortzetten. . . Weet u waarom. Ik heb 9 kinderen succesvol opgevoed voor de toekomst. Alle kinderen zijn goed voor de toekomst. Daarom moet ik iemand in Indonesië helpen voor een goede toekomst'.*

**'I want to continue the success of the students. . . You know why. I have nine children raised successfully for their future. All children are good for the future. Therefore, I should help someone in Indonesia for a good future'. **

Not only Mr. Soedarmadji is focused on a good future but all my interviewees are busy with a future where foreign languages have an important role. Not every respondent sees the Dutch language as important for the future, but some do. I asked the respondents about their expectations about the formal colonial language and the chance that their children will speak the Dutch language if they are grown up.

Most reactions were that their children are interested in foreign languages, although they do not know if the Dutch language would be popular or interesting to learn. Nowadays, children learn English on the primary school what is seen as an important development. But for example respondent Mrs. Bo Amirol mentioned that it is important that if you want to learn the Dutch language to children, (more) schools have to offer the Dutch language. But thereby, the children of Mrs. Bo Amirol are more focussed on languages like Japanese because Indonesia has a lot of Japanese influences nowadays. Japanese television, animation etc. is very popular by the younger generations in Indonesia what makes it more interesting for children to learn the Japanese language instead of an 'old' formal colonial language. I would conclude that the surrounding where you are, with the influences of (external) countries or people influence the interest in learning a certain globalising language.

Respondent Mr. Suska Yuhan also mentioned that for now, the English language is more important for his daughter, but he does not exclude that she would learn the Dutch language sometimes. *'I think if she wants, she is able to. But in the beginning when we learn a foreign language, the language we learn in English'.*

Lastly, Miss. Nara Prisit comes out an environment where foreign languages are seen as not important. She is not agreeing with the fact her society told her and wants to develop herself and her family.

'I want to teach my little niece. She is 17 months old but every day she holds my dictionary. So I have to teach her'.

The people who speaks the Dutch language found it most of the time important that the formal colonial language do not disappear out of the society of Yogyakarta. They see the benefit and the historical value of the formal colonial language. But what I saw and heard was that the Dutch language slowly disappears out of the Indonesian culture, identity and community. Other languages as English and even Japanese became more important. My expectation is that Dutch speaking families will transfer the language within the family. But outside the Dutch speaking families, it would be hard for the Dutch language to survive in the society of Yogyakarta.

5. Conclusion & discussion

This chapter contains the conclusion of answering the research question and a discussion of the research. The chapter ends with a fieldwork reflection. The research question is:

'What are the (post)colonial emotions, relations and experiences with the Dutch language in Yogyakarta?'

5.1 Conclusion & discussion

This research was focussed on the motives and feelings behind the linguistic (post) colonial effects in Yogyakarta. I want to find out if after 70 years of independency the Dutch language is still seen as a formal colonial language with postcolonial emotions.

During my fieldwork I noticed that the Dutch language in Yogyakarta is transformed into something 'new'. This transformation is connected to the postcolonial theory, phenomenology of Whiteness and linguistic Hybridity. The Dutch language creates its own life in Yogyakarta. The formal colonial language is part of the multiple linguistic Hybridity in the city. Foreign languages became important for the personal development of people, for example, a better degree, work perspective or their social life. The Dutch language is part of the multiple linguistic hybridity because (foreign) languages do not replace each other but they all co-exist. It is a process of moving back and forward and can be used as an escape out of the society. In Yogyakarta, the Dutch language still exists, but is not a binding factor of the country anymore and it is not a national language used as a justification of a territory. In the postcolonial theory it is mentioned that the former coloniser's language is always an important communication instrument and a fundamental ground for the existence of civilisation and social life in general. Nowadays, the Dutch language does not have this function anymore in Yogyakarta. But, the postcolonial effects of the formal colonial language are visible. Said (1978) mentioned about the post colonial theory that: the influence of the West on the East brings different effects with them for all kind of institutions. There is an economic, political and military involvement that shaped different institutions and individuals of 'the Orient' (p. 12). There are still institutions in Indonesia that use the Dutch language in this respect. In this research I did not focus on the Dutch language in institutions, but it became clear that the use of the formal colonial language in those institutions is one of the motivations for people to learn the Dutch language. For example, students who want to understand the historical primary data or the Indonesian law what is build on the Dutch 'rechtstaat'.

The transformation of the Dutch language emerged as important for this research. My expectations before the research do not match with my field work experiences. I expected that the Dutch language would be associated with negative aspects, and what disappeared out of the society of Yogyakarta. But, people in Yogyakarta have different emotions and relations with the formal colonial language. Intergenerational attachments are important for the existence of the Dutch language. Within families the Dutch language is used as an escape out of the society, for example, sharing secrets without including the neighbours. The language became a family communication tool, what is a mix of Dutch and Bahasa Indonesian or Javanese.

But the Dutch language is also transformed in social linguistic experience. Unexpectedly, the notion of "white privilege" became important for this research. Me 'as a Dutch white girl' became the binding factor in this research between Yogyakarta, the Dutch language and Orientalism. During my fieldwork I was confronted with only positive emotions about post colonisation and the history between Yogyakarta and the Dutch language. Emotions like, joy, proud and enthusiasm did not have any countermovement. In my opinion this had two reasons, one the kindness and friendliness of Indonesians, they did not want to disappoint me with their answer.

Thereby, the fact that being 'White' has still a privilege in Yogyakarta. Be able to speak with a 'White' person is seen very special in Indonesia, and having a 'White' friend is status symbol. This gave me a privileged role in the society of Yogyakarta, what I did not expect when I started this research. Thereby, it obstructed my research and made sure that my results as biased.

The Dutch language has because of the history and the feeling of superiority, a privileged role in the society of Yogyakarta. Yet, the language does not exist anymore in the way it was present during the colonial times. The Dutch language is not a biding factor of the country, it is not an asymmetrical relation of power and domination and it is not shaping institutions anymore in a singular way. The Dutch language is transformed in an intergenerational space in which the language comes to be associated with an escape out of the society, a social symbol or as economic benefit in the form of a better degree or work perspectives. Nowadays, is the Dutch language seen as part of the Indonesian history and culture? But the formal colonial language is not seen as part of the Indonesian identity. This is because; there is a small section of people who still speak or learn Dutch, although the majority do not speak Dutch in Yogyakarta. The people who speaks the Dutch language found it most of the time important that the formal colonial language do not disappear out of the society of Yogyakarta. They see the benefit and the historical value of the formal colonial language. But what I saw and heard was that the Dutch language slowly disappears out of the Indonesian culture, identity and community. Other foreign languages became more important for globalising Indonesia, like English.

My expectation is that Dutch speaking families will transfer the language within the family. But outside the Dutch speaking families, it would be hard for the Dutch language to survive in the society of Yogyakarta. As long the Dutch language is part of some institutions in Yogyakarta, there is a reason for people to learn the language. For now, the independency of Indonesia is not that long time ago, so for the history it is still 'fresh'. But over years this will change and I will question how important the Dutch language and the understanding of the primary data are important. Thereby, become other foreign languages more important in Yogyakarta. Influences from the globalising world determine new spoken languages like English or Japanese. Slowly the Dutch language is transforming from a formal colonial language with historical emotions and experiences into a 'normal' foreign language.

5.2 Fieldwork reflections

During my research and writing this thesis I tried to be critical as possible. I was aware that my research contains some contradictions or shortcomings. With my own experiences and opinions I underpinned my research to make sure that it is reliable and valid. During my research I had some struggles with some of the theories and literature. It takes me long time to understand the theories well in relation with my subject. The way of writing in those literatures did not help me to make the understanding easier. I have noticed the differences between the writing styles of theorists, for example, between Hybridity of Homi Bhabha and the phenomenology of Whiteness of Sarah Ahmed was a big difference in understanding.

The whole research was a dynamic process and changed several times. After I came home with the results of the fieldwork I was not really pleased. In my opinion the results were too superficial with no new spectacular view on the Dutch language in Yogyakarta. This expectation of finding 'new' results was naïf of me to think. Although the results that I've collected did not fit well in the research I had drawn up. So with the results of the fieldwork I changed the research in a theoretical framework with my own reflections and experiences. So my results had more value for this research. The consequence was doing more work after my fieldwork, but with a result where I am contented with.

The fieldwork gave me more than only the results of my research; it was a great experience also for me personally. For four weeks I lived in the middle of the society of Yogyakarta. In a Kampung where no tourists come and I really get the opportunity to integrate in the neighbourhood.

The experience of living and studying in Yogyakarta is totally different than in the Netherlands. The atmosphere, attitude of people and the way of things happened in general were for me new with a positive and confidence feeling. For this research the fieldwork is a profit, it goes about the overall picture and feelings.

As a critic during my fieldwork I want to mention the collaboration between Radboud University (RU) and University Gadjah Mada (UGM). It was unclear what I could expect from the UGM and vice versa. It takes for two till three weeks for them to find a supervisor. Because of the time limit this was tedious. In my opinion this was because of the poor communication between the supervisors of the RU and UGM. They did not make clear agreements in advance what became a struggle for us and our short fieldwork. Because of the lack of expectations between the universities it was not possible to use the four weeks of fieldwork properly. I was lucky that people in Yogyakarta were so open and curious about 'white' tourists and approached me on the streets. Because of this openness I found my respondents on the streets. Thereby I did not need a translator because my interviews were in Dutch or English. But more support during my fieldwork from UGM would have been nice. I am glad about the amount of people I approached for my research. I am confident that it was enough for a good analysis and conclusion.



Figure 18 UGM faculty of Geography

As mentioned before it was not only the interviews and observations that made my conclusion but also the overall experiences and emotions during my stay in Yogyakarta. Afterwards I had time to do more interviews but because of the limited support from UGM and the dependence of people on the streets it was not possible. It would be nice if there were more respondents but it was not a risk for my research.

Because of the limited time that was available for the research, the scope was restricted to the Dutch language in Yogyakarta. This restriction gives a couple of opportunities for a follow-up study. I found two possible researches interesting. First one is focussing on the Dutch language at whole Java. Yogyakarta is a cultural city where tourist and cultural heritage is important. With a lot of historical aspects and heritage which is linked to postcolonial effects. I could imagine that in other cities on Java the Dutch language is less or more relevant, depending on the experiences during the colonisation. So a research about the Dutch language as postcolonial effect in Indonesia would be possible. As second, I mentioned that there are more postcolonial effects in Yogyakarta. A possibility would be to take Yogyakarta as case and see what kind of postcolonial effects besides the Dutch language still are visible and what the connections between them are. This would be more complex and time-consuming but very interesting.

Literature

- Ahmed, S. (2007). A phenomenology of Whiteness. *Feminist theory*, 8, (2), 149-168.
- Anderson, J. & O'Dowd, L. 2007. *Creating the Irish Border: Imperialism and Nationalism 1885-1925*. *Political Geography*, 11.2007, (26), 934-951.
- Ashcroft, B., Griffiths, G. & Tiffin, H. (1995). *The post-colonial studies reader*. Second edition. London: Routledge.
- Ashcroft, B., Griffiths, G., & Tiffin, H. (2002). *The empire writes back: Theory and practice in post-colonial literatures*. Second edition. London: Routledge.
- Bargh, M. (2007). *Resistance: An indigenous response to neoliberalism*. Wellington: Huia Publishers.
- Barnett, C. (2006). *Postcolonialism: space, textuality, and power*. In Aitken, S., & Valentine, G. (Eds.). (2006). *Approaches to human geography*, 147-159. London: Sage publications Ltd.
- Benda, H. J. (1965). *Decolonization in Indonesia: the problem of continuity and change*. *The American Historical Review*, 70, (4), 1058-1073.
- Bhabha, H. K. (1996). Culture's in-between. *Questions of cultural identity*, 53-60.
- Bhabha, H. K. (2012). *The location of culture*. Routledge.
- Bucholtz, M. & Hall, K. (2003). Language and Identity. In Alessandro Duranti (ed.), *A Companion to Linguistic Anthropology*. Oxford: Basil Blackwell. 368-294
- Creswell, J.W. (2012). *Qualitative inquiry & research design: choosing among five approaches*. Third edition. Sage, Thousand Oaks. ISBN 978-1412995306
- Deleuze, G. (1993). Language: major and minor. *The Deleuze Reader*, 145-51.
- Dijk, K. V. (2007). *The Netherlands Indies and the Great War, 1914-1918* xiii+-674. Leiden: Brill.
- Doel, van den, W. (1996). *Het Rijk van Insulinde. Opkomst en ondergang van een Nederlandse kolonie*, (1), Amsterdam: Prometheus, ISBN 90-5333-374-6
- Doyle, M. W. (1986). *Empires*. Cornell: University Press.
- Gumperz, J. (1982). *Language and social identity, Second edition*. Cambridge: University Press.
- Harmsen, F. (1991). *Van baroe tot branje; termen en zegswijzen bij de Koninklijke Marine*. Bergen: Bonneville.
- Kamusella, T. D. (2001). Language as an instrument of nationalism in Central Europe. *Nations and Nationalism*, 7, (2), 235-251.
- Llamas, C. (2010). *Language and identities*. Edinburgh: University Press.

- Luke, A. (2005). On the possibilities of a Post-postcolonial Language Education. In Lin, A.M.Y, & Martin, P.W. (Eds.). (2005). Decolonisation, Globalisation. Language in Education Policy and Practice. Toronto: Multilingual matters LTD.
- McRae, K.D. (1975). The principle of territoriality and the principle of personality in Multilingual states. *International Journal of the Sociology of Language* 4, 33–54.
- Myers, M. (2000). Qualitative Research and the Generalizability Question: Standing firm with Proteus. *The Qualitative Report*, 4, (3).
- Myhill, J. (1999). Identity, territoriality and minority language survival. *Journal of Multilingual and Multicultural Development*, 20, (1), 34-50.
- Mühlhäusler, P. Dutch in the Pacific area. In Wurm, S. A., Mühlhäusler, P., & Tryon, D. T. (Eds.). (1996). Atlas of languages of intercultural communication in the Pacific, Asia, and the Americas, (3), 339-344. Berlin: Walter de Gruyter.
- Nash, C. 2002: Cultural geography: postcolonial cultural geographies. *Progress in Human Geography* 26, 219-30.
- Oostindie, G. & Schulte Nordholt, H. (November, 2006). Nederland en zijn koloniale verleden. *Internationale Spectator*, 60 (11). 573-577.
- Radcliffe, S. A. (2005). Development and geography: towards a postcolonial development geography?. *Progress in Human Geography*, 29 (3), 291-298.
- Red4stribе. (December, 2012). Dutchempire15. Retrieved at 01-06-2016 from: <https://upload.wikimedia.org/wikipedia/commons/9/93/DutchEmpire15.png>. Copyright by SA 3.0.
- Riza, H. (January, 2008). Resources Report on Languages of Indonesia. In *IJCNLP* (pp. 93-94).
- Said, E. W. (1993). *Culture and imperialism*. Vintage.
- Said, E. W. (1978). *Orientalism*. New York: Pantheon Books.
- Schutz, Alfred and Thomas Luckmann (1974) The Structure of the Lifeworld, trans. In Zaner, M. & Tristram Engelhardt, H. (Eds.) London: Heinemann Educational Books
- Smith-Hefner, N. J. (2009). Language shift, gender, and ideologies of modernity in Central Java, Indonesia. *Journal of Linguistic Anthropology*, 19, (1), 57-77.
- Verschuren, P. & Doorewaard, H. (2007). *Het ontwerpen van een onderzoek*. Den Haag, Boom Lemma uitgevers
- Yin, R. K. (2013). *Case study research: Design and methods*. 19-56. Thousands Oaks: Sage publications.

Appendix 1: Transcriptions

1.1. Interview Suska Yuhan

March 25, 2016

Off the record introduction

Suska is a man with the age of 46. He lives his whole life with his family in Yogyakarta. He has a wife and two daughters with the ages of 11 and 14. He lives with his family and father in law. Also he has two sisters but they don't live in Yogyakarta anymore. Suska is a man who speaks English very well, this make him also an English teacher. Beside that he works as a tourguide and is a faithful servant by traditional Javaneens weddings. (By the Javaneens weddings you've got to speak very proper Javaneens, that not everybody can do) The languages that he speaks are Javaneens, Bahasa Indonesia, Englisch, Dutch and a little bit Italian.

Suska has a grandfather with the age of 102, who can speak Dutch very well.

*The interview was giving outside. There were a lot of cars/motorcycles so the record isn't even clear.

The Dutch language

A: I learned Dutch from my grandfather. He was living in the time of the Dutch period. He could speak Dutch but he couldn't write it.

Q: *Only speak?*

A: Yes only speak.

Q: *I heard that a lot, because people think the grammar is very difficult?*

A: My opa told me the grammatical structure in Dutch is five times difficult than English. The way you are spelling and the way you are speaking are totally different. That's why some people in the age of my grandfather or the age of my father sometimes they can, they can a little bit, but they don't know how to spell.

Q: *But speaking they do very well?*

A: My grandfather I think he speaks Dutch in the way I speak English, more or less. But the problem is his ear. You have to speak very loud. My grandfather has a little bit problem with his ear. So how is the coffee?

Q: Yes it is nice.

A: Lekker?

Q: *Ja lekker, dankjewel*

A: Graag gedaan, proost, hahah.

(Little conversation about proost in Bahasa Indonesia)

Q: *Does your grandfather speak Dutch nowadays? By with occasions?*

A: Right now he has only Javaneens conversations. He speaks Javaneens. But when he met Dutch people, he is going to speak Dutch. And he will be very happy when he speaks Dutch. He is very proud. There is a different between you like Dutch people and the German. People with the age of my grandfather of where you come from, have probably a hard feeling with the German. But when you see now, in my age and the age of my father and grandfather, when I met you, we ask you where you come from, and when you say you come from Holland, we are very happy and helpful. And when we met you we are going to speak Dutch, proudly.

Q: *Yes I noticed that.*

Q: *It is nice for us, people acting like this. But it feels also weird because of the history.*

A: Well afterwards you feel like how come this people can respect us meanwhile on the other hand you have been occupied this country for 350 years. But we didn't have a hard feeling today, we even feeling when Dutch people come to the kampung or a tourist, or a person who is doing research, we do not have a hard feeling with that. We are still welcome, still smile and we will treat you with our hospitality and we win that.

Q: *Does your father also speak Dutch?*

A: No my father doesn't speak Dutch at all.

Q: *Why not?*

A: Well, he was not in the mood when my grandfather offering him to learn Dutch. But actually my opa who speaks Dutch is not real his father. My opa is the father in law of my father. Maybe that is one of reasons. Because my father doesn't grow up in the rules of my grandfather. In fact today my grandfather is the father in law of my father.

Q: *Do you sisters learned Dutch?*

A: No only me.

Q: *Because you like the language or you are curious about languages?*

A: Well, I like foreign languages at the junior high school. And we used to learn languages when we are at the junior high school and learn English when we are at the senior high school. And well finally I like the other foreign language, like Italian. Because I mean the character of this language has its own character. I mean the way we speak is not difficult and the way we speak is not difficult either. I didn't learn how the grammar structure was, but I just learned Italian by the dictionary. And books were we can learn Italian, so I just bought it and well and I just liked it. Sometimes when I was at Marioborro mall or when I was at the Borobodur and I met Italian, we talk a little bit, yeah.

Q: *People like that here right? To speak with the tourist in their language? (11.37)*

A: Yes actually. We just, what we call, we just happy when we speak to European and can talk to them and at the end you can have a picture.

Q: *Which age did you on high school? Where you learned the foreign language?*

A: I was 14 years old.

Q: *So from your 14 you were interested in the foreign language?*

A: Yes

Q: *Do you think the Dutch language still part of the culture of Indonesia? By words you are using?*

A: You like or dislike, believe it or not. I mean the Dutch language is part of our culture. And it reminds us of the history and what we have now. It is part of the time, our country growing up.

****friend Alex is coming in** (13.32- 15.20)**

A: So like this Liza when I am talking to Alex I am going to speak in Javaneens in first level. But when I am talking by people like me I am going to speak in the second level. And when I am talking to the sultan troops or go to the sultan palace and if you see some of the sultans servants there I am going to speak Javaneens in third level. That is rules.

Q: *So when people speak to us is that the third level?*

No, when they talk to you they are going to speak our national language, Bahasa Indonesia. For example, when I go to Bali I don't speak Balinees, and the Balinees people don't speak Javanees. The only language were we can communicate with each other is Bahasa Indonesia, that is why Bahasa Indonesia is our official language.

**** picture time ** (16.25-18.00)**

Q: *Do you think your daughters going to speak Dutch sometime, about a couple of years?*

A: I think if she wants, she is able to. But in the beginning when we learn a foreign language, the language we learn in English.

Q: *At what age do children here learn and speak English?*

A: Today, we started muscle year. My daughter she started to learn English when she was 10 years old. Very early. But ok, she only learn a couple of words like, pencil, book etc.

****conversation about the Netherlands and speaking English** (19.20-19.40)**

We started 8.5 years ago when we got the previous president, or SPI. He was very focused on the education of this country. And he was one of the greatest president we have in this county. He becomes president for ten years.

**** small talk ** (20.40-21.49)**

Q: *Is it that people speak Dutch because of their (grand) fathers/mothers or are there also people who speak it as foreign language?*

A: Yup, Actually every day we say something we just saying words who come from the Dutch words. When we talk about policy, and when we talk about smoking we say asbak and when we went to the bathroom automatically we use a handdoek. And handdoek is a Dutch word as well. And we do mentioned handoek, asbak, rekening, reperatie, gratis, all come from the Dutch words.

Q: *But do people see it like Dutch words or as Bahasa Indonesia?*

A: Well they just take it as Bahasa Indonesia. Or in generally they just know that kind of words what I told you are Bahasa Indonesia. But like a person like me I knew actually where the words come from, but not everybody know that. And I, it is not their mistake, and I am not going to blame them, this is what I call, such kind of, the unique thing of our official language.

Q: *Is this a difference between generations or between people?*

A: Well it is different maybe in the generation.

Q: *So people nowadays, people of my age are less interested in the history of Bahasa?*

A: Well in generally they learn the history in the place where they studying. And they know from their teacher when was the first time the Dutch came to our country. I also learned this kind of history

**** history talk about the history between the Netherlands and Indonesia** (javaneens war) (24.44-27.00)**

The story ends with the sultan

Q: The sultan was also studying in the Netherlands right?

A: Yes, sultan number 9 was studying in Leiden, he has the Dutch nickname, Henkie. And he said as what we see in the sultan palace he wrote down: Even I've been learning in Europe but the first thing that I like to say to you is I am a Javanees. That is what he said to us. And as you know the sultan number 9 used to be the vice president in this country.

****story of other presidents/history** (28.00-29.00)**

Q: Do you feel connected with the Dutch language?

A: Well, for me this Dutch language is, depends where we can connect and where we disconnect. When I am talking to you, easily my mind is going to klik, klik and I now the Dutch words and make the link between the Dutch language and Bahasa Indonesia. Some time when I teaching English to the children, I feel that I am disconnect with the Dutch language. For me, it depends where you are and it depends with who you are. And you feel connected or disconnected but that is my opinion personally. There are people who have a different option. That is what I am thinking personally, it is the opinion of Suska.

Q: I heard at the University that a lot of students go to the Netherlands, why do you think they go to the Netherlands?

A: Well, for me personally, I think they go to Holland they like to have a better degree. And when you are graduated to the University of Europe then when you come back to this country you become somebody. I mean ok maybe you are not a doctor yet when you have a degree you have a strata 1, 2 and 3. When strata 3 is coming of Europe then people, and the government they are going to respect you, as somebody who is learning your scientific abroad. Of course they will pay you as your reputation is. And that is why a lot of people go abroad, because then they have a better degree then when you just have a degree from your local country.

Q: But they can choose a lot of countries in Europe, why the Netherlands?

A: Well, I think they choose for the Netherlands because of the emotional connection. Because of the history of Indonesia and Holland. That is what I am thinking it is going to be the later on how and why they are going to study in the Netherlands. Especially you are learning about the law. When you are graduated in Holland your degree is one of the master because our law is coming from the Netherlands, the 'rechtstaat' that is what they say.

Q: So in general you think that Indonesians have still a connection with the Dutch language?

A: I am so optimistic about that. I am so sure and optimistic about that.

Q: What are your friends thinking about the Dutch language?

****asking his friend Alex. (He said it is difficult en moeilijk.)**

Q: Does he see it as history?

A: He sees it as part of the Indonesian language

Q: But is the connection what he feels less strong than that you feel?

A: He has a stronger connection with the Bahasa Indonesia.

Suska said: maybe because he don't know the history.

Alex: maybe..

After the interview

After my questions I sit a long time with them. We talked about a lot of things to do in Indonesia. And they are also curious about my life and what I do.

Also Suska told me that he was in the Netherlands about 24 years ago. He stayed in a lot of places like, Rotterdam, Leiden, Berg en Dal en Volendam. He showed me some pictures of it. I asked him if he want to go back to the Netherlands and the answers was no. He prefers to see other countries that he didn't have seen before.

1.2. Interview M. Soedarmadji

March 30, 2016

Off the record

By the water castle I was looking for a man Pak Heru. When I was there it became clear that this man who can speak Dutch was dead. After what talking with people I came out by the man mister Soedarmadji. Mr. Soedarmadji is living near by the taman sari (watercastle).

M. Soedarmadji is an 85 years old man living in Yogyakarta. His wife died 6 years ago and now he lives with his daughter and grandchild. In total he has 9 children. In the interview he repeated a lot of information. This is why I do not transcribe the whole conversation. Beside that the record is not clear to hear. The interview was spoken in Dutch.

Interview

Q: *Hoe heeft u Nederlands geleerd? Of van wie?*

A: Van de Hollands Indische school in Surabaya.

Q: *Hoe lang woont u nu in Yogyakarta?*

A: Vanaf 1951 tot aan nu.

****gesprek over zijn 9 kinderen en wat van werk ze doen** (01.35-03.20)**

Hij is erg trots op zijn kinderen en noemt het goed voor de toekomst. Ze hebben allemaal hard geleerd ook met de talen, Nederlands, Duits, Frans en Engels uit onze boeken.

Q: *Kunnen uw kinderen ook Nederlands?*

A: Ja,

Q: *U heeft het ze geleerd?*

A: Ja en uit onze boeken, woordenboeken.

Q: *Heeft u ook kleinkinderen?*

A: Ja veertien.

Q: *Kunnen uw kleinkinderen ook een beetje Nederlands?*

A: Nee, maar wel Engels en Frans

Q: *Waarom wel Frans maar geen Nederlands?*

A: Frans, paar woorden spreken. Nederlands spreken wij in huis want ' onze geheimen mogen niet onze burens luisteren'.

Q: *Dus u bespreekt belangrijke dingen in het Nederlands? (5.00)*

A: Ja. Zo tot nu toe de studenten van Yogyakarta wil onderzoeken in deze Kampung, zij vragen aan mij soms om te helpen. Welke is goed voor de scriptie, of voor het verhaal. En vragen naar het eerlijke verhaal naar de oorsprong van deze Kampung. Als mensen scriptie willen maken dan moeten we goed voor het verhaal en niet voor het commerciële gaan. Soms in deze kampung er zijn veel commerciële gidsen. Zoals in het waterkasteel soms zij vetrullen de harm van de sultan nummer 1 tot en met nummer 4 zijn in de plaats en dan voor mij is dat niet goed, niet zo eerlijk. Dat is voor mij niet goed voor de origineel, het is niet de waarheid.

****herhaling** (07.00 - 07.56)**

Q: *En wat deed u vroeger van erk?*

A: Ja verhalen schrijven. Van Nederlands

Q: *Vertalen ook?*

A: Nee dat niet. Ik maak van deze verhalen (laten zien van artikelen)

****herhaling** uitdelen businesscard** artikelen laten zien**08.00-12.00**

****Zijn artikelen worden ook gebruikt door de overheid. En hij verspreid het gratis aan studenten ****

A: Ik wil het succes van de studenten voortzetten. Ik maak deze alleen voor studenten. Voor de scriptie.

****herhaling gratis** (12.30-13.00)**

Weet u waarom. Ik heb 9 kinderen succesvol voor toekomst. Alle kinderen zijn goed voor de toekomst. Daarom moet ik iemand in Indonesië helpen voor goed voor de toekomst.

Q: *Uw kennis deelt u gratis?*

A: Ja dat is zo.

****gesprek over mij en het waterkasteel** gesprek over overleiden van zijn vrouw (13.40-15.45)**

Q: *De Nederlandse taal die gebruikt u nog met uw kinderen*

A: Ja dat klopt

Q: *Gebruikt u de Nederlandse taal buiten uw gezin ook nog?*

A: Nee, met alleen onze kinderen. Waarom. Onze geheim blijft probleem, wil niet onze burens luisteren. Dat is goed voor onze toekomst.

Q: *En waarom wordt er buiten niet meer Nederlands gesproken?*

A: Deze kampung is niet zo rijk. Maar we hebben studenten, van hoge school daarom ik moet aan iemand voor de geheim wil niet onze burens vertellen. Waarom daar zijn veel mensen jaloers. Daarom wil ik voorzichtig zijn als geheim dat ze het niet horen. Maar als het geen probleem ik het wel vertellen zal.

Q: *Ziet u de Nederlandse taal iets als de geschiedenis?*

A: Nee, daar zijn niet veel in deze kampung, is niet zo veel. Daar zijn 3 personen die Holland spreken.

Q: *Dus niet iedereen heeft Nederlands geleerd? (18.00)*

A: Nee.

Q: *Dus alleen de hoger opgeleiden/rijken hebben Nederlands geleerd vroeger?*

A: Ja.

Q: *En hoe ziet u het? Ziet u Nederlands als geschiedenis of ziet u het als vreemde taal?*

A: Ja. Toen ik naar school ging van de academie had geleerd. Hollands spreken dat beginnen toen ik nog jong was. Toen de Nederlandse overheid in Surabaya dat mijn vader is urgent in kleine stad in Surabaya daarom ik Nederlands spreken. Mijn vader ook en mijn moeder ook.

Q: *Bent u er trots op? (19.10)*

A: Ja. Maar ik ben Moslim.

Q: *Vindt u dat er nog veel Nederlands gesproken wordt in Yogyakarta?*

A: Niet zo veel. Maar als Nederlandse visite komt in deze Kampung direct ik Hollands spreken, van België en Nederland ik moet met hen Hollands spreken.

Q: *Veel mensen hier spreken een heel klein beetje Nederlands. Een paar woordjes Nederlands.*

A: Ooh niet zo veel. Maar de visite van de toeristen zijn erg veel. Daarom geef ik deze artikelen gratis. Ik wil veel vrienden voor sociale communicatie. Soms geven aan mij woordenboek, vier talen. Dutch, Duits, Frans en Engels. En dik boek. Door de vrienden als ze komen in deze Kampung en dan gekregen als cadeautje van onze oude vrienden.

****vragen over mij** herhaling** (21.43-22.28)**

A: Studenten niet zo veel Nederlands praten. Vooral oude mensen. Het is vooral geschiedenis.

Q: *Studenten leren het nu bijna niet meer?*

A: Nee bijna niet meer.

Q: *Ze vinden het ook vaak moeilijk?*

A: Ja. Eerlijk gezegd open kaart ik vertel aan u waarom Indonesië en Nederland is vriendelijke communicatie.

Q: *Ja dat had ik eerlijk gezegd niet zo verwacht. Iedereen is erg open en aardig*

A: Ja aardig. Voor mij goed voor onze kinderen zo kunnen ze social communication, gemakkelijk voor social communication, open kaart en vriendelijke communicatie. Samen luisteren en gemakkelijk voor begrijpen.

Q: *Ziet u de Nederlandse taal als onderdeel van de Indoneische cultuur?(23.33)*

A: Niet. Maar onze kinderen is hard geleerd uit onze boeken. De woordenboek zijn veel, en dik, veel talen.

Q: *U vindt talen leuk?*

A: Ja. Grote boek, woordenboek. Frans, Dutch, Engels, en klein beetje Duits.

Q: *U vindt talen leuk om te leren?*

A: Ja daarom onze kinderen spreken met ons geheim in ons huis willen niet burens luisteren.

Q: *En welke talen spreken uw kinderen? Nederlands.*

A: Nederlands, Engels, Bahasa Indonesia en soms mijn dochters spreken Frans.

Q: *En dat hebben ze allemaal van u geleerd?*

A: Ja toen ik gepensioneerd was ons boek is vrij zij study en zelfstudy, zelfleren.

Q: *zelfstudy, heel knap. Maar in Bahasa zijn nog steeds Nederlandse woorden. (25.21)*

A: Ja in bahasa.

Q: *Maar veel mensen zien dat niet als Nederlands?*

A: Ja. Daarom.

****gesprek over mij in Indonesië** (25.40-28.00)**

Q: *Bent u wel eens in Nederland geweest?*

A: In Kopenhagen.

Q: *Denemarken*

A: Ja. Denemarken. Maar als ik vakantie naar België of naar Nijmegen. Als het vakantie is daar is goede kostbest. Hij heeft ook geen kinderen. Maar aan Indonesiërs is erg vriendelijk voor de sociale communicatie dat is goed voor mij. Daar zijn niet zo veel Indonesië. Erg goed. Is een belangrijke tijd.

Q: U bent Nederlands niet verleerd?

A: Nee, nooit.

Q: Heel knap wel. Oefent u nog vaak Nederlands?

A: Nee. Ik ben nu 85, 85 jaar.

Q: U hoeft niet meer te oefenen. Vroeger wel geïoefend?

A: Ja. Voor mij is genoeg. Onze kinderen kan voor de toekomst, goed voor de toekomst aanbrengen.

****herhaling over werk kinderen** (29.00-30.25)**

A: Maar ik moet wanneer iemand van België of Nederland hier in Kampung langskomt direct Nederlands spreken. Waarom we zijn erg blij met de relatie Indonesië en Nederland, niet zo samen. Daarom. Maar goed voor de toekomst aanbrengen.

****afsluiten gesprek** (31.00-51.00)**

Off the record

Veel herhaling over zijn artikelen en weer vragen over mij.

Indruk: de man was een beetje vergeetachtig. Vraagde dezelfde vragen door het gesprek heen. Deze zijn uit de transcript weggelaten.

1.3. Interview Nara Prisit

April 3, 2016

Off the record

Nara Prisit is a 38 years old woman from Semarang. Nara is learning Dutch by herself in combination with a kind of tutor group. She didn't go to the university because her parents had not the money for it. She works at a clothing shop in Semarang. She is very enthusiastic and has a good drive to learn a foreign language. Because she wants to practice her English and Dutch she comes ones or twice a month to Yogyakarta to speak with tourist. Nara speaks English, Italian and Dutch. She really likes it to visit the Sultans palace because of the history. Beside that she would like to become a tour guide in the palace. Beside that are there a lot of tourists in the palace with which she practice her English. I hang out with her half a day. We talked and had some drinks together. I record some parts of our conversation. I did not transcribe everything because we spoke about a lot of things what is not relevant for my research. The Dutch language she found hard to learn but she enjoys it. Besides speaking the language she wants to learn the grammar to, what makes it hard for her to learn.

Record

A: When I tried to speak Dutch with the people in the Kraton I am so glad to say: ik vind Nederlands spreken moeilijk maar ik vind het leuk om Nederlands te leren. And then they smile and say you do so good. And then I am feeling so happy.

Q: *Because you think it is hard? But it is hard.*

A: What I learned I payee. To twice a week op dinsdagavond en donderdagavond after my work taking my rest, I took a bad and go to the course. Ik heb met de bus naar de les. De les is twee uur. Van zes uur 's avonds tot acht uur 's avonds.

Q: *Is het een cursus of is het een mentor groep*

A: Five persons in a class. Actually I have five friends in the course but one person gives up on the course. He came twice and then gave up the course.

Q: *Does he find it to hard?*

A: Yes I think so. It was too difficult for him. And till today I have to admit that I still have problems with the pronunciation. Well I think always that the persoonsvorm has the second place in the sentence.

Q: *But first you learned Italian?*

A: I learned Italian in January 2016.

Q: *But why Italian?*

A: I love football. And, because the Italian pronunciation is friendly with our language. We read it as it is written. So the pronunciation is easy.

Q: *But are there also a lot of Italian here as tourist?*

A: No I never met an Italian. So still today I never get the chance to practice my Italian. But I always have the chance to speak with Dutch people.

Q: *Haha yeah there are a lot of Dutch people here*

A: Ja. I think it is because of the history. For old people they maybe now the history but I think it is the history. It doesn't matter if I learned Dutch and I want to become a tour guide and as second foreign language I choose Dutch. (04.57)

Q: *Do you see Dutch as part of the culture in here?*

A: *Uhm Yes.*

Q: *Also now? Nowadays?*

A: No I don't think so. I was, many friends they said only after our grandpa and grandma the Dutch language is stopped. They are the last generation that educated by the Dutch government. So, when you now in the course sometimes the teacher play an audio and then we have to listen. And after we listened after the conversation what we did was (*looking around confused*). It is amazing haha. I think the pronunciation is difficult.

Q: *We speak so fast right?*

A: Yeah yeah you right. So when the teacher plays the audio to fast we say play slowly.

That is a pleasure you know. My friend they have sometimes didn't go to the course for twice or three times. But I always go.

Q: *You never missed?*

A: Yes I never missed.

Q: *Very good.*

A: So sometimes they say Oh Nara you have the desperate to learn a foreign language. Jajaja.

Last month we had 7 chapters Jakarta, Bandung, Surabaya, Yogyakarta, Semarang, Atche and Kapung. But most of them they learned French or Spanisch. In Semarang only me that learned Dutch. In Jakarta only two persons who learn Dutch.

Q: *And why is French and Spanish more popular than Dutch?*

A: I don't know. I don't know exactly. I don't like French. For me the pronunciation is more difficult than English and Dutch. Or maybe they choose French because it is a formal language in the United nation.

****experience with french language**** (08:45-10:40)

**** experience of her friend who is affaid to speak dutch with tourist and make mistakes/ learning process(10:41-15:39)**

**** high Javanees (16:20)**

Q: *Do you see Dutch as the identity of Indonesia?*

A: No.

Q: *Do you think there are people who identify themselves with the Dutch language?*

A: I do not. But old people. Did you go to the palace? There is an old man his name is Romo. He speaks Dutch very good.

Q: *Not many children of those old people speak Dutch. It is a shame.*

A: Actually, grandpa or grandma talk with them. But maybe they don't use it and they forget about it. My friend told me that his grandpa told me Dutch but I cannot use it now. Why? Because I forget. So I think you have to use it. Maybe almost every day. You surely I read a book and then I speak or talk to myself in the mirror. And I tried to speak Dutch with my teacher in the course. Sometimes I also make sentence and ask for her for correction. Is it right I write sentences like this. And she said yes. I can not only depend on my course. So I make time to go to Yogyakarta and try to speak Dutch. Maybe only a few sentences but if they said Ja dat is goed then I am so happy. (19:50)

The most difficult it to pronunciation the G and R.

****practicing some words together**** (20:19-24:16)

Q: *What is the main motive for you to speak Dutch? Is it because of the history or because the tourist?*

A: Because some people say the ability to speak a foreign language is no necessary. No one in my village people can speak foreign languages. But I think it is a talent from the nature.

Q: *Do you have family who can speak Dutch?*

A: No. But I want to teach my little niece. She is 17 months old but every day she holds my dictionary. So I have to teach her. Because sometimes I also when people, I have a best friend in London she ask me how do you remember the grammar of three languages? I don't know, I always say. Ik weet niet precies. (26:00)

I am always confused how to answer this. Because, I also try to learn how to read the alphabet of Russian.

****small talk **visiting the sultans palace make sure she feels connected with the Javanees culture**** (26:30-32.20)

Q: *But here are so many cultures and countries here in Yogyakarta. It is so multicultural.*

A: Yes that is one of the reasons why I visited Yogyakarta. This place is good to practice your language. Although every day I listen to Western songs, but now I can enjoy the sounds of Java. ****about javanees music**** If you come closer to the Kraton you may become closer to our history and identity.

Q: *Is that the reason why so much Javanese people visited the Kraton?*

A: Ja. But it is a shame when they visited the Kraton for only taking pictures. Or just visited it without learning the history. ****small talk about Kraton and sultan number 9**** (34.00-36.36)

****uitspraak sultan number 9****

A: Sometimes people say that learning foreign languages is useless. In my village they do not understand why I am learning foreign languages. I couldn't change their mind. So every knowledge I learn would be useful one day. They also say that I want to learn foreign languages because I want to go abroad. But that is not true.

Q: *Do you see Dutch as a foreign language or as history?*

A: Me? As history.

Q: *Dutch as history not as foreign language?*

A: No I see it as history. I also love to learn history. (37.44) because of our relationship between Indonesia and the Netherlands.

Q: *So there is still a relation between the languages? You see it back in Bahasa Indonesia.*

A: Yes there are some words that come from Dutch ****say some words**** (41:30)

There are some Dutch words because of the history. And also you can see it in the buildings because of the big windows and the high doors.

****small talk **** (42:00--)

**She wants to live in Yogyakarta for some time. Because it is such a cultural city with a lot of history. And she wants to be a tour guide.

Off the record

End of the conversation. We talked more together and went to the Kraton together. She practices her Dutch with me. She told me also that she thinks the younger generation is not aware of the history between the Netherlands and Indonesia.

1.4. Interview Bo Amirol,

April 7, 2016

Off the record

Interview met Bo Amirol de dochter van Romo Nuardi. Het interview is niet opgenomen vanwege de plaats waar we zaten. Er waren teveel andere geluiden om het gesprek goed op te nemen. Ik kwam Bo Amirol tegen nadat ik aan het wachten was op haar vader in het paleis van de Sultan. Alle werknemers wisten ondertussen dat ik aan het wachten was op Romo Nuardi en maakte allemaal een praatje. Ook zijn dochter kwam bij mij langs.

Bo Amirol is een vrouw van 43 jaar die net als haar vader ook in het paleis van de sultan werkt. Ze spreekt een aardig goed woordje Nederlands. Ze heeft het van haar vader geleerd plus dat ze nog een cursus heeft gevolgd. Daarnaast schijnt het dat ze het ook op de Universiteit heeft geleerd. Nu spreekt ze alleen met haar vader nog Nederlands of tijdens het rondleiden van een groep Nederlanders rondleiden in het paleis. Buiten het paleis spreekt ze soms met toeristen op straat wat Nederlands, maar dit is niet structureel. Dit vindt ze wel jammer want het is een mooie taal wat nog steeds onderdeel is van de Indonesische cultuur. Dat de Nederlandse taal ook nog steeds onderdeel is van de Indonesische cultuur zie je ook nog binnen het paleis terugkomen, dit door bijvoorbeeld sommige gewoonte zoals wijn drinken en bepaalde disciplines die nog aanwezig zijn.

Dat de jeugd tegenwoordig geen Nederlands meer spreekt komt doodrat er geen Nederlandse scholen meer zijn in Yogyakarta. Dit vindt ze erg jammer. Daarnaast wordt Engels steeds meer gesproken waardoor Nederlands niet meer noodzakelijk is om te leren. Voor gidsen en studenten is het veel belangrijker om (goed) Engels te kunnen dan Nederlands.

Bo Amirol heeft zelf twee zonen die allebei weinig tot geen Nederlands spreken. De kinderen zijn meer geïnteresseerd in Japans door alle invloeden die Japan nu heeft op Indonesië door bijvoorbeeld de tv programma's. Haar oudste zoon houdt wel erg veel van vreemde talen dus de kans zit er wel in dat hij Nederlands gaat leren. Het zou dan niet het oud Nederlands zijn maar het nieuwe Nederlands wat een combinatie is van Nederlands en Belgisch. Bo Amirol heeft zelf Javaanse letterkunde gestudeerd (wat uit andere verhalen is gebleken erg lastig is). Ze verteld dat als je Javaanse letterkunde goed onder de knie wilt krijgen Nederlands erg handig is om te kunnen. Bo Amirol is een vrouw die nog erg veel waarde hecht aan de geschiedenis van Indonesië. Dit zou onder andere ook kunnen komen doordat ze in het paleis werkt waardoor je er de hele dag mee geconfronteerd wordt. Ze laat ook blijken dat ze Nederlands echt onderdeel vindt van de geschiedenis en cultuur van Indonesië. Of ze nu nog steeds een hechte connectie voelt met Nederlands kan ik er niet echt uithalen maar ik verwacht van wel.

1.5. Interview Romo Nordi Pakuningrut

April 7, 2016

Off the record

From the respondent Nara I heard about this man who work in the Sultans palace. She met him two times before and spoke some Dutch with him. So I decided to find him in the palace. Everybody knows him but it was hard to find him. He has a structural regime so I only could meet with him at 12.00 pm. But he found it very nice to speak with me and did make some time for me. The record is a bit hard to understand because of the music on the background. The interview is in Dutch.

A: Ik ben hoofd van de bibliotheek hier. En na 12uur ben ik gids in het paleis. Dan ben ik gids. En op vrijdag ga ik altijd sluiten. Dan ben ik ook 100% gids maar op de andere dagen ben ik 50% gids.

Q: *bent u ook gids in het Nederlands?*

A: Ja, maar eigenlijk wil ik alles hebben. Om de vreemde talen te leren. Maar ik krijg alleen maar Nederlanders dus ik praat maar Nederlands.

Q: *Kunt u het nog wel goed bijhouden.*

A: Ja.

Q: *Waar heeft u Nederlands geleerd?*

A: Vanaf 1933 vanuit mijn schoolklas jaren tot 1942. Tot en met 1942.

Q: *In Yogyakarta?*

A: Ja in Yogyakarta.

Q: *Was dat een Nederlandse school?*

A: Europeese lagere school.

Q: *En toen bent u daarna gaan werken in het paleis?*

A: Toen kwamen de Japanners. En toen ging ik Japans leren maar dat is nooit tussen mijn oren gekomen. Want dat heb ik niet in de boeken. Dus niet thuis boeken lezen. En van na de oorlog naar de middelbare school we kregen toen al Engels, Frans en Duits.

Q: *Zoveel talen toen al?*

A: Ja, Engels Frans en Duits en ik probeer de talen ook te leren. Daarom wil ik nu niet alleen maar Nederlands maar ook de andere talen.

Q: *U spreekt al deze talen? Engels, Frans, Duits en Nederlands?*

A: En Javaans. Maar mijn Frans is wat *onverstaanbaar* (klonk als verwaarloosd).

Q: *Dus al deze talen wilt u nu nog blijven oefenen tijdens uw gids zijn?*

A: Nederlands.

Q: *Alleen Nederlands?*

A: Ja. En ik heb thuis nog. Kent u national geographic?

Q: *Ja*

A: Ik heb thuis nog 7 in het Engels 7 in het Nederlands en 7 in het Indonesisch.

Q: *Dus u kijkt in alle talen af?*

A: Ik kijk nu ik kijk een beetje Engels en nu begin ik met Duits en Frans om te leren. Ik doe aan zelf studie.

Q: *Mag ik vragen hoe oud u bent.*

A: Ik kom uit 1928. 14 november 28 dus ik ben schorpioen in hart in nieren. (88 jaar)

Q: *Ja dat betekent iets voor u schorpioen zijn?*

A: Ja ik ben schorpioen in hart en nieren.

Q: *En heeft u Nederlands ook aan uw dochter geleerd 04.12*

A: Nee die spreekt niet zo goed Nederlands.

Q: *Nou, ze sprak net aardig Nederlands. Ik kon haar goed verstaan.*

A: Ja.

Q: *Ze kon het goed vertellen. Maar dat hebt u haar geleerd?*

A: Ja een beetje. Maar ze kreeg ook op de Universiteit Nederlands.

Q: *Op de Universtieit*

A: Maar maakt nog fouten hoor. Vooral met die zesduizen *onverstaanbaar* enzovoorts.

Q: *En wat vindt u ervan dat Nederlands nou vervaagt, dus dat er nog zo weinig mensen zijn die Nederlands spreken?*

A: Ja, dat is jammer. *Maar er zijn nog veel Indonesische die Nederlands willen praten. Maar ik weet zelf niet waarom. Voor gidsen in het paleis die moeten Nederlands praten om tips te kunnen krijgen. Haha eerlijk gezegd hoor. Ik ben soms bang om dit te zeggen.*

Q: *Maar buiten het paleis of buiten het toerisme wordt er weinig Nederlands gesproken.*

A: Misschien wel, misschien een paar.

Q: *En wanneer zou dat dan zijn, wanneer zouden ze dan Nederlands praten?*

A: Ik weet niet. Misschien onderonsje wel. Met mijn zusje in Jakarta praat ik Nederlands.

Q: *oke, want dat is makkelijker?*

A: bWeet ik niet. We kunnen ook Indonesisch. Maar met mijn zusje praat ik altijd Nederlands of Javaans. Of een mengelmoes taaltje. GaruGaru.

Q: *Uw hele familie spreekt Nederlands? 06:30*

A: Vroeger wel. Mijn moeder zij altijd als we niet Nederlands praten, moeten we naar de bibliotheek. Mijn moeder.

Q: *En uw vader sprak geen Nederlands?*

A: Mijn vader wel. Mijn vader was hoofd of HBS in Semarang.

Q: Oke

A: En mijn ooms, twee ooms komen uit Leiden.

Q: *Oke ze komen ook echt uit leiden of wonen ze in leiden?*

A: Nee studeren in Leiden mijn ooms. Net zoals de Sultan, Henk.

Q: *Henkie werd hij genoemd toch?*

A: Ja. Daar heeft mijn familie ook bij gewerkt. Henkie.

Q: *En hij heeft in Leiden economie gestudeerd?*

A: Ja ..recht.

Q: *zou dat de reden zijn dat veel studenten nu naar leiden gaan en willen studeren?*

A: Misschien wel misschien niet. Maar ik ben te oud om te studeren.

Q: *Je bent nooit te oud om te studeren*

A: Nooit te oud. Want op een poort op een kerkhof in Yogyakarta staat ook nog ' wie hier heen gedragen wordt betekend het einde van zijn studie'

****herhaling** 08.25**

A: Misschien zijn er mensen die Nederlands meeluisteren. Maar ze verstaan hier geen bal Nederlands. Daar hebben ze van geen kaas van gegeten.

Q: *ziet u Nederlands of identificeer u zichzelf met Nederlandse taal? Voelt u een connectie met de Nederlandse taal?*

A: Ik voel me nog niet volledig met Nederlands.

Q: *Wanneer zou dat wel zijn?*

A: Ik weet zelf niet. Maar ik lees nog Nederlandse boeken

Q: *Die leest u nog wel? 09.09*

A: Ja. En ik ben nu ook verzamelaar in bankbiljetten.

****vertelt over zijn bankbiljetten en zijn ruilhandel** (11.00)**

Q: *Bent u wel eens in Nederland of Europa geweest?*

A: Nee nog nooit. Als ik in Nederland kan komen ben ik de vreemde eend in de bijt. In Nederlands. Dan ben ik de vreemde eend in de bijt. Ja in Nederland.

Q: *Ja dat zeggen we ja. Maar het zal nog wel meevallen.*

A: Meevallen of tegenvallen. Hahah Nederland. Meevallen of tegenvallen zegt Nederland.

Wat wilt u nog meer weten.

Q: *wat vindt u ervan dat meer mensen nu Engels spreken dan Nederlands.*

A: Engels is meertalig. Als ik geen Engels versta ben je blind in de wereld

Q: *Je hebt het meer nodig?*

Q: *Vindt u het jammer dat de Engelse taal Nederlands overheerst?*

A: Ik wil eigenlijk hebben dat we vreemde talen gaan leren dat we goede uitspraak gaan hebben. Goede uitspraak, goeie grammatica en ook goed in ontvangen en omgang.

Q: *communicatie*

A: Ja in de communicatie. In de omgang met Nederlands.

Q: *Dat is nu niet altijd het geval?*

Q: *Dus als je een vreemde taal wilt leren moet je het goed doen en niet half?*

A: Ja. En nu onze zwakheid is dat het gow te veel is.

Q: *van alles een beetje*

A: Als je maar een tip krijgt. Hahah eerlijk gezegd hoor als je maar een tip krijgt. Krijg je geen tip dan kijken ze zuur. Trekken ze een zuur gezicht.

Q: *haha ja kijken ze zuur 13.45*

A: Ja kijken ze zuur.

Q: *Dus eigenlijk gaat hier een vreemde taal leren puur om het werk en geld?*

A: Ja vreemde talen leren.

Q: *Ziet u Nederlands nu alleen nog als geschiedenis of ook nog als cultuur van hedendaags?*

A: We hebben ook onze eigen cultuur maar daar komt nog veel Nederlands in terug.

Q: *Denkt u dat mensen die niet Nederlands spreken in Indonesië dat ook zo zien?*

A: Nee. Vindt het gewoon. Maar als ze geen Engels kunnen praten dat is wel jammer eigenlijk. Engels is een wereld taal. Maar als ik vloeken moet doe ik altijd in het Duits.

Q: *hahah ja dat klinkt beter*

A: Ja ik zeg altijd donderwetter. Ik zeg nooit godverdomme nee dat zeg ik nooit. Ik zeg altijd donderwetter.

Q: *Hahah*

A: Ik kan niet in het Nederlands vloeken. Maar zeg wel gekken woorden die ken ik ook. Kent u het woord ouwe hoeren dat is kletsen. En domlullen is ook kletsen

Q: *haha ja dat ken ik. Domlullen is kletsen zonder betekenis.*

A: Haha domlullen. Op school zeiden we altijd tegen elkaar ja je lult te veel. Hahah. Zo is het toch. En in de kraton hebben we soms ook veel lol. We zitten veel te kletsen.en dan zeggen we hij praat teveel hij heeft de praatziekte.

Q: *haha*

A: Ja de gekken woorden ken ik. Haha ja de gekke woorden.

Q: *U houdt eigenlijk alleen de gekke woorden bij haha*

A: Haha. Gekke woorden ken ik ook 16.13

Q: *Heel erg bedankt. Heeft u nog vragen aan mij?*

A: Ja ik kom elke dag hier. U kwam vanochtend op mijn kantoor. Want iemand op mijn kantoor zei dat er een Nederlandse dame hier om u te bezoeken.

Q: *Ja dat was ik. Ik uw naam van en meisje Nara doorgekregen. Zij komt wel eens in het paleis en ze was u een paar keer tegen gekomen en ze had mij naar u doorgewezen.. 16.43*

Q: *en toen kwam ik hier aan en iedereen ging mij helpen u te zoeken.*

A: Ik was op mijn kantoor. Maar je kan hier goed verstoppertje spelen.

Q: *Haha ja het is groot genoeg om verstoppertje te spelen.*

Q: *Heeft u nog vragen aan mij?*

A: Wat wilt u vragen?

Q: *Ik ben door mij vragen heen. Heeft u nog vragen?*

A: Nee.

Q: *Dan wil ik u heel erg bedanken voor uw tijd.*

A: Danku 17.29

Afronding gesprek. We hebben nog wel nagekletst over zijn hobby's als puzzelen en zijn bankbiljetten.

1.6. Interview Mr. Bowo Yunarto

March 31, 2016

Alles is off the record

Met behulp van de Universiteit UGM kreeg ik de kans om een aantal dagen te observeren bij de cursus Bahasa Belanda. (Indonesisch-Nederlands). De cursus wordt meerdere dagen op verschillende niveaus gegeven. De leraren Mrs. Vini en Ms. Fitri stellen mij in de gelegenheid om deel te nemen aan de cursus en wederzijdse gesprekken aan te gaan met de cursisten. De cursisten zijn bijna alleen maar jongeren en hier en daar is er een enkele oudere cursist.

Als eerste heb ik met Mr. Bowo gesproken. Meneer is 20 jaar geleden begonnen met het leren van een aantal vreemde talen. Het leren van een vreemde taal sprak hem erg aan en hij is begonnen met de talen Frans, Japans, Duits en Nederlands. Naar een tijdje heeft hij zich gespecialiseerd op een taal namelijk Nederlands. Dit heeft hij gedaan doordat meerdere talen tegelijkertijd volgen te lastig was.

Hij heeft toen voor de specialisatie Nederlands gekozen omdat hij er toen al achter kwam dat er maar een paar mensen van de oude generatie waren die Nederlands spreken. Hij wilde dit graag voortzetten naar de volgende generaties. Na 5 jaar oefenen is hij docent geworden bij dezelfde school als waar hij het geleerd heeft en nu nog steeds werkt namelijk bij Karta Pustaka.

Hij vertelde over de jongeren in Indonesië en de talen die ze beheersen. Er zijn een groot aantal jongeren dat de Engelse taal goed beheerst dit aantal blijft ook groeien. Zijn schatting was dat er +/- maximaal 5000 jongeren in Indonesië waarvan 90% op Java woont goed Nederlands kunnen spreken. In Yogyakarta zouden dit naar zijn schatting minder dan 100 jongeren zijn die redelijk tot goed Nederlands kunnen spreken. De enige vakgroep Nederlands in Indonesië is in Jakarta gevestigd. In de omstreken van Jakarta zouden ook de meeste Nederlands sprekende jongeren wonen.

De reden dat de Nederlandse taal niet meer of nauwelijks gesproken wordt ligt toch vooral aan de geschiedenis. Door het steeds veranderen van het regiem is de Nederlandse taal onder druk komen te staan. Na de onafhankelijkheid moesten door het regiem goed Nederlands sprekende Indonesiërs vluchten naar Nederland. Het beleid van de overheid was om mensen minder Nederlands te laten leren, Soeharto zetten dit in zijn regime voort. De nieuwe orde. Nederland werd door de regering negatief in het beeld gezet. Een negatieve indruk in boeken veranderde waardoor ook vanzelf sprekend de indruk over de Nederlandse taal. Nu is er weer een nieuw regime wat ervoor zorgt dat er weer wat meer mensen Nederlands gaan spreken. Door onder andere studiebeurzen vanuit Nederland wordt het imago weer veranderd en wordt er rationeler over de geschiedenis en de taal gedacht.

Karta Pustaka is de oudste Nederlands cursus van Indonesië. Volgens de leraar denken mensen niet meer aan de Nederlanders hoe ze waren maar zijn ze meer rationeel. De grootste reden om Nederlands te leren is de studie of familie. Vooral geschiedenis en rechtenstudenten willen de Nederlandse taal leren.

1.7 Observation Karta Pustaka

March 3 / April 6, 2016

Ik heb met een aantal studenten gesproken. Dit gebeurde niet in een interview opzet maar meer als wederzijdse conversatie. De cursisten konden met mij Nederlands oefenen en gaven daardoor ook in het Nederlands antwoord op mijn vragen. Hierdoor zijn niet alle antwoorden even duidelijk of waren de doorvraag mogelijkheden beperkt.

1. Eerst mocht ik een privé les bijwonen. De les werd gehouden aan een jongen van ongeveer de leeftijd van 18 en zijn vader. De jongen wil graag in Leuven (België) studeren vandaar dat hij graag Nederlands wil leren. Doordat de jongen ver weg woont en zijn vader hem moet brengen met de auto volgt hij uit gezelschap de cursus mee. De (2)vader heeft aanzienlijk meer moeite met het spreken van Nederlands dan de jongen. Hij is dan ook terughoudend en geeft nauwelijks antwoord op mijn vragen. De jongen probeert dit wel en dat gaat ook redelijk goed.

3. Een meisje volgt vanaf 2012 de cursus toen ze startte was ze 16 jaar oud. Ze wilde graag rechtens studeren en ging daarom Nederlands leren. Uiteindelijk studeert ze International affairs maar is ze Nederlands blijven volgen/leren. Ze wil haar master programma graag in Nederland doen. Daarnaast vindt ze het leuk om Nederlandse vrienden te hebben en wilt ze in de toekomst een Nederlands vriendje.

4. Een meisje dat erg geïnteresseerd is in vreemde talen. Ze spreekt al Engels en Duits en wil nu Nederlands spreken. Dit heeft meerdere redenen. Onder andere haar vriend in Nederland spoort haar aan om Nederlands te leren. Daarnaast is ze een gids en dan is het handig om Nederlands te kunnen. Ze spreekt al goed Duits als ik vraag waarom ze eerst Duits geleerd heeft en nu pas Nederlands zegt ze dat dit ook komt door haar werk. Op haar werk hadden ze nog geen Duits sprekende gids vandaar dat zij Duits is gaan leren. Ze heeft ook nog de ambitie om Frans te leren. Dit omdat het hier in Indonesische nog regelmatig wordt gesproken.

5. Een meisje dat al in de gevorderde klas zit van Nederlands wil graag buitenlandse talen leren. Ze is er erg in geïnteresseerd in vreemde talen. Ze spreekt al vloeiend Frans. Ze wil graag Nederlands leren omdat ze in Nederland naar de Universiteit wil. Waarom ik vraag Nederland en niet Frankrijk is het omdat ze een speciale Universiteit in Nederland op het oog heeft.

Ik mocht een klas bijwonen met beginners. Twee van de vier studenten kozen voor Nederlands vanwege de studie. (6) Een meisje wil graag aan de TU delft studeren en de andere (7) Jongen studeert geschiedenis en wil hierdoor graag naar Nederland. De andere (8+9) twee cursisten waren erg jong. Ik schat ze 8 en 10. Hun Engels was perfect dit komt doordat ze in Australië hebben gewoond. Nu wonen ze weer in Indonesië en willen ze graag de Nederlandse taal leren vanwege hun familie. Ze hebben familie in Nederland wonen die ze graag willen bezoeken en kunnen verstaan. Daarnaast zouden ze het leuk vinden om snel Nederlands te kunnen spreken, net als hun oom. Vader van de kinderen spreekt geen Nederlands en de moeder een klein beetje. Je merkt wel dat ze erg gedreven zijn en door hun jonge leeftijd ook de taal snel oppakken.

Observatie 4 april 2016

De cursisten van deze cursus waren beginners. De gespreken gingen daarom ook niet echt diepgaand. In het kort opgesomd de redenen:

10. Meisje wil graag geschiedenis studeren in Leiden
11. Vrouw die ook rechten studeert en graag wil studeren in Nederland. Ook is voor geschiedenis het belangrijk om Nederlands te kunnen om sommige geschiedenis boeken te lezen.
12. Meisje wil ook graag in Nederland studeren vandaar de Nederlandse cursus.
13. Jongen die archeologie studeert. Voor deze studie schijnen ook veel bronnen nog in het Nederlands te zijn. Voor zijn scriptie is hij verdiept in de 18e eeuw waar veel boeken dus nog in het Nederlands zijn. Hij heeft bijvoorbeeld het boek: de tramweg op Java. Hij zou graag naar Nederland willen gaan maar het is niet zijn hoofd motief om Nederlands te spreken.
14. Meisje heeft familie in Nederland waar ze graag mee wil communiceren. Daarbij studeert ze ook geschiedenis wat Nederlands ook makkelijker maakt. Ze is al een keer in Nederland geweest. Wanneer ik vroeg of mensen haar dan aanspraken in het Nederlands of Engels antwoorden ze toch met Engels. Buiten de cursus die ze toen in Nederlands volgde sprak ze bijna met iedereen Engels. Ze vond het koud in Nederland en het eten vond ze er apart. Toch zou ze graag nog een keer terug gaan.

Het viel me op dat het bijna alleen maar studenten zijn die Nederlands willen leren en ze ook nog eens allemaal in Leiden willen studeren. Wanneer ik er na vraag waarom in Nederland en niet een ander Europees land antwoorden ze met dat ze denken dat er veel Indonesiërs in Nederland wonen dit hoeft niet familie te zijn. Maar in het algemeen. Daarbij met de combinatie van de geschiedenis vinden ze het aantrekkelijk. Tot slot denken ze dat het relatief goedkoop land is om te wonen beter dan bijvoorbeeld Engeland. Daarbij spreken we in Nederland goed en veel Engels wat het ook makkelijker maakt om te integreren.

Mijn eigen interpretatie waarom de mensen juist voor Leiden kiezen komt doordat sultan nummer 9 ook in Leiden heeft gestudeerd. Aangezien het aanzicht van de sultan erg goed is zouden misschien veel mensen hem willen volgen. Daarnaast sprak 1 jongen over een uitwisseling programma met Leiden waarbij er studenten heen en weer uitgewisseld worden.

5 april 2016

Vandaag was mijn laatste observatiedag. De cursus is met gevorderde die ook allemaal al een goed woordje Nederlands kunnen spreken lezen en schrijven. Alle cursisten vallen onder de jongste leeftijdscategorie. Ze zijn niet ouder dan 40 jaar.

15. Er is een aan geschiedenis afgestudeerde vrouw. Voor haar studie heeft ze een semester Nederlands moeten leren op school. Ze vond de taal erg aantrekkelijk dit ook omdat niet veel mensen Nederlands kunnen spreken. Ze vindt het fijn om haar eigen geschiedenis in het Nederlands te kunnen verstaan en begrijpen. Ze is in Nederland geweest voor haar cursus. Dit was in Utrecht.
16. Meisje vindt geschiedenis erg interessant. Ze studeert het niet maar wil er wel graag meer over weten. Ze werkt daarbij ook in het toerisme waarvoor Nederlands spreken wel handig is. Ze heeft verder geen familie dat Nederlands kan spreken en ook geen directe koppeling binnen haar familie met Nederlands. Haar familie vindt het niet erg dat ze Nederlands leert alleen maar goed.
17. Meisje is erg geïnteresseerd in vreemde talen. Ze wil naast Engels graag meerdere talen spreken. Daarbij is ze geïnteresseerd in de relatie tussen Nederland en Indonesië van nu en van de geschiedenis. Dit maakt haar dat ze Nederlands leert
18. Meisje is erg geïnteresseerd in talen. Ze studeert op het moment Frans dit doet ze voor de toekomst en voor communicatie. Ze wil graag Nederlands spreken om met Nederlandse vrienden te kunnen communiceren.
19. Dit meisje heeft Nederlandse vrienden en wil graag met ze communiceren in het Nederlands. Ze doet deze cursus als een hobby en doet het dus voor haar plezier zonder een echte reden.
20. Meisje is ingeschreven door een vriend die ook de cursus voor haar betaald. Het meisje is nog jong en is een jaar later nadat ze ingeschreven is voor de Nederlandse cursus geschiedenis gaan studeren. Ze doet de cursus nu al een jaar of 5. Nederlands wordt verder niet in haar bachelor aangeboden.

Algemeen

Studenten in de cursus zijn erg gedreven om Nederlands te leren. Ze zitten met allemaal het juiste materiaal grote woordenboeken en volle concentratie. De grootste reden blijft toch de geschiedenis en de studie. Dit geven te tenminste aan. Er wordt ook regelmatig gegiecheld en gezegd dat het is voor Nederlands vrienden/vriendje. Dus die hoop zit er waarschijnlijk wel bij in. Allemaal willen ze graag een keer naar Europa/Nederland maar dat zit er voor veel financieel niet in.

1.7 Observations

In the first week I travelled from Jakarta to Yogyakarta by Bogor and Bandung. During the trip I met a lot of people. When people noticed that you are from the Netherlands most of the time they say some words in Dutch, like 'Goedemiddag'. Besides that they ask always if I come from Amsterdam or Rotterdam. There is still a connection between the Dutch and Indonesia from the Indonesian side. I cannot imagine that there are so much people in the Netherlands who speak on the street with an Indonesian and say some words in Bahasa. The people that appeal to me in the street are men of middle age or older. Notable is that in several cases children of the men are studying in Leiden or are married with a Dutch man/woman. So also here there is a connection between Indonesian and the Dutch. These conversations are all held in English. This is also the language what we use to communicate with people on the street.

People who speak a little bit Dutch mentioned that they all find it hard to learn the language. They find it hard to speak this language. This can have several reasons; although there can you speculate about. This is a point of interest to invest more during the weeks.

There was a man that I met in Bogor, he speaks some Dutch but he also speaks some French and speaks good English. Although he works like a tour guide and uses this languages to speak with his costumers. He learned the language by himself with some special books. Also he mentioned that speaking and for overall learning the Dutch language is hard. Although he can make himself understandable in Dutch. But speaking Dutch had no historical reasons for him. It was pure for the job.

Also at the University they mentioned that there is still a connection between the Dutch and Indonesian. This connection is stronger than with other countries, they see the shared history as reason for this. The reason why so much Indonesian students are going to the Netherlands is because of the English language. In the Netherlands people speak fluent English and that is the main reason that students come to the Netherlands.

Observation yogyakarta

1. Saturday 19-03-2016

I met a man at the Kraton (sultans palace). The man who was 67 years old, living in Yogyakarta speaks some Dutch words like, goededag, kijken, dankjewel etc. He told me that he learned those words by himself with a book. He want to learn some Dutch words because there are a lot of Dutch tourist who come to him for asking his help by finding some places. He found it interesting and nice to say some Dutch words to them. The msn was good in speaking English and very polite. He liked it to speak some words in Dutch and tell some story about other Dutch tourists.

2. Monday 21-4-16

This day I met a man round the 40/50 and he spoke some Dutch words/sentences. He spoke Dutch with his grandfather. He teaches him those words. He was very cryptic in the history of Indonesia and the Netherlands. I cannot believe the story of the higher educated people who told me the history, it wasn't true. He didn't get in further.

3. Tuesday 22-4-2016

When walking on the street a man came outside a shop for asking us where we came from. This a phenomena what happen all the time. People like to know where you come from and when they hear that you come from the Netherlands the most people become very excited. Also this man round the age of 30/40 was excited to see us. The men could speak Dutch very well, I could understand it but it wasn't perfect and he used it in combination with English. The man was telling me that he was married to a Dutch woman and they have a child of the age of 2. He moved to the Netherlands 11 year ago and stayed in total for 7 years. Speaking Dutch was not that difficult to learn for him only the grammar and writing he founds a lot harder. Nowadays he doesn't live anymore in the Netherlands. He moved back to Indonesia because he cannot handle the stress in the Netherlands. He found it to frustrating to live in the Netherlands. His wife and child still live in the Netherlands and are not coming to Indonesia.

So also here there is a motive to speak Dutch because his love life. When he didn't have a Dutch wife he did not learn the language as well.

4. Monday 27 march

At the palace of the Sultan I met a woman of the age of 84. She really liked it to hear that I come from the Netherlands. Automatically she started the conversation in Dutch. She told me that she worked almost her all life at the palace. Beside that we talked about her family. Sometimes it was hard to understand the women. She spoke unclear and a little bit soft. The woman really wants to tell her story and I didn't get the change to ask some of my questions.

The same day I met a man who worked by a tour company. The man spoke a little bit Dutch like Goedenmiddag and Hoe gaat het met u? He told me that his brother was living in the Netherlands. Because of that and the many tourists in the city he likes to speak some Dutch words. He told me that he found the grammar of the Dutch very hard but speaking the language was good to learn.

6. Wednesday 30-03-2016

At the Taman Sari (watercastel) I was looking for a man named Pak Heru. I was sent by Suska a man that I interviewed earlier. When I arrived at the Taman Sari it became clear that Pak Heru was dead. The man what told me this spoke good English. He also spoke a little bit Dutch. The general words what you need to say hello to tourist. He also told me that he only know these words because he worked with tourist and then he like to speak some words with them. Although he find it too hard to learn the whole language.

7. Thursday 07-04-2016

At Malioborro street I spoke with a man who spoke Dutch well. In the past he worked with the Netherlands. He joined the Indonesian-Dutch army (or something) now he speaks with tourist and his family in the Netherlands. Nowadays he makes batik and for his promotion it is easy that he can speak Dutch. He found it very nice and fun to speak Dutch and want to know many things.

8. Thursday 07-04-2016

I met an English teacher who spoke a little bit Dutch. He can say some little words. He told me that he speak those words because of the history of Indonesia and the Netherlands. It was not much words that he known but he likes to share them with me. He was enthusiastic about it.

General

In general people do not speak Dutch. When they are speaking some words then it is with a reason but not because they are curious to the foreign language. Dutch has maybe a privilege position relative to other languages. People recognize Holland very easy and there are a lot of Dutch tourists. Beside that most of the people noticed that the relation between the Netherlands and Indonesia is very good. They are not contemptuous to Dutch. They are still friendly and kind. But there are still feelings by the 'white' people. Taking pictures of you and want to speak with you in English. This has nothing to do with the Dutch this is something about the white people. Other people from Germany, France Canada etc. are also dealing with this phenomenon.

The people who can speak Dutch are also the ones who feel connected to the language. But this is only when they speak it with Dutch people like that. In the normal life the connection is less strong because the environment where they are in have less or not at all connection with the Dutch language. The connection arise with the environment where you are in.

Appendix 2 Coding & analysis

Figure below show the motives

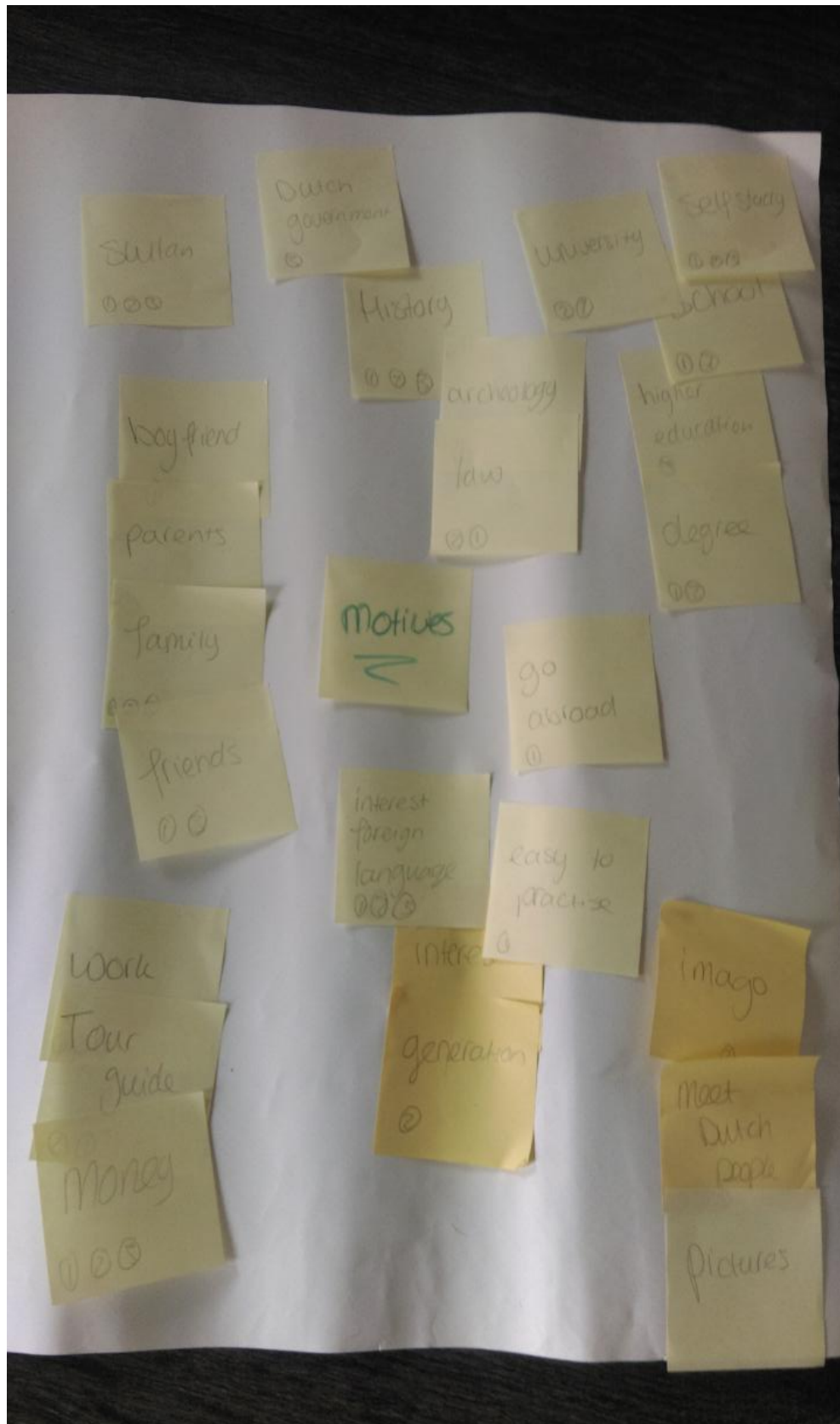


Figure below shows the emotions

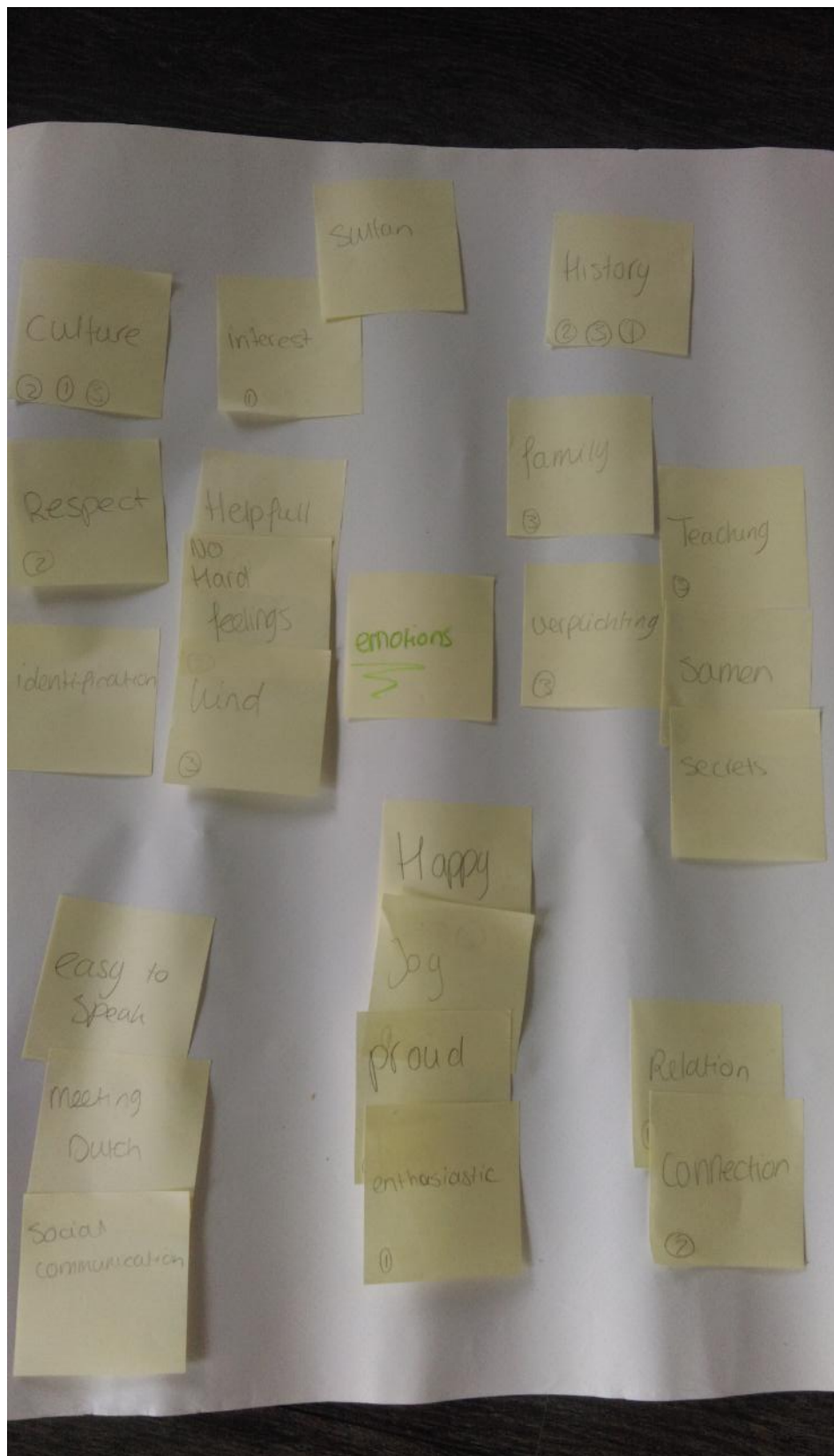


Figure below shows the overview

