“An Analysis of Protagonist’s Self Predicament in Remy Sylado’s Namaku Mata Hari: A Psychoanalysis Perspective”

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Abstract

Motivation is something important in the society to support each human to live his and her life. Therefore, motivation can be developed by someone’s past experiences. Namaku Mata Hari is a novel written by Remy Sylado, portrays the protagonist’s predicament to be a high-class courtesan. Someone’s predicament and behavior are formed by a certain motivation which can be conscious and unconsciously noticed by him. This study is aimed to analyze the protagonist’s self predicament to be a high-class courtesan. The finding is the unconscious defense mechanisms toward Mata Hari’s past experiences that portrayed as her motivation to be a courtesan. Psychoanalytic criticism is used to conduct this study by character analyzing. Defense mechanisms which are dominant in Mata Hari’s behavior are regression and rationalization.

Key words: motivation, the unconscious, the id, regression, rationalization, defense mechanisms.

Introduction

Namaku Mata Hari, a novel written by an Indonesian author, Remy Sylado, portrays Mata Hari, a woman living before and during the WW I, who deliberately worked as a prostitute. Although the characters and setting are real, the plot is an imagination. Therefore, this novel blends facts and fiction. In addition, a novel is a literary work that usually expresses feeling and experiences found in real life. As Adam said, literature represents life; it holds up, as it were a mirror to nature … (4).

Depicting a woman who decides to be a high class courtesan or prostitute, the story of Mata Hari has grabbed my attention to do a research. More interestingly, she seems to be proud to be an erotic courtesan, a profession which seems to be a part of human life. As Foster mentions, “Prostitution is considered “the world’s oldest profession” for good reason. Since the beginning of civilization, people have been selling their bodies for money”. Lombozo and
Ferrero stated that prostitution, like crime, has been a normal fact of life from the dawn of evolution (100).

Although prostitution seems to be as old as human history, it triggers controversy. To some people, prostitution should be a legal job to satisfy the lust seeker. However, to some it is an immoral job. Foster explains that prostitution “… was considered taboo…” in some cultures. Foster adds that in modern societies, prostitution is most certainly considered a taboo and is even illegal … (Foster, Web). However, this oldest profession seems hard to be erased as there are parts of the society who support it for a number of reasons, such as economic reason that demands some women (prostitute) to work that way in order to make money instantly.

According to Oxford Advanced Learner’s Dictionary (OALD), prostitute /ˈprɒstɪtjuːt/ means a person who has sex for money (1213). This definition implies that in reality patriarchy is still dominating. As a result, woman is expected to serve man. This has been a cultural view that people are conscious or unconsciously concerned with. Hartmann said that controlling women’s access to resources and their sexuality, in turn, allows men to control women’s labor power, both for the purpose of serving men in many personal … (193), this implies women have to stick with men whatever the rules are. Consequently, it is an uncommon phenomenon when Mata Hari as a woman breaks the common rule because she understands prostitute as a skilled job (Sylado 9). In my opinion, this idea makes her an independent figure that disobeys patriarchal concepts. This leads me to be more interested in finding the motivation that Mata Hari has behind her controversial profession; because it is generally thought that most women will not choose prostitution as an option to live the life although life is getting hard. Since Mata Hari ‘worked’ for and among the upper class society, the term ‘courtesan’ would be used instead
of ‘prostitute’. Since it describes what Mata Hari’s *high-class prostitute* mean, courtesan means a prostitute, especially one with rich costumers (OALD 352).

Therefore, this study would like to examine what motivated Mata Hari to be a high class prostitute. OALD defines motivation (n) as its bare stem; i.e. motivate, which means the reason why somebody does something or behaves in a particular way (995). Motivation itself can be influenced by the society, family or one’s immediate environment, even one’s own self. Since people normally use their mind to do all the things including motivating themselves, the process of forming a motivation is done in one’s mind.

Because this study aims to find out what motivated Mata Hari to be a courtesan, which is considered uncommon, Freud’s psychoanalysis criticism would be the guidance in doing this research. Psychoanalysis criticism was chosen because it is “… a form of therapy which aims to cure mental disorder ‘by investigating the interaction of conscious and unconscious elements in the mind.’” (Freud qtd. in Barry 70). Besides, psychoanalysis explains the psychological terms and the structure of human’s mind, especially the conscious and unconscious mind which are related to the motivation formed in someone’s life. Therefore, psychoanalysis is a suitable tool to examine the object of this study since the research focuses on the role of conscious and unconscious minds that motivate Mata Hari to be a prostitute.

The findings are expected to enable readers to see how powerful the conscious and unconscious minds are in motivating someone in doing something. The results of this study are also expected to prevent readers from hastily judging others and to understand others as well as themselves better. In turns, they are expected to be able to optimize their concern in reading their positive ideas through the conscious mind, so that the pressure of the hard life will not easily direct them to take an uncommon lifestyle which considered as immoral. Besides, readers are
expected to better respect prostitutes as well as those having unfavorable jobs as human beings despite their professions.

My search for previous studies on this novel brought me to the work of a graduate student from Universitas Indonesia; Dita Sabariah, titled “Mata Hari Sebagai Perempuan Intelijen Dalam Novel Namaku Mata Hari Karya Remy Sylado: Sebuah Analisis Berperspektif Gender” in 2011 using gender perspective theory (Perpustakaan UI, Lontar). Since my research is going to examine the main character’s motivation to be proud as a prostitute from the perspective of psychoanalytic criticism, it is different from Sabariah’s research. Therefore, this study has never been done before.
THEORETICAL FRAMEWORK

Psychoanalytic Criticism

Barry stated that psychoanalytic criticism is a form of literary criticism which uses some of the techniques of psychoanalysis in the interpretation of literature. He also defines psychoanalysis as “a form of therapy which aims to cure mental disorders by investigating the interaction of conscious and unconscious elements in the mind” (70). Similarly, Tyson also stated that psychoanalytic criticism is useful to literary criticism to show how this view of human behavior is relevant to our experiences of literature (12). In literature, the psychoanalysis criticism aims to explain the details of literary works in analyzing the authors, the character(s), the text, and also the language use. Psychoanalysis criticism is derived from psychoanalysis, a theory inaugurated by Sigmund Freud (1856-1939).

Psychoanalysis believes that individuals have their own characteristic in thinking; the structure of their conscious and unconscious mind may be the same. However, the output of their thought may differ since they have varied past experiences that are usually the reason of their thoughts as reflected in their actions. Through psychoanalysis, this occurrence can be discussed widely and understood since the theory focus on the human’s mind and behavior.

In psychoanalytic criticism, normal and abnormal behavior comes significantly into play when we are engaged in aesthetic activities i.e. what the society sees as good manners of any kind (Freud qtd in Wright 2). Moreover, Wright stated that, “The mind comes into being out of the body. What is necessarily given at the start are the needs of the body itself … .” Most people believe that almost all the human do is the result of what they were thinking of. Some called it as the suggestion; a wish to be happened. The mind’s work, in my opinion also can influence the human’s personality.
Conscious and Unconscious

The way people thought and continue their activity may be different with each other; because of the role of conscious and unconscious mind. According to Sousa, “… all conscious states—mental states—are accessible to awareness (epistemological) ... Terms such as awareness, reflective awareness, phenomenal awareness and phenomenal representation have all been used to refer to the same thing. Awareness has been used to refer to what we mean when we are at the moment conscious of something but also refers to the latent knowledge of something” (4). In the other hand, unconscious is defined as the storehouse of those painful experiences and emotions, such as wounds, fears, guilty desires, and unresolved conflicts (Tyson 12). According to Freud, the unconscious is the part of the mind beyond consciousness which nevertheless has a strong influence upon our action (qtd. in Barry 70).

The analysis on the main role of human’s thought done previously by Freud that “… the powers motivating men and women are mainly and normally unconscious.” (Murfin, 298,ed.). In addition, Ricoeur (1970) stated unconsciousness may be entirely composed of ideas that were previously conscious and have been repressed (De Sousa 212). The important rule of human unconsciousness to determine someone’s personality and behavior has been discussed in the book of *Dream Psychology: Psychoanalysis for Beginners* (Freud, 1920). Here, Freud stated that one factor that shape human dream is their past memories that lay in their unconscious part.

*The Id, The Ego, and The Super-ego*

Psychoanalysis believes that human psyche is divided into three parts; i.e. *id*, *ego*, and *super-ego*. 
*Id* is the “core of our being,” the oldest and original function of the personality and the basic of the ego and superego. Engler stated that the Id includes the instinct and drives that motivate us (46). The id is the reservoir libido, the primary source of all psychic energy.

Hahn defined ego as the interpreter and mediator between inside happenings, and the givens conditions in the outside world (2). In addition, the ego is the part of personality that the Id should obey … therefore, ego is the part of personality that enables individuals to differentiate dream from reality (Moesono 4). Ego is known as the core of conscious mind; while Engler stated that the ego emerges in order to realistically meet the wishes and demands of the id in accordance with the outside world (47). This is the rational governing agent of the psyche. Ego stands for reason and circumspection (Guerin, 126). The ego develops in order to help the id get what it wants (Burger, 56-57).

Superego may be seen as an outcome of the interactions with one’s parents during the long period of childhood dependency (Engler 47). It is the representative of the kinds of values and norms that lays in which environment the person lives (Moesono 4). Guerin clearly explained that super ego is the moral censoring agency, the repository of conscience, pride, and moral restrictions (126).

**Defense Mechanism**

Human lives by many experiences and often faces kinds of conflicts, both the easy and hard ones. Therefore, to solve the conflicts, human needs to take actions to defend his self from more serious problems. According to Tyson, defenses are the process by which the content of our unconscious are kept in the unconscious (15). This is the process of keeping the repressed
(problem) in order to avoid the feeling of being unable to handle it. On the other hand, Atkinson and Hilgard stated that defense mechanisms are hypothetical construct invert from observations of the way people behave; while according to Barry, defense mechanisms are psychic procedures for avoiding painful admissions or recognitions (70).

Although there are many kinds of defense mechanisms, this study will focus on two kinds of them; i.e. regression and rationalization. Regression is a defense mechanism that can involve a return to either painful or a pleasant experience. It is a defense because it carries our thoughts away from some present difficulty (Tyson 15). Hilgard interpreted regression as the midst of insecurity the individual attempts to return to a period of past security (188). On the other hand, Hilgard stated that rationalization is assigning logical reasons or plausible excuses for what we do. Rationalization does not mean “to act rationally”; it means to so justify conduct according to personally desirable motives that we seem to have acted rationally—liking or disliking as an excuse: The girl who was not invited to the dance said she would not have to gone if asked because she did not like some crowd. Rationalization is a defense mechanism because through it we are saved from acknowledging motives that might shame or belittle us (194).
DISCUSSION

Mata Hari’s Perception of Her Being a Prostitute

Unlike the common perception that does not put prostitution and prostitutes in a respectable or admirable position, Mata Hari is proud to be a courtesan. This could be seen in what she said about herself and her response to what people said about her:

“Lebih dulu, aku harus menandaskan, bahwa aku bangga menjadi diriku seperti ini (sebagai penari erotik terkenal sekaligus pelacur professional), ...” (Sylado 10)—(First of all, I have to emphasize that I am proud to be what I am (as a famous erotic dancer and professional courtesan—my own explanation.)—my own translation)

By saying it, Mata Hari would like to emphasize that she was proud to be what she was, and she does not give any chance for people to humiliate her due to her being famous for something immoral according to the social values. Her statement also reflects her self-confidence to be someone against the social norms. Therefore, her ignorance to the social norms reflects her dominant ego that covers her Id to be a high-class courtesan; “ego is the part of personality that the Id should obey.” (Moesono 4)

Her pride and confidence are also seen in how she responds to how people think about her, which is reflected in the quotation below:

“Dengan melihat diriku yang jalang-sundal-lacur dan bercakap dengan tujuh bahasa, maka orang menyebutku ‘polyglot harlot’. Tidak ada alasan untuk tersinggung. Aku malah merasa tersanjung.” (Sylado 13)
(By noticing me as a courtesan who could speak in seven languages, people call me polyglot harlot. There is no reason to feel insulted. Instead, I am flattered.—my own translation)

According to OALD, ‘Polyglot’ means knowing, using or written in more than one language (1167); while ‘harlot’ is a prostitute, or a woman who looks and behaves like one (710). This seems a pride for Mata Hari who realizes her ability as a courtesan who can speak in seven languages and been her plus as a high-class courtesan. This represents Mata Hari’s repression of
her super-ego; “… the moral censoring agency, the repository of conscience, pride, and moral restrictions.” (Guerin 126)

How much Mata Hari’s past experiences have hurt her is also expressed in the following quotation:

“Dengannya (menjadi seorang pelacur) aku hendak bilang, dalam mencari kesenangan, aku menemukan kepuasan.

Dengannya aku lupakan semua gambaran kebahagiaan masa silam demi kepuasan yang maujud pada masa kini.

Dengannya aku percaya diriku perempuan karena ada sejumlah lelaki bukan suamiku yang menyempurnakan naluriku (nafsu seksualitas).

Dengannya aku makin yakin kegunaan vagina karena ada sejumlah penis di luar milik suamiku yang menjadi mitraku dalam kesenangan yang menjadi kepuasan.” (Sylado 272) (with that (being a courtesan), I want to say, while looking for happiness, I found satisfaction. I have forgotten all the past happiness for the satisfaction which presents nowadays. I believe that I am a woman for there are numbers of men who are not my husband who fulfill my sexual lust. I become more sure about the use of vagina because there are numbers of penis (out of my husband’s) which have been my partners in the joyful and became a satisfaction.—my own translation)

As the above statements were made before their divorce, they mirror Mata Hari’s unhappiness as she said that she used it to look for excitement. Unexpectedly, she got satisfaction. Moreover, being a prostitute also makes her forget all her past happiness. It implicitly expresses that she was proud of herself as a courtesan for successfully finding happiness.

Mata Hari sees herself as a high-class courtesan because she is not only beautiful, but also intelligent. To her, her intelligence and knowledge make her a dignified, respectable courtesan (Sylado 392). Her pride is also increased because her high-class customers are very important people such as “… aku sebut saja nama Menlu Prancis Roland Dumas, Menhan Prancis Adolph Messimy, jendral Jerman … putra mahkota Jerman … pejabat tinggi Deplu Prancis … Perdana Menteri Prancis … .” (Sylado 388) (let me mention the French Minister of
Foreign Affairs Roland Dumas, the French Minister of Defence …, German General …, the
German Prince …, a high officer in the French Department of Foreign Affairs, French Prime
Minister.) By mentioning the very important people who are her customers, Mata Hari implicitly
declares that she is attractive and sexually satisfying and that she is a proud courtesan. This may
be her way to make her husband realized that his ex-wife is much worthier and better that the
women he has slept with and to make him regret what he has done to her.

Mata Hari’s response to the title ‘polyglot harlot’ people gave her and perception of
her identity sound irrational. However, she is completely aware of what she says and how she
behaves because she knows herself and her interests. The following quotations prove how well
she understands herself:

“… kesukaanku membaca karya – karya sastra sejak usia belia… .” (Sylado 139) (“I
have loved to read literature works since I was young.”—my own translation)

“…sejak kecil aku suka menari.” (Sylado 38) (“I have loved to dance since I was a
kid.”—my own translation)

“… sejak kecil aku sudah terbiasa terlatih mengenal imajinasi.” (Sylado 76) (“I have
been used to understand my imagination since I was a kid.”—my own translation)

As one who knows about herself, Mata Hari should be fully aware when she responded to
what the society thought of her as a courtesan as well as her own perspective about her being a
courtesan.

Mata Hari as a courtesan

_Aku Mata Hari_

...

_Aku pelacur tulen._

_Tapi aku penari sejati._ (Sylado 9)
—I am Mata Hari … I am a genuine courtesan. And I am a dancer in a true sense.—

That was a very clear and brief confession that leads me to question about what motivate Mata Hari to end up in such statement (to be a courtesan). That confession indicates how Mata Hari proud of her job as a courtesan by calling her as a genuine courtesan.

Mata Hari’s decision to be a courtesan started when she accompanied an important European gentleman, Mr. Cremer, to Bandung. She said, “Agaknya ini babak latihan memantapkan bakat jalang-sundal-lacur yang wujud dalam kodratku, …” (Sylado 215) (This chapter seems to be a practice for my talent to be a courtesan. Her statement is strengthened when she said, “yang mendorong kemauanku untuk menjadi pelacur adalah bakat. … menurut pandanganku, bakat jalang-sundal-lacur adalah, percayalah, urusan Tuhan juga, bukan hanya iblis (Sylado 9-10)—what drives me to be a prostitute is talent. … in my opinion, the talent of being prostitute is, I believe, God’s business too, not only the devil’s.

It is interesting that Mata Hari sees being a prostitute as a talent and her destiny. I think she would like to justify her affairs, which is form of her Id. As Freud explains that Id is the instinct and drives that motivate us (Engler 46) and that Superego is the moral censoring agency, the repository of conscience, pride, and moral restrictions (Guerin 126) which functions as referee to ego (Tyson 25), I assume Mata Hari actually feels guilty to have an affair. However, she finds pleasure in it, as later she said that being a prostitute makes her feel satisfied (Sylado 270). Moreover, she also would like to make revenge for what her husband has done to her (Sylado 80.). Therefore, she may try to silence her superego by saying that being a prostitute is her talent and destiny.
The role of Id in Mata Hari’s decision to be a courtesan is implied in her statement about it after her ‘relationship’ with Brousson, a journalist once she was left by Mr. Cremer. These made her decide to have another beneficial sex affair. As she said, “Dan, kini, setelah Brousson, aku siap bermain seks dengan lelaki lain yang bisa memberiku untung.” (Sylado 271) (Now, after Brousson, I am ready to having sex with other man who can give me benefit.) I assume what Mata Hari sees as benefits may be in the forms of money, position, or access to the high-class community. This is also a desire for pleasure or libido; the energy drive associated with sexual desire (Tyson 70). Therefore, it can be said that Mata Hari decided to be a courtesan because she sees the profession as something which satisfies her Id in two different ways: sexually and financially.

Besides, Mata Hari believes that God created man and woman beautifully with their different characteristics, especially their genital order. Therefore, the beauty of human nature can be completed as man and woman have a partnership in sexual experience. As she stated that,”…vagina sebagai sebuah desain rekaan Sang Maha Pencipta untuk dimitrakan dengan penis dalam kerja koeksistensi damai.” (Sylado 16) (vagina is as the Creature’s design to be partnered with penis in a peaceful-coexistence work.) By including God and His creation, Mata Hari is trying to justify her Id and ego and to ‘silence’ her superego. This confirmation is also a rationalization that Mata Hari did to also confirm herself that she was not fully bad for being a courtesan. As Hilgard states, rationalization is assigning logical reasons or plausible excuses for what we do (194). Furthermore, her rationalization actually rooted in her thought; “kebenaran bisa direka melalui pembenaran.” (Sylado 28) (“truth could be make up from justification.”) Therefore, she also uses it as regressions to justify her decision to be a courtesan.
Besides regression and rationalization, Mata Hari also uses projection as an excuse for her decision to be a courtesan. The following quotation illustrates it:

“Aku menjadi begini karena suamiku MacLoed ... . Dialah yang mendorong aku berpikir cemar. Dan setelah itu aku membuktikan, bahwa tidak ada lelaki yang begitu tangguh untuk sanggup bertahan terhadap godaan wanita, ketika mereka harus menerima arti kehidupan nyata, bahwa tidak akan ada keindahan paripurna atas naluri lelaki selain di dalam vagina.” (Sylado 10)

(I grew up to be the person I am because of my husband, MacLoed (Ruud) … . It was he who morally corrupted me. After that, I proved that no man is strong to bear a woman’s temptation, and no beauty as man’s desire for woman’s vagina.)

There are some unpleasant experiences that may lead Mata Hari to regress her feeling toward the pains Ruud did to her before she became a courtesan. When Mata Hari was in her third month pregnancy, she heard her sister-in-law talking to Ruud: “Dia kan tidak bertanya padamu, berapa belas perempuan yang sudah kamu perkosa sejak kamu jadi tentara, dan berapa puluh pelacur Zeedijk (daerah mesum di Amsterdam) yang sudah berzina dengan kamu selama ini.” (Sylado 37)—Even she did not ask you how many ladies you have raped since you joined the army, and how many tens of Zeedijk prostitutes (red district area in Amsterdam) you have slept with.

Ruud was criticized after he had slapped Mata Hari in their quarrel when he found out that Mata Hari was not a virgin. Hearing Ruud’s sister criticism, Mata Hari appreciated her sister-in-law for being mother-like to her. However, she started to think fight against Ruud if something bad happens to her (Sylado 43). What she means is, “Kalau suami boleh serong, kenapa istri tidak boleh membalasnya dengan serong juga?” (Sylado 43) (If a husband is
allowed to have affairs, why can’t the wife do it?) For Mata Hari, this revenge is a promise (“...janji yang melekat di otakku, ...” (Sylado 43)—a promise which was planted in my brain), which goes into her unconsciousness as it has not been fulfilled and affects what she does later. Freud’s theory describes unconscious as the storehouse of those painful experiences and emotions, such as wounds, fears, guilty desires, and unresolved conflicts (Tyson 12). That is the part of the mind beyond consciousness which nevertheless has a strong influence upon our action (qtd. in Barry 70). The promise above is actually a form of regression because anytime she experienced something unpleasant, the ‘promise’ which lays in her unconscious mind goes into the conscious mind.

As what happened when her husband asked for her permission to have a sexual intercourse with Nyai Kidhal, the maid (Sylado 65). Mata Hari was shocked. However, she then thought of doing a revenge. This regression of revenge is repeated when she found out that her refusal to Rudd’s wish by sending Nyai Kidhal home had made Ruud sexual intercourse with different nyai—.... in different hotel rooms (Sylado 135-136). In response, Mata Hari thought of asking for a divorce. This is a form of showing her disagreement and a defense mechanism; psychic procedures for avoiding painful admissions or recognitions (Barry 70).

Another regression that related to Mata Hari’s motivation being a true courtesan is started in her fourteen. Mata Hari noticed a ‘magical’ genital mechanism, Umur 14, setelah datang bulan, ... aku merasa menemukan kesenangan meraba-raba dan mengorek-orek kelaminku dengan jariku.” (Sylado 15-16) (At fourteen, after my period,.... suddenly, I found an enjoyment wandering my genital using my finger.) It is kind of confession that Mata Hari has a high sexual libido since young. When she was almost 16, she became more sensitive with her libido. This could be seen through her story being unconsciously raped by her school teacher
(Sylado 25). Even though she was hurt, she still can find what she called as enjoyment; sexual partnership and it drives her to think that woman needs man to fulfill her femininity (Sylado 26). She was clearly stated about this concept of needing penis, “...bahwa jujur, aku membutuhkan penis untuk menjadi mitra vaginaku.” (Sylado 26) (“honestly, I need penis to be my vagina’s partner.”) Her conscious about this need also supported by her statement after she realized that her school teacher has gone and might left her, “Dia (sang guru) hilang. Aku merana.” (Sylado 25) (He is gone. I am in pain.) After the teacher left her, Mata Hari was sick of her sexual libido.

These two facts of Mata Hari’s sexual libido have lay down in her unconscious mind. Once she has no man—that she thinks as her sexual partner—she will sick of it. To make it clear about this regression, while Mata Hari started to notice Ruud’s dirty behavior and even thought about the divorcement, she does not want to feel that sick anymore. Therefore, as regression is a defense that using the past experience—the painful—as the key to act an action in current time (Tyson 15), Mata Hari seemed to protect herself to be seen as a bad figure as a courtesan. She was implicitly said to herself and the readers to understand her condition as a woman who grown up with a high sexual desire. This is also a rationalization for her being courtesan in her adolescence. This remains Tyson’s explanation about someone’s behavior pattern as the result of the early experiences.

Another early experiences that support Mata Hari’s talent being a true courtesan is seen from her statement, “... menguji diri sendiri sebagai perempuan didasari pada kenyataan menerima vagina sebagai sebuah desain rekaan Sang Maha Pencipta untuk dimitrakan dengan penis dalam cara kerja koeksistensi damai.” (Sylado 16) (testing me as a woman is based on the reality to accept vagina as God’s creation to be linked with penis in a peace coexistence work.) In this early stage, Mata Hari was actually rationalizing herself about having sex as a partnership
between vagina and penis. Besides that, she also said that “... suatu realitas yang menurutku mesti ada dalam tatanan kekuasaan ... dalam mana harus ada apologia khusus yang membenarkannya. (264) (a reality which I think it should be exists, where there should be an apologia to accept it.) This implicitly tells the readers that Mata Hari actually knows her being courtesan is an immoral phenomenon in the society; as a result, she uses the term ‘apologia’ to justify her decision. The apologia the she means here is her view of sexual partnership is a kind of common natural fact. This can be perceived in her monolog: “Aku akan bersikeras bilang ini semata-mata keindahan alam fitrah manusia menuju wujud insani yang lumrah dan semestinya.” (Sylado 266) (I will try hard to say that it is for the human nature to reach the form that it should have.) This is a form of rationalization to confirm her behavior as a common and natural human desire (Hilgard 194).

Meanwhile, in the middle of making rational defense, Mata Hari was also showing her ego of the argument of sexual appreciation (Sylado 269). Also, she emphasizes her ego through her confession about libido: “Aku tidak mau menutup-nutupi libido seks yang ada dalam diri. Terlalu sering orang kehilangan kepribadian akibat berpura-pura pada libido seksnya.” (272) (I don’t want to hide my sex libido. Often, people lost their personality because they were pretending their sex libido.) This proves Mata Hari has reasons to finally live her life as a professional courtesan. Conflicts that remain in her mind and heart are unconsciously controlled Mata Hari’s behavior in responding the id and ego to build her defense mechanisms.
CONCLUSION

The above discussion has helped me reach the purpose of this study; i.e. to find out what motivates Mata Hari to be a high-class courtesan. As psychoanalysis has assisted me to dig out, Mata Hari was actually controlled by her ego that places her libido of sexual desire as her need. In keeping her ego, she made two kinds of self defenses; regression and rationalization. Regressions are portrayed differently; such as in her in defending herself as a courtesan by blaming her husband as the cause. Meanwhile, rationalization is the defense that Mata Hari often uses, such as when she rationalized the view of sexual partnership as a kind of appreciation to God’s creation—in her profession as a courtesan.

The discussion also reveals that Mata Hari’s unpleasant past experiences and unfulfilled wish have a strong affection toward her behavior. However, the defense mechanisms that were built give either advantages (positive and normal life) or disadvantages; i.e. destructive behaviors. The advantage(s) I could conclude from the discussion is Mata Hari successfully used her defense mechanism to satisfy herself of her sexual libido. The disadvantage(s) which can be conclude is Mata Hari’s action to defense herself has driven people’s attention to value her attitude as immoral behavior. By knowing the specific reasons behind every attitude and behavior, we would understand better about human being. Hence, theory is no longer needed.
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