



**Stichting Dialoog Nederland – Japan – Indonesië**  
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## English speeches

### 20<sup>th</sup> Dialogue congress

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In this document you will find all the speeches, de video's and powerpoints of the speakers in English. I made it for the Indonesian and Japanese speaking participants of the 20<sup>th</sup> Dialoguecongress Netherlands – Japan – Indonesia in Bussum (Netherlands) at 9-9-2017

You can also see the [photo video](#) or [download the photo's](#) or a [video of the arrival of the participants](#).

Edu Dumasy

# 1 Program 20th Dialogue NJI Conference

Saturday 9 September in Bussum

## ***“Women’s stories from an Indonesian perspective”***

09:30	Registration, Coffee and tea	
10:00	Word of Welcome	<i>Mr.. Ton Stephan</i>
10:10–10:20	<b>Opening</b>	<i>Mrs. Yukari Tangena – Suzuki</i>
10:25-10:45	Concealed, abandoned and despised: about the Njai and the importance of recognition	<i>Mr. Reggie Baay</i>
10:45	<b>Pause</b>	
11:05-11:25	Women in the Dutch East Indies and Indonesia after independence	<i>Mrs. Cisca Pattipilohy</i>
11.25 – 11.45	Short overview of the Fujin-Kai, a women’s organization during the Japanese occupation of Indonesia (1942-19445) and her influence on the Indonesian women movement in the period after the war.	<i>Mrs. Farida Ishaja</i>
11:45-11:55	Personal impression of the presentations	<i>Mrs. Raisa Kamila</i>
11:55-12:05	<b>Questions and Answers</b>	
12:05-12:15	Dialogo NJI – overview of the activities	<i>Mr. Edu Dumasy</i>
12:15	<b>Lunch</b>	
13:15-14:45	Dialogue in small groups	
14:45-15:05	Plenary overview dialogue groups	<i>Mrs. Aya Ezawa</i>
15:05-15:25	Performance ‘Oksigen’	<i>Mrs. Isabella Ramaekers</i>
15:25-15:35	Epilogue	<i>Prof. Takamitsu Muraoka</i>
15:35-15:40	Captives’ Hymn	
15:40-15:50	<b>Closure</b>	<i>Mr. Ton Stephan</i>
16:00-17:00	Informal gathering with wine	



## 2 Introduction of speakers

**Mr. Reggie Baay** (1955) is a well known writer. Mr. Baay studied history and Dutch language and literature at the University of Leiden, and specialized in colonial and post-colonial literature and history.

Working as the editor of "Indische Letteren" he published several articles.

His books:

- The eyes of Solo (2006) dealing with migration and the uprootedness of Dutch people from the Dutch East Indies
- The Njai; The history of the concubinage in the Dutch East Indies (2008), problems and misfortunes of the East Indies mother of all people.

"Daar werd wat gruwelijks verricht" (2015), about the forgotten slavery during colonial times. His work has been translated into Bahasa Indonesia.



**Mrs. Cisca Pattipilohy** was born in 1926 and received her secondary education (HSB-b) in the Dutch East Indies and was then trained as librarian at the Bibliotheek Academie in the East Indies. She also holds a BA English literature. She worked as librarian at the ministry of Public Work In Indonesië and at the Royal Institute for language, land and ethnology (KITLV) and the Royal Tropical Institute. Since 1962 she worked as translator at several conferences in Indonesia in the context of the Afro-Asian Organisation and Ganefo (Games of the New Emerging Forces).



**Mrs. Farida Ishaja** (73) was born in Kisaran, Noord Sumatra, Indonesie. She is historian and archivist.

She graduated in Vietnam and at the UvA Amsterdam (1990)



**Ms. Raisa Kamila** (26) was born in Banda Aceh, and studies history geschiedenis (master) at de Rijks Universiteit Leiden



### 3 Yukari Suzuki-Tangena

#### [Videorapportage.](#)

Good morning my friends, ladies and gentlemen, I am Yukari Tangena-Suzuki of the NGO Foundation Dialogue Netherlands-Japan Indonesia. On behalf of our team I would like to welcome all of you here at the Wilhelmina Church in Bussum. This conference has been repeated already 20 times. It is amazing such a reconciliation meeting like this has been continued for 18 years and it is our great pleasure that we can celebrate this mile stone together with you today. We will have a nice Indonesian lunch and entertainment later for you. But what pleases me the most is that so many of you took the trouble to join this Conference. A month ago we really worried that there would not be enough people to fill this big and beautiful church. The applications came very very slowly. Since then it was like a thriller every day. We are especially very happy to receive many Indonesians this time. SELAMAT DATANG!!



Since 2000 this Dialogue conference was organized. It was originally based on thoughts of repairing the relationship between Dutch people and Japanese. At the 14th Dialogue conference in 2010 we had a guest speaker, Ibrahim Isa. 2 His theme of the speech was "Learning from the past: To move forwards along the path of reconciliation, mutual understanding and peace". In his speech he mentioned that when we talk about World War 2, most of the time it is ignored how Indonesians suffered and were in agony. That was very true and we, the Dialogue Group almost immediately asked him to join our working group and eventually we added Indonesia to the name of Dialogue. Isa always helped us between his busy schedules and many trips to Indonesia but last year in March he passed away rather suddenly. He was a gentleman with a passion in righteousness. He was the one who asked me and encouraged me to continue this Dialogue work when we almost stopped because of some internal troubles. At his funeral I promised him that our Dialogue NJI will never forget his message that neither Japan nor the Netherlands can speak of the War without Indonesia. And we will spare no effort to have a dialogue also with Indonesian people.

Maybe I owe it to you to introduce him a little bit. He was born in Batavia, East Indies in 1930. He said in his own words, "I have dedicated a greater part of my life to the cause of emancipation of the Indonesian nation." He was a very active fighter during the "Independence War of Indonesia" and played an important role during the Soekarno-Hatta period. However he had to go into exile to the Netherlands with his family because of the harsh policy against communists of President Soeharto. He was always thankful that he was welcomed by the Dutch government. His smile was always so warm and even though his nationality was Dutch, he was a REAL Indonesian to me. So today's conference is also a kind of tribute to Isa. That is why I am especially happy that many Indonesian people attend this conference. TERIMA KASIH BANYAK!

Today I would like to think why it is necessary to continue this conference. About a week ago our posters 3 were placed on the various websites and one of them was "indisch4ever". I noticed someone commented on this Dialogue NJI conference poster "I have good colleagues, who are Japanese or Indonesians, so why should I come to such a conference?" I think a lot of people may have this kind of question. "After 75 years we are doing OK, aren't we?" It is wonderful to have good colleagues and you do not find it necessary to talk about bad times. But at the same time one misses a great chance to deepen the relationship with such colleagues. What makes us unique is not only to listen to interesting and inspiring speeches but to make a dialogue with one another, face to face in small groups. For this conference we organized a training day for the group leaders to maximize the results of such dialogues. When you listen to people with an open heart I am sure you will experience something new and something different. Maybe we all know that if you close your hands, you can not receive anything. It is really a privilege for us to be here to be able to make a dialogue together.

Let me go back to the question of indisch4ever. There is another and very important reason why we gather. Making a dialogue to one another with insight in the difficult history, that our countries shared in the past, is actually not only to satisfy ourselves, but this meeting and exchanging thoughts has the power to change our future. It may not be a huge power but we have seen the change in the last 18 years. Please look around and notice how people are struggling to organize a "new commemoration for the wars."

You may have attended one or more commemorations recently. Every commemoration is impressive and gives us deep thoughts. It brings you back to the dreadful history and reminds you of the past if you had your own experience during that period. But dear ladies and gentlemen, the Dialogue NJI would like to show how we can commemorate differently. Today we are here together with our old enemies to share our time and thoughts to build our future. Yes, thinking of our future is the key word for Dialogue because each one of us is the bridge to the following generation. What can we pass on to our children and grandchildren from our experiences? What do we want to pass on? If wars stay as they were in us nothing will be changed.

Here I have a book just published in Australia. This book was written by one of my friends who teaches at the University of Sydney. She collected all sorts of reconciliation activities of the world regarding Japanese citizens after the war. The Dialogue NJI is also mentioned with some pictures. I realized that we are not the only one. But we are the only one that has been continuing the reconciliation dialogue conference for such a long time.

Almost 40 years ago I came to the Netherlands without knowing much about the hardship and agony Dutch people and Indonesian people had to go through under the Japanese army during the war time. Thanks to Prof. Muraoka and Keiko I have been connected to this group in 2000. Little by little I realize that I carry a huge "negative heritage" as a Japanese even though I was born after the war. If I only learned that "negative heritage" it would have made me small and miserable, but I had a chance in the Dialogue conference to confess my burden and debts as Japanese to the Dutch people. Today I would also like to confess my debt to the Indonesian people. Cruel violence and agony as well as threat and robbery were exercised by the Japanese army during the war. I confess our debts and sincerely ask for your forgiveness. 5 At the 10th Dialogue Conference we heard a speech of Mr. Henk Hovinga about "Romoeshu". Isa told us how they felt betrayed after the Japanese occupation of former East-Indie. 6 I visited the photo exhibition of "Indonesian Comfort Women" of Mr. Jan Banning in Tokyo. I am very sorry from bottom of my heart. MA\_AF!!

I believe confession may be the most important base of reconciliation. At this moment we read a lot about North Korea and its excessive demonstration of their force. USA and Japan are trying to stop them by taking sanctions against them. But how many Americans know what they did to the Koreans

during the Korean War? Do we, Japanese know what we have done to Koreans since 1910, when they were a Japanese colony ? Can we really change their mind without confession and come to a solution? In my opinion without confession bridges will stay fragile. I hope our dialogue will build firm bridges. So dear ladies and gentlemen please enjoy the blessings we have today because we are here for the future of our world.

Let us open up our hands to receive more blessings!

Thank you very much!!



## 4 Reggie Baay: Origin, identity and reconciliation

### [Videorapportage](#)

For a long time I knew almost nothing about my origin. I had never met my mothers' parents and also my grandmother on fathers' side remained unknown to me. The only thing my father ever mentioned about her was that she was Javanese and born around 1900.



I remained in the dark about her until my father died in 1998 and left me a very special document. I quote part of the text: "Today, the twenty third of October nineteen hundred twenty six, appeared before me, Emile Klein, extraordinary registrar at the municipality of Sragen, in ieu of the regular civil servant, Louis Henry Adriaan Baay, living in Soerakarta to register the birth of a male child on eleven September nineteen hundred and nineteen at seventeen thirty hours pm and to declare to recognize the child as his own"

Equally appeared before me the native woman Moeinah, approximately twenty five years old, without profession, living in Solo-Djenkiloeng, who according to article two hundred eighty four of the Civil Code, declared to agree with this recognition..."

This is a fragment from a certificate of recognition; one amongst the many certificates made in the previous Dutch Indies. The father making the registration is my grandfather and the Javanese woman my unknown grandmother. This certificate is the only prove of my grandmothers' existence. From what I learned later, she was sent back to the "kampong", as it was said at the time. She had to leave her child, my father, behind. After that nobody ever mentioned her again.

Upon finding this document, confronting me for the first time with the name of my grandmother, I was left with many questions: how can a mother just been sent away like that? Did my grandfather not marry her? What kind of a woman was she? What happened with her after that? Did I inherit some of her traits? And do I take after her? I soon found out that I was no exception; in the previous Dutch Indies it happened on a large scale that European men were living with Asian women and had children with them. Moreover, Dutch Indian families find their origin in the cohabitation of the European man and the indigenous "njai", as these women were called.

There was an enormous taboo on this type of cohabitation. For a long time, in Dutch Indian families, origin and shame went hand in hand. In the social context of a colonial society this was understandable, however not relevant anymore. Further research taught me how extensive non-marital cohabitation was rooted in the colonial society and its consequences.

The origin of the non-marital co-habitation of the European man and the Asian woman

From the very first moment Dutch merchandizers of the United East Indian Company (VOC) landed on the Islands of the Dutch Indian archipelago in the early seventeen's

century, she was there: the njai, the Asian woman living together with VOC employees of all ranking. This was partly due to the fact that there were no European women available for all these young European men, who settled for a shorter or longer period in the colony. So the VOC employees, among them sailors, warehouse employees, soldiers, and traders, sought refuge in relationships with local (Asian) women.

We should not have very positive or romantic illusions of these relations. More often they were forceful and little love was lost. The European VOC men settling down since 1600 mostly co-habitated with female Asian slaves, who served them in many ways, also sexually. Slaves, you may ask. Yes slaves, also this is one of the rather unknown aspects of the Dutch history in Indonesia.

From the very first moment, the VOC used male and female slaves to build settlements and work for them. This included household chores. The VOC either bought these slaves in Asian markets, or conquered them by violence. It goes without saying that these slaves were completely subjected to their European owners. For female slaves this entailed that apart from all the other work, they were forced to live with European men.

This situation continued throughout the entire period of the VOC in the archipelago, which meant that from the beginning of the VOC in 1600 to its abolishment in 1875, thousands of European men were living with Asian women. When the VOC handed over governance to the Dutch state and slavery in the Dutch East Indies was officially ended in 1860, this didn't automatically mean that this type of co-habitation ceased to exist. On the contrary: during the second half of the nineteenth century, more and more European men found their way to the Dutch East Indies, whereas suitable European women to marry were still hard to find.

The 'problem' of lack of female slaves, who could be forced to co-habitation was solved by hiring female personal for the household, the "baboe", who apart from her regular tasks had to share the bed of her employer. This was the case throughout the entire colony and by the end of the 19th century this practice was to be found in more than half of the European men living and working in the colony, whether in plantations, government, civil society and disregarding their social status. The Asian woman living in such unequal relations, the njai, had no rights. At any moment she could be simply sent away, without being able to claim anything. It didn't matter how long the co-habitation had lasted, or whether there were children or not. So not only she could be dismissed without any possession or financial compensation, in many occasions she also had to separate from her own children. And you may also appreciate that in these unequal relations violence and abuse frequently occurred.

### **Different lives**

It goes without saying that I was curious about the lives of these women, as I was about that of my grandmother. So I started my research and was able to note down several life histories, which you can find in my books "The Njai" and "Portrait of the Matriarch". The following two examples may give you an impression.

#### **I. Srie**

Her name was Srie and she came from Blora, Mid-Java where she was born around 1874. He, Adriaan, was a boy from Zeeland, from Arnemuiden, where he came to

this world in 1868. As a young man he enlisted in the colonial army and left for Dutch East Indie, where he sets foot on land in 1890.

A few years later, Srie and the army man from Arnemuiden meet in Ambarawa, where he is stationed. He asks her to become his Njai, his housekeeper. She agrees and they live together at the military barracks, the so-called tangsi, where after a year, in June 1896, Srie gives birth to his child. A daughter, who is acknowledged by Adriaan and not only gets his name, but also European status.

A few months later, by the end of 1896, Adriaan's contract with the colonial army comes to an end and he decides to return to the Netherlands. In the meantime, his younger brother Matthijs had arrived in the East Indies, also serving the colonial army. Before his departure, Matthijs consents to take over Adriaan's Njai and also adopts the daughter. As Matthijs' Nai, Srie gets seven other children. Upon finishing his contract, they settle down in harbour city Soerabaja, where Matthijs finds employment at the municipality office.

Srie finds in Matthijs a good and caring man, who also looks well after the children, including the first one, his brother's daughter. Matthijs will never return to Holland but stays with his Javanese wife and his Indo-European offspring. He dies in 1919, 49 years old. Srie lives to 1939 and at the age of 65, is buried at Kembang Koening in Soerabaja, where she was reunited with the father of her children.

In our eyes, her life story is rather shocking. As you notice, Srie was just handed over from one army man to the other. In the tangsi, this happened quite frequently in the brutal soldier environment of the colonial army. And with her the children were passed on, as happened with her first-born daughter. She has been very fortunate to find a nice, caring and faithful man, but this was mostly not the case.

Another tragic life is that of Roebiam.

## **II. Roebiam**

Her name was Robijem what later in Dutch became Roebiam. We don't know for sure when she was born, but it must have been around 1898. She came from a small village on Java, where her father was a poor and simple tani, a farmer. Poverty forced her in 1915, to enlist as female contract worker at the plantations of Deli on Sumatra. She gave the premium she received to her parents. Roebiam was then about 17 years old.

She came to work at a tobacco plantation, the Rimboen Tobacco Company, where a young man from Haarlem, just started working as assistant. He looked for company and simply took the coolie Roebiam as his njai. That's how things were done in those days.

Roebiam gave him two children, two daughters, born in 1916 and 1919 respectively. However, she would only be allowed to effectively be mother to these indo-european daughters for some years. When the elder daughter turns five, the Dutch assistant decides to send the girl to Holland for her education and schooling. There in the unknown 'motherland' the child would be lodged in the family of an ant, her father's sister. Roebiam was allowed to travel with her own child to Holland; rather uncomfortable in western clothes and in the uncomfortable role of passenger, being served by others. This was really exceptional in 1921.

Back in Sumatra, she continues to live with the Dutch assistant in co-habitation. When, after some years her younger daughter reaches the age of five, she also has to go for education and schooling to Holland. And Roebiam makes the same

journey, this time to bring her younger daughter. In 1925 the three of them arrive in Holland and Roebiam sees her first born again after four years. It is also then that she kissed both daughters for the last time.

The Dutch assistant, the father of the two girls, stayed with them in Holland and marries a Dutch woman. Roebiam had to return to her country, this time not as passenger, but as sea baboe (servant), as one of her daughters regretfully mentions later. In the East Indies, the assistant had arranged a little wooden house for her, so that she would not be left out in the street. Nobody ever knew how Roebiam fared afterwards and how her life ended. Not her children, grand children, grand grand children...

Also, the life story of Roebiam is very painful. Children that were taken away from her; merciless she has been sent away and she would never see her children again. Roebiam's life story resembles that of my grand mother. She was also dismissed to make place for a Dutch woman. And she also had to abandon her child, my father. And also she would never see her child again.

### **Different Njais and their children**

It should be noted that European men in the Dutch East Indies not only had Indonesian women, but also co-habitated with for example Chinese. The Chinese njais were often daughters of peranakan-Chinese, who lived for generations in this part of the world. This group was relatively large. This had to do with the fact that the Chinese were mostly active traders. Therefore Europeans had more close contact with Chinese families, which often resulted in co-habitation relations with one of the daughters.

This also applied to Japanese njais, often daughters of Japanese immigrants, who like the Chinese were working in the retail business. Apart from that, Japanese women were imported to work in brothels and then could end up in a co-habitation relationship. Through the minutes of a meeting of the respectable "Indisch Genootschap" we know that this practice existed and also the costs to be incurred.

Quoting from the notes: "Japanese women are being imported to work in brothels, or to rent them out on a temporary basis". "One can rent such women for 200 guilders on an annual basis, no matter where one lives".

Among European men Japanese njais were much favoured, because of their unique traits and submissive behaviour. Although this could be said about the Indonesian and Chinese njais as well, the Japanese, coming from the country of the geisha's was the most preferred one.

However, whether Indonesian, Chinese or Japanese, all these relations produced children. Children with mixed blood, called Indo-European or just Indo. And these children should not have been born, since in this colonial world, all these relations of European men and Asian njais officially did not exist, they were just "tolerated". Children born from this type of relations, were officially classified as "native". When a njai was being sent away after having given birth, the child often came with her. This happened very often. Mother and child then disappeared in the indigenous society. To date there is a large number of people in Indonesia, who unknowingly descend from a European man and an Indonesian matriarch

In other instances, after the birth of the child, the njai was not sent away and the child was sooner or later legally recognised by the father. Thus the child obtained the name of the father and got the legal status of European. This also entailed that when

the njai was eventually sent away, the child had to remain with the European father and thus forever got separated from the Asian mother.

A third option was that the European man married the njai, which automatically gave the child the fathers' name and European status. This option didn't happen that often. Whatever the option, all these thousands of Indo-European children born from co-habitation were subjected to the effects of their origin. Although very little is being said in history literature and certainly not in the history curriculum, the Dutch East Indies knew serious discrimination; discrimination about color and race. The colonial society was characterised by "haves" and "have not", with a clear segregation between the whites, European, and the brown, Asian. Indo-Europeans having a dark skin and Asian blood were discriminated, notwithstanding a Dutch surname and legal status of European. They were above all discriminated at the social level. Higher ranks remained closed for those with an Asian background. This also applied to access to proper schooling and to the job market. In short, when you were native, Chinese, or Japanese, or having Asian blood like the "indo", you were considered inferior.

This is the source for what I call the "colonial burden". The "burden" of the colonial past: the denial of the Asian origin. The denial of the njai, the Asian woman who is at the origin of every Dutch Indian family.

In their strife to be as much as possible accepted in the colonial society of the Netherlands East Indies and thus to avoid as much as possible to be subjected to discrimination, many children of the njai tried to be as European as possible and often denied and even tried to forget their Asian origin. Having Asian blood was considered inferior. We can even speak of double shame where it concerns the Indo-European children born from co-habitation between the European man and the Asian njai: shame because of the so-called inferior Asian origin of the mother, and the shame that the indo is considered "half-cast"; after all born out of an illegitimate relation between a European man and a Asian woman.

As a result, the njai has often and for so long not been mentioned and subsequently many Dutch Indies' families often remained ignorant about their Asian matriarch. And even worse, often completely forgot about her!

### **Descent, Identity and reconciliation**

Of course it is very sad that for so long many East Indian Dutch felt ashamed about their Indonesian, Chinese or Japanese origin. Sad having been embarrassed about the Asian njai in the family. Even to date there are indos having trouble with their so-called native blood.

I find this hard to understand. You may be able to hide your origin for some time, but you can never change it. Our decent is an integral part of us. Our decent makes us to who we are and is an essential part of our identity. You can never deny this. In doing that, you deny yourself. In short, we can't and shouldn't ever deny our decent.

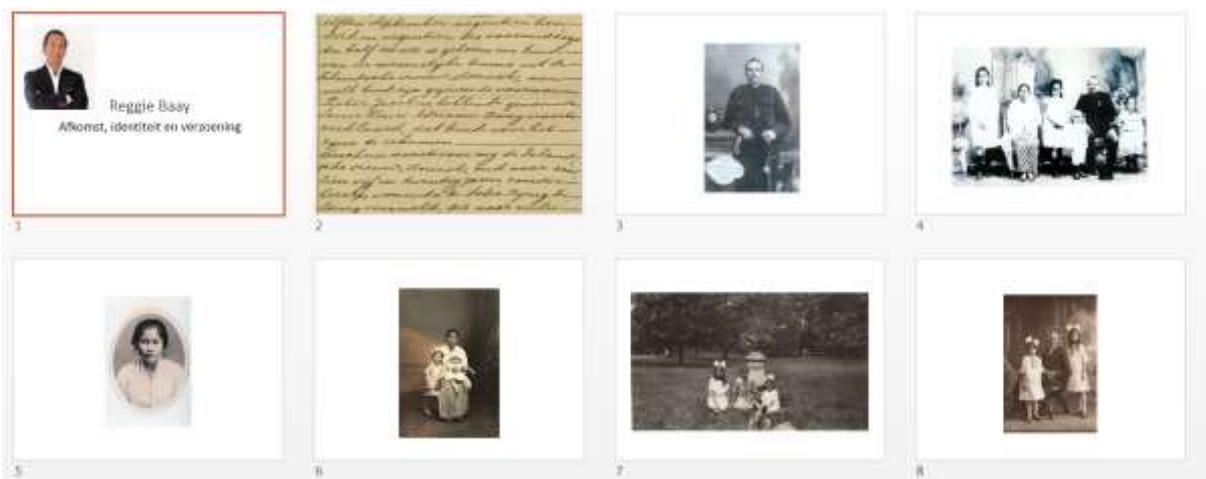
Therefore, it is not only crucial that we get to know as much as possible our origin, since it determines our identity, but also that we get to terms with it. That we accept it. That we get away with possible feelings of shame and replace these by a honest and open-minded view on who we are and where we come from.

There will be people who say that it becomes more difficult the more shame is involved. Shame in relation to your own history. That, ladies and gentlemen is a huge pitfall that may affect your entire life. I'll give you an example. As you may have noted, I'm an Indo. Someone carrying two different worlds: the European and the

Asian. After I wrote my book about the njai in 2008, where I describe that I have an Asian matriarch, I was often asked in interviews whether I found it difficult to write about my unknown Asian grandmother with whom my grandfather wasn't married, causing my father to be considered a bastard. So I was and I am the son of a bastard. Wasn't I ashamed of it? Well, the only possible answer for me was that shame is a feeling completely out of order in this context. Why should I be ashamed for who I am? This is what I am: a child of my family history; a grandchild of a European man and an unknown Javanese woman. Someone descended from an illicit relation between two races in an epoch when this was very common. Why should one be ashamed about that to day?

And another revolving question in the interviews was: don't you hate your grandfather and aren't you ashamed about his abject treatment of your Javanese grandmother? And also here I can and could only give a negative answer. After all, as a historian, I can only say that you have to consider historical facts only in the historical context and that judging from our 21 st century point of view, moral views and current knowledge may be easy, but is not realistic. Besides, it seems not fair that I should be ashamed about the behaviour of my grandfather, simply because we can never been held responsible for the behaviour of our ancestors. Also that wouldn't be just. And thirdly: if I would have lived under the same circumstances in the same time as my grand father, I can't grant you that I wouldn't have done the same. In other words, nothing is more difficult than to judge about issues from the past.

Hence what we should try to do to date is to try to understand our past, to learn from it, to search for reconciliation when the past has painful aspects and lastly to accept and embrace that past- our past. That makes us to who we are. As long as we don't accept our descent, we don't accept ourselves. And if you don't accept who you are, how can others than accept you?



## 5 Francisca Pattipiloy: Women in the Dutch East Indies and Indonesia after independence

### Videorapportage

What can I tell you in 20 minutes about women in Indonesia. I will try to give you a picture of the Indonesian women's struggle throughout the history with a small part of my own experiences.



IT WAS Kartini, the first Indonesian woman who protested against the values that determined women's lives. Values based on the fact that men and women were in essence different and accordingly their roles and functions got determined. Kartini called for the granting of equal rights in education and marriage which are the basis for the forming of prosperous, strong and diverse women. This struggle of Kartini had in the early 1900's has had a valuable influence on the rise of the women's movement, which held its first women's congress – Kongres Perempuan- in Yogyakarta 22 December 1928.

Throughout its history, Indonesia has had women leaders who were famous for their wisdom, as well as tough queens who ruled over their kingdoms for extended periods, like Tri Buana Tungga Dewi. In the 19th century women took an active part in the struggle against colonialism like Cut Nyak Dien, Martha Tiahahu and others. The Indonesian women's struggle under colonialism was aimed at the provision of education for women which was felt to be a prerequisite for national liberation. Other main issues uniting the Indonesian women then, were their opposition against polygamy and to the restrictions

on women's activities in the public domain. As the number of women supporting the endeavor to improve women's role and status grew, their efforts got institutionalized in the first women's organization Poetri Mardika, which was supported by the first independence organization for men : Budi Oetomo.

I was born in 1926, 20 years after the establishment of the first Kartini schools for Indonesian women. My father was one of the few successful Indonesian (feudal) entrepreneurs, who could let his children go to Dutch schools and give them a European education. It was once on a Sunday, two white Indo-European schoolmates and I – we were 10 and 11 years old – were going to a swimming pool, that I became aware that I was "other" than my friends. The oldest of us three bought the tickets and we proceeded to the entrance of the pool and gave the tickets to the porter, he took the tickets but then pointed at me and said : "she is not allowed to go inside". My two friends looked shocked and angry to the man and shouted : " we're in the same school and live in the same street, why can't she go with us ?" But the porter remained adamant. My friends took me by the hand and went outside giving back the tickets : "we also will not swim!" A couple of years later did I know that swimming pools were "forbidden for dogs and natives".

Then, I , an adolescent of 14/15 years, went to the (private) Christian high school. But although I always belonged to the best students and got an 8 or 9 on my report for the Dutch language, I (had a rather dark complexion) never belonged . The thing of which I was very much aware was that different from the (white) girls in my class, was the non interest for me of the male students, there were much less girls than boys in high school

On the 8th of March 1942 our lives changed completely. Almost at once the Dutch language was forbidden and Indonesian and Japanese were the only languages used. Basic and high schools were opened, for every one, later also universities were installed with the Indonesian language. No more subjects like history or geography. No more knowledge about the Dutch 80 year war, neither had we to learn that the river Rhine entered 'our country' by the city of Lobith.

For the first time in my life I was equal to all students in my class, even that I did not get 8 or 9 for the Indonesian language. We Indonesian girl students, who in these high schools were a minority, were even put on a pedestal. I eventually had an identity, I an Indonesian, no longer discriminated and certainly not inferior towards white superiority.

In spite of the 3 ½ years terrible colonization of the fascist Japanese military regime, with rice going to the military, big shortage of food, forced labor/romushas, rapes, tortures political imprisonment, and the permanent military oppression, there was a growing immense solidarity especially among the young (multi ethnic) Indonesian people. We were solely prepared to fight for an independent free fatherland never again a colony.

In 1947 let my father me go to study 'Dutch-Indonesian' law in Leiden- At that time I became conscious of what colonialism, racism and nationalism for Indonesia and for myself as an Indonesian signified. The so-called first "political action" was already going on. In college white and non-white students were studying equally together. My activity in the Indonesian student organization ROEPI – there were in those years quite a number of Indonesian students in the Netherlands – made me lose my inferiority complex towards 'white supremacy' completely. Our student organization was several times invited by Dutch student organizations to talk about 'india'/Indonesia and our struggle for independence. The second Dutch military aggression in December 1948, made an end to the beginning relations of better understanding. Some twenty Indonesian students, me included. Ended their study in the Netherlands.

I returned to Indonesia with my husband to an at last sovereign country to help the building and development of a just and for each one a prosperous society.

During the first period of the republic under president Soekarno, I also began consciously to contribute to the emancipation of Indonesian women . .

After the Japanese defeat in August 1945 the women's organization Fujinkai was immediately replaced by Perwari (Unity of Indonesian women) which on their first congress had as their first

program to join the front and rear guards in defence of the country's independence struggle. In 1946 the name of Perwari was changed in Kowani.

After the the Dutch finally recognized the Indonesian independence in 1949, the Indonesian Women's organizations were consolidated and concentrated on the economic, social and political fields. After the liquidation of the national women's federation, the Kowani became a coordinating organ for the affiliated women's organizations.

As I told earlier I returned to Indonesia to help building up the country. There was an euphoric spirit in the 50es of the last century. We had to be autonomous after 3 ½ ages of colonial suppression. 'We tried together with newly decolonized countries in Asia and Africa to join efforts in buildingup our countries. President Soekarno took together with Nehru from India and Egypt's president Nasser, a leading role by realizing the Bandung Conference in 1955 iin which 29 countries from Asia and Africa took part, establishing the Afro-Asian Organization in Bandung. It was the beginning of the Third world. There were many conferences afterwards.

In 1963 in Jakarta took place the first Afro-Asian Journalist Conference, in which I took part as an interpreter-translator. After the conference the headoffice of the Afro-Asian Journalist Organization was established in Jakarta, where I caqme to work as an interpreter-translator. It was the start of my new full time job. In 1964 the third A (of Latin America) joined the other two. In 1964 the Conference of the New Emerging Forces took place (CONEFO) and in the same year in Jakarta were held the Games of the New Emerging Forces the Ganefo.

In 1952, shortly after independence, Indonesia ratified the UN Convention on Political Rights for Women (CEDAW), whereby women got the right to vote and to be appointed to the legislature and to be chosen in parliament. At the time of general elections in 1955, women's organizations wer affiliated to political parties, as their voices were of great importance. One of the prominent women's organizations was Gerwis (Movement of political Conscious Women). Gerwis supported. Gerwis claimed the reforming of marriage law. She changed name in 1954 to Gerwani Movement of Indonesian Women) . Gerwani was known as a very leftist organization and the most important supporter of the communist party PKI.

After the elections of 1955, Gerwani got 4 members into parliament. At the national level Gerwani was very actief in the field of women's issues. They were involved with the women's section of the laborers' union to claim female laborers' security in the implementation of labor law, and protection against sexual harassment. Other activies were performed for against illiteracy, sexual harassment,prostitution, child-marriages and trafficking.

Then the attempted coup of 30th September 1965 occurred .which brought the military an general Suharto power. The coup was followed by massive arrestsand a genocide of hundreds of thousands iinnocent Indonesian citizens. The progressive women;s orvanization with 3 million members was liquidated andmny of her members were put in jail and were murdered. The so called New Order under the dictatorship of general Suharto until 1998, implacably opposed the resurgence of any organization that tried to mobilize people at the grassroots.

My family too became sacrificed, because my husband was a journalist of a leftist paper. He was put in prison and never returned to the family. My father who was a wealthy entrepreneur, did not want to bear the corrupt military regime migrated to the Netherlands and took me and my 4 kids with him. In Amsterdam where went to live, there was very little interest still less outrage for or protesting against the massacre and imprisonment of their former East-Indian colony.

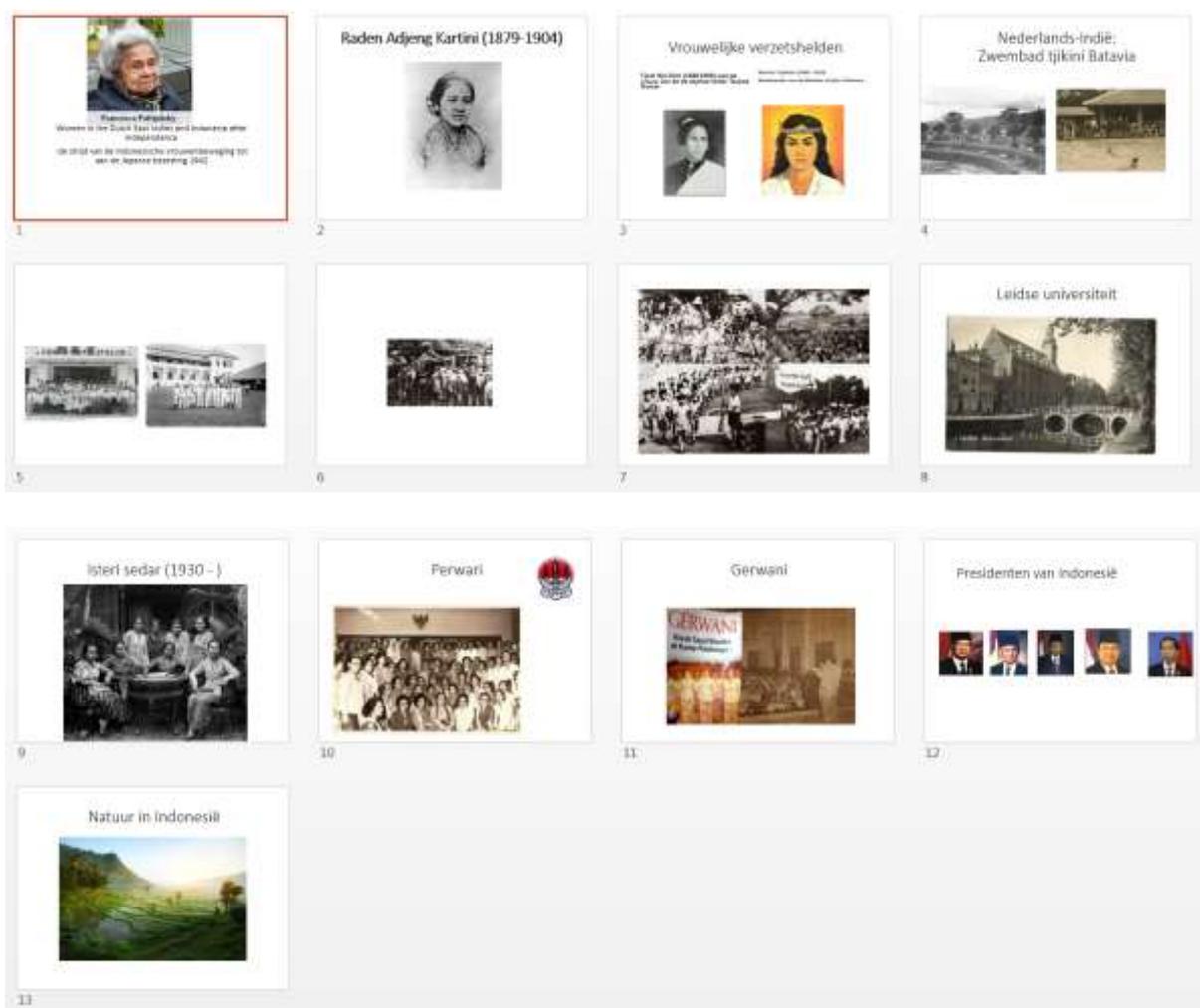
Only from a number of students and some scientists who had studied and were interested in the Indonesian situation we got understanding and sympathy. Ther was even an "Indonesië Komitee" installed which for years tried to raise interest and understanding for the 1965 massacres.

Meanwhile the Suharto regime continued its policy that wanted on one hand to restore “peace and order” but on the other hand also aimed at economic growth. The military were herewith supported by Western countries first of all by the USA. During the cold war era, there was the domino-theory which stated that if Indonesia would turn communist other Asian countries would follow. The Vietnam war which ended in 1975 was to be a warning.

After the independence of Indonesia women played a significant role in public life and were organised in progressive women’s movement.

Eventually the Indonesian women’s movement, has become with the support of president Jokowi, room to actively struggle for gender equality. The president has 8 women ministers in his cabinet. However although women make out more than half the Indonesian population (of 260 million) they are very little represented in higher education, political decision making, the judiciary and the upper echelons of the civil service.

Thus although still facing a tough struggle, the Indonesian women’s movement will use the room to be active in its fight for women’s rights in private and public areas.





## 6 Farida Ishaja: The influence of the Fujinkai on the Indonesian feminist movement

### [Videorapportage](#)

My name is Farida A. Ishaja. I was born almost 73 years ago in a Dutch rubber plantation at Kisaran North Sumatra in the former Dutch East Indies. My father worked there as a "kranie" or clerk.

I am very honored to be invited as one of the guestspeakers for the program of the 20th Conference of the Dialogue NJI Foundation. Because I fully support the goal: "We want to work on a future of Peace based on cooperation, understanding and reconciliation".



In order to achieve that goal, people must meet, talk to each other and tell their personal stories to empathize and understand each other. So it should not only be limited to commemorating what happened at that time.

The theme of this 20th conference is "Stories of women from an Indonesian Perspective". Because I have a lot of interest in women's issues, in women's emancipation and women's empowerment, I have built up the necessary experience on this subject.

Thus, at a young age, I sent my poems and stories to the women's magazine Api Kartini, although the content was not always about women. I also went to the Netherlands for study purposes. When an Indonesian women's organization was founded in the Netherlands in 2013 (among others By Francisca Fanggidaey and Francisca Pattipilohy who speaks today), I participated in their activities and became a member. After 26 years, this women's network became a foundation and now I am the chair of it. This organization is called DIAN and means "oil lamp" in the Indonesian language, a lamp that shines its light on women's lives. This is evidenced by the objectives of this association, which is aimed at women's studies on the position of Indonesian women and the support of friendships and their emancipation, strengthening of positions and participation in Dutch society.

For my final dissertation at the University of Amsterdam, I chose the topic 'Indonesian women's organizations during the Japanese occupation. 1942 -1945'. That was because I read or heard many stories about Dutch women and children who had been interned in the Japanese camps. During the Japanese occupation I was only a little child. So, unfortunately, I can not speak from my personal experiences about the Japanese occupation and the decolonization period thereafter.

But I did delved into this situation by researching interviews, and there were a number of findings:

- For example, an ex-member of the Srikandi brigade, Ms Samiarti, told me about her experiences in the field of military self-defense, disassembling a gun and fire fighting training; about women who worked as collectors and had to collect jewelry and money among the Indonesian people for the benefit of Japanese soldiers.

- My husband's mother too, worked for Tonarigumi. These were neighborhood organizations aimed at promoting intensive mutual neighborhood help. She had to collect food from the people for the Japanese soldiers, and help and check the Indonesian forced laborers, the Romusha's. The women also did this in the period afterwards - thus the period of the struggle for independence.

- I also spoke to three Indonesian women who had actively participated in the armed battle, the Red Cross activities, the work in the central kitchen and courier services such as smuggling of documents and weapons.

I have been investigating old data. As a result, I have read many stories in documents, newspapers, books, biography, diaries, photographs, and notes from the time of the Japanese occupation. When I did research at the RIOD, KIT and the KITLV, I was very shocked that the Dutch intelligence service (NEFIS) easily passed personal information to the Japanese authorities. The Japanese could pick those people afterwards.

I also researched post-war and more recent information from relatively new documents, books, memories, notes, movies, videos, photos, theses and magazines from Indonesia, the Netherlands and other countries. But my family had also experienced the war in former Dutch East Indies intensively. My father has been active in the underground movement against the Japanese. As is known, the war ended with the terrible atomic bombs on Hiroshima and Nagasaki. For his work in Indonesia my father went to Japan some times. And every time he visited Hiroshima and Nagasaki to commemorate the horrors of the war. He told me how beautiful and valuable peace was and that I always had to work for peace. However, in the sixties I stayed in Vietnam and was busy with the war situation there. Unfortunately, I could not tell my father anything about my experiences because he died before I returned to my birthplace.

Through these war experiences as a child and also in Vietnam, I realized that people should do everything in their power to prevent war in future generations. If countries or populations have conflicting interests, they must make policies to improve the situation between the different parties and not discriminate against each other. Thereby we can learn from the past. That is why I want to talk about the Fujinkai, the Indonesian women's movement during the Japanese occupation in Indonesia.

For the Indonesian history, the period of Japanese occupation has been an important period. For many people it was a period of illusion, hope and dissatisfaction; a period of suffering and misery. But it was also a period that exactly increased the national spirit of struggle in response to centuries of oppression. And this period was so much more important for Indonesia because it was a bridge from the ancient colonial times to the current period of independence.

Important was the Fujinkai, the official and therefore the only legitimate women's organization during the Japanese occupation in Indonesia. The illegal groups that were small in number and weak were part of the underground organizations that I will not discuss further. Many women activists from the forbidden organizations during the colonial-time were also members of the Fujinkai. The Fujinkai had the role of mobilizing women's power to support the war.

Her goal was to mobilize the forces in society especially among women with the aim of winning the Great East Asian War in favor of Japan, the proclamation of Indonesia's independence by Soekarno and Hatta, the removal of the Fujinkai and the creation of a new Indonesian women's organization.

I also want to speak about the influence of the Fujinkai on the Indonesian women's movement after the Japanese occupation. The main focus is on the first phase of the battle against the allied forces and the military aggression of the former Dutch colonial ruler.

What was the Fujinkai?

Fujinkai means "women's association". Fujinkai was a women's organization organized by the Japanese military regime that was founded in Jakarta on November 3, 1943. The first president was Mrs E. A. Abdulrachman. In a short time Fujinkai spread across the largest islands: Java, Sumatra, Kalimantan and Sulawesi. Fujinkai was not an independent women's organization and was entirely under the authority of the Japanese military administration. Membership was not voluntary but mandatory. Female officials and the women of officials also in the provinces, districts and even to village level were obliged to participate in this organization. The organizational structure corresponded to the composition of the government. This meant that a wife of a Regent or a mayor's wife should automatically be chair of the Fujinkai organization at district and city level. The skills and experience of women were not taken into account. The later Suharto regime (1966 - 1998) fully incorporated this structure and applied to its own women's organization Dharma Wanita.

The goal of the Fujinkai was to mobilize Indonesian women to support the Japanese army in winning the Great East Asian War.

For this purpose, the Fujinkai had the task:

- o Improving the living conditions of the people
- o Encourage saving and collecting for the cost of war. The Fujinkai also had to collect money and jewelry.
- o Organizing manpower for the front line when the war came in their area. This task was fulfilled by the Barisan Srikandi, the women's brigade who received military training such as selfdefense, shooting training, firefighting, mountaineering, cleaning guns, disassembling rifles and so on.
- o Doing work for the Japanese soldiers and the army like knitting socks, spinning yarn, planting kastor-oil plants, collecting granules.
- o Helping with the progress of all educational institutions from kindergarten to college, improving social welfare and sanitation, providing information and conducting education in healthcare, nutrition, hygiene and first aid.
- o Helping the Tonarigumi; the Japanese military regime made use of the Tonarigumi as a means of strictly controlling the population in terms of political and social activities, security and economics. The Fujinkai played an active role in the Tonarigumi in the case of Indonesian forced laborers, the Romushas, such as helping with information, comforting family and collecting money for the Tonarigumi.
- o Helping to increase food production. During the Japanese occupation famine prevailed in some places. The Fujinkai organized women to plant nutritional crops and breed fish.

With the Japanese defeat at the end of the Great East Asian War a new phase started for the women's movement in Indonesia. In August 1945, the Fujinkai was abolished. After the Proclamation of Indonesian independence on August 17, 1945, the independent women's organizations such as Wani and Perwani merged to one major women's organization: the Perwari.

In many places in Indonesia different women-groups and -organizations originated with the same goal: defending Indonesia's independence. The military skills of the women came in handy after the Japanese surrendered and the English with in their wake the Dutch army invaded Indonesia to disarm the Japanese.

Therefore, I would like to focus now on the influence of the Fujinkai on the Indonesian Women's Movement after the Japanese occupation in Indonesia. The Fujinkai had consciously or unconsciously practiced the Indonesian women on matters that were very useful for the next period of Indonesian history. The women had learned important skills.

During the Japanese occupation, all human beings were appealed to from all layers of the population, including women. Therefore women from all layers of the population were joined in the Fujinkai irrespective of social status, ethnicity, religion or philosophy of life. This made it easier to mobilize all the forces for the defence of the Indonesian independence. The war encouraged everyone to work hard, to be disciplined and organize. After the dissolution of the Fujinkai, the Indonesian women could easily organize because of the experience gained during the three and a half years, which was necessary for the success of the next period.

Finally, I would like to say the following: I have experienced the Vietnam War because I came there to study. A war with many bombings with the use of chemical weapons, a war that led to innumerable victims of both sides.

But not a year later after my arrival the war started when the Tonkin affair broke out and thus I was forced to remain there until the end of the war. Once you've experienced the war you feel how beautiful the peace is. And you also feel how valuable a human life can be. After the war there was a rapid reconciliation between Vietnam and America. The authorities, the organizations and the people of the two countries have made a great effort to normalize relations. And it worked!

I think the attempt to overall peace and reconciliation will also succeed with the Dialogo NJI Foundation. However, the condition is that the Dialogo NJI Foundation remains active and its optimism will continue to be maintained.



## 7 Raisa Kamila: personal impression of the presentations

### [Videorapportage](#)

In the place where I was born, there is this famous saying regarding the coming of Japan in early 1940s. In Aceh it goes like, *“ta peutamong asee bah jih let bui,”* which means, “let us invite the dogs so they could chase the pigs.”



As you might wonder or not, the dogs refer to the Japanese, while the pigs refer to the Dutch. In the teaching of Islam, both dogs and pigs are considered as “haram” or forbidden to touch and eat. But for the people in Aceh back then, the dogs seems to be more friendly and could help them to chase the pigs away.

I know this saying not from school, but from my father, who got this from his father, my grandfather, who I called ‘Yahnek Hamid’. I never have the chance to meet him, for he already passed away when my father was still in elementary school. During many gathering of my extended family, I used to listen stories about Yahnek Hamid. One of the story about him that struck me was about his stay in Mecca during his early 20s. None of my aunty or uncle know how did he arrive there in such a young age. There were no cheap ticket flights as in today and it was quite expensive for people with low income to go and stay there. One of my uncle told me, Yahnek Hamid was involved in this organization Sarekat Islam in his village, Samalanga. He flee to Mecca to escape from the Dutch that chase him because of his activity in this organization.

Even after I learn about Sarekat Islam by reading books, I was still puzzled about this explanation. I have never heard about Sarekat Islam in Aceh. And wasn’t that Sarekat Islam a legal organization back then? So why he had to escape to Mecca?

Two years ago, I was fortunate to receive a scholarship to pursue higher education in history in the University of Leiden. My plan two years ago was to do research about railway in Aceh made by the colonial government. But then, I revised this plan once I enter the Nationaal Archief in The Hague and surprisingly, I encounter several archives about my grandfather.

For the research purpose, I have to read this reports of political situation by the Dutch officials in Aceh. In one of the reports within 1926 to 1929, I found a description about my grandfather, Syekh Abdul Hamid Samalanga, the son of Haji Idris, who was a teacher in Tanjongan. He flee to Mecca not because of his activity in Sarekat Islam, but in the Communist Party of Indonesia, or PKI. Within those year, a premature revolt occurred in Silungkang, West Sumatra, Banten and other parts of Java. To take down the communist, the colonial government chase and put them into exile in Boven Digul. According to the archives, my grandfather managed to escape by crossing the Malacca Strait and took a steamship until he arrived in Mecca. There, he drifted in the wave of Islamic reformism, introduced by Muhammad Abduh and Rasyid Ridha. Also according to the archives, he regularly sent letters to his fellow comrades in Samalanga and inform them about the Islamic reformism movement.

When the Pacific War broke in early 1940s, my grandfather was already back to Aceh. Along with his friends in the All Aceh Ulama Alliances or Pesatuan Ulama Seluaruh Aceh (PUSA), he welcomed the

Japanese to chase the Dutch away. After the independence of Indonesia, he joined the Darul Islam Movement led by Daud Beureueh that demand Indonesia to be an Islamic State.

As adventurous as he may seem, he was no national or local hero. And it is pretty common in Aceh for people in his contemporary, to resist the legitimate government and go to war. But actually my point here is not about him, but about his wife, my grandmother, who I called Minek. During his life, my grandfather married four times and Minek was his latest wife. She was one among many others invisible woman within the history of Indonesia, that lives throughout the war and survived after it. Although she might not go through the whole war and resistance like my grandfather did, but she was the one who bear it alone, being a widow with nine children since nearly fifty years ago but somehow manage to educate her son, my father, to pursue his study until a doctoral degree and always encourage me, my sister and my cousins to study, not to marry first.

Our lack of knowledge about women in history not only happens because people don't write about it, but also because their invisibility in the archives. In her books, *Reading East India Company*, Betty Joseph trying to uncover the absence of women in the archives of East India Company by looking on the literatures written in those period and mention about the women. Although it's a work of fiction, but it might the only way to understand about their presence in history. The works of Reggie Bay, and speeches of Ibu Farida Ishaja and Ibu Cisca Pattipilohy resonates the need to see the shared history of Netherlands, Japan and Indonesia from a different perspectives: the women, who might go to the war, but neglected by the historian, or those women who might not go to war, but suffer it throughout their life and remain unidentified and forgotten.

I am very delighted to share this podium with the three of them. And I am more than happy to discuss about this more with any of you today. Thank you very much.



## 8 Edu Dumasy: overview reconciliation activities NJI

### [Videorapportage](#)



- Reconciliation with politics
- Dutch reconciliation activities with Japanese citizens
- Publications: educational booklet about Fukuoka 2, book: 'gestolde tranen' (solidified tears)
- Dialogue conferences for the 20th time with symposium
- Educational activities
- Commemorations about the war in the Pacific / Netherlands-Indies
- Art and reconciliation: captive hymn and drawings Yvon Noordam
- Activities in the future

Als laatste spreker is mij gevraagd om u een indruk te geven van de dialoogactiviteiten van de Stichting Dialoog Nederland – Japan – Indonesië waarvoor ik sinds enkele jaren actief ben.

Allereerst is er dit Dialoogcongres dat nu voor de 20ste keer wordt uitgevoerd dank zij de pioniers prof. Muraoka, zijn vrouw en anderen zoals Ton Stephan en de familie Lindeijer. Toen hij er mee stopte was het Yukari Tangena met Rob Sipkens die deze dialoogstok overnamen.

De contacten met Japan werden geïntensiveerd en sinds vijf jaar werden ook dialogen op de Nederlandse ambassade in Japan gevoerd.

Zo is door NJI-voorzitter Yukari Tangena-Suzuki een aantal bijeenkomsten georganiseerd en voordrachten gegeven op scholen en universiteiten gericht op met name Japanse jongeren. Het doel was de verzoeningsgedachte onder de aandacht te brengen vanuit een juiste geschiedschrijving en vanuit het perspectief van degenen die geleden hebben in de Tweede Wereldoorlog. Deze activiteiten vinden plaats in samenspraak met de Nederlandse ambassade in Japan.

In 2014 is door Japanse burgers te Nagasaki een project gestart om een herdenkingsmonument op te richten voor de gevallen geallieerde krijgsgevangenen. Dialoog NJI wilde graag een bijdrage leveren aan dit burgerinitiatief en heeft toen aan de Indische gemeenschap in Nederland donaties gevraagd ten behoeve van de realisatie van dit herdenkingsmonument.

Dit herdenkingsmonument Fukuoka 2 dat op 13 september 2015 werd onthuld, staat op een schoolplein.

Een ander in 2016 afgerond project betreft het uitbrengen van een boek en een documentaire Fukuoka-2 memorial betreffende het kamp Fukuoka-2 in Nagasaki/Japan. Fukuoka-2 was gedurende De Tweede Wereldoorlog een krijgsgevangenenkamp in Nagasaki waar ongeveer 1500 militairen waaronder vele Nederlanders en Indische Nederlanders gevangen werden gehouden en op een werf te werk werden gesteld.

Om bezoekers van het gedenkteken optimale informatie te verstrekken omtrent de geschiedenis van het kamp is met de oprichters van het gedenkteken overeengekomen een QR-code aan te brengen die toegang geeft tot informatie in het Japans, Engels en Nederlands

Er werd daarbij ook samengewerkt met Japanse onderzoekers van o.a. het POW-netwerk die in 2016 naar Nederland kwamen om samen met het NIOD ervaringen uit te wisselen. Na het congres zal

Yukari voor de vijfde keer naar Japan gaan om daar weer een dialoog op de Nederlandse ambassade te organiseren en lezingen te geven op middelbare scholen en universiteiten.

We hebben nu een inspirerende groep mensen van de tweede generatie die aandacht willen vragen over wat zich in Nederlands-Indië afspeelde en los van de politiek zich willen verzoenen met de burgers van het land.

Dat is de reden waarom we vanmiddag met elkaar in dialoog gaan in kleine groepen zodat we elkaar in onze persoonlijke verhalen ook echt kunnen ontmoeten.

Wil ontmoeten tot eventuele verzoening leiden dan dienen we het verleden te Erkennen, Herkennen en wederzijds te respecteren. Daarvoor is feitelijke, liefst wetenschappelijk verantwoorde informatie nodig verteld in persoonlijke verhalen vanuit daadwerkelijk persoonlijk contact. Daarbij is luisteren en elkaar bevragen belangrijk en het uiteindelijk respecteren en mogelijk waarderen van elkaars mening.

De NJI werkt daarbij samen met verschillende organisaties in Japan en Nederland zoals het Indië-monument in Amstelveen waar in de periode 2013 t/m 2017 het scholenproject 'Ontmoeten- en (Her)denken' experimenteert met vernieuwende interactieve lessen o.a. over de Tweede Wereldoorlog in Azië waar niet zozeer informatie maar het denken over dilemma's vanuit verschillende transculturele perspectieven centraal staat.

Zo heeft Yukari daar een gastles verzorgd over de relatie Nederland – Japan in de mobiele tentoonstelling de Wereldexpress van het Indisch Herinneringscentrum. De kinderen die hun Japanse leeftijdgenoten in de sportverenigingen ontmoeten, kregen zo ook historische achtergrondinformatie. Het scholenproject diept dit nog verder uit o.a. via educatieve evenementen bij het lokale Indië-monument en een video waarin kampoverlevenden vertellen waarom ze juist Japan blijven haten of tot verzoening kwamen.

Door zo zelfstandig te laten denken over dilemma's willen wij als 2de generatie ook de 3de en 4de generatie proberen te bereiken.

Ook de NJI heeft inmiddels een onderwijsproject afgerond resulterend in een lesbrieven met het persoonlijke verhaal van kampoverlevende de vader André Schram. Het is de bedoeling dat in samenwerking met andere steden waar Indië-herdenkingen zijn, de NJI de komende jaren nog meer activiteiten ontplooid waaronder in het voortgezet onderwijs. Naast lesbrieven en –activiteiten volgen nog publicaties van Laurens van Aggelen die vorig jaar Gestolde Tranen publiceerde en een boek met persoonlijke verhalen van mensen die direct of indirect hun oorlogstrauma's verwerkten.

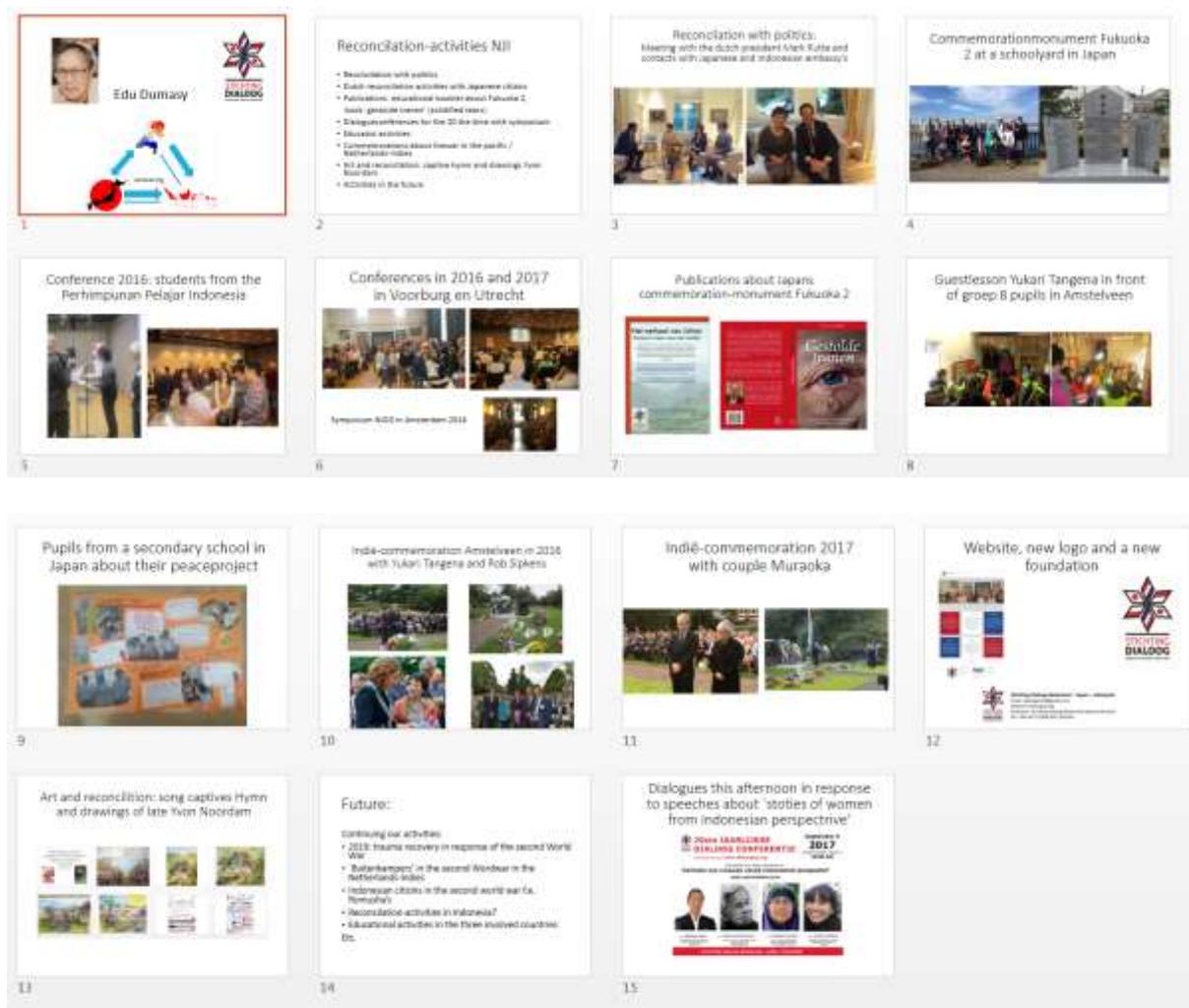
Kinderen willen we informeren over ons verleden maar bij mensen van de eerste generatie is dat eigenlijk niet meer nodig want zij waren ooggetuigen en vaak ook slachtoffer van de Japanse bezetting.

Een aantal zijn mogelijk nu aanwezig zoals velen van hen nog de Indië-herdenkingen op 14 of 15 augustus bijwonen. Een aantal zijn vanuit eigen persoonlijke ervaringen tot verzoening gekomen, anderen weer via de verzoeningsreizen die de Japanse regering heeft georganiseerd.

We weten allemaal dat er in het verleden protesten zijn geweest bij de komst van Japanse premiers en ministers die hier kransen wilden leggen hetgeen menig oorlogsslachtoffer – inclusief cabaretier Wim Kan – niet konden waarderen. Welgemeende excuses en compensatie voor ondervonden oorlogsleed en achterstallige salarissen dienden aan zo'n verzoeningsactiviteit vooraf te gaan. Zo hebben we in Amstelveen een proces op gang kunnen brengen dat uiteindelijk tot verzoening heeft geleid met de eerste generatie slachtoffers. Kampslachtoffer Nora Valk – hier aanwezig - getuigde in haar herdenkingstoespraak van 2014 over haar persoonlijke verzoeningsproces met Japan. Het jaar daarop wilde de NJI bloemen leggen bij de herdenking maar dat werd vooralsnog geweigerd omdat het te pijnlijk zou zijn voor de oudste Indische generatie. Na een interne dialoog in

het bestuur èn met deze eerste generatie oorlogsgetroffenen van de 500 herdenkingsdeelnemers, leidde dit er toe dat Yukari Tangena en Rob Sipkens in 2016 bloemen mochten leggen en recentelijk in 2017 ook de heer en mevrouw Muraoka. Ook bij de herdenking in de Haagse Duinzichtkerk en in Stichtse Vecht is dit verzoeningsproces gestart en begint vruchten af te werpen.

Nieuwe stappen worden nu gezet. Zo zal in het voorjaar van 2018 in samenwerking met de Indische ondersteuningsorganisatie Pelita een symposium worden georganiseerd met als thema "draagt verzoening bij tot verwerking van trauma's". Dit zouden we vanuit verschillende perspectieven kunnen benaderen, zoals onderzoek, voorlichting, behandeling en dialoog en hoe de volgende generaties we hierbij kunnen betrekken. We hopen zo met de NJI de komende jaren op de ingeslagen weg door te gaan met Indonesië nu meer als focus.



## 9 Meal and break



## 10 Dialogues



## 11 Oksigen: music performance

[Videorapportage](#)



## 12 Aya Ezawa: summary discussion

[Videorapportage](#)



## 13 Takamitsu Muraoka: Epilogue

### [Videorapportage](#)

When this group met for the first time back in 2000, it was meant to be a one-off-meeting. It didn't occur then to none of us that there would follow another 19 conferences. You may kindly allow a 79-year-old man to wax a shade melancholic, nostalgic. Some of my elderly Dutch friends are no longer with us, but I see I could see them broadly smiling on us up there:



Annie and Herman Goudswaard, Els Michielsen, Wim and Adrie Lindeijer. They have a good reason for smiling when they realise that the vision and motivation we shared with one another is still very much alive with us.

They and I are still firmly convinced that it is a very important and worthwhile cause to study our shared history, learn from it for a better future of peace, harmony and justice so that we can get reconciled with one another by jointly overcoming and clearing hurdles that came about through policies and deeds of injustice, denigration, oppression, and deprivation.

We want these efforts to be promoted, free from biases and prejudices, but with an attitude of open minds, mutual humility, understanding, and empathy.

Also Ms Pattipilohy followed in the footsteps of an eminent predecessor, Kartini, who is officially recognised as Indonesia's heroin. As has been the case in the past, we also want to engage and involve more people in these efforts of ours. In the recent past we have made conscious efforts to expand the participation by Indonesian, not indisch, people. All the three speakers today are of Indonesian background, which is fitting to the new name of our foundation: Dialogo Nederland - Japan - Indonesië.

As Ms Pattipilohy says, at least half of the population of any nation are women. The focus on women this time then makes sense. The first speaker also, in spite of his gender, has chosen to speak on an issue relating to a particular group of Indonesian women down the centuries.

All the three speakers have spoken not in purely theoretical, generic terms, but out of their own personal experiences and background, which is very valuable. We all know that, even in a liberated country like The Netherlands, the majority rule often doesn't apply. It is a sad reality that women's voices are often underrepresented and their potential and abilities are underused for the common good.

It is striking therefore to learn that the fujinkai, a typically Japanese social institution, worked in the best interest of the Indonesian women's liberation movement during the war; never mind that the Japanese occupiers did not introduce the institution with a view to help the local women's cause.

Even after Japan's capitulation, the skills acquired under the tutorship of Japanese soldiers were put to good use in the war of independence. As I listened to Ms Ishaja, I prayed hard that members of the fujinkai at the time were not compelled to help recruit 'comfort women' as latter-day slaves, slavinnen.

Thank God, she didn't mention any incident like that. We do know, however, that the Japanese army denigrated thousands of local women, as Ms Pattipilohy has mentioned; probably the Japanese found such victims by other methods. She has also rightly pointed out that the liberation of women in the traditional, feudal society went hand in hand with the national liberation from the colonial rule, whether the three-century long Dutch rule or the short-lived Japanese rule. The former struggle had preceded the arrival of the Japanese occupying forces by more than half a century under Kartini's initiative. It is a relief to realise that that struggle against the feudalistic regime was not impeded by the Japanese occupying forces.

The issue of concubines and children born by them Mr Baay has dealt with is an age- long issue. Already Abraham, called then Abram, slept with his wife's housemaid, though with Sarai's consent and encouragement. Hagar may have been in the same faith community as her mistress, but the child born, Ishmael, the ancestor of Arabs, was denigrated by Sarai. Eventually Hagar was expelled with her son, not by Abram the father, but by Sarai!

It is very sad indeed to realise that even today there could be thousands of people in Indonesia who keep the secret of their descent to themselves and many are being discriminated against in one way or other just because they are Indos.

We rejoice with Mr Baay that he is not ashamed at all of having a Javanese grandmother.

I, however, allow myself to take an exception to one of his concluding statements: "Nothing is more difficult than to pass a judgement over what took place in the past .. we should not apply our 21st century value system." Our dialogue started with the shared conviction that some of the things perpetrated by the Japanese occupiers in Indonesia are morally unacceptable and we need to face this history squarely, retain it in our memory, and do ourselves something about it as much as we can.

There are things which no society at any time would accept and let go with impunity. For instance, I wouldn't think of any society at any time where you could force a woman to go to bed with you against her will and you would not be called to account.

Otherwise I, for instance, instead of going to Asia as a volunteer lecturer a minimum of five weeks every year, would be happily spending those weeks on my life-long hobby of linguistic research.

I have taken note that Ms Ishaja's strong desire for peace arises because she personally witnessed acts of barbarism and atrocities against human dignity in Vietnam.

On behalf of our Foundation I thank you for your participation, hoping that you all have learned and experienced something valuable today. May I wish you all a safe journey home?