

CALIFORNIA STATE UNIVERISTY, NORTHRIDGE

MAINTENANCE OF CULTURAL IDENTITY THROUGH
VIRTUAL SOCIAL NETWORKING:
THE INDO PEOPLE POST DIASPORA

A thesis submitted in partial fulfillment of the requirements

For the degree of Master of Arts in Geography

By

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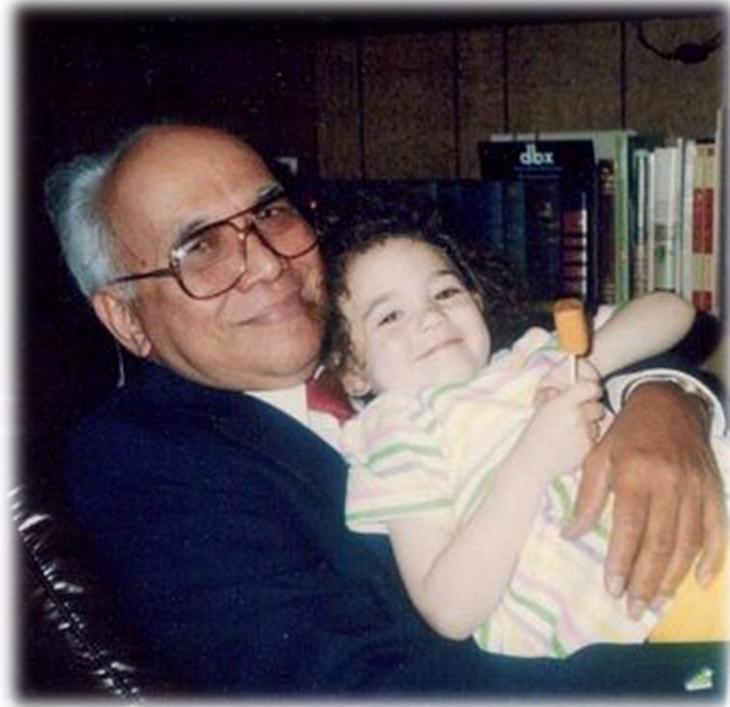
DEDICATION

Like Dorothy finding her way home along the yellow brick road, this thesis had an inauspicious beginning, a circuitous path fraught with (intellectual) hazards, culminating with my discovery that, unlike Dorothy, I did leave home. Originally, I merely wanted to learn about my heritage. When I started my investigation, I knew just a few tidbits of information about my mother's family history. Never could I have imagined where this all would lead.

My grandparents, *Oma (Nanny (Bakker) Hanhart 1916-2002)* and *Opa (James Hanhart 1927-1992)* have always been in my heart but I miss them now more than ever because of this thesis and what has been revealed to me about their lives. What I have learned about them, their horrendous experiences, and their brave measures to ensure survival, is awe-inspiring. I take pride in the fact that my grandparents are still part of me; they contribute to who I am even though they are long since gone. I am honored to be their grandchild and proud to be an Indo. I am grateful to carry this feeling with me for the rest of my life. I have endless respect and gratitude for my grandparents. Thank you my dearest *Oma* and *Opa*.

My Indo mother and American father, my rays of sunshine, provided all the love and encouragement needed to get this project completed. Their strong belief, interest and curiosity in my work mean the world to me. My mother provided endless insight, feelings and delicious *spekkoek* through this journey that we embarked on together. Having been close to begin with, I am grateful for how much closer we have become. We have learned so much. My father challenged my ideas, asked me engaging questions and encouraged me to think my way through all of this. My dad is the biggest, non-Indo, Indo supporter I know. Thank you so much *mommy* and *daddy*; thank you for being my personal cheerleaders.

I am grateful to my colleagues at The Indo Project Inc. for their continuous support, resources, and encouragement in conducting this research. With three years of my life invested into this project, I have finally had the opportunity to connect with other Indos. I've developed a huge network of Indo friends, in person as well as virtually, and couldn't be more grateful for their input and participation. This work is only the beginning: I expect that my studies of the Indo people in particular and the realm of virtual geography in general will be a lifelong quest. I believe that the memories and respect for our history and heritage can keep our culture alive through education and celebration. This thesis is dedicated to all who want to know where they came from.



Big hugs and kisses Opa! With love from your little Jamie (1991)

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ABSTRACT

MAINTENANCE OF CULTURAL IDENTITY THROUGH VIRTUAL SOCIAL NETWORKING: THE INDO PEOPLE POST DIASPORA

By

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Master of Arts in Geography

The current Indo population in the United States as well as in other nations consists of displaced people from Indonesia (former Dutch East Indies) who were forced to search for a new home. Today, the two largest populations of Indos reside in the Netherlands and the US. Indos in the US now span up to four generations. While the population is a model of successful assimilation, it has caused their culture to become diluted and on the verge of being forgotten. Interest in their heritage is acute among the second and third-generation Indos. They are also the generation most comfortable with the Internet and social networking. This thesis tests the hypothesis that the key to successful maintenance of the Indo culture in the US and by extension, in other nations, is by social networking via the Internet. Using virtual space to create situations of interaction in and out of physical space may be the most convenient way to protect, preserve and remind others of the Indo culture.

1. INTRODUCTION

Thesis Statement

The Indo People, scattered in the aftermath of World War II, and their descendants have assimilated into host cultures worldwide but are reclaiming their cultural identity in virtual space.

Purpose of Research

Here in the US exists a micro-minority called the “Indos.” The Indos are a displaced hybrid-people from the colonial Dutch-East Indies (present-day Indonesia), who were forced—through violent methods of ethnic cleansing—from their homeland in a massive diaspora after World War II. The current Indo population in the United States is a scattered community. Their history is not well documented in English and virtually unknown among the American population. Further, the geography of this people in the US has never been studied. This is not only a growing subject of interest in the Netherlands but also something that is picking up pace here in the US.

Through my research, I was brought into The Indo Project Inc., the only US based Indo non-profit organization dedicated to the preservation and perpetuation of the Indo culture, history and identity. I became a Board Member at Large and hold the position of Director of Research. As a third-generation member of this micro-minority, I see that time to create necessary documentation in English is running out. The last generation of survivors who experienced the Japanese concentration camps of World War II, the turbulent and dangerous “Bersiap” period, Indonesia’s official independence, and the subsequent repatriation to the Netherlands and massive diaspora, are dying out. Very little has been documented on this population especially here in the US, which has the second largest Indo population world-wide. The purpose of this

thesis is to contribute information in English to the Indo community that documents their history, updates their information and bandages the cultural loss that is taking place. In so doing, I hope to reverse some of the erosion to the collective cultural identity of the Indo people, help revive interest in their heritage among the younger generations, and bring attention to the fact that this cultural base of humanity continues to exist.

Methodology and Developing Research Questions

To gather useful data about Indos, I developed the first transcontinental Indo survey. Under the auspices of The Indo Project Inc., I conducted this survey entirely over the Internet, using Facebook as a vehicle to find responses. Over the course of one year, I received survey replies from 1,061 geographically scattered Indos worldwide. The US comprised 65% of the survey responses. This data was then used to enhance the understanding of the present-day Indo geographical distribution and explore how efficiently the Indos assimilated into the US. Using Geographical Information Systems software (GIS), I developed the first US Indo population maps showing the centers of Indo populations and their relative numbers. This data however, is only a start since just a small percent of the population has participated in the survey.

The current Indo population estimated by Kasson (Kasson, 2011) was 100,000. With 1,061 responses to the survey it is reasonable to assert that 1% of the Indo population has participated in the survey. Part of the trouble with collecting data on Indos is the fact that a large majority of Indos are unaware of their identity. Until four years ago, I was among this group.

This survey provided the numbers to conduct statistical analysis of data that is comparable to a census. Both qualitative and quantitative data was collected via the survey instrument. The survey provided the opportunity for participants to share their own personal

histories. The anecdotal evidence provided by these eyewitness statements gives faces to otherwise impersonal statistical data.

The data that came in from the survey has proved useful in describing and explaining:

- The Indo experience through World War II, the Bersiap, the diaspora and repatriation to the Netherlands, and subsequent patterns of migration out of the Netherlands.
- The settlement of the Indo population in the US
- The loss of cultural identity while assimilating
- The effective assimilation of the Indos in their adopted homelands
- The current state of the Indo culture and its revival
- How the use of the Internet plays a major role in maintaining Indo cultural identity.

2. INTRODUCTION TO THE INDO PEOPLE



Figure 2.1: Map of the Dutch East Indies in 1930s. Courtesy of The Royal Rotterdam Lloyd Museum, 2012

Synopsis

In Southeast Asia, the archipelago known today as Indonesia was, prior to 1945, for the previous 350 years, under Dutch colonial rule and was known as the “Dutch East Indies.” In the chaotic aftermath of World War II, on August 17th 1945, Indonesia declared itself independent from the Dutch. Great turmoil ensued as the established order was overturned and various nationalistic groups vied for control of the newly declared nation. The Dutch tried to retain their colony but failed, and eventually formally recognized Indonesia’s sovereignty on December 27th 1949. Subsequently, official Indonesian policy led to the expulsion of Dutch and hybrid Dutch-Indonesian (“Indo”) people.

Setting

Until the onset of World War II, the Dutch governed an island assemblage covering almost two million square kilometers and comprising an estimated 18,000 islands. Of this number, an estimated 3,000-6,000 were inhabited (Krancher, 1996). In the aftermath of Indonesia's independence, hundreds of those islands lost their economic base, such as European operated enterprise, and their populations dwindled. Although specific numbers are not available, studies of the economic policies of the Indonesian governments in the post World War II era all point to an economic decline subsequent to the end of Dutch colonialism (Glassburner, 1962).

Physical Geography of the Dutch East Indies

The islands of Indonesia are all of volcanic origin, although they have differing mineral composition reflecting differences in underlying geology. They extend in major and minor arcs



Figure 2.2: "Indonesia: A Country Study." Washington: GPO for the Library of Congress, 1993.

5,120 kilometers from east to west and 1,760 kilometers north to south. These island chains lie directly on the equator, as depicted in Figure 2. The equator bisects the two largest islands,

Sumatra and Borneo. In addition to these two islands, there are three more main islands, two major archipelagos and sixty smaller archipelagos (Frederick and Worden, 1993).

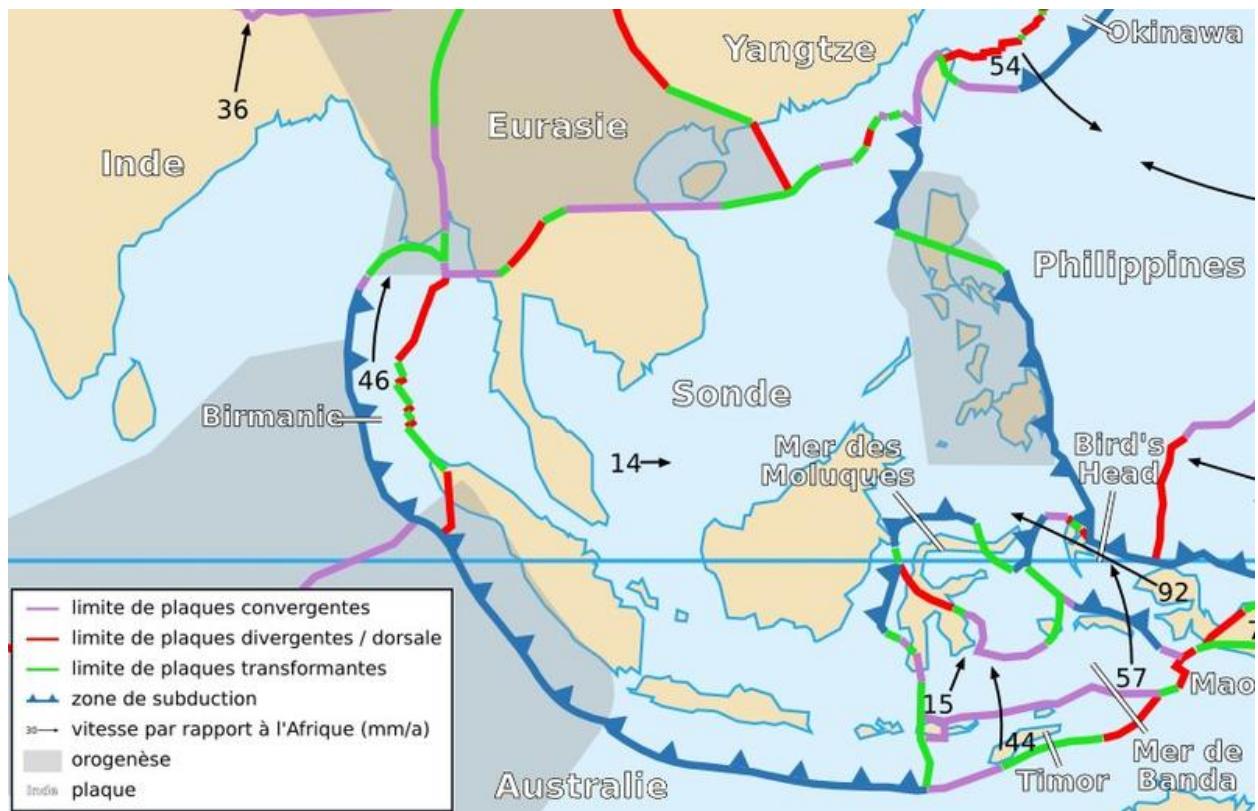


Figure 2.3: Map of the Sunda Plate by Sting and Rémih under Creative Commons Attribution 18 Nov 2006

The islands ride on the Sunda tectonic plate with significant geologic activity due to the subduction of the Australian plate to the south and east (refer to Figure 3). The junction of the Pacific Plate and the Philippine Plate with the Eurasian and the Australian, cause Indonesia to be one of the most seismically active and geologically complex regions on planet Earth. New land mass is continually formed due to continuing volcanic activity.¹ Magma, which extrudes onto the ocean floor, cools in contact with seawater to form geological structures termed “seamounts.” When these seamounts grow to the point that they break the surface, they are identified as

¹ There are approximately 140 active volcanoes and nearly 300 others that are dormant or extinct in Indonesia. Deposition of volcanic ash has resulted in highly fertile soils in many parts of the country that are ideal for crop and plant growth. The volcanoes and mountains tower more than 3,000 to 3,800 meters above sea level.

“islands.” This geographical region is the nexus of four different plates and is one of the most oil-rich locations on Earth.

On-shore petroleum reserves in Indonesia are largely in the western portion of the nation, on Sumatra and Java. They are believed to have originated from organic substances “cooked” by proximity to volcanic hot-spots. With the advent of fossil-fueled industrialization, these reserves came under keen commercial interest by international companies. It also appears to have been the target of Imperial Japan’s invasion in 1941. Currently (2013), Indonesia is a net importer of petroleum due to corruption and mismanagement of this resource.

Dutch Interaction with Indigenous Peoples

The population of the inhabited islands differs ethnically from one end of the archipelago to the other. The majority of the inhabitants arose from the Malay people of Southeast Asia (Kennedy, 1943) and this group figures most prominently among the Indo people.

For centuries, maritime merchants from the Netherlands had visited Southeast Asia on trading missions. They sought exotic goods including spices, coffee, sugar, minerals and (more recently) oil. Starting in 1602 the Dutch East Indies Company was officially chartered and established to strategically monopolize the trading of these goods throughout the region. This action to protect trade led to the beginning of Dutch colonization of the East Indies.

Since the beginning of trading in Southeast Asia, European visitors have been mingling, cohabitating and most significantly, procreating with the indigenous population. The majority of this large hybrid population was of Dutch and Malay Indonesian heritage. Of note however, other settlers from various parts of Africa, China, and the Middle-East also contributed to the gene-pool. The mixing continued for approximately 350 years, ample time for development of the stable hybrid population today known as Indo-European, or more popularly “Indo.” Further,

but perhaps based on racial or social bias², this group also came to include Europeans who were born in the Dutch East Indies.

Before the 1940s, an estimated 250,000 people who were classed as Europeans (Krancher, 1996) were living among the indigenous Indonesian population. Of this European group, 220,000 were Dutch citizens. The remaining 30,000 people were of other European and non-European heritage. These people typically worked in various capacities for the Dutch East Indies government. They were largely administrators, soldiers, police officers, doctors and teachers. Included in this number were entrepreneurs who developed and operated plantations, factories and mercantile endeavors.

At no time during their colonization did the Dutch force the native population to comply with their social model. The native Indonesian's preexisting customs, social structure and government remained intact. The Dutch construed this attitude as benevolence. The Sultanate of Djokjakarta was cited (Brink, 2005) as an example of how the Dutch Colonialists allowed the indigenous Indonesians to continue autonomous, self-government without outside interference and to achieve high societal rank. It may be contrasted with the Japanese model enforced during World War II, which sought to enforce monetary, linguistic, governmental and even temporal (i.e. – change of time zone) controls upon the subjugated people of the East Indies.

The Dutch justified their presence in the East Indies by claiming that theirs was a responsibility to protect the Indonesian people from rulers who "...were oppressive, backward, or did not respect international law" (Ricklefs, 1993 p.207). Dutch claims notwithstanding, it was clear that over the 300 years of occupation, they had developed significant economic interests in the East Indies. It is true that the Dutch extracted considerable wealth from these

² During the Indonesian independence movement in the late 1940's and extending to 1957, the ethnic Dutch and other Europeans were expelled from Indonesia. The Indo people were regarded as "traitors" by the indigenous Indonesians and suffered extreme discrimination as well, including expulsion.

islands for the benefit of the Netherlands. However, the argument that the indigenous Indonesians were left with little in exchange is debatable.³ For much of the early 20th century though, the so-called Dutch “benevolence” sowed the seeds of resentment that resulted in the Indonesian Nationalist movement, culminating in Indonesian independence. Further, and not to be dismissed, was the creeping growth of militant Islam, which argued that the native people had been exploited and encouraged resistance against Dutch colonial authority (Martin, 2004).

At the forefront of the Indonesian Nationalist movement was the son of Javanese aristocrats that came to be known as simply “Sukarno”. Sukarno himself benefitted from his father’s position as a quasi-aristocrat. He was a teacher which gave the family high social status and allowed Sukarno to attend Dutch-established schools and university. Although educated at Dutch schools in what is today Indonesia, he early on became attracted to the Nationalist Movement and to Sarekat Islam (Adams, 1965). After gaining some notoriety as an agitator for nationalist causes, Sukarno was sent into internal exile in the pre-war period. After the quick defeat of Dutch Forces by the Japanese army in 1942, Sukarno was identified by the Japanese authorities as an ideal partner in their administration of the former Dutch colony. He was a Japanese collaborator during World War II with the expectation that Japan would grant independence to Indonesia. Sukarno and his followers believed in a type of pan-Asian solidarity movement, which stood solidly against European colonization. Recognizing that the chaos in the aftermath of the Japanese surrender afforded him an ideal opportunity, Sukarno declared independence on August 17, 1945 and became Indonesia’s first president.

Sukarno’s presidency was marked by a steady decline from democracy into authoritarianism. In a position of authority, he was responsible for the expulsion of the Dutch

³ Subsequent to Indonesian independence in 1949 and expulsion of the Dutch and Indos, the country has been in a downward economic spiral. For example, Indonesia has gone from being a net petroleum exporter to an importer and has lost their OPEC membership as a consequence.

and Indo population from Indonesia in the aftermath of what was called the Bersiap period.

Bersiap literally means “Be Prepared.” It was a time when the recently released Indo and Dutch survivors of the Japanese internment camps (and other non-ethnic Indonesians as well, such as Chinese and any European) were slaughtered by marauding mobs of indigenous people, usually young men. The survivors of the Bersiap period are the individuals who were eventually repatriated to the Netherlands and thence to nations around the world.

The Indo-Europeans are thus not only a mixed people, but a mixed culture. Those who were born before the colonial period ended, continue to this day to identify their birthplace by the name “Dutch East Indies.” Discovered through The 2012 Indo Survey, many Indos feel very strongly about preserving the name of their geographic origin. Many proudly point out that they originated from the Dutch East Indies, not present-day Indonesia. This emotional stance is reflective of the atrocities they endured during the wars and the enormous resentment they retain from being forced to leave their homeland. Their motherland was the Dutch East Indies but their fatherland was largely the Netherlands. This incongruity was the basis of the charge of “traitor” hurled at them by the indigenous Indonesians and a significant factor in post-war disharmony. Nevertheless, and these latter events notwithstanding, it is clear that between the 17th through the early 20th century, European social structure coexisting with or superimposed upon the indigenous population of these tropical, Southeast-Asian islands heavily influenced the cultural fusion which led to the establishment of the Indo identity.

As Reuter (1919) describes in his comparison of the experiences of mixed people, mixed racial stocks can sometimes fall into exploited groups or into an intermediate class. The social stratification was such that the Indos typically stood midway between the Europeans and the Indonesians, creating a financial dichotomy that can best be described as an intermediate class.

This stratification promoted racial tensions which Reuter describes as being commonly found among groups where ethnicity and appearance are significantly different between the groups. Keller (Keller, 1908) elaborates on this idea in *Colonization* by explaining the lack of racial tensions during more primitive times. Social stratification was not based on a “color-line” and only faintly on a “lower race”. Keller explains that it is in more modern times (within the last several hundred years) that race and appearance has been used to sharply distinguish between peoples.

Such stratification was apparent in the Dutch East Indies. Ethnic Indonesian people are typically dark skinned with almond-shaped eyes and dark hair. They were generally of slight build, in stark contrast to the Northern European appearance characterized by blond hair, tall stature, light eyes and fair skin. The Indos, of mixed heritage, expressed genetic traits from both sides: within one Indo family, the skin tone could vary from fair to dark, with all shades in between. This obvious difference in appearance between the Dutch, the Indos, and the Indonesians fueled tensions in a variety of social arenas that included politics, social hierarchy, respect within unions (based on comfort and convenience) or marriages, employment, advancement, earnings, and education.

The hierarchy that was part of colonialism centered on the Dutch role of master with natives always the servant.⁴ This alone was sufficient to build tension and resentment. With interbreeding, the Indos occupied a middle position wedged between the parental populations. This led to a growing disparity in social rank, the original social strata notwithstanding. Indos received better jobs and more respect from the Dutch than did the indigenous Indonesians.

⁴ It is difficult to reconcile the autocratic attitude between master and servant with the self-described “benevolence” by the Dutch toward the indigenous people. In this context, the description of the sultanate as a model of self-government appears to be in the context of parental toleration of childish behavior – so long as it does not get in the way of what the adults want.

Nevertheless, the Dutch did not fully accept Indos nor hold them in particularly high esteem. They were not always allowed to have the same work and life opportunities as their fully Dutch counterparts. On the other hand, as nationalist and Islamic movements fomented unrest, the native Indonesians felt that the Indos were part of the “oppressors.” Thus, the Indos were in the position of being wedged between the two ethnic populations and not truly accepted by either.

World War II and the Japanization of the Dutch East Indies

For years Japan had harassed neighboring countries in attempts to grow its empire. The Dutch East Indies was one such neighbor. Particularly attractive to the Japanese were the Sumatran oil fields. With the onset of World War II, the Dutch government became a government-in-exile and was largely preoccupied with the war in Europe. Nevertheless, the government remained part of the Allied Forces fighting the Axis Powers, which included Japan. At the urging of the Allies, the Netherlands declared war on Japan on December 8, 1941. This led to a rapid response by the Japanese, which invaded Borneo on December 17, 1941. As had happened in the European theater, the Royal Netherlands East Indies Army (Koninklijk Nederlands Indisch Leger, KNIL for short), a fighting force largely independent of the Dutch Army, was quickly defeated. The dynamics were a little different for the Navy, which joined forces with Australian, British and American forces. Ultimately however, they also were defeated and the archipelago fell under Japanese control for the duration of the war.

The Japanese occupation was the mechanism that set into motion massive political and social changes in the islands. The indigenous people were led to believe that the Japanese had invaded to liberate the Indonesians from the Dutch. This story was easily believed as many natives viewed the Dutch as their oppressors who did nothing more than steal the riches from their land. However the real objective of the Japanese was to obtain rubber and oil for their war

effort (World War II: Japan and Oil, 1939-45). Until the war began, the Europeans in the Dutch East Indies typically held prestigious employment positions. This frustrated some of the indigenous population, fueling their anger and feelings of oppression. Still it must be noted that large segments of the native population did appreciate the Dutch presence; it had brought peace, prosperity and education to the various tribes in the extensive territory (Brink, 2005).

The first target of the Japanese invasion was the Dutch Government. The officials involved were fortunate if they escaped with their lives. Homes of these individuals were seized and used as housing for the Japanese military officials. More than 100,000 Dutch citizens were chased from their homes while their possessions were confiscated. They were forced into internment camps regardless of their age or gender. There they languished for as long as three and a half years. Meanwhile over 40,000 Dutch soldiers were captured, some executed immediately, and the rest imprisoned and sent to work camps where many died (Krancher, 1996).

The Indos were left with few alternatives during the war. Early on they were given the option to cooperate with the Japanese with the threat of death or the internment camps if they did not oblige. The majority remained loyal to the Dutch government and refused to submit to the Japanese. As a result they were thrown into the camps. On several of the large islands, the few Indos who remained outside of the camps suffered at the hands of the indigenous native population, as well as by the Japanese soldiers. They were forced to petition their reason to go outside of their homes, they were forced to adhere to a curfew, and if they did anything not considered completely lawful by the Japanese, it was punishable by death (Hanhart-Leem, 2009). Ironically, the indigenous population, which had originally welcomed the Japanese as liberators, also suffered as millions were forced to labor and die in the Japanese war effort.

During the three and a half years that Japan occupied the Dutch East Indies, more than 42,000 KNIL and Royal Navy personnel were held captive. Approximately 100,000 Dutch civilians – men, women and children – were interned in camps. Among the civilians were countless Indos who were thrown into the camps as well. Somewhere around 8,200 of the KNIL and Royal Navy service men died in captivity. Nearly 13,000 civilians died in the camps (East Indies Camp Archives).

Within the camps, prisoners were put to work as well. In the book *End the Silence*, Isle Evelijn Veere Smit recounts her childhood spent in Camp Halmahera located in Semarang, Java, Indonesia. She discusses “women’s work”:

Besides stocking their own Tea Houses and keeping half-starved women and children under control, the Kempeitai (Japanese soldiers who acted as law enforcers) were in charge of general labor recruitment. For women, this included everything from farm work—growing food for the war effort—to prostitution in the infamous brothels maintained for the “comfort” of the Japanese soldiers. (Read, 2011)

As the Japanese spread through the archipelago there was a distinct “Japanization” (Krancher, 1996) of the society. Examples include the renaming of major cities, the banning of the Dutch language and its subsequent replacement with Japanese, the local standard time being changed to Japan’s time, the calendar being changed to the Islamic calendar, and changes in the economy. These changes coupled with Japan’s inexperience with colonial rule and brutal methods, caused mass food and goods shortages (Krancher, 1996). Hardship and misery were wide spread.

The United States played a significant role in unclenching Japan’s hold on the Dutch East Indies. During World War II, Japan had spread itself thin with their horrific acts throughout the Asian Pacific and their deadly attack on Pearl Harbor. As the tide of war turned against Japan, they remained resolute, vowing never to surrender. The Allied Forces threatened “prompt and utter destruction” in the face of their refusal and, on August 6th 1945, following the orders of

President Harry S. Truman, Commander and Chief, US military forces dropped the first atomic bomb on Hiroshima. This was followed on August 9th 1945 by a second bomb on the city of Nagasaki. On August 15th, 1945 Emperor Hirohito declared Japan's surrender in a radio broadcast. It was followed by a formally signed document of surrender on September 2nd 1945 by Japan's foreign Minister Shigemitsu and General Yoshijiro Umezo (Brink, 2005).

Liberation of European (Dutch) and Indo prisoners from the concentration and internment camps was delayed to September 29th 1945. During this time, the Japanese were mandated by the Allied Forces to protect the former internees against marauding bands of Nationalist (known as "Republican") youth supporters of Sukarno. The delay was intended to permit Allied Forces time to land on Java and Sumatra, in particular, to maintain order and to permit the Netherlands to reclaim their former colony.

Bersiap

The period from August 1945, following the declaration of Indonesian Independence, to December 1946 was the time of greatest unrest. Sukarno's Republicans fought newly arrived Dutch troops, the British, other Allied Forces as well as the remaining Japanese charged with maintaining order. On Java, in particular, rioting, murders and other atrocities against recently released former civilian internees were the worst (The Bersiap, 2012).

Sukarno had been intimidated into declaring independence by his followers because the indigenous Indonesians were concerned that Dutch colonialism would be reimposed. The apparent intent of the Allied Forces was precisely that this should happen. By 1949 it was clear that the Nationalist Movement would not be defeated and the Dutch were forced to recognize their East Indies colony as a sovereign nation on December 27th.

During the start of this struggle-- the Bersiap period-- the Indos were left unprotected. As a whole, the Indo community did not participate in the Indonesian independence movement. Since they had formed the social class that worked with the Dutch, this failure to participate was not surprising.⁵ The indigenous Indonesian population saw them as a pro-western culture (with allegiance to the Netherlands), traitors to Nationalism, and made them into targets.

‘Siap’ (meaning “Get ready”) was an Indonesian battle cry, yelled out when enemies of the revolution approached pro-Republican areas (Bayly, 2006). The Bersiap period was intended to signal recovery. Instead mobs of mostly young Indonesian militants, previously indoctrinated by the Japanese to reject and hate anything Western, made life increasingly dangerous for all surviving Dutch, Indos and Dutch supporters. These militants had even kidnapped Sukarno in August 1945 because they did not think he was moving fast enough toward independence (Szczepanski, 2013).

Eyewitness accounts by Indos corroborate abundant historical documentation that these mobs, or self-styled “Indonesian militia” began to terrorize the surviving Dutch and Indo population. The women had to be escorted by armed guards because it was too dangerous to be alone (Brink 2005).

⁵ It is ironic that the leaders of the Nationalist Movement, Sukarno and Mohammed Hatta, were both educated in schools and universities established by the Dutch for education of the indigenous population. Their parents were part of this so-called “elite.”

A power vacuum followed in the months after Indonesia's independence, which was filled with violence carried out by these young, untrained, jingoist militias that ran rampant through the streets of the former Dutch East Indies (Archives, NL). Indos, as well Ambonese (Indonesian minority from the island of Ambon – many of whom are Christian), Chinese and some Dutch internees were subjected to terror and intimidation tactics that included kidnapping, robbery, burning, beheading, murder, and even organized massacres.

The radical revolutionary leader, Sutomo, further incited ethnic cleansing through his nationally broadcast speeches that specifically targeted Indos and Ambonese civilians:

Torture them to death, destroy those bloodhounds of colonialism to the root. [...] The immortal spirits of your ancestors demand of you: revenge, bloody revenge! -Sutomo (Indonesian military leader in 1945), Jogjakarta, 24 November 1945 (Meijer, 2004)



Figure 2.4: Bersiap time, Indonesia. Food handing in Palembang, South Sumatra, Indonesia / Dutch East Indies. Photo taken by militaryWFJ Pielage. [1946].



Figure 2.5: Anti-Dutch Demonstration, 9/19/1949, Courtesy of <http://always.happyonline.nl/indo/indo-en02.html>, data accessed: Oct. 1st 2013

"When the sun sets, we the Indonesian people are in war with the Dutch." The declaration then continues with clearly targeting civilian groups: "With this declaration we order all Indonesians to find their own enemy – Dutch, Indo or Ambonese" (Bussemaker, 2005)

The newly independent Indonesians implemented ethnic cleansing and forced out those persons with European heritage,

specifically those who were of Dutch lineage. This meant that entire generations of Dutch Indies people who were either European descent or were a mixture of European and indigenous Indonesian, had to leave their motherland or face violent persecution. The exact number of Indo victims killed specifically during the Bersiap still remains



Figure 2.6: "We Don't Like the Dutch!" Courtesy of "Coconut Connections, Real Life Stories" 2012
<http://coconutconnections.blogspot.com>, Date Accessed: Sept. 10th 2013

unknown though estimates place the number at 3,600 with approximately 20,000 more who were reported as abducted or missing (The Bersiap, 2012). Due in part to Post Traumatic Stress Disorder (Merckelbach, 2003), Dutch and Indo survivors of the Japanese occupation in the Dutch East Indies often have difficulty explaining and recounting the threatening and sinister months during the Bersiap (Merckelbach, 2002).

The true nature of the Bersiap period has largely been erased from Indonesian history. The ethnic cleansing that took place is virtually ignored while a large population was completely displaced. Ironically, the Netherlands were recently compelled to apologize and pay reparations to Indonesia for executions conducted by the Dutch military from 1945 to 1949 (Jazeera, 2013) while the Indonesian government has never been called to task for their policy of ethnic cleansing during and subsequent to the Bersiap. The diaspora of Indos who were forced to leave their homeland under extreme duress with threats on their lives is something that cannot be

forgotten. Denial as well as ignorance is the enemy. This can be compared to the tragic histories of the Holocaust in that the denial by others hinders the spread of awareness and tolerance. It has impeded the world-wide Indo community's healing process.

The Indos after the Bersiap

The Netherlands invited nearly 300,000 displaced Indos to migrate home -- in a sense -- to their fatherland. This was the repatriation program. Their Dutch compatriots were already citizens of the Netherlands. The Indos born in the Dutch East Indies were considered repatriates though most of them had never stepped foot in the Netherlands. They were allowed into the Netherlands if they could provide valid documentation. A population of Indos could not provide proper documentation due to incidents such as papers being lost in fires set by the militants. Children in orphanages who could not provide proof were left and forgotten as well. Those who remained in Indonesia, if they survived, either went into hiding, tried to absorb themselves into the population and conceal any European roots, or became outcasts of the society living in poverty⁶.

The repatriated Indos constituted a massive influx of people into the Dutch population in the Netherlands. The effects from this transition were studied by the Institute for Social Research of the Dutch People, the Sociological Institute of the Dutch Reformed Church, and the Catholic Social Ecclesiastical Institute (Instituut voor sociaal onderzoek van het nederlandse volk, Sociologisch Instituut Van de Nederlands Hervormde Kerk, Katholiek Sociaal Kerkelijk Instituut). From their investigations, these groups documented that the migration from Indonesia to the Netherlands took place in four distinct waves.

⁶ Today, they are elderly and in dire need of medical care and medicine. (Personal communication, Priscilla McMullen, 2012)

- 1945-1950: This was the first wave of migration. It consisted of over 11,000 Indos. The group primarily was made up of Indo prisoners of war and Indos who were escaping the chaos that ensued while the future Indonesian nation was establishing its independence. Many left to seek medical treatment from maltreatment inflicted upon them during the war. Uncertain of the changes to come, some returned to the future independent nation in an attempt to resume their positions and lives in the land of their birth. Those who stayed in the Netherlands were widows, orphans and generally individuals of retirement age. There were some who decided not to return due to the notion that the Netherlands was a much safer place since the Indonesian military was occupying many cities.
- 1949-1951: This group consisted of the Dutch government civil servants and numbered about 120,000. In this group there were administrators, ex-military personnel and their families. Aside from being targeted by angry radicals they no longer had employment with the state due to the transfer of sovereignty in 1949. This rendered them unable to earn a living and, given the dangers of the civil upheaval, prompted this group to migrate to the Netherlands with no intentions of returning to Indonesia.
- 1952-1957: This group consisting of 71,800 Indos who left due to a hostile environment created by official repression resulting from unresolved Dutch colonial claims to New Guinea. At this time Dutch citizens were harassed (sometimes violently) by the Indonesian government. Since these individuals had never been to the Netherlands they were hesitant to flee after the transfer of autonomy. These individuals experienced firsthand the changes that occurred in the beginnings of Indonesia as an independent nation. Though reluctant at first to leave, concerns about their safety as well as financial hardships combined to force their migration.

- 1957-1964: This group had a combined estimated population of 15,000 Indo refugees. They were of Indonesian nationality and were seeking entrance to and citizenship of the Netherlands. Additionally, many of those refugees were at one time Dutch citizens and were looking to regain their citizenship. This last group removed themselves from Indonesia gradually due to social and civil unrest. They often could not be absorbed into the new Indonesian society because their families had left, there was hostility toward them, and job opportunities were disappearing. This wave ended in 1964 because that was when the Dutch government officially ended the repatriation program.
- In 1962 a separate migration occurred. This was a group that sought refuge in the Netherlands when the Dutch relinquished New Guinea, their last colony in the region, to Indonesia. All government officials residing in New Guinea and approximately 14,000 Indos migrated.

Through these migrations, Indos settled in the Netherlands, Australia, Canada, the United States, and several other countries. A typical Indo migration pattern was to first move to the fatherland, which was the Netherlands. Once there, Indos would either settle into a new life or move on in a second migration to a new nation.

3. LESSONS FROM THE PAST

The adage “Those who forget the lessons of history are doomed to repeat them,” rings true. In times past, survivors of horrendous events could only attempt to move on with their lives. As they aged and died, and as their descendants became assimilated and diluted into the greater population, the survivors’ stories were lost. Thus were the lessons of history forgotten and the new generations forced to relearn them, occasionally at great cost. Today, matters are somewhat different with the proliferation of extremely rapid means of communication including virtual face-to-face conferencing, electronic recording and documentation methods, and especially use of the Internet. It is now possible to establish and maintain links between members of a given cohort via electronic means. Oral and visual histories of affected members of the cohort can be recorded. They can communicate with each other and their geographical relationships traced. For the Indo population, The Indo Project, Inc. has been established to assure that offspring of the survivors of the Bersiap period do not forget, and can retain their Indo heritage. Besides constituting a physical assemblage of Indo people, the Indo Project has a virtual presence at www.theindoproject.org.

Knowing the past is a key to understanding the future in the context of today. Use of the Internet as a tool to study the past dispersal of the Indo people, as well as providing a means for them to retain their cultural identity, is a new frontier in geography.

The diaspora and resultant successful assimilation of the Indo people throughout the world have eroded the collective identity of Indos everywhere. The survey conducted in support of this thesis reveals that persons of Indo heritage, whether knowledgeable about their forbearers’ history or ignorant of it, are often searching for more information. One of the major sources of information about the Indos is The Indo Project Inc. This organization was founded

specifically to act as a clearinghouse for information relating to Indo heritage and to instill in Indos of the diaspora a sense of belonging and community, regardless of wherever in the world they find themselves. In as much as the majority of contact through The Indo Project, Inc., is via the Internet, it may not be a great stretch to allege that the survivors of the Bersiap, their children and future generations who connect via the Internet and its social networking groups constitute a true virtual nation. And, typical of a nation, cultural identity is important.

Today there is very little information printed in the English language regarding the Indo experience. As California was the major settling place for more than half the 60,000 Indos who immigrated to the US, the lack of English language information hinders the 95% of third-generation Indos who never learned Dutch but who wish to read and learn about World War II in South East Asia. The California Department of Education already requires that education regarding the Holocaust, African-American studies and other ethnic groups be taught in public schools. A purpose of the Indo Project is to encourage that the Indo chapter of history be included, especially as it relates to World War II.

The generations of Indos who experienced the internment camps in the Dutch East Indies during World War II, the horrors of the Bersiap period, and the Diaspora first-hand, are aging and dying. Therefore, those still living are precious resources to the Indo Community and provide a wealth of information that has not been fully documented. Their stories need to be recorded, a task that has fallen to the second-generation (typically their children who are approaching retirement age themselves). The third-generation consists of the grandchildren who are typically half Indo in that only one parent is of Indo heritage.

Statistics from The 2012 Indo Survey show that 65% of the U.S. third-generation Indo population learned English as their first language. Only 5% of those individuals went on to learn

Dutch fluently. This means that 60% of the third-generation is not able to speak Dutch and therefore cannot understand the Dutch-made documentaries on the Indo experience. The 2012 Indo Survey acted as a pseudo-census for the Indo community. Almost 70% of this English-speaking group said that they would love to be able to read books, watch films/documentaries, and visit museums/exhibits about the Indo experience. This brings to surface the necessity for the younger Indo generations to have information accessible in English, such as this thesis.

4. LIFE AFTER REPATRIATION

Assimilation of the Indos by the Netherlands during the late 1950s-60s was expected to occur easily. Since the repatriates were already recognized as Dutch citizens, the government was confident that they would quickly assimilate into the existing population. However, social differences such as appearance, accents and customs were sufficiently different that racism and prejudices made assimilation nearly impossible⁷. Further, Holland's cold climate was a huge shock to the émigrés who were accustomed to a tropical environment. In addition, the state of the post World War II Dutch economy and weariness by existing citizens to accept new people into their society made transitional life even more difficult for the Indo population.

Nevertheless, the requirement to rapidly assimilate was enforced by the Dutch government upon the displaced Indos. The government scattered the estimated 350,000 émigrés throughout the country as a preventative measure against the formation of "ghettos." The Dutch believed that Indos living in close proximity to each other would hinder their own progress in assimilating. Contrast this policy to today's concept of spatial assimilation⁸. Both are intended to achieve the same goal of assimilation, but one is mandated and the other is essentially laissez-faire. It was not acknowledged that the Indos had been educated in Dutch, attended Dutch-operated schools and often knew more about the history of the Netherlands than many of their Holland-born peers (Contractpensions, 2009).

The Indo émigrés population experienced racism. Their physical appearances made them easy targets. Their darker skin, darker hair, almond shaped and/or darker eyes, often juxtaposed with European features were in contrast to the typically tall, light-eyed and fair-skin of the blond

⁷ Today the Netherlands has been reformed and is widely accepting of different peoples.

⁸ Spatial assimilation is a social theory that argues that minority groups within a population will rise in socioeconomic status and move to areas that are more affluent or prestigious with a heterogeneous population and greater access to resources.

Dutch people. Indo children were often taunted by others using racial slurs like “aap”, Dutch for monkey, to describe them. Adult Indos found that in the work force they were perceived as less competent than the Dutch population. Indos who earned degrees in the Dutch-East Indies or had experience in their field of work or study were still looked down upon and often were not given career opportunities for which they were qualified.⁹

The compatriots who did not have indigenous Indonesian mixed into their heritage also experienced difficulties being accepted by the Dutch people. Ideally they would have had fewer hardships in comparison to the Indo population because they had the advantage of looking like the Holland-born citizens. Though this compatriot group was ethnically European, they retained strong feelings toward their motherland, the Dutch Indies¹⁰. However, this was not the experience for all. A small number of Indos in the survey indicated that they found the Dutch population to be very accepting of them.

Unfortunately all did not feel this acceptance. Many of the compatriots experienced varied levels of rudeness from the Dutch and extreme culture shock in the Netherlands. This phenomenon was widely discussed by interviewees who met with Hetty Naaijkens for her 2009 video documentary, “Contractpensions: Djangan Loepah!” which translates in English to “Contract Hotels: Do Not Forget!” This title emphasizes the contract housing that was made available by the Dutch government to the Netherland repatriates from 1945-1968. Booklets were also distributed to the Indos upon arrival to assist them in coping with European-Dutch culture. These booklets were not always looked upon favorably by repatriates because they minimized Indo habits and cultural tendencies.

⁹ This situation is identical to the predicament faced by many Pilipino immigrants to the United States today. For example, individuals who were licensed medical doctors in the Philippines often cannot find employment other than as orderlies or medical technicians in America.

¹⁰ To this day many proudly refer to the Dutch East Indies as their birthplace and do not refer to it as Indonesia even though that is the current geographical label.

The second-generation¹¹ Indos were encouraged by their parents to act as Dutch as possible: Their difference in appearance, customs and accent would already cause them to stand out enough. As the second-generation matured, they typically married a Dutch partner; they were encouraged to do so by their parents. This was significant as it meant that their personal assimilation was complete. It also harkens back to life in the Dutch East Indies where the amount of Dutch blood one had in their heritage would be used as a measuring stick of social status.

Those émigrés who successfully assimilated into the Netherlands appears to be few (Stern, 2012). A great many of the repatriates decided not to stay in the Netherlands and migrated to destinations around the globe in search of better opportunities. This is a compelling example of how spatial assimilation is successfully applied. Many Indos decided it was vital for their family's wellbeing to pursue life elsewhere. Many migrated to warmer climates such as the United States and Australia. The years of most active migration by Indos to the United States spanned the period from the late 1950's through early 1960's. During those years an estimated 60,000 immigrants arrived in America, at least half of whom took up residence in Southern California" (Hoffmeyer, 1971).

Although the US is known as a melting pot of different cultures and ethnic backgrounds, immigrants are not forced to leave behind their cultural identities. However, the Indo immigrant population integrated, acculturated, and assimilated of its own free will. Information gleaned from The 2012 Indo Survey is telling. Members of the second-generation noted how their parents, those who experienced the Bersiap period first-hand, were vague about the details of their lives prior to immigrating to the US.

¹¹ This branch of the second generation consisted of Indos born during or after World War II, who left Indonesia as babies or children; or who were born in the Netherlands some time after their parents arrived as repatriates.

In context of the history uncovered in preparation of this thesis, the reluctance of the first-generation to dwell on the past is completely understandable. To them, it was imperative that they carve out a life for themselves and press forward in order to become well adjusted to and in their new homeland. This often meant suppressing memories of their life in the Dutch East Indies (or Indonesia). This phenomenon has been researched extensively by Dr. Harald Merckelbach.

Merchelback (2002) observed that of the 25 patients studied, all of whom experienced the Indonesian war atrocities as adolescents, all were less able to recall autobiographical information. His finding indicates that while much of the first-generation does not like to dwell on the past, there is a significant population who simply can't recall details because of the level of trauma they sustained. Many also consciously and subconsciously avoid situations that dredge up bad memories.

These findings align with the written responses found in The 2012 Indo Survey. Many survey participants noted family members suffering from varied levels of forgetfulness and inability to recall certain events during their time in Japanese internment camps. Other survey participants volunteered information about their daily lives in which they described feeling anxious, nervous or fearful of certain experiences, even those that are merely distantly related to events that they experienced during the war and Bersiap. Some participants explained that they have met with psychologists because they feared that they were “going crazy” as they relived the traumatic events through nightmares. Their diagnosis was Post Traumatic Stress Disorder (PTSD) which is extremely common among those who experience war and traumatic upheavals.

Within the United States, the issue of PTSD has been well documented among our military who survived World War II and subsequent wars. Within the last decade, special attention has been given to the families dealing with their loved one’s war trauma. The concept

of children enduring the aftermath of their parent's trauma is a familiar experience for the second-generation Indos. Betancourt (2008) describes children's resilience after a traumatic event and explains that further research should focus on how war-affected children cope. Betancourt also explains that benefit can come from finding social support in peer and extended social networks. Currently, Indo groups on Facebook are providing some of this much needed social support that overall has been absent since the first Indo waves of migration to the US.

5. CULTURAL IDENTITY

Indo

“Indo” refers to people of mixed heritage as well as to purely European individuals who identified their birthplace as the Dutch East Indies (Nederlands-Indië in Dutch). Most Indos are proud of this designation, but it was not always so. Indo was once considered an insult or a racial epithet. Its acceptance as a cohesive, comprehensive name for the European and Eurasian group of Dutch Indies people has taken decades and has been the topic of emotionally heated debate.

The proud use of the term Indo was largely influenced by Tjolie Robinson, an Indo activist and one of the Netherland’s greatest writers (Kousbroek, 2005). Today, Indo is the accepted identifier for the people of Dutch East Indies heritage in the United States. It is a truncation of “Indo-European.” In a personal communication Priscilla McMullen, President and co-founder of The Indo Project Inc. very eloquently explained this point:

We, Indos, are a displaced, fractured people and this is due partly because of our Diaspora as well as the way we describe ourselves...Indischen; Dutch Indonesian; Dutch, etc. As to using the word “Indo,” a word only has a negative connotation if one internalizes and then projects it in that way. It is mostly the older generations that think that way. If one is proud to be called an Indo, then others will perceive it that way. The Indo Project chose to use "Indo" as it stands for a shortened form of Indo-European, as a way to be inclusive rather than exclusive because there are many among us who have other European bloodlines mixed in with Indonesian. We can only obtain formal recognition and respect from others if we demand it and take pride in who we are. By calling ourselves Indos we stop confusing the general public and ensure that they remember the name. It is called branding. As to what our children, grandchildren or any offspring should call themselves...take a cue from the other ethnicities in the USA. There are many generations of Italian-Americans, Irish-Americans, Armenian-Americans, Greek-Americans, etc. and no one gets them confused as to where their roots are. (McMullen, 2012)

Distinctive Cultural Characteristics

Clothing styles and foods can be and often are distinctive characteristics of human populations. Their manifestation is considered as significant cultural phenomena (Hansen, 2004). Both clothing styles and foods played a major role in distinguishing the European from

Indonesian population in the history of European settlement of the Dutch East Indies. It continues to do so in the Indonesian diaspora.

Foods

Food is commonly considered an ethnic or cultural identifier. Just as potatoes are associated with Irish people and corn with Native Americans, rice is a staple in Asian diets, including the native peoples of Indonesia. Rice grows abundantly in the warm, moist Southeast Asian climate.

Food is a point of nostalgia for the Indo people. It triggers the senses of the primary olfactory cortex, where higher-level processing of olfactory information takes place. It forms a direct link with the amygdala and the hippocampus (Herz, Engen 1996). Only two synapses separate the olfactory nerve from the amygdala, which is involved in experiencing emotion and emotional memory.

In *The Remembrance of Things Past*, French novelist Marcel Proust (Pines, 1995) described what happened to him after drinking a spoonful of tea in which he had soaked a piece of madeleine, a type of cake:

"No sooner had the warm liquid mixed with the crumbs touched my palate than a shudder ran through my whole body, and I stopped, intent upon the extraordinary thing that was happening to me," he wrote. "An exquisite pleasure had invaded my senses...with no suggestion of its origin.." Suddenly the memory revealed itself. The taste was of a little piece of madeleine which on Sunday mornings...my Aunt Leonie used to give me, dipping it first in her own cup of tea....Immediately the old gray house on the street, where her room was, rose up like a stage set...and the entire town, with its people and houses, gardens, church, and surroundings, taking shape and solidity, sprang into being from my cup of tea "Just seeing the madeleine had not brought back these memories, Proust noted. He needed to taste and smell it. "When nothing else subsists from the past," he wrote, "after the people are dead, after the things are broken and scattered...the smell and taste of things remain poised a long time, like souls...bearing resiliently, on tiny and almost impalpable drops of their essence, the immense edifice of memory." Proust referred to both taste and smell—and rightly so, because most of the

flavor of food comes from its aroma, which wafts up the nostrils to cells in the nose and also reaches these cells through a passageway in the back of the mouth. (Pines, 1995)

Once this emotional memory is triggered, the warm feelings of family and older times flood back. This phenomenon is typically referred to as *tempo doeloe* which is Indonesian for “a time of old”. It relates to the craving the Indos have for better days, the olden days, before the war and political unrest turned their lives upside down and caused their entire population to be displaced. Today, the most unifying practice in Indo culture is a home-cooked Indo meal. The food primarily favored at an Indo table is Indonesian food sometimes mixed with traditional Dutch dishes. Long ago, the mixing of these dishes led to fusion foods, which are still entirely unique to Indo culture.



Figure 5.1 Spekkoek , baked by Terri Stern, December 20th 2012

An example of a fusion dish is a dessert called *spekkoek* which is a layered spice cake. *Spekkoek* translates to bacon (*spek*) cake (*koek*) in Dutch and refers to the multiple layers found in the cake because they resemble the ribbon layers found in bacon. *Spekkoek* is believed to have evolved from Dutch cake recipes that used (local) Indonesian components. The spice used is purely the Indonesian influence.

A common food condiment in Indo food is *sambal*, a spicy, chili-based Javanese condiment enjoyed by other cultures as well, including Malay, Sri Lankan, Singapore, Pilipino, Netherlands and South African. Many Indos in the US also enjoy applying it to an endless variety of non-Indonesian and non-Indo foods. *Sambal*, like curry, has a vast number of recipes

but there are three main flavors: Sambal Oelek (chili paste), Sambal Badjak (chili paste that is slightly sweeter), and Sambal Terasi (made with shrimp).

“The 2012 Indo Survey”¹² asked about food choices by today’s dispersed Indo population. The replies, by 861 responders residing in the United States, indicated clear food preferences. They responded to the question: “How often do you eat Indonesian food, Dutch-Indonesian Fusion food, and Dutch food?” The outcome showed that traditional Indonesian foods are most often eaten followed by Dutch-Indonesian fusions. The American population of Indos less commonly consumed purely Dutch foods while Indos residing in the Netherlands consume Dutch foods more often:

Table 5.1 Foods

	Never	Rarely	Sometimes	Often	All the time
Indonesian food	2.04%	8.89%	31.61%	47.12%	10.34%
Dutch-Indonesian Fusion	6.06%	12.12%	36.87%	37.37%	7.58%
Dutch food	5.52%	27.12%	39.02%	25.28%	3.07%

While the food preferences are doubtless reflective of acquired tastes, they also relate to the foods that were most practical for cultivation and consumption in Indonesia. Dutch foods, out of necessity imported from the Netherlands, were more expensive than native faire. Perhaps most significant, at least in the case of first and second-generation Indos, is the nostalgic memories the aromas and flavors of these foods awaken.

¹² Survey by Jamie D. Stern on behalf of the Indo Project, Inc. (2012)

Fusion food is another category, entirely. Economic considerations drove cooks to experiment with less costly substitutes but in the process developed a Dutch-Indonesian mix -- or Indo -- fusion foods, many of which are consumed even today. Foods that are classified as "Indo" are the result of economic necessity, palatability, as well as custom.

Ironically, the interest in fusing food tastes in Indonesia became contentious and hindered assimilation in the Netherlands following displacement of the Indo population and the repatriation of those with Dutch citizenship. The Indos brought with them to the Netherlands their particular palate, which had developed over many generations and which now differed from that of the European Dutch host, their fatherland. Further, those hosts were often unaware of food preparation methods used by the Indos. As a result familiar foods that were given to the Indos by the Dutch lacked the correct taste and texture, and sometimes were undercooked (Contractpensions , 2009). This proved to be a moderate source of social and emotional disharmony for both the Indos and the Dutch during assimilation into the Netherlands.

The food preferences observed in the Indo community of the United States can be contrasted to the Indo population residing in the Netherlands. The latter are two times more likely to consume both Indonesian and Dutch-Indo Fusion foods than the American Indos. This marked difference is important because it illustrates cultural maintenance and how close proximity to other Indos with a more concentrated population as in the Netherlands simplifies the maintenance of a distinct cultural identity. Those distinctions notwithstanding, Indos in the United States continue to participate in Indo culture through food. When third and fourth-generation US Indos from the survey group were asked how they identified being Indo, 88% of survey participants said it was through food and 89% said it helped them to feel connected.

Clothing

Clothing fashions in the Dutch

East Indies were useful as cultural identifiers. Clothing fashions were influenced by European / Western styles although fabric choices were necessarily light-weight due to the climate. This was another fact that later made assimilation into the Netherlands more difficult due to the extreme temperature difference¹³. As the Dutch influence increased in Indonesia, portions of the native population adopted some the European-style of dress. For example, women who previously wore only sarong-type garments that left them bare-breasted were more inclined to wear clothing of more modest style.

Class and wealth also dictated style of dress. The Dutch population wore styles that were Western. Military officials wore the Dutch uniform. The Indos typically followed the Western fashions of the Dutch. One reason identified by many in the Indo community was social pressure. Many Indo offspring came from a Dutch Father and Indo or Indigenous Indonesian Mother. The East Indies Camp Archives from the Netherlands states:



Figure 5.2: Indigenous Balinese school girls with their professors. Bali, October 1941

<http://indonesiadutch.blogspot.com/2012/03/girls-school-in-bali-1941.html>, date accessed, Aug. 10th 2013

¹³ As explained in the documentary, Contractpensions - Djangan loepah! (2008), when the Indos repatriated to the Netherlands the extreme climate difference was a shock to their physical system. Many Indos who emigrated were plagued by a number of health ailments which were direct results of war trauma, injuries, and famine. The freezing winters were unlike anything that most of the Indos had experienced. Upon arrival they were given donated coats to try to keep warm since their clothing was thin and appropriate only to the tropical climate.

Many European men, especially those in the military, had relationships with native women and subsequently had children of mixed origin. From 1892 onwards the descendants of European fathers and native mothers were given the Dutch nationality, on the condition that they had been acknowledged by their father. This group, the Indo-Europeans (also known as Indos), was then automatically classified as European. (The East Indies Camp Archives, 2012)

With the desire to be accepted by their fathers and due to being classed as Europeans automatically upon birth, Indo offspring were encouraged to dress in Western fashion by social circumstances.

The clothing and food palette enjoyed by the population living in the Dutch East Indies eventually contributed to the cultural dissimilarity between the Indos who emigrated, and the Dutch who lived in the Netherlands. Nevertheless, the language, citizenship, traditions, vocational and educational values were identical and ideally could have been regarded as a source of unity between the two separated populations. Unfortunately for many this was not so and surfaced during the migration of Indos from Southeast Asia to the Netherlands creating difficulties in assimilation.

6. ASSIMILATION IN THE U.S. FROM THE THIRD-GENERATION INDO PERSPECTIVE

On October 20th 2012, a focus group sponsored by The Indo Project, and coordinated entirely on Facebook, interviewed third-generation members of the Indo community residing in Southern California, specifically Orange and Los Angeles Counties. There were 20 people in the focus group. They were aged 20 to 75. There were 12 males and 8 females in the group. They were asked to communally share their thoughts on assimilation. All agreed with the Oxford English Dictionary definition of assimilation as being absorbed and integrated into a people or culture. Using this definition as a basic guide, it was unanimously agreed upon that Indos have indeed assimilated well into the general US population. Sometimes assimilation is described as becoming the same as the host. One young Indo woman commented that she was born and raised in the United States, and that one of her parents was also born American. She most definitely felt like the “host” in that she is an American. An older male who was a member of the focus group explained another motive for assimilation; he explained that Indos do not have a flag to represent themselves. By becoming an American, they had a flag and this for many led to instant patriotism. He then said, “My father came to the US and said, “I’m free.”

The goal of assimilation began with integration, reached acculturation and now the latter generations identify as the host. There are distinct differences between the four generations of Indos who are living in the US.

The first-generation, as defined by The Indo Project, are those Indos born in the former Dutch East Indies before World War II, and who have family roots going back several generations. The first-generation is rapidly dying out. They bore witnesses to the Japanese occupation, the violent Bersiap period and repatriation to the Netherlands. They have first-hand

knowledge of what life was like growing up in the former Dutch East Indies. Some became United States citizens and assimilated into the country, while the majority remained in the United States as acculturated immigrants. Others did not. Some eventually returned to the Netherlands. The first-generation of Indos encouraged their children (the second-generation) to assimilate. The second and first-generation groups experienced acculturation when they began adopting activities, values, customs, and interests that reflected the general population in their area.

Much of the second-generation was not born in the US. They were either born in Indonesia after the war, or in the Netherlands during and after the repatriation. However, most came to the US when they were young which was likely to be an asset during their assimilation process. The second-generation typically went on to marry into the general US population. The 2012 Indo Survey asked its second-generation Indos if they were married and who they married:

Table 6.2 Indo Marital Status according to The 2012 Indo Survey

Decline to say	1.2%
Married	73.5%
Singe-Never married	3.0%
Single-Divorced	5.4%
Divorced	6.6%
Civil union	0.6%
Cohabitating	2.4%
Domestic Partnership	3.0%
Widowed	4.2%

Of the second-generation 73.5% are married. The two largest group's spouses consisted of American and European.

Table 6.3 Heritage of the Second-Generation's Spouses

Indo	6.1%
Dutch	4.6%
Indonesian	1.5%
American	48.5%
Jewish	3.6%
European	17.3%
Asian	2.6%
Indian	1.0%
Native American	4.6%
African American	3.1%
Middle Eastern	2.0%
Canadian	0.5%
Hispanic/ Latino	4.6%

Members of the third-generation who were born in the US typically are of mixed heritage including Indo and the heritage of their *non-Indo* parent. To them they are most definitely assimilated. Indos, by their very nature are a hybridized culture, so repeating the process of marrying someone culturally or ethnically different is something that has been practiced for generations and looked upon indifferently.

The fourth-generation was briefly identified. As the next generation of Indos they are highly diluted. Most of the “half” Indo parents (of the third-generation) are marrying into the general population. This is regarded as a positive evolution. The look and physical appearance of the Indo may be changing but it isn’t the ethnic identity and appearance that Indos are trying to preserve since they are already rich with racial mixtures. Rather it’s the knowledge of their culture and deep history that they are pushing to retain.

The focus group participants went on to explain that many Indos were eager to integrate with the goal of assimilation into the United States population because other places had not accepted them. As one member of the third-generation explained it, “My father always told me to be proud of my mixed heritage. I will never be accepted as Dutch, never accepted as Indonesian” ...but he could be accepted as an American.

Prior to the Indo focus group, on October 5th 2012, Australian professor Dr. Nonja Peters¹⁴ presented a different definition of assimilation. She explained that she “...would have been more comfortable with successful 'integration' (aanpassen) rather than 'assimilation' (to become the same as)” with regard to using the word “assimilated” when describing the United States Indo population. She then explained that “the Australian research and bureaucracy changed their policy from assimilation to integration and then multiculturalism because the research (t)here states that you cannot become the same as your host.” This very ideology threatens to unravel the emotional connectivity that the United States Indos have to their adopted homeland. The Australian definitions were not agreed upon by the Indo focus group.

The group then asked themselves; did they consider themselves assimilated into the prevailing American culture? Unanimously, all participants agreed enthusiastically that they had

¹⁴ Senior Lecturer & Director of History Of Migration Experiences (HOME) Centre at Curtin University Sustainability Policy Institute (CUSP) in Australia

indeed become assimilated and were part of the host country. All cited reasons were based on their own personal ideology but echoed one another. The responses of the Americanized Indo, calls into question whether an institution (such as the Australian government) can truly determine whether or not a person or group is assimilated? Perhaps there is also a metaphysical element to consider; the opinion of the person who feels assimilated and how members of the host country perceive them. The reasons that the Indo focus group cited as giving the feeling of assimilation included:

- Birth in the US
- Legal residency
- Productive member in American society
- “Felt” American
- Raised their children as proud (Indo) Americans
- Interact mainly with other Americans
- Married into an American family
- Married someone else who is of another mixed culture; “America is the melting pot and this is what being American is all about.”
- Speak English fluently
- Is a member of the third-generation, was born in the US, and does not speak Dutch.

7. THE CURRENT STATE OF INDO CULTURE

Horace Kallen, an American philosopher of the 20th century and student of George Santayana coined the term *cultural pluralism*. His notion of “cultural pluralism” envisioned one common language for a nation but with each nationality maintaining residual cultural sprinklings in the form of speech dialect and various esthetics. This version of assimilation is appealing to many because it allows for a congealed union between all members of a nation without the complete loss of their heritage. Cultural pluralisms can be seen in large immigrant groups in the United States that have successfully retained their cultural practices while simultaneously adapting to American life in the form of acculturation.¹⁵ In locations where immigrants have an adequate population size, these larger groups are able to establish concentrated areas of their people which reinforce their cultural values, speech dialects, and esthetics. The small Indo group can be contrasted in this way to larger immigrant groups.

Prior to the noticeable intergenerational trend of self-heritage interest, the Indo cultural identity appeared to be disappearing, as chronicled by Kwik:

As an immigrant group the Indos have nearly completely disappeared. The extremely small number of immigrants and the little interest shown in their ethnic identity by the Indos themselves as well as by outsiders have greatly increased their pace of assimilation” (Kwik, 1974 p20).

Kwik (1974) argues that this is the end for the Indo people. It must be noted that Kwik wrote this dissertation in the early 1970s, which was typically the decade during which much of the third-generation of Indos were born. She did not have the opportunity to see how 40 years later, the culture is still present though they have changed and are continuing to change. Marriage to a non-Indo spouse has been the largest factor in this change. This has allowed much

¹⁵ Merriam-Webster definition:

1: cultural modification of an individual, group, or people by adapting to or borrowing traits from another culture;
also : a merging of cultures as a result of prolonged contact
2: the process by which a human being acquires the culture of a particular society from infancy

of the third-generation, especially outside of the Netherlands, to be even more mixed. A consequence of the diffusion of Indos throughout the US reduced the opportunity for people of the younger generations to interact with each other. Consequently, when these younger people reach marriage age, their potential spouses are more likely to be drawn from the general American population pool than from the remaining Indo population. The third-generation in the US typically has Indo heritage on one side and another heritage on the other. This change is allowing the younger Indos to be even more unique, carrying with them tremendous cultural history. Kwik did not get to see the third-generation rediscover their roots.

One of Kasson's interviewees explained that “growing up Indo” in the US made it difficult to belong to any group because there wasn’t a pronounced population with whom to identify (Kasson, 2011). Group membership is an important and normal developmental process. The need to belong to a group is a powerful, fundamental, and extremely pervasive motivation (Baumeister, Leary, 1995). The general public in the United States, outside of the scattered Indo community, is typically unaware that this cultural base of humanity once existed in present-day Indonesia and still exists in micro concentration around the globe (World Indo Population Map, Appendix B).

In the US during the 1950s-1970s a portion of young second-generation Indos felt alienated due to their ethnic mixture. Others expressed that they made the most out of being different. Those who had large families living in the US or whose parents belonged to the few Indo clubs that existed¹⁶ were able to mingle with other Indos which helped to reinforce their ethnic identity and provide necessary cultural space. Still as these second-generation Indos

¹⁶ The AVIO club was the most frequently cited club when Indo Club Memberships were discussed in The 2012 Indo Survey. Located at 1557 W Katella Ave Anaheim, CA 92802, the AVIO provides the local Indo community with a place to socialize. In recent years the AVIO has been reworking itself to appeal to the younger Indo generations because interest has waned significantly as the first-generation of Indos die out.

matured, many simply did not dwell on their perceived ethnic differences. Those who grew up in the US were already assimilated and felt American. In The 2012 Indo Survey, 156 of the 205 (76%) second-generation Indos identified themselves as US citizens. Of those 156 people, 85% of them were not born in the US which indicates that they deliberately sought citizenship status. This display of assimilation encouraged intermarriage with the general population and has resulted in a variety of Indo mixtures in the third-generation, US-born, Indo offspring.

Marriage into the US Population

Of the second-generation Indos living in the US, who participated in the survey, 57% indicated that they were married to Americans while 13% were married to other Indos. The remaining population was either unmarried or married to a spouse with a different cultural/ethnic identity, neither American nor Indo. Of the third-generation Indos who were born in the US, 53% were married to Americans while 0% were married to other Indos. The remaining respondents were either unmarried or married to a spouse with a different cultural/ethnic identity which was neither American nor Indo.

Table 7.1 Comparison between the Second and Third-Generation's Marriage Patterns in the US

Second-generation Indos in the US:	57% are married to Americans	13% are married to another Indo
Third-generation US Born Indos:	53% are married to Americans	0% are married to another Indo

The developing pattern indicates that marriage within the third-generation is rarely to another Indo and could not be detected at all through the survey. Typically, the third-generation marries out into the surrounding population just as their parents did. Though with an even more diverse US population, the racial and ethnic makeup of the American people is in flux (Perez,

2009). This is reflected in the marriage patterns of the third-generation Indos who have gone on to marry even more ethnically diverse people than their parents.

Within the Indo culture a rule for survival was to quickly assimilate in a new homeland. Indos, being of mixed origins, are well accustomed to intermixing which functioned as a social lubricant in the assimilation processes. They feel far less constrained to marrying within their group, which also is likely to be a side effect of such a small population. Additionally they have a heritage of marrying individuals of other ethnic groups that compliment their own. This is a logical progression of assimilation since they were an already ethnically mixed group to begin with. However, emotions and idealistic values do vary between individuals, which does not rule out the possibility that many Indos have married outside of their ethnic group simply due to mate availability and who caught their attention romantically.

Though Indos represent a very small group in the US, they are the largest minority group living in the Netherlands. Once accepted into the day-to-day Dutch culture, they have been positively stereotyped as hard working and successful. This work ethic apparently extends to their American counterparts: A personal anecdote from an Indo interviewee in the US (Ingram, 2012) explained that when hiring processes took place in the aviation industry during the 1960s, Indos were enthusiastically hired because they were well known for their excellent work ethic. This is arguably one of many cultural characteristics that have helped Indos to become well adjusted, accepted by the population, and able to fully assimilate into American culture.

Today, current generational members of the Indo Community are making a worldwide effort to preserve their unique culture through outreach to geographically dispersed members. Oftentimes, and as documented in this thesis, social networking via the Internet is used along with on-line sharing of personal experiences.

Since the existing Indo population was the result of waves of expulsion from Indonesia, and there is no negative social pressure on either that population or their offspring to remain a distinct group, it is expected that concentrations of pure Indo in the US will diminish, eventually to be lost. Nevertheless, their history can continue to live on in their mixed offspring. Educating these members of the community about their heritage will then be the vital link to survival of the Indo culture. Given the fact that mixing of people appears to encourage genetic hardiness, it may well be that “bloodline purity” is far less of an issue than is maintenance of cultural identity. Fortunately, preservation of Indo history and cultural traditions is a goal shared by some of the first-generation, much of the second-generation, and ever increasingly the third-generation members who are hungry for knowledge of their family’s past.

An issue that threatens the sharing of Indo culture in the US is the noticeable social and emotional distance found in some Indos and their offspring. Through observation, it appears to be a first and second-generation phenomenon. Its presence was well documented in the responses of The 2012 Indo Survey participants. These individuals were either adults in their prime or children at the time of the forced immigration. Their detachment may be linked to the lasting trauma that was imposed on Indos during World War II. Once Indos migrated to the Netherlands, some attempts were made to heal the emotional wounds and other ill effects of war trauma by providing the newcomers with government-sponsored psychiatric and emotional assistance. In the United States, such assistance was not available.

First-generation Indo-Americans had little choice but to ignore residual war trauma and stress and continue on with their lives. Some members of this generation handled their emotional pain by silence. Others were able to cast a positive light on their sufferings by teaching their children the importance of appreciating what they have. Yet other families were plagued with

substance abuse, addictions and violence (Dias-Halpert, 2010, Brink, 2005).¹⁷

While the first-generational Indo survey respondents appeared to be quieter overall in verbalizing their ordeals during the war and subsequent experiences, the second-generation's response was more polarized. Many second-generation Indos appear to have gone on to lead fulfilling lives while remaining very open to learning about or discussing and teaching others about their heritage. This attitude contrasts sharply with other second-generation members, who, based on responses to the survey, grew up closed off from and disinterested in engaging with other Indos.

It is possible that this emotional distance is related to the physical disconnect within the Indo community. The community was so geographically scattered that it was difficult for many to find others with the same experiences to build a strong emotional support system. (Map of Contiguous US Indo Population, Appendix B)

This all can be contrasted to the success of the Pennsylvania based non-profit organization and war trauma support group, "Children of Holocaust Survivors Association". This group offers solace for the children whose parents survived Nazi occupied countries. Similar to the Indos, the lives of these first-generation people were shaped by the tragedies of World War II. The experiences their parents faced also had major impacts upon their offspring and grandchildren (Spiegelman, 1986). The existence of this group makes it apparent that there is indeed a need for offspring to be able to relate to others whose parents endured the same hardships. "It's difficult to explain what it was like to others and expect them to truly understand it. With Indos, we've traveled the same road. We understand what one another went through."

(Stern, 2012)

¹⁷ Little has been documented to address substance abuse or addiction among first or second generation Indos traceable to war-time traumatic experience exists. In the next iteration of the Indo survey, questions are planned to address this topic.

Though the bloodlines are increasingly becoming diluted and concentrations of Indo is fading as the population expands via mixed marriage and subsequent mixed offspring, the culture remains viable and continues to challenge time for its survival.

8. REVIVAL OF THE INDO CULTURE

Since settling in the US, wide scattering of their community has hindered daily social interactions between individual Indos. The survey clearly indicates that second-generation Indos assimilated well into their American surroundings. Many report pressing forward with their lives while always knowing there was something different about their background compared to their peers. As a micro-minority, it was difficult to find individuals with whom they could share their culture. The third-generation appears to know very little about the wars in the Dutch East Indies or the diaspora involving its Indo population. Those who are active with The Indo Project do know about the history and past culture, but this is only about 3,000 people. The implications are that thousands more know little about their heritage.

To keep traditions alive and provide some Dutch-Indo interaction, “Kumpulan parties,”



Figure 8.1 Third-Generation mother with Fourth-Generation Daughter, “I’m an Indo” Youtube video by Jamie Stern and The Indo Project Inc.

<http://www.youtube.com/watch?v=x4be4zr7baw>, Jun 10th, 2013

(festivals) have been held regularly. However, prior to the Internet it was difficult to inform Indos of such events, if they were isolated from the community at-large. In recent years, the Internet -- with the advent of Facebook and other social networking sites-- has allowed web-based Indo groups, especially The Indo Project, to gather followings of people. Announcements via Internet and Facebook are followed up by events that

bring members of the Indo community together. The real and demonstrated goal of these groups is preserving Indo history and culture, as well as spreading knowledge of the Indos to the world. The effort is succeeding. Refer to Figure 8.1. It is a YouTube “screen shot” from an Indo Project video created by Jamie Stern, titled “I’m an Indo”, depicting two generations of Indos (third-generation mother and her fourth-generation daughter) attending the 2013 Holland Festival in Long Beach, California. The participants happily stated their names and finished by declaring with pride, “I’m an Indo.” As of November 27, 2013, the video had 5,078 views.

Indos Today

The First-Generation Indos:

The growing fear among the Indo community is that as time goes by, precious memories (from the first-generation) which explain their origins will be lost. Some older Indos are concerned that their experiences and those of their forbearers will be forgotten. This is a valid concern considering that there has been little published work in the United States that documents the impact of World War II, the Bersiap period and resultant diaspora on the Indo people. This fact is highlighted in “The Long Way Home” (Kasson, 2011).

The Second and Third-Generation Indos:

Fortunately the younger generations of Indos are striving to keep knowledge of their ancestors available. They are documenting a living history based upon the memories of the members of the first-generation. A new sense of Indo pride has been growing. This has sparked a revival of Indo culture and has been aided by the swift communication afforded by the Internet. This Indo revival has become so large that it’s a phenomenon in the Netherlands.

In the Netherlands, the Indo community is also in their third and fourth-generations. Because Indos are more numerous, geographically closer to one another, the Netherlands

provides more opportunities for interaction among Indos than does the United States. This group, which initially had tremendous difficulty being accepted by the Dutch, is now thriving. For example, Dutch-Indonesian cuisine and culture is commonplace. Foods and arts are found in shops and restaurants scattered throughout the Netherlands. Frequent interaction with each other has allowed the younger members of the Netherland Indo community to marry each other, to build families, and revive traditions and culture from their heritage. In fact they have gone a step beyond this by growing their culture, adding to it and making it their own. Examples include holding their own gatherings where they play contemporary music and add new food dishes to their party menu.

Some members of the first and second-generations are concerned that Indo culture in the Netherlands will become “fake” and non-representative of what it once was in the Dutch East Indies, if so, this would be an example of “ethnic simplification.” It occurs as ethnic groups drop traditions that are no longer useful or appropriate, but retain those that constitute the core of their identity. An appropriate example is the Christian celebration of Christmas. Originally a worship service only, it has developed into a holiday emphasizing gift-giving in the spirit of good will.

Clearly the Netherlands are not the Dutch East Indies. Accommodations by Indos to acknowledge this fact can be regarded as a positive change and proof that the Indo culture is able to evolve and possibly to flourish. Any sign of growth is proof of the Indos continued presence, a necessary element to keep their established cultural identity alive.

Additionally, Indos are a mixed group of individuals with influences from different nations that vary by family. Each Indo family typically has several additional ethnic stocks including Chinese and German that were mixed into their family history while in the Dutch East Indies. Though approval of mixed blood was not always as common as it is today, acceptance

and adoption of new traditions has been practiced by Indos for hundreds of years. This further indicates that the Indo culture is an adaptable one, and which may be basis for the youngest generation to take pride in “being Indo.”

While the argument about today’s Netherland Indo being non-representative of the “way things were” (in the East Indies), the fact that there is an argument to begin with is an excellent indication that Indo culture will continue. It will not disappear so long as the younger generations continue to take active interest in their heritage, regardless of format.

In the United States, unlike the Netherlands, it appears that the Indo population is quickly becoming diluted as the second and third-generations marry into the majority gene-pool. Survey results from The 2012 Indo Survey indicate that 0% of third-generation Indos born in the US have married another Indo. This is in marked contrast to the survey’s result showing that 19% of third-generation Indos marry other Indos in the Netherlands. This dilution of the Indo bloodline in the United States will likely continue making it critical that family histories and culture be documented and maintained in an accessible form.

9. INDO INTERACTION IN A VIRTUAL WORLD

The Internet provides a space for social interaction that is separate from our physical world. This phenomenon is providing the opportunity for more interaction and communication between Indo people. Classic methods of communication such as written letters were cumbersome in carrying on a conversation due to the length of time it took to send messages. The proliferation of the Internet removed the issue of physically sending letters that took time while they traveled distances to reach their recipient. This convenience allowed virtual meeting places to be established with the creation of social networking platforms. These social networks such as Facebook have allowed geographically separated Indos to meet each other in virtual space. This has provided another realm to explore in the preservation of the Indo culture and identity.

Today more than ever, the world is well connected in a variety of communication formats that allow messages to be sent from one side of the globe, instantaneously travel enormous distances and arrive on the other side of the world. Globalization has made the perception of the world larger and smaller all at once. Through the use of the Internet specifically, the world is better connected. The Internet provides a space for interaction that is separate from our physical world. It allows communication between individuals who may never meet in person or share the same physical space with one another. This phenomenon grows the number of acquaintances in a person's social world making it much larger than it otherwise would be. Simultaneously, people are shrinking their world in virtual terms, crossing no distances at all while making acquaintances and sharing stories, culture and knowledge. They are communicating in a virtual world confined within the vast Internet where space, time, location and distance are scarcely perceivable, if at all, to the individual on the other side of their computer screen. This

phenomenon, found in Internet applications such as Facebook, is providing the opportunity for more interaction and communication between Indo people.

Humans have been communicating within their diverse culture groups for eons. In their physical environment, early man used pictorial diagrams and art to communicate their thoughts including ideas, emotions and even indications of space that they claimed as their territory. The cave named El Castillo, found along northern Spain's Cantabrian Sea coast, has the world's oldest paintings believed to have been the work of (arguably) Neanderthal people over 40,800 years ago (Than, 2012). In these distinct, early human cultures, verbal behaviors evolved and were directly related to each society's culture. Verbal communication consisted of combinations of sounds and even movements which were developed over time and which led to rules and nuances common to all languages. However, verbal behavior left no artifacts so language left no record until the appearance of writing (Skinner, 1986).

Once written words were introduced into a culture, those with the ability to read were able to interpret exact understandings of thoughts, ideas or instructions without someone present to verbally guide them. This was revolutionary in that it created communication to others without the necessity of the communicator's physical presence. This abstract version of communication made it easy to send and leave messages for others without a communicator to verbally deliver the information.

The human consciousness in the Western world is said to have transformed from a predominantly oral and physical framework to a largely written and abstract one around 500 B.C.E. This transformation has been referred to as the birth of the mental-ego –the birth of an autonomous, willful, and uniquely individual consciousness (Poletti, 2010). From this point,

there was a distinct change in the transferring of information between people and a shift in the human thought process allowing for more conceptually driven communication.

In recent history, dating back to the last few hundred years, long distance communication has become commonplace. Through this time, messengers, couriers, and the institutionalization of national post-offices have been used to send written messages that travelled various distances to reach their recipient. Still, delivery of a message required a human component to carry the message as well as a forced geographical element encountered while covering often great distances.¹⁸ With the developments of the telegraph between the 1830s and 1840s and the telephone in the 1870s, long-distance communication was revolutionized by effectively removing the obstacle imposed by distance.

Jumping forward to present day, the globalization of the world and its use of the Internet has allowed nearly everyone with modern facilities to have instant long-distance communication. The virtues of cell phone connections, the Internet and all of its incredible applications such as Skype, e-mail, chat, online forums, and Facebook have afforded real-time chat with both the options of written as well as face-to-face visualization.

Being able to interact in a conversational format with people with whom they have never met is revolutionary, though akin to the notion of pen-pals. The major differences are the ease now available to find these pen-pals in a virtual setting and potential for a rapid response. Facebook, like other online social networks (as well as pen-and-paper communication) allows users to create a profile and project their identity, real or fabricated. A study conducted by Ellison (2011) which focused on “*connection strategies*” found that the identity information in

¹⁸ But note the French Semaphore line, invented in 1792, and used to convey messages optically over long distances. The system is regarded as a predecessor to the telegraph and remained in use into the 1850's.

Facebook serves as a social lubricant, encouraging individuals to convert latent ties to weak ones and enables them to broadcast requests for support or information.

Being able to share and interact with others on Facebook has allowed the Indo community to virtually come together. Its usage has encouraged and caused members to create new connections despite long distances, find old friends, broadcast invitations to in-person events and promote research on the community at large. Members of the Indo community, who are active on the Internet and in particular on Facebook, have taken it upon themselves to create social groups which represent small Indo communities. Members of these virtual Indo communities post articles that may be of interest to the rest of the group, share life stories, post events taking place in a specific location that are relevant to the Indo group, as well as the sharing of photos and historic memorabilia. Based on the results, both virtual as well as attendance at events advertised via these social groups, it is clear that use of the Internet has enhanced the connectivity of the geographically scattered Indo community. Additional confirmation of these findings come from a survey conducted by the Pew Internet & American Life Project (Kennedy, 2008) to assess the public's view on connectivity with Internet usage in 2008. The general consensus was that the Internet encouraged connectivity and socialization. Debate.org took it a step further and asked those who read the article to share their views. In response to the question "Does the Internet bring people closer together?" 76% said yes and 24% said no (O'Brien, 2008).

Communication via Internet social groups can be emotionally sensitive for Indo people. Since so many are isolated from each other, Internet contact invokes feelings of contact with long-lost family due to their shared history, culture and experiences, even though they are not related. Interaction using Facebook has replaced, for many, the interactions found in what would

be the motherland thus allowing varying degrees of culture survival without the existence of the culture's physical homeland.

Facebook is a virtual social network that specifically is intended to connect those who are geographically separated from one another. The constraints imposed by the issue of physical distance have been removed. Instantaneous interaction is now achievable from locations worldwide. Facebook has made it possible for Indos and people of Indo descent to broaden their circle of acquaintance and has allowed more communication to occur between geographically separated Indos.

As of August 1st 2013, the list below shows the most prominent and possibly only Indo English language-based Facebook groups. There are a handful of other Indo groups that were left off the list below because they are not conducted in English but rather in Dutch and originate in the Netherlands. This unintentionally alienates Indos who do not speak Dutch and reside outside of the Netherlands. The English-speaking based Facebook groups/pages are:

- “Old Dutch Indonesia Community” with 3,550 members
- “Dutch Indonesian Community” with 3,216 members
- “The Indo Project Inc.” with 2,337 *likes*
- “You Know Your Indo When...” with 1,703 members
- “Indo Kitchen” with 865 members
- “I'm an INDO - Are you my "cousin", "tante", "oom" too?” with 396 members
- “Indo Sisters” with 278 members
- “Indo USA Gen3” with 24 members

Gathering Indo Demographics via the Internet

In February of 2012, The Indo Project Inc. launched the first Dutch-Indonesian survey of its kind with the intentions of gathering the unique demographics of the Indo people in the post-diaspora period. This survey was titled “The 2012 Indo Survey”, conducted entirely online and received over 1,000 responses.¹⁹ The primary vehicle used to spread awareness of the survey was Facebook. (Refer to “Survey Results” chapter.) There were a series of questions that were constructed in order to quantify the usefulness of Facebook in helping the Indo community to reconnect socially, maintain connections and/or find new connections. A secondary purpose was to gauge how many of the Indo community who are Internet savvy rely on Facebook to have Indo interactions. The questions, the question rationale, and the replies with analysis are:

First Question:

“How do you typically make new connections with other Indos?”

Rationale:

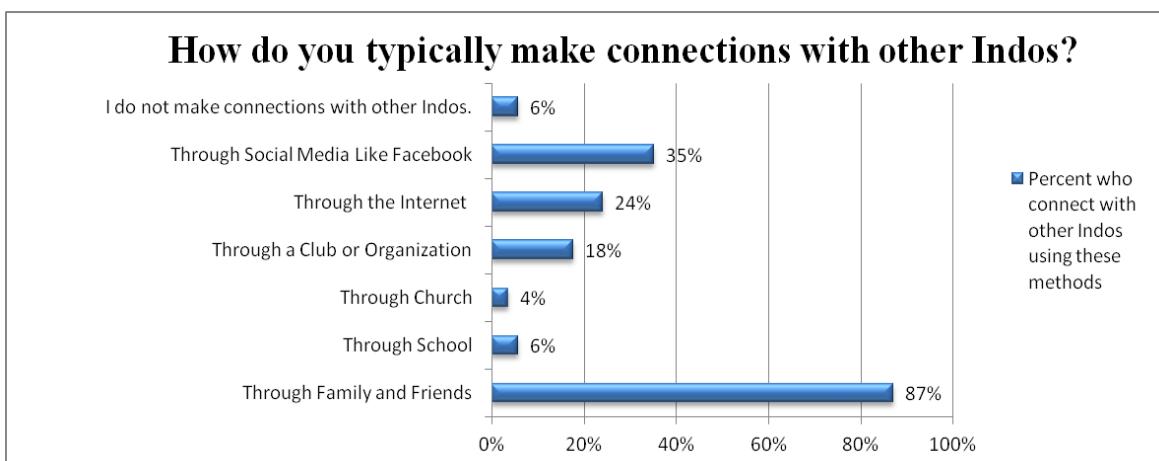
The survey first inquired about how the survey participants typically made new social connections with other Indos. Of the 1,061 people who participated in this survey, 941 people answered this question while 120 people skipped it. Therefore, calculating each question response was based on the input of 941 people. The survey did not restrict the respondents to choosing one answer; they were allowed to choose multiple answers that best suited their personal description.

Replies:

The responders indicated that the most frequent method they used to make connections with other Indos was “Through family and friends” at 87%. This however can limit the number of acquaintances once familial and friend resources are exhausted. With this reasoning, it was

¹⁹ The 2012 Indo Survey was conceived, conducted and analyzed by Jamie D. Stern

necessary to ask about other methods of creating social connections. The next leading answer at 35% showed that the responders used social media such as Facebook to create new Indo connections. Another 24% use the Internet as a generic reference to blogs, e-mail, websites, and other social media platforms. Meeting other Indos through clubs and organizations are a method of making social connections for 18% of the responders. Meeting other Indos through religious institutions such as a church or through school, at 4% and 6% respectively, is not a very common way to meet other Indos. Another 6% fell into the category of not making new connections with other Indos; this may be by personal choice or circumstantial.



Graph 9.1 Making Connections with Other Indos

Second Question:

“Do you use Facebook?”

Rationale: Although the first question asked if the responder used social media “like Facebook,” asking the question directly was intended to pin down the reply concretely.

Replies:

In response to this question, the number of responders dropped sharply. Only 72 people answered out of 1,061. There were 85% who indicated that they do use Facebook and 15% who indicated that they do not. This number is surprising because given the fact that this survey was

conducted entirely online and the vehicle to collect survey participants was Facebook, it is surprising that so few responded. It can be conjectured that the responders related the question to social contact with others, not in association with the survey itself.

Third Question:

“How many people do you know on Facebook who are Indo or of Indo descent?”

Rationale:

Each survey participant was asked to estimate the number of Indo people they were connected to on Facebook who they knew in person. They were then asked to indicate how many people they knew on Facebook who were Indo but had never previously met in person. Four answers were possible; the first was “0” with a person being connected to no people. The second was the “1-25” range since it represents a commonly discussed number of friends mentioned by in-person Indo interviewees. The third range was “26-100” because anything over 25 was less common in the in-person interviews and considered to be “a lot.” The fourth range was “101+” which was a category that was expected to be small in size.

Replies:

Although only 64 people out of 1,061 people answered this question, it maintains its relevance due to the comparative results. Specifically, the data needed to be normalized because there were an uneven number of responses; 55 responses were collected in the “I personally know” category and 38 responses were collected in the “We only know each other through Facebook (never met)” category.

To normalize the “I personally know” category the following equation was used:

$$\text{Normalized data} = a + (x - A) \cdot (b - a) / (B - A)$$

This equation maps actual, but dissimilar data onto a new range that is standardized by the data maximum and minimum. Thus:

A = data minimum

B = data maximum

a = normalized minimum

b = normalized maximum

x = a number in the data set

The original data:

Table 9.1 Original Data

	0	1 - 25	26 -100	101+	Total
“I personally know”	5.45%	78.18%	14.55%	1.82%	
Actual number of people	3	43	8	1	55
“We only know each other through Facebook (never met)”	10.53%	57.89%	23.68%	7.89%	
Actual number of people	4	22	9	3	38

Applying the equation:

$$\text{Normalized data} = a + (x - A) / (B - A)$$

Where $a = 3$, $b = 22$, $A = 1$, $B = 43$, $x = \text{the variable}$

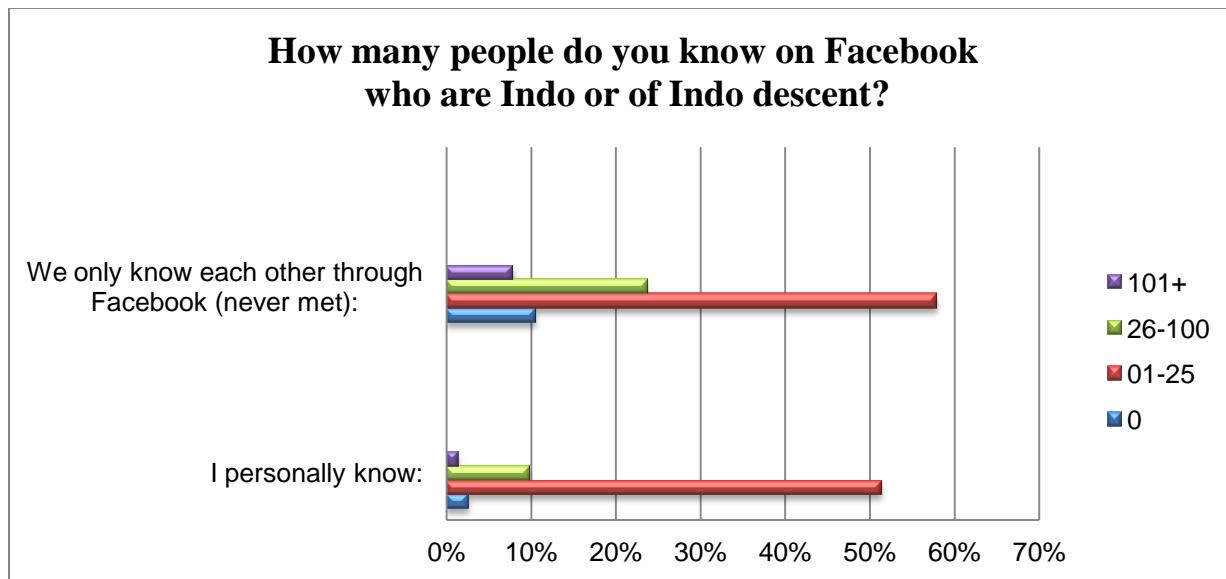
$x = 3$	$3 + (3 - 1) (22 - 3) / (43 - 1) = 3 + (2) (19) / 42 = 0.98$
$x = 43$	$3 + (43) (19) / 42 = 19.52$
$x = 8$	$3 + (8) (19) / 42 = 3.70$
$x = 1$	$3 + (1) (19) / 42 = 0.52$

Then, each resulting number is divided by 38 so that the normalized percentage is available to work with:

Table 9.2 Normalized Data

Normalized Results:	0	01-25	26-100	101+
“I personally know”	2.58%	51.37%	9.74%	1.37%
“We only know each other through Facebook (never met)”	10.53%	57.89%	23.68%	7.89%

The Results:



Graph 9.2 Results for Indo Connections on Facebook

The histogram above used normalized data. It can be deduced that Facebook can be of great assistance to Indo social interactions. Responders reported that they have 6.52% more Indo friends in the 1-25 range who they have never actually met in person than friends that they know in-person. For the 26-100 friends range, the use of Facebook to make virtual acquaintances more than doubles the number of Indo friends that a person has.

The resounding consensus from the Indo Facebook groups and individuals who have befriended one another without in-person contact has been that Facebook has been a positive attribute to the preservation of the Indo community. The Facebook groups have provided the structural environment necessary for interactions between individuals and have further allowed these communications to be taken to a more private setting with the use of adding friends to one's Facebook page. The results from the survey demonstrate how Facebook helps to substitute physical social space with virtual space and connect a disjointed community.

10. SURVEY ANALYSIS

To truly understand where the Indos are today, it was necessary to gather information on their general locations. In Maps of the Imagination: The Writer as Cartographer, Turchi (2004) wrote “We chart our cities and we chart ourselves”. Interpreting this for the Indos; if their geography is known, then they can bring attention to the fact that their cultural base of humanity still exists.

Methodology:

Both quantitative and qualitative methods of study were implemented to determine if successful assimilation of the US Indo population has taken place over the past 50 years. This study includes input from four different generations of Indos residing in the US.

Assimilation of immigrants is a multidimensional process of enormous complexity. Over time, this process makes immigrants more similar to the native population in terms of earnings, human capital, occupational status, consumption, housing, social customs, values and attitudes, language proficiency, family relations and fertility, educational attainment of children, and many other dimensions (Djajić, 2003). Using most of these parameters, a survey was developed with the purpose of gathering data from a random sample of the US Indo population. The survey was conducted under the auspices of The Indo Project Inc. and was titled The 2012 Indo Survey. It is a successor to a 2011 survey, which was aborted and broadened into the current effort. Data was collected from 1,061 Indos through the Internet from February 5th 2012 through December 31st 2012. Responses to the survey received feedback from around the globe. The initial goal was to develop a usable map for The Indo Project that displayed our current United States Indo population as well as population demographics.

Purpose

This survey and project is a unique endeavor because nothing has been attempted before on such a large scale with an Indo focus. The closest and most recent attempt to gather data on US Indos were those of Kwik (1989), with her Indo interviewees solely in Southern California during the early 1970s. Her project went cold after her dissertation was completed and the topic of the Indos has not been approached in the United States on a large scale since.

Much has been written and documented in Dutch on the Indo people residing in the Netherlands, their struggles during and after World War II, and their migration as repatriates to the Netherlands. However, little has been translated into English or studied in English. The Indos who migrated to the US are not acknowledged by the United States census bureau which forces Indos to inaccurately umbrella themselves under other ethnicities. Therefore it is imperative that demographic data be collected on Indos in the US before they become too diluted to identify themselves.

Further, it is hoped that with a revived interest in the Indo culture, history of the Dutch East Indies will be preserved and receive more attention. Currently, Indo is not an especially recognizable ethnic group.

Van Klaveren (1953) recognized the importance of documentation in English. In his book with regard to the history of the Dutch East Indies and Indonesia, he wrote:

...something can be done to improve the world's knowledge of the subject, namely publishing the materials in a world language like English. If it were only because of the languages used, this study would deserve the interest of the world's students of economics, history, geography, and political science. Even if the reader knew Dutch very well he would be blocked from reaching a clear understanding by one hiatus after the other. For, to treat of this subject, a knowledge not only of law or history but of economics and especially geography is required. (Van Klaveren, 1953, p.7)

Survey Results:

The 2012 Indo Survey received participation from 1,061 Indos. This section is an abridged review of the survey responses with specific focus on true geographical issues as well as those which are potentially geographic. Each survey participant was asked:

Question 1: Are you a Non-Indo taking this survey on behalf of someone else?

There were a small number of individuals who took this survey on behalf of someone else. The majority of people sitting in proxy participated in the survey on behalf of their deceased first-generation parents. The other frequent response was a non-Indo spouse who was giving survey data on their deceased Indo spouse. Only 5% of the data was submitted by someone on behalf of another. The other 95% was authentically contributed by Indo persons. The notes left behind on the survey from all proxy participants indicated a deep yearning for their loved one and the need to honor that individual's personal history and geography within the survey.

The survey was then divided into two groups: 1) Those currently living in the United States, 2) Those currently living outside of the United States. Participants were asked to indicate which survey they were interested in completing. This question gave direct geographical information and indicated that 66% of the survey participants were United States residents while 34% lived outside of the United States. The remainder of this survey result and analysis section will only focus on the 66% who currently reside in the United States.

Question 2: Where were you born?

Table 10.1 Distribution of Survey Participant's Birth Place

The Netherlands	20.1%
The United States	36.7%
The Dutch East Indies (prior to Dec. 27th 1949)	26.8%
Indonesia (post Dec. 27th 1949)	12.8%
Australia	0.5%
Canada	0.2%
New Guinea	0.8%
Other	2.1%

Place of birth was a key question asked of the survey participants. The chart shows the answers of all survey participants who are between the ages of 15 and 93 years old. The chart must further be explained by generation. The majority of the first-generation was born in the Dutch East Indies (26.8%) prior to Indonesia's independence on December 27th 1949. The majority of the second-generation was either born in Indonesia post independence (12.8%) or in the Netherlands (20.1%) during and after the repatriation. The second-generation consisted of Indos who experienced the transition of repatriation to the Netherlands and often the subsequent immigration out to other countries after arrival in the Netherlands. Frequently members of the second-generation were born in before their families immigrated to the US. The majority of the third-generation²⁰ that resides in the United States was born here. They typically had just one Indo parent with the other parent belonging to a different ethnic background. The 36.7% of Indos born in the United States are entirely of the third and fourth-generations. This group considers itself entirely assimilated. Fourteen Indos now living in the United States reported their

²⁰ With an age bracket that spans approximately up to 30 years between the mid 1960s and mid 1990s

birthplace as Australia, Canada, Germany, Mexico, New Guinea, New Zealand, the Philippines, Saudi Arabia, and South Korea.

Question 3: Which state are you currently living in?

Indos are well distributed throughout the United States. In a number of Indo groups it has been suggested that many gravitated toward and settled in the Sunbelt which stretches across the lower half of the United States from California to Florida. With warmer temperatures being experienced in these locations, the Sunbelt provided many ideal locations to proverbially plant roots. This pattern is still visible today with 36% more Indos residing in the Sunbelt as compared to the mid to northern states. There is a visible clustering in the New York area and East coast today which may be residual from families settling close to the New York immigration harbor in the 1960s. However, with today's globalized economics and travel it is entirely plausible that many Indos are located where they are today due to work, spousal obligations and more.

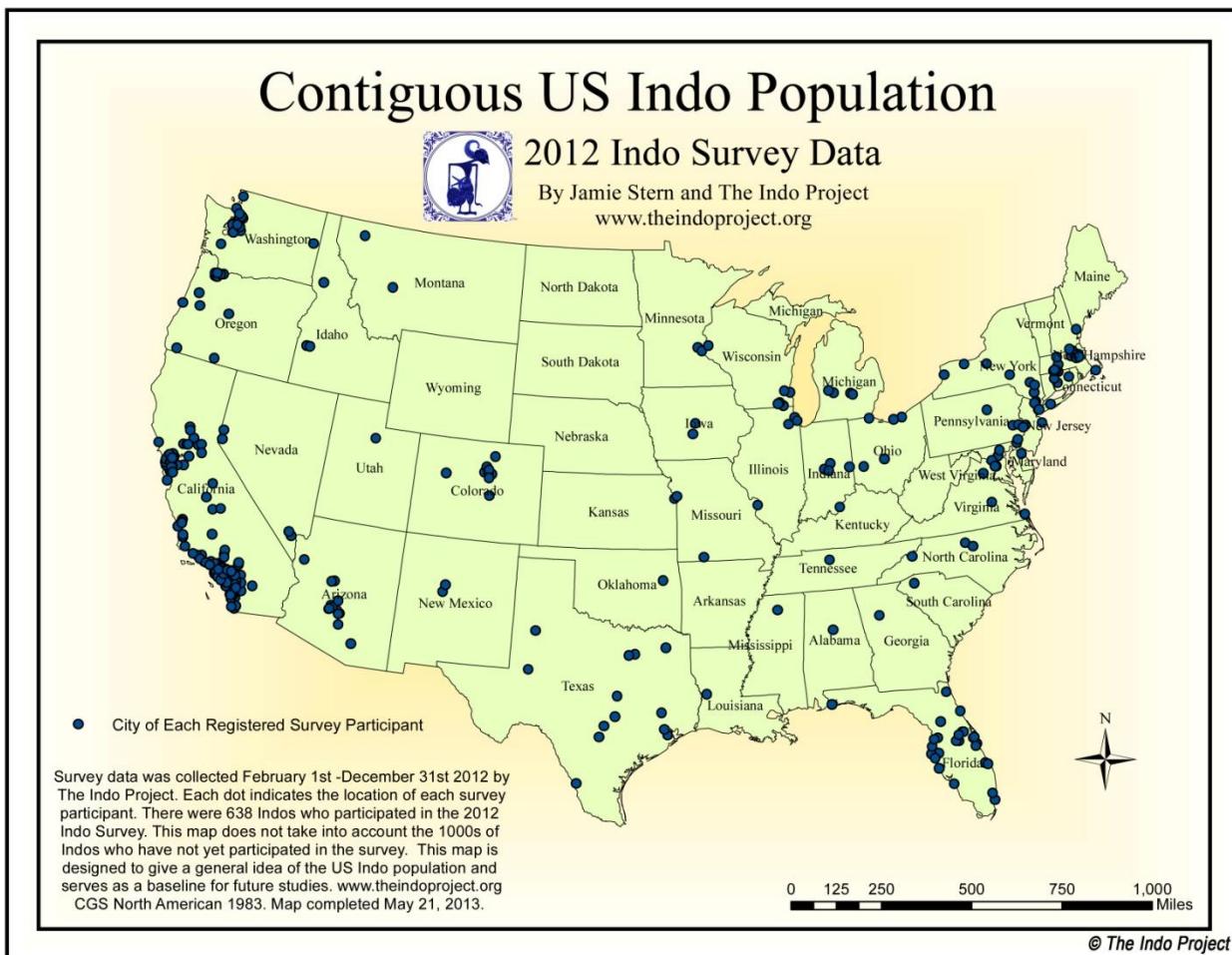


Figure 10.1 Map of Contiguous US Indo Population, Data from The 2012 Indo Survey

Table 10.2 Distribution of Indo Population by State

Alabama	0.50%	Kentucky	0.30%	Oklahoma	0.20%
Alaska	0.00%	Louisiana	0.00%	Oregon	4.00%
American Samoa	0.00%	Maine	0.20%	Pennsylvania	1.10%
Arizona	2.50%	Maryland	0.50%	Puerto Rico	0.00%
Arkansas	0.00%	Massachusetts	2.80%	Rhode Island	0.00%

California	56.10%	Michigan	0.60%	South Carolina	0.30%
Colorado	2.20%	Minnesota	0.50%	South Dakota	0.00%
Connecticut	0.80%	Mississippi	0.20%	Tennessee	0.20%
Delaware	0.50%	Missouri	0.50%	Texas	4.50%
District of Columbia	0.20%	Montana	0.50%	Utah	0.20%
Florida	5.10%	Nebraska	0.00%	Vermont	0.00%
Georgia	0.20%	Nevada	1.70%	Virginia	0.80%
Guam	0.00%	New Hampshire	0.20%	Virgin Islands	0.00%
Hawaii	0.90%	New Jersey	0.80%	Washington	4.30%
Idaho	0.80%	New Mexico	0.60%	West Virginia	0.00%
Illinois	0.60%	New York	1.50%	Wisconsin	1.20%
Indiana	0.90%	North Carolina	0.50%	Wyoming	0.00%
Iowa	0.30%	North Dakota	0.00%		
Kansas	0.20%	Northern Marianas Islands	0.00%		

The table above summarizes the map data. Through the survey, Indos were identified in 38 states and the District of Columbia. The most substantial state populations, other than California (56%), came from Florida (5.1%), Texas (4.5%), Washington (4.3%), Oregon (4%), Massachusetts (2.8%), Arizona (2.5%), Colorado (2.2%), Nevada (1.7%) and New York (1.5%).

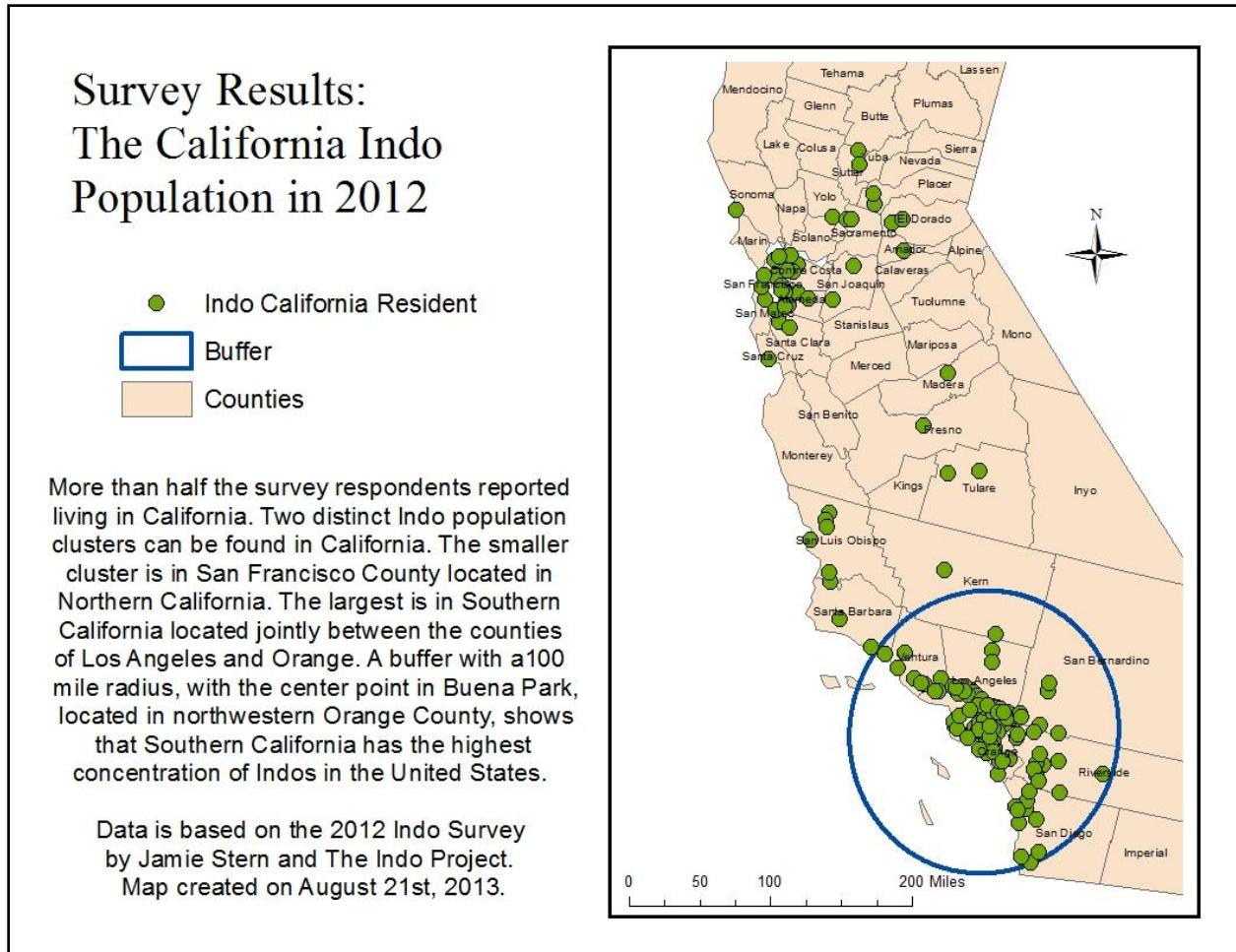


Figure 10.2 Map of California Indo Population

Question 4: How many family members or friends do you know living outside of the US?

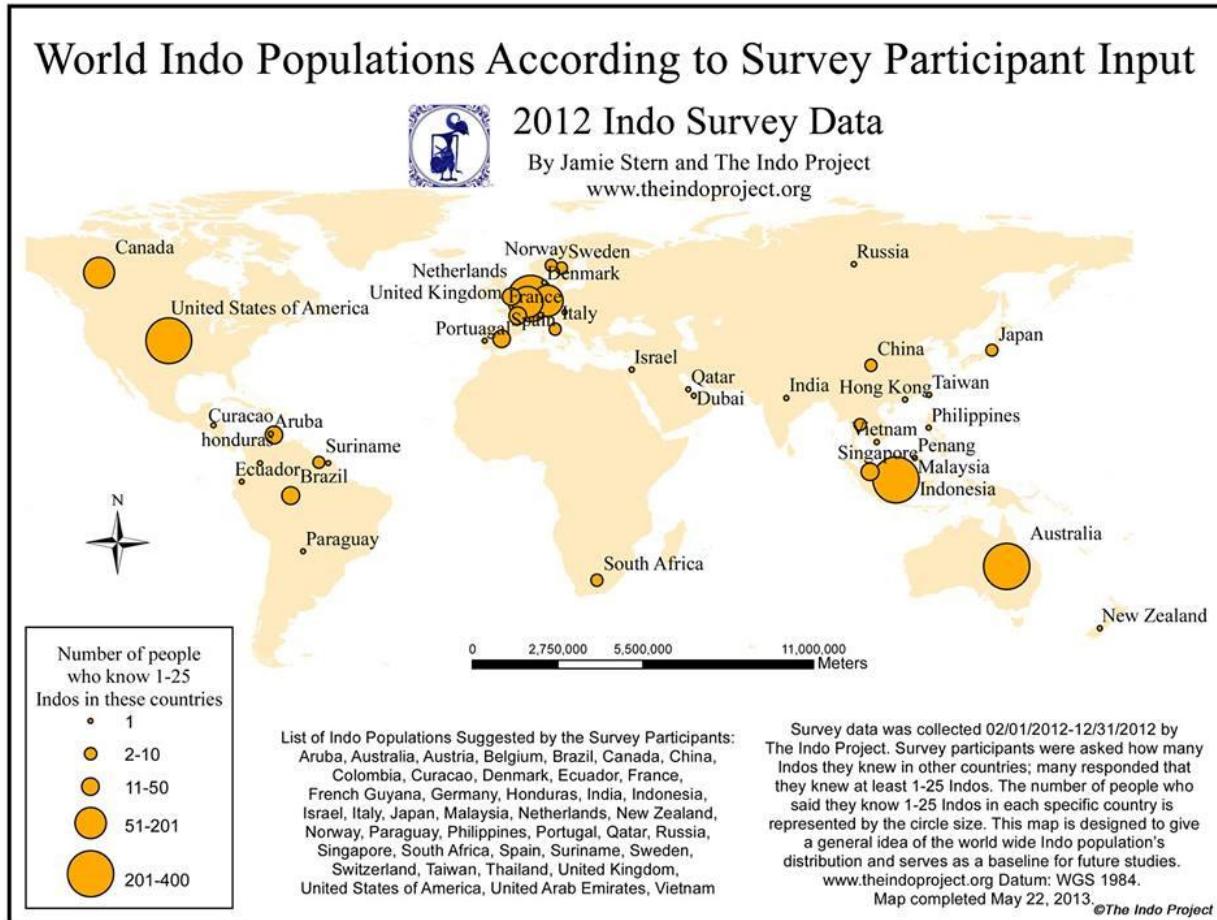


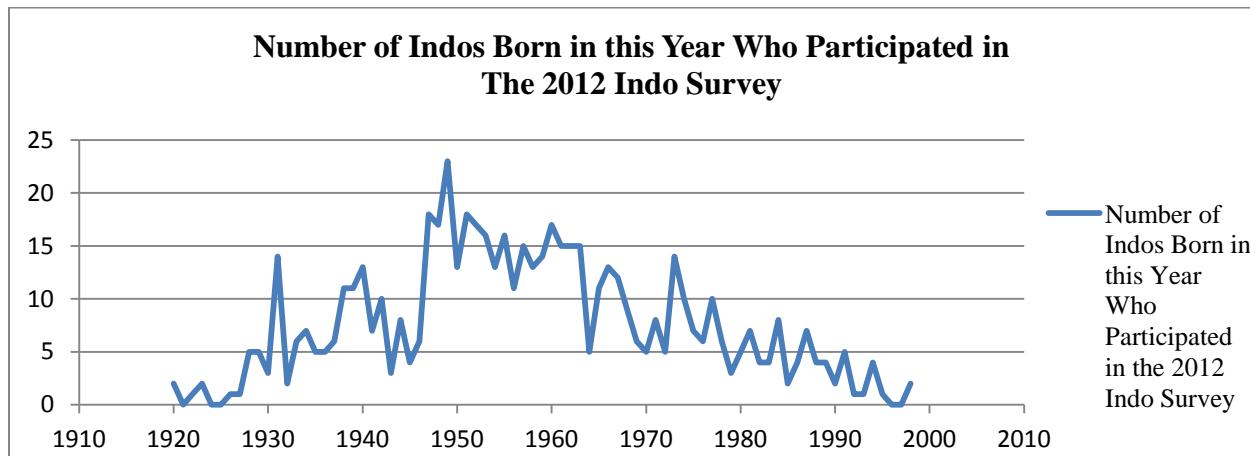
Figure 10.3 Map of World Indo Populations According to Survey Participant Input

The survey asked all participants if they knew up to 25 Indos in any of the following countries/ geographical areas: Aruba, Australia, Austria, Belgium, Brazil, Canada, China, Colombia, Curacao, Denmark, Ecuador, France, French Guyana, Germany, Honduras, India, Indonesia, Israel, Italy, Japan, Malaysia, Netherlands, New Zealand, Norway, Paraguay, Philippines, Portugal, Qatar, Russia, Singapore, South Africa, Spain, Suriname, Sweden, Switzerland, Taiwan, Thailand, United Kingdom, United States of America, United Arab Emirates, and Vietnam.

The countries with the largest Indo populations appear to be Australia, Canada, Indonesia, the Netherlands, and the United States. If the expected populations are accurate then it can be assumed that Indos are now a well dispersed people. Using the survey participants to cross reference each other's answers, it became clear those areas such as Australia, Indonesia, the Netherlands (and Europe), the United States, and Canada have the most sizable Indo populations: many in the Indo community have so hypothesized for years. It has become very clear that Indos have dispersed globally, successfully established new homelands for their families and assimilated.

Question 5: What year were you born?

The purpose of learning each survey participant's year of birth assisted in categorizing them as part of the first-generation, second-generation, third-generation or fourth-generation.



Graph 10.1 Volume of Survey Participants by Birth Year

First-generation Indos experienced life in the Dutch East Indies prior to the start of World War Two, in 1941. First-generation Indos comprised 17% of the survey participants because they listed their birth year between 1920 and 1940.

Second-generation Indos were born after the start of the war in 1941. The second-generation does not have an exact cut off year and it melds with much of the third-generation. To give an approximate idea of the generations who responded the birth years have been grouped into decades.

Table 10.3 Volume of Survey Participants by Birth Decade

1941-1949	16% of the survey participants were born in this decade and started the second-generation population.
1950-1959	24% of the survey participants were born in this decade and contributed to the established second-generation population.
1960-1969	20% of the survey participants were born in this decade and contributed both second-generation and third-generation members.
1970-1979	12% of the survey participants were born in this decade and contributed to the growing third-generation population.
1980-1989	8% of the survey participants were born in this decade and contributed to the established third-generation. Members of the fourth-generation began to appear.
1990-1998	3% this group is almost exclusively the fourth-generation.

Question 6: Are you a US citizen?

The relevance of this question was to investigate assimilation and how a group can signify their allegiance by proudly becoming a citizen of their host country. Of those who responded to the survey, 84% of the first-generation are citizens of the United States. This can be

contrasted to larger immigrant groups that may feel compelled to retain allegiance to their homeland.

First-generation	84% are citizens which means they became citizens after immigrating to the US
Second-generation	77% are citizens which means they became citizens after immigrating to the US
Third-generation	90% are citizens with 75% having been born in the US which indicates that 15% of the third-generation became citizens after immigrating.
Fourth-generation	100% were citizens and were all born in the US

Table 10.4 Citizenship

Question 7: What was your first language?

First-generation	100% cited Dutch as their first language
Second-generation	90% cited Dutch as their first language
Third-generation	64% cited English as their first language (of this group only 5% spoke Dutch as a second language. 35% cited Dutch as their first language. 1% cited Malay/ Bahasa Indonesian as their first language.
Fourth-generation	100% cited English as their first language and indicated that they do not speak Dutch.

Table 10.5 Languages

Question 8: How do you typically make connections with other Indos?

This question asked survey participants to select all that applied to them. The most popular way Indos form connections with each other is through mingling with family and friends. If socializing in person is not possible many turn to the Internet. Frequently, a method of interacting with other Indos and meeting new Indo acquaintances is through the Internet or

specifically through social media platforms such as Facebook, Twitter and You Tube. Many expressed that they were also part of a club or organization. However, upon further investigation half of these clubhouses were not brick and mortar facilities but rather virtual, and typically located on Facebook. One club however did have an actual facility and it was the AVIO Dutch Club of Anaheim, California which has been helping Indos mingle and assimilate since the 1950s and 1960s.

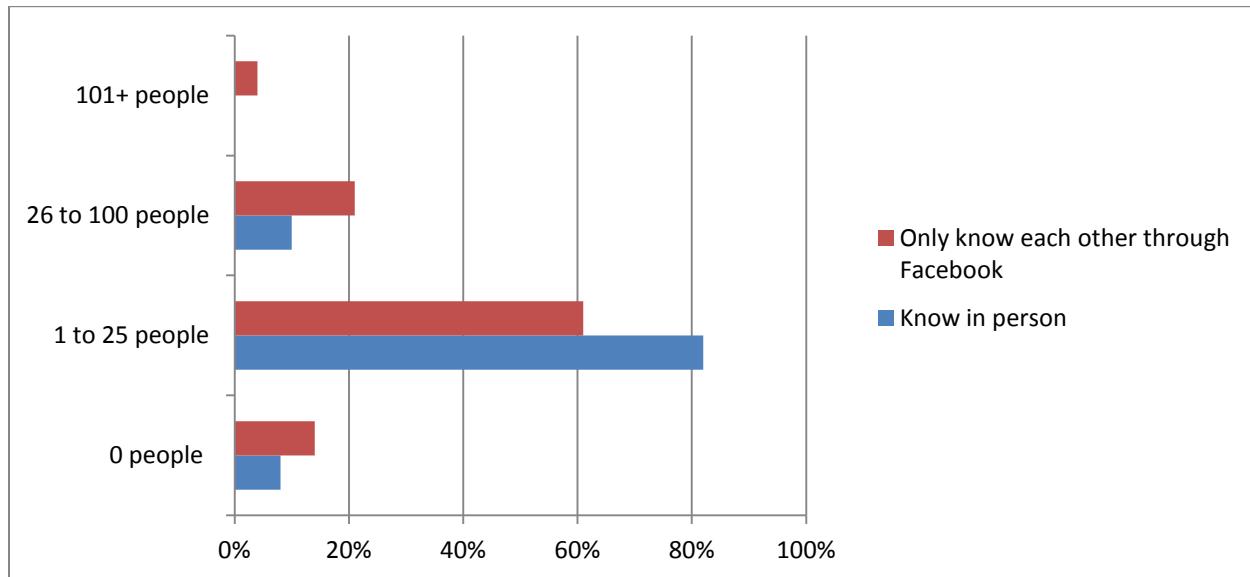
Table 10.6 Making Connections with Other Indos

Through family and friends	87%
Through School	3%
Through Church	3%
Through a club or organization	17%
Through the Internet	22%
Through social media like Facebook, Twitter, Youtube etc.	33%
I do not make connections with other Indos	6%

Question 9: How many people are you “friends with” on Facebook?

This question was used to point out the greater opportunities that use of a social networking site can offer a scattered community. Survey participants were asked to indicate how many Indos they were acquainted with on Facebook and then distinguish whether they knew someone in person or if it was virtual connection and they had not physically met before due to significant geographical separation. The survey participants indicated that it was possible to make connections with over 100 Indos virtually while no one indicated that they actually knew

over 100 Indos in person. Further, the use of Facebook allowed participants to more than double their acquaintances between 26-to-100 people.



Graph 10.2 Indo Connections on Facebook

Question 10: Are you male or female?

Table 10.7 Number of Male Survey Participants vs. Female

Male	43%
Female	57%

Question 11: What is your marital status and if so what is your spouse's ethnicity?

Table 10.8 Entire Survey Population's Martial Status

Decline to say	2%
Married	65%
Singe-Never married	11%
Single-Divorced	4%

Divorced	6%
Civil union	1%
Cohabitating	3%
Domestic Partnership	2%
Widowed	6%

Of the married or once-married groups it was necessary to find out the ethnic background of their spouses to demonstrate how the Indos are well mixed into the surrounding American population and to also identify any possible patterns of marriage.

Table 10.9 The Heritage of the Entire Survey Population's Spouses

Indo	15.3% of Indos married other Indos. This is especially common among the first-generation.
Dutch	7.1% of Indos married a Dutch person, which is common in the first-generation and typical of the second-generation who were either raised in the Netherlands or spent a portion of their childhood there.
Indonesian	1.7% of Indos married an Indonesian.
American ²¹	46.5% of Indos married Americans which is very common in the second-generation who spent their childhood in the US. This is also very common among the third-generation because the majority of them were born in the US.
Jewish	3% of Indos (all female) have married Jewish men. This is a small trend that deserves attention because it demonstrates the possibility of two completely different cultures being able to complement each other in a marriage union.
European	15.8% of Indos married a European person.
Asian	1.9% of Indos married an Asian person.
Indian	0.5% of Indos married an Indian person.
Native American	3.3% of Indos married a person with Native American heritage.

²¹ An analysis was conducted to find out what the American category was culturally and ethnically comprised of. The majority of the respondents said extractions from: French, German, Hispanic, Irish, Italian, Polish and Swedish.

African American	1.6% of Indos married an African American person.
Middle Eastern	0.9% of Indos married a Middle Eastern person.
Mexican	2.4% of Indos married a Mexican person which was very common among the younger second-generation Indos as well as the third-generation Indos.

Question 12: How many children do you have?

The majority of Indos who participated have gone on to have children with 74.7% of the total survey population having had one or more children. To understand better understand the trends of childrearing it is necessary to break the topic down by generation for their typical average number of children.

Table 10.10 Children by Generation

First-generation's typical number of children per family.	2-3 children
Second-generation's typical number of children per family.	2 children with a growing number of Indos who did not have children
Third-generation's typical number of children per family.	2 children with an even larger number of Indos who have not had children
Fourth-generation's typical number of children per family.	This generation is still in its infancy and is comprised of children

Question 13: What was the highest level of education that you completed?

Table 10.11 Education

	Less than high school degree	High school or equivalent	Some college	Associate's degree	Bachelor's degree	Master's degree	Higher Graduate degree
First-generation	1.8%	16.2%	30.6%	16.2%	24.3%	6.3%	4.5%

Second-generation	0%	12.6%	28.1%	22.1%	21.6%	11.6%	4%
Third-generation	0%	8%	27.7%	16.5%	30.9%	12.1%	4.8%
Fourth-generation	4%	24%	36%	12%	24%	0% ²²	0% ³

When the war began in 1941 many members of the first-generation were high-school aged children. Many were detained in internment in camps until 1945, and experienced civil unrest until they left Indonesia. This severely handicapped the educational progress of this age group and due to typical life obligations, many did not formerly return to school thereafter. Some members of this group were pursuing their college degree when the war began which prevented them from completing their schooling. Still, half of the first-generation Indos went on to complete an Associate's degree (16.2%), Bachelor's degree (24.3%), Master's degree (6.3%) or a higher level graduate degree (PhD, MD, Ed., JD, etc.) (4.5%).

The second-generation grew up in familial environments that typically placed strong value in education. More members of the second-generation completed collage and reached higher level degrees as compared to their parents. The third-generation typically comprised of mixed offspring in the US, have become even more educated than their second-generation parents. The fourth-generation is still in its infancy with most members between the ages of 0-15. Those who responded to the survey indicate that they were following the educational values instilled by their family's heritage.

Table 10.12 Classifying Oneself

Dutch	5.6%
Indonesian	3.6%
Dutch-Indonesian / Indo	68.6%
Indo-American	10.7%
American	11.5%

²² The fourth generation is mostly still too young for post-graduate studies -- 2013.

Question 14: How do you classify yourself?

In this section the survey is focused on asking those who were born in the US, how they classify themselves. The majority expressed that they often use Indo variations. Since the third Indo generation is the first-generation to be born in the US they often are mixed with another heritage and have only one Indo parent. As a result some do not solely feel Indo but rather feel they are a combination from both their parents. Of those who were born in the United States, 5.6% view themselves as Dutch, 3.6% view themselves as Indonesian, 68.6% view themselves as Indo, 10.7% view themselves as Indo American, and 11.5% view themselves as American.

Question 15: Are you proud of your Indo Heritage?

Within the geographically scattered Indo community, “Indo Pride” is becoming a growing phrase. The Indo Project is working to instill pride within the community because historically it has been said to be low among the first-generation. The survey asked all four generations in the US three questions about pride in their heritage. These were their responses:



Figure 10.4 Indo Pride Buttons. Picture taken at Holland Festival May 2013, Long Beach, CA

Table 10.13 Indo Pride

	Yes	Sometimes	No
Are you proud of your mixed heritage?	96.26%	3.74%	0%

Do you ever discuss it with others?	88.73%	9.86%	1.41%
Do you ever display your Indo Pride?	52.86%	28.57%	18.57%

It appears that the community within the United States has pride in their heritage but only half of them claim to display it. This brings to surface the need for cohesive symbolism and cultural nuances to help Indos identify each other and allow the surrounding outside community to identify the Indo culture. Indos do not have a flag or a nation. As the Indos in the United States dilute themselves, marrying into the surrounding population, the physical characteristics that could have been used in the past are being lost. The ability to speak Dutch among the younger generations is virtually gone so there is no language unique to all Indos, either. This is an issue that the community is addressing, creating its own symbolism and working to instill “Indo Pride” as well as spreading awareness.

Question 16: How do you feel connected to your Indo Heritage?

Members of the third and fourth-generation were asked to indicate how they most felt connected to their Indo heritage. The majority with 89.1% explained that it was through food and family gatherings that they felt most connected. This same group was then asked about their Internet interactions with other Indos and if it helped them to feel more connected. 72.7% confirmed that interacting with other Indos on Facebook, and on Indo websites helped them to feel more connected.

Question 17: Would you be interested in learning more about your Indo heritage? If so, how would you like to go about it?

This question was asked of the third and fourth-generation survey participants. The majority of survey participants (96%) stated that they are interested in learning more about their

Indo Heritage. There were then encouraged to select each response that applied to their personal views. The specific avenues the third and fourth-generations are willing to use to gain more information are as follows:

Table 10.14 Gaining Information on Indo Heritage

I would like to learn more about my Indo heritage by receiving e-mail from The Indo Project (TIP) newsletter.	66.01%
I would like to be able to read books in English about Indo heritage and our history.	62.85%
I plan to continue learning about my heritage by visiting Indo websites and social networking pages.	58.10%
I will attend Indo festivals and events to pick up more information on the Indo experience.	51.38%
If there was an Indo memorial center or community center in the US, I would visit it to gain more information about my Indo heritage.	47.83%
I would like to learn about Indo customs/ traditions and possibly integrate some of them into my life.	43.08%
I plan to ask my parents or grandparents for more information about my Indo heritage.	42.69%
I plan to connect through the Internet with distant family members and ask for more information about my Indo heritage.	36.76%
I plan to visit/talk with Indo friends/family in other countries to discuss my Indo heritage.	33.99%
If there were Indo Alumni connections at my university I would be interested in contacting them.	20.55%

Question 18: Was anyone in your family a prisoner of war during World War Two?

One of the unifying features in each Indo person's personal history is the experience of World War Two and its lingering effects. One of the most prominent lingering effects was the world-wide scattering of the Indo community and the pains associated with the complete dissolution of a homeland. Of all the survey participants residing in the United States, 90% had at least one family member who was a prisoner of war. Their anonymous personal recounts are listed in Appendix A.

11. CONCLUDING DISCUSSION

The Indo People, scattered in the aftermath of World War II, and their descendants have assimilated into host cultures worldwide but are reclaiming their cultural identity in virtual space.

Prior to the invention of the Internet and, especially, social networking, the Indo People were at risk of vanishing via dilution into other cultures, societies and countries. A hybrid of European (Dutch) and indigenous Indonesian to begin with, these people were ostracized in their Motherland (formerly the “Dutch East Indies”) and only grudgingly accepted in their Fatherland (the Netherlands) to which most had been forcibly repatriated. A significant fraction of the first and second-generation Indos left the Netherlands and immigrated to other nations, notably the United States. It is important to note that the “first-generation” refers to those who survived Japanese Internment Camps during World War II, and the “second-generation” are offspring of the first, mostly born after the war up to about 1960. Today (2013) the “third-generation” are adults usually under the age of 40, and the “fourth-generation” are still children.

By the mid-1960’s many first-generation Indos had found their place in the world outside of Indonesia. Characteristic of many people who experienced extreme hardship and brutality at the hands of others, the first-generation Indos preferred to say little about their past. They told their children to become part of the new country and encouraged intermarriage with the host. Consequently, much of the second-generation and third-generation has remained remarkably naïve about their personal history. Motivation to be education is an Indo value that has been passed down through the generations. With a well educated third-generation, many members are finding themselves unsatisfied with not knowing about their roots. They realize that their blood-lines have been diluted through intermarriage by their parents and by they themselves. The survey data forms the evidence for these findings. Clearly, the findings strictly apply only to

those who responded to the survey. However, based on a sample size of 1,000 responders, these data are likely statistically valid²³ for and representative of a population size of about 100,000 people at a 99% confidence interval. This is reasonably close to the estimated Indo population of the United States.

Much of the second and third-generation Indos are not merely questioning their origins -- they are seeking answers. Some have been able to turn to their grandparents and coax information from them. The anecdotal comments made by many survey responders note the difficulty they had in prodding the older members of their family to "open up." More productive in many ways has been direct collaboration with others. In this respect, the Internet and social networking has been demonstrably crucial to the understanding of their origins.

Second-generation Indos as well as the third-generation were the primary responders to The 2012 Indo Survey. This finding strongly supports the conclusion that information gathering via Internet is not restricted only to young adults, or to children. It also reinforces the conclusion --well known by governments, institutions, and detectives-- that information gathering through the Internet is effective. The corollary finding is that to respond to an Internet survey, the responder must be computer literate. The results of The 2012 Indo Survey demonstrates this among the Indo people who responded and can even be (cautiously) extrapolated to the Indo population in the United States.

The research clearly shows that having the opportunity to use virtual space in social interactions is an effective substitute for real-world interaction, where people share the same physical space. This is not only preserving the social connections between the scattered Indo

²³ The 2012 Indo Survey was created by use of an on-line survey provider, www.surveymonkey.com. Based on their statistical rationale for sample size, 660 responses are sufficient for a population of 100,000. Consequently, at 1,061 responses, over 800 of which are from the US, the data presented here is represented as statistically valid. It may be fairly extrapolated to the overall Indo population of the United States.

people but it is allowing them to become acquainted, virtually, with other Indos who they would have otherwise never met. Additionally, the use of the Internet is proving to be an effective tool in gathering Indo demographics. This potentially can be used as a model to help other micro-minorities who have a scattered geography to gather their members and collect demographic as well as historical data while preserving these elements for later generations.

Functionally, the research serves to document that the Indo population has successfully assimilated into various host countries. As the Indo people intermarry with members of the host, their own physical identity is becoming diluted. It is not obvious that this trend will cease. Nevertheless, even when an individual claiming Indo heritage is no longer identifiably "Indo," the Indo culture can continue in social networks existing in cyberspace. It so exists now. Facebook is the best known example, but dedicated websites such as www.theindoproject.org provide a sense of community and belonging, as well.

This research has also defined a new category of geography, that of "virtual geography." Whereas physical geography concerns itself with the landforms and political subdivisions of Planet Earth, and cultural geography describes the people residing within those political subdivisions, virtual geography explores cyberspace. Its subdivisions include but are not limited to social networking, demographics, and genealogy. The implications of virtual geography are profound. It will allow preservation of culture by groups otherwise facing extinction. One (sad) example is the Terra de Fuego Indians. These previously hardy people existed in a cold, stormy climate at the tip of South America. The last member of their tribe or group died decades ago. However, information about them exists as video clips and similar documentation, all available on-line. These Internet accessible pieces are not just remnants of a lost culture; they are existing

representatives of a past people and the space in this world that they once occupied. This action of preservation creates virtual geography.

The lessons learned by this research also support intercommunication by members of other groups dispersed throughout the world, but who seek ways to maintain cultural identity. Questions that may be considered whimsical today may become far less fanciful in the future. For example, can Indo Internet communities evolve into a virtual Indo country? And if a virtual country could exist in cyberspace, would it be recognized by nations that physically exist? Finally, if a dispersed micro-minority population, itself a diaspora, came together virtually and organized a country, could this country potentially purchase real-world land and re-establish a homeland, similar to what the Jewish people did post World War II when the country of Israel was established?

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APPENDIX A

Anonymous unedited written responses from The 2012 Indo Survey to the question:

“If someone in your family was a POW during WWII, would you be willing to describe any details? For example the name of the camp, the location, their branch of military, the country they were serving, if the person survived and anything else you can recall.”

1. My father was a political prisoner and arrested by the Japanese Kempeitai in Bandung. He was tortured because he belonged to a resistance group and spent about 3 years in various jails with other resistance fighters. His younger brother Albert Bastian was an Army(KNIL) Captain in the Marechaissee and a POW in Burma. Another brother Rudolph Maximillian was a Landstorm soldier and worked on the Sumatra Padang Pakan Baroe railroad. A 1st cousin Lodewijk Frits was a Militie soldier and a POW in Japan and was another cousin Koos Mangindaan who survived the sinking of the Hr M, De Ruyter and also POW in Japan.
2. Father was POW of Japanese in bridge over river kwai prison camp
3. Father in Netherlands. German POW. Forced by Germans to speak over a megaphone to tell allied soldiers to surrender. Probably saved his life by doing so.
4. My oldest brother William in a coal mine in Japan
5. Both parents were POW's along with siblings and their parents. Many different camps and a lot of amazing stories.
6. Brother in-law POW. I was told he was gone for ~2yrs and they thought he was dead and then came home to his wife.
7. Dutch army, was POW in Manila.
8. KNIL private. Held in Kawasaki camp in Japan from age 19 – 23
9. My Dad was a member of the Red Elephants. I'm not sure where he was imprisoned, but his brother was with him and died in a type of death march.
10. My father was a POW. He was a member of the KNIL, Koninglijkse Nederlands Indisch Leger
11. My father was a POW on the Thai-Burma Railway between 1942-1945. He survived and then served in the Gadja Merah Special Forces, in Bali to prevent insurgency from rising.
12. My father and I were encamped in Burma and Thailand working on the railroad. I believe he was there for 3 and 1/2 years. He survived. He was with the KNIL and served the Dutch East Indies
13. My dad was taken to work on the Thai/Burma railroad; my mom in Ambarawa with her family.
14. My father and uncle were in Thailand and Burma.
15. My grandfather survived, my uncle did not. That's all I know. Serving Holland.

16. My father was imprisoned by the Japanese
17. My opa Maximilian Dunkijacobsnolten was POW and worked on the river kwai
18. It was my dad and he didn't talk about it.
19. Yes, I have a book about WWII Veterans and my father's story is in it.
20. As a KNIL, my father was taken POW and was sent to Burma to camp to work on the railroad. After the war he was in Thailand working as a medic in a military hospital, then as Gadjah Merah was sent to Bali, eventually relocated in Lombok, where we lived until released from service in early 1948, when we moved to Bogor, Java. I do not know the name of the camp, the KNIL was the Royal Dutch Indonesian Army
21. yes though I know very little
22. I don't know name of camp. Would like to know how to find out. Mother never spoke of it - very painful experience. She and her entire family were POWs
23. Grandfather Jacques Lamsfus served in the Dutch Army & fought in the then Dutch East Indies (Japanese POW)
24. My whole family was interned during WWII in both Grogol and Tjideng camps.
25. My father did not talk about the war, but was a prisoner help by the Japanese ? escaped
26. father torpedoed on board JUNIO MARU (Japanese prisoner transport)
27. Civilian camps on Java for women and children, Camp Darmo in Soerabaja and Camp Halmahera in Semarang. A lot of detailed information in my recent book RISING FROM THE SHADOW OF THE SUN: A STORY OF LOVE, SURVIVAL AND JOY by Ronny Herman de Jong,
<http://www.ronnyhermandejong.com>
28. KNIL,POW in BURMA.died at age 96 in THE NETHERLANDS
29. Both of my grandparents along with one of my tante's were in the Japanese Concentration Camps on one of the islands, not for which one. My grandfather was in the Dutch Royal Air Force at the time. All three survived the camp.
30. MIJN OPA MIJN OOM JON INDONESIAN ARMY NORTH SUMATRA MIJN OMA EN MIJN TANTES EN OOMS CIVILIAN POWS EITHER NORTH SUMATRA OR NEAR SUMARANG , JAVA
31. 4&9 BATT.INF TJIMAH ,SINGAPORE(CHANGI YALE),PANGKALAN BALAI(SUMATRA'S WEST COAST),BUKIT TIMAH(MALAY)SINGAPORE HOSPITAL CHANGI YALE .CAPITULATION OF JAPAN

32. Father prisoned in Bangkinang near Padang from 1942 to 1945, tortured and had many wounds by bayonet and died Aug. 19 1945 of blood poisoning. My mother, grandmother, and us 5 children in the women camp of Bangkinang from 1942 to 1945
33. tjdeng, hallemoon, nagasaki, thailand. there are too many stories to share in this space.
34. sgt dutch Indies leger the Nederlands
35. Pakan Baru/Sumatra?/Army/Netherlands
36. 4de-9de Militairy Battalion, Tjimahi, W.Java. Is deceased.
37. My dad Charles Louis van Broekhuizen POW in Japan at the age of 18 or 19 as a corporal in the KNIL (the Royal Dutch East Indies Army), Kawasaki Camp No. 2B aka Tokyo Prison Camp #2.
38. Camps: Cihapit and Camp # 8 Ambarawa KNIL Father, survived, served The Netherlands
39. Several of my uncles were POW's, three of them were in Sumatra in that infamous Pakan Baroe where they were forced to build a railroad as the one in Burma.
40. my father was a POW, died in Chungkai, Thailand. He was a sergeant in the KNIL and served his country Indonesia. He left a wife and three children behind in a concentration camp on the island of Sumatra.
41. Blood father - Fehr, KNIL, killed during plane crash in Biak, The Netherlands Step Father - Schusler - KNIL, Birma Rail Road POW. The Netherlands. Don't know any details as my father would not talk about his time during his pow days.
42. Father was civilian prisoner in POW camp (Leuwigajah) Cimahi (Java) Sept '43 - Sept '44. He died during captivity. Older brother served in KNIL and became POW. He was transported to Nagasaki, Japan and miraculously survived 1 of the A-bombs. Mil. branch unknown.
43. My Father and other family members were in Dampit during WW2; that's all I know. Both of my parents are deceased.
44. My father was held by the Japanese at the River Kwai? and suffered a lot. My mother and siblings were in Japanese concentration camp for 2 years also suffered a lot of pain and had lost her brother.
45. Not in detail. My Mother was in a Japanese Concentration Camp for 5 years
46. MY MOM WAS A SURVIVOR
47. My dad is 89 and was a Dutch army private taken to Burma by the Japanese, he dug tunnels through the mountains between Thailand and Burma for them, and told me he saw the bombing of the bridge over the river Kwai. He was in for 5&1/2 years and in that time saw many men come and die in the camps, from all over the world; Aussies Brits and Americans which signaled the end of the war finally. After the war he went right back into action against the revolution of the Indonesian indigenous people, which led to the eventual migration to Holland.
48. Don't have any of that info, just know that some were. My parents were in Japanese concentration camps
49. my father was in a Japanese Prison Camp. My mother with 4 children Myself, 2 other sister and a brother were in several camps. Todan(tegal), Kedung Badak and ended up in Tjideng. I was in the camps from 13 to 16 years old
50. survived

51. Unknown, but my mom has given this information in this survey. Only that both grandparents were in a POW camp, and my Opa built roads and bridges. They both survived the camp, but the great-grandfather was viciously killed (quartered????). My grandmother never really recovered as I think she suffered a lot of abuses in the camp. Both died of different forms of cancer at relatively old ages.
52. My dad was a Royal Dutch Marine imprisoned in Thailand and worked on the death railway, on the bridge over the river Kwai. He was a pow for three years.
53. My Step-Dad was interned at a Japanese POW camp in Malasia, name? Was a POW for two years due to his Dutch patriotism at time (Indo). He was Not in Military, worked for railroad system. He did survive to tell his story to us if asked, until his death in 1974 of liver cancer/diseases he got during his interment.
54. My grandfather died aboard a pow ship bound for Burma. I believe the name of the ship was the netanyhu. My uncle was in a camp on java. My mother was Unser house arrest for 3 years.
55. My Father was in The Dutch Marines and was an POW sent to work on the Bridge of River Kwai. My Father in Law was in the Dutch Army and was sent as a POW to Vietnam.
56. Yes, my Dad, he was a Sergeant, the camps; Bandoeng, Tjimahi, Singapore (Changi) Bangkok, Kamp King Sajur, Kwima III/III Non Pladuc, Birma Kamp Ubon Vliegveld
57. Burma Rail, Gadja Merah,
58. My father was captured by the invading Japanese at the beginning of the war in 1941. He was transported to Burma and he was put to work at the railroad that the Japanese were building. The so called Burma railroad. He survived the ordeal and we were reunited in Semarang in 1945. I was only 3 years old in 1941. My mother, my sister and my little brother were temporarily incarcerated in 1944. We were at the prison camp in Banjoe Biroe in Java.until the end of the war. We were transported to Semarang in 1945 at the end of the war and that is where the family was reunited again.
59. I know that both of my parents were in Camps controlled by the Japanese on Indonesia. I would need to contact my living aunts to get specific info. When either of my parents told us kids of their experiences during that time, it was in detailing their treatment, rather than passing along info concerning the name/location of the camp.
60. My Opa Doornik was taken from Medan, Sumatra and forced to work for the Japanese on the Burma railroad. My Opa Witmer was a civil engineer whose home was taken over by the Japanese, but family was allowed to live in servants quarters as he worked for them.
61. My father was a POW in Pakan Baru (Sumatra). Seldom spoke about it. He served as a "Landstormer" in the Dutch army. He did survive.
62. Mijn Vader in Struyswyk Bandoeng Mijn Opa Octovafe Hoeke Ambrawa Malang
63. When the war broke out in Europe.the Dutch arrested my father who was German. He worked at a goldmine as an administrator in Lebong Tandai Sumatra. The Dutch delivered him to the English who put all Germans from the Dutch Indies in a POW camp in Dehra Dunn India. My father was a German Civilian. I did not see him again until 1954. We were considered also Germans but they left us alone So My Dutch Grandmother took us with her to Batavia and we were told not to speak German anymore since that was the enemy's language,. The Dutch law considered us and our Mother (Indo) German subjects because my mother married a German. My Mother, who was a Teacher, could not teach in the Dutch schools because she was by marriage considered German and so were me and my brother After the Japanese defeat when the Dutch returned we suddenly were the enemy and had to report to the local police department every week. In order to be able to teach she had to divorce my father to get her Dutch citizenship back. My

brother and I were still considered to be German and just before we went to Holland my own Mother had to ADOPT my brother and me to get a Dutch passport. This sounds crazy but I got all the papers to prove it. Even a piece from a news paper declaring that Her Majesty had decreed that me and my Brother were no longer considered the enemy of the Netherlands

64. I don't have the specific details however I remember stories of my grandmother being in a camp during WWII that separated the Dutch and Dutch Indos from the natives.
65. Father, died in 1944, Fukuoka 9, Japan. Landstorm soldaat, KNIL Hell Ships transport Uncle, died in Singapore 1945 Landstorm soldaat KNIL 2 uncles, one Birma railroad, survived second in Singapore died in 1945
66. As I recall, my father was put in prison camp by the Japanese occupational forces.
67. FRANK W. KNUST GRAICHEN POW in Malakka in . Dutch army private first class... deceased 7/16 2012 Palm coast Fl.
68. Yes. Both parents born in POW camps but little details other than various word of mouth stories.
69. Pearl Harbor was bombed on my father's 19th birthday. He was a POW on the Island of Java for nearly 4 years but he had it better than some because he was a medic with the Dutch Army. My mother was in various internment camps on Sumatra & she remembers having to walk back n forth on Night Patrol and getting very skinny while in those camps. My Opa on my mother's side was also a POW & he was on the Junyo Maru when it was bombed by British Allies. My Opa was in sick bay & he drowned. My Mom didn't find out till months later when she ran into a survivor who was afloat for 5 days before they rescued him. She'd seen him only once after the war started & then my Oma had to tell him his only son died from cancer. My Oma sold her wedding ring to buy train tickets to see him before he was shipped off again.
70. I was told that one of my great uncles was in the Indonesian police and was taken in custody by the Japanese. He died while in custody. I do not know the particulars of how he died.
71. Father held captive by the Japanese. He survived. Do not have of name of camp or location at this time.
72. Yes
73. I don't know the location but both of my parent were POW's
74. My mother, her mother and 4 of her other siblings were held captive. All survived but my grandmother was almost killed, suffering a knife slash near her throat when my uncle was caught playing with a dutch(?) military helmut. Had she not been nursing her youngest daughter, she would have been killed.
75. My father was in Jap.prison camp in Indonesia, somewhere near Jacarta. He worked as Chief of Police and also had a rank in the military. He survived the camp a broken man.
76. Yes, off what I know
77. My mom's parents and brothers and sisters are the ones who lived through it. My mom was born in Holland after the family was repatriated. I am hoping to gather as many stories as I can from the ones who are willing to talk. My oma and opa are no longer living. I do remeber my opa telling a story of floating in the water after his ship was blown up at sea during WW2. I am trying to find info to verify that, but all I have is my opa's name.
78. My grandfather was taken to Birma, worked on the railroad. When my grandmother took her 17 children to Holland, they by chance met my grandfather in Siam. He never spoke a word since, and died 3 days before I was born. My Grandmother was not happy with me for years because of that.

79. My father- don't know the particulars but he did survive. He was a Adjudant in the Dutch Army, his first wife did not survive the pow camp, neither did my half sister.
80. I grew up with many stories of the camps. It has been more recently that my father (who is still alive) has been sharing more of that time. My mother doesn't say as much. It made a deep impact on me and I share as much as I can with my own children.
81. Both grandparents' families were interred in camps by the japanese. if i have the stories straight: oma's father was killed in front of her - he was a higher ranking officer on borneo(?). opa's father was part german, so he was stripped of his rank when the germans invaded holland.
82. My Great Grandparents on my Mothers side. Buchenwald, released and died very shortly there after. Family says they were released because they were dying. I never met them...because Nazi's SUCK! Sorry if that is inappropriate...I had to say it.
83. My Dad was a Captain in the KNIL and dies in the camp of Kanchanaburi in Thailand in 1943.
84. James Karl Laurens, my father Jan's brother. I don't have the details now but can add later.
85. Yes
86. All I know is it was in the Japanese Concentration camps
87. Fathers Father
88. Soerabaya
89. I don't know the name of the camp but my father was detained in a camp and it was really traumatizing for him.
90. Dutch army
91. Father drafted in Holland in Dutch Military and sent to Dutch East Indies to serve. Captured by the Japanese in Atheh, Sumatra and send to Burma and we were send to the concentration camps.. Mother and 2 daughters (2nd daughter born 3 weeks after capture) in Atjeh Japanese concentration camps, moved from one to another camp -4 or 5 times-
92. My dad's dad was in a camp for I think two years. My dad , as a child, was caught smuggling food into the camp, so they imprisoned him also. Very chilling stories he shares.
93. I don't know much but I would be willing to share what I have heard.
94. Grandfather on my father's side, & aunt, (sister of my mother) died in Japanese prison camp on Java. Three uncles survived the Burma road camps.
95. My Oma, Opa and Great Uncle (and other distant relatives whom I've never met) were all held by the Japanese in interment camps. My Opa was the only one actively serving in the military - he was in the Army.
96. my opa and his brother escaped a camp when he was 7
97. My Father was forced to work on the Burmese railroad. He did survive. I was in a separate camp with my Mother. We both survived.
98. Grandfather worked on the death railway

99. My grandmother would talk about her trauma in the camps.. Don't know the name...how she would collect jewels from fellow prisoners and crawl under the fences and swim to local village for food and medicine...she would pretend orphaned kids were her own to shelter them from the harm of the soldiers ... Her wrist always hurt from being broken by the guards... She suffered PTSD severely in her aged years. She passed away at 84 years 5 years ago. She had been married to a Dutch soldier who was killed, and met my grandfather- an army official from java during the war. She was of Iranian birth, but raised in indonesia among the Dutch, living in holland for most of her later adult life among indo community
- 100.I have heard stories about my mom's father and his brother in a camp and how they escaped and lived in the jungle eating monkeys to survive, he told his children (who I hear the stories from) that he could hear the families of the monkeys killed crying.
- 101.I would have to ask my Mom and Dad for specifics, But my Opa, Uncles, and other people that I grew up knowing were POW's.
- 102.Do not remember either camps both parents were in concentration and father in a pow after her turned 10 years old.
- 103.Sadly, I do not know many details, but my opa was held as a POW for a time. I'm sorry, but I don't know (for a fact) anything more than that.
- 104.Japanese ship Junio Maru
- 105.Both of my parents spent time in concentration camps. My father's parents died during that time.
- 106.Kramatkamp Jakarta Indonesia Mother and some children Father POW in Burma on the railroad in Siam
- 107.My father (Paul F.R Tiber) was held at a prison in Surabaya in 1942, beheaded in 1944 in the woods by Bodjonegoro, Java. He was an employee of the ZoutRegie (salt mines) on Madura, island off the coast of East Java. He served the Netherlands in the KNIL forces. His family (wife/3 children) were also held in camps, Surabaya (6mos) East Java, Muntilan (2 yrs) and Ambarawa (approx 6mos), Mid-Java from 1942 until 1945. I wrote an article that was published in The INDO magazine regarding my father. The story was titled "Tears for my Father-The Madura 64"
- 108.Let me know if you need this & I'll try to get this from my uncle.
- 109.My paternal grandfather died in a Japanese camp.
- 110.My grandfather died in the Japanese camp in Semarang.
- 111.My father was a POW as a resistant fighter for the underground. My mother was in a detention camp.
- 112.Yes, serving for Holland
- 113.He was in Dutch Naval Intelligence. He was in the Salt Mines in Japan My father survived.
- 114.Yes while in the Air Force – Netherlands
- 115.In Indonesia for 4 years. In a Japanese Prison camp
- 116.My father was in the Dutch Army in Makassar, Celebes when he was taken prisoner by the Japanese. He spent most of his POW time in Burma. He rarely talked about his POW years so I have few details.
- 117.Dutch east indies camp on Java, civilian, survived. Released before end of the war.

118. It was my Dad.

119. My father, Willy Wessels was captured and held prisoner by the Japanese while serving in Indonesia.

120. Family did not survive.

121. I don't recall the name of the camp, but my grandfather was in a camp. He recalled the trip on the boat over, he was originally near the hull and quite in a bad state, but because he taught a Japanese Officer the Bengewan Solo he was able to be moved to a more spacious and comfortable spot near the door. He also participated in smuggling peanut oil, and was almost caught with vials once during an inspection. The officer let it slide for some reason. He was in the Dutch Colonial Navy, eventually he went on to serve in Princess Irene's Guard. He continued fighting the terrorist activities as an officer when reclaiming Indonesia, and eventually moved his family to New Zealand where he worked on mapping, before the repatriation. He's been shot and blown up a few times, but he's still ticking away at a nice old age of 92. I think he told me he was third in the nation for fencing in the military in his time, but I don't recall the details. He taught me some, but there is little fencing here.

122. Grandfather was captured by the Japanese. He was part of the Royal Dutch Army.

123. 1. Father, Concentration Camp, near Toulouse, France 2. Father, Labor Camp, near Breda, The Netherlands
3. Paternal Grandparents, Concentration Camp near Surabaya 4. 2 Great Uncles, POW Camp in Thailand (died)

124. Yes

125. Both my dad and my grandfather (mom's side) were POWs. My grandfather passed away before I was born, but my dad survived the camp. He suffered from malnutrition (among other things) which left him with some physical conditions. He rarely talked about this experience...

126. Burma

127. Both my dad and my grandfather (from my mom's side) were POWs. I never met that grandfather since he died before I was born. My dad survived the camp but suffered malnutrition (among other things) that left him with some physical conditions. It's something that he rarely talked about.

128. Country-Netherlands Island-Java 20 year service

129. I am working on gathering that information. My grandparents and parents are deceased. I believe my father was in Batavia camp but am not sure.

130. My father, Walraven, Henri, Johannes, Theodoor, Graaf van den Bergh, captured by Japanese and POW in Sumatra, survived.

131. My father and maternal uncle said they were in Burma during WWII. That's all I know. My maternal grandfather and maternal uncle were in camps in Indonesia. My grandfathers both disappeared during the War and were assumed to be dead. My uncles on both sides survived. My maternal grandmother did not go to camp (I think because she was Chinese Indonesian) but died during the war.

132. My 2 older uncles were interned by the Japanese due to their age, being 9 and 12 in 1940. Just because they were males. They have shared stories of sneaking out of the camp to bring more food into their younger siblings and mom. Crazy stuff

133. My maternal Oma & Opa, My mother and her two sisters were all in a POW camp. I don't know the names of the camps or their locations (they were each in a different camp at various locations). My mom's two

brothers were both in the KNIL. Luckily they all survived. My mother once told me "If ever I have to experience another war I better be at the front lines, I hope never to be behind barbed wire again".

134.Father: KNIL, Burma, survived Mother, Sister, Grandmother, Uncle: civilians, Java, survived.

135.If I could I would but I don't have any information

136. My mother was in a camp my father was in military ..thats all I know

137.KNIL, milicien landstorm soldaat Did not survive US bombardment of hell ship Nitimei Maru en route to Burma Railroad Construction on Jan 15, 1943

138.My Dad was a captain in the Infantry of the KNIL. The camp my Dad was in was called: Kanchanaburi in Thailand. My Dad passed away on July 30, 1943.

139.Yes, but I have no specific detail

140.Father passed away in 1994. I do not have any of the info requested.

141.My great grandfather was beheaded by the Japanese in Indonesia. He was in the military that is all that I know.

142.My father was in Thailand, he said he worked on the railroad. He survived, as did my uncle (not his brother). They did not speak of other details. My father was working for Shell Oil and was never in the military. My uncle (maternal) also survived. My grandfathers were said to be in Indonesia; neither survived.

143.My dad kept a diary. Have been giving it to anyone that would listen. Even sent one to Clint Eastwood in the hopes of a movie. I will share it. Just let me know how.

144.Yes, but I don't know many details

145.My Father, Johan Oudraad survived Dampit. See following link.

Affairhttp://www.google.com/url?sa=t&rct=j&q=the%20dampit%20affair&source=web&cd=10&sqi=2&v
ed=0CGcQFjAJ&url=http%3A%2F%2Fwww.antiqbook.com%2Fbooks%2Fbookinfo.phtml%3Fo%3Dge
m%26bnr%3D47677&ei=9k7OT_nbLI280QGj1OmZDA&usg=AFQjCNHk6WZhUdhdXclBqP5fO4tiHzp
YXQ

146. my uncle but I don't know the details

147.FATHER JAPANESE PRISON CAMP CHIMI

148.My Opa was a POW in a Japanese Concentration Camp. He past about 15 years ago.

149.Yes

150.Yes, will have to follow up with that info.

151.Two older brothers were pow's in Thailand don't know what camp,they worked on the railroad project. Oldest brother died in camp. I believe they were in the KNIL. I was quite young so I can't tell you much about it. The brother who survived it died in 2007 in Sacramento CA.

152.Father: German Labor and Concentration Camps Grandmother: killed by Japanese in Bogor 2 Uncles: KNIL, POW Camp, Thailand, Died

153.My Aunt's half brother

154.Two of my paternal uncles worked on the railroad in Thailand. I'll try to find out more later.

155.Trying to find camp. Was pow for 3 1/2 years in Japan

156.All family members survived--they do not enjoy discussing the experience

157.My father was encamped at age 17. He was imprisoned for four years. He doesn't speak much of the experience.

158.Both my parents choose not to ever speak about that time in camp

159.My Opa does not talk about it even though I have asked him questions. He is still alive today.

160.Parent deceased.

161.Yes I was POW in Burma, Siam(Thailand-Miyanmar) .Tamarkan Camp. Dutch Military, KNIL. My cousin, Rob Schulze also POW, Burma. My cousin, Ewald Ogilvie also POW, Burma. All three of us survived.

162.My Father, Maurits Spier.,POW Sumatra,Dutch East Indies died there in March 1945, Dutch Military, Landstorm. Several of my uncles also. My brother, Ed Spier, POW Burma, (Siam) Thailand-Mianmar. Survived the war. My brother, Karel Spier, POW Burma, as well. Died there and buried there. All in the KNIL.

163.Deceased

164.Deceased

165.My father but I really do not remember the details

166.Political Prisoner (underground activities, picked -up by the Japanese Kempeitai (Gestapo)

167.My father was a captain in the KNIL, was sent to Burma and passed away in 1943 in Hindeem

168.My father & his two brothers. No information on name of camp or location.Oldest brother was killed in camp in front of other brothers & prisoners when they found a makeshift radio made by youngest brother. Japanese soldiers threatened to kill all if someone did not admit to making/keeping radio. Oldest brother stepped forward & claimed he made the radio to save other brothers & prisoners. His head was cut off in front of everyone. When father was alive he refused to discuss details of this event.

169.My Oma and Opa met in a camp, he was a part of the Dutch Army, he served for the Netherlands, my uncle and mother were born in Indonesia, immigrated to Holland while they had the chance in I believe 1951, went by ship, traveled through New Guinea, another Uncle was born there, made it to Holland, and then immigrated to the United States.

170.My father was 16 and rounded up in Djakarta, I dont know the name of the camp. He was beaten, starved, and to this day still weeps when recalling that part of his life. After being released he took care of my mother..She had been married to dad's brother but was abandoned by him. So dad took care of mom and sister. He is 10 years younger than mom. In 1955 my parents and 4 sisters immigrated to Holland while pregnant with me. We immigrated to America in 1961. Dad moved back to Holland in 2001 after mom died. He lives there with his new wife and is happy. Dad will be 87 next year. My sisters and I plan on visiting him.

171.My father was a surgeon in a Japanese camp located in Bangka. He was serving in the Dutch military. He survived the war.

172. It was my father and he did not talk about it much. He survived and had bad memories. He moved his family from Indonesia to the Netherlands than to America. I am proud of my father for wanting his family to have a better life in America. That was so gutsy of him. He always thought of his family first and wanted them to be happy and healthy. He also moved us from Milwaukee to Rochester. A rural, small village to get away from the riots and turmoil of the 1960's. My 7 siblings and I are grateful for our father's love and wisdom.
173. my whole family was in the POW camps. my father in one. my mother and myself and my brother and two sisters in another camp my mother died in the camp
174. My grandfather was a POW in Japan, I don't recall when or what camp. He started his service from Indonesia, and was at one point in Princess Irene's Guard. After he was free from camp he was an officer and fought the insurgency in Indonesia, and eventually moved on to mapping New Zealand. Though he was shot and beaten several times over his service he is still alive today. When he was in the Japanese POW camp he was favored of the guards, even though he did things like smuggle peanut oil. He was taken on to be the assistant to a factory overseer while in a work camp, who liked him and taught him Japanese.
175. My family rarely discussed this part of their lives, so we know very little about what happened to them.
176. Brother was in the Dutch Army and died working the Burma Road. He is interred at the War Cemetery, Thanbyuzayat, Mawlamyine, Mon, Myanmar (Burma)
177. Father, BAROS KAMP TJIMAHİ W>JAVA, Dad was a civilian. 1942-1945, august.
178. My grandfather was picked up by the Nazis during their invasion of the Netherlands. He was imprisoned on a work farm on the French and German border. Unfortunately, I was never told the name of the farm, and I couldn't tell you if it exists today or not.
179. My grandmother's brother died in a Japanese prisoner of war camp, but that is all I know.
180. Sure. My father was in a Japanese concentration camp in Indonesia for 4 years. I have a lot of details that my father told me.
181. My grandfather served in the Dutch Royal Military in Indonesia as part of Princess Irene's guard, perhaps. He was captured by the Japanese shortly after the war broke and was held as a PoW until freed by the Americans some time later.
182. I know some details but both my parents are now deceased.
183. My Opa, Ferdinandus Grosveld, was in the Dutch calvary and was interned in camps as well as put on railroad labor. I don't know the name of the camps at the moment, but my mom would have that information. Feel free to contact me.
184. Yes
185. The whole family was taken into Japanese camps on Celebes, and I believe that my grandfather was a POW. He died in the war. Whomever have been in the camps, have been affected severely
186. Mother born in camp on Sumatra; oma had four kids in the camp.
187. My father was a POW. He was an officer with KNIL, but I know very little else...just that my mother with 6 children (I was not born yet) would pass by the camp on a bicycle with one child just to say hi, and always with a certain child (don't know which one) they would get caught by the Japs, because I guess it was a No No to see family going by the camp...Another interesting fact was that my mother was a telephone operator and apparently the Japanese needed them and they treated my family well, they also had

the Japanese as neighbors who were kind to them...I heard all this from my oldest brother who passed away in January...

188. My father was in a Japanese prison camp in Indonesia.

189. My Oma and Opa have both passed but I do remember stories of stealing rice from the Japanese to eat...trying to escape and being beaten. I remember my Oma's earlobes being split. When I asked her what happened she would tell me the Japanese ripped her earrings off. Unfortunately, my Opa passed when I was 8...before I was interested in learning of my Indo heritage and my Oma when I was in my 20s. I believe I remember my Oma saying my Opa was in the Dutch Army???I wish they were alive still... now that I'm really interested in learning more!!!!

190. Fredrikus Christiaan Richter 3 1/2 years POW in Jap camp..mijn opa..also many brothers and uncles and the father of mijn Oma

191. Yes, but I would have to check into it.

192. No details

193. Father was a POW in a Japanese camp for several years

194. All my uncles were in Prison camps, 1 aunt and 1 uncle never survived, both my grandfathers. Sorry never knew the names of the Camps

195. father died on the island of Flores in 1943 as a POW

196. Yes...

197. Leo van Waardenburg served in KNIL worked on the Burma railroad survived WW2, Koos de Jongh was in KNIL ended up working in the salt mines in Japan survived WW2

198. Possibly

199. My father was a POW in WWII during the occupation of the Japanese on the island of Java. I am not certain of the city, but I believe it was Bandoeng. After the war, my father joined KNIL. My father is deceased. He died when he was only 61 years. My maternal grandfather died in Japan while being held a prisoner there. He died of pneumonia there. My mother and her female siblings were in a women's detention camp during the war.

200. I believe a few great uncles as well as my grandfather were held captive in the Buchenwald Concentration Camp. My grandfather escaped to freedom and I believe other family members expired in the camp. I'm not sure how they came to their death while in that camp though.

201. All I can recall is that my father was a POW in Japan when he served with the Royal Dutch Navy. They spared him from particularly harsh duties because of his medical background. The only other thing he mentioned is that they would have very little to eat: fish heads and rice. He didn't speak much more of his time as a POW.

202. Dutch Underground

203. My father was in Chaingi prison He was in the Royal Dutch Army

204. Not sure of details. My parents were both imprisoned during WWII; my father was tortured by the Korean guards on behalf of the Japanese. My mother was a comfort woman for the Japanese soldiers.

205.My father was a prisoner of the Japanese in Djakarta when he was 15 years old. He spent 3 months in prison and only weighed 85lbs when he was released.

206.Yes

207.German concentration camp

208.My grandfather served in the Dutch Army as a map-maker, was captured and tortured for 2 years. My mother, uncle and grandmother were captured and encamped by the Japanese near Jakarta for over a year.
209.my father,he served with the Dutch army

210.My father in law was a prisoner in Burma under Japanese

211.As previously stated, I am not sure of where the camp was. All of my family survived. My Oma, Opa, and 1 Uncle and 2 Aunts and my Mom. I know that my Oma supposedly smuggled hard boiled eggs in the camp, and gave them to a guard to bribe to get medicine for my aunt's dysentery> Also, my mother almost dies as she was only 3 days old when they entered camp, and my Oma was quite malnourished. My Opa had a mental breakdown and would never ever speak of the camps or Indonesia to any of the family, and I was too young to ask or prod.

212.Japan,Thailand/Burma Mostly Army,mostly survived

213.I am writting for my father. He and both his parents were interred during WWII. My father was 9 years old when the war started. He stayed with my grandmother for 2 years and was then sent to a men's camp. After the war, they were all re united and moved to Holland. My grandparents sent my dad to live in California with relatives a couple of years later (for high school). My grandparents came to USA several years later.

214.Can't remember. Father worked as a nurse with Red Cross with workers on Kwai Bridge.

215.Father, Robin Olive, stormtrooper Knil Transported in "Hell Ships" from Singapore to Japan. Daily beatings by Korean and Jap guards in the coal mines at Fukuoka 9 according to the book "Arts in Krijgsgevangenschap" Did not survive the war

216.Polydorus Johannes Bounin was my Opa. He died Jan 21, 1945 in a camp in Japan. He played a key roll in the "underground railroad". My father was in a camp as a little boy and survived. Was taken by his older sister and raised with the understanding she was his mother. His birth mother was a native and very very young. She "worked" for my Opa. All we know is that her name was Ami.

217.Paternal grandparents in Indonesia. Camp not known. Maternal mother killed by the Japanese.

218.Father was a political POW, first taken to Sukamiskin, a prison, later was taken to several different camps: cimahi, Ngawi, Glodok, he passed away Aug 28, 1945 in Mater Dolorosa, a facility for sick POW's. Oldest brother arrested at age 16 and taken to internment camp in Cimahi. my mother ,2 other brothers and myself were in a workcamp: Pasir Benteng. Except for my father we survived.

219.Not sure of the details, however it was my grandfather. I would have to check with my dad.

220.Grand Father, do not know the camp or location, KNIL, The Netherlands, Survived. Several were kept in Women/Children camps, but not as POW

221.3 camps and building road to Burma

222.my father.camp i do not know,he was in the dutch indies armie called in during the start of war.

223.My Opa, Frans Sommer was a POW in a Japanese camp. Unsure of location, dates, etc. He served in the Dutch Army during the War.

224.Maybe

225.Father in the Japanese Concentration Camp. Yes, my father survived.

226.Civilian, Burma Rd, one survived, others did not

227.My grandfather (Opa) was a Dutch-Indonesian serving in the Dutch military and was a prisoner of war. At the time Oma and Opa had five kids so Oma was left alone to care for them. Opa survived and was released. Unfortunately I don't know other details of the imprisonment.

228.My Opa and father were both imprisoned by the Japanese because of their Dutch heritage. I believe it was in Jakarta.

229.My father was a Japanese POW in Siam from 1942 - 1945. He was in the Dutch Air Force stationed in Singhasari. He was taken prisoner and spent time in Tamarkan(Khanaburi), Nong Pla Duc, Railroad Station, Ban Pong, Nakhon Pathom , Nakon Seshe, Nakhon Patom Camp. I would also love more info from anyone else in these camps. My father survived the camps, and upon his return to the Dutch East Indies met my mother when she was helping the newly released POWs with their paperwork. They were married in 1946 and I was born in 1947. My mother and father were divorced here in the U.S. my father met his second wife, a distant cousin, during an AVIO event. She is a 1st generation Indo and was in civilian camps on Java. With the help of her American sponsor she wrote a book about her experiences called Anneke.

230.my grandfather was a pow.

231.I had an Uncle who died (he was beheaded by the Japanese) I don;t the name of the camp and my father was also a prisoner (I don;tknow the name of the camp)....my Dad was in the Dutch army. My Dad died 8 years ago....I'm sure he could have told you a lot.

232.do not know that information but have been very curious and don't know how to find out. Parents have died and I never asked them when they were alive and my father (who was the POW) never talked about it and we somehow knew not to ask.

233.1. Grandfather Joseph Manuputy died from Typhoid/starvation In Bandung in camp during WWII. My Grandmother (Carolien, Oma Lien, Manuputy) survived with 8 children (one was my father Richard). All came to Holland after the war. Half of the family immigrated to the US the others stayed in Holland. Opa Joseph is buried in a Dutch maintained cemetery in Bandung. I was able to visit the grave for the first time in 1990 with my Dad (Richard) and his older brother (my uncle Annes) the last survivor of the 8 brothers and sisters. Annes currently lives in Hawaii. 2. Aunt, my mom's (Henriette Veerman) sister: Theodora (Pop) Dahler-Veerman died a POW in Makassar from amputation of her leg caused by the allies accidentally bombing the camp. 3. Willy Schomaker my dad's oldest half brother was in the KNIL. Taken prisoner and worked on the Burma railroad. He survived moved to Holland and then to CA. USA where he died several years ago. 4. Wim Veerman, uncle, also in the KNIL, taken prisoner and worked on the Burma Railroad. Moved to Holland where he died. I have many stories of their days in the camp and how my family survived the war in Indonesia. Then coming to a strange cold climate country in Europe where they started anew. Then to leave The Netherlands and move to the USA to do it all over again. My admiration for all of them, the survivors, their courage, endurance and their ability to adapt so beautifully has only increased with time. And they did it all with heart, humor and great meals! When we came to the USA my mom and dad bought a house in Norwalk, CA. My aunt Rika (Veerman) and uncle Frits Kroese bought the adjacent house. The two houses were attached. My Oma San (Santje Charlotte Veerman) took care of the 6 kids and two households while the adults worked. On the weekends many of the young bachelor Indos came to our house for meals. These foodfests were legendary in our family. We had a large support group of family and other Indos. We helped each other to integrate into this strange American experience. My

father found childhood friends back in California after having lost complete touch with them because of the war. I have such profound love and respect for all these Indos who helped shape my life and I am so proud to call myself one of them.

234.My father and his entire family were POWs. His father (my grandfather) was in a Japanese work camp.

235.My Opa was in the royal dutch airforce and was taken prisoner, I know that he was tortured and other things done. He survived and there is alot more to the story.

236.Dad survived work on the Burma RR. Oldest brother was separated from family and taken to a different camp survived camp and reunited with family.

237.My father was in Burma and thailand camps. He worked on the Death Railroad. He was a Sargaent in the Dutch Army. He survived the war.

238.Burmese Railroad, POW in Singapore

239.Yes, my grandfather has it all written down in a large document. Contact Me if interested.

240.My father was a POW; he served in the KNIL and was captured in Sumatra then spent 4 years in Molmein, Burma camp working on the Death RailRoad. He nearly died of Malaria, when he passed out while working on the railroad line. A priest pulled him off the line thinking that he was dead, but found him barely breathing. The priest hid him and nursed him back to health.

241.I don't know much, just that my great uncle was in a camp and survived. I didn't learn this until his funeral 6 years ago.

242.Don't know name of camp. My father workd for the Bataafsche Petroleum Maatschappij (BPM) in Burma when he was taken prisoner even though he was not in the military. The camp had mostly English and Australian prisoners. He was there for about 3 years mostly working on roads as a prisoner.

243.KNIL POW

244.Don't know any details

245.Father was political POW, taken to Sukamiskin, a notorious prison, later was in different camps: Cimahi, Ngawi and Glodok. He died in Mater Dolorosa, a POW hospital for sick men. Oldest brother was arrested at age 16, taken to internment camp in Cimahi. Mom,two brothers and myself were in a workcamp named Pasir Benting. We survived.

246.1. 2 at Burma Railroad, Later Gadja Merah. 2.Japan Coal Mine. 3.Died after bom attack at sea

247.Yes, but no time for that right now. I'm at work :)

248.Camp @ the bridge on the River Kwai (Thailand). Dutch Marine. Survived and drew sketches of his experience while a POW.

249.todan (tegal) -- Kedung Badak (buitenzorg) Tjideng

250.My father was 17 and was in a prison camp. He described the quarters were packed and the conditions deplorable. He said the Japanese would empty a building and execute the prisoners to make room for more. My mother was 9 and lived with her maternal grandmother since her mother married a Chinese merchant who did not want a child of mixed race in his house. My mother tells a story of her grandmother hiding her in the root cellar when she knew that Japanese Soldiers were going village to village collecting girls and young women for "comfort".

- 251.Burma for 4 years
- 252.I don't have the details but my Uncle Eduard Abels was imprisoned on the island now known as New Guinea.
- 253.I don't know the details, unfortunately.
- 254.Father was captured in Indonesia and spent 4 years in a Japanese prisoner of war camp. He saw death on a daily basis. He was serving in the Dutch Army at the time.
- 255.My dad & oldest brother were in a japan POW camp in Indonesia
- 256.Dad was a prisoner of war under the Japanese in East Java. And afterwards under the Indonesian government.
- 257.camp: cimahi, indonesia, served in the former east indies, survived
- 258.My father Willem Raptmund was in the Royal Dutch AirForce and captured on Java. They were shipped from Surabaya to Singapore, Changi POW camp. On the ship they were crammed in like sardines, there were no toilet facilities and they had to do their business overboard. His group was then shipped to Japan to Harima POW camp where he stayed for 3 1/2years. My Dad had many stories of his time in this camp. One time he had a toothache, so he went with a guard to the dentist. The wrong tooth was pulled without any anesthetics. He also did not have a sick day in 3 1/2 years and as a reward received an extra serving of rice at his mealtime. He did survive.
- 259.My grandfather was captured by the Japanese in WWII. I know that he worked in a mine. Fortunately he survived the war. Although I was young when I met him, he didn't appear to suffer mentally from it, although he could have been hiding it from us. I'm sorry I don't have more information.
- 260.Father, Bridge of River Kwai. Dutch Marines.
- 261.My father was in a Japanese prison camp on Java
- 262.We lived in Bandung, father, mother, 3 brothers and myself, youngest and only girl. April 15, 1942, father was taken to Sukamiskin prison as a political prisoner, we found out later he was in different camps: Cimahi, Ngawi, and Glodok, he died a week after the war was over in Mater Dolorosa, a hospital for sick POWs My oldest brother at age 16 was taken to an internment camp in Cimahi, where he met his Dad just for a while, Dad was transferred again to another camp. My mother, brothers and me were taken to a work camp named Pasar Benteng., all of us survived.Like so many other families, our lives were never the same. We went to Holland with the MS Oranje, arrived in Amsterdam Jan.14 1946
- 263.my father was POW in Nagasaki and survived the war
- 264.My grandfather was a POW, and never spoke of it. I have no details to share other than he was a POW for 3 years.
- 265.My mother, her mother and 7 brothers and sisters were in house arrest by the Japanese then in 3 different prison camps held by the Indonesian rebels in Indonesia.
- 266.My grandfather served in the Dutch army during WW2. He was in a camp in Japan (not sure which one). He volunteered to work in the scullery - that's the only reason he survived because he could eat leftover scraps of food. He had a Asian appearance due to his Chinese grandmother - they (my family) say the only reason he survived is because he worked in the scullery and because he had an "asian monk" appearance and the Japanese guards were afraid to injure him too badly.

267.My father's father, my opa, was a POW at a Japanese prison camp where the bridge at the river Kwai (sp?) was located, Burma, I believe. He was a Sergeant with the Dutch army, and eventually died of dysentery while at the camp. I found his name listed on a Dutch website wall honoring all the Dutch soldiers who lost their lives fighting in WWII. Because Fredrick Willem Laurens Robert was my grandfather, his story is the one I remember most clearly. I believe my grandmother, oma, lost both her father, retired military, and her brother, active military, in much the same way she lost her husband -- harsh treatment at Japanese POW camps. Her family's surname was "Kors". My oma remarried after WWII. Her second husband was also a POW, but he survived his imprisonment. His family surname was "van Spall". They had a son together. But before being forced to move to the Netherlands, he passed away, a brain aneurysm that according to his doctor probably formed after one of his POW disciplinary beatings.

268.something that was not discussed at home, didn't even know about it until we started receiving a little money each month for my dad being in a concentration camp. I do not know the amount or what the program was called. But I remember my parents having to fill out some forms to become eligible.

269.Indonesia, Dutch Army

270.Jatinegara.

271.My dad. He was tortured. He got disentry but he survived. He was accused of being in the underground movement.

272.My father, a member of the KNIL, was a POW under the Japanese, mostly in Burma. I don't know any other details.

273.I was 6 months old when my mother and I were placed in a concentration camp close to Medan in Sumatra, we resided in 3 camps during the war. last camp was boeketingi. We all survived the war, but the emotional toll we still lives with us today

274.My father was a POW for 5 years. He was a Dutch Police Lieutenant, and we have lots of "papers" from his era...born in 1919. He came out of Japanese camp on Java weighing 90 lbs with malaria and a broken arm. BARELY survived as a cook of the camp, has lots of stories about cockroach soup etc.

275.My Opa was prisoner for 4 years and survived.

276.Richard Fortuno von Stietz and his father (my grandfather) Carl FW von Stietz in Bandjarmasin where he was executed by the Japanese for being a spy. My Uncle Richard wrote a book about his experiences there. Including his time living with the wild natives of Borneo.

277.I do not have a lot of detail, but know that my father was in a POW camp for a year and a half. He was in the Dutch Army.

278.My Father- he was in Burma Camp, he survived my Fathers brothers= did not survive

279.My Father - civilian, survived to spend another 2 1/2 years in Indonesian prison during the cold-war. Both my Grandfathers - civilians, one died in Thailand due to Japanese labor camp. The other was murdered by Indonesians during cold-war years. One Uncle - civilian, survived No camp location names.

280.My grandfather who did not survive. Van Haaster

281.My Opa was a POW in Japan, though I don't know very many details.

282.Unsure, but my grandfather on my mother's side was a Japanese POW and the ship he was being held on sank and everyone was lost. My mother was 6 months old at the time and therefore never knew her father.

283.Don't know the details

284.My Opa was a POW in a Japanese camp for over a year serving for the Dutch military. My mother and her sister were born after the war. They have an older sister and brother born before the war. My mother recalls even years later her father waking up screaming because of PTSD.

285.Do not know enough about their experience in the camps

286.My father barely survived 3+ years in Japanese concentration camp near BandungW.Java)

287.My father worked on the Burma railroad until he got sick and while being transported back, was torpedoed in the Strait between the island of Java and Madura close to the city of Bangkalan.

288.both of my parents survived but did not like to talk about it very much. I know my father worked on the railroad/bridge and my mother was a child in a mother/children camp

289.My great Opa but I don't know the situation

290.Both parents and grandparents in Japanese POW camp in Indonesia. Father was serving in Dutch Air Force at the time. One grandfather died in camp. Others survived.

291.Father, and 2 Uncles were in Burma, 178 men survived out of 1200 approx. Mother, brothers and sisters were in Java camp.

292.My father was in the Dutch army and was imprisoned by the Japanese in Singapore. My mother was in a prison camp in Indonesia. I don't have the pertinent information re camp locations.

293.Both Mother and Father were in camps, They didn't talk about it to much in front of us kids as we were growing up. My Father had lost his mother due to starvation and his dad to a heart attack while in the camp. He left alone as a young man back to the Netherlands and as he said it changed him forever. They felt blessed to be in the USA and wanted a better life for us all.

294.My father worked on the Birma railroad under the Japanese.

295.Yes

296.My father was interned in a Japanese camp in Indonesia (Surabaya area)

297.father as a civilian in Burma.

298.Yes, my father knows all these details.

299.My dad...Dutch soldier was in a Japanese prison camp, near Bangkok, Thailand

300.Have very little information. But my Grandfather and my Dad and his brothers were in camps. My dad's oldest brother's grave was found in the '70's in a cemetery in Singapore.

301.They are all deceased.

302.Yes

303.KNIL, I don't remember the name of the camp.

304.My mother's entire family spent three long years in Camp. ...she can't talk about it...

- 305.My father was prisoner of war and was prisoned at a Japanese political prison camp Soekamiskin near Bandung.He was involved with the undergound movement against the Japs.He was caught nd picked up by the Japanes militairy police the Kempetai.He died in prison on January 21st,1945.He fought for the Dutch.
- 306.All I know is that my father returned from Singapore after WW2
- 307.My father, Robert Hendrik Harrebomee Sr. from Dec1942 -1946 in Soerabaya Ned East Indies.
- 308.POW, Mother, Father, Grandmother, Older sister Father- Dutch Air Force All survived
- 309.My father was transported from Indonesia to Japan where he worked in the mines most of WWII
- 310.My father, KNIL, POW on Burma Railway- survived My Opa head of PTT in Bandoeng, survived imprisonment and torture by the Kempetai for sabotage. My other Opa interned in civilian camp, Bandoeng
- 311.My Dad was held in Germany on the Rhine..have tried more details, working on it.
- 312.Grandfather - survived... camp - Burma Railway etc
- 313.don't know the camps without researching but both grandfathers; one died in the camp; the other survived
- 314.My father Jozef FerdinandMuller van den Nieuwenhof survived doing slave labor in the copper mines of Nihamana, Japan.
- 315.Father: German prison, German Labor Camp
- 316.My father's oldest brother, Dick. Camp name, location and branch of the military unknown. Survived Burma, died in Holland shortly after repatriation.
- 317.My grandfather, Anton Harting (he was a sergeant, I believe), was a POW and died from acute inflammation of the colon - HIROSHIMA NO 2 BRANCH CAMP NIIHAMA. He was serving for The Netherlands. My grandmother along with my father and his 8 siblings were inturned in a camp in Jakarta, I don't know the name. They stayed in Indonesia for a few years, and had to relocate to Holland, I believe not by choice. My father fled Indonesia when he was sixteen 1946, just after the War, and went to New Guinia, as many Dutch Indo's thought this would be our new land / country as promised. He later followed his family to Holland to reunite, mid 1950's.
- 318.Some of my uncles(3 or 4) were POWs. They have all passed away. All passed away here in the USA. All built new rich lives with their families.
- 319.I was too young to remember.
- 320.both of my parents were in the camps - my dad was pretty young (5YO) & got to stay with Oma until they were evacuated to Holland, my mom went in when she was 11YO and had to take care of my two Ooms that were 3YO & 2YO since Oma was Indonesian and not put in the camp. My Opa died early in the camps of starvation. Mom rarely talked about camp other than picking through the rice patties for bugs/crabs etc to eat or the man who was tortured to death for sneaking food to the fence
- 321.Tjideng and Makassar camps of west java.
- 322.My father Richard E. Coert was a prisoner at Kanchanaburi in Thailand and he worked on the railroad. He learned auto mechanics in POW camp he also sabotaged Japanese vehicles while working in the camp by packing the brakes with broken glass. He was often accused of this crime but the Japanese soldier who trained him protected him saying he wouldn't do this. He was also kept in a tiger cage for long periods of time for refusing to give his name/rank/serial #. He was a prisoner for 3 years and was released after the

end of the war at age 20. He was in the KNIL, serving the Netherlands/Dutch East Indies. He retired after 13 years in the service.

323.Father was KNIL & POW and in camps in Thailand (railroad), Birma (railroad), Japan (harbor & coal mines). He survived and turned 26 on Aug 15--Jap capitulation day.

324.Birma rail road

325.Parents. Info unknown at this time.

326.My father in law was in the Dutch AF & a Japanese POW for 5 years. His hair color changed from jet black to white & he had lost alot of weight. His wife didn't recognize him, but his children did.

327.My Paternal Grandfather interned by the Japanese towards the end of the war. No details from any of my elders. My Maternal Grandfather was hidden from the Nazis after the occupation, while my Grandmother was active in some sort of resistance activities disclosed by the renovation of her flat after her death by my Oom & Tante. (Mom's sister in Rijswijk ZH) Also no details still trying to research facts.

328.My dad was stationed in Indonesia. was captured early on/war. Transported to Japan (Hellhole Ships) and was in Japan/ camp for 3 years. He was an officer in the Millatry> He survived. Will be 92 tomorrow May 3rd, 2012

329.I would have to find out the details.

330.Grandfather died in Fukuoka, Japan. Serving as Indonesian soldier. POW in Japanese camp.

331.I was myself in 2 Japanese concentration camps in Indonesia. One in Bandung (Cihapit), the second in Semarang (Lampersari) on Java from age 7-10. I have written about this in the book "The Defining Years of the Dutch East Indies", edited by Jan Krancher. 1996, and other short stories.

332.changi jail and the Burma railroad

333.Father was KNIL conscript. Survived Japanese POW camp

334.Don't know much.

335.Father was in concentration camp on Sumatra . Parents never discussed the matter unfortunately.

336.My father served in the KNIL and was stationed in the DEI when WWII broke out. I don't have any other details other than he helped build a railroad in Burma. I believe he was moved around a lot, including to what is now called Viet Nam and also to Singapore. He survived and lived until 1984.

337.My Opa and Oma were imprisoned during WWII, but they were not married yet. My Opa was in a camp with one of his brothers and his mother and his young son were in another camp. He had lost his wife previous to the occupation. My Oma was imprisoned with her young daughter. My Oma and Opa met during the Bersiap period when some of the men from his camp were asked to help guard the women's camp. My Opa served in the army (Dutch, I believe) prior to his imprisonment. My Oma's husband (details are vague on him except his last name was Tomasoa) was taken away and killed, so he was not imprisoned. I have a story my mother translated from my Opa, which I believe has been given to the The Indo Project which details more about locations, etc. My grandparents were "repatriated" to the Netherlands and then came to the US in 1962.

338.Infantry Lieutenant, Japanese POW camp, survived, married, 2 children, moved from Indonesia to New Guinea, to the Netherlands, to United States. My father was born in 1920, he is now 92 - one of a few KNIL (Koninklijk Ned-Ind Leger) officers alive. He has one fellow officer living in the U.S.

- 339.POW Burma; KNIL; The Netherlands; Survived, but now deceased.
- 340.Both parents were in concentration camps, plus oldest sister who was a baby and had to remain in the hospital for one year because of war related illness.
- 341.Several uncles were prisoners of war. One was sent to work on a railroad in Burma and later in a copper mine in Japan. Another escaped the prison camp. My father and grandfather were tortured in their camp. Don't know the names of the camps.
- 342.My dad is currently the last survivor of the DeRuyter that was sunk during the Battle of Java Sea, who was then forced to build railways & bridges through Thailand.
- 343.My Opa was in the Dutch army. Pow in Burma captured by Japanese. Ate rice everyday and still loves to eat rice. As kids he told us it was like a four year long summer camp. Only recently have we learned how horrific the experience really was.
- 344.Both parents were in camps in Java. I have taken some recorded history with details but don't recall facts right now.
- 345.My oma and all her female relatives were in camp in Bandung. My opa, who was a medic in the Dutch army, was in camp in Thailand, marched throughout mainland Southeast Asia, and tortured.
- 346.Not sure if this counts but my grandmother lived in a camp in Indonesia. She told me some stories but she passed away a few years ago and I don't recall them to well.
- 347.My dad in Bandung, his brother in Burma, 2nd brother in Japan
- 348.Father, Dutch Army, Bogor
- 349.Yes
- 350.Step father worked on the Burma RR
- 351.Dad in Japan
- 352.my dad was POW, help in Singapore for 3 1/2 years, he survived and still has nightmares about his captivity to this day
- 353.Parents 6th graders, survived
- 354.grandfather on Mother's side in the camp. He was a dutchman. Did not survive
- 355.Unfortunately I don't have all the details but my dad's cousin gives lectures at universities and was featured in a book. Her name is Gerdy "Meity" Ungerer. She would be the best to speak to about the camps.
- 356.My parents & grandparents have passed on. I would have to inquire with some of my aunts & uncles whom are still alive today.
- 357.Yes, it's too complicated to write about in this short space.
- 358.I don't know much more than many of my Oma's uncles where killed as prisoners.
- 359.Yes. My dad and uncle were placed in a POW Camp in Ambarawa for around 4 years. My unclce remembers more than my dad. I studied family tree and learned several Van Lingen's served in the KNIL., one of which died building the Burma Railway.

360.Paternal Grandfather, Dutch Army, POW in Burma who survived - that's as much as I know

361.Grandfather was in Bataan. He survived the camp.

362.Yes

363.FATHER- TJIKOEDAPATEU--SURVIVED HUSBAND-
STRUISWIJK,TANAHTINGGI,TANGARANG,ADEK SURVIVED

364.I don't know any specific details unfortunately. All I know are several family members who were in the concentration camps in the Dutch Indies, being captive by the Japanese.

365.Two brothers in Tjimahi, Father and sister in Ambarawa, Banjubiru, none of them POW's.

366.yes

367.My Opa (maternal) was in Buchenwald. Don't know exactly when but got sick and was treated experimentally , when they could do nothing more for him they tossed him outside the camp where my mothers family took him home, where he died later.

368.Here is a web link to my fathers story during his imprisonment during WWII.

http://www.oocities.org/douwes_2000/FathersStory.html

369.My father POW, Burma, worked on the Burma Railway. He is now 89 years old.

370.Both my paternal and maternal grandfathers were POW of WWII. They both were of Dutch-Indo descent married to Indigenous Indonesian women, and both were officers in the Dutch Army who were imprisoned by the Japanese. Both survived and both families went to Holland. Both grandfathers escaped prison through family members and left to Holland in the late 1950's.

371.Japan, army, Indonesia

372.Yes, I'll share what I know, which is not that much.

373.My father's nightmares and the pain I heard in his screams.

374.My father was a prisoner of war in Indonesia for four years and my grandfather was killed on the Junyo Maru.

375.POW in Indonesia for four years, my opa's name is Hado Benjamins.

376.My Opa Hado Benjamins was in a camp for 4 years. I do not know the name or location, but know it was run by Koreans working for the Japanese.

377.(maternal) grandfather

378.Father survived as a POW on the Burma-Siam Railway for 3-1/2 years. He was an intelligence officer with the KNIL investigating war crimes and later was dispatched with the Gadja Merah (Red Elephant) which was a special forces made of former POW's deployed to secure the island of Bali from insurgents. His war nightmares never left though he went on to lead a relatively normal life. Underneath the surface though was a certain intensity that can only be summarized as residual from the war years. He often woke from his sleep startled and had great difficulty communicating emotions with my mother, hence leading to divorcing, remarriage and divorce again. I strongly believe there is a lot of dysfunction within Indo families because of the repression of untold suffering of many years ago.

379.I wish I knew. I'm sorry.

380.I know that my great-grandfather was executed by the Japanese and that my grandfather was a political prisoner

381.My father was a political prisoner in Glodok since he refused to cooperate with the Japanese and the Indonesian revolutionaries. He was still in school when the war broke out, so he never served in the military. My grandfather, Dad's father, was head inspector of police in Pontianak, Borneo. He ended up in a camp near Mandoer, where he was executed (beheaded) by the Japanese on June 6, 1944. My grandfather on mother's side was in a civilian camp in Tjimahi, since he was 100% European (born in the DEI), and was too old to serve in the armed forces. He survived the camp, but died in 1949.

382.My father, Friedrich Wilhelm Kluge, served in the Dutch Army (Landstorm Battalion) and was imprisoned by the Japanese from 12 March 1942-15 August 1945. He was taken to a concentration camp in Japan where he was forced to work in the mines in the proximity of Nagasaki and survived the atom bomb while underground. After being liberated, the Dutch immediately enlisted him in the KNIL to fight against the insurgency in Indonesia. His wife and children did not see him for 6 years during which time one of his daughters died during the Bersiap in 1946. Because of the horrors that he endured, he was never able talk fully about this part of his life.

383.Yes

APPENDIX B

COLLECTION OF MAPS

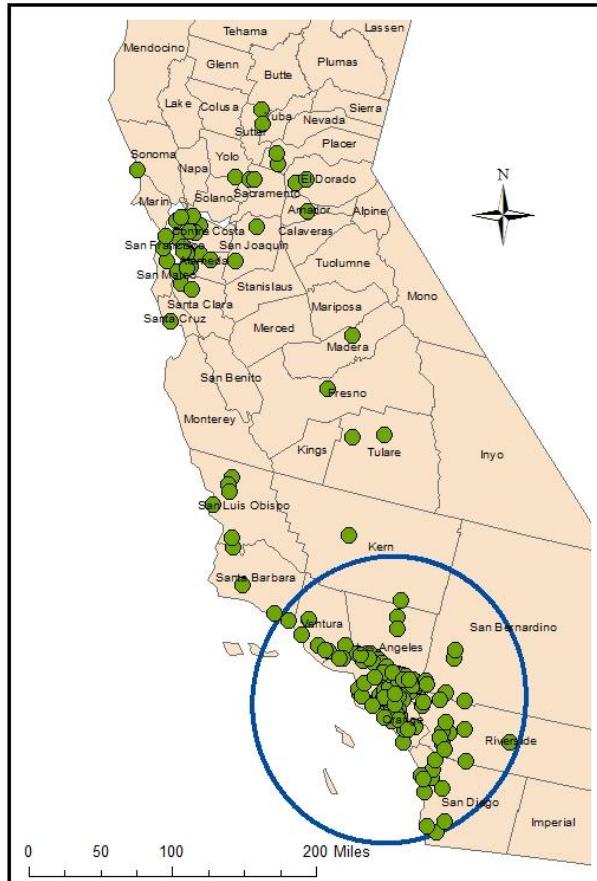
Map 1: California Map of Indo Population

Survey Results: The California Indo Population in 2012

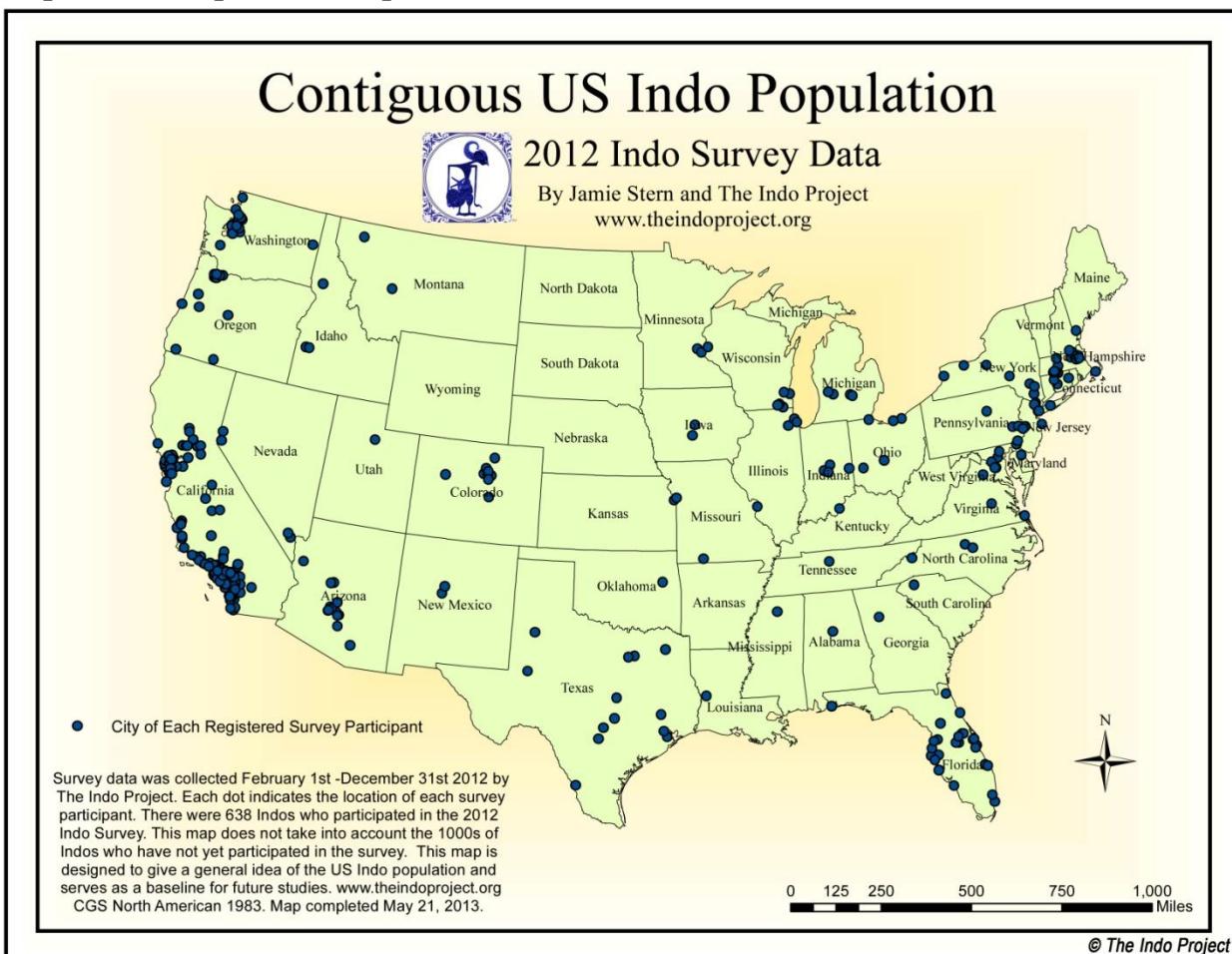
- Indo California Resident
- Buffer
- Counties

More than half the survey respondents reported living in California. Two distinct Indo population clusters can be found in California. The smaller cluster is in San Francisco County located in Northern California. The largest is in Southern California located jointly between the counties of Los Angeles and Orange. A buffer with a 100 mile radius, with the center point in Buena Park, located in northwestern Orange County, shows that Southern California has the highest concentration of Indos in the United States.

Data is based on the 2012 Indo Survey
by Jamie Stern and The Indo Project.
Map created on August 21st, 2013.



Map 2: U.S. Map of Indo Population



Map 3: World Map of Estimated Locations for Indo Populations

