Van Mook, however, believes that although "this was a new accent" in the policy of the Netherlands Government, "for the Dutchmen in the Indies the interests of the colony had already been paramount for many years in a very special way" (Ibid). Accordingly to him, "These men and women identified themselves much more with the country and its people than the British ever did in India or Malaya, the French in Indo-China or the Americans in the Philippines" (Ibid).

While it is impossible to draw such comparisons it must be mentioned that the fusion between the European and the Asian was frustrated by the force of colonial exploitation. Furthermore, with the startling progress in communications, "the voyage home became so easy that Europeans no longer felt permanently attached to the East." See 'A Cultural Approach to the Postwar problems of South East Asia', Far Eastern Quarterly, May 1945, p.218 - by H.O.Q.Wales.

2. 'Letters of Javanese Princess' by Raden Adjeng Kartini - pub. by Duckworth, 1921 - p.42. The words 'Raden Adjeng' 'suggest' her membership in the Javanese nobility.

3. It is to be emphasized, however, that Kartini is respected by her compatriots chiefly because of her pioneering ventures for the emancipation of Indonesian women. "Convention in those days decreed the imprisonment of marriageable daughters in the parental home until the time when they were married to a man selected by their parents" - See Indonesian Affairs, Vol.I, No. 4/5 April/May 1951, p.37, Issued by the Ministry of Information. "A girl was then supposed to lack any opinion of her own, or, at least, was not allowed to express it if she had" - Ibid.

Indeed, many women resented the requirement of adat, i.e., customary law in Indonesia, whereby they were subordinated to the parents and afterwards to the husbands without being considered fit
for any other duty. ".... there were more girls of her time with the same ideals as she, but they were not in a position to make their weak voices heard. Kartini came to national fame and became the mouthpiece of these common ideals through the many letters she wrote to a Dutch friend telling of her mental struggles. After Kartini's death a collection of her letters was published in book form, as "Door Duisternis tot Licht" (Through Darkness to Light)." See Indonesian Affairs, April/May 1952, p.29.

Kartini's intellectual height and passion for reforms can be gauged if we take the following lines written by her at the age of 19. "We know what is in store for us. Ours will be a life full of struggle, disappointment and sorrow...... To assist in paving that way which leads thousands towards freedom and happiness; which brings inevitably millions of our compatriots to a higher moral standard; and thus to contribute in the carrying out of the eternal task to attain perfection; a gigantic job to which age after age the better part of mankind have dedicated their life; to lift mankind towards still higher moral standards, in brief, to bring our beautiful world nearer to perfection - is that not a task worthy of our life's struggle?" See Merdeka, Special Number, 31st May 1948, pp. 62-63.

6. Ibid.
7. This is a quotation from Aidit, A short history of the Communist Party of Indonesia, p.10. Sometimes a western writer may be unaware of this impact of the Communist revolt on the Indonesian mind. See, for example, Louis Fischer, op. cit., pp. 57-58.
Van Mook, however, admits: "For the first time the Dutch community realised how delicate were the construction and the stability of their rule and how much of them rested on an ingenious system of checks and balances and on a general but vulnerable prosperity." SDSEA, p.115.

