## European Colonialism in Southeast Asia

This day-long symposium brings together respected international and local scholars to reflect upon different aspects of Europe’s colonial presence in Southeast Asia. The papers will focus upon the Philippines, Indonesia and Timor-Leste. Discussions will range across such topics as religion, resource management and exploitation, and Australia’s involvement in decolonisation.

### 30 November 2017

<table>
<thead>
<tr>
<th>Time</th>
<th>Session</th>
<th>Speaker(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>10:00am</td>
<td>Session 1 (1 hour)</td>
<td>The ambiguous legacy of the Colonial Catholic Church in opposition to the Philippine Nationalist Revolution of 1898. Dennis Shoesmith</td>
</tr>
<tr>
<td>11:00am</td>
<td>Session 2 (1 hour)</td>
<td>Islamisation under the Dutch East Indies Colonial Government: Oppression or Opportunity. Nathan Franklin</td>
</tr>
<tr>
<td>12:00pm</td>
<td></td>
<td>Lunch Break</td>
</tr>
<tr>
<td>01:00pm</td>
<td>Session 3 (1 hour)</td>
<td>Australia and the 1947 United Nations Consular Commission to Indonesia. Steven Farram</td>
</tr>
<tr>
<td>02:00pm</td>
<td></td>
<td>Colonial impact at the margin: Contact zones in the Aru Islands. Hans Hägerdal</td>
</tr>
<tr>
<td>03:00pm</td>
<td></td>
<td>Break</td>
</tr>
<tr>
<td>03:30pm</td>
<td>Session 4</td>
<td>Colonial land and forest policies in Portuguese Timor. Laura Meitzner Yoder</td>
</tr>
<tr>
<td>04:30pm</td>
<td></td>
<td>End of Program</td>
</tr>
</tbody>
</table>

Symposium European Colonialism in Southeast Asia

Charles Darwin University
30 November 2017
Building: Blue 5.1.01 Theatre
Email: cahadmin@cdu.edu.au

Free and open to the public. No registration required.

*The colonial legacy is strikingly illustrated in this photograph of Filipino ilustrados (the educated elite) posing in top hats and tails in the late Spanish colonial period.*
SPEAKERS AND ABSTRACTS

Colonial impact at the margin: Contact zones in the Aru Islands

The Aru Islands are situated at the eastern end of the Indian Ocean world, in the southern Moluccas. It is also one of the easternmost places in the world where Islam and Christianity gained a (limited) foothold in the early-modern period, and housed the easternmost fortress of the Dutch East India Company (VOC). The present paper discusses Western-Arunese relations up to the 19th century in terms of economic exchange and political networks. Aru society was stateless and relatively egalitarian but eluded strong colonial control up to c. 1900. Still the perceived marginality of the islands was paired with its status as a source of natural products destined for luxury consumption in Asia and Europe: pearls, tripan, birds-of-paradise, edible birds’ nests. All this positioned Aru in a global economic network while leaving it largely ungoverned. The extant textual material consists of Dutch reports; however, critically read and compared with oral and archaeological data, these may yield important information about indigenous responses to European attempts to control the flow of goods. It is possible to develop the argument made by Roy Ellen about economic flows in eastern Indonesia beyond the VOC system, and also to draw parallels with James Scott’s thesis about state-avoidance among ethnic minorities in mainland Southeast Asia.

Hans Hägerdal took his PhD in History at Lund University in 1996. In 2000 he became a Senior Lecturer in History at Växjö University, since 2010 known as Linnaeus University. He was promoted to Associate Professor in 2011. His research interests include Western historiography on Asia, colonial contact zones in Southeast Asian history, and the possibilities to reconstruct an autonomous history of traditionally non-literate societies of eastern Indonesia and Timor-Leste. His latest monograph is Held’s History of Sumbawa (Amsterdam, 2017). At the moment he works on a major study of Savu Island (NTT, Indonesia) in collaboration with anthropologist Genevieve Duggan.

Australia and the 1947 United Nations Consular Commission to Indonesia

The Netherlands’ colonial empire was a source of wealth, pride and prestige, being seen by some as an essential element of Dutch identity and the key to the Netherlands’ status as a European power. The most prized of the empire’s components was Indonesia. When nationalists declared the independence of the Republic of Indonesia on 17 August 1945, Dutch colonialists refused to take it seriously, but they soon discovered that the Indonesians were willing to fight for their newly-declared freedom. They also found that international opinion, especially as expressed in the new United Nations (UN), defended the Republic’s right to exist. Australia has been acknowledged as an important contributor to international recognition of Indonesian independence through its actions in the UN Security Council and its membership of the UN Committee of Good Offices (CGO). This paper, however, focuses on a lesser-known part of the story: Australia’s role in the UN Consular Commission, established at the same time as the CGO. Although the Consular Commission was active for only a short period in late 1947, it deserves recognition on a number of counts: for its pioneering work in UN peacekeeping; as an early example of Australian diplomacy in its region; and for how an examination of its activities, and the responses of the Dutch, the Indonesians and others, can be useful for understanding the course of the Indonesian independence struggle in the years that followed.

Steven Farram is Senior Lecturer in History at Charles Darwin University. His research interests include the politics and history of northern Australia and Southeast Asia, particularly Indonesia and Timor-Leste. He also has a strong interest in the 1960s popular culture of the region, especially music. Steven has published extensively in these areas and is also a regular contributor of book and exhibition reviews to various journals. Steven is an active member of the history community through organisations such as the Professional Historians Association and the Historical Society of the Northern Territory.

Colonial land and forest policies in Portuguese Timor

Establishing territorial control was one of the primary activities of colonial presence on Timor from the late nineteenth century. In Portuguese Timor as elsewhere in southeast Asia, the colonial state pursued codification and regulation of land and forests in multiple forms, including land registration, forestry laws, and regulation of forest products. Seeking to extend official purview to Timor-specific customary land use and practices, Portugal defined distinct social categorizations linked to land and forest access and ownership. This paper traces the policies governing land and forests in Portuguese Timor from the late 1800s to the mid-1900s, highlighting state land acquisition, registration processes, and international influences on Portuguese practices.

Laura Meitner Yoder is Professor of Environmental Studies, and the John Stott Chair and Director of the Human Needs & Global Resources Program, Wheaton College, Illinois, USA. Her scholarship in political ecology engages multiple dimensions of human-environment interaction: agricultural biodiversity, land and forest authorities and access, and rural land policy. For over two decades she has worked with smallholder farmers and forest dwellers who feed their families and make their living on social and environmental margins. This led her to work with local universities and research institutes, NGOs, and international programs in Latin America and Southeast Asia, especially in Indonesia (Papua and Aceh) and Timor-Leste.

Islamisation under the Dutch East Indies Colonial Government: Oppression or Opportunity

Dutch colonial ambitions in the East Indies, now called Indonesia, had to contend with Islam, which intensified as colonisation progressed and Islamisation deepened. Although the Dutch oppressed and undermined Islamic movements, in some ways Islamisation actually benefited from their presence. Colonial policy towards Islam, including efforts of rapprochement to control and utilise its potential, particularly with the appointment of Christiaan Snouck Hurgronje as Advisor on Native Affairs, allowed Islamic movements to establish enduring institutions and conventions. Consequently, many of the structures of modern Islamic society in Indonesia were founded during Dutch colonial rule.

Nathan Franklin is Lecturer in Indonesian at Charles Darwin University. He is a specialist on Indonesian studies and political science having graduated with a PhD on Political Islam in Indonesia in May 2015. His research interests include Indonesian politics, mainstream Islamic movements, radical jihadi movements, and Indonesian language and culture. He wrote a book review on Islam in Indonesia: The Contest for Society, Ideas and Values for the Asian Studies Review, and has written two articles on hard-line Islamic groups for Inside Indonesia. Currently, he is writing a monograph based on his PhD. He is also a key member for a research project concerning decentralisation and service delivery in deficient areas in Eastern Indonesian, with a journal publication in process.

The ambiguous legacy of the Colonial Catholic Church in opposition to the Philippine Nationalist Revolution of 1898

The paper examines the agreement reached between the departing Spanish bishops and the Vatican’s Apostolic Nuncio in 1906 confirmed in the Vatican’s apostolic constitution for the Philippine Church, Quae mutat (1902). The argument is that the long-term consequence of the decision to confirm the colonial and anti-nationalist status of the Church in the transfer from Spanish to United States rule was to introduce a fundamental ambivalence between the Church and Filipino secular nationalism. The hierarchy, in its successful opposition to the Marcos dictatorship in the 1980s in the name of ‘People Power’, claimed to have reconciled the Church to the nationalist secular state, a reconciliation that may be incomplete.

Dennis Shoesmith is a University Professorial Fellow at Charles Darwin University. His research interests are in the comparative politics of Southeast Asia, including Philippine church history, political developments in East Timor and, most recently, issues of decentralised governance in eastern Indonesia. He was attached to the United Nations Administration in East Timor in 2000-2001 and has since been a consultant for the East Timorese Ministry of Foreign Affairs, US-AID, and the Australian Department of Foreign Affairs and Trade.