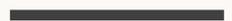




IRIS
TJOA

thesis proposal.

Vrije Universiteit Amsterdam, student number 2714100
Course Research Design



fact sheet.

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program: Theology & Religious Studies (Research MA)

specialisation: Peace, Trauma and Religion

Research theme: Race and religion in the cultural identity of Indische diaspora¹

Supervisor: Prof. Dr. Fernando Enns

¹ I will use the term 'Indische'; frequently. I resorted to the Dutch terminology as I concluded the English variant of 'Indische' is inconclusive. With *Indische* I specifically refer to and mean to address all migrants, with lineages, history or ethnic ties deriving from Indonesia - or as it was called before 1945: *Nederlands-Indië* [english: the Dutch Indies]. It includes people from white descent, the so-called 'totoks', people of mixed-race, 'Indo-Europeans', Moluccans, and Indonesian migrants from other regions of the archipelago.

research problem.

Indonesia has endured nearly three centuries of subjugation under Dutch rule. The 'Godsdienstpolitiek' [english: religious politics] has played a major role in the pillarisation of governing and civil bodies in the former colony.² The eclecticism of religious traditions is up till this day the cause of conflict and violence in different regions in the archipelago.³ Additionally, The Netherlands has showed difficulty to come to terms with its own colonial past, and particularly its history in the former Dutch East Indies. The influx of half a million migrants to The Netherlands near the end of Dutch registration meant the transference of a cultural memory overseas.⁴ The subcultural identities among migrants from the Dutch East Indies are structured into a caste system that is interwoven by conceptions on both religion and race. Compared to other minority groups in the Netherlands, Indische migrants are regarded as the 'model migrant'. This conviction also presupposes a religious neutrality within the Indische identity in the form of atheism and Christianity. Questions about how these assumptions on the Indische identity came into being are seldom asked in personal circles and remain academically unexplored and appear absent from the public debate.

² James, D. and A. Schrauwers (2003). "An apartheid of souls: Dutch and Afrikaner colonialism and its aftermath in Indonesia and South Africa—an introduction." Itinerario 27(3-4): 49-80.

³ Crouch, M. (2014). Proselytization, religious diversity and the state in Indonesia: The offense of deceiving a child to change religion. Proselytizing and the Limits of Religious Pluralism in Contemporary Asia, Springer: 17-40.

⁴ Pattynama, P. (2013). Cultural memory and Indo-Dutch identity formations. Post-Colonial immigrants and identity formations in the Netherlands, Amsterdam University Press: 175-192.

relevance.

Academic writers have started to address silence that is embedded in Indische identity. Encapsulated in transnational time and space, in the collective cultural realm, and in the hearts and the minds of its individual passengers. Its consequences go beyond showing resistance in public debate, and trickle down in the interpersonal relations as well. The 'Indische Zwijgen' [english: Indische Silence] has become a renowned celebrated trait of the Indische identity. To know when *not* to speak - is what it means to be Indisch.⁵ When silence is compared to denial as a cope mechanism to trauma, it is often misunderstood as passive and without active employment of agency. However, this notion is flawed and deceptive. Silence is an effective political means to protect the powerful and to prevent the traumatised from healing. When silence is the consequence of violence and oppression and inflicted by both victims and perpetrators, this phenomenon can be understood as a form of *implicatory denial*. This denial has allowed the Indische community to dwell in a conspiracy of silence: a place where repressed and smothered voices are mistaken for prosperity, and also in- and extrinsically applauded. Thus Indisch Zwijgen is a political construct and pathogenic derivative of colonial rule rather than dovish testimony.⁶ The absence of Indische voices in the Dutch public debate addressing the importance of a more critical analysis of Dutch colonial history leaves me disheartened. It emphasises the pertinence for adequate representation and necessity for kaleidoscopic critiques doubting the 'common sense' when resorting to similar societal themes.

⁵ De Vries, M. (2009). 'Indisch is een gevoel'. De tweede en derde generatie Indische Nederlanders, Amsterdam University Press.

⁶ Stoltz, P. (2020). Gender, resistance and transnational memories of violent conflicts, Springer Nature.

background.

Being human, we always start in media res.⁷ I attest that, drawing on Holmes' theory as a self-reflexive researcher, I "aim to achieve "empathetic neutrality, i.e. that [I] should strive to avoid obvious, conscious, or systematic bias and to be as neutral as possible in the collection, interpretation, and presentation of data... [while recognizing that] this aspiration can never be fully attained - all research will be influenced by [me] and there is no completely "neutral" or "objective" knowledge."⁸

As a scholar of theology I am invested in conflict studies in the field of religion and I am particularly involved in Indische religious history and post-colonialism. My ideologies have sprung from my own sex, mixed race and spiritual convictions. I am committed to actively contribute to a society that listens to repressed voices and strives for human rights equality. Decolonisation therefore, is a central theme in my writings and inquiries. Although I bring to the analysis my own presuppositions negotiating intersectional research I deem self-reflexivity a highest good and aim to facilitate an academic space in which all positions are taken into consideration. I balance at the junction between design and social sciences and I vouch myself an agnostic, pacifistic, and curious humanist.

⁷ Moyaert, M. (2014). In response to the religious other: Ricoeur and the fragility of interreligious encounters, Lexington Books.

⁸ Holmes, A. G. D. (2020). "Researcher Positionality--A Consideration of Its Influence and Place in Qualitative Research--A New Researcher Guide." Shanlax International Journal of Education 8(4): 1-10.

strengths/weaknesses.

I consider a weakness of mine my own perfectionism, I can raise the bar too high and in the process of that loose sight on deadlines and feel uncomfortable sending in preliminary drafts. That is how I also tend to get behind on things. Also, in the context of Covid-19 circumstances, I feel vulnerable and dependable on the restrictions - as it limits my options to feel inspired or to engage in dialogue, which is, to me, a requirement in the method of learning. I would add that I can experience difficulty in refraining from writing too politically, to maintain a certain level of 'objectivity' I often find hard. Being a fictional writer, my writing style is quite poetical and sometimes this quarrels with the academic clarity that is required.

As for my strengths I would argue I prove analytical competence, I can reach philosophical and hermeneutical depth and I am an advanced writer in the English language. My background in design has taught me how to structure the creative process and how to make my thoughts visible and explicit. Being an architectural engineer, I am trained as a spatial researcher. I think that I am well developed into creating a story that speaks to the heart and mind. Although I profile myself as a thinker, I am well organized and I can be very pragmatic.

status quaestionis.

Indonesia has endured almost three centuries of subjugation under Dutch rule. However, in the ranking of worldwide interest, the history of the 'Gordel van Smaragd' ⁹ [english: belt of emerald] counts marginally. Amid the Pacific and Indian Oceans, strategically spread out in maritime territory between India and China, lies the archipelago - the East's largest neglected child. The world's fourth most populous country is home to the world's most excessive Muslim community and simultaneously as hundreds of countries fused into one: a kaleidoscope of a nation stretching five thousand kilometers along the equator. One in twenty-seven inhabitants on earth is Indonesian, one in ten inhabitants in the Netherlands has Indische roots. When the Netherlands entered the colonial era with the VOC, it did not come to vest, but to *harvest*.¹⁰ It still astonishes me how the blandness of Western cuisine at the time turned into a world empire of spice trade, and all its major consequences.

At the end of the nineteenth century exclamations in the Netherlands arguing the Dutch debt of Honour [dutch: Ereschuld] meant the beginning of the Ethical Policy [dutch: Ethische Politiek]. The basis of these claims expressed the concern for the welfare of the colonised population and addressed the inherited responsibility the Dutch were 'ethically' obliged to take after the bankruptcy of the VOC. The *Ethical Policy* was officially announced in the Netherlands in 1901 in Queen Wilhelmina's throne-speech at the States General. Prime minister Abraham Kuyper argued that it was within Dutch 'duty' to educate Indonesians morally in order to assure their future independent position in the world. Welfare policy would help accomplish the 'verheffingsideaal' [english: elevation ideal]. The Ethical Policy consisted of a series of policy measures in respect to the indigenous population that could be grouped under three headings: education, irrigation and repatriation. ¹¹

According to Kuyper, the Dutch had a Christian guardianship over non-Christians. The 'Kerstening' [english: conversion to Christianity] of indigenous communities would be the sole possibility in order to guarantee successful integration, once the children of the colony would migrate back 'home'. The proselytization of Indonesian children began to overtake the highest ranks on the political agenda, resulting in

rigorous Catholic and Protestant missions that continued in the following decades.¹² The opponents of this missionary intervention mostly consisted of 'progressive and liberal' secular parties who perceived no benefit in a Christian agenda and pursued a religiously 'neutral' course in which no official position was taken regarding the desirability of Islam within the solicited emancipation of the Indies. However, all sorts of ideas about the incompatibility of Islam and modernity as a sociological notion were projected into colonial policy at the time.¹³

Christian congregations in the Indies had existed for hundreds of years, yet with the installment of the Ethical Policy, subsidies for pastoral care received an impulse all throughout the colony. The generous fundings attracted thousands of Dutch citizens within the span of a few years, who were required to oversee the establishment and maintenance of Dutch Christian schools and hospitals. The missionaries were mainly recruited from a respectively orthodox bourgeoisie who migrated to the commonwealth, often proceeding the fewest preparation. They were instructed to report regularly on the advances of the proselytisation in the midst of the Indies' complex religious climate.

The 'Religious Politics' and the Dutch missions have made a major contribution to the pillarisation of administrative and civil bodies in the former colony.¹⁴ The departure of the Dutch authorities in 1949 after the Independence War also meant release from all obligations to support the 'daughter country' after a very long period of colonial terror and Japanese occupation. The Netherlands suffered several major economic advantages from the retreat - including the fact that by returning the colony to the population, Indonesia was obliged to repay the Netherlands a debt of almost 4.5 billion guilders including all additional interests and repayment charges. The price of freedom has irrevocably prevented a vital restoration of all the damage Indonesia had suffered thus far.¹⁵

From the era of the VOC [English: United East-Indian Company] on, unions between European men and Asian women were considered beneficial in the establishment of fertile alliances and the warranty of a powerful position in the Indies.¹⁶ The purchase or coerced abduction of women on markets and kampungs [English: local villages] thus led to concubinages on a large scale. These *njais* were taken in the homes of European men as servants and free of any charges ran a household, provided useful local knowledge, secured the man's sexual needs and thereby prevented homosexual activity, and delivered children of mixed race who appeared more suitable for the tropical climate. Through this

regulation of domesticity, sexuality and reproduction, interracial concubinage appealed to the colonial administration as a more attractive option than wedlock with European women, and was haphazardly encouraged.¹⁷ The mixed-race offspring were legally recognized upon the consent of the European father, and consequently adopted as Christians. Therefore miscegenation also implied a social and political instrument to support religious proselytism, other than colonial preservation and economic profit.¹⁸

After the *Reegerings Reglement* of 1854 (the Indies “Constitution”), the inhabitants in the colony were juridically divided into categories according to race. At the end of the nineteenth century racial mixing was deemed a colonial taboo due to eugenic discourses that addressed white racial degeneracy as a problem to be battled.¹⁹ Once a pinnacle on the imperial crown, Indo-European lineages rapidly appeared the source of all colonial instability thus far, resembling the inferior qualities of their indigenous mothers. The discursive shift towards condemnation of the Indo-European miscegenation is a pivotal element in the construct of the cultural identity of the diasporic community who migrated to the Netherlands in the sixty years that followed.

The Indische community came to endure three subsequent events of massive violence that led up to multiple waves of repatriation to The Netherlands. The first one was WWII, the second one the Bersiap, and the third one the 1965 genocide. In the aftermath of these events, around 300 thousand people of Indisch descent moved to The Netherlands, a third of them right after the second world war. They were described as ‘repatriates’ even though the fair amount of them never had set foot in the ‘fatherland’ before.²⁰ The influx of the migrants to The Netherlands near the end of Dutch registration meant the transference of a cultural memory overseas. Among the migrants were people from white descent, the so-called ‘totoks’, people of mixed-race, ‘Indo-Europeans’, Moluccans, and Indonesian residents from other regions of the archipelago.²¹

Although colonialism is often thought of as a phenomenon of the past, it continues in our present-day post-colonial societies in new shapes and forms. The Netherlands has difficulty coming to terms with its own colonial past, especially the events in the former Dutch East Indies. There are many gaps in the common knowledge, and a complex culture of silence roams among the first generation Indische migrants.²²

Few scholars have defined Indische identity as a post-colonial subject, and even fewer have positioned discourse on Indische identity as a political construct. Pattynama (2013) raises a strong argument for the

significance of a systematic analysis of cultural memory in order to understand how post-colonial migrant identity formations are being shaped and transformed through memory-making. Her point is that the central notion of cultural memory opens up opportunities to understand how the imagination of decolonisation processes is being shaped and how this has affected the ways in which post-colonial migrants have come to perceive themselves and the culture in which they live. To her, it seems important to know how representations and images are used to characterise, embody, remember and coming to terms with colonial history.

Her research is thorough and intersectional, drawing on post-colonial theory and gender logics. However, her deductions seem to miss an important feature that many academics who have conducted inquiries into Dutch colonial history have certainly written about, yet not linked with identity formation and cultural memory. Religion seems to be an absent piece of the puzzle. The subcultural identities among migrants from the Dutch East Indies are structured into a caste system that is interwoven by conceptions on race and gender, as Pattynama points out - but also by conceptions on religion. In contradiction to discursive sources where the identity of the Indische community is consistently portrayed as a monoculture - the minority group of migrants that moved overseas have simultaneously moved a complex religious history.

Compared to other minority groups in the Netherlands, Indische people are regarded as the 'model migrant'. This conviction also presupposes a religious neutrality within the Indische identity in the form of atheism and Christianity. Questions about how these assumptions on the Indische identity came into being are seldom asked in personal circles, remain academically unexplored and appear absent from the public debate.

Accurate facts about the *Godsdienstpolitiek* [english: religious politics] during colonial times are slowly starting to rise above the surface. Apart from the 'big four', respectively Islam, Hinduism, Buddhism and Christianity, the archipelago houses an extensive religious eclecticism.²³ Indonesia has the largest collection of islands in the world. The number is somewhere between ten thousand and twenty thousand, there is no actual record of its exact amount. A few thousand of them are inhabited. The archipelago is home to an assortment of civilizations, languages, cultural and spiritual traditions - united into one empire since the arrival of the Europeans. A mere nuanced view would conclude that the former Dutch Indies and by extension its

inhabitants and emigrants could be identified beyond Muslim, Hindu, Buddhist or Christian, or perhaps a derivative of those latter categories.

⁹ Dekker, D. (1860). Max Havelaar of de Koffij-veilingen Der Nederlandsche Handel-Maatschappij Door Multatuli: I, de Ruyter.

¹⁰ Van Reybrouck, D. G. (2020). Revolusi: Indonesië en het ontstaan van de moderne wereld, De Bezige Bij.

¹¹ Pattynama, P. (2015). 5. Interracial unions and the Ethical Policy The representation of the everyday in Indo-European family photo albums. Photography, modernity and the governed in late-colonial Indonesia, Amsterdam University Press: 133-162.

¹² Touwen, J. (2000). "Paternalisme en protest. Ethische Politiek en nationalisme in Nederlands-Indië, 1900-1942." Leidschrift: Nederlands-Indië 15(December): 67-94.

¹³ Jung, D. (2010). "'Islam as a problem': Dutch religious politics in the East Indies." Review of religious research: 288-301.

¹⁴ James, D. and A. Schrauwers (2003). "An apartheid of souls: Dutch and Afrikaner colonialism and its aftermath in Indonesia and South Africa—an introduction." Itinerario 27(3-4): 49-80.

¹⁵ Van Reybrouck, D. G. (2020). Revolusi: Indonesië en het ontstaan van de moderne wereld, De Bezige Bij.

¹⁶ Taylor, J. G. (2004). The Social World of Batavia: European and Eurasian in Dutch Asia, Univ of Wisconsin Press.

¹⁷ Gouda, F. (1942). "Gender, race, and sexuality: Citizenship and colonial culture in the Dutch East Indies." Dutch culture overseas. Colonial practice in the Netherlands Indies 1900: 157-193.

¹⁸ Pattynama, P. (2015). 5. Interracial unions and the Ethical Policy The representation of the everyday in Indo-European family photo albums. Photography, modernity and the governed in late-colonial Indonesia, Amsterdam University Press: 133-162.

¹⁹ Fasseur, C. (1983). EB Locher-Scholten, Ethiek in fragmenten. Vijf studies over koloniaal denken en doen van Nederlanders in de Indonesische Archipel, 1877-1942, Igitur.

²⁰ Doornbos, J. and A. Dragojlovic (2021). "The past should not affect the children': intergenerational hauntings in the homes of Indo-European families." Gender, Place & Culture: 1-21.

²¹ Pattynama, P. (2013). Cultural memory and Indo-Dutch identity formations. Post-Colonial immigrants and identity formations in the Netherlands, Amsterdam University Press: 175-192.

²² Ibid.

²³ "eclecticism, (from Greek eklektikos, "selective"), in philosophy and theology, the practice of selecting doctrines from different systems of thought without adopting the whole parent system for each doctrine. It is distinct from syncretism—the attempt to reconcile or combine systems—inasmuch as it leaves the contradictions between them unresolved. In the sphere of abstract thought, eclecticism is open to the objection that insofar as each system is supposed to be a whole of which its various doctrines are integral parts, the arbitrary juxtaposition of doctrines from different systems risks a fundamental incoherence. In practical affairs, however, the eclectic spirit has much to commend it." Britannica, T. Editors of Encyclopaedia (2017, June 16). eclecticism. Encyclopedia Britannica. <https://www.britannica.com/topic/eclecticism>

research question.

How can the identity formation of Indische migrants in The Netherlands be understood as a derivative of colonial conceptions on race and religion?

This research question is explanatory.

Subquestions:

1. What can we learn about religious dynamics in Indonesia? A brief history on the former Dutch Indies, the Godsdienstpolitiek, segregated colonial bodies, and religious conflict.
2. How can the identity of Indische repatriates be described in terms of religious and racial diversity? About fragmentation, caste-system, islamophobia.
3. In what way has public discourse on Indische identity presented conceptions on religion and race? About cultural appropriation, paternalism, calvinist ethos, religious neutrality.

delimitation.

The main topic of my research is the role of race and religion in the cultural identity construct of the Indische diaspora. I limit my research to this diaspora solely, and will focus on the Indische repatriates from the 1st generation. I delimit my historical discursive analysis from January 1st, 1931 until December 31st, 1933. The selected period of time will cover exactly two years of sources that will substantiate my argument. I utilise a select variety of Dutch newspaper articles to disclose and contextualise public statements supporting my case by consulting the Dutch National Archive, Media Archives from Beeld & Geluid, and the Delpher. For the purpose of framing the Dutch context, I resort to texts exclusively issued in Dutch language and by publishing houses situated in The Netherlands, and extend my inquiry to written, filmed, photographed and spoken media. In addition, academic sources describing Dutch colonial history and Indische identity will be part of my inquisition.

methodology.

In recent academic discussions, the concept of methodology has provoked a clangorous debate over theoretical theory in the field of religion. The discipline has challenged the legitimacy of methods in terms of epistemology, semantics and philology. The fragmentary landscape and consequently complexity of the domain has led to an absence of an adequate methodological framework to support research conducted by academia.²⁴ In this inquiry, it is my intention to adhere to a methodological pluralist approach as the intricacies presented here require a variety of considerations.

From May 6 to November 6, 1931, in the *Bois de Vincennes* east of Paris, the *Exposition Coloniale Internationale* was held. The fairytale exotic palaces surrounding the *Lac Daumesnil* and the vastness of the grounds concealed the modest international character of this exhibition. Apart from France, five other European states had settled and presented their national colonial pavilions: Denmark, Belgium, the Netherlands, Italy and Portugal. Together with the United States, they depicted international solidarity and the progress of Western civilization in the colonies. Spain and especially the UK, who was globally recognized as a second colonial world power, appeared conspicuously absent.²⁵

The showpiece of the Dutch colonial department was the 110 meters wide main pavilion with a special combination of modern western architecture and elements of different Indonesian architectural styles. The boat-shaped roof, covered with ironwood syrops (slate) from Borneo, was inspired by *Minangkabau* houses. The pointed structure in the middle reminded of a mosque, the main portal and ornamentation of the granite-grey facade were casts of Balinese temples. With its 50 meter high *meru* [english: Balinese sanctuary] roofed towers, this building attracted attention from afar. For the connoisseurs the structure subtly accentuated Dutch greatness. The pavilion was designed by Willem Zweedijk who had won the assignment in 1929. The Balinese character of the Dutch colonial section was also characterized by the appearance of the fifty Balinese musicians and dancers who live performed and entertained the audience of the Paris revues. During the colonial exhibition, a fire broke out in the pavilion on June 28. The pavilion burned down completely, but was rapidly rebuilt in the following weeks. The Dutch contribution to the *Exposition Coloniale*

Internationale in Paris in 1931 made a big impression and was visited by nearly eight million people, during its half-year period.²⁶

Parisian world exhibitions had been a force to be reckoned with since the Industrial Revolution. From the outset, the world's fairs not only evoked admiration and wonder, but also disapproval and protest steered by elitist controversy.²⁷ With today's excellent means of communication and travel, one can hardly imagine how ill-informed the European residents remained back then, about the colonial activities overseas. Rumors, newspaper articles, and the occasional radio interview about exotic cultures and tropical climates entailed the scope of fact the bourgeoisie typically received on the commonwealth. The purpose of colonial expositions contained educating the European society about the indigenous cultures, raising patriotic attention and praise for its imperial achievements, and to strengthen the colonial bonds. Musea and exhibitions therefore fulfilled an absolute pivotal role in shaping the colonial image and discourse.²⁸ Around the penultimate turn of the century, exhibitions of exotic people became immeasurably popular. Between 1870 and 1940, the phenomenon of *mensentuinen* [english: human zoos] spread throughout Europe and settled in a multitude of spaces: fairs, circuses, acclimatization gardens, cabarets, and colonial exhibitions.²⁹ Among countries such as Germany, organiser of ethnic tours and France, which specialized early on in itinerant villages or Great Britain, which imported 'ethnic groups' from all over the world, The Netherlands was no exception.³⁰

Continuing on its success in Paris, it was decided to host a similar exhibition in The Netherlands, for all the Dutch residents who had need been able to attend. On March 29, 1932, the Advisory Committee was installed and it was concluded to build it in the Westbroekpark, The Hague. Its main aim intended 'to spread and deepen the knowledge of the Indies and in this way strengthen the bond between the Netherlands and the Dutch Indies, and - if possible - to be further strengthened.' The *Indische Tentoonstelling* [english: Indies Exposition] displayed 13 Indonesian architectural works and exhibited both cultural belongings from the Indies as well as living human 'exoten' [english: exotic people]. Among the structures were Balinese *Candi Bentar* [english: split gate), a *Bataksch Huis* [english: Batak house], an Islamic *Minangkabau Huis* [english: Minangkabau house], the *Inlandsch Restaurant* [english: indigenous restaurant] in colonial style and *Openlucht Panorama* [english: open-air panorama]. Live performances and events were hosted on the grounds such as a balloon competition canoe sailing in the pond, snake charmers and a performance of Prince Hussein Mohammed's exotic show. In 1932, the exhibition was the largest event that the Netherlands had seen up to

that point. About half a million attendees were registered. However, in November 1932, local residents began to press for the pavilion to be demolished. The organization hoped to be able to move the exhibition to Germany, but without success. The entire pavilion was eventually dismantled and the different architectural elements put to use for a variety of purposes, across the city.³¹

I have chosen to methodise my argument through the discursive³² and post-colonial³³ analysis of the Indische Tentoonstelling. The event reveals conceptions on race and religion that I deem problematic from a contemporary point of view. The exhibitions constructed a distorted and uniform colonial image, that lumped together pluralistic religious traditions as one. It adds to the notion of rendering colonies in carnivalesque form. Religion thus becomes an exploited product, a culturally appropriated feature. The colonial exhibition in my opinion sensationalizes an exotic religious stigma that dwells deep within the layers of non-Western identification. The portrayal of the religious and racial subcultures in De Oost [English: The East] as presented in the Indische Tentoonstelling provide a solid material for further observation and deduction. Regarding religion as an anthropological trait, I intend to adhere to a technique of what Gaudenz Domenig describes as 'spatial anthropology' in the analysis of architectural works.³⁴ Similarly a personal favourite of mine, Walter Benjamin, has utilised the description of architectural space to address societal issues in Paris during the Industrial Revolution. In his famous and unfinished *Das Passagenwerk* [english: the Arcades] Benjamin writes through the analysis of the Parisian Arcades a speculative Marxian inflicted discourse on the idea of the postcolonial city.³⁵

²⁴ Engler, S. and M. Stausberg (2021). *The Routledge handbook of research methods in the study of religion*, Routledge.

²⁵ Bloembergen, M. (2001). *Koloniale vertoningen: de verbeelding van Nederlands-Indië op de werelddentoonstellingen (1880-1931)*, Universiteit van Amsterdam [Host].

²⁶ Hodeir, C. and M. Pierre (2021). *L'Exposition coloniale de 1931*, Archipoche.

²⁷ Frequently quoted in this regard is the German cultural critic Walter Benjamin, who described the world's fairs as 'pilgrimages to the commodity fetish'. According to Benjamin, the world's fairs created a framework in which the use value of commodities was disguised by the idealization of their exchange value. He called them 'phantasmagorias', fantastic worlds, which the masses entered in order to be scattered, training them in submission to political and industrial propaganda, according to Benjamin, 'while enjoying their alienation from themselves and from others'. Benjamin, W. (1969). "Paris: Capital of the nineteenth century." *Perspecta*: 165-172.

²⁸ Ageron, C.-R. (2005). "L'exposition coloniale de 1931. Mythe républicain ou mythe impérial?" Histoire du Maghreb: 369-386.

²⁹ Sliggers, B. (2009). De exotische mens als amusement: levende tentoonstellingsobjecten in Nederland. De exotische mens : andere culturen als amusement. B. Sliggers and P. Allegaert. Tiel, Lannoo: 175.

³⁰ Arnaut, K. (2011). "The human zoo after Abu Ghraib: Performance and subalternity in the 'cam era'."

³¹ DENHAAG.WIKI (2019, March 19, 2022). "Indische Tentoonstelling." Retrieved August 5th, 2022, 2022, from <https://www.denhaag.wiki/index.php/nl/cultuur/monumenten/482-indische-tentoonstelling>.

³² Apart from constituting the legitimacy of knowledge, discourse simultaneously distinguishes between those who *can be spoken of* (objects) and those who *may speak* (subjects). Foucault, M. (2019). Power: the essential works of Michel Foucault 1954-1984, Penguin UK.

Subsequently discourse systematically entitles a selection of subjects as 'bearers of knowledge' meanwhile depriving objects freedom to self-represent and fuelling the 'subjugation of certain social groups' by the establishment of exclusive rules that adjudicate 'topics, methods, and actors of speech'. Rutten, K. and D. Theewis (2020). Sexuality, Religion, and Education:(Re) Production of Culturalist Discourse in Sexual Diversity Education in the Netherlands. Public Discourses About Homosexuality and Religion in Europe and Beyond, Springer: 59-80.

Discourse analysis examines discursive patterns and origins in relation to their contexts, attempts to untangle and reveal the implicit political power structures that linger intertwined in the layers below the surface of the public narrative, and endeavours to empower the interests of the marginalised. Hjelm, T. (2013). 2.3 Discourse Analysis. The Routledge handbook of research methods in the study of religion, Routledge: 156-172.

³³ Post-colonial theory - or '*post-colonialism*' disputes the production of knowledge and 'deals with the effects of colonisation on cultures and societies'. Ashcroft, B. (2017). "Postcolonial theory." The Wiley-Blackwell Encyclopedia of Social Theory: 1-5.

In existential philosophy, Sartre defines the relations between the Self and Other in '*Being and Nothingness*' as the creation of 'self-awareness' and ideas of identity, encapsulating a post-Freudian analysis of the establishment of a Subjectivity. His theory presents the *other* as the resemblance of the Self - and its counterpart the Other (capitalised) called 'the grand-autre' by Lacan a 'transcendent or absolute pole of address, summoned each time that subject speaks to another subject'. The process of othering shows an ambivalence, for it simultaneously degrades and acknowledges the presence of another subject. Fanon, F. (2008). Black skin, white masks, Grove press.

The process of othering creates negative identities, the so-called *post-colonial subject* defined in Edward Said's '*Orientalism*', often in binary opposition to the Western, normative one. It justifies exploitation, exclusion, and marginalisation and preserves the Western white heterosexual male identity as the ideal and any deviation as *less ideal*. This deviation manifests in terms of race, gender, sexual orientation, age, marital status, disability, body-type, and religion. Spivak, G. C. (2003). "Can the subaltern speak?" Die Philosophin 14(27): 42-58.

³⁴ "If we understand anthropology in a wide sense as the science of anthropos (man[kind]), 'anthropology of space' can denote a field of study devoted to human behaviour in relation to space. Architecture as the art of building is an important subject to be dealt with in this field, but 'spatial anthropology' can also deal with space-related subjects that are not covered adequately by 'architectural anthropology'." Domenig, G. (2014). Religion and architecture in premodern Indonesia: studies in spatial anthropology, Brill.

³⁵ Patke, R. S. (2000). Benjamin's "Arcades Project" and the Postcolonial City, JSTOR.

organisation.

I plan to archive my material in either physical form in my house, or on my computer and the cloud which is digitally protected. I will make use of Endnote - in order to list all of my sources. I will guarantee the verifiability of my investigation by extracting solely information from reliable and prestigious journals, newspapers and books. For governmental speeches and historical material I will conduct visits to the Royal Library and make copies of my findings.

planning.

08/08/2022:	Finish research proposal
15/08/2022:	Finish preliminary introduction
22/08/2022:	Read, collect and summarise
29/08/2022:	Hand in the first chapter for feedback
05/08/2022:	Hand in the second chapter for feedback
12/09/2022:	Hand in the third chapter for feedback
19/09/2022:	Hand in fourth chapter for feedback
26/09/2022:	Rewrite introduction and write conclusion
03/09/2022:	Bibliography and lay-out
10/10/2022:	First revision
17/10/2022:	Second revision

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