

Abstracts and short bios

The Kapala Saniri collection in the Wereldmuseum Amsterdam

Pim Westerkamp, Wereldmuseum

The Wereldmuseum has a small collection of objects that are related to the Kapala Saniri of Seram. The Kapala Saniri were chosen leaders for their regions (Eti, Tala and Sapulewa) and were part of the Kakean society.

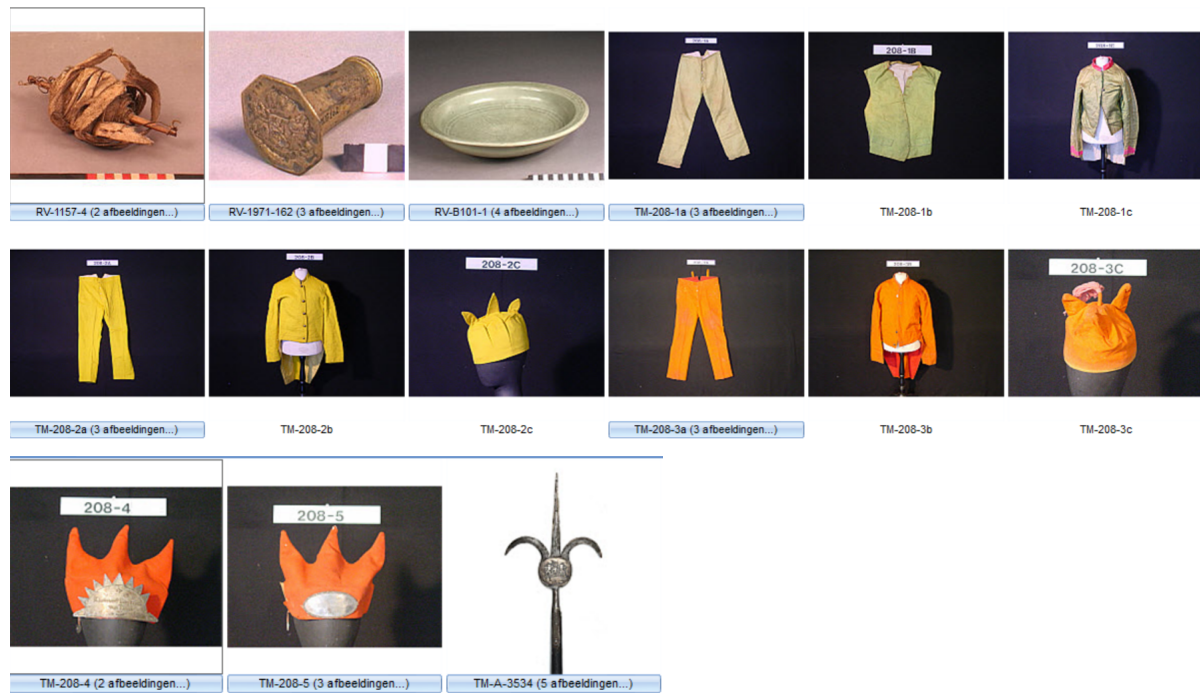
There are 15 objects in the museum that have belonged to the Kapala Saniri (Seram), mostly clothes, that were collected by different people.

- A bark flag from the Kapala Saniri from Palu, collected by C.M. Pleyte (1863 – 1917)
- The top of a stick of the Kapala Saniri, collected by Colonel A.J. Gooszen (1864 -1922), who worked as a military commander in the Moluccas between 1907 - 1914
- An 18th century celadon dish from the Saniri of Sapulewa (Kakean), Missionary society
- The clothing was donated to the Ethnology department of the Colonial Institute in 1924, collected by Lieutenant Gijsbert de Vries (1888 – 1970.) He wrote a book about his stay in Seram. The clothing sets have three colors: originally green was used by the Kapala Saniri of Tala, orange-red by those of Eti and yellow by those of Sapulewa. These regulations were abandoned at the end of the nineteenth century, so that we assume that these clothes were collected between 1896 and 1924, when they entered the museum.
- A wand with the Dutch coat of arms; probably from the Kapala Saniri from Sapulewa, added to the N.A.M. collection in 1890; provenance unknown

The Kapala Saniri and the association with the Kakean secret society fascinated Europeans. This presentation focusses on the representation of the Kapala Saniri in the museum collection and in (colonial) literature and newspapers and addresses the following questions:

- What is known about the provenance of the objects?
- Why were they collected?
- How were the objects described and used in the museum?
- How were the Kapala Saniri represented in (colonial) literature and newspapers?
- What is their role today in the museum?
- What could their role be for communities of Seram or in the Netherlands?

Objects see next page:



Literature:

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Pim Westerkamp is curator of Southeast Asia in the Wereldmuseum and an expert on Indonesian material culture and (colonial) history, the history of collections and ethical issues. Since 2005 he is curator of Southeast Asia in the Tropenmuseum in Amsterdam and since the merger for the Wereldmuseum. Prior to this he worked for fourteen years as a curator Indonesia at the Museum Nusantara in Delft.

He is currently working on his PhD research on the history of colonial families and the movements of people, objects and stories between Indonesia and Europe and how this relates to the performance of (post) colonial selves and the implication in colonial practices.

He studied Indonesian Languages and Cultures at the University of Leiden and Theatre Studies at the University of Amsterdam. He graduated in 1987 on a comparative study of Javanese dance masks. In 2001 he graduated yet again as an anthropologist with research in the life of young Muslims in Yogyakarta, Central Java.

The girl from Aru

Marjolein van Asdonck, Wereldmuseum

Last March the Wereldmuseum was contacted about the human remains of a girl in their collection. It turned out these remains were taken from the Aru-Islands during the Snellius-expedition (July 29, 1929 to November 15, 1930).

The Snellius expedition was a scientific expedition with the naval ship H.M.S. Willebrord Snellius from the Netherlands to Indonesia, which was under Dutch colonial rule at that time. The expedition conducted research in oceanography, geology, marine biology and meteorology. The main investigation of this expedition concerned the inland seas between Asia and Australia, especially the deep basins in the eastern part of the Indonesian archipelago. Leader of the expedition was Commander P.M. van Riel, Chief of the Oceanographical Department of the Royal Dutch Meteorological Institute. The scientific staff further consisted of Dr. H. J. Hardon and H. C. Hamaker (oceanography), Dr. A. B. Boelman (chemistry), Dr. Ph. H. Kuenen (geology) and Dr. H. Boschma (biology). Commander of the ship F. Pinke and his officers took charge of echo-soundings, determined positions and some of the crew aided in laboratory work.

Prof. dr. Hilbrand Boschma (1893-1976) was – and still is – praised for his biological work that was focussed on plankton, but his research also encompassed visits to coral islands and coastal research. He collected hundreds of coral specimens and eventually deposited them in the collection of the former National Museum of Natural History (Rijksmuseum van Natuurlijke Historie) in Leiden, the present Netherlands Centre for Biodiversity Naturalis. On the remains of the girl that were taken from the Aru-Islands between the 10th and 15th of October 1929, not much seems to be published. On December 21st 1946, almost 16 years after the expedition, the National Museum of Natural History donated her remains to the Wereldmuseum Leiden, then named Museum Volkenkunde. At the time, prof. dr. H. Boschma was director of the National Museum of Natural History. According to the registration card, he provided the information which is still present in the Wereldmuseum database. In this presentation I will reconstruct as much details as possible on the provenance of these human remains and how the concept of (re) mobilization can apply to them.

Marjolein van Asdonck is curator for Southeast Asia in the Wereldmuseum in the Netherlands with a focus on Indonesian material culture, colonial history and communities from the Indonesian diaspora. She has been working in the Wereldmuseum since 2021. Prior to this, she was editor-in-chief of the magazine *Moesson*, founded in 1956 by the Eurasian community in the Netherlands. She studied Indonesian Languages and Cultures at the University of Leiden.

When Studied Past Becomes Future Self: Seram Ethnographic Projects Return to Communities
Geger Riyanto, University of Indonesia

Ethnographical fieldwork is frequently undertaken by those living in urban areas to learn about the lifestyles and customs of those living in rural and remote areas. Even after the method has spread beyond its European colonial origins and been adopted by postcolonial countries, critical elements of this idea persist, with ethnography defined as a process of translating practices from one cultural community (that of the interlocutors, often a distant rural community) to another (that of the ethnographers, often academics and researchers from urban metropolises). Nonetheless, what happens when the translation is reversed? What happens when ethnographic findings that describe specific communities and are used to represent them as subjects of anthropological research return to those communities? What kind of translation is taking place? These are the questions I hope to answer, particularly by focusing on how communities in my own study region, Seram in eastern Indonesia, receive ethnographic and cultural studies about their societies.

Seram, a remote region even in the contemporary era, has been the subject of numerous ethnographic expeditions and endeavors, and some of these works have returned to the studied communities. Their return is frequently celebrated, and they serve as a focal point in the formation of their own identity. In Seram, history is important in determining communal prestige. It is critical for asserting the centrality of one community in the larger Malukan social landscape. Most of the time, narratives about distant history, particularly those involving their own communities, are regarded as powerful, full of inexplicable potential, and dangerous. The returning works, including my own, serve as a bridge to the invaluable, already lost past, ultimately serving their current interests in constructing their identity and centrality. In this regard, the studied past serves as a model for the present and the future.

Geger Riyanto specializes in studying internal migration, the relationship between indigenous peoples and settler communities, ecological change, and resource frontiers. His research focuses primarily on eastern Indonesia, particularly Maluku, though comparisons with other regions of the Southeast Asian archipelago. He currently holds a tenure-track position in the Department of Anthropology at Universitas Indonesia, where he teaches courses on "Social Organization and Kinship," "Ethnography of Indigeneity," and "Anthropology of Religion." He is also in charge of several research projects at the Asia Research Centre, Universitas Indonesia, including the Packard Foundation-funded study "Deforestation and Livelihood Change in Indonesia" and the Open Society Foundation-funded research on global energy transition, with a focus on capturing various social changes in nickel commodity chain sites. He won the Frobenius Institute's 2023 award for the best ethnological dissertation in German-speaking countries.

Raising knowledge - The II. Freiburg Moluccan Expedition (1910-1912)

Magnus Treiber, LMU Munich

In 1910, three German scientists set out for an expedition towards the Moluccan islands, then Dutch colonial territory: geologist and paleontologist Dr. Karl Deninger, physicist and ethnologist Dr. Odo Deodatus Tauern and zoologist Erwin Stresemann, the latter still a student. Together they travelled in their own motorboat, the Freiburg, and visited Seram, Ambon and Buru. As only Deninger had any travelling experience in the region, they relied on Dutch colonial infrastructure - not least its local offices and military posts - on hired hands and seamen and of course on local dignitaries and helpers. Together with local collaborators, they collected hundreds of birds, plants, and mammals for various natural science museums in Europe; furthermore, numerous ethnographica. After their return to Germany, Erwin Stresemann became one of the most important German ornithologists of the 20th century. He is less known for his contributions to the Paulohi language, which he studied together with Markus Mailopu, a local collaborator who accompanied him back to Germany from Seram in 1912. Undoubtedly, Mailopu made scientific contributions, however, he was unable to build his own professional career in imperial Germany - and eventually travelled on to the German colony of Kamerun. These disparities invite further questions on the II. Freiburg Moluccan expedition, its findings and expeditionary knowledge as such. What kind of knowledge was raised, how and by whom? What was the role of local collaborators 'in the field' - and how did the wider research team interact in this quasi-colonial constellation? To what extent were research methodology, taxonomies, and classifications as well as research interests guided by locals and shaped together, before the expedition's collections were eventually shipped to Europe?

Magnus Treiber is professor for anthropology at LMU Munich. He has a regional focus on the Horn of Africa and has done research about the history of anthropology, its theories and methods. Together with Philipp Schorch he is leading the research project "Markus Mailopu and the II. Freiburg Moluccan Expedition - Reassembling, reactivating and redistributing 'anthropology's interlocutors' through the archive."

Fixers of the museum collections: On repatriation and commoning knowledge production

Nuraini Juliastuti, HKU University of the Arts

Taking the historical expedition as a point of departure, I will explore the layered dimension of knowledge production's extraction in the Indonesian contemporary art and culture field. In doing so, I draw a comparison between the expeditions in the colonial times with new mobility practices in the context of research-based contemporary art practices (artist-in-residence, research residency, fellowship, exhibition making). The works of various figures in the historical expeditions played an important role to give birth to various scientific and scholarly publications. The labour of their works often ended up being archives - objects and artefacts collected and stored in museums, libraries and other repository institutions. With the rise of the growing vision of artists as researchers, thinkers and community organizers, many Indonesian artists have been invited to provide critical responses and creative interventions towards museum objects, archives, curatorial principles and arrangement. My research aims to investigate different figures who have been engaged with various levels of exploration. What kinds of resources were required to allow such exploration? What would be the appropriate way to refer to these figures — anthropology's interlocutors, fieldworkers, or fixers? I also intend to explore different meanings of 'field' during the colonial historical expedition and the contemporary art and cultural practices. How would the museum collection be defined as a kind of field site? How would these invited 'guests' from various resource communities be able to rethink, redesign new ways for 'returning', and reimagine restitution of the collections in the forms of new knowledge? I will use various works of artists which are based on museum collections in the Netherlands. I will put them in conversation with the works of various figures who enabled the excavation, exploration and discoveries during colonial times. I will draw parallels with various works of artist collectives in the local contexts who have been working to develop innovative ways to work with (and around) historical archives and generate new archives. This leads to the discussion about what kinds of 'returning objects' designs are more sustainable and whether it is possible to imagine a sustaining method for critical thinking around a museum collection from the inside of the institution.

Nuraini Juliastuti is a trans-local practicing researcher and writer, focusing on art organizations, activism, illegality, alternative cultural production, and archiving. She obtained her PhD from the Institute of Cultural Anthropology and Development Sociology, Leiden University. In 2020, she took up a postdoctoral fellowship at the University of Amsterdam working within the "Worlding Public Cultures: The Arts and Social Innovation" project at the Amsterdam School for Cultural Analysis (ASCA). She is now affiliated with the HKU University of the Arts Utrecht

Re-mobilizing expedition collections - Re-thinking power relations

Fridus Steijlen & Hermien Soselisa, Pattimura University

In our paper we will explore power relations in the creation of 'expedition collections' and in the way we today - in an era of critical debates on and movements of repatriating looted art, artifacts and knowledge - re-approach or re-mobilize these collections. We will focus on the importance of 'grassroot involvement' and the dynamics of interaction between local and academic wisdom and knowledge. We take the remobilizing project *Markus Mailopu and the II. Freiburg Moluccan Expedition* as starting point. The remobilization of the collection takes place in times where the places of origin change to a great extent. For example: what was Markus Mailopu's home village in Seram in 1910 compared to the present day? Who could decide on artifacts and knowledge back then and who is the counterpart for discussions and repatriation now? Is it the, far away, Indonesian government in Jakarta, the knowledge institutes like Universities in Ambon or the local people in Mailopu's village of origin? But it is also a question what the presence of knowledge in the West means? Does it mean that Moluccan/Seramese history is kept there and less in Seram? What is the status of the knowledge? Basically, these are questions about remobilizing or rethinking power relations now in relation to the time of the Freiburg expedition. We will argue that the only way of setting up a successful and constructive remobilization project is by including 'grassroot' approaches, by acknowledging local and grassroots stakeholders. That is, including people with local knowledge and understanding from knowledge institutes but, very important, also outside them. Starting from an online seminar about the 'Freiburg project' at Pattimura University we will go into the value of local knowledge - not only for the background of artifacts and local people involved (in this case Markus), but also to understand the situation and power relations back then and now. The expedition reports, written by members of the expedition, for example, describe the ways artifacts are obtained. But how was that seen from the 'other side'? Are there stories handed down? What is the local perspective on this? The grassroots involvement is necessary to break through the Expedition or Western gaze. Furthermore, the involvement of grassroots stakeholders will increase the value of remobilized artifacts and knowledge because they are important receivers of remobilized materials and it helps to rethink and maybe correct earlier unbalanced power relations. Having said that, we will elaborate on the complex dynamic interactive relation between academics and academic knowledge at the one hand and local stakeholders and knowledge at the other. Based on our work in the Moluccas we will show how both knowledges interact, and are connected to issues of power and ownership of for example history, land and objects. To understand this dynamic interaction it is, as we will argue, understand and acknowledge the limitations of both – academic and local – knowledges.

Fridus Steijlen is visiting professor at the Pattimura University in Ambon, the Moluccas, Indonesia. He is emeritus professor 'Moluccan Migration and Culture in comparative perspective' at the Faculty of Social Sciences of VU University, Amsterdam, and was senior researcher at KITLV, where he is now honorary fellow. He is working on postcolonial migration from Indonesia and daily life in present day Indonesia.

Hermien L. Soselisa is professor for Anthropology at Pattimura University, Ambon, the Moluccas, Indonesia. Her research is situated at the intersection of resource management, ecology and society. She continuously is doing research in Maluku.

Beyond (Re)mobilisation: (Re)thinking Research and Researchers in Historical Expeditions

Tamara Soukotta, Radboud University & Erasmus University Rotterdam

Markus Mailopu captured my interest as a Malukan scholar living and working in The Netherlands. Not the fact that he participated in expeditions across the boundaries of countries and colonial hierarchies, but rather the depiction of him, past and present, as a local assistant in a research project. The distinction between the (local) assistant(s) and the (European) researchers from the time of Markus Mailopu echoes throughout the chamber of time between his and mine and still resonates with my present experience.

Having been introduced to Markus Mailopu and his works through the workshop that I attended virtually on 28 February 2024, one thing does not sit well with me: Markus Mailopu obviously conducted research of his own—hence he was a researcher in his own right, so why was he considered assistant to the German researchers, and not equal partner? Even more so, why is he still considered assistant under our present gaze?

For the purpose of this workshop, approaching the theme with Modernity/Coloniality/Decoloniality as my lens, I would like to problematise the idea of Markus Mailopu as a local who assisted the German researchers/scientists in their expedition(s), and argue that Markus Mailopu was/is a Malukan researcher who shared his embodied knowledge of Maluku with his German counterparts, and who embarked on a research project of his own, in which he conducted an ethnographic study of Germany.

Tamara Soukotta completed her PhD at the International Institute of Social Studies (ISS) of Erasmus University Rotterdam. Her dissertation, titled 'The Past in The Present: Segregation and Relational Peacebuilding in Ambon', is a decolonial investigation on (religious) segregation and peacebuilding processes in Ambon in relation to the 1999-2004 wars. Tamara is currently a Postdoctoral Researcher working on NWO project on 'Race, Equity and Inclusion', based at Radboud University, and a Visiting Researcher at the ISS.

Doing research under colonialism: The expanding Dutch colonial rule in Seram at the beginning of the 20th century

Wim Manuhutu, Vrije Universiteit Amsterdam

The Freiburg expedition in Seram (1910-1912) took place during a time of profound change within many local communities on the island. As part of a general policy to 'pacify' (i.e. establish effective control) the Indonesian archipelago, many islands that had been under formal Dutch rule but only had limited contact with the Dutch colonial government, were now facing an expansion of the presence of colonial officers and the colonial army. This Dutch version of Modern Imperialism was framed in the context of a civilizing mission, the Ethical Policy, in 1901.

On Seram, various communities from the mountainous interior areas – all labeled as Alifuru, a term that connotated savagery and lack of civilization – resisted this infringement of the colonial government on their way of living. In its legitimation of its actions, the colonial government used the perceived danger the Alifuru posed to the coastal population that had been in contact with outsiders for a much longer time. Protestant missionaries who tried to convert people on the coast and in the interior supported this policy. From 1905 onwards, a number of military campaigns were directed towards the interior in order to subdue the population, settle them in fixed places of residence and effectuate a policy of conversion and 'civilization'.

Following the Aceh-model, military officers were appointed as heads of the local administration. Several of these officers, most notably the then captain F.J.P. Sachse, documented their experiences and collected data on the societies they supervised, sometimes later becoming valuable sources of information at scientific institutes such as the Tropeninstituut in Amsterdam. Thus, the colonial archives contain a whole body of information that offers possibilities for critical research.

It is in this context that the "II. Freiburg Moluccan Expedition" took place and Stresemann, Tauern and others did their research. To understand the colonial context is important to contextualize the findings of the expedition as well as to understand the collection strategies and limitations that were at play.

Based upon contemporary archival material, this paper will investigate the changes that Seramese societies were undergoing at the time of the "II. Freiburg Moluccan Expedition".

Wim Manuhutu (Vught, 1959) is a historian and a heritage professional. After completing his MA-thesis on the expansion of Dutch colonial rule in Seram at the beginning of the 20th century at Utrecht University, Manuhutu was a freelance historian before he became one of the founding directors of the Moluccan Historical Museum in Utrecht in 1987. He curated exhibition, researched and commissioned research on Moluccan history, art and culture. After leaving the museum in 2009, Manuhutu started Manu2u, a consulting agency in the field of cultural heritage and diversity. Manu2u was involved in several acclaimed exhibitions in the past years such as the Gouden Koets-exhibition by the Amsterdam Museum and Our Colonial Inheritance by the Wereldmuseum Amsterdam. In 2019 Manuhutu started as a part-time lecturer in the history department of the Vrije Universiteit Amsterdam where he teaches Dutch, European, colonial and postcolonial history.

„There were also hill people, but they were not cruel” - Translating Markus Mailopu

Luisa Marten, LMU Munich & Tri Hardjanti Riedel, independent scholar

According to the Merriam Webster dictionary, the word translation is commonly used to describe a process of rendering from one language into another. Anthropologists have suggested to consider culture as a text and ethnography as a method of translation. Such translation has an interpretive quality with political and ethical implications, among others, because it refers to a process of meaning-making that is entrenched in complex relations and situations. Setting out from the research project “Markus Mailopu and the ‘II. Freiburg Moluccan Expedition’”, this paper examines various layers of translation affecting multiple dimensions of knowledge creation. In 1912, Markus Mailopu from Seram in Maluku joined the expedition and traveled to Germany with the German participants. He stayed with Karl Deninger and Erwin Stresemann in Freiburg for a year, before leaving the country on another journey. While still in Maluku, Mailopu started keeping a diary, writing down his observations in Malay as well as the local languages of Alfuru and Paulohi. (In the current research project, the Malay texts have been translated into English for the first time.) Mailopu also authored texts about his childhood and the journey to the neighboring island of Buru with the expedition members. This presentation sets out from the translation of the diaries, shedding light on the processes of meaning-making and the significance of the translator. Based on the writings of Mailopu, we unpack 1) how he translated his observations into text, 2) how Stresemann’s linguistic work was based on the translation of Mailopu’s writings, and 3) what the translation of the diaries today reveals about him and his relation to the German expedition members and wider German and other worlds.

Luisa Marten is a PhD student at LMU Munich and doctoral researcher in the research project “Markus Mailopu and the II. Freiburg Moluccan Expedition - Reassembling, reactivating and redistributing ‘anthropology’s interlocutors’ through the archive.” She studied Social and Cultural Anthropology with focus on Visual Anthropology at LMU Munich and has a background in museum education.

Tri Hardjanti Riedel has been living in Germany since 2007 and studied English Literature and Linguistics with German as a minor subject. She has further academic experience in Intercultural Communication, Southeast Asian Studies, German as a Foreign Language, and Social Work. Since 2002, she has been active in teaching, translating, and interpreting in German, Indonesian, and English.

The circulation of atrocity: the Puputan Bali case study

Liesbeth Ouwehand, National Cultural Heritage Agency, Netherlands

Museums and archives in the Netherlands keep large colonial photo collections, including military albums. Albums that often include controversial atrocity imagery. This presentation will discuss the circulation of photographs made during military campaigns. The available material was made in the colonial era in which power imbalance prevailed. The photographic results are the outcome of structural asymmetric relationships and conflict.

The imagery documenting the 1906 subjugation of the Balinese kingdom of Badung by the Dutch will be taken as a starting point to analyse the circulation of atrocity. The (controversial) photographs that mark the important change in Bali's history were made by a private (Dutch) traveller, H.M. van Weede. Specific atrocity photos from the series started circulating not long after they were made and keep doing so up to the present-day.

Van Weede's photographic report was compiled in at least two vintage photo albums, that are now kept in two different custodial institutes (Leiden University Library and the Bronbeek Museum). The custodial institutes have made the material available to a worldwide audience by putting the albums in their online database. It will be argued that when it comes to access to and control of collections and (online) display, former colonial asymmetric relations (unconsciously) continue to exist. In that sense, "decolonization" continues to be an unfinished historical process.

Liesbeth Ouwehand is advisor on irreplaceable heritage at the National Cultural Heritage Agency (Rijksdienst voor het Cultureel Erfgoed, RCE). Before that, she was responsible for photographic collections at the Wereldmuseum Leiden, the Leiden University Library, the Kern Institute and the KITLV. She is specialized in (historical) photography and photography of Southeast Asia.

What Borobudur Wants: The Politics of Digital Photogrammetry of a World Heritage Site

Fadjar Ibnu Thufail, National Research and Innovation Agency, Indonesia

Digital recording of heritage sites, buildings, and artifacts has just recently gained attention among cultural heritage practitioners in Indonesia. However, the purpose of the digitalization has mostly been for documentation to support heritage conservation and research. Lack of digital infrastructure network platform prevents the integration of data into a connected system of digital heritage database. Over the last few years, public needs for more raw data or digital models have grown to support expanding artistic, entertainment, and tourism related activities. Such a lack of integrated digital infrastructure network means that the digitalization of heritage sites and materials has been caught in political struggles between heritage institutions and between the institutions and the communities. Therefore, to understand digitalization as a decolonial initiative in Indonesia, we should pay more attention on how institutions and communities compete to dominate the digital practices and digital productions of cultural heritage.

Although having a status as a World Heritage site, Borobudur temple has just embarked on digitalization project in the mid-2000 when the Borobudur Conservation Office took a photogrammetry recording of three relief panels. Since then and up until 2017, the office had only taken few additional digital recordings, including a low resolution global modeling of the temple. In 2017, a joint Indonesia - Japan research team initiated a more comprehensive project to record photogrammetry data of complete reliefs and the structure of the temple. As of 2024, the project has managed to record the majority of relief panels located on the first and the second levels. The project has accomplished a crucial step when it successfully converted analog photos of the hidden Karmawibhanga reliefs into 3D digital models.

At the same time, the Indonesian government has launched a high-level diplomatic initiative to repatriate heritage objects kept at European museums. Heritage communities in Indonesia recognize the repatriation and the digitalization as important steps to decolonize access to the heritage collections. My presentation will use the Indonesia - Japan photogrammetry project of Borobudur to argue that the digitalization of Borobudur fails to represent a decolonial project. Drawing on STS (science, technology, and society studies) approach, I will show that the digitalization strengthens scientific framework and in so doing enforcing the boundaries between scientific interests of heritage institutions and experts against local community's interpretation of the World Heritage building.

Fadjar Ibnu Thufail is currently Head of the Research Center for Area Studies at the the National Research and Innovation Agency (BRIN). He received a PhD from the Department of Anthropology at the University of Wisconsin - Madison. His research interests include more-than-human and multispecies studies in urban contexts, digital infrastructure of cultural heritage, and mobility studies. He is currently working on a project to digitize Borobudur (a collaborative project with Ritsumeikan University, Japan), and more-than-human entanglement in urban Yogyakarta. He has published in *American Anthropologist*, *Remote Sensing*, and *Asian Ethnicity*, and is currently editing (with Casper Bruun Jensen) a special issue in *Engaged Science, Technology, and Society*.