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JAMES BROOKE AND HIS ATTEMPTS TO INSTILL BRITISH POWER IN SARAWAK IN THE 19TH CENTURY

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Abstract

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This paper attempts to prove the hard work James Brooke put into enhancing his influence in Sarawak around the nineteenth century. This period signified British exploration conducted on the Malay Peninsula and its vicinity. Brooke clutched the opportunity to attempt his luck in Sarawak. His efforts were difficult, considering that he had to compete with the Sultanate of Brunei and the Head of the Dayak tribe to reach the highest helm. The historical sources got are based on several books published during the Brooke dynasty era in Sarawak. Of course, other secondary sources are also used to contribute to the historical analysis. Historical research methods were used to process this working paper so that it becomes a text worthy of discussion of similar themes. Memories of colonialism in Sarawak are essential to discuss in this era, bearing in mind that there were several positive values that can be treasured, which are then transformed into ideas for Sarawak's development as a sovereign territory. The memory of history will fill an essential space that reduces nationalism and awareness without sacrificing the interests of the public.

Keyword: Colonialism; development; politics; scramble for influence

INTRODUCTION

James Brooke, a controversial colonial figure, was known as the "white king" or "king of Sarawak." He was a British adventurer who conquered and ruled the territory of Sarawak which is now a part of Malaysia. His history offers a compelling perspective on the political, economic, and cultural dynamics of colonization and interactions between Europe and Southeast Asia.

In the early 19th century, James Brooke entered Sarawak territory, a part of the weakening Sultanate of Brunei. With the help of some residents, Brooke overcame resistance and establish his own kingdom in Sarawak. He became a king and received recognition from the British as the King of Sarawak. His presence in Sarawak brought about significant changes, both politically and economically, and deeply affected the lives of the local people.

James Brooke pursued a controversial policy as colonial governor. On the one hand, he was recognized for his efforts to outlaw slavery and combat human trafficking. His authoritarian government methods and practices, as well as his exploitation of Sarawak's natural resources for personal benefit, had been criticized. His life exemplified the complexities of colonial relations between colonizers and colonized nations, as well as the moral and political dilemmas that frequently accompanied colonization. This working paper discloses Brooke's endeavors to establish British influence in Borneo prior to his decision to become an independent monarch.

Based on the results of researchers' searches from various sources and internet media, we found several related studies, namely the first research conducted by Walker J. with the title: James Brooke and the Bidayuh: Some Ritual Dimensions of Dependency and Resistance in Nineteenth-Century Sarawak, the second research from Benedikt Stuchtey with the title James Brooke, Rajah von Sarawak. Vom „Charakter“ und der Konstruktion eines viktorianischcolonialhelden. And the third is research from Doering, Otto C. with the title "Government In Sarawak Under Charles Brooke." . However, based on these three research results, this research focuses more on the history of James Brooke who had a big influence on Sarawak, Malaysia in the 19th century and proved his efforts in the Malaysian Semananjung.

RESEARCH METHOD

This research is historical research that uses library research. This research uses a historical research approach related to the history of James Brooke. This research aims to prove the history of a James Brooke in Sarawak-Malaysia who had a huge influence in the 19th century.

DISCUSSION

Biography James Brooke

James Brooke, known as the King of Sarawak, was a British adventurer and colonialist who played an important role in the history of Sarawak, which is now a part of Malaysia. He was born on April 29th, 1803, in India to a wealthy and influential family. After serving as an officer in the British Navy and traveling extensively throughout Southeast Asia, Brooke investigated less-explored regions by Westerners.

According to other sources, James Brooke was the son of Tommy Brooke, an East India Company officer. He was born on April 29th, 1803, and as a cadet he traveled to the East, where he held a useful post and earned a reputation as a valiant warrior in the conflict against the Burmese. Bullet-wounded, the government sent him a letter of appreciation for his valor and he returned to England to recover his declining health. Brooke constantly flooded his mind with grand schemes. In 1830, he quitted the service in Calcutta to recuperate in China after a brief return to India, during which he suffered from chronic illness.

Brooke gained knowledge of Borneo during her time in China. This island, as well as the islands to the east, provided ample space for practicing the principles of humanity and the nobleness that they inspired. Indeed, he was impressed by efforts to civilize nations outside of Europe, despised piracy, and eradicated the slave trade with the Malay tribes, which had long been a threat to European merchant vessels.

Since that time, he has devoted his efforts to establishing himself in Borneo and pursuing a career there. It was difficult for him to accomplish his goal. Many English parties worked to thwart his plans. On October 27th, 1838, he defied all odds and set sail for the Mediterranean Sea aboard the *Royalist*, a royal schooner with a displacement of 142 tons and a crew of over 20 men. During the voyage, he trained his crew to be formidable combatants. (JBJ van Doren, 1865) Brooke arrived in Sarawak, which was then a part of the Sultanate of Brunei, in 1839. Brooke could oust the Bruneian military and establish his own kingdom in Sarawak with the help of some locals who were dissatisfied with Brunei's rule. In 1841, the British recognized him as King of Sarawak, rendering him an independent colonial ruler. (Steven Runciman, 2011)

To ascend to the top leadership position in Sarawak, Brooke first needed to establish himself as a political powerhouse in front of the current rulers. The Sultan of Brunei Omar Ali Saifuddin II, who ruled from 1828 until 1852, became a rival of his and prevented him from attempting to become an influential figure in Sarawak. James Brooke's relationship with the Sultanate of Brunei was not always harmonious. At the beginning of his arrival to the region, Brooke had a close relationship with the Sultanate of Brunei. He was bestowed upon him the title *Datu* by the Sultan of Brunei, and frequently, he even assisted the empire in fighting rebellions and external threats. (George Rodney Mundy, 1848)

As Brooke continued to solidify his control in Sarawak, ties between him and the Sultanate of Brunei worsened, leading to Brooke's eventual ouster from the position he held. The presence of Brooke, who had established himself as a *de facto* independent ruler in the territory that had previously been a part of the Bruneian sultanate, made the Sultan of Brunei feel threatened. In addition, there were disagreements between Brooke and the government of Brunei on the political and economic policies that were in place in the Sarawak region, which had led to tension between the two parties. These tensions reached their peak in 1841, when the Sultan of Brunei tried to retake Sarawak from Brooke's hands. However, the attempt failed, and Brooke maintained control of the region. After this incident, relations between Brooke and the Sultanate of Brunei further deteriorated, and both were embroiled in a protracted conflict. (Paul Richardson, 1994)

However, this relationship cannot be reduced to mere conflict. Brooke still maintained contact and relations with the sultanate of Brunei, although with less intensity. There were negotiations and agreements between Brooke and the Sultan of Brunei regarding territorial boundaries and economic rights in the Sarawak region. It cannot be denied that the relationship between both parties was full of tension and competition for power. As a king of Sarawak, James Brooke enacted several policies affecting the region. He fought against slavery and human trafficking and implemented social and legal reforms. In addition, Brooke used Sarawak's natural resources, particularly sandalwood and peppercorns, to increase its wealth and influence. (Leigh Richard Wright, 1972)

The reign of Brooke has not been without controversy. Criticism of Brooke pertaining to the abuse of power and the exploitation of natural resources for personal benefit evolved into false accusations against him. Some individuals referred to him as an autocratic and

imperialist colonialist. However, James Brooke remained a complex figure in the history of Sarawak, having left behind significant political, economic, and social transformations in the region. James Brooke died on June 11th, 1868 in England. After his demise, power in Sarawak passed to members of his family, who would establish the Brooke dynasty, which would rule for nearly a century. The legacy of James Brooke as a King of Sarawak reflects his complex and controversial role in the history of colonization and interactions between Europe and Southeast Asia. (Spenser St John, 1879)

Sarawak's Geography and Society

In the nineteenth century, Sarawak presented a geographically diverse and alluring environment. This region was in the northern portion of Borneo and bordered the South China Sea to the north. Sarawak predominantly comprised towering mountains and vast tropical rainforests. This region included the Rantau Benua Mountains and Batu Lawi, among other peaks. Extensive tracts of tropical rainforest in this region supported a profusion of plant and animal species. There, you can locate orangutans and rhinoceroses, among other species. Besides mountains and rainforests, an extensive river system evolved as a distinguishing feature of Sarawak in the nineteenth century. As the longest river in the region, the Rajang River served as the principal trade and communication corridor between the interior and the coast. Rivers like the Sarawak, Baram, and Rejang played a crucial role in fostering interregional relations.

The coastline of Sarawak featured beautiful beaches and coves. Brunei Bay was located to the north, and Sarawak Bay was located to the south. This lengthy littoral featured significant ports that served as hubs for international trade and relations. This beach provided access to commerce and shipping, serving as a conduit for communication with neighboring nations, such as Brunei and Indonesia. Sarawak encompassed several minor South China Sea islands. Islands such as Pulau Talang-Talang Besar, Pulau Talang-Talang Kecil, and Pulau Satang were part of this location. This sea served as a significant conduit for commerce, fishing, and interaction with neighboring nations. The geographical diversity of Sarawak has produced a diverse ecosystem with a high level of biodiversity. Tropical rainforests, mountains, rivers, and coastlines were habitats for a wide variety of plant and animal species. Unique to this region, the endemic flora and fauna contributed significantly to the natural environment and history of the Sarawak region. Sarawak's diverse topography had influenced the region's history and development, as evidenced by its towering mountains, dense rainforest, extensive river network, breathtaking beaches, and surrounding small islands. This unique natural environment affected how people lived, traded, and interacted with the outside world during that time period.

Sarawak's local government comprised a political structure containing the Sultanate of Brunei and Dayak tribe chiefs. Sarawak was still ruled by the Sultanate of Brunei at the turn of the century, and local administration in the region was founded on a system that had existed for centuries. The Sultanate of Brunei had political and administrative influence in Sarawak. The powers of the Sultanate of Brunei were extended to Sarawak through the appointment of local rulers, who were appointed as deputy sultans in the region. Although the Sarawak region had limited autonomy, important policies and decisions still depended on the approval and direction of the Sultanate of Brunei. Besides governing the Sultanate of Brunei, Dayak tribal chiefs also had an important role in local governance in Sarawak. Dayak tribal chiefs were local leaders of the Dayak tribes that inhabited the region. They held the

responsibility for maintaining order and welfare of the Dayak community, as well as maintaining local wisdom and traditional traditions that had existed for a long time.

The relationship between the government of the Sultanate of Brunei, Dayak chiefs, and other local communities was reflected in Sarawak's local governance. The Sultanate of Brunei provided the administrative and political framework, while the Dayak chiefs preserved the traditions and welfare of the Dayak people. Despite external influences, this local governance structure respected the local community's wisdom and traditions. Sarawak was home to several Dayak tribes that inhabited the region. The dominant Dayak tribes were the Iban (Sea Dayak), Bidayuh (Darah Dayak), and Kayan-Kenyah tribes. During this time period, the existence of the Dayak tribes was influenced by their culture, traditions, and way of life, as well as their interactions with the colonial government and other factors.

The Bidayuh people inhabited the Sarawak highlands and slopes. Their primary means of subsistence were cultivation, hunting, and gathering forest products. The Bidayuh tribe cultivated rice and vegetables using a terrace system on hillside slopes. They were also skilled at weaving and crafting with bamboo and rattan, which played an essential role in their lives. Kayan-Kenyah were the indigenous inhabitants of Sarawak's interior. They were renowned as boat specialists and accomplished woodworkers. Their means of subsistence included agriculture, hunting, and horticulture. The Kayan-Kenyah people were known for their intricate woodcarvings and their complex culture. They frequently adorned their dwellings with human skull ornaments. The social structure of the Kayan-Kenyah tribe was hierarchical, with tribal chiefs serving as key community leaders.

The relationships between the Dayak communities and the Sultanate of Brunei were characterized by a mixture of cooperation, trade interaction, and conflict. Relations between the Dayak tribes and the Sultanate of Brunei were not always homogeneous or uniform, despite the sultanate's political and administrative influence in the Sarawak region. The Dayak tribe maintained a complex relationship with the Sultanate of Brunei. Several Dayak communities, particularly the Iban, enjoyed a relatively amicable relationship with the sultanate. As a means of protection and conflict resolution, they could form alliances with or acknowledge the sultanate's leadership. In certain circumstances, the Dayak tribes could become allies or support forces for the empire in conflicts or hostilities against other parties. (King & Knudsen, 2021)

There were, however, instances of tension and conflict between the Dayak tribes and the Sultanate of Brunei. Occasionally, the sultanate attempted to expand its influence into Dayak tribal areas by imposing taxes or dispatching emissaries to control or regulate trading activities. This frequently provoked opposition from the Dayak communities, who wished to preserve their independence and autonomy. In addition, the Dayak tribe also had the freedom to run their own traditional government system within their territory. They had tribal chiefs or local leaders who led their communities, and their social and customary systems often ran parallel to those of the sultanates, but had considerable independence in managing their internal affairs. Trade interactions with the Sultanate of Brunei could influence the Dayak culture in Sarawak. The Dayak traded forest products with the sultanate, including resin, rattan, and timber materials. However, this commerce may also lead to instability and competition between Dayak tribes and merchants from neighboring sultanates or nations. By establishing new fields every few years, they used shifting cultivation techniques for farming. In their indigenous traditions, the Iban were also renowned for their expertise in woodcarving and sculpting human skulls. After a few years, they opened up new fields and used shifting

cultivation techniques to farm. Under their indigenous customs, the Iban were also renowned for their woodcarving and human head sculpture skills.

Reign Before Brooke

Sarawak was a region under the Sultanate of Brunei's control before James Brooke arrived. The Sultanate of Sarawak, also referred to as the Kingdom of Sarawak, is one of several kingdoms in the region. The Sultanate of Sarawak has deep historical origins that date back to the pre-colonial period. In the fifteenth century, Sarawak was a part of one of the greatest maritime empires in the region, the Sultanate of Brunei. Sarawak is one of the most significant regions within Brunei's borders. Sarawak experienced political instability and internal unrest in the Sultanate of Brunei in the seventeenth century. This gave some Dayak chiefs and local religious leaders autonomy over their own territories. These tribal chiefs governed their territories according to their own traditions and customs, frequently wielding considerable local influence.

Beginning in the nineteenth century, under the control and influence of the Sultanate of Brunei, Sarawak grew weaker. The extensive trade and demand for natural materials from Sarawak, such as wood, resin, and rattan, attracted foreign merchants, like Chinese and Bugis merchants. These merchants' arrival had a significant economic impact on the region. Brunei's precarious political situation and internal instability created openings for increased foreign influence in Sarawak. Sultan Omar Ali Saifuddin II of Brunei presented Sarawak to James Brooke in 1839 as a token of appreciation for Brooke's help in suppressing a rebellion. James Brooke effectively became the ruler of Sarawak and founded the Brooke dynasty that controlled the region after receiving the territory as a gift. This marked the beginning of a period of colonialism in Sarawak under the rule of the Brooke family, also known as the Brooke Dynasty or Raja Sarawak because of Brooke's help in suppressing a rebellion.((Corresponding Author) et al., 2023)

Sarawak continued to experience political shifts and foreign influences in the years that followed, both from the British colonial government and other economic and social factors. The history of the Sultanate of Sarawak before James Brooke reflects the region's complex political conditions and the transferring of authority from the Sultanate of Brunei to foreign rulers. Whereas the Dutch, who ruled portions of Kalimantan in the west, were concerned about Brooke's visage. The actions of this British explorer did not garner the interest of Batavia. When they learned that there had also been an extreme change in the circulation's form of pirate ships, which were frequenting native ships, and that they could not rule out the possibility of European ships visiting or departing from Singapore, they intensified their surveillance of the border regions.

During fortifying the outpost, the officers who were sent there learned of Brooke's political moves. Assistant Resident Sambas is cognizant of the repercussions of the news above, but he does not wish to be held accountable for it. He contacted Batavia to inform them of this and to suggest that now was the ideal moment to offer Raja Muhammad Hassim of the Sultanate of Brunei help and to agree with him. Batavia rejected this proposal for unspecified grounds. James Brooke gained Brunei's trust to suppress the rebellion in Sarawak amidst Dutch anxiety.(JBJ van Doren, 1865)

Henriette McDougall, a British writer who lived in Sarawak during the reign of James Brooke there, recounted that when James Brooke was opening his career in Sarawak, he saw

a conspiracy occurring between the Sultanate of Brunei and pirates, whose job was to spread terror on the coasts of Sarawak. north coast of Borneo. The Sultanate also contacted the Dayak, who would later be ready to conduct the orders of the Malay court. Of course, Brooke should be wary of this action, because after all, she is a newcomer who does not yet have strong alliances in Sarawak. It is difficult to persuade and win the affections of Bruneian aristocrats. James Brooke required years to establish an equal partnership with them. After being entrusted with the authority to develop and administer Sarawak, he also performed admirably, and he has a vision that this region will one day be politically and economically significant.(Harriette McDougall, 1882)

Brooke Government Secrets

The key to Brooke's success in becoming the ruler of Sarawak is her mastery of conflict and diplomacy with local rulers. Understanding the local geography is his greatest asset for spotting opportunities and executing his strategies. Henriette McDougall accompanied Captain Brooke and several government officials on a tour of the Batang Lupar and Rejang rivers when Mr. Chambers, a British colonial employee, arrived on assignment in Kuching (the capital of Sarawak). Despite being paralyzed, he still took part by hauling a large boat and occasionally entering Dayak homes.

How Henriette's spouse succeeded in such a challenging circumstance is incomprehensible. The stairs that must be traversed from the water to the Dayak homes are located at a precipitous incline and are constructed entirely of tree trunks with multiple indents. When the water recedes, the staircases are transformed into slick mud. The stairs were at a steep angle and have no handrail, making climbing them challenging for anyone, let alone someone with knee paralysis.

The purpose of this expedition was to establish peace between the Dayak tribes who had long been enemies, as well as to build a fort on the Rejang River similar to Tuan Brereton's fort at Sakarran, with the same goal. An Englishman named Steel occupied the fort with several Malays. Captain Brooke took the battleship Jolly Bachelor, while one Frank transferred aboard to cross the sea from southern Sarawak to the Linga River, as the high waves washed over the smaller ships. When they arrived at the Linga River on a Saturday night, Frank was savoring the moonlight while sitting on the Jolly and observing the river's rushing tides. Suddenly, the piece of wood he was holding snapped, and he was hurled overboard. If he were to fall into the water, he would be dragged under the ship and perish. However, when he fell, he grasped the rope of a passing small (dingy) boat. He started promptly on it. With only bruising as his injuries, he was only wounded. It avoids water perils such as watery beds, crocodile jaws, and sharks that could pose a threat. Previously, a shark had been circling the ship for a full day, and a crocodile had attacked a man from a nearby skiff the day before.

The fleet waited on the Linga River for several days. During this time, the Dayak Balow Dyak were gathering vessels to exchange with the Sakarran tribe as a sign of peace. Such a history of these jars, which belonged to every Dayak tribe, was untraceable. They have an ordinary appearance, being brown with handles on the sides, and are occasionally adorned with dragons. Their value varied, but the Chinese attempted to imitate them to sell them to the Dayak tribe were always unsuccessful. The Dayaks can discern distinctions that European or Chinese eyes cannot, and they insist that Chinese jars have no actual worth. The

Dayak will not sell their priceless possessions, such as deer, for any amount. They were content that some jars retained the sweetness of the water.

If the Dayak tribe violates the law, the government will confiscate their vessels as punishment. The vessels are then stored in Kuching, or sometimes returned if the Dayak behaves well. This story recalls an incident from 1849 in which a Dayak child was taken prisoner after his father was murdered. This eight-year-old child was brought to the Rajah (the leader of Sarawak). The child appeared quite content, but then he begged the Rajah to speak in private. The boy disclosed in their conversation that he knew a secret location in the forest where some valuable *tajow* are concealed. To show Rajah the location, he offered to take him to meet the Malays or to the river. The Rajah believed the boy, and the precious jars were discovered and loaded onto the boat.

The young lad then returned to the Rajah weeping. He requested his freedom for the information he had provided about the Dayak tribe's treasures. By offering food, the lad requested to be dropped off on a forest path. He stated he would be home and able to see his mother in two days. The Rajah complied with the boy's request and provided him with the food and apparatus he required, including a China cup, a glass, and a dipper. After that, word spread that the boy had successfully reunited with his companions.

The preceding narrative shows the Dayak tribe's skill and sensitivity in distinguishing between authentic and valuable pots. They have extensive knowledge of their cultural heritage and are impervious to Chinese deception. The Dayaks secure their valuable possessions with successful care, including the jars with the ability to preserve sweet water. (Harriette McDougall, 1882) Brooke's familiarity with the Dayak canisters is also deemed essential for her to comprehend the local community's personality. A close relationship will lead to cooperation that benefits both parties.

Fighting Lanun

In 1849, Dayak pirates were so frequently cruel that the Sultan of Brunei asked the British Admiral in the Straits Settlement for several warships to assist him destroy them. Repeatedly, protests and intimidation have been attempted. Pirates always promised future behavior to avoid harm in the present, but they never kept these promises when the opportunity to violate them with impunity arose.

Admiral Collyer dispatched H.M.S. The Albatros, commanded by Captain Farquhar, aboard the lifeboat H.M. Royalist, with commander Lieutenant Everest, and the steamer H.E.I.C. Nemesis to Sarawak in response to James Brooke's request. The Sultan then ordered all of his warships to prepare to join the British forces. There were several Bruneian ships joining the battle, including the Lion King, Royal Eagle, Tiger, Big Snake, Small Snake, Frog, and Crocodile, as well as many others belonging to the datu tribe. On such occasions, the datu ships are aided in battle by muscular men from their villages. This is a form of their government service. The Sultan supplied the entire army with cereals and several rifles for the expedition.

British ships that followed were excluded from the vanguard. Albatrosses in Sarawak and Royalists to protect the entrance to the Batang Lupar River, through which the Sakarran and Sarebas Rivers flow. However, Bruneian ships and nearly all of their officers accompanied the flotilla, along with the steamship Nemesis. On 24th July, eighteen Malay

boats, manned by twenty to seventy men each, and decorated with various flags and streamers in the brightest colors, Sarawak flags with red and black crosses on a yellow background, always at the stern, left the British forces.

Henriette created an ensign for Mr. Brereton's ship, the Tiger, depicting a tiger's head that appeared quite menacing. There were gongs and drums, Malay chants and British hoots, and we prayed for their safety and success as they accompanied the combined forces that night. Then they descended together into the river. Later, they were joined by friendly Dayak *Bangkongs* (ethnic boats), three hundred men from Lundu, eight hundred men from Linga, and a number of men from Samarahan, Sadong, and other places that had been attacked by pirates and wanted to take revenge against their enemies. (Harriette McDougall, 1882)

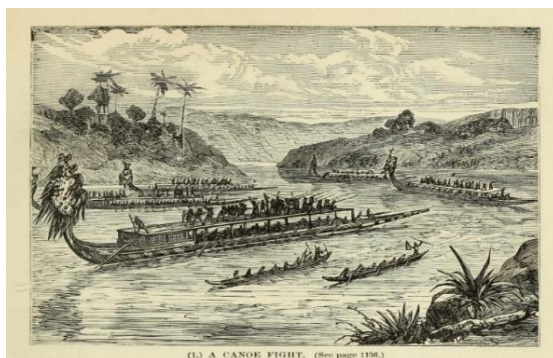


Illustration of Bangkong Dayak
(Sourced: Wood, *The Uncivilized Races*, 1878)

On 2nd August, Henriette received a note from the Sultan of Brunei written in pencil on a piece of discarded paper on the evening of 31st July. The note described how they had been defeated by a large balla (war fleet) of the pirates Sarebas and Sakarran, comprising 150 toads, who returned to their homes with booty and prisoners in their boats. The pirates discover that all river entrances are occupied by their foes, a combined British, Malay, and Dayak force stationed in three detachments, and Nemesis standing by to aid any attack.

As he spies on the pirate fleet, the Lion King's ship dispatches a catapult to alert the others. The silence was only broken by three gong strikes that summoned the pirates to a war council. A few minutes later, a terrifying scream proclaimed their arrival, and two divisions of the fleet closed in. When they saw the ship, however, they realized there was no way to vanquish it, so they rang the gong again to summon the ships. After a brief delay, a second defiant shout indicated they had waged war.

Then, amid the night, a frightening event transpired. The pirates fought valiantly, but could not overcome the superior forces of their adversaries. The oars of the ship flattened their boats. They were surrounded. Five hundred individuals were executed with swords, while twenty-five hundred fled into the forest. The boats were blown to pieces or their crews abandoned them on the shore. The dawn illuminates a sorrowful scene of devastation and defeat. Over eighty vessels and *Bangkongs* were captured, most which were sixty to eighty feet long and had nine or ten-foot beams. (Harriette McDougall, 1882)

Heterogeneous Government

James Brooke could not govern Sarawak by himself. He incorporated the pattern of power distribution with his fellow British subjects and the local leaders. This combination of government is necessary, according to him, so as not to cultivate social jealousy among Sarawak's ethnic groups. In the fragment that follows, Henriette describes Brooke's distribution of authority.

James Brooke placed Lord Brereton in a fort constructed at the mouth of the Sakarran River in 1852. He had a positive impact on many individuals because of his dedication to improving society. Gassim, one of the most influential tribal chiefs, remained loyal to him and even ceased the practice of taking heads, which at the time was closely tied to Dayak war customs. According to an ancient custom, certain paddy fields in Sarawak can only be cultivated by heroes who have taken many heads. Gassim, who never removed a single head, is said to have cleared and planted a portion of this land. The other tribal chiefs then protested the new custom, and one of them sent Gassim a message. They will oppose him if he does not put an end to this lawlessness.

Gassim responded that he was willing to fight with swords if necessary, but he first requested a meeting with all the other chiefs to discuss the issue. Gassim persuaded them, through the force of his eloquence and the justice he fought for, that old bad behaviors needed to be eradicated. Brereton brought Gassim and some of his men to Kuching. There, the chief had brunch with several British officials. Gassim was astonished when all of the students gathered to pray. He stated that he and his followers would eventually convert to Christianity. (Harriette McDougall, 1882)

From a Western perspective, Brooke's method of developing his territory is still a colonial state, which is a triumph. In colonialism, foreign minority rule refers to a situation in which a group of foreigners who are racially, ethnically, and culturally distinct from the indigenous population possess control and power over the territory they colonize. This frequently occurred within the context of colonialism, where foreign minorities, such as Europeans, were granted colonial authority because of their social, economic, and political superiority. They enjoyed material advantages and frequently exploited the natural richness and resources of native peoples for their own gain.

Colonialism entailed relationship between radically distinct civilizations. Colonists from the industrially and technologically advanced Western civilization entered the colonized territories, which were typically non-industrialized societies with distinct cultures and traditions. This resulted in complex power dynamics and tensions between the colonialists and the indigenous. This relationship is characterized by the colonial party's dominance, influence, and frequently cultural assimilation of the colonized people. (Charles Hirschman, 1986)

The colonialists' attempt to impose their industrial society on the non-industrial society they colonize is an essential aspect of colonialism. The economic, political, and social structures of industrial societies are based on capitalism, industrialization, and modernization. To expand their power and control over colonial territories, colonizers frequently introduced industrial economic models, such as commodity production, new monetary systems, and modern infrastructure, which could alter and supplant the traditional non-industrial way of life of the colonized.

Colonialism frequently entailed "an antagonistic relationship" between colonists and colonial rulers. The colonial powers regarded the colonists as objects of dominance and control. They are frequently subjected to oppression, exploitation, and disregard for their human rights. The colonists maintained their dominance over the colony's population through the use of physical violence, punishment, and political and economic control.

Colonialism requires justification to maintain dominance, including not only the use of force, but also pseudo-justification systems and stereotypical behavior. Colonialists devised these narratives and ideologies to justify their presence and actions in colonial territories. They frequently employ concepts of ethnic superiority, orientalism, and paternalistic perspectives that degrade the culture and society they colonize. Using stereotypes and prejudices to diminish and justify colonial treatment strengthened the colonizers' dominance over the colonists.

CLOSING

James Brooke helped to consolidate his authority in Sarawak. In the middle of the 19th century, Brooke seized authority in the region as the first White King of Sarawak. Brooke was successful in establishing authority and bringing stability to the region through deft diplomacy and measured military action. He implemented political and legal reforms that contributed to the modernization and organization of Sarawak's administrative structure. Brooke's success in stabilizing Sarawak shows her ability to overcome obstacles and set the groundwork for the future of the region. In addition, James Brooke's efforts to assert his authority in Sarawak were colored by the English cultural influence he carried with him. Brooke introduced a western education system to Sarawak, which allowed the locals to study modern science and technology. It endeavors to advance moral values in the region. Brooke has steadily garnered widespread support and recognition from the people of Sarawak, although some local community groups initially rejected these changes.

James Brooke's function as a colonial leader in Sarawak influenced the region's political and economic growth. Brooke altered the economic structure of Sarawak by encouraging the expansion of the commercial and agricultural sectors. He encouraged the production of commodities such as pepper, timber, and gambier, which eventually became Sarawak's primary source of income. In addition, Brooke is attempting to safeguard the indigenous Dayak people of Sarawak from exploitation by traders and culture criminals. Despite some criticism of his policies, including accusations of self-enrichment, Brooke's contribution to the development of Sarawak's economy remains a significant part of the history of the region.

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