Panel

Translation, Culture and Politics. East-Timor still weaving across-roots,
Convenor: Paulo Castro Seixas
6th Euroseas Congress.

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**Theme**  

**Barlaque - Marriage negotiations**

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**Theme**  

**Land, Rituals and Rights**

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| **Jean BERLIE**  
Honk-Kong University | East Timor in the second decade of the 21st century. Development, sovereignty and politics |
| **Theme** | **Language, Education** | | confirmed |
| **Kerry Taylor-Leech**  
University of Southern Queensland | The ecology of language planning in Timor-Leste |
| **Ivanildo Quirino do Nascimento** | O modelo dos Centros Comunitários de Aprendizagem, um estudo De caso: Krarás (Viqueque) |
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| **aniel Schroeter**  
Simião – University of Brasilia (UnB/ Brazil | Diversity and legal equality: a comparative perspective on Brazilian and East Timorese dilemmas |
| **Victori! Ktmala Sakti** | emotion, violence and memory in post-conflict rehabilitation in Cambodia and East Timor |
ABSTRACTS:

@ridewealth or brideprice? Moral regimes in dispute at marriage negotiations between East Timorese elites.

Kelly Silva
University of Brasilia

This text discusses some of the moral regimes related to the payment/transfer/offering of the bride price/wealth/value in Dili, in the context of the current marriage practices among the country elites. Based on fieldwork data produced between 2008 and 2009, I analyze some discourses and behaviors associated to the barlake or hafolin. Some controversies about the barlake are explored which reveal projects and strategies of identification attributed to different places and the population that inhabit them. The various terms that I use herein to qualify the barlake are not a conceptual imprecision. They reflect the different means related to this phenomenon from the native point of view.

I consider such discourses and practices as long duration historical process products. I suppose they have been shaped through the dialect between typical East Indonesia indigenous practices, certain dimension of the Portuguese colonization and the Catholic missionary actions. From this process the very East Timorese society has been invented as well as the social history of Dili. In this enterprise is necessary to find a place to put the "customs" related to the mountains, from which the barlake is an important part. In this
context, the elites different positions face to the barlake are part of a broad set of tensions related to the place that indigenous traditions should occupy in the nation-building process.

Josh Trindade
trindade.josh@gmail.com
Barlaki in relation to gender and domestic violence

ABSTRACT

The Barlague of Timor-Leste

David Hicks
Stony Brook University
david.hicks@stonybrook.edu

For Timor-Leste few social institutions are more iconic than the barlague. Its presence is evident in all of the ethno-linguistic groups in the country and in virtually all sukus. As such it may even be considered a defining feature of Timorese society – as it still is in many areas of Southeast Asian, including Burma, Thailand, Vietnam, Sumatra, and in eastern Indonesia, where it occurs as a ubiquitous institution. Paradoxically, however, some Timorese and malai have come to find serious fault with this institution. Their grounds for objection include a claim that it demeans the status of women, impedes marriages between like-married young people, and is a drain on families’ economic resources. In the view of these critics the barlague needs to be replaced by something more attuned to the values of the malai. Such negative assessments typically cast the barlague exclusively as a marriage institution whereas the barlague is what the sociologist, Marcel Mauss, might have characterized as a “total social phenomenon” in its capacity to incorporate a complex of representations collectives that embrace most important domains of Timorese life. This paper
offers an alternative perspective on the barl'aque by portraying it as a total social phenomenon that establishes and maintains social integration between descent groups and hence contributes to social stability. Nor is this all. As a total social phenomenon the barl'aque offers a microcosmic view of Timorese society incorporating many of its most fundamental values in the domains of symbolic classification, social identity, gender, and ritual obligations.

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Diversity and legal equality: a comparative perspective on Brazilian and East-Timorese dilemmas

Daniel Schroeter Simião – University of Brasília (UnB) / Brazil

The paper presents the preliminary findings of a research on the constraints to legal quality based on a comparative approach between Brazil and East Timor. Basically it compares, through an ethnographic approach, the different meanings of equality, hierarchy and inequality in the constitution of legal sensibilities and the relation of these with broader self-representations of society in both countries.

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Victoria Stead Human Security Program Globalism Research Centre & Global Cities Institute

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Employing a theoretical framework of intersecting social formations - customary, traditional and modern -- my work explores the ways in which people & communities in Timor Leste negotiate multiple ontological and social forms, through an exploration of transforming social relationships to land. Particularly, my interest is in the exercise of agency, and implications of intersecting social formations for political landscapes and relationships of power.

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An$res Del Castillo Sanchez (Associação Latino-Americana de Estudos de Ásia e África)-ALADAA

A questão de gênero nas Eleições Comunitárias (Sucos): os casos de 2004 e 2009

Andres del Castillo

Chief Technical Advisor

United Nations Electoral Support Team UN EST

Dili, Timor-Leste

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Ivanildo Quirino do Nascimento

O modelo dos Centros Comunitários de Aprendizagem, um estudo se caso: Krarás (Viqueque)

Associação Brasileira de Tecnologia Educacional _ABED

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Kerry Taylor-Leech

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University of Southern Queensland

"The ecology of language planning in Timor-Leste"

Language policy and planning in Timor-Leste with a particular focus on education. I would like to discuss the tensions between the local and the global, modernism and tradition, political symbolism versus practical linguistic and educational realities, the politics of aid and donor agendas in education.

Susanna Barnes Susana.M.Barnes@arts.monash.edu.au
Monash University

Continuity and change within customary institutions in a Nauheti speaking community

Continuity and change within customary institutions in a Nauheti speaking community in Uatolari sub-district where I have conducted research in 2004, 2006-2008. The paper discusses on discourses of origins and precedence and the dynamics of landed/ritual authority and alliance-based/political power.

Sakti, Victoria Kumala victoria-kumala.sakti@fu-berlin.de

Emotion, violence and memory in post-conflict rehabilitation in Cambodia and East Timor.

Our research is a cross-cultural study on emotion, violence and memory in post-conflict rehabilitation in Cambodia and East Timor. I am the researcher on East Timor and currently preparing for the first part of my field research (February to end of May 2010).

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Jean BERLIE jean.hanlin@gmail.com

Honk-Kong University

carmeneza dossantos carmeneza@yahoo.com

“This is the beginning of the relationship”: plants and objects as translations of social relations and bounds

Lúcio Sousa, Universidade Aberta (UA) - Portugal

This paper presents the preliminary findings of an ethnographic research on the material supports of social interaction in East Timor, namely among Kemak and Bunak ethnolinguistics groups in Bobonaro district. Special attention shall be given to the recurring presence and persistent role of betel and areca nuts, namely their mythic, symbolic and social references in daily and ritual life of East Timorese people.