

Panel

Translation, Culture and Politics. East-Timor still weaving across-roots,

Convenor: Paulo Castro Seixas

6th Euroseas Congress.

| <b>Theme</b>   | <b>Negotiating translation</b>   | <b>Situation in the panel</b> |
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| Lúcio Sousa,<br>Universidade Aberta<br>(UA) – Portugal   | “This is the beginning of the relationship”:<br>plants and objects as translations of<br>social relations and bounds | confirmed                     |
| Paulo Castro Seixas  | Elder and young Brothers   | confirmed                     |
| <b>Theme</b>   | <b>Barlaque – Marriage negotiations</b>  |                               |
| Kelly Silva – UNB - Brasil   | Bridewealth or brideprice? Moral regimes<br>in dispute at marriage negotiations<br>between East-Timorese elites.     | confirmed                     |
| Josh Trindade  | Barlaki, gender and domestic violence  | confirmed                     |
| David Hicks - Stony<br>Brook University  | The <i>Barlaque</i> of Timor-Leste   | confirmed                     |
| Andres Del Castillo<br>Sanchez (Associação<br>Latino-Americana de<br>Estudos de Ásia e<br>África)-ALADAA | A questão de gênero nas Eleições<br>Comunitárias (Sucos): os casos de 2004 e<br>2009                                 |                               |
| Nuno Canas Mendes  |  | confirmed                     |
| Rui Feijó  |  | confirmed                     |
| <b>Theme</b>   | <b>Land, Rituals and Rights</b>  |                               |
| Victoria Stead -<br>Human Security<br>Program  | Land and Social Relations  |                               |

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| Globalism Research Centre & Global Cities Institute               |   |                  |
| Susanna Barnes<br>Monash University                               | continuity and change within customary institutions in a Nauheti speaking community             |                  |
| Jean BERLIE<br>Honk-Kong University                               | East Timor in the second decade of the 21st century. Development, sovereignty and politics      | <b>confirmed</b> |
| <b>Theme</b>  | <b>Language, Education</b>  |                  |
| Kerry Taylor-Leech<br>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)         |                  |
| <b>Theme</b>  | <b>Comparative issues</b>   |                  |
| Aniel Schroeter<br>Simião – University of Brasília (UnB) / Brazil | Diversity and legal equality: a comparative perspective on Brazilian and East Timorese dilemmas | confirmed        |
| Victoria Ktmala Sakti   | emgntion, violence and memory in post-conflict rehabilitation in Cambodia and East Timor        |                  |

ABSTRACTS:

**@ridewealth or bridepri#e? Moral regi-es in dispute at earriage 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 vario5s 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 indigennus practices, certain dimension of the Portuguese colonization and the Catholic missionary actions. From 4his process the very East Timorese society hav% been invented as well as the social history of Dili. In this enterprise is necessary to find a plac% to put the "customs" related to the mountains, from which the *bqrlake* is an important part. In this

context, the elites different positions face to the *barlake* are part of a broad set /f tensigns related to the place that indigenous traditions should occupy in the nation-building prncess.

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Josh Trindade

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Barlaki in relation to gender and domestic violence

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#### ABSTRACT

The *Barlaque* of Timor-Leste

David Hicks

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For Timor-Leste few social institutions are more iconic than the *barlaque*. 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 *barlaque* needs to be replaced by something more attuned to the values of the *malai*. Such negative assessments typically cast the *barlaque* exclusively as a marriage institution whereas the *barlaque* is what the sociologist, Marcel Mauss, might have characterized as a "total social phenomenon" in its capacity to incorporate a complex of *représentations collectives* that embrace most important domains of Timorese life. This paper

offers an alternative perspective on the *barlaque* 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 *barlaque* 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 Brasilia (UnB) / Brazil

The paper presents the preliminary findings of a research on the constraints to legal equality 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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Land and Social Relations

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 ontologies and social forms, through an exploration of transforming social relationships t/ 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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Andrés 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 de 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 pragmatic linguistic and educational realities, the politics of aid and donor agendas in education.

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Susanna Barnes [Susanna.M.Barnes@arts.monash.edu.au](mailto:Susanna.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.

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Sakti, Victoria Kumala [victoria-kumala.sakti@fu-berlin.de](mailto: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](mailto:jean.hanlin@gmail.com)

Hong-Kong University

East Timor in the second decade of the 21st century. Development, sovereignty and politics".

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"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.