Professor Tony Rudyansjah completed his undergraduate, master, and doctoral degrees in anthropology at the University of Indonesia in 1983, 1987, and 2008, respectively. He is now the Acting Chair of the Department of Anthropology, University of Indonesia. He has been invited as a Visiting Senior Scholar in the Department of Anthropology, Duke University, USA (August to December 2014). His publications include the following books: *Kekuasaan, Sejarah, & Tindakan* (English: Power, History & Action, Rajawali Pers, 2009); *Alam, Kebudayaan & Yang Ilahi* (Nature, Culture & the Divine, Titian Budaya, 2011); *Antropologi Agama* (Anthropology of Religion, ed., UI-Press, 2012); *Emile Durkheim* (Penerbit Buku Kompas, 2015). He is currently interested in contributing toward developing the field of historical anthropology in Indonesia. His research area interests are Southeast Asia and Oceania.

**RESEARCH INTERESTS:**
displacement, dependence, state-society relations, decentralization, development, and funding

**SOCIAL SCIENCES 1, ROOM 261**

**NOVEMBER 6, 2019**

3:30–5:00 PM

**STATE, SOCIETY, AND RELATIONS OF DEPENDENCE OVER THE LONG TERM IN NORTH SERAM, EASTERN INDONESIA**

This study examines changing historical constructions of ‘state’, ‘society’, and their interrelation in the indigenous community of Masihulan, near the northern coast of Seram in the central Moluccas of Indonesia. The people of Masihulan have been involved in relations of dependence with a long succession of sovereign powers both near and far, and they are surrounded by a landscape created out of many waves of immigration, economic change, and shifts in basic environmental conditions. I seek in this article to understand long-term continuities and transformations in political relations of dependence, both between Masihulan people themselves and in their relations with external power centres. These historical continuities and transformations have been generated through contingent intersections of several different factors. Crucial at each historical step has been Masihulan people’s desire to overcome political domination that they were experiencing in relation to states and ethnic others, and to define their niche in a world of long-distance interconnections. My ultimate focus is on understanding how Masihulan people are adapting to current macro-institutional policies of the Indonesian state, involving dramatic increases in local-level government funding.