WOMEN’S PARTICIPATION IN SUKU LEVEL GOVERNANCE

Baseline Study in Aileu

Acknowledgements ........................................................................................................ 5
Terminology and abbreviations ....................................................................................... 7
Notes on terminology used ............................................................................................ 8
Executive summary ........................................................................................................ 9
Summary of Recommendations ...................................................................................... 11
Background to the baseline and WOGIP Program ......................................................... 13
Project objectives and indicators .................................................................................. 14
Purpose of the project .................................................................................................... 14
Specific objectives .......................................................................................................... 14
Expected outcomes ........................................................................................................ 14
Specific indicators .......................................................................................................... 14
Context overview .......................................................................................................... 16
Methodology .................................................................................................................. 21
Area ............................................................................................................................... 21
Ethics ............................................................................................................................. 21
Team .............................................................................................................................. 21
Analysis ......................................................................................................................... 21
Study Design ................................................................................................................ 21
Sample .......................................................................................................................... 22
Limitations .................................................................................................................... 27
Areas for further inquiry ............................................................................................... 27
Baseline ......................................................................................................................... 29
1. Increased women and girls’ participation in decision making in Suku (Village) Councils, National Program for Village Development (PNDS) Committees and other local governance bodies ................. 29
   1.1 Number of forums for women that are established .............................................. 29
   1.2 Number of forums for women that are functioning ............................................ 29
   1.3 Number of women Suku Council members reporting higher level of participation in council decision making ................................................................. 31
   1.4 Number of women reporting active membership of PNDS committees ............... 36
   1.5 Percentage of District Committees in which women participate ....................... 38
   1.6 Number of TV and radio programs on women and girls’ participation in the Suku election campaign .................................................. 39
   1.7 Number of women who participate in the Suku Election campaign .................... 40
2. Reducing domestic violence ....................................................................................... 44
   2.1 Number of community leaders who have received training on domestic violence .............................................................. 44
   2.2 Reported change in attitude and understanding of men and women to domestic violence ................................................................. 44
   2.3 The number of sukus which have prohibited domestic violence issues into (informal) traditional law .......................................................... 45
   2.4 Number of cases referred to local leaders ............................................................ 50
   2.5 Number of cases referred through the Referral Network .................................. 50
   2.6 Number of registered cases ................................................................................ 51
   2.7 Number of cases followed up ............................................................................. 51
Observations from the images ....................................................................................... 52
Recommendations ......................................................................................................... 54
Recommendations: Increase women’s and girls’ political participation: ....................... 54
Recommendations: Reduce gender-based violence ........................................................ 56
ANNEXES ..................................................................................................................... 58
Annex 1: References ..................................................................................................... 58
Annex 2: Question Sheet ............................................................................................... 60
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The information in the Baseline can be used as a guide for us all to enhance our work and achieve transformation in the future.

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Cover photo by Christina Yiannakis. All other photos are credited to Olganinawati (Nina) Brito unless otherwise stated.

Any mistakes or omissions are the author’s sole responsibility, and sincere apologies for any inaccuracies.
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This baseline study was conducted and compiled in collaboration with Fundação Pátria, Plan International and Women’s Action for Change Forum with the support of a Timor-Leste based international consultant. Preparation for the study commenced in May, 2015, field work conducted in June and collaborative analysis and writing of results in July.

Fundação Pátria is a Timorese women’s organisation that was established in 2012 and works in 13 districts of Timor-Leste. Their vision is for women to be free from all kinds of discrimination and for them to become decision-makers at a local government level. Members of Fundação Pátria are actively involved in supporting women’s rights and gender equality, especially in rural areas who otherwise have limited access to information and support. They can be contacted at patriakomunidadade@yahoo.com.

Plan International is one of the world’s largest children’s International NGO, working with children and poor community in 50 developing countries across Africa, Asia and the Americas to promote child rights. Plan has no religious or political affiliations. Plan can be contacted at info.timorleste@plan-international.org.

Asosiasaun FADA: Plan and Fundação Pátria lead the creation of a Women’s Action for Change Forum, FADA: Feto Nia Asaun ba Dezenvolveamentu Aileu. In this report FADA is referred to as Asosiasaun FADA (referring to the overall network) or Forum FADA (referring to each branch). Asosiasaun FADA supports women to improve their leadership, advocacy, public speaking and conflict management skills with the goal of increasing the number of women in leadership positions.

Emily Morrison is an international consultant who has been working in Timor-Leste since 2012 and has a background in participatory community and international development. She has lived in Timor-Leste since early 2012, working with a range of international and national organisations. She facilitated the baseline, in Tetum, together with Fundação Pátria, Plan and Asosiasaun FADA. For inquiries please contact emilykatemorrison@gmail.com.
**TERMINOLOGY AND ABBREVIATIONS**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>Adat</td>
<td>Traditional system of governance and laws concerning natural and social life (Indonesian language)</td>
</tr>
<tr>
<td>Aldeia</td>
<td>Hamlet (smaller than a village)</td>
</tr>
<tr>
<td>Ansaiaun</td>
<td>Village elder representative on suku council</td>
</tr>
<tr>
<td>Baku malu</td>
<td>Colloquial term for ‘hitting each other’, commonly understood as not serious</td>
</tr>
<tr>
<td>CBO</td>
<td>Community Based Organization</td>
</tr>
<tr>
<td>CNE</td>
<td>Comissão Nacional de Eleições (National Election Commission)</td>
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<tr>
<td>CSO</td>
<td>Civil Society Organisation</td>
</tr>
<tr>
<td>FADA</td>
<td>Women’s Action for Change Forum (also abbreviated to Forum); Feto Nia Asaun ba Dezenvolvemuntu Aileu</td>
</tr>
<tr>
<td>GBV</td>
<td>Gender Based Violence</td>
</tr>
<tr>
<td>GoTL</td>
<td>Government of Timor-Leste</td>
</tr>
<tr>
<td>Hau Prontu</td>
<td>I’m 100% ready campaign to support women to run for the position of Xefe Suku</td>
</tr>
<tr>
<td>JSMP</td>
<td>Justice System Monitoring Program</td>
</tr>
<tr>
<td>KPK</td>
<td>Konseillu Polisiamentu Komunitária (Community police council)</td>
</tr>
<tr>
<td>LADV</td>
<td>Law Against Domestic Violence</td>
</tr>
<tr>
<td>Lia’aín</td>
<td>Traditional/cultural leader, ‘owner of the words’; mediators and decision makers</td>
</tr>
<tr>
<td>Lisan</td>
<td>Traditional system of governance and laws concerning natural and social life (Tetun language)</td>
</tr>
<tr>
<td>Lulun Biti</td>
<td>Traditional mediation ceremonial</td>
</tr>
<tr>
<td>Luirai</td>
<td>Traditional leaders considered as kings or chiefs with; passed through blood lines</td>
</tr>
<tr>
<td>Lulik</td>
<td>Sacred, at times used to describe something that is taboo or forbidden</td>
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<tr>
<td>MoJ</td>
<td>Ministry of Justice</td>
</tr>
<tr>
<td>MSS</td>
<td>Ministry of Social Solidarity</td>
</tr>
<tr>
<td>Nahe biti bo’ot</td>
<td>Literally ‘large mat’ – system of discussion, dispute resolution, mediation and decision making generally involving lia’nain, traditional elders and at times, suku council (almost always men only)</td>
</tr>
<tr>
<td>NGO</td>
<td>Non-Government organization</td>
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<tr>
<td>Pakote</td>
<td>Suku Council system of elected Xefe Suku selecting other council representatives</td>
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<tr>
<td>PNDS</td>
<td>Programa Nacional Dezenvolvimentu Suku (National Program for Village Development)</td>
</tr>
<tr>
<td>Rede Referral</td>
<td>Referral Network for victims of violence</td>
</tr>
<tr>
<td>SEM</td>
<td>Secretary of State for Woman’s Support and Socio-economic Promotion (previously SEPI)</td>
</tr>
<tr>
<td>SISCa</td>
<td>Servisu Integradu da Saude Comunitaria (Integrated Community Health Service)</td>
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<tr>
<td>Soru-mutu</td>
<td>‘Coming together’, traditional system of dispute resolution and decision making</td>
</tr>
<tr>
<td>STAE</td>
<td>Sekretariadu Tékniku Administrasaun Eleitorál (National Electoral Administration)</td>
</tr>
<tr>
<td>Suku</td>
<td>Village</td>
</tr>
<tr>
<td>Tara Bandu</td>
<td>Traditional system of governance in Timor-Leste</td>
</tr>
<tr>
<td>TAF</td>
<td>The Asia Foundation</td>
</tr>
<tr>
<td>UNDP</td>
<td>United Nations Development Program</td>
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<tr>
<td>UNICEF</td>
<td>United Nations Children’s Fund</td>
</tr>
<tr>
<td>VPU</td>
<td>Vulnerable Person’s Unit</td>
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<tr>
<td>WOGIP</td>
<td>Women and Girls in Participation</td>
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<tr>
<td>Xefe</td>
<td>Leader (Xefe de Suku: Village Leader)</td>
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There is often debate about how to describe local, traditional justice systems. The author has chosen ‘traditional’, but cautions readers not to see this as meaning that traditional justice systems are fixed. They are in fact constantly evolving, adapting, emerging and re-emerging.

The author preferences ‘traditional’ or ‘local’ over the term ‘informal’, as this can be taken as meaning that it is less legitimate than the ‘formal’ or ‘state’ justice system.

Justice systems is preferred over ‘law’ in recognition that there are complex, varied regulations, codes, practices, consequences and arrangements included in the justice systems; though traditional law is also referred to as the opening question on this topic was asking if there are ‘local/traditional laws’. In this case, there is a differentiation between formalised laws that are commonly aware and understood (law) and systems of lulik and lisan/adat which are present in almost all communities, though often only known and understood by the lia’nain and luirai.

Adat and lisan are used interchangeably reflecting the words of the respondents. Adat is the Indonesian word that is still in common use, with lisan being the Tetum equivalent.

Descriptions of governance systems in Timor-Leste are often over-simplified and segregated, though in reality they are integrated, fluid, complex and highly varied across the country and even within sukus.

With 95% of people describing themselves as Catholic, the Catholic Church also has substantial influence. The Catholic Church in Timor-Leste does not exclude traditional spirituality and governance, and the two exist with an integrated, porous relationship. Some people do not have significant interaction with the church whilst in other places, there is deep interrelation with religion, which some describe as being responsible for morality. In the case of Remexio, this integration is described as trianguar, with most of the weight at the top through adat, and supplemented by other systems or mechanisms.

This is not to say that most systems are similar or conceptualised in the same way. There are variations throughout Timor-Leste, with similarities and differences between locations.

Generally speaking, it is only the lia’nain and luirai who are entitled to make decisions, though there are some reported exceptions. In some locations, women are able to listen to the discussions, but not participate; in others they are not allowed to be present. In a few cases, women are also able to speak during meetings (nahe biti bo’ot/lulun biti/soru-mutu), but this is not commonly reported.
Through concerted, long term and sustained efforts, many positive changes have been brought about for women in Timor-Leste. Achievements cannot be understated, such as higher than average representation in Parliament, the passing of several laws and regulations ensuring gender equality and increasing attention paid to improving access to education and participation of women in all areas of social, economic and political life. It is within this context that this study was undertaken; to investigate the current level of participation of women in suku level governance, and how existing positive shifts may be further applied. This study recognises the hard fought achievements that women have gained, and seeks to contribute to future socio-political improvements.

The findings of the baseline study are consistent with most of the assumptions in the project proposal document, namely that women’s participation remains low and often tokenistic, and that many domestic violence cases are not adequately addressed.

The findings also show promising signs that efforts to raise awareness of relevant issues and to improve attitudes towards women’s political participation have had some success. People in areas that have been working with Fundação Pátria and Asosiasaun FADA have shown higher awareness of the Law Against Domestic Violence than two other suku visited (with limited access to information) and higher support for women’s political participation.

Suku level politics in Timor-Leste are often defined as pluralistic, integrated or hybrid as traditional systems of governance and state based, democratic systems of governance are both incorporated into the structures and practices. This has consequences in terms of opportunities for women to fully participate in political life as traditional systems are hierarchical and patriarchal. Decision-making at the suku level, and within the suku council is often the responsibility of traditional leaders (lia’nain/lu’rai etc), and women are often completely excluded from these processes.

This study, and others, have found low levels of awareness of the law governing suku councils (Law 3/2009), resulting in misunderstandings of members’ roles and responsibilities. Despite the law allocating the same level of responsibility to the two female representatives, there is an almost unanimous belief that their role is to raise ‘women’s issues’ (such as domestic violence) at council meetings, and to act as liaison between the Suku Council and women in the community.

Women’s interactions with the suku council were found to be generally passive, supported by other literature on women’s involvement in politics in Timor-Leste. Whilst the term ‘participation’ is often used, women responded that they do not often attend community meetings as they are too busy with other work and are not encouraged to join. When they do attend, they are generally silent, not consulted or only present for some of the meeting as their responsibility is to cook and/or clean the village for external visitors.

Attendance numbers are not a reliable measure of participation as women reported that their names are often registered, but they then leave for cooking or child minding duties, and they are rarely involved in discussions and have little or no influence in decision-making processes.

Women frequently responded that they do not have the opportunity to participate, with experiences of being put-down if they tried. They responded that the men do not ask them to be involved, indicating that discrimination and stigmatisation of women remain powerful barriers to women actively participating. Young women in particular were identified as having the least opportunity to participate in meetings, despite there being a role for female youth representatives.

When information sessions are held, women are unlikely to attend and even less likely to actively engage, creating a barrier to engaging in the topic and learning. External training was reported as being offered to men who were close to the Xefe Suku, particularly if there was a sitting fee.

Participation in PNDS programs received mixed responses; that it benefits all, it is a burden for
women to attend and that women directly benefit. Decision-making was reported as being the men’s role, and at times women were able to voice their priorities prior to the men discussing them.

There were some inconsistencies between the PNDS data and what the community reported. This is likely to be because some members have resigned, and also because the women involved in the discussion groups during the study were not aware of PNDS activities.

This serves as a reminder that women are not a homogenous group and that power, social status and familial relations continue to influence social structures. Being a woman does not equate to representing women, but may instead mask other pertinent social and cultural divisions.

It is encouraging that some female suku council members reported active involvement in the council, and at the same time, several female community members said that the two female council members never spoke to them or invited them to join meetings.

On several topics, the responses from women were inconsistent with those of the men, including the suku council. The men perceived their actions as encouraging women, but women experienced this as intimidation.

Men responded that they gave women opportunities, but that women were too shy, scared or didn’t know enough to speak-up. Women responded that they were not given the time, and often laughed at or criticised for ‘saying the wrong thing’ (tauk koalia sala).

The women also frequently said that they aren’t bright enough to participate (mentalidade la iha).

Being able to make decisions and mediate, particularly about land, was cited as a key responsibility of community leaders and as something that men, almost exclusively, are able to do.

Support from families was cited as a critical factor in enabling women’s active involvement and participation. For the women who do actively participate, it is with the full support of their husbands who sometimes assume child care and domestic responsibilities. Encouragement and support from the other suku council members was also given as a key factor, as well as access to information and training in public speaking so that women could confidently express their opinions and ideas.

The findings indicate that Fundação Pátria’s gender transformative approach which involves working with women to build confidence, knowledge and skills whilst also attempting to change the attitudes of men is necessary to enable greater participation of women.

Many women need continuous encouragement, support and resources to establish and continue women’s groups designed for peer support and learning. It is also critical that any political activity does not add further workloads, but instead encourages men and women to share domestic labour (fahe servisu). It is also crucial to not just focus on what women need to do, but to recognise and address the barriers to women’s participation, namely men’s behaviour and stigmatisation.

The implications of women not being involved in decision-making can be that their priorities are not considered; laws and regulations are formulated from a patriarchal, hierarchical foundation and women receive little information about processes and outcomes of decision-making.

Although the study attempted to assess media coverage of women’s political participation, this is extremely low and instead it looks at women’s access to information. Seventy percent of respondents had gained information through the radio, indicating radio as being a key source of information. For others, they relied solely on the Xefe Aldeia or Xefe Suku to pass on information, or mobile programs such as SISCa. Women and men all said that women need greater access to information.

Domestic violence has serious negative impacts on all members of the family, especially women and children. The majority of cases continue to be referred to aldeia and suku leaders, who have a strong preference for cases to be ‘resolved’ through traditional mechanisms.

People’s understanding of domestic violence, and its impacts, continues to be problematic. Everyday violence (baku-malu bain bain), teach-
ing (hanorin malu) and household ‘tiffs’ or ‘rows’ (problema bikan ho kanuru/bikan ho kanuru mak tarutu) are seen by far too many people as normal and separate to domestic violence.

Some suku have developed their own systems of tarabandu, which also include provisions for domestic violence and sexual assault. Although the Law Against Domestic Violence specifically states that domestic violence is a public crime and all cases must be reported to the police, some of the tarabandu laws specifically state that it is the suku council’s responsibility to resolve cases.

There are a number of concerns around using tarabandu to address domestic violence including lack of attention to the victim; decision-makers being powerful males in the community; monetary fines negatively impacting on the entire household, including the victim and high reported rates of re-offending.

The overlap between traditional governance and democratic governance structures is often further extended to include community policing representatives (KPK) and PNDS, where individuals may hold multiple representative roles.

The findings of this study, supported by other research, shows that in order for violence to be categorised as domestic violence, it needs to be serious – involving a weapon, blood, serious injury or be persistent and relentless. One implication of this is that some cases are not reported at all as they are considered ‘minor’.

Of concern is that rede referral members responded that ‘minor’ cases are best resolved at the aldeia or suku level, consistent with other literature that the vast majority of cases are not referred to police, or referred back by police.

There have been positive shifts in increased knowledge of the Law Against Domestic Violence, and a slight increase in the number of women in leadership positions at the aldeia and suku levels over the past few years.

Meaningful social changes, such as shifting patriarchal systems, takes considerable time and requires constant reinforcement and support. Starting from a young age women are taught to be passive, obedient and to defer to men. Men are taught that they must make the decisions and are naturally better placed to be leaders. Many people still consider ‘everyday violence’ as normal, with only extremely serious cases being referred to police.

Fundação Pátria, Plan International and Asosiasaun FADA’s considered effort to reach out to women, and educate men, is consistent with the necessary transformative approach to changing attitudes about women’s political participation, the need to eliminate the causes and improve responses to domestic violence.

Advocacy at district and national levels through campaigns such as “I’m 100% Ready”, remain important in addressing the structural constraints that women face. Fundação Pátria, Plan International and Asosiasaun FADA can reinforce their community level work through national level advocacy and awareness raising.

**Summary of Recommendations**

The following recommendations are based on the findings, group analysis and have come from Asosiasaun FADA, Fundação Pátria and Plan International with some inputs from the author. Recommendations are intended to be practical and whilst some are continuations of existing work (with some additions or amendments), some will also take time and consideration to be implemented.

The recommendations are also aimed at focusing on not just activities but approach and processes, in recognition that these are just as important as target numbers.

**Specific Objective 1: Increased women and girls’ participation in decision-making in Suku (Village) Councils, National Program for Village Development (PNDS) Committees and other local governance bodies.**

**Recommendation 1:** Provide opportunities for women to participate by removing barriers
Recommendation 2: Use appropriate methodologies and facilitation that engage people
Recommendation 3: Continue to use gender transformative approaches
Recommendation 4: Monitor impact of participation in PNDS and other committees on women’s lives
Recommendation 5: Increase women’s access to information
Recommendation 6: Continue providing ongoing, regular training for women at the level, and consider training at the aldeia level
Recommendation 7: Focus on supporting young women in general, and the female youth representative in the suku council
Recommendation 8: Continue to socialise the local leaders law 3/2009 to suku council members and the public

Specific Objective 2: Reduced incidence of gender-based domestic violence in Aileu (and Ainaro) Districts.

Recommendation 9: Continue to socialise the Law Against Domestic Violence
Recommendation 10: Develop a simple system for referrals and follow-up
Recommendation 11: Closely monitor and participate in developing tarabandu in-line with original plans
The overall objective of the baseline survey was to carry out the qualitative research in eight suku in Aileu district, and gain insight into current knowledge, attitudes and levels of participation of women in community meetings and PNDS committees. More broadly, it aimed to generate a greater understanding about the participation of women and girls in community and district decision-making, their levels of confidence and the supports and constraints they face.

It also aimed to obtain information about how national policies and laws, and their status of implementation, help to reduce gender-based violence. In order to understand this, the baseline looked respondent's attitudes and knowledge about justice mechanisms, both traditional and formal, and attitudes to domestic violence in general.

The purpose of the baseline is to provide a point of measurement for change in the future. As the baseline was conducted almost 12 months after the beginning of the project, there are also some elements of evaluation. As such some recommendations/suggestions have been added into the baseline as they were raised during the process of analysis.

**Plan International**, one of the world’s largest child rights NGOs, works with children, young people and communities in 50 developing countries, has been working in Timor-Leste since 2001 to promote the rights of all children and young people. Plan International is committed to supporting children to access their rights to education, water, sanitation and hygiene, employment, child protection and their right to attend safe schools. Plan International currently works in Aileu, Ainaro and Lautem districts.

**Fundação Pátria** is a Timorese women’s association that was established in 2012 and works in 13 districts of Timor-Leste. Their vision is for women to be free from all kinds of discrimination and for them to become decision-makers at a local government level. The patriarchal culture of Timor-Leste makes it difficult for women and girls to take on leadership roles within their communities, especially in rural areas. The rights of women are protected in the national constitution but decision-making and law enforcement are traditionally considered to be “men’s business”.

Plan International and Fundação Pátria launched a new program called “Women and Girls' Participation in Local Governance” to reduce gender-based violence (WOGIP) in July 2014. The program will support women and girls in Aileu and Ainaro Districts to become skilled, politically engaged and inspiring leaders, and encourage women to take on leadership roles in Suku Councils, PNDS Committees and other local governance bodies.

Plan International and Fundação Pátria led the creation of Asosiasaun FADA that supports women to improve their leadership, advocacy, public speaking and conflict management skills with the goal of increasing the number of women in leadership positions. If successful, these women will become role models to their children, can encourage additional women to become more involved in local governance and to speak out against gender-based violence. This program will also strengthen the institutional capacity of two Women’s Rights Civil Society Organizations (CSOs).

The baseline is intended to measure change throughout the duration of the project, but also more broadly for the three organisations. As such, the author has attempted to avoid framing this baseline in project terms, but taking a long-term vision of the work of Plan International, Fundação Pátria and Asosiasaun FADA that is far broader than the WOGIP program alone.
Project objectives and indicators

Purpose of the project

In-line with UN Resolution 1325, increased women and girls’ participation in village decision-making and reduced violence against women in Timor-Leste.

Specific objectives

- Increased women and girls’ participation in decision-making in Suku Councils, PNDS Committees and other local governance bodies.
- Reduced incidences of gender-based domestic violence in Aileu (and Ainaro) Districts.
- Strengthened institutional capacity of three Women’s Rights Civil Society Organizations (CSOs).

Expected outcomes

- Women and Girls’ Voice and Action Forums established and operational.
- Women and Girls’ forum members engaged in government committees, Suku Councils and PNDS committees at district and sub-district levels and are able to raise issues affecting women and children, especially gender-based domestic violence.
- Increased awareness of gender-based domestic violence and legal framework relevant for the protection of women and girls in Aileu (and Ainaro) Districts.
- Gender-based domestic violence issues included into traditional informal local law to be in-line with the national law on Domestic Violence. Communities actively responding to gender-based domestic violence incidences.
- Strengthened referral systems and data collection for domestic violence cases in Aileu (and Ainaro) Districts.

Specific indicators

The specific indicators that are addressed in this baseline study are:

Specific Objectives 1: Increased women and girls’ participation in decision making in Suku (Village) Councils, National Program for Village Development (PNDS) Committees and other local governance bodies

1.1 Number of women and girls’ forums established
1.2 Number of women and girls’ forums operational
1.3 Number of female Suku (Village) Council members reporting higher levels of participation in council decision-making
1.4 Number of women reporting active membership of PNDS committees.
1.5 Percentage of District Committees in which women participate
1.6 Number of TV and radio programs on women and girls’ participation in the suku election campaign.
1.7 Number of women participating in the suku election campaign

(Girls are not being targeted for the women’s forums and so this study looked only at women’s forums, not girls.)

Specific Objective 2: Reduced incidence of gender-based domestic violence in Aileu (and Ainaro) Districts

1.8 Number of women and girls’ forums established
1.9 Number of duty bearers who received training
1.10 Reported changes in attitudes and understanding of men and women to reduce domestic violence
1.11 Number of villages that have prohibited domestic violence issues into informal traditional law
1.12 Number of domestic violence cases reported to relevant duty bearers
1.13 Number of cases referred within the collaborating actors
1.14 Number of reported cases recorded
1.15 Number of followed-up cases
This review aims to give a brief overview of the context relevant to the work of Fundação Pátria, the FADA and Plan International in supporting women’s political participation and reducing domestic violence. There is much written about the history of Timor-Leste, and a variety of reports on the current political situation and levels of domestic violence. This context review aims to pull together relevant information in brief, to provide context and overview to the baseline study. The context review assumes knowledge of Timor-Leste and for further reading, a full reference list is provided.

Since re-gaining independence in 2002, Timor-Leste has overcome momentous challenges in terms of national, political, social and economic progress. The population in general is politically active and supportive of democratic processes resulting in high turnouts to vote at elections. Challenges remain at all levels of politics, in particular with the overlap and distinction between traditional governance systems and democratic governance systems at the suku level.

The line between the two is often blurred, with support for democratic processes of election being widespread so long as they are inclusive of traditional authorities. This can be explained as, “the people combine the local electoral system with their traditional system of leadership and governance in order to strengthen effective leadership within the suku” (Pereira & Koten, 2012, p. 224).

This pluralism can result in liurai and lia’nain being elected as Xefe Aldeia and Xefe Suku (Brown, 2012, Cummins, 2013, Magno and Cao, 2012; Gusmao, 2012); the Suku Council deferring to the liurai and lia’nain (Gusmao, 2012; Tilman, 2012); decisions being made through traditional systems such as nahe-bitiboot and sorumutu which almost always exclude women (Gusmao, 2012; Magno and Cao, 2012; Tilman, 2012) and the liurai and/or lia’nain deciding who should be xefe and then instructing or lobbying communities on who to vote for in elections (dos Santos and da Silva, 2012 Gusmao, 2012; Cummins, 2013). Furthermore, traditional justice systems are often used over state justice systems resulting in the reinforcement of a patriarchal, hierarchical system (Gusmao, 2012; Hutt, 2015).

The plural, concurrent and sometimes hybrid systems of governance along with people having limited access to information about the law, and constant changes to the law, may help to explain why an Asia Foundation poll found that 37% of respondents understood little about the process of suku elections (TAF, 2013). Ba Distrito found similar results, with a very low awareness and even lower understanding of laws, responsibilities and regulations surrounding Suku Councils (Ba Distrito, 2015).

Law 3/2009 on community leaders outlines the roles, responsibilities and duties of the Suku Council but in general, people, including suku councils, are unaware of the existence of the law or its contents.
(Ba Distrito, 2015; TAF, 2013). Whilst the law does not differentiate the role of the two female representatives as being different to other Suku Council positions, most people understand that their role is to deal with ‘women’s issues’ only, and to coordinate women in the suku (CEDAW, 2015; TAF, 2013).

Since restoration of independence, there have been two elections, 2004 and 2009. The 2015 elections have been postponed as local council laws are being reviewed and it is not yet known when they will be held. At the national level, Timor-Leste has a high rate of female participation at 38%, (rising from 25% in 2009). However, representation at the ministerial level remains low at 18%. At the suku level, this drops to just 2% of elected positions (CEDAW, 2015). This suggests that regulating the number of female positions has been successful in increasing the number of women appointed to political positions:

“Women were not able to be leaders in the colonial period but after independence women can be leaders. Now there is change in that youth and old men respect them because of their attitude, the cooperation and ability to communicate in the community. Before women had no value.” (WSC Baucau1, personal communication, October 4, 2011)

Quoted in Wigglesworth, 2013 (2), pp. 10

However, this has not translated into women being in decision-making positions. Identifiable risks associated with this include tokenistic representation; increasing women’s workloads; reinforcement of the belief that women are not capable decision-makers and masking the reality of non-participation through using representation numbers alone.

Land remains a substantial issue and a trigger for conflict in Timor-Leste (Ba Distrito, 2015). Decisions about land are generally made through traditional systems of mediation and negotiation from which women are mostly excluded, and the majority of hereditary land rights are passed through patrilineal lines. Where matrilineal systems exist, decisions are still mostly made by the male family members (CEDAW, 2015; TAF 2015). The ability to resolve problems and disputes is consistently cited as the key role that Suku Councils are responsible for, mostly using traditional systems (TAF, 2013). This creates a strong barrier to women taking positions of leadership and being involved in decision making.

Women are responsible for the majority of domestic work, including caring for children, maintaining the house and farming. With much of their time taken up with existing tasks, a key enabler for women being able to participate in politics, activities and meetings is their husbands taking up some of these responsibilities (Wigglesworth, 2013 (1); TAF, 2015).

At the time of marriage, women are generally between 7 – 10 years younger than their husband, creating a significant power imbalance in the relationship in addition to male/female traditional roles (Wigglesworth, 2013 (1)). Wigglesworth also notes another significance of marrying young is that most women, unlike men, go directly from childhood into marriage, with little experience outside of the private, domestic realm (see also UNICEF, 2013). In rural areas this is further entrenched, and women are exposed to little information which men are able to gain through attending community meetings and socialising outside the home. Bad road conditions and villages that are far from each other further contribute to a dearth of information. For women to assume leadership positions these factors need to be recognised – women and men have not had the same opportunities, education and life experiences particularly in the public sphere.
The findings of the literature review support the assumptions in the project proposal document, namely that although women are present in suku level political structures, they are rarely involved in a decision-making capacity. Women are excluded from opportunities due to cumbersome domestic duties, by the Suku Council not involving them in meetings and discussions and the prevalent stigma and discrimination against women. There is considerable overlap and conjunction between the Suku Council and adat, whereby decisions are often made through a combination of adat involving the lia'nain within and parallel to the Suku Council structure.

In addition, there is sometimes overlap with the community policing representatives (KPK) and PNDS members also being members of the Suku Council. This can result in Suku Council members playing multiple roles within the community giving them substantial power in decision-making (Wigglesworth, 2013 (2); Cummins, 2012). Despite this, many people value the potential that women have to become community leaders (Wigglesworth, 2013 (2)).

The implications of women not being involved in decision-making can be that their priorities are not considered; laws and regulations are formulated from a patriarchal, hierarchical foundation and women receive little information about processes and outcomes of decision-making. As Regina de Sousa (female Xefe Suku) stated during the I'm 100% Ready! national seminar for potential female Xefe Suku candidates:

“When only men make the decisions we only get half the picture! For example, men may think that road development is the most important local issue. However, women believe it is access to clean water because that is the most basic need of the household. Good roads will only help men who have cars and motorbikes, not the whole family.”

Quoted in Yiannakis, June 2014

Domestic violence as a prominent issue has gained increasing attention though there is still a lack of reliable data on prevalence, behaviour, attitudes and existing approaches that work to reduce domestic violence. Recent research released by TAF (2015) addresses this gap and aims to give further insights into the social, economic and cultural dimensions of domestic violence.

The Law Against Domestic Violence (2010) was a major step in addressing domestic violence, though its implementation has not been without major issues (JSMP, 2013). In terms of domestic violence, the use of the Suku Council as the sole conduit for communities creates some complication whereby male-dominated councils become the gatekeepers in all aspects of suku life. For example, community policing representatives are also often involved in Suku Council and/or adat, and/or PNDS.

This situation makes it more likely that domestic violence cases will be addressed at the community level through adat than referred formally (Cummins, 2012; Ba Distrito, 2014). At times, this is stated as the preferred option by victims of violence, and at other times there is little or no choice. Women
and children are almost always excluded from these processes and their rights and needs not considered (Cummins, 2012; Hutt, 2015).

With continuing issues with the state justice system and social regulations about keeping matters private, or not ‘airing dirty laundry’, people continue to rely heavily on local traditional systems despite there being minimal female representation, participation or recognition of women’s rights (JSMP, 2013, UNDP, 2013). The findings of JSMP’s three year review of the implementation of the law found that many cases are referred back to community level for resolution, despite there being a very low rate of ‘resolving’ issues, and high rates of re-offenses.

Suspended sentences are the most common form of sentencing issued by the courts, and this creates confusion. Incidents of domestic violence are often categorized as simple offences and lengthy processes deter people from using the state justice system (TAF, 2015). Recent cases reported by JSMP indicate that there might be an emerging shift and recognition of individual rights and the impact of violence by the courts, with lengthy sentences being handed down for sexual assault cases (see JSMP’s website for monitoring and composite reports).

The reasons why victims of violence choose particular paths of reporting are complex and varied (TAF, 2015). The state justice system is sometimes used as a ‘last resort’ when the victim fears for her life, a point not yet recognised by the court system that often dismisses prior incidents of domestic violence if they were not reported at the time (JSMP, 2013; TAF, 2013). There has been some movement towards re-enforcing traditional justice mechanisms in place of the formal law, recognising that the Suku Council is charged with resolving ‘minor disputes’ in the community (Hunt, 2015). This manifests a patriarchal, hierarchical, male-dominated system that is more concerned with ‘keeping the peace’ than addressing individual needs, meaning that without significant changes, it is not well placed to address the needs of victims.

Punishments are focused on ‘saving face’ and ‘restoring order’, which often results in the perpetrator paying the victims family. The victim is often completely excluded from the process and the focus is on re-unification (Cummins, 2013). A key concern with this system is that it may deter the victim from reporting violence as the punishment negatively impacts on the family as a whole when fines need to be paid by the household, almost always to an external household. Victims are encouraged to return to the house where there is a possibility (probability) that the violence will continue, and children witnessing the violence are far more likely to become victims and/or perpetrators as they grow older.

The wording of the discussions throughout the baseline was strongly formed by both the existing knowledge of people involved in the research and the literature review which shows a distinction between small/every day violence (baku-malu bain bain/normal hitting each other; problema iha uma
部分内容包括在家中出现的问题；教学（hanorin malu）和家庭暴力（Cummins, 2013; Pyd, 2012; TAF, 2013; Wigglesworth, 2013）。一些其他研究的发现也产生了一些关于家庭暴力态度的矛盾结果，这可能归因于语言和方法学的研究。一些研究发现，家庭暴力的定义和描述可能因语言和测量方法的不同而有所不同。例如，家庭暴力的定义可能包括流血（to‘o ra’an sai），使用武器或造成严重伤害（如骨折，significant swelling）。在tarabandu法规中，这种定义被嵌入其中，其中“简单犯罪”如家庭暴力和性侵犯可以通过adat解决，只有当罚款（multa）不能由行为主体支付时，案件才会被转交。

因此，这项基线研究决定使用常见的表达方式并进行非正式讨论。这也包括加入厨房和其他环境中的女性，使她们能够更开放、更自由地交谈。

自基线研究以来的一个重要更新是，目前的Suku选民法已由部长会议通过，并将在议会辩论。因此，政府已将Suku理事会选举推迟至至少2016年，视提案是否被议会接受而定。提案结构将选择Xefe Aldeia和两位代表，一位男性和一位女性，由人们选出；所选的Xefe Aldeia和代表将选择Suku理事会成员；然后由他们选出Xefe Suku。

如果提案获得通过，就会产生一些影响。在积极方面，人们更可能投票给他们更了解的人，而不是Xefe Suku。一些实例显示，Xefe Suku的选择基于党派关系或家族关系，所以直接投票给Xefe Aldeia可以缓解这种情况。每位女性代表将增加Suku理事会的女性人数。

一些风险是：一两个人可能只竞选Xefe Aldeia的职位；女性可能被恐吓而不敢参选，因为作为Xefe Aldeia的主要职责是解决争端，而不涉及政治；人们是根据姓氏、血统或政治关系而不是政治公正或能力来选择的；Xefe Aldeia会选择基于血缘或社会地位的人担任代表和Suku理事会成员，而不是能力。非常不可能女性会被选为Xefe Suku，因为Suku理事会主要由强大的男性组成。

Fundação Pátria，FADA和Plan International支持妇女政治参与的方法将需要审查，如果提案获得通过的话。
METHODOLOGY

Area

The study was undertaken in eight suku in Aileu, in addition to interviews conducted in Dili and Aileu Villa with relevant stakeholders, with a total of 145 people. Data was collected between June 1st - 9th, 2015. The original plans included Ainaro, but due to time and resource constraints only Aileu was covered.

Ethics

All participants were asked for their consent to hold the discussions, for their responses to be included in this baseline and for permission to take photographs and reproduce them. The researchers explained that each participant was free to answer, or not answer, participate or not. With the exception of one location where there were 20 young people, no children were interviewed. In the case of the 20 young people, a separate group discussion was held with them considering ethics of discussing with children and following principles of child protection.

Team

The study design team consisted of one international consultant as the facilitator, staff from Fundação Fundação Pátria and Plan International and staff from Asosiasaun FADA. The study was then undertaken by a core team including the facilitator and staff from Plan International and Fundação Pátria involved in the WoGIP programme. Each day after data collection the team sat together and entered in the data, which was later coded by the core team.

Analysis

The data was analysed in a group over more than six days, using open coding to identify key, recurrent themes and categories. For some themes, these were then further explored as a group, with the team conducting further analysis individually, in pairs or in a group and then further discussing the findings with the core team. As such, several layers of coding and analysis were applied, with regular checks for interviewer bias, filters, language and other contributing factors.

Study Design

The baseline was both a research undertaking and opportunity for WoGIP staff to actively learn and participate in an action research initiative. As such, each stage of the process involved the facilitator training the team in research methodologies and practically applying them to the process. Several parts of the baseline study have been written by WoGIP staff with some supervisory inputs from the facilitator. The aim was that WoGIP staff would be fully involved in the process and have a deeper understanding of the outcomes, how they were obtained, their implications and how to apply the learnings directly to the program activities. These sections were then translated into English by the facilitator and author.
After four days of training in research methodologies, the facilitator, staff from Fundação Pátria, Plan International and Asosiasaun FADA developed the methodology and interview questions for semi-structured group discussions and interviews.

The training, design and the baseline study were all conducted in Tetun, with Mambae being used at times during group discussions.

**Sample**

The study was conducted in eight suku – six where Asosiasaun FADA, Fundação Pátria and/or Plan International already have programmes running (at different stages of development) and two where Asosiasaun FADA, Fundação Pátria and/or Plan International are not working. The study used purposive samples with the following criteria:

- Up to 20 people for each suku including community members and Suku Council members
- Women and men involved in the Suku Council (including youth and women representatives, Xefe Suku, Xefe Aldeia etc)
- Women involved in Asosiasaun FADA if present
- Women involved in PNDS/government programmes if present and
- Women who have never been involved

Female community groups and Suku Council members were interviewed separately in different spaces where possible, or at least as far apart as possible when in an open space. Where there was only one Suku Council member, they were interviewed individually.

During one group discussion, one Suku Council member was disruptive and so was interviewed separately.

One female representative was intimidated by the Suku Council members and so was also interviewed in addition to participating in the group discussion. To avoid double-counting, the interview has been listed with ‘0’ participants.

**Marginalised Groups**

The study did not specifically request inclusivity, other than to include female community members. In one location, a female with a disability did participate. The meeting was the first time that she had been invited to participate and she was mostly silent, observing the interactions. Asosiasaun FADA, Plan International and Fundação Pátria should be encouraged by this and continue to support the
involvement and inclusion of people with disabilities, older people, young people and other marginalised groups.

**Groups consulted**

**List of community-based interviews and discussions**

<table>
<thead>
<tr>
<th>Suku</th>
<th>Group Type</th>
<th>Interview Type</th>
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<th>Male</th>
<th>Total</th>
</tr>
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<td>1</td>
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<td>Community</td>
<td>Interview</td>
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<tr>
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<td>8</td>
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<td>Suku Council</td>
<td>Group Discussion</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
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<td>3</td>
<td>8</td>
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<tr>
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<td>0</td>
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<td>0</td>
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<tr>
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<td>Suku Council</td>
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<td>6</td>
<td>10</td>
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<tr>
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<td>Community</td>
<td>Group Discussion</td>
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<td><strong>Sub total</strong></td>
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<td></td>
<td><strong>91</strong></td>
<td><strong>26</strong></td>
<td><strong>117</strong></td>
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<tr>
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<td>SOLS</td>
<td>Group Discussion</td>
<td>10</td>
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<td>10</td>
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<tr>
<td>(data not included*)</td>
<td>SOLS</td>
<td>Group Discussion</td>
<td>0</td>
<td>10</td>
<td>10</td>
</tr>
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<td>PNDS</td>
<td>Interview</td>
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<td>1</td>
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<td></td>
<td>VPU</td>
<td>Interview</td>
<td>1</td>
<td>0</td>
<td>1</td>
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<td></td>
<td>Radio</td>
<td>Interview</td>
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<td>KPK</td>
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<td></td>
<td>Caucus</td>
<td>Interview</td>
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<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td><strong>107</strong></td>
<td><strong>38</strong></td>
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<thead>
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<th>NGO</th>
<th>Total</th>
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<td><strong>Group Discussions</strong></td>
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<td><strong>Interviews</strong></td>
<td>3</td>
<td>1</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>9</td>
<td>11</td>
<td>6</td>
<td>26</td>
</tr>
</tbody>
</table>
In addition to community members, relevant stakeholders were also interviewed. During the week that the study was conducted, a well-known politician died which meant that some stakeholders were unable to be interviewed due to the national day of mourning. Analysis of the data is counted by individuals (n=117) in regards to ‘how many people’ (ie. know about the law), and in groups (n=26) when collective, consensus data was sought (ie. opportunities for women’s participation).

**List of stakeholders and NGOs**

1. National Suku Development Programme Facilitator | Interviewed
2. Secretary of State for Women’s Support and Socio-economic Promotion | Not interviewed
3. Centre for Local Leadership | Not interviewed
4. Caucus | Interviewed
5. Referral Network | Interviewed
6. Radio | Interviewed
7. National Electoral Commission | Not interviewed
8. Ministry of State Administration | Not interviewed
9. Gender Working Group | Not interviewed
10. Special Victims Police Unit | Interviewed

The following chart shows the number of community and Suku Council members with a breakdown of how many people per location (excluding NGOs). In two locations, Tohumeta and Aileu Villa, no Suku Council representatives were met. Fatubloko represents the highest percentage of people interviewed and Liurai (n=3), the least.
Sample compared to the general population

<table>
<thead>
<tr>
<th>Suku</th>
<th>Population</th>
<th>Household</th>
<th>Sample size</th>
<th>Sample size</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>F</td>
<td>M</td>
<td>Total</td>
<td>#</td>
<td>Average</td>
</tr>
<tr>
<td>Aileu Vila</td>
<td></td>
<td></td>
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<tr>
<td>Lahae</td>
<td>526</td>
<td>535</td>
<td>1,061</td>
<td>238</td>
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<tr>
<td>Liurai</td>
<td>2,167</td>
<td>2,332</td>
<td>4,499</td>
<td>743</td>
<td>6.06</td>
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<tr>
<td>Manucasa</td>
<td>206</td>
<td>234</td>
<td>440</td>
<td>89</td>
<td>4.94</td>
</tr>
<tr>
<td>Acebiletouhu</td>
<td>419</td>
<td>480</td>
<td>899</td>
<td>221</td>
<td>4.07</td>
</tr>
<tr>
<td>Remexiu</td>
<td>1,150</td>
<td>1,225</td>
<td>2,375</td>
<td>342</td>
<td>6.94</td>
</tr>
<tr>
<td>Fadabloco</td>
<td>776</td>
<td>866</td>
<td>1,642</td>
<td>248</td>
<td>6.62</td>
</tr>
<tr>
<td>Lequido</td>
<td>333</td>
<td>361</td>
<td>694</td>
<td>89</td>
<td>7.80</td>
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<td>Tohumeta</td>
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<td>618</td>
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</tr>
<tr>
<td>Aileu</td>
<td>776</td>
<td>866</td>
<td>1,642</td>
<td>248</td>
<td>6.62</td>
</tr>
<tr>
<td></td>
<td>6,115</td>
<td>6,651</td>
<td>12,766</td>
<td>2,176</td>
<td>5.87</td>
</tr>
</tbody>
</table>

The study is not designed to be a representative sample, but to collect relevant, detailed information that can be used as an indication of attitudes and behaviours across the eight suku.

Sample by type and sex

<table>
<thead>
<tr>
<th></th>
<th>F</th>
<th>%</th>
<th>M</th>
<th>%</th>
<th>Total</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community groups</td>
<td>79</td>
<td>63%</td>
<td>5</td>
<td>4%</td>
<td>84</td>
<td>67%</td>
</tr>
<tr>
<td>Suku Council</td>
<td>12</td>
<td>10%</td>
<td>21</td>
<td>17%</td>
<td>33</td>
<td>26%</td>
</tr>
<tr>
<td>Stakeholders</td>
<td>6</td>
<td>5%</td>
<td>2</td>
<td>2%</td>
<td>8</td>
<td>6%</td>
</tr>
<tr>
<td>Sub total</td>
<td>97</td>
<td>78%</td>
<td>28</td>
<td>22%</td>
<td>125</td>
<td>100%</td>
</tr>
<tr>
<td>SOLS youth (data separate)</td>
<td>10</td>
<td>10</td>
<td>28</td>
<td>22%</td>
<td>20</td>
<td>20%</td>
</tr>
<tr>
<td>Total</td>
<td>107</td>
<td>38%</td>
<td>38</td>
<td>38%</td>
<td>145</td>
<td>100%</td>
</tr>
</tbody>
</table>

Sample by type (and sex)
The majority of respondents are aged 31 - 45, representing the age that people are most likely to involved in politics, not attending school and people who have sufficient time

**Arranging community discussions**
The Xefe Suku was contacted and the purpose of the study explained. The Xefe Suku was then asked to contact relevant female community members and Suku Council members.

In each community, the purpose of the study was explained and the work that Fundação Pátria, Plan International and Asosiasaun FADA are currently completing. After asking for consent, a series of questions were asked in a semi-structured format. Although the plan was to use a group discussion format, the group members were mostly not confident to discuss issues among each other and so they were more like group interviews with some exceptions.

**Physical space**
The discussions were held in the Xefe Suku meeting hall and usually in circles. After some of the questions had been asked, the group members were asked to draw images to represent the past, current and future situation of women’s political participation and in some cases, domestic violence. When the groups were not comfortable talking about violence, the interviewers did not continue questioning.

**Informal discussions**
Following each of the group discussions, the team also spent time talking with the participants and often sharing further information about topics raised during the discussions. For example, when a group responded that they did not know that there was a Suku Council Law, the team explained what the law was, some of the details and how to gain access. Conversations with other groups were also shared, without mentioning location, as well as discussing the other work that Asosiasaun FADA, Fundação Pátria and Plan International are involved in.
Limitations
The interviewers were dependent on the Xefe Suku or the Forum FADA representative to contact respondents and so the team were not able to control the selection.

Team experience
Some of the interviewers were conducting participatory research for the first time. They have experience as enumerators in survey questionnaires, so were learning as they were doing the research. The facilitator accompanied the entire process and supervised most of the interviews and group discussions. In some cases, only brief notes were taken and so were not complete. To capture as much data as possible, the team held a discussion each evening to compare notes, enter the data and fill in any gaps to represent the thoughts and responses of the interviewees.

Language
Mambae is the mother tongue of all the target areas, though most people also speak Tetun confidently. In some cases, it was difficult for the group to discuss in Tetun and they were not comfortable in responding. In the interview team, one person also speaks Mambae as a mother tongue and other team members have an understanding of Mambae so some parts of some group discussions were held in Mambae and later translated into Tetun during the discussions and again during the evening discussions.

Participant experience
In some suku, the group participants had never been involved in a similar process and were not familiar with group discussions or other types of meetings. This had the advantage of providing an opportunity for them to express their thoughts and also listen to information that the interview team gave. The disadvantage was that some people did not trust the process and so were not confident in speaking up.

Sensitivity
When domestic violence and other types of violence were discussed, an ethical and safe process needs to be used that is highly sensitive. The team did not speak in depth about domestic violence, but asked questions more generally using words that are familiar to the community such as hitting each other (baku malu) and problems at home (problema iha uma laran) etc.

“The study team used a range of methodologies to collect data during the study such as group discussions, drawing, storytelling and interviews. Among the difficulties that we faced were that some people would speak up straightaway and share their thoughts, but others took a long time and it was difficult for them.”

Team member

Areas for further inquiry
During the baseline, some issues were raised that were not directly related to the baseline but warrant consideration and future research. In particular:

Technology increasing social problems
The impact of mobile phone technology and communications on family violence: young people contacting each other and developing relationships; increased accusations and reports of cheating and adultery were the two key concerns raised. Concerns have also been raised about mobile phone technology enabling easy access to pornography.
Early marriage
Early marriage was raised as a common concern for community with stories of girls as young as 13 being married. Stories were related that if a young woman became pregnant, the church would insist on them being married. Early marriage and subsequent childbirth creates significant risk for young women (UNICEF, 2013). There is little data available with some marriages not being formally registered. However, the 2010 Demographic and Health Survey Timor-Leste found that of girls aged 15-19, 8.2% were married (91.8% said that they were never married) compared to 0.4% of men in the same age group (99.6% never married). It also showed that 91.4% responded that they had never had sexual intercourse, indicating that under that age, 8.6% had. For men aged 15-19, this rose to 10.1% (89.9% never had sexual intercourse). In other age categories, far more women than men had their first sexual intercourse before they were 15 (5.6% of 40-44 year olds; 2.7% of 20-26 year olds; compared to 0.6% and 0.1% of men).

Unplanned pregnancy
Unplanned pregnancies, at times resulting in infanticide. This was specifically raised in two locations, and otherwise not raised by the team in other locations. The reasons for the unwanted pregnancy given young people having sexual relations (not married); people having affairs outside of their marriage; father’s not taking responsibility; and ‘coercion’, which may suggest rape.

A lack of information and services for family planning also contributes to unplanned and/ or unwanted pregnancy.
1. Increased women and girls’ participation in decision making in Suku (Village) Councils, National Program for Village Development (PNDS) Committees and other local governance bodies

1.1 Number of forums for women that are established

1.2 Number of forums for women that are functioning

Forum FADA are structures for advocacy at the local level, focusing on giving women a platform to increase their agency in order to create sustainable change for the whole community.

Of the forums that exist they are in different phases, some have just been established, others have had one or two meetings and some meet on a regular basis. The following data was collected from the communities (based on people’s memories only):

<table>
<thead>
<tr>
<th>Subdistrict</th>
<th>#</th>
<th>Suku</th>
<th># Groups’ comments</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aileu Vila</td>
<td>1</td>
<td>Lahae 1</td>
<td>Established in May 2015 but no meetings yet</td>
<td>World Vision (WV) (maternal health and aquaculture)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Liurai 1</td>
<td>Established in February 2015; Two women suku council members mobilise the women and make house visits.</td>
<td>WV (tree nurseries), Micro-sewing group but no resources to continue</td>
</tr>
<tr>
<td>Lequidoe</td>
<td>1</td>
<td>Manucasa 1</td>
<td>Established in 2014, “FADA are supporting two women to become Xefe Suku Candidates. FADA are present but no meetings yet”.</td>
<td>WV (water pumps and vegetable gardens), Madre Rosalva (cross study and local produce)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Acebiletohu 0</td>
<td>There’s no group but 7 or 8 women were supported to attend a meeting in Manucasa with FADA.</td>
<td>No other groups/NGOs</td>
</tr>
<tr>
<td>Remexiu</td>
<td>1</td>
<td>Acumau 1</td>
<td>“There’s a forum but no activities yet. We want a group like that.”</td>
<td>A lot of groups, supporting each other and microfinance/ savings</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fatabloku 0</td>
<td>“There are no groups. Women in remote aldeia don’t receive any information”</td>
<td>Micro-finance/savings group and local produce</td>
</tr>
<tr>
<td>Lautara</td>
<td>1</td>
<td>Fautisisi 1</td>
<td>“FADA women’s forum started in 2014 but there’s no programs yet”.</td>
<td>WV, MVF (men’s cooking)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tohumeta 1</td>
<td>“Patria and FADA created one group about a year ago with 20 women, but it’s not running now. They didn’t want to be involved”. <strong>Why?</strong> “I can’t speak for them, but I think lack of interest and others have too much other work”.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“Just recently Patria, Plan and FADA, and MVF, have talked about the law against domestic violence. Sometimes</td>
<td></td>
</tr>
</tbody>
</table>

Women’s Participation in Suku-Level Governance – Baseline Study in Aileu | 29
when Patria, Plan and FADA do activities, some of the women don’t want to join in”.

“FADA’s coordinator talks to the women, but FADA don’t run any activities”. JICA. WV (“used to have a program but that stopped because we have too much work”)

“It’s not really functioning”

Number of forums
June 2014: 0
June 2015: 10 (sub-district 4, suku 6)

The following dates have been provided by Fundação Pátria

<table>
<thead>
<tr>
<th>Sub-District Level</th>
<th>Suku Level</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aileu Vila</td>
<td>19 August, 2014</td>
<td>38</td>
</tr>
<tr>
<td></td>
<td>Liurai 19 September, 2014</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>Lahae 14 November, 2014</td>
<td>24</td>
</tr>
<tr>
<td>Lequidoe</td>
<td>19 September, 2014</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>Manucasa 12 November, 2014</td>
<td>29</td>
</tr>
<tr>
<td>Remexio</td>
<td>02 September, 2014</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>Asumau 13 November, 2014</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>09 September, 2014</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td>Fatisi 10 September, 2014</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>Tohumeta 11 September, 2014</td>
<td>32</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>289</td>
</tr>
</tbody>
</table>

Forum FADA have held meetings in each of the six suku and is encouraging the groups to establish their own meetings, without the facilitation or presence of Forum FADA. Therefore, when some respondents say that they have ‘had no meetings’, at times this means that they have not independently run their own meetings without Forum FADA being present. In some cases where meetings by Forum FADA had previously been held, (especially Tohumeta) this was the first time that women had joined in a meeting or group discussion and so were not part of previous activities.

Based on the information that we received, there are a lot of programmes at the suku level, with the exception of Acebiletoho. Many of the women responded that their biggest challenge to attending meetings is that they have too much domestic related work – they’re busy, looking after the children, the house and their farms. Two communities also said that they do not have a dedicated space to meet which makes it difficult to arrange meetings. This author has found this to be a common experience, where women’s groups are sidelined for other meetings or events.

Recommendation 1: Provide opportunities for women to participate by removing barriers

When Forum FADA/Fundação Pátria/Plan International are running activities, it’s important to consider the women’s work responsibilities which take up a lot of their time and look for ways to involve women and give information without interrupting or adding to their existing work.

When visiting communities, consider bringing food so that women do not have to cook. If this is not possible, encourage women to cook simple food before community meetings so that they can be involved. If women are occupied in
the kitchen, go and speak to them. This provides the opportunity for discussion, and also shows that their opinions and voices are valued. If a meeting is held and no women are present, the community leaders should be questioned on why this is the case, stating the importance and value of women’s opinions.

**Recommendation 2: Use appropriate methodologies and facilitation that engage people**

Ensure that space – physical and time – is provided for women to be able to talk openly. The presence of male community leaders often prevents women from speaking up. Information sessions are often ineffective if delivered by someone standing at the front and presenting information only. Facilitating discussions and encouraging people to ask questions, discuss their thoughts and ideas, ask questions and explore case studies on how the information is relevant to them is far more effective and engaging. Using adult learning principles, remembering that people come with a lot of their own knowledge and experience.

**1.3 Number of women Suku Council members reporting higher level of participation in council decision making**

As a lot of research into women’s levels of participation and opportunities for decision making at the suku level has shown, women are not very involved in council processes. A lot of the time, although people use the word ‘participation’, according to this study and many others, women are really ‘attending’ meetings, but not actually participating.

When the study team arrived in one suku, many of the women were busy preparing food in the kitchen, including the two female Suku Council representatives. The team held discussions in the kitchen before the men arrived. At that time, the women had no problems talking and expressing their thoughts. However, when the two female Suku Council members were together with the male Suku Council members, they didn’t really talk, they became shy, especially when they were sitting with the lia’nain.

**Responses about women’s political participation**

The discussion was introduced in a very general way, with variations of ‘what do you think about women’s participation in politics, particularly at the suku level?’. Follow up questions included, ‘are women actively involved in community meetings?’, ‘tell us about how the meetings are run, who is involved and who does what’. The total respondents counted is 25 groups.

The below chart shows that there are far more barriers for women than opportunities. When looking further into the 4% (n=1) that said women have opportunities:

<table>
<thead>
<tr>
<th>Women’s participation and involvement in decision making</th>
</tr>
</thead>
<tbody>
<tr>
<td>No opportunity</td>
</tr>
<tr>
<td>56%</td>
</tr>
</tbody>
</table>

**Women have the opportunity (but they don’t use it)**

4% (No=1)

One Suku Council member stated that women have the opportunity to participate but they don’t take it up. During the group discussion, the same member ordered the women to speak, which in most cases
has the opposite effect of making the women afraid to speak up. This was seen in other cases as well where leaders would say that they encourage women to speak, but actually try to force them to speak without providing the necessary time, space, encouragement and support.

Women’s roles
In addition, two male Suku Council members responded that women are able to become candidates for the position of Xefe Suku so that they can respond to domestic violence and women’s issues, reflecting a common belief that women are responsible for ‘women’s issues’ only, and that domestic violence is women’s responsibility. Others responded that under democracy, women and men have the same rights and duty to speak, and democracy has opened up the opportunity for women to be in leadership positions. “In the public forum, her husband must listen to her as the Xefe but when they return home, she has to obey her husband”. This calls into question the legitimacy afforded to women in the position of leader when patriarchal views remain highly dominant.

“When there’s training or a meeting, the women are paid to cook. I want to go and listen to what’s being said, not just go to the kitchen and cook. If there’s no visitors, then there’s no meeting”

Female Community Member

This provides an important lesson in looking beyond the words and answers that are given, highlighting the need for researchers to look at the situation themselves and make objective observations. It also suggests that what some men, particularly those in positions of power, consider ‘opportunity’, may in fact be experienced as pressure and intimidation. In reality then, the chart looks like:

<table>
<thead>
<tr>
<th>Women’s political participation and involvement in decision making</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>No opportunity for women</td>
</tr>
<tr>
<td>Stigma</td>
</tr>
<tr>
<td>Women have potential</td>
</tr>
<tr>
<td>0%</td>
</tr>
</tbody>
</table>

No opportunity for women
60% (n=15) responded that women don’t have the opportunity to participate. Women in four suku said that they have minimal opportunity to develop their capabilities. They responded that local leaders don’t really support them or listen to them which prevents women from speaking up. Women are perceived as not having power, particularly young women. Most of the time, the women Suku Council representatives are installed tokenistically, their work is just in the kitchen to prepare food for the male Suku Council members.

Women are mostly silent in the meetings that they ‘participate’ in, so the other Suku Council members don’t give them the opportunity. Some women do attend a lot of meetings, but are not involved in any decision-making. In the other suku, it became apparent that some women in leadership positions felt that women do have opportunities, but this conflicted with community members who said that it is only those women on the council, not women in general. A number of women said that their names get registered, and then they are sent away home or to the kitchen.

Examples of responses:
“We’re worried about saying the wrong thing.”
“The men don’t ask us, so we don’t talk.”

“When there are meetings held at the district level it’s always the men who attend, or the Xefe Suku alone will go. We women don’t really participate because the Xefe Suku has more faith in the men than the women.”

Suku and district level meetings and trainings:

“We don’t have the opportunity to talk because we have so much work to do. There’s no coordination (between the Suku Council and women) and we don’t get support from our husbands.”

Female Suku Council member

In addition, the Xefe Suku will send people close to him because people receive a ‘sitting fee’, cash for attending the meeting or training. Therefore, women don’t have opportunities to attend or to learn how meetings work, to become accustomed to meetings and how to participate. This reduces their confidence, with women believing that they don’t have the capacity to attend meetings. Thus, all these factors combine, overlap and re-enforce each other.

Barriers to women speaking up at public meetings

Stigma against women
20% (n=5)
Almost all male Suku Council members described women as lazy, they don’t talk for fear of being wrong, women can’t resolve problems and just sit and shake their heads. Women are shy and don’t have the courage to speak up. They have work to do and home, looking after the children. They don’t know how to read and write and aren’t knowledgeable.

Women have potential
20% (n=5)
A number of Suku Council members spoke of women’s potential, particularly to address domestic violence and attend to ‘women’s issues’. Others stated that democracy had paved the way for women’s participation.
One Xefe Aldeia said,

“Yes, women can become Xefe Suku because the law makes that possible. In that case, her husband must defer to her if there is a suku meeting. But when they go home, she must defer to him again”.

Community groups spoke less about the potential that women have than Suku Council members, repeatedly referring to the challenges and barriers that they face. The most commonly raised concern by community groups who did (and didn’t) believe women have the potential to become Xefe Suku was the ability to resolve problems and time available (away from home responsibilities).

“Women just aren’t bright enough”

Many of the female respondents said that “we’re not bright enough” (ami mentalidade la iha), and “as women, we just don’t have the knowledge”, and many similar self-criticisms. There appears to be a cycle where women are not given the opportunity to speak by the men which reduces their confidence to speak in public and re-enforces the belief that they can’t. Some of the women responded that “we’re scared of saying the wrong thing so if we go (to meetings), we just go to listen”, indicating that they are fearful of the reaction from the men in meetings.

During this study and existing research, similar themes are repeated such as: women are “too shy to talk”, “women don’t have the ability”, “women don’t have the courage to talk in public” etc. Based on the findings from this study and existing research, these statements do not reflect women’s faults, but show that discrimination against women remains prevalent and there is strong stigmatisation of women. This creates a cycle where people say that women don’t have the courage and so many women internalise this belief. At times when women have spoken up in public, they responded that they are often laughed at, not listened to or told that they have said the wrong thing. Stigma and discrimination are major barriers to women being able to participate in public meetings.

Differences between male Suku Council member responses and that of female community members

Several Suku Council members said that they support and guide women so that they can speak up and “not be nervous when they talk”. However, in the same location, the women said that the men do not give them the opportunity and do not support them. Women responded that they would like to see changes in the future so that they can participate in meetings.

In another location, the Suku Council said that “women always have the opportunity but they just wait for the Xefe Suku to make decisions”. In the same suku, the women responded that “we are able to join in the meetings sometimes, but if we go we can’t say anything. Only the lia’nain are able to speak. We don’t speak up because we don’t know the law, and we don’t know how to read and write”.

34 | Women’s Participation in Suku-Level Governance – Baseline Study in Aileu
This was common in all but two of the suku visited during the study indicating that what the male Suku Council members perceive as ‘support’ is not the way that women need to be supported. It may also indicate that the Suku Council members know that they should say that they support women and therefore respond accordingly. It is important that for women to be comfortable and confident in engaging in public meetings, they receive the support that is relevant for them and in a manner that encourages rather than intimidates them.

“The women are often too shy to talk. We support them and encourage them so that they have the courage to speak up and support them if they are nervous when they talk. But when they come to the meetings they don’t really talk. A lot of women just stay in the home but the men do support them to look after the children. Women work a lot more (than men), women also are responsible for earning income, for example women and men both go to the fields but then it’s only the women that sell the vegetables. We have tarabandu that also covers gender equality, but in the home, the man is the head of the family. It’s not the prime minister or president that says that women should speak at meetings, it’s the law. Everyone has the duty to speak up”.

Suku Council #2

“In terms of meetings, women don’t have the capacity or the intellect and the Xefe doesn’t give us any opportunities. During meetings, most of the time there’s about 15 men, but maybe only 5 women. It’s only the men who speak. Women can’t make decisions because the men don’t give them the opportunity”.

Women community members #2

“The Xefe Suku gives direction from the top to the ansian who passes them on to the Xefe Aldeia. The two women representatives were chosen, but they don’t fulfil their responsibilities. The women can’t talk about traditional customs, this has been the same for a long time. During the resistance when we would speak to the women in the jungle, the women would just nod but not talk. They accepted orders but didn’t talk.”

Suku Council #3

“We do have the opportunity, but women are shy to speak up. We don’t speak because we’re never asked to”. Why? We’re not really bright enough, we don’t have the courage and we’re worried about saying the wrong thing. We can talk if they ask us things, but usually they don’t”.

Women community members #3

“During meetings there’s a lot of women but they don’t talk, they just listen. The reason is that they’re shy and nervous, they don’t have the intelligence to discuss matters and they’re worried about getting things wrong, especially the young women. The role of the two women council members is to organise the women to attend meetings when there’s a visitor and also to clean up the suku when visitors come. The Xefe Suku also asks them to disseminate information to the community.”

Suku Council #4

“We just attend the meetings to listen, but mostly it’s only the men who go. The men never share information with the women. The local leaders don’t give information to women and they don’t give us any time to ask questions”.

Women community members #4

“The local leaders don’t really support us women, they don’t listen to us. People just pay attention to the Xefe Suku and customary elders (katuas adat). As women, we don’t have any power, we’re not allowed to speak up. The female youth representative has no status. Men have all the power. They write our name on the attendance list at meetings but
we don’t actively participate; we don’t really know enough to be able to speak out and we’re shy to talk.

Women don’t have much opportunity, we have so much work to do… the two female representatives are mostly just in the kitchen. In 2009 they were chosen just to fulfill the requirements of the suku council pakote. Now though, they’ve had training and had a lot of opportunities to increase their knowledge and confidence.

Out of the 31 Xefe Suku in Aleiu, the female Xefe is the strongest, and she’s been able to represent Timor in Indonesia. The situation is changing now, times are transforming and opening up. Women can run as candidates for Xefe Suku because domestic violence is too prevalent and we don’t yet know how to resolve that.”

Women community members

When asked what the difficulties are that impact on women’s lives, respondents listed the following in order
- Too much domestic work for women
- Husband doesn’t allow her
- Early marriage
- Not enough training
- Not enough support from the Xefe Suku

Recommendation 3: Continue to use gender transformative approaches
Include and involve men in discussions about women’s participation, with particular attention to how to provide opportunities for women to speak, be involved in discussions and decision-making. Some methods may be for women to collectively discuss and then present at community meetings; allocating time during community meetings for women to present and advocating for the inclusion of women in decision-making processes.

Using transformative approaches, discuss the rights and abilities of women in politics as well as the different needs and experiences. Explaining that women and men have experienced different opportunities in life, and that women’s lack of opportunities means that they often require extra support to speak in public. That women can, are often are, responsible for all aspects of politics, not just so called, ‘women’s issues’.

This also includes promoting the strengths of women to both women and men. Young women also need additional support, encouragement and opportunities. One method is to use stories of women already involved in politics, promoting their successes and stories, through different media if possible.

\[
\text{Equality doesn’t mean Justice}
\]

\[
\text{Equality} \quad \text{Justice}
\]

1.4 Number of women reporting active membership of PNDS committees
According to PNDS regulations, women must make up 40% of all PNDS committees. The representative from PNDS reported that they have achieved and gone above that target.

**From the 10 community groups that were consulted**

- Two said that PNDS is not present
- Four said that they are involved (one group responded that they are not able to make decisions but just to monitor spending)
- Four said that they are not involved (one group had resigned because their domestic and farming duties were too cumbersome)

![Circle graph showing women's involvement in PNDS]

**Women involved**

“PNDS is beneficial for us because we can get work and the women and men share the workload. If the men work in the morning, the women go in the afternoon, switch places. The women still have to look after the house and food, in the morning before they go and in the afternoon when they come back. The men come home and they can just rest.”

**Female community member**

“There’s a total of nine people, three women and six men. The PNDS structure has just been established but hasn’t started running yet. Priorities will be decided on, but no decisions have been made yet.”

**Female community member** (only one male was present at the time to help coordinate as the others were attending the PNDS meeting)

“Out of a total of 11 there were five women, but now two have left because their work was too much so they didn’t want to have to go to meetings in the district capital. PNDS does have benefits because women don’t have to go so far to draw water, now it’s close-by. That helps women to get the housework done quicker. In the morning we have to get the kids ready quickly. PNDS construction work is harder for women, so a lot of women don’t want to be part of it”

**Female community member**

**Women not involved**

“Women aren’t involved, but people think that they are”

**Female community member**

In two suku, the Suku Council members reported that women are involved in PNDS, but that it has only just started in the community. The women community members said that they had not heard of PNDS and don’t know anything about it. It may be that different women are involved from the groups than were interviewed, or potentially over-reporting of the involvement of women.
1.5 Percentage of District Committees in which women participate

Based on the findings from the baseline and other available information, women are involved in committees only to the extent that they are mandated, but this does not mean that they are involved in or able to influence decision making. With decentralisation there is more focus on suku level rather than district level structures. Suku structures then meet at the district level, but operate locally.

According to the structures:

**Suku Council**: Mandates three females (two female representatives and one youth)

**KPK**: Not able to find clear information on the requirements of the structure. According to some sources, there should be youth and women representatives, but mostly the community were not aware and it was not possible to access documents.

**PNDS**: Mandates 40% females

According to PNDS data, there are 29 women involved across the six suku, out of a total of 66 people (women 44%, men 56%); two women are leaders of the Committee (included in the 29). See the below table for further information.

The following compares data obtained from PNDS with information collected through the baseline:

<table>
<thead>
<tr>
<th>Suku</th>
<th>PNDS data</th>
<th>Baseline findings</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Women</td>
<td>Suku Council</td>
</tr>
<tr>
<td>Lahea</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Men</td>
<td>Community</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Liurai</td>
<td>Women</td>
<td>4</td>
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<tr>
<td></td>
<td>Men</td>
<td>7</td>
</tr>
<tr>
<td></td>
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<td>Men</td>
<td>5</td>
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<td>6</td>
<td>Suku Council</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

38 | Women’s Participation in Suku-Level Governance – Baseline Study in Aileu
Women's Participation in Suku-Level Governance

Recommendation 4: Monitor impact of participation in PNDS and other committees on women's lives

Monitor the level and quality of involvement of women in district and suku level committees, including the impact on their lives. The process of selection and appointment to PNDS positions should also be monitored to assess whether women are fairly self-appointed including whether they are appointed based on want, family relationships or pressure. Monitoring should also include how many hours they have worked, whether it is increasing their workloads, if they are receiving extra support etcetera.

Other considerations can be income: how much extra, what they have done with the additional income and whether there have been any issues. Other studies have found that as women’s income increases, so does domestic violence (possible causes are: the husband demanding money; husbands finding other ways to assert dominance if the woman is then earning more; jealousy with the woman being outside the home).

PNDS, and other NGOs have their own monitoring system for PNDS processes, so another approach could be to support them to minimise unintended consequences for women and children. In addition, provide support for women to advocate for their priorities.

1.6 Number of TV and radio programs on women and girls’ participation in the Suku election campaign

Despite efforts to find information, it was difficult to access any statistics on television or radio programmes that focus on women’s participation in the Suku Election. As the campaigning is only just beginning, there is minimal coverage of the campaign in general. Instead, the baseline attempted to capture information about women’s access to information through radio and television and other sources. Every three months, Asosiasaun FADA, Fundação Pátria and/or Plan International are involved in radio programmes to discuss women’s participation and violence against women. Between July 2014 and June 2015 there have been four programmes.

Programmes addressing women’s issues according to existing knowledge

Radio Timor-Leste 30 minutes once a week
RTK One hour a week
Radio Maubere 30 minutes once a week

The first question that respondents were asked was focused on women’s participation but it was difficult to collect data. Instead, the baseline focused on how women access information in general such as TV, radio, community meetings and others.

From 26 group and individual respondents

<table>
<thead>
<tr>
<th>Didn’t ask/not relevant</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>No radio/TV</td>
<td></td>
</tr>
<tr>
<td>No power</td>
<td>6</td>
</tr>
<tr>
<td>No signal</td>
<td>1</td>
</tr>
<tr>
<td>Have heard information about women</td>
<td>In general</td>
</tr>
<tr>
<td></td>
<td>Participation</td>
</tr>
<tr>
<td>Total</td>
<td>23</td>
</tr>
</tbody>
</table>
Almost every respondent said that women need to have increased access to information.

“We heard information about government spending and through that, we knew that women can also speak up in Parliament, some can speak publically on TV and some on radio.”

Female community member

“There should be regular meetings with women to give them the confidence to speak publically. They should be monthly. There are five aldeia here that receive no attention at all”

Male community member

Other sources of information

In one suku that was visited, many of the women had in-depth knowledge and information about nutrition which they had learnt through regular visits to SISCa. Often it is women who attend the clinics with their children and it is an opportunity for them to discuss matters that are important to them, or provide information.

Recommendation 5: Increase women’s access to information

Asosiasaun FADA, Fundação Pátria and Plan International should consider how to engage with programs such as SISCa and the Bairo-Pite Clinic to disseminate information. This could be done with simple, accessible DVDs with issues of power being overcome by using in-car chargers/inverters. Asosiasaun FADA, Fundação Pátria and Plan International should continue using media and increase the number of programmes. Providing women with radios would be an opportunity for them to access information, and not just on issues considered ‘women’s issues’.

1.7 Number of women who participate in the Suku Election campaign

(2015/2016 not yet announced)

Suku Council structure according to Law 03/2009

<table>
<thead>
<tr>
<th>Position</th>
<th>Gender</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Xefe Suku</td>
<td>Female or Male</td>
<td>Elected</td>
</tr>
<tr>
<td>Xefe Aldeia</td>
<td>Female or Male</td>
<td>Elected</td>
</tr>
<tr>
<td>Lia’nain</td>
<td>Female or Male</td>
<td>Selected</td>
</tr>
<tr>
<td>Elder (new position)</td>
<td>Female or Male</td>
<td>Selected</td>
</tr>
<tr>
<td>Female representatives (2)</td>
<td>Female only</td>
<td>Selected</td>
</tr>
<tr>
<td>Youth (one female, one male)</td>
<td>Female one, male one</td>
<td>Selected</td>
</tr>
</tbody>
</table>

The Suku Council also has one secretary that is appointed by the government. It was not possible to access gender or age desegregated data.

Accurate data on the number of female candidates was not obtained, and is at times inconsistent.

Barriers to women becoming political leaders

The baseline also asked about the barriers and enablers for women’s participation in politics.
“The people want me to run for Xefe Suku. I want to. But I don’t know how to resolve problems, especially about land which is a problem that can lead to people killing each other.”

“The people trust me, but I’m afraid”.

Female Suco Council Representative

Not confident to resolve problems
In total, 25 groups were consulted. Three groups (12%) said that there were no female candidates for the local elections in 2009. They gave the reason that despite women wanting to run, they’re concerned about local security and doubtful about their ability to respond to disputes about land peacefully between the two disputants. This issue reduced women’s confidence to run for the position of Xefe Suku in 2009.

Despite this, 36% (n=9) of the groups said that they strongly believe that women have the potential and ability to be Xefe Suku and do a good job of managing the process of development at the suku level.

Lack of opportunity and experience
Twenty percent (n=5) of the groups had in-depth discussions about the barriers to women’s participation and confidence, stating that women don’t have the same opportunities as men in terms of accessing basic education, participation in suku meetings, making decisions in the family and speaking at Suku Council meetings. These multiple obstacles impact on women’s personal development, which have their starting point with family members, suku leaders and society. Women internalise these patriarchal norms and customs which deny women opportunities to reach their full potential in life.

Stigma
This unfavourable reality for women reinforces the existing stigma against women. The findings of the baseline study reveal that six out of the 25 groups (24%) gave responses which reflect the negative social stigmatisation against women that exists across all sectors. Females are spoken of as ‘second place’ to men in the process of development, human rights and equal participation.

Knowledge and awareness
Despite this, some women still have a desire to run for Xefe Suku in the upcoming election. Therefore, 8% of the groups said that they want Fundação Pátria to create a regular programme of civic education and training to strengthen women’s leadership ability to become leaders in suku development processes. To generate change and remove the patriarchal mindset and stigma, Fundação Pátria has initiated a process called ‘100% Hau Prontu (I’m 100% Ready), to support women to run for Xefe Suku, involving 100 women from all over Timor-Leste to run for the position beginning in December 2014. This date has now been postponed, with September 2016 being announced. However, there are still many women in remote areas who have not heard about this campaign.

Recommendation 6: Continue providing ongoing, regular training for women at the suku level, and consider training at the aldeia level
Through the process of collecting the baseline data, the vast majority of people suggested that women need ongoing, regular training and information, especially at the aldeia level, not just the suku level. Through this, women should also have opportunities for public speaking to build their skills and ability. Conflict resolution and resolving problems was consistently raised as a necessary skill for leaders, and a barrier to women becoming Xefe Aldeia or Xefe Suku. Providing ongoing, regular training in conflict resolution will likely help to overcome this.

Recommendation 7: Focus on supporting young women in general, and the female youth representative in the Suku Council
Providing separate training and support for young women to help them build confidence, knowledge and skills in political participation. A range of communication skills should be focused on including public speaking, debating, advocacy and critical literacy (being able to analyse and critique news and other information).

**Recommendation 8: Continue to socialise the local leaders law 3/2009 to Suku Council members and the public**

When the decision is made on whether the new Suku Council structure will be approved or not, provide socialisation and training on the law to Suku Councils and the public. Provide copies of the law to disseminate in written form; hold discussions and information sessions about the law and hold discussions to ensure that people have the opportunity to ask questions and fully understand. Provide regular follow-up and also provide information on other relevant laws and policies.
Women’s Participation in Suku-Level Governance – Baseline Study in Aileu


2 Feto na’in 10 ne’be kandidata sira nia a’an liu, maibe I depois de xefe suku mane nain ida la bele kontinua, so feto nain ida sai xefe suku, halo total feto nain 11.

3 Other reports put this figure at 19% Mid-Term Evaluation of the Integrated Programme for Women in Politics and Decision-Making (IPWPDM), June 2011
2. Reducing domestic violence

2.1 Number of community leaders who have received training on domestic violence

This is planned for 2015 onwards.

2.2 Reported change in attitude and understanding of men and women to domestic violence

‘Normal hitting/baku malu bain-bain’

The findings of the baseline further support other research findings about attitudes and understanding of domestic violence. Out of the respondents who discussed domestic violence, all but one said that there is a difference between ‘just hitting each other’ (baku malu bain-bain) and domestic violence, revealing a poor understanding of domestic violence and general tolerance for family violence (not necessarily acceptance).

Law against Domestic Violence

Only 17% of respondents know about the Law against Domestic Violence, but still separated ‘everyday violence’ from domestic violence. This shows that when a husband hits his wife, but there is no resulting blood, people do not consider it a crime. If the case is taken up, it will only be taken up at the local level, nahe biti bo’ot, soru-mutuk, or resolve liu husi adat (resolve through adat), taka/hamate iha nivel aldeia/suku (settle at the aldeia/suku level).

Referral Network

Those involved in the referral network all referred to ‘small problems such as hitting each other’ (problema ki’ik hanesan baku malu) as better off to be resolved at the community level. People commonly responded that baku malu bain-bain (normal hitting) is different to domestic violence; however one Forum FADA coordinator spoke about a case of psychological abuse as being domestic violence where she referred the case to the referral network.

When domestic violence and sexual violence occurs, most people do not know how to refer the case. Most people believe that only men hold the power to refer a case due to patriarchal beliefs, including that a man is responsible for the family and it is not acceptable to discuss family problems in the public sphere. The data indicates that understanding about domestic violence, its impacts and ways to resolve it remain low and most cases are resolved through adat, if at all.

Adultery

Another factor that the baseline survey indicates is that polygamy and cheating is a significant concern. Three out of the eight suku mentioned cheating (married men having an affair and at times marrying a different woman) as a cause of violence and social tension in their community. In addition another two communities (5/8) talked about marrying young as a major cause of tension and domestic violence, often leading to jealousies, abandoning children and family breakdowns.

Silence about violence

Three groups mentioned that women are often silent when they are victims of domestic violence which is strongly supported by other research from Timor-Leste and other countries. They are worried about lodging a case with the police and most often, if the case is raised, it will be resolved through adat. In addition, it was also noted by several respondents that “adat makes people scared and so
cases of domestic violence are reduced. People are scared to report the case because the fine is so expensive.” A concern with this is that the victims are also not willing to take the case forward because of the economic burden on the family when a fine is to be paid.

2.3 The number of sukus which have prohibited domestic violence issues into (informal) traditional law

Much deeper research would be required to look at the systems of adat, tarabandu, regulamentu lulik and other forms of traditional justice from a comparative perspective to fully understand the differences and similarities. For the purpose of the baseline, we have not drawn a rigid line between what people described as ‘law’, ‘regulation’, ‘system’ or just adat or lisan. Rather, there is a line drawn between systems that have been written and those that have not; those that include regulations on violence, and those that do not.

From the eight suku that were consulted, there were two suku that have written traditional laws that comprise a justice system which has have regulations and punishments for domestic violence which are called dokumentu/regulamentu lulik. The documents are signed by the Administrative Post, Municipal Administrator (both government positions) and representatives from the church. In addition, one further suku uses a sign board which states “you must not use violence”.

During the group discussions, the women who were seated next to the sign board said that there is no ‘regulation’ or ‘law’ about violence or domestic violence in the village, though did say that most cases are resolved by the lia’nain.

From the eight suku:
- Three have laws (customary regulation/document) that includes regulations and punishments about domestic violence and sexual violence as guidelines for traditional justice mechanisms

From these three:
- One is written and disseminated to the community
- One is written and a copy with the suku council
- One is on a sign board

The remaining five suku reported that they resolve domestic violence (baku malu; problema uma laran; problema ki’ik) through nahe biti bo’ot / lia’nain sira.

In addition:
- Five said that traditional ‘law’ covers animals, water, land and borders only

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4 The wording ‘informal’ is used in the project proposal though the author and facilitator does not consider this is an appropriate description of a highly formalised, ritualised and embedded social system as informal as previously explained.
• One said that they don’t have traditional law, but they know that in some places it has been formalised and would like to follow a similar process if they are able to gain support like in Ermera. It should be noted that this referred to a formalised, commonly understood system and does not exclude the existence of lisam and *adat*.

Of the six stakeholders, one was not asked and four responded that it is better to resolve problems through *adat* including domestic violence. One member of the referral network said that:

> “Although it’s better if *tarabandu* deals with domestic violence, the issue of fines needs to be amended because it negatively impacts on a family’s economic situation”.

Rede Referal member

When analysing the existing, documented traditional laws, it becomes apparent that they are in contradiction of the law against domestic violence (7/2010), in relation to the definition and response. Most people respond that ‘normal’ violence – hitting each other, is not a crime, but if there is a weapon and blood, then you can take the case to the police. The issue then becomes that domestic violence that does not result in weapons being used and blood is shed is not considered serious, and therefore can be resolved through *adat*, even if it is ongoing.

![Image of traditional law text](image-url)

According to the traditional law, the Suku Council should resolve all cases that are not defined, but domestic violence is listed and named as a crime that can be reported to the police, or resolved at the suku or aldeia level. This also includes sexual violence.

The fine and penalty for both domestic violence and sexual violence is stated in the law, contradicting the law against domestic violence.
Law against Domestic Violence
The baseline study sought to measure how many people knew about the law against domestic violence which is a critical step in treating domestic violence as a serious crime. For these answers, community individuals are counted (n=117).

According to the responses received

<table>
<thead>
<tr>
<th>Know</th>
<th>Don’t know</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>13%</td>
</tr>
<tr>
<td>Male</td>
<td>31%</td>
</tr>
<tr>
<td>Total</td>
<td>17%</td>
</tr>
</tbody>
</table>

Eighty-three percent responded that they did not know about the law. More females than males did not know about the law.
From the data above, the responses were separated into four categories (know; know but don’t accept; don’t know that the law exists; know it exists but don’t know what it says). When respondents answered that they know but don’t agree, this meant that they believe that traditional justice systems is better placed to resolve cases of domestic violence.

**From all 117 community based respondents (suku council members = 33, community = 84)**

<table>
<thead>
<tr>
<th></th>
<th>Know</th>
<th>Know but don’t accept</th>
<th>Exists</th>
<th>What it says</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Female</strong></td>
<td>4</td>
<td>5%</td>
<td>8</td>
<td>10%</td>
<td>46</td>
</tr>
<tr>
<td></td>
<td>46</td>
<td>58%</td>
<td>33</td>
<td>42%</td>
<td>91</td>
</tr>
<tr>
<td><strong>Male</strong></td>
<td>5</td>
<td>14%</td>
<td>3</td>
<td>14%</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>43%</td>
<td>6</td>
<td>29%</td>
<td>26</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>9</td>
<td>8%</td>
<td>11</td>
<td>9%</td>
<td>58</td>
</tr>
<tr>
<td></td>
<td>39</td>
<td>33%</td>
<td>26</td>
<td>100%</td>
<td>117</td>
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</tbody>
</table>

**Comparison of male/female respondents**

<table>
<thead>
<tr>
<th></th>
<th>Know</th>
<th>Know, don’t agree</th>
<th>Don’t know it exists</th>
<th>Don’t know what it says</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td><strong>Female</strong></td>
<td>5%</td>
<td>14%</td>
<td>14%</td>
<td>9%</td>
<td>13%</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>33%</td>
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<td>0%</td>
<td>5%</td>
</tr>
<tr>
<td><strong>Male</strong></td>
<td>14%</td>
<td>14%</td>
<td>14%</td>
<td>9%</td>
<td>17%</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>33%</td>
<td>14%</td>
<td>33%</td>
<td>14%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>21%</td>
<td>9%</td>
<td>13%</td>
<td>30%</td>
<td>13%</td>
</tr>
</tbody>
</table>

**From the 33 Suku Council members**

<table>
<thead>
<tr>
<th></th>
<th>Know</th>
<th>Know but don’t accept</th>
<th>Exists</th>
<th>What it says</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Female</strong></td>
<td>4</td>
<td>33%</td>
<td>0</td>
<td>0%</td>
<td>4</td>
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<tr>
<td></td>
<td>4</td>
<td>33%</td>
<td>4</td>
<td>33%</td>
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<tr>
<td><strong>Male</strong></td>
<td>3</td>
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<td>3</td>
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<td>9</td>
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<td></td>
<td>9</td>
<td>43%</td>
<td>6</td>
<td>29%</td>
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<tr>
<td><strong>Total</strong></td>
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<td>21%</td>
<td>13</td>
<td>39%</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>30%</td>
<td>33</td>
<td>100%</td>
<td>33</td>
</tr>
</tbody>
</table>
The above pie charts show that Suku Council members are more likely to have information than community members. A larger number of community members know that the law exists, but don’t know what it says. This suggests that they are interested but have difficulty accessing further information.

### From the 84 community members

<table>
<thead>
<tr>
<th>Know</th>
<th>Don’t know</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Know</td>
<td>Know but don’t accept</td>
<td>Exists</td>
</tr>
<tr>
<td>Female</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Male</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>8</td>
</tr>
</tbody>
</table>

### Suku Council

Of all those who said they do not know about the law, everyone said that the traditional system is far better for dealing with problem solving, including domestic violence.

From the seven Suku Council members who said that they do know about the law, three added that:

“For situations of just ‘normal violence (balu malu uma laran) it’s better to use traditional systems. If there’s blood, wounds, then you can take the case to the police”

Suku Council member

### Women community members

Thirty seven percent said that although they don’t know what it says, they know that there is a law. This may indicate that they are interested in knowing more, but it’s difficult for them to access the law because many cannot read/write and it’s difficult to travel out of the home. They don’t often attend meetings or when they do, are often seated at the back or are disrupted for cooking and child minding duties. Only 10% of female community members knowing about the law suggests that the socialisation that is currently taking place is not reaching the important target audience of women in the community.
Looking across the eight suku there are clear differences where the law is known

There are three places where no respondents said that they knew about the law. Acubelitohu and Fatabloku are the two suku where Forum FADA, Fundação Pátria and/or Plan International do not have any programmes, which appears to be the key explanation. Programmes in Tohumeta have recently started and the coordinator for Forum FADA at the suku level stated that women had never attended a community meeting of that type before, and had never spoken openly in any meeting. This strongly suggests that having an entry point such as Forum FADA may enable previously excluded women to join in community and learning opportunities.

2.4 Number of cases referred to local leaders

From the 21 discussions about how cases are referred

<table>
<thead>
<tr>
<th></th>
<th>Cases referred</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Aldeia</strong></td>
<td>8</td>
</tr>
<tr>
<td><strong>Suku</strong></td>
<td>6</td>
</tr>
<tr>
<td><strong>Local Level</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Don’t need to refer</strong></td>
<td>3</td>
</tr>
<tr>
<td><strong>Don’t refer</strong></td>
<td>3</td>
</tr>
<tr>
<td><strong>Rede Referal</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Polisi/KPK</strong></td>
<td>2</td>
</tr>
<tr>
<td><strong>Rede Referral</strong></td>
<td>2</td>
</tr>
<tr>
<td><strong>Rede Referal</strong></td>
<td>4</td>
</tr>
</tbody>
</table>

In at least one of these places, other organisations have conducted socialization about the law. The findings suggest that some members of the community members (suku council members; local leaders and men) regularly attend information sessions, but that information is not necessarily passed on to other community members. Deliberate efforts are usually required to create space for consultations with women: ensuring specific requests to meet with women; giving enough advanced notice; talking to women and men separately and using informal methodologies. This method works better when women and men are then bought together to share what was discussed, in order to foster dialogue and reduce the risk of conflict caused through mistrust.

2.5 Number of cases referred through the Referral Network

The team only heard of two cases that had been refereed and processed through the Rede Referal system. This was very low with only one reporting that a case had been taken to the police, and one of those saying that the case was referred back to the suku.

Of concern is that Rede Referral members interviewed said it was better for simple domestic violence cases to be dealt with at the suku level. This is consistent with the information from other research.
and the community discussions where people said that when they had tried to refer cases, the police world refer them back to the suku level to be resolved.

2.6 Number of registered cases

We did not find any cases of the Suku Council registering cases of domestic violence, or evidence of them being able to produce any lists. There is no system for collecting data on cases of domestic violence reported to the Xefe Aldeia or Suku Council.

2.7 Number of cases followed up

Forum FADA have been following up on one case in Tohumeta, but this is difficult as the case was handed from VPU to the Public Prosecutor.

Summary of advantages and disadvantages of formal and traditional justice systems

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<th>Formal Justice System</th>
<th>Traditional Justice System</th>
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<tr>
<td><strong>Advantage</strong></td>
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<td><strong>Advantage</strong></td>
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<tr>
<td>Considers the law, not</td>
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<td>Resolves cases quickly</td>
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<td>individuals (not affected</td>
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<td>Impact on the family financially (payment of</td>
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<td>by wealth or social sta-</td>
<td>Lengthy processes</td>
<td>fines comes from the family which includes the</td>
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| tus; corruption)       |                       | victim in family violence.
|                        |                       | May prevent the victim from reporting)        |
| Considers the victims  | Difficult for people to understand | Many people understand and are familiar | |
| circumstances and needs|                       | Does not consider the victims needs or offer support |
|                        |                       | Easy to access              |
| Connected with Referral | Can be difficult to access due to distances | Women very rarely involved in the process; difficult to understand the victim's perspective. Decisions made rarely involve victims. |
| Network to support the |                       |                            |
| victim – financial support, |                       |                            |
| safe houses, counselling, |                       |                            |
| training                |                       |                            |
| Supports the victim to  | Not well placed to address other social conflicts such as land and animals | Effective for resolving community disputes, people generally accept the decisions |
| stop the cycle of violence (facilitating leaving if the victim wants) | | | |

Women's Participation in Suku-Level Governance – Baseline Study in Aileu | 51
OBSERVATIONS FROM THE IMAGES

In addition the discussions and interviews, respondents were asked to draw images representing women’s political participation and for some groups, domestic violence. Some groups chose images only, some writing only and some a combination. The discussions during the drawing and explanations have been captured above. In addition, the images also showed some additional commonalities:

- Education is seen as the key to women’s empowerment and participation, with domestic work as a key burden and barrier.
- For some groups, it was very difficult for them to talk about, or imagine the future. In particular, areas that had less access to information were less likely to be able to visualise the future.
- There was a vast difference between suku that said they did receive information, and those that did not (in particular, the two where Forum FADA are not currently working). See for example the image on the bottom right where the group found it difficult to discuss, visualise the future and analyse the current situation. The two on the left are from communities where there is NGO presence and the groups were able to discuss and analyse in depth.
- Democratic processes were regularly cited, as well as laws, as giving women the right to participate.
- Drawings indicated that people are pre-occupied with the suku/aldeia level. Participation was considered at the suku level, but never at the national level. This may indicate a difficulty in thinking on the national level, lack of information and awareness about political participation at the national level or may have been influenced by the methodology.
Drawing from a suku where “we don’t receive any information”, WOGIP not present yet.
Recommendations: Increase women’s and girls’ political participation:

The following recommendations were created by the summary team, with some additional inputs after the launch of the report. They are written specifically for Plan, Fundação Pátria and Association FADA, but can be applied much more generally to other organisations.

Recommendation 1: Provide opportunities for women to participate by removing barriers

When Forum FADA/Fundação Pátria/Plan International are running activities, it’s important to consider the women’s other work responsibilities which take up a lot of their time and look for ways to involve women and give information without interrupting or adding to their existing work.

When visiting communities, consider bringing food so that women do not have to cook. If this is not possible, encourage women to cook simple food before community meetings so that they can be involved. If women are occupied in the kitchen, go and speak to them. This provides the opportunity for discussion, and also shows that their opinions and voices are valued. If a meeting is held and no women are present, the community leaders should be questioned on why this is the case, stating the importance and value of women’s opinions.

Recommendation 2: Use appropriate methodologies and facilitation that engage people

Ensure that space – physical and time – is provided for women to be able to talk openly. The presence of male community leaders often prevents women from speaking up. Information sessions are often ineffective if delivered by someone standing at the front and presenting information only. Facilitating discussions and encouraging people to ask questions, discuss their thoughts and ideas, ask questions and explore case studies on how the information is relevant to them is far more effective and engaging. Using adult learning principles, remembering that people come with a lot of their own knowledge and experience.

Recommendation 3: Continue to use gender transformative approaches

Include and involve men in discussions about women’s participation, with particular attention to how to provide opportunities for women to speak, be involved in discussions and decision-making. Some methods may be for women to collectively discuss and then present at community meetings; allocating time during community meetings for women to present and advocating for the inclusion of women in decision making processes.
Using transformative approaches, discuss the rights and abilities of women in politics as well as the different needs and experiences. Explaining that women and men have experienced different opportunities in life, and that women’s lack of opportunities means that they often require extra support to speak in public. That women can, are often are, responsible for all aspects of politics, not just so called, ‘women’s issues’.

This also includes promoting the strengths of women to both women and men. Young women also need additional support, encouragement and opportunities. One method is to use stories of women already involved in politics, promoting their successes and stories, through different media if possible.

Recommendation 4: Monitor impact of participation in PNDS and other committees on women’s lives

Monitor the level and quality of involvement of women in district and suku level committees, including the impact on their lives. The process of selection and appointment to PNDS positions should also be monitored to assess whether women are fairly self-appointed including whether they are appointed based on want, family relationships or pressure. Monitoring should also include how many hours they have worked, whether it is increasing their workloads, if they are receiving extra support etcetera.

Other considerations can be income: how much extra, what they have done with the additional income and whether there have been any issues. Other studies have found that as women’s income increases, so does domestic violence (possible causes are: the husband demanding money; husbands finding other ways to assert dominance if the woman is then earning more; jealousy with the woman being outside the home).

PNDS, and other NGOs have their own monitoring system for PNDS processes, so another approach could be to support them to minimise unintended consequences for women and children. In addition, provide support for women to advocate for their priorities.

Recommendation 5: Increase women’s access to information

Asosiasaun FADA, Fundação Pátria and Plan International have considered how to engage with programs such as SISCa and the Bairo-Pite Clinic to disseminate information. This could be done with
simple, accessible DVDs with issues of power being overcome by using in-car chargers/inverters. Asosiasaun FADA, Fundação Pátria and Plan International should continue using media and increase the number of programs. Looking for ways to provide radios to women in communities can provide an avenue for women to access information, not just on issues considered ‘women’s issues’.

**Recommendation 6: Continue providing ongoing, regular training for women at the suku level, and consider training at the Aldeia level**

Through the process of collecting the baseline data, the vast majority of people suggested that women need ongoing, regular training and information, especially at the aldeia level, not just the suku level. Through this, women should also have opportunities for public speaking to build their skills and ability. Conflict resolution and resolving problems was consistently raised as a necessary skill for leaders, and a barrier to women becoming Xefe or Aldeia Suku. Providing ongoing, regular training in conflict resolution will likely help to overcome this.

**Recommendation 7: Focus on supporting young women in general, and the female youth representative in the suku council**

Providing separate training and support for young women to help them build confidence, knowledge and skills in political participation. A range of communication skills should be focused on including public speaking, debating, advocacy and critical literacy (being able to analyse and critique news and other information).

**Recommendation 8: Continue to socialise the local leaders law 3/2009 to suku council members and the public**

When the decision is made on whether the new Suku Council structure will be approved or not, provide socialisation and training on the law to Suku Councils and the public. Provide copies of the law to disseminate in written form; hold discussions and information sessions about the law and hold discussions to ensure that people have the opportunity to ask questions and fully understand. Provide regular follow-up and also provide information on other relevant laws and policies.

**Recommendations: Reduce gender-based violence**

**Recommendation 9: Continue to socialise the Law against domestic violence:**

Continue to raise awareness on the Law Against Domestic Violence, particularly at the community level. This needs to be done with accessible, relevant context and language and in ways that enable women and men the opportunity to ask questions and fully participate.

For Rede Referral members, continue to reinforce and educate about the impact of domestic violence and the law – particularly that all cases of domestic violence (including baku malu bain-bain) should be referred to the police and NOT referred back to community level.

Encourage other organisations socialising the law to use appropriate methods, including talking about why the law exists; the relationship and differences between the law and tarabandu; and to ensure that women community members are involved when it is being socialised. The findings suggest that Suku Council members, including the three women representatives, are not passing on information that they receive. Therefore, community members need to be directly involved.
Recommendation 10: Develop a simple system for referral and follow up

Asosiasaun FADA, Fundação Pátria and Plan International could consider having referral forms and processes for when they become aware of domestic violence cases; and also for following up on individual cases. Support for this could be gained from Alfela or Pradet.

Recommendation 11: Closely monitor and participate in developing Tarabandu in line with original plans

Monitor existing and emerging tarabandu regarding domestic violence, to ensure the rights of women and children are considered. Where possible, Asisiasaun/Forum FADA, Fundação Pátria and Plan International should become involved in discussions, as well as women at the community level, and raise awareness among all stakeholders.
Annex 1: References

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Wigglesworth, Ann, 2013 (2); *Community Leadership and Gender Equality: Experiences of Representation in Local Governance in Timor-Leste*, Asia Politics and Policy; vol 5. No. 4 pp 567-584

Annex 2: Question Sheet

This question sheet was used as a guide for the team to conduct individual and group discussions. Thorough training and practice was undergone before visiting communities, with the objective of the questions a much greater focus than the questions themselves. Therefore there was variation in the way that questions were asked, the language used (terminology as well as actual language) and adapted to suit each community. Time was spent before each discussion to create a relaxed, informal atmosphere. A the end of each discussion, community groups and individuals were given time to ask questions, discuss any points that were related to the discussion, or in general.

Introduction

a) Se mak ami, organisasaun
b) Iha ne’e atu halo saida – dada lian tanba ami iha planu atu suporta feto maluk sira atu sai han-san lideransa…
c) Ami mos atu hasoru ho ema iha suku 8 seiluk durante loron 9 agora.
d) Husu lisensa – tuir no hasai foto (foto ne’be karik atu uza iha relatoriu)
e) Prosesu ita atu halo – iha perguntas ruma, maibe ida ne’e nakloke atu koalia ba malu. I depois hau atu husu ba ita bo’ot sira atu halo aktividade lalais, ita atu dada lian fali, I depois aprezenta ba grupu seiluk no tur hamutuk atu halo diskusaun lalais.
f) I depois ami atu uza informasaun atu halo planu ne’be tuir Komunidade nia nesesidade/ hakarak liu liu ba partisipasaun feto no hasai dame no mos atu hare fali no sukat ami nia servisu.
g) Atu komesa agora, mais-ou-menus oras 2 hamutuk ba diskusaun grupu, la to’o oras 1 ho intervista

Hasai feto sira nia partisipasaun

1.1 Numero forum ba feto no labarik feto establisina ona
- Iha suku ne’e iha grupu ruma eziste iha ne’e?
  - Bele fo hatene ami konaba grupu ne’be iha ba feto?
  - Iha grupu hira?
  - Oinsa’a grupu ne’be foin hari?
  - Se maka involve? Atu hahu? Iha laran?
  - Hori bainhira maka harii?
- Molok Junyu 2014 Women community members iha ona ka sedauk?

1.2 Numero forum ba feto no labarik feto ne’be mak funksiona
- Grupu ne’e la’o oinsa’a?
  - Se maka apoiu?
  - Durante ne’e grupu ne’e halo saida?
- Lidera lokal hare ba grupu ida ne’e ka lae?
  - Oinsa’a sira tau matan?
  - Oinsa’a servisu hamutuk?
  - Tuir enkontru ruma?
  - Tein ka?
  - Oinsa’a maka LL sira
- Bainbain hasoru malu?
  - Kada semana/fulan/tninan
- Ema nain hira maka partsipa?
  - Tuir? Hotu siempre tuir?
  - Nain hira maka mane/feto?
  - Mane sira tuir atu halo saida?
- Dalaruma iha problema?
  - Saída?
  - Oinsa’a bele hadiak?
  - Se mak ajuda?
- Ba oin ne’e ita nia hanoin atu halo saida?
### 1.3 Nomeru feto sira (memburu KS) ne’be partisipa no foti desisaun iha Suku Council

- Foti litsa no estruktua
- Kada fulan ida dala hira iha enkontru?
- Oinsa’a ita bo’ot sira nia hare konaba feto sira nia partisipasaun iha enkontru?
  - Nain hira? Minimum no maximum
  - Sira koalia ka lae?
  - Tau proposta ruma ka lae?
  - Saida maka Konsele Suku halo hodi promote partisipasaun feto

- Lei: Oinsa’a ita nia grupu liga ho lei lideransa komunitariu?
- Oinsa’a LL involvke feto iha prosesu dezenvolvementu lokal?
- Iha suku ne’e feto nain hira maka kandidatu a’an? 2009, 2015
  - Saida maka fo konfiansa ba sira? Saida maka dudu sira hodi sira sei prontu?
  - Ema ruma suporta sira?
  - Tuir ita nia hanoin, tanba sa mak feto nain ____ deit maka sai hanesan xefe suku? Problema ruma ….
  - Tuir ita nia hare feto sira komesa sai briyani / fiai sira nia a’an ka lae? Oinsa’a ita bo’ot sira nia hare konaba elesaun iha 2015.

Ba feto nain 2 (3)

- Saida maka imi nia knar no responsibladhe?
- Bele fo hatene hau.
- Durante ne’e Komunidade sira rona ba imi nia lian?
- Se imi konvite nia sira tuir ka lae?
- Tuir ita nia hanoin, nudar memburu feto, Komunidade sir abele fiai ita

Ba Komunidade: saida maka imi hatene konaba feto nain 2 (3) nia kna’ar iha konsehlo suku?

### 1.4 Nomeru feto ne’be hateten katak sira aktivu iha komite PNDS

- Feto hira maka involve iha estrutura PNDS?
- Feto seiluk nain hira maka involve?
- Se hau la sala, enkontru PNDS atu tau prioridade. Bainhira partisipa iha enkontru PNDS feto sira bele hatama proposta ka lae?
  - Konaba saida?
  - Feto sira nia asuntu?
- Tuir ita nia
- Feto nain hira maka tuir treinamentu?
  - Konaba saida?
- Sira mos partisipa iha PNDS nia prioridade ka lae?
- Involve iha enkontru konaba PNDS?
- Oinsa’a PNDS nia benefisiu ba feto sira?

### 1.5 Percentajem Komite Distritu ne’be iha partisipasaun feto

- Nomor hira

### 1.6 Percentajem programa TV no radio konaba feto nia partisipasaun iha elesaun suku

- Ita hetan infomasaun hosni nebe’e?
  - Internet
  - Igreja
  - Nest
- Tuir ita bo’ot sira nia hare, oinsa’a feto sira reprezenta iha TV?/radio?
- Ita pernah hare/rona konaba asuntu feo iha TV/radio?
- Ita pernah hare/rona infomasaun konaba feto sira nia partisipasaun

### Table

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<th>Komunidade</th>
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| 1.7 Percentajem kanditatura feto ne’be partisipa iha elesaun suku (ba futuru buka ba 2015 hodi halo komparisaun) | • CNE  
• STAE  
• Kaukus |
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<tr>
<td>- Nomor hira – foti lista</td>
<td>Oinsa’a ita bele hasai dame iha Komunidade no uma nia laran no hatu’un violensia domestika</td>
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| 2.2 Nomor lidera komunitariu ne’be simu treinamentu | • Komunidade  
• Konselo Suku/PAS  
• FADA  
• SEM |
| - Foti lista | Suku Council:  
- Hetan treinamentu ka lae? Konaba saida? I depois fahe informasaun ka?  
Komunidade:  
- Tuir ita bo’ot sira nia hanion, lideransa sira hetan treinamentu? Fahe informasaun? |
| 2.3 Mudansa attitude no komprensaun husi mane no feto konaba violensia domestika | • Komunidade  
• Konselo Suku/PAS  
• Rede Referal |
| - Oinsa’a ita nia loro-loron? Saidaka maka ita halo loro-loron?  
- Ita bo’ot sira hatene konaba LKVD? Lei Suku?  
- Bele esplika  
- Hanoin lei ne’e diak ka lae? Relevant ba ita nia Komunidade ka lae?  
- Oinsa’a ita nia oan nakar ita sei halo saida?  
- Wainhira la iha konkordansia iha uma laran laran saida maka ita halo?  
- Oinsa’a ita bo’ot sira hadiak problema iha uma laran?  
- Saidaka maka ita bele halo atu halo paz iha uma laran?  
- Tuir ita nia hanoine, tanba sa problema bele akontese iha uma laran? |
| 2.4 Kada suku ne’be iha lei tara bandu konaba la bele halo violensia domestika | • Komunidade  
• Konselo Suku/PAS  
• Rede Referal |
| - Se problema mosu iha ne’e, se mak bele ajuda atu resolve?  
  - Liu husi saida?  
  - Tuir ita nia hatene, se problema hamosu iha ema nia uma laran, oinsa’a sira bele resolve?  
  - Bele husi ba sei?  
  - Hato’o kazu ba ne’be?  
  - Iha Praktika tradisional uluk ne’be maka prevene no resolve violensia?  
    - Hanesan fo sala, monu ain  
    - Ita bo’ot sira uza saida atu prevene/resolve violensia?  
    - Hatene la ke konaba LKDV? Implementa ka lae? La’o ka lae?  
    - Se lae, tuir ita nia hanoine tanba sa? |
| 2.5 Nomeru kazu violensia domestika hato’o ba iha leaders komunitariu | • Komunidade  
• Konselo Suku/PAS  
• Rede Refera |
| - Husu lista  
- Tuir imi nia hatene iha sistema referral iha ka lae?  
  - Sistema ne’e diak ka lae? Ajuda ka lae?  
  - Fo resaun?  
- Tuir ita bo’ot sira nia hatene, iha kazu maka ema hato’o ba lideransa sira?  
  - Bele esplika? |
| 2.6 Nomeru kazu ne’be refere liu husi rede referral | • Komunidade  
• Konselo Suku/PAS  
• Rede Referal |
| - Husu lista  
- Sai husi tinan kotuk ka tu’un – tuir ita nia hanoine tanba sa’a? |
| 2.7 Nomeru kazu ne’be mak rejistu/alista | • Komunidade  
• Konselo Suku/PAS  
• Rede Referal |
| - Husu lista |
| 2.8 Nomeru kazu ne’be maka ita buka tuir | • Komunidade  
• Konselo Suku/PAS  
• Rede Referal |
| - Husu lista |
About Plan International

Plan International is an independent global child rights organisation committed to supporting vulnerable and marginalised children and their communities to be free from poverty. By actively connecting committed people with powerful ideas, we work together to make positive, deep-rooted and lasting changes in children and young people’s lives. For over 75 years, we have supported girls and boys and their communities around the world to gain the skills, knowledge and confidence they need to claim their rights, free themselves from poverty and live positive fulfilling lives.