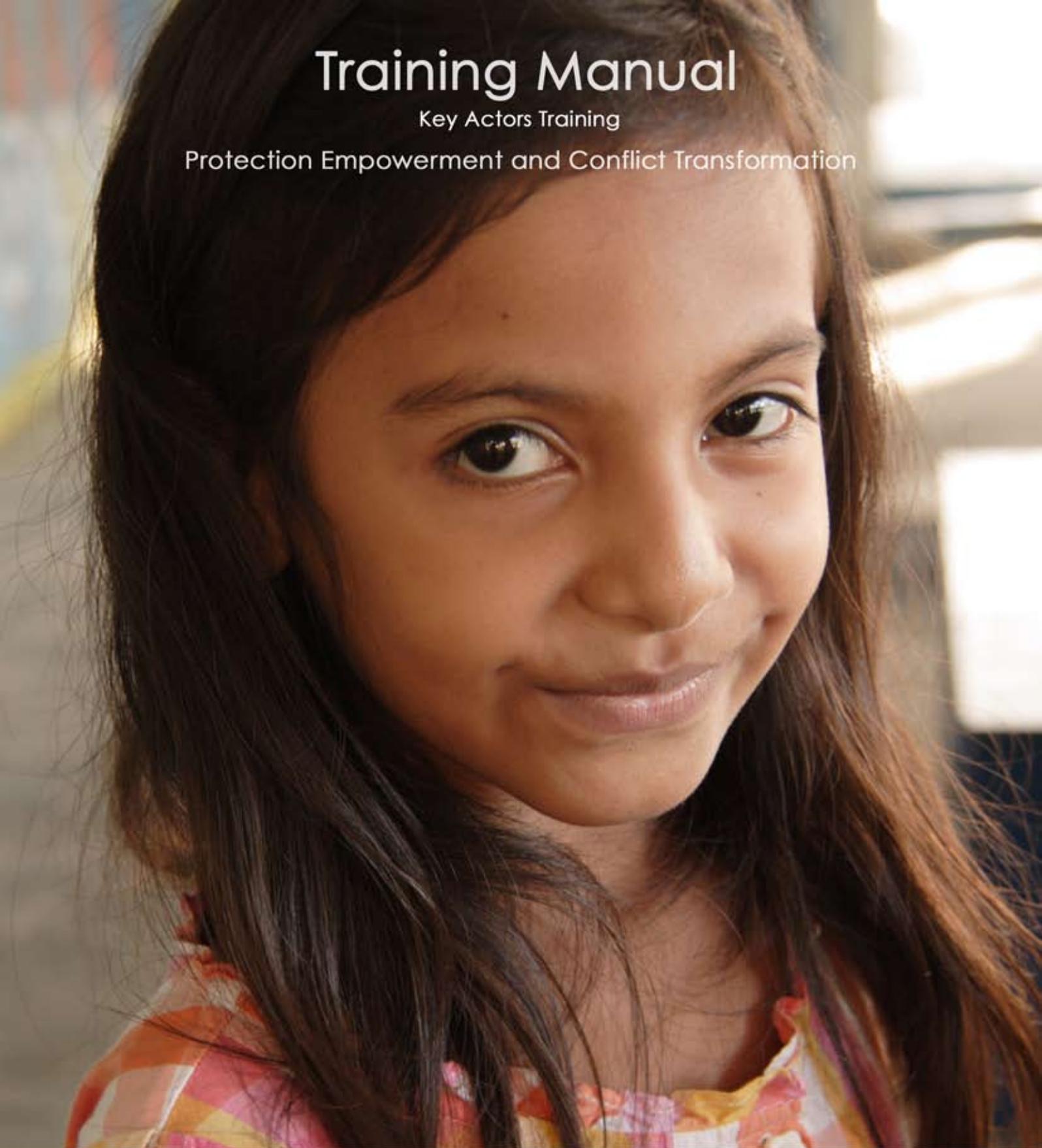


# Training Manual

Key Actors Training

Protection Empowerment and Conflict Transformation



Conflict Resolution, Gender Equity, Positive Discipline, Human Rights, Access to Justice, Decision Making, Child Protection & Recognition of Children At-Risk



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## LIA MAKLOKEK

Ba Futuru wishes to thank all those that have participated in the development of this Protection Empowerment and Conflict Transformation Manual (the “PECTManual”). We hope that it proves valuable to all those working to build peace Timor-Leste and around the world.

Ba Futuru hakarak hato'o agradese ba sira ne'ebé partisipa iha dezvoltamentu Guia Haforsa Protesaun no Transformasaun Konflitu (the “Guia PECT”). Ami hein katak ida ne'e bele fó valor ba sira hotu ne'ebé servisu atu harii dame iha Timor-Leste no iha mundu tomak.

The PECT Manual builds on Ba Futuru's Transformative Arts and Human Rights Education (TAHRE) Guide. This guide has been in use in Timor-Leste since 2004. The concepts in the PECT Manual stem from work done by others in the area of facilitation skills development, protection, positive discipline, human rights education, trauma, conflict resolution and conflict management. In particular it relies heavily on ideas, information and examples provided by the sources mentioned below. The facilitation suggestions are taken from “The Human Rights Education Handbook” from University of Minnesota's Human Right's Recourse Center. The lessons on human rights are *mó*stly from the “First Steps: A Manual for Starting Human Rights Education”. The lessons on conflict resolution and conflict analysis come primarily from “Opening the Door to Nonviolence” by Maja Uzelac, “A Handbook for Working With Conflict, Democracy and Social Change” by Robin Neustaeter and “Responding to Conflict Skills and Strategies for Peace” from Action Asia.

Guia PECT ne'e harii husi Guia Transformasaun Artes no Edukasaun Direitus Umanus (Guia TAHRE). Ba Futuru komesa uza guia TAHRE iha Timor-Leste husi 2004. Ideia iha Guia PECTmaí husi servisu ne'ebé ema seluk halo tiha ona iha area dezvoltamentu kb'it ba fasilitasaun, protesau, dixiplina pozitivu, direitus umanus, rezoluzau konflitu no maneija konflitu. Partikulármente ida ne'e depende ba ideas, informasaun, no ezemplu sira ne'ebé hasai husi livrus hirak ne'ebé tuir mai; sujestaun ba fasilitasaun hasai husi livrus “Human Rights Education Handbook” husi University of Minnesota's Human Right's Recourse Center Publication, Lisaun kona-ba direitus umanus adapta liu-liu husi “First Steps: A Manual for Starting Human Rights Education”. Lisaun sira kona-ba rezoluzau konflitu no analiza konflitu adapta husi “Opening the Door to Nonviolence” husi Maja Uzelac, “A Handbook for working with Conflict, Democracy and Social Change” husi Robin Neustaeter no “Responding to Conflict Skills and Strategies for Peace” husi Action Asia.

“The Student Mediation Training Manual” from the United States and “A Peace and Disarmament Curriculum” from Cambodia were both used to help create the activity on mediation. Moreover, various activities including those on managing rumors, decision making, proverbs on peace and conflict also came from “A Peace and Disarmament Curriculum”, and this curriculum provided ideas that we added to other activities – including the conflict web, the story of the birds, the relationship between rights and needs.

“The Student Mediation Training Manual” husi Estados Unidas no “A Peace and Disarmament Curriculum” husi Cambodia buat rua ne'e ami uza atu kria atividade kona-ba mediasaun. No mós, atividade seluk mai husi “A Peace and Disarmament Curriculum” inklui atividade kona-ba maneja rumoris, halo desizaun, proverbu ba dame no konflitu, no guia ne'e fornese ideia ne'ebé ami aumenta iha atividade seluk – inklui rede konflitus, istória kona-ba manu pombu, no relasaun entre direitu no presiza.

In addition Pradet's manual “Responding to Children who have Experienced Trauma and Violence through Child Abuse” provided details on the Convention of the Rights of the Child as well as all the handouts and some of the lesson content from the lesson on child protection. The activity “Creating Nonviolent Social Change” and its handout came from Gene Sharp's “The Politics of NonViolent Action” and “Third-Party Nonviolent Intervention Curriculum and Trainer's Manual” by Daniel Hunter and George Lakey. The handout for activity on democracy came from “Democracy Education for Iraq—Nine Brief Themes”.

No mós Pradet nia guia “Responde ba Labarik ne’ebé Hetan Ona Trauma Ho Violasaun Liu Husi Violasaun ba Labarik Sira” fornese informasaun kona-ba Konvesaun Direitu Labarik Nian, no mós surat hotu no ideia balun iha lisaun kona-ba protesaun ba labarik. Atividade “Kriasaun Mudansa Social Pozitivu” ho surat mai husi Gene Sharp nia livru “The Politics of NonViolent Action” no “Third-Party Nonviolent Intervention Curriculum and Trainer’s Manual” husi Daniel Hunter no George Lakey. Surat ida ho atividade kona-ba demokrasia mai husi “Democracy Education for Iraq—Nine Brief Themes”.

The lessons that make up the PECT Manual have been compiled, and in part authored, by Sierra James, Joana dos Santos Camoes, Vidal Campos Magno, Juliana de Oliveira Marcal, Lulu Martins and Leilani Elliott. Without their hard work and dedication this guide would not have been possible.

Lisaun ne’ebé sai nu’udar Guia PECT ne’e halibur tiha ona, no parte autor maka Sierra James, Joana dos Santos Camoes, Vidal Campos Magno, Juliana de Oliveira Marcal, Lulu Martins no Leilani Elliott. Se la ho sira nia servisu maka’as no dedikasaun, Guia ida ne’e sei la sai posivel.

Ba Futuru’s current main partners include: Child Frontiers, the European Commission, Finnish Fund for Local Cooperation, Germany’s Institute for Foreign Cultural Relations (Institut für Auslandsbeziehungen), Global Fund for Children, Global Fund for Women, Justice Facility, the Oaktree Foundation, Plan International, Roman Luan, Save the Children, UNICEF and UNWOMEN. Ba Futuru is also collaborating with various local and national government entities in Timor-Leste including the National Police Force, the Ministry of Education, the Ministry of Social Solidarity, the Secretary of Youth and Sport, as well as various school communities and community councils.

Ba Futuru iha parseiru ne’ebé inklui Child Frontiers, the European Commission, Finnish Fund for Local Cooperation, Germany’s Institute for Foreign Cultural Relations (Institut für Auslandsbeziehungen), Global Fund for Children, Global Fund for Women, Justice Facility, the Oaktree Foundation, Plan International, Roman Luan, Save the Children, UNICEF no UNWOMEN. Ba Futuru servisu hamutuk ho organizasaun no parte Governu nian lokal no nasional iha Timor-Leste, seluk inklui Polisia Nasional, Ministeriu da Edukasaun, Ministeriu da Solidaridade Sosiál, Sekretariu de Estado ba Joventude no Desportu, no mós comunidade Eskola nian no konsellu comunidade.

Ba Futuru is a national non-profit development organization established in Timor-Leste in 2004. The vision of Ba Futuru is to transform a culture of mistrust and violence into one of peace and self-directed growth by motivating the people of Timor-Leste to engage in creating a positive future for themselves, their families and their communities. Ba Futuru’s mission is to contribute to peace-building and sustainable human development by supporting the psychosocial recovery of conflict-affected, vulnerable and at-risk children and youth, and by developing the knowledge, skills and values of community leaders, young people and their carers in the areas of human rights, children’s rights, child protection and non-violent conflict transformation.

Ba Futuru hanesan organisasaun nasional ida ne’ebé mak estabiliza iha Timor-Leste iha 2004. Visaun Ba Futuru ninian hanesan atu transforma kultura diskonfiansa no violénsia troka ba paz no haburas-an liu husi fó suporta ba povo Timor Leste hodi kria futuru ne’ebé di’ak ba sira nia an, família no comunidade. Misaun Ba Futuru nian maka hanesan atu kontribui harii paz no dezenvolve ema ne’ebé sustanavel liu husi fasilita no hadi’ak hikas psikososiál ba sira ne’ebé hetan afeitu negativu husi konflitu, vulneravel no labarik sira ne’ebé iha risku no mós dezenvolve ka aumenta matenek, abilidade, no valores ba lider comunidades, jovens no ema ne’ebé tau matan ba labarik iha area direitus umanus, direitus labarik, protesaun labarik no transformasaun konflitu la ho violénsia.

Thank you for your contributions and support!

Obrigado barak ba ita boot sira nia kontribuisaun no suporta!

## INTRODUCTION

## INTRODUSAUN

This PECT Manual has been created for people working to build peace and improve protection for vulnerable populations in Timor-Leste. This guide uses interactive learning, artistic and physical activities while combining information and knowledge from different fields including: healing for people affected by conflict, human rights education and the steps for non-violent conflict resolution. It also combines activities connected to the past with those future-oriented.

Guia PECT ida ne'e kria ba ema ne'ebé servisu atu harii dame no hadia protesau ba ema ne'ebé vulnerabel iha Timor-Leste. Guia ida ne'e uza aprendisazen interativu, artistika, no atividade fisika hodi tau hamutuk informasaun, koñesimentu husi materia diferensia inklui ho: lisaun ba tulun ema sira ne'ebé afeita husi konfliktu, edukasaun direitus umanus no etapa ba rezoluzaun konfliktu ne'ebé non-violénsia. Atividades ne'ebé iha koneksaun ho tempu pasadu ne'ebé orienta liu ba futuru inklui hotu.

The Background section provides information about the reasoning behind the development of the PECT Guide, identifying its purpose and intended outcomes. The Facilitation Suggestions section should be thoroughly studied prior to using the PECT Guide as this section provides in-depth guidelines for being a good facilitator.

Sesaun 'istória' sei hato'o rasaun ba dezenvolve guia PECT, identifika ninian papel, no resultadu ne'ebé ita espera. Sesaun 'sujestaun ba fasilitador' nian sei estuda liu tan oinsá uza Guia PECT ho didi'ak, sesaun ida ne'e hakle'an liu tan lina guia atu sai nu'udar fasilitador di'ak.

If you do not have enough time to work through every step, please feel free to cut activities out or adapt them according to the needs of the participants. This program can be used over short or long-term period depending on the availability of the facilitators and participants.

Se ita la iha tempu atu hala'o faze hotu, ita bele sente livre atu hakat liu ba atividade ruma ka adapta tuir partisipante sira nia presiza. Programa ne'e bele uza iha prazu badak ka prazu naruk (short-term and long-term) depende ba disponibilidade fasilitador no partisipante sira nian.

As this guide is far from complete, we welcome suggestions and feedback from those people using it. We are also in the process of collecting stories of best practices from childcare centers across Timor-Leste, so please let us know about activities that you and the participants find to be effective.

Email: [bafuturu@bafuturu.org](mailto:bafuturu@bafuturu.org)

Guia ida ne'e seidak kompletu, ami simu sujestaun no koresaun husi ema hotu ne'ebé uza. Ami mós buka nafatin istória ne'ebé hatudu servisu di'ak liu husi sentru tau matan ba labarik iha Timor-Leste tomak, nune'e ami husu ba ita boot sira atu fó hatene ami kona-ba atividades ne'ebé ita boot sira sente efektivu.

Email: [bafuturu@bafuturu.org](mailto:bafuturu@bafuturu.org)

As a facilitator you have an opportunity to bring significant positive changes into the lives of the participants you work with. At the same time you can learn positive strategies yourself and bring positive change into your own life.

Nu'udar fasilitador ida, ita iha oportunidade di'ak ida atu lori mudansa signifikadu pozitivu ba iha partisipante sira nia moris ne'ebé ita servisu ba. Durante servisu ita bele aprende mós estratéjia pozitivu ba ita nia-an no lori mudansa pozitivu ba ita nia moris rasik.

"You have the power to... overcome feelings of loss, grief, anger, fear, shame and guilt and transform them into feelings of self-respect, self-esteem and trust towards others. You have the power to change hatred and fear into respect and love. We hope that these interdisciplinary workshops will help you to achieve just such transformation" (from Ulzac 1997, Introduction).

“Ita iha forsa atu... hadi’ak sira nia sentimentu lakon, triste, hirus, tauk, moe no sente sala, no transforma sira ba iha sentimentu; respeita-an, konfia-an no fiar ba ema seluk. Ita iha forsa atu troka odio no tauk ba iha respeito no domin. Ami hein katak seminariu (workshop) interdisiplinariu hirak ne’e sei tulun ita atu hetan transformasaun” (husi Uluzac 1997, Introduzaun).

## BACKGROUND

### MAKDALAK

Timor-Leste is currently recovering from the trauma of a severe political, social and cultural oppression and transitioning into an era of opportunity. The experience of grief, anxiety and violence during armed conflict has both short and long-term effects on people's mental health, quality of life and subsequent behavior. Thus, sustained conflict leaves a deficit in human capacity for building peace just when social reconstruction is essential. This reality illuminates the importance of addressing trauma so that a society can process the negative impacts of conflict laying the necessary groundwork for post-conflict development to be successful.

Ohin loron Timor-Leste sai di'ak ba dau-daun husi trauma opresaun severa politika, sosiál no opresaun kultura no *mós* fó transisaun to'o tempu oportunidade. Esperiência laran triste, nervoza, no violénsia durante konflitu funu iha periode tempu badak no tempu naruk iha duni efeitu ba ema nia mentalidade, kualidade moris no hahalok tuir mai. Maske nune'e, konflitu kontinual husik hela deficiente ida iha ema nia kapasidade atu harii dame bainhira rekonstruksaun sosiál nian maka sai importante. Realidade ida ne'e hatudu importansia kona-ba trauma, nune'e sosiedade ida bele prosesu impaktu negativu husi konflitu, hatun nesesidade servisu subar iha dezenvolve konflitu pasadu atu sai susesu.

The PECT Guide is an interdisciplinary approach to help people overcome the negative affects of conflict, build self-confidence, learn about their rights and obligations as human beings, and deal with conflict in a humane, cooperative and effective way. The guide combines the therapeutic power of artistic expression with conflict resolution techniques and training on protection and human rights.

Guia PECT ida ne'e nu'udar metodu interdisiplinario ida atu tulun ema atu hadi'ak husi impaktu negativu ne'ebé mai husi violénsia ida-idak nian, atu harii fiar-an, atu aprende kona-ba direitus no obrigasaun nudar ema, no *mós* prosesu hadi'ak konflitu ho dalan loos, kooperativu no efektivu. Guia ida ne'e sei kombina forsa terapéutiku espresaun artistika nian ho teknika rezoluzsaun konflitu no treinu kona-ba protesau no direitus umanus.

# FACILITATION SUGGESTIONS

## SUJESTAUN FASILITASAUN NIAN

### 1. PREPARATION

### 2. PREPARASAUN

#### A. In Advance

#### A. Iha Advansia

- **Approach participants thoughtfully.** Ensure that all of the ways in which you or anyone else brings people into the learning environment are respectful, considerate and nondiscriminatory.
- **Hakbesik partisipantes sira ho laran tomak.** Konvense katak dalam hotu ne'ebé ita ka ema seluk lori ema ba iha ambiente aprende nian ne'ebé nakonu ho respeitu, konsiderasaun no la halo diskriminasaun.
- **Prepare yourself.** Look over the material to be covered. Make an agenda but be ready to be flexible.
- **Prepara-an. haree** fila fali ba material ne'ebé sei uza. Halo agenda maibé pruntu nafatin atu troka se karik situasaun presiza.
- **Learn more about your participants.** What are their ages and backgrounds? Who do they live with? What negative experiences may they have experienced? Consider how they will affect the learning environment? Have their family members died or been killed? If so, when and in what type of circumstances. This knowledge can help you prepare for what issues may come up during project implementation.
- **Aprende liu tan kona-ba ita nia partisipante sira.** Sira nia idade no kontestu oinsá? Sira hela ho se? Esperiénsia negativu ida ne'ebé sira hetan ona? Hanoin oinsá buat hirak ne'e afeita ambiente aprende nian? Sira iha família ruma mate tiha ona ka hetan oho? Se nune'e, bainhira no iha sirkunstánsia saida? Hanoin ida ne'e bele tulun atu prepara ba kestaun ruma ne'ebé sei akontese durante implementasaun projetu ne'e.
- **Gather materials.** Prepare what you need for each lesson. If you do not have the materials listed then either attempt the alternative suggestion or be creative by finding another way. Try to use things from the natural environment or easily available things (you can use products that you might normally throw away, for example old milk cartoons). It is really important for the participants to have the opportunity to be creative.
- **Halibur material.** Prepara buat ne'ebé ita presiza iha lisaun ida-idak. Se karik ita la iha material ruma, haree ba alternativu seluk ka buka tékniku seluk ho kreativu. Koko atu uza sasan husi ambiente natural ka husi sasan ne'ebé fasil atu hetan (ita bele uza sasan ne'ebé baibain atu soe, hanesan surat tahan). Importante liu ba partisipante sira hetan oportunitade atu sai kreativu.

#### B. Before the Meeting

#### B. Molok enkontru

- **Arrive early** so that you have time to collect your thoughts, prepare the meeting space and greet the earliest arrivals.
- **To'o sedu** nune'e ita iha tempu atu tau hamutuk ita nia hanoin, prepara fatin ba enkontru no komprimenta ba sira ne'ebé to'o uluk.
- **Prepare the meeting space** to ensure it is somewhere everyone will feel welcome and comfortable. Decorate if you need to in order to make the environment more appealing. Arrange the seating so that everyone can sit together in a circle for certain activities and they each have a place to write or draw for other activities.

- **Prepara fatin ba enkontru** atu hatene loloos, fatin ne'ebé ita uza, ema hotu-hotu mai husi ne'ebé de'it bele sente katak ita simu sira ho laran di'ak. Bele infeita fatin se prezisa, atu nune'e bele halo ambiente atrai. Aranja tuur fatin nune'e ema hotu-hotu bele tuur hamutuk iha sirkulu laran ba atividades ruma no sira hotu bele iha fatin atu hakerek no pinta iha atividade seluk.

### C. Every Meeting

#### C. Ba enkontru ida-idak

- **Reduce hierarchical approaches.** Every aspect of the program (in how seating is arranged, how participants are introduced, etc) should reflect non-hierarchical, inclusive, and democratic principles. For example, the facilitator should sit among participants to avoid creating an artificial "front of the class" when possible.
- **Hamenus metodu hierarchial.** Aspektu hotu iha programa ne'e nian (oinsá ita aranja tuur fatin, oinsá introduz partisipantes, no buat seluk tan), tenke ho la-hierarkial, ho prinsipiu inklusivu no democratika. Ezemplu hanesan; fasilitador tenke tur iha partisipantes sira nia le'et se posivel, se bele karik hado'ok husi kria situasaun artifisial ruma hanesan "iha klase nia oin".
- **Be concerned about inclusiveness.** Be careful that both the content and learning process show respect for human dignity and difference. All aspects of the program should consider a diversity of perspectives and consider the special needs of participants. For example, unless the participants are known to be well educated, leaders should offer alternatives to all reading and writing activities. Written material could be read aloud. Appealing alternatives to written expression could be oral presentations or collage making. Similarly, while all written materials should be accessible, they should in no way patronize the participants' intelligence. If the participants are fairly homogenous, remind them often to consider the experiences of others who are different from themselves.
- **Hanoin kona-ba inklusivmentu.** haree didi'ak ba katak, konteudu no prosesu estuda hotu tenke respeita ba dignidade no diferensia umanus. Aspeitu hotu iha programa ne'e, tenke iha konsiderasaun ba diversidade perspetiva no konsidera mós nesesidade espesifiku partisipantes nian. Ezemplu: se partisipante sira falta edukasaun di'ak, lideransa prezisa hato'o alternativu ba atividades lee no hakerek. Material hakerek nian bele lé ko'alia sae. Atrai alternativa espresaun hakerek, bele ho presentasaun oral ka uza artes hodi taka iha didin lolon. Hanesan mós, entretantu material hakerek nian hotu tenke asesivu, sira sei la patroniza partisipantes sira nia matenek. Se karik partisipantes sira nia ideias no moris mais ou menus hanesan, fó hanoin bei-beik atu konsidera ema seluk esperiênsia ne'ebé la hanesan ho sira nian.
- **Provide an open-minded forum.** Allow opportunities for participants to disagree with each other and to arrive at and maintain positions different from your own. Avoid "the right answer" and "the only solution." On the other hand, discourage argumentation that aims at establishing winners and losers.
- **Prepara forum loke neon (provide an open-mind forum).** Fó oportunidade ba partisipantes sira atu la konsertu ba malu, no mantein nafatin sira nia posisaun ne'ebé diferente husi ita nian. Hado'ok husi "responde ne'ebé los" no "solusaun ne'e de'it." Maibé, ita la simu argumentasaun ne'ebé hakarak estabilisa grupu ida ne'ebé manán, no ida ne'ebé lakon.
- **Avoid simple answers to complex questions.** Learning about human rights and conflict resolution raises difficult questions about human behavior and cultural norms and often involves complicated answers about why people have been denied their rights. Be cautious about oversimplifications, especially reducing the responsibility for violations to one or two causes. Encourage participants to analyze the various factors that contribute to their experience. Workable strategies for improving conditions can only evolve from thorough examination of the problem.
- **Hado'ok husi responde simples ba perguntas ne'ebé komplikadu (complex).** Aprende kona-ba direitus umanus no rezoluzaun konfliktu, hamósu perguntas difisil kona-ba ema ninian hahalok no normas kultura nian, dala barak involve resposta ne'ebé komplikadu kona-ba "tansá ema nega sira nia direitu". Kuidadu kona-ba respostas ne'ebé simples demais, liu-liu labele reduce responsabilidade ba violasaun ba kasu ida ka rua. Fó aten-berani ba partisipantes sira atu analiza fatores oin-oin ne'ebé fó kontribuisaun ba sira nia esperiênsia. Estratéjia ne'ebé halo atu hadia kondisoens so de'it involve husi ezaminasaun problemas.

- **Strive for precision of language and discourage stereotypes.** Any study of human rights touches upon nuances of human behavior. Resist the temptation to over generalize and thus to distort facts or limit ideas about effecting change (example: "That's just the way people from are"). How groups are labeled and portrayed has a direct impact on how they are perceived (example: "Women won't speak up"). When necessary remind participants that although members of a group may share common experiences and beliefs, generalizations about them need modifying or qualifying terms (example: "sometimes," "usually," "in many cases").
- **Haka'as-an ba lingua ezatu no dezanima imitasaun.** Estudu ka peskiza hotu keda kona-ba direitus umanus sei haree ba buat diferente no uniku iha ema nia hahalok. Kontra tentasaun ba jeneraliza liu, no hanesan ne'e atu muda faktu ka limita ideas kona-ba efektu mudansa (ezemplu: "Ida ne'e maka dalan oinsá ema husi rai ida nia kultura"). Grupu étniku ka grupu sosiál hanaran oinsá no deskreve no fó fiar ba ema (ezemplu: "Feto *labele* ko'alia, feto la ko'alia duni, se fó fiar ba feto atu ko'alia, feto sei ko'alia"), presizamente fó hanoin ba partisipantes katak maske membrus grupu nian bele fahe esperiéncia jerál no fiar, Jeneralizasaun kona-ba sira presiza modifika no kualifika termus (ezemplu: "dala ruma," "baibain", "iha kazu barak")
- **Avoid comparisons of pain.** Just as human rights are indivisible, each being essential to the whole, so violations should not be evaluated on a scale of suffering. An insult to a person's human dignity is as much a human rights violation as a physical assault. No one should assume that the suffering of one person is greater than that experienced by someone in other circumstances.
- **Hado'ok husi komparasaun terus nian.** Direitus umanus nu'udar buat ida ne'ebé *labele* haketak, ida-idak sai importante liu ba ita hotu, nune'e violasaun *labele* haree fila fali iha eskala terus ida nian de'it. Insulta ba ema ida nia dignidade nu'udar ema, maka hala'o violasaun ba direitus umanus hanesan insulta fíziku ida. La iha ema ida ne'ebé bele asume katak ema ida nia terus maka boot liu duke esperiéncia ema seluk nian iha sirkunstáncias seluk.
- **Model good facilitation and then share responsibility.** One result of good facilitation is the development of facilitation skills in participants. After a few sessions, when you have had time to set an example of how to facilitate, ask if participants would like to co-lead the next session. Continue encouraging other participants to share facilitation.
- **Demonstra uluk modelu fasilitasaun di'ak, depois fahe responsabilidade.** Resultadu fasilitasaun di'ak ida maka desenvolvimentu kapasidade fasilitasaun iha partisipantes. Hotu tiha sesaun balun, karik ita sei iha tempu atu halo ezemplu ida oinsá atu fasilita, Husu se karik partisipante ruma hakarak ajuda atu dirije sesaun tuir mai. Continua fó aten-berani ba partisipantes sira seluk hodi fahe fasilitasaun.
- **Use many modes of communication.** Some people learn best by hearing, other by seeing, others by doing. Try to include many modes of learning in each session. For example, when in discussion participants name several different factors that contribute to a problem, list each on a blackboard or chart paper as it is mentioned. This kind of note taking not only provides a visual acknowledgment of what was said, but also serves as a reminder and review for discussion.
- **Uza modelo komunikasaun barak.** Ema balun bele aprende di'ak liu husi rona, seluk husi haree, seluk tan husi hala'o. Koko atu hatama modelu aprende nian barak iha sesaun ida-idak. Hanesan: Bainhira iha diskusaun, partisipantes sira tenke hanaran fatores balun ne'ebé diferente hodi kontribui ba porblemas ida, hakerek hotu iha kuadru ka papelada chart buat ne'ebé sira temi ona. Halo nota hanesan ne'e, la'os de'it fó ba sira atu hatama hodi rona buat ne'ebé ita hatete ona, maibé mós fó ba sira atu fó hanoin no haree fila-fali ba diskusaun.
- **Don't hesitate to say "I don't know."** Remember that the facilitator is also a learner. When you can't answer a question, ask if anyone else can or invite someone to find the answer for the next session. Especially if the question involves an opinion, resist the urge to answer yourself, for your reply may suggest an authority you do not intend. Instead, ask others in the group how they would answer the question and open the possibility of differing opinions. The group's need to know may lead to inviting an outside resource to address the group.
- **Keta tauk atu dehan "hau la hatene."** Hanoin nafatin katak, fasilitador mós ema ida ne'ebé sei aprende. Bainhira ita la hatene hatan perguntas ruma, husu ba sira seluk se karik sira hatene, ka husu ema ruma atu hetan ninian resposta iha sesaun tuir mai. Liuliu bainhira perguntas ne'e involve openiaun ida, keta hatan ita nia opinaun, tanba husi ita nia resposta ita bele sujére autoridade ida ne'ebé ita la hanoin kona. Di'ak liu husu partisipantes sira seluk

iha grupu seluk, oinsá sira sei hatan perguntas no loko posibiladade ba opinaun oin-oin. Karik grupu sei presiza hetan informasaun husi liur.

- **Conclude every session with some kind of collective summary.** Try to end each session with a summarizing question or open-ended statement to which everyone responds in turn without comment from others. For example, you might ask, "What remarks that you have heard here today will you especially remember as meaningful?" or "Try to think of a word or phrase that sums up your feelings at the end of today's session." You might also just ask people to share one thing that they are still wondering about, finishing the sentence "I still wonder..." Then go around the circle of participants so that everyone who wishes has a chance to respond. Once such closure is established as a ritual, participants anticipate it, and it marks a clear ending to the session. In this way the facilitator does not need to have the last word!
- **Bainhira sesaun atu remata, halo sumáriu ruma.** Koko atu remata sesaun ho pergunta ne'ebé sae hanesan sumáriu ba sesaun, ka buat ruma ne'ebé partisipantes bele fó sae sira nia sentimentu la'os ho komentariu husi nia maluk sira. Ezemplu, ita bele husu, "Lia-fuan saida maka imi rona tiha ona ohin, no sei hanoin nafatin nudar buat ida ne'ebé importante liu?" ka "Koko atu hanoin fali lia-fuan/frase ida ne'ebé mósu iha ita nia sentimentu iha sesaun ohin nian." Ita bele husu mósbá ba ema atu fahe buat ne'ebé sira sei hanoin hela, hodi husu ho frase (lia-fuan) "hau sei hanoin..." Hafoin la'o haleu ba sirkulu partisipantes nian, atu nune'e ema ne'ebé hakarak, bele hetan tempu atu responde. Iha atividade final maka estabilisa serimonia ida, partisipantes bele antisipa ida ne'e, sira sei hatene katak ida ne'e mak taka sesaun. Hanesan ne'e, fasilitador la presiza hato'o lia-fuan ikus.
- **Keep a record.** Facilitators learn from experience. Record briefly what happened at each session, including adaptations and changes that occurred, new ideas, particular successes and difficulties. These will help you and others in planning future workshops.
- **Rai hela rekorde ida.** Fasilitador aprende husi esperiênsia. Recorde badak ida kona-ba saida maka akontese iha sesaun ida-idak, inklui adaptasaun no mudansa ne'ebé mósu, ideas foun, susesu no difikuldades partikulár, ida ne'e sei ajuda ita no ema seluk, bainhira halo planu ba seminariu aban bainrua nian.

## D. The Final Session

### D. Sesaun Mak Taka

- When something ends people often have feelings and expectations. Try to address both of these by anticipating them. Bring up the approaching end of the workshop or course at an earlier session and ask participants to think about a suitable activity to conclude, ideally led by them. For example, an open-ended statement that points to action might be introduced:
- Bainhira atividade ruma remata, dala barak ema iha sentimentu no esperansa. Koko atu tau buat rua ne'e hotu (sentimentu no esperansa) hodi antisipa sira hotu. Hato'o ba sira metodu final semináriu ida ne'e nian, no kursu iha sesaun uluk, no husu ba partisipantes atu hanoin kona-ba atividade ne'ebé di'ak atu halo konkluzaun, ne'ebé sira dirije. Ezemplu: lia-fuan hahu no ikus ne'ebé hatudu ba hahalok bele fó hatene:
  - ❖ "As a result of this workshop, I would like to do ... in my community."
  - ❖ "Nu'udar resultado ba treinamentu ida ne'e hau hakarak atu halo... iha hau nia comunidade."
  - ❖ "As a result of this workshop, I will change... in my life."
  - ❖ "Nu'udar reslutado ba treinamentu ida ne'e hau sei muda/troka... iha hau nia moris."
- Emphasize at the last session that learning does not end with this workshop and there are many possibilities for future learning and action. You may also wish to have participants evaluate the workshop, either formally in writing or informally in discussion, or both. If you use a written form, provide a safe way for participants to offer constructive criticism and maintain their anonymity. If you use a discussion method, ask each participant to share one thing she liked and one she would change. Whatever evaluation method you use, leave enough time for it to be completed thoroughly on the spot.
- Énfaze iha sesaun ikus katak aprende la'os hotu ho seminariu ida ne'e, no iha possibilidade barak ba aprende no lala'ok aban bai rua. Ita bele mósbá hanoin atu partisipantes sira iha avaliasaun ba seminariu ida ne'e, atu nune'e bele iha formal hanesan hakerek ka non-formal

hanesan diskusaun, ka iha rua ne'e hotu. Se ita uza forma hakerek, fó dalan di'ak no seguru ba partisipantes sira atu fó sira nia kritika ne'ebé fó valor, ho segredu (partisipantes la presiza temi naran iha surat tahan). Se ita uza metodu diskusaun, husu partisipante ida-idak atu fahe buat ne'ebé sira gosta iha programa laran no buat ne'ebé sira hakarak troka. Metodu evaluasaun saida de'it maka ita uza husik tempu nato'on ba ida ne'e atu bele kompleta programas hotu.

Some participants may ask "Is this the end of these lessons?" because they want to continue to discuss these issues. Encourage those who are interested to take the initiative to organize further conflict resolution and human rights learning or advocacy, ideally under their own leadership. You might offer to provide some guidance (although the best instruction will have been your own example).

Partisipantes balu bele husu "Ida ne'e maka lisaun ne'e nia remata ka?" tanba sira hakarak kontinua hala'o diskusaun kona-ba kestaun hirak ne'e. Fó aten-berani ba sira ne'ebé iha interese atu hola inisiativu hodi organiza rezoluzsaun konflitu no aprende direitus umanus ka advokasia tuir sira nia lideransa rasik. Ita bele oferese atu fó matan dalan ruma (maske orden ne'ebé di'ak liu maka sei mai husi ita nia fasilitasaun).

## 2. FACILITATION

### 2. FASILITASAUN

Ba Futuru recognizes that as a facilitator you have experience in leading and teaching a group. However being a facilitator in this program is a different role than being a teacher. Traditionally, the classroom environment is teacher 'centered', teachers talk, participants listen (except when called on to ask or answer questions about what the teacher has said). This traditional model does not always allow for interactive learning.

Ba Futuru rekoñese katak nu'udar fasilitator ita iha esperiênsia iha guia no hanorin grupu ida. Nu'udar fasilitador ida iha programa ida ne'e la hanesan papel ne'ebé mestre no mestra sira iha. Baibain, mestra mak sai sentru iha klase nia laran, mestra ko'alia, alunus rona (ko'alia de'it bainhira mestre bolu ka husu ka atu hatan perguntas kona-ba saida mak mestre ko'alia tiha ona). Ida ne'e modelu tradisional ne'ebé la di'ak ba aprende interativu.

These methods can be improved by increasingly adding techniques that relate to the learners' life experiences and appreciate what they already know. Thus, increasingly the learners, not the teacher, will be at the center of the experience and share ownership for their own learning.

Metodu hirak ne'e bele hadi'ak liu husi haboot ka aumenta tékniku, ne'ebé iha relasaun ho partisipantes nia moris, esprensia no apresia saida maka sira hatene ona. nune'e, partisipante sira nia matenek la'os mestre sira nian, partisipante sira nia esperiênsia sei sai sentru no fahe buat ne'ebé sira iha ba sira nia estudu rasik.

In this collaborative context, the word *facilitator* is more appropriate than *teacher*, as, all concerned should engage in a common effort towards a shared goal. Together they examine their own experiences and seek to come to individual conclusions. The goal is not some "right answer" or even consensus, but the collaborative exploration of ideas and issues. However, mastering the art of facilitation requires both practice and a clear understanding of the goals and methods involved.

Iha kontestu kolaborativu ida ne'e, lia-fuan *fasilitador* apropiadu liu duke mestre, ba sira ne'ebé interese tenke iha motivasaun atu hetan objetivu ba aban bain rua. Hamutuk sira sei examina sira nia esperiênsia rasik, no buka atu hola rasik konkluzsaun. Ninian objetivu maka la'os "responde los" ida ka konsensu, maibé buka dalan kolaborativu ideias no kestaun. Maske nune'e, hatene liu tan parte fasilitasaun ninian papel, maka iha pratika no komprensaun klaru ida husi objetivu no metodu ne'ebé involve ona.

## **What is a Facilitator?**

### **Saida maka Fasilitador?**

#### **A facilitator:**

#### **Fasilitador ida:**

- Establishes a collaborative relationship with participants, in which the facilitator is "first among equals," but responsibility for learning rests with the whole group;
- Estabilisa relasaun kolaborativu ida ho partisipantes, iha ne'ebé fasilitador nu'udar la liu ema ida, maibé iha oportunidade primeiro. Maibé responsabilidade ba grupu tomak nia mahon aprende nian;
- Helps to create and sustain an environment of trust and openness where everyone feels safe to speak honestly and where differences of opinion are respected;
- Ajuda atu kria no sustein kondisaun ida ba fiar-an no loke-an, ne'ebé ema hotu-hotu sente seguru atu ko'alia di'ak no bele respeita opinion ne'ebé diferensia;
- Ensures that everyone feels included and has an opportunity to participate;
- Hatebes katak ema idak-idak sente iha laran no iha oportunidade atu partisipa;
- Provides a structure for learning, which might include setting and observing meeting times, opening and closing sessions, and keeping to an agenda;
- Aranja estrutura aprende nian, ne'ebé bele inklui ho observa tempu enkontru, sesaun entrada no final, no rai ba iha agenda ida;
- Makes sure the "housekeeping" is done, such as preparing materials, setting up the meeting space, and seeing that necessary preparations are made;
- Haree loloos katak preperasaun hala'o dadaun, hanesan: prepara mateira, hadia fatin ba enkontru, no haree katak preperasaun ne'ebé importante hala'o tiha ona.

#### **A facilitator is not:**

#### **Fasilitador ida la'os:**

- "The person in charge": The whole group is responsible for learning. The facilitator's role is to help that learning happen more effectively. Nor does the facilitator have sole control of the agenda. Participants should have a voice in determining the topics.
- "Ema mesak de'it ne'ebé ita fiar ba": grupu tomak responsabilidade ba estuda. Fasilitador nia servisu maka atu tulun partisipante sira nia estuda ne'e sai efektivu liu. Fasilitador la iha fanen kontrola agenda nian. Partisipantes tenke iha oportunidade atu involve iha determina tópiku.
- A lecturer: The facilitator is a co-learner, exploring all subjects as an equal partner and contributing individual experience to that of others.
- Dosenti ida. Fasilitador nu'udar ema ne'ebé aprende, haree matéria; lisaun nu'udar parseiru ida ne'ebé igual no kontribui esperiênsia individu ba sira seluk.
- Necessarily an expert: Although preparing each session, the facilitator may not know as much about a subject as some other members of the group.
- Nu'udar eksperto ida. Maske nia maka prepara sesaun ida-idak, fasilitador bele hatene menus kona-ba material doke membru sira seluk iha grupu.
- The center of attention: A good facilitator generally speaks less than other participants; instead she or he draws them into the discussion.
- Sentru atensaun nian: fasilitador di'ak bai-bain ko'alia oituan liu duke partisipantes sira seluk, se lae nia dudu sira ba iha diskusaun.
- An arbiter: In collaborative learning no one, including the facilitator, determines that some opinions are "correct" or "more valid."
- Nu'udar arbitori ida: Iha aprende ne'ebé kolaborativu, la iha ema ida ne'ebé inklui fasilitador determina katak ema nia opiniaun maka "loos" ka "validu liu."

- The maid: While the facilitator takes initial leadership in coordinating the sessions, she or he should not become the only person who takes responsibility. In a true collaboration, no one is "stuck" cleaning up the mess or attending to administrative details every time.
- Nu'udar atan: Fasilitador halo lideransa primeiru dau-daun iha kordena sesaun sira, la'os nia de'it mak hola responsabilidade. Iha kolaborasaun ida ne'ebé los ida, la iha ema ne'ebé maka hamós salaun ka atende ba administrativu *loron-loron* nian.

### **What Makes a Good Facilitator?**

#### **Saida Maka Halo Fasilitador ida Sai Di'ak?**

Some qualities of a good facilitator, such as personal sensitivity and commitment, depend on the individual personality. However, experience and awareness can improve anyone's skills at facilitating.

Fasilitador di'ak ida ninian kualidade balun hanesan sensitivu pesoal no komitmentu, depende ba ninian personalidade ka estilu individual. Maske nune'e, esperiénsia no hatene-an bele hadi'ak ema nia kapasidade iha fasilitasaun.

- **Sensitivity to the feelings of individuals:** Creating and maintaining an *atmósphere* of trust and respect requires an awareness of how people are responding to both the topics under discussion and the opinions and reactions of others. *Móst* people will not articulate their discomfort, hurt feelings or even anger; instead they silently withdraw from the discussion and often from the group. Sensing how people are feeling and understanding how to respond to a particular situation is a critical skill of facilitation.
- **Sensitivu ba sentimentu ema ida-idak nian:** Kria no mantein klima ida fiar no respeitu presiza konxénsia ida, oinsá ema responde ba tópiku iha diskusaun laran no mós opiniaun direasaun ema seluk nian. Ema barak sei artikula sira nia laran triste, sentidu kanek ka hirus; doke sira sai nonook husi diskusaun, no dala barak husi grupu. Komprensaun kona-ba oinsá ema nia sentimentu no *mós* komprensaun atu responde iha situaun partikular maka nu'udar kapasidade kritiku husi fasilitasaun.
- **Sensitivity to the feeling of the group:** In any group, the whole is greater than the sum of the parts. The group experience generally reflects shared feeling: eager, restless, angry, bored, enthusiastic, suspicious, or even silly. Perceiving and responding to the group's dynamic is essential to skillful facilitation.
- **Sensitivu ba sentimentu grupu nian:** Iha grupu ruma, grupu tomak maka boot duke nia sorin-sorin keta-ketak. Esperiénsia grupu nian jerálmente sei refléta sentimentu grupu nian: espirtu, duvida, hirus, baruk, entuziastiku, diskonfiansa, ka buat ne'ebé kómiku . Simu no responde ba dinamika grupu nian maka importante liu atu hasa'e kapasidade fasilitasaun nian.
- **Ability to listen:** One way the facilitator learns to sense the feelings of individuals and the group is by acute listening, both to the explicit meaning of words and also to their tone and implicit meaning. In fact, facilitators generally speak less than anyone in the group. And often the facilitator's comments repeat, sum up, or respond directly to what others have said.
- **Iha abilidade atu rona:** Dalan ida ne'ebé fasilitador bele hatene sentimentu ema ida-idak no mós grupu liu husi rona ativu, hanesan hotu signifika ne'ebé klaru no fasil ba ema atu komprende (lia-fuan ninian intensaun) no mós signifika subar nian. Fasilitador mós atu haree ba ema nia lian, jestu, oinsá nia hamriik. Ne'e duni, fasilitador sira baibain ko'alia oituan liu duke sira seluk iha grupu. No dala barak fasilitador ninian liafuan maka atu repete, halo sumáriu ka hatan kedas ba buat ne'ebé sira seluk hatete ona.
- **Tact:** Sometimes the facilitator must take uncomfortable actions or say awkward things for the good of the group. The ability to do so carefully and kindly is critical. Furthermore the subject matter of human rights, trauma and conflict resolution can evoke strong feelings and painful memories. The facilitator needs particular tact in dealing with emotional situations respectfully and sometimes also firmly.
- **Prudensia:** Dala ruma fasilitador tenke hola asaun ne'ebé sente moe, maibé asaun ne'e ba grupu nia presiza. Abilidade atu hala'o ida ne'e ho kuidadu no ho laran luak maka nu'udar kritiku. No mós material direitus hamanos, trauma no rezoluzau konfliktu ne'ebé hamósu sentimentu maka'as no memoria terus nian. Fasilitador presiza prudensia partikulár ida ne'ebé la'o iha situaun *emósiona* ho respeitu no dala ruma mós haka'as.

- **Commitment to collaboration:** Collaborative learning can occasionally seem frustrating and inefficient, and at such times every facilitator feels tempted to take on the *familiar* role of the traditional teacher and to lead, rather than facilitate. However, a genuine conviction about the empowering value of cooperative learning will help the facilitator resist a dominating role. Likewise the facilitator needs to be willing to share facilitation with others in the group.
- **Komitmentu ba kolaborasaun:** Aprende kolaborativu bele haree ba dala ruma sai frustradu no la eficiente, no iha momentu ne'e, tenta fasilitador ida-idak atu hola papel familia mestre tradisional nian no sai lider, di'ak liu fali duke fasilita. Oinsá mós, se fasilitador fiar duni kona-ba haforsa valor koperativu aprende nian ne'ebé sei tulun fasilitador sira atu rejesta papel dominasaun ida. Iha parte seluk, fasilitador presiza iha interese atu fahe fasilitasun ho maluk sira seluk iha grupu laran.
- **A sense of timing:** The facilitator needs to develop a "sixth sense" for time: when to bring a discussion to a close, when to change the topic, when to cut off someone who has talked too long, when to let the discussion run over the allotted time, and when to let the silence continue a little longer.
- **Sensu tempu nian:** Fasilitador presiza dezenvolve "sensu neen (6)" ba tempu: Bainhira maka atu bele hapara diskusaun, bainhira maka troka tópiku, bainhira maka koa ema ne'ebé ko'alia barak liu, bainhira maka husik diskusaun ne'ebé sai husi tempu ne'ebé aloka tiha ona, no bainhira maka husik silensio / nonook iha tempu naruk.
- **Flexibility:** Facilitators must plan, but they must also be willing to jettison those plans in response to the situation. Often the group will take a session in an unforeseen direction or may demand more time to explore a particular topic. The facilitator needs to be able to evaluate the group's needs and determine how to respond to it. Although every session is important, sometimes a facilitator will decide to omit a topic in favor of giving another fuller treatment.
- **Fleksibilidade:** Fasilitador sira tenke halo planu, maibé sira mós tenke hakarak atu husik planu sira ne'e hodi responde ba situasaun. Dala barak grupu sei halo sesaun ida iha direasaun ida ne'ebé mósu derrepente ka bele husu tempu tan atu hanoin tan kona-ba tópiku partikulár ida. Fasilitador tenke matenek atu evalua grupu nian presiza. No determina oinsá bele responde ida ne'e. Maske sesaun hotu importante, maibé dala ruma fasilitador tenke decide atu husik tópiku ida atu hakonu tratamentu seluk.
- **A sense of humor:** As in *móst* human endeavors, even the *móst* serious, a facilitator's appreciation of life's ironies, ability to laugh at one's self and to share the laughter of others enhances the experience for everyone.
- **Sensu kómiku:** Hanesan ema barak ninian haka'as-an, maske seriu liu, apresiasaun fasilitador moris ironis nian, abilidade atu hamnasa ba ema nia-an no atu fahe ksolok sira seluk haboot esperiéncia ba ema hotu-hotu.
- **Resourcefulness and creativity:** Each group is as different as the people who make it up. A good facilitator needs an overall program and goals but may also adapt it to fit changing conditions and opportunities. For example, the facilitator may call on the talents and experiences of people in the group and the community, or participants may suggest resources.
- **Uza rekursus ne'ebé iha no kreatividade:** Grupú ida-idak diferensia tuir ema ne'ebé sai membrus. Nu'udar fasilitador di'ak, presiza programa tomak ida no objetivu. Maibé bele mós adapta programa ne'e atu hapara ba mudansa kondisaun no oportunidade. Ezemplu: fasilitador bele fó fatin ba talentus no esperiéncia ema ninian iha grupu no iha comunidade, ka partisipantes bele sujere livrus.

## CHECK LIST FOR FACILITATORS

- **Be very clear about your role:** your behavior more than your words will convey that you are not the teacher but a fellow learner.
- **Be aware of your eyes:** maintain eye contact with participants.
- **Be aware of your voice:** try not to talk too loudly, too softly, or too much.
- **Be aware of your "body language":** consider where you sit or stand and other ways in which you may unconsciously exercise inappropriate authority.
- **Be aware of your responsibility:** make sure everyone has a chance to be heard and be treated equally; encourage differences of opinion but discourage argument; curb those who dominate; draw in those who are hesitant.
- **Be aware when structure is needed:** explain and summarize when necessary; decide when to extend a discussion and when to go on to the next topic; remind the group when they get off the subject.
- **Be aware of your power and share it:** ask others to take on responsibilities when ever possible (for example: taking notes, keeping time, and, ideally, leading discussion).

## LISTA BA FASILITADOR

- **Ita nia papel tenke sai klaru liu:** Ita nia hahalok ko'alia maka'as liu fali ita nia liafuan. Sei hato'o katak ita la'os mestre maibé parseiru aprende nian.
- **Konxiente ba ita nia matan:** Konserva kontaktu matan ho partisipantes.
- **Konxiente ba ita nia lian:** Haka'as atu labele ko'alia maka'as liu, mamar liu, ka barak liu.
- **Konxiente ba ita nia asaun (hahalok):** Konsidera fatin ne'ebé ita tuur ka hamriik ho kuidadu, no mós buat sira seluk ne'ebé bele hatudu autoridade ne'ebé la'os ita nia intensaun.
- **Konxiente ba ita nia responsabilidade: haree didi'ak,** se ema hotu-hotu hetan tempu atu bele rona, no trata sira henesan; fó apoiu opiniaun ne'ebé la hanesan, maibé hapara istóri malu; hamenus sira ne'ebé domina no ajuda sira ne'ebé suzar atu ko'alia ka suzar atu fó sai sira nia hanoin.
- **Konxiente bainhira presiza estrutura:** Esplika no halo sumáriu bainhira presiza. tenke deside bainhira hakarak dada naruk diskusaun ida no mós bainhira hakarak ba tópiku tuir mai. Fó hanoin ba grupu se karik sira sai husi tópiku.
- **Konxiente ba ita nia poder no fahe poder:** Husu ba grupu atu toma konta responsabilidade se bele (hanesan: halo notas, kuidadu ba tempu, no lori diskusaun).

Teaching about and for human rights and conflict resolution requires more than knowledge about human rights and experience in facilitating learning. The human rights educator must have a deeply felt commitment to human rights and conflict resolution and a belief in their necessity for building a just and democratic society.

Hanorin kona-ba direitus umanus no rezoluzaun konflitu presiza liu fali matenek kona-ba direitus umanus no esperiéncia iha fasilitasaun estuda. Edukador direitus umanus nian tenke iha sentidu komitmentu kle'an liu ba direitus umanus no rezoluzaun konflitu, no fiar iha sira nia nesesidade atu harii konfiansa ida no sosiadade demokratika.

Facilitation takes substantial personal challenges:

Fasilitasaun hola dezafiu subtansial pesoal nian:

- **The challenge to learn:** The humility to give up the old paradigm of school, where an "expert," the teacher, conveys information to those who know next to nothing, the participants. Instead the educator must become a learner in community with other learners, all of whom serve as resources for each other. Instead of "having all the answers," the human rights and conflict resolution educator has the skill to shape the learning environment so that people can articulate their own questions, critique their own experience, search their own answers, and

learn from each other. A human rights and conflict resolution educator who isn't learning isn't educating.

- **Dezafiu ba aprende nian:** Humilidade atu halakon eskola nia paradigma tuan, iha ne'ebé "matenek nain" ida, mestre ida, hato'o informasaun ba sira ne'ebé la hatene buat ida: partisipante sira. Edukador tenke sai nu'udar ema ne'ebé aprende iha comunidade hanesan sira seluk. Sira hotu ne'ebé serve nu'udar resource ida ba malu. *Labelé* "iha responde hotu," Edukador direitus umanus no rezoluzau konfliktu iha kapasidade atu hamahon ambiente aprende nian, atu nune'e ema bele artikula sira nia perguntas rasik, haree sira nia esperansia rasik, buka sira nia responde rasik, no aprende hodi haree malu. Edukador direitus umanus no rezoluzau konfliktu ida ne'ebé la aprende *labelé* eduka.
- **The challenge of the affective:** These are not just academic subjects. Human rights, trauma and conflict resolution involve feelings, values and opinions, which must be given at least equal importance to learning facts if transformative learning is to take place. Human rights and conflict resolution educators need the courage to resist the safe, purely cognitive approach and honor and engage feeling responses in themselves and others. Acknowledging the non-rational and affective also means accepting that unpredictable and sometimes negative and disruptive feelings may be evoked. If the educator is convinced that such affective responses are essential to learning, the learning community will be able to accept and accommodate them as part of the process.
- **Dezafiu ba afektivu:** Buat hirak ne'e la'os de'it materia akadémiku. direitus umanus, hadi'ak trauma no rezoluzau konfliktu involve iha sentimentu, valor, no opiniaun, ne'ebé tenke fó importansia hanesan (igualdade) atu aprende faktu, se transformativu aprende nian bele realiza. Edukador direitus umanus no rezoluzau konfliktu presiza barani atu kontra seguransa, metodu hanoin *mós* no respeita no uza sentimentu atu responde sira nia-an rasik. no *mós* ema seluk. Esklarese non-rasional no afektivu katak la iha konfiansa ba-an rasik no dala ruma sai negativu, no karik *hamósu* xateia ba sentimentu. Se karik edukador ida konvense katak resposta afektivu hirak ne'e maka importante liu atu aprende, comunidade aprende nian bele aseita no akumulá sira hotu nu'udar parte prosesu nian.
- **The challenge of self-examination:** Everyone carries some discriminatory thoughts, feelings and attitudes, whether based on race, class, gender, ability, sexual orientation or some other distinction such as political or ideological convictions. A human rights and conflict resolution educator accepts the responsibility of honest, critical self-examination, not denying that she or he holds prejudices, but striving to recognize them and thus to change them. Otherwise a genuine learning community where participants are engaged in dialogue between equals is impossible. Furthermore, denial of personal biases can lead to a false dichotomy, "us against them," that also denies our common humanity and creates adversarial relationships.
- **Dezafiu ba ezamina-an:** Ema ida-idak lori hanoin ne'ebé diskriminatoriu, sentimentu no atetude, se bazeia ba rasa, klase, jéneru, abilidade, orientasaun seksu ka diferensia seluk balun hanesan politika, konviksaun ideologia. Edukador direitus umanus no rezoluzau konfliktu aseita responsabilidade laran *mós*, kritika ezaminaun-an, la nega katak nia maka kaer opiniaun prejudisial, maibé haka'as-an atu rekoñese sira, nune'e *mós* atu troka sira. Se lae, comunidade real atu aprende iha ne'ebé partisipantes iha motivaun dialogu entre igualdade ne'ebé la posibel. Tuir tan mai, heli lia prekonseitu pesoal bele lori ba iha situaun falsu ida "*ita hasoru sira*" ne'ebé *mós* heli lia humanidade baibain no kria relasaun adversarialidade.
- **The challenge of example:** Human rights express a value system. If an educator's own behavior does not reflect these values, nothing he or she says will be credible.
- **Dezafiu ezemplu nian:** Direitus umanus espresa sistema valor ida. Se edukador ida ninian hahalok rasik la tuir valores ne'e buat ne'ebé nia ko'alia sei la sai kredivel.

No individual can meet these demanding standards all the time! Yet, like all principles, they represent the ideals toward which human rights and conflict resolution educators are committed to strive.

La iha individu ne'ebé bele hetan rekerimentu estandaria iha tempu tomak! Mas, hanesan prinsípiu prinsípiu hotu, sira representa ideas ba edukadores direitus humanus no rezoluzau konfliktu sira haka'as-an atu hala'o.

Additional challenges to the facilitator:

Dezafiu seluk tan ba fasilitador:

- **Help participants feel part of something larger.** Seek ways to connect the workshop to larger issues both nationally and internationally. Include a global citizenship dimension making it clear that problems in the local community are also experienced in other parts of the world. Build a sense of solidarity through the realization that people across the globe are learning about and insisting upon the full realization of their human rights and people of all cultures and ages can use improvement in their conflict resolution strategies. Facilitators should be prepared with current and relevant global examples of particular issues.
- **Tulun partisipantes sira atu senti hola parte ba buat ne'ebé luan liu.** Buka dalan atu konekta seminariu ne'e ho kestaun ne'ebé boot iha nasional no internasional hotu, inklui dimensaun global sidadaun, halo klaru liu katak probelma iha komunidad lokal hetan mós iha parte seluk iha mundu. Harii sensu solidaridade ida, liu husi realizasaun katak ema hotu iha globu estuda no insiste realizasaun tomak iha sira nia direitus humanus.no ema husi kultura no idades hotu bele hadi'ak (perbaikan) iha sira nia estratéjia rezoluzau konfliktu. Fasiltador tenke prepara ho ezemplu ne'ebé foun no relevante ba globalidade kestaun partikulár.
- **Introduce human rights law as a "work in progress."** Everyone has a right to know their human rights, and such knowledge can be empowering. Explicitly link people's personal experience to human rights issues; when possible connect the issue to specific articles in the Universal Declaration of Human Rights and other relevant human rights documents. However, don't emphasize documents over experience or present them as "perfect" or "settled." Encourage participants to examine and question everything. Emphasize also that each of these international documents resulted from the efforts of men and women to codify moral principles of justice and human dignity. And as social conditions change, new human rights laws must be developed or existing laws adapted in response to newly recognized needs. The ongoing participation of all people is needed for human rights law to continue to develop and be interpreted.
- **Intrudus lei ba Direitus Umanus nu'udar "servisu ida iha progresu hela."** Ema hotu-hotu iha direitu atu hatene sira nia direitus umanus, no bele haberan matenek hirak ne'e. Liga maka'as ema nian esperensia pesoal ba kestaun direitus umanus; sei iha possibilidade atu liga kestaun ne'e ba artigu spesífiku iha Deklarasaun Universal Direitus Humanus nian, no dokumentus seluk ne'ebé relevante ho direitus umanus, maske nune'e, *labele* fó importansia ba dokumentus liu fali esperiénsia ka simu sira nu'udar buat ida ne'ebé "perfeitu" no "metin". Fó aten-berani ba partisipantes atu ezamina no husu buat hotu. Enfansia mós katak, dokumentus internasional hirak ne'e maka nu'udar resultadu husi mane no feto nia haka'asan, atu koalifika prinsípiu moral justisa no dignidade humana. Tuir mudansa iha kondisaun sosiais, lei direitus umanus foun tenke desenvolve ka hasai regulamentus hodi adapta atu responde nesidade ne'ebé foin rekoñese. Ema hotu-hotu nia partisipasaun ba oin importante ba regulamentu direitus umanus atu kontinua dezenvolve no interpreta.
- **Avoid jargon and acronyms.** Hearing "UDHR" when you have only just been introduced to the Universal Declaration of Human Rights can be confusing. Hearing about the "CRC" when you have never heard of the Convention on the Rights of the Child is downright insulting. Remember that human rights has its own vocabulary that is *unfamiliar* to *móst* people. Always explain whatever acronyms and technical terms you must use: write them down and/or give people a glossary of terms.
- **Hadok dialeitu no akronimu.** Rona ba "UDHR" bainhira ita foin koñese dadaun ba "Universal Deklarasaun Direitus Umanus" ita bele sai konfuzau. Rona kona-ba "CRC" bainhira ita nunka rona kona-ba Konvesaun Direitu Labarik Nian hebai. Hanoin katak direitus umanus iha ninian vokabulariu rasik ne'ebé ema barak la toman. Esplika nafatin de'it maka akronimu sira no termus tékniku ne'ebé ita tenke uza: hakerek no/ka fó ba sira termus lista liafuan nian ida.
- **Emphasize commitment to improving people's lives.** Human rights education is not just *about* human rights (i.e., acquiring information). It is also education *for* human rights, helping people to feel the importance of human rights, to integrate them into the way they live, and to take action to promote and protect the rights of others on individual, local, national, and international levels. Human rights education contributes directly to improving the life of both individuals and the community.

- **Enfancia komitmentu nian atu hadia ema nia moris.** Edukasaun direitus umanus la'os de'it kona-ba direitus umanus (ig. hetan informasaun) maibé mós tulun ema atu sente iha importansia direitus umanus nian, atu integra sira iha dalam ne'ebé sira moris ba, atu hola asaun atu promove no proteje ema seluk nia direitu iha individual, lokal, nasional, no nivel internasional. Edukasaun direitus umanus kontribui diretamente ba hadi'ak moris iha individual no iha komunidadade.

### 3. ROLEPLAYS

#### 3. PAPEL HALIMAR

##### What is it and why do it?

##### Saida maka papel halimar, no tansa halo ida ne'e?

A role-play is a small drama played out by the participants. It is *mó*stly improvised. It aims to bring to life circumstances or events which are *unfamiliar* to the participants. Roleplays can improve understanding of a situation and encourage empathy towards those who are in it. For example, in a roleplay about a robbery, participants, by acting the part of the victim, can gain insight into what it is like to be the victim of crime.

Papel halimar maka nu'udar drama kí'ik-oan ida ne'ebé partisipante sira halo. Ida ne'e barak liu maka improvisadu (inventu). Ninian objetivu maka ba sirkunstánsia moris nian, ka akontesementu ne'ebé partisipante sira seidauk hatene. Papel halimar bele hadi'ak komprensaun ba situzauan ida, no fó korajem enfátiku ba sira ne'ebé involve. Ezemplu: iha papel halimar kona-ba naokten ida, partisipante halo sira nia-an sai vitima, iha ne'e sira bele aprende oinsá mak sentimentu sai hanesan vitima ba krimi ida.

##### How to do it?

##### Oinsá hala'o ida ne'e?

With the participants:

Ho partisipante sira:

- Identify the issue, which the roleplay will illustrate. For example, the right to property (Article 17 of the UDHR)
- Identifika kestaun ne'ebé sei uza iha papel halimar, Ezemplu: direitu atu hetan properidade (UDHR artigu artigu nnumberu 17)
- Decide on the situation, the problem, and who the characters are. For example, if the klases are studying the right to property, they could think of a situation where someone might be deprived of their house, maybe because of the group they belong to, or because of a lack of legislative protection.
- Decide ba situausaun, problema, no se maka katater (peranan) hirak ne'ebé presiza. Ezemplu: se klase estuda kona-ba direitu ba properidade, sira tenke hanoin kona-ba situausaun ne'ebé ema ida bele sai hanesan ema ne'ebé ninian uma hadau ona, karik tanba komunidadade ne'ebé sira hela ba, kuran protesau legislativu.
- With the participants, decide how many participants will do the roleplay, how many will be observers, whether to do the roleplay simultaneously in small groups, or all together as a class. Encourage shy participants to be involved.
- Hamutuk ho partisipante sira, decide, partisipante na'in hira maka sei halo papel halimar, no na'in hira maka sei observa. Se atu halo papel halimar ho dala ida de'it iha grupu kí'ik-oan ka hamutuk hotu nu'udar klase ida. Fó aten barani ba partisipante ne'ebé moe atu involve iha laran.

- Also, decide how the roleplay will work. For example, it could be:
  - Told as a story, where a narrator sets the scene and other participants tell the rest of the event from the point of view of "their" character.
  - A drama, where the characters interact, inventing dialogue on the spot.
  - A mock trial, where the participants pretend to be witnesses testifying in a court.
- No mós decide oinsá bele hala'ó papel halimar. Ezemplu bele sai hanesan:
  - konta nu'udar istória ida, ne'ebé narador halo introduzaun no partisipante sira seluk hatene akontesimento ne'e nian, restu tuir sira nia visaun no karakter "sira nian".
  - drama ida ne'ebé karakter sira ko'alia malu, inventa dialogu no lalais liu.
  - finje halo justisa, ne'ebé partisipante sira konsidera-an sai nu'udar testamuña iha tribunal.
- During the roleplay, it might be useful to stop the action at a critical point to ask the participants and the observers about what is happening. For example, in a roleplay about violence, ask the participants if they can think of a way that the situation could be resolved peacefully, and then ask the participants to play out those possible endings.
- Durante iha papel halimar, bele hapara asaun iha pontu krítiku ida atu husu ba partisipantes no observador sira kona-ba saida maka akontese dadaun. Ezemplu: iha papel halimar kona-ba violénsia, husu ba partisipante sira se sira hanoin kona-ba dala ruma, iha ne'ebé situaun ne'e bele rezolve ho dame, hafoin husu ba partisipantes atu halimar hikas fali possibilidade ikus hirak ne'e.
- After the roleplay, it is important that participants think about what just took place, so that it is not just an activity, but is also a learning experience. When planning the roleplay, be sure to leave time at the end to reinforce the purpose and learning points of the activity. For example, if the roleplay was a mock trial with witnesses, ask the participants to decide on a verdict, and then discuss this verdict and how it was reached to bring out the learning points.
- Depois de papel halimar, importante liu katak partisipante sira hanoin saida maka foin halo ne'e, nune'e ida ne'e la'os de'it atividade maibé mós esperiénsia aprende nian. Bainhira halo planu papel halimar, haree didi'ak atu husik tempu ikus ba hametin intentu (hakarak) no pontus ne'ebé atu aprende iha atividade ne'e. Ezemplu: Se karik papel halimar maka finje halo justisa iha tribunal no testamuños, husu ba partisipante sira atu halo desizaun (lia-kotuk) ida, no debate desizaun ida ne'e no oinsá hetan hodi haree ba pontus aprende nian.
- If the roleplay worked badly, ask the participants how it could be improved. If it went well, maybe it could be performed for the whole community, with an explanation of the subject it illustrates.
- Se karik papel halimar la halo ho di'ak, husu ba partisipante sira oinsá bele hadi'ak. Se karik halo di'ak ona, Karik bele performa ba comunidade tomak. Ho esplikaun ida ba materia ne'ebé ilustra ona.

Keeping in Mind:

Rai iha neon:

- Because roleplays imitate real life, they may raise questions to which there is no simple answer. For example, about the right or wrong behaviour of a simulated character. Do not give the impression that there is one answer for every question if there isn't. It is very important that facilitators and participants accept different points of view as a natural, normal situation. Facilitators should not impose their view on controversial matters or try to get consensus at any price. However, you can summarize the points where agreement seems to have been reached, and leave open other points which are debatable.
- Tanba papel halimar imita moris realidade, sira bele hato'ó perguntas ba ida ne'ebé la iha resposta simples. Ezemplu: kona-ba hahalok sala ka lós husi karakter ida iha drama laran, *labele* fó impresau katak, iha resposta ida ba perguntas ida-idak se la iha. Importante liu

katak, fasilitador no partisipante sira simu pontu devista ne'ebé diferencia hanesan naturalidade ida, situasaun normal. Fasilitador sira *labele* hatun sira nia visaun iha asuntu kontroversialidade ka buka konsensu ida, (ema hotu-hotu konkorda malu). Maske nune'e ita bele halo sumáriu pontus hirak ne'ebé konsensu, buka atu hato'o, no husik pontus seluk ne'ebé bele debate.

- Role-plays need to be used with sensitivity. The facilitator needs to respect the feelings of individuals and the social structure of the class.
- Papel halimar presiza uza ho sensitividade. Fasilitador presiza respeito sentimentu individual no sosiál estrutura klase ninian.

Difficulties will inevitably arise, especially when dealing with sensitive subject matter like human rights. Some problems are unique, but others occur with predictable regularity. Remember that in a genuinely participatory setting, these are not necessarily the facilitator's difficulties alone: in many cases problems can and should be dealt with by the group.

Baibain sei *mósu* difikuldade sira ne'ebé *labele* hases, liuliu banihira ita hodi material sensitivu hanesan direitus umanus. Problema balu maka uniku, maibé seluk *mósu* ho regularidade, ne'ebé bele iha prediksaun. Hanoin katak problema sira bele rezolve iha grupu.

#### 4. DIFFICULT ISSUES

##### 4. KESTAUN NE'EBÉ DIFISIL

As a result of the human rights, trauma and conflict resolution subject matter some controversial and sensitive issues may emerge. The group may be able to accept all the issues participants bring up, however, the facilitator needs to acknowledge openly that some topics will cause discomfort or offense and seek the group's opinion about how they want to deal with them. In an ideal participatory learning environment, the facilitator is a member of the group, and as such should feel free to express any personal reservations about a topic, just as others are encouraged to do. Participants may decide to have a separate session on the issue, discuss the issue in small groups, or find some other solution. The facilitator may suggest that postponing such topics until they have established mutual trust and understanding.

Nu'udar resultadu husi materia direitus umanus, trauma, no rezoluzau konfliktu, kestaun kontroversial no sensitivu balun bele *mósu* derrepente. Grup u bele simu hotu kestaun ne'ebé partisipantes fó sai. Maibé, fasilitador presiza simu ka rekuñese ho laran nakloke katak, tópiku balu sei halo situasaun sai la di'ak ka ofensa no buka grupu nia opiniaun kona-ba, oinsá sira hakarak hala'o ho buat hirak ne'e. Iha ambiente aprende nian ida ne'ebé ideal no partisipatoriu, fasilitador nu'udar membru grupu nian ida. Nune'e tenke senti livre atu espresa enkomenda pesoal ruma kona-ba tópiku, hanesan fó atemberani ona ba sira seluk atu halo. Partisipantes bele decide atu hetan sesaun ketak iha kestaun ne'e, ka hetan solusaun seluk ruma. Fasilitador bele sujere katak muda tópiku hirak ne'e to'o sira estabilisa ona fiar malu no kompensau.

The important principle here is that the session belongs to the participants, and they should determine what is discussed. The facilitator's role is to keep the discussion relevant, avoid argumentation, maintain a safe environment for everyone including herself or himself, and provide a nonjudgmental forum for interactive learning.

Prinsípiu ne'ebé importante iha ne'e katak, sesaun ne'e partisipantes nian, no sira maka tenke determina atu debate kona-ba saida. Fasilitador nia funsaun maka atu haree ba diskusaun ne'e relevante, hado'ok istori malu, mantein ambiente ne'ebé seguru ba ema ida-idak, inklui nia-an rasik, no fó ba sira forum ida ne'ebé non-julgador ba aprende interativu.

##### Difficult Situations

Sometimes facilitators may meet resistance to human rights education from administrators or community leaders on the grounds that the subject matter contradicts and threatens local values and customs. Facilitators should address these objections directly: acknowledge that human rights

necessarily involves conflicts of values and explain that participants will benefit from understanding these conflicts and seeking to resolve them for themselves.

Another difficult situation arises when the participants and the facilitator come from different social or cultural backgrounds. One way facilitators can meet this challenge is by taking the time to explore with participants how human rights values match with many, if not all, of the fundamental values of the their tradition. The key is not to impose but to work together with participants to find common ground. Areas of conflict can become excellent points for discussion and analysis. At the same time, participants need to understand the universality of human rights principles.

### **Situasaun ne'ebé mak difisil**

Dala ruma fasilitador sira bele hasoru rezisténsia ba edukasaun direitus umanus husi administradores ka lideransa komunidade iha ambiente katak, material ne'e kontra no amiasa ba valor lokal no kustume. Fasilitador tenke tau lólos objetivu hirak ne'e. Fó hatene katak direitus umanus sempre involve konfliktus ba valores no esplika katak partisipantes sei hetan buat ruma di'ak husi komprende konfliktus hirak ne'e no buka atu rezolve ba sira nia-an rasik.

Situasaun difisil sira seluk *mósu* bainhira partisipantes no fasilitador sira mai husi sosiál no kultura ne'ebé la hanesan (diferente). Dalan ida maka, fasilitador ida bele hasoru dezafiu ida ne'e hodi hola tempu atu eksplora ho partisipantes, oinsá valor direitus umanus kompara ho buat barak, karik hotu kedas; valores fundamental sira nia tradisaun. Ninian prinsípiu maka la'os atu hatun, maibé atu servisu hamutuk ho partisipantes atu hetan buat ne'ebé prinsipal. Area konfliktu nian bele sai fali pontus ne'ebé di'ak liu ba diskusaun no analiza. Iha tempu hanesan, partisipantes presiza komprende katak prinsípiu direitus umanus nian mak universal.

### **Building confidence as a facilitator**

- Confidence building is not an overnight thing
- Just be yourself and have the attitude that you are also a learner like your participants
- Keep on practicing your facilitation skills

### **Aumenta Konfidensia nu'udar fasilitador**

- Aumenta konfidensia laos buat ida ita bele aprende kedas
- Hatudu jeitu ita nian rasik, foti atitude katak ita mós ema aprende hela hanesan partisipantes
- Praktika beibeik ita nia kbi'it fasilitasaun

**Managing participants** who have difficult behavior (blocking roles), different levels of education and experience, or those who have more knowledge and experience than the facilitator.

- It is important to know who your participants are before the training so you can prepare in advance the right materials for the level of your participants' needs. If possible, prepare participants' profile: male, female, age, experiences (field, training within and outside the country)
- Invite participants who have experience and are willing to share to co-facilitate some activities
- Share leadership roles in the group, even for simple animation activities, as this will help participants to feel empowered

**Maneja participante sira** ne'ebé iha hahalok la dun di'ak (koko atu hapara ema seluk), nivel edukasaun ka esperiénsia diferente, no mós ema ne'ebé iha matenek liu tan fasilitador.

- Importante ba fasilitador atu hatene se mak partisipante sira antes hahu treinamentu hodi bele prepara material apropriadu ba nesesidade partisipante sira nian. Se karik posibel, prepara identidade ba partisipante ida-idak ne'ebé inklui sira nia jéneru, tinan, esperiénsia (servisu, treinamentu iha Timor Leste nia laran no mós iha liur)
- Se partisipantes sira iha esperiénsia no mós prontu atu fahe, bele komvite sira atu ajuda ho fasilitasaun ba atividades ruma.
- Fahe papel lider nian iha grupu, halo ba atividades hotu inklui animasaun, ida ne'e haforsa partisipante sira.

### **Participants are not focusing or some are very quiet**

- Whenever some engage in side talking, call their attention and ask whether they have questions
- Sometimes in community meetings we just have to say out loud that people need to quiet down and to bring the group back to focus
- For people who are quiet, give more attention to them asking from time to time if they are following the session or if they have questions. You may also want to have a one-on-one informal chat with the person especially during break time

### **Partisipantes la foka ka balun nonook liu**

- Bainhira ema balun ko'alia nonook ba maluk sira iha sira nia sorin, bolu sira nia atensaun no husu se sira iha perguntas ka lae
- Dala ruma iha enkontru komidade ita tenke ko'alia sai katak ema hotu tenke nonook no grupu tenke foka fila fali
- Ba ema balun ne'ebé nonook liu, fóatensaun barak oituan, husu sira se sira tuir sesaun ka lae, ka iha perguntas ruma. Bele mós ko'alia ba sira ida-idak privadu, hanesan iha tempu deskansa mak tempu di'ak hodi halo ida ne'e.

### **Dealing with people who talk for a long time or are not direct to the point**

- Rephrase or reframe what they are saying bring them back to your specific question
- Use open-ended question if you want a more detailed answer
- Use close-ended question if you only want a 'yes and no' answer

### **Servisu ho ema ne'ebé ko'alia kleur ka la klaru**

- Repete fila fali sira nia liafuan ho sumáriu de'it hodi fó hanoin fali sira kona-ba pergunta
- Uza pergunta 'nakloke' se ita hakarak nia hatan bele naruk
- Uza pergunta 'taka' se ita hakarak nia hatan hanesan 'sin' ka 'lae' de'it

### **Difficult Individuals**

#### **Ema ne'ebé difisil**

Sometimes one individual, either intentionally or unintentionally, obstructs the solidarity and effectiveness of the group and become the facilitator's biggest challenge. Solutions are as varied as individuals, but the following strategies can help.

Dala ruma individu ida ho intensaun ka la ho intensaun, sai obstaklu ba solidaridade no efisiensia grupu ninian no sai eezafiu *boot* liu ba fasilitador. Solusaun maka nu'udar individu ne'ebé oin-oin, maibé estratéjia tuir mai ne'e bele ajuda.

**a) Private Consultation:** One method is for the facilitator to talk to the difficult person separate from the group and express concern about the way things are going. Without blaming, the facilitator can tactfully point out ways in which the participant could help to improve the group. Sometimes participants who like attention act out in class. A good way to get them to stop is by giving them a leadership role where they can draw attention through their positive engagement in the group.

**a) Konsultasaun privadu:** Metodu ida ba fasilitador atu ko'alia katak, ba ema ne'ebé difisil ka suzar haketak husi grupu, no espresa atensaun kona-ba, dalan oinsá buat ruma la'o ba oin. La fó sala, fasilitador bele ho neon matenek hatudu dalan ida ne'ebé bele ajuda partisipantes atu hadi'ak grupu. Dala ruma partisipante sira bele hola atensaun halo iha klase laran. Dalan di'ak ida atu hapara sira maka, hodi fó ba sira papel lideransa ida, ne'ebé sira bele tau atensaun liu husi sira nia motivaun iha grupu.

**b) Group Rules:** Another approach is for the facilitator to acknowledge that the personal dynamics of the group are not working well and to suggest that they draw up a few general rules to improve their interactions (for example: no one interrupts, all discussions are confidential, everyone's opinion is respected, etc). Enforcement of these rules becomes everyone's responsibility, and often group pressure suffices to curb the difficult person.

**b) Grupu nia regulamentu:** Metodu seluk tan ba fasilidator atu rekoñese ema katak, dinamika pesoal grupu nian la la'o di'ak no atu sujere katak, sira halo regulamentu jéral balun atu hadia sira nia interasaun. (iha ezemplu: la iha ema ida ne'ebé interompe, diskusaun hotu-hotu segredu, respeita ema ida-idak ninian opiniaun etc). Tuir regulamentu hirak ne'e nian sai ema ida-idak nia responsabilidade, no dala barak grupu iha presaun nato'on atu hatun ema ne'ebé hahalok difisil.

**c)Expulsion:** A last resort is to ask the person to sit out of the group. The bad feelings evoked by such a step must be weighed against the bad feelings already created in the group. The facilitator may suggest that the person might contribute in some other way.

**c) Tur sai husi grupu:** Habadak ikus nian maka husu ba ema atu tuur sai husi grupu. Sentimentu a'at ne'ebé evoka ho etapa ida tenke sai todan hasoru sentimentu a'at ne'ebé akontese ona iha grupu. Fasilidator bele sujere katak ema ne'e bele kontribui iha dalan seluk.

## LESSON 1 – INTRODUCTIONS & AFFIRMATIONS

### LISAUN 1 – INTRODUZAUN NO AFIRMASAUN

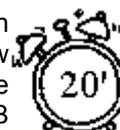
**What we will be doing today:** We will be introducing ourselves; starting with group interaction; positive thinking about ourselves and others; building mutual trust and a feeling of security.

**Buat hirak ne'ebé ita sei halo ohin:** Ita seiintrodús ita nia-an; komesa ho interasaun grupu; hanoin pozitivu kona-ba ita nia-an no ema seluk. Hari' i konfiansa ba malu no sentimentu ida ne'ebé seguru.

The objective of these initial activities is to allow participants to talk about themselves and build trust within the group. Even if a group is *familiar* with each other, they still need to learn to trust each other.

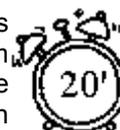
Objetivu ba atividades primeiru ne'e maka atu husik partisipante sira ko'alia kona-ba sira nia-an no harii konfiansa ba malu iha sira nia grupu. Maske klase besik atu hanesan, sira prezisa nafatin aprende atu laran metin ba malu.

**1 Name game.** The facilitator will stand with the participants in the circle, then sing a song entitled "How Are You?" After that each person will find a new friend. The two will talk in pairs and introduce themselves their names, where they are from, and one thing that they like. Then in the group, A will introduce B and B will reintroduce A in a group. "My new friend is named Vidal. He is from Ainaro and he likes to play guitar."



**JogusNaran.** Fasilitador sei hamrik ho partisipantes sira iha sírkulu, no ita kanta hamutuk kántiku ida ho nia titúlu "Di'ak Ka Lae?" Depois Ita kanta hotu ema ida-idak sei buka nia belun foun. Depois introdúsita nia-an hodi temi naran husi ne'ebé no dehan buat ne'ebé ita gosta. Ema A sei introdús Ema B no Ema B sei introdús fali Ema A iha grupu boot Ezemplu : "Hau nia belun foun naran Vidal. Nia husi Ainaro no nia gosta toka."

**2 Explanation about the TAHRE.** Include an explanation of how the participants can use this training to build peace in their communities. You can say: "I am here to learn along with you about ourselves and each other. During these lessons I will be your partner in learning. I will facilitate lessons of fun interaction and personal growth via delving into our pasts and exploring our futures. We will learn about overcoming grief and loss, human rights, child rights, conflict transformation and conflict resolution." Be sure to mention the following: they will receive a certificate (if this is the case); the difference between a teacher and a facilitator; that there are two TAHRE Guides (one for children and one for youth and adults); and the methods that will be used.



**Esplikasaun kona-ba Programa TAHRE.** Inklui esplikasaun ida kona-ba oinsá partisipante bele uza treinamentu ne'e atu harii dame iha sira nia comunidade. "Hau iha ne'e atu aprende hamutuk ho imi, aprende kona-ba ita nia-an no mós kona-ba maluk sira. Maske hau maka imi nia mestre, durante lisaun ida ne'e hau sei sai imi nia kolega iha estuda. Hau sei fasilita imi iha lisaun ho interasaun ne'ebé halo ita haksolok no ita nia moris personalidade ne'ebé liu tiha ona iha pasadu no explora ita nia futuro. Ita sei aprende kona-ba rezolve ita nia laran suzar no sentidu lakon, direitus umanus, direitu labarik nian, transfromasaun konflitu no rezoluzau konflitu." Labele haluha atu hatete: katak sira sei hetan sertifikadu sei ne'e mak loos. No mós hatete diferenzia entre professora no fasilitador; katak Guia TAHRE iha rua (ida ba labarik no ida ba joven no adultus) no mós metodu ne'ebé si uza iha guia ne'e.

### 3

**My name/ badge.** Participants take some paper, cut it in to a badge, write their names on it and do whatever they like to make their badge more beautiful. After they have finished they put it on their chests and walk around looking at each other's badge. When the activity is over, badges can be left in the classroom, pinned to a flip-chart, ready and waiting for next meeting.



Alternatively participants can draw their name on a piece of paper and decorate it with any materials available (flowers, leaves, charcoal, sticks or sand). Then fold the paper in half and display it on their desk.

**Hau nia naran/divisa.** Partisipante sira foti surat tahan no sira sei tesi surat tahan ne'e no halo nudar divisa, hakerek sira nia naran iha laran no halo saida de'it maka sira hakarak atu halo sira nia divisa ne'e sai kapas liu tan. Bainhira halo hotu tiha sira sei tau iha sira nia hirus matan no la'o haleu atu haree ba sira seluk nia divisa. Bainhira atividade ne'e hotu tiha, divisa ne'e bele husik hela iha sala, prega tiha ho alfaniti, prontu no hein ba enkontru tuir mai.

Partisipante balun bele hakerek sira nia naran iha surat tahan ida no infeita ho material ne'ebé iha, hanesan (ai-funan, ai-tahan, ahi anar, ai-pedasuk ka rai-henek). Hafoin hikar tiha ba rua no tau ba iha mesa.

**Feedback:** If someone would like to say something about his/her badge, they may share their thoughts with the group. After that the group can discuss the way each of them got their name and whether or not they like it. If not pleased with their existing name, they could share his/her wishes for another one.

**Fó hanoin fila fali:** Karik ema ruma hakarak ko'alia buat ruma kona-ba ninian divisa. Se nune'e nia fahe ninian hanoin ho grupu. Hafoin ita sei halo diskusaun kona-ba oinsá ita ida-idak hola ita nia naran, maske ita gosta ka la gosta. Se lae bolu ho sira nia naran ne'ebé sai. Ema ida bele fahe ninian hakarak ba naran seluk.

**Note to facilitator:** Regardless of how well participants know each other, there are some introductory activities that are to be done because of their importance for group work and to encourage interactive learning. The cohesion of the group, and every member's feeling that he/she is accepted in it, depends on these types of principles and activities. One activity that is important is putting on your name badge at the beginning of each and every meeting for the whole program. It will not only help participants (if they do not know each other) to communicate more easily but it will give everyone the feeling that he/she is equally important and accepted by the group. The second activity is the agreement about the group's own code of behaviour. Expressed in "ground rules" this code is to be written down and visible throughout the whole program.

**Apontamentus fasilitador nian:** Maske partisipante sira koñese malu di'ak, iha atividade introduzaun nian balun ne'ebé presiza halo tanba ne'e importansia ba grupu nia servisu no ba semináriu prinsípiu liu nian nu'udar metodu aprende interativu. Grup u nia koneksaun ba malu no membru hotu nia sentimentu ne'ebé simu iha grupu, depende ba prinsípiu no atividade balun hanesan ne'e. Ida ne'ebé importante liu maka tau tiha naran ka divisa bainhira enkontru komesa no iha enkontru hotu-hotu durante programa tomak. Ida ne'e la'os de'it tulun labarik sira (se sira la koñese malu) atu komunika fasil liu tan, maibé fó ba ema ida-idak sente katak sira hanesan/igual no grupu simu nia. Atividade segundu maka konkordasaun kona-ba grupu ninian kodigu ba hahalok rasik. espresa iha "regulamentu" kodigu ida ne'e atu hakerek no visibilidade iha programa hotu.

# 4

**Our ground rules.** The group will make some basic rules concerning our behaviour during workshops. The rules will be written down on the board or large paper and pinned to the wall for everyone to see (see the example below). Participants are asked if they want to add any additional rules. Then every group member comes forward and put his/her symbol next to the rules to show that they are agree to follow them. Then they will agree to remind one another (not by loudly protesting but by gesture, mimic and by pointing to the rule on the poster that has been violated) to respect the rules if someone forgets them. This is a way for participants to learn responsibility and to monitor themselves.



**Ita nia regulamentu báziku.** Ita sei halo regulamentu báziku balun tuir ita nia hahalok durante seminariu. Hakerek iha surat tahan boot ida no prega iha didin atu ema hotu bele hare, (hare ba ezemplu tuir mai ne'e). Husu ba partisipante sira se sira hakarak aumenta regulamentu ruma. Hafoin membrus grupu hotu mai no tau ninian simblu iha regulamentu ida ne'ebé sira konsertu atu hatudu katak sira hakarak halo tuir. Hafoin ita sei konkorda atu fó hanoin ba malu (la'ó hodi hakilar maka'as maibé ho gesture, mimik hodi hatudu ba regulamentu iha poster regulamentu nian ne'ebé viola tiha ona) atu respeita regulamentu ne'ebé ema ruma haluha. Ida ne'e tékniku ida ba partisipante sira atu aprende responsabilidade no haree tuir sira nia--an rasik.

Explain to the participants that we represent a small community and as in every other community there have to be some rules to make our common lives easier. Every game has its rules, every state its laws. We want everyone to feel comfortable and therefore there are some rules to be followed during the program.

Esplika ba partisipantes sira katak ita nu'udar representante comunidade ki'ik oan ida, no hanesan iha comunidade seluk, sira iha regulamentu ruma atu halo comunidade ne'e nia moris sai fasil. Jogus ida-idak iha ninian regulamentu, Nasaun ida-idak iha ninian lei. Ita hakarak ema hotu-hotu sente di'ak, nune'e ita iha regulamentu ne'ebé ita hotu presiza tuir durante programa ne'e.

If anyone is not comfortable participating in an activity and they have a good reason not to participate, then they should be allowed not to participate. Instead they can sit and listen quietly. This is an important part of respecting each other's needs.

Se ema ruma la gosta atu partisipa iha atividade ida no sira iha razaun di'ak atu la partisipa, sira bele la partisipa atividade ne'e. Sira bele tuur no rona de'it. Ida ne'e parte importante ida husi respeito ba ema seluk nia nesidade.

Another very important rule is that the use of violence is not allowed. Hitting or slapping should not be permitted under any circumstances. Violence should also not be used by the facilitator.

Regulamentu seluk ne'ebé importante liu maka *labele* uza violénsia. baku ka basa ka uza violénsia la permite iha sirkunstánsia ruma. Fasilitador sei la uza violénsia mós.

**Not only is the content of what is being taught important, it is equally important how it is being taught.** The facilitator's example will *móst* likely stay in the minds of the participants longer than the information they learn. So we must model respect for human rights and non-violence in the way that you teach.

**La'os de'it kontentu husi buat ne'ebé ita hanorin mak importante maibé importante mós oinsá ita hanorin.** Buat rua ne'e hanesan (iha igualidade). Fasilitador nia ezemplu sei metin iha partisipante sira nia hanoin duke

informasaun ne'ebé sira simu husi fasilitador. Tanba ne'e ita tenke hatudu modelu respeitu Direitus Umanus no la ho violénsia iha dalan ne'ebé ita uza atu hanorin.

#### **Our ground rules**

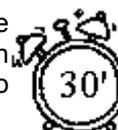
1. If you don't want to participate say "pass"  
-Principle of Freedom
2. Listen to each other. Although different, we are all valuable  
-Principle of Tolerance
3. The personal things that other people say in this group should not be repeated to others  
-Principle of Confidentiality
4. No putting others down. We are here to give each other support and understanding  
-Principle of Mutual Support and Respect
5. No fightings or other use of violence  
-Principle of Non-Violence.

#### **Ita nia regulamentu báziku**

1. Se karik ita lakohi partisipa hatete "passa"  
- Prinsípiu liberdade nian
2. Rona malu, maske ita nia ideia la hanesan, ita hotu iha valor  
- Prinsípiu toleransia
3. Buat hotu ne'ebé ita ko'alia iha ne'e sei hela hotu iha ne'e, *labele* hatete ba ema seluk kona-ba segredu ema ida ninian  
- Prinsípiu konfiansa fiar malu
4. La hatun malu, ita iha ne'e atu fó suporta no komprensaun ba malu  
- Prinsípiu maka respeita no la hatun malu.
5. La baku malu ka uza violénsia seluk  
- Prinsípiu maka non-violénsia.

## **5**

**The Rainbow - A Native American Story.** The facilitator can either read the following by pointing to colors (if able to) or if there are older participants then the participants can take turns reading the different characters. This storey also can be made into a drama/small play if desired.



**Arkiuris Istória orijinal Amerika nian.** Fasilitador bele lee hodi hatudu kór (se bele) ka se iha partisipante sira ne'ebé boot liu bele lee troka malu iha karater diferente. Istória ida ne'e mós bele halo hanesan drama ki'ik ida se sira hakarak.

**Objective:** Ask the participants what they think the objective of the storey was. There can be many different objectives, one good one to share with them is that we are all different but if we work together we can compliment each other.

**Objetivu:** Husu ba partisipante sira, objetivu istória ida ne'e maka saida? Bele iha objetivu oin-oin. Objetivu ida ne'ebé di'ak maka ida ne'ebé bele fahe ba malu maka ne'e; Ita hotu la hanesan maibé bainhira ita servisu hamutuk, ita bele kompleta malu.

# THE RAINBOW

Once upon a time, all the colours in the world started to quarrel; each claimed that she was the best, the *mó*st important, the *mó*st useful, the favourite.

**Green** said, *"Clearly I am the móst important: I am the sign of life and of hope. I was chosen for grass, trees, leaves - without me all the animals would die. Look out over the countryside and you will see that I am in the majority."*

**Blue** interrupted: *"You only think about the earth, but consider the sky and the sea. It is water that is the basis of life and this is drawn up by the clouds from the blue sea. The sky gives space and peace and serenity. Without my peace you would all be nothing but busy bodies."*

**Yellow** chuckled: *"You are so serious I bring laughter, gaiety and warmth into the world. The sun is yellow, the moon is yellow, the stars are yellow. Every time you look at a sunflower the whole world starts to smile. Without me there would be no fun."*

**Orange** started next to blow her own trumpet: *"I am the colour of health and strength. I may be scarce, but I am precious as I serve the inner needs of human life. I carry all the móst important vitamins. Think of carrots and pumpkins, oranges, mangoes and pawpaws. I don't hang around all the time, but when I fill the sky at sunrise or sunset, my beauty is so striking that no one gives thought to any of you."*

**Red** could stand it no longer. He shouted out: *"I'm the ruler of you all, blood, life's blood. I am the colour of danger and of bravery. I am willing to fight for a cause. I bring fire in the blood. Without me the earth would be empty as the moon. I am the colour of passion and of love, the red rose, poinsettia and poppy."*

**Purple** rose up to his full height. He was very tall and he spoke with great pomp: *"I am the colour of royalty and power. Kings, chiefs and bishops have always chosen me for I am a sign of authority and wisdom. People do not question me - they listen and obey."*

**Indigo** spoke much more quietly than all the others, but just as determinedly: *"Think of me. I am the colour of silence. You hardly notice me, but without me, you all become superficial. I represent thought and reflection, twilight and deep waters. You need me for balance and contrast, for prayer and inner peace."*

And so the colours went on boasting, each convinced that they were the best. Their quarrelling became louder and louder. Suddenly there was a startling flash of brilliant white lightning, thunder rolled and boomed. Rain started to pour down relentlessly. The colours all crouched down in fear, drawing close to one another for comfort.

**Then Rain spoke:** *"You fólsh colours, fighting among yourselves, each trying to dominate the rest. Do you not know that God made you all? Each for a special purpose, unique and different. He loves you all. He wants you all. Join hands with one another and come with me. He will stretch you across the sky in great bow of colour, as a reminder that he loves you all, that you can live together in peace, -- a promise that He is with you, -- a sign of hope for tomorrow."*

And so whenever God has used a good rain to wash the world, He puts the rainbow in the sky, and when we see it, let us remember to appreciate one another.

(Based on a Native American legend, by Anne Hope, 1978)

# ARKIURIS ISTÓRIA

Iha tempu uluk, kór kór hotu iha mundu, komesa haksasuk malu; ida-idak reklama katak nia maka di'ak liu, importante liu, benefisiu liu, no favoritu.

**Modok** hatete, *“Los duni hau maka importante liu; hau maka nudar sinal moris no esperansa nian. Dút, ai-hun, ai-tahan hili hau. Sei hau la iha, animal hotu sei mate. Haree ba iha sidade ninin, o sei haree katak hau maka domina liu iha ne'ebá.”*

**Azúl** teri netik: *“O hanoin de'it kona-ba rai, maibé konsidera mós lalehan no tasi. Bé ne'ebé nu'udar bazeia ba moris nian ne'ebé mai husi kalohan forma husi tasi. Lalehan fó fatin paz no hakmatek. Se la ho hau nia paz, imi hotu sei la vale buat ida.”*

**Kinur**, hamnasa: *“Imi seriu liu, hau lori ksolok, alegria no manas ba mundu. Loron matan kinur, fulan kinur, fitun sira mós kinur. Iha tempu ruma o fihir ba ai-funan jirasol (sun flower) ida, mundu tomak hahu hamnasa. Se hau la iha, la iha buat ida ne'ebé kómiku .”*

**Laranja**. Hahu ko'alia ho halo-an: *“Hau maka kór saúde no forsa nian. Hau bele mohu, maibé hau iha valor tanba hau servi ba nesisdade báziku ema nia moris. Hau lori vitamina hotu ne'ebé importante. Hanoin ba “senoura, lakeru, sabraka, hás no aidila. Hau la depende ba tempu, maibé iha tempu hau hakonu lalehan iha loron matan sa'e no loron matan monu. Hau nia furak ás liu, katak la iha ida ne'ebé fó nia hanoin ba imi ida.”*

**Mean**. Mean la tahan ona, nia hakilar sai: *“Hau nia knár maka liu imi hotu, ran, ran moris nian, hau maka kór perigu no barani tebes, hau hakarak atu kontra ba razaun ida, hau lori ahi iha rai nia laran, sei la hodi hau, rai sei mamuk hanesan fulan. Hau maka kór hakarak los no domin, rosas mean, aifunan poinsettia no poppy.”*

**Roxu**. Hasa'e-an. Nia-an mak ás liu no nia ko'alia ho kbiit nu'udar liurai no forsa: *“hau mak kór liurai no forsa. Liurai, chefe no Bispo sira hotu hili hau nafatin tanba hau nu'udar sinal ukun nain no matenek nain, ema labele husu hau - sira rona de'it no halo tuir.”*

**Indigu**. Ko'alia neneik liu sira seluk, maibé ho badinas: *“Hau nia hanoin. Hau mak nu'udar kór ne'ebé hakmatek ka nonook, Suzar ba imi atu hatene hau, maibé se la ho hau, imi sei la iha. Hau representa hanoin no refleksaun. Tempu rai nakaras no bee nia kle'an. Imi presiza hau atu tetu no halo komparaun. Ba fiar no paz nian laran.”*

Nune'e kór sira hotu ba ho ibun boot, ida-idak fiar-an katak nia maka boot liu. Sira nia debate/diskute malu sai maka'as no maka'as liu tan, derrepente mósu naroman husi rai laran, rai lakan no tarutu. Udan komesa tun, la hanoin sira. kór sira hotu hakrúk ho tauk, sira hakbesik malu atu bele sente di'ak.

**Udan koália**: *“Imi kór sira beik, hirus malu entre imi, ida-idak hakarak manán sira seluk. Imi la hatene katak Maromak maka halo imi hotu? Ida-idak iha ninian funsaun espesial, uniku no diferente. Maromak hadomi imi hotu, Nia hakarak imi hotu, tau liman hamutuk no mai ho hau. Nia sei tau imi iha lalehan hanesan organizaun boot kór nian, atu fó hanoin katak Nia hanoin imi hotu, imi bele moris hamutuk iha dame, nu'udar juramentu ida katak Nia hamutuk ho imi nu'udar sinal esperansa ba futuru.”*

Nune'e bainhira Maromak uza udan ida-idak atu hamós mundu. Nia tau Arkiuris iha lalehan. No bainhira ita hare, mai ita hanoin atu simu malu.

(Bazeia ba istória ema orijinál amerika, husi Anne Hope, 1978)

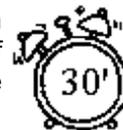
## LESSON 2 – WHAT ARE HUMAN RIGHTS?

### LISAUN 2 – SAIDA MAKA DIREITUS UMANUS?

**What we will be doing today:** Introducing the concept of human rights.

**Saida maka ita sei hala’o ohin loron:** introdús ideia direitus umanus nian.

**1** **Lecture.** Human rights can be defined as those basic standards without which people cannot live in dignity as human beings. Human rights are the foundation of freedom, justice and peace. Their respect allows the individual and the community to fully develop.



**Diskursu.** Direitus umanus bele define nu’udar standar báziku ne’ebé presiza ba ema atu bele moris iha dignidade nu’udar umanus. Direitus umanus maka nu’udar fundasaun ba liberdade, justisa no paz nian. Respeitu ba direitus umanus permite individualidade no komunidade ba dezenvolve tomak.

The development of human rights has its roots in the struggle for freedom and equality everywhere in the world. The basis of human rights - such as respect for human life and human dignity - can be found in *móst* religions and philosophies.

Dezenvolvimentu ba direitus umanus nian iha ninian abut atu luta ba liberdade no igualidade iha mundu tomak. Báze ba direitus umanus nian maka: hanesan respeitu ba humanidade moris nian no dignidade umanu. Ita bele hetan, liu-liu iha relijaun no filosofía.

**Explanation:** Explain to the participants that this is a very basic outline of what we will discuss in greater detail over the coming weeks. It is alright for the participants to not fully understand these terms and concepts now, but they will as we do more lessons and activities.

**Esplikasaun:** Esplika ba partisipante sira katak ida ne’e maka liña báziku liu ba buat ne’ebé ita sei halo diskusaun ho detalle iha lisaun tuir mai. Di’ak mós ba partisipante sira atu la komprende hotu termus hirak ne’e no konseptu agora, maibé sira sei bele komprende bainhira ita halo liu tan lisaun no atividades.

**2** **Group assessment of human rights knowledge.** Before the lesson, the facilitator should explain that this group survey is to help assess the level of knowledge that currently exists on these issues so as to get a better idea of where to begin programming. The answers to many of the questions will be provided during the next few lessons so it is expected that the class will not know the answers to each question. The facilitator will use information gathered about the participant’s knowledge to inform future human rights discussions. At the end of the programming we will do another group survey for review and to see how much the class has learned.



**Asesmentu grupu hatene kona-ba direitus umanus nian.** Molok lisaun hahu, fasilitador tenke esplika katak sondajen grupu ida ne’e ajuda haree level matenek kona-ba direitus umanus ne’ebé ohin *mósu* loron iha kestaun ida ne’e, nune’e ita hola ideia ne’ebé di’ak liu bainhira hahu hala’o programa. Perguntas hirak ne’e nia resposta sei fó iha lisaun tuir mai, nune’e ita hein

katak partisipante sira sei la hatan perguntas ne'e nia resposta. Fasilitador sei uza informasaun ne'ebé halibur ona kona-ba partisipante sira nia matenek atu informa diskusaun kona-ba direitus umanus iha futuru. Ikus mai programa ida ne'e, ita sei halo sondajen seluk ho grupu atu haree fila fali no haree di'ak oinsá partisipante sira aprende.

Before starting the facilitator should write the questions up on paper or the blackboard, or when the participants arrive, read out the questions and ask the participants to each look over their copy of the questions for a few minutes. Then the facilitator poses a selection of the following questions to the class.

Molok hahu, fasilitador tenke hakerek perguntas iha surat tahan, ka iha kuadru ka bainhira partisipante sira to'o, lee sai perguntas hirak ne'e, no husu ba partisipante sira atu haree sira nia perguntas ne'ebé sira hakerek ona, hafoin fasilitador husu ba klase perguntas ne'ebé nia hili.

**What do you know?  
Ita hatene saida?**

**Questions about human rights:  
Perguntas kona-ba direitu umanus:**

- a) Do you know what human rights are? If yes, name one: \_\_\_\_\_  
a) Ita hatene saida maka direitus umanus? Se los, hatete ida: \_\_\_\_\_

*Some possible answers are: right to health, education, liberty, etc  
Responde possibilidade balun maka: direitu ba saúde, edukasaun, liberdade ho seluk tan*

- b) Do people have rights from the time they are born?  
b) Ema iha direitu hahú husi tempu nia moris mai?

Yes  
Sin

- c) Do men and women have equal rights?  
c) Karik mane no feto iha direitu hanesan?

Yes  
Sin

- d) Can you lose your human rights?  
d) Ita bele lakon ita nia direitu umanus?

*No, even if a person's rights are not respected, the person still has their rights.  
Lae, maske ema ida la respeitu ema seluk nia direitus, maibé direitus iha nafatin.*

- e) Do you have the responsibility to respect other people's rights?  
e) Ita iha responsabilidade atu respeita ema seluk ninian direitu?

*Yes, everyone has the responsibility to respect the rights of others.  
Sin, ema hotu iha responsabilidade atu hetan respeitu husi ema seluk nia direitu.*

- f) Is there a document which proclaims human rights?  
f) Iha dokumentu ruma maka hatete kona-ba direitus umanus?

*Yes, there is the UDHR and the CRC.  
Sin, iha UDHR no CRC.*

- g) Can you name a right all children should have?  
g) Ita bele hatete direitu ida ne'ebé labarik hotu-hotu iha?

*For example, the right to education and the right to healthcare.  
Fo ezemplu, direitus ba edukasaun no direitus ba protesaun saúde.*

h) Do you have a right to education?  
h) Karik ita iha direitu atu hetan edukasaun?

*Yes, all people do.  
Sin, ema hotu iha.*

i) Do your parents have a right to education?  
i) Karik ita nia inan-aman iha direitu atu hetan edukasaun?

*Yes, all people do.  
Sin, ema hotu iha.*

j) Do you have a right to hit other people?  
j) Ita iha direitu atu baku ema seluk?

*No, it is your responsibility not to hit them.  
Lae, ne'e ita nia responsabilidade atu labele baku sira.*

k) Are some human rights denied to some people in your country? If yes, name one  
k) Iha direitus umanus balun maka ema la respeita iha ita nia nasaun? Se los hatete ida ba?

*Yes, not all people are able to go to school. Some parents don't let their children go to school if they are disabled or have problems that might be different than the other children. For example, if a child is born with a fôt that doesn't allow them to walk normally or if a child doesn't speak. It is important that every child is allowed to receive education regardless of their disabilities.*

*Sin, la'os ema hotu bele ba eskola. Inan aman balun la husik sira nia oan atu ba eskola se sira iha disabilide ka iha problema ne'ebé bele halo diferente ho sira seluk. Ezemplu, se labarik moris ho ain alizadu nune'e sira labele la'o normal ka labarik labele ko'alia. Importante labarik ida-idak bele hetan edukasaun la depende ba sira nia abiladade.*

*An interesting example about another country is health care in the United States. In the United States health care is very expensive, thus many people don't have their right to healthcare respected because they don't have the money to pay the hospital. People argue that this is the reason that out of all the developed countries in the world, the United States has the highest infant mortality rate (the largest number of children per person that die at birth); this is because poor mothers cannot afford to have their baby in a hospital or are not able to get decent prenatal care.*

*Ezemplu interese kona-ba nasaun seluk ninia protesaun saúde iha Estados Unidos. Iha Estados Unidos protesaun saúde karun liu, nune'e ema barak sira la iha direitus ba atu hetan respeitu protesaun saúde tanba sira la iha osan atu selu ba ospital. Ema debate katak ida ne'e maka rasaun katak iha nasaun ne'ebé dezenvolve ona iha mundu tomak, Estados Unidos iha mortalidade labarik nian boot liu); ida ne'e tanba inan sira ne'ebé ki'ak labele protekta sira nia oan ba iha hospital ou labele hetan protesaun antes moris.*

**Questions about conflict resolution:  
Perguntas kona-ba rezoluzoan konfliktu:**

Would you say that any of the following behaviors constitute violence:

- Fighting each other?
- Yelling at your neighbors or friends?
- Throwing things at a neighbor's home or animals?
- Threatening people, physically punishing others?

Hahalok sira tuir mai ne'e bele halo parte hanesan violénsia ka lae?

- Baku malu?
- Hakilar malu ho vizinhos sira ou kolegas sira?
- Tuda buat ruma ba vizinhos sira nia uma ou animal ruma?
- Amiasa ema ho kastigu fiziku ba ema seluk?

*The Answer: Yes, all of the above are types of violence.*

*Responde: Sin, hotu-hotu iha leten ne'e maka tipu violénsia nia.*

Discussion: Hold a class discussion about the following: "In your opinion does a teacher/parent ever have a good reason to hit a child? "

The child:

- a) Doesn't complete his/her homework
- b) Disobeys teachers or parents
- c) Refuses to attend school

"Do you believe hitting a child is a good form of discipline? Do you want to explain your reasons to agree or disagree?"

*The Answer: None of the above reasons are good reasons to hit a child. People should not hit a child or use other types of violence or physical punishment against a child. Physical punishment is not a good form of discipline as it teaches children to react with violence, it is not effective at teaching children the desired lesson, it causes further abuse, it causes negative long-term affects, it damages children emotionally, it ignores more effective forms of discipline and fear becomes the driving factor (for further explanation see Ba Futuru's manual "The Use of Non-Violence with Children").*

Diskusaun: Halo klase diskute kona-ba frase tuir mai ne'e: Tuir kolega sira nia hanoin professor/ aman ho inan sira iha razaun di'ak atu baku labarik ida?

Labarik sira:

- a) Lakohi halo servisu eskola nian iha uma
- b) La halo tuir professor/profesora no Inan-Aman sira
- c) Lakohi atu atende eskola

"Ita fiar baku labarik ida ne'e hanesan forma dixiplina ida ne'ebé di'ak ka? Ita bele fó razaun tanba sa mak ita konkorda ou la konkorda?"

*Responde: Razaun iha leten la'os razaun ne'ebé di'ak atu baku labarik. Ema labele baku labarik ka uza tipu-tipu violénsia sira seluk ka kastigu fiziku hasoru labarik. Kastigu fiziku ne'e la'os forma dixiplina ida ne'ebé di'ak tanba hanorin labarik atu halo tuir violénsia, ida ne'e la efektivu ba hanorin labarik sira iha lisaun ne'ebé hakarak hanorin, ne'e halo abuzu sei kontinua nafatin, ne'e halo efeitu negativu ba tempu naruk, ida ne'e estraga labarik sira nian emósau, no ignora liu tan forma efektivu ba dixiplina no lia los sai hanesan fator ida ne'ebé halo hatauk (esplikasaun tuir mai, haree ba Ba Futuru nia manual kona-ba "La Uza Violénsia ho Labarik Sira").*

**Objective:** The objective of these quiz questions is to assess the participants' current knowledge of human rights and conflict resolution. This is not a test, and there are no "right" answers. It is simply a way of opening up the idea of human rights, and of providing a baseline against which to assess the participants' knowledge at the end of the program. You may like to explain some of the terms used – ie: what is a country, what is torture, what is an organization – but do not prompt the participants too much. As the participants answer the questions, have someone write down their answers so you can compare these to the answers the participants give to the same/similar questions at the end of the program.

**Objetivu:** Objetivu ba kuiz hirak ne'e maka atu asesu partisipante sira nia matenek kona-ba direitus umanus no rezoluzaun konfliktu agora. Ida ne'e la'os ezamina ida, no la'os tenke responde los. Ida ne'e tékniku loke ideia kona-ba direitus umanus nian, no fornese liña báziku ida hasoru ida ne'ebé asesu partisipante sira nia matenek iha programa ikus. Ita bele esplika termos balun ne'ebé ita uza tiha ona, hanesan: Saida maka nasaun ida, Saida maka tortura, saida maka organizaun? Maibé *labele* haka'as liu partisipante sira. Bainhira partisipante sira hatan perguntas, ema ruma bele hakerek sira nia responde ne'e ita bele kompara ho responde ne'ebé partisipante sira sei fó ba iha perguntas ne'ebé hanesan iha programa ikus.

### 3

**What do you think your rights are?** This activity may be carried out as a group brainstorming activity, or in small groups or pairs.



**Ita hanoin katak ita nia direitus mak saida??**

Atividade ida ne'e sei lori sai nu'udar atividade brainstorm grupu nian, ka grupu ki'ik ka ema nain rua hamutuk.

Using the brainstorming technique, write on the board all the answers to the question: *I have the right to ...* The participants go up to the board and write their answers (two or three can write at the same time, each one in a different area). When everybody with ideas is lined up, they read their ideas out loud. The facilitator does not comment, and does not categorize the rights or criticize the answers.

Uza teknika brainstorm, ita hakerek perguntas no ninian respostas iha kuadru. Hau iha direitu atu ... Partisipante sira atu ba iha kuadru no sira rasik hakerek sira nia responde (nain rua ka tolu bele hakerek iha tempu hanesan, ida-idak iha ninian area. Bainhira ema hotu-hotu hakerek tiha sira nia ideas, sira le'e sai maka'as sira nia ideas. Fasilitador la halo komentariu, no la halo kategoria ou kritika responde hirak ne'ebé lee sai ona.

The facilitator will also suggest some ideas, for example:

LOVE	PUNISHMENT	NAME
SCHOOL	HATRED	FÓD
TOYS	LIFE	REVENGE
FAITH	LAUGHTER	FREEDOM

Fasilitador *mós* bele sujere ideas ruma hanesan:

DOMIN	KASTIGU	NARAN
ESKOLA	ODI	HAHAN
SASAN HALIMAR NIAN	MORIS	(BALAS DENDAM)
FIAR	HAMNASA	LIBERDADE

Which of these words are human rights? The participants try putting these words in the sentence I HAVE THE RIGHT TO . . . a name, toys, punishment, life, freedom, school...

Liafuan hirak ne'e ida ne'ebé maka nu'udar direitus umanus? Partisipante sira koko atu tau lia-fuan sira ne'e iha fraze HAU IHA DIREITU ATU..... naran, sasan halimar nian, kastigu, moris, liberdade, eskola...

**Round table discussion:**What about punishment, love, hatred, revenge, fód, laughter, school, a name, faith? Which of these are human rights? Why is the punishment of others who may have done terrible things such as killed somebody or stolen property, not our right? Why is hatred not our right? What are human rights?

**Diskusaun ba partisipante sira hotu:** Katak sa kona-ba kastigu, domin, odio, vingansa, hahan, haksolok, eskola, naran ida, fiar? Liafuan hirak ne'e ida ne'ebé maka kontra direitus umanus? Tanba sa maka kastigu nian ema ne'ebé karik halo ona buat a'at, oho ema ruma, ka naok ema ninian sasan, la'os ita nia direitu? Saida maka direitus umanus?

**What do rights mean? Can we distinguish between wants and needs?**

**Direitu katak sa? Ita bele halo distinksaun ka halo diferensia entre 'hakarak' no 'presiza' ka lae?**

**4**

**Story of geese cooperation.** Sit in a circle and read the following story. Go around in a circle and have each participant give an example of what we can do to help each other and/or how one person doing everything does not enable as much to be accomplished as people working together.



**Istória koperasaun manurade nian.**Tu'ur iha sírkulu no lee istória tuir mai ne'e. La'o haleu iha sírkulu laran no partisipante idak-idak fó ezemplu kona-ba saida maka ita bele halo atu ajuda malu no / ka oinsá ema ida halo buat hotu *labele* sai hanesan ema sira ne'ebé servisu hamutuk.

## LEARNING FROM THE GEESE

A flock of wild geese are flying in the formation of the letter V. With outspread flapping wings each bird creates an updraft and helps the bird flying behind her. While the geese fly together, the range of their flight is 71% greater than if one bird was flying alone.

**People who have similar goals and a similar sense for community building can achieve them much easier and faster when they offer each other support and confidence.**

When a wild goose leaves its formation, it immediately feels weight and effort, so it quickly returns in order to make use of the advantage of the updraft created by the bird in front.

**If we have at least as much intelligence as the geese have, we will remain in formation with those who are going in the same direction as we want to go in, and we will accept their help just as we will extend ours to them.**

When the goose at the head of the flock gets tired, she drops back to any other position in the formation, and another goose takes the spot at the head.

**Let's accept the fact that everybody takes a turn at doing difficult jobs, and that we must share leadership amongst ourselves--because with people, as with geese, there exists interdependence.**

The goose who flies at the end of the flock quacks from time to time to give encouragement to the geese in front of it to maintain a steady speed.

**Be sure that our voices coming from the last rows give encouragement, and nothing else.**

If some goose from the formation falls ill, is wounded, or hit, two other geese will go out of the formation and follow her to help and protect her. They remain with her until she is able to fly or until she perishes. Only then do they continue on the journey and fly by themselves or join another formation.

**If we have at least as much intelligence as the geese have, we will also - when being in trouble - remain with one another, just as we always remain together when we are happy.**

## APRENDE HUSI MANURADE

Manurade fuik grupu ida semu hela hodi forma letra V hodi baku sira nia liras. Manu ida-idak kria anin oinsá atu ajuda manu seluk ne'ebé semu iha ninian kotuk. Bainhira sira semu hamutuk, ninian distansia husi sira nia semu to'o 71 % boot liu fali bainhira manu ida de'it maka semu mesak.

**Ema ne'ebé iha sensu hanesan ba komunidadade harii relasaun bele to'o sira nia ideal ho fasil liu bainhira sira fó suporta no konfiansa ba malu.**

Bainhira manurade fuik ida sai husi formasaun ida ne'e, nia sente todan no haka'as kedas, nune'e nia mai fali lalais, atu uza anin ne'ebé kria husi manu ne'ebé semu iha oin.

**Se ita nia matenek oituan hanesan manurade sira ne'e, ita sei hela nafatin iha formasaun ho sira ne'ebé hakarak halo kria saun hanesan ita hakarak halo. No ita sei simu sira nia tulun hanesan mós ita sei uza tempu barak ba sira.**

Bainhira manurade ne'ebé iha oin sente kolen, nia muda ba iha posisaun seluk ruma iha formasaun, no manurade seluk taka fali nia fatin iha grupu ulun.

**Mai ita simu fakta katak ema ida-idak troka malu halo servisu ne'ebé suzar, no katak ita tenke fahe lideransa iha ita rasik nia le'et, tanba akontese ho ema hanesan mós akontese ba manurade, iha ne'ebá mósu interpedensia.**

Manurade ne'ebé semu iha grupu ikus, lian bei-beik atu fó aten-berani ba manurade sira iha grupu oin atu konserva / mantein velocidade.

**Hatene los katak ita nia lian ne'ebé mai husi kotuk fó aten barani, no la ha buat seluk tan.**

Se manurade ruma iha formasaun hetan moras, kanek, ka baku, manurade seluk rua sei sai husi formasaun no tuir nia atu tulun no proteje nia. Sira sei hela nafatin ho nia to'o nia bele semu fali ka to'o nia mate. Ne'e de'it hafain sira kontinua hala'o sira nia viajen no semu rasik ka tuir formasaun seluk.

**se ita nia matenek hanesan manurade sira, ita mós hela hamutuk nafatin bainhira iha problema hanesan ita hela hamutuk bainhira ita kontente.**

## LESSON 3 – UNIVERSAL DECLARATION OF HUMAN RIGHTS

### LISAUN 3 – DEKLARASAUN UNIVERSAL DIREITUS UMANUS NIAN

**Overview of last lesson:** Last lesson we formulated lists of what we believe we as human beings deserve, and what we believe we, as human beings, have the right to. We concluded that these are the basic human rights agreed upon here in the classroom.

**Hare liu ba lisaun ikus:** Lisaun ikus ita formula ona listas kona-ba saida maka ita fiar ba ita-an nu'udar umanu merese atu hetan; no saida maka ita fiar ba ita-an nu'udar umanu iha direitu atu hetan. Ita konklui katak buat hirak ne'e nu'udar báziku direitus umanus ne'ebé ita hotu konkorda iha klase ne'e nia laran.

**Are there any questions from last lesson?** Did anything come up for you in the time since last lesson? Is there anything in particular you would like us to go over today?

**Iha perguntas ruma kona-ba lisaun ikus?** Iha buat ruma *mósu* ba imi nia hanoin durante lisaun ikus? Iha buat ruma partikulár ne'ebé ita hakarak ami hala'o ohin?

**What we will be doing today:** Developing an understanding about human rights.

**Saida maka ita sei halo ohin:** Dezenvolve komprensaun ida kona-ba direitus umanus.

**1 Ball toss:** How is everyone feeling? Sit in a circle and pass the ball (or other object that could be thrown) around making sure everyone who wants to, gets a chance to catch the ball and tell the group how they are feeling and then pass the ball on to someone who hasn't spoken yet. 

**Pasa bola:** Oinsá ita hotu nia sentimentu? tuur halo sírkulu no pasa bola haleu, (ka buat ruma seluk ne'ebé ita bele soe ba mai) haree didi'ak katak ema hotu-hotu hakarak hola fatin iha oportunidade ida ne'e atu kaer bola no hatete ba grupu sira seluk nia sentimentu oinsá, hafoin pasa bola ba ema ne'ebé seidak ko'alia.

**2 The Universal Declaration.** We have spent some time now trying to come up with some ideas of what we as human beings deserve, what we have a right to, and what we believe every human being has a right to. 

**Deklarasaun Universal.** Ita gasta ona tempu ruma, agora koko atu hasai ideas ruma kona-ba saida mak ita hanesan nu'udar umanu deserve, saida maka ita iha direitu atu hetan, no saida maka ita fiar ba umanu ida-idak iha direitu.

There are rights about which people have agreed on at the level of the international global community, these have been incorporated by the United Nations into the official document called the *Universal Declaration on Human Rights*.

Iha direitus ne'ebé ema konkorda tiha ona iha comunidade nivel internasional no global ne'ebé tau hamutuk tiha ona ho Naoens Unidas ba iha dokumentu ofisial, ne'ebé hanaran; Deklarasaun Universal ba Direitus Umanus (UDHR)

A simplified version of the UDHR will be given to the participants. (A photocopy of this document and a list of personal and political rights, especially children rights, will also be hung on the wall so that those who wish may look them over and read them. If you do not have a copy of the UDHR, then please ask the Department of Education representative in your area, they can contact the United Nations or Ba Futuru for a copy.)

Sei fó ba partisipante sira versaun simples UDHR nian ba partisipante sira. (Foto kopia dokumentu ne'e nian, no lista direitus pesoal no politika nian ida, liu-liu direitus labarik nian sei tara mós iha didin nune'e ba sira ne'ebé hakarak, sei haree no lee.) Se ita la iha foto kopia artigus UDHR, favor husu ba representante Departamentu da Edukasaun iha ita nia area, sira bele kontaktu ba representante Nasoens Unidas ka ba Organisasaun Ba Futuru atu kopia ba ita)

As we work through the articles of the UDHR, keep in mind the lists of what we believe human rights are, and what we believe, as human beings deserve.

Nu'udar ita servisu liu husi artigu artigu UDHR nian, hanoin didi'ak kona-ba lista saida maka ita fiar katak direitus umanus no saida maka ita fiar ita nu'udar umanu mak deserve.

## **Characteristics of human rights.**

### **Karakteristika direitus umanus nian.**

#### **1.The difference between human wants/wishes and human rights**

##### **1. Diferensia entre ema nia hakarak no nia direitus**

Now we explain the difference between **human wants/wishes and rights**. Rights are connected with legal equality. People are consciously committed to basic human rights, the rights of others. The respect and protection of these rights permits a normal life and good interpersonal relations in the community.

Agora ita esplika kona-ba diferensia ema nia **hakarak no nia direitus**. Direitus iha relasaun ho iguialidade legal. Ema ho konsensus komprende ba direitus umanus báziku, no ema seluk nia direitus. Respeitu no protesau direitus hirak ne'e fó permisau moris normal ida no relasaun interpersonal di'ak iha komunidadade laran.

We earlier made lists about things we think a human being deserves, and then we looked at the Universal Declaration of Human Rights. When we looked more closely, we saw that some things on our lists were things we like, but they are not all things we need – ie: things we cannot live without. On the other hand, the rights listed in the Universal Declaration of Human Rights *are* things we cannot live without – they are essential for us to be happy and healthy and to develop to our full capacities.

Foin dadauk ita halo lista kona-ba sasan ne'ebé ita hanoin serve ba ema ida; hafoin ita haree ba iha Deklarasaun Universal Direitus Umanus. Bainhira ita haree didi'ak, ita haree katak buat ruma ita nia lista maka buat ne'ebé ita gosta, maibé la'os buat hotu ne'ebé ita preziza. Iha seluk tan, Lista direitus iha Deklarasaun Universal Direitus Umanus maka buat ne'ebé se ita la hetan ita *labele* moris. Sasan ne'e importante ba ita atu moris haksolok no isin di'ak no bele dezenvolve ita nia kapasidade hotu.

##### **2. Inherent**

##### **2. Inheritedade**

Human rights do not have to be bought, earned or inherited, they belong to people simply because they are human - **human rights are 'inherent'** to each individual.

What does it mean for rights to be inherent? It means that they are automatically inside you. Let's consider some examples. When you want a banana, you don't just have one sitting next to you – you have to go to the market and buy one. When you want to pass the exams at school, it is not automatic – you have to study and to earn the merits to continue into the next grade. And when you are older and you want money, it will not just come to you – you will go out and work to earn your income. But human rights are different. You do not buy them like bananas or work for them like an exam. You have human rights because you are human, just like you have arms and ears and a nose. Human rights are an essential part of you.

**Direitus umanus** la'os atu sosa ka atu simu nu'udar ita nia kolen ka **inheritedade**. Direitus Umanus maka parte ema ninian tanba nia maka ema. Direitus Umanus belit iha ema hotu-hotu.

Direitu sai inherent/belit iha ema katak sa? Ne'e dehan katak ida ne'e automatikamente iha ita nia laran. Mai ita haree ezemplus ruma. Bainhira ita hakarak hudi ida, ita sei la hetan de'it iha ita nia sorin, ita presiza ba merkadu atu sosa. Bainhira ita hakarak liu exame iha eskola, ida ne'e la'os automatikamente, ita tenke estuda no hetan nu'udar ita nia kolen atu kontinua iha klase tuir mai. No bainhira ita sai ferik/katuas no ita presiza osan, ida ne'e la'os mai de'it ba ita, ita sei sai no servisu atu hetan osan. Maibé direitus umanus la hanesan ne'e. Ita la sosa hanesan hudi ka servisu maka'as hanesan exame. Ita iha direitus Umanus tanba o maka ema, hanesan; ita iha liman rua tilun rua no inus ida. Direitus Umanus maka parte importante ida iha ita.

### 3. Universality

#### 3. Universalidade

Human rights are the same for all human beings regardless of race, sex, religion, political or other opinion, national or social origin. We are all born free and equal in dignity and rights - **human rights are 'universal'**.

Direitus umanus hanesan ba ema hotu-hotu, la haree ba rasa, sexu, relijiaun, politika ka opiniaun seluk, nasional ka orijinál. Ita hotu moris mai iha liberdade no **direitus umanus maka universal**.

**Note to facilitator** –The main point to understand here is that everyone, no matter where they come from or how old they are, if they are man or woman, or rich or poor, or Timorese or malae, have exactly the same rights. Your rights do not depend on your characteristics – because we are all human, we all have the same human rights.

**Apontamentu ba fasilitador** –Pontu importante ne'ebé presiza atu komprende iha ne'e katak; ema ida-idak, la interese sira mai husi ne'ebé, sira nia idade hira, ka sira maka feto ka mane, riku ka ki'ak, ema Timor ka ema malae, sira iha direitu hanesan. Ita nia direitu la'os depende ba karateristika hirak ne'e tanba ita hotu maka humana, ita hotu iha direitus umanus ne'ebé hanesan

### 4. Inalienable

#### 4. Metin/labele hasai

Human rights cannot be taken away; no one has the right to deprive another person of them for any reason. People still have human rights even when the laws of their countries do not recognize them, or when they violate them - for

example, when slavery is practised, slaves still have rights even though these rights are being violated - **human rights are 'inalienable'**.

Direitus Umanus *labele* hasai husi ita, Ema ida la iha direitu atu halakon ema seluk maske ho razaun saida de'it. Ema nafatin iha Direitus Umanus maske sira nia nasaun nia regulamentu la rekoñese sira, ka viola sira nia direitu hanesan: bainhira halo ema sai atan, atan sira iha direitu nafatin, maske direitu hirak ne'e viola tiha - "**direitus umanus *labele* hasai** (inalineable)".

**Note to Facilitator** – Use some examples here to help the participants understand. If I take your shoes, whose shoes are they? Are they still yours? Yes! I have them in my hand, but they still belong to you. If I stand in front of the school and tell you that you cannot come inside, do you still have the right to come inside? Yes! You may not have the opportunity to come inside, but you still have the *right* to. Human rights are the same. When Indonesia invaded East Timor, they didn't respect the rights of the Timorese people. But this doesn't mean that the Timorese people had no human rights – it means only that the Indonesian Government did not respect the human rights.

This is important, because it helps you to see now and in the future that even if someone tries to stop you from being free, it is still your right to be free, and you must continue to believe that and to work for your freedom. East Timor needs a lot of development to have all human rights respected – for good health, education and employment, for security and for safety for women and children. Even if we do not see all of this here today, we know it is our right, and we can work together to make it a reality.

**Apontamentu ba fasilitador** – Direitus umanus sei la hasai husi ita, la iha ema ida ne'ebé iha direitu atu hasai direitu husi ema seluk tanba razaun ruma. Ema iha direitus umanus nafatin maske lei sira iha nasaun nian la rekoñese sira, no bainhira lei viola sira. Ezemplu hanesan bainhira esperiénsia ona kona-ba saláriu, atan sira sei iha direitu nafatin maske direitu hirak ne'e viola tiha ona. Direitus umanus maka "*labele* hasai (metin)".

Uza ezemplu hanesan iha ne'e, atu tulun partisipante sira bele komprende. Se karik hau foti ita nia sapatu, sapatu hirak ne'e se nian? Sapatu hirak ne'e nafatin ita nian? Sin! Sapatu ne'e iha hau nia liman, maibé nafatin ita nian. Se karik hau hamriik iha klase oin, no hau hatete ba ita katak ita *labele* tama, ita sei iha direitu atu tama? Sin! Bele dehan ita la iha responsabilidade atu tama, maibé ita nafatin iha direitu atu tama. Direitus Umanus maka hanesan. Bainhira Indonesia ataka Timor –Loros'ae, sira la respeitu Timor oan sira nia direitu. Maibé la'os katak Timor oan sira la iha direitu. Ne'e dehan katak Governu Indonesia la respeitu direitus umanus.

Ida ne'e importante liu, tanba tulun ita oinsá no aban-bainrua se iha ema ruma ne'ebé hakarak teri-netik o nia liberdade, o nafatin iha direitu atu sai livre, no o tenke fiar nafatin ida ne'e no haka'as –an nafatin ba o nia liberdade. Timor Leste presiza dezvoltamentu barak atu respeita direitus umanus ba saúde no edukasaun no servisu, ba seguransa, ba feto no labarik sira nia seguransa. Maske ohin loron ita la haree buat hotu ne'e, maibé ita hatene ida ne'e ita nia direitu, no ita bele servisu hamutuk atu buat hotu ne'e bele sai realidade.

## 5. Indivisible

### 5. *Labele* Haketak

For people to live in dignity, with security and freedom and a good standard of living, they need all their human rights, all the time - **human rights are 'indivisible'**.

Ba ema sira ne'ebé moris iha dignidade, ho seguru, no liberdade, no estandaria moris ne'ebé di'ak, sira presiza sira nia direitus umanus hotu – "**direitus umanus labele fahe no haketak**".

For example, when you make a salad, you can put in different vegetables – lettuce, tomato, onion, etc... and if you take one of these vegetables out, you still have a salad. With human rights, it is like a house – if you start to take out the screws that hold it together, it will fall apart. For the house to stay strong, you need all of the screws to be there. For a person to be healthy and strong, they should have all of their human rights respected.

Ezemplu, bainhira ita halo salada, ita bale tau modo oin-oin hanesan; alfase, tomate, liz, no seluk tan, no se ita hasai modo ida husi ne'e, ita iha salada nafatin. Ho direitus umanus, ne'e hanesan uma ida- se ita komesa hasai tali ida ne'ebé kesi hamutuk uma ne'e, parte ida sei monu. Tanba atu uma ne'e bele metin, ita presiza tali kesi metin. Atu ema bele hetan saúde di'ak no forsa, sira presiza respeita sira nia direitus umanus tomak.

### **Categories of Rights.**

#### **Kategoria direitus nian.**

Rights can be put into two categories:

Direitus bele tau iha kategoria rua:

**1.Civil and political rights** (also called 'first generation' rights). These are 'liberty-orientated' and include the rights to: life, liberty and security of the individual; freedom from torture and slavery; political participation; freedom of opinion, expression, thought, conscience and religion; freedom of association and assembly.

**1. Direitus sivil no politika** (bele dehan: jersaun primeiru direitus umanus) ida ne'e kona-ba liberdade no inklui direitus ba moris, liberdade, seguru individual nian, livre husi tortura no atan, partisipasaun seguru politika, liberdade iha opiniaun, exspresaun, hanoin, konsiensia, no relijiaun, liberdade husi asosiasaun no asembleia.

**2.Economic and social rights** (also called 'second generation' rights). These are 'security-orientated' rights, for example the rights to: work; education; a reasonable standard of living; fód; shelter and health care.

**2. Direitus ekonomia no sosiál** (bele dehan: jersaun segundu direitus) ida ne'e nu'udar direitus seguru orienta. Ezemplu hanesan iha direitu atu servisu, hetan edukasaun, estandaria moris ho razaun, hetan hahan, subar fatin (mahon) no tratamentu saúde.

## **3**

**Human rights advertisements.** This artistic activity aims to encourage participants to interpret and promote their rights.

**Iklan direitus umanus.** Atividade artistica ida ne'e atu fó aten-berani ba partisipante sira atu interpreta no promove sira nia direitu.



**What you need:** Simplified Version of the Universal Declaration of Human Rights or the Convention of the Rights on the Child (ask the Department of Education representative in your area if you need a copy) and poster-making material: pens and large paper. If you do not have these materials, then the participants can use

small paper from their books and whatever writing instruments they do have.

**Saida maka ita presiza:** Simplifika versaun deklarasaun universal direitus umanus nian ka konvensaun direitus iha labarik nian (husu representante Departementu da Edukasaun iha ita nia area se ita presiza foto kopia) no material atu halo poster: lapizera, surat tahan. Se ita la iha material hirak ne'e, partisipante sira bele uza surat tahan ki'ik husi sira nia kadernu no buat ruma ne'ebé bele hakerek iha laran, ne'ebé sira iha.

**How to do it:**

- Before the lesson, select groups of rights which are related to each other. For example, rights about the child and its family.
- Ask the class to form small groups or pairs.
- Tell them that in many countries there are TV and radio advertisements about rights, and also posters.
- Ask each pair or group to make an advertisement explaining one right or a group of rights. It could be a poster, a play, a song, or a poem for display. If some participants decide to make posters, the tips below may be helpful.
- The finished work can be displayed or performed for the class or for the whole school.

**Halo oinsá:**

- Molok lisaun hahu, haree didi'ak grupus direitus nian ne'ebé iha relasaun ba malu. Ezemplu hanesan: direitus kona-ba labarik no familia.
- Haruka partisipante sira atu forma grupu kiik ida ka tuur ho par.
- Hatete ba sira katak iha nasaun barak iha iklan TV no radio direitus labarik sira nian no mós posters.
- Husu ba grupu ida-idak atu halo iklan ne'ebé esplika direitus ida ka direitus grupu ida. Ida ne'e bele ho poster ida, drama ida, knananuk ida, ka poesia ida ba ema atu haree esposisaun. Se karik partisipante balun deside atu halo poster ida. Tips iha okos ne'e bele ajuda.
- Servisu ikus nian bele hatudu ka performe ba klase ka eskola tomak.

**Tips for designing posters:**

- Have an idea of what you want to communicate before you start. Decide on your message and write it down.
- Make small, quick drawings at first to test as many ideas as possible.
- Don't be afraid to scrap an idea at any stage. It's much more important to work hard to get a strong idea than continue working on one you are not happy with.

**Tips atu halo poster:**

- Iha idea ida kona-ba saida maka ita hakarak komunika molok hahu. Deside ita nia mensajen no hakerek mensajen ne'e.
- Halo ki'ik pinta rapidu iha primeiro atu koko ideas barak se bele.
- *Labele* tauk ko'a idea ida iha palku ruma. Ida ne'e importante liu atu servisu maka'as atu hetan ideas forte hafoin kontinua servisu iha ida ne'ebé ita la gosta.

**Choices:**

The United Nations and other international organizations have chosen special days to focus public attention on human rights every year. The dates shown here are just a few ideas. Creating posters, plays, and poems to celebrate these days would be a good way to focus your human rights teaching.

**Opsaun:**

Nasoens Unidas no organisasaun internasional seluk tan hili tiha ona loron spesiál atu tina-tinan fokus atensaun públiku ba direitus umanus. Data ne'ebé hatudu iha ne'e maka loron balu de'it. Kria posters, halimar, poesia atu selebra loron hirak ne'e bele sai dalam di'ak atu fokus ba hanorin direitus umanus.

International Women's Day March 8  
 International Children's Day June 1  
 International Day of Peace September 21  
 International Human Rights Day December 10

Loron Internasional Feto nian 8 Marçu  
 Loron Internasional Labarik nian 1 Junu  
 Loron Internasional Dame nian 21 Setembru  
 Loron Internasional Direitus Umanus nian 10 Dezembru

**4**

**Blind walking.** In the course of this game no one should talk. The participants divide up into pairs. While one participant keeps their eyes closed, the other leads him/her around the room. The "leaders" should find a variety of (safe!) experiences for their partners. For example, asking them silently to identify objects by touch, leaving them alone for a moment, running together on smooth ground. Encourage "leaders" to use their imagination. It is important to switch roles at a given signal.



**Matan delek la'o.** Iha kursu jogus ne'e nian, la iha ema ida ne'ebé bele ko'alia. Fahe partisipante sira ba grupu ema nain rua. Partisipante ida haree sira taka matan, no seluk lori nia ba haleu salaun, ida ne'ebé guia tenke buka dalam seguru oin-oin! Esperiéncia ba sira atu identifika buat ruma hodi kona no fó hatene ba nia parseiru. Hanesan: husu sira atu identifika buat ruma hodi kona, husik sira hela mesak iha minutu balun, halai hamutuk iha rai mamar, fó aten-berani, "guia sira" atu uza sira nia imajinasau. Importante atu troka malu hodi sinal ida ida ne'ebé fó ona ba nia.

**Feedback discussion:** How did you feel as the one being led around (blind walking)? How did you feel as the guide? Which was more difficult for you? Why? How did you communicate if you were not able to talk? How did you receive the messages sent by the one who was guiding you? Were you a good listener? Did you trust your leader? What does it mean to be a good leader? (In order to get people to follow you, you must look after them. You must also remember what it feels like to be the one following, so that you will respect the needs of those you lead and thus become a better leader.) Why is trust important? (In families, friendships, between countries...) Was it important to listen to the body language (touch) of the one who was leading you around? What does *listening* mean here? (Facilitator's note: *listening* means to completely direct and focus oneself on another person.)

**Diskusaun atu haree fila fali:** Oinsá ita sente nu'udar matan delek ne'ebé ema seluk lori? Oinsá ita nia sentimentu nu'udar ema ne'ebé Guia? Ida ne'ebé maka difisil liu ba ita? Tanba sá ? Oinsá ita komunika bainhira ita *labele* la'o? Oinsá ita simu mensajen ne'ebé haruka husi ema ne'ebé lori ita ? Ita ema ne'ebé hatene rona ka lae? Ita laran metin ba ita nia guia? Atu sai guia di'ak katak sa? (Atu ema bele tuir ita, ita tenke tau matan ba sira. Ita mós tenke hanoin nafatin oinsá ita nia sentimentu se ita sai nu'udar ema ne'ebé tuir, atu nune'e ita bele respeita nesiedade ema sira ne'ebé ita lidera no hodi nune'e bele sai lideransa di'ak.) Tanba sa maka laran metin ba ema seluk ne'e importante? Iha família, kolega, entre nasaun...? Importante atu rona lia fuan isin lolon nian husi ema ne'ebé lori ita haleu ka lae? "Rona" iha ne'e katak sá? (nota fasilitador nian: "**Rona**" katak ita nia direisaun tomak no foka ba ema seluk.

## LESSON 4 – HUMAN RIGHTS VIOLATIONS

### LISAUN 4– VIOLASAUN BA DIREITUS UMANUS

**What we will be doing today:** Focusing on the need for protecting human rights in the course of conflict. What actions are participants prepared to accept from other people? Can they as their right (and responsibility to the community) support the protection of rights? Or can they, as their right, ask for the establishment of good relations in the community?

**Saida maka ita sei hala’o ohin loron:** haree liuliu ba interese hodi proteje direitus umanus durante konflitu nia laran. Saida maka partisipante sira prepara atu simu husi maluk seluk, asaun saida? Sira sei hetan sira nia direitu (no responsabilidade ba comunidade) hodi suporta estabilidade direitu nian, Ka sira sei hetan sira nia direitu hodi husu kona-ba estabilidade ne’ebé iha relasaun di’ak iha comunidade?

**Before we go on, are there any questions?** Did anything come up for you since the last lesson? Is there anything in particular you would like us to go over today?

**Molok ita ba oin, iha buat ruma atu husu?** Iha hanoin ruma ne’ebé *mósu* durante lisaun ikus ne’e? Iha buat ruma partikulár ne’ebé ita bele ko’alia hamutuk ohin?

1

**Ball toss:** How is everyone feeling today? Sit in a circle and pass the ball around making sure everyone who wants to gets a chance to catch the ball and tell they group how they are feeling and then pass the ball on to someone who hasn’t spoken yet.



**Pasa Bola haleu:** oinsá ema ida-idak ninian hanoin ba loron ohin? tuur haleu no fó bola ba malu no fiar ba ema ida-idak ne’ebé hakarak hetan oportunidade hodi hetan bola no fó hatene membru grupu oinsá sira nia hanoin dadauk ne’e no hodi fó bola ba ema ne’ebé seidauk ko’alia.

2

**Conflict and human rights.** Conflict can lead to a violation of basic human rights. We have three examples of conflicts (see the examples of personal, conflict, group conflict, and war conflict in the next exercise).



**Konflitu no direitus umanus.** Konflitu bele lori ita ba violasaun direitus umanus. Ita iha ezemplu tolu kona-ba konflitus (hare ezemplu konflitu pessoal, konflitu grupu, konflitu funu nian).

Divide into three groups. Each group gets one example of a conflict. Together they analyse it and describe which are the basic human rights (or right) that were (was) violated. When the discussions are finished - each group reads its conclusion to the rest of the class.

Fahe ba grupu tolu. Grupu ida-idak sei hetan ezemplu konflitu ida. Sira hamutuk analiza konflitu ne’e, no deskreve saida maka hanesan direitus umanus báziku / fundamentais ne’ebé hetan violasaun. Bainhira diskusaun ne’e hotu-grupu ida-idak lee sai sira nia konkluzaun ba alunus maluk iha klase laran.

### **Example 1: DECISION ABOUT LOVE**

#### **Ezemplu 1: DESIZAUN KONA-BA DOMIN**

Two young people loved each other. Their names are Maria and Mario. They had built their love over four years and they had a plan to spend their whole lives together. One day, Mario didn't know why but Maria tried to avoid spending time with him. She didn't want to meet or speak with Mario any more. Maria's behavior made Mario angry and unhappy. So then Mario tried to ask to Maria "Why have you avoided me and don't speak to me?" She answered, "I am like that because I don't want to continue our relationship." He asked her further, "How could you do this to me?" She responded, "Because you are from East, and I am from the West. I am afraid that our future together will not be good because of the East/West conflict, so I have made the choice to stop our relationship."

Iha joven nain rua ne'ebé mak hadomi malu tebetebes. Joven nain rua ne'e ida naran Maria no ida seluk naran Mario. Sira nain rua hala'o sira nia domin tinan ha'at ona no sira mós iha ona planu atu hodi sira nia domin ne'e ba fase ida mak seriu liu. Loron ida, la hatene tan saida, Maria koko hadok-an ona husi Mario. Maria lakohi tan atu hasoru no ko'alia ho Mario. Hahalok Maria nian ne'e halo Mario hirus no triste liu. Nune'e iha tempu ida Mario esforsu-an hodi husu ba Maria; Tanba sa o koko hado'ok-an no lakohi ko'alia mai hau? Maria hatete katak "hau halo hanesan ne'e tanba hau lakohi kontinua tan ita nia domin". Mario husu tan; rasaun saida mak o halo hanesan ne'e mai hau? Maria hatutan tan katak "Tanba o mai husi loro sa'e ne'e mak hau nia familia hotu la hatan atu ita kontinua ita nia domin". Nune'e Mario mós simu Maria nia rasaun no sira hakotu duni sira nia domin tan de'it problema Loro sa'e no Loro monu.

### **Example 2: THE MUSIC FANS**

#### **Ezemplu 2: EMA TUIR GRUPU MUSICA**

Students from a school in Los Palos took a trip to Dili. While looking around the city, they chatted about an upcoming concert by a visiting Indonesian band. A group of boys from Dili who were nearby began to make fun of and imitate their dialect. Soon a fight broke out.

What human rights were being violated in this conflict?

Estudante sira husi eskola ida, iha Los Palos hala'o viajen ba Dili. Bainhira la'o pasear iha sidade, sira la'o mai iha konsertu ne'ebé mai husi grupu música Indonesia nian. Grupu mane ida husi Dili ne'ebé besik sira komesa halo kómiku hodi limita sira nia lian (Dialeto). Derrepente iha konflitu boot ida mósu.

Direitu umanus saida maka hetan viola dau-dauk iha konflitu ne'e?

### **Example 3: WAR CONFLICT**

#### **Ezemplu 3: KONFLITU FUNU**

The conflict in Timor-Leste meant for many people the loss of a home, running away, fear, insecurity and separation from loved ones.

What human rights were violated here?

Konflitu iha Timor-Leste fó signifika ba ema hotu ne'ebé lakon uma, halai namkari, tauk, la hetan seguransa no iha separasaun entre feen ho la'en.

Direitus umanus saida maka hetan viola dau-dauk?

Round table discussion: In the examples, whose rights are ignored by whom? Which rights? (See Summary of Rights from the Convention on the Rights of the Child in **Part Five**)

Diskusaun mesa sírkulu : Iha ezemplus, se nia direitu maka ignora ho sé? Direitu ida ne'ebé? (Hare sumáriu direitus nian husi konvensaun direitus partisipante nian iha parte lima.)

What are you prepared to accept from someone else, what approach? Can you support as your right (and responsibility toward the community) the establishment of rights? Or - can you take as your right the establishment of good relations in the community?

Saida maka ita prepara tiha ona hodi simu ema seluk, metodu oinsá? Ita bele fó suporta hanesan ita nia direitu (no responsabilidade iha comunidade nia leet) ba estabilidade direitu? Ka-bele ita foti hanesan ita nia direitu ba estabilidade relasaun di'ak iha comunidade nia leet?

### 3

#### **Making human rights relevant.**

##### 1. Consider human rights in Timor-Leste:

- Can you think of a time in the history of Timor-Leste when the human rights situation was very bad? What was happening during this time? How did you feel?
- During this time, which human rights were violated? Whose human rights were violated? By whom?
- What about today? Think of all the human rights we have been discussing – which human rights are respected in Timor-Leste? Which ones are not?
- Does everyone (young, old; man, woman; parents, children; rich, poor; different districts) experience the same respect for human rights, or do some groups of people have better respect for their human rights than others? Who?
- Which human rights do you think are *mó*st important for the development of Timor-Leste? Why?
- What can you do help make human rights stronger in Timor-Leste?



#### **Halo direitus Umanus relevante**

##### 1. Konsidera direitus umanus iha Timor Leste:

- Ita bele hanoin kona-ba momentu ruma iha Timor Leste nia istória bainhira situaun direitus umanus a'at liu? Saida maka akontese iha tempu ne'ebá? O sente oinsá?
- Durante tempu ne'e, direitus umanus ida ne'ebé maka hetan violasaun? Se nia direitus umanus maka hetan violasaun? Se maka halo violasaun?
- Oinsá kona-ba ohin loraun? Hanoin kona-ba direitus umanus hotu ne'ebé ita diskute tiha ona – Direitus umanus ida ne'ebé maka hetan respeita iha Timor Leste? No ida ne'ebé maka la hetan?
- Ema hotu-hotu (foinsá'e, katuas/ferik, mane, feto, inan/aman, oan, riku, ki'ak, distritu diferente) hetan respeitu direitus umanus hanesan ka lae? Ka iha grupu balun ne'ebé hetan respeitu ba sira nia direitus umanus duke sira seluk? Se ka grupu ida ne'ebé?
- Direitus umanus ida ne'ebé maka o hanoin katak importante ba dezvoltamentu Timor Leste nian? Tanba sa?
- O bele tulun atu halo direitus umanus iha Timor Leste sai forte liu tan?

2. The government of Timor-Leste has ratified many international human rights treaties, including:

- The Universal Declaration of Human Rights,
- The Convention on the Rights of the Child,
- The Convention on the Elimination of all forms of Violence and Discrimination Against Women,
- The Convention Against Torture,
- The International Covenant on Civil and Political Rights, and
- The International Covenant on Economic, Social and Cultural Rights.

2. Governu Timor Leste ratifika tiha ona konkorda ba direitus umanus internasiona barak, inklui:

- Deklarasaun Universal Direitus Umanus (UDHR)
- Konvensaun Direitus Labarik (CRC)
- Konvensaun ba eliminasaun forum hotu kona-ba violénsia no diskriminasaun hasoru fetu (CEDAW)
- Konvensaun kontra tortura
- Kovensaun internasiona iha direitus sivil no politika, no
- Kovensaun internasiona iha direitus ekonomia, sosiál no kultura.

These treaties contain very detailed explanations of your human rights. By ratifying the treaties, the government has made them law, and has a legal obligation to protect your human rights and make respect for them stronger.

- What does this mean to you?

Konkorda hirak ne'e inklui esplikasaun ida ne'ebé detalle liu iha ita nia direitus umanus, hodi ratifika konkorda ida ne'e, governu halo tiha ona ida ne'e nu'udar lei ida, no iha obrigasaun legal atu proteje ita nia direitus umanus, no halo sira nia respeita sai forte liu tan.

- Ida ne'e katak saida ba ita?

## 4

**Human rights obligations.** When human rights are not respected and people's basic needs are not met, it causes frustration and anger. These feelings can lead to violence, especially targeted at those who are in a more privileged position. If everyone in society had their basic needs and human rights respected then it would significantly reduce the causes of conflict.



**Obrigasaun Direitus Umanus.** Bainhira direitus umanus la hetan respeita no ema sei la hetan sira nia nesiedade báziku, ida ne'e bele hamósu frustrasaun no hirus. Sentimentu ne'e bele lori ita ba violénsia, tarjetu espesial ba sira ne'ebé iha pozisaun priviléjiu (importante). Se ema hotu-hotu iha sosiadade hetan sira nia nesiedade báziku no hetan respeitu ba sira nia direitu ida ne'e sei signifika hamenus kauza ba konflitu.

The government has an obligation to help people to have their human rights respected. However, in order for this to be possible the government has to put laws in place that protect the rights of people. These laws are a set of rules that define what kind of behavior is acceptable and what kind of behavior is punishable. This is the government's way of enforcing the protection of its citizens. When someone hurts us or violates our human rights, we feel sad and angry. Likewise, when we hurt other people or violate their human rights, they feel sad and angry. This can result in violent conflict, long term trauma and poor relationships.

Governu iha duni obrigasaun atu ajuda nia povu hetan respeitu ba sira nia direitus umanus. Mas atu ida ne'e bele realiza, Governu tenke kria regras ne'ebé proteje ema. Regras sira ne'e sei define hahalok saida-saida mak di'ak, no saida mak la di'ak no hetan kastigu. Ida ne'e mak dalan ba Governu atu haforsa protesasaun ba nia povu sira.

Bainhira ema ruma hakanek ita ka viola ita nia direitus umanus, ita sei sente triste no hirus. Hanesan mós, bainhira ita hakanek ema seluk ka viola ema seluk nia direitus umanus, sira sei sente triste no hirus. Ida ne'e bele halo konfliktu, trauma tempu naruk, no relasaun ba malu sai la di'ak.

Think of some of the human rights we have discussed and make a list of them. Now think of a conflict situation where the violation of one group's both groups' human rights were involved.

- How were the human rights of the people involved respected?
- How were they not respected?
- How could they have been better respected?

Hainoin kona-ba direitus umanus ruma ne'ebé ita diskute ona no halo lista ida kona-ba direitus hirak ne'e. Agora hainoin kona-ba situasaun konfliktu ruma ida ne'ebé mak akontese violasaun ba direitus umanus.

- Oinsá ema nia direitus humanus hetan iha respeitu?
- Oinsá sira la hetan respeitu?
- Oinsá sira bele hetan respeitu di'ak liu tan?

When we interact with other people, we must do so in a way which respects them and us, and which respects their human rights as well as our own. With very few exceptions, it is NEVER okay for you to have your human rights met by taking away someone else's.

- Think of a situation where someone is trying to violate one of your human rights – for example by hitting you. How can you resolve this peacefully, without violating the human rights of the other person? [example: walk away, go a different way, ask a community leader to help mediate...]
- Maybe you want some land that your father will not give you. How can you solve the situation peacefully, without violating the human rights of others? [example: negotiate, share, trade...]

Bainhira ita interaktu ho ema seluk, ita tenke halo iha dalan ne'ebé respeitu sira no ita, no ida ne'ebé respeitu sira nia direitus umanus no mós ita nia direitus umanus. Ho eksepsaun oituan liu, ida ne'e la'os di'ak ba ita atu hetan ita nia direitus hodi hasai ema seluk nian.

- Hainoin kona-ba situasaun ruma, iha ne'ebé ema ruma koko atu viola ita nia direitus umanus – ezemplu hodi baku ita. Oinsá ita rezolve ida ne'e ho damen, hodi la halo violasaun ba ema seluk? [ezemplu: la'o do'ok tiha, la'o iha dalan seluk, husu ba lider comunidade atu tulun ...]
- Karik ita hakarak rai ida ne'ebé ita nia aman sei la fó ba ita. oinsá sei rezolve situasaun ida ne'e ho damen, hodi la viola ema seluk nia direitus umanus? [ezemplu: negosiasaun, fahe, trade, ...]

**Conclusion:** We all have the same basic needs and rights regardless of where we come from or who we are. When our needs are not met, and our rights are not respected we feel frustrated and angry. This can lead people to demand their rights with violent means. Our community can be safe and peaceful if we try to treat everyone fairly, and with respect – no matter which nationality, ethnicity, age, gender, economic status or political opinion.

**Konkluzau:** Ita hotu iha direitu no nesesidade báziku hanesan la depende ba ita mai husi ne'ebé ka ita se? Bainhira ita la hetan ita nia nesesidade, no ita nia diretu la hetan respeita, ita sente frustrasaun no hirus. Ne'e bele lori ema atu hetan sira nia direitu ho violénsia. Ita nia comunidade bele hetan seguransa no dame se ita koko atu fó tratamentu ba ema hotu no ho respeita – la depende kona-ba nasionalidade, tinan, estatus ekonómika no opinaun politika.

# 5

**Tower building.** Participants form groups of five. Each group is given the same amount of old newspapers and adhesive tape (or if you don't have old newspaper then the class can go and collect small sticks and branches). They have three minutes to build the highest tower possible. Before that they are given three minutes to discuss the task (how are they going to build it, whose idea is the best, whose executive plan will be used etc.). They all start at the leader's signal. If there are some participants who can not fit into any group (because the number of group members should be five) they are declared to be monitors for all groups.



**Harii torre.** Partisipante sira forma grupu ho ema nain lima. Kada grupu sei hetan jornal tuan no fita gola. Se ita la iha jornal tuan, partisipante sira bele halibur ai-pedasuk no ai-sanak. Sira iha minutu tolu atu harii torre ida ne'ebé aas liu. Molok atu halo torre ne'e, sira sei hetan minutu tolu hodi halo diskusaun kona-ba servisu ida ne'e (oinsá sira bele halo torre ne'e, se nia idea maka di'ak liu, atu tuir planu saida? ). Sira hotu komesa iha sinal lideransa nian. Kuandu iha partisipante balu ne'ebé la tama iha grupu (tanba total grupu ne'e tenke iha lima de'it) sira sei deklara atu sai hanesan monitador ba problemas hotu.

*Feedback discussion:* How did you feel working in a team? How did you feel during preparations and how about the building process itself? Did anyone start acting like the leader? Did anyone insist on his/her idea or did he/she take initiative? Did anyone encourage the whole group? Did you feel it more like a competition or like co-operation? What experience did you have?

*Diskusaun ba malu.* Oinsá o nia sentimentu/hanoin ba servisu grupu? Oinsá o nia sentimentu durante tempu preparasaun no oinsá prosesu ne'e rasik? Karik ema ida hala'o atividade ne'e hanesan lideransa ida. Karik ema ruma foti inisiativu? Karik ema ruma fó korajem ba grupu sira hotu? Karik o sente atividade ida ne'e hanesan kompetisaun ida ka hanesan servisu hamutuk? Esperiência saida maka o iha?

## LESSON 5 – THE SPECIAL NEEDS OF CHILDREN

### LISAUN 5 – LABARIK SIRA NIA NESESIDADE ESPEŠÍFIKU

1

**Children's rights.** This activity stimulates thinking about the needs of children, links human rights to human needs, and increases *familiarity* with the articles of the UDHR and/or the Convention on the Rights of the Child (CRC).



**Labarik sira nia direitu.** Atividade ida ne'e stimula hanoin kona-ba labarik sira nia prezisa, relasaun ho direitus umanus ba ema nia prezisa, ho hasa'e *familiaridade* ho artigu artigu UDHR nian no konvensaun direitus labarik nian (CRC).

In the 20<sup>th</sup> century it was recognized that many children throughout the world suffered from their basic rights not being met. The United Nations led international children's agencies to develop a convention that would provide standards to be applied in every country, to ensure that the lives of children are improved.

Iha sékulu 20 rekoñese ona katak labarik sira iha mundu sofre tanba direitus fundamental sira nian la rekoñese. Nasoens Unidas hatudu dalan ba ajensias organizasaun labarik internatsional para promove konvensaun ida ne'ebé bele fornese estandaria- estandaria para bele uza iha Nasaun idak-idak, atu nune'e bele hadia labarik sira nia moris.

To ensure many different countries would agree, it took ten years to develop the CRC. It was eventually adopted by the UN in 1989. Since then 191 countries have signed the convention, the CRC has been ratified and signed by East Timor. Now we want to develop an understanding of what the CRC means at a community level.

Fiar katak bele adapta ho kultura no rai ne'ebé diferente, prezisa tinan 10 para kria Konvensaun CRC. Ikus liu Nasoens Unidas adopta iha tinan 1989. Komesa husi ne'e Nasaun 191 maka asina tiha ona konvensaun ida ne'e. Konvensaun Direitu Labarik Nian Timor-Leste adopta no asina. Agora ita tenke dezenvolve komprendasaun ida ne'ebé di'ak liu kona-ba signifika Direitu Labarik iha comunidade laran.

**Child**– every human being below the age of eighteen years

**Labarik** –ema ida iha tinan sanulu resin ualu mai kraik

- Ask the class to imagine that they have been asked by the United Nations (the parliament of the world's nations) to make a list of all the things that all the children everywhere need to be happy and healthy. For example fód, play, air, love...
- Husu ba klase atu imajina katak Nasoens Unidas (parliamentu nasaun mundu nian) husu ona sira atu halo lista sasan hotu-hotu ne'ebé labarik iha fatin hotu-hotu prezisa atu bele moris haksolok no isin di'ak. Hanesan:hahan, halimar, anin no domin.
- Write up these "needs" as they are suggested without judging them. When there are no more suggestions, ask the class to identify which of their suggestions are really needs, and which are "wants". (For example, TV and sweets would be "wants" not "needs"). Try to identify needs which are the same for all children everywhere.
- Hakerek neseseidade hirak ne'e nu'udar ema fó sujestaun no seidauk analisa. Bainhira la iha ona sujestaun, husu ba klase atu identifika sira nia sujestaun ida ne'ebé maka prezisa liu, no ida ne'ebé maka nu'udar sira nia "hakarak" (ezemplu TV no rabisadu sai nu'udar "hakarak" la'os "prezisa")

koko atu identifika nesesidade ne'ebé hanesan ba labarik iha fatin hotu-hotu.

Some examples of special rights children have that adults don't have according to the CRC:

No capital punishment for children or life imprisonment (Article 37)

No recruitment into the armed forces under the age of 15 years and preferably not until 18 (Article 38)

Ezemplu iha direitu espesiál ba labarik, ema boot la iha, tuir CRC:

Laiha lei mate ba labarik ka dadur to'o mate (Artigo 37)

La rekrutamentu ba labarik sira tama iha forsa militar ba labarik sira to'o tinan 15 mai kraik, no di'ak liu mós *labele* ba labarik to'o tinan 18. (Artigo 38)

Many people in East Timor discuss the need to balance rights against responsibilities but we have to ensure that the responsibilities a child is given do not deprive them of their rights.

Ema barak iha Timor Leste debate katak presiza atu halo balansia direitu ho responsabilidade. Maibé ita presiza hatene didi'ak katak fó responsabilidade ba labarik la'os atu hasai sira nia direitus

### **TEN CORE RIGHTS**

Of the United Nations' Convention on the Rights of a Child

1. The Right for affection, love and understanding
2. The Right to adequate nutrition and medical care
3. The Right to free medical care
4. The Right to play and recreation
5. The Right to a name and nationality
6. The Right to special care, if handicapped
7. The Right to be among the first to receive relief in times of disaster
8. The Right to be useful member of society and to develop individual abilities
9. The Right to be brought up in a spirit of peace and universal brotherhood
10. The Right to enjoy these rights, regardless of race, color, gender, region, national or social origin

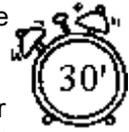
### **10 DIREITU IMPORTANTE**

Husi Nasoens Unidas nia Konvensaun Direitu Labarik Nian

1. Direitu hetan afeksaun, domin no komprensaun
2. Direitu atu hetan hahan di'ak no kuidadu di'ak husi moras
3. Direitu hetan tratamentu mediku ho gratuitu
4. Direitu atu halimar no rekreiu
5. Direitu hetan naran no nasionalidade
6. Direitu hetan kuidadu spesífiku, se karik alejadu
7. Direitu atu sai primeiru ba simu tulun bainhira hetan dezastre
8. Direitu atu sai membru comunidade ne'ebé di'ak no dezenvoleabilidade individual
9. Direitu atu sai boot iha espíritu dame no maun alin universal
10. Direitu atu hetan direitu sira ne'e, la depende ba rasa, kór kulit nian, jéneru, relijiaun, no orijinál social

## 2

**Small group activity.** Working in small groups or a class depending on the resources available, participants draw a large outline of a child.



The participants can sit in small groups and use large paper, markers, tape or alternatively if you do not have these materials, the class can do the activity together using chalk and the board.

The group gives the child a name and then decides on the mental, physical, spiritual and character qualities they would like this child to have as an adult (for example: good health, sense of humor, kindness) and writes these qualities inside the outline of the child. They might also make symbols on or around the child to represent these ideal qualities (for example: books to represent education).

**Atividade grupu ki'ik.** Servisu iha grupu ki'ik, ka hamutuk iha klase depende ba rekursos ne'ebé iha, partisipantes pinta labarik nia lalatak boot ida.

Partisipante sira bele tuur iha grupu ki'ik no uza surat tahan boot, spidol, fita gola, ka buat seluk ne'ebé ita hakarak hili, se ita la iha material hirak ne'e. Partisipante sira iha klase bele halo atividade ida ne'e hodi uza zis no kuadru.

Grupu fó naran ida ba labarik ne'e hafoin deside iha mental, fisikal, spiritual, no kualidade karakter ne'ebé sira hakarak labarik iha nu'udar adultu ida (iha ezemplu: Isin di'ak, sensu no humor, laran luak) no hakerek kualidade ida ne'e iha labarik nia lalatak. Sira mós bele halo simbolu iha labarik nia lalatak laran ka liur atu representa kualidade ideal hirak ne'e (iha ezemplu: livru representa edukasaun).

Inside the outline the group lists the human and material resources the child will need to achieve these qualities (for example: if the child is to be healthy, they will need food and health care).

Iha lalatak laran grupu halo lista ema nian no rekursos material (livrus) ne'ebé labarik sira sei prezisa atu to'o iha kualidade hirak ne'e (iha ezemplu: se hakarak labarik sai isin di'ak, ne'e prezisa hahan no tratamentu saúde).

Now show the class the summary of the Convention on the Rights of the Child. Explain that years ago a similar list was made by the UN and later it became the Convention. The Convention reminds the world's nations of the needs of their children.

Agora hatudu ba klase sumáriu konvensaun direitus labarik, esplika ba sira katak tinan hirak liu ba, Nasoens Unidas (UN) halo lista ida hanesan ne'e. no la kleur ida ne'e sei sai nu'udar konvensaun. Konvensaun fó hanoin fali ba nasaun sira iha mundu kona-ba labarik sira nia nesesidade.

Ask the class to compare their list with the summary of the Convention. Which needs have been identified as rights? Are there any differences between the two lists? Why?

Husu ba partisipante sira nia lista no sumáriu konvensaun nian. Nesesidade ida ne'ebé maka identifika ona nu'udar direitus? Iha diferensia ruma entre lista rua ne'e ka lae? Tanba sá?

Work through the CRC. Let's look again at the lists of rights/deserves we made in the first lesson; are any of those in the CRC?

Lee liu husi CRC. Mai ita haree tan ba lista direitus / nesesidades ne'ebé ita halo ona iha lisaun primeiru; balun husi sira ne'e ita hetan iha CRC ka lae?

**Round table discussion:**

- Why do you think that the United Nations thought it was important to list children's rights?
- Why do you think the Convention is a list of needs, not wants?
- Do you think all the children in your country and in the world have all these rights? Why not?
- Look at one or two of the rights in the Convention. What might happen if we took these rights away from a child? How would the child live? How would the child feel?
- What do you think the leaders of your country, your teachers, parents, or you and your classmates could do to make sure that all the children in your country have these rights guaranteed?

**Diskusaun mesa kabuar**

- Tanba sá ita hanoin katak Nasoens Unidas hanoin; Importante atu halo lista direitus labarik nian.
- Tanba sa ita hanoin: konvensaun maka nu'udar lista nesesidade nian, la'os hakarak nian?
- Hanoin katak labarik hotu-hotu iha ita nia nasaun no iha mundu iha direitus hirak ne'e hotu? Tanba sá la iha?
- Hare ba iha direitus ida ka rua iha konvensaun. Saida maka sei akontese se ita hasai direitu hirak ne'e husi labarik ida? Labarik ne'e nia moris sai oinsá? Labarik ne'e sente oinsá?
- Ita hanoin saida kona-ba lider sira iha ita nia nasaun, ita nia mestre, inan-aman ka ita no nia kolega eskola sira bele halo atu halo los katak labarik hotu-hotu iha o nia nasaun iha garantia direitus hirak ne'e?

**Objective:** The objective of this small group activity is to encourage the participants to share their ideas about the special needs of children. From this they can think about what children need in order to have a quality life in regard to their mental, spiritual and physical health.

**Objetivu mak:** Atividade grupu ki'ik ida ne'e atu fó aten-berani ba partisipante sira atu bele hasai ideas ruma kona-ba sira nia nesesidade espesiál ne'ebé sira tenke hetan atu nune'e sira bele hetan qualidade ruma kona-ba mental, espiritual, fizikal, no seluk tan.

**3**

**Identification.** Using the CRC and the UDHR, the group identifies the articles that guarantee a child each of these needs and writes the number of the article(s) next to that item on the list. Any needs that are not covered by the documents are circled.



**Identifikasaun.** Uza artiguartigu artigu husi CRC no UDHR, grupu identifika artigu ne'ebé garantia labarik nia nesesidade ne'e ida-idak no hakerek artigu barak. Tuir buat ne'e iha lista. Halo sírkulu iha nesesidade ruma ne'ebé la hetan ho dokumentu.

If you have been working in small groups then each group now posts their child on the wall, "introduces" the new member of the community, and explains its choices. As a need is linked to a right, a member of the small group reads that article from a simplified version of the UDHR and/or CRC.

Se ita halo tiha ona servisu iha grupu ki'ik, hafoin grupu ida-idak taka sira nia lalatak labarik nian iha didin "introdús" membru foun iha comunidade, no esplika buat ne'ebé nia hili. Hanesan nesesidade ida halo ligasaun ba direitu ida membru ida husi grupu ki'ik lee artigu ida ne'e husi versaun simplifika ida UHDR no / ka CRC nian.

**Objective:** The objective of this activity is for the participants to see the relationship between what they think children need to be happy, healthy and to develop to their full potential, and the rights guaranteed by the international

community to help them achieve this.

**Objetivu:** Atividade ida ne'e ninia objetivu maka, partisipante sira sei haree relasaun entre saida maka sira hanoin katak labarik sira presiza atu moris kontente no isin di'ak no dezenvolve sira nia potensial tomak no direitus ne'ebé comunidade internasional garantia atu tulun to'o ida ne'e.

4

**Support.** We explain that we are going to practice giving and receiving support. Support is a positive thought (or action) expressed to someone in the group. Everybody sits in a circle, and sends positive thoughts to each other with their eyes closed.



**Suporta.** Ita esplika katak ita sei halo pratika oinsá fó no simu Suporta maka nu'udar hanoin pozitivu ida (ka asaun), ne'ebé ita espresa ba ema ruma iha grupu. Ema hotu-hotu tuur iha sírkulu laran, no haruka atu hanoin pozitivu ba malu hodi taka sira nia matan.

**Conclusion:** Explain that everybody wants to be important and valued, recognized by others. We all need support. If you wish to give (or get) support, begin by talking in positive way about yourself (and others). So use affirmative statements, not negative statements.

Then ask the participants to think about how they can support children in their lives so that they can get the things that they need to become good adults.

**Konkluzau:** Esplika ba partisipantes katak ema hotu-hotu hakarak sai importante no iha valor, no ema seluk rekoñese nia. Ita hotu-hotu presiza suporta. Sei ita hakarak fó no simu suporta, tenke hahu no ko'alia pozitivu la'os negativu.

Depois husu partisipantes atu hanoin kona-ba oinsá sira bele suporta labarik iha sira nia moris *loron-loron* nune'e sira bele hetan buat ne'ebé sira sira presiza hodi sai adultus ne'ebé di'ak.

## LESSON 6 – CHILD PROTECTION & SUPPORT

### LISAUN 6 – PROTESAUN & SUPORTA BA LABARIK

**Explanation of Loss and Trauma:** Loss threatens a person's need for security and safety. A serious loss can affect the very core of self identity, a loss such as the loss of social roles, physical attributes, emotional attributes and the opportunity for specific behaviour and interactions with persons who are important for us. It means also the loss of our usual skills to deal with difficult situations.

**Esplikasaun kona-ba Lakon no Trauma:** Ema ne'ebé iha sentidu lakon presiza seguransa no seguru. Sentidu lakon ne'ebé seriu bele efeitu ba ema nia identidade-an rasik, ezemplu lakon papel sosiál, atribu fíziku, atribu *emósional* no oportunidade ba hahalok ne'ebé espesífiku no mós interasaun ho ema seluk ne'ebé importante ba ita. Ida ne'e fó signifika mós ba ita nia sentidu lakon kona-ba ita nia kapasidade baibain hodi hasoru situasaun difisil.

Sometimes loss occurs in traumatic circumstances (trauma = an unpredictable, intensive event, beyond the usual human experience which frightens *almóst* anyone) and leads to chaos, helplessness and the fear of being totally exposed to a life threatening danger, without any ways with which to deal with it.

Dala ruma sentidu lakon akontese iha kondisaun traumátiku (trauma = impediku eventu intensivu, esperiénsia ne'ebé la normal ba umanu ne'ebé hatauk ema hotu-hotu) no ida ne'e hamósu ambiente la iha kontrola, inklui konflitu, sentimentu *labele* hetan ajuda no hanoin tauk ba problema moris ne'ebé perigu liu, ho la iha dalan atu rezolve situasaun ne'e.

Many children experience sudden unexpected traumatic events within the family, very often related to family violence, which should be differentiated from extreme situational traumatisation. The extreme situational trauma which occurs in war conditions means a constant violent environment, loss of security, depressed parents etc.

Labarik barak hetan esperiénsia derepente husi eventu traumátiku ne'ebé la espera iha família laran, dala barak eventu ne'e *mósu* tanba violénsia domestika, ne'ebé tenke sai diferensia husi traumatizasaun temporaria. Situasional trauma perigu ne'e akontese iha situasaun funu ne'ebé signifika katak ambiente violénsia ida ne'ebé konstanta, lakon seguransa, depresaun husi inan-aman no seluk-seluk tan.

Some participants have long term reactions to traumatic events while others seem to cope with the same situation in an *almóst* non-problematic way.

Labarik partisipante balu iha reasaun naruk kona-ba eventu traumátiku, bainhira alunus seluk mós hasoru situasaun hanesan uza dalan seluk ne'ebé la iha problema.

For a child to grieve and to integrate their trauma he/she needs:

Ba labarik ida atu sai laran suzar no atu integra sira nia trauma sira persiza:

- a reasonably secure attachment to the parents before the loss
  - to be given accurate information about what has happened
  - to be allowed to ask questions, and take part in grieving rituals
  - to have the comforting presence of a known and trusted person
- 
- iha relasaun metin no hetan domin husi inan-aman molok sentidu lakon ne'e *mósu*
  - simu informasaun bei-beik kona-ba saida maka akontese tiha ona
  - permite sira atu husu perguntas, no atende serimonia kona-ba laran moras nian
  - iha presensa konfortavel husi ema kuñesidu no ema ne'ebé ita laran metin (konselor) hodi fó apoio.

If the afore mentioned criteria are met the child might go through some of the following stages of the grieving process. Group leaders working with trauma as well as other persons close to a traumatized child should learn how to identify some of the child's reactions and should be *familiar* with the process of bereavement.

Se karik kriteria hirak ne'ebé ita temi ona iha leten hetan ona, bele hakbesik ba labarik sira liu husi fase-fase tuir mai kona-ba prosesu hala'o laran triste. Lideransa grupu nian ne'ebé hala'o servisu iha area trauma ba labarik nian no mós ema ne'ebé besik labarik ne'ebé hetan trauma, presiza aprende oinsá identifika labarik sira nia reasaun ruma no presiza toman ho prosesu hala'o laran triste.



*Grief Stages*  
(Kübler-Ross; adapted by Graver & Morse 1986)



*Grief Stages / Etapa Traumátiku Nian*  
(Kübler-Ross; adapted by Graver & Morse 1986)

**Explanation about the diagram:** This diagram shows the process of grief and letting go of trauma. It is not possible to move directly from the separation/loss stage to letting go of the past – it is necessary to move down through the “negative” feelings before reaching hope and moving back up to the “positive” feelings. It is important to remember this for two reasons:

1. We see that we do not need to avoid the uncomfortable feelings, they are necessary for us to process and let go of our traumatic experiences.
2. We see that we should not judge the uncomfortable feelings or the child's behaviour during this period (angry, violent, depressed, distracted) because it is a normal part of the process of

letting go. If we can recognize this and, help the child move through to the positive feelings, then we can help the child to heal.

The left side of the diagram and the feelings there (depression, anger, etc) are expressions of lost hope, no sense of purpose in life, no sense of control over life, and wanting to avoid the memories. The objective of the following activities is to help participants to restore hope, to restore a sense of purpose in life, to restore a sense of control over their lives, and to understand that their feelings are normal.

**Esplika kona-ba diagrama ida ne'e:** Diagrama ida ne'e hatudu mai ita prosesu laran triste no husik trauma liu. La'os fasil atu muda direktamente husi separasaun no sentidu lakon atu husik liu pasadu nian. Ida ne'e presiza atu muda tun liu husi sentimentu negativu molok to'o iha esperansa no muda fali ba leten, ba iha sentimentu positivu. Importante liu atu hanoin nafatin rasaun rua ne'e:

1. Ita haree katak ita la presiza hases hosi sentimentu ne'ebé la konfortavel, sentimentu hirak ne'e presiza ba ita atu prosesu no husik ita nia esperiénsia traumátiku.
2. Ita haree katak ita *labele* justifika sentimentu la konfortavel ne'e ka labarik nia hahalok durante periodu (hirus, violénsia, depresa, laran taridu) tanba ida ne'e parte normal ida ba prosesu "husik traumátiku ne'e liu". Se ita hatene didi'ak ida ne'e, no tulun labarik muda ba iha sentimentu positivu, ita bele tulun labarik ne'e sai di'ak.

Parte karuk husi diagrama no sentimentu, iha (depresaun, hirus, etc) nu'udar espesaun lakon esperansa nian, la iha sentidu objetivu iha moris, la iha sentidu atu kontrola moris, no hakarak hases husi memoria. Atividade ida ne'e nia objetivu maka; tulun labarik sira atu hakonu esperansa no sentidu objetivu moris nian, sentidu kontrola—an iha sira nia moris, no atu komprende sira nia sentimentu nu'udar buat ida ne'ebé normal.

In some cases, when adults find it hard to cope with the grief of children, a child will pick up the unspoken signals and refrain from asking questions. The child will not talk about the event and will not show any signs caused by the loss. By avoiding any talk about trauma the child will be caught in the feelings of hurt, guilt, sadness or anger.

Iha kasu seluk, bainhira adulutu senti hetan difikuldade hatan ba labarik sira nian laran triste, labarik ida sei hatudu sinal de'it no *labele* husu buat ida. Labarik ne'e sei la ko'alia kona-ba eventu no sei la hatudu sinal ruma ne'ebé afeitu husi sentidu lakon ida ne'e. Se la ko'alia kona-ba trauma, labarik sira sei metin iha sentidu laran kanek, tauk, sente sala, laran triste, ka hirus.

To be able to develop the internal plan of action of how to heal the situation and to be able to develop the proper future orientation action plan, the child needs to express or talk about the loss and trauma. This communication however is not passive listening. The main thing in communicating with participants is active listening. That is an intensive exchange of active and passive receiving, listening with brief silent moments (pauses) and gentle encouragement.

Atu bele dezenvolve planu asaun internal kona-ba oinsá atu hadi'ak situasaun, hodi bele dezenvolve planu ba asaun orientasaun futuru nian ne'ebé di'ak, labarik sira presiza espresa ka ko'alia kona-ba sentidu lakon no trauma nian. Komunikaun ida ne'e la'os rona de'it ho pasivu. Buat importante iha komunikaun ho partisipante sira maka rona sira ho aktivu. Ida ne'e nu'udar modifikasaun aktivu ne'ebé intensivu no simu passivu, nonook hodi rona no fó motivasaun.

The following are some basic guidelines for communication with a grieving child:

Iha dalan komunikaun báziku ba labarik ne'ebé laran triste maka tuir mai ne'e:

- listen, recognize and verbalize the child's feelings
- pay attention to the child's comments or questions
- show empathy, share emotions, encourage a relaxed atmósphere, and have fun together even when dealing with serious and hard life situations
- Rona, rekoñese, no ko'alia ba labarik nia hanoin
- Fó atensaun ba labarik nia espresaun ka perguntas

- Fó komprensaun ba labarik nia sentimentu, ekspresa *emósaun*, fó korajen/motivasaun iha situzaun ne'ebé kalma, no halimar hamutuk ho labarik sira maske bainhira ko'alia kona-ba problema ne'ebé seriu

Adults can often underestimate a child's suffering. But children talk to each other about their grieving moments. We shall start with the assumption that by talking in a group of their peers, participants will be able to understand each other better and in that way help each other to deal with their loss.

Ema *boot* sira dala ruma hanoin katak labarik nia terus mak menus liu realidade. Maibé labarik sira ko'alia ba malu kona-ba sira nia laran triste. Ita komesa ho asumpsaun katak liu husi grupu dialogu ho sira nia kolega rasik, partisipante sei bele komprende ba malu hodi fó ideas kona-ba sira nia problema liu husi dalan ida ne'ebá.

## Loss and Separation

"Loss is a fact of life: from the day of our birth we are exposed to losses and separations." This sentence sounds as if loss and separation coping reactions could be learned, for example by its reoccurrence loss becomes less dangerous for the self. Bowlby, in his attachment theory explains why this is not possible. "Attachment behaviour accomplishes the instinctual need for survival and safety, and leads to the development of affectional bonds. Disruption of the bonds is a threat to survival. The process of grieving is a natural and healthy response to this separation anxiety in infants."

## Sentidu Lakon no Separasaun.

"Sentidu lakon hanesan faktu ba moris: komesa husi ita nia loran moris, ita hetan sentidu lakon no problema separasaun." Liafuan ne'e, hatudu katak bainhira problema sentidu lakon no separasaun hetan reasaun maka'as, maka ita sei estuda liu husi; ezemplu, tanba ida ne'e halao dala barak ,sentidu lakon ne'ebé la fó impaktu *boot* ba ita nia-an rasik. **Bowlby**, iha ninian teoria esplika katak, tansa ida ne'e la fó possibilidade. "Hahalok ne'ebé

Forma relasaun metin importante be ema nia nesesidade laran nian atu moris naruk no seguru, no mós iha relasaun ba dezenvolvimentu relasaun ho hadomi. Distrupsaun kona-ba relasaun nu'udar sentidu lakon ida ba ita nia moris. Prosesu kona-ba problema laran triste sai hanesan problema natural no responde saúde ba separasaun laran-la hakmatek ba labarik sira."

The diagram GRIEF STAGES shows that the integration of the loss begins with hope and working through issues and problems, which enables the person to see a new reality and make positive changes in his/her present life. The interest of the person is directed outward with a focus on present and future. This "working through the loss" doesn't guarantee an overall recovery, the emotional pain may still surface, but less intensely and less frequently.

Diagrama ba FASE LARAN TRISTE hatudu katak integrasaun kona-ba sentidu lakon komesa ho esperansa no hala'o servisu kona-ba kestaun no problema sira, ne'ebé fó possibilidade ba ema hodi haree realidade foun ida no halo modifikasaun pozitivu iha ninian moris agora. Ema nia interese sei sai no haree liu-liu iha tempu agora no loran aban nian. "Hala'o servisu kona-ba sentidu lakon" ne'e la fó garantia ba buat hotu ho di'ak, moras *emósonal* bele sei iha nafatin, maibé hamenus bebeik (hamenus intensivu).

The crucial point in working through past loss and separation is to talk/think about factors that will help in the grieving process and the factors that can hinder it (for example, ambivalent relation with the lost person, resentments, emergence of previous losses, lack of support). Such hindrances sometimes stop a person from saying farewell to the lost person (animal, toy), which must happen in the separation process.

Pontu importante hodi hala'o servisu kona-ba sentidu lakon no separasaun uluk nian mak hanesan fahe ideas no hare kona-ba fatóres sira ne'ebé sei fó ajuda iha prosesu hadi'ak laran triste no mós fatóres sira ne'ebé bele hapara prosesu proteje problema ne'e. (Hanesan relasaun sentimentu ne'ebé kontrariu ho ema ne'ebé lakon, resentementu, hanoin hetan ba sentidu lakon uluk, ladun iha suporta).

Atrazadu hirak ne'e dala ruma hapara ema ida hodi hatete adeus ba ema lakon (ka ba animal, boneka), ne'ebé tenke *mósu* iha prosesu separasaun.

## "Letting Go"

To reach recovery as part of the grieving process we need the "letting go" phase, acceptance of reality as it is, and adjustment to this reality. The heaviness of the grief and loss experience presses upon us. Yet sometimes we would rather carry that weight than let it go, because "it is too heavy to move anywhere" or "where ever we go, it will follow us." With this heaviness we have a feeling that we still keep something of the lost person, or we still plan to finish the unfinished business we have with someone.

## "Husik liu"

Atu to'o iha kondisaun di'ak hanesan parte kona-ba hala'o prosesu hadi'ak laran triste ne'ebé ita presiza fase "**husik liu**" simu realidade tanba prosesu moris, no adopta ho realidade ne'e. Terus todan no esperiénsia neon lakon kuandu husik nia liu. Tanba problema ne'e todan liu hodi ba ne'ebé de'it, ka ita la'o ba ne'ebé de'it, problema ne'e sei tuir hela ita. Liu husi problema ne'e ita iha hanoin katak, ita sei rai hela buat ruma kona-ba ema sira ne'ebé lakon, ka ita sei planu hodi hakotu atividade ruma ne'ebé seidauk hotu ho ema seluk.

The problem is that life brings more and more heavy situations. If we would collect them all, and keep the heaviness for ourselves, we would move slowly, our shoulders would collapse because of this burden, and we would become passive and depressed. Sometimes people in this state of collected anger and sadness choose not to let it go for fear that if they did, they would be in danger of facing emptiness or loneliness; their lives would have little meaning.

Problema ne'e hatudu katak ita moris iha situasaun difikuldade barak. Bainhira ita halibur situasaun difikuldade barak, no rai problemas hirak iha ita-an rasik, ita sei bok-an neneik, ita nia kabas tanba problema ne'e, no ita sei sai pasivu no iha depresu. Dala ruma povu iha nasaun ida ne'e hetan problema psikolojia (hirus), laran triste hili atu *labele* husik problema ne'e liu. Tanba laran tauk se sira halo, sira sei hetan perigu hodi hasoru mesak iha sira nia moris; sira nia moris sei la fó signifikadu.

"The *móst* efficient way of coping with stress is to work on traumatic experience, on regaining the lost feeling of self-control and gaining insight into one's own problem."

"Dalan ida ne'ebé efisiente liu iha rezolve problema laran moras maka tenke servisu iha esperiénsia traumátiku nian, hodi to'o fila fali sentidu lakon kona-ba kontrola-an rasik no to'o iha koñese liu tan ema nia problema."

Ofa Dyalon, **Resource**  
(Croatian translation "*Spasimo djecu*", SK, Zagreb 1995)

Ofa Dyalon, **Rekursu**  
(Traduzaun Kroasian "*Spasimo djecu*", SK, Zagreb 1995)

But life itself provides the energy to go on. The feeling that "after the rain comes the sunshine," or that "tomorrow will be another day" can help us to try again, and allow some of the burden to be removed. We therefore become free to start a new life.

Maibé moris ne'e rasik fó enerjia hodi la'o ba oin. Hanoin katak "depois udan hotu tiha loron manas sei mai" ka katak "aban sei sai loron seluk" bele ajuda ita atu buka tan, no permite ba problema balu hodi tau ba fatin seluk. Ne'e duni ita sei livre hodi komesa fali ba moris foun ida.

# 1

**Principles of Child Protection.** Explain the following to the participants - In your community you can play an important role in the development of the children. You have the opportunity to be a safe person for them to share their problems with.



**Prinsipu ba Protesaun ba Labarik:** Esplika buat ida ne'e ba partisipante sira iha ita nia komunidadade, ita iha papel importante ida iha dezvoltamentu labarik sira nian. Ita bele sai ema ida ne'ebé seguru ba sira atu sira bele fahe sira nia problema.

Due to the fact that children are vulnerable, adults need to support and protect them in their daily lives. To support children is not just about supporting their physical needs, but also supporting their emotional needs. Children can become vulnerable when they have problems and as they are young they don't yet know appropriate ways of dealing with their problems. It's not easy to get close to children who are experiencing problems, but we need to try to talk with them and understand where they are coming from in order to support them.

Labarik mak vulnerabel liu, tanba ne'e, ita nu'udar ema adultus presiza suporta no fó protesau ba labarik iha sira nia moris *loron-loron*. Atu suporta labarik sira la'os de'it suporta iha parte fíziku maibé ita presiza suporta sira iha parte *emósional* nian. Labarik sira sai vulnerabel liu bainhira hasoru problema. Sira seidak hatene kona-ba dalan saida mak di'ak ba sira hodi hasoru buat hirak ne'e hotu. La'os fasil mai ita atu hakbesik ita nian-an ba labarik ne'ebé mak hetan problema. Ita presiza halo aprosimasaun di'ak hodi hakbesik-an no fó suporta ba sira.

**Firstly** - We need to value children and make their wellbeing a priority in our lives,

**Secondly** - We need to clarify to them their rights and obligations

**Thirdly** - We need to become good friends with them and good role models for them, so they can feel safe and comfortable to talk to us

**Forthly** - We need to communicate well with them so they don't feel like they are alone

**Permeiru** - Ita presiza fó mós valor ba sira nia moris no tau mós labarik sira iha papel ne'ebé importante iha ita nia leet

**Segundu** - Esklarese loloos ba sira kona-ba sira nia direitu no obrigasaun

**Terseru** - Ita presiza sai belun di'ak no mahon ba sira atu nune'e sira bele sente seguru no konfortavel atu ko'alia ho ita no

**Kuattru** - Kria mós komunikaun di'ak ho sira atu nune'e sira labele sente-an katak sira mesak.

**Discussion:** The facilitator asks the participants to identify child protection risks in their community and distributes sticky notes to the participants so that they can write child protection risks, then the facilitator puts the sticky notes on the board or on a large piece of paper.

**Diskusaun:** Fasilitador husu ba partisipante sira atu identifika risku protesau ba labarik iha sira nia komunidadade. Fahe "Sticky Notes" (surat tahan ki'ik) ba partisipante sira hodi hakerek risku protesau ba labarik, depois taka iha kadru ka surat tahan boot.

## What are our main responsibilities?

- Promote the protection of children and young people
- Provide support to families experiencing difficulties so that they can do better
- Respond to reports of harm and provide appropriate support
- Ensure offenders are properly punished and educated

### **Saida maka henesan ita nia responsabilidade?**

- Fó hatene (promove) kona-ba protesaun ba labarik no foinsaé
- Fó suporta ba família ne'ebé hetan difikuldades atu sira bele hadia sira nia situasaun
- Hare ba relatoriu perigu ne'ebé simu hodi fó suporta ne'ebé apropiadu
- Hatebes (memastikan) katak perpetrador hetan kastigu ho los no mós hetan Edukasaun

### **Principles of child protection**

- Children deserve a childhood free from abuse. The rights and welfare of the child must be respected
- Parents should be the optimal source of protection for their children and the resource for meeting their basic needs
- Safety, welfare and well-being of the child are *móst* important. When there is a conflict between the interest of the parents and children, the welfare of the child is paramount
- Children and youth should be given opportunity to participate, at levels appropriate to their development, in decisions which significantly impact their lives
- Families must be given an opportunity to participate
- Child protection decisions must take account of the culture, language, religion, gender and ability of the child or youth
- Intervention should only be to secure a child's safety, welfare and well-being
- The identity of the child at risk should not be shared, unless it is essential to getting that child assistance
- If child can't live with their family, they should be provided with an environment which meets all of their needs
- All agencies and services, government and non government should ensure that staff are properly trained, screened and supervised

### **Prinsípiu-prinsípiu atu fó protesaun ba labarik**

- Labarik merese atu hetan moris ne'ebé la iha abuzu. Ema hotu presiza respeito labarik nia direitu no kuidadu sira
- Inan aman maka hanesan ema primeiru atu fó protesaun ba nia oan sira no rekursu sira nia nesesidade báziku
- Seguransa, no moris di'ak ba labarik importante tebes. Bainhira akontese konflitu entre buat di'ak ba inan aman no buat di'ak ba labarik, moris di'ak ba labarik maka importante liu
- Labarik no ema foin sa'e sira tenke iha oportunidade ba participa iha eventus ne'ebé apropiadu ba sira nia dezensolvimentu, iha desizaun ne'ebé maka impaktu ba sira nia moris
- Família tenke hetan oportunidade atu participa
- Desizaun ba protesaun labarik haree ba iha kultura, lian, relijaun, jéneru kapasidade ba labarik ou foin sa'e sira
- Intervensaun bele halo tan de'it labarik nia seguransa, ba moris di'ak no harmonia hodi halo di'ak ba labarik
- *Labele* fahe labarik nia identidade sei ita la presiza halo hanesan ne'e hodi ajuda nia atu hetan assistensia
- Se labarik la hela ho sira nia família, tenke prepara ambiente ne'ebé maka di'ak tuir labarik sira nia presiza
- Ajensias hotu-hotu ne'ebé fornese servisu ba labarik sira, inklui mós estadu tenke fiar katak staf sira servisu ho di'ak no profesionalismu

**Explain psychosocial:** Explain what the term psychosocial means by making a map about the symbiotic relationship between a child and their environment.

**Esplika psikososiál:** Halo esplikasaun kona-ba psikososiál liu husi halo mapa kona-ba relasaun simbiotik entre labarik ne'e ho sira nia ambiente.

This activity was adapted from Pradet's "Trauma and Violence Manual".

Atividade ne'e mai husi Pradet nian "Guia Trauma no Violasaun".

## 2

**What is trauma?** Provide a lecture about what trauma means, you can use the information from the lesson introduction. The word trauma comes from the Greek word traumatic "wound". There are two uses of the word trauma, a physical meaning and an emotional meaning. 1) Physical meaning – Any physical wound or injury and the physical shock following this, characterized by a drop in body temperature and mental confusion 2) Emotional meaning – Emotional shock following a stressful event, sometimes leading to long-term illness; a distressing or emotionally disturbing experience (Oxford, 1999)



**Saida maka Trauma?** Halo palestra kona-ba trauma signifika saida, ita bele uza informasaun husi introduzaun lisaun nian. Liafuan Trauma mai husi liafuan Yunani, katak 'kanek' traumátiku. Iha liafuan rua maka uza iha traumátiku, signifikadu fíziku no signifikadu *emósional*. 1) Fíziku signifika katak - kanek fíziku ka isin lolon no xoke fíziku tuir ida ne'e, ho karakteriza hamonu temperatura isin nian no konfuzaun iha mentalidade 2) *Emósional* signifika katak – xoke *emósional* tuir kedas ho eventu frustradu dala ruma lori ita ba moras iha tempu naruk; hanesan disturba esperiéncia laran suzar no *emósional*. (Oxford, 1999)

Pearlman & Saakvitne, 1995 – Psychological trauma is the unique individual experience of an event or enduring conditions, in which: The individual's ability to integrate his/her emotional experience is overwhelmed, or the individual experiences (subjectively) a threat to life, bodily integrity or sanity.

Pearlman & Saakvitne, 1995 – Trauma psikolojia hanesan esperiéncia individual uniku ba eventu ida ka kondisaun ne'ebé la'o dadaun, iha ne'ebé abilidade individual atu integra esperiéncia *emósional* hanesan buat ne'ebé ladun haksolok, ka esperiéncia individual ameasa ba moris, integridade isin ka saúde mental.

**Discuss the possible causes of trauma.** Examples – floods, food shortages, earthquakes, car crash, political violence/ social unrest, domestic violence, human rights abuses, imprisonment/detention or child abuse including sexual abuse, physical abuse, psychological or neglect

**Halo diskusaun kona-ba efeitu trauma ne'ebé posibvel.** Ezemplu – udan boot; la iha han natoon; rai nakadoko; kareta/ motor xoke malu; violénsia polítiku/krize polítiku, violénsia iha uma laran; abuzu direitus umanus; prizonamente/detensaun; ka abuzu ba labarik inklui abuzu sexual, abuzu fíziku, abuzu psikológiku ka la tau matan.

Psychological affects of trauma are likely to be more severe if they are human inflicted, repeated, unpredictable, involving more than one type of event, sadistic, undergone in childhood and perpetrated by a care giver or trusted person.

Efeitu trauma sikolojia bele sai todan liuse karik sira nu'udar ema ne'ebé *hamósu*, halo bei-beik, *labele* prediksi, involve tipu eventu barak, laran a'at ne'ebé nia hetan iha momentu sei ki'ik, husi ema ne'ebé tau matan ka ema ne'ebé nia laran metin.

**Discuss observable effect of trauma on children.** Split into small groups and read over the handout. Then discuss how you can identify children and young people that have experienced trauma and may need assistance.

**Halo diskusaun kona-ba efeitu trauma ne'ebé bele haree iha labarik ita.** Fahe iha grupu ki'ik no lee surat ne'ebé sira simu. Hafoin halo diskusaun kona-ba oinsá ita bele identifika labarik no ema foin sa'e ne'ebé hetan trauma no karik presiza asistensia.

3

**What is child abuse?** Child abuse is a complex and serious problem that may occur in the lives of children, young people and their families. Often it occurs in environments that are isolated and stressful, affecting those who are *mó*st vulnerable



**Abuzu labarik katak saida?** Abuzu labarik maka problema boot no seriu, ne'ebé bele akontese ba labarik nia moris, juventude, no nia família. Dala barak problema ne'e akontese iha fatin ne'ebé isoladu no nakonu ho stress, afeita sira ne'ebé vulneravel liu.

From Article 39 of the CRC – “All appropriate measure should be taken to promote the physical and psychological recovery and social reintegration of a child victim of any form of neglect, exploitation or abuse, torture, or any other form of cruel, inhumane or degrading treatment or punishment. Such recovery should take place in an environment which fosters the health, self-respect and dignity of the child.”

Husi Artigu 39 iha CRC – “presiza uza sasukat apropiadu hotu atu promote hadi'ak fizikal no sikolojikal no sosiál reintregasaun labarik ida ne'ebé vitima husi hahalok ne'ebé la kuidadu, eksplorasau ka abuzu, tortura, ka forma hahalok a'at seluk, inhumana ka tratamentu insulta ka kastigu. Rekupera hirak ne'e presiza hola fatin iha ambiente ida ne'ebé suporta saude, respeitan no dignidade labarik nian”.

**Hold a discussion about child abuse in East Timor.** Split into small groups and look over the different types of child abuse on the handout. Discuss examples of each type that you have seen or heard of happening in East Timor, also discuss possible outcomes for each type of child abuse. Then come back into a large group and share some examples that were discussed.

**Halo disksaun kona-ba abuzu labarik iha Timor-Leste.** Fahe iha grupu ki'ik no haree tipu abuzu ida-idak ba labarik iha surat. Diskusaun ezemplu tipu ida-idak ne'ebé ita haree no rona iha Timor-Leste, no mós diskusaun kona-ba resultadu husi tipu ida-idak. Hafoin halibur hamutuk fali iha grupu boot no fahe ezemplu ne'ebé ita diskusaun tiha ona.

**Brainstorm:** Ask participants to identify signs and symptoms of children who are experiencing problems, include both physical and emotional. Participants may provide the following examples:

- Physical symptoms include: wounds, swollen eyes (from crying a lot), black eye, bleeding, etc.
- Emotional Symptoms include: scared, shivering, extreme shyness, often angry, separate oneself, hiding behind hands, etc.

**Brainstorm** (troka hanoin ba malu): Husu ba partisipante atu identifika sinal ka sintoma husi labarik ne'ebé mak iha problema, hanesan sintoma fiziku no *emó*sional. Partisipante bele tema ezemplu

- Sintoma fiziku hanesan: kanek, matan bubu, matan metan, ra'an sai no seluk tan

- Sintoma emotional hanesan: tauk, nakdedar, moe loos, sai hirus dor, hadook an, taka an no seluk tan

Note: In East Timor there is often some confusion between neglect and poverty. It is useful to discuss this. It is the responsibility of the government to alleviate poverty, but the responsibility of the parents and the family to give love.

Nota: iha Timor Leste dala barak la iha rekuñesimentu no sei konfuzauñ kona-ba diferensia entre idea pobreza no idea negligensia. Importante atu diskute kona-ba kasu ne'e. Governu maka iha responsabilidade atu redus pobreza liu husi sistema di'ak, maibé, inan-aman no família nia responsabilidade maka fó domin.

Example of child abuse in East Timor

- ❖ Being tied up to a tree
- ❖ Being imprisoned in a small room or cage with limited light
- ❖ Being banned from going outside or to school
- ❖ Being burned with cigarettes
- ❖ Being evicted from home
- ❖ Being made to do work which is beyond their capability
- ❖ Being forced to have sex with an adult
- ❖ Having sex for money
- ❖ Being left alone
- ❖ Being punched

Ezemplu abuzu ba labarik iha Timor Leste

- ❖ Futu nia iha ai-hun ida
- ❖ Kastigu nia iha kuartu ki'ik ka iha fatin nakukun.
- ❖ Bandu netik nia atu labele sai ka labele ba eskola.
- ❖ Sunu nia ho sigaro
- ❖ Duni sai husi uma
- ❖ Obriga servisu liu tiha nia kapasidade
- ❖ Obriga halo sexual ho ema adultu
- ❖ Halo relasaun sexual hodi buka osan
- ❖ Husik hela mesak/abadona
- ❖ Hetan baku.

4

**Identification Activity.** Explain to the participants: “In your community you can see day-to-day how children express the pain, trauma, loss and anxiety, they carry inside them. Children can express these feelings in many ways – sometimes the child will be angry and violent; sometimes the child will seem distracted and find it difficult to concentrate; sometimes the child will be shy and withdrawn. Each of these types of behaviour can tell you that the child is holding onto some trauma, so rather than punish the child or force them to participate, you can help them to move through the process of letting go of the trauma. For this reason, it is also important for you to feel comfortable about being approached by the child.”



**Atividade Identifikasaun.** Esplika ba partisipante sira: “Iha ita nia komunidade ita bele haree labarik laron ba laron oinsá sira espresa sira nia laran kanek, traumátiku, sentidu lakon, no laran taridu ne'ebé sira lori iha sira nia laran. Labarik sira bele espreza sentimentu hirak ne'e ho dalan oin-oin; dala ruma labarik sira bele sai hirus no halo violénsia; dala ruma labarik ne'e bele haree hanesan la iha hakmatek no suzar atu konsentra; dala ruma labarik ne'e sai moe no taka-an. Hahalok hirak ne'e bele hatete mai ita katak labarik ne'e iha trauma ruma, nune'e, duke kastigu labarik ka obriga nia atu partisipa, ita bele tulun nia atu muda liu husi prosessu “husik

trauma ne'e liu". Ba razaun ida ne'e, importante mós ba ita atu sente konfortavel bainhira labarik sira hakbesik."

Pass out the attached handout called "Summary of Observable Effects of Trauma on Children and Adolescents" and then ask participants to discuss the following.

Fahe pajina informasaun ho naran 'Sumáriu Efeitú Trauma Ne'ebé Bele Haree iha Labarik no Foinsá'e depois husu partisipantes atu diskute buat ne'ebé tuir mai:

It can be very difficult to accurately tell from a child's attitude or behavior what their specific problem is, however it is not always hard to notice when they are having a serious problem as they show signs through their attitude and behavior. Sometimes children demonstrate actions and reactions in a group, their family or their community. Signs of a serious problem may include misbehaviour, shyness, restlessness, vandalism, becoming violent, disinterest in playing, and not socializing with other children. When observing a child in a situation like this, it is important to approach them in the right way in order to determine if they are facing serious problems or not. Children find it very difficult to articulate their problems. We can tell a lot about their problems from their gestures and body language.

Normalmente suzar tebes atu koñese di'ak labarik sira nia atitudi ka hahalok. Labarik sira sempre mai ho hahalok ka atitudi ne'ebé diferencia. Dala ruma labrik sira hatudu sira nai asaun no reasaun iha sira nia grupu, família no comunidade sai nakar, moe-dor, la hakmatek, gosta estraga sasan, baku tun baku sae, la gosta halimar no lakohi involve-an ho nia maluk sira seluk. Bainhira ita haree situasaun hanesan ne'e ita presiza halo aprosimasaun di'ak ho sira, nune'e ita bele hatene katak labrik ne'e iha problema ka lae. Suzar tebes ba labarik sira atu hatete sai sira nia problema. Ita bele hatene sira nia problema liu husi komprende ba sira nia gestu isin lolon nian.

Examples of behavior that indicate a problem:

1. When we talk to them they act nervous or scratch themselves
2. The child hits themselves or in other ways hurts themselves frequently
3. When the child cries
4. When the child does not want to go somewhere or spend time with a specific person (this may indicate that in the place they don't want to go they are experience abuse or the person that they do not want to spend time with is abusing them)
5. When the child shakes and/or feels cold for no reason
6. When the child talks and/or laughs to themselves
7. When the child appears absent minded or hides their face behind their hands (this can be a sign of sexual abuse)

Ezemplu ba hahalok ne'ebé hatudu katak karik labarik iha problema:

1. Bainhira ita ko'alia ho sira no sira koi bebeik sira nia-an no iha nervosa.
2. Sira bok sira nia-an halo oin-oin; ka hetan moras bei-beik
3. Sira tanis;
4. Labarik lakohi atu ba fatin ruma ka besik ema ida spesifiku (posibel katak fatin ne'e mak fatin ne'ebé sira hetan abuzu, ka ema ida ne'e mak ema ne'ebé abuzu nia)
5. Sira nakdedar no sente malirin derrepente;.
6. Se karik nia ko'alia no hamnasa mesak mesak;
7. Bainhira sira tuur muron no liman tau iha hasan (possible katak ne'e hatudu katak sira hetan abuzu sexual)

## 5

**What can we do about trauma and abuse?** First we will discuss what we ourselves can do to help children and youth that have experienced trauma or abuse. Then we will discuss when it is appropriate to make a referral and how to go about doing so.



**Ita bele halo saida kona-ba trauma no abuzu?** Uluk nanain ita sei diskute kona-ba saida maka ita bele halo atu tulun labarik no foin sa'e sira ne'ebé iha esperiênsia ho trauma ka abuzu. Hafoin ita sei diskute kona-ba bainhira ida ne'e apresia atu halo referral no oinsá atu halo.

There are many things we can do as individuals to help children and young people cope with their difficult experiences. Counseling them about their problems is a good place to start, but you should prepare yourself beforehand on what you might say or do to support them better. Read over the handouts on counseling and helping those with trauma.

Iha buat barak maka ita bele halo atu tulun labarik no foin sa'e sira atu maneja sira nia esperiênsia difisil. Konsellu sira kona-ba sira nia problema maka di'ak liu atu hahu, maibé ita presiza prepara ita nia-an molok ita halo – iha buat ne'ebé ita sei ko'alia ka halo atu suporta sira di'ak liu. Lee surat ida-idak kona-ba konsellu no tulun ema ne'ebé hetan trauma.

**Counseling:** Give each participant the five handouts on counseling that are below. Give them ten minutes to read through them, then discuss them in a group. Go through each handout one at a time – providing a summary and receiving their questions and feedback.

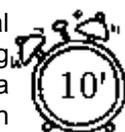
**Konsellu:** Fahe papel servisu lima tuir mai kona-ba konsellu ba partisipante ida-idak. fó sira minutu sanulu atu lee surat ida-idak, depois halo diskute iha grupu. Ko'alia kona-ba surat ida-idak – fó sumáriu no simu perguntas no sujestaun.

**Discuss the following questions:** Are there things you might try with children based on what you have read? Are there things you might do differently or improve from what you normally do? What types of activities should the child/youth do after having a traumatic experience? What types of activities can you do to help? What types of activities can you encourage the community to do to support the child/youth?

**Halo diskusaun ba perguntas tuir mai ne'e:** Iha buat ruma ne'ebé ita sei koko ho labarik ne'ebé ita koñese husi material ita foin lee? Ita bele halo ho diferensia ka hadi'ak? tipu atividade saida maka labarik/foin sa'e tenke halo hafoin hetan traumátiku? tipu atividade saida ita bele halo atu tulun? tipu atividade saida maka ita bele fó korajem ba sira nia comunidade atu halo, atu fó suporta ba labarik/juventude?

## 6

**How to get children additional assistance?** There are not many mental health resources in Timor-Leste. However, there are some options for getting children and youth assistance. These include: NGO Pradet (they have a counselor who works in each Western district), RDTL's Mental Health department (who has a representative in each district) and the police (in the case that the child/youth wants to pursue punishment for the offender, or the offender's incarceration is essential for the safety of the victim). Additionally, there are counseling services offered by nuns and priests at the church, psychosocial activities from NGOs like Ba Futuru and government programs that provide for serious mental illness that some times is a result of trauma and/or abuse.



**Oinsá atu hetan assistensia liu tan ba labarik sira?** La iha facilidade nato'on ba assistensia saúde mental iha Timor-Leste. Maibé, iha opsaun balun atu hetan assistensia ba labarik no joven sira. Ne'e inklui: ONG Pradet (sira iha ema konsellu ida iha distritu ida-idak iha parte loro-monu) no Polisia (se karik labarik no joven sira hakarak atu hetan kastigu ba ema ne'ebé ofende ba sira, ka ema ne'ebé ofende sira presiza hatama iha prisau para vitima bele hetan seguransa), oferese konsellu husi Padre ka Madre iha Igreja, atividades psikososiál husi ONG hanesan Ba Futuru no programa Governu ne'ebé fornese ba moras mental ne'ebé seriu.

The *mó*st realistic places to access ongoing support are at the community and *família* level. These are important resources, but depending on the nature of the problem may or may not be appropriate (for example, if the violation is from someone in the child's immediate family, it may be difficult to get their immediate family to support them).

Fatin ne'ebé fasil liu atu hetan asesu ba suporta maka nivel comunidade no família. Sira ne'e maka importante tebes, maibé depende ba tipu problema ne'ebé iha, bele ka *labele* (ezemplu, se violasaun mai husi labarik nia família rasik bele hetan suzar atu suporta husi sira nia família).

### **Reporting on Danger Signs and Referring to other Organizations for Support**

#### **Halo Reportu kona-ba Perigu No Refere ba Organizaun**

Many matters of child abuse in Timor-Leste continue to be dealt with through the traditional justice system. The problem with this is that it makes it difficult to ensure consistency across Timor-Leste, and that the child is safe from the perpetrator.

Problema violasaun ba labarik barak maka sei rezolve ho lei tradisaun. Problema maka hatene loloos katak kuaze iha Timor-Leste laran tomak, katak labarik ida ne'e hetan seguru husi suspeitu.

There are various additional options on where a person might find assistance, some are listed below. Read out the following examples and then ask the participants if they can name additional places for assistance in their community?

Iha opsaun oin-oin ba ema atu hetan assistensia, balun ne'ebé maka tuir mai iha lista iha okos. Lee ezemplu sira ne'ebé tuir mai, depois husu partisipantes se sira bele hanoin tan fatin iha sira nia comunidade ne'ebé mak bele hetan assistensia?

**Discussion:** Participants should sit in pairs and discuss examples of times when they have been faced with issues related to child abuse or trauma. They should answer the following questions:

- What was the problem the child was facing?
- How did they try to help them rezolve it?
- Based on what they know now, do they have new ideas for what they could do to help that child?

Then come back into a large group and share some of the stories, ask the participants to raise their hands and share if they feel they have a good example of a successful strategy that the other participants might be able to learn from.

**Diskusaun:** partisipantes tur rua-rua no diskute ezemplu balun ne'ebé mak sira hasoru kazu abuzu ka trauma ba labarik. Sira bele hatan ba perguntas hirak ne'e:

- Problema saida maka labarik hasoru?
- Halo nuza maka nia koko atu ajuda labarik ne'e hodi resolve ninian problema?
- Bazea ba buat ne'ebé nia hatene, nia iha ideias foun ruma, buat ne'ebé ajuda labarik ne'e?

Bolu partisipantes hotu tur fali grupu boot hodi fahe istórias balun, husu sira hi'it liman se sira iha estratéjia di'ak ruma ne'ebé mak partisipantes sira seluk bele aprende.

**Important note:** Ask the participants not to use the real names of the children in order to protect their identity.

**Importante:** Husu partisipantes atu labele uza labarik nia naran hodi nune'e bele proteje ninian identidade.

If someone feels unsafe to return home due a threat, for example a child feels like if they return home they will be beaten so they do not want to return home, then it is best to take that child directly to VPU (Vulnerable Persons Unit). The National and Dili District VPU are located in Caicoli, Dili across from the Ministry of Health. There is also a VPU located in each district and even in some subdistricts.

Se ema ruma sente la seguru atu fila fali ba nia uma tanba ameasa ruma, por ezemplu labarik ida sente se nia fila ba uma nia sei hetan baku, ne'e duni nia la lakohi fila ba uma, di'ak liu lori labarik ne'e ba iha VPU (Grupu Pesoal Vulnerabel). VPU Nasional no mós distritu Dili ninian iha Caicoli, hateke malu ho Ministeriu da Saúde. Distritu ida-idak mós iha VPU, sub-distritu balun mós iha hotu.

## **PLACES TO RECEIVE PROTECTION ASSISTANCE / FATIN ATU HETAN ASISTENSIA**

### **Justisa Tradisional / Traditional Justice**

- Suco Lider / Village Leaders (mediation)
- Igreja / Church

### **Saúde / Health**

- Saúde Mental no Ministério da Saúde / Department of Mental health and Ministry of Health  
Pradet Fatin Hakmatek / Pradet Safe House - 3321562  
Ba Abuzu Sexual / Sexual Abuse: 7254597 (24 hrs)

### **Hili Fatin / Placement**

- Ministério da Solidaridade sosiál / Ministry of Social Solidarity 7274156 (24 hrs)

### **Governu no sosiál / Government and Social**

- DNRS: Protesaun ba Labarik – National Department of Social Reinsertion: Child Protection  
Sr. Florencio 7345430
- Departamentu ba Feto Vulneravel, Department of Vulnerable Women : Sra Joana 7339883
- Pradet (NGO) 7254597 (24hrs)
- Fokupers (NGO) 3321534 (24hrs)
- Men Against Violence 7251218
- Rede Feto 3317405
- Ba Futuru 3322437

### **Lei / Legal**

JSMP Victim Support Services 7295795 - 3323883

- Merita Correia (Coordinator VSS - Dili) 724 4304 [merita@jsmp.minihub.org](mailto:merita@jsmp.minihub.org)
- Marcelina Amaral (Lawyer VSS – Dili) 7275553 [lina@jsmp.minihub.org](mailto:lina@jsmp.minihub.org)
- Jose Soares (Lawyer VSS – Baucau) 7315620 [jose@jsmp.minihub.org](mailto:jose@jsmp.minihub.org)
- Xisto Soares (Lawyer VSS – Suai) 7391979 [soares.2882@jsmp.minihub.org](mailto:soares.2882@jsmp.minihub.org)
- Laura Afonso de Jesus (Lawyer VSS - Suai ) 7412880 [laura@jsmp.minihub.org](mailto:laura@jsmp.minihub.org)
- Mario Duarte Soriano (Database Officer VSS – Dili) 7444072 [rito@jsmp.minihub.org](mailto:rito@jsmp.minihub.org)

### **LBHs (Legal Aid NGOs)**

- LBH Liberta (Dili based)
- LBH – ECM (Baucau based)
- LBH – FFSO (Oecusse based)

### **Polisia / Police**

- Emerjensia PNTL / Emergency - 112
- PNTL Grupu Pesoa Vulnerabel / Vulnerable Persons Unit (VPU) - 112
- PNTL Grupu Investigasaun / National Investigations Dept.

# SUMMARY OF OBSERVABLE EFFECTS OF TRAUMA ON CHILDREN AND ADOLESCENTS

## Young children and early adolescence

- Obvious deterioration in school performance due to:
  - (a) Intrusion of memories, which causes distractibility
  - (b) Development of a coping style of inhibiting spontaneous thought to dispel reminders of trauma
  - (c) Depressed mood and irritability, which interfere with learning
- Fantasies of rescue common or of being a hero
- Inordinate discussions of trauma with emotions detached from content
- Inconsistencies in behavior such as outburst of aggression oscillating with avoidance of conflict
- Psychosomatic complaints
- Withdrawal from play and social activity
- Disruptive behavior
- Restlessness
- Clinging behavior

## Later adolescence

- Adoption of adult responsibilities
- Acting out
  - (a) Truancy
  - (b) Precocious sexual activity
  - (c) Substance abuse
  - (d) Obstinacy
  - (e) Rebelliousness
- Poor impulse control
- Interpersonal difficulties apparent
- Uncooperative
- Attraction to danger and risk taking behavior
- Depression and withdrawal
- Fierce self-sufficiency, rejection of help

Effects can also include: crying, loss of bowel/bladder control, fear of being left alone, fear of strangers, irritability, nightmares, difficulty sleeping, separation anxiety, speech problems, headaches, depression, fears about safety, inability to concentrate, withdrawal and isolation, low self-esteem, confusion, aggression, premature movement toward independence or increased dependence, increased chance of developing addiction to drugs or alcohol.

# SUMÁRIU EFEITU TRAUMA NE'EBÉ BELE HAREE IHA LABARIK NO FOIN SA'E

## Labarik ki'ik no foin sa'e

- Hamenus hahalok di'ak Eskola nian bazea tanba:
  - (a) Disturbasaun husi memoria, ne'ebé hamósu desaruma iha konsentrasaun
  - (b) Obriga-an atu hapara hanoin kedas no memoria kona-ba trauma.
  - (c) Depresaun, muron no laran nakali ne'ebé kahur konsentrasaun ba estuda.
- Imajina bei-beik kona-ba salvasaun ka sai heroi ida
- Diskute kona-ba trauma maibé la hatudu *emósaun*.
- Hahalok la konsistensia, dala ruma sai agresivu no dala ruma hadook-an husi konflitu.
- Kaixa Sikosomatik (sente ulun moras tanba hanoin barak)
- Hadook-an husi halimar no atividade sosiais
- Hahalok disruptive
- Labele deskansa di'ak
- Hahalok la iha estabilidade

## Joven boot

- Adopsaun ba responsabilidade adultu nian.
- Hahalok ladun furak
  - (a) Halai husi eskola.
  - (b) Hala'o atividade sexual sedu liu
  - (c) Uza aimoruk sira ne'ebé illegal
  - (d) Hahalok ulun toos
  - (e) Rebelde (tendencia foti liman hasoru)
- Suzar atu kontrola an
- Suzar atu servisu hamutuk
- Falta kooperasaun
- Atrai ba perigu no hola hahalok risku.
- Depresaun ho sulan-an.
- Depende maka'as ba nia-an rasik, no lakohi simu tulun husi ema seluk

Efetu bele inklui mós: tanis, *labele* kontrola bainhira soe bee boot no ki'ik, tauk atu hela mesak, tauk ema ne'ebé la koñese, satiadu, mehi a'at, suzar atu toba, tauk atu fahe ho ema, ko'alia difisil, ulun moras, depresaun, tauk kona-ba seguransa, la iha abilidade ba konsentrasaun, hado'ok an no hela mesak, la estima-an, konfuzsaun, agresivu, mudansa kona-ba independensia la ho tempu los haboot hahalok dependensia, haboot oportunidade ba dezvoltamentu adisional ba droga ka alcohol.

# TYPES OF CHILD ABUSE

1. PHYSICAL ABUSE: injury that occurs as a result of abuse (internal injuries) or neglect
2. EMOTIONAL ABUSE: a child is repeatedly rejected or frightened by threats to the extent that it affects the child's physical & emotional growth and development
3. SEXUAL ABUSE: an adult (someone bigger and/ or older) uses power or authority over the child to involve the child in any sexual activity
4. NEGLECT: failure to provide a child with the basic necessities of life e.g.; Fód, clothing, shelter, supervision and medical care such that the child's health, growth and/ or development- including emotional- is put at risk

## What is Emotional Abuse of Child?

- Severe verbal abuse
- Continual rejection
- Failure to thrive (non-organic)
- Child's behavior indicates abuse
- Exposure to domestic violence
- Parents behavior harms the child's well being

## What is Sexual Abuse of a Child?

- Is any sexual act or sexual threat imposed on a child or young person.
- Can involve a broad range of sexual acts including- touching genitals, oral sex, vaginal or anal penetration by a finger, tongue, penis or any other object.
- Exposure to pornography
- Usually involves coercion and great secrecy

## What is Neglect of a Child?

- Failure to provide basic needs
- Failure to protect child's health
- Failure to provide medical aid
- Being left without supervision
- Failure to thrive (non-organic)
- Lack of stimulation
- Abandonment

## Outcomes of Child Abuse?

- Death
- Physical brain injury
- Psychological disturbance
- Anxiety, aggression, denial, lack of trust and self esteem, delinquency, substance abuse and hyperactivity
- Failure to recognize or unsuccessful treatment of child abuse

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**Use this handout with the activity "What is Child Abuse?"**

# TIPU ABUZU LABARIK

1. ABUZU FÍZIKU: Hetan kanek nu'udar resultadu husi abuzu (kanek laran)ka deskuidadu.
2. ABUZU EMÓSAUN: bainhira labarik ida hetan rekuza bei-beik ka kontra nia ho ameasa ba tempu naruk ne'ebé afeita labarik nia moris no dezenvolvimentu fiziku no *emósional*.
3. ABUZU SEXUAL: Adultu ida (ema boot no/ka idade boot) uza poder ka autoridade ba labarik atu involve nia iha atividade sexual.
4. DESKUIDADU: la susesu atu fornese ba labarik ho ninian nesesidade báziku moris nian. Ezemplu, labarik nia saúde, moris no/ka dezenvolvimentu- inklui *emósional* – tau iha risku.

## Saida maka abuzu *emósional* ba labarik?

- Abuzu liafuan maka'as
- Rekuza bei-beik
- Ameasa labarik
- Sempre uza naran negativu, ez beiktein, nakatein,
- Failha atu haburas
- Labarik nia hahalok hatudu violasaun
- Hetan violasaun domestika.
- Inan-aman nia hahalok hakanek labarik nia saude

## Saida maka abuzu sexual ba labarik?

- Asaun sexual ruma ka ameasa sexual fó todan ba labarik ka foin sa'e ida.
- Involve asaun sexual oin-oin inklui; kona isin lulik, sexual oral, sexual vaginal ka hatama/penitrasi ba anal hodi liman fuan, nanal, penis ka objetu seluk ruma.
- Explora pornografia
- Baibain involve iha tortura no hahalok segredu

## Saida mak abandonado ba labarik ida?

- Failhansa atu fornese labarik nia nesesidade báziku
- Failhansa atu proteje saúde labarik nian
- Failhansa atu fornese médiku
- Husik hela no la iha tau matan
- Failhansa atu haburas
- Falta estimulasaun
- Abandonamente.

## Resultadu abuzu labarik

- Mate
- Kanek iha kakutak ka fizikamente
- Disturbasaun sikolojikamente
- Bilan, agresivo, nega, lakon fiar-an estima-an, kriminozu, uza aimoruk (drugu) no hiperakitif
- Failhansa atu rekoñese ameasaun violénsia hasoru labarik

# COUNSELING TECHNIQUES

These are for when you first see the affected child:

**CONSENT.** The person must want to see you, it must be their choice to talk with you

**CONGRATULATE** them for having the courage to tell their story, acknowledge their courage to speak up

**LISTEN TO** what they have to say, don't make assumptions

**BELIEVE** what they have to say, no matter how strange the story is. They may be traumatized and may only tell their part of the story. Name the violence e.g this sounds like domestic violence, it sounds like you have been raped.

**SAFETY** ensure the safety of the victim from the attacker – are they safe to go home, others – will the children at school harass them, or themselves if they are suicidal

**NORMALIZE** reactions – normal reactions of trauma

**RESPECT** the person's story. Say you are honored that they trust you, especially if you are the person that they tell

**CHECK** if they want someone who they trust with them during/after interview

**MEDICAL** Concerns. May need medical assessment and treatment for injuries

**CHECK** who else they want to tell about the assault and consider the consequences of this

## ATTENTIVE / ACTIVE LISTENING

Counsellors should listen more than they talk / Counseling is different to giving advice

- Listen carefully – be sensitive
- Observe speech, body movement, tone of voice
- Notice what is not said, nonverbal communication
- Understand the meaning behind the words
- Feedback to show the client you have understood them
- Encouragement – indicate you want them to continue talking
- Reflect back to the person. (“You feel.....because....”)
- Paraphrase – reflect back in your own words. Is this correct...?
- Summarize – especially after the person has been talking for a long time
- Respect – show you are genuine
- Acknowledge pain, how difficult it is – make clear you will return to it later, if the child can't talk about it now

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**Use this handout with the activity “What Can We Do About Trauma & Child Abuse?”**

# TÉKNIKU-TÉKNIKU KONSELLU

Ida ne'e uza bainhira haree labarik hetan afeita:

**Konkorda.** Ema tenke hakarak atu haree o, ida ne'e maka sira hili atu ko'alia ho o

**Fo Parabens** ba sira ne'ebé iha atenbrani atu hato'o sira nia istória, fó atenbrani ba sira atu ko'alia maka'as.

**Rona** saida maka sira hatete labele halo (asumsi) de'it

**Fiar** saida mak sira hatete, maske história ne'e engrasada. Sira karik iha espériensa trauma hanesan nia hatete ou hato'o istória sorin balun de'it. Ezemplu violasaun ne'ebé maka nia hetan tiha ona, hanesan violénsia domestika no mós violénsia sexual.

**Seguru** laran-metin katak vitima hetan seguru husi suspeitu – sira sente seguru atu fila ba uma, ema seluk - sei haterus labarik sira iha eskola ou sira nia-an rasik se karik oho-an.

**Normaliza** reasaun – reasaun normal ba trauma

**Respeitu** respeito ema nia istória. Hatete katak ita boot sira tau fiar, espesiál ita boot maka ema ida ne'ebé nia hato'o de'it.

**Husu** se sira hakarak ema ruma ne'ebé mak sira tau fiar atu tuur hamutuk durante ka depois entrevista

**Interese médiku** bele presiza asesmentu médiku no tratamentu ba moras

**Perguntas** ba setan maka sira hakarak atu hato'o kona-ba abuzu ne'e. Saida mak konsekuénsia ba fahe ho ema tan?

## ATENSAUN / RONA ATIVU

Ba konselor rona barak liu duke nia ko'alia / fó konsellu diferente ho fó hatene

- Rona ho kuidadu- tenke sensitivu
- Observa ko'alia, isin book an, no ita nia lian
- Atensaun saida maka nia la fó sai, komunikasaun la ho liafuan
- Komprende signifika husi liafuan ne'ebé iha kotuk
- Fó hatene informasaun ba kliente katak ita boot komprende tiha ona sira
- Suporta no enkoraja – hatudu katak o hakarak sira atu kontinua ko'alia.
- Fó hanoin fila fali ba ema ne'ebé temi tiha ona. (Ita sente ...tanba...?)
- Sumáriu refleta fila fali ba nia liafuan rasik. (ida ne'e los ka?)
- Resumu – espesiál bainhira ema ida ko'alia naruk / liu oras
- Respeitu – hatudu katak ita boot ema ne'ebé fó laran
- Ko'alia los –oinsá suzar – oinsá ida ne'e difisil - halo klaru katak o fila fali ba tópiku temi tiha ona, orsida, se labarik lakohi ko'alia kona-ba ne'e.

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**Uza surat tahan ho atividade “Ita bele halo saida kona-ba trauma no abuzu?”**

# PREPARING YOURSELF FOR COUNSELING

- Posture – lean slightly forward, open posture
- Reduce noise and interruption
- Tone of voice – soft, interested, (not bossy or authoritarian)
- Use person's name
- Eye contact
- Dress appropriately
- Model competence, confidence

## WHAT ARE BOUNDARIES

- Boundaries protect that space that must exist between the professional and client by controlling the power differential in the relationship
- Therefore boundaries are defined as *“Limits which protect the space between the professional's power and the client's vulnerability”*
- Boundaries allow for a safe connection based on the clients needs
- Operating within the boundaries that define a health professional – client relationship produces the consistency and predictability in behavior that lowers the risk to the client

## SELF CARE

- Working with traumatized people can significantly impact on those of us who work in such areas of concern
- Everytime we hear these stories we absorb the stress, distress of an unsafe world. You are constantly confronted by these realities.
- Every individual needs to work out their ways of coping with these stresses. Some coping mechanisms can be better than others e.g exercise versus alcohol

## CONFIDENTIALITY

What the child tells you is confidential, not to be shared with anyone except with their consent. Must not be shared with the family or anyone else without their consent. Consent must not be assumed. Identity must be kept confidential unless consent is given. When is confidentiality overridden? Only in context of significant risk of suicide or where children are at risk.

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**Use this handout with the activity “What Can We Do About Trauma & Child Abuse?”**

## PREPARA ITA NIA-AN BA KONSELING

- atitude isin lolon – atu hatudu ba oin atitude isin lolon nian
- Hamenus barullu no interupsaun
- Liafuan – mamar, interese (la'os hanesan patraun ou autoritas)
- Uza ema nia naran – naran saida mak nia hakarak
- Kontaktu husi matan
- Uza faru ne'ebé apropiadu
- Hatudu ita nia kompetensia no fiar-an

### LIMITASAUN HANESAN SAIDA?

- Limitasaun atu proteje ba fatin ne'ebé ejisti ho distansia ne'ebé iha entre profesionalismu no kliente ho maneiras diferente ba iha relasaun
- Tanba ne'e maka limitasaun hirak ne'e atu defini, hodi proteje fatin ne'ebé entre poder profesionalimo no klientes vulnerabel.
- Limitasaun atu permite koneksaun seguru bazeia ba nesesidade kliente
- Operasaun ba iha limitasaun nia laran katak atu defini saúde profesionalismu produs konsistensia relasaun kliente no prediksaun iha hahalok katak iha risku ba kliente

### TRATAMENTU BA NIA-AN

- Servisu ho ema ne'ebé espériensa hetan trauma. Trauma hetan impaktu ba ema ne'ebé fó laran ba servisu iha area ne'ebé maka interese ba.
- Dala ruma ami rona istória ida ne'e halo ami sente stress, distress mai husi rasik laran ne'ebé la hakmatek. Ita sempre iha konfrontasaun ho realidade ne'e.
- Ema ida-idak tenke hadia-an rasik hodi buka dalan atu *labele* hetan frustradu nee. Iha mekanismu balu bele di'ak liu falisira seluk ez. Uza ezersisumak di'ak liu uza Alkohol

### SEGREDU

Saida maka hato'o husi labarik ba o ida ne'e segredu, *labele* fahe ho se de'it laiha autorizasaun. Labele fahe ho família ka ema seluk se laiha autorizasaun. Lisensa labele konsedeira iha identidade tenke segredu la fó autorizasaun. Bainhira fó sai segredu? Kontestu laran labarik hela iha perigu nia laran no bele oho-an ka labarik iha perigu nia laran.

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**Uza surat tahan ho atividade “Ita bele halo saida kona-ba trauma no abuzu?”**

# STAGES OF INTERVIEWING

## Beginning

- Greet the child, introduce yourself
- Ensure the child knows why you are here
- Tell the child what you can and cannot do for them
- Establish the problem
- Establish the child's feeling / emotion
- Contract – set goals
- Confidentiality
- Be honest, relaxed

## Explanation – Getting to know the story

- What is the goal? Hear the child's story
- Assess current difficulties
  - ✓ Physical health? – doctor?
  - ✓ Nutrition
  - ✓ Shelter
  - ✓ Safety
- Psychological and emotional state
- Support Network – Family, community, friends
- Economic situation
- Identify the problems – define what can be done
- Be concrete

## Closing

- Make a concrete plan of action together
- Acknowledge there may be too much pain, or information to cover all at once, come back to it later
- Offer continued support including specific times that you plan to follow up with them and ideas for family and community support

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**Use this handout with the activity "What Can We Do About Trauma & Child Abuse?"**

# ETAPA – ETAPA ENTREVISTA

## Dala uluk liu

- Hase labarik no introdús o nia-an
- Fiar katak labarik hatene tanba sa o iha ne'e
- Fó hatene ba labarik, saida mak o bele no *labele* halo ba sira
- Halo klaro saida mak problema
- Estabelese labarik sira nia sentimentu / *emósaun*
- Kontratu – harii objetivu
- Segredu
- Laran mós / neon nakloke

## Esplikasaun atu hatene istória loloos

- Objetivu saida? Rona Labarik nia istória
- Asesu ba difikuldade ne'ebé iha agora
  - ✓ Saúde fíziku? – Dotor?
  - ✓ Hahan di'ak
  - ✓ Hela fatin
  - ✓ Seguransa
- Status psikolojiano *emósional*
- Suporta redi servisu – família, comunidade, kolegas
- Situasaun ekonomia
- Tenke lalais (konkretu)

## Maktakak

- Halo planu asaun espesífiku hamutuk
- Ko'alia loloos dala ruma hetan moras barak, ou informasaun atu kobre hotu ba dala ida, depois fila fali ba ida ne'e.
- Oferece suporta hodi kontinua, inklui tempu espesífiku katak ita planu atu ba follow up ho sira no ideias kona-ba suporta husi família no comunidade

## **What can be done to help survivors immediately after a traumatic event?**

1. Be Aware that you are affected by traumatic events and acknowledge that helping is a big commitment and that you also need help
2. Seek medical assistance if the person is physically injured
3. Listen compassionately and actively
4. Make the person aware that you are willing to listen
5. Reassure the person that there are realistic ways to make it okay
6. Reassure that s/he can survive and that you are willing to help
7. Offer practical assistance (running errands, cooking, whatever needs to be done) NB: Don't just ask; if you see that something needs doing, suggest that you do it. This is much more effective than simply saying, "If there's anything I can do..."
8. DO NOT criticize the person's reaction
9. Acknowledge and Normalize the persons feeling
10. Do not interfere with actions the person has chosen to take unless they are endangering self or others. If you think an action is too extreme, encourage the person to slow down and talk it through.

## **Summary of Ways to Reduce Anxiety for Children & Adolescents suffering from Trauma**

- Provision of basic needs – Health, welfare, education and accommodation
- Reduce exposure to identifiable triggers for anxiety
- Provide safe, predictable environment
- Explain the purpose of activities, rules, procedures at school
- Set realistic expectations for performance and behavior
- Acknowledge and accommodate the blocks to learning
- Create opportunities for achievable goals
- Provide a quiet place as an alternative to the playground
- Create opportunities for play and self expression
- Know how to deal with the disclosure of traumatic material
- Include parents in school activities
- Enhance communication with parents

### **Classroom Activities**

- Drawing, Story-telling, Journal writing, Music, Sports, Discussions (about what violence is and ways to look after others and conflict resolution)
- Projects about human rights and discrimination or projects which explore feelings

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**Use this handout with the activity "What Can We Do About Trauma & Child Abuse?"**

## Saida de'it maka ita bele halo atu tulun ema ne'ebé depois hetan Trauma?

1. Hatene ona katak ita afeita ona husi eventu traumátiku no hatete katak tulun ema hanesan komitmentu ne'ebé boot no o mós presiza ajuda husi ema seluk
2. Buka médiku atu tulun se ema hetan kanek fíziku ba nia isin
3. Rona ho sentimentu hanoin no aktivu
4. Fiar katak ema ne'e ho iha pasiensia para atu bele rona.
5. Hamaus ema katak ne'e dalan ne'ebé realistiku atu bele hadi'ak.
6. Hamaus katak nia bele sobrevive (tahan) no pronto atu tulun.
7. Oferese assistensia prátiku (hato'o rekadu, tein, naran buat ne'ebé de'it maka presiza atu halo hotu) Keta naran husu de'it; se o haree buat ruma atu halo, sujere katak o halo ne'e. Ida ne'e efektivu liu duké hatete, "se iha buat ruma hau bele halo...?"
8. Labele kritika reasaun ema ida nian.
9. Fó sai no normalize ema nia sentimentu.
10. *Labele* hapara ema halo asaun ne'ebé sira decide tiha ona, maibé se asaun halo a'at ba nian rasik no perigu ba ema seluk bele hapara. Se karik o hanoin asaun ne'e boot liu, enkoraja sira atu hanoin tan, no foti tempu ato halo desizaun los.

## Sumáriu kona-ba atu hamenus sentimentu laran suzar ba labarik no joven husi trauma

- Prepara nesiedade báziku – saúde, moris di'ak (sejahtera), Edukasaun no akomodasaun
- Redus buat ne'ebé maka hetan atu bele identifika gatillu (cepat bertindak/menembak) ba buat ne'ebé maka ita hakarak
- Prepara ambiente ne'ebé di'ak no fornese seguransa
- Esplika objetivu ba atividades, regulamentu, prosedimentu iha eskola
- Harii espektasaun realistiku ba performansia no hahalok
- Responde no akomoda iha fatin aprende
- Kria oportunidade atu alkansa objetivu
- Prepara fatin ne'ebé nonook hanesan alternativu atu hodi halimar
- Prepara fatin atu halimar no espresa-an (espresaun ba-an rasik)
- Hatene oinsá atu bele haree materias ne'ebé kona-ba trauma
- Inklui mós inan no aman sira iha atividades eskola
- Hametin komunikasaun ho aman inan sira

### Atividades iha Sala Eskola

- Pinturas, konta istória, livru dairu, kanta, desportu, diskusaun (saida mak volensia? oinsá atu fó seguransa ba ema seluk no rezoluzaun konfliktu)
- Halo projetu kona-ba direitos umanus no diskriminasaun ou projetu ne'ebé explora sentimentu

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**Uza surat tahan ho atividade "Ita bele halo saida kona-ba trauma no abuzu?"**

### **Summary of Ways to Foster Reconnection**

- Foster a trusting, continuing connection with an available caring adult
- Involve in group participation to reduce social isolation
- Promoting belonging by assisting with problems of adjustment
- Linking with supportive groups, agencies
- Reconstructing a valued purpose such as social/political action
- Provision of information about role expectations, communication patterns in the dominant culture
- Participation in training and educational programs

### **Summary of Ways to Reduce Depression**

- Creating new goals which are valued and meaningful
- Access to educational and employment opportunities to enable achievement
- Building self esteem
- Enhancing perceived control over events
- Restoring dignity and value in order to foster a sense of deservedness
- Creating opportunities for the experience of pleasure
- Fostering connections

### **Summary of Strategies to Restore, Identity, Meaning and Purpose**

- Promoting communication reducing isolation and enhancing self esteem
- Creation of new opportunities to form a view of the future
- Exploring concepts of self, other and the community
- Validation of the trauma experienced
- Integrating past, present and future
- Knowledge of political background to violence

### **Strategies to Reduce Guilt and Shame**

- Allow the expression of guilt and shame
- Reflect to the person that it is a normal wish that they could have done more to have prevented others being harmed
- Events and stories need to be told and retold to reduce guilt. Counseling is the appropriate setting for this
- Assist with developing ways in which the person can actually do something to reduce guilt
- Alleviating shame and guilt requires community acknowledgement of human rights violations and the need for redress

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**Use this handout with the activity "What Can We Do About Trauma & Child Abuse?"**

### **Sumáriu Oinsá atu Dezenvolve Relasaun Fila-fali**

- Kontinua dezenvolve koneksaun fiar nian ho adultu ne'ebé maka iha.
- Involve grupu partisipasaun atu hamenus sentimentu mesak sosiál
- Promove buat ne'ebé iha hodi fó tulun atu rezolve problema
- Buka tau hamutuk grupu ne'ebé fó suporta
- Harii fila-fali objetivu ne'ebé iha valor hanesan atividades sosiál no politikál
- Fo informasaun kona-ba knaar expektasaun (hein), komunikaun paternus(pola) kultura ne'ebé maka dominante
- Partisipa iha treinu no programa edukasional.

### **Sumáriu atu Hamenus Depresaun**

- Kria objetivu foun ne'ebé iha valor di'ak
- Asesu ba Edukasaun no oportunidade servisu hodi hetan resultadu di'ak
- Fiar-an rasik
- Aumenta kona-ba buat ne'ebé maka ita sente hodi kontrola akontesimentu seluk
- Hasa'e fali nia dignidade no valor atu dezenvolve hanoin ida ne'ebé tanba nia mós iha direitu
- Fó tempu ba nia atu sente kontente
- Kria relasaun di'ak liu

### **Sumáriu Estratejia atu fó Fila-fali Identidade, Objetivu no Signifika**

- Fó sai ba sira atu bele hamenus isolamentu no hametin fiar-an
- Buka tempu di'ak hodi forma hanoin ba vida foun
- Buka hatene saida mak *mósu* ba nia-an rasik, ema seluk no komunidadade
- Fó valor ba trauma ne'ebé nia hetan
- Hare ba tempu uluk, tempu agora, no aban bainrua
- Analiza didi'ak situasaun political ne'ebé kontribui ba violénsia ne'ebé *mósu*

### **Estratejia atu Hamenus Buat Ne'ebé nia sente Katak Sala no Moe**

- Husik nia sente sala no moe
- Hatudu ba ema seluk katak ida ne'e normal, tenke halo barak liu atu hamenus ema seluk ne'ebé halo terus
- Akontesimentu ho istória ida ne'e tenke konta bei-beik hodi hamenus sentimentu ida sala. fó konsellu ne'e di'ak kona-ba ida ne'e
- Fó tulun atu dezenvolve oinsá ema ne'e bele halo buat buat ruma hamenus sentimentu sala
- Hamenus sentimentu sala ho moe presiza atu ko'alia los husi komunidadade kona-ba: violasaun direitus umanus no hadia nesesidade

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**Uza surat tahan ho atividade “Ita bele halo saida kona-ba trauma no abuzu?”**

## LESSON 7 – POSITIVE DISCIPLINE

### LISAUN 7 – DIXIPLINA POSITIVU

**What we will be doing today:** is to explain clearly and deeply about the concept of positive discipline.

**Saida maka ita sei hala’o ohin loron:** maka sei esplika klaru no klean kona-ba konteudu no konseptu dixiplina positivu.

# 1

#### WHAT IS POSITIVE DISCIPLINE

#### SAIDA MAKA DIXIPLINA POZITIVU



**Explain:** In some cultures the word ‘discipline’ is associated with control and punishment, especially physical punishment, however physical punishment is not an effective form of discipline.

**Diskursu:** Iha kulturas no lian barak, liafuan “*dixiplina*” iha asosiasaun ho kontrola no kastigu – partikularmente kastigu isin, maibé ne’e la’os signifikaun los husi “dixiplina”.

The word ‘discipline’ means ‘**toteach**’. Effective teaching helps motivate children and students to learn and to work constructively. Discipline is only one aspect of education.

Liafun “dixiplina” loloos signifika “*hanorin*”. Aprendizagem efetivu husu estabelese objetivus ba aprendizagem, planu aprosimasaun ne’ebé motiva ema ka estudantes atu aprende, no buka solusoens konstrutivus ba situaun suzar. Dixiplina maka hanorin no Edukasaun.

Positive discipline aims to help build students **confidence** and helps them to learn lessons that will remain with them for life. Positive discipline helps to motivate, encourage and support students to develop a passion for learning, and develop your own competency and confidence to practice positive discipline.

Dixiplina positivu harii ema ka estudantes nia **konfidensia ba an** no inspira domin husi aprendizagem ne’ebé bele hela metin iha tempu naruk. Dixiplina positivu maka; motiva, enkoraja, suporta, kuda domin ba aprendizagem, lori ba dixiplina an aumenta kompetensia no konfidensia no seluk seluk tan.

Punishment is not discipline. Punishment discourages students and destroy their confidence and makest them dislike attending school. Physical punishment can make students feel shy and can hurt their self-esteem. Kastigu la’os dixiplina. Kastigu bele deskoraja estudantes, estraga sira-nia fiar-an no halo sira la gosta, ka até odio eskola. Kastigu fizikál no hamoe bele halo kanek ba nafatin iha estudantes nia fiar-an.

**Group discussion:** Divide the class into small groups for ten minutes for them to think about and discuss their answers to the questions listed below. When they have finished they will need to select a spokesperson to speak for the group.

- What is discipline?
- Do you think that discipline always indicates bad behaviour?
- Why is discipline important?

**Diskusaun grupu:** Faehe participantes ba grupu ki’ik hafoin fo tempu minutu 10 ba sira atu hanoin didi’ak hodi responde ba perguntas sira tuir mai. Partecipante sira bele hakerek sira nia hanoin ka ideas iha surat tahan ida,

bainhira remata participantes bele delega sira nia representante hodi halo apresentasuan iha grupu boot.

- Saída maka dixiplina?
- Ita hanoin dixiplina sempre indikasaun de'it ba hahalok ne'ebé maka la di'ak?
- Tanba sa maka dixiplina ne'e importante?

**Objective:** This activity is to explore participant ideas and perspectives on how to educate children with positive discipline and the advantages of this over physical punishment. This emphasizes that when physical punishment is used, it does not improve the behaviour and ideas of the children.

**Objetivu:** Husi atividade ne'e partisipante esplora sira nia hanoin kona-ba oinsa maka bele implementa dixiplina ne'ebé maka di'ak hodi hanorin labarik sira duke uza kastigu fisiku. Ne'e enfasia bainhira uza kastigu fisiku sei la hadi'ak labarik nia hahalok no hanoin.

## 2

### Strong Winds Blow

Ask the participants to sit with their chairs in a circle and the facilitator stands in the center of the circle. The facilitator starts the process by saying a hobby that they had when they were a child and everyone who had the same hobby has to stand up and change chairs. The facilitator tries to take one of the chairs. The participant who is left standing in the circle has to say their name and a hobby from when they were a child. For example, "Hello, my name is Maria and I like singing". Those who have the same hobbies change seats but they cannot change with the person next to them. Then, the participant who is still standing, has to stand in the middle of the circle and repeat the activity.



### Anin Boot Huu Makaas

Husu partisipante sira tuur iha sirklu ida ho sira nia kadeira no fasilitador hamrik iha sirklu ninian laran. Fasilitador komesa hodi hatete ninian gosta (hobby) bainhira sira sei ki'ik, no ema ruma ne'ebé iha gosta ne'ebé mak hanesan presiza hamrik no troka kadeira. Ezemplu: "Hau nia naran Maria no hau gosta kanta". Ba sira ne'ebé maka nia gosta hanesan tenke hamriik no troka kadeira ka ninian tur fatin ho ema seluk, maibé labele troka de'it ho ema ne'ebé maka iha ninian sorin. Ikus mai ema ne'ebé maka la hetan fatin maka sei hamriik fali iha klaran hodi repete fila fali atividade hanesan.

## 3

### ARGUMENTS AGAINST PHYSICAL PUNISHMENT

#### ARGUMENTU HASOURU KASTIGU FISIKU

**Explain:** Teachers and parents have argued that physical punishment makes it easier to manage in the classroom or the home, though there often is debate about when physical punishment stops being discipline and becomes child abuse (PRADET, 2003). Instead of focusing on definitions and semantics, we believe there are many reasons to reconsider the use of physical punishment in all cases.

**Diskursu:** Profesores no inan-aman sira enfrenta ona katak uza kastigu fisiku sei fasil liu ba sira atu maneja klase ka uma laran, maske dala barak sira debati kona-ba bainhira hapara kastigu fisiku iha dixiplina no sai abusu labarik (PRADET, 2003). Duke, hare ba definisaun no semantiku, ita fiar katak iha razaun barak atu konsidera uza kastigu fisiku iha kasu hotu.

A plethora of research highlights how ineffective violence is in disciplining children (UNICEF, 2001). According to experts in the field:

*"...there is considerable data indicating that corporal punishment does not in any consistent way, misbehaviour or encourage good behaviour on the part of children... corporal punishment does nothing to fulfill the*



*disciplinary goal of developing a child's conscience so as to enable him or her to behave well..." (Short, 1988)*

Peskiza barak maka hatete kona-ba violensia la-efektivu iha dixiplina ba labarik sira (UNICEF, 2001). Tuir matenek nain sira iha baze:

*"...iha konsiderasaun data hatudu katak kastigu fisiku laos dalam konsisten ida, hahalok a'at ka haberan hahalok di'ak iha parte labarik sira nian... kastigu fisiku la halo buat ruma atu kompleta objetivu dixiplinariu ba dezentovmentu labarik nia konsensia nune'e bele tulun nia atu halo hahalok di'ak..." (Short, 1988).*

Teachers, parents, child-care staff and adults often use physical violence against children because they believe it is the only or the *mó*st effective method of discipline. This is not the case. Not only physical punishment ineffective in altering children's behaviour, it has negative social impacts. Some of these arguments are outlined in the worksheet: Negative Impacts of Physical Punishment.

Profesores, inan-aman, staf iha sentru tau matan ba labarik, no adultus dala barak uza violénsia fisiku hasoru labarik sira tanba sira fiar katak hodi uza violénsia ne'e de'it maka metodu efektivu dixiplina nian. Laos ida ne'e maka nu'udar kasu. Laos de'it halo kastigu fisiku la-efektivu maka bele muda labarik sira nia hahalok, ida ne'e iha impaktu negativu ba moris sosial. Argumentuns hirak ne'e balun maka iha ezbosu tuir mai iha worksheet: Impaktu Negativu Husi Kastigu Fisiku.

**Objective:** This activity is for the participants to reflect on their own childhood and how physical punishment may have impacted them. Also it helps them to reflect on the reality of how they may have implemented physical punishment to teach children themselves, and helps them to see how this may have negatively impacted the children receiving the punishment. This activity also helps us to understand that physical punishment is not a proper way to discipline as it has many negative impacts on a person's life.

**Objetivu:** Atividade ajuda partisipante atu refleka ba sira nia pasadu bainhira sira sei ki'ik, no oinsa kastigu fisiku bele impaktu ba sira nia moris. No mós, atividade ne'e ajuda sira atu reflète ba iha realidade moris bainhira implementa kastigu fisiku hodi hanorin, no oinsa maka impaktu labarik ne'ebé maka simu kastigu fisiku. Husi atividade ne'e mós tulun ona partisipante hodi hatene loloos katak uza kastigu fisiku hodi dixiplina maka hamósu duni impaktu negativu ba iha ema nia moris.

# Worksheet: Negative Impacts of Physical Punishment

## 1. ***Physical punishment teaches children to react with violence.***

Physical punishment in schools and the home encourages children to believe that it is acceptable to use violence in their society, particularly as children learn to model the behaviour displayed by the adults in their lives. Thus physical punishment teaches them that violence is an acceptable way for them to solve problems and exercise authority.

The consequences of such a belief, however, are that it destroys sensitivity and compassion -- for others and for oneself -- and limits the capacity to utilize effective communication and problem solving skills. Some studies claim that children who normalize their experiences with physical punishment in fact become more likely to engage in violent crime and property crime.

Psychologically, physical punishment perpetuates the cycle of child abuse and teaches children to hit someone smaller or weaker when the child is angry. It also can reinforce gender based violence because the child learns that violence is an acceptable means of achieving what they want in a relationship, rationalizing the use of violence by men against their wives or vice versa.

Essentially physical punishment in schools perpetuates a cycle of violence in Timor-Leste. If we want to decrease violence in our communities, children and youth must learn what alternatives exist, and see adults modelling non-aggressive, peaceful behaviour from an early age.

## 2. ***Physical punishment does not produce the desired behavioural change.***

Physical punishment teaches children to avoid the punishment, but is not often successful in accomplishing the desired behavioural change. Barbera Unell, an expert in discipline without the use of physical violence says that 'slapping does not teach'. Instead, the child responds with:

*"...All right, I'm not going to run into the street because mom is going to give me a spanking! But if mom is not around, I'll run into the street!"* (Wykoff, 2002)

This highlights that children are learning to avoid punishment, but not learning for themselves to understand consequences, take responsibility for their actions, or gauge right from wrong. Even if physical punishment stops the inappropriate behaviour at that time, it provides unpredictable results. Children may learn to lie or behave badly when no one is watching because they do not understand the underlying reasons why they should not do something; they just know that they will be punished for it.

## 3. ***Physical punishment reinforces negative behaviour.***

Ironically, physical punishment can unintentionally reinforce the type of negative behaviour that it meant to change when children learn that their actions bring attention from adults and their peers. Although it is a form of negative attention, it nevertheless can be appealing to children. This problem can frequently be seen in chronically misbehaving children, who only seem to become more problematic with every misdemeanor.

## 4. ***Physical punishment is an abuse.***

The physical punishment of a child is an abuse (mistreatment), from theoretical and physical perspectives:

- Theoretically, physical violence against children is an abuse of their rights as both children and as human beings. The Convention on the Rights of the Child requires everyone, in Article 19, to protect children from "all forms of physical and mental violence" while in the care of parents and others. Timor-Leste has ratified the Convention on the Rights of the Child. It is therefore not legal in Timor-Leste to use physical or emotional violence against children.
- There are numerous physical consequences for a child when violence is used as a disciplinary tool. Injuries can vary from bruises to broken bones and even accidental death in

extreme cases.

#### **5. *Physical punishment may not fit the behaviour.***

It is difficult to regulate physical punishment and to monitor the extent that the violence is being used. Often there is a lack of consistency in the punishments that children receive for perceived disobediences. Factors such as the quality of the relationship between the implementer and the child, how often and hard the physical punishment is, the emotional state of the implementer (i.e. how angry or sympathetic the punisher is at the time of punishment), and what other methods are being utilized all contribute to the varying levels of abuse children experience.

Because different levels of abuse are executed, the physical punishment may be unfair, or may not actually match the reason for punishment.

#### **5. *Physical punishment causes long-term psychological damage***

Over time, a child who experiences physical punishment learns that:

- Children do not deserve respect
- Good can be learned through violence
- Suffering is invalid and must be ignored
- Violence is a manifestation of love
- Denial of feelings or emotions is healthy

Furthermore, the use of physical punishment destroys the infallible certainty that children are loved. Children are often confused and hurt by the act of pain inflicted by their trusted teachers or parents. And physical punishment can breed resentment, hostility, and a desire for revenge, damaging the relationships young people have to their families and communities. These attitudes all perpetuate the cycle of violence, and will lead to more unhappiness in Timor-Leste.

#### **7. *Physical punishment hinders education***

After experiencing physical punishment in schools, in particular, young people may become anxious and afraid of actively participating in class. This immediately has an adverse impact on the learning process, which is compounded by the resulting lack of open communication and unhealthy teacher-student relationships. Fear is always a negative driving factor within a society because it hinders the formation of a collective and cooperative environment.

#### **8. *Physical punishment disregards more effective discipline methods.***

Current research shows that physical punishment is not used only as a last resort; people use it readily as their main method of discipline. Indeed, *mó*st schools within Timor-Leste use physical violence as a standard disciplinary method. Unfortunately, teachers and parents are not encouraged to explore other, more effective methods. The discipline strategies that can best help children work effectively and correct inappropriate behaviour are not used.

# Worksheet: Impatu Negativu Husi Kastigu Fisiku

## 1. *Kastigu fisiku hanorin labarik atu halo tuir violénsia.*

Kastigu fisiku iha Eskola no uma laran haberan labarik sira atu fiar katak di'ak ba ita atu uza violénsia iha sira nia Sossiedade, partikularmente labarik sira aprende hodi halo tuir hahalok ne'ebé adultus sira hatudu iha sira nia moris. Nune'e, kastigu fisiku hanorin sira katak violénsia maka dalan ida ne'ebé sira bele uza atu resolve problemas no kontrola malu.

Konsekuensia ba liafuan ne'e fiar ida, maski, ida ne'e estraga sensitividade no kompaizaun -- ba maluk seluk no ba an rasik -- no limita kapasidade atu utiliza komunikasaun efetivu no kapasidade resolve problema. Estudus seluk ezije katak labarik sira ne'ebé normaliza sira nia esperiénsia ho kastigu fisiku, defaktu sai gosta liu involve an iha krime violénsia no krime propriedade.

Psikologiamente, kastigu fisiku hametin sirkulu abusu labarik no hanorin labarik atu baku nia maluk ne'ebe kíik ka fraku liu bainhira sira hirus. Ida ne'e mós bele reforsa violénsia bazeia ba jéneru tanba labarik aprende katak violénsia nu'udar instrumentu di'ak atu alkansa saida maka sira hakarak iha sira nia relasaun, rasionalizasaun uza violénsia mane hasoru sira nia kaben ka husi feto hasoru sira nia la'en.

Prinsipalmente kastigu fisiku iha eskola hametin sirkulu violénsia ida iha Timor Leste. Se karik ita hakarak hamenus violénsia iha ita nia comunidade, labarik no foin sa'e sira tenke apriende alternativus ne'ebé maka iha, no hare adultus halo tuir hahalok non-agresivu, nakonu ho dame husi kí'ik kedas.

## 2. *Kastigu fisiku la produse mudansa hahalok di'ak.*

Kastigu fisiku hanorin labarik sira atu hadok an husi kastigu, maibé dala barak la hetan susesu di'ak hodi alkansa mudansa hahalok di'ak. Unell, nu'udar espertu ida iha dixiplina la uza volénsia fisiku hatete katak 'basa laos hanorin'. Maibé, hatan ho:

*"... Di'ak, hau sei la halai ba estrada tanba áma sei basa hau! Maibé se karik áma la iha ne'e, hau sei halai ba Estrada!"* (Wykoff, 2002)

Ida ne'e subliña katak labarik sira apriende dau-dauk atu hado'ok-an husi kastigu, maibé laos apriende ba sira nia-an rasik atu kompriende konsekuensias ne'ebé sei mósu, hola responsabilidade ba buat ne'ebé sira halo, ka hola buat ne'ebé los husi sala. Maske kastigu fisiku hapara hahalok ida ne'ebé la-apropriu iha tempu ne'ebá, kastigu fisiku bele fó resultadu ida ne'ebé ita la espera. Labarik sira bele apriende bosok ka halo hahalok a'at bainhira ema ida la hare sira tanba sira la komprende rasaun tanba sa sira labele halo buat ida ne'e; sira hatene de'it katak sira sei hetan kastigu bainhira sira halo ida ne'e.

## 3. *Kastigu fisiku reforsa hahalok negativu.*

Bazea ba ironiku, kastigu fisiku la ho intensaun bele reforsa ba tipu hahalok negativu ne'ebé signifika atu troka hahalok labarik bainhira sira aprende katak sira nia asaun sei hola atensaun husi adultus no sira nia kolegas. Maske ida ne'e hanesan forma atensaun negativu ida, kastigu fisiku sai interesante liu ba labarik sira. Problema ida ne'e bele hare husi kroniku labarik sira nia hahalok a'at, labarik ida ne'ebé hakarak de'it sai problematiku ho hahalok a'at.

#### **4. Kastigu fisiku nu'udar abuzu ida.**

Kastigu fisiku ba labarik ida hanesan problema abuzu ida (labele kura), ho teoritika, no perspektivus fisiku:

- Bazeia ba teoria, violensia fisiku hasoru labarik sira hanesan abuzu ida ba sira nia direitu nu'udar ema no humanu ida. Konvensaun Direitu Labarik nian, husu ema hotu-hotu, iha artikulu 19, atu proteje labarik sira husi "formas violénsia físiku no mentalidade" bainhira sei iha inan–aman no ema seluk sira nia tau-matan. Timor Leste ratifika tiha ona konvesaun Direitu Labarik no bazea ba konvensaun ida ne'e hatudu katak la legal atu uza violénsia físiku ka *emósonal* hasoru labarik sira iha Timor Leste.
- Iha konsekuensia fisku barak ba labarik ida bainhira uza violénsia hanesan instrumentu dixiplinariu ida. Hahalok hakanek labarik hodi halo tohar ruin, no to'o mate iha mós kasu-kasu estrimu.

#### **5. Kastigu fisiku la'os hahalok apropriu.**

Suzar atu regula kastigu fisiku no monitoriza ekstensia violénsia ne'ebé uza hela. Dala barak kuran iha konsistensia ba kastigu ne'ebé labarik sira simu tanba sente la obedese. Fatóres hanesan kualidade relasaun entre implementador no labarik, dala hira no perigu oinsa kastigu fisiku ida ne'e, sentidu *emósonalidade* implementador nian (hirus ka simpatiku oinsa husi ema ne'e iha momentu fo kastigu), no metodus seluk saida tan maka utiliza dadauk atu kontribui ba nivel abuza iha esperiénsia labarik nian.

Tanba iha nivel abuza oin-oin maka hala'o, kastigu fisiku bele ho laran foer no bele mós la balansiu ho razaun kastigu nian.

#### **6. Kastigu fisiku fó influensia negativu ba psikologia iha tempu naruk**

Labarik ida ne'ebé hetan kastigu fisiku bei-beik bele aprende katak:

- Labarik sira la serbe atu hetan respeitu
- Bele aprende buat di'ak liu husi violénsia
- Sofremente la iha valor no tenke ignora
- Violénsia maka manifestasaun domin nian
- Nega sentimentu ka *emósaun* maka nu'udar buat ida ne'ebé di'ak

Tuir mai, uza kastigu fisiku estraga infalibilidade ruma ne'ebé konserteza labarik sira gosta. Dala barak labarik sira konfuzau no hetan kanek husi hahalok a'at ne'ebé sira hetan husi sira nia professores ka inan-aman ne'ebé konfia. Kastigu fisiku bele *hamósu* resentmentu, hospitalidade, no iha espiritu vingasa, estraga relasaun foin sa'e sira iha sira nia familia no iha komunidadade nia leet. Atitude ida ne'e, sei *hamósu* nafatin violénsia no sei kria problemas iha Timor Leste.

#### **7. Kastigu fisiku empede Edukasaun**

Hetan tiha kastigu fisiku iha Eskola, partikularmente, foin sa'e sira bele sai laran suzar no tauk tebes atu partisipa ativu iha klase. Ida ne'e iha impaktu detrimentu (lakon) kedas iha prosesu estuda nian, ne'ebe taka ho resultadu falta komunikasaun nakloke no relasaun entre profesores no alunus ne'ebé la di'ak. Sentimentu tauk nafatin nu'udar fatóres negativu ida ne'ebé iha komunidadade nia leet, tanba ida ne'e la fo sai informasaun koletivu no kooperativu iha ambiente.

#### **8. Kastigu fisiku lahalo tuir metodus dixiplina efektivu.**

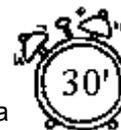
Pesquizaun agora hatudu katak uza kastigu fisiku laos de'it nu'udar dalan ikus ida, maibé ema uza ida ne'e nu'udar metodu dixiplina importante ida. Iha realidade, Eskola barak iha Timor Leste uza violénsia fisiku nu'udar standariu metodu dixiplinariu ida. Ne'e duni, la fo aten brani ba Inan-aman no profesores sira atu eksplora ema seluk, metodu ne'ebé efektivu liu. La uza strategia dixiplina ne'ebé bele tulun labarik sira atu servisu ho efektivu, no koresaun hahalok ne'ebé la apropriu.

## LESSON 8 – ALTERNATIVES TO PHYSICAL PUNISHMENT

### LISAUN 8 – ALTERNATIVUS BA KASTIGU FISIKU

# 1

**Secret Activity.** Explain to the participants the importance for all adults to understand alternative ways to teach children using positive means.



**Atividade Segredu.** Esplika ba partisipante sira: Importante ba ema adultu sira atu bele komprende katak iha dalan alternativu balun hodi bele dixiplina labarik sira liu husi pratika reforsa hahalok ne'ebé maka positivu ba labarik.

The fasilitator asks the participants to sit together in a circle and the fasilitator uses an object, for example a pen or pencil. The fasilitator tells the group to imagine that the object is something else, they can choose whatever they want (can be a person or an object or anything), and when the pen reaches them and say thank you, we say: "yes, you are right". If when they receive the object and do not utter any words of thanks, we have to say, "No, you were wrong". It is not really about what they are saying the object is, it is about whether or not they say thank you or not when they receive the object.

Fasilitador husu ba partisipante sira atu tuur halo sirklu ida. Hafoin fasilitador bele uza objektu ida hanesan lapijeira ka espidol ida hodi bele sai de'it hanesan objektu imajinariu nian ida hodi pasa ba malu. Bainhira ema ne'ebé maka simu objektu ne'e hatete OBRIGADO maka fasilitador bele hatete dehan ITA LOOS. Maibé sekarik simu objektu ne'e maka nonok de'it hodi pasa ka la dehan OBRIGADO maka fasilitador bele hatete katak ITA SALA. Ida ne'e laos de'it kona-ba buat ne'ebé sira hatete kona-ba objeitu ne'e saida, duke kona-ba se sira hatete "obrigado" ka lae bainhira sira simu objektu ne'e.

**Objective:** This activity helps to shows that the word "thank you" is very important. Explain that this is an example of how positive reinforcement can help to educate children and can be a form of positive discipline as it encourages children to behave well.

**Objetivu:** Atividade ne'e ninian objetivu maka maka atu hatudu katak liafuan OBRIGADO ne'e importante tebes. Esplika katak ne'e maka ezemplu husi pratika reforsa hahalok ne'ebé maka positivu enkoraja labarik atu uza hahalok ne'ebé maka di'ak.

# 2

## ALTERNATIVES TO PHYSICAL PUNISHMENT

### ALTERNATIVUS BA KASTIGU FISIKU



The very best way of dealing with misbehaviour is by preventing it. Several suggestions for these tasks are outlined below. When faced, however, with situations that do warrant punishment, we should rely on the many peaceful options for successful intervention, which are subsequently discussed below.

Metodu di'ak liu atu resolve hahalok a'at maka husi halao prevensaun ba hahalok ne'e. Iha sugestaun balu kona-ba atividade ne'e maka tuir mai. Bainhira hasoru hahalok ne'e, maske ho situasaun ne'ebé persiza kastigu, ita tenki konsidera opsaun nakonu ho dame ba susesu intervensaun ne'ebé sei diskuti tuir mai:

## **A) Prevention**

### **A) Prevensaun**

It is important for the teachers and other caregivers to provide an *atmósphere* where learning can take place and where children learn to be self-disciplined. For this to happen there are a few things adults can do:

Nivel ida ne'e importante ba mestri/a sira no ema ne'ebé tau matan ba labarik sira atu prepara kondisaun ruma kona-ba fatin hala'o prosesu estuda no iha ne'ebé estudante sira estuda atu dixiplina an rasik. Iha dalan balu ne'ebé adultus sira persiza atu implementa hodi hadia hahalok estudante bainhira akontese buat ruma:

#### **1. Be positive!**

##### **1. Sai pozitivu!**

- Encourage positive behaviour by reinforcing of appropriate behaviour, and explaining why you appreciate that behaviour. For instance, if some one offers to share, you can say, "Thank you for sharing. It is helpful and kind". If some one puts up their hand to ask a question in class, you can praise them by saying, "Thank you for waiting so patiently for your time to talk."
- Haberan hahalok pozitivu liu husi reforsamentu hahalok apropiu, no esplikasaun tanba sá ita apresia hahalok ne'e. Ezemplu, se kuandu iha ema ruma hakarak atu troka ideas, ita bele dehan, "Obrigadu ba ita nia troka ideas. Ne'e kapas no tulun tebes". Karik iha ema ruma foti liman atu husu perguntas iha klase, ita bele gaba sira no hatete, "Obrigadu ba ita, ne'ebé hein ho pasensia tebes ba ita nia tempu atu ko'alia".
- Methods of praise include, for instance: awards, verbal encouragement, and celebrations of achievement.
- Metodus pinta hanesan: fahe premiu, aten brani verbal, no selebrasaun ba suksesu.
- Children who desire attention and recognition will learn that they do not have to be disobedient to be recognized. Rather, it encourages respect for the rules in the classroom, community and at home.
- Labarik sira ne'ebé iha espirtu atensaun no rekognizasaun sei aprende katak sira sei la halo hahalok a'at atu hetan rekuñesementu. Ida ne'e sei fó aten brani atu respeita regulamentus klase, comunidade no uma.

#### **2. Clarify expectations, rules, and consequences**

##### **2. Klarifika esperansa, regras, no konsekuensias.**

- Students and teachers, parents and children, need to have a clear understanding of what is expected and the consequences for disobedience.
- Estudante no profesor, inan-aman no labarik sira, persiza hetan kompiensaun klaru ba saida maka sira espera no konsekuensia ba desobedensia.

- Establish clear and fair rules and procedure. Disciplinary consequences should be meaningful to children and also reflective of the reason for punishment. For example, punishment for repeatedly talking to friends in class may be separation from the friends, while a child who does participate in keeping the house tidy may be asked to perform additional cleaning tasks at home.
- Estabelese regulamentus no prosedimentu ida ne'ebé justu. Konsekuensia dixiplinariu tenke iha signifkadu di'ak ba labarik sira no mós refletivu ba rasaun kastigu nian. Ezemplu, kastigu ba labarik ne'ebé ko'alia bei-beik ho kolega sira iha klase karik bele haketak husi kolega sira, momentu labarik ida ne'ebé badinas hala'o servisu uma nian bele husu atu hatudu servisu saida tan maka nia halo iha uma.
- Ensure that everyone understands the reasons for each rule. For example, instead of just saying "Don't hit" we can explain that we don't allow hitting because it is hurtful and dangerous and does not solve problems.
- Garante katak ema hotu-hotu komprende rasaun regulamentu ida-idak nian. Ezemplu, ita dehan, "Labele baku" ita bele esplika katak ita *labele* baku malu tanba baku bele hakanek no perigu tebes no la resolve problemas.
- Develop and clarify rules with young people at school and at home. Respect for the rules will increase if children participate in setting guidelines. The process of establishing guidelines will also give them a greater understanding of the reasons for the regulations, and they will see themselves as having a stake in their enforcement. A good idea is to once a year sit down together and come up with rules that you all agree with, and explain the reasoning behind each rule.
- Dezenvolve no klarifika regras ba labarik no foin sae sira iha eskola no uma. Regulamentu sei hetan respeitu liu tan bainhira labarik sira partisipa iha kria liña matadalan regulamentu nian. Prosesu etabelasaun liña matadalan regulamentu sei fó kompriesaun di'ak liu ba labarik sira kona-ba rasaun regulamentus no sira sei rekuñese sira nia-an rasik hanesan hetan tulun ida iha sira nia enforsamentu. Ideia ida ne'ebé di'ak, dala ida iha tinan tuur hamutuk no halo regulamentu ne'ebé ita hotu konkorda no esplika razaun tanba sa uza ida-idak.
- Enforce rules with consistency, fairness, and calmness.
- Reforsa regulamentu sira ho konsistensia, klaru, no kalma.
- Review the rules frequently and always be willing to reconsider or add in the new academic year.
- Revee/ezamina fali regulamentu hirak ne'e no iha vontade nafatin atu konsidera ka aumenta iha tinan akademiku foun.

### **3. Support open communication**

#### **3. Suporta loke komunikasaun**

- It is essential for children to understand that they always have choices available to them, and control over their decisions. Communication helps young people be able to discuss which choices they should make, and to understand the consequences of their actions.
- Parte ida ne'e esensial tebes ba labarik sira atu kompriende katak sira sempre iha opsaun ne'ebé disponivel nafatin ba sira, no kontrola sira nia desizaun. Komunikasaun tulun foin sa'e sira atu bele diskuti ba pontu ida ne'ebé maka sira tenke halo no atu komprende konsekuensias kona-ba sira nia asaun.
- Use individual and group discussions to get to the root cause of problems. Listen to the children and respect their opinions.
- Uza diskusaun pesoal no grupu atu hetan kauza problemas nia abut. Rona ba labarik sira no respeita sira nia openiaun.

### **4. Emphasize social skills and values**

#### **4. Emfaze kapasidade no valor sosial nian**

- Develop social skills of students in listening, asking questions politely, cooperating, and sharing.
- Dezenvolve estudante sira nia kapasidade sosial iha rona, husu perguntas ho di'ak, servisu hamutuk no troka ideias.
- Teach children how to use each skill appropriately.
- Hanorin labarik sira oinsa uza kapasidade ida-idak ho apropriu.
- Teach children to think about how their actions affect others, how to manage anger and control their tempers-
- Hanorin labarik sira atu hanoin kona-ba oinsa sira nia asaun afeita maluk seluk, oinsa maneja hirus, kontrola sira nia temperaturas/emósaun-
- Teach children the commonly held values of pride, respect, responsibility, caring, and honesty. Let them discuss the importance of these values and possible consequences when people don't uphold them.
- Hanorin labarik sira ba valor orgulho ida ne'ebé baibain nia hetan, respeita, responsabilidade, kuida, ho honestu. Fó oportunidade ba sira atu diskuti valores hirak ne'e no nia possibilidade konsekuensias bainhira ema la apoiu sira.
- Teach children how to make good choices.
- Hanorin labarik kona-ba oinsa halo opsaun ne'ebé di'ak

# 3

## **Suggestions for Non-Violent Discipline**

### **Sugestaun ba Dixiplina Non-Violensia**



Explain the following to the participants and then ask participants to share their experience about suggestions that they have from their daily life:

Esplika ideias tuir mai ba partisipante sira no husu sira atu fahe sira nia esperiênsia kona-ba sugestaun ne'ebé sira pratika ona iha sira nia moris *loron-loron*:

While children are sometimes unnecessarily and inappropriately punished, we recognize that young people do also choose to behave unacceptably. For example, children may:

- Not complete their homework because they could not be bothered
- Be disruptive at home because they want attention
- Fight in the community when they do not want to share

Iha momentu labarik simu kastigu la deserve ka la-apropriu, ita rekuñese katak labarik no foin sae sira mós hili atu halo hahalok la aparopriu. Ezemplu, labarik sira bele:

- La kompleta sira nia trabalho da casa tanba sira la gosta atu hetan todan
- Halo disruptivu iha uma tanba sira hakarak hetan atensaun
- Baku malu iha comunidade laran bainhira sira la gosta atu fahe ideias

These instances, and others, do warrant a disciplinary response (often in combination with some of the prevention strategies). Thus, the following section explores peaceful alternatives to physical punishment for situations that deserved punishment.

Instansia hirak ne'e, no sira seluk, halo ejisaun resposta dixiplinariu ida (dala barak iha kombinasau ho strategia prevensaun balu). Sesaun tuir mai ne'e explora alternativus nakonu ho dame ba kastigu fisiku ba situaun kastigu apropiu.

Always remember to enforce the rules promptly, consistently, and equitably. Respond quickly to misbehaviour, respond in the same way at different times, and impose consistent sanctions regardless of gender, age, or other personal characteristics. There are many creative options for productive, non-violent punishments. For example:

- You can require children to write a statement describing the negative effects of their behaviour.
- Children can apologize for their behaviour to those individuals specifically affected
- A misbehaving child can be separated from other children, to allow tempers to settle (cooling down period) and time for reflection
- You can ask a child to perform additional work, reflective of the reason for punishment.
- Children can be prevented from play time, or be required to stay indoors for supervised detention.

Hanoin nafatin atu haforsa regulamentus klase ho lalais, konsistensia no klaru. Responde hahalok át ne'e ho lalais, responde ho metudu hanesan iha tempo diferente no fó sasaun konsistente ne'ebé la hare ba jéneru, tinan ka karakterismu pesoal sira seluk. Iha opsaun kreativu balu ba produtivu kastigu non violénsia. Ezemplu:

- Ita bele husu labarik sira atu hakerek steitmen ida ne'ebé deskreve affeitus negativu husi sira nia hahalok.
- Labarik sira bele husu deskulpa ba sira nia hahalok ba sira nia kolega ne'ebé maka sira halo sala.
- Labarik ida ne'ebé halao hahalok a'at bele haketak nia husi labarik sira seluk, atu bele hatun *emósional* no fó tempu reflesaun.
- Ita bele husu labarik ida atu performe servisu adisional, iha refletivu ba rasaun kastigu nian.
- Ita bele prevene labarik sira husi tempu halimar, ka husu atu hela iha klase ba detensaun supervisu/kontroladu.

## LESSON 9 – INTRODUCTION TO GENDER-BASED VIOLENCE

### LISAUN 9 – INTRODUZAUN VIOLÉNSIA BAZEIA BA JÉNERU

# 1

*What is gender?*

*Saida Maka Jéneru?*



**Explain:** “Gender” refers to the different social functions, responsibilities and characteristics of males and females that are constructed by the community. Gender is not determined by physical characteristics of the body that make someone female or male but can change and alter depending on the cultural and social context.

**Esplikasaun:** “Jéneru” refere ba diferansia funsaun sosial, responsabilidade no karakteristika husi mane no feto ne’ebé mak kultura no comunidade konstrói. Jéneru la’os sasan natureza maibé bele muda no troka, depende ba kontestu kultura no sosial.

“Sex” refers to the biological or anatomical status of a person. Sex is determined by the physical characteristics of the body and, generally speaking, cannot be changed or altered. For example, men have sperm, a penis and a beard. Women have a vagina, ovaries and can breastfeed. These characteristics are biological and indicate a person’s sex not gender.

“Seksu” refere ba estatus biolójikal ou anatomical husi ema. Seksu nu’udar sasan natureza, baibain ema dehan labele muda no troka. Ezemplu : mane iha sperma, penis, hasan rahun. Feto iha vajina, ovarium no bele fó susu ben. Karakteristika ne’e nu’udar biolójikal no indika seksu ema nian, la’os jéneru.

**Small group activity:**

**Atividade grupu nian:**

Break the participants into small groups and each group is to appoint a spokesperson. Before they present the results, the group needs to discuss the following statements and decide whether they refer to ‘gender’ or ‘sex’. The facilitator gives 10 minutes for each group to discuss the statements and after that group representatives can read loudly the discussion results.

Fahe partisipantes ba grupu ki’ik, kada grupu hili representante atu hato’o rezultadu diskusaun, molok atu apresenta rezultadu grupu sei halo diskusaun kona-ba sentimentu tuir mai ne’e hodi deside sira refere ba ‘jéneru’ ka ‘seksu’. Fasilitador fo tempu minutu 10 ba grupu ida-idak hodi deskute kona-ba sentimentu sira hafoin respresentante grupu nian sei lee sai makaas ba rezultadu diskusaun nian.

Following the activity, the facilitator should then summarise the difference between the concepts of sex and gender as follows:

Tuir mai, treinador tenke halo rezumu ba diferensia entre conseitu seksu no jéneru, hanesan tuir mai:

Sex	Gender
<ul style="list-style-type: none"> <li>• Does not move or change</li> <li>• Applicable for whole life</li> <li>• Applicable to all social classes</li> <li>• Decided by god</li> </ul>	<ul style="list-style-type: none"> <li>• Can move and change</li> <li>• Depends of the situation</li> <li>• Depends on the culture</li> <li>• Different between different social classes</li> <li>• Is not decided by god</li> </ul>

Sexsu	Jeneru
<ul style="list-style-type: none"> <li>• Labele muda no labele troka</li> <li>• Akontese ba moris tomak</li> <li>• Akontese iha klase sosial hotu</li> <li>• Sasan natureza</li> </ul>	<ul style="list-style-type: none"> <li>• Bele muda no bele troka</li> <li>• Depende ba situasaun</li> <li>• Depende ba kultura</li> <li>• Dererente entre diferensia klase sosial</li> <li>• La'os sasan natureza</li> </ul>

**Objective:** The objective of this activity is to help improve understanding about the difference between gender and sex in regard to men and women. In general, a person's sex cannot change as it refers to a biological difference. Gender has various meanings to different people and its meaning can change depending on the social and cultural context. This lesson teaches that men and women have equal rights and need to respect each other even though they are different from one another.

**Objetivu:** Objetivu husi atividade ida ne'e maka atu ajuda ema hodi komprende kona-ba diferensia entre jeneru no sexu inklui fetu no mane. Iha jeral, sexu labele troka ne'ebé maka refere liu ba iha diferensia bilogikal. Jeneru bele signifika buat oin-oin ba ema ne'ebé diferente katak bele troka, jeneru mós define katak bele iha mudansa iha parte sosial no kultural nian. Lisaun ne'e hanorin katak fetu no mane iha direitu ne'ebé hanesan nune'e sira persiza respeita malu mesmu sira diferente.

## 2

### The effects of gender inequality:

Use this diagram to understand the classifications of the different types of gender inequality and how this type of thinking can impact the people's lives.



### Efeito husi la iha igualidade jeneru:

Husi diagrama ida ne'e hanorin ita atu komprende kona-ba klasifikasaun husi tipu la iha igualidade jeneru hanoin husi ema nian ne'ebé maka hau la iha igualidade jeneru ba fetu sira nia moris.

**Considering gender in Timor-Leste:** The trainer should ask that participants to consider the role of gender in Timor-Leste. This can best be done by considering the following concepts.

**Konsidera jeneru iha Timor-Leste** – Fasilitador persiza husu ba partisipante sira atu konsidera papel jeneru iha Timor-Leste. Ida ne'e bele halo di'ak liuliu husi konsidera konseitu tuir mai ne'e.

**Explain:** Timor-Leste is mainly a **patriarchal** society (although there are some areas that are matriarchal). This means that in our society, men have a higher status than women in the social, cultural and economic contexts. Not all societies

are patriarchal. In some countries like Africa and the Philippines, there are **matriarchal** societies where women have positions of power and authority. In Timor-Leste, however, our society often places men in the positions of power and control over women. For example:

- The 'lia nian' in each community is normally male
- The Xefe de Sukus are *mó*stly male (although this has begun to change with recent elections)
- In the National Parliament, the vast majority of members are men
- Inside *mó*st homes, the man makes the important decisions and is the ultimate source of authority
- Inside the home, men and boys eat before women and girls
- The media is *mó*stly dominated by images and stories about men (the trainer might want to give a copy of a local newspaper as an example)
- Usually, men hold the title to property in the family, not women.

**Esplika:** Iha prinsípiu Timor- Leste maka sosiadade **patriarchal** (mesmu iha area balun maka matriarchal). Ida ne'e signifika katak iha ita nia sosiadade, mane nia estatus ka papel aas liu fetu husi kontestu sosial, cultural no ekonómiku. La'os sosiadade hotu maka patriarchal. Iha nasaun balu hanesan Africa no Filipina, sira iha sosiadade **matriarchal** iha ne'ebé fetu iha posisaun ba poder no autoridade. maibé iha Timor-Leste, ita nian sosiadade dala barak maka tau mane ho posisaun ba poder no kontrola fetu sira. Ezemplu:

- Normalmente lia nain iha kada comunidade maka mane
- Xefe de Suku barak liu maka mane (mesmu ida ne'e foin hahú troka husi eleisaun foin daudauk ne'e)
- Iha Parlamentu Nasional, maioria husi membru maka mane
- Iha uma laran barak, mane maka iha kbiit atu foti desizaun ikus
- Iha uma laran, mane no labarik mane sira maka han uluk antes fetu no labrik fetu sira
- Iha media ninian istória no figura barak liu maka kona-ba mane (fasilitador bele fornese kopia ida husi jornal iha rai laran hanesan ezemplu ida)
- Baibain, mane maka kaer propriadade iha família laran, laos fetu

Because of this patriarchal structure, it is difficult to achieve **gender equality**.

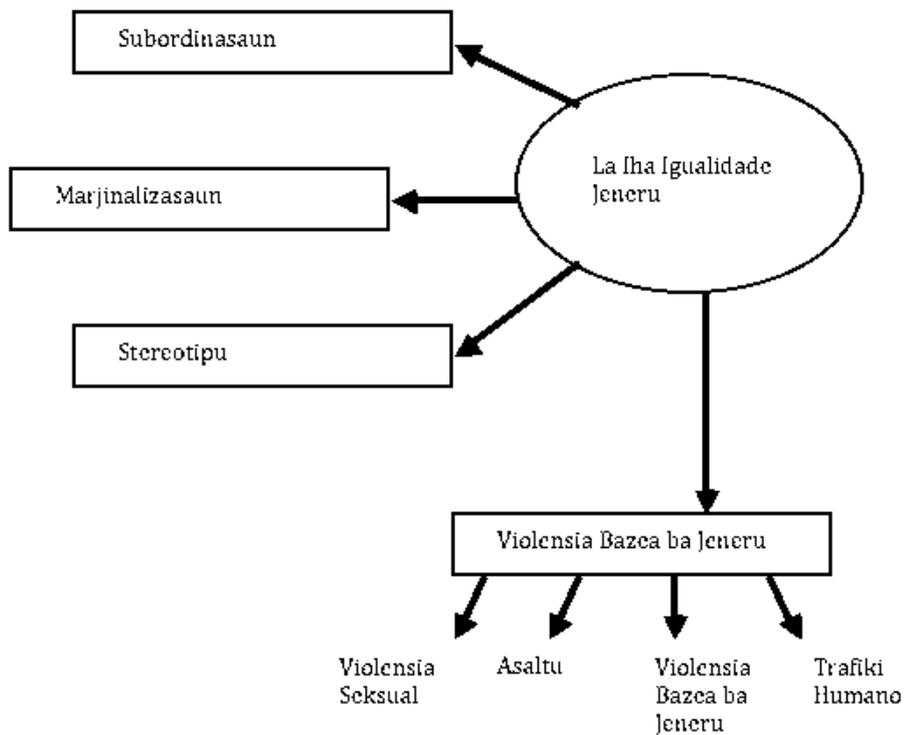
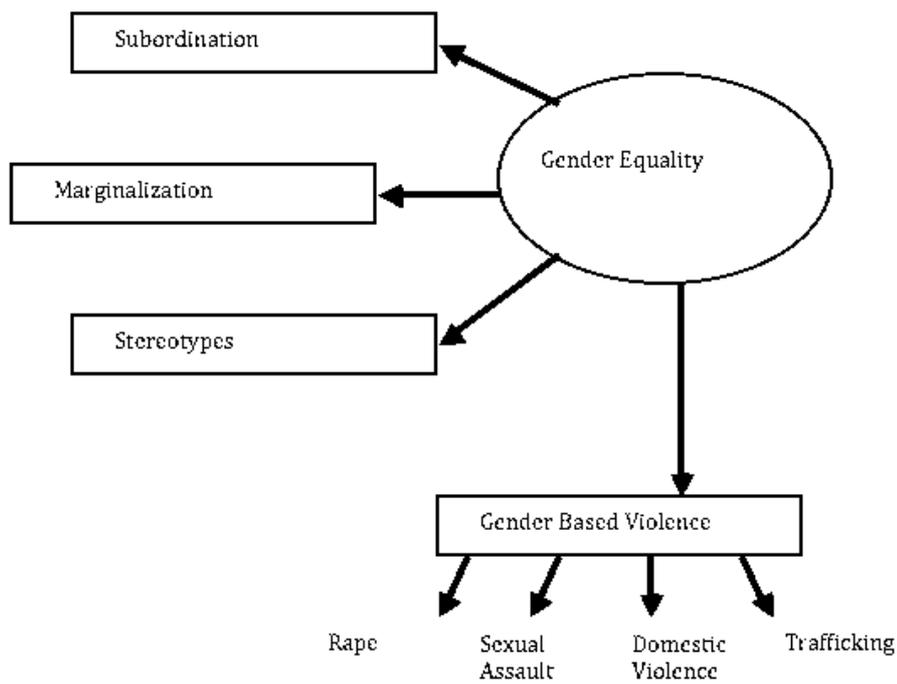
Tanba estrutura patriarchal ne'e maka difikulta atu alkansa ba **igualdade jéneru**.

Gender equality exists where there is no discrimination based on someone's sex or gender and where everyone has an opportunity to participate fully in the life of the nation.

Igualdade jéneru eziste bainhira la iha diskriminiasaun bazeia ba ema nia sexu ka jéneru no ema ida-idak iha oportunidade nakonu iha nia moris iha Nasaun ne'e.

Ask the participants: "*What are some of the effects or impacts of gender inequality?*" Listen to their responses and list them on the whiteboard, then draw the following diagram.

Husu partisipante sira: "*Saida de'it maka efeitu ka impaktu husi la iha igualdade jéneru?*" Rona ba sira nia respostas no hakerek iha kuadru mutin, depois pinta diagrama tuir mai.



1. Subordination of women

Eg. Father refusing to allow his daughter to study or travel abroad but allowing his son to do so.

2. Marginalisation of women

Eg. Women treated as objects in the process of traditional marriage and 'barlake', not able to speak for themselves

Eg. Women are required to eat after the men in the kitchen

Eg. Women are not part of the key decision-making processes in society.

### 3. Stereotypes

Eg. The system reinforces certain stereotypes which become difficult to change, for example:

- Women are housewives and men are breadwinners

- Stereotypes are difficult for both men and women, for example, if a man wants to become a hairdresser or wants to cook.

### 4. Gender-based violence

Móst importantly, gender inequality may also give rise to violence against women. Gender inequality and patriarchy are the conditions, which allow violence against women to occur.

#### 1. Subordinasaun (ezemplu):

Eg. Aman la aseita atu oan feto ba Eskola ka ba nasaun seluk maibé oan mane bele

#### 2. Marjinalizasaun (ezemplu):

Eg. Konsideira feto nu'udar objektu iha prosesu kaben tradisional no barlake, labele kolia buat ida.

Eg. Feto sira han ikus ka han iha dapur depois mane sira han

Eg. Feto lahola parte iha hola desizaun iha sosiadade

#### 3. Stereotipu (ezemplu):

Eg. Sistema reinforsa stereo tipu ne'ebé sai difisil atu muda, ezemplu:

- Feto nu'udar dona da caza no mane maka buka hahan.

- Stereotipu maka difulkta ba feto no mane, ezemplu, se mane hakarak atu sai ema tesi fuk ka kulináriu (ema ne'ebé tein).

#### 4. Violénsia bazeia ba jéneru

Importante liu bainhira la iha igualidade jéneru bele hamósu violénsia kontra feto. Kondisaun la iha igualidade ba jéneru no patriarcal ne'ebé permite akontese violénsia kontra feto.

**Objective:** This activity helps to enhance understanding of the different classifications of gender inequality and to encourage thinking about the role of women in life and society. This activity teaches people to think clearly about the reality of the presence of the female in family life, the community and in society.

**Objetivu:** Atividade ne'e atu ajuda ita hodi komprende kona-ba diferensia husi klasifikasaun hanoin kona-ba feto nia papel iha nia moris no sosiadade nia laran. Alende ne'e atividade ne'e hanorin mós ita atu hatene didi'ak realidade husi ema nia hanoin kona-ba prezensa feto iha ambiente família ida, comunidade no sosial.

# 3

## Activity 3: Gender-Based Violence

In this lesson we will learn about what constitutes gender-based violence and how it many times takes place in our beloved Timor-Leste. In order to understand what constitutes gender-based violence it is important to understand the two components of the word: 1. Violence 2. Gender-based



### Atividades 3: Violência Bazeia ba Jéneru

Iha lisaun ne'e ita sei aprende kona-ba konseitu violénsia bazeia ba jéneru ne'ebé maka dala barak *mósu* iha ita nia rain doben Timor-Leste. Atu komprende kona-ba konseitu violénsia bazeia ba jéneru ita persiza hatene katak iha komponente rua husi konseitu violénsia bazeia ba jéneru hanesan: 1. Violénsia 2. Bazeia ba jéneru

**Explain to participants:** "The general definition of gender-based violence is any form of physical, psychological, sexual or economic abuse that is intentionally committed by one family member of the household against another (either directly or indirectly)."

**Esplika ba partisipante sira:** "Devenisaun jerál violénsia bazeia ba jéneru signifika katak forma saida de'it husi abuzu fiziku, abuzu seksual, abuzu psikolojikal ka abuzu ekonómiko ne'ebé halo ho intensaun husi membru família ida ka membru uma kain kontra sira seluk (mesmo dereita ka indereita)."

**Gender-based violence (GBV)** is violence that occurs as a result of the unequal power relationships between men and women created by the social roles constructed for males and females. In *móst* cultures, GBV mainly affects women because of their subordinate status in society.

**Violénsia Bazeia ba Jéneru (GBV)** katak violénsia ne'ebé akontese nu'udar rezultadu ida husi poder ne'ebé la hanesan iha relasaun entre fetu ho mane ne'ebé kria husi konstruisaun knaar sosial ba fetu no mane. Iha kultura barak, violénsia bazeia ba jéneru afeita liu ba fetu tanba sira nia estatus subordinasaun iha sociedade.

**Diskusaun:** Husu ba partisipante sira atu identifika esperiéncia ne'ebé maka sira hetan ona iha sira nia moris ka comunidade nia laran kona-ba violénsia Bazeia ba jéneru. Violénsia Bazeia ba jéneru inklui violénsia ne'ebé akontese iha família no comunidade jerál.

**Discussion:** Ask the participants to identify examples of gender-based violence from their lives or communities. Gender-based violence includes violence that occurs both in the family and in the general community.

The facilitator can suggest the following:

- Domestic violence
- Sexual assault
- Rape
- Sexual abuse of children by family members
- Sexual slavery
- Traditional practices harmful to women, such as genital mutilation
- Violence in armed conflict such as murder and rape
- Emotional abuse, such as coercion and abusive language
- Trafficking of women and girls for prostitution
- Forced marriage
- Sexual harassment and intimidation at work

Fasilitador bele sujere ideia hirak tuir mai ne'e:

- Asaltu seksual
- Violénsia seksual
- Abuzu seksual ba labarik husi membru família
- Saida tan ba aktus seksual
- Pratika tradisional perigu ba feto, hanesan: estraga jenital (alat kelamin)
- Violénsia iha konflitu funu, hanesan: oho no violénsia seksual
- Abuzu *emósional*, hanesan: obriga ho forsa liu husi lia fuan
- Trafiku feto no labarik feto ba prostituzau
- Obriga kaben
- Asedu seksual no intimidasaun iha servisu

The term GBV is therefore a general term for all types of violence committed against a person because of their gender.

Liafuan “violénsia Bazeia ba jéneru” (GBV) nu'udar liafuan jerál ba tipu violénsia hotu ne'ebé komete hasoru ema ida tanba sira nia jéneru.

**Explain:** “There are two components to the concept of GBV: 1. ‘violence’ and 2. ‘gender-based’. Due to the fact that GBV is common in Timor-Leste, we are going to discuss more about each of these components and how they relate to Timor-Leste.

**Esplika:** Iha komponente rua husi konseitu Violénsia Bazeia ba Jéneru: 1. Violénsia 2. Bazeia ba jéneru hare ba realidade iha Timor-Leste katak violénsia bazeia ba jéneru komun tebes, maka tuir mai ita sei deskute klean kona-ba komponente ida-idak no oinsa komponente hirak ne'e relata ho Timor-Leste.

It is very important to understand the link or connection between gender inequality and violence against women. The reason for the high prevalence of GBV in Timor-Leste is deeply connected to the issues of gender inequality and patriarchal structure. GBV is essentially about power and control.

Importante tebes atu komprende kona-ba linha ka koneksaun entre la iha igualidade jéneru no violénsia kontra feto. Rasaun husi level violénsia bazeia ba jéneru ne'ebé maka aas tebes iha Timor-Leste maka konekta ona ho kestaun la iha igualidade jéneru no estrutura patriarchal. Importante tebes iha Violénsia Bazeia ba Jéneru maka kona-ba poder no kontrola.

**Objective:** The objective of this activity is to ensure participants understand what GBV is, and that they also understand that there is a link between gender inequality and violence. This is the key objective of this part of the lesson and sets the foundation for the rest of the training course. Listen carefully to the participants' questions and try to answer as clearly as possible.

**Objetivu:** Objetivu husi atividade ne'e maka atu garante partisipante sira komprende kona-ba signifikaun violénsia bazeia ba jéneru, no bele komprende mós katak iha linha entre la iha igualidade jéneru no violénsia, Ida ne'e maka objetivu save husi parte lisaun ne'e no iha mós informasaun importante husi treinamentu tuir mai ne'e. Rona didi'ak ba perguntas partisipante sira nian no koko fo resposta ne'ebé klaru se possible.

# 4

## What is violence?

### Saida Maka Violénsia?



**Explain to the participants:** violence is an action or negative behavior that violates other people's rights. Please find examples in the attached worksheet "What is Violence?"

**Esplika ba partisipante:** violénsia maka hanesan asaun ka hahalok negativu ne'ebé maka viola ema seluk nia direitu. Ita boot bele hetan ezemplu ruma iha worksheet "Saida Maka Violénsia?"

#### 1. Physical violence

The concept of physical violence closely follows the legal definition of 'offences against physical integrity' (Penal Code), emphasizing 'the application of force without consent'. Some examples:

- Beating
- Punching
- Kicking
- Hair pulling
- Biting
- Burning
- Killing or threatening to kill, with or without weapons.

#### 1. Violénsia Fiziku

Konseitu violénsia fiziku besik liu tuir definisaun legal husi ofensa kontra integridade fiziku (Kodigu Penal), ne'ebé realiza "*aplikasaun fo sala ho konsentimentu*". Ezemplu:

- Baku
- Basa
- Tebe
- Rakut fuk
- Tuku
- Sunu
- Oho no ameasa atu oho ho kroat ka la ho kroat.

#### 2. Psychological abuse

Psychological violence includes any action aimed at degrading the victim or controlling their behavior and decisions. This type of abuse may include:

- Controlling the victims actions
- Verbal abuse that degrades the victim or reduces their dignity
- Forcing the victim to engage in humiliating acts or sexual relations with another person
- Making the victim economically dependent on the aggressor or banning the victim from working outside the home
- Restricting the victim's movement or depriving them of liberty
- Isolating the victim from their friends and family
- Threats and intimidation, often in from of children
- Damaging property including threats to damage property
- Harassment – such as constant phone calls or repeated visits to their home or the place where they work.

## 2. Violéncia Psicolójika

Violéncia Psicolójika inklui hahalok saida de'it ho intensaun atu hatun vitima ka kontrola sira nia hahalok ho desizaun. Tipu abuzu ne'e bele inklui:

- Kontrola asaun vitima nian
- Abuzu verbal ne'ebé hatun vitima no reduz vitima nia dignidade.
- Obriga vitima ekonomikamente depende ba aggressor no bandu vitima atu ba halo relasaun iha liur
- Limita movimentu vitima nian ho limita sira nia liberdade
- Izola vitima husi nia maluk no família sira
- Ameasa no intimida, dala barak iha oan nia oin
- Estraga sasan inklui ameasa atu estraga sasan
- Asedu- hanesan telephone bei-beik ka visita bei-beik ba sira nia uma ka fatin ne'ebé vitima hala'o servisu

## 3. Sexual violence

Sexual violence includes any conduct the violence the sexual integrity of the victim. It includes:

- Rape or sexual assault
- Incest
- Forcing the victim to have sexual relations against their will or with a third party for prostitution.

## 3. Violéncia Seksual:

Hahalok ne'ebé viola vitima nia integridade seksual, hanesan:

- Violasaun ka asaltu seksual
- Insestu
- Obriga vitima atu halo relasaun seksual ne'ebé kontra vitima nia hakarak ka ba parte seluk ida ba iha prostituisaun

## 4. Economic Abuse

Any action that results in:

- Economic exploitation of a person in and outside the house
- Economic neglect of family members (i.e. not providing financial support)
- Controlling the amount of money the victim spends on household items and limiting the victim's access to economic resources
- Destroying the victim's property or documents that affect that person's ability to work or be economically independent.

## 4. Abuzu Ekonómiku:

Hahalok ne'ebé rezulta iha:

- Explorasaun ekonómia husi ema ida iha uma laran ka iha liur
- Neglijensia ekonómia husi membru família (la-fó suporta financeiro)
- Kontrola montante osan ne'ebé vitima gasta ba sosa sasan uma nian no limita nia asesu ba rekursu ekonómiku
- Estraga vitima nia sasan ka dokumentus ne'ebé afeita ba vitima nian

**Objective:** This section helps participants to clearly understand the “violence” part of the word “gender-based violence”, so that they can see that violence includes various actions and behaviors not just the use of physical force.

**Objetivu:** Iha sesaun ida ne'e ajuda partisipante sira atu rekoñese katak “violénsia” husi liafuan “violénsia bazeia ba jéneru” nune'e sira bele hare katak violénsia inklui aksaun oin-oin no hahalok a'at, la'os uza forsa fiziku de'it.

## 5

### Activity 5 - What is 'gender-based'?

#### Atividade 5 – Bazeia ba Jéneru katak Saida?



**Explain:** GBV includes various relationships and not just the relationship between husband and wife.

**Esplika:** Violénsia Bazeia ba Jéneru inklui relasaun oin-oin no la'os de'it relasaun entre la'en no feen.

The types of relationships include:

- Those married according to civil authority, religion or custom
- Couples that decide to live together as intimate partners but are not married
- Members of a family that live together, including children
- People who live and work with the family and those who are economically dependent on the family.

Tipu-tipu husi relasaun hirak ne'e inklui:

- Kaben nain ne'ebé maka halo tuir kazamentu sivil, relijiozu ka tuir kustume ida-idak nian
- Mane no fetu ne'ebé maka decide atu moris hamutuk nu'udar la'en no feen (parseiru intimu) maibé sira la kaben
- Membru husi família ne'ebé maka hela hamutuk inklui labarik sira
- Ema ne'ebé maka hela hamutuk no hala'o servisu iha família nia laran no sira ne'ebé maka dependente ba ekonómia família ida nian

**Objective:** This section helps participants to recognize that gender-based violence is not only between husband and wife but can be between people of various relations.

**Objetivu:** Iha sesaun ida ne'e ninian objetivu maka atu ajuda partisipante sira rekoñese katak violénsia bazeia ba jéneru akontese la'os entre feen ka la'en de'it maibé iha relasaun oin-oin.

## **GENDER STORY**

“I want to tell you all a story. A pregnant mother is about to give birth. Many people are waiting in the hospital for the arrival of the baby, including family, the doctor and the midwife. When the baby has a vagina, the doctor announces ‘it’s a girl!’ It is at this point that we identify the SEX of the baby. This is permanent and generally speaking cannot be changed or altered.

As the baby starts to grow up, we often say that girls and boys have different characteristics. For example, we say that women are beautiful, soft, and gentle and that men are strong, rough or handsome. However, these characteristics are not universal but are given to children by us.

In Timor-Leste, when a baby boy comes home from hospital and grows up, we find him trousers to wear but we give baby girls a dress. We give the boy a fótball but we ask the girls to help their mother in the kitchen and with the cleaning. As they grow up, we tell our daughters that they are not allowed to go out at night on their own but we tell our sons that it’s ok. Sometimes we encourage our sons to go university but not our daughters. In time, the man often becomes the head of the household and works outside the home but often the women remains in the home to work as wife and mother.

These characteristics are what we mean by ‘GENDER.’ They are not universal or permanent but can change and alter from place to place, time to time and from community to community.”

## ISTÓRIA KONA-BA JÉNERU NIAN

“Hau hakarak konta istória ida ba ita boot sira. Inan isin rua ida besik atu hahoris. Ema barak hein iha ospital atu simu bebé ne'ebé atu moris, inklui família, doutor no parteira. Bainhira bebé moris mai, se doutor haree penis, nia fó hatene katak “bebe mane!” Se doutor haree vagina, nia fó hatene katak “bebé feto!” Husi pontu ne'e, ita identifika SEKSU husi bebé. Buat ne'e permanente no natureza, baibain ema dehan labele muda no troka.

Bainhira bebé komesa boot dadaun, ita baibain dehan, feto no mane iha deferensia karakteristik. Ezemplu, ita dehan feto bonita, laran mamar no midar no mane forte no bonito. No karekteristika ne'e la'os universal maibé ita mak fó ba labarik sira.

Iha Timor Leste, bainhira bebé mane fila husi ospital ba uma no boot dadaun, ita fó ba nia kalsa naruk atu hatais, no fó ba bebe feto bistidu. Ita fó ba labarik mane atu tebe bola no husu ba labarik feto atu ajuda inan iha dapur no hamoos uma laran. Bainhira sira hahú boot, ita hatete ba oan feto atu labele la'os sai iha kalan mesak, maibé oan mane, laiha buat ida. Dala ruma ita enkoraja ita nia oan mane atu estuda iha universidade maibé ba oan feto lae. Iha tempu mai, ema mane sempre sai xefe iha uma laran no servisu iha liur maibé feto hela iha uma no servisu nu'udar feen no inan.

Karakteristika ida ne'e mak ita hanaran “JÉNERU”. Buat hirak ne'e laos universal ou permanente maibé bele muda no troka husi fatin ba fatin, tempu ba tempu no husi comunidade ba comunidade.

## Worksheet

Activity	Gender	Sex
<ul style="list-style-type: none"><li>• Men are not suited to work in the kitchen or cooking</li><li>• Women are not suited to working as security guards at night or as construction supervisors</li><li>• Men ejaculate sperm</li><li>• Girls play with dolls</li></ul>		
<ul style="list-style-type: none"><li>• Men generally don't cry as much as women</li><li>• Women are emotional and men are rational</li><li>• Women breastfeed</li><li>• Men don't wear dresses</li><li>• Education of children is a women's responsibility</li></ul>		
<ul style="list-style-type: none"><li>• Women worry and stress more than men</li><li>• Boys like playing fútbol</li><li>• Men have beards</li><li>• Women are detailed</li><li>• Men are better leaders than women</li></ul>		

**Tabela Atividade**

Atividades	Jéneru	Seksu
<ul style="list-style-type: none"> <li>• Mane la serve servisu iha dapur ka tein</li> <li>• Feto la serve servisu nu'udar guarda seguransa iha kalan ka supervisor ba kontruzau</li> <li>• Mane iha sperma</li> <li>• Labarik feto halimar ho boneka</li> </ul>		
<ul style="list-style-type: none"> <li>• Mane baibain la tanis hanesan feto</li> <li>• Feto <i>emó</i>sional no mane rasiona</li> <li>• Feto iha vagina</li> <li>• Feto fó susu been</li> <li>• Mane la hatais saia</li> <li>• Oan nia Edukasaun nu'udar responsabilidade feto nian</li> </ul>		
<ul style="list-style-type: none"> <li>• Feto laran-suzar no stress liu mane</li> <li>• Labarik mane gosta tebe bola</li> <li>• Feto labele nonton joga bola</li> <li>• Mane iha hasan rahun</li> <li>• Feto halo buat ida ho detaila</li> <li>• Sai xefe, di'ak liu mane duke feto</li> <li>• Feto labele tuir atividades iha kalan</li> </ul>		

# LESSON 10 – THE IMPACT AND EFFECTS OF GENDER-BASED VIOLENCE

## LISAUN 10 – IMPAKTU NO EFEITU HUSI VIOLÉNSIA BAZEIA JÉNERU

In Lesson 6 we considered the definition of GBV and the types of violence, which occurs including physical, sexual, psychological and economic. Now we are going to discuss the impact and effects of GBV.

Iha Lisaun 6 ita konsidera ona definisaun husi violénsia bazeia ba jéneru no tipu-tipu husi violénsia ne'ebé maka akontese, inklui fisiku, sexual, psikologikal no ekonómiku. Agora ita atu diskute impaktu no efeitu husi violénsia bazeia ba jéneru.

### 1

#### Prevalence and impact of GBV in Timor-Leste

**Explain:** GBV is very common in Timor-Leste. 51% of women in Timor-Leste have reported suffering violence by an intimate partner.



**Prevalensia husi violénsia bazeia ba jéneru iha Timor-Leste no ninian impaktu sira**

**Esplika:** Violénsia bazeia ba jéneru komún tebes iha Timor-Leste. Prosentu 51 husi feto Timor-Leste hato'o ona kona-ba terus ba violénsia husi sira ninian parseiru intimu.

Ask for five volunteers and have them come to the front of the classroom. Each volunteer will read the impact on each of the following groups (victims, children, family, perpetrators, the family and the community).

Husu partisipante voluntariumente nain 5 atu mai hamriik iha oin. Voluntariu ida-idak sei lee kada impaktu husi grupu tuir mai ne'e (Vitima, labarik, família, autor krimi ka arguido, família no comunidade)

### 2

#### Contributing factors to GBV in Timor-Leste

**Fatór sira ne'ebé kontribui ba violénsia Bazeia ba jéneru iha Timor Leste**



**Discuss in small groups:** Now, let's consider some of the reasons why there is such a high prevalence of GBV in Timor-Leste. In this session we will learn about the factors that contribute to gender-based violence including: political, social and economic, and cultural. Split into small groups to discuss these different factors. Decide which factor your groups thinks is the *móst* influential in Timor-Leste. After the discussion come back together in a large group to share the result of your discussion.

**Diskursu iha grupu ki'ik:** Agora ita hanoin hamutuk kona-ba rezaun, tanba sa violénsia bazeia ba jéneru sai barak iha Timor-Leste. Iha sesaun ne'e, ita sei aprende kona-ba fatóres oin-oin ne'ebé maka kontribui ba violénsia bazeia jéneru hanesan: politika, sosial ekonómiku, no kultura. Fahe ba grupu ki'ik atu halo diskusaun kona-ba fatóres oin-oin. Deside fatór ida ne'ebé ita nia grupu hanoin maka iha impaktu boot liu ba Timor-Leste. Depois diskusaun, mai fali hamutuk iha grupu boot atu fahe kona-ba ita nia resultadu husi diskusaun.

# 3

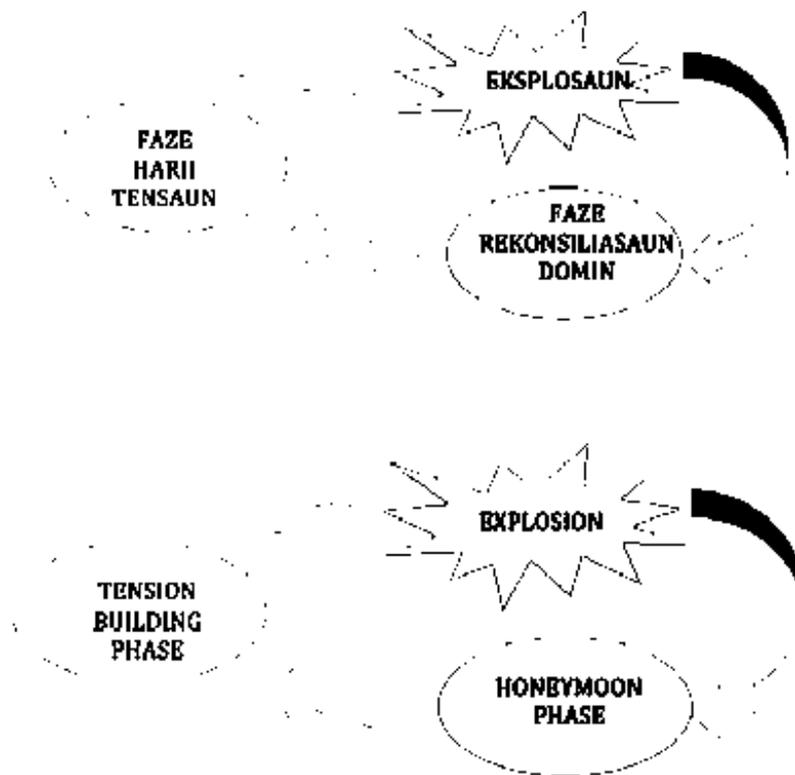
## The 'Cycle' of Violence



### Teoria Siklu Violénsia

**Explain:** We now understand about how violence can have a negative impact other people's rights and how this kind of behavior can often take place in people's lives. Now we will explore the cycle of violence that impacts people's lives. The facilitator explains the diagram and passes out the worksheet for participants to read.

**Esplika:** Ita komprende ona kona-ba violénsia hanesan hahalok negativu ida ne'ebé maka kontra ema seluk ninian direitu no hahalok ida ne'e dala barak maka mósu iha ema nia moris. Tuir mai ita atu hare didi'ak siklu ba violénsia ne'ebé maka mósu iha ema nia moris. Fasilitador esplika diagram no fahe worksheet ba partisipante atu lee.



#### A. The theory of the cycle of violence

##### A. Teoria Siklu Violénsia

This theory was developed Dr. Lenore Walker, chairperson of the Department of Psychology at Colorado Women's College. This theory shows how GBV might follow a cycle within relationships is called the **'the three phase theory of GBV'**. It involves:

1. The tension-building phase
2. The explosion phase
3. The loving reconciliation or 'honeymoon' phase.

Teoria ne'e dezenvolve husi Dr. Lenore Walker- xefe Departemento Psikology iha Colorado Women's College. Teoria ne'e hatudu oinsa GBV karik tur siklu iha ema nia relasaun ba malu, teoria ne'e naran "**faze tolu teoria ba GBV**". Ne'e envolve:

1. Faze Harii Tensaun
2. Faze Ekspluzaun
3. Faze Rekonsiliasaun Domin

This theory helps to explain why the abused spouse feels guilty and ashamed of their spouse's violence towards them, and why they find it difficult to leave, even when their lives are in danger.

Teoria ne'e ajuda atu esplika tanba sa la'en ka feen ne'ebé hetan abuza sente-an katak sira maka sala no moe ba sira nia feen ka la'en ba violénsia ne'ebé akontese ba sira, no tanba sa sira sente difisil ba sira atu hases-an, maske sira moris iha perigu nia laran.

### **The increasing spiral of violence**

#### **Aumenta Violénsia Spiral**

Studies indicate that once violence has started, it not only continues, but over time it becomes more frequent and more severe. It is probably more correct to think of the three-phase cycle **as an ever-increasing spiral**. The tension-building phase becomes shorter and more intense. The acute battering or explosion phase becomes more frequent and extreme, and the honeymoon phase becomes shorter and less intense. After years of violence, the violence partner may no longer apologise at all.

Estudu indika katak bainhira violénsia komesa hahú, mak asaun violénsia sei kontinua akontese bebeik no sei a'at liu. Se ita hare loloos, ita bele konsidera faze sikluzaun-tolu ne'e, hanesan loloos **umenta spiral**. Faze harii tensaun ladun *mósu* ona, maibé faze ekspluzaun aumenta ba bebeik no maka'as liu tan; no faze rekonsiliasaun *mós* komesa menus ho intensivu. Tinan barak ona violénsia *mósu*, no parseiru la husu deskulpa ba malu.

For the woman, the results of this increasingly sever cycle of violence are feelings and behaviour that form another damaging cycle. The behaviour patters she develops following the violence trap her in the violent relationship. The spiraling violence increases her need, but decreases her ability, to find solutions to the violent relationship.

Ba fetu sira, konsekuensia husi siklu violénsia ne'e sei *hamósu* sentimentu no forma siklusuan hahalok a'at seluk tan ba fetu. Ida ne'e nu'udar konsekuensia husi asaun violénsia ne'ebé nia hetan no lori nia ba iha hahalok violente seluk. Spiral violénsia ida ne'e aumenta iha nia, maibé hamenus ninian abilidade, hodi buka solusaun, ba iha situasun violente nian.

*Móst* victims fear for their lives or the lives of their children. They may have tried to leave before, only to be found by their partners and abused or 'punished' even more severely than before. Some victims may decide that there is no help for them.

Vitima barak preokupa ba sira nia moris, no sira nia oan nia moris. Uluk sira balun koko atu hases-an husi violénsia, maibé violénsia ne'ebé'makas liu akontese tan ba sira. Nune'e vitima balun sente katak dalan hanesan ne'e la ajuda sira ho di'ak.

An understanding of the results of the violent relationship can help a woman to be positive and to choose helpful solutions, and can aid those who try to help her.

Husi situasaun violénsia hanesan ne'e, bele ajuda tebes feto atu buka no hili dalam solusaun ajuda ne'ebé di'ak, no mós ba sira ne'ebé hakarak ajuda nia.

Note: The three-phase theory of GBV can apply to women or men.

Nota: Faze tolu teoria ba GBV bele aplika ba feto no mane hotu.

### Limitations of the 'cycle of violence' theory

#### Limitisaun Husi Teoria Siklu Violénsia

The cycle of violence has been used as away of understanding violent behaviour. However, it does have limitations including:

- Even though the cycle of violence occurs in *móst* violent relationships, the time between each violent episode may vary from days, weeks, or even months.
- Not all women experience violence in this way. Many women do not experience a 'honeymoon phase' at all.
- It focuses only on the violent incident itself and does not take into account that controlling behaviour may be occurring all the time
- It also fails to take into account all the other forms of GBV such as sexual, verbal, psychological, spiritual, economic or social factors that contribute to a violent relationship
- It leads to a focus of intervention where the abuser is taught to control his violent behaviour through anger management or stopping violence programs. This does not address the underlying attitudes and beliefs about the status of women.

Siklu violénsia fo komprehensaun kona-ba hahalok violénsia. Maibé, teoria ne'e iha limitisaun inklui:

- Siklu violénsia ne'e akontese barak liu iha relasaun violentu, siklu violénsia bele akontese husi loron ba loron, semana ba semana, ka fulan ba fulan.
- La'os feto hotu hetan esperiénsia siklu violénsia ne'e. Feto balun ninian esperiénsia violénsia, la liu husi faze rekonsiliaun.
- Teoria ida ne'e foka liu ba akontesimentu violentu ida, no ida ne'e la tau iha konsiderasaun ba hahalok ne'ebé ema uza baibain atu kontrola.
- Teoria ida ne'e mós failha atu toma medidas ba forma violénsia bazeia ba jéneru, hanesan; seksual, liafuan, psikolijia, spiritualidade, ne'ebé mak fatóres ekonomia no sosial nu'udar abut ba violénsia família ne'e.
- Teoria ida ne'e lori ita nia intensaun ba intervensaun iha ne'ebé abuza dor mak hancin atu kontrola ninian hahalok violentu liu husi manaje nia sentimentu hirus no tuir programa hapara violénsia. Ida ne'e la'os atu responde ba atitude no fiar kona-ba estatus feto nian.

## 4

### Culture House Kultura Uma

Write the word "culture" across the picture of a house.

Hakerek liafuan "kultura" iha pintura uma nia klaran.

**Explain:** One way of describing culture is '**the way we do things around here**'. And the way we do things around here can change from time to time. Although cultures may be strong and hard to change, no culture is permanent. Although many traditional ways are still used for many day-to-day activities, new methods and products are introduced into people's daily lives constantly. For example, many fishermen have outboard motors on their boats. Many people use cars or



vans to travel around the island. Many of our fóds are now imported. And many people drink beer rather than more traditional forms of alcohol. And even the types of beer men like changes from time to time.

**Esplika:** Dalam ida atu dezina kultura maka “**buat ne’ebé atu halo di’ak tuir mai**”. No buat ne’e bele muda husi tempu ba tempu. Maske kultura sai forte no suzar atu muda, la iha kultura ne’ebé permanente. Maske sistema tradisional barak nafatin utiliza atividade barak husi tempu ba tempu, metodu no produktu foun intruduse ba povu nia moris *loron-loron* ne’ebé konstanta ka labele muda. Ezemplu, peskador barak iha motor taka iha sira nia bero. Ema barak uza kareta ka komboiu hodi hala’o viajen iha ilha. Ita nia hahan barak ne’ebé oras ne’e ema importa. Ema barak hemu tua, atu hanesan ho modelu alcohol tradisional. No maske tipu tua kaleng mane nian hanesan muda husi tempu ba tempu.

**The facilitator tells a story:**

**Fasilitador konta istória:**

I wish to tell you a story about a house. I would like you to imagine that it is your house. Your house is built on the *móst* valuable land on the island. It has belonged to your family for many years, but now is in need of big repairs. You have some choices. You could pull the house down and build a new house on the land. Or you could choose to renovate or repair the house.

Hau hakarak konta istória ida kona-ba uma; no hau husu ita boot sira kona-ba uma, ne’e hanesan ita boot nia uma rasik. Ita-nia uma ne’e harii iha rai di’ak-tebes iha illa. Ne’e soim husi ita-nia família ba tinan barak, maibé agora presiza atu hadia. Ita iha hahilik balun. Ita bele harahun uma ne’e no harii foun fali iha rai ne’e ka ita bele hili atu hadia ka halo renovasaun uma ne’e.

Now imagine if there were some works of art, or carvings inside the house. Your great grandfather may have made the carvings, but no one in you family has his skills. His special skills have been lost. If you pulled the house down, these family treasures of great value will be lost forever. But if you repair your house, you could protect these family treasures and give them a special place in your ‘new’ home.

Agora imajina, se buat ne’ebé mak ita boot atu halo renovasaun mak hanesan dekorasaun no karpintaria. Uluk, ita boot nia avo mane iha kapasidade karpintaria, maibé agora la iha ema ida iha uma laran ne’ebé iha kapasidade atu halo karpintaria. Avo mane nia kapasidade karpintaria la iha ona. Se ita boot sobu uma ne’e, riku soim família ne’ebé valores boot sei lakon mohu, maibé se ita boot halo renovasaun de’it ba ita nia uma, ita boot sei proteje família nia riku soim no sei fo ba sira fatin ida spesiál tebes iha ita boot nia ‘uma foun’.

Other parts of the house will be out of date. We might need a new oven or some new furniture. Although they can still be used, if we are going to spend money on repairing our house, we should update them.

Iha parte seluk, uma ne’e kleur ona. Karik ita presiza ekipamentu uma laran ne’ebé foun. Maski ekipamentu ne’e nafatin bele uza, maibé se ita hasai osan ba halo renovasaun ita nia uma, entaun ita hadi’ak fali de’it sira.

But also imagine that some parts of your house are rotten and decaying. Some of the boards may be infested with insects. What would we do? If we paint over them, they will return and destroy our new work. They will wreck our treasures, the things we value. We must strip off the rotten boards and replace them with new timber.

Maibé mós imajina se iha parte balun husi ita nia uma mak a’at no dois no naksobu, kuadru balun insekta estraga tiha ona. Saida mak tenke halo? se ita pinta liu de’it, insekta bele estraga tan buat ne’ebé ita pinta. Insekta sira sei estraga ita nia riku soim, no sasan ne’ebé iha folin. Ita tenke hadi’ak kuadru ne’ebé a’at no dois no troka fali ho ai foun.

**Explain:** Our culture is a bit like a house. There are parts that are unique and special. They are precious. They have been passed on from one generation to the next and are our treasures. We must **protect our treasures**. And then, there may be parts of our culture that are now 'out of date'. It is not wrong for us to **update the out of date**, and move with the changing times. And unfortunately, there will be some parts of our culture that are not good. They may be like the rotten timber. If they are not taken away, they will slowly but surely destroy what we value. So we must **get rid of everything that is rotten**.

**Esplika:** Ita nia kultura atu hanesan ituan ita nia uma. Buat balun husi kultura buat ne'ebé uniku no esepiál. Buat hirak ne'e nu'udar buat ne'ebé iha folin ka iha valor. Buat hirak ne'e sei passa husi jerasaun ida ba jerasaun tuir mai nu'udar ita nia riku soin. Ita tenke **proteje ita nia riku soin**. Nune'e mós sai parte husi ita nia kultura katak agora prazu liu ona. Ida ne'e la'os sala ba ita atu **hafoun buat ne'ebé tempu liu ona**, no muda akompanha mudansa tempu. Infelismamente, sei iha parte balun husi ita nia kultura ne'ebé maka ladi'ak. Buat hirak ne'e sei sai hanesan ai ne'ebé ular han ona. Se buat hirak ne'e la soe maka neneik sei bele destroi buat ne'ebé ita valoriza. Tan ne'e ita tenke **soe buat hotu ne'ebé maka a'at no ladi'ak**.

**Brainstorm with the participants:**

1. Can we think of any examples of our treasures? What parts of our culture make us special?
2. Can we think of any examples of things that have changed for the better, things that we have updated?
3. Can we think of any examples of things that are not good about our culture, things that we might have to change?

**Brainstorm ka troka ideas ho partisipante sira:**

1. Ita hanoin took ezemplu seluk kona-ba ita nia riku soin? Buat di'ak ka esepiál saida maka ita nia kultura fó ba ita? Halo lista!
2. Ita hanoin took ezemplu seluk kona-ba buat ruma ne'ebé ita tenke troka ba di'ak no buat ruma ne'ebé ita persiza renova ka hadi'ak de'it? Halo lista!
3. Ita hanoin took ezemplu seluk kona-ba buat ruma ne'ebé ladi'ak iha ita nia kultura, buat ruma ne'ebé karik ita bele troka? Halo lista!

**If not raised, ask:**

Is it all right for a man to beat his wife?  
Does this behaviour add great value to our culture?  
Is it a type of behaviour that we must value? Or is this something that must be changed?

Notes: Listen to the answers and provide feedback.

**Se buat ne'ebé tuir mai, seidauk inklui iha diskusaun husu tan:**

Di'ak ba la'en atu baku ninian feen?  
Atitude ne'e bele haburas iha ita nia kultura ka lae?  
Atitude ne'e nu'udar tipu attitude ne'ebé ita tenke fo valor ka adopta nafatin?

Notas: *Fasilitador persiza rona ba resposta sira ne'ebé maka partisipante sira responde no fo komentariu!*

**Objective:** This activity will teach you to indentify some attitudes about GBV in Timor-Leste to help examine how these attitudes themselves contribute to gender-based violence and recognize the reality of the domestic violence situation in Timor-Leste.

**Objetivu:** Atividades ne'e ninian atu hanorin ita hodi bele identifika atitude balun kona-ba violénsia bazeia ba jéneru iha Timor-Leste, bele ezamina ho di'ak sira nia atitude rasik ba violénsia bazeia ba jéneru no rekueñese ba faktu husi violénsia bazeia ba jéneru ne'ebé maka akontese iha Timor-Leste.

## 5

### GBV & Timor-Leste Law

#### GBV & Lei Timor-Leste Nian



**Discusioon:** Ask the class if they know which current laws in Timor-Leste contains articles related to gender-based violence.

**Dikuzaun:** Husu ba aula se sira hatene lei-sira ne'ebé mak dadaun ne'e iha Timor-Leste ne'ebé kontein artigu-sira relasi ona ho violénsia bazeia ba jéneru.

In addition to international human rights conventions, the following laws are also applicable in Timor-Leste and contain provisions relevant to gender-based violence:

- The Criminal Code
- The Criminal Procedure Code
- The Law on Community Authorities (Special Article on Domestic Violence)
- The Law Against Domestic Violence

Menus ba konvensaun direitus umanu internasional, lei sira tuir mai ne'e mós aplikavel iha Timor-Leste kontein dispozisaun ne'ebé relevante ba violénsia bazeia ba jéneru:

- Kodigu Kriminal
- Kodigu prosesu Kriminal
- Lei kona-ba Autoridade komunitaria sira (artigu espesiál kona-ba violénsia domestika)
- Lei kontra violénsia domestika

#### A. Law on Community Authorities

##### A. Lei kona-ba Autoridade Komunitaria

The Suku Chief shall promote the creation of mechanisms for the prevention of domestic violence and support initiatives regarding the follow up and protection of domestic violence victims, and the rehabilitation and punishment of domestic violence perpetrators so as to suppress the occurrence of such cases within the community.

Xefe Suku tenke promove hodi kria mekanizmu-sira ba prevensaun violénsia domestika no inisitivu ne'ebé ajuda atu hare'e tuir no proteje vitima-sira violénsia domestika nian, no rehabilitasaun no kastigu ba autor violénsia domestika hanesan mós atu hapara akontesementu kazu hanesan iha comunidade nia leet.

A village head shall ensure the creation of mechanisms for the prevention of domestic violence, especially through awareness campaigns in the village; and facilitate the creation of mechanisms for the protection of domestic-violence victims and for the condemnation and repression of domestic-violence perpetrators in accordance with the gravity and circumstances of each case.

Lideransa suku nian tenke aseguru hodi kria mekanizmu-sira kona-ba prevensaun violénsia domestika espesiálmente liu husi kampaña konsensia iha suku laran; no fasilita kriaun mekanizmu ba protesau ba vitima-sira violénsia domestika nian no kondensaun no represaun autor violénsia domestika nian tuir gravidade no sirkunstansia kazu ida-idak.

## **B.Law Against Domestic Violence**

### **B. Lei Kontra Violénsia Domestika**

In order to address the problem of domestic violence in Timor-Leste and also to meet the Government of Timor-Leste's commitments under CEDAW, work began in 2001 on drafting a new Law Against Domestic Violence, under the leadership of the Secretariat of State for the Promotion of Equality (then the office of the Prime Minister for the Promotion of Equality).

Atu rezolve problema violénsia bazeia ba jéneru iha Timor Leste no mós atu tuir komitmentu Governu Timor Leste iha CEDAW nia okos, servisu hahú iha tinan 2001 hodi esbosa Lei foun Kontra Violénsia Domestika, ho lideransa Sekretariu Estadu ba Promósaun no Igualidade (Uluk Eskritoriu husi Primeiru Ministru ba Promósaun no Igualidade).

In May 2010, the National Parliament of Timor-Leste approved the draft Law Against Domestic Violence and, at the time of writing, was being sent to the President of the Republic to be promulgated.

Iha fulan Maiu 2010, Parleментu Nasional Timor Leste aprova esbosu Lei Kontra Violénsia Domestika no momentu livru ne'e hakerek, haruka ona ba Prezidente Republika atu hetan promulgasaun.

The aim of the newly passed law is to create and strengthen existing mechanisms for the prevention of domestic violence and the promotion of the rights of victims. It also provides legal protection for victims of domestic violence.

Motivu husi lei foun ne'ebé passa ne'e mak atu kria no haforsa mekanizmu ne'ebé ezisti ba prevensaun husi violénsia domestika no *promósaun* direitu husi vitima. Ida-ne'e mós fó protesau legal ba vitima husi violénsia domestika.

### **The Laws Against Domestic Violence:**

- Provides a **broad definition of domestic violence** to include physical, mental, economic or sexual mistreatment;
- Protects family members from domestic violence, includes spouses, ex-spouses, ascendants/ descendants and domestic workers.
- Clarifies the public nature of domestic violence crimes.

### **Lei Kontra Violénsia Domestika:**

- Fó **definisaun luan ba violénsia domestika** ne'ebé inklui maus-tratus fiziku, mental, ekonómiku ka seksual;
- Proteje membru família husi violénsia domestika, inklui feen ka la'en (ka la'en uluk ka feen uluk), axedente/dexendente no servisu nain iha uma laran;
- Klarifika karater publiku husi krime violénsia domestika

### **What is PUBLIC CRIME?**

Public crimes are those the criminal prosecution of which does not depend on a complaint being filed (Art. 106 (2)). The new domestic violence law stipulates that domestic violence is a crime even if the victim does not want to file a complaint. Therefore the government can prosecute a domestic violence perpetrator without the victim filing a complaint.

## **Saida mak KRIME PUBLIKU?**

Krime publiku mak persegisaun kriminál hirak ne'ebé la depende ba lamenta nain ida nia arkivu (art. 106 (2)). Lei kontra violénsia domestika hatete katak violénsia domestika mak krime maske vitima lakohi keixa kazu. Nune'e Governu bele halo prosekusaun ba suspeitu violénsia domestika nian la ho vitima nia keixa ba kazu.

## **The Law against Domestic Violence also:**

### **Lei kontra Violénsia Domestika mós:**

- Requires the government of the Timor-Leste to coordinate and develop a system for services to victims, free of charge that includes shelters, medical services, legal representation, counseling, protection and provision of basic needs where necessary;
- Rekere Governu Timor Leste atu planu no dezenvolve sistema ida ba servisu-sira ba vitima-sira, gratuita ne'ebé inklui uma-mahon, servisu mediku, reprezentante legal, konseling, protesauun no provizaun ba nesesidade baziku kuandu presiza;
- Ensures victims are given full information about their case and services they may receive. It also ensures that victims give informed consent to services such as shelter or medical interventions;
- Asegura katak vitima-sira hetan informasaun kompletu kona-ba sira nia kazu no servisu ne'ebé sira bele hetan. No mós asegura katak vitima sira fó konsentimentu informadu ba servisu sira hanesan uma-mahon ka intervensaun mediku;
- Protects witnesses and ensures confidentiality for victims;
- Proteje testemuña no asegura konfidensialidade ba vitima-sira;
- Gives victim the right to seek maintenance from the perpetrator to support his/ her needs and that of his/ her children;
- Fó ba vitima-sira direitu atu buka protesauun husi autor atu suporta ninian nesesidade no ninian oan sira;
- Creates a special duty for police to prevent violence and protect victims. In particular, police will be required to:
  - Intervene in domestic violence cases after a direct complaint is made to them by the complainant i.e either the victim or someone else, hospital and victim support services
  - Ensure the victim receives immediate medical and psychological assistance by specialized staff
  - Prepare a summary report on the observations made, measures adopted and on the collected evidence to the Public Prosecutor within 5 days of knowing the facts
  - Inform the Public Defender's Office in case the victim has no financial means to hire the services of a lawyer, within 5 days of knowing the facts
- Kria knaar espesiál ida ba Polisia atu prevene violénsia no proteje vitima-sira. Partikularmente, Polisia sei presiza atu:
  - Interven iha kazu violénsia domestika depois ema ruma diriji keixa ne'e vitima ka ema seluk, ospital no servisu suporta vitima
  - Asegura vitima simu asitensia mediku no psikososal imediatu husi pesoal espesializadu

- Prepara rezumu relatoriu kona-ba observasaun ne'ebé halo, medida ne'ebé adopta no rekolla evidansia ba Ministeriu Publiku iha loron 5 husi hahú hatene faktu
  - Informa Eskritoriu Defensoria Publika iha kazu ne'ebé vitima laiha meius finansial atu selu servisu advogadu ida, iha loron 5 nia laran husi hahú hatene faktu-sira.
- Gives priority to domestic violence cases in the criminal justice system
  - Fó prioridade ba kazu violénsia domestika iha sistema justisa kriminal
  - Requires the Government of Timor Leste to:
    - Develop a National Plan of Action for Gender- Based Violence;
    - Provide training on domestic violence and conduct public awareness campaigns;
    - Include topics related to domestic violence in the school curriculum.
  - Presiza Governu Timor Leste atu:
    - Dezenvolve Planu Asaun Nasional ba Violénsia Bazeia ba Jéneru;
    - Fó trenamentu kona-ba violénsia domestika no hala'o kompana konsiensia publika;
    - Inklui topik-sira relasaun ho violénsia domestika iha kurikulum Eskola.

# Worksheet: The Impact and Effects of Gender-Based Violence

## **A. For victim**

### Physical effects

- Physical injury and sometimes death
- Frequent headaches and medical somatic complaints
- Experience twice as many miscarriages
- Sexually transmitted infections
- Unwanted pregnancy

### Psychological effects

- Shame, humiliation and embarrassment
- Depression, mood changes and lack of confidence
- Social isolation (can lead to loss of friends, family and church community if victim leaves)
- Difficulty in sleeping
- Stress
- Five times more likely to commit suicide
- Affects ability to work

## **B. For children**

### From 0 to 5 years

- Physical complaints
- Sleep disturbances
- Bed-wetting
- Excessive anxiety.

### From 6 to 12 years

- Attempt to control parent's violence
- Fear of being abandoned
- Fear their own and other's anger
- Eating problem / constipation
- Stuttering
- Anxiety, depression
- Learning disabilities
- Delayed development.

### CHILDREN FROM VIOLENT HOMES LEARN TO BELIEVE THAT

- It is acceptable for men to hit women
- Violence is the way to get what you want
- Big people have power they misuse
- Men are bullies who push women and children around
- They can't trust people.

## **C. For perpetrators**

- High levels of stress and anxiety
- Lack of self-esteem or self-respect
- Increased feelings of displeasure with themselves
- Increased financial burden
- Loss of social status and embarrassment.

***D. For the family***

- Lack of peace, unity, love and tolerance in the family
- Affects the economic stability of the family
- Affects the religious life of the family
- Interferes with the education of the children
- Can lead to divorce.

***E. For the community***

- Lack of peace, safety, shelter within the community
- Bad example for neighbours, etc
- Sends a message that women are not valued
- Victims cannot participate fully in the life of their community
- Costs the government, the police and the courts money and time in terms of dealing with cases and providing protection and support to victims.

# Worksheet: Impaktu no efeitu husi violénsia bazeia ba jéneru

## a. Ba Vítima Sira

### Efeitu Fiziku:

- Kanek, bubu, tohar, naksalak, no sst.
- Sente moras hela de'it
- Abortus, mate
- Transmisaun infeksaun seksual
- Isin rua ne'ebé la espera

### Efeitu Psikolijia

- Moe
- Depresaun
- Izolasaun Sosial
- Suzar atu toba
- Lakon konfiansa
- Mudansa Atitude, Stres
- Hanoin atu oho-an
- Afeita be kapasidade atu Servisu

## b. Ba Labarik Sira

### Husi tinan 0 to'o tinan 5

- Lamentasaun Fiziku
- Suzar atu Toba

### Husi tinan 6 to'o tinan 12

- Tenta kontrola aktu violentu inan-aman
- Tauk atu sai abandonado
- Tauk sira nia hirus no seluk nia hirus
- Laiha vontede atu han
- Failla eskresaun
- Suzar atu aprende
- Dezenvolvimentu ne'ebé nei-neik

### Labarik sira ne'ebé husi família violentu hirak katak:

- Normal ba mane atu baku fetu
- Violénsia hanesan dalan atu hetan saida maka ita hakarak
- Ema boot bele abuzu sira nia kbiit/autoridade
- Mane hatauk ne'ebé bosok fetu no labarik tun sa'e
- Sira *labele* fiar ema

## c. Ba Agresor/Suspeitu Sira

- Nivel stress no laran suzar ne'ebé aas
- Lakon estima-aan ka auto respeito
- Hasa'e sentimentu la di'ak ho sira nia-an
- Problema finansial aumenta
- Lakon estatutu sosial no hetan moe

**d. Ba Família Sira**

- La iha paz, unidade, domin, toleransia iha família laran
- Afeita ba estabilidade ekonomia família nia laran
- Afeita ba moris relijiozu husi família
- Impede Edukasaun ba labarik sira
- Bele lori ba divorsio

**e. Ba Komunidade**

- La iha hakmatek, seguru/uma-mahon iha komunidade nia laran
- Ezemplu a'at ba vizinu no sst.
- Hato'o mensajem katak feto sira laiha valor
- Vitima *labele* partisipa hotu iha sira-nia moris sosiadade
- Fó todan ba Governu, Polisia no Tribunal, osan ho tempu iha *termós* de enfrenta kazu no fó protesauun ho apoiu vitima sira

# Worksheet – Contributing Factors to GBV in Timor-Leste

## A. Political – history of violence

During Indonesian occupation violence became a part of daily life. All forms of violations of human rights took place and women were particularly victimized in the campaign to terror, which targeted the general population. The vulnerability of women was used to destroy the morality of the community. Some people say that because Timor-Leste has suffered for so long with conflict, people have become brutal. This experience of living in a violence environment can cause psychological effects, which later on manifest in gender-based and public violence.

## B. Social Economic Factors

- The loss and trauma suffered in 1999 post-referendum destruction
- Massive dislocation of population that lead to the break up of families and economic pressure to accommodate displaced family members
- Unfulfilled high expectations of better life after independence
- High unemployment and poverty
- Increasing use of alcohol
- Cock fighting
- Gambling

## C. Cultural factors

### 1. Patriarchy

Values	Examples of Consequences
Women have to maintain the reputation of the family, society and state	Women should remain silent and hide the suffering
The husband is the head of the family and breadwinner, while the wife is the household keeper	<ul style="list-style-type: none"> <li>- When a wife works, it is the husband who has more say on how to spend her income</li> <li>- Economic dependence for wives and children</li> <li>- A husband does not need to help with household works</li> <li>- Anything that goes wrong in the house is the responsibility of the wife</li> </ul>
The idea that men have the right to dominate and protect women and that women should be submissive and obey	<ul style="list-style-type: none"> <li>- People think that when gender-based violence happens, the women are to blame</li> <li>- A husband has the right to 'educate' his 'disobedient' wife</li> </ul>
Chastity of women is highly valuable while adultery by men is seen as normal	If a woman is 'believed' to violate 'moral code', she deserves to be abused in any way

### 2. Barlake (bride price)

Barlaque is the custom where the groom compensates the wife's family for their loss of labour, which is used commonly throughout Timor-Leste. Among other things, the price depends on:

- Status of the woman's family
- The woman's gender-based skills
- Whether the woman is single or a widow.

In practice, barlaque is paid by the husband's family, so the woman is considered to be owned or controlled, not only by her husband but also by her husband's family. The higher the price, the higher are the in-laws expectations of the wife's behaviour. In consequence, in case of marital conflict, the in-laws usually take the husband's side based on two reasons:

- The wife has been bought
- The husband, as head of the family and bread winner, has to be served.

The wife's family members are in weak position to protect the wife in the event of GBV. In conclusion, marital disputes, even when they end in serious physical violence are commonly considered as 'normal.' Physical abuse by a father to his children and by a husband to his wife is considered to be a personal or private family matter and not a public issue.

### 3. Polygamy

Research shows that the practice of polygamy is reasonably common in Timor-Leste, that is, where a man takes or marries more than one wife. This also may be a contributing factor to the high prevalence of GBV in Timor-Leste.

### 4. Arranged Marriage

In cases where parents force their daughter or son, this may also contribute to GBV because the couple are not given an opportunity to get to know each other before they marry.

# Worksheet - Fatór sira ne'ebé kontribui ba violénsia Bazeia ba jéneru iha Timor Leste

## A. Istória Política Husi Violénsia

Durante okupasaun Indonesia, Violénsia sai nu'udar parte husi moris *loron-loron*. Formas hotu husi violénsia direitus humanus akontese, dala barak feto sai vitima iha kampaña terror, ne'ebé terjetu populasaun jerál. Vulnerabilidade husi feto, nu'udar dalan atu destroy moral iha komunidadade. Ema balun dehan katak ema barak sofre ho konfliktu iha Timor – Leste. Esperiência ne'ebé moris hela iha invairomentu violentu, bele kauza ba efeitu psikolojia, ne'ebé kleur ka lalais sei manifesta iha vida violénsia domestika no violénsia publiku.

## B. Fatór Sosial Ekonómiku

- Sofre lakon no trauma iha tinan 1999 destruisaun paska –referendu
- Deslokasaun boot ne'ebé hafahe família no presaan ekonomia tanba membru família deslokadu hela hamutuk iha uma ida
- La atinji espetativa aas kona-ba moris ne'ebé di'ak liu depois independensia
- La iha servisu no nivel kiak ne'ebé aas
- Konsume alcohol aumenta
- Futu manu
- Joga karta

## C. Fatór Kultura

### 1. Komunidadade Patrialkal

Valores	Ezemplu Husi Konsekuensia
Feto tenke kuidadu ho reputasaun família, komunidadade no nasaun	Feto tenke nonok no subar ninian sofrémentu
La'en nu'udar xefe uma kain, sustenta uma laran no feen nu'udar organizadora material iha uma laran	<ul style="list-style-type: none"> <li>- Kuandu feen servisu, la'en mak sei decide oinsa atu gasta ninian vensimentu</li> <li>- Dependensia ekonomia ba feen no oan sira</li> <li>- La'en la presiza ajuda servisu iha uma laran</li> <li>- Karik buat ruma lao ladi'ak iha uma laran ne'e responsabilidade feen nian</li> </ul>
Idea katak mane iha direitu atu domina no proteje feto sira no katak feto sira tenke sai pasivu no obedese (halo tuir)	<ul style="list-style-type: none"> <li>- Ema hanoin katak kuandu violensia Bazeia ba jéneru akontese, sei fo sala ba feto</li> <li>- La'en ida iha direitu atu eduka nia feen ne'ebé la-obidiente</li> </ul>
Kastidade feto sira nian mak iha valor aas liu, maibé mane adulteriu haree hanesan normal	Kuandu feto ida hakarak atu viola kodigu moral, nia merese atu hetan abuzu ho maneira saida de'it

### 2. Barlake

Barlake nu'udar kostume atu mane nu'udar kompensaun ba família feto tanba sira lakon servisu-nain. Iha Timor Leste, kuantidade barlake mós depende ba:

- Estatus husi família feto nian
- Abiladade bazeia ba jéneru husi feto

- Maski feto solteiru no viuva/faluk

Iha pratika, barlake ne'e fo husi familia mane, nu'udar soim ka atu kontrola, la'os de'it husi la'en, maibe mos husi la'en nia familia. Folin ne'ebé boot liu sei expecta hahalok feen ho valor a'as nu'udar konsekuensia. Iha kazu konflitu uma laran, husi familia sempre iha posisaun familia mane nian bazeia ba razaun rua:

- Feen ne'e sosa tia ona
- La'en nu'udar xefe uma kain no buka ai-han hodi sustenta familia nune'e tenke hetan serve.

Familia feto nian iha posisaun defisil atu proteje no depende oan feto iha iha violensia bazeia ba jeneru. Konkluzoan, problema kaben nain, bainhira sira halo ona violensia fisiku seriu, dala barak mak ema dala barak mak ema konsidera ne'e normal. Abuzu fiziku husi aman ba oan no husi la'en ba feen konsidera nu'udar problema pribadu no la'os ema seluk nia preokupasaun.

### 3. Poligamia

Peskiza hatudu katak pratika poligamia nu'udar kazu boot iha Timor-Leste, katak mane bele kaben ho feto liu husi ida. Ida ne'e mos nu'udar fatór kontribuisaun ida ba prevalencia kazu violensia bazeia ba jeneru ne'ebé aas iha Timor-Leste.

### 4. Inan-Aman Hili Parseiru ba Oan

Iha kazu ne'ebé familia hili parseiru ba nia oan feto ka mane, ida ne'e bele mos kontribui ba violensia bazeia ba jeneru tanba noivo-noiva ne'e la hetan oportunidade atu koñese malu molok kaben.

# Worksheet – Three-Phase Theory of GBV

## 1. The Tension-Building Phase

Tension, stress and strain are normal parts in everyone's life, and are present at different times in all relationships. However, for many reasons, some people react violently to tension. And once violence takes place within a relationship, it adds to the tension.

During this **tension-building phase** in a violent relationship, the woman senses or recognizes her partner's increasing tension. After all, she might have lived with this man for some time, and know his habits well. She may or may not know what is wrong. Her partner is 'edgy', upset, and may hit or speak out in anger.

He may say that she is stupid, unattractive, a bad mother, a bad wife, crazy, or that she can't manage the household budget. In a violent relationship, the woman generally accepts the blame. And she will try hard not to make any 'mistakes' that may upset him in the future.

She then takes responsibility for making him feel better. She often feels guilty when he eventually explodes, in spite of her best efforts to calm and please him.

During this increasing tension, the woman is rarely angry, even about the *mó*st unreasonable demands. But she may suffer illnesses such as depression, stress or worry and feel helpless. She may have other problems because of her emotional stress. Headaches, upset stomach, difficulty in sleeping or feelings of weakness and tiredness are common. These problems increase the woman's sense of worthlessness and make her more vulnerable to her partner's criticisms.

The woman may deny her fear. She may lessen the seriousness of the threat, believing she has some influence over the situation. Even if she thinks that she is scared and even in danger, she may be slow to seek help. She could feel ashamed of her failure to please her partner and she may believe, often correctly, that if other people knew about the violence, they would blame her.

As the tension in the relationship increases, minor episodes of violence increase, such as pinching, tripping, slapping or shoving. The violent partner knows this behaviour is wrong, but fears the woman will leave him. This fear of rejection and loss can increase his anger with the woman and his need to control her.

During this phase, sometimes the woman may even do something to provoke her partner, like argue with him, taunt him or even hit him. This is often a sign of the woman's frustration and sub-conscious need to 'get past' the increasing tension and move to the 'honeymoon phase'.

## 2. The 'Explosion' Phase

The tension-building phase ends in an **explosion** of violence. The incident that sets off her partner's violence may appear unimportant, trivial and unknown, especially to people outside of the family. The woman is often left very confused and feeling quite helpless.

The woman may or may not fight back. She often tries to escape the violence or call for help. If she cannot escape the beating, she may have a sense of unreality – as if the beating is happening in a dream. She may not be aware of how badly she is hurt.

Following the beating, the woman is in a state of physical and mental shock. She may be passive, quiet and withdrawn, or hysterical and incoherent. She may not be aware of the seriousness of her injuries and may resist getting treatment.

The violent partner may act as if the incident is unimportant, and could also overlook or underestimate the woman's injuries. She may refuse to call for medical help even when her injuries are life-threatening.

### **3. The 'Loving Reconciliation' (honeymoon) Phase**

The loving reconciliation or **honeymoon phase** may start within a few hours or up to several days after the violent explosion. Both the man and the woman have a deep sense of comfort that 'it's over'.

Although the woman may initially be angry with the man, he will try desperately to 'win her back'. Just as his tension and violence were 'overdone', his endeavours will also be 'overdone'. He may say that 'it will never happen again', 'I really love you', 'you are the woman of my dreams', 'the children will suffer if you leave', or 'if you leave, I will harm myself, I can't live without you'. It is nearly impossible for her to leave him during this phase, as he meets her needs to see herself as a good and loveable woman.

The woman's feelings of power and her romantic ideals return. She believes this gentle, loving person is her 'real' man. She believes that only if she can find the key she can prevent further violence outbursts.

Some women take it upon themselves to change, thinking, 'if only I could behave differently he would not lose his temper and beat me'. They feel guilty for somehow causing the violence. They do not accept that it is their violent partner who is responsible for the use of violence.

No matter how often it has happened before, somehow the last violent outburst seems different. People think that after this time it will never happen again. During the honeymoon phase a strong love bond develops between the couple, isolation them both from reality and from anyone who might try to step in or intervene in their destructive relationship. Anyone who has attempted to support the woman and urge her out of the violent relationship may now be seen as 'the enemy' trying to separate the loving couple.

The honeymoon phase is a period of intense pleasure and optimism for the couple. It convinces them that there is nothing wrong with their relationship and discourages them from seeking help. But it is also isolating. When the violence does recur, the woman finds she has fewer and fewer places to turn to for help and support.

The honeymoon phase also becomes a kind of reward for the violence. Psychologists have found that any behaviour followed by a positive reward will occur more and more frequently. Some people suggest that the more often that times of tension end in a violent explosion, followed by loving closeness, the less likely it is that a couple will develop other more positive ways for handling tension and stress.

To stop the violence, the damaging cycle must be broken and new ways must be found for handling tension within the relationship.

# Worksheet – Faze Tolu Teoria ba GBV

## 1. Faze Harii Tensaun

Tensaun tauk, stres no tauk parte ida normal iha ema nia moris no *mósu* iha tempo diferente iha relasaun hotu. Maibé ho razaun barak ema barak mós uza reasaun violénsia hasoru tensaun.

Durante **faze harii tensaun** iha relasaun violénsia nia laran, fetu sente no koñese katak nia parseiru aumenta ona nia tensaun. Liu tiha ne'e hotu, nia hamrik moris hamutuk ho mane ida ne'ebé ba tempu ruma de'it, no sente dalan nee mak di'ak liu. Fetu karik nia hatene ou la hatene saida maka sala. Nia ko'alia ho hirus la kontente, no karik baku ka ko'alia ho nervosu.

Mane bele dehan katak fetu ne'e stupidu ka beikten, la furak ona, inan ne'ebé ladi'ak, bulak ou nia la hatene maneija finansas uma laran tanba gasta osan barak liu hodi joga. Iha relasaun violénsia, fetu dala barak liu simu sala sira ne'e hotu, no sei koko atu simu buat ne'e hotu, atu labele akontese tan ho nia kaben iha tempo oin mai.

Fetu sei toma responsabilidade atu halo nia la'en kontente. Nia beibeik sente sala hela de'it bainhira nia kaben hirus, maibé nia senhora sempre ho kalma no laran di'ak simu nia nafatin.

Durante faze ne'e fetu nunka mais hirus no mós dala ruma laiha razaun atu husu. Maibé nia bele sofre moras hanesan depresaun, stres ou tauk, no sente laiha ajuda, ulun fatuk moras, diskontente, nia mós bele hetan moras seluk tanba nia *emósaun* stres, kabun dulas, suzar atu toba ou sente fraku no kolen. Ida ne'e hanesan reasaun normal ne'ebé maka sempre *mósu*. Problema sira ne'e hotu aumenta fetu nia vida ba sentimentu laiha valores no halo fetu terus liu ba nia kaben nia kritiku sira.

Fetu karik bele desvia nia sentimentu. Nia halo ida ne'e hodi hamenus ameasa ne'ebé seriu, ho fiar katak nia bele influensia iha situasaun nia laran. Karik nia hanoin tauk nia iha situasaun perigu nia laran nia sei simu hodi hamenus problema. Nia sei sente moe tanba faila atu simu nia kaben no nia fiar ho los katak, sekarik ema seluk hatene ninian violénsia ema sei fó sala ba nia.

Bainhira tensaun aumenta iha relasaun nia laran, asaun violénsia aumenta tan hanesan ku'u, basa ou hakanek. Parseiru ne'ebé halo violénsia hatene katak ida ne'e la los. Maibé tauk tanba fetu sei husik nia. Tauk ho rejenta no lakon, bele aumenta nia hirus be fetu, tan ne'e maka nia presiza tenke kontrola fetu.

Durante faze ida ne'e, dala ruma fetu bele halo buat ruma atu provoka nia la'en, hanesan diskuti ho nia, insulta no baku nia, ida ne'e sinal ida husi frustrasaun fetu no sub-konsensia ne'ebé presiza atu hasoru tentasaun ne'ebé aumenta no muda ba "faze lua-de-mel".

## 2. Faze Ekspluzaun

Faze harii tensaun remata iha violénsia ekspluzaun. Insidenti ne'e hapara parseiru ninian atitudi violénsia no hatudu hanesan la importante ida, ou haluha tiha de'it, liu-liu ba ema ne'ebé la partensia iha familia ne'e nia laran. Fetu dala barak liu konfunsi no iha sentimentu falta ajudo.

Fetu karik kontra ou la kontra hasoru. Fetu sempre koko ho ses husi violénsia ou husu ajuda sekarik nia labele ses husi baku, karik mós nia laiha hanoin los-karik baku ne'e hanesan akontese iha mehi ida. Nia karik sei la sente bainhira nia kanek todan.

Depois hetan tiha baku fetu hetan trauma fiziku no mentalidade. Fetu sei nonok karik pasivu, tauk ou paniku no hanoin la los. Fetu karik sei la sente kona-ba kanek ne'ebé seriu tratamentu.

Parseiru sei halo asaun tan, se insidenti ne'e la importantsia. Karik nia sei hare liu de'it ba iha fetu nia kanek nune'e mós nia (agresor) sei rejenta atu husu ajuda mediku, bainhira fetu nia kanek bele ameasa moris.

### **3. Faze Rekonsiliasaun Domin**

Rekonsiliasaun ou *faze honeymoon* sei hahú iha oras ruma iha loron balun, depois akontese tiha violénsia. Sira rua- feto ho mane iha sentimentu domin, maski feto karik sei hirus uluk maibé mane sei esforsu ko'alia mamar no duke atu manan fali feto.

Depois mane nia tensaun no violénsia, ninian esforso mós bele remata. Nia bele dehan "*ida ne'e sei la akontese tan hau hadomi tebes o mak feto iha hau nia mehi, labarik sei sempre bainhira o sei husik hela hau, ou se karik o husik hela, hau sei hakanek hau nia an hau sei labele moris, se o laiha*". Ida ne'e imposibel ba feto atu husik hela nia kaben durante faze ida ne'e rekonsiliasaun, domin desenvolve maka'as entre kaben nain sira, no izola sira rua nia'an husi realidade ou ema seluk karik ema ruma koko intervein atu sobu sira nia relasaun. Ema ne'ebé koko atu suporta feto no obriga nia atu ses husi violénsia, karik sira hare hanesan inimigo ne'ebé bele fahe sira rua nia domin.

*Faze rekonsiliasaun* hanesan periode ida nakonu ho kontenti, no romantismu ba sira. Ida ne'e konvensa sira katak sira nia relasaun di'ak hela no la presiza atu buka ajuda. Maibé ida ne'e mós sei izola vitima, bainhira violénsia akontese fali, tanba sei hamenus vontade atu buka ajuda no suporta.

*Faze rekonsiliasaun* mós sei fó vantajen boot ba asaun violénsia. Psikologista sira hanoin katak bainhira asaun violente *mósu* no tuir kedas ho hahalok di'ak ba malu (positivu), no ida ne'e provoka violénsia *mósu* bebeik. Ema seluk nia hanoin, bainhira *mósu* tensaun no akontese faze ekspluzaun, no depois iha faze rekonsiliasaun, entaun suzar atu iha medidu positivu ruma hodi atende tensaun no stres.

*Atu hapara violénsia, tenke sobu siklus deztroisaun, no buka dalan foun hodi rezolve tensaun iha relasaun nia laran.*

## Worksheet: Exploring Attitudes to GBV

MYTHS	FACTS
<b><i>GBV is not very common</i></b>	<ul style="list-style-type: none"> <li>• One out of three women around the world has been beaten, coerced into sex or otherwise abused</li> <li>• 71% of women in rural Ethiopia have been subjected to physical or sexual violence by intimate partners</li> <li>• In Uganda, 41% of men report beating their partner</li> <li>• In India, 2 out of 3 married women suffer some form of domestic violence</li> <li>• Over half of all rapes in the UK are committed by a woman's current or former partner</li> <li>• 51% of women in Timor-Leste have reported suffering violence by an intimate partner.</li> </ul>
<b><i>The offender is not a loving partner</i></b>	<ul style="list-style-type: none"> <li>• During the 'reconciliation' or 'honeymoon phases' of the cycle of violence, the offender can be a loving and attentive partner</li> <li>• Many violent men/women can be charming and caring to others or in public but are capable of violence and abuse to family members.</li> </ul>
<b><i>Violence people cannot control their violence</i></b>	<ul style="list-style-type: none"> <li>• The large majority of offenders who beat their partners control their violence with others, such as friends or work colleagues, where there is no perceived right to dominate and control</li> <li>• Offenders are also able to control the way in which they abuse, including limiting physical assault to certain, often hidden, parts of the body and limiting the amount of damage inflicted</li> <li>• Violence is also frequently pre-meditated although it may seem to the victim to happen spontaneously.</li> </ul>
<b><i>Some people deserve to be abused, they provoke the abuse</i></b>	<ul style="list-style-type: none"> <li>• Victims of DV are at risk of abuse from the offender regardless of their actions</li> <li>• Sometimes the provocation is unintentional and is part of the cycle of violence</li> <li>• The perpetrator believes in his/her right to dominate and control his/her partner</li> <li>• Many social beliefs still condone the use of violence to control women and to keep them in their place</li> </ul>
<b><i>Violent men are mentally ill or have psychopathic personalities</i></b>	<ul style="list-style-type: none"> <li>• Most offenders present as ordinary respectable men who are very much in control</li> <li>• The violence usually manifests itself only within their relationships with their female partner and children (weaker persons)</li> </ul>
<b><i>Women enjoy being abused as shown by staying with their violent parents</i></b>	<ul style="list-style-type: none"> <li>• Many women are too afraid to leave violent relationships because of fear of reprisals (threats to themselves or their children)</li> <li>• Research shows that from half to five out of seven of the women killed by their spouses were separated or were in the process of separating at the time of their death</li> </ul>
<b><i>A woman could always leave if she wanted to</i></b>	<p>Abused women cannot leave because of one or more of the following factors:</p> <ul style="list-style-type: none"> <li>• No one to turn to or lack of awareness of available services because of social isolation. The isolation is a result of (a) having been isolated from friends, family, and the wider community, and (b) their sense of shame of visible injuries or the belief that the violence is their fault</li> <li>• Financial dependence</li> <li>• Social pressure not to separate and deprive their children of a father</li> <li>• Emotional dependence (eg. commitment to the relationship, love for their partner, hope for an improved relationship, emotional blackmail by the perpetrator (promises, threats))</li> <li>• Low self-esteem as a result of consistent abuse</li> </ul>
<b><i>Victims of DV</i></b>	<ul style="list-style-type: none"> <li>• Victims are more likely to omit, deny, minimize, and even excuse DV rather than</li> </ul>

<b><i>exaggerate the abuse</i></b>	to disclose or exaggerate it because of the shame and the belief that it could be their fault
<b><i>DV is a private matter and no one should interfere</i></b>	<ul style="list-style-type: none"> <li>• Violence is a crime; it does not matter where it happens</li> <li>• Freedom from all forms of violence and the fear of violence is everyone's human right</li> </ul>
<b><i>Alcohol abuse is the real cause of GBV</i></b>	<ul style="list-style-type: none"> <li>• It might serve as an excuse for the behaviour to avoid personal responsibility for battering but it is not the direct cause</li> <li>• Abusers batter their partners whether they are drunk or sober</li> <li>• Women are often punished harshly for causing injury or death to their partner, even if it is in self-defence; no 'excuses' are spared to lighten the sentences</li> <li>• On the other hand, men often receive lighter sentences because of various 'excuses' such as stress, the influence of alcohol, being provoked by his partner etc.</li> </ul>

## Worksheet: Explora Atitude ba Violénsia Bazeia ba Jéneru

MITOS	REALIDADE
<b><i>Violénsia bazeia ba jéneru laos komun liu</i></b>	<ul style="list-style-type: none"> <li>• Iha husi fetu nain tolu iha mundu mak hetan baku, koasaun ba seksu ka hetan abuzu</li> <li>• 71% husi fetu-sira iha area rural Ethiopia submete ona violénsia seksual no fiziku husi parseiru intimu</li> <li>• Iha Uganda, 41% husi mane sira relata baku sira-nia kaben</li> <li>• Iha India, 2 husi fetu kaben nain 3 sofre tipu balun violénsia domestika nian</li> <li>• Kauza metade husi violénsia iha Reinu Unidu komete husi fetu nia kaben ka eis-kaben</li> <li>• 51% husi fetu-sira iha Timor Leste sofre violénsia husi parseiru intimu ida</li> </ul>
<b><i>Autor laos parseiru ne'ebé domin-nain</i></b>	<ul style="list-style-type: none"> <li>• Durante faze 'rekonsiliaun' ka 'Lua-de-mel' husi siklu violénsia, autor bele sai parseiru ne'ebé domin-nain no atentivu</li> <li>• Mane violentu barak mak sai ema di'ak no kuidadu ba ema seluk ka iha publiku maibé bele halo violénsia no abuzu iha uma</li> </ul>
<b><i>Ema violentu labele kontrola sira-nia violénsia</i></b>	<ul style="list-style-type: none"> <li>• Maioria autor barak ne'ebé baku sira-nia parseiru kontrola sira-nia violénsia ho sira seluk, hanesan kolega ka maluk servisu, ne'ebé laiha direitu atu domina no kontrola</li> <li>• Autor-sira mós bele kontrola maneira sira abuza, inklui limite asaltu seksual balun, dala barak subar, parte husi isin no hodi limite estragus ne'ebé rezulta</li> <li>• Violénsia mós dala barak pre-konxiente maski ba vitima hanesan akontese espontañament</li> </ul>
<b><i>Ema balun merese hetan abuzu, sira provoka abuzu</i></b>	<ul style="list-style-type: none"> <li>• Vitima husi VD iha risku abuzu husi autor la haree sira-nia asaun</li> <li>• Dala ruma provokasaun la'os intencional no nu'udar parte husi siklu violénsia</li> <li>• Autor fiar katak iha diteitu atu domina no kontrola ninian parseiru</li> <li>• Sosiadade barak sei tolera hodi uza violénsia atu kontrola fetu-sira no tau-sira iha sira-nia fatin</li> </ul>
<b><i>Mane violentu nu'udar moras mental ka iha personalidade psikopatika</i></b>	<ul style="list-style-type: none"> <li>• Ita bele haree mane barak iha posisaun iha comunidade no bele halo buat barak</li> <li>• Violasaun mósu de'it iha ligasaun ho sira-nia parseiru fetu no labarik (Ema fraka)</li> </ul>
<b><i>Fetu gusta violénsia, tanba hanesan hatudu sempre hela nafatin ho autor</i></b>	<ul style="list-style-type: none"> <li>• Fetu barak tauk liu atu husi sira-nia relasaun violentu tanba tauk kastigu ( ameasa ba sira-nia an ka sira-nia oan )</li> <li>• Dadus hatudu katak Metade ou 5 husi 7 fetu mate tanba oho husi sira-nia parseiru bainhira husik malu ona ka iha prosesu atu fahe-malu bainhira sira mate</li> </ul>
<b><i>Fetu ida sempre bele atu husik malu kuandu nia (fetu) hakarak</i></b>	<ul style="list-style-type: none"> <li>• Fetu ne'ebé hetan violénsia defisil husik nia la'en, tanba fatór sira iha kraik ne'e"</li> <li>• Laiha ema ida atu depende ba ka falta informasaun kona-ba servisu ne'ebé iha tanba izolasaun sosial.</li> <li>• Izolasaun ne'e nu'udar rezultadu (a) izoladu tiha ona husi kolega, família no comunidade tomak, (b) sira-nia sentimentu moe ba kanek ne'ebé ema bele haree, ka sira-nia fiar katak violénsia ne'e sira-nia sala</li> <li>• Dependensia ekonomia</li> <li>• Presaun sosial atu labele fahe-malu ho haketak labarik-sira husi aman ida</li> <li>• Dependensia emósional (ne'e komitmentu ba relasaun, domin ba nia parseiru, esperansa atu hadia relasaun, liafuan emósional husi autor – promessa, amesa)</li> <li>• Auto-istima ne'ebé oituan nu'udar rezultadu husi abuzu ne'ebé konsistente</li> </ul>

<p><b><i>Vitima husi VD abuzu aumenta bumbu halo barak</i></b></p>	<ul style="list-style-type: none"> <li>• Vitima-sira haree ba atu husik liu, la hatete sai, minimiza, no mezmu simu VD duke atu hasai ka hatudu tanba moe no fiar katak ida ne'e bele sai tanba nia sala</li> </ul>
<p><b><i>VD nu'udar asuntu privadu no ema lalika interven</i></b></p>	<ul style="list-style-type: none"> <li>• Violénsia nu'udar krime, la problema akontese iha ne'ebé de'it</li> <li>• Livre husi forma hotu violénsia no tauk ba violénsia nu'udar ema hotu nia direitu umanu</li> </ul>
<p><b><i>Abuzu Alkol mak kuaza real husi violénsia bazeia ba jéneru</i></b></p>	<ul style="list-style-type: none"> <li>• Ne'e bele serve nu'udar kulpa ba hahalok a'at ses-an husi responsabilidade pesoal atu baku maibé ne'e la'os kauza direita</li> <li>• Autor viola sira-nia parseiru momentu lanu ka la lanu</li> <li>• Feto-sira dala barak hetan kastigu tanba kauza sira-nia parseiru kanek ka mate, mezmu ne'e defende-an. Sempre rona liafuan "laiha kulpa"</li> <li>• Iha parte seluk, mane dala barak simu liafuan di'ak tanba toleransia oin-oin anexan, stress, influensia alcohol, hetan provoka husi ninian kaben</li> </ul>

## LESSON 11 – WHAT IS CONFLICT?

### LISAUN 11 – SAIDA MAKA KONFLITU?

#### Introduction for the facilitator:

#### Introduzaun ba fasilitador:

**Conflict** is a natural part of life. It is a result of different needs, interests and perspectives of individuals and groups. *Móst* people think of conflict as always destructive. When one mentions the word conflict *móst* people associate it with negative thoughts or uncomfortable situations. However, conflict is both a danger and an opportunity.

**Konflitu** maka parte moris nian ne'ebé naturalidade. Ne'e nu'udar resultadu ita nia hakarak, interese no perspektiva individual no grupu nian ne'ebé diferente. Ema barak hanoin katak konflitu maka nu'udar situasaun baibain no katak ida ne'e nafatin destrutivu/halo a'at. Bainhira ema ida temi liafuan konflitu, ema barak asociadu nia ho hanoin negativu ka situasaun ne'ebé la konfortavel. Maibé, konflitu maka perigu ida no mós oportunidade ida.

The word *conflict* comes from the Latin word *confligere* (which means to strike two things together). The Chinese word for conflict or crises is an amazing example: it consists of 2 symbols - one means **danger** and the other **opportunity**.

Liafuan konflitu mai husi latin “confligere” (sasan rua kona-ba malu, ezemplu: halo kona fatuk-ahi no besi atu hetan ahi). Liafuan konflitu ka krisis iha lian China nian maka nu'udar ezemplu interese: iha simbolu rua, ida katak **perigu** no ida seluk katak **oportunidade**. Liafuan Sensia modern sosiais atu dezenvolve ona analiza konflitu ne'ebé kle'an no metodu no teknika rezoluzau konflitu ne'ebé susesu.



**DANGER- Perigu OPPORTUNITY –Oportunidade**

We can prepare participants to face conflict and not to experience it negatively. Rather we can encourage them to use it for personal growth and development. Conflict can strengthen our self-esteem and our connectedness to one another. It can help us understand other people's needs and help us to meet our needs together.

Ita bele prepara partisipante atu hasoru konflitu ba moris pesoal ida, no la'os atu esperiênsia konflitu nu'udar tragedia pesoal ida ka destinu ida, maibé nu'udar kontestasaun ba moris pesoal ida no dezenvolvimentu. Konflitu ne'ebé hametin ita estima-an no ita nia relasaun ba ema seluk. Hahú atu servisu iha problema konflitu ho labarik ita sei analiza konflitu ne'e nia abut no mós ninian fuan. Konflitu nu'udar parte ita nia esperiênsia *loron-loron* nian.

Patterns of behavior that we learn in our communities teach us certain rules of behavior as well as ways we can deal with conflict. These ways vary. Some times we are taught to avoid conflict and sometimes this is viewed as cowardly. The various ways members of the same group deal with conflict can also be quite different. These ways of dealing with conflict generally vary significantly from how officials in the court deal with conflict. Many people assume that in every conflict one side wins

and the other loses. Thus it can be hard to imagine conflict resolution where there are no winners and losers.

Buat barak ne'ebé baibain ita aprende iha família no comunidade hanesan mós esperiênsia iha servisu fatin, hanorin ita regulamentu ruma kona-ba hahalok no dalan oinsá atu hala'o ho konflitu. Dalan ida ne'e diferente no extreme: iha kultura balun ida ne'e rekomenda ona atu hado'ok konflitu, iha kultura seluk tan ida ne'e haree nu'udar tauk-tein. Dalan oin-oin membru família ka grupu hanesan ne'ebé hala'o ho konflitu mós iha diferente oituan. Iha diferensia boot ida entre dalan hirak ne'e no dalan ne'ebé konflitu hetan ameasa tiha ona, no ho ofisiál rezolve iha tribunal. Buat ne'ebé foti iha jerál nu'udar regulamentu rai nian maka katak konflitu hotu-hotu rezolve iha dalan ida ne'ebé dehan katak ida manán, ida sente lakon. Fou-foun ida ne'e suzar atu imajina kooperativa rezoluzau konflitu, iha ne'ebé la iha ida ne'ebé manán no la iha buat ida ne'ebé lakon mai be parte hotu-hotu manán.

We teach young people that conflicts are *mósty* rezolved by authorities: parents, teachers, judges, policemen, bosses, directors or presidents. It is generally thought that if there is no one to intervene the "stronger" will win and the "weaker" will lose. Participants can learn the power of win/ win conflict resolution, where both people, or sides, in the conflict come out of it better off.

Ita hanorin foin sa'e sira katak konflitu dala barak ita bele rezolve ho autoridades: Inan Aman, Profesores, Juis, Polisia, Patraun, Direktor ka Presidente. Dala barak liu ita hanoin katak; Se la iha ema ida atu intervene, ida ne'ebé "forte liu" sei manán no ida ne'ebé fraku liu maka sei lakon. Partisipante sira bele aprende forsa husi ida ne'ebé maka manán iha rezoluzau konflitu, bainhira ema hotu-hotu manán ka sori-sorin iha konflitu laran hasai idea ne'ebé di'ak.

Conflict and peaceful conflict resolution are essential to people meeting their own needs and achieving respect for their rights. Hence it is not only okay to have conflict, but it can be beneficial to have conflict, as long as it doesn't escalate to a stage where it becomes hurtful either emotionally or physically.

Konflitu no rezolve konflitu ho damen, importante ba ema, haree ba ema nia nesesidade no hetan respetu ba sira nia direitus. Nune'e, la di'ak ba ema atu iha konflitu, maibé mós iha benifisiu ba ema ne'ebé iha konflitu, se la halo konflitu ne'e sai nivel ne'ebé boot, ne'ebé bele halo ema sente kanek iha *emósaun* ka *fíziku*.

Conflict is a way that people's needs can become known to each other. Conflict as the manifestation of people asking for what they need to be happy, is an important and useful part of life. When our needs conflict with those of other people, it is important that this is expressed so that our needs can be met, but it is also important that we express this in a constructive and non-violent way or unhealthy conflict may come about.

Konflitu maka dalan ida ne'ebé halo ita hatene ema ninian hakarak. Konflitu maka hanesan manifestasaun ida ba ema atu husu saida maka sira presiza atu bele haksolok, Ida ne'e buat ida ne'ebé importante no serve liu iha moris. Bainhira ita nia nesesidade iha konflitu ho ema seluk, ida ne'e importante atu hatudu, nune'e bele hetan ita nia hakarak, maibé importante mós katak ita espresa ita nia hakarak ne'e iha dalan ne'ebé konstruktivu no la violéntu, ka bele *mósu* konflitu ne'ebé la di'ak.

Conflict can thus be seen as an important opportunity for us to see and acknowledge the needs of those around us. In order to do this, we often have to see through what the conflict appears to be about and try to understand what the motivations of the two people having the conflict really are.

Konflitu bele haree hanesan oportunidade ida ne'ebé importante ba ita atu haree no akompañá nesesidade iha ita nia sorin-sorin. Atu halo ida ne'e, dala barak ita tenke haree liu husi konflitu ne'ebé *mósu* kona-ba saida no koko atu komprende motivasaun saida husi ema nain rua ne'ebé halo konflitu dau-daun.

For mutual gain great courage is needed. To achieve a win/win solution one needs to apply all the unique talents/skills at a person's disposal: imagination, consciousness, good will and empathy. That is an effect of mutual leadership: we learn from each others, we influence one another and then we all gain and grow.

Presiza fó vantajem ba malu no fó atenberani ba malu. Atu to'o iha solusaun ida manán/manán, presiza aplika talentu no kapasidade hotu ne'ebé uniku iha ema nia despaisa: imajinasaun, konsensia, hakarak di'ak no enfatia. Ida ne'e maka efeitu ba lideransa ba malu: ita aprende malu, fó influensia ba malu no ita hotu bele hetan no moris.

Exercises in non-violent conflict resolution are *móst* useful when examples of conflicts come from the direct experience of the participants. The facilitator will try to remind them about simple everyday situations, those close to their life situations.

Exersisiu rezoluzau konflitu la ho violénsia di'ak liu bainhira ezemplu konflitu nian mai husi partisipante sira nia esperiénsia rasik. Fasilitador sei koko atu hela nafatin kona-ba situasaun simples *loron-loron* nian, ne'ebé besik liu ba sira nia situasaun moris.

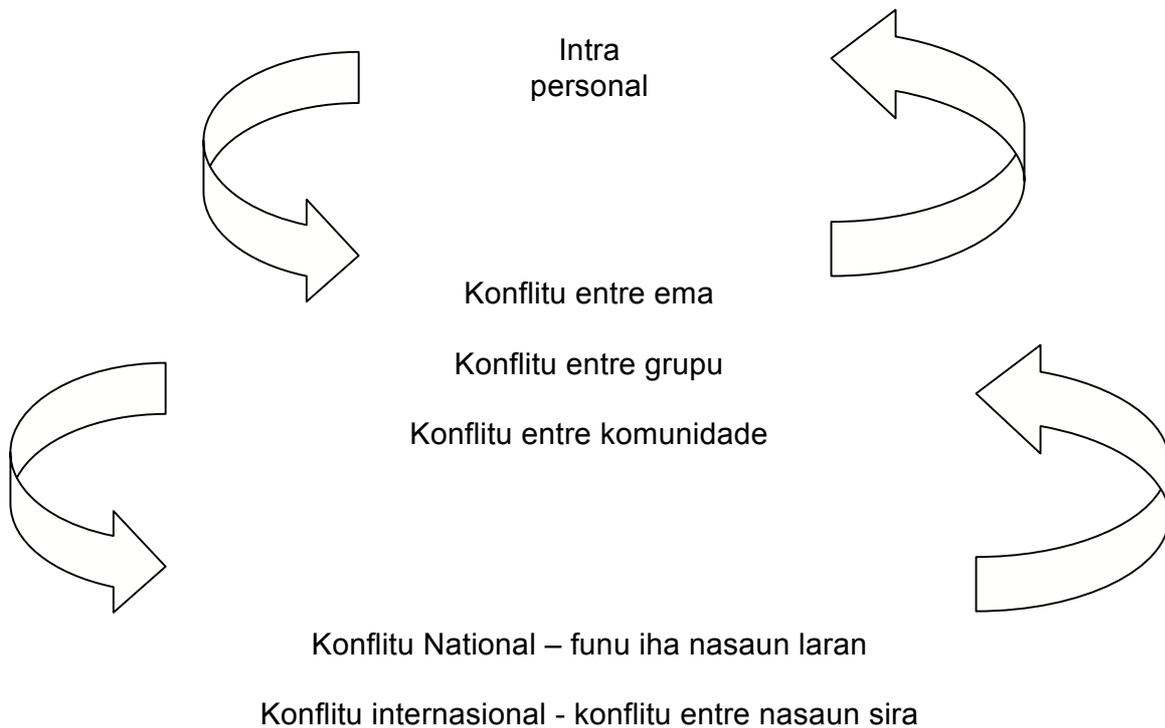
## Different Levels of Conflict

It is important to notice the close relationship between different levels of conflict. Conflict inside a person's own self "Internal or **intrapersonal**" conflict can influence conflict between individuals (**interpersonal**) and vice versa. Both can influence or be influenced by conflicts in organisations or conflicts among groups of people who influence or are influenced by national or international (political, social, etc.) conflicts. In each conflict situation we have to identify the sources of conflict on different levels before we choose particular skills and approaches to the process. Show the conflict diagram below to the participants and explain how each level can influence the other.



## Deferensia Nivel Konfliktu

Importante atu notisia katak relasaun besik entre diferensia nivel konfliktu nian. Problema iha ema ida nia laran (**intra**personal) konfliktu iha entre ema (**inter**personal). Rua hotu ne'e bele fó influensia ka simu influensia husi konfliktu iha organizasaun ka konfliktu iha grupu nia le'et husi ema ne'ebé fó influensia ka simu influensia ona husi konfliktu nasional ka internasional (politika, sosiál no seluk tan). Iha situasaun konfliktu ida-idak ita presiza identifika abut konfliktu nian iha nivel diferensia molok ita hili jeitu partikulár no metodu ba prosesu ne'e. Hatudu diagrama kona-ba konfliktu tuir mai ba participante sira.



## What is Conflict?

### Konflitu Katak Sá?

**What we will be doing today:** Recognizing conflict situations in everyday life: family, neighborhood, center or classroom. We will focus on both violent and non-violent reactions to conflict.

**Saida maka ita sei halo ohin-loron:** Rekoñese situasaun konflitu iha moris *loron-loron*: iha família, viziñus, sentru ka iha salaun estuda laran. Ita sei haree liuliu ba reasaun violénsia no reasaun non-violénsia hotu ba konflitu.

# 1

### What is Conflict?

The facilitator should begin by summarizing the above introduction about conflict, touching upon the idea that conflict is both a danger and an opportunity, and that participants can learn to resolve conflict in their everyday lives making them and those around them better off.



### Konflitu katak sá?

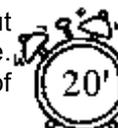
Fasilitador presiza komesa ho sumáriu intruduzaun iha leten kona-ba konflitu, hato'o idea katak konflitu bele sai perigu no oportunidade, no katak partisipante sira bele aprende atu rezolve konflitu iha sira nia moris *loron-loron*, halo sira nian no ema seluk iha sira nia sori-sorin bele sente di'ak.

Conflict is usually about conflicting needs of different people, or the perception of conflicting needs. If people can begin to see and understand the needs of others then they can facilitate the resolution of conflict.

Konflitu maka baibain kona-ba nesesidade ne'ebé la los husi ema oin-oin ka persepsaun konflitu nesesidade. Se karik ema komesa haree no komprende ema seluk nia presiza. Hafoin sira bele fasilita rezoluzau husi konflitu.

# 2

**Conflict Webs.** Conflict is a word that often brings up ideas that are negative but as we have just talked about conflict is also an opportunity for positive change. Now we will brainstorm about conflict to better see what our understanding of conflict is.



**Rede Konflitus.** Konflitu mak hanesan liafuan katak fó hanoin ita kona-ba buat ne'ebé negativu maibé ita foin ko'alia katak konflitu mós oportunidade atu halo mudansa ba resultadu pozitivu. Agora ita sei fahe ideia ba malu kona-ba konflitu a'at haree didi'ak ita nia komprehensaun kona-ba saida maka konflitu.

**Instructions:** In the middle of the paper/board write the word "conflict" in a circle. Each time something is suggested, draw a solid line from the main circle and add the word or phrase, which has been suggested. When participants begin to suggest ideas, which are related to ideas already suggested, link them to the appropriate previous suggestion, not the main circle.

**Instruksaun:** Hakerek liafuan "konflitu" iha surat tahan ka kuadru ida nia klaran, iha momentu hotu sujere buat ruma, halo sinal validu ida husi sirkulu importante no aumenta liafuan ka frase ne'ebé sujere ona. Bainhira partisipante sira hahu sujere ideias ne'ebé iha relasaun ho ideias ne'ebé sujere ona. Liga sira hamutuk sujestaun priviou appropriu, la'os ba sirkulu importante.

**Round table discussion:** What does "conflict" mean? What memories does it evoke? What do the conflicts we identified have in common? What causes conflicts? What makes them worse? What prevents or solves conflicts?

**Diskusaun mesa sírkulu:** “Konflitu” katak sá? Memoria saida maka konflitu evoka? ita identifika iha komum? Saida maka halo konflitus akontese? Saida maka halo konflitus sai a’at liu? Saida maka bele prevene ka rezolve konflitu?

Are *mó*st the responses negative? Does anyone have positive associations for conflict? (For example: problem solving, or opportunities for constructive change) Why is it that our reactions to conflict are *mó*stly negative? What is the advantage of conflict? (For example: conflict can help two people to clarify and peacefully achieve their needs. It can also help us to express our feelings more openly to others. Also when conflicts are solved peacefully they can improve our relationships.)

Resposta barak mak negativu? Ema ida-idak iha sujestaun positivu kona-ba konflitu? (Ezemplu: rezolve problema ka oportunidade atu troka situasaun ne’ebé sai positivu.) Tanba sa mak ita nia reasaun barak husi konflitu mak negativu? Konflitu iha avantajem saida? (Ezemplu: konflitu bele ajuda ema nain rua atu klarifika no dame atu hetan buat ne’ebé sira presiza. No mós konflitu bele tulun ita atu fó sae ita nia sentimentu atu fahe ba ema seluk. No mós bainhira rezolve konflitu ho dame, ne’e bele ajuda ita atu hadia relasaun ho ema seluk.)

**Building a Base for Understanding Conflict.** Describe the following diagram after drawing it on the board or on large paper. Conflict is a spectrum from negative to positive of conflict concepts, as you can see from the conflict web above. Unsurprisingly some terms can be both negative and positive.

**Dezenvolve Baze hodi Komprende Konflitu:** Deskreve diagram ne’ebé tuir mai, no pinta iha kuadru ka surat tahan boot. Konflitu hanesan ispektru ida, husi negativu to’o pozitivu, bazeia ba konseptu konflitu, hanesan ita bele haree iha rede konflitu iha leten. Labele hakfodak, mas termus balun bele negativu/ pozitivu hotu.

Figure: Possible Spectrum of Conflict



Diagrama: Ezemplu Ispektru ba Konflitu



Conflict can be both positive and negative. When there is a conflict – or an incompatibility, we often feel that there is potential for things to become negative, but also when there is an incompatibility there is also potential for positive change.

Konflitu bele sai negativu / pozitivu hotu. Bainhira iha konflitu ka buat ruma ne’ebé xoke malu, dala barak ita hakat liu ba buat ne’ebé bele sai negativu, mas bainhira buat ruma xoke malu, ida ne’e mós oportunidade ba mudansa pozitivu.

This simplified spectrum highlights how dynamic conflict is and how easy it can be to disagree on the meaning of conflict when we are standing at different points in the spectrum. One person may be standing near Misunderstanding

and saying that conflict is when people do not understand each other and argue while another person may be standing on Change under the positive side and explaining that conflict is good, people can learn and change with new information. Are they both right? Are they both wrong?

Ispektru simples ida ne'e hatudu katak konflitu buat dinamiku ida. Ita suzar atu konkorda 'saida maka konflitu?' bainhira ita nia posisaun haree husi parte ispektru la hanesan. Se ema ida hamriik besik 'komprende sala', no hatete katak konflitu maka buat ida ne'ebé akontese bainhira ema komprende sala no fó sala ba malu, mas ema seluk hamriik besik 'mudansa' iha sorin pozitivu no hatete katak konflitu buat di'ak ida, ema bele aprende husi ida ne'e no hetan mudansa ho informasaun foun ne'ebé mak mai husi konflitu nia laran. Sira nain rua loos hotu? Ka sira nain rua sala hotu?

Discussion:

- Generally speaking where would you put yourself / organization on the spectrum in perspective of conflict (between negative and positive)?
- What factors may contribute to a general feeling of conflict as negative? Or positive?
- What point on the spectrum is neutral?
- How do you feel when you have a disagreement? A conflict?

Diskusaun:

- Ko'alia jerál, ita, ka ita nia organisasaun, hakarak hamriik iha ne'ebé iha ispektru, tuir ita nia perspektivu ba konflitu (entre pozitivu / negativu)?
- Fatóres saida-saida bele kontribui ba ema balun nia sentimentu katak buat konflitu hanesan buat negativu ida? Ka pozitivu?
- Parte ida ne'ebé iha ispektru maka hanesan neutral?
- Bainhira ita la konkorda ho ema seluk, ita sente oinsá?

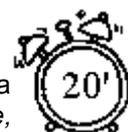
**Objective:** To better understand that in our life we face conflict every day – with our parents, brothers, sisters, friends and other people we meet. It is natural as we are all different and have different needs and interests. If conflict is handled in a creative way it can be positive as it helps us to get what we need and helps develop better relationships. However, if it becomes violent, it is very negative as it causes harm.

**Objetivu:** Atu komprende di'ak liu katak iha ita nia moris, ita hasoru konflitu *loron-loron* ho ita nia inan aman, maun, bin, alin, kolega no ema seluk ne'ebé ita hosoru. Ne'e natural tanba ita hotu iha diferensia no iha nesiedade no interese ne'ebé diferensia. Se ita uza dalan kreativu ne'ebé pozitivu atu rezolve, konflitu bele ajuda ita atu hetan saida mak ita presiza no mós bele dezenvolve relasaun ne'ebé di'ak. Kuandu konflitu sai violénsia, konflitu ne'e maka negativu tanba fó impaktu la di'ak.

### 3

#### Different types of conflict:

Explain to the participants: "A possible working definition of conflict is: a *relationship between two or more parties who have, or who think they have, incompatible goals.*"



In order to understand more deeply what conflict is, it can help to focus on two elements in this definition: behavior (which is basic to any relationship) and goals (what you want to achieve). The model below identifies different kinds of conflict according to these two elements. The word "compatible" means "in harmony with"; the word "incompatible" means "clashing", or "in opposition to".

The different types of conflict include: no conflict, latent conflict, surface conflict and open conflict. Use the worksheet at end of the chapter "Different Types of Conflict" to assist in your discussion.

**No Conflict** – Both parties feel that their needs are being met and do not experience repression from others. Both parties behavior and goals are compatible.

**Latent Conflict** – Conflict that is hidden or under the surface, for example when people want different things but they are still showing good behaviour treating others well, despite their differences in objective.

**Surface Conflict** – Different behavior but same goals. For examples when two groups are trying different ways to reach the same result, so that their behavior or approach is conflicting.

**Open Conflict** – Different goals and different behavior to achieve the goals

**Discussion:** Both latent conflict and surface conflict indicate that there is an incompatibility that needs to be addressed, if these are not dealt with then they can escalate, damage relationships and lead to violence.

**Objective:** The objective of this activity isto show that conflict is dynamic; it comes with different faces at different times. It is also not necessarily negative, alternatively it is an indicator that change needs to happen. Moreover, if you can understand what type of conflict you are dealing with, whether the incompatibility is based on a difference in behaviour, in goals, or in both then that will assist you in resolving the conflict.

**Tipus konflitu oin-oin:**

**Esplika ba partisipantes:** Definisau ida ba konflitu dala ruma bele hanesan *“Relasaun entre grupu ka ema nain 2 ba leten ne’ebé mak iha, ka hanoin sira iha objetivu la hanesan.”*

**Atu nune’e ita bele komprende di’ak liu tan saida maka konflitu, ita bele foka ba area 2 iha definisaun ne’e- hahalok (buat ida báziku ba relasaun hotu-hotu involve ema) no mós objetivu (saida maka ita hakarak hetan). Modelu tuir mai iha okos identifika tipu konflitu tuir area 2 ne’e. Liafuan ‘kompatibilidade/ tuir malu’ nia signifika katak ‘iha harmonia ba malu’ liafuan ‘inkompatibilidade’ nia signifika katak ‘xoke malu’ ka ‘oposisaun’.**

**Tipus konflitu inklui:** konflitu laiha, konflitu oituan de’it, konflitu surfisiu no konflitu abertu. Uza worksheet ikus ho naran ‘Tipus diferentes Konflitu’ hodi ajuda diskusaun.

**Konflitu Laiha** – Ema ne’ebé sente sira hetan hotu buat ne’ebé sira presiza, no la simu tratamentu a’at husi ema seluk. Parte / grupu 2 iha objetivu hanesan.

**Konflitu subar** – Konflitu ne’ebé subar hela ka la sae iha ita nia oin, por ezemplu bainhira ema nia hakarak la hanesan, maibé sira hatudu nafatin hahalok di’ak ba malu trata ema seluk di’ak, maske sira nia objetivu la hanesan.

**Konflitu Surfisiu** – Hahalok mak la hanesan, maibé objetivu hanesan fali. Por ezemplu, bainhira grupu rua uza dalan seluk hodi hetan resultadu hanesan, ikus mai sira nia hahalok ka dalan mak iha konflitu fali.

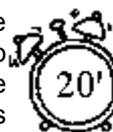
**Konflitu Abertu** – Objetivu la hanesan, no hahalok atu hetan objetivu mós la hanesan

**Diskusaun:** Konflitu Oituan De’it no mós Konflitu Surfisiu hatudu katak iha buat ruma ne’ebé incompatible ka xoke malu ne’ebé mak tenke rezolve. Se sira ne’e la hetan rezoluzaun, bele sai a’at liu fali, estraga relasaun entre ema no loke dalan ba violénsia.

**Objetivu:** Objetivu ba atividade ne'e atu hatudu katak konflitu buat dinamiku ida; iha oin-oin depende tempu. Konflitu la'os buat ida sempre negativu ka buat a'at, maibé hanesan buat ida ne'ebé hatudu katak situasaun presiza mudansa. Se ita bele identifika tipu konflitu, se buat ne'ebé xoke malu *mósu* tanba hahalok ka objetivu, ka rua ne'e hotu, ida ne'e *mós* bele ajuda ita rezolve konflitu.

## 4

**Proverbs about conflict & peace from around the world.** Proverbs are phrases that hold some wisdom. Usually they are passed from one generation to the next because they are easy to remember and useful for life. Every culture has its own proverbs, but some are similar to others. Exploring peace proverbs from around the world are a good way to learn about what peace means.



**Proverbu/Istória kona-ba konflitu no dame husi mundu tomak.** Proverbu maka nu'udar fraze ne'ebé kaer sentidu ruma. Baibain proverbu hirak ne'e pasa husi jersaun ba jersaun tanba fasil atu hanoin nafatin no di'ak ema nia moris. Kultura ida-idak iha ninian proverbu rasik, maibé balun maka besik atu hanesan ho seluk. Analiza proverbu dame husi mundu tomak nu'udar dalan di'ak ida atu aprende kona-ba saida maka signifika dame.

Break the class into small groups of 2 or 3 people and have them answer the following questions:

What can your proverb teach you about peace and conflict?  
Does Timor have a proverb with the same meaning?  
What can you learn from this proverb for your life?

Fahe partisipantes ba grupu ki'ik ho ema nain 2 ka 3 iha grupu ida no husu sira atu responde perguntas tuir mai ne'e:

Saida maka ita nia proverbu hanorin mai ita kona-ba dame no konflitu?  
Timor iha proverbu ruma ne'ebé signifika hanesan ka lae?  
Saida maka ita aprende husi proverbu ne'e ba ita nia moris?

After 10 minutes come back together and present your groups proverb and its meaning.

Hafoin minitu 10 mai hamutuk fali no apresenta ita nia grupu nia proverbu no ninian signifikadu.

Include in your discussion a list of Timor-Leste's proverb's about peace (the facilitator should make notes of these for Ba Futuru's future reference) and be sure to remind the participants that the new conflict resolution strategies that they are about to learn are not meant to replace traditional methods but to enhance and/or augment them.

Inklui iha diskusaun lista Timor-Leste nia proverbus kona-ba paz (fasilitador tenke hakerek sira ne'e para Ba Futuru bele uza iha futuru) no keta haluha atu fó hanoin partisipantes katak estratéjias foun ba rezoluzau konflitu la'os atu hasai metodus tradisional, maibé atu aumenta ka adapta de'it.

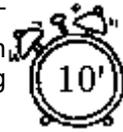
**Objective:** The objective of this activity is for the participants to understand that conflict is universal. Wherever there are human beings there is conflict but there is also wisdom about how to resolve conflict. We can learn from each other and achieve peace in our world.

**Objetivu:** Objetivu ba atividade ida ne'e maka atu partisipante sira komprende katak konflitu maka universal. Saida de'it maka umanu iha, sempre iha konflitu, maibé iha *mós* matenek kona-ba oinsá atu rezolve konflitu. Ita bele aprende husi

maluk seluk no alkansa dame iha ita nia moris.

5

**How do we behave in conflict.** On the board under the headings VIOLENT REACTIONS and NON-VIOLENT REACTIONS TO CONFLICT we write down everything the participants say. Remind them about what they noticed during conflicts.



**Oinsá ita nia hahalok iha konflitu.** Iha kuadru, hekerek kona-ba reasaun violénsia no reasaun-reasaun non-violénsia ba konflitu nia okos, ita hakerek buat hotu ne'ebé partisipante sira hatete. Fó hanoin sira kona-ba buat ne'ebé sira rona no haree durante konflitus.

**Violent reactions to conflict**

Fist fighting  
Kicking  
Tussling  
Swearing  
Cursing  
Spitting  
Frightening  
Insulting  
Rage

Hair pulling

**Non-violent reactions to conflict**

Discussion  
Listening  
Reconciling  
Negotiation  
Mediation  
Avoiding people  
Taking over  
Silence  
Explaining the situation from another point of view

**Reasaun violénsia ba konflitu**

Kumu liman  
Tebe  
Riba Malu  
Jura  
Fó malisan  
Ta-fui kabeen  
Ameasa  
Insulta  
Hirus  
Rakut fu'uk

**Reasaun la ho violénsia ba konflitu**

Diskusaun  
Rona  
Rekonsiliasi  
Negosiasaun  
Mediasaun  
Hado'ok ema  
Foti kontrola  
Nonook/ silensiu  
Esplika situasaun husi visaun seluk

**Objective:** The objective of this activity is to consider different ways we can respond in a situation of conflict. This helps the participants to see that there are peaceful ways of resolving conflict; that violence is not the only way.

**Objetivu:** Atividade ida ne'e ninian objetivu maka atu konsidera tékniku diferente, ita bele reponde situasaun konflitu ida. Ne'e tulun partisipante atu haree katak ita la prezisa uza violénsia; iha mós tékniku atu rezolve konflitu ho dalan damen.

6

**Conflict Documentation.** Ask the participants to write descriptions of conflicts that they experience. Ask them to identify conflicts, which are solved in a useful way, conflicts which waste a lot of time or which recur a lot. It may be useful to sort these conflicts into categories. For example, friendly/angry, simple/confusing, violent/non-violent. Tell the class that stepping back from a conflict and analyzing it is a first step for solving it in a way, which respects the rights of everyone involved.



**Dokumentasaun konflitu.** Husu ba partisipante sira atu hekerek kona-ba konflitu nian ne'ebé sira esperiénsia. Husu ba sira atu identifika konflitu hirak ne'ebé rezolve ona iha dalan ne'ebé di'ak, konflitu ne'ebé halakon tempu barak, ka ida ne'ebé repete bei-beik. Di'ak liu ita haketak konflitus hirak ne'e ba iha kategoria: por ezemplu: amizade/hirus. Simples / konfuzsaun, uza violénsia / la uza violénsia. Hatete ba partisipante sira katak haree ba kotuk husi konflitu ida

no analiza konflitu ne'e nu'udar etapa primeiru ba rezolve konflitus ne'e, iha dalan ida ne'ebé respeita ema hotu ne'ebé involve ona.

Use the attached worksheet "**CONFLICT LOG.**" Respond to the following questions:

WHERE did it happen? WHO participated?

WHAT was the problem? HOW did the people in the conflict behave?

Aumenta iha papel ida servisu "**KESAR KONFLITU**". Bele responde ba perguntas hirak ne'ebé tuir mai:

Konflitu akontese iha NE'EBÉ? SE maka partisipa? Problema SAIDA? OINSÁ ema nia lala'ok iha konflitu ne'e?

*Task for the next meeting:* Tell the participants to bring the worksheet with them to the next meeting so that they can be used as examples for future conflict analysis.

*Knaar ba encontro tuir mai:* Heteten ba partisipante sira atu lori sira nia papel servisu ba enkontru tuir mai, nune'e ita bele uza papel servisu ba ezemplu iha analiza konflitu ba oin.

**Objective:** The objective of this activity is to think about conflicts that take place in our daily lives. Then we can start to see that if we stop and think before we act, we can choose the best possibility for resolving the conflict peacefully, with respect for everyone involved.

**Objetivu:** Atividade ida ne'e ninian objetivu maka atu ajuda ita atu hanoin kona-ba konflitu *mósu* iha ita nia moris *loron-loron*. Depoisita bele komesa atu haree katak se ita para no hanion molok atu halo, ita bele hili possibilidade ne'ebé di'ak liu atu rezolve konflitu ho dame, hodi respeita ema hotu-hotu ne'ebé involve.

# DIFFERENT TYPES OF CONFLICT

## COMPATIBILITY OF GOALS AND BEHAVIOUR

		<b>GOALS</b>	
		COMPATIBLE GOALS	INCOMPATIBLE GOALS
<b>B E H A V I O U R</b>	COMPATIBLE BEHAVIOUR	<p>NO CONFLICT</p> <p><i>How would we describe the combination of compatible goals and compatible behaviour?</i></p>	<hr style="border: 1px solid black;"/> <p style="text-align: center;">LATENT CONFLICT</p>
	IN- COMPATIBLE BEHAVIOUR	<hr style="border: 1px solid black;"/> <p style="text-align: center;">SURFACE CONFLICT</p>	<hr style="border: 1px solid black;"/> <p style="text-align: center;">OPEN CONFLICT</p>

# TIPU TIPU DIFERENSIA KONFLITU OBJETIVU NO HAHALOK KOMPLETA MALU

		OBJETIVU	
		OBJETIVU NE'EBÉ KOMPLETA MALU	OBJETIVU NE'EBÉ XOKE MALU
<b>H A H A L O K</b>	HAHALOK NE'EBÉ KOMPLETA MALU	<p>LA IHA KONFLITU NO CONFLICT</p> <p><i>Oinsá ita bele hatene bainhira objetivu no hahalok kompleta malu?</i></p>	<hr style="border: 1px solid black;"/> <p>KONFLITU NE'EBÉ SUBAR HELA LATENT CONFLICT</p>
	HAHOLOK NE'EBÉ XOKE MALU	<hr style="border: 1px solid black;"/> <p>KONFLITU HO METODU</p> <p>SURFACE CONFLICT</p>	<hr style="border: 1px solid black;"/> <p>KONFLITU ABERTA OPEN CONFLICT</p>

## CONFLICT LOG



### Instructions:

1. Make notes about conflicts that you witness in the next three days.
2. Be as precise as you can in your written notes.
3. Note down only what you see and hear.



**CONFLICT 1**

**CONFLICT 2**

**CONFLICT 3**

### WHO WAS INVOLVED

### WHERE?

(Community, home or some other place – also include date and time)

### WHAT WAS DONE OR SAID? (Acts, words)

### HOW WAS THE CONFLICT REZOLVED?

(Satisfactorily, badly)

### WHAT TYPE OF CONFLICT WAS IT? (Friendly/angry, simple/confusing, violent/non-violent)

### WHAT WAS THE CONFLICT ABOUT? (Money, land)

## KESAR KONFLITU



Instruksaun:

1. Hakerek kona-ba konflitu ne'ebé o haree iha loron tolu ba liu ba!
2. Hakerek buat ne'ebé importante no mós buat espesífiku (khusus)!
3. Hakerek buat ne'ebé maka ita rona no haree!



KONFLITU 1

KONFLITU 2

KONFLITU 3

## SE MAKA INVOLVE IHA KONFLITU?

**IHA NE'EBÉ?** (iha komunidadé, uma ka fatin seluk – no mós inklui data no oras)

**HALO SAIDA KA DEHAN SAIDA?**  
(asaun, liafuan)

**REZOLVEKONFLITU OINSÁ?** (ema sente satisfoitu ka sente la di'ak)

**KONFLITU OINSÁ MAKA NE'E?**  
amizade/hirus,  
simples/konfuzaan,  
violénsia/non-violénsia)

**KONFLITU KONA-BA SAIDA?**  
(osan, rai)

## LESSON 12 – ANALYZING CONFLICT

### LISAUN 12 – ANALIZASAUN KONFLITU

**What we will be doing:** We will learn how to analyze conflict so that we can see the causes of conflict and begin to think about how we might resolve larger scale problems in the community.

**Buat ne'ebé ita sei halo:** Ita atu aprende oinsá atu analiza konflitu nune'e ita bele haree saida maka kauza ka abut no atu nune'e ita bele komesa hanoin oinsá ita bele rezolve problema boot iha komunidadade laran.

# 1

#### What is conflict analysis?

Conflict analysis is a practical process of examining and understanding the reality of the conflict from a variety of perspectives. This understanding will then be the basis on which strategies can be developed and actions can be planned. Participatory analysis that is undertaken by groups that include participants from different sides in a conflict can also become a form of intervention. By sharing their perspectives and developing a better understanding of how 'the other side' perceives the situation, analysis becomes a way of reducing misconceptions and building trust and a common understanding between groups. Analysis can be done with the help of a number of simple, practical and adaptable tools and techniques.



#### Saida maka Analizasaun Konflitu?

Analizasaun konflitu hanesan prosesu pratikal ida ne'ebé ezamina no buka komprende realidade konflitu ninian husi perspektivu oin-oin. Komprensaun ne'e bele sai hanesan baze ba estratéjia ne'ebé bele dezenvolve no planu ba asaun. Analiza ho metodu partisipatoriu ne'ebé halo ho grupus ne'ebé inklui ema balun ne'ebé xoke malu iha konflitu ida nia laran bele mós sai hanesan intervensaun ida. Bainhira analiza ho metodu partisipatori, inklui ema ka grupu ne'ebé xoke malu, ida ne'e mós bele sai hanesan intervensaun ba konflitu. Liu husi fahe perspektivu no aumenta komprensaun oinsá 'ema seluk' haree situasaun, halo analiza bele sai hanesan dalan ida atu redus komprensaun sala, no aumenta konfiansa no konkorda ba situasaun entre grupu sira. Instrumentus balun bele ajuda ita halo analiza konflitu.

These tools and techniques are not rigid processes; you are encouraged to adapt them, as necessary, to the particular circumstances being analysed. Don't feel that you have to follow our suggested steps if they don't seem to work in your context. It is important that you are as creative as possible in the approach you take.

Instrumentus sira ne'e la metin; ita bele adapta, tuir nesesidade, ba sirkunstánsia ne'ebé mak analiza. Labele hanoin katak tenke tuir loloos etapas ne'ebé ami sujere se la tuir kontestu ita servisu ba. Importante ita tenke kreativu ho dalan ne'ebé ita uza.

Why do you need to analyse conflict?

#### To understand the background and history of the situation as well as current events;

- To identify all the relevant groups involved, not just the main or obvious ones;
- To understand the perspectives of all these groups and to know more about how they relate to each other;

- To identify factors and trends that underpin conflicts;
- To build a common understanding and reduce misconceptions between opposing groups in a conflict situation;
- To learn from mistakes as well as successes.

### **Tanba saida maka ita tenke analiza konflitu?**

Hodi komprende istória situasaun no mós eventus ne'ebé la'o dadaun

- Hodi komprende grupu sira hotu ne'ebé involve, la'os boot sira ne'e de'it
- Hodi komprende perspektivus grupu sira nian no aprende liu tan oinsá sira liga ba malu
- Hodi identifika fatóres no jeitu ne'ebé tuir konflitu
- Hodi haburas komprensaun entre ema no redus komprensaun sala entre grupu sira ne'ebé xoke malu
- Hodi aprende husi ita nia sala no susesu hotu

Conflict analysis is not a one-time exercise; it must be an on-going process, as the situation develops, so that you can adapt your actions to changing factors, dynamics and circumstances.

Analiza konflitu la'os atividade halo dala ida de'it, tenke prosesu ho kontinuasaun, tuir situasaun nia lala'ok, hodi ita bele adapta ita nia asaun tuir fatóres ne'ebé iha mudansa, dinamiku no sirkunstánsia.

So, what are these tools that can help you to analyse conflict situations?

Entaun, saida maka instrumentus hirak ne'ebé mak bele ajuda ita analiza konflitu?

As we said above, some of these are tools and techniques that may look *familiar* to you from other sources, but you will see that they have been adapted and used in new ways. Some tools may be *unfamiliar*. However, all have been tried and used repeatedly and successfully in our courses and programmes by people from many different types of conflict situations. In many cases groups have adapted them to suit the particular needs they have. There will be examples based on real experience of people around the world who have used and adapted the tools to suit their needs. Remember that each example will be based on the perceptions of the people who worked on it.

Hanesan hatete iha leten, instrumentus balun ne'ebé tuir mai karik ita haree tiha ona husi fatin seluk, maibé ita bele haree katak ami adapta no uza iha dalan foun. Instrumentus balun karik ita nunca haree. Maske nune'e, ami uza no pratika beibeik ho suksesu iha ami nia kursus no programas, fasilitasaun mós husi ema oin-oin ho situasaun no kontestu oin-oin. Dala barak ema adapta instrumentus hodi tuir sira nia presiza partikular. Keta haluha katak ezemplu ida-idak tuir kontestu husi ema ne'ebé uza tiha ona.

These are some of the tools that are available:

- Conflict Tree
- Conflict Mapping
- ABC (Attitude, Behaviour, Context) Triangle
- Mapping of Needs and Fears

Instrumentus balun ne'ebé iha mak tuir mai ne'e:

- Ai-hun Konflitu
- Mapa Konflitu
- AHK (Atitude, Hahalok, Kontestu)
- Mapa presiza no tauk

The order in which you use them can be flexible, according to the situation you are analysing. Often they are best used in combinations, with one tool highlighting certain actors, or issues or points in time, which are then analysed with other tools. Remember that all of these tools explore the perceptions of the people who drew them up. They are not meant to be the "right" analysis or the only one. Your own analysis, and the analysis of the people you work with, will be informed by your own experiences, perceptions and values and may well be different. They do not claim to be scientific, but they do open the way to inclusive and effective action.

Ita bele flexivel ba ida ne'ebé ita uza uluk/ ikus depende ba situasaun ita analiza. Dala barak tékniku servisu di'ak liu bainhira uza hamutuk iha kombinasaun, tékniku ida bele loke tópiku, ka isu ka momentu, seluk bele uza hodi analiza. Keta haluha katak tékniku sira ne'e resultadu sai husi ema ne'ebé inventa ka adapta. Laiha tékniku ida ne'ebé mak 'loos' ba ema hotu. Ita nia aniliasaun rasik no ema ne'ebé servisu hamutuk, sei sai husi sira nia esperiénsia, persepsaun no valores ne'ebé iha, no sira ne'e balun bele la hanesan. Téknikus sira ne'e la'os siensia, maibé bele loke dalan ba asaun ne'ebé partisipatoriu no efektivu.

2

**The birds with different perception.** The facilitator should read the following story of the birds to help participants understand that sometimes people have conflict because they each have their own perception and their perceptions do not match.



**Manu pombu ho persepsaun la hanesan.** Fasilitador sei lee istória kona-ba manu pombu tuir mai ne'e, atu tulun partisipante sira komprende katak dala ruma ema iha konflitu tanba sira iha ida-idak persepsaun ne'ebé uniku. No persepsaun hirak ne'e la hanesan.

**Perception** – A perception is the way we see or understand something. It is the insight we have about an issue or person or the way we see the world. Everybody's perception is different. Our perceptions can be shaped by our parents, our education, where we live, who we know, what we read, what we experience and so on.

**Persepsaun**– Liafuan 'persepsaun' nia signifika katak oinsá ita haree ka komprende buat ida. Hanesan ita nia neon kona-ba isu ida ka ema ida, ka oinsá ita haree mundu. Ema hotu nia persepsaun la hanesan. Ita hetan ita nia persepsaun husi ita nia inan-aman, ita nia Edukasaun, fatin ne'ebé mak ita hela ba, ema ne'ebé mak ita kueñese, buat ne'ebé ita lee, ita nia esperiénsia, no seluk-seluk tan.

"One day one mother bird and one father bird were flying very high. When they were feeling tired, the two of them decided to rest in a nice tree. They felt this tree was very good for them to get fresh air in, (as it was a tree where they could sit and play). When they went into the tree, the mother bird found a place in the top of tree and the father bird found a place lower down.

Iha loron ida manu pombu aman ida ho manu pombu inan ida la'o pasear hodi semo aas liu. Bainhira sira sente kolen, sira nain rua deside atu deskansa iha ai-hun kapas ida. Sira sente ai-hun ne'e di'ak tebes ba sira atu hola anin, nune'e sira ba duni ai-hun ne'e atu tuur halimar. Bainhira sira to'o iha aihun ne'e, manu pombu inan hola fatin iha leten no manu pombu aman hola fatin iha okos.

After awhile the mother bird says: *"Hello...! I am very happy sitting and playing here, this tree is very good, shady and beautiful. Its leaves are green. I like the color green."*

La kleur manu pompu inan hatete: *"Hai...! Hau kontente tebes tuur halimar iha ne'e. Ai ne'e kapas tebes, mahun no furak, Nia tahan matak. Hau gusta kór matak."*

Surprised, the father bird responds angrily to the mother bird: *"No...! You're mistaken. The trees leaves are not green but white. Perhaps you can not tell the colors apart, are you color blind?"*

Derrepente manu pompu aman hatan hodi siak manu pompu inan: *"Lae...! O sala. Ai ne'e nia tahan la'os kór matak maibé mutin. Keta o la hatene kór karik ka o buta warna?"*

The mother bird says back, *"No, the trees leaves are green. You are color blind."*

Manu pompu inan hatan fali: *"Lae, ai ne'e nia tahan kór matak. Karik o mak buta warna".*

The father bird says: *"No, the leaves are white!"*

Manu pompu aman hatan: *"Lae, kór mutin"*

The mother bird says: *"No, the leaves are green!"*

Manu pompu inan hatan: *"Lae, kór matak."*

And they start to argue, each not wanting to be wrong and still defending their understanding as correct.

Nain rua komesa diskute malu, ida mós lakohi lakon atu defende katak nia mak los.

Then the father bird calls out: *"If so, you come down here to see for yourself what color the trees leaves are!"*

Hafoin manu pompu aman hatete: *"Se nune'e o mai took iha okos atu haree rasik, ai ne'e nia tahan kór saida!"*

Then the mother bird goes down to look at the lower part of the tree. And she sees that the color of the tree's leaves are indeed white.

Nune'e manu pompu inan tun ba kraik atu haree. No nia haree katak ai nia tahan kór mutin duni.

Then the mother bird offers: *"If the two of us go look from the top perhaps you will see that the leaves are green from where I was sitting"*

Hafoin manu pompu inan hatete tan: *"Se nune'e ita nain rua ba leten took atu haree katak ai-tahan kór modok husi fatin ne'ebé hau tur."*

The two of them go to the top and look from above and see that indeed the leaves are green from the top.

Sira nain rua ba leten no haree katak ai-tahan ne'e kór matak husi leten.

They finally come to discover the reason for their disagreement. The tree's leaves are two colors: the bottom of the leaves are white and the top of the

leaves are green. The name of this tree is “Logan Tree.” So they were both right.

Ikus mai sira deskobre katak. Ai ne'e nia tahan iha kór rua; ai- tahan okos kór mutin no ai-tahan leten kór matak. Ai ne'e naran “Ai figeira.” Nune'e sira nain rua hotu-hotu loos.

Use the following picture of the tree and the two faces to reinforce about perception.

Uza diagrama tuir mai kona-ba ai-hun no oin rua atu enforsa kona-ba persepsaun.

**Discussion:** Why did the birds get upset? What did the birds say to make the situation worse? In the end what did the birds find out? How could the birds have responded differently so that they didn't argue? What can we learn from this story? Have you ever had a conflict with someone because you had different ideas? Or different information about the same topic? How did you solve it?

**Diskusaun:** Tanba sa manu pombu sira sai hirus? Saida maka manu pombu sira hatete hodi halo situasaun sai a'at? Iha tempu ikus, manu pombu hetan informasaun saida? Oinsá manu pombu bele responde ho diferensia atu nune'e sira la halo argumentu? Saida mak ita aprende husi istória ne'e? Ita iha konflitu ho ema seluk iha pasadu, tanba imi iha ideia la hanesan? Ka imi iha informasaun diferente kona-ba tópiku hanesan? Oinsá imi rezolve ne'e?

**Conclusion:** When analyzing conflicts, especially those that we are involved in ourselves, it is important to look at the conflict from the perspective of both parties. Each person has a different experience and understanding, and thus see the world differently. People involved in conflict often see the same situation differently. We need to try to understand other people's experience to avoid and resolve conflict. To do this we must listen to each other. By looking at different perspectives it is often much easier to find a solution.

Also perception is shaped by several factors, like what background we have, what ethnic group we belong or maybe even through our different religions and beliefs and what our parents taught us. If we want to help parties who are involved in conflict, we have to understand where each party comes from and try to imagine what each party's perspective might be.

**Konkluzau:** Bainhira analiza konflitu, liu-liu konflitu ne'ebé ita mós involve iha laran, buat importante ida katak ita tenke haree situasaun husi perspektivu parte hotu-hotu nian. Ema ida-idak iha esperiénsia no komprensaun diferente, no buat ne'ebé nia haree diferensia ho ema seluk. Ita presiza koko atu hatene ema seluk ninian esperiénsia atu evita konflitu ka rezolve konflitu. Atu halo ida ne'e ita presiza atu rona malu antes halo konflitu.

Fatóres balun halo ita nia persepsaun, hanesan ita nia istória, ita mai husi ne'ebé, ita nia relijaun no buat ne'ebé ita aprende husi ita nia inan-aman hotu. Se ita hakarak ajuda parte sira iha konflitu nia laran, ita presiza haree husi sira ida-idak nia perspektivu no imajina sira nia perspektivu oinsá?

### 3

**Conflict Tree.** Draw a tree with roots and branches to introduce the conflict tree tool and explain the parts of the plant that represent the causes, problem and affects of the conflict.



**Ai-hun Konflitu.** Pinta ai-hun ida kompletu ho nia abut no tahan hodi introdús tékniku ai-hun konflitu. Esplika katak ai-hun nia partes representa kauza, problema no afeitu husi konflitu.

Explain in the following:

1. Trunk – the conflict issue or core problem (ex. Land dispute)
2. Branches – Effects and impacts of the conflict issue (fighting, rock throwing, etc)
3. Roots – Causes of the problem. For example: why do we have the land disputes (no clear law- due to new country, many old certificates, lack of government capacity)

Esplika:

1. Ai-hun lolon- isu ne'ebé iha konflitu (ezemplu xoke malu tanba rai)
2. Tahan-Efeito no impaktu husi isu konflitu (hanesan tuku malu, tuda malu, sst)
3. Abut- kauza ba problema. porezemplu: tanba saida maka problema kona-ba rai *mósu*? (Laiha lei ne'ebé klaru, nasaun foun, sertifikadu tuan, Governu ladun iha kapasidade)

In many conflicts, there will be a range of opinions concerning questions such as:

- What is the core problem?
- What are the root causes?
- What are the effects that have resulted from this problem?
- What is the *móst* important issue for our group to address?

Iha konflitu barak, opinaun iha barak kona-ba perguntas ne'ebé tuir mai:

- Saida maka problema iha laran?
- Saida maka kauza abut?
- Saida maka efeito ne'ebé *mósu* husi problema ne'e?
- Saida maka isu importante liu ba ita nia grupu hodi hasoru?

The Conflict Tree offers a method for a team, an organisation, a group or a community to identify the issues that each sees as important and then sort these into three categories: (1) core problem(s), (2) causes and (3) effects.

Tékniku ai-hun konflitu oferese metodu ba ekipa ida, organisasaun ida, grupu ka comunidade hodi identifika isu ne'ebé sira ida-idak sente importante, depois fahe ba iha kategoria tolu: (1) problema iha laran, (2) kauza, (3) efeito.

Another variation of this tool:

1. Draw a picture of a tree, including roots, trunk and branches, on a large sheet of paper, a chalkboard, a flip chart, on the side of a building, or on the ground.

2. Give each person several index cards or similar paper, with instructions that, on each card, they write a word or two or draw a symbol or picture to indicate a key issue in the conflict as they see it.

3. Then invite each person to attach the cards to the tree:

- On the trunk, if they think it is the core problem,
- On the roots, if they think it is a root cause, or
- On the branches, if they think it is an effect.

4. After everyone has placed their cards on the tree, someone will need to facilitate a discussion so that the group can come to some agreement about the placement of issues, particularly for the core problem.

5. Assuming that some agreement is reached, people may want to decide which issues they wish to address first in dealing with the conflict.

Variasoun ba Tékniku ne'e:

1. Pinta ai-hun ida, inklui hotu abut, hun, no tahan iha surat tahan boot, kuadru, flip-chart, iha didin sorin, ka iha rai.
2. Fó ema ida-idak surat tahan ki'ik balun, haruka sira hakerek lia-fuan ida ka balun, ka pinta simbolu ruma hodi hatudu isu xave tuir sira nia haree.
3. Konvida ema ida-idak atu taka nia surat tahan iha ai-hun:
  - Iha lolon, se sira hanoin sira nia hakerek kona-ba problema iha laran,
  - Iha abut, se sira hanoin sira nian kona-ba kauza abut, ka
  - Iha tahan, se sira hanoin sira nian maka efeitu husi problema.
4. Ema taka hotu tiha, ema ruma sei presiza fasilita diskusaun hodi grupus bele halo konkordansia ruma kona-ba isu sira nia fatin taka loos ka lae, liu liu ba problema iha laran
5. Bainhira konkordansia iha ona kona-ba ida ne'e, karik ema hakarak deside ba prioridade ne'ebé mak sira hakarak hasoru uluk hodi hadi'ak konflitu.

**Objective:** The conflict tree activity helps to stimulate discussion about causes and effects of a conflict and helps a group to agree on the core problem as well as assisting a group or a team to make decisions about priorities for addressing conflict issues. The conflict tree also helps to relate causes and effects to each other.

**Objetivu:** Atividade ai-hun konflitu ajuda ema loke diskusaun kona-ba kauza no efeitu husi konflitu ida, no ajuda grupu halo konkordansia kona-ba saida maka problema jéral iha konflitu nia laran, no mós ajuda ekipa ida ka grupu ida atu halo prioridade hodi hasoru isu sira iha konflitu nia laran, ai-hun konflitu ajuda ita mós atu haree ligasaun entre kauza no efeitu.

## 4

**The Knot:** The participants stand as close as possible in a circle and grab the hands of two other people that are not directly beside them and hold onto them. A linked chain has been created that has to be untangled, but it must be done without dropping hands. It is possible to pass through, step over the hands, but everybody keeps hold of everybody's hands until the knot is untangled.



**Fukun:** Partisipante sira hamrik besik malu iha sírkulu, no hasae sira nia liman no kaer ema rua nia liman (ema la besik iha sorin-sorin), kaer metin, hafoin hotu-hotu hatun sira nia liman. Kria ona korente ida, ne'ebé tenke sai bobar, maibé iha maneira ida, nune'e la iha ema ida ne'ebé hasae ema seluk nia liman. Ida ne'e posibel atu liu, etapa liu husi liman, maibé ema hotu-hotu kaer liman nafatin to'o Fukun ida ne'e kria tiha.

**Discussion:** After the knot activity is finished, have a discussion with the participants, ask "How do you relate this activity to problem solving or conflict resolution?"

**Diskusaun:** Depois Fukun atividade remata, hala'o diskusaun ho partisipante sira, husu "Oinsá ita bele halo komparasaun entre atividade Fukun no rezoluzsaun konflitu?"

**Objective:** The objective of this activity is to demonstrate that by working together, we can achieve something – and have fun doing it! When we try to resolve problems together, it is more likely that we can find success. Just like in the knot activity, problem solving and conflict resolution take listening and trying to resolve the problem in various ways. If the first attempt doesn't work, then we have to try a different approach.

**Objetivu:** Atividade ida ne'e nia objetivu maka; atu hatudu katak hodi servisu hamutuk, ita bele hetan buat ruma no sente haksolok atu hala'o servisu ne'e. Bainhira ita koko atu rezolve problema hamutuk, ita bele hetan suksesu fasil liu. Hanesan iha atividade Fukun, atu rezolve probema no rezolve konflitu ita presiza rona malu no koko dalam barak atu rezolve problema husi dalam diferente. Sei dalam primeiru la hetan resultado, depois ita presiza atu koko dalam diferente.

## LESSON 13 – MAPPING CONFLICT

### LISAUN 13 – MAPA KONFLITU

**What we will be doing:** We will learn how to analyze conflict so that we can see the causes of conflict and begin to think about how we might resolve larger scale problems in the community.

**Buat ne'ebé ita sei halo:** Ita atu aprende oinsá mak atu analiza konflitu nune'e ita bele haree saida maka kauza ka abut no atu nune'e ita bele komesa hanoin oinsá ita bele rezolve problema boot iha komunidade laran.

1

**Conflict Mapping.** For conflict mapping the emphasis is on looking at the parties in conflict and the kind of relationships they have with each other. Conflict mapping is also about looking at power relationships as well as possible alliances that have formed among groups involved in a conflict. Also conflict mapping can be used to identify various possible paths for intervention.



**Mapa konflitu.** Hodi halo mapa konflitu, ita haree liu ba parte sira ne'ebé iha konflitu nia laran no sira nia ligasaun ba malu. Mapa konflitu bele hatudu mós se mak kaer forsa no se-se mak tuir malu iha konflitu ida nia laran. Mapa konflitu bele uza mós hodi identifika dalan balun posivel ba intervensaun.

Explain that different symbols can be used in the conflict map – larger circles indicate a person or group with more power, smaller circles indicate less power. Different types of lines indicate various types of connections between groups. Distribute the handout below.

Esplika katak ita bele uza simbolu iha mapa konflitu-sirkulú boot representa ema ka grupu ida ho forsa. Lina oin-oin representa ligasaun oin-oin entre grupus. Distribui worksheet tuir mai:

Draw one example and explain. A possible example to use is below:

Pinta ezemplu ida no esplika. Ezemplu ida de'it mak bele uza tuir mai:

#### Land Dispute History From Tutuala

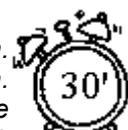
There is the conflict about Land dispute between Tutuala Clan and Maleque Clan. They are brothers.

#### Konflitu malu kona-ba rai husi Tutuala

Konflitu iha kona-ba rai entre Tutuala no Maleque. Sira maun-alin.

*Haburas gave them each around US\$ 1,000 to build houses for ecotourism. The Maleque Clan utilized the money to build the houses and the houses are now providing income for them. However, the Tutuala Clan did not utilize their money for building houses. In the end, the Tutuala Clan asked the Maleque Clan to pay their tax because the Tutuala Clan (representing the elder brother) said that he is the owner of the land Maleque Clan's land. But Maleque Clan did not think that they should pay the tax because they believed that the land belonged to them.*

*Haburas fó sira ida-idak osan \$1000 dollar hodi halo uma ba eco-tourism. Maleque uza osan ba halo uma, no uma sira ne'e agora fó funan ba sira. Maibé, Tutuala la uza osan hodi halo uma. Ikus mai, Tutuala husu Maleque selu taxa tanba representante sira nian, maka sira nia maun boot, hatete katak Maleque nia rai sira nian fali. Maibé, Maleque sente sira lakohi selu taxa tanba sira mak rai nain.*



*When the government came to do the inauguration of the Maleque Ecotourism houses, the Lia Nain of the Maleque Clan did not do any coordination to the Lia Nain of Tutuala Clan for that inauguration. The impact from the lack of coordination caused jealousy between the two Lia Nains (the Lia Nain of Tuala Ratu and the Lia Nain of Maleque Ratu). And it also had a negative impact on the relationship between Lia Nain Maleque Ratu and the Tutuala Clan.*

*Bainhira Governu mai atu halo inagurasau uma Eco-tourism Maleque ninian, Lia Nain Maleque la halo koordinasau ho Lia Nain Tutuala. Impaktu ba ida ne'e halo ema nia laran moras entre Lia Nain sira, no mós iha impaktu negativu entre Lia Nain Maleque Ratu no Tutuala.*

**Strategic Intervention.** After you draw the map, ask the group to look at it and think where the possible strategic interventions could take place to transform the conflict.

**Intervensau ho Estratéjia.** Depois de halo mapa, husu grupu haree no hanoin iha ne'ebé maka bele halo intervensau ho estratéjia hodi transforma konflitu.

An example: A woman who has a good relationship with both of the conflict parties could begin to talk to them about how they can work together to achieve their goals or minimize their conflict.

Ezemplu: karik iha ferik ida ne'ebé iha relasau di'ak ho parte rua, no bele komesa ko'alia ba sira oinsá sira bele servisu hamutuk hodi hetan sira nia objetivu no hamenus konflitu.

If there is time, divide into groups and chose a conflict example from the conflict tree to map. Come back together to discuss each of the groups' maps and the linkages detailed there.

Se karik tempu iha, fahe ba grupu ki'ik, hili ezemplu konflitu husi ai-hun hodi halo mapa. Mai fali iha grupu boot hodi diskute mapa grupu sira nian no buat ne'ebé hanesan iha sira nia mapa.

**Discussion:** *Was it easy or difficult to do conflict mapping in your group?*

- The conflict map will take form and be interpreted according to the perception of the group doing the mapping
- It is helpful to identify the actors as well as the kind of relationships they have
- At times to fully understand a conflict we need to gather some more information from other sources in order to have a more comprehensive representation of the map

Important point: Be sure to put the date. As conflict mapping is very dynamic, we need to keep revisiting it from time to time. The same conflict situation will show different features when it is mapped out by other groups, as it will greatly depend on how they perceive and understand the dynamics of the conflict.

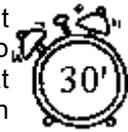
**Diskusau:** Fasil ka difisil atu halo mapa iha ita nia grupu?

- Mapa konflitu mai husi ema nia persepsau no ema sei haree mapa tuir nia persepsau
- Buat di'ak ida atu identifika se-se maka iha konflitu nia laran no sira nia relasau oinsá entre sira
- Dala ruma, hodi komprende didi'ak konflitu, ita presiza buka informasau husi fatin oin-oin hodi bele representa komprehensivu iha mapa

Pontu Importante: keta haluha tau data. Tanba halo mapa konflitu buat dinamiku ida, ita presiza haree fila fali situasaun konflitu ida sei hatudu buat oin-oin depende se mak halo mapa, tanba depende liu ba sira nia persepsaun oinsá sira komprende konflitu nia dinamiku.

2

**ABC Triangle.** In any given conflict, different parties have different experiences and contrasting perceptions. For these reasons, they are likely to attribute the conflict to different causes. One side may say, for example, that the root problem is injustice, while another side says it is insecurity. Each group is focused on the issues that concern it *móst*, and particularly the areas where it is suffering *móst*. All of these causes and issues are real and important, and all will have to be addressed before the conflict can be rezolved and the situation improved.



**AHK Trianglu.** Iha konflitu ne'ebé de'it, parte ida-idak iha esperiéncia diferente no kontradisaun presepsaun. Ho rasaun hirak ne'e, sira bele hatudu sira nia posisaun katak sira iha konflitu tanba iha kauza ne'ebé diferente. Husi parte ida dala ruma hatete, ezemplu ida, katak abut husi problema ne'e tanba laiha justisa maibé husi parte ida seluk hatete katak abut konflitu ne'e tanba laiha seguransa. Parte idak-idak sira fokus liu ba sira nia isu hirak ne'ebé iha, sira konsedeira katak dala barak ba area hirak ne'ebé halo sira sofre liu. Kauza sira ne'e hotu no isu hatu ne'e realidade no importante, no buat hirak ne'e tenke hetan atendimento antes ita atu rezolve konflitu no bele hadi'ak situasan.

Meanwhile, a great deal of energy may go into attacking those who see different causes or concentrate on different issues. One challenge is to try to help everyone involved to see that all the different issues are part of the problem, though certainly some will be more urgent or more important than others.

Ita bele gasta enerjia barak hodi ataka ema seluk ne'ebé haree kauza seluk ka konsentra ba isu seluk. Obstakulu ida maka koko atu ajuda ema hotu-hotu ne'ebé involve hodi bele haree sira nia isu diferensia hotu ne'ebé iha, hanesan parte ida husi problema, no tenke haree tuir isu hirak ne'e tanba dala ruma isu balu ne'ebé urigente/importante liu kompara ho isu seluk.

In using the ABC triangle, it is important to be sure about whose perception the analysis is based upon. You could do the analysis entirely on your own perception of the realities in the conflict if you are closely involved in it. Otherwise, it will be important to put yourself in the shoes of each of the main parties and look at the issues in the conflict as they see it in terms of "context", "behaviour" and "attitude".

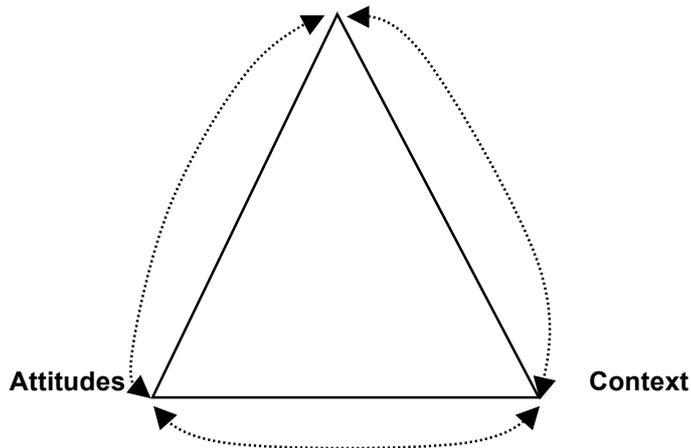
Bainhira uza triangulu AHK ne'e importante liu maka ita tenke hatene loloos analiza ne'e husi se mak nia persepsaun. Ita bele halo analizasaun husi ita nia persepsaun rasik kona-ba realidade iha konflitu se ita mós involo iha laran. Se lae, sei importante liu mak ita boot koko atu tau ita boot nia-an ba sira nia fatin (sapatu) hodi haree ba isu hirak ne'ebé iha konflitu laran hanesan sira nia haree husi "kontestu", "hahalok" no "atitudo".

This analysis is based on the premise that conflicts have three major components: the context or the situation, the behaviour of those involved, and their attitudes. These are represented graphically as the corners of a triangle:

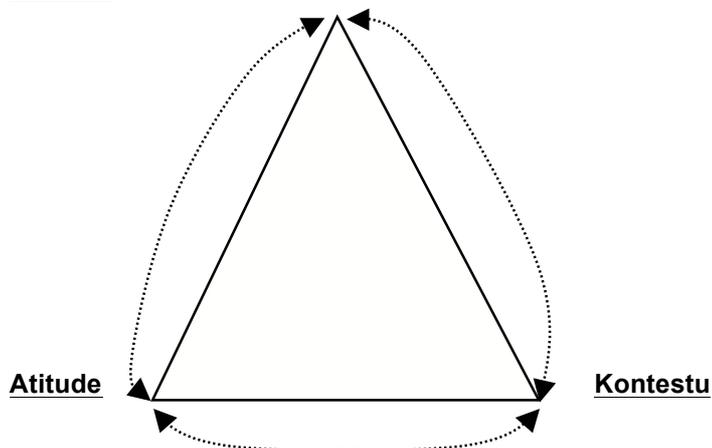


Konflitu iha fatóres tolu, no analisisaun tenke mai husi hirak ne'e: situasaun nia kontestu, hahalok ema sira nian ne'ebé involve, no sira nia attitudes. Sira ne'e representa iha pontu tolu iha triangulu:

### Behaviour



### Hahalok



These three factors influence each other - hence the arrows leading from one to another. The behaviour of my group influences the attitude of your group. If the conflict situation is to improve, one or more likely all of these will have to change.

Fatóres tolu ne'e fó influensia ba malu hanesan garis panas ne'ebé iha husi fatór ida ba ida seluk. Hahalok husi hau nia grupu fó influensia ba ita nia grupu, Se karik situasaun konfliktu hakarak atu hadi'ak buat ida husi komponente 3 ne'e, entaun ida ne'e sei iha mudansa husi parte komponente tolu ne'e.

How to use this tool:

1. Make a separate ABC Triangle for each of the major parties in a situation.
2. On each triangle, list the key issues related to attitude, behaviour and context from the viewpoint of that party. (If the parties are participating in this analysis, then they can each make a triangle from their own perspective.)
3. Indicate for each party what you think are their *mó*st important needs and/or fears in the middle of their own triangle.
4. Compare the triangles, noticing similarities and differences between the perceptions of the parties.

Halo nuza mak ita atu uza tool/instrumentu ida ne'e:

1. Halo triangulu AHK ida ketak-ketak ba grupu idak-idak ne'ebé iha situasaun konfliktu laran.
2. Husi triangulu AHK idak-idak, halo lista ba isu importante ne'ebé relasi ona ho atitude, hahalok no kontestu husi sira nia haree (pandangan). (se karik parte hotu-hotu partisipa iha analizasaun ida ne'e, entaun sira bele halo sira nia triangulu ne'ebé mai husi sira nia prespektiva rasik)
3. Indika husi parte idak-idak, tuir ita nia hanoin, saida mak nesesidade importante no tauk (taridu) iha sira nia triangulu nia klaran.
4. Kompara triangulu sira, identifika buat ne'ebé hanesan no mós buat ne'ebé diferente husi parte idak-idak nia presepsaun.

**Discussion:** "Why is it important for us to understand the attitudes and behaviors of the conflicting parties, including how we perceive that they see the context of the conflict?"

**Diskusaun:** "Tanba saida maka ita tenke komprende atitude no hahalok husi parte sira ne'ebé iha konfliktu, inklui mós ita nia persepsaun kona-ba oinsá sira haree situasaun?"

**Possible answer:** To deepen our understanding of the conflict and look for intervention strategies; and identify who we can work with to correct the misperception of parties as well as examine behaviors that escalate the situation.

When we start asking questions we are looking for information needed to see the deeper picture of the conflict – what are people's goals, interests and needs.

**Lia hatan posivel:** Hodi ita bele komprende iha nivel aas liu tan konfliktu oinsá no buka estratéjia, no mós identifika se-se maka ita bele servisu hamutuk hodi koreje komprensaun sala iha grupu ida-idak nia laran, no mós examina hahalok ne'ebé halo situasaun sai a'at liu tan.

Bainhira ita komesa husu perguntas, ita buka hela informasaun ne'ebé presiza hodi haree situasaun iha nivel aas liu tan ema nia objetivu, interese no presiza.

**Discussion Questions:**

- What are the reasons for people behaving this way?
- What are the reasons for these people/this person having this attitude?
- Has this issue come up in the past?
- Have similar issues led to conflicts?
- Are there unresolved conflicts in the past?
- Have solutions been found peacefully before?

**Perguntas ba diskusaun:**

- Rasaun saida los maka halo ema nia hahalok sai hanesan ne'e?
- Rasaun saida-saida maka ema iha atitude hanesan ne'e?
- Iha tempu uluk isu ne'e mósu ka lae?
- Iha tempu uluk, liu ne'ebé atu hanesan sai ba iha konfliktu ka lae?
- Karik iha konfliktu husi pasadu ne'ebé seidauk rezolve?
- Iha tempu uluk, hetan solusaun ne'ebé di'ak ka lae?

**Objective:** The ABC Triangle can be used for many things, to identify these three sets of factors for each of the major parties in a conflict and to *analyse how these factors influence each other as well as to relate these to the needs and fears of each party and to identify an starting point for intervention* in the situation.

**When to use it:**

- Early in the process to gain a greater insight into what motivates the different parties;
- Later to identify what factors might be addressed by an intervention;
- To reveal how a change in one aspect might affect another.

**Variations in use:**

After listing issues for each of the 3 components, indicate a key need or fear of that party in the middle of the triangle.

**Saida Mak Ne'e?**

Fatór analizaun ida ne'ebé relasi ona ho Atitude, Hahalok no Kontestu ba parte idak-idak.

**Objetivu:** Atividade ne'e ita bele uza atu identifika fatóres tolu (atitude, hahalok no kontestu) husi parte idak-idak; hodi analiza halo nuza mak attitude, hahalok no kontestu iha influencia ba malu, no mós ba presiza no tauk husi partidu sira seluk. Ida ne'e pontu ida maka ita bele komesa halo intervensaun ba situaun.

**Bainhira maka uza:**

- Husi prosesu hahu atu bele hetan ka kompriende motivasaun saida mak halo sira hetan diferensia husi parte hirak ne'ebé iha;
- Prosesu nia la'o hodi bele identifika fatóres saida mak bele hatan hodi halo intervencia;
- Atu bele haree halo nuza maka mudansa ida husi parte ida bele afeita ba parte sira seluk.

**Variasau:**

Depois de rona isu hirak ne'ebé iha husi parte idak-idak kona-ba componente 3 ne'ebé hatudu ba nesesidade importante no tauk husi parte iha triangulu nia klaran.

This activity is adapted from 'The Structure of International Conflict' Macmillan, 1981 by C R Mitchell.

Atividade ne'e adapta husi 'The Structure of International Conflict' Macmillan, 1981 by C R Mitchell.

### 3

**Mapping of Needs and Fears.** Refer back to earlier examples of group conflict. The participants should spilt up into their respective groups to analyze how needs and fears of each group in the conflict affect, or are affected by, the conflict. Fill in the attached worksheet.



Some examples of common needs are: unity; stability; security and safety of movement; freedom; respect from others; recognition of identity (both individual and group identity); and the maintenance of a good reputation in the community.

Some examples of common fears are: rock throwing, house burning, rape, personal security, getting screamed at and physical fighting.

**Halo Mapa Presiza no Tauk.** Hare'e fila fali ba ezemplus kona-ba konflitu grupu ne'ebé halo tiha ona. Partisipantes bele fahe ba grupus hodi analiza oinsá presiza no tauk husi grupu ida-idak hetan afeita husi konflitu. Preense forma ne'ebé attach.

Presiza jerál, hanesan ema hotu mak presiza, maka hanesan tuir mai: unidade, estabilidade, seguru hodi muda ba mai, liberdade, respeito husi ema seluk, identidade (husi grupu nian no mós individual) no reputasaun ka naran ne'ebé di'ak iha comunidade.

Tauk jerál, ne'ebé mak hanesan ema hotu iha, maka tuir mai: tuda fatuk, sunu uma, estraga ema, seguransa pesoal, hakilar no tuku malu.

### **Example of Tutuala**

Who: Tutuala Ratu

Needs: needs income and the right to the land

Fears: Loose respect as the older brother

Who: Maleque Ratu

Needs: Right to land, needs income

Fears: To loose land and thus income

Who: Katu Adat Tutuala Ratu / Lia Nain

Needs: Respect

Fears: Loosing confidence from his people

Who: Ka Maleque

Needs: Get better respect or recognition from the government

Fears: Loosing confidence from his people

**Objective:** The objective of this activity is to analyze the relationship of needs and fears – how they are similar and how they differ and how they each affect a conflict situation. This assists with resolving conflicts or changing the structural roots of the conflict.

### **Ezemplu Tutuala**

Se: Tutuala Ratu

Presiza: Presiza osan no direitu ba rai

Tauk: Lakon respeito nu'udar maun boot

Se: Maleque Ratu:

Presiza: Direitu ba rai, presisa osan

Tauk: Lakon rai no mós osan

Se: Katu Adat Tutuala Ratu/ Lia Nain

Presiza: Respeitu

Tauk: Lakon konfidensia husi nia povu

Se: Ka Maleque

Presiza: Hetan respeito ne'ebé di'ak no rekoñesementu husi governu

Tauk: Lakon konfidensia no fiar husi comunidade

**Objetivu:** Hodi analiza relasaun entre ema nia presiza no tauk oinsá sira hanesan, oinsá sira diferente, no oinsá sira afeitu ba malu iha situaun konflitu. Ida ne'e bele assiste hodi rezolve konflitu, ka bele troka konflitu nia abut.

# 4

**Summary of Tools.** Explain to the participants that each of the conflict analysis tools that we have discussed is very important and each tool has its own characteristics. Then summarize the following:



**Sumáriu ba Instrumentus-** Esplika ba partisipantes katak instrumentus ba analiza konfliktu ne'ebé ita deskuti tiha ona importante tebes tanba tékniku ida-idak iha ninian karikeristikas. Depois, halo sumáriu ba buat sira tuir mai:

**Conflict Tree** – In order to resolve the conflict we must analyze the root causes of the conflict because even though 'roots' are buried under the soil and hard to see, addressing these root causes is the only way that we can solve the problem and lead to more positive outcomes. The common approaches to attempt to solve problems is to simply respond to the affects of the conflict but not to address the root causes, this is inadequate because if the root causes are not addressed the problem will not go away.

**Ai-hun Konfliktu** – Atu nune'e bele rezolve konfliktu, ita tenke analiza kauza abut ba konfliktu, tanba maske abut sira subar hela iha rai okos no difisil atu haree, hasoru kauza abut sira ne'e maka dalan ida mesak de'it maka ita bele rezolve problemas no tuir dalan atu hetan buat ne'ebé pozitivu. Buat ne'ebé ema barak halo atu rezolve problemas maka atu ataka konfliktu nia afeitu, maibé dalan ida ne'e la halo buat ida ba problema nia kauza. Dalan ida ne'e mak la suficiente hodi rezolve problema, tanba se la hasoru kauza abut, problema sei la rezolve.

**Conflict mapping** – It is important to identify all parties or stakeholders involved whether directly and indirectly in the conflict. Who among the people in the conflict should we approach first? Do we have the capacity to go straight to the main conflicting parties, or work with those who are affected by the situation but are not main actors? What can we do the reach them?

**Mapa Konfliktu** – Buat importante ida maka atu identifika parte sira ka ema ne'ebé involve, diretamente no mós naun-diretamente. Husi ema hotu ne'ebé iha konfliktu nia laran, ita ba ko'alia ho se uluk? Ita iha kapasidade nato'on atu ba kedas parte boot iha konfliktu nia laran, ka servisu hamutuk ho ema ne'ebé hetan afeitu husi konfliktu maibé la'os parte boot ka 'importante'. Ita bele halo saida hodi hakbesik-an ba sira?

**ABC** – What are the negative attitudes among the conflicting parties? Can we work to help transform the conflict positively? What violent behavior of the parties in conflict should we work on to prevent the conflict from becoming hostile or more violent?

**AHK** – Entre parte sira ne'ebé xoke malu, saida maka sira nia atitude negativu? Ita bele servisu hamutuk ho sira hodi transforma konfliktu ho dalan pozitivu? Hahalok violénsia saida-saida mak ita bele koko atu hadi'ak uluk hodi prevene konfliktu sai a'at liu tan?

**Mapping of Needs and Fears** – Considering the needs and the fears of the various parties involved can help you to better understand their perspective and thus what they need in order to resolve the conflict. This can be a useful tool to use before mediation, to assist the mediator with more carefully considering the position of each of the parties.

**Mapa Presiza no Tauk-** Konsidera presiza no tauk parte sira ninian ne'ebé involve bele ajuda ita atu komprende liu-tan sira nia perspektivu, no bazea ba ida ne'e, saida mak sira presiza hodi rezolve konfliktu. Ida ne'e tékniku di'ak ida uza antes mediasaun, hodi asiste mediator atu konsidera di-di'ak posisaun parte ida-idak ninian.

**Discussion:** Do we need to use all the tools in analyzing one conflict? What new insights or realizations did you acquire after going through conflict analysis? Did they improve your understanding and capacity in analyzing conflict?

**Diskusaun:** Ita presiza uza instrumentu sira ne'e hotu hodi rezolve konflitu ida? Buat saida-saida de'it maka ita aprende, hanesan informasaun ka perspektivu foun, depois de analiza konflitu? Tékniku sira ajuda ita atu komprende no hasae kapasidade hodi rezolve konflitu ka lae?

**Possible Answers:** Some of the tools may be more appropriate than others for each situation. If you think that you only need one of the tools, just use the one tool. However, if you want to have a comprehensive understanding of the conflict, you should use all the tools because each tool has its own distinct value and they reinforce each other to provide a deeper understanding of the conflict.

**Lia-hatan balun:** Instrumentu sira balun karik apropiadu liu duke fali sira seluk, depende situasaun ida-idak. Se karik ita hanoin ita presiza tékniku ida de'it, entaun uza ida ne'e de'it. Maibé, se ita hakarak komprensaun komprehensivu ka luan liu, ita bele uza tékniku hotu-hotu, tanba tékniku ida-idak iha valores espesifiku, no bainhira uza hamutuk, ita bele haree aspeitu hotu-hotu iha konflitu ida nia laran.

# PROVERBS ABOUT CONFLICT & PEACE FROM AROUND THE WORLD

A single kind word keeps one warm for three winters. – China

Nice words are free so choose one to please another's ears. – Vietnam

Today it is fire, tomorrow it will be ashes. – Arabia

When your neighbor is wrong you point a finger but when you are wrong you hide.  
– Democratic Republic of Congo in Central Africa

If you damage the character of another, you damage your own.  
– Yoruba proverb of Nigeria, West Africa

In the desert of life the wise person travels by caravan, while the fool prefers to travel alone.  
– Arab proverb, North Africa

The bridge is repaired only after someone falls in the water.  
– Somali proverb of Somalia, East Africa

Those who seek revenge must remember to dig two graves. – China

Without retaliation, evils would one day become extinct in the world. – Nigeria, West Africa

The wind does not break the tree that bends. – Tanzania, East Africa

A wise person changes their mind. – Japan

To engage in conflict, one does not bring a knife that cuts – but a needle that sews.  
– Zambia, East Africa

When the right hand washes the left hand, and the left hand washes the right hand, both become clean. – Nigeria, West Africa

# PROVERBU KONA-BA KONFLITU NO DAME HUSI MUNDU TOMAK

Lia fuan mamar ida-idak rai klima manas ida ba klima malirin tolu. – China

Lia fuan midar maka livre nune'e hili ba atu konvida mós ba ema seluk nia tilun.– Vietnam

Ohin ida ne'e ahi, aban ida ne'e sei sai akudesan. – Arabia

Bainhira o nia viziñu halo sala, o hatudu o nia liman fuan, maibé bainhira o halo sala, o subar tiha. –  
Republika Demokratika Kongo iha Afrika Sentru

Se ita estraga ema seluk nia karakter, ita estraga ita nia karakter rasik.  
– Proverbu Yoruba husi Nigeria, West Afrika

Iha desertu moris nian ema matenek halo viajem ho karavan, entretantu, ema beik sira gosta liu la'o  
mesak.  
– Proverbu Arab, West Afrika

Ponte ne'e sei hadia so de'it bainhira ema ida monu ba iha be laran.  
– Proverbu Somalia, Afrika Leste

Sira ne'ebé buka vingansa tenke hanoin atu ke'e rate rua.– China

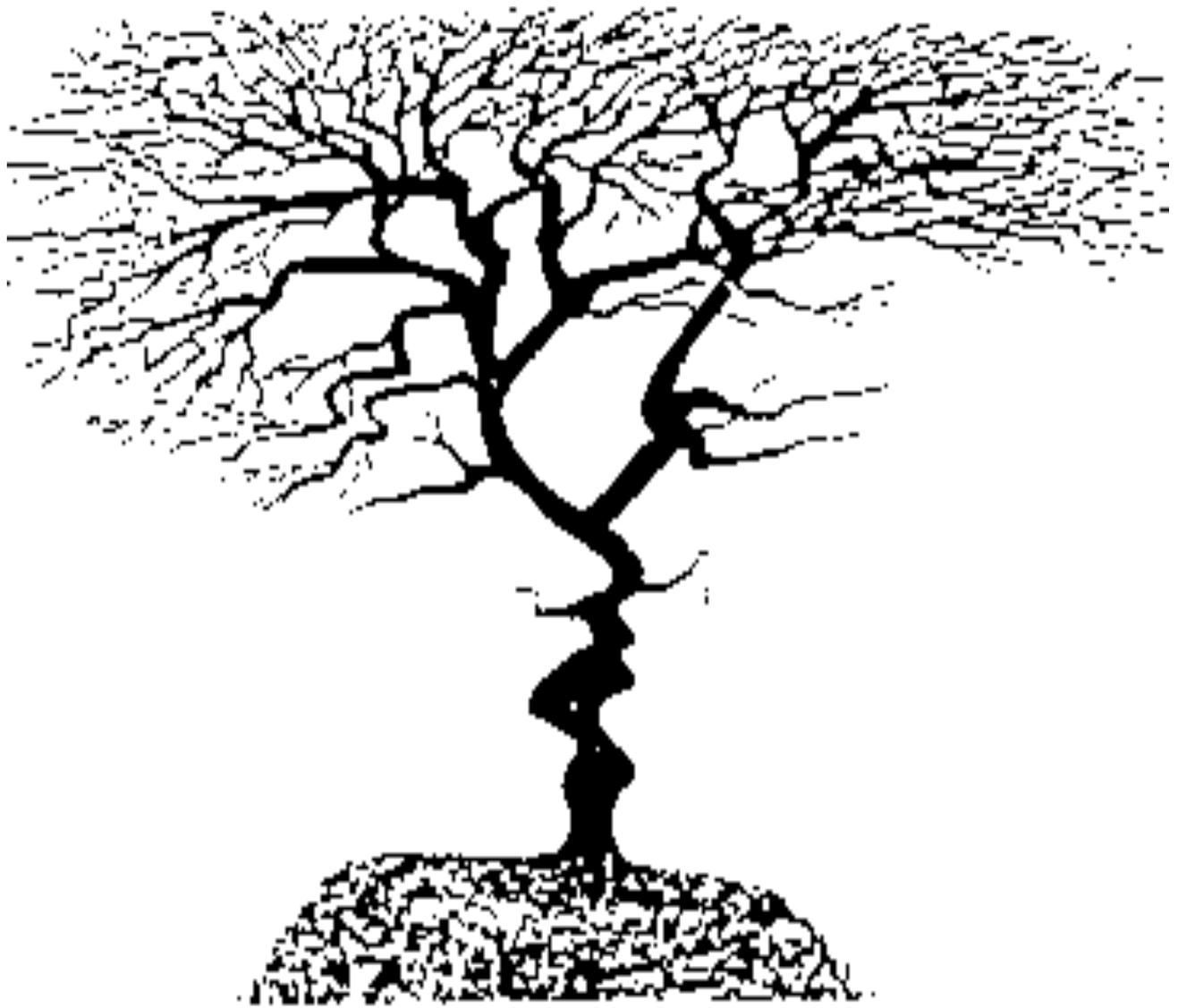
La ho vingansa, loron ida buat a'at sei mohu iha mundu ne'e. – Nigeria, Afrika West

Anin *labele* hamonu ai-hun ne'ebé kleuk.– Tanzania, Afrika Leste

Ema matenek ida troka sira nia hanoin. – Japan

Atu tama iha konflitu, ema *labele* lori tudik ida ne'ebé bele uza – maibé lori daun ida ne'ebé bele suku.  
– Zambia, Afrika Leste

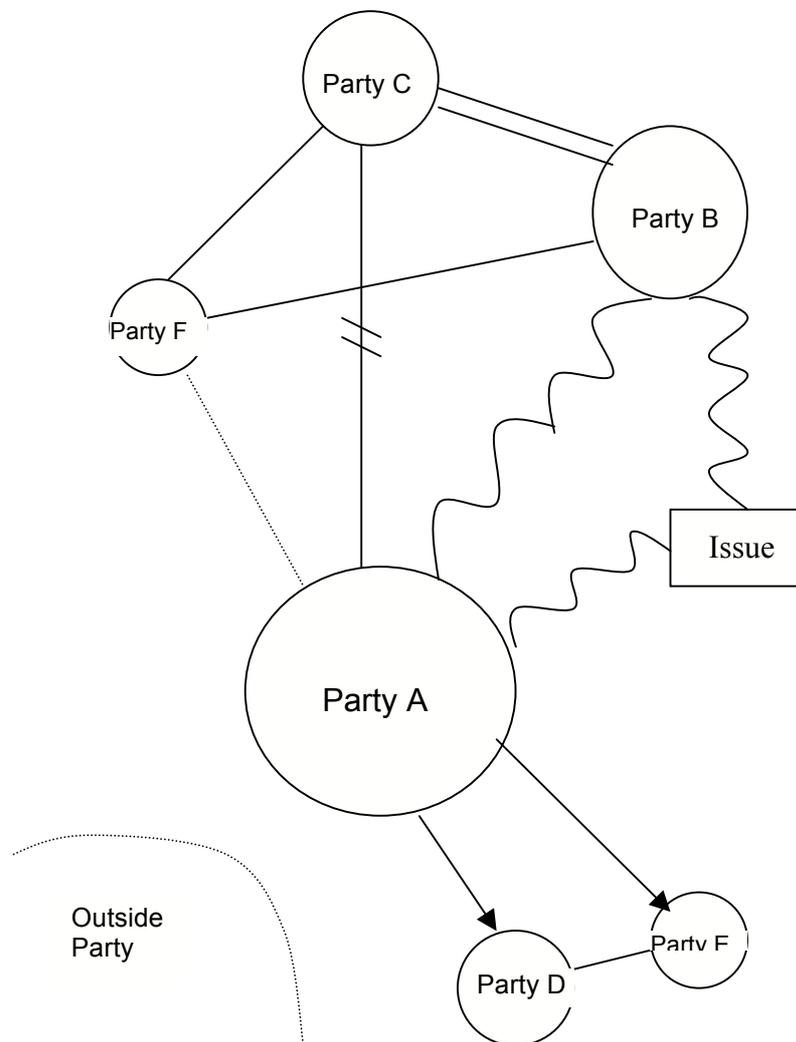
Bainhira liman los fase liman karuk, no liman karuk fase liman los, rua ne'e hotu sei mós.  
– Nigeria, Afrika West



Рейс Рох. Рейс 228. 1

## MAPPING: EXAMPLE

Below is an example of what a conflict map might look like:



Try making a map of a situation that you are currently working on. Some questions you might ask are:

- Who are the main parties in this conflict?
- What other parties are involved or connected in some way, including marginalised groups and external parties?
- What are the relationships between all these parties and how can these be represented on the map? Alliances? Close contacts? Broken relationships? Confrontation?
- Are there any key issues between the parties that should be mentioned on the map?
- Where are you and your organisation in relation to these parties? Do you have any special relationships that might offer openings for working on this conflict situation?

© Responding to Conflict

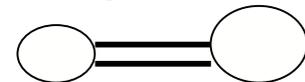
**KEY:** In mapping, we use particular conventions. You may want to invent your own.



- circles indicate parties to the situation;  
relative size = power with regard to the issue



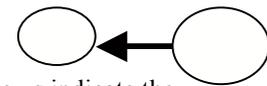
- straight lines indicate links, that is, fairly close relationships;



- a double connecting line indicates an alliance



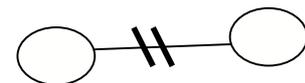
- dotted lines indicate informal or intermittent links



- arrows indicate the predominant direction of influence or activity



- lines like lightning indicate discord, conflict



- a double line like a wall across lines indicates a broken connection

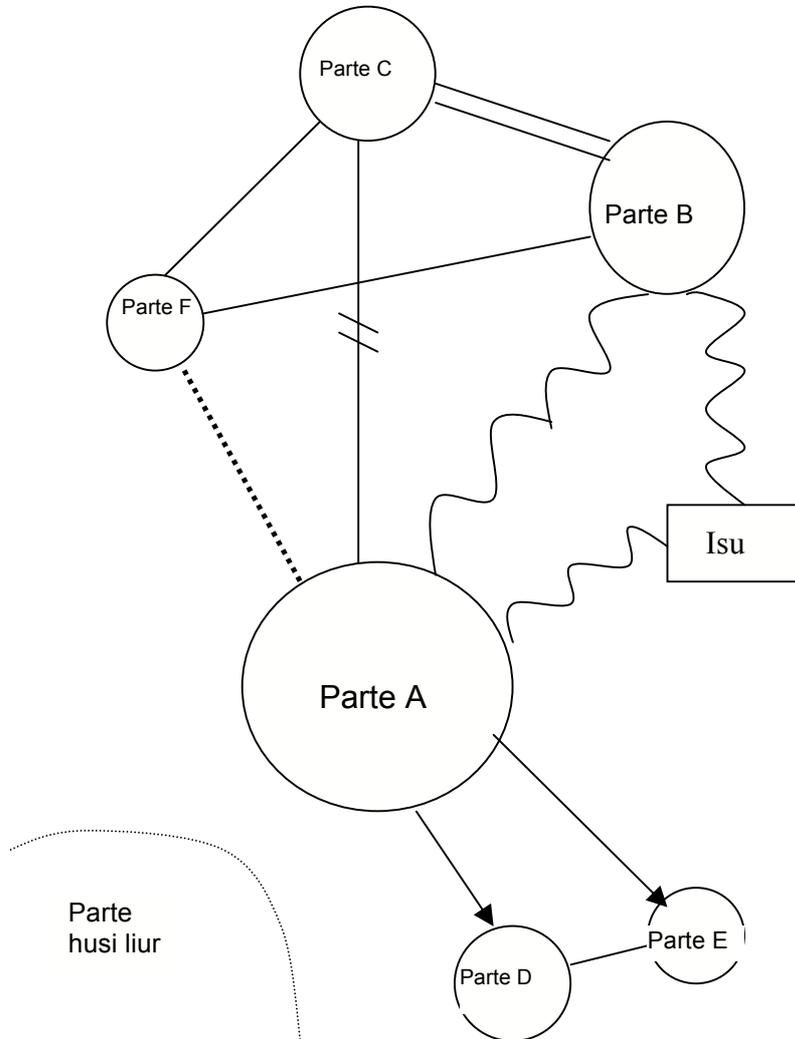


- a square or rectangle indicates an issue, topic, or something other than people



- a shadow shows external parties which have influence but are not directly involved

## EZEMPLU MAPA

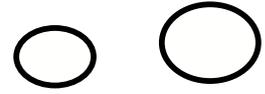


Koko tok halo mapa ba situasaun ida ne'ebé maka agora dadaun ita servisu ba. Perguntas balun ne'ebé ita bele husu maka tuir mai:

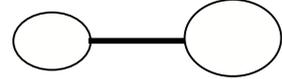
- Se mak parte boot iha konflitu ida ne'e?
- Parte sira seluk ne'ebé involve mak se? Inklui mós sira ne'ebé laiha poder ka partidu sira husi liur?
- Relesaun entre parte sira ne'e mak oinsá lo'os, no oinsá ita bele representa sira iha mapa ida? Se-se mak tuir malu? Besik malu? Ligasaun ne'ebé hakotu ona? Xoke ka ameasa malu?
- Ita ho ita nia organisasaun iha ne'ebé iha mapa? Ita iha relasaun espesiál ruma ne'ebé mak bele ajuda loke dalan ba rezolve konflitu ida ne'e?

© Responding to Conflict

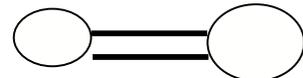
### XAVE:



- sirkulu ki'ik hatudu katak forsá oituan de'it, sirkulu boot hatudu katak forsá mós boot



- lina loos hatudu ligasaun



- lina dobel hatudu ligasaun ne'ebé metin liu



- lina titik titik hatudu katak iha ligasaun la formal ka la metin liu



- rama hatudu influensia ka atividade nia dirasaun



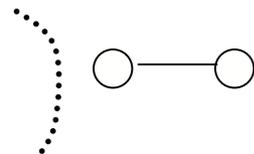
- lina tun sa'e hatudu diskonfiansa ka konflitu



- lina rua hakat lina ida hatudu ligasaun hakotu ona



- kaixa hatudu isu ka tópiku

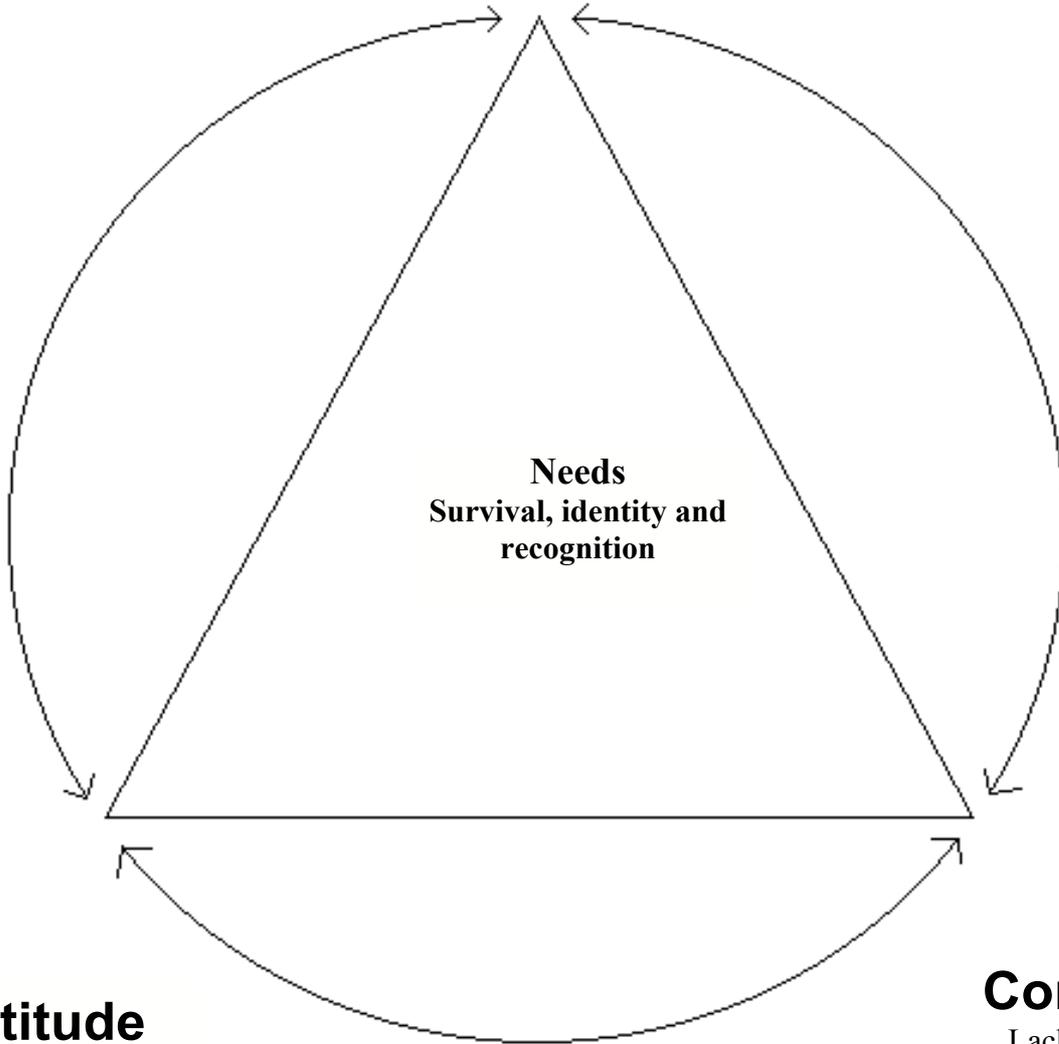


- lalatak hatudu grupu husi liur ne'ebé iha influensia maibé la hola parte iha situasaun

## **ABC Triangle**

### **Behaviour**

History, killing, intimidation, free movement of people and demonstrations



### **Needs**

Survival, identity and recognition

### **Attitude**

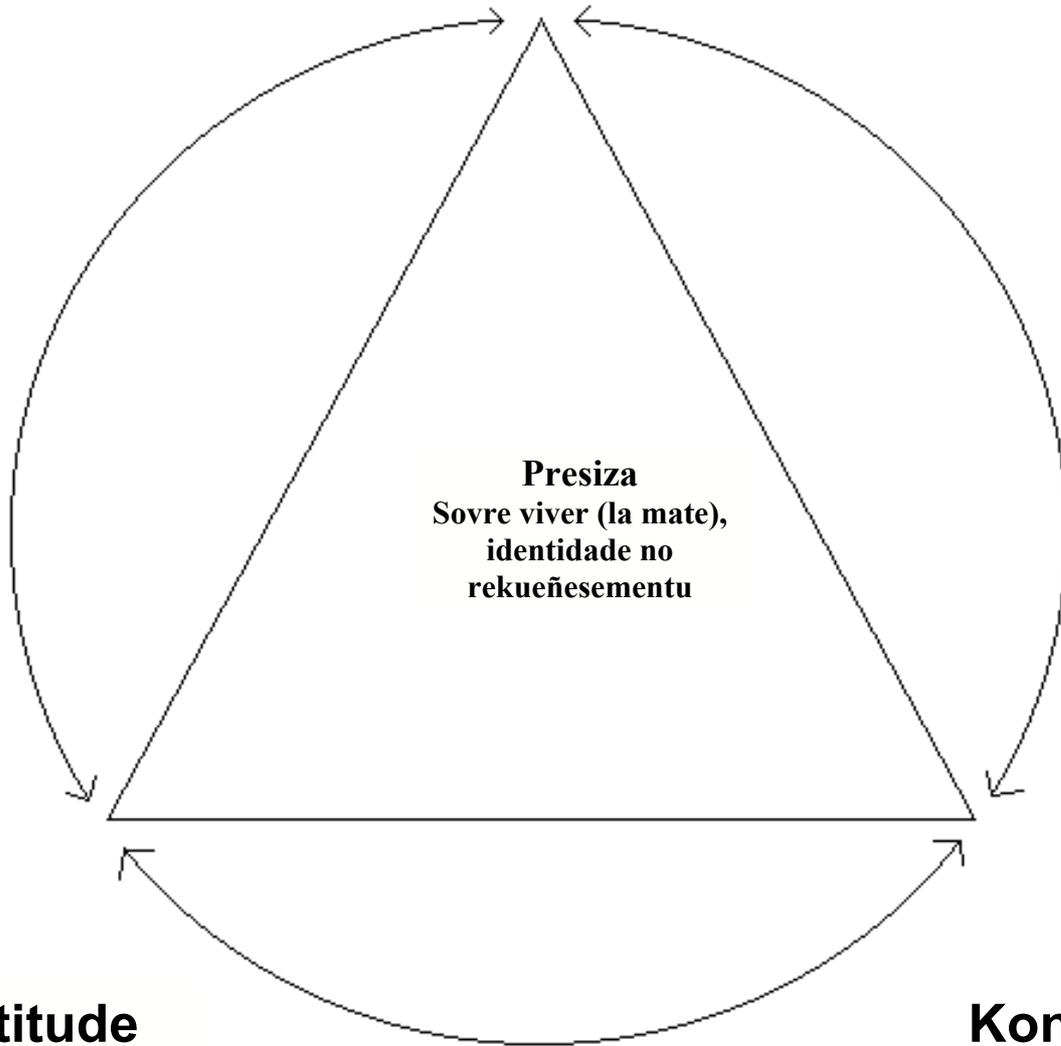
Anger, frustration, sadness, hatred, solidarity and trust

### **Context**

Lack of job opportunities, breakdown in peace negotiations, elections, unclear laws and lack of security

# Hahalok

Istória, oho no ameasa  
malu; povu *labele* muda ho  
livre; no demóstrasaun



**Presiza**  
Sovre viver (la mate),  
identidade no  
rekueñesementu

## Atitude

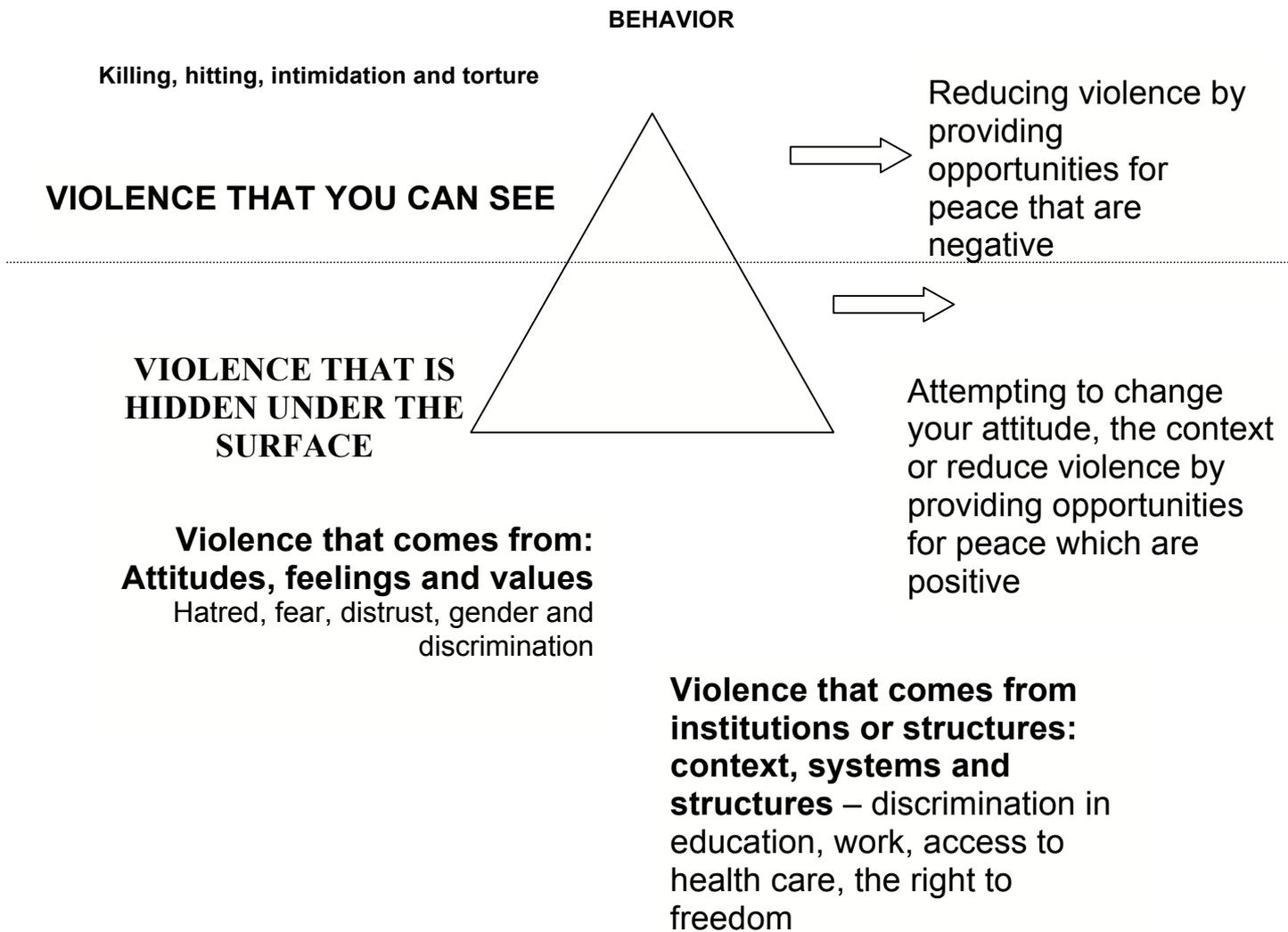
Hirus, frustrasaun,  
triste, odio,  
solidaridade no fiar  
malu

## Kontestu

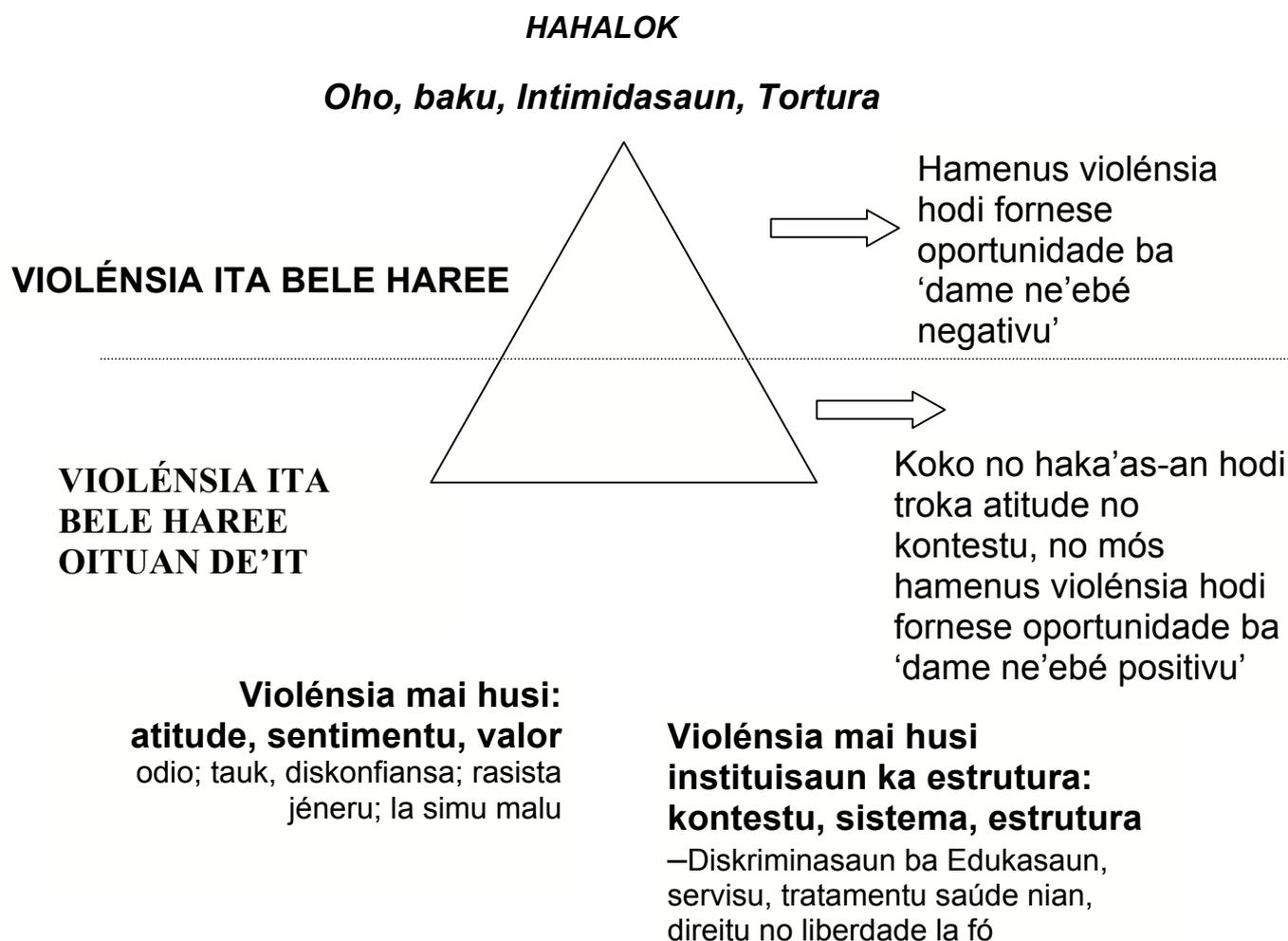
La iha servisu,  
hapara negoiasaun  
ba dame, elisaun, lei  
la klaru no la iha  
seguransa

## AKH Triangulu

### VIOLENCE TRIANGLE – BEHAVIOR, CONTEXT, ATTITUDE



# TRIANGULU VIOLÉNSIA - HAHALOK, KONTESTU, ATITUDE



## NEEDS AND FEARS

	Who: _____ Needs: _____ Fears: _____	
Who : _____ Needs: _____ Fears: _____		Who: _____ Needs: _____ Fears: _____
	Who : _____ Needs: _____ Fears: _____	

## PRESIZA NO TAUk

	Sé: _____ Presiza: _____ Tauk: _____	
Sé : _____ Presiza: _____ Tauk: _____		Sé: _____ Presiza: _____ Tauk: _____
	Sé : _____ Presiza: _____ Tauk: _____	

## LESSON 14 – PEACEFUL & CREATIVE CONFLICT RESOLUTION

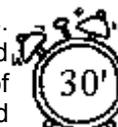
### LISAUN 14 – REZOLVE KONFLITU HO DAME NO KRIATIVU

**What we will be doing today:** Learning how to resolve conflict peacefully and creatively (constructively). We practice shifting our point of view: from insisting on our opinions and positions to identifying mutual interests/needs.

**Buat ne'ebé ita sei halo ohin maka:** Aprende oinsá rezolve konflitu ho damen no kreativu. Ita tau iha pratika oinsá muda ita nia hanoin: husi forsa iha ita nia opiniaun no posisaun atu identifika ita hotu nia hakarak no hanoin.

# 1

**Review Conflict Documentation.** Ask the class to look at their conflict logs. Ask about specific parts of the conflicts they recorded. For example: Could these solutions have been better? Or worse? Select one of the examples of conflict and suggest another manner in which it could have been resolved (cooperation is better than conflict).



**Hare fila-fali dokumentu konflitu.** Husu ba partisipante sira atu haree ba sira nia apontamentu konflitu nian. Husu kona-ba parte espesifiku konflitu ida ne'ebé sira sei hanoin. Ezemplu: karik sira nia solusaun sai di'ak liu? ka a'at liu? haree didi'ak ezemplu konflitu ida no hato'o maneira seluk ida ne'ebé bele rezolve ona (servisu hamutuk di'ak liu duke konflitu).

**Reducing Conflict.** The participants who have brought their log read from their examples what led to the conflict. The facilitator writes down all the sources of conflict on one piece of paper.

**Hamenuskonflitu.** Partisipante sira ne'ebé lori sira nia apontamentu, lee sira nia ezemplu saida maka lori sira ba konflitu. Fasilitador sei hakerek buat hotu ne'ebé ko'alia kona-ba konflitu iha surat tahan ida.

**Objective:** The objective of this activity is to see how the conflicts that the participants recorded were resolved, and how they could have been better resolved. It also prompts the participants to ask what led to the conflict in the first place. Sometimes, the best way to resolve a conflict is to avoid it from happening at all. (Of course, sometimes this is not possible!!)

**Objetivu:** Atividade ida ne'e nia objetivu maka atu haree oinsá partisipante sira hanoin nafatin konflitu ne'e be rezolve tiha ona, no oinsá sira rezolve ho di'ak liu. Ida ne'e mós dudu partisipante sira atu husu, saida maka lori sira ba konflitu iha fatin primeiru. Dala ruma, tékniku di'ak liu atu rezolve konflitu, maka atu hases husi akontesimentu hotu ne'e. (Los duni, dala ruma ida ne'e suzar liu!)

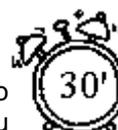
# 2

**Introduce step of conflict resolution.**

1. **Acknowledge the conflict:** it is important for the community to acknowledge that there is conflict or problem. And the problem is that all of you everyone needs to agree on what the problem is.

2. **Agree to try to resolve:** need conflicting parties to agree to try to solve the problem.

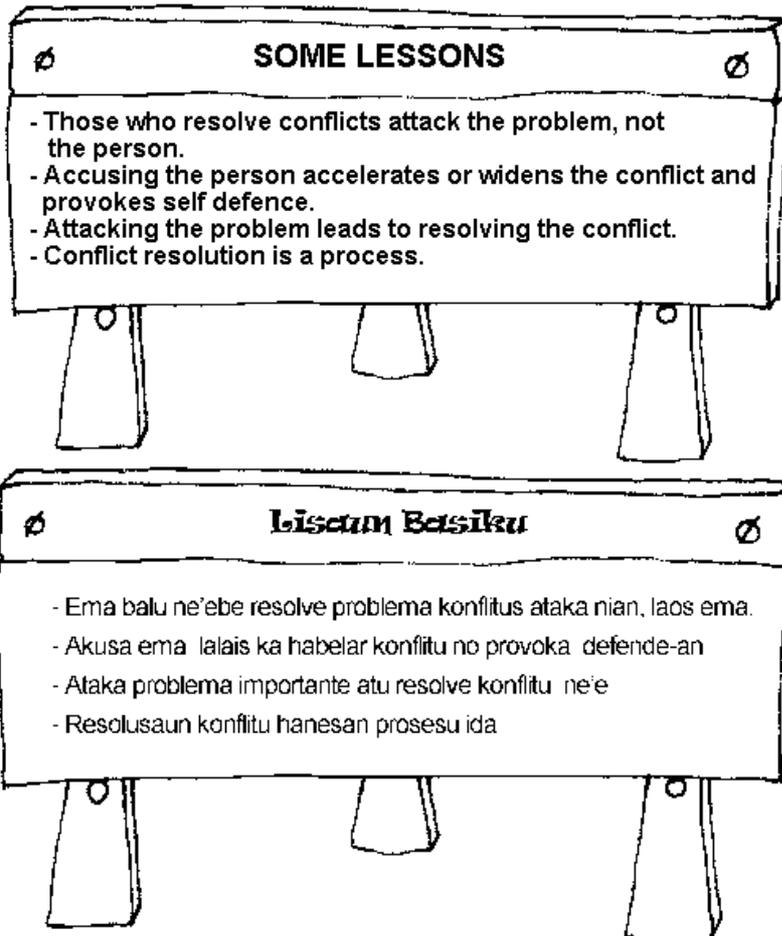
3. **Each party tells their story:** listen to each group and allow them to tell their story.



4. **Brainstorm solution:** make sure you ask each group what are the solutions that could help solve the problem, do not reject any of the suggestions
5. **Choose solutions:** it is here where your skills as facilitators is necessarily needed, you have to guide the group in choosing solutions to their problem.
6. **Implement solutions:** it is important to be clear on paper how they will implement the solutions, as well as come up with mechanisms on how you monitor and evaluate implementation.
7. **Evaluate:** Agree on how you will monitor and evaluate the implementation of the solution. After the solution has been tried you evaluate the solution, does it work or not and if it doesn't work you can try again from the beginning, hopefully with a clearer understanding of the needs of those involved.

#### **Introdús faze ba rezoluzaun ba konflitu nian.**

1. **Rekoñese konflitu:** Importante katak komunidadade rekoñese hotu katak konflitu iha duni, no komunidadade tomak tenke konkorda saida maka problema ka buat ne'ebé presiza rezolve.
2. **Konkorda atu koko atu rezolve problema:** Ita presiza parte hirak ne'ebé involve atu konkorda koko rezolve problema.
3. **Parte ida-idak hato'o nia istória:** fó tempu ba grupu ida-idak hodi hato'o nia istória no rona didia'ak
4. **Buka Solusaun:** Husu ba grupu ida'idak saidaa maka solusaun sira ne'ebé posivel atu sai rezoluzaun. Tenke simu sujestaun hotu-hotu.
5. **Hili Solusaun:** Parte ne'e mak ita nia skil nu'udar fasilitador sai importante tebes, tanba ita mak tenke lori sira ba desizaun ne'ebé di'ak ba ema hotu-hotu.
6. **Implementa Solusaun:** Importante katak ita ko'alia no hakerek loloos saida maka ema ida-idak tenke halo hodi implementa solusaun, no mós kria mekanismu ruma oinsá sei halo monitorisasaun no evaluasaun ba implementasaun.
7. **Evaluasaun:** Konkorda kona-ba dalan oinsá imi sei halo evaluasaun no monitorisasaun hodi implementa solusaun. Depois koko solusaun, ita tenke halo evaluasaun - solusaun la'o ho di'ak ka lae? Se lae ita bele tuir prosesu husi primeiru etapa hodi buka solusaun ne'ebé di'ak.



### **Attack the Problem not the Person**

Place a chair at the front of the room as if it was a problem between two people.

1. Ask two people to stand at the front of the room facing each other with the chair in between them. Ask them one by one what they see? The first one will respond, "I see a person and a chair". The second person will also reply the same.

2. Ask the two to stand together and look at the chair. Ask them what they see. The first person will reply "I see a chair". The second person will also reply the same because that is what is actually in front of them.

The first activity demonstrates looking at a problem together with the other person, and the second activity demonstrates just looking at the problem.

### **Atividade Ataka problema la'os ataka ema.**

Tau kadeira ida iha oin konsidera hanesan problema ne'ebé akontese dadaun entre ema nain rua.

1. Husu ema nain rua atu hamrik iha oin hodi hateke malu no tau kadeira iha sira nia klaran.

Husu ba sira ida-idak saida maka sira haree hela iha realidade?

Ema primeiru sei hatan. "Hau haree ema no kadeira". No ema segundu mós sei hatan hau haree ema no kadeira.

2. Husu fali ema nain rua ne'e hamrik hamutuk iha parte ida hodi hateke ba kadeira. Husu ba sira saida maka sira hare?  
Ema primeiru sei hatan, Hau haree kadeira. No ema segundu mós sei hatan hau haree kadeira tanba ida ne'e maka realidade duni.

Iha atividade primeiru hatudu katak ita hateke ba problema hamutuk ho ema no atividade segundu hatudu katak ita hateke ba problema de'it.

**The significance of this activity:** when we look at a problem together with the other person, it is difficult for us to resolve it because as people we have a tendency to blame others, and it is difficult to find possible resolutions to the conflict. But if we look at the problem together, it's easier to find a solution because we can put ideas together and exchange ideas to find the best solution.

**Atividade ne'e signifika katak:** Bainhira ita haree ba problema hamutuk ho ema halo ita suzar atu rezolve problema tanba baibain ita nu'udar ema iha tendensia atu du'un no fó sala ba ema seluk, no suzar ba ita atu hetan ideas rezoluzaun konflitu nian. Maibé se ita hamutuk maka haree lesuk ba problema ne'ebé ita iha, ne'e fasil ba ita atu buka solusaun ba problema tanba ita tau hamutuk fó ideas ba malu hodi buka solusaun ne'ebé di'ak.

**Objective:** the objective of this activity is for participants to understand that resolving a problem requires us to attack the problem not the person. When we attack the other person they will always defend themselves, making it difficult to find a good solution.

**Objetivu.** Objetivu husi atividade ida maka atu partisipantes sira bele komprende katak atu rezolve problema ida presiza ataka ba problema la'os ataka ba ema tanba se ataka ba ema sempre defende nia-an no suzar atu hetan solusaun ba problema ne'e.

### 3

**The doors to nonviolence.** A big poster hangs on the wall: it is a picture with six doors (closed), which when they are opened show a step that it is necessary to take when we practice successful conflict resolution (if you don't have paper and tape, then you can use chalk and the black board- simply draw rectangles in the shape of a door and then write the information inside each door written below). The facilitator prepares a poster like the one illustrated in the worksheets "Closed door" and "Open the door". Each door can be opened, and underneath is the photocopied text for that step.



**Odamatan ba la violénsia.** Figura boot ida iha didin lolon/ parede; ida ne'e hanesan deseño ho odamatan ne'en ne'ebé sei taka, odamatan sira ne'e bainhira loke hatudu etapa importante ida ne'ebé presiza hola bainhira ita hakarak pratika susesu rezoluzaun konflitu. Se ita la iha surat tahan no fita gola, ita bele uza zis no kuadru, pinta rektanglu iha lalatak odamatan nian hafoin hakerek informasaun iha odamatan ida-idak laran ne'ebé hakerek tiha ona iha okos ne'e. Fasilitador prepara figura ida hanesan ilustra ona iha papelada servisu "taka tiha odamatan sira ne'e" no "loke odamatan" bele loke odamatan ida-idak no iha okos, sei iha fotokopia testu ida kona-ba etapa hirak ne'e.

Write in your journal:

Hakerek iha o nia diariu:

One participant goes out and opens **Door 1**: "Write down in your notebook what José's needs are, and what Antonio's needs are. Try finding I-messages; put yourself in their shoes, but without accusing the other side."

Partisipante ida sai no loke **Odamatan 1**: "Hakerek iha nia kadernu apontamentu kona-ba saida maka José no Antonio sira nia presiza. Buka hodi hatene informasaun, hatur o nia-an iha sira nia sapatu le'et, maibé *labele* akuza sira seluk.

When everybody has written down I-messages for each character, another participant opens **Door 2**: "Write down what the problem is, but including the needs of both youth, so that both can agree on what is really the problem."

Bainhira ema ida-idak hakerek tiha ona informasaun ba ida-idak ninian karakterismu, partisipante seluk loke **Odamatan 2**: "Hakerek problema saida maka iha, maibé inklui mós sira nain rua ne'e hotu ninian presiza. Atu nune'e sira nain rua bele konsertu ba problema ne'e.

Afterwards, everyone reads their answers, and two volunteers take turns writing them down on the blackboard. The whole class has to reach a consensus on what the problem really is.

Ida-idak lee ninia resposta no ema nain rua voluntariu hodi ajuda hakerek iha kuadru. Ema hotu-hotu tenke iha konsensu ba saida maka loloos iha problema ne'e.

We open **Door 3**: By brainstorming (creative thinking) we look for the most diverse ideas - everyone proposes the most imaginative resolution of the conflict until some proposals appear which seem to be acceptable to both.

Ita loke **Odamatan 3**. Ho hanoin kreativu. ita haree liu ba ideas diferente ka estudantes ida hato'o ninian proposta rezoluzau ba imajinativu ne'ebé di'ak kona-ba konflitu to'o proposta balun mósu ne'ebé bele sira nain rua bele simu.

**Door 4**: Now we evaluate all the proposals which are on the board, first crossing out those which would be unacceptable and then we discuss the rest. We divide the participants into two groups: one side stands in the shoes of José and the other in the shoes of Antonio. We have to be honest and consider the resolution from the point of view of José and from the point of view of Antonio.

**Odamatan 4**: Agora fó avaliasaun ba propostas sira hotu iha kuadru. Primeiru apaga tiha proposta sira ne'ebé ita la simu, no tuir fali mai ita bele debates sira ne'ebé hela (restu). Ita fahe partisipante sira ba grupu rua, grupu ida bele hamrik iha José ninian sapatu no ida seluk tan iha Antonio ninian sapatu. Ita tenke transparente no konsidera solusaun ideias importante husi.

**Door 5**: Finally José and Antonio agree on one resolution which seems to be the most acceptable to both. They agree to try it. They think about which of them will do it (or will not). They agree on when they will do it.

**Odamatan 5**: Ikus mai José no Antonio konkorda ho solusaun ida ne'ebé bele haree no sira nain rua bele simu. Sira konkorda atu bele hala'o rezoluzau ne'ebé decide tiha ona. Sira mós hanoin kona-ba entre sira ne'e se maka la

hala'o resultadu konkordansia ne'e (ka sei la iha) sira fó apoiu mós atu bainhira sira bele la hala'o.

**Door 6:** After a couple of days verify how the decision that José and Antonio made together - is being carried out. Is the resolution functioning or did one of them consider it unfair? Does something need to be changed? Well, then we have to begin at the first step: again to define what the problem is.

**Odamatan 6:** Liu tiha loron balun, verifiika oinsá José no Antonio decide hamutuk ne'e bele rezolve. Karik rezoluzauñ iha funsauñ ona ka sira seluk la simu? Ka iha buat seluk ruma ne'ebé bele troka? Di'ak, tuir mai ita tenke komesa fali husi etapa primeiru: Dala ida tan atu define saida maka problema ne'e.

## 4

**Conflict Roleplays.** Each participant takes an example from their Conflict Log (worksheet). The participants are divided into groups. Every group agrees among themselves which example of conflict and which resolution of the conflict they will choose to act out in front of the others. Each group decides among themselves who will play which roles. One of the people should be the narrator, announcing the actions with the words "Once upon a time...in such and such a place... so and so... met each other. Here is what happened there..."



**Papel Halimar Konflitu.** Partisipante ida-idak, foti sira nia ezemplu konflitu husi sira nia "Kesar Konflitu" (papelada servisu). Sira fahe ba grupu. Grupu ida-idak hili sira nia ezemplu konflitu ida ne'ebé mak sira bele hatudu iha kolega sira nia oin. Grupu ida-idak sei decide se mak sei halimar papel ida ne'e. Ema ida sei sai narador, hato'o instruksaun ba asaun ne'ebé sira halo ho liafuan, "Iha loron ida... iha fatin ida ... ema hasoru malu. Ida ne'e buat ne'ebé akontese iha ne'ebá."

The facilitator will use the technique of "freezing" to interrupt the process of roleplaying at one moment and will pose to each group of players various questions (*How do you feel now? What is your goal? What do you wish to achieve? What is your need? How would you like this to be resolved? Etc.*)

Fasilitador sei uza tékniku ida "hapara" atu teri netik prosesu papel halimar (roleply) iha momentu ida no sei husu grupu ida-idak ho perguntas oin-oin. (Agora O sente saida? O nia objetivu saida? O hakarak hetan saida? O presiza saida? O hakarak problema ne'e sei rezolve oinsá?)

**Discussion:** After each roleplay discuss how this conflict could be resolved peacefully. Who is the winner in the peaceful resolution of conflict? What hinders, and what facilitates, or makes easier, the (peaceful) resolution of conflict?

**Diskusaun:** Bainhira hala'o hotu papel halimar, Oinsá konflitu ne'e bele rezolve ho damen. Se maka nu'udar ema ne'ebé manán rezoluzauñ konflitu ho damen. Saida maka seidauk loos no saida maka fasilita ka halo fasil liu iha rezolve problema ho damen?

**A note to the facilitator:** The participants can themselves take note that what most commonly prevent peaceful resolution of conflicts are the following intense emotions: anger, rage, fear and/or hatred. Second - it is the stubborn holding on to one's position, insisting only on one's own requirements or persistently accusing the other side. The non-violent resolution of conflict means devoting energy to the joint search for a solution, and not to searching for the guilt of the other side. Both sides can together attack the problem, instead of one side attacking the other.

Apontamentu ida ba fasilitator: partisipante sira bele halo aponta rasik, katak buat ne'ebé bele impata rezolve konflitu ho damen maka tuir mai ne'e: emósaun maka'as, hirus, nervosu, tauk, no 188ah . Segundu maka ida ne'e: ulun to'os atu kaer ema nia posisaun. Asisti ema ida de'it ninian hakarak, ka akuza bei-beik ema seluk. Rezolve problema la ho violénsia katak esforsa-an atu hetan solusaun, la'os atu buka ema nia sala. Parte ida-idak hamutuk atu ataka problema ne'ebé di'ak liu duke ataka malu.

The turning point in peaceful conflict resolving is the transition from a position (requirement) to the interests of each side.

Pontu aranjamentu atu buka solusaun ba konflitu ho paz maka: lha mudansa ba posisaun (nesesidade) ba interese posisaun ida-idak nian.

## THE DOORS TO NONVIOLENCE

### ODAMATAN BA NON VIOLÉNSIA

**OPEN DOORS – THE PROCESS OF 6 STEPS YOU MUST TAKE**  
if you are committed to effective conflict resolution. Open all 6 doors in order.

**LOKE ODAMATAN – HEIN PROSESU HUSI FASE NE'EN MAKA PRESIZA HALO TUIR** se ita hakarek hala'o rezoluzau konflitu ne'ebé efektivu. Loke hotu odamatan ne'en ne'e tuir malu:

#### **Door 1)**

*What is the problem (for person A)? What is the problem (for person B)?*

#### **Odamatan 1)**

*188ah a maka problema ba ema (A) 188ah a maka problema ba ema (B)?*

Determine what is the reason for the conflict from the perspective, i.e., from the point of view of the needs, of person A or person B (and person C, etc.), who are in conflict. The problem has to be stated in the form of I-messages (“I need to be treated nicely”), as if person A, B, C, etc., were speaking, but without accusing the other side.

Determina 188ah a maka rasaun ba konflitu husi perspektivu, hanesan: husi ita nia haree ba nesesidade ne'ebé importante, kona-ba ema A, B no C, no seluk tan), ne'ebé iha konflitu laran. Ninian problema tenke hatete liu husi forma hanesan hau nia mensajen (hanesan: “hau presiza ema trata ho mamar”), nu'udar ema iha A, B, C, etc ko'alia tiha ona, maibé la akuza parte seluk.

#### **Door 2)**

*What is the problem for A and B (about which A and B agree)?*

#### **Odamatan 2)**

Problema 188ah a maka akontese ba A no B (kona-ba A ho B nia akordo)?

Determine what the problem is: what are the reasons for the conflict from the position (needs) of both sides. Both sides must agree with this definition of the problem.

Determina problema loloos ne'e 188ah a: rasaun 188ah a maka hamósu konflitu husi posisaun parte rua ne'e. Parte rua ne'e tenke iha akordu hodi halo defini ba problema ida ne'e.

**Door 3)**

*Let both sides (all participants) propose the most creative ideas for resolving the conflict (without regard to the real circumstances).*

**Odamatan 3)**

*Fó tempo ba parte rua ne'e hotu (partisipante hotu) proposta idea kreativu atu rezolve konflitu (la depende ba kondisaun aktual).*

With the brainstorming approach all participants in the conflict think up the most diverse resolutions, even options which are funny and impossible.

Hodi metodu hanoin kreativu, partisipantes sira hotu iha konflitu, hanoin rezoluzau ne'ebé di'ak, inklui opsaun sira ne'ebé kómiku ka imposivel.

**Door 4)**

*Now remove resolutions that are impossible and unacceptable for both sides. Considering and weighing each idea.*

**Odamatan 4)**

*Hasai rezoluzau ne'ebé imposivel no la simu malu ba parte rua ne'e. Konsidera no tetu ideia ida-idak.*

**Door 5)**

*Selecting a resolution which is acceptable to both sides. Both sides themselves make the decision and accept the obligations which arise from the agreement.*

**Odamatan 5)**

*Hili rezoluzau ida ne'ebé bele aseita husi parte rua ne'e. Husi parte ne'e rasik tenke halo desizaun no simu obrigasaun ne'ebé maka sira akorda hili ona.*

**Door 6)**

*Confirming that the agreement is still respected: are both sides still satisfied and in agreement with their decision about the suggested resolution?*

**Odamatan 6)**

*Konfirme katak tenke respeitu nafatin akordu ne'e: Oinsá parte rua ne'e satisfeitu nafatin ba akordu ne'ebé maka sira halo kona-ba rezoluzau ne'ebé sujesta ona.*

## LESSON 15 – RESOLVING CONFLICT WINNER/WINNER

### LISAUN 15 – REZOLVE KONFLITU HO METODU MANÁN/MANÁN

**What we will be doing today:** We are practicing non-violent conflict resolution. We are focusing on partnership or cooperation in our attacking the problem.

**Saida maka ita sei hala’o ohin loron:** Ita sei pratika rezoluzau konfliktu la ho violénsia. Ita sei tau matan de’it hodi servisu hamutuk iha ita nia ataka problema nian.

**1** **The winner/winner approach** is a type of interpersonal management. It means that in relations with others we apply our imagination, courage, conscience and independence. It means that we learn from one another, that we influence one another so that we both benefit.



**Metodo manán/manán** hanesan tipu ida ba manajementu inter-pesoal. Ida ne’e dehan katak iha relasaun ho ema seluk ita aplika ita nia imajinasaun, koragen, konsekuénsia, no interdependensia. Ida ne’e hatudu katak ita aprende husi ema seluk hodi fó influensa ba malu atu nu ne’e ita hotu hetan benefisiu.

Many people think in dichotomies, in the manner either/or. They think that if you are kind, you cannot be firm. But the winner/winner approach means that you are both kind and firm. Twice as firm as in the framework loser/winner. So that you may chose the winner/winner option you have to be both kind and courageous. You have to be able to sympathize and you have to have self respect. You have to be considerate, sensitive, and courageous. To be able to achieve equilibrium between courage and considerateness—this is the essence of the winner/winner approach (according to Stephen R. Coovey’s book *The Seven Habits of Highly Effective People*).

Ema barak hanoin iha dikotomiesia hanesan tenke hili manán ka lakon, *labele* halo rua. Iha dalan ida ka sira hanoin katak se karik ita laran di’ak, ita *labele* sai metin. Maibé metodu manán/manán signifika katak ita hotu laran luak no metin. Dala rua nu’udar firme ida iha pontu manán/lakon. Ne’e duni ita bele hili opsaun manán/manán, ita sai laran luak no aten-berani. Ita tenke iha abilidade atu fó simpatisa no mós tenke fiar-an. Ita tenke laran luak no iha konsiderasaun, sensitivu no korajem. Atu bele to’o iha *equilibrium* entre korajem ho konsiderasaun, ida ne’e sai importante tebes ba metodu manán/manán (bazeia ba Sr. Stephen R. Coovey nia livru kona-ba *Sete Habilidade Efektiva ba Ema*).

**Those who resolve conflicts attack the problem, and not the person. Accusing a person accelerates or widens the conflict and provokes self-defence. Attacking the problem leads to a resolution of the conflict.**

**Ba sira ne’ebé rezolve konfliktu ataka problema no la’os ataka ema. Akuza ema ka habelar konfliktu no provoka defende-an rasik. Ataka problema maka lori ita ba rezoluzau konfliktu.**

For example, the personal attack “You never do anything on time!” could be transformed into a communication without accusation: “Can you tell me how we can get this done on time?” Effective conflict resolution confers responsibility without accusation.

Ezemplu: ataka ema ida, “ita nunca halo buat ruma tuir oras!” Ita bele transforma problema liu husi komunikaun ne’ebé sei la iha akuzasaun, “Ita bele hatete oinsá ita hala’o atividade ida ne’ebé tuir nia oras?” Rezoluzau konfliktu ne’ebé efektivu hodi konfronte personalidade sei la iha akuzasaun.

Effective conflict resolution distances the person from the problem. The majority of conflicts arise because of bad situations, and not because of bad people. The majority of personal conflicts result from situations which people confront. The sides in a conflict which recognize this can join together their strengths in order to create different circumstances. The opponents can become partners in the course of working on changing the circumstances which pit one person against the other.

Rezoluzaun konflitu ne'ebé efektivu hado'ok ema husi problema ida. Maioria konflitu akontese tanba iha situasaun a'at no la'os tanba ema a'at. Maioria ba rezultadu konflitu personalidade husi kondisaun ne'ebé ema konfronta. Iha parte seluk, konflitu ida ne'ebé akontese bele hola parte hamutuk atu kria sirkunstánsia diferente. Ba sira ne'ebé bele sai hanesan inimigu iha kursu servisu nia laran hodi modifika sirkunstánsia ne'ebé hamósu konflitu husi ema ida ho ema seluk.

Collaboration brings about decisions of bilateral benefit (gain). The approach of mutual benefit of the type "I win / you win" (winner/winner) can be summed up in the formula:

**The sides work together**

- **To satisfy their own needs**
- **To ensure satisfaction of the needs of others**
- **To bring joint decisions**

Sistema kolaborasaun bele fó desizaun kona-ba benefisiu relasaun bilateral, ba parte rua. Metodo fó benefisiu ba malu kona-ba tipu "hau manán/ ita manán (manán/manán) bele hasai konkluzaun tuir mai ne'e:

**Servisu hamutuk**

- **Satisfika sira nia nesiedade rasik**
- **Atu hatebes satisfeksaun ba ema seluk ninian nesiedade**
- **Lori desizaun hamutuk.**

The winner/loser approach can be expressed in the formula:

**Each group or person competes with the other:**

- **To satisfy their own needs**
- **Ignoring or sacrificing the needs of others**
- **To dominate the process of decision making**

Metodo manán/lakon bele espresa liu husi formula tuir mai ne'e:

**Grupu ka ema ida-idak konkore ba balu:**

- **Satisfika ba sira nia nesiedade rasik**
- **Sakrifisiu ba ema seluk nia nesiedade**
- **Domina ba hala'o prosesu desizaun**

Whenever people participate in decision-making, they are more likely to support the decision.

Bainhira ema hola parte iha halo desizaun, aumenta sira nia apoiu ba desizaun ne'e.

## 2

### Conflict Resolution Continuum

#### Approach - Who Decides

Violence (fighting) - The Winner  
Non-Violent Direct Action - The Winner  
Legislation - The Legislature  
Litigation - The Court  
Arbitration - The Arbitrator  
Mediation - The Parties  
Negotiation- The Parties  
Avoidance (fight) - No Decision



After explaining the above approaches to conflict resolution, give some examples of when each approach is used in different conflict experiences in Timor-Leste.

### Ispektru Dalan ba Rezoluzaun Konflitu

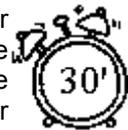
#### Dalan - Se Mak Deside

Violénsia (Baku malu)- Se mak Manán  
Asaun naun-violénsia – Se mak manán  
Legistasaun- Legislatura  
Litigasaun- Litigatura  
Arbitrasaun- Arbitratura  
Mediasaun- Partidu sira  
Negosiasaun- Partidu sira  
Hase'es an- desizaun la iha

Esplika hotu tiha dalan sira iha leten ba rezoluzaun konflitu, fó ezemplu balun bainhira dalan ida-idak uza iha esperiénsia konflitu oin-oin iha Timor Leste.

## 3

**How Do We Make Decisions?** Making decisions is a normal part of our everyday life. Some decision we make can cause conflict; also the way we make decisions can cause conflict. Some styles of decision making can leave people feeling excluded or dominated. Others can seem illogical or unreasonable. This lesson focuses on the various ways decisions can be made and how they might best be used in different situations. In particular it emphasizes the way decisions are made in groups, communities or societies.



**Oinsá Ita Halo Desizaun?** Halo desizaun nu'udar parte normal iha ita nia moris loron-loron. Desizaun balun ne'ebé ita halo bele hamósu konflitu; no mós maneira ne'ebé ita uza atu halo desizaun bele hamósu konflitu. Modelo halo desizaun balun bele husik ema sente la envolve ka ema domina sira. Seluk bele haree hanesan la iha logika ka la iha rasaun. Lisaun ida ne'e foka liu ba maneiras desizaun oin-oin ne'ebé bele halo no oinsá sira bele uza didi'ak iha situasaun ne'ebé diferente. Iha partikulármente ida ne'e émfaze maneira halo desizaun iha grupu, comunidade ka sociedade.

**Voting Decision** – Several choices or solutions are suggested. The group says which one they like. The choice that is supported by the majority of people in the group is the decision.

**Vota Desizaun** – fó sai tiha sujestu ba opsaun ka solusaun balun. Grupu sei hatete ida ne'ebé maka sira hakarak. Opsaun ne'ebé hetan suporta maioria husi ema iha grupu maka nu'udar desizaun.

**Consensus Decision** – Everyone in the group decides on one choice. The group does not vote. Individuals are not forced to change their mind but debate and listen to each other. A decision is not made until everyone in the group agrees.

**Desizaun Konsensu** – Ema hotu-hotu iha grupu decide iha opsaun ida. Grupu la halo vota. La obriga individu atu troka sira nia hanoin maibé debate no rona malu. Sei la hasai desizaun ida to'o ema ida-idak iha grupu konkorda hotu.

**Chance Decision** – The decision is made by luck – like throwing a coin.

**Desizaun oportunidade** – Desizaun ne'ebé halo hodi sorte – Hanesan soe osan besi.

**Leader Decides** – The group chooses a leader. The leader hears what everybody thinks. Then the leader decides what the group will do.

**Lider maka decide-** Grupu hili lider ida. Lider sei rona saida maka ema ida-idak hanoin. Hafoin, lider decide saida maka grupu sei halo.

**Compromise Decision** – Everybody in the group agrees to give up a little of what they want. They try to find a solution everyone can accept.

**Desizaun Kompromisiu** – Ema hotu-hotu iha grupu konkorda atu fó sai oituan buat ne'ebé sira hakarak. Sira koko atu hetan solusaun ne'ebé ema hotu-hotu bele simu.

**Arbitration Decision** – The group asks an outsider to make a decision for them. The outsider is called the arbitrator. The group agrees to do whatever he or she decides.

**Desizaun Arbitrasaun.** Grupu husu ema seluk atu halo desizaun ida ba sira. Ema seluk ne'e bolu **arbitrador**. Grupu konkorda atu halo saida de'it maka nia decide.

**Expert Decision** – The person in the group who is experienced or knows most about that particular problem makes the decision.

**Desizaun espertu-** Ema iha grupu laran ne'ebé iha esperiéncia ka hatene di'ak liu kona-ba problema partikular ida ne'e maka halo desizaun.

Write the seven styles of decision making on the black board and explain each style. (It is not necessary to write a definition)

Hakerek maneiras hitu kona-ba halo desizaun iha kuadru no esplika maneira ida-idak. (La presiza hakerek ninian definisaun).

Ask participants to give examples of each style from their own community/society. Answers may include:

Voting – National Elections

Consensus – Married couple buying a car

Chance – friends trying to decide what to do on the weekend

Leader – The school superintendent deciding how to spend the budget

Compromise – Between siblings fighting over a fruit

Arbitration – Chefe de Suco settling a land dispute

Expert – Doctor deciding best medicine for a patient

Husu ba partisipantes sira atu fó ezemplu husi maneira ida-idak husi sira nia comunidade ka sociedade rasik. Responde bele inklui:

Vota – Elisaun nasional

Konsensu – Kaben nain par ida sosa kareta.

Oportunidade – Ho belun sira deside sei halo saida iha fin da semana.

Lider – Superintendente eskola deside oinsá gasta osan

Kompromisiu – Entre maun alin haksasuk malu kona-ba ai-fuan

Arbitrasaun – Xefe de Suku hakalma istori malu kona-ba rai.

Espertu – Doutor hili ai-moruk di'ak ba paciente.

Ask participants to form seven groups, each group is given one style of decision making. Each group lists the advantages and disadvantages of the decision making style. Consider how this style may prevent or cause conflict. Come back into a large group and each group shares their answers.

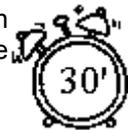
Husu ba partisipantes sira atu forma grupu hitu (7). Fó maneira halo desizaun ida ba grupu ida-idak. Grupú ida-idak halo lista vantajen no desvantajen husi maneira halo desizaun ne'e. Konsidera oinsá maneira ida ne'e prevene ka hamósu konflitu. Mai fali iha grupu boot no grupu ida-idak fahe sira nia responde.

**Conclusion.** Decisions can be made differently at different times. Depending on the situation and the kind of decision to be made, some strategies will be more useful than others. Some styles can help to reduce conflict, while others can lead to conflict or non-cooperation.

**Konkluzau.** Desizaun bele halo ho diferensia iha momentu diferente. Depende ba situasaun no maneira desizaun saida maka sei halo, estrátjia balun sei sai di'ak liu duke sira seluk. Maneira balun bele tulun atu hamenus konflitu, no sira seluk bele lori ita ba konflitu ka la iha kooperasaun.

## 4

**What is your role in conflict resolution?** Place signs around the room with the different roles people can take in conflict resolution (on the back write the problem that is present in a conflict that this role can help to overcome).



**Ita nia papel saida iha rezoluzaun konflitu?** Taka sinal ruma haleu iha salaun laran ho ema nia papel oin-oin ne'ebé bele hola iha rezoluzaun konflitu (iha kotuk hakerek problema ne'ebé mósu dau-daun iha konflitu ne'ebé papel ne'e bele tulun atu rezolve).

**Discussion:** Conflicts can escalate; however escalations can become opportunities for interventions. Ask the participants to think about what they normally do when their friends are arguing or fighting to try to help. Then ask the participants to stand under the role that they best think describes them. Each person should have a chance to speak about why they feel they see themselves in that role. Then have the participants turn over the piece of paper and see what is on the back. Have them then discuss whether they see themselves being able to help solve the problem on the back by using the role on the front. Go around the room and have at least one person from each role give a response.

**Diskusaun:** Konflitu bele sai boot; maske nune'e, ida ne'e bele sai oportunidade ba intervensaun. Husu ba labarik sira atu hanoin kona-ba saida maka baibain sira halo bainhira nia belun sira diskute malu ka istori malu, ita koko atu tulun. Hafoin husu ba partisipante sira atu hamrik iha papel nia okos ne'ebé sira hanoin di'ak atu deskreve sira nia-an. Ida-idak tenke hetan

oportunidade atu ko'alia kona-ba tanba sa sira sente haree sira nia-an iha papel ne'e. Hafoin partisipante sira fó ba malu surat tahan no haree saida maka iha kotuk. Partisipante sira halo diskusaun sira haree sira nia-an bele tulun atu rezolve problema iha kotuk hodi uza papel iha oin. La'õ haleu iha salaun no foti ema ida husi papel ida-idak fó resposta ida.

The various roles (from William Ury's theory articulated in his book, The Third Side) include:

Papel oin-oin (husi William Ury nia teori artikula iha livru ida ne'e, The Third Side) Inklui:

**Need – Role**  
**Nesiedade – papel**

**“What is needed here?”**

**“Saida maka ita presiza iha ne'e?”**

Frustrated needs – the provider

Nesiedade ne'ebé frustradu – Ema ne'ebé fó

**“Here is another way.”**

**“Iha ne'e maka tékniku seluk.”**

Poor skills - the teacher

La iha kapasidade- mestre

**“I would like to introduce you to...”**

**“Hau hakarak introduse ita atu ...”**

Weak relationships - the bridge builder

Kuran relasaun- ema ne'ebé lori relasaun (manu talin)

**“Let's work it out.”**

**“Mai ita rezolve ida ne'e.”**

Conflicting interests - Mediator

Interese konfliktu- mediador

**“What is fair here is...”**

**Ida ne'ebé los iha ne'e maka...”**

Disputed rights – Arbiter

Haksesuk direitu- Arbitorio

**“Let us make it so both people have equal power.”**

**“Mai ita halo ema hotu-hotu iha poder hanesan.”**

Unequal power – Equalizer

Puder la ekilibriu- Ekilibriudor

**“You should become friends again”**

**“Ita presiza sai belun fali”**

Injured relationships – Healer

Hakanek relasaun- Fó di'ak

**“Look at what they are doing!”**

**“Haree ba saida maka sira halo dadaun”**

No attention - Witness

Laiha atensaun- Testamunha

**“No using sticks or knives”**

**“Labele uza ai-tonka ka tudik”**

No limitations - Referee

Laiha imitasaun- Tesi lia nain

**“Stop fighting! You need to leave.”**  
**“hapara istori malu! Ita presiza husik.”**  
No protection - Peacekeeper  
La iha protesau- Forsa dame nian

## LESSON 16 – NEGOTIATION

### LISAUN 16– NEGOSIASAUN

**What we will be doing today:** We are practicing non-violent conflict resolution. We are focusing on partnership or cooperation in our attacking the problem.

**Saida maka ita sei hala’o ohin loron:** Ita sei pratika rezoluzaun konfliktu la ho violénsia. Ita sei tau matan de’it hodi servisu hamutuk iha ita nia ataka problema nian.

# 1

**Conflict Escalation.** Explain the concept of conflict escalation by using the attached handout. First explain the situation by reading the information from left to right as the conflict escalates, then cover the points below.



**Konfliktu sai aas liu / eskalate.** Uza handout ne’ebé attach hodi esplika konseptu konfliktu sai aas. Esplika uluk situasaun ho informasaun husi sorin liman karuk to’o liman loos atu hatudu oinsá konfliktu bele sai aas, depois ezplika point ida-idak tiur mai.

- Every form of behaviour in the conflict is either a step up or a step down the conflict escalator.
  - Every step up the conflict escalator has feelings that go with it.
  - As the conflict escalates, so do the feelings.
  - No one gets on the escalator empty handed. They always have baggage they bring to the conflict. Baggage can be filled with:
    - Past relationship with the person
    - Current feelings about the person
    - Past experiences with conflict
    - Feelings about self
    - Prejudices and stereotypes
  - The higher you go on the escalator, the harder it is to come down.
  - It is possible to come down the escalator at any time with awareness and skills.
- 
- Kada atitude ne’ebé iha konfliktu laran hanesan eskalatoriu konfliktu ne’e hu leten ka kraik
  - Kada eskada konfliktu sira fase leten iha sentimentu ne’ebé la’o tuir.
  - La iha ema ida husik eskalatoriu ne’e nonook sira sempre iha parte ida ne’ lori ba konfliktu. Parte bele ense ho:
    - Relasaun pasadu ho ema
    - Sentimentu agora kona-ba ema
    - Esperiéncia konfliktu pasadu nian
    - Sentementu kona-ba ita nia-an rasik
    - Prejudika no stereotipu
  - Bainhira ita iha fase eskalatoriu leten liu, ne’e fasil liu hodi rezolve
  - Ida ne’e sei bele hatun bainhira ita pasensia no iha kapasidade.

**Discussion:** Ask the participants: What can make a conflict more difficult to resolve? What can help to deescalate a conflict?

**Diskusaun:** Husu ba partisipante sira: Saida bele akontese a’at halo konfliktu difisil liu atu rezolve? Saida bele ajuda atu rezolve konfliktu ida?

# 2

**Who is Stronger?** In pairs the participants sit at the table. Tell the participants that the objective is to get the back of a hand to touch the table as many times as possible. Be careful in how you word this because you want the participants to assume that they should do so by forcing each other's hand while arm wrestling. Give two minutes and have them count how many times a hand touches the table. While the activity is taking place, beside each pair place the worksheet of the donkey's and their fód.



**Se maka forte liu?** Partisipante ida-idak tuur iha mesa ho ninian par. Fó hatene ba partisipante sira katak atividade ne'e nia objetivu maka atu silu liman ba mai hodi kona mesa dala barak liu se posibel. kuidadu iha oinsá o halo ida ne'e, tanba ita hakarak partisipante sira asume katak sira sei halo hodi fokus iha ida-idak nia liman bainhira silu liman da-dauk. Fó ba sira minutu rua atu sura sira nia liman kona mesa dala hira. Bainhira sira hala'o dau-dauk atividade ne'e, Iha par ida-idak nia sorin ita tau dezeńu kuda kamelu no sira nia hahan.

**Discussion:** After the arm wrestle is finished allow participants to look at the donkey worksheet. Ask the participants: Did you see any connection between the pictures with the donkeys who are struggling to reach the pile of hay - and arm wrestling? Did one of the people in the pair interrupt the arm wrestling?

**Diskusaun:** Silu liman hotu tiha, hatudu dezeńu kuda kamelu nian ba partisipante sira. Husu ba partisipante sira; Karik ita haree koneksaun ka relasaun ruma ho deseñu ne'ebé hatudu kuda kamelu rua, ne'ebé haka'as-an atu hetan du'ut, no imi nia silu liman? Karik iha ema ida husi imi nia par interompe silu liman ne'e?

If someone is the winner, does that mean that someone has to be defeated? Is it possible to have a way out of the conflict so that both sides are satisfied, both are winners?

Sé karik iha ida maka nu'udar ida ne'ebé manán, ida seluk sei sai ema ne'ebé lakon ka? Sé nune'e, karik ita iha possibilidade atu hetan dalan atu rezolve konflitu, nune'e husi parte ida-idak bele satesfeito. Hotu-hotu manán?

# 3

**Negotiation Roleplay:** The following scenarios are distributed about a neighborhood conflict involving wonder fruit.



**Papel Halimar Negosiasaun:** Skenario ne'ebé tuir mai ne'e kona-ba konflitu iha comunidade kona-ba ai-funan 'Wonderfruit'.

Negotiation is a process and a strategy which two or more people can use to get what each of them need to reach the wider objective, which is important to both parties.

Negosiasaun hanesan prosesu no estratéjia ida n'ebe baibain ema nain rua ka liu uza atu bele ko'alia ba malu hodi hetan buat ruma ne'ebé sira presiza, no hodi atinji objetivu boot ida, ne'ebé iha importansia ba parte rua ne'e hotu.

The facilitator gives time to three participants to try out their negotiation skills. One person can become the seller (Negotiator) and the other two become people who want to purchase goods (consumers).The two consumers are coming from different places and the things they need are also different. One needs a particular fruit to produce perfume, the other needs the same fruit to give to sick people in **the hospital**.

Fasilitador fó tempo ba partisipante nain tolu atu pratika negosiasaun. Nain ida bele sai hanesan ema ne'ebé fan nia sasan (Negosiante), no nain rua seluk finze sai hanesan ema ne'ebé atu sosa sasan (konsumidores). Entre konsumidores nain rua ne'e mai husi fatin ne'ebé diferente no buat ne'ebé sira presiza mós diferente, ida presiza ai-fuan ne'e atu produs mina morin ida seluk presiza aifuan ne'e atu fó ba ema ne'ebé moras iha hospital.

**Discussion:** After the activity is finished, have a discussion with the participants: "Did one side know what the other side really needed? What happens when each side insists on its requirements? (Neither achieves its goal.) What was the facilitator's role in this disagreement? Would you call upon a mediator in your disputes or conflicts?"

**Diskusaun:** Depois atividade ramata, hala'o diskusaun ho partisipante sira, husu: "Karik iha parte sorin hatene los saida maka parte seluk hakarak? Saida maka akontese bainhira hotu-hotu esise malu ho sira nia hakarak rasik? (Sei la hetan resultadu). Fasilitador nia papel saida iha hakarak la hanesan ne'e? ita bele bolu mediador ruma iha ita nia konflitu ka problemas?"

**Objective:** The objective of this activity is to demonstrate that in conflict, the purpose is NOT that one side must be destroyed, rather BOTH sides are primarily interested in the achievement of their goals, they are PARTNERS in the resolving the problem they share.

**Objetivu:** Atividade ida ne'e nia objetivu maka; atu demóstra katak iha konflitu ne'ebé natureza liu, ninia resposta la'os parte ida maka tenke sai estraga. Maibé parte importante hotu atu to'o iha resultadu di'ak. Sira nu'udar parseiru (kolega) iha rezolve problema ne'ebé sira fahe.

### **Vendor**

You own a market stall. You have 17 Wonder Fruit for sale at \$100 each. The fruit are very ripe and may not be in a fit condition to sell tomorrow. You paid \$800 for the fruit. You are worried because the market is just about to close.

### **Ema ne'ebé Fa'an Sasan**

Ita boot fa'an sasan iha merkado laran. Ita boot iha ai fuan 'Wonder' fuan 17 ne'ebé ita boot fa'an fuan ida ho presu \$10 tan ne'e sekarak ita boot fa'an hotu Wonder Fruit fuan 17 ne'e, ita sei hetan osan \$170. Wonder Fruit hirak ne'e mesak tasak hotu de'it no bele dodok sekarak ita hein to'o aban mak fa'an. Ita boot sosa Wonder Fruit fuan 17 ne'e ho folin \$ 80. Ita boot fuan taridu tanba merkadu atu taka ona.

### **Hospital Manager**

You run a hospital for sick children. You are in desperate need of Wonder Fruit because its juice has medicinal properties which are vital to help prevent the children in your care from dying. Just before the market is due to close, you find a stall where you find 17 Wonder Fruit for sale at \$10 each. You need all 17, but can only afford to pay \$120. Ideally, as money is in short supply, you would like to pay as little as you possibly can.

### **Hospitál Nain**

Ita boot mak maneja hospital ba labarik moras sira. Ita boot lakon sentimentu (desesperado) tebes hodi hetan Wonder Fruit tanba ho sabraka na been de'it mak bele halo aimoruk hodi kura labarik nia moras atu sira labele mate. Antes merkadu atu taka ita boot hetan fatin faan Wonder Fruit nian ne'ebé fa'an Wonder Fruit fuan 17 ne'ebé fuan ida faan ho folin \$10 ida-idak. Ita boot

presiza Wonder Fruit fuan 17 ne'e hotu, maibé ita boot iha de'it osan \$120. Idealmente tanba ho osan ne'ebé ita iha lato'o para atu hola hotu Wonder Fruit hirak ne'e tan ne'e ita boot hakarak sosa Wonder Fruit hirak ne'e folin ki'ik.

### Perfume Company Manger

You run a perfume company. You urgently need to buy Wonder Fruit, as a tourist ship is docking in 2 days time. The skin of the Wonder Fruit contains a vital ingredient in making a very expensive perfume, which you hope to sell to the tourists. If you don't get this business, your company will go bankrupt and your 10 local workers will lose their jobs. Just before the market is due to close, you find a stall where you find 17 Wonder Fruit for sale at \$10 each. You need all 17, but can only afford \$150. Ideally, as money is in short supply, you would like to pay as little as you possibly can.

### Fabrika Nain

Ita boot mak nain ba kompania mina morin ida. Ita boot mós presiza sosa Wonder Fruit lalais tanba ho turista atu tama iha loron 2 nia laran. Wonder Fruit kulit ne'e bele uja hodi kahur ho buat seluk hodi pródus mina morin ne'ebé ho folin karun. Ita boot iha esperansa atu fa'an ba turista sira bainhira sira to'o mai. Se ita boot la konsege hetan bisnis ida ne'e ita boot nia kompania bele bangkrut (monu) no ema lokal nain 10 ne'ebé servisu ho ita boot bele lakon sira nia servisu. Antes merkadu atu taka ita boot hetan fatin fa'an Wonder Fruit nian ne'ebé fa'an Wonder Fruit fuan 17 ho folin \$10 ba fuan ida. Ita boot presiza sabraka fuan 17 ne'e hotu, maibé ita boot iha de'it osan \$150. Idealmente tanba ho osan ne'ebé ita iha lato'o para atu hola hotu sabraka hirak ne'e tan ne'e ita boot hakarak sosa sabraka hirak ne'e folin ki'ik.

## 4

**Talking Stick.** Explain to the participants that the Native American People or "American Indians" had a way of listening to each other so that everyone got a chance to talk. They use a talking stick. Whoever has the talking stick has the power to speak and everyone else has the power to listen. The stick is passed around in a circle. Anyone who doesn't want to speak simply passes it on. The talking stick can be used in different ways. For example, to tell news or to give opinions. (It is a good way to get shy participants to speak with confidence and to persuade dominant participants to respect the rights of other participants).



**Ai-tonka ko'alia.** Esplika ba partisipante sira katak ema rai nain amerikanu ka "ema indiana amerika" iha dalan ida hodi rona ba malu atu nun'e ema ida-ida ka bele hetan oportunidade hodi ko'alia. Sira uza ai-tonka atu ko'alia. Ba se de'it hetan ai-tonka ne'e, nia iha poder atu bele ko'alia no sira seluk iha direitu atu rona. Ai-tonka bele fó hadulas. Ba se de'it ne'ebé lakohi ko'alia indiretamente bele fó ai-tonka ne'e ba nia. Ai-tonka ne'e bele uza tuir dalan oin-oin. Hanesan: Atu fó hatene informasaun ka opiniaun. (Dalan ne'e hanesan dalan di'ak ida atu nune'e ba partisipante sira ne'ebé iha sentidu moe bele barani ko'alia no mós fó hanoin sira atu respeita partisipante sira seluk.

Listening is an important skill to help reduce conflict between individuals. If we really understand what someone is trying to say to us, we are less likely to react negatively. Sometimes misunderstandings or conflicts are caused between people, simply because we did not understand what the other person was saying. You can use your listening skills as a means for preventing conflict and improving your relationships with others.

Rona hanesan kapasidade ida importante ne'ebé tulun atu hamenus konfliktu entre individual. Se ita komprende loloos saida maka ema ruma koko atu hato'o mai ita, karik ita la iha reasaun negativu. Dala ruma istória malu no konfliktu mósu tanba ita la iha kompriensaun didi'ak ba buat ne'ebé ema maka seluk heteten. Ita bele uza ita nia kapasidade (talentu) rona hodi halo prevensaun ba konfliktu no hadia ita nia relasaun ho ema seluk.

Pass around any knobbly stick (not too big and without sharp bits). The facilitator starts by saying something which he or she has learned about conflict resolution today, then passes the stick on to the participant next to him or her. This is an easy way to show the participants how to use the talking stick.

- Be sure not to force participants to speak.
- After the activity, ask the questions below.

Pasa ai-tonka ba malu (lalika boot liu no kro'at). Fasilitador komesa liu husi hatete lia-fuan ruma ne'ebé nia estuda tiha ona kona-ba rezoluzsaun konfliktu ohin loron, tuir mai nia fó ai-tonka ba partisipante seluk. Ida ne'e hanesan dalan di'ak ida atu hatudu ba partisipante sira oinsá uza ai-tonka ko'alia ne'e:

- Haree didi'ak atu la obriga partisipante sira atu ko'alia.
- Depois de ativiadade ne'e, husu perguntas tuir mai ne'e.

**Questions:**

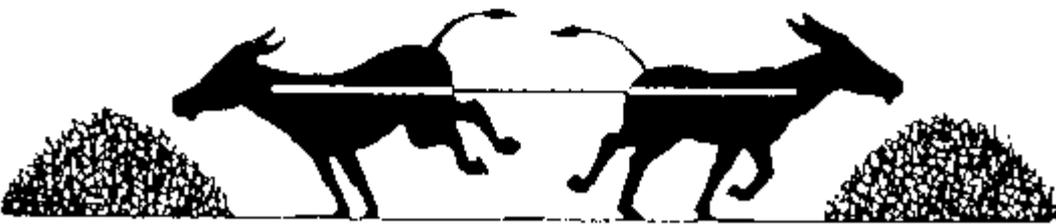
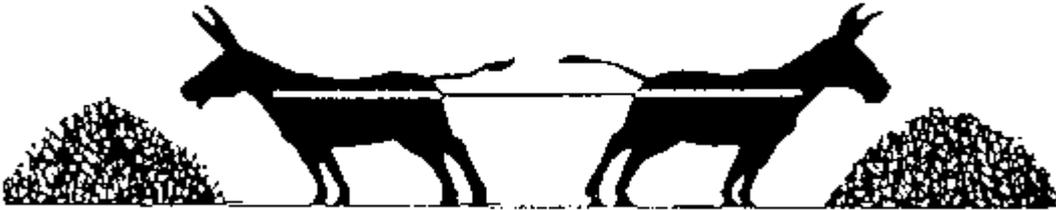
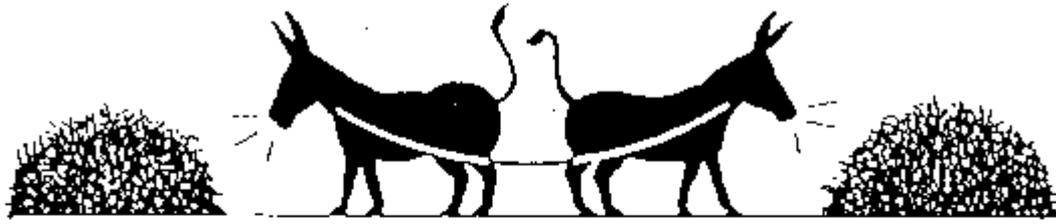
- What was it like to speak / to hear other people speak?
- Did you find out anything new or surprising?
- Do you like to be interrupted?
- What is the advantage of letting someone speak without interruptions?

**Perguntas:**

- Di'ak oin sa se ita ko'alia / rona ema seluk ko'alia?
- Ita hetan buat ruma ne'ebé foun ka halo ita hakfodak?
- Ita gosta ema interompe?
- Vantajem saida maka ita hetan se ita husik ema ko'alia la ho interompe?

**Objective:** To remind participants why listening is so important in conflict resolution and mediation.

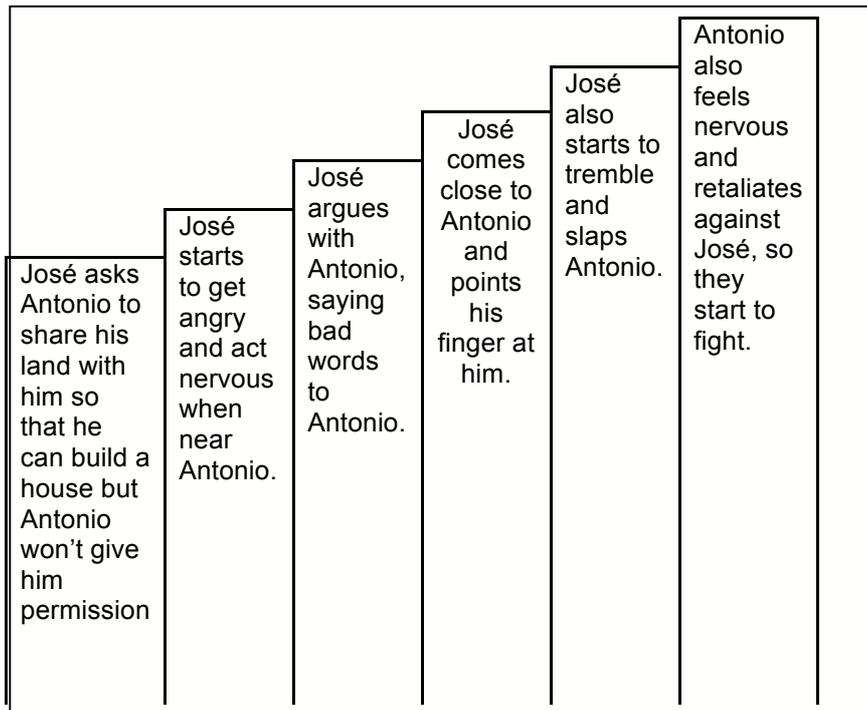
**Objetivu:** Hodi fó hanoin partisipantes tanba saida maka rona malu importante tebes iha rezoluzsaun konfliktu no mediasaun.



## Worksheet for Facilitators

### A Simple Drama About How Conflict Can Become Worse

There are two brothers named José and Antonio. A conflict began between them because José asked Antonio if he could use his land to build a house, but Antonio didn't want to share his land with José. In order to understand more about thier conflict, let's look together at the conflict escalator.

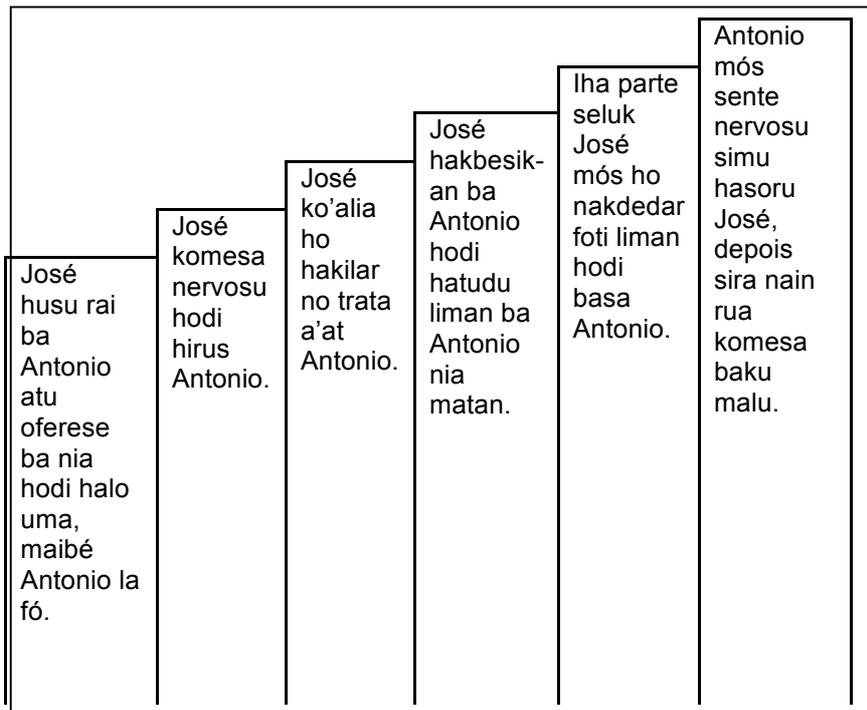


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## Papel servisu ba fasilitador

### Teatru simples kona-ba konfliktu ne'ebé maka akontese

Maun alin nain rua ida naran José no ida seluk naran Antonio. Konfliktu ne'e mósu tan de'it José husu rai ba Antonio atu halo uma, maibé Antonio lakohi oferese rai ba José. Atu hatene liu tan kona-ba konfliktu ne'ebé maka mósu entre sira nain rua, mai ita haree hamutuk lala'ok istória ne'e nian ne'ebé mósu hanesan eskada ida.



- Kada atitude ne'ebé iha konfliktu laran hanesan eskalatoriu konfliktu ne'e husi fase leten ka kraik
- Kada eskada konfliktu sira fase leten iha sentimentu ne'ebé la'o tuir.
- La iha ema ida husik eskalatoriu ne'e nonook sira sempre iha parte ida ne'ebé sira lori ba konfliktu. Parte bele ense ho:
  - Relasaun pasadu ho ema
  - Sentimentu agora kona-ba ema
  - Esperiência konfliktu pasadu nian
  - Sentimentu kona-ba ita nia-an rasik
  - Prejudika no stereotipu
- Bainhira ita iha fase eskalatoriu leten liu, ne'e fasil liu hodi rezolve
- Ida ne'e sei bele hatun bainhira ita pasensia no iha kapasidade.

## LESSON 17 – MEDIATION & CONFLICT TRANSFORMATION

### LISAUN 17 – MEDIASAUN NO TRANSFORMSAUN KONFLITU

1

**Personal Conflict Styles.** Individuals, groups and organizations manage conflict in a variety of ways. The five characters are avoiding, compromising, competing, accommodating and collaborating. There is no “cure all” approach, rather the appropriateness of each style depends on the conflict situation. We tend to step into all characters to some degree. We also tend to have a dominant preferred character that we feel most comfortable in.



**Estilu Konfliktu Pesoa.** Individuu, grupu no organisasaun sira maneija konfliktu iha estilu oin-oin. Karater lima ne'ebé maka iha mak tuir mai: Hase'es-an, kompromisu, kompetisaun, simu de'it, no kolaborasaun. Laiha ida ne'ebé bele hadi'ak buat hotu, estilu ida-idak depende ba situasaun. Dala ruma ita uza karater hotu hotu. Ita iha karater ida de'it mak baibain ita prefere liu.

Summary of Characters:  
Sumáriu Karater:

Competing/Controlling – your goals comes first at the other's expense and sometimes also the relationship. Power comes from expertise, authority, position, and/or majority rule. To win is to resolve the conflict. Appropriate when the relationship is not important; in an emergency situation; processing trivial issues; it is the agreed upon mechanism.

Kompetisaun- katak ita nia objetivu maka importante liu fali sira seluk, no mós importante liu fali relasaun tomak. Forsa mai husi matenek, autoridade, posisaun. Konfliktu rezolve bainhira ita mak manán. Ida ne'e importante bainhira relasaun la importante, iha situasaun emergjensia, isu ne'ebé la importante, ka bainhira ema hotu konkorda katak estelu ida ne'e mak di'ak liu.

Avoiding – you seek to resolve the conflict without pursuing your goals or maintenance of the relationship. Avoiding does not involve open discussion of the conflict issues. Avoiding can also deny that there is a conflict causing the gradual disintegration of the relationship. Appropriate when the issue and relationship are not important; a cooling off period is needed; the timing is important.

Hase'es an- Ita koko atu rezolve konfliktu no ita la buka ita nia objetivu ou mantein relasaun. Hase'es-an labele involve diskute malu ka hasoru isu konfliktu ninian. Hase'es-an usi konfliktu bele mós hatete katak konfliktu laiha, to'o relasaun bele monu. Ida ne'e di'ak bainhira isu no relasaun la importante, presiza tempu hodi laran bele malirin lai, ka tempo mak importante.

Accommodating – You seek to resolve the conflict without explicitly pursuing your goals while pursuing the maintenance of the relationship. You respond and facilitate resolution of conflict to the other's goals. You ignore, suppress, or deny your own goals to satisfy the other party, often deteriorating a healthy relationship. Appropriate when the issue and goals are not important or relevant and the keeping the relationship is.

Simu De'it – Ita koko atu rezolve konfliktu, ita la buka hetan ita nia objetivu, maibé buka mantein relasaun ne'ebé di'ak. Ita hatan ho fasilita ema seluk buka nia objetivu. Ita la nota, hase'es, ka la fó ita nia objetivu hodi bele satisfeita ema seluk, dala barak mak estraga relasaun. Di'ak atu uza bainhira isu no objetivu la importante maibé relasaun mak importante liu.

Compromising – You allow for the partial realization of your goals and the other's goals. This is the give- and- take experience. You often miss opportunities for creative solutions, rather settling for a solution all parties think is inadequate, leaving people frustrated and leading to the return of the conflict. Appropriate when cooperation is important but time and resources are limited; the issues are important but do not need extensive collaboration; there is danger of a stalemate; a temporary, interim solution is required.

Komprimisu – Ita fó dalan ba ita nia objetivu hodi rezolve, no mós ema seluk nian. Ida ne'e maka esperiênsia fó no simu. Dala barak ita lakon oportunidade ba solusaun kreativu, no halo solusaun ne'ebé ema barak la satisfeito, halo ema frustradu no konflitu bele mósu fila fali. Di'ak bainhira kooperasaun importante maibé tempu no rekursu ladu'un iha, isu importante maibé la presiza kolaborasaun. Dala ruma akontese bainhira ema la muda husi nia posisaun, bele mós kria solusaun ne'ebé uza ba tempu agora.

Collaborating / Problem Solving – You attempt to fully achieve your goals while maintaining the relationship and meeting the goals of the other party. You place emphasis on values and interests from which the solution is derived and agreed to by all. You may get caught in “analysis- paralysis” feeling frustrated over the length of discussion, or that lack of progression. Appropriate when the relationship and goals are both important and there is time and commitment to resolve the conflict.

Kolaborasaun/Rezolve Problema – Ita koko atu realiza ita nia objetivu hotu. No mós mantein relasaun no ema seluk nia presiza. Ita fó valor ba vale no interese husi ne'ebé mak mósu solusaun no ema hotu konkorda. Maibé ita bele metin iha prosesu analiza; sente frustradu bainhira diskusaun kleur liu, ou la iha progresu. Di'ak bainhira relasaun no objetivu importante hanesan, no tempu ho komitimen iha hotu hodi rezolve konflitu.

**Discussion:** What is your preferred conflict character? Which character do you find most challenging?

What is important in conflict resolution is to pause and decide how to respond to a specific situation based on the above listed possibilities, rather than responding in our dominant style.

**Diskusaun:** Karater ida ne'ebé mak ita prefere liu? Karater ida ne'ebé mak difisil liu?

Buat ne'ebé importante iha rezoluzsaun konflitu atu para lai oituan ho deside oinsá bele resposta ba situasaun bazeia ba possibilidades iha leten, duke responde fali ho estelu domina.

Depending on a conflict, for example a more complex conflict involving advocacy, activism –protesting one may find that they need to be all characters in certain stages of the conflict-work process. The skill of knowing when to push harder, when to step back, and when to avoid conflict issues that do not concern your issue is learned by experience and discernment.

Depende ba konflitu, por ezemplu se ida ne'ebé komplexu, involve advokasia, aktivista ka protesta, ida hanesan ne'e sei iha estelu lima hotu iha prosesu rezoluzsaun konflitu. Ida ne'e skiil duni bainhira ita tenke forsa, bainhira mak labele, bainhira mak hase'es-an husi isu ne'ebé laiha relevansia ba ita. Buat sira ne'e ita aprende husi esperiênsia.

Knowing strengths, weaknesses and preferred actions in conflict help us to predict ourselves in conflict situations. Taking time to do a self-inventory can help us to understand why we act the way we did in past conflicts and to take action to try new responses in future conflicts. If you feel you go into argument-defense mode every time someone approaches you about something, you may want to take time

to work on being more open and curious.

Ita tenke hatene ita nia forsa, frakeza no asaun baibain atu bele ajuda ita iha situasaun konfliktu. Uza tempu ne'e haree ba ita nia laran importante atu ajuda ita haree husi konfliktu ne'ebé liu tiha ona, saida maka ita halo no fó hanoin atu koko dalan foun iha futuru. Se ita sente hanesan, bainhira ema husu ita buat ruma ita sempre foti estelu haksesuk malu, karik ita presiza uza tempu oituan atu loke ita nia-an ba possibilidade seluk.

Each character can be described in terms of their commitment to desired goals and relationship to the other party.

Karater hotu bele describe husi nia komitmen ba objetivu no relasaun ho ema seluk.

See the attached worksheet for details.

Ba detalle haree ba handout.

The facilitator lays pieces of paper with the following five words on the floor, which represent a variety of personal approaches to conflict: competing, collaborating, compromising, avoiding and accommodating.

Fasilitador tau surat tahan ho liafuan lima ne'ebé represente dalan pesoal balun ba konfliktu: kompetisaun, kolaborasaun, komprimisu, hase'es-an no simu de'it.

1. You are alone in your house sleeping and suddenly at around 3:00 in the morning you hear the sound of someone moving inside your house where no one should be.

1. Ita boot toba mesak hela iha ita nia uma laran, no ema ida la besik ita. Iha tuku tolu dader, derepente ita rona ema la'o hela iha ita nia uma laran. Saida mak ita sei halo?

2. You are walking along a road when you come across a man and a woman fighting, shouting at each other. The man has started to physically hurt the woman. What do you do?

2. Ita boot la'o hela iha estrada, bainhira ita hakat liu ba estrada, ita haree mane ida no feto ida istori malu, hakilar ba malu. Lakleur mane ne'e hahu baku feto. Saida mak ita sei halo?

3. You are in Dili center buying some things when you accidentally see your wife/husband or girlfriend/boyfriend in a very intimate condition. What do you do?

3. Ita iha hela sentru Dili nian hola sasan. Bainhira ita lao hela ita haree ita nia la'en/fen, namorada/namoradu la'o hela besik loos ho ema ne'ebé ita la koñese. Saida mak ita sei halo?

4. You are standing along the road waiting for your ride when suddenly a group of young people attack a couple of university students also waiting for a ride and you notice one of the students is your relative. What do you do?

4. Ita hamriik mesak iha estrada hein hela kareta, derrepente ema grupu ida mai ataka grupu estudante sira ne'ebé hein kareta iha ne'ebá mós, no ema ida husi estudante ne'e ita nia familia. Saida mak ita sei halo?

These scenarios were read out to the group one at a time and participants are asked to stand near the piece of paper which represents the approach that they prefer to use in response to each situation. Then the trainer inquires from few

individuals their explanations of why they would choose such response.

Eskenariu ne'e sei lee sai ba grupu dala ida iha tempu hanesan no husu partisipantes sira atu hamriik besik iha surat tahan ida ne'ebé representa metodu ne'ebé sira gosta liu atu uza hodi responde ba situasaun ida-idak. Hafoin fasilitador husu esplikasaun tanba sa mak sira hili responde ida ne'e.

**Objective:** People respond in different ways depending on the context and how they prioritize achieving a task or value relationships of those they are in conflict with.

**Objetivu:** Ema ida-idak responde ba situasaun ho diferente depende ba kontestu no oinsá sira fó prioridade liu responsabilidade ne'ebé sira hetan ka fó valor ba sira nia relasaun ho ema sira ne'ebé involve iha konflitu laran.

## 2

**Mediation** is a form of negotiation with a third-party intervention. When negotiation fails, the parties can look for an impartial third-party to help facilitate their discussion.



**Mediasaun** forma negosiasaun ida ho intervensaun ida husi parte tolu. Bainhira negosiasaun failha, parte ida-idak bele buka parte tolu ne'ebé imparsial atu fasilita sira nia diskusaun.

Mediation is not just a process that happens at the government level or with well educated people. Every person can be a mediator in their community. For example in some countries, participants choose to learn about mediation and then they become classroom mediators helping to solve problems between other participants. The role of the mediator is to listen to each side in a conflict and to help them agree on a solution. The role of the mediator is NOT to tell other what they should do but TO help them find ways of solving problems.

Mediasaun la'os hanesan prosesu ida ne'ebé maka akontese de'it ba iha nivel Governu ka ho ema ne'ebé maka eduka ka ema matenek. Ema ida-idak bele sai mediator iha comunidade. Ezemplu iha nasaun balun, partisipante sira hili atu estuda kona-ba mediasaun depois sai mediator iha klase laran hodi rezolve problema entre partisipante sira seluk. Knaar mediator nian maka atu rona ba ema ne'ebé iha konflitu no atu ajuda ema bele konkorda ba solusaun ida. Knaar mediator la'os atu hatete ba ema seluk saida maka sira tenke halo maibé atu tulun sira hodi hetan dalan ba rezolve problema.

**Mediation** – a process to solve differences facilitated by a third, neutral party.

**Mediasaun** – prosesu ida atu rezolve ho diferenzia ne'ebé fasilita husi parte terseiru, parte neutru.

**Mediator** – a neutral third person who helps to solve a problem between two conflicting parties. They do not decide the solution but help the parties to talk to each other.

**Mediador** – ema ne'ebé maka neutru ema ne'e tulun atu rezolve problema entre parte rua ne'ebé maka iha konflitu. Sira la'os atu decide desizaun maibé tulun parte rua ne'e atu ko'alia ba malu.

**Tips** to help facilitate in resolving conflicts: analytical, communication and listening skills are important, getting the right timing and the right situation is also instrumental, seeking more information and clarifying to make sure everybody understands.

**Tips** hodi ajuda fasilitasaun ba rezolve konflitu: skil ka kbiit ba analiza, komunikasaun no rona malu importante tebes, halo iha tempu ne'ebé di'ak no mós

ambiente ne'ebé di'ak importante no presiza hotu, buka hatene informasaun foun no ko'alia hodi klarifika para ema hotu bele komprende.

- Give time for parties to talk
  - Be neutral
  - Be patient
  - Be humble
  - Provide ways for parties to find solutions to their own conflict
- 
- Fó tempu ba parte hotu atu ko'alia
  - Nutralidade
  - Pasiensia
  - Hakri'ak an
  - Fornese dalan ba parte hotu hodi buka solusaun ba sira nia konflitu

#### **Helps the process / Does not help**

- Listen to both parties
- Using traditional practices – inviting both parties to sit and talk
- Citing/mentioning the negative impact of conflict
- Giving/suggesting positive ideas
- Focus/reminding past good relationship
- Understanding background of the conflict and parties
- Patience
- Accepting agreed solution of parties
- Allow fun moments
- Giving solution to conflict especially at the start An input on 'Simple Steps in Mediation' was discussed with the group.

#### **Ajuda Prosesu/ La Ajuda**

- Rona parte hotu
- Uza tradisional- konvida parte hotu mai tuur no ko'alia
- Fó sai ba impaktu negativu husi konflitu
- Fó sujestaun ba ideas ne'ebé pozitivu
- Foka no fó hanoin tan ba relasaun uluk ne'ebé sei di'ak
- Komprende parte sira nia istória
- Simu momentu ne'ebé kómiku
- Fó solusaun ba grupu, liuliu bainhira diskute "Etapas Simples ba mediasaun"

Remember that as mediators we only facilitate the process and the solutions must come from both parties. There is also a need to deeply analyze the root causes of this conflict as it is embedded in the system and embracing the culture of violence. It is important for us to include the traditional way of resolving disputes as this model that we introduce is the western model of mediation.

Keta haluha katak, nu'udar mediadores, ita fasilita prosesu de'it. Solusaun hotu tenke mai husi parte rua. Ita presiza liu analiza saida maka kauza abut ba konflitu ida ne'e, tanba husi ne'e mak konflitu bele mósu no fó dalan ba kultura violénsia. Importante katak ita inklui mós dalan tradisional atu rezolve problemas tanba modelu ida ne'e mak mai husi liur.

#### **Discussion Questions:**

What are the important characteristics of a mediator? Possible answers: a good listener, understanding, committed to helping parties find a solution, non-judgmental, neutral, seen as impartial, does not offer solutions, does not make decisions for participants, maintains confidentiality, builds fair agreements, acts professionally.

Can you identify mediators in your community? Possible answers: Village leaders, grandmother, priest, etc.

**Perguntas ba diskusaun:**

Saida maka karasteriku importante ba mediator ida? Respostas posibel: rona nain ne'ebé di'ak, komprensaun, komitmentu atu tulun parte rua atu hetan solusaun, non-desizaun, neutru, hanesan imparzial, la oferese solusaun, la halo desizaun ba partisipantes, mantein fiar-an, harii konkordansia justu no hatudu profesionalismu.

Ita bele identifika mediator iha ita nia komunidadade? Resposta possible: Xefe Suku, Avo Feto, Padre no seluk tan.

### 3

**Mediation role plays.** Break into small groups, two people pretend to be in a conflict and the third person practices mediation by using the steps on the mediation handout.



**Pratika Mediasaun.** Fahe iha grupu ki'ik oan, ema nain rua finji hanesan iha konflitu ema seluk pratika mediasaun uza etapa ne'ebé iha surat kona-ba mediasaun.

Ask each group to really take on the role of the party they represent in the conflict; don't just make fast and easy solutions. Acting is important here- portray emotions as if you were really involved in the conflict. Get serious and internalize the roles fully so that more learning can be achieved from the exercise.

Husu ba grupu ida-idak atu hola parte didi'ak iha papel ne'ebé sira representa iha konflitu; *labele* halo lalais de'it no foti solusaun ne'ebé fasil. Halo asaun importante iha ne'e hatudu kata ita nia emósaun hanesan loloos bainhira ita involve duni iha konflitu. Halo ho serius no foti papel ho di'ak hodi bele aprende liu tan husi praktika.

**Party A**

You have been neighbours with Party B for over ten years, and you have always lived peacefully side by side. You have always had the highest respect for each other.

The mango tree you planted grows a lot of fruit. You planted it near the neighbour's fence. Your family feels lucky to have the mango tree, because by selling the fruit you are able to add to your income.

However, the mango fruits stretch past the fence onto your neighbour's side. You have spoken many times about the importance of the mango tree to your family's income. You yourself have spoken many times about picking the fruits from the tree on the neighbours side so that you can sell them in order to sustain your livelihood. But your neighbour has stopped allowing you to pick the fruits because they feel the mangoes belong to them.

One day, your son climbs the tree to pick mangos. Your neighbour takes a pistol and threatens to shoot your son with it if he doesn't get down. This action has great psychological effects on your son.

You want to protect your own interests, you also want to end the conflict between you and your neighbour, and you also want to resolve the problem. You agree to try to resolve the problem with the help of a mediator.

**Parte A**

Ita *boot* viziñu ona ho Parte B liu ona tinan 10 no imi moris hamatek no laiha problema entre imi. Tanba imi sempre respeita malu.

Has ne'ebé ita boot kuda boot ona no fó fuan makas. Has ne'e ita boot kuda besik balija ne'ebé hafahe ita boot nia rai ho ita boot nia viziñu Parte B. Ita boot nia

*família* kontenti los has ne'ebé fó fuan makas, tanba ita boot bele faan has fuan hirak ne'e atu bele aumenta ba ita boot nia rendimentu.

Maibé, has sanak ne'ebé maka tama ba iha balija ho ita boot nia viziñu parte B maka ho fuan makas. Ita boot nia família baibain ko'alia tiha ona katak imi nia moris depende los ho has fuan ne'e. Ita boot rasik mós ko'alia tiha ona ba ita boot nia viziñu atu bele ku'u has fuan ne'ebé tama iha ninian rai atu nune'e ita boot bele fa'an hodi bele sustenta ita boot nia moris loron-loron nian. Maibé ita boot nia viziñu lakohi para ita boot atu ku'u has fuan ne'ebé tama tiha ona ba iha nia balija tanba has ne'e sira nian ona.

Loron ida ita boot nia oan mane sa'e has sanak ne'ebé tama tiha ona ba ita boot nia viziñu nia balija atu ku'u has hirak ne'e. ita boot nia viziñu foti pistola no amiasa atu tiru ita boot nia oan, se nia la tun husi has hun ne'e. Hahalok ida ne'e sikolojikamente afeita ba ita boot nia oan mane.

Ita boot hakarak para atu proteja ita boot nia interese hotu ne'ebé iha, ita boot mós hakarak para ita boot nia relasaun ho ita boot nia viziñu la'o di'ak nafatin. Ita boot aseita atu koko no rezolve problema ne'e ho ema ida atu sai mediador.

### **Party B**

You have been neighbours with Party A for over ten years. And you've always lived peacefully side by side.

But, the mangos that hang over your property are a lot. Your neighbour has spoken many times about their dependence on the tree for their livelihood. Your neighbour already talked with you about their family being able to pick the fruit from your side. But you don't want your neighbour to pick the fruit because you consider them yours because they are on your side of the fence.

One day your neighbour's son climbs the mango tree to pick fruit. You grab a gun and threaten the neighbour's son to shoot him if he doesn't come down from the tree. That action causes significant psychological trauma to your neighbour's son.

You want to protect your interests, but you also want to ensure good relations with your neighbour. You agree to try to resolve the problem with the help of a mediator.

### **Parte B**

Ita boot viziñu ona ho Parte A liu ona tinan 10 no imi moris hamatek no laiha problema entre imi. Tanba imi sempre respeita malu.

Maibé, has sanak ne'ebé maka tama ba iha balija ho ita boot nia maka fó fuan makas. Ita boot nia viziñu Parte A baibain ko'alia tiha ona katak sira nia moris depende los ho has fuan ne'e. Ita boot nia viziñu rasik mós ko'alia tiha ona ba ita boot atu bele ku'u has fuan ne'ebé tama iha ita nia rai atu bele ajuda nia moris. Maibé ita boot lakohi para ita boot nia viziñu atu ku'u has fuan ne'ebé tama tiha ona ba iha ita nia balija tanba has ne'e ita boot nian ona.

Loron ida ita boot nia viziñu Parte A nia oan mane sa'e has hun ne'e no sa'e liu ba sanak ne'ebé tama tiha ona ba ita boot nia balija atu ku'u has hirak ne'e. Ita boot foti pistola no ameasa atu tiru ita boot nia viziñu Partidu A nia oan, se nia la tun husi has hun ne'e. Hahalok ida ne'e sikolojikamente afeita ba ita boot nia viziñu Parte A nia oan mane.

Ita boot hakarak para atu proteja ita boot nia interese hotu ne'ebé iha, ita boot mós hakarak para ita boot nia relasaun ho ita boot nia viziñu la'o di'ak nafatin. Ita boot aseita atu koko no rezolve problema ne'e ho ema ida atu sai mediador.

**Remember:** Mediators should not make decisions for the parties to agree to; they should rephrase and help them to understand each other so that they can come up with their own solutions.

**Keta Haluha:** Mediadores labele foti desizaun ba parte hirak ne'ebé iha konflitu, mediadores bele ajuda sira hodi klarifika no komprende liu tan seluk nia posisaun hodi sira bele buka rasik solusaun.

### **Discussion**

- In your group were you able to solve the problem? Was it easy to be the mediator why or why not?
- What did you learn by being the mediator? What did you learn as one of the people in conflict? Did it help to have a mediator?
- Is mediation necessary to solve problems in schools and communities?
- What are the steps of mediation?

### **Diskusaun**

- Ita boot bele rezolve problema iha ita boot nia grupu? Fasil atu sai hanesan mediator – tanba sa ka tanba sa lae?
- Saida maka ita boot aprende sai hanesan ema mediator? Saida maka ita boot aprende tiha ona hanesan ema ne'ebé iha konflitu? Karik ida ne'e tulun atu iha mediator?
- Mediasaun ne'e nesesariu atu rezolve problema iha eskola no komunidadade?
- Saida maka etapa mediasaun?

Discuss the goals – what is the difference between the goals? What should the primary goal be?

Halo diskusaun ba objetivu ne'ebé iha leten – Saida maka diferensia entre objetivu hirak ne'e? Saida maka objetivu primeiru tenke hala'o?

**Conclusion.** Mediation is an important process for solving problems and mediating conflict. You can use mediation even for small problems. Sometimes when we get into a dispute with someone else we do not know how to solve the problem. A mediator can help to clarify our thinking and find possible solutions. We can all be mediators, with our friends, families and neighbors.

**Konkluzau.** Mediasaun hanesan prosesu ida importante tebes atu rezolve problema no hadi'ak konflitu. Ita bele uza mediasaun hanesan ba problema ki'ik. Dala ruma ita istori malu ho ema seluk ita la hatene oinsá atu rezolve problema. Mediator ida bele ajuda atu loke ita nia hanoin no buka solusaun ne'ebé possible. Ita hotu bele sai mediator, ho ita nia kolega família no bizinus sira.

# 4

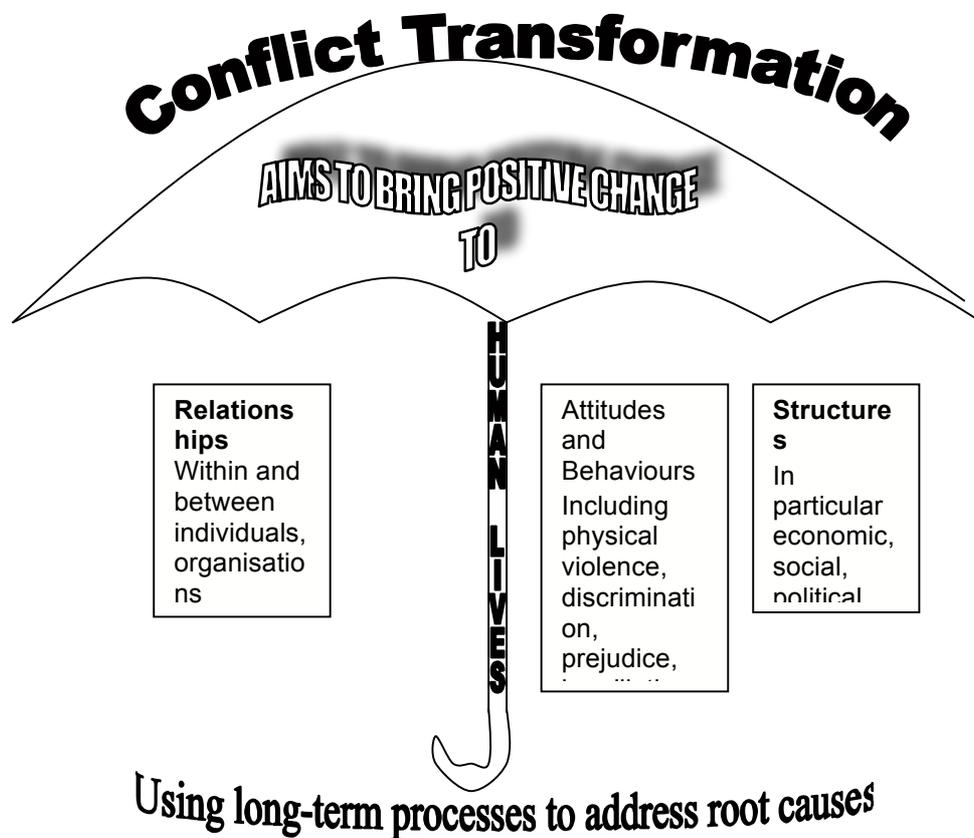
## What is conflict transformation?



**Conflict Transformation** is a holistic and multifaceted process of engaging with conflict. It aims to reduce violence and to protect and promote social justice and sustainable peace. It requires work in all spheres, at all levels and with all stakeholders.

Conflict Transformation needs to be accountable to those directly affected by conflict but requires networks and linkages to sustain it. Conflict Transformation is an ongoing process of changing relationships, behaviours, attitudes and structures, from the negative to the positive. It requires timely interventions, respect for cultural context, patience and persistence and a comprehensive understanding of the conflict.

As conflict is dynamic and conflict transformation is an ongoing process, learning is a vital component. Most importantly, it begins with ourselves.



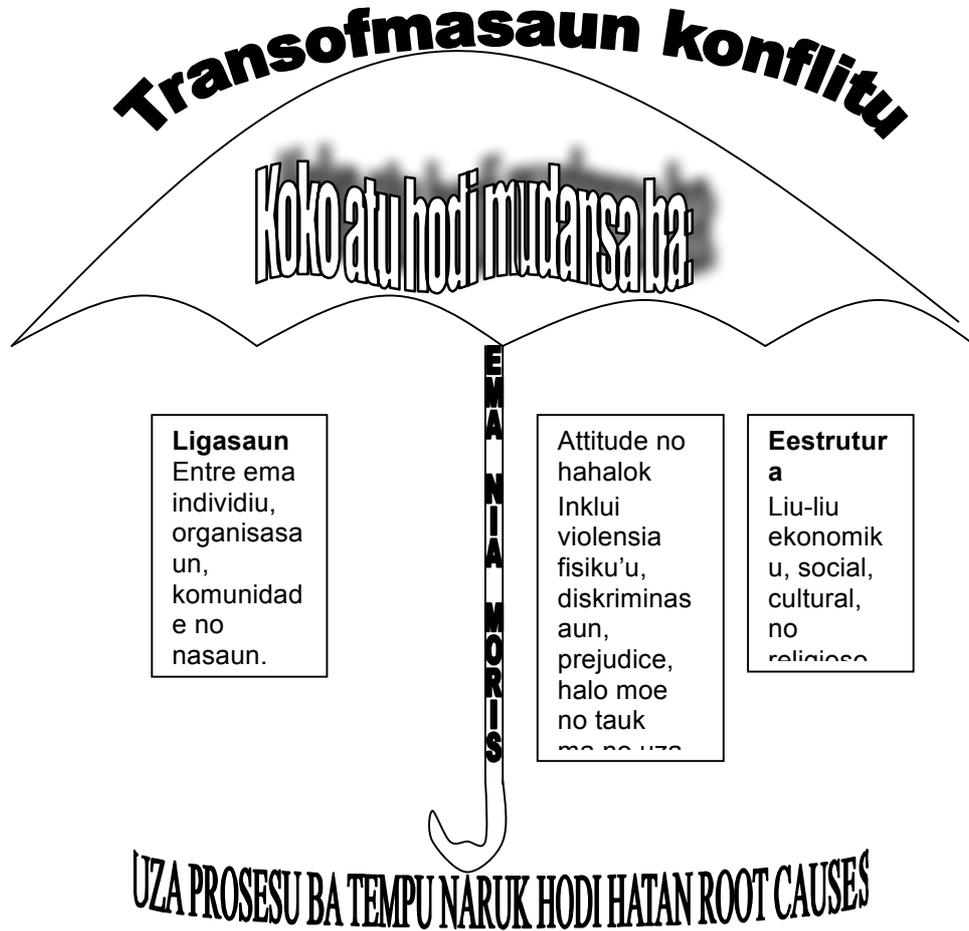
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(ACTION) Mombasa, Kenya

**Saida maka transformasaun konflitu?**

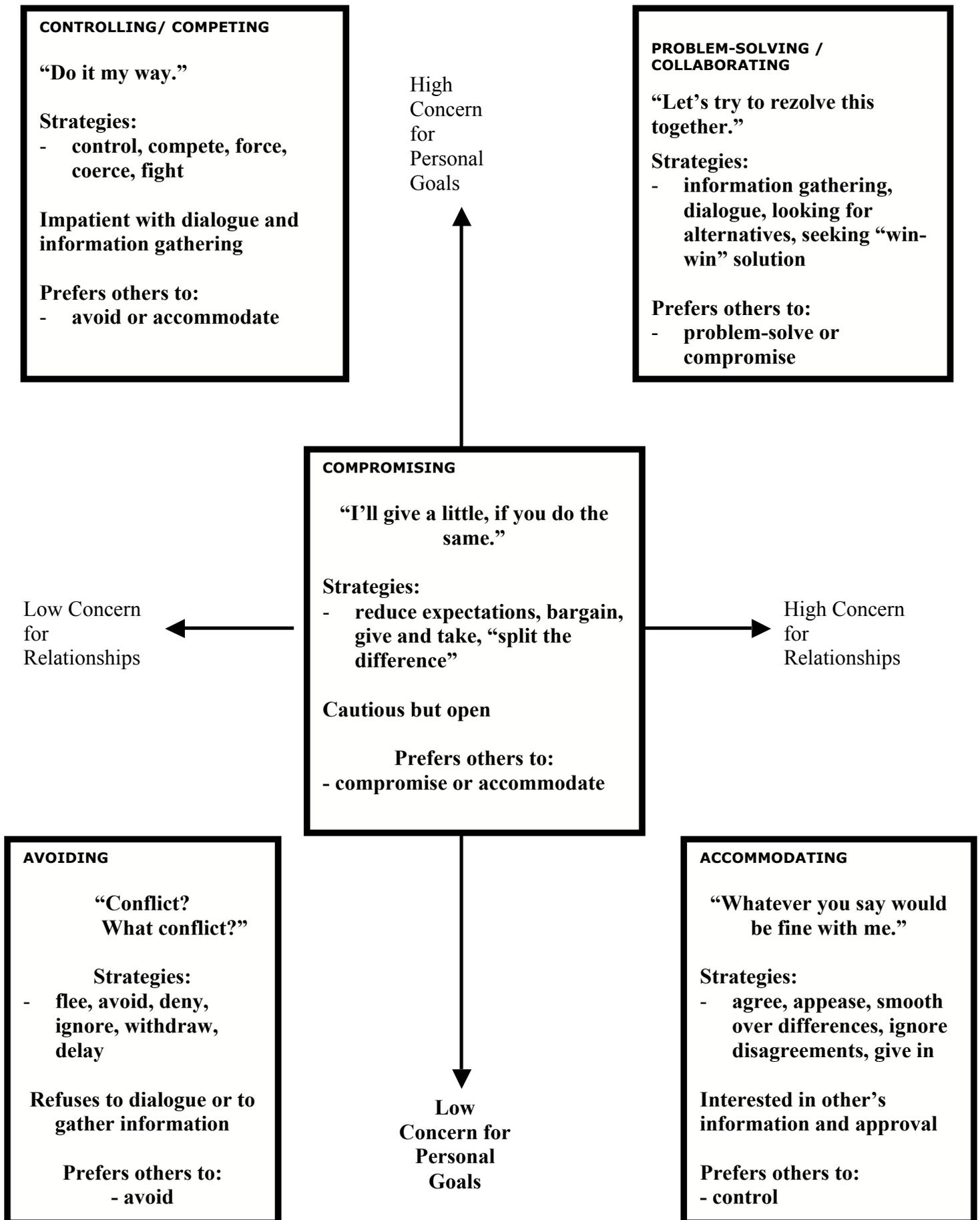
Transforma konflitu hanesan prosesu ne'ebé haree ba aspeitu hotu no iha dalan barak hodi realiza iha konflitu ida nia laran. Buat ne'e koko atu redus violénsia, proteje no promote justisa sosiál no hetan dame ne'ebé sustanavel. Ida ne'e presiza ema husi perspektivu no nivel oin-oin servisu hamutuk.

Transforma konflitu presiza transparénsia ba sira ne'ebé involve direktamente, mas presiza mós rede no ligasasaun ba malu hodi sustain ida ne'e. Transforma konflitu hanesan prosesu ligasaun, attitude, hahalok no estrutura ne'ebé la'o dadaun no muda beibeik, buat ida negativu no mós pozitivu hotu. Ida ne'e presiza intervensaun iha tempu ne'ebé di'ak, respeitu ba kontestu kultura nian, pasiensa, haka'as-an, no komprensaun ne'ebé komprehensivu.

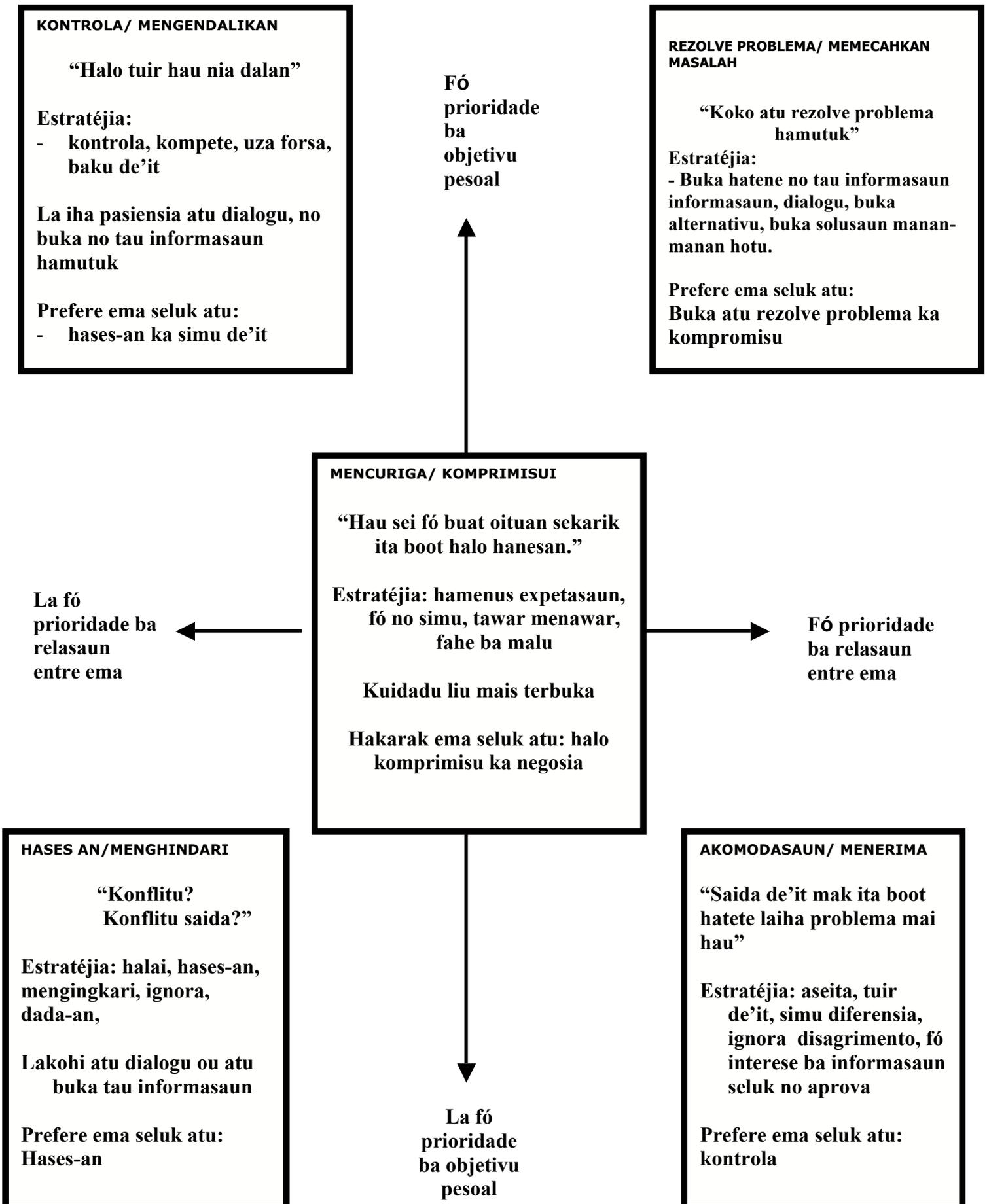
Konflitu buat dinamiku ida no prosesu ida ne'ebé iha kontinuasaun. Tan ne'e, abilidade hodi aprende komponenti importante tebes. Mas importante liu katak ita komesa ho ita nia-an rasik.



## STYLES OF CONFLICT MANAGEMENT



# MANEIRA KONFLITU PESOAL



## STEPS OF MEDIATION

### 1) Explain the Ground Rules

The mediator explains the following rules to the two parties:

- Not to interrupt
- No physical fighting
- No name-calling
- Be as honest as you can

### 2) Define the Problem / Storytelling

Ask each party to tell you about the situation from his/her perspective -  
What happened? How did it make you feel?

### 3) Summarize what each person says after their turn to speak

Restate each party's interests or needs

### 4) Create an agenda

Create an agenda using the issues that were discovered in story telling  
Try to find common interests

### 5) Finding Agreement

Ask each party "What do you need from the other person to have this problem solved?  
What can you do now to solve this problem?  
Ask the other party if that is okay with them?"  
The mediator continue summarizes what each party says  
Provides options which might address their needs  
Ask how options might be made better – build on the parts that are working  
Do this with each agenda item

### 6) Summarize the agreement & Closing Statements

Summarize the agreement either in words or in writing  
Ask if there is anything else they need to feel better before they walk out the door  
Acknowledge the parties for their hard work and leave with a positive statement

## GOALS OF MEDIATION

- 1) **Transforming people**– Helps disputants to understand and value one another's point of view, empowers them to make their own successful decisions and promotes moral growth
- 2) **Problem solving**– Helps to solve problems and reach fair and mutually satisfying agreements
- 3) **Dealing with inequalities**– Helps balance power between the strong and weak parties

Each of these goals is important but, depending on the specific scenario, the purpose and process of mediation can change.

## ETAPA BA MEDIASAUN

### 1) Esplika regulamentu báziku

Mediador esplika regulamentu ba parte rue ne'e:

*Labele* interompe

La uza forsa

*Labele* goza

Sai hanesan ema ne'ebé maka onestu

### 2) Defini problema / hato'o istória

Husu ba parte rua atu hato'o mai ita kona-ba situasaun husi nia fetu / mane niaperspectiva saida maka akontese tiha ona? Oinsá ida ne'e halo ita *boot* sente?

### 3) Dealing with inequalities

Sumáriu saida maka ema ida-idak hatete depois sira atu ko'alia fali haree fila fali parte ida-idak nia interese ou nesiedade.

### 4) Kria agenda

Kria agenda ida uza kestaun ne'ebé sira deskobre tiha ona iha sira nia ko'alia koko atu hetan interese komun.

### 5) Hetan konkordansia

Husu parte ida-idak "saida maka ita presiza husi ema seluk atu problema ne'e bele rezolve

Husu parte seluk se ida ne'e konfortavel ba sira?

Mediador kontinua halo sumáriu ba saida maka parte ida-idak hatete

Fornese opsoeñis ida ne'ebé bele refere ba sira nia nesiedade

Husu oinsá opsoeñis ne'e bele halo di'ak – haree iha parte ne'ebé maka la'o dadaun

Hakarak ida ne'e maka hanesan item ba agenda

### 6) Sumáriu konkordansia no taka deklarasaun

Sumáriu konkordansia bele liu husi liafuan ka hakerek.

Husu karik iha buat seluk tan sira presiza atu sente di'ak antes sai husi odamatan.

Fó sai ba parte rua ne'e ba sira nia servisu makas no hela ho deklarasaun positivu.

## OBJETIVU HUSI MEDIASAUN

1) **Transforma ema** – ajuda disputante sira atu kompriende no hanesan valor ida tuir ema seluk nia haree, fó kbiit ba sira atu sira bele halo sira nia desizaun rasik ne'ebé la'o ho susesu no promove moral ne'ebé maka iha

2) **Rezolve problema** – ajuda atu rezolve problema no alkansa ho justu no mós konkordansia ba satisfeito mutual

3) **Hala'o ho hanesan** – ajuda atu fó kbiit ne'ebé iha balansiu entre parte ne'ebé forsa no fraku

Objetivu hirak ne'e importante maibé defende ba eskenariu espesifiku no prosesu mediasaun (pengobatan) bele troka.

# MEDIATION SKILLS

## ***Open: Introductions and Agreements***

**Take charge of the process:** Set up the meeting space. Explain that each party will have equal time to describe his/her view without interruption. Describe the win/win approach and its emphasis on needs. Clarify roles and expectations of mediator and participants.



## ***Establish: Overview and Details***

**Focus on needs:** Ask each person to describe what he/she needs for the situation to improve.

**Use mirroring** if emotions are high. This controls abuse and checks that each person has heard the other accurately. (Have each person rephrase the other's statement and have it confirmed before making a reply.)

**Encourage "I" statements** to clarify how each person sees the situation. Discourage personal attacks.

**Move to specific examples** of people's needs, concerns, and causes of irritation.

**Acknowledge feelings** and thank people for openly expressing them.

**Reinforce willingness** to resolve when people show it.



## ***Move: Identify Areas of Agreement and Negotiate***

**Ask what would it take** for the situation to be better?

**Acknowledge common ground** and affirm this is the case.

**Seek some flexibility** and movement from each party.

**Check out agreement** even if it is only in principle, so far.

**Develop many options.** What can each person do to help solve the problem?

**Help define measurable criteria for change.** What signs will show that the problem is being addressed.



## ***Close: Completion***

**Suggest meeting** to evaluate how agreement is working.

**Check** that people have really agreed and can live with the chosen options.

## SKIL MEDIASAUN

### ***Nakloke Prosesu: Introduzaun no konkordansia***

**Foti prosesu ho autoridade:** prepara fatin ba enkontru. Esplika uluk katak grupu ida-idak sei iha tempu igual hodi deskribe ninian hanoin la ho interompe. Deskribe prosesu manán/ manán, liuliu katak prosesu ne'e foka liu ba ema nia presiza. Halo klaru ema nia papel no expektasaun husi mediator no partisipantes.



### ***Estabiliza: Sumáriu no Pontus Ida-idak spesífiku***

**Foka liu ba ema nia presiza:** husu ema ida-idak atu esplika saida maka nia presiza hodi situasaun bele sai di'ak fali.

**Uza tékniku 'espellu'** se *emósaun* maka'as liu. Ida ne'e bele kontrola abuzu no halo ema labele rona sala. (husu ema ida-idak atu repete fila fali ema seluk nia liafuan kona-ba situasaun no konfirma didi'ak nia komprende loos tiha mak foin bele resposta.)

**Haruka sira ko'alia uza liafuan 'hau'** hodi klarifika oinsá ema ida-idak nia haree kona-ba situasaun. Hamenus ataka ba ema pesoal.

**Hakat ba ezemplu spesífiku** ema nia presiza, stress, no kauza ba ulun moras.

**Simu didi'ak ema nia sentimentu** no hatudu agradesementu ba ema ne'ebe fahe nia sentimentu ba grupu.



### ***Mudansa: identifika area ne'ebé ema bele konkorda ka negosia***

**Husu:** saida maka ita presiza hodi hadi'ak situasaun?

**Identifika areas ne'ebé ema konkorda** no konfirma ida ne'e

**Buka areas ne'ebé flexivel** husi grupu ida-idak

**Halo konkordansia,** maske ida ne'e seidauk metin

**Halo opsaun oin-oin.** Saida maka ema ida-idak bele halo hodi ajuda rezolve problema?

**Halo kriteria ne'ebé hatudu kedas resultadu ka mudansa.** Sinal saida-saida maka bele hatudu ita katak problema rezolve?



### ***Taka: halo kompletu***

**Fó hanoin grupus** atu bele enkontru **tan** hodi haree oinsá konkordansia nia lala'ok.

**Konfirma katak ema konkorda duni,** no bele ba oin ho opsaun ne'ebé hili tiha ona.

## LESSON 18 – BUILDING PEACE IN YOUR COMMUNITY

### LISAUN 18 – HARII DAME IHA ITA NIA KOMUNIDADE LARAN

**What we will be doing today:** Now that we have learnt about human rights, conflict resolution and overcoming trauma, we want to be sure that we find ways to continue learning about these issues and to apply what we have learnt in our day to day lives. This lesson will involve reflection on what we have learnt and the generation of ideas about how we can be peace makers.

**Saida maka ita sei hala’o ohin:** Oras ne’e, saida maka ita aprende ona kona-ba direitus umanus, rezoluzaun konflitu no hola solusaun ba problema trauma nian, ita hakarak haree loloos katak, ita hetan dalan atu kontinua aprende kona-ba kestaun ida ne’e no aplika buat ne’ebé ita aprende ona iha ita nia moris loron ba loron. Lisaun ida ne’e sei involve refleksaun ba buat ne’ebé ita aprende ona no jersaun ideas kona-ba oinsá ita bele sai sinal damen nian.

Peace is not just the absence of war, but a process of constantly moving forward in building mutual respect of people and creating an interrelated global community for all people. Peace is not a passive state where everyone is happy, but instead is a verb of action. It is a process in which, through interpersonal respect and concern, we raise the worth of every being on Earth. We try to be at peace with ourselves, with other people, and with nature.

Damen la’os de’it katak la iha funu, maibé prosesu ida ne’ebé ba oin nafatin hodi hari ema nia respeitu ba malu iha ema hotu-hotu. Damen la’os pasiva atu moris ema hotu hotu kontente, maibé liafuan hodi halo tuir iha hahalok. Ne’e maka prosesu ida ne’ebé liu husi prosesu interpesoal no kona-ba ita hasa’e valor ema hotu nian iha mundu. Ita haka’as-an atu iha paz ho ita nia-an rasik, ho ema seluk, no ho natural.

**1** **What does democracy mean?** Rules are important for every society. When there are no rules agreed by a group or community then things can be very chaotic. Every one behaves as they like, no one knows what is expected of them. If there are rules but there is no enforcement of those rules, those who do follow the rules will be very frustrated. Rules are important for the governance of groups and the prevention of conflicts.



**Demokrasia katak saida?** Regulamentu importante ba sosiedade hotu-hotu. Bainhira la iha regulamentu ne’ebé grupu ida ka comunidade ida konkorda, buat hotu bele sai gungu-ranga liu. Ema hotu-hotu halo buat ne’ebé sira gosta, la iha ema ida hatene saida maka ema seluk espera husi sira. Se iha regulamentu maibé la iha reforsamentu ba regulamentu hirak ne’e, sira ne’ebé halo tuir regulamentu ida ne’e sei sai frustradu liu. Regulamentu importante ba Governasaun grupu no prevensaun konflitu.

**Lecture:** Many societies are choosing to form rules for their society in line with democratic governance. How does democratic governance help to prevent conflict? **Provide information about the principles of democracy from the handout.** Divide the participants into two groups, and then explain to them about the activity that they are going to do. Group A will follow the principles of democracy in their activity, and Group B will not follow democratic principles and will not respect the regulations of democracy.

**Diskursu:** Sosiedade barak maka hili dadaun atu forma regulamentu ba sira nia sosiedade iha liña ho Governasaun demokrasia. Oinsá Governasaun demokrasia tulun atu prevene konflitu? **Fornese informasaun kona-ba prinsípiu demokrasia nian husi surat.** Fahe partisipantes ba iha grupu, hafoin esplika ba sira kona-ba atividade ne’ebé sira atu halo dadaun. Grup A sei tuir prinsípiu demokrasia nian iha sira nia atividade, no grupu B sei la tuir prinsípiu ba demokrasia no sei la respeita regulamentu demokrasia nian.

For example, in a group that is based on democratic principles when someone speaks the others listen, they respect each other and do not use violence. But in a group that does not respect democratic principles the person that is the loudest or the strongest makes all the decisions and the others end up unhappy. The people do not listen to each other or respect each others ideas and opinions. They also might start fighting physically because they don't respect the rights of the other people.

Ezemplu, iha grupu ida ne'ebé tuir prinsípiu demokrasia nian, bainhira ema ida ko'alia ema seluk rona, sira respeitu malu no la uza violénsia. Maibé iha grupu ne'ebé la respeitu prinsípiu demokrasia nian, ema maka'as liu no boot liu bele halo desizaun hotu no ema seluk sente la kontente. Ema *labele* rona malu ka respeita ema seluk nia ideia no opinaun. Karik sira mós hahu baku malu tanba sira la respeita ema seluk nia direitu.

**Feedback discussion:** How do you feel if when someone speaks, they do not respect the rules of democracy? How do you feel if someone follows democratic principles? How do you feel when you involve your self in a group that follows the way of democracy? How do you feel if you are part of a group that does not respect to the rule of democracy? Why is democracy important?

**Diskusaun atu haree fila fali:** Oinsá ita nia hanoin se karik ema ruma ko'alia la respeita ba regulamentu demokrasia nian? Oinsá ita nia hanoin se karik ema ruma ko'alia tuir dalan demokrasia nian? Oinsá ita boot nia sentimentu bainhira involve-an iha grupu ne'ebé maka hala'o buat ruma tuir dalan demokrasia no mós grupu ne'ebé maka la respeita ba regulamentu demokrasia nian? Tanba sa maka demokrasia ne'e importante?

**Conclusion:** When we try to work together as a group or community we need principles or guidelines to govern our behavior. If we are consulted about the rules, we can contribute our own ideas and we agree to them, we will value the rules more and will follow them. This activity helps us to remind us how democratic principles can be used in our own lives and how they can help to prevent conflict.

**Konkluzaan:** Bainhira ita koko atu servisu hamutuk nu'udar grupu ka comunidade, ita presiza prinsípiu ka matadalan atu ukun ita nia hahalok. Se regulamentu ida ne'e konsulta ona mai ita no ita bele kontribui ita nia idea rasik no ita konkorda ho sira, ita sei fó valor liu tan ba regulamentus no sei halo tuir. Atividade ida ne'e tulun atu fó hanoin ba ita oinsá prinsípiu demokrasia bele uza iha ita nia moris no oinsá ida ne'e tulun atu prevene konflitu.

## 2

**Non-Violent Behavior: What can we do differently?** Violence negatively impacts everyone but it is also perpetuated by all people at some point during their life.



**Hahalok non-violénsia. Saida maka ita bele halo ho diferensia?** Violénsia fó impaktu negativu ba ema ida-idak, maibé mós hamoris ema iha pontu ruma durante sira nia moris.

It would be nice to be able to make everyone not use violence, but the only person's actions we can control are our own. Thus in order to stop violence we must start with ourselves.

Ne'e bele sai kapas atu bele halo ema ida-idak la uza violénsia, maibé ita iha poder atu kontrola ita nia--an de'it. Ne'e duni atu hapara violénsia, tenke hahu husi ita nia--an rasik.

Round table discussion: How can we stop using violence and start creating a better life for ourselves and those around us?

Diskusaun iha mesa kabuar: Oinsá ita bele hapara violénsia ho hahu kria moris di'ak ba ita nia-an rasik no ema seluk ne'ebé iha ita nia sorin-sorin?

## **5 Reasons to Not Use Violence**

### **5 Razaun atu la uza Violénsia**

1. Violence hurts people emotionally and often physically as well.

1. Violénsia hakanek ema nia emósaun no mós fíziku.

2. Violence escalates (grows) and the violence can become worse, and the problem that caused the violence can become worse. This is true in regards to both its impact on you and on others. You can end up seriously wounding someone or yourself (both emotionally and physically). The use of violence can even lead to death.

2. Violénsia sai buras no violénsia bele sai a'at liu, no problema ne'ebé maka halo violénsia bele sai a'at liu tan. Ida ne'e los iha hamósu ba ninian impaktu iha ita nia moris no impaktu iha ema seluk. Ita bele hakanek boot ema ruma ka ita nia-an emósiona no fíziku. Violénsia bele lori ita ba mate.

3. The use of violence does not allow the issue that is upsetting you to be dealt with in a constructive way. Thus, you are no closer to resolving their conflict and attaining your needs after the violence is over. (This is a lose/lose outcome of a conflict.)

3. Violénsia la husik kestaun ne'ebé *hasusar* ita hasoru dalan konstrutivu. Maske nune'e, la hapara ita iha rezolve sira nia konflitu no atende ita nia nesiedade depois de konflitu ne'e liu tiha. (Ida ne'e maka lakon/lakon iha rezolve konflitu).

4. Violence adds to the understanding between people that the use of violence is acceptable behavior. This perpetuates the cycle of violence in your home, your community, your country and our world, making people everywhere worse off.

4. Violénsia aumenta ba komprensaun entre ema katak funsaun violénsia nu'udar hahalok ne'ebé bele simu. Perpetua ida ne'e violénsia iha ita nia uma, ita nia komuidade, ita nia Nasaun no mundu. Halo ema iha fatin hotu-hotu sai a'at liu tanba violénsia.

5. The use of violence, in most cases, is illegal. You can be held responsible by your community, the police and courts. You can be put in prison for using violence.

5. Atu uza violénsia, iha kasu barak, maka ilegal. Ita bele hetan responsabilidade husi ita nia komuidade, Polisia no Tribunal. Bele hatama ita iha komarka.

*Ask the participants if they can think of additional reasons not use violence*

*Husu ba partisipante sira se sira bele hanoin aumenta rasaun balun la uza violénsia.*

### **Causes / Kauza**

Everyday people experience different emotions (anger, jealousy, sadness, fear, hate, etc). These emotions can be dealt with in various ways and have different causes.

Loron-loron ema esperiénsia emósaun ne'ebé diferente (hirus, laran-moras, tristeza, tauk, odio no seluk tan). Emósaun hirak ne'e bele la'o ho dalan oin-oin no iha kauza diferensia.

Violence occurs when people are feeling strong emotions and do not restrain themselves from acting these emotions out physically.

Violénsia mósu bainhira ema sente emósaun maka'as no *labele* kontrola sira nia-an hodi hatudu sai emósaun hirak ne'e iha fiziku.

People *are* capable of restraining themselves but it takes practice. There are many strategies that can help people to change their behavior.

Ema *bele* kontrola sira nia-an maibé ida ne'e tenke pratika. Iha estratéjia barak ne'ebé bele tulun ema atu muda sira nia hahalok.

*Ask the participants to identify emotions that they have had that have lead them to use violence or situations where they have seen other people use violence. What were their motivations? Why did they want to use violence?*

*Husu ba partisipante sira atu identifika emósaun ne'ebé sira iha tiha ona no lidera sira atu uza violénsia ka situasaun iha ne'ebé sira haree ona ema seluk uza violénsia. Sira nia motivaun saida? Tanba sa sira hakarak uza violénsia?*

### **Strategies for dealing with violence:**

#### **Estratéjia kona-ba uza violénsia:**

**1. Time out.** If you or another person is very angry, it is a good idea to take some time to “cool off” and think about why they are feeling so upset. Wait until the strong emotion has stopped before deciding on a course of action. Sometimes leaving the room or space that you are in will help. Other times you need to stop and focus on your breathing. Take time to think before you act, so that you don't end up regretting your action later.

**1. Tempu deskansa.** Se karik ita ka ema seluk hirus liu, idea di'ak atu hola tempu ruma, atu halo kalma, no hanoin kona-ba tanba sa maka sira sente la di'ak. Hein to'o emósaun ne'ebé maka'as para tiha, molok halo desizaun ba asaun ruma. Dala ruma ba salaun, ka fatin ne'ebé ita iha atu tulun. Tempu seluk ita presiza para no haree liu ba iha ita nia respirasaun (dada iis). Hola tempu atu hanoin uluk molok halo, atu nune'e ita *labele* akaba ho hanoin hikas depois ita halo.

**2. Understanding.** When we are feeling strong emotions it is best to try to understand why we are feeling these emotions. What needs do we have that are not being met? Why is it that we are so upset and what possible ways are there to improve the situation?

**2. Komprensaun.** Bainhira ita sente emósaun maka'as, Di'ak liu ita koko atu komprende, tanba sa maka ita sente emósaun hanesan ne'e. Nesesidade

saida maka ita seidauk hetan? Tanba sa maka ita hirus liu, no possibilidade saida maka iha atu situaun ne'e bele hadi'ak?

**3. Separation.** If you are able to separate yourself from the situation mentally, then that can help you see a possible solution. Imagine that the problem you are having is being experienced by someone else, one of your friends or someone you know. Imagine that they ask for your advice, and think about what you would tell them?

**3. Separasaun.** Se ita bele haketak ita nia-an husi situaun ho mental, hafoin ida ne'e bele tulun ita haree ba solusaun ne'ebé posibel. Imajina katak problema ne'ebé ita iha, ema seluk mós hetan ona, ita nia belun ida, ka ema ruma ne'ebé ita hatene. Imajina katak sira husu ita nia konsellu, no hanoin kona-ba saida maka ita sei ko'alia ba sira.

*Ask the participants to think about times when they have used violence: Why did you do it? What happened afterwards? Do you think it helped to resolve your problem or did it make things worse? What else could you have done? Was there a way to resolve the conflict in a way that would be acceptable to both sides?*

*Husu ba partisipantes sira atu hanoin kona-ba tempu bainhira sira uza ona violénsia: Tanba sa ita halo ida ne'e? Saida maka akontese depois ida ne'e? Ita hanoin katak ida ne'e tulun ita atu rezolve ita nia problema ka halo buat hotu sai a'at liu? Saida tan maka ita halo? Iha dalan ruma atu rezolve konfliktu iha dalan ne'ebé ema hotu-hotu bele simu?*

Violence occurs when people are feeling strong emotions and do not restrain themselves from acting these emotions out physically.

Violénsia mósu bainhira ema sente emósiaun maka'as no *labele* kontrola sira nia-an hodi hatudu sai emósaun hirak ne'e iha fíziku.

People are capable of restraining themselves but it takes practice. There are many strategies that can help people to change their behavior.

Ema bele kontrola sira nia-an maibé ida ne'e tenke pratika. Iha estratéjia barak ne'ebé bele tulun ema atu muda sira nia hahalok

*Ask the participants to identify emotions that they have had that have lead them to use violence or situations where they have seen other people use violence. What were their motivations? Why did they want to use violence?*

*Husu ba partisipante sira atu identifika emósaun ne'ebé sira iha tiha ona no lidera sira atu uza violénsia ka situaun iha ne'ebé sira haree ona ema seluk uza violénsia. Sira nia motivaun saida? Tanba sa sira hakarak uza violénsia?*

### 3

**Gender Equality.** All people are created equal by god. If I am a man, I need to appreciate myself as a man. If I am a woman, I need to respect myself as a woman. It is good to appreciate my body the way it is, not to try to change my body to be like other people. In addition, it is not nice to say that other people have an ugly face, hair, nose and so on. We need to understand that every human being is different and unique, and that this diversity is beautiful.



Igualidade jéneru. Maromak halo ema hotu hanesan. Se hau nu'udar mane, hau presiza simu hau nia-an nu'udar mane ida. Se hau nu'udar feto, hau presiza respeitu hau nia-an nu'udar feto. Di'ak atu apresia hau nia-an tuir realidade, la koko atu troka hau nia isin atu sai hanesan ema seluk nian. No mós, la dun di'ak atu hatete ba ema seluk katak sira nia oin, fuuk, inus a'at liu,

no seluk tan. Ita presiza komprende katak diferente humana ida-idak maka diferente no unique. No ida ne'e maka diversidade furak.

**Gender** – Talking about gender, many people think about women, but we need to consider the word gender means both man and woman. Gender refers to differences in human biology.

**Jéneru**– Ko'alia kona-ba ba jéneru ema barak hanoin maka fetu maibé lia fuan jéneru maka Ema (feto no mane). Jéneru refere ba diferensia humana haree husi parte biologia.

Women and men have the right to have the same opportunities in their lives. For example: if a woman wants to build a house, she can build a house; if a man wants to cook dinner, he can cook dinner. These are skills that can be learnt by both men and women, and all people have the right to chose what roles they want.

Feto no mane iha direitu atu iha oportunidade hanesan iha sira nia moris, hanesan: Se karik fetu ida hakarak harii uma, nia bele harii uma ida. Se mane ida hakarak tein ba han kalan, nia bele tein. Ida ne'e kapasidade ida ne'ebé ita bele aprende husi fetu no mane, no ema hotu iha direitu atu hili papel ne'ebé sira hakarak.

There are real and pysical differences between men and women. For example, men are sometimes stronger physically than women, when this is the case men have an extra obligation to help women with heavy objects and watch out for the women when there is possible danger. Also, women can have babies and men can not, and naturally women have the physcial ability to care for a baby. Because of these differences, men and women can work together well to compliment one another. Often men and women build partnerships, what we generally call marriage, so that they can work together to build a good life.

Iha diferensia realidade no fíziku entre fetu no mane. Hanesan: Dala ruma mane nia fíziku forte liu duke fetu, bainhira iha kasu ida ne'e, mane iha obrigasaun atu tulun fetu hodi sasan ne'ebé todan no tau matan ba fetu bainhira iha perigu. No mós fetu fó moris ba oan ne'ebé mane labele. Tanba ho diferensia hirak ne'e, fetu no mane bele servisu hamutuk ho di'ak atu kompleta malu. Dala barak fetu no mane bele harii relasaun di'ak ida, ne'ebé baibain ita bolu "uma kain", nune'e sira bele servisu hamutuk atu harii moris ida ne'ebé di'ak.

Even when a man and a women are married they still each have their own freedom to choose about how they live their lives. According to international law no person can ever own another person; this is called salvery and it is illegal. A married man is not owned by his wife, and a married women is not owned by her husband. People always have a right to liberty.

Maske fetu no mane moris hamutuk ona, ida-idak maka nain ba sira nia-an rasik, liberdade atu hili ba sira nia moris. Tuir lei internasional no ema ne'ebé sai nain ba ema seluk; ida ne'e hanaran 'atan" no ida ne'e la los ka ilegal. Mane ida hola fetu la'os nain ba fetu ida ne'e. Fetu ida hola mane la'os nain ba mane ida ne'e. Ema iha nafatin direitu ba liberdade.

One very important rule to remember is that: no person should ever hit or try to hurt or take advantage of a person that is weaker than them. This is bad behavior. If you see someone doing this, then you should encourage them to stop (if you can do so without being hurt). Also, no one has a right to hurt you. If someone is hurting you then you should report this to an older person that you trust to help you or to your community leader.

Regulamentu importante ida ne'ebé ita presiza hanoin nafatin maka; la iha

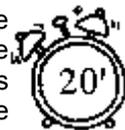
ema ida ne'ebé bele baku ka koko atu hakanek ka hasai ema ida nia sorte husi ema ne'ebé fraku liu sira. Ida ne'e hahalok a'at. Se ita haree ema ruma halo ida ne'e, ita tenke hapara nia (hodi la hakanek nia). No mós, la iha ema ida ne'ebé iha direitu atu hakanek ita. Se karik ema ruma hakanek ita, ita bele hatete ba ema boot ne'ebé ita laran metin atu tulun ita ka hatete ba lider komidade.

**Group Discussion:** Ask the participants: "Think about a man and a woman that you know. Is there a couple that you believe have a good relationship with each other? What qualities of that relationship do you believe makes it good?" (For example, a participant might say that, "My father and mother are a good couple. My mother never hit my father and my father never hit or yelled at my mother.")

**Diskusaun grupu:** Husu ba partisipante sira: hanoin ba mane ida no feto ida ne'ebé sira hatene. Iha fen no la'en ida ne'ebé ita fiar katak sira bele halo relasaun di'ak ba malu?" hanesan: kualidade amizade nian saida maka ita fiar katak bele halo relasaun ne'e sai di'ak?" (ezemplu hanesan: Partisipante ida bele dehan, "hau nia aman no inan maka par ida ne'ebé di'ak. Hau nia inan nunka baku aman no hau nia aman nunka baku ka hakilar ba hau nia inan."

## 4

**Creating Positive Social Change in Your Country!** In a democracy the people have the right to influence their government to ensure that the government responds to the will of the people. Because the government is responsive to the people, the people are content and democracies tend to be peaceful. Democracy works well when the government decisions are reflective of the will of the majority of citizens, which is why democracy works well as a stable form of government. Therefore, it is good for citizens to try to make their voices heard and represented by their government. However, people do not have the right to use violence to achieve social and political aims. Moreover, the use of violence is most often counterproductive to achieving positive change. Considering this, we will discuss the types of non-violent action that can be effective in creating political and social change.



**Kriasaun Mudansa Sosial Pozitivu iha Ita Nia Nasaun!** Iha demokrasia ida ema iha direitu atu ko'alia ho sira nia Governu atu garante katak Governu responde ba hakarak povu nian. Tanba Governu responsavel ba povu, povu kontente no iha tendensia demokrasia atu moris dame. Demokrasia la'o ho di'ak bainhira desizaun Governu nian mak **reflektivu** husi povu maioria nia hakarak, nune'e demokrasia servisu ho di'ak hanesan forma estabilidade husi Governu. Ne'e duni, ne'e di'ak ba povu Timor Leste atu hato'o sira nia lian no aprezenta ba sira nia Governu. Oinsá mós, povu la iha direitu atu uza violénsia hodi alkansa objetivu sosiál no politika. Maske oinsá, uzu violénsia nian dala barak la serve atu alkansa mudansa pozitivu. Konsidera ba ida ne'e, ita sei halo diskusaun kona-ba tipu asaun la uza violénsia ne'ebé mak bele efetivu iha kriasaun mudansa politika no sosiál.

Millions of people around the world have used nonviolent action to resist oppression, force changes in economic and social institutions and even bring down tyrannical governments. Teach-ins, posters, picketing, vigils, parades, protest meetings and mourning are all types of nonviolent protest and persuasion. Gene Sharp thoroughly examines nonviolent strategies for change in his book The Politics of Nonviolent Action. Nonviolent action refers to specific methods of protest, non-cooperation and intervention, where people do, or refuse to do, certain things without using physical violence.

Ema miliaun iha mundu tomak uza tiha ona asaun non-violénsia atu kontra opresaun, forsa mudansa iha ekonomia no instituisaun sosiál no hatun brutalidade Governu. Diskusaun, pamfletu, hatudu sinal, tuur protesta ho dame, parades, enkontru protesta, no hatais lutu maka tipu protesta non-

violénsia nian no persuasaun. Gene Sharp, iha ninian livru Politika Asaun Non-violénsia, estratéjia non-violénsia ba mudansa maka hetan examina tomak. Asaun non-violénsia refere ba metodu espesífiku protesta nian, Non-kooperasaun, no intervensaun, iha ne'ebé ema halo, ka kontra atu halo, buat ruma ho la uza violénsia fíziku.

Sometimes those doing non-violent action fail to achieve their objectives but many other times they succeed. Unarmed people have been shown to prevail in a contest with sometimes heavily armed opponents. How does this work? Gandhi used non-violent strategies, including massive boycotts of foreign goods (especially British goods) and non-participation to gain independence from the English colonizers. Martin Luther King brought an end to segregation based on race in the United States through the Civil Rights Movement which was successful in large part due to its adherence to the use of nonviolent principles. These are both good examples of how nonviolence can be effective in making vast societal and political change.

Dala ruma ema ne'ebé maka halo asaun non-violénsia faila atu alkansa sira nia objetivu maibé dala ruma mós sira hetan suksesu. Ema sivil hatudu tiha ona atu manán iha kontestu ida ho oponente kilat. Oinsá ida ne'e bele la'o? Gandhi uza estratéjia non-violénsia, inklu boikota boot-boot husi sasan estranjeiru nia di'ak (especialmente sasan British nia di'ak) no non-partisipasaun atu hetan independensia husi kolonializmu inglaterra. Martin Luther King seperadu bazea ba rasa iha Estadus Unidas liu husi movimentu direitu sivil ne'ebé hetan suksesu maka'as iha parte boot direitu nian ba ema ne'ebé uza prinsípiu non-violénsia nian. Buat sira ne'e hanesan ezemplu di'ak husi oinsá non-violénsia bele sai efektivu hodi habelar sosiál no mudansa politika.

**Strategies that have worked elsewhere:** Petitions, lobbying, advocacy, candle light vigils (instead of large street demonstrations that often turn violent), accompaniment for threatened individuals, interposition (large group of nonviolent people coming between two combative groups) and modeling (showing peaceful behavior close by combative groups to demonstrate the importance of nonviolence). See attached sheet for more information.

**Estratéjia ne'ebé mak servisu ona iha fatin seluk:** Rekerimentu, influencia, advokasia no enkontru tuur sunu liliin, (duke halo demonstrasaun iha estrada ne'ebé dala barak sai violénsia), akompañamentu ba ema ne'ebé hetan amiasaun, interposisaun (grupu boot ema non-violénsia mai iha grupu rua ne'ebé stóri malu nia le'et) no fó modelu (hatudu hahalok dame besik ba grupu ne'ebé stória malu atu demonstra importansia non-violénsia nian). Ba informasaun liu tan haree ba papel aneksu.

### Discussion Questions

Why is violent behavior not permissible in a democracy? Why is violence not effective in bringing about social change?

### Perguntas ba diskusaun

Tanba sa maka hahalok violénsia la hetan lisensa iha demokrasia ida? Tanba sa maka violénsia la efektivu iha rendimentu mudansa sosiais?

\*\* Possible answers – Violence infringes on the rights of others and is hence illegal. The only time violence is legal is when it is used in self-defense. Using violence in self-defense is only justifiable when there is an immediate and imminent threat to your person, family or possessions.

\*\*Responde ne'ebé posivel – Violénsia viola ema seluk nia direitus no nune'e violénsia maka illegal. Volensia ne'e legal so de'it bainhira uza atu defende an-

rasik. Uza violénsia iha defende an-rasik bele justifika de'it bainhira iha amiasaun imidietamente no provizóriu ba ita nia ema, família ka propriedade.

Violence is not effective in bringing about social change because it discredits those who are using it as well as what they stand for. Instead of gaining more support from others in your community and internationally, you will often lose support because violence hurts and kills other people. Violence tears, apart and splits communities, and will eventually lead to a non-functional, falling society.

Violénsia la efektivu iha rendimentu mudansa sosiais tanba ida ne'e fó naran foer ba ema ne'ebé uza nune'e mós buat ne'ebé sira defende. Invesde hetan suporta barak husi ema seluk iha ita nia comunidade no ho internasional, dala barak ita sei lakon suporta tanba violénsia hakanek no oho ema seluk. Violénsia estraga, hafahe no fahe comunidade, no ikus mai lori ita ba ita nia sociedade atu failha iha buat ne'ebé di'ak.

**Retribution and neighborhood defense – when is violence legal and when it is not?**

**There is a misconception that violence can bring about peace. What is the difference between offensive and defensive action?**

**Why types of strategies can be effective? How can these be applied in your society?**

Example – There is a law in Timor-Leste that a large number of people agree should be changed because it does not provide justice for the people – so a group of people sit together and write a petition. The petition explains what is wrong with the law, and how the law should be changed to address the injustices it is causing. Then this group goes to public places to gather thousands of signatures of Timorese citizens for this petition (be sure to include the full name of the people signing, their identification card numbers and thumb print).

Then the petition can be presented to government representatives at both the local and national level. This can be done in a public setting with media involved to draw more attention or it can be done in a formal setting like at the Council of Ministers. You can also send this petition to newspapers and ask them to print it to put pressure on the government officials to take it seriously.

**Halo vinganza no defende comunidade - bainhira maka violénsia legal no bainhira maka lae?**

**Iha konseptuasaun la di'ak katak violénsia bele produktu dame. Saida maka diferensia entre ofensivu no defensive?**

**Tanba sa tipu estratéjia bele sai efektivu? Oinsá ida ne'e bele aplika iha ita nia sociedade?**

Ezemplu – Iha lei ida iha Timor Leste ne'ebé ema barak konkorda tenke troka tanba lei ne'e la fornese justisa ba ema – nune'e ema grupu ida tuur hamutuk no hakerek petisaun. Petisaun ida ne'e esplika saida maka la di'ak iha lei ida ne'e, no oinsá lei ida ne'e tenke troka atu temi kona-ba injustisa no ninian kasu. Hafoin grupu ida ne'e ba iha fatin públiku atu halibur ema barak husi sidadaun Timor leste nia asinatura ba petisaun ida ne'e (garantia se, inklui ona naran kompletu, no numeru kartaun rejistu no karimbu husi ema ne'ebé asina).

Hafoin petisaun ida ne'e bele apresenta ba representative husi Governu iha nivel lokal no nasional hotu. Ida ne'e bele halo iha fatin públiku hodi involve media atu fó atensaun liu tan ka ida ne'e mós bele halo iha fatin formal

# 5

hanesan iha konselu ministru. Ita mós bele haruka ida petisaun ida ne'e ba jornalista ho husu sira atu print atu sateia ba ofisial Governu nian atu bele hola ho seriu.

**Managing Rumors.** Gossip and rumors are in every society, but while these are part of our lives sometimes they can be hurtful to people. As rumors and gossip are not always true, or they contain painful information, they can cause anger and conflict. Rumors spread quickly and people do not often question the content of rumors; they accept and act on rumors without checking them. The following activity can show how rumors spread and how they can be destructive.



**Maneja Rumor.** Gosip ka rumor mósu iha sosiedade hotu-hotu, maibé, maske buat hirak ne'e hotu nu'udar parte iha ita nia moris dala ruma bele hakanek ema. Hanesan rumor no gosip la'os buat ne'ebé maka sempre los de'it, ka iha informasaun ne'ebé hakanek sira bele hamósu hirus no konflitu. Rumor bele daet lalais no dala barak ema *labele* husu kontestu rumor ida ne'e; sira simu no halo rumor ida ne'e hodi la haree didi'ak. Atividade tuir mai ne'e bele hatudu oinsá rumor hadaet no oinsá ida ne'e sai destruitivu.

**Rumor** – unproven information, usually a mixture of truth and untruth, passed around informally by word of mouth

**Rumor – Lia-Anin** – Informasaun laho faktu baibain kahur malu los no laloos, hatutan ho informal hodi lia fuan husi ibun ba ibun

**Gossip** – is someone who regularly reveals personal or sensational facts about others, or someone who spreads rumors

**Gossip** – maka ema ida ne'ebé konta bei-beik faktu personal ka sensasional kona-ba ema seluk, ka ema ruma ne'ebé haklekar rumor.

**Play the rumor game.** Have the participants sit in a circle. Whisper a message into the ear of the person closest to you. That person then whispers the message into the ear of the person next to them and so on around the circle until everyone has heard the message. The last participant says aloud what she/he has heard. Use messages that can mutate into serious threats and crises “Shinta is looking for you and she has a gun.” Or “Vidal says he likes John’s girlfriend.” Usually the message that comes out will be significantly different from the initial message.

**Halimar jogus rumor.** Halo partisipantes sira tuur iha sírkulu. Bisu-bisu mensajen ida ba ema ne'ebé tuur besik liu nia tilun. Ema ne'e bisu-bisu tan mensajen ne'e ba ema ne'ebé tuir nia no ba oin nafatin iha sírkulu laran to'o ema hotu-hotu rona mensajen ida ne'e. Partisipantes ikus hatete sai maka'as buat ne'ebé nia rona. Uza mensajen ne'ebé bele la'o ba iha ameasa seriu no kriza. “Shinta buka ita no nia iha kilat.” Ka “Vidal hatete, nia gosta John nia namorada.” Baibain menasajen ne'ebé sai sei la hanesan ho mensajen nia hun.

**Discussion:** Can you give an example of a rumor you heard that later turned out not be true? (For example the Tsunami rumor that spread in Dili and many people ran from their homes and then people stole things.)When has a rumor you've heard caused a problem for you? Why do people spread rumors (to hurt or threaten others? To feel that they are better than other people?) What are the ways rumors might make conflicts escalate?What is the responsible thing to do when you hear a rumor? (don't listen to them or pass them on)

**Diskusaun:** Ita bele fó ezemplu ruma kona-ba rumor ne'ebé ita rona tiha ona ne'ebé sai fali ba buat ne'ebé la los? (Rumor Tsunami ne'ebé akontese iha Dili no ema barak maka halai sai husi sira nia uma hafoin ema nauk sasan.) Bainhira iha hetan rumor ne'ebé ita rona tiha ona hamósu problema ida ba ita? Tanba sa ema habelar rumor? (atu hakanek ka ameasa ema seluk? Atu sente katak sira maka di'ak liu duke ema seluk?) Dalam oinsá maka rumor bele halo

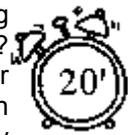
konflitu ne'e sai boot? Resposabilidade saida maka ita presiza halo bainhira rona rumor? (*labele* rona sira ka husik sira li)

**Conclusion:** Rumors can cause pain. Often they are not true but spread to everyone quickly. They can cause people embarrassment or anger. If we are not sure if it is true we should not tell other people. If the rumor can cause someone pain then we should keep it to ourselves.

**Konkluzau:** Rumor bele hamósu kanek. Dala barak sira ne'e lalos, maibé habelar lalais ba ema hotu-hotu. Ida ne'e bele hamoe ema ka halo ema hirus. Se ita ladauk hatene di-di'ak, ida ne'e los, ita labele hatete ba ema seluk. Se rumor bele halo ema ruma sente laran kanek ita tenke rai ba ita nia-an.

6

**A group of peacemakers for the protection of human rights.** Drawing on our knowledge of human rights and conflict resolution skills, begin envisioning a future where human rights are respected. What would the world look like? What would Timor-Leste look like? How would we perceive ourselves, our relationships with each other, with our families, our community? If we lived in a human rights culture, how would I treat others, my friends, my parents, my brothers and sisters, my partner, my children? How would I allow myself to be treated? How would I communicate and resolve potential conflict?



**Grupu damen nian ba protesaun direitus umanus.** Deskreve iha ita nia matenek kona-ba direitus umanus no rezoluzau konflitu nian, komesa haree ba oin iha ne'ebé direitus umanus hetan respeita. Mundu ne'e sei hanesan saida? Timor-Leste ne'e sei hanesan saida? Oinsá ita tau ita nia-an, ita nia relasaun ho ema seluk, ho ita nia família, ita nia comunidade? Se ita moris iha kultura direitus umanus nian, oinsá hau sei trata sira seluk, hau nia kolega, maluk, maun alin sira, inan-aman, no hau nia partisipante sira? Oinsá hau fó hau nian atu hetan trata? Oinsá hau komunika no rezolve konflitu boot?

Imagine that you are a peacemaker, that you are not afraid of anything and that you can do whatever you want:

1. What would you do to make peace in:

- A) your own home/family,
- B) the community (neighborhood, city, your country),
- C) the world (on Earth).

Divide into three groups and each group should discuss one of these for 10 minutes and write down what steps you would take to make peace in your chosen group. It is important that everyone thinks about those steps which would improve interpersonal relations of people, respect of everyone for all living things, respect for human rights, and subsistence on earth. Each group will then read its list to the class.

Imajina katak ita maka ema ne'ebé lori damen, katak ita latauk buat ida, no bele halo buat hotu ne'ebé ita hakarak halo:

1. Saida maka ita sei halo atu halo damen iha:

- A) Ita nia uma rasik/família,
- B) Komunitade (vizinus, sidade, no ita nia nasaun),
- C) Mundu.

Fahe ba grupu tolu, no grupu ida-idak sei diskute ida husi A, B, C iha minutu sanulu nia laran, no hakerek etapa saida maka ita hakarak foti atu halo damen

iha grupu ne'ebé ita hili. Ida ne'e importante katak ema hotu-hotu hanoin kona-ba etapa hirak ne'e ne'ebé sei hadi'ak ema nia relasaun inter-pesoal, ema ida-idak nia respeitu ba buat moris hotu, respeitu ba direitus umanus, no buat moris iha mundu. Hafoin grupu ida-idak sei lee sai sira nia lista ba klase.

## 2. What would you do to protect basic human rights of certain people?

Now sit by yourself for five minutes and think what you would do to protect the human rights of a certain group of people (for example: children, women, poor people, all Timorese people).

We have already discussed the Universal Declaration of Human Rights and the situation of human rights in Timor-Leste and in your daily lives. Look at the examples in articles 12, 13, and 17 of the Universal Declaration of Human Rights and think also about some cases of human rights violations are known to you through your experience.

## 2. Saida maka ita sei halo atu proteje ema ruma nia direitus umanus báziku?

Agora tuur iha minutu lima nia laran, no hanoin saida maka ita sei halo atu proteje grupu balun nia direitus umanus (hanesan; labarik, feto, ema ki'ak, Timor oan sira hotu).

Ita ko'alia tiha ona kona-ba Deklarasaun Universal Direitus Umanus no situasaun direitus umanus iha Timor-Leste iha ita nia moris loron-loron. haree ba ezemplu iha artigu 12,13, no 17 Deklarasaun Universal Direitus Umanus nian, no hanoin mós kona-ba kasu violasaun direitus umanus nian ne'ebé ita hatene husi ita nia esperiénsia.

*Discussion after the activity:* Which of the measures you proposed would be really possible for you to implement? Which would be the hardest? Would you have the courage to talk with your father about peace and peacemaking? Would you like to discuss about forgiving the enemy with your closest friends, neighbors or community? Would you take as your right (and responsibility) the establishment of equality, that is, the establishment of normal relations in the community? Would you organize your own group for the protection of human rights?

Diskusaun depois de atividade: Sasukat ida ne'ebé maka imi sujere, ne'ebé bela sai posivel loloos ba imi atu implementa? Ida ne'ebé maka suzar liu? Ita iha aten barani atu ko'alia ho ita nia aman kona-ba paz no halo dame? Ita hakarak halo diskusaun kona-ba perdua ita nia inimigu ho ita nia belun di'ak, vijinus ka comunidade? Karik ita sei foti nu'udar ita nia direitu (no responsabilidade) estabilidade igualidade nian, katak, estabilidade iha relasaun normal iha comunidade? Ita sei organiza ita nia grupu nian mesak atu fó protesau ba direitus umanus?

**Objective:** The objective of this activity is for the participants to come up with some practical techniques they can use to promote peace and human rights in their lives, with their families and friends, their communities, and with people from other nations.

**Objetivu:** Objetivu ba atividade ida ne'e maka atu partisipante sira fó sai sira nia tékniku pratika balun ne'ebé sira bele uza atu haboot damen no direitus umanus iha sira nia moris, ho sira nia família no kolegas, sira nia comunidade no ho ema husi nasaun seluk.

# Civic Education

## 1. Citizens' Rights

### **Everyone Has Basic Human Rights that the State Cannot Take Away**

In a democracy, every citizen has certain basic rights that the state cannot take away from them. These rights are internationally recognized and guaranteed. Everyone has the right to have their own beliefs and to say and write what they think. Everyone has the right to assemble and to protest government actions. However, citizens have an obligation to exercise these rights peacefully, with respect for the law and for the rights of others.

## 2. Federalism

### **Federalism Distributes Power Fairly throughout the Country**

More and more democracies are adopting federalism, or some form of decentralization. According to this principle, each government function should be performed by the lowest level of government that is capable of performing that function effectively. Only the national government can print currency, conduct foreign policy, manage trade and borders, and provide for the nation's defense. However, local matters, such as community services, are best managed by local government. Local authorities are better able to know and respond to the immediate needs and interests of their citizens. Decentralization promotes national unity by distributing power and resources more fairly around the country, bringing government closer to the people, and allowing local communities some control over their own affairs.

## 3. Separation of Powers and Judicial Independence

### **If Political Power is to be Limited and Responsible, the Legislature and Judiciary Must Be Independent of the Executive**

In a democracy, the exercise of political power must respect the law, the constitution, and the will of the people, through the decisions of their [elected] legislative representatives. This requires that power be separated so that the head of government and the ministers do not have the power to make the law or to interfere in court cases. In a democracy, the executive branch implements policies and programs, administers the national budget, and conducts national affairs. It may also propose laws, but only the parliament may enact legislation, including the budget. Only the courts can decide the guilt or innocence of individuals charged with a crime, and only the higher courts can determine whether a law or a government action or policy is constitutional.

## 4. Executive Powers

### **Executive Power Structure in a Democracy**

In presidential democracies, the government is headed by a directly elected president, who is also the ceremonial head of state. In parliamentary democracies, the government is headed by a prime minister and cabinet, who must enjoy the confidence of parliament, while a president acts as the ceremonial head of state. Many newer democracies have chosen an intermediate system. The prime minister and cabinet are responsible for the day-to-day administration of government through the ministries. But the presidency holds the position of head of state, and has the power to nominate the prime minister, to veto legislation, and to make or approve certain judicial and governmental appointments. By partially dividing executive authority, this intermediate system may help prevent the abuse of power.

## 5. What is Democracy?

### **Government authority flows from the people and is based upon their consent.**

Democracy is a system of government in which a country's political leaders are chosen by the people in regular, free, and fair elections. In a democracy, people have a choice between different candidates and parties who want the power to govern. The people can criticize and replace their elected leaders and representatives if they do not perform well. The people are sovereign—they are the highest authority—and government is based on the will of the people. Elected representatives at the national and local levels must listen to the people and be responsive to their needs.

## **6. The Global Spread of Democracy**

**Today most countries in the world are democracies.**

Thirty years ago, only a quarter of the states of the world were democracies. Since then, democracy has rapidly expanded throughout the world. Today 120 countries—three in every five countries—choose their leaders in free and fair, multiparty elections. And many others are struggling to achieve democracy. People of every religious faith—Islam, Christianity, Buddhism, Hinduism, Judaism, and others—aspire to live in free and democratic societies. Democracy is the only form of government that is capable of fully satisfying international covenants on civil and political rights.

## **7. Participation**

**Citizens role in a Democracy is to respectfully participate in public affairs**

The key role of citizens in a democracy is participation. This takes many forms. Citizens have an obligation to become informed about public issues, to monitor the conduct of their leaders and representatives, and to express their own opinions. Participation also involves voting in elections, debating issues, attending community meetings, becoming involved in private, voluntary organizations, and even protesting. However, political participation in a democracy must be peaceful, respectful of the law, and tolerant of the different views of other groups and individuals.

## **8. What is the Rule of Law?**

**Laws and Procedures Apply Fairly and Equally to All Citizens**

Democracy is a system of rule by laws, not individuals. In a democracy, the rule of law protects the rights of citizens, maintains order, and limits the power of government. All citizens are equal under the law. No one may be discriminated against on the basis of their race, religion, ethnic group, or gender. No one may be arrested, imprisoned, or exiled arbitrarily. No one may be denied their freedom without a fair and public hearing by an impartial court. No one may be taxed or prosecuted except by a law established in advance. No one is above the law, not even a king or an elected president. The law is fairly, impartially, and consistently enforced, by courts that are independent of the other branches of government.

## **9. Due Process of Law**

**Anyone accused of a crime has the right to a fair, speedy, and public trial.**

Just because someone is accused of a crime does not mean that they lose their rights. Anyone arrested is presumed innocent until proven guilty. A person's guilt must be proved in a court of law, through a fair, speedy, and public trial. In a democracy, a person accused of a crime has the right to know the charges against him, to remain silent, to have legal representation, to participate in his defense, and to question witnesses for the prosecution. No person who is acquitted of a crime may be tried again on that charge. No one—under any circumstance—may ever be subjected to torture, or to cruel and inhuman treatment. No one may be imprisoned or have their property seized without legal justification.

# Edukasaun Sívika

## 1. Direitus Sidadaun

**Emá ida-idak iha direitus umanu báziku ne'ebé estadu *labele* hasai.**

Iha nasaun demokrasia, sidadaun ida-idak iha direitu báziku balu ne'ebé estadu *labele* hasai husi sira. Direitus ida ne'e hetan rekoñese garante iha nivel internasional. Emá ida-idak iha direitus atu iha sira nia fiar rasik no atu ko'alia no hakerek saida maka sira hanoin. Emá ida-idak iha direitu atu halibur-an no atu protesta Governu nia asaun. Maske nune'e, sidadaun iha obrigasaun ida atu pratika direitus ida ne'e ho dame, ho respeitu ba lei no respeitu ba emá seluk nia direitu.

## 2. Federalismu

**Federalismu distribui poder ho justu iha nasaun laran tomak**

Demokrasia barak liu maka adopta federalismu, ka forma balun desentralisasaun nian. Tuir prinsípiu ida ne'e, funsaun Governasaun ida-idak tenke performa hodi nivel Governasaun minimu liu ne'ebé iha kapasidade performasaun nian iha funsi ona ho efektivu. So de'it Governasaun nasional maka bele fó sai agora, hala'o regulamentu rai liur nian, maneja komersiu no fronteira, no fornese ba defeza nasaun. Maske nune'e, problema lokal, hanesan, knaar komunidadade, ne'e di'ak liu komunidadade lokal maka maneja. Autoridade lokal maka hatene di'ak liu tan no responde ba nesesidade emeditamente no interese sidadaun ninian.

## 3. Separasaun poder no independensia juridisial

**Se karik poder politika sai limitadu no responsavel, legislativu no juridisia tenke sai independente husi ezekutivu.**

Iha nasaun demokrasia ida pratika poder politika tenke respeitu ba lei, konstituzau, no povu nia hakarak, liu husi desizaun sira nia representativu legislativu ne'ebé eleitu. Rekerimentu kona-ba haketak poder atu nune'e xefe Governu ho ninian ministru sira la iha poder atu halo lei ka mete iha kasu tribunal. Iha nasaun demokrasia ida, sukursál ezekutivu implementa politika no programa, administra orsamentu nasaun, no hala'o dispozisau nasional. Ida ne'e mós bele proposta lei, maibé parlamentu de'it maka toma konta legislativu, inklui orsamentu. Tribunal de'it maka bele decide individu ne'e sala ka inosenti ho akuzasaun ho krime ida. Tribunal rekursu de'it maka bele determina se lei ida, asaun Governmental ida, ka Diplomasia ne'e tuir Konstituzau ka lae.

## 4. Poder ezekutivu

**Estrutura poder ezekutivu iha nasaun Demokrasia**

Iha demokrasia presidencial, presidente ne'ebé eleitu direktamente maka xefe ba Governu, ne'ebé sai xefe serimonial estadu nian. Iha demokrasia parlamentariu, Primeiru Ministru ho nia Gabinetei maka xefe ba Governu, ne'ebé tenke fó konfidensia ba parlamentar, entretantu presidente sai nu'udar xefe serimonial ba estadu. Nasaun naun-demokrasia barak maka hili ona sistema intermedia ida. Primeiru Ministru ho ninian Gabinetei maka responsavel ba administrasaun Governu lora-lora liu husi ministru sira. Maibé presidente maka nu'udar xefe ba estadu, no iha poder atu nomina primeiru ministru, ba veto legislativu no atu halo ka aprova juridisia ruma no konkordasaun Governmental. Autoridade ezekutivu fahe ho parsialidade, sistema intermedia ida ne'e bele tulun atu prevene abusu poder.

## 5. Saida maka demokrasia?

**Autoridade Governu suli husi populasaun no ida ne'e bazea ba sira nia autorizasaun.**

Demokrasia maka nu'udar sistema Governu ida iha ne'ebé povu maka hili lider Politika Nasaun nian iha regular, livre, no elisaun justu. Iha demokrasia ida, povu iha opsaun ida entre kandidatus no partidus ne'ebé hakarak poder atu Governa. Povu bele kritika no troka sira nia lider ne'ebé hili tiha ona no representatives se sira *labele* performa ho di'ak. Povu maka soberania- sira maka nu'udar autoridade aas liu- no Governu bazea ba povu nia hakarak. Representativu eleitu iha nivel nasional ka lokal tenke rona ba povu no sai reponsivu ba sira nia nesesidade.

## **6. Globalidade habelar demokrasia, Ohin loron nasaun barak iha mundu sai demokrasia.**

Tinan Tolu nulu (30) liu ba iha de'it ¼ Governu iha mundu maka demokrasia. Hahu iha momentu ne'ebá kedas, demokrasia habelar iha mundu tomak. Ohin loron liu 120 nasaun maka hili sira nia lider ho livre no justu, elisaun multi partidu. No nasaun seluk barak maka luta atu hetan demokrasia. Populasaun fiar relijiaun ida-idak; Islam, Kristaun, Budista, Hindu, Judeu no seluk tan hakarak atu moris livre no sosiedade demokrasia. Demokrasia de'it maka forma Governu nian ne'ebé bele satisfika akordu internasional iha direitus sivil no politika.

## **7. Partisipasaun**

### **Sidadaun nia papel iha demokrasia ida maka atu partisipa ho respeita iha disposisaun públiku**

Papel importante sidadaun nian iha nasaun demokrasia maka partisipasaun. Ida ne'e hola formas barak. Sidadaun iha obrigasaun ida atu ko'alia sai kona-ba kestaun públikuu, atu monitor buat ne'ebé sira nia lider hala'o, representivus, no atu espresa sira nia opiniaun rasik. Partisipasaun mós involve vota iha elisaun, debate kestaun sira, atende sorumutu komunidadade, involve iha privadu, voluntariu organizasaun, no mós protesta. Maske nune'e partisipasaun politikal iha demokrasia tenke ho dame, respeitu ba lei, no toleransia iha diferensia openiaun husi grupu ka individu seluk.

## **8. Saida maka lei no regulamentu?**

### **Lei no prosedimentu aplika ho justu no igualidade ba sidadaun hotu.**

Demokrasia maka sistema ida husi parte regulamentu ho lei, la'os individual. Iha demokrasia ida, regulamentu lei nian proteje sidadaun nia direitu, mauntein orden, no limita poder Governu nian. Sidadaun hotu-hotu igual iha lei nia okos. La iha ema ida ne'ebé bele hetan diskriminasaun hasoru sira nia rasa, relijiaun, grupu étniku no jéneru. La iha ema ida ne'ebé bele hetan prende, dadur, destera ho obriga. La nega ema ida nia liberdade ho injustisa ida no la ho audensia públiku hodi tribunal desentral ida. La iha ema ida ne'ebé tenke selu impostu ka hetan ejizensia, exeptu hodi lei ida ne'ebé establisa ona ba oin. La iha ema ida ne'ebé iha lei nia leten, maske nia maka liurai ka presidente ne'ebé eleitu. Lei maka justu, imparcial, no reforsa ho konsistensia hodi tribunal ne'ebé maka independente husi parte Governu seluk.

## **9. Bazea ba Prosesu Lei**

### **Ema ruma hetan akuza husi krime ida iha direitu ba lia los, lalais, no prosesu públiku'u.**

Tan de'it ema ida hetan akuza husi krime ida, la'os katak nia lakon ona ninian direitu. Ema ida hetan prende sei konsidera inosenti too hatudu loloos ninian sala. Ema ida ninian sala tenke hetan prova iha tribunal lei nian, liu husi lia los, lalais, no prosesu públiku. Iha demokrasia ida, ema ida hetan akuza husi krime, iha direitu atu hatene ejizensia hasoru nia, atu nonook, ba representasaun legal, partisipa iha ninia defesza, no atu husu sasin ba ema ne'ebé hato'o ejizensia. La iha ema ida ne'ebé hetan livre husi krime bele prosesu tan iha ejizensia ida ne'e. La iha ema ida iha sirkunstánsia ruma – bele sai subjeitu atu hetan tortura, ka atu laran at no trata ho mal humanidade. La iha ema ida ne'ebé tenke tama prizaun ka hadau sira nia properidade la ho justifikasaun legal..

# NON VIOLENT ACTION

**Formal statements** that can be used for nonviolent protest and persuasion include: public speeches (from a formal address, or a religious sermon, to a spontaneous speech), letters of opposition or support, declaration by organizations and institutions, signed public statements, declarations of indictment and intention, and group or mass petitions.

**Visual and oral** forms of nonviolent protest or persuasion may be used to communicate ideas, viewpoints and information to a wider audience. This is done to influence the opponent group, gain members and assistance. Methods include: slogans, caricatures and symbols; banners, posters and displayed communication; leaflets, pamphlets and books; newspapers and journals and records, radio and television. Furthermore, humorous skits and pranks, performances of plays and music, and singing, if done under the right circumstances, can all be forms of nonviolent persuasion and protest.

**Advocacy** - When a group is for or against a policy they can go to meet with an official who is particularly responsible for the grievance. Other types of group representations include mock awards, group lobbying, picketing, and mock elections.

**Vigils** - Putting pressure on individuals or an opponent group can be done through holding a vigil (people peacefully sitting together quietly voicing their opinion) outside of a home or workplace.

**Symbolic public acts** are also good for expressing grievances. Symbolic methods that used over the years include displays of flags and symbolic colors, praying, protest disrobing, destruction of ones own property, erecting new signs and renaming streets.

The **withdrawal of usual behaviors** or the renunciation of an honoring position or title are also good strategies. One way to show objection is for a person, delegation, or a group of people is to walk out of an assembly, meeting, conference, or discussion before it has come to an end. Another way to show disapproval is through silence or turning ones back.

**Non-cooperation** involves the deliberate discontinuance, withholding, or defiance of certain existing relationships—social, economic, or political. Non-cooperation can include refusing to pay taxes to sitting in the streets or disobeying laws found immoral. Social non-cooperation consists of refusals to carry on normal social relations, either particular or general, with individuals or groups who are thought to have carried out some wrong or injustice. The effectiveness of the social boycott tends to depend on how vital the social relationships being threatened are to the ostracized individuals or groups.

**Social Boycott** was used to gain compliance by Gandhi to induce Indian people to join the non-cooperation movement against the British. Another type of selective boycott is when wives refuse lovemaking and childbearing to their aggressive husbands.

© Gene Sharp, [The Politics of Nonviolent Action](#)

# ASAUN LA VIOLÉNSIA

**Statementu formal ne'ebé** bele uza ba protesta non-violénsia no inklui persuasaun: konkursu públiku (husi konkursu formal ida, ka serimomia relijiosa ida, ba konkursu espontania ida), surat oposisaun ka suporta, deklarasaun husi organizasaun no instituisaun, statementu públiku asinadu, deklarasaun akuzasaun no intensaun, no grupu ka masa petisaun.

**Visual no oral** Forma protesta non-violénsia ka persuasaun bele uza atu komunika ideas, pontu de vista no informasaun ba audensia boot ida. Ida ne'e halo atu influensia grupu oponente, membru bandidus no asistente. Metodu inklui: slogan, soe lia, no simbolus; spanduk, poster no espozisaun komunikasaun; impresu, broxura, no livrus, joruat jornál, revista no gravasaun, radio no televisaun. Tuir mai; kómiku, ko'alia halimar, performensia husi drama no musika, no kanta, se hala'o iha sirkunstánsia ne'ebé los, buat hotu ne'e bele sai formas persuasaun no protesta non-violénsia.

**Advokasia** -Bainhira grupu ida tuir ka kontra regulamentu sira bele ba atu hasoru malu ho ofisial ida ne'ebé partikulármente responsavel ba keixa ne'e. Tipu seluk representasaun grupu nian inklui presenti bosok, grupu influensia, halo grave, no elisaun bosok.

**Vijilia** -Tau presaan iha individual ka grupu oponente ida bele halo liu husi hala'o vijilia (ema tuur hamutuk iha dame ho nonook hato'o sira openiaun) iha liur ka iha fatin servisu.

**Simbóliku asaun públiku** mós nu'udar expresaun keixa di'ak ida. Metodu simbóliku ne'ebé uza tinan-tinan inklui exposisaun kona-ba bandeira no kolor simbóliku, reza, loke protesta, destruksaun ba ema ida nia propriedade, haloos sinal foun no troka Estrada nia naran.

**Hapara hahalok normal** ka renunsiasaun honra posisaun ka titlu mós estratéjia di'ak. Maneira ida atu hatudu objeksaun ba ema ida, delegasaun ka grupu ida mak sai husi assembleia, sorumutu, konferensia ka diskusaun molok ida ne'e to'o ba final. Maneira seluk ida atu hatudu desapoval maka liu husi silensiu, ka fila kotuk.

**Non-kooperasaun** involve delibera kontinuasaun, karak, ka la tuir malu esistaun relasaun sosiál, ekonómiku, ka polítiku. Non-kooperasaun bele inklui lakohi atu selu impostu, atu tuur iha estrada ka la obedese ba lei hetan moral a'at. Non-kooperasaun sosiál inklui rekuza atu hala'o relasaun sosiál normal iha partikulármente no jeralmente ho individual ka grupu ne'ebé bele lori kulpa ka injustisa. Efektividade tendensia boikota sosiál atu depende ba vital oinsá relasaun sosiál hetan ameasa ba individual ka grupu ne'ebé izola ona.

**Boikota sosiál** uza hetan laran-prontu husi Ghandi atu hamaus ema Indianu sira atu involve-an iha movimentu non-kooperasaun hasoru British. Tipu selektivu boikota seluk maka bainhira senhora sira fó domin no hetan oan ba sira nia la'en.

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## LESSON 19 – ASSESSMENT & CLOSURE

### LISAUN 19 – ASESMENTU NO LIA MAKTAKAK

**What we will be doing today?** We will review what we have learnt. We will do various types of activities in order to gauge progress both quantitatively and qualitatively.

**Saida maka ita sei hala’o ohin loron?** Ita sei harea fila fali saida maka ita estuda tiha ona. Ita sei halo tipu atividades balu hodi sukat progresu entre qualidade no kuantidade.

**1 Reflection.** Have the participants reflect individually on what they have gotten out of their participation in this training and how they intend to use the things they have learnt in the future. Participants will write/draw answers to the following questions using the worksheet below and then it will be turned in to the facilitators at the end of the program. This way the facilitators will be able to see what they participants think they got out of the program in their own words.



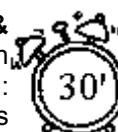
**Reflesaun.** Partisipante sira ida-idak refleta tiha ona kona-ba saida maka sira hetan tiha ona husi sira nia partisipasaun ida treinamentu ne’e no oinsá sira espera hodi uza objetu ne’ebé sira estuda tiha ona iha futuru. Partisipante sira sei deskrebe (hakerek)/ponta respostas kona-ba perguntas sira tuir mai ne’e iha papelada servisu ne’ebé sei fó fali ba fasilitador sei kompetente hodi harea saida maka partisipante hanoin ne’ebé sira hetan husi programa ne’e iha sira nia liafuan rasik.

**2 Group discussion.** Now that participants have reflected individually on what they have gotten out of their participation, they can share some of their responses with the class. Have everyone sit in a circle. Go around the circle and have everyone share one or two of their answers to the prior questions.



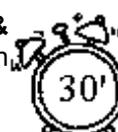
**Grupu diskusaun.** Agora ne’ebé maka partisipante ida-idak sira refleta tiha ona kona-ba saida maka sira hetan tiha ona iha sira nia partisipasaun, sira sei diskute ita nia respostas balu ho maluk sira seluk. Kadak partisipante ida-idak tuur iha sírkulu. La’o haleu sírkulu ne’e no haruka ema ida-idak kontribusi/diskute ida ka rua ba sira nia respostas kona-ba perguntas uluk nian.

**3 Self-assessment & staff-assessment survey on developing values & skills.** Participants will use the survey below to assess themselves based on their opinion of their improvement due to the lessons offered in this training: working in groups, open-mindedness, and values by giving themselves marks (A = the same, B = improved, C = improved a lot). Using this survey we can gauge the participant’s vision of their personal development during the course.



**Asesmentu-an rasik & sondajen asesmentu pesoal hodi dezenvolve valores no kapasidade.** Partisipante sira sei uza sondajen tuir mai ne’e hodi asesu sira nia-an rasik baseia ba sira nia opiniaun no buat ne’ebé sira hadi’ak husi treinamentu ne’e: servisu grupus ki’ik laran, “loke neon” no sira nia valores ho fó marka ba sira nia-an rasik (A = la troka, B=di’ak, C = di’ak liu). Hodi sukat sira visaun kona-ba desenvolvimentu sira nia iha areas hirak ne’e durante kursu.

**4 Group assessment of human rights and conflict resolution knowledge & review.** Now we will review as a group what we have learnt about human rights since the beginning of the program.



**Grupu asesmentu hodi komprende direitu umanus no konfliktu rezoluzaun no haree fila fali.** Agora ita sei haree fila fali ba grupu ida-idak kona-ba saida maka ita estuda tiha ona kona-ba siensa direitu umanus iha programa ba dala uluk nian.



Before starting the facilitator should write the questions up on paper or the blackboard, or when the participants arrive, read out the questions and ask the participants to each look over their copy of the questions for a few minutes. Then the facilitator poses each question to the class.

Molok hahu fasilitador tenke hakerek perguntas iha surat tahan ka kuadru, ka bainhira partisipante sira to'o mai, le sai perguntas ne'e no husu partisipante sira hotu atu nune'e partisipante ida-idak haree ba sira nia testu perguntas durante minutu balu. Tuir mai fasilitador hatama perguntas ida-idak iha klase laran.

**What do you know?  
Ita hatene saida?**

**Questions about human rights:  
Perguntas kona-ba direitu umanus:**

a) Do you know what human rights are? If yes, name one: \_\_\_\_\_  
a) Ita hatene saida maka direitu umanus? Se los, hatete to'ok ida:

\_\_\_\_\_

*Some possible answers are: right to health, education, liberty, etc  
Responde possibilidade balun maka: direitu ba saúde, edukasaun, liberdade ho seluk tan*

b) Do people have rights from the time they are born?  
b) Ema iha direitu hahu husi tempu nia moris mai?

Yes  
Sin

c) Do men and women have equal rights?  
c) Karik mane no fetu iha direitu hanesan?

Yes  
Sin

d) Can you lose your human rights?  
d) Ita bele lakon ita nia direitu umanus?

*No, even if a person's rights are not respected, the person still has their rights.  
Lae, maske ema ida-idak la iha respeitu, ema ne'e sei iha direitus.*

e) Do you have the responsibility to respect other people's rights?  
e) Ita iha responsabilidade atu respeita ema seluk ninian direitu?

*Yes, everyone has the responsibility to respect the rights of others.  
Sin, ema hotu iha responsabilidade atu hetan respeitu husi ema seluk nia direitu.*

f) Is there a document which proclaims human rights?  
f) Iha dokumentu ruma maka hatete kona-ba direitu umanus?

*Yes, there is the UDHR and the CRC.  
Sin, iha UDHR no CRC.*

- g) Can you name a right all children should have?  
g) Ita bele hatete se labarik hotu-hotu iha direitu?

*For example, the right to education and the right to healthcare.  
Fo ezemplu, direitus ba Edukasaun no direitus ba protesaun saúde.*

- h) Do you have a right to education?  
h) Karik ita iha direitu atu hetan Edukasaun?

*Yes, all people do.  
Sin, ema hotu iha.*

- i) Do your parents have a right to education?  
i) Karik ita nia inan-aman iha direitu atu hetan Edukasaun?

*Yes, all people do.  
Sin, ema hotu iha.*

- j) Do you have a right to hit other people?  
j) Ita iha direitu atu baku ema seluk?

*No, it is your responsibility not to hit them.  
Lae, ne'e ita nia responsabilidade atu labele baku sira.*

- k) Are some human rights denied to some people in your country? If yes, name one  
k) Iha direitu umanu balu maka ema la rekoñese iha ita nia nasaun? Se los hatete to'ok ida ba?

*Yes, not all people are able to go to school, even though they have the right to education. This is because the government charges school fees and some people do not have enough money to pay these fees.*

*Sin, la'os ema hotu bele hetan eskola, maske sira iha direitu ba Edukasaun. Ne'e tanba Governu hakarak tenke selu ba Eskola no ema balun la iha osan atu selu.*

*An interesting example about another country is health care in the United States. In the United States health care is very expensive, thus many people don't have their right to healthcare respected because they don't have the money to pay the hospital. People argue that this is the reason that out of all the developed countries in the world, the United States has the highest infant mortality rate (the largest number of children per person that die at birth); this is because poor mothers cannot afford to have their baby in a hospital or are not able to get descent prenatal care.*

*Ezemplu interese kona-ba nasaun seluk ninian protesaun saúde iha Estados Unidos. Iha Estados Unidos protesaun saúde espensivu liu, nune'e ema barak sira la iha direitus ba atu hetan respeito protesaun saúde tanba sira la iha osan atu selu ba ospital. Ema debate katak ida ne'e maka reasaun iha nasaun ne'ebé dezenvolve ona iha mundu tomak, Estados Unidos iha mortalidade labarik nian boot); ida ne'e tanba inan sira ne'ebé ki'ak labele protekta sira nia oan ba iha hospital or labele hetan protesaun antes moris.*

**Questions about conflict resolution:  
Perguntas kona-ba rezoluzau konfliktu:**

Would you say that any of the following behaviors constitute violence:

- Fighting each other?
- Yelling at your neighbors or friends?
- Throwing things at a neighbor's home or animals?
- Threatening people, physically punishing others?

Bele hatete katak hahalok sira tuir mai ne'e bele halo parte hanesan violénsia ka lae:

- Baku malu?
- Hakilar malu ho viziñhus sira ou kolegas sira?
- Tuda buat ruman ba vizinhus sira nia uma ka animal ruma?
- Ameasa ema, ho kastigu fíziku ba ema seluk?

*The Answer: Yes, all of the above are types of violence.  
Nia nia reponde: Sin, hotu-hotu tuir mai ne'e maka tipu violénsia nia.*

Discussion: Hold a class discussion about the following: "In your opinion does a teacher/parent ever have a good reason to hit a child? "

The child:

- a) Does not complete its homework
- b) Disobeys teachers or parents
- c) Refuses to attend school

"Do you believe hitting a child is a good form of discipline? Do you want to explain your reasons to agree or disagree?"

*The Answer: None of the above reasons are good reasons to hit a child. People should not hit a child or use other types of violence or physical punishment against a child. Physical punishment is not a good form of discipline as it teaches children to react with violence, it is not effective at teaching children the desired lesson, it causes further abuse, it causes negative long-term affects, it damages children emotionally, it ignores more effective forms of discipline and fear becomes the driving factor (for further explanation see Ba Futuru's manual "The Use of Non-Violence with Children").*

Diskusaun: Halo klase diskute kona-ba frase tuir mai ne'e: Tuir ita sira nia hanoin professor/ aman ho Inan sira iha razaun di'ak atu baku labarik ida?

Labarik sira:

- a) Lakohi halo servisu eskola nian iha uma
- b) La obedece professor/profesora no Inan-Aman sira
- c) Lakoi atu atende eskola

"Ita fiar baku labarik ida ne'e hanesan forma dixiplina ida que di'ak ka? Ita bele fó razaun konkorda ka la konkorda?"

*Responde: Razaun iha leten la'os razaun ne'ebé di'ak atu baku labarik. Ema labele baku labarik ka uza tipu-tipu violénsia sira seluk ka kastigu fíziku hasoru labarik. Kastigu fíziku ne'e la'os forma dixiplina ida ne'ebé di'ak tanba hanorin labarik atu halo tuir violénsia, ida ne'e la efetivu ba hanorin labarik sira iha lisaun ne'ebé gosta liu, ne'e halo abuzu sei kontinua nafatin, ne'e halo efeitu negativu ba tempu naruk, ida ne'e estraga labarik sira nian emósaun, no ignora liu tan forma efetivu ba dixiplina no lia los sai hanesan fatór ida ne'ebé halo hatauk (esplikasaun tuir mai, haree ba Ba Futuru nia manual kona-ba "La Uza Violénsia ho Labarik Sira").*

# 5

**Sending imaginary peace greetings**, right from the heart. We have done this imaginary journey already, and now we can have it as a closing ceremony. Everybody stands in a circle holding hands so that one hand (so called receiving hand) is turned palm facing up, and the other (giving hand) with palm facing down. Everybody closes their eyes to be more concentrated and to send easier and further their message of peace in their thoughts.



The facilitator is directing their thoughts saying: “First we shall send our peace message to the person closest to us, then to everyone in the circle, then to everyone in this building, street, town, neighboring countries... What do you feel now in your hearts? That light and warmth which is now in you, send to everybody who lives in the neighbor-hood, in your town. Let the light and warmth spread even further, let it reach all inhabitants of the neighboring cities, then to all people in Timor-Leste, then to all neighboring countries and states, to all of Asia, to other continents... to the entire planet. Let the light and warmth spread to all beings on Earth, everything that exists...” At the end everybody shakes hands and opens the eyes.

**Fó imajinaria komprementus ba dame**, direitu husi fuan laran. Ita halo tiha vijajem imajinaria, no oinsá ita bele iha nia hanesan serimonia ida remata. Ema ida-idak hamrik kaer liman iha sírkulu laran atu nune’e liman ida (ne’e bolu simu liman ba malu) hasai fali liman tanen ba leten, no sira seluk ho iman tanen fila ba kraik. Kada ema ida-idak taka sira nia matan hodi konsentra liu no hodi haruka ho fasil liu no tau sira nia mensajen dame iha sira nia hanoin.

Fasilitador fó diretamente sira nia hanoin ne’ebé hatete: “Ba dala uluk ita sei haruka ita nia mensajen dame ba ema ne’ebé rabat ho ita, tuir mai ba ema ida-idak iha sírkulu laran, no ba ema ida-idak iha uma ne’e, dalan, sidade, nasaun viziñu sira...Saida maka ita hanoin agora iha ita nia laran? Naroman ne’ebá no oin na’in ne’ebé agora iha ita, haruka ba ema ida-idak ne’ebé hela iha viziñu, iha ita nia hela fatin. Husik naroman no oin na’in habelar tan, husik nia to’o iha habitantes hotu iha sidade viziñu sira, tuir mai ba povu Timor-Loros’ae tomak (iha ita nia nasaun), tuir ba nasaun viziñu sira hotu, ba ASIA tomak, ba kontinente seluk... ba planeta hotu. Husik naroman oin na’in habelar ba kriaturas hotu iha mundu, buat hotu ne’ebé mósu...” ikus liu ema ida-idak kaer liman ba malu no loke matan.

## Worksheet – Assessment

### QUESTIONS?

### I HAVE LEARNED...

What did you learn that you think will help you in the future?

How do you think your behaviour will be different than it was before?

Do you think you will have improved relationships with other people because of what you have learned?

Do you feel that you have a better understanding of human rights?

What do human rights mean to you?

What will you do differently when you face conflict in your day to day life?

## Papel Servisu –Asesmentu

### PERGUNTAS?

### HAU APPRENDE SAIDA ...

Ita aprende saida  
iha programa ne'e,  
ne'ebé ita hanoin  
katak sei tulun ita  
iha aban-bainrua?

Ita hanoin katak ita  
nia hahalok sei la  
hanesan uluk?

Ita hanoin katak ita  
sei hadi'ak relasaun  
ho ema seluk tanba  
ita aprende tiha ona  
buat ruma iha  
programa ida ne'e?

Ita sente katak ita  
iha komprensaun  
di'ak kona-ba  
direitus umanus?

Ba ita, direitu  
umanus signifika  
saida?

Ita sei halo saida  
bainhira hasoru  
konflitu iha ita nia  
moris loron-loron la  
hanesan uluk?

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# Protection, Empowerment and Conflict Transformation Manual

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