

OXFAM GENDER BASED VIOLENCE STUDY REPORT

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In order to get more information and full report of the study in bahasa Indonesia please contact Policy and Advocacy team of Oxfam in Timor Leste through this contact details:

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We would like to share the report of the study on Gender Based Violence commissioned by Oxfam in November and December last year. The study was done in two districts in Timor Leste (Covalima and Oecusse) by Selma Hayati as a consultant for the research. The full report is in Bahasa Indonesia and we have the summary report in English and also in Bahasa Indonesia. You can go through this summary report in English as follow

SUMMARY REPORT ON GENDER BASED VIOLENCE STUDY IN COVALIMA AND OECUSSE

This is a summary of a Final Report of a baseline study on gender based violence in Covalima and Oecusse districts commissioned by Oxfam in November and December 2010. The purpose of the study is to give guidance to Oxfam to support in raising the awareness of the local people on gender based violence and the Law Against Domestic Violence. These objectives are hoped to be in tandem with strategies of Oxfam and its partners in the area of prevention, improvement of women's access to legal services as well as facilities and other services in terms of supporting gender advocacy and women's groups in dealing with conflict at local levels. This study will particularly benefit Oxfam's staff and its partners in learning social, legal and cultural issues, as well as research.

In general, the report of this baseline study contains perception of the society about physical and psychological securities, perception and causes of the domestic violence, tolerance of the society for the gender based violence, mechanisms of dealing with gender based violence and the existence of the civil society organizations, particularly a non-government organizations which are focused on the issue of gender. This initial study involves two sucos in Covalima district, namely Suco Taroman in the sub-district of Fatululic and suco Holpilat in the sub-district of Maucatar; and two sucos in Oecusse are suco Bobometo in Oessilo sub-district and Suco Naimeco in Naimeco sub-district. Those who involved in the study are local villagers both men and women, youth, members of Suco council (chefe aldeia, adult women, female members of Suco Council, lian-na'in), PNTL VPU, Community Police of PNTL, and Sub-District Commander, District Administrator/Vice District Administrator, Hospital Administrator of Oecusse, Gender Focal Point in Oecusse, and non-governmental organizations involved in gender programs and those who provide assistance to the victims of gender based violence.

The perception of the society on the gender-based violence

The local society, lia-na'in (literally means word owners) or traditional priests, chief of aldeia, chief of suco, Suco council, PNTL, and District Administrator perceive gender-based violence as violence against women and domestic violence. Their perception is based on their daily experiences.

Following is the understanding of the majority about gender-based violence:

- 1.1 Domestic violence is seen as a way of educating women and children.
- 1.2 Violence against women is a family's problem and the problem has to be settled in the family.
- 1.3 Domestic violence is seen as the exercise of husbands' rights over their wives and those who are older over those who are younger.
- 1.4 Violence against women takes place because women as victims fail to perform their tasks as wives.
- 1.5 Traditional customary laws and principles, especially in matrilocal communities, oblige a woman to declare in front of her parents about her first ex-marital intercourse and mention the name of the partner.

The causes of gender based violence

Majority of the people interviewed on the causes of domestic violence, which is a form of violence against women, said that

- a. If both husband and wife fail to be responsible for the wellbeing of the the family, where their responsibilities are work division which was and is constructed by its social environments and social norms agreed upon by the members of the local society i.e. the responsibility of a wife is over domestic issues of the family whereas the husband is responsible for head of the family and bread-winner for the family;
- b. It is in relation with the economy of the family. If a husband fails to provide income and daily meals for the family, his wife can create some problems in the family which will lead up to domestic violence to occur in the family;
- c. Alcohol is mentioned as the main cause of domestic violence and other types of violence that generally happen in their communities;
- d. Debt from neighbors and siblings and the arrangement for repayment was also seen as a motive for the domestic violence and a more serious conflict involving neighbors and siblings;
- e. Free access to various outlets of pornography without having a clear and accurate sex education will have impacts on boys and girls reaching puberties. At the border towns with Indonesia, it is said that young people have easier access to pornography, either through motion pictures or photos;
- f. Sophisticated but cheap technology such as the marketing of Alcatel cell phones and access to telecommunication which almost reaches every part of Timor-Leste.

After identifying the causes, the members of the society including chefe aldeia, chefe suco, parish priest of Suai, representatives of non-governmental organizations, and local government officers such as sub-district administrators and the district administrator said that barlak or bride price is the root cause of violence against women, either in the family or in the society at large. In their opinions:

Barlak or dowry gives more power to men. There is a common belief that men have worked hard to "buy" women, and therefore women can be owned by men and it depends on men how to treat women. The idea is also predominant in two areas in Oecusse where they practice kaben-sai (patrilocal) systems;

Be-manas ai-tukan, a sum of money or livestock given to women's family by men's family for those who practice kabem-tama (matrilocal) is also believed to have positioned men in dominant positions compared to women and therefore men have relatively higher positions to women.[1]

Other findings about violence against women are that:-

- a. There are pressures from both family and local society to wives and husbands in relation to finding solution to domestic violence and other cases that may worsen the situation because both wives and husbands are not allowed to decide for themselves. The pressures from the family and society also about choosing traditional mechanisms over formal justice systems in dealing with domestic violence and other violence occurring in the society.
- b. Women are not free to decide especially when their families have taken barlake or bee-manas-ai-tukan.
- c. Patriarchal society, stereotypes and social construction put men as heads of the families and their economic domination over women creates economic dependence among women upon men.
- d. The habit of problem solving using physical violence has been inherited from generation to generations in Timor-Leste. Therefore from one generation to the next there is a lesson of violence learned, seen, heard, believed, and practiced. The society also understand that the state through its security apparatus use physical and psychological violence in its certain security operations as well as punishment for those who break the law and other social norms.

Types of gender based violence

Following is the types of gender based violence reported on the study sites based on the official data obtained during the period of the study.

Domestic violence

VPU PNTL from districts of Oecusse and Covalima, along with three offices at sub-district levels, NGOs and representatives of the Ministry of Social Solidarity in Pante Makassar indicated that domestic violence is the highest among the cases registered.[2] Most of the cases were reported by either wives or husbands.[3] Meanwhile, 2010 data of the local hospital in Oecusse, based on patients of domestic violence, registered 26 cases. Administration coordinator of the hospital, Angela Teme, said majority of the patients had experienced violence done by their husbands more than once. She also said that the victims only made reports of the their cases to PNTL or office of public prosecution when they got serious wounds or with the objective of making their husbands get rid of their actions and to give a lesson back to their husbands.[4]

Sexual violence

Sexual violence was on the position of number two after the domestic violence. Sexual violence is identical with cases involving rape and rape attempts by members of a family or by others outside the family. The majority of the people interviewed said that sexual violence took place because women as victims were causes of sexual violence.

Meanwhile one of the sources who wanted his name to be kept anonymous said that sexual violence committed by church officers were seen as an internal problem of the Catholic Church although the

public knows that there are more sexual violences who perpetrators are officers of the Catholic Church.

Polygamy

PNTL does not register polygamy cases because it is categorized as a civil case and therefore it is not the competence of the PNTL to investigate the case and hand it to the public prosecution. However, PNTL often received reports of polygamy cases.[5] Fokupers in Suai has data of polygamy cases. The people involved in the study understand polygamy as the presence of a second woman in the family which is commonly known as feto ki'ik.

Majority of the respondents said that polygamy took place because those involved in it, especially men and girls who seduced already married men has low moral standards. New and cheap technology is the medium used by women and men to have their love affairs. Polygamy has impacts on other cases such failure to comply with marriage promise and abandonment of an official wife and their children without provision of any means of subsistence.

Underage marriage due to economic reasons, extra-marital pregnancy, and due to rape /having sexual relations under threat.

Women in Bobometo village said that there were cases of underage marriage due to economic reasons such as the dire poverty of the parents and therefore young girls were pressured to marry against their own will. There were also cases of underage marriage because girls wanted the marriage to take place with the consent of the parents such as in Taroman and Holpilat villages in Covalima.

Parents often oblige their girls and boys to get married, without considering their age, due to extra-marital pregnancy.

Underage marriage also happened because girls, although still underage, became victims of rape or having sexual relationship threat. Parents of the victims, lia-na'in and chefe aldeia or even chefe suco normally oblige the perpetrator whose identity is known to marry the victim.

Sexual abuse

There was no explanation on forms of sexual abuse although the respondents tended to identify the perpetrators, for instance their own family members, PNTL, contractors or developer as the group mainly responsible for cases of sexual abuse. PNTL's VPU commander in Covalima confirmed a case of sexual abuse involving a PNTL member from Fatululic sub-district. Chief of Taroman village in Fatululic sub-district found it hard to settle the case because the PNTL members avoided taking responsibility after impregnating a local girl. In registering the cases of gender-based violence, both PNTL and NGOs involved did not group sexual abuse as part of the gender based violence.

Perpetrators

There are two types of perpetrators in the cases of gender based violence. First, the perpetrators are known to the victims because of blood-line as husbands, in-laws, grandfather, cousin, neighbor and partner. Secondly, the perpetrators are those who have power because of position and are in better economic resources and known to the victims such as male teachers, PNTL, staff of NGOs, and construction developer. A police officer in Fatululic sub-district said that there is a case of gender based violence involving a contractor who was publicly known by the local people and with the

mushrooming of so-called Referendum Package in the area, there were more and more contractors involved in gender based violence.

Tolerance to gender based violence

In addition to seeing violence against women as a normal way to educate, to rectify wrong acts, and to have submissiveness, the following actions can be seen as tolerance to gender based violence:

- a. Blame the victim and fail to analyze the positions of the men involved in the cases whether they are married men or bachelors.
- b. Assumption and practice that any violence against women is seen as a family matter and therefore it has to be settled in the family. Majority of the victims who come from poor economic background and lack of support from their own family members and society find it hard to reach formal judicial systems to settle the violence against them.
- c. If there are cases of brave women who managed to report the case of violence against them to PNTL without undergoing traditional mechanisms, such women would be regarded as disrespecting their family members and husbands and therefore the women had publicly embarrassed them.
- d. Compliance of the society and PNTL to tradition is still strong. Although suco officials, including members of Suco Council, PNTL at sub-district levels, sub-districts and districts administrators or vice administrators had attended trainings and therefore know the concept of gender based violence and domestic violence, they personally still let violence against women to take place as long as the violence does not cause injuries, both mild and serious, and without using sharp tools to be dealt with by traditional mechanism. For them, it is important to respect the tradition including its sanctions which is a form of Timorese culture as well as to respect the roles of lia-na'in.
- e. Although local government officials emphasized that violence against women has to be settled by using traditional mechanism, they also know that there are cases that cannot be settled with such mechanisms such as polygamy, the presence of a second woman without official marriage (which is commonly known as feto-ki'ik), and the avoidance of taking responsibility by men after making their girl-friends pregnant.
- f. Easy entry into Indonesia also has contributed to the vast opportunities for perpetrators of violence against women to escape responsibility such as in the cases of Naimeco village in Pante Makassar sub-district and Taroman village in Fatululic sub-district.

Some perpetrators even avoid responsibility by entering into Indonesia or going to different districts in Timor-Leste. These perpetrators are not in the wanted list of the PNTL because such cases were not reported to the PNTL.

Community's perception of physical security and feeling of fear

Security was not identified as a main concern for the communities in the research sites. Participants of the focus group discussions, both men and women, said that their communities were secure. The statement was also confirmed by local community and government leaders such as chefe aldeia, chefe suco, and sub-district PNTL commanders. They defined safety as:

- a. There were rare cases of thievery and homicide due to good leadership of chefe aldeia and chefe bairro (neighborhood chief). Criminal acts which take place as a consequent of domestic violence, such as torture, were not seen as a disturbance to safety and tranquility of the society.
- b. The distance to school, market and places to collect cooking wood which are commonly reached within an hour on foot is seen as safe because women travel to these places in groups, it is impossible to be alone, and that everyone in the village has known each other.
- c. Security in their locations is not dependent on the PNTL but on the chief of bairros, chief of aldeia, and Suco Council or council of elders.
- d. Safety is related to time as well. Women realize that to do activities during night times and early in the morning, such as fetching water at 4 or 5 AM, has to be done in groups and to be in company with their husbands carrying machetes. They, women, children and men, have to wrap up their activities before night comes so that they have to stay inside the house when it is dark.
- e. Safety is also related to the situations in which they involve in routinely from time to time. Local women and men almost every day in a week involve in a group activities on foot without anything happen to them such as going to farming areas, fetching water for women and girls, and collecting cooking wood. The same applies for women and girls in Nairaealdeia of Holpilat village in Maucatar sub-district where they have to fetch water twice a day, i.e. in the morning and in the afternoon. A steep and lonely path is not an issue to the local people as they have travelled this path to fetch water in groups for years. For them, what is important in term of security and physical safety is that things unexpected may happen but primarily such things may happen due to lack of facilities that support their daily activities and there is nothing whatsoever related with security.
- f. To some extend the local people are afraid of PNTL officers. Women in Nonquican aldeia of Bobometo village in Oecusse think that PNTL members are ema-boot (officials) and there is no reason but fear of them. It is possible that the fear evokes trauma of Indonesian occupation which was very repressive. The local people have fresh memory of a mass killing that took place in 1999. [6] PNTL itself does not patrol regularly in aldeias. The local people said that they know PNTL officers from their blue uniforms and they know them but do not know their names, including the number of PNTL stationed at the sub-district and there is obvious lack of understanding on the roles of PNTL.

Two sucos of the Fatululic sub-district did not mention that the presence of the Indonesian Armed Forces (TNI) at the border is a threat to the state and to them. However, they said that TNI is an important actor of transaction taking place along various points of "jalan tikus" or mouse's road. They are free to get into and out of Indonesia territory, and the same thing applied for Indonesian citizens who have family members in Taroman village of Fatululic sub-district to visit.

- a. There is no relationship whatsoever with PNTL because local people have never meet them face to face regularly and the people do not know the roles of PNTL in relation to security issues. Violence against women and excessive use of power in dealing with security issues, for instance, when arresting some members of the society, makes the people not to cast their confidence in the PNTL.
- b. Women can go to attend meetings with certain degree of physical safety, however it has to be done with the consent of their husbands. However, due to overload of works at home, it is hard for women to take part in public meetings. If they participate in a public meeting, there are two possible scenarios: to be a passive participant because they feel themselves of knowing nothing or they are in charge of food and beverages for men taking part in the meeting, as if they were at home serving

their family members. Even in public activities, it is hard for them to be free from existing stereotypes and social construction.

Mechanisms of settling all forms of violence in community, including gender based violence

Resolution through traditional mechanism

In four of the research sites there were traditional mechanisms in place to deal with all problems, violence in general, including gender based violence. The application of traditional mechanisms to deal with all societal problems is very much related with the affinity and marriage systems in Timor-Leste. Majority of the respondents said that it is important to apply traditional mechanisms in settling cases of violence against women, particularly cases of domestic violence.

By settling societal problems through traditional mechanisms, the society believes that the society's affinity, regulations and sanctions as well as institutions built and practices practiced by the ancestors are still respected and kept intact. Settling the societal problems in traditional mechanism based on layers and procedures can be seen as confidence in traditional leaders and local community leaders elected by the local people.

There are different notions of crime and violence in the society and in the state. According to the tradition, acts that are against the social values and norms such as stealing, killing, robbery, torture and violence using sharp tools which causes injuries to some, either mild or severe constitute a crime. However, any violence that does not cause injuries wherein such violence there are no sharp tool used it is not seen as a crime but a way of educating, and it is seen as a normal practice to have public compliance and deterrence to those who break the social norms.

In addition to the application of barlak and bee-manas-ai-tukan which has to be paid by the family of bridegroom, in the society when kabon-sai and kabon-tama is practiced, there are also sanctions for those who are guilty to compensate their victims. However, the society considers that settling societal problems through formal judicial process will not give them fines paid by the perpetrators and their descendants to the family of the victims and their descendants.[7]

The situation is yet to be exacerbated by the fact that majority of the respondents did not know the roles of the PNTL as well as judicial actors in Timor-Leste. In some cases of criminal acts, the society applied traditional mechanisms to fill the gap of inefficiency of PNTL and its flexibility in responding to the report of cases of violence against women.

Settling cases of gender based violence through formal judicial systems

There are some issues worth noting in relation to settling the cases of gender based violence through formal judicial systems thus far. They are:

a. Lack of understanding of the society on the different formal judicial systems applied in the country in comparison with the ones applied during Indonesian occupation. There are several underlying reasons for such situation. Firstly, the people understood that it is the PNTL who is responsible for the investigation of a reported case. However, they do not know that it is the office of public prosecution who carries out investigation after a criminal case is reported to the office by PNTL or any members of society, or even victims. Secondly, domestic violence which is a form of violence against women is now a public crime, whereas in Indonesia it is seen as a civil case. Many PNTL officers know the legal provision in relation to domestic violence but they still hesitate to implement it, especially at sub-district level where they are far from PNTL district headquarters.

b. To date, it is the PNTL who decides to close up criminal cases reported to them by members of the society or any criminal cases known to the PNTL. It is the public prosecution that should test each criminal case based on the report of the society or PNTL to be followed up by the office. In the cases of violence against women, particularly in cases of domestic violence, often times the officers of PNTL to subjectively return it to the family to be settled in a familiar way and in line with existing traditional mechanisms.

c. PNTL also tends to let and close petty crimes without informing the parties involved, especially the victim. There are even PNTL officers who suggested mediations for cases of small-scale crimes. The obedience of the PNTL officers to traditional mechanisms as well as traditional leaders makes the PNTL as an institution getting weaker in its roles as formal law enforcement institution. The power of being a lia-na'in is inherited from one generation to another, so is the traditional regulations as well as their sanctions. There is a widespread belief that if tradition is not obeyed, then the transgressors would be cursed, get sick, become insane, die or unable to have children and other economic misfortunes.[8] There is also a belief that by criminalizing domestic violence and other forms of violence against women the roles of lia-na'in and then the culture of the country are being reduced.

d. Lack of willingness and zeal to bring changes and protection to women's position in the society is shown by many parts: members of the society who are men and adult women, chiefs of aldeias and sucos, members of Suco Council, lia-na'in, district and sub-district administrator or vice administrators and even PNTL officers. [9]

e. Traditional mechanism is relatively quickly accessed compared to formal justice system in terms of settling societal problems.

f. There is discrepancy in understanding violence against women among the PNTL officers and legal measures to be taken in relation to the violence against women.

g. Shortage of facilities and number of PNTL is far from sufficient to deal with crime, to serve and to protect the population in terms of security. This issue indicates that the existence of the PNTL is not so strongly recognized in comparison with the presence of traditional elder leaders or lian-na'in.
h. It is also worsened by the fact that the witness for cases of violence against women is scarce. For women in remote villages who do not have reliable and regular information, dealing with judicial processes is something that scares them.

Efforts and initiatives of the society in relation to gender based violence

Efforts and initiatives in the prevention of gender based violence and handling of cases through formal judicial processes are facilitated by NGOs. In four locations where the study was conducted there was no NGO focused on the issues of violence against women and awareness building of gender equality. NGOs presented on the base tended to focus on economic generation of the family such as production and market of traditionally woven clothes (tais); without integrating gender issues in it. At suco level, Suco Council, as a local governance organization tend to prioritize economic issues for women, for instance proposal writing to NGOs as part of fundraising to support the production of traditional clothes and locally made snacks.[10]

One initiative needs to be strengthened is the unity of victims of domestic violence in the town of Suai which was supported by Fokupers. Some of its members such as Beatriz da Costa and Angelita Nunes helped other victims together with Fokupers in dealing with their cases by sharing of their

experiences. The assistance provided to other victim is in the forms of psychological support to victims, information on formal judicial processes, and to accompany them to see the local office of public prosecution for the purpose of investigation and hearings, as well as help setting micro-economic levels of tais production. Both of them often take part in Fokupers' activities and other NGOs in workshops and discussion forums on issues concern women and human rights.[11]

Other efforts and activities that are noticeable in Covalima district isuma mahon or shelters for victims of violence against women which was built by Centro Esperansa bá Feto (Center for Women's Hope) which is affiliated to the local church. In Oecusse, Forum Peduli Wanita Oecusse (FPWO) provides an uma mahon or shelter. However few organizations said that for one year the shelter has been inactive to provide service to victims. Whereas in Oecusse, there is a tendency that only NGOs focused on the issues concern women and human rights by doing awareness building in the community.

Community's recognition on the works of NGOs

Majority of the respondents of the study said that they did not know any NGOs working with women issues, as well as uma-mahon (shelter) and uma-tránzitu (transit house) and other service facilities and other assistance provided by government and NGOs to victims of violence against women. The comments that arised about NGOs are complaints about their human rights training. A focus group discussion involving men in Naimeco village in Pante Makassar and Bobometo village in Oessilo in Oecusse and similar discussion held in Taroman village of Fatululic Covalima indicated that during such trainings young people were encouraged not to be responsible for their own youth delinquency.

NGOs' Strategies

All NGOs working in the area of gender issues, youth and violence against women have one agenda in common, in addition to their own programs, such as:

- a. Dissemination of booklets, pamphlets, brochures, pins, stickers, posters that contain materials on anti-violence against women produced by their own organizations, Secretary of State for Promotion of Equality as well as by national networks located in Dili.
- b. Make use the commemoration of International Women's Day (8 March), National Women's Day (3 November) Rural Women's Day as days dedicated to national campaign bearing the same theme. A Gender Focal Point officer in Oecusse said that SEPI has a good cooperation with NGOs and local government in the celebration of those days concerning women.[12]
- c. National 16-day Anti Violence Campaign has been a national annual agenda, both for the government through SEPI and NGOs. The 16-day national campaign is done simultaneously in all the districts of Timor-Leste with the central topic fighting against violence against women. The national campaign in 2010 was focused on the Law Against Domestic Violence which was done through discussions involved local government officials from district administrators to chief of aldeias with the local community.
- d. Public education is the main strategy used by NGOs whose objectives are to raise the awareness of public on issues relating to violence against women and at the same time to introduce national legal processes with the actors of judicial process involved. The target of the public education is chief of aldeias, chief of suco, members of Suco Council, young girls and young men who have reached their puberties and victims of violence against women. For instance, mobile discussion

program of FFSO is done 6 times a year; Centro Feto had discussions on CEDAW to 54 male members of Suco Council and 82 female members of Suco Council in Oecusse, a discussion which was supported by UNIFEM.

e. Mentoring and legal aid for victims of violence against women is carried out by FFSO in Oecusse and LBH in Covalima. The activities helped organizations such as Fokupers in Suai who do not have their own lawyer. However, a lawyer of FFSO said that there is a new regulation issued by the government saying that all lawyers in Timor-Leste are obliged to take part in a legal training course before they get licence to be lawyers within the jurisdiction of Timor-Leste. With the decree, all lawyers working with NGOs including FFSO will not have any licence to accompany the victims before they finish the course whose duration is two years. To date, the Asia Foundation is developing paralegal programs in every suco in Timor-Leste. In Oecusse itself there are two paralegals in majority of the sucos and some have one paralegal instead. These paralegal staff facilitated lawyers with legal cases found on their villages. They can sit together with chief of village in finding solution to civil cases however they cannot function as mediators.[13]

f. Networking is also a strategy of NGOs in Covalima and Oecusse districts to work with issues related to violence against women. In the district of Covalima, NGOs such as VSS of JSMP, Justice Facility, Fokupers together with Ministry of Social Solidarity, Gender Focal Point, Oxfam, Ministry of Education and PNTL's VPU and others signed a Memorandum of Understanding (MoU) of Victim Support Networking (Rede Suporta Vitima). The network is now active in Suai and has good coordination with all the members of the network, as well as with the office of local public prosecutor, local hospital, and PNTLs' VPU in dealing with initial treatment to victims, transportation, taking victim to a temporary shelter which is safe and secure for victims up to legal processes at the court. The same networks have been built in Oecusse, Baucau, and Dili.

The Ministry of Social Solidarity has also facilitated Network for Child Protection. The network is more focused on domestic violence against children. Similar to the network for victim support, the child protection networks involve cross-cutting government ministries, the police and NGOs.[14]

Recommendations

Following is some recommendations to be considered by Oxfam, international organizations and donors. Please note that these recommendations are made not in the order of priority.

a. NGOs working in partnership with Oxfam tackling issues of violence against women should make their commitments to increase capacity of their staff on gender issues before they were dispatched to carry out their works. They should be coupled with gender and violence against women trainings, mentoring and regular evaluation from Oxfam to its local partners with adequate time allotment, financial resource and committed and responsible staff for these activities. The culture of discussion and reading has to be cultivated in each organization. The recommendation is considered important by majority of the NGOs involved in the study.

b. Learning process and regular mentoring for future facilitators who are knowledgeable in the local issues concerning women and its relationship with violence against women and other social and structural related problems. Subjects on legal principles and formal legal processes in Timor-Leste should also be included in the training. For instance, violence against women and its relationship with Timorese Penal Code, Law Against Domestic Violence, CEDAW, food security and issues on land and housing rights which should be focus of advocacy strategy for Oxfam.

- c. Oxfam should also be able to produce training material and modules on violence against women, gender issues in general and other topics that are relevant to the learning and mentoring processes of Oxfam's staff and its local partners. Training materials and modules can be graded from rudimentary understanding of gender to gender issues internationally in the areas of health, education, labour, social law, and so forth. The materials and modules have to be open in nature so that there are spaces for others to develop materials and modules according to local conditions in a language easily understood by the local community of users.
- d. Documentation and management of cases which should be well organized at the levels of court, public prosecution, PNTL institutions, Ministry of Social Solidarity, and particularly NGOs dealing with cases of violence against women. Oxfam can help in creating documentation and management of cases in a simple user-friendly manner involving both the partners of Oxfam and beneficiaries at large.
- e. Oxfam should facilitate funds for the dissemination of information surrounding the Law Against Domestic Violence. The fund and spread of the information can be seen as supporting facility for organizing and awareness raising at the grassroot level in regular informal discussions by partners of Oxfam. The fund should also be given primarily to establish or to support youth organizations such as the Association of Men Against Violence(AMKV), Centro Juventude, Klivan Atoni Anti Violencia to work together on issues affecting gender and gender based violence.
- f. Advocacy Unit of Oxfam in Dili should continue with advocacy in national policy-making, both policy-making of SEPI and other ministries responsible for the issues of land and housing rights, health, food security, and climate change adaptation all of which become focused issues, as well as Gender Focal Point at sub-district and district levels.
- g. A more focused research on violence against women in the areas where Oxfam and its partners operate, for instance within the area of work of JEFin Covalima as well as with Hadomi Progresso in Naimeco village in Pante Makassar, and so forth. Similarly, the research can be regarded as a reflection paper for Oxfam and its partners in the implementation of gender perspective, gender mainstreaming, gender budget and gender analysis in programs and for the greater benefits of the project and/or programs beneficiaries.

In order to get more information and full report of the study in bahasa Indonesia please contact Policy and Advocacy team of Oxfam in Timor Leste through this contact details:

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