

LALETEK PROJECT MANUAL

Strategic Community Peacebuilding in Practice

PRODUCED BY CRS TIMOR-LESTE



Acknowledgements

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Catholic Relief Services

228 West Lexington Street
Baltimore, Maryland 21201-3413
1.888.277.7575
www.crs.org



Strategic Community Peacebuilding in Practice

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Authors

Nell Bolton

Catholic Relief Services
Regional Technical Advisor for Peacebuilding

Liliana Amaral

Catholic Relief Services
Project Manager: Peacebuilding

Project Managers

Catharina Maria

Laletek Project Director

Liliana Amaral

Laletek Project Technical Advisor

Sr. Clare Garcillano, SPC

DJPC Dili Director

Eugenia Urania Correia

Laletek Project Coordinator at DJPC

Florentino Fernandes

Laletek Project Community Liaison Officer

Maria Jose Carvalho Soares

Laletek Project M&E Officer

Layout and Design

Solveig Bang

Production

Bang Magnusson

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Executive summary

PURPOSE OF THIS MANUAL

This manual is based on the lessons learned and good practices developed by CRS and its partners through the implementation of the **Laletek**, or bridge, project in Dili, Timor-Leste, from 2010 to 2012. Funded by USAID's Office of Conflict Management and Mitigation, **Laletek** was a people-to-people peacebuilding project with the goal of reducing violent conflict between opposing groups in targeted areas of Dili. The multiple facets of the **Laletek** project combined to achieve significant improvement in social relations in these communities.

By offering an example of strategic peacebuilding at the community level, this manual is intended to be useful for peacebuilding practitioners in Timor-Leste and elsewhere who are looking for practical support in taking concepts and principles from theory to action. It will also be useful for community development practitioners seeking to implement conflict-sensitive and conflict-responsive approaches.

The examples in this manual are drawn from one project in one setting; they are not meant to be universally applicable. Nevertheless, the practices and tools are adaptable to different contexts, and can help practitioners design locally responsive strategies.

HOW TO USE THE MANUAL

Each chapter of the manual highlights the practices found to be most effective at different stages in the implementation of the **Laletek** project, from start-up to program closure. Chapter headings provide a summary of the key principles and practices relevant to that phase; readers are also referred to tools and templates available in the annexes.

Readers can follow the chapters in sequence in order to understand how the varied Laletek strategies all led towards the primary goal of bringing opposing groups together to find non-violent solutions to their problems. Alternatively, the **table of practices, annexes and resources** found on **Page 6** will help readers to navigate the manual and focus on the practices or phases most relevant to them.

AIM OF MANUAL

- Show the rationale behind the strategies that were chosen
- Share the methods and tools that were used
- Examine how they worked in practice



RESOURCES AND REFERENCES

A crucial theoretical guide for the **Laletek** project was *Reflective Peacebuilding: A Planning, Monitoring, and Learning Toolkit**. As mentioned at several points in this manual, *Reflective Peacebuilding's* Four Dimensions of Conflict Transformation theoretical framework helped to inform the project baseline and to guide team learning.

A second key reference for readers of this manual is *People-to-People Peacebuilding: A Program Guide***. It describes the key concepts in people-to-people, or P2P, peacebuilding. P2P programming is characterized by “bringing together representatives of conflicting groups to interact purposefully in a safe space” (6). It “break[s] down the barriers between the groups by re-humanizing the other, fostering empathy and mutual understanding, building trust, and creating relationships” (5) that lead to “positive interaction” (25).

It is hoped that readers will find in the **Laletek** manual accessible illustrations of many of these concepts, such as the need to be responsive to timing and flexible in the face of “shifting incentives”; the importance of participatory analysis and design and of engaging the “strategic ‘who’”; the role of project staff in developing community trust; the variety of avenues for bringing conflicting groups together around shared interests; and the utility of cultural events for “magnifying results.”

{ a note on terminology }

ACCOMPANIMENT

This manual makes reference in several places to **accompaniment**, by which is meant a process of walking and working side-by-side with community members and leaders, supporting them to make decisions and take action, and going at their pace so that they take the lead. Accompaniment involves assisting in the planning of initiatives, providing encouragement and guidance in their implementation, and assisting with reflection on, and learning from, these initiatives.

P2P GUIDELINES FROM USAID GUIDE

1. Conduct conflict analyses and articulate the program hypothesis
2. Ensure an inclusive and participatory design
3. Design a purposeful and responsive P2P program
4. Select the implementing partner carefully
5. Engage the strategic “who?” and decide “how many?”
6. Foster the willingness to interact and strengthen the capacity to constructively engage
7. Identify safe spaces
8. Remain responsive to P2P program timing
9. Convene around shared interests
10. Sustain P2P linkage
11. Magnify results
12. Use mixed-methods approaches
13. Select thoughtful indicators
14. Disseminate, feedback, and engage in a learning process

Cross-cutting challenges:

1. Do no harm
2. Maintain realistic expectations
3. Track shifting incentives

*John Paul Lederach, Reina Neufeldt, and Hal Culbertson (2007) Joan B. Kroc Institute for International Peace Studies, University of Notre Dame, Catholic Relief Services
**USAID/DCHA/CMM (2011)

I Introduction

THE LALETEK PROJECT

Laletek was a two-year, \$684,000 USAID/CMM-funded people-to-people peacebuilding project with the goal that “opposing groups in targeted *aldeias* (hamlets) reduce violent conflict with each other.” Working in 22 *aldeias* in six *sukus* (villages), the project had two strategic objectives:

- **Opposing groups in targeted *aldeias* develop healthy relationships with each other.**
- **Opposing groups in targeted *aldeias* collaborate non-violently to manage and maintain existing, new, or renovated local infrastructure.**

The project was based on **three theories of change** in support of its goal:

1. If opposing groups learn more about one another’s experiences, then they will be more willing to see each other as human beings rather than as enemies to be vilified.
2. If opposing groups see each other as fellow human beings, then they will be more willing to focus on what connects rather than what divides them.
3. If opposing groups are willing to connect and work constructively together on issues of collective interest, then they will be less likely to engage in acts of violence against one other.

These theories of change took shape in a multi-faceted approach that included:

- **Community capacity-building and training**
- **Accompaniment in identifying and resolving community conflicts**
- **Funding for small infrastructure projects planned and implemented in a collaborative fashion among opposing community groups**

Each of the complementary strategies—explained in detail in the manual—would have been insufficient on its own, yet worked together to produce substantial changes in the target communities in the two-year time period: by end of project, 18 of the 22 *aldeias* were deemed to have successfully addressed community conflicts, two were in progress, and only two were unsuccessful.

PROJECT AT A GLANCE

- Two years
- \$684,000
- 22 hamlets
- Six villages

By the end of the project:

- 18 of the 22 hamlets were deemed to have successfully addressed community conflicts
- Two were in progress
- Two were unsuccessful



93%

of focus group members reported that relations among opposing groups in their community were more positive than at the start of the project

Meanwhile, 93% of focus group members reported that relations among opposing groups in their community were more positive than at the start of the project. In all but one *aldeia*, only 2% reported any conflict in their communities. According to the final evaluation, in several cases the project “shifted previously seemingly intractable attitudes to remarkable dividends.”

KEY INSIGHTS FROM LALETEK

The wide range of interventions described in this booklet all point to a few key insights:

Stay focused. Part of **Laletek**’s success is that it did not lose sight of the envisioned goal: for opposing groups to sit together, discuss their problems, and find a common resolution. Activities were carried out not for their own sake, nor according to pre-determined schedules, but only if and when they contributed to the project goal of bringing opposing groups together.

Community ownership is paramount. Overwhelmingly, a strength of **Laletek** was the degree of community ownership the project was able to create. Community ownership drove the project, rather than pre-determined project plans and schedules. Team members were consistent in encouraging communities and leaders to take the initiative in addressing their own issues. This was demonstrated throughout the project, including in conflict mapping and monitoring, reconciliation dialogue, and small infrastructure project planning.

Relationship-building was a key strategy to building this ownership, as were creativity and flexibility in community engagement and problem-solving, and patient persistence. The project also worked strategically to cultivate relationships with a variety of forms of leadership and influence, including youth and women.

* * * * *

Staff reflections were supplemented by details and examples from the project’s quarterly reports and mid-term and final evaluations. USAID’s people-to-people peacebuilding principles were consulted in the final review of the manual to ensure that the lessons shared align with accepted best practice.

MANUAL DEVELOPMENT PROCESS

To develop this manual, a workshop was conducted with project staff to gather their input on key lessons learned in project implementation. Topics discussed included:

- Approaches and tools that were helpful when first entering communities.
- Approaches and tools that helped to increase community participation.
- Approaches and tools used to deal with problems as they arose.
- Process for exiting communities.
- Approaches and tools used to share ideas and information among team members.



TABLE OF PRACTICES, ANNEXES AND RESOURCES

PRACTICE	RELEVANT PHASE/S	RELEVANT ANNEXES/RESOURCES
1. Staff qualifications and recommended training list	Building a team	Annex A. Trauma healing session for staff Page 36.
2. Strong internal communication	Building a team	
3. Team learning and support	Building a team	Four Dimensions of Conflict Transformation analytical framework Page 12.
4. Relational community entry	Getting started	Baseline study report. Request a copy from the Head of Programs for Timor-Leste TL_PMC@global.crs.org
5. Code of Conduct	Building a team Getting started Community engagement	
6. Strengthening local peacebuilding infrastructure and leadership	Getting started Community engagement Community peacebuilding	
7. Participatory conflict and resource mapping	Getting started Community engagement Community peacebuilding	Sample community map. Page 18.
8. Transparency	All	
9.1. Conflict identification, mediation, and negotiation	Community peacebuilding	
9.2. Active Non-Violence (ANV) training	Community peacebuilding	Active Non-Violence training guide. Request a copy from the Head of Programs for Timor-Leste TL_PMC@global.crs.org
10.1. Traditional conflict resolution mechanisms	Community peacebuilding	Annex B. Peace pact process. Page 41. Annex D. Framework for peace pacts. Page 51.
10.2 The arts as a unifying tool	Community peacebuilding	
11. Public legal education	Community peacebuilding	Community interactive theater flyer Page 26.
12. Small community infrastructure projects	Community peacebuilding	Integral Human Development framework Page 29. Annex C. Small community infrastructure project terms of reference. Page 46.
13. Handover and delivery of project materials	Program closure and exit	

II Building a team

Key lesson	Staff who model the project's values reinforce credibility and earn trust.
Key practices	1. Staff qualifications and recommended training list 2. Strong internal communication 3. Team learning and support
Resources	Annex A. Trauma healing session for staff. Page 36.
See also	Practice 5: Code of Conduct. Page 15. Four Dimensions of Conflict Transformation analytical framework. Page 12.

The personal qualities and practices of the peacebuilding team are integral to a program's success or failure. Staff can make as much impact through their modeling—or failure to model—the vision and values of the program as through their actual activities.

The practices below help in building a strong team, keeping the team moving forward together, and supporting a learning environment.

When a drunken young man ran into a training session wielding a knife in one hand and a machete in the other, claiming to be a “tiger looking for my prey,” **Laletek** training staff remained calm. As the man headed straight for the facilitators in the front of the room and drove his knife into the flip chart, the Laletek trainer kept silent and looked him in the face. While some in the room panicked and fled, others followed her example and remained quiet. After using his machete to stab the program banner reading “Justice and Peace,” the young man fled.

The trainer then met with the community chief, whose later discussions with the young man led to an apology, a long conversation about the struggles he faces, and his eventual participation in some of the project peacebuilding activities.

Meanwhile, training participants commented on the example set by the facilitator of how to react to violence without using violence: First, **control your emotions and calm yourself, and then be patient and engage in dialogue**. Said the Laletek staff: “We recognize that we are part of the community and the young man is too. We have to work things out.”



How to react to violence without using violence: Control your emotions and calm yourself, be patient and engage in dialogue

PRACTICE 1: STAFF QUALIFICATIONS AND RECOMMENDED TRAINING LIST

Some **competencies** required for peacebuilding field staff include personal qualities:

- **Ability to establish relationships** with a wide range of community leaders through listening, patience, and demonstrating respect.
- **Prior community knowledge and credibility** is a plus.
- **Familiarity and rapport with the key conflicting groups;** understanding of how to approach and communicate effectively with them; empathy for their concerns.
- **Emotional maturity.**
- **Ability to be non-partisan.** Be cautious of any political ambitions that may influence staff members' approach or community perceptions of them.
- **Interest, commitment, and passion for peacebuilding.** Staff whose personal goals are similar to the project's will be easier to train on the specific strategies.
- **Willingness to learn and grow,** especially as a member of a collaborative team. This includes openness to working at a community's pace, thus empowering people to resolve their own problems.

Important **training / workshops** to consider for the staff include:

- **Peacebuilding concepts:** Make sure that all staff understand the project's theories of change and how the activities intend to contribute to desired results.
- **Do No Harm (DNH) principles:** Case studies can help staff understand how to translate DNH principles into their day-to-day field work and prevent interventions from aggravating conflicts.
- **Mediation and negotiation:** Field staff in particular may be called upon to design, implement, or accompany conflict transformation processes and will need strong technical skills to do so effectively.
- **Trauma healing:** Staff may experience the same traumas as community members, and may be placed in risky situations that threaten their personal safety. In addition, staff may be exposed to secondary trauma through their work. Helping them to practice self-care, process their own trauma, and support one another is crucial.



Be cautious of any political ambitions that may influence staff members' approach or community perceptions of them

See also Annex A Trauma healing session for staff. Page 36. Note that this should only be conducted by a qualified trainer with expertise in this area.

PRACTICE 2: STRONG INTERNAL COMMUNICATION

Because community dynamics can change quickly in a conflict setting, sharing information and learning among team members is essential. This allows all members of the team to respond constructively, in a unified fashion, and with awareness of local sensitivities.

Methods to strengthen internal communication in a volatile setting include:

- **A clear set of key messages:** Ensure that the team understands the core messages the project is trying to communicate in all of its activities, and practice applying the messages in different situations. This will give consistency to the project even when the context changes. Each time a new activity is introduced, ensure that all staff can explain the activity in a way that reinforces the key messages.
- **Field reports:** Making a practice of documenting field discussions and observations assists in handover among staff. It also helps team members to keep track of different voices and interests in the community. These records can also help remind community members of previous discussions and agreements.
- **Stakeholder lists:** Building shared knowledge about the key people in each target community can be an important complement to conflict maps (See Chapter IV) and can help ensure that project strategies take key actors into account. Adding to the lists as the project evolves helps to keep track of changing dynamics.
- **Consistency of staff meetings:** Weekly meetings enhance information-sharing among team members, and allow for joint problem-solving.

See also Practice 5: Code of Conduct. Page 15.

WHAT? WHEN? WHERE? WHY? HOW?

The **Laletek** team debriefed weekly using the **4Ws + H** (What, When, Where, Why, How). Because the activity timeline was tailored to the needs of each *aldeia*, staff encountered different challenges in different places at different times, and benefitted from working together to refine their unfolding approach.

In **Laletek**, event slogans supported the project objectives:

- **For training and dance competitions:** “Timorese Culture is a Culture of Peace.”
- **For infrastructure projects:** “Let’s maintain peace, build our *aldeia*, and improve our lives together.”
- **For legal education:** “Peace: My Right, My Responsibility.”



Each time a new activity is introduced, ensure that all staff can explain the activity in a way that reinforces the key messages

PRACTICE 3: TEAM LEARNING AND SUPPORT

Opportunities for learning and peer support are vital for a strong team.

Allocate tasks to staff based on their strengths and skills, but also **pair less-prepared staff with more experienced colleagues for accompaniment and mentoring**. This helps to ensure continuity and quality even in short-term or fast-paced projects. Initial accompaniment of field work can also help ensure that Do No Harm analysis is done.

Making a systematic practice of **evaluating** every activity—even in a simple **debriefing** conversation among team members on the way home—is essential to ensuring that project members are constantly adapting implementation to what they are learning.

Because of the personal emotional pressures of community peacebuilding, creating opportunities for **team members to support and encourage one another** is extremely important. Monthly meetings to review progress can become occasions to **celebrate achievements**, even as plans are adjusted based on community needs. Staff often work long and erratic hours in order to be responsive to community changes, so managers should emphasize and provide supports for **self-care** and a **balance** of schedules.


Peacebuilding theoretical frameworks provide structure and meaning to sometimes-overwhelming experiences of community conflict dynamics.

See also Four Dimensions of Conflict Transformation analytical framework. Page 12.

Laletek used as an analytical guide the Four Dimensions of Conflict Transformation framework—personal, relational, structural, and cultural—from the *Reflective Peacebuilding** manual. This framework informed the baseline study as well as the mid-term and final evaluations, and provided the project team with a way to reflect on different levels of transformation in the communities where they worked.


*John Paul Lederach, Reina Neufeldt, and Hal Culbertson (2007) Joan B. Kroc Institute for International Peace Studies, University of Notre Dame, Catholic Relief Services

III Getting started



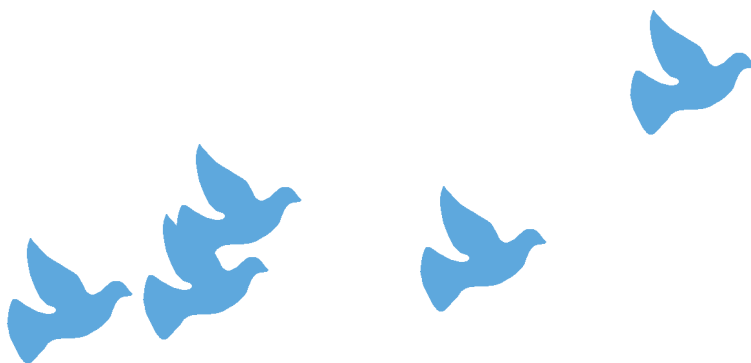
Key lesson	Listen and learn deeply before initiating activities.
Key practices	4. Relational community entry 5. Code of Conduct
Resources	Four Dimensions of Conflict Transformation analytical framework. Page 12. Baseline study report. Request a copy from TL_PMC@global.crs.org
See also	Practice 7: Participatory conflict and resource mapping. Page 17. Sample community map. Page 18.

Initial relationship-building can be crucial to a project's integrity and success. Not only does it help create the involvement and support of a wide range of community members, but a thorough getting-to-know-you phase helps to ensure that the project is working strategically; that is, with the right people on the right issues.



Laletek invested significant time and energy in **getting to know each target community** and in allowing the community to get to know Laletek.

The baseline study provided a platform for this in-depth intelligence-gathering and relationship-building, using the methods described below. The **Four Dimensions of Conflict Transformation** analytical framework (**Page 12**) lent structure to the information-gathering and analysis process, helping the team to make sense of what they were learning.



ANALYZING THE FOUR DIMENSIONS OF CONFLICT TRANSFORMATION

The Four Dimensions of Conflict Transformation framework can be applied to analyze how conflicts have changed the community in personal, interpersonal, structural and cultural dimensions. It also can help peacebuilders to define the changes they seek as the goals of conflict transformation and peacebuilding programs. The four dimensions are linked and are equally important, although each program may focus on them differently. The Laletek project emphasized the relational dimension, without neglecting the other three. The table below illustrates how Laletek used the Four Dimensions as the analytical framework for its baseline study report.

The Personal Dimension generally involves two main categories:

1) **Attitude** – the way people think about (often unconsciously) and approach a topic, situation, or relationship, and 2) **Behavior** – the way people actually behave, act, respond, express themselves and interact with others. Attitude and behavior are often linked; they can contribute to conflict transformation or exacerbate violent conflicts.

The Relational Dimension refers to people who have **face-to-face relationships and are interdependent in everyday settings** such as family, school, work, neighborhood, and local communities. It also includes other relationships that are important – **meeting with the other side/opposing side in a conflict**, perhaps the local or national leaders, representatives of community, religious, martial arts or ethnic groups. Many aspects of direct relationship may affect conflict and peacebuilding.

The Structural Dimension refers to relational patterns that involve and affect whole groups and power dynamics between those who hold the power and the marginalized. This includes: 1) **Social conditions:** disparity, inequity and discrimination of a certain group, 2) **Procedural patterns:** transparency, equality, participation and fairness, and 3) **Institutional patterns:** access and historical patterns.

The Cultural Dimension refers to deeper patterns (often less conscious) related to how people within a group, a community or a nation make sense of things, understanding conflict and its appropriate response. Culture is embedded in all three of the other dimensions, and may be more difficult to isolate for monitoring and evaluation purposes. A *suku*, *aldeia*, clan and group has its own culture that might contain aspects that contribute in both destructive and constructive ways to conflict transformation.

These four dimensions can help peacebuilders to articulate the changes at different levels when violent conflict occurs, and also help define what changes are sought as goals in conflict transformation and peacebuilding programs. The four dimensions are linked, and equally important.



4 Dimensions of Conflict Transformation

- Personal
- Relational
- Structural
- Cultural

*John Paul Lederach, Reina Neufeldt, and Hal Culbertson (2007) *Reflective Peacebuilding: A Planning, Monitoring, and Learning Toolkit*. Joan B. Kroc Institute for International Peace Studies, University of Notre Dame, Catholic Relief Services

Findings of the Laletek project baseline study on the four dimensions at the *aldeia* and *suku* level:

PERSONAL DIMENSION	RELATIONAL DIMENSION
<ul style="list-style-type: none"> • Strong solidarity, social connections and mutual support, but only when there is death/disaster. • Strong sense of family and belonging (to a martial arts, ethnic, religious, or party group, etc.) that is positive but at times turns into blind faith leading to prejudice, mistrust, divisions and revenge. • High interest, commitment and discipline for sports and arts, but often wait for external support to initiate. • Low level of social cohesion, solidarity and cooperation as most communities in Dili are newly-formed. • Social jealousy and dependency has arisen as a result of inequalities, cash handouts and poor access to basic services. • Community leaders generally have high commitment, but are not getting enough support to perform all their roles. 	<ul style="list-style-type: none"> • The community is rich in social groups, but they are often very informal and not very strong. • A mechanism to register martial arts groups and visitors has improved communication and reduced conflicts. • Low level of collaboration among community members, and with their leaders. • Tension and lack of communication between youth groups and neighboring <i>aldeias</i>. • Incidents of domestic violence have increased. • Not all <i>sukus</i> discuss security concerns, any development needs and opportunities in regular meetings. • Families' elders usually negotiate to resolve a conflict. The <i>aldeia</i> chief, <i>suku</i> chief and parish priest are the next choice to help mediate a conflict. • Some <i>sukus</i> have internal <i>suku</i> law, but not all implement it.
STRUCTURAL DIMENSION	CULTURAL DIMENSION
<ul style="list-style-type: none"> • Perceived differences in contribution to the independence struggle created divisions and stereotyping between the <i>lorosae</i> (easterners) and <i>loromunu</i> (westerners)*. • Perceived and actual disparity in access to resources and power. Reintegration package given to the displaced deepened this gap. • Lack of government regulations to manage conflicting interests, or lack of socialization and implementation when laws do exist. • Culture of impunity, as there are a lot of pending criminal cases. • Power struggle between former and new community leaders, linking also with their parties. • Lack of financial incentives and technical support for community leaders, preventing them from performing their jobs well. 	<ul style="list-style-type: none"> • Strong sense of hierarchy impedes meaningful participation and development, especially for women and youth. • Harsh words and physical punishment used in disciplining children instill violent behavior. • Cultural shift is observed; youth beginning to disrespect adults. • Traditions are crucial but can be burdensome. While ceremonies are effective for conflict resolution, external support might reduce their significance. • Arbitration, instead of win-win solution mediation, is still often used. • Gaining respect and defending honor are used as reasons to fight. • High superstition and low education result in accusation of black magic that sparks conflicts. • Ultimate identity lies in connection with <i>uma lisan</i>**

* *Lorosae* and *loromunu* literally mean 'sunrise' and 'sunset', but in this case mean people from the east and people from the west of Timor-Leste***Uma lisan* is a traditional sacred house essential to ancestor ceremonies and the keeping of ancient artifacts. Globalism Research Centre, RMIT University, Melbourne, 2009

PRACTICE 4: RELATIONAL COMMUNITY ENTRY

4.1 Identifying and building relationships with key parties

Taking the time to meet with a strategic range of community groups and key leaders before planning activities is extremely important as a means of identifying the key parties driving or helping to resolve conflict. This phase also allows time for community members to learn more about the proposed project and the people behind it before they agree to participate. Ideally, they can give input on tailoring the project to best support their community. Each meeting also gives the project team a chance to ask who else they should be meeting with, to ensure that they have consulted all key groups—both those able to contribute positively, and potential spoilers—and to better understand different parties' interests, concerns, and level of influence.

4.2 Identifying community issues

The relationship-building process also gives project staff a more concrete understanding of each community's specific conflict issues—Among whom? Over what? Where?—and shared priorities that could form the basis of potential connector projects.

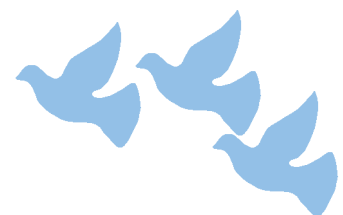
During the **Laletek** baseline study, **preliminary community resource and conflict maps** were developed in a participatory manner. As participants identified development challenges and conflicts in their area, facilitators asked how the **Laletek** project could support them to address these issues. The project resisted the temptation to move too quickly to solutions, before building a shared understanding of the problems.

Allowing this phase to guide detailed implementation planning was a key strength of **Laletek**, which did not simply work along main conflict lines, but dug deeper to learn the subtleties of each locality's conflicts and their links with the primary conflict issues.

Laletek initially consulted with **community, youth, and church leaders**. Given the focus on opposing groups resolving conflict, **Laletek** met first with **formal authorities** to gain approval, but quickly thereafter also met with **leaders of the primary opposing groups** in each community. Formal and informal leaders gave guidance on organizing focus group discussions with different sets of community members as needed. **Laletek** made a point of always meeting with **women's groups** to ensure their voices were heard.

With this understanding, **Laletek** was strategic in selecting participants for key project activities. Rather than rely on community leaders to select participants, or simply concentrating on numbers, project staff invited participants for committees and training based on what they could contribute to help resolve the conflict.

*See also baseline study report. Request a copy from TL_PMC@global.crs.org
Sample community map. Page 18.*



PRACTICE 5: CODE OF CONDUCT

- A Code of Conduct is an important accountability mechanism, both to one's own organizational vision and values and to project participants in the community.
- Developing a joint Code of Conduct between the implementing organization/s and the community supports clear communication and good working relationships among all parties.
- At a very basic level, it communicates to the project team that it has the community leadership's knowledge and approval to proceed.
- A Code of Conduct outlines expectations of project staff—for example, that they will abide by Do No Harm principles, and what to expect from the staff in terms of coordination and information-sharing—as well as the roles and responsibilities of community members. For example, the active part they will play in the project and that they will assure the security of the project staff.
- Naming these expectations early in the project can mitigate against future misunderstandings. Formalizing the Code of Conduct in writing provides a good reference for when relationships become strained.
- The Code of Conduct also strengthens internal team communication. It binds all staff to a shared set of principles, and serves as a guide to help staff keep their own and others' behavior aligned with the project goals.

In **Laletek**, the idea of a **Code of Conduct** was introduced in the very early consultative discussions. By the time it was signed, it was tailored to each community situation, as follows:

- A sample template was developed by project staff to provide a starting point and ensure consistency among target locations.
- Project staff met with key community leaders—the *aldeia* chief first, then the Community Peace and Development Group (**See Chapter IV**)—and worked collaboratively to clarify expectations and modify the Code as needed.
- The group discussed and agreed on mechanisms for responding to abuse or violation of the Code of Conduct.
- The Code of Conduct also included the project end date.
- Each final Code of Conduct was signed by the *aldeia* chief and **Laletek** staff.



IV Community engagement

Key lessons

(Remember to listen and learn deeply before getting started)

- Community ownership drives project implementation and timetable: if the time is not right, wait!
- As much as possible, work through existing structures to increase sustainability.
- Consistently look for ways to transfer project staff skills and roles to community.
- Be strategic about who you engage: work through formal and informal leaders.
- Keep methods and materials simple, straightforward, and tailored to the community level.
- Strengthen local community conflict resolution potential and mechanisms rather than imposing 'external' processes.

Key practices 6. Strengthening local peacebuilding infrastructure and leadership
7. Participatory conflict and resource mapping
8. Transparency

Resources Sample community map. Page 18

Effective and strategic community peacebuilding is built on a foundation of inclusive consultation, not only at the beginning of a project but throughout the process.

At each phase, priority should be given to listening to the community, and intentionally seeking out different voices to triangulate information and identify windows of opportunity. Community perspectives and priorities set the agenda for each subsequent meeting and activity. For sustainability, project closing should also be planned through consultation with all stakeholders.

PRACTICE 6: STRENGTHENING LOCAL PEACEBUILDING INFRASTRUCTURE AND LEADERSHIP

Creating or strengthening existing local leadership teams can be an effective way to ensure continuity of peacebuilding efforts at the local level, as well as help to build a platform for ongoing collaboration by diverse community representatives.

Input gathered by **Laletek** during the mid-term evaluation—which used **Most Significant Change (MSC)*** methods—led to improved communication with communities. The MSC technique is a form of monitoring and evaluation in which many project stakeholders are involved in deciding the sorts of change recorded and in analyzing the data. The process involves the collection of stories emanating from the field level, and the systematic selection of the most significant of these by panels of stakeholders or staff. Then participants read the stories aloud together and discuss the value of the reported changes.

*Rick Davies and Jess Dart (2005) *The 'Most Significant Change' (MSC) Technique: A Guide to Its Use*. Care International.

PRACTICE 7: PARTICIPATORY CONFLICT AND RESOURCE MAPPING

As long acknowledged in Participatory Rural Appraisal methodologies, participatory mapping is a powerful tool for building shared understanding—among community members as well as project staff—of community realities. In a peacebuilding context, these maps take on extra value because of their flexibility to record changing dynamics with real-time modifications. They also help in conflict analysis by illustrating possible connections among types of conflicts and their proximity to institutions, resources, natural features, or specific groups of people.

In **Laletek**, mapping was an **iterative process**. A diverse group of community members and leaders participated in initial mapping during the baseline study. These preliminary maps depicted community features and resources as well as conflict areas. They also provided the foundation for future mapping exercises. Once the Community Peace and Development Groups (CPDG) or their equivalent were constituted with the right set of people, they were able to refine these maps with the facilitation of Laletek staff.

Detailed conflict mapping included:

- Participatory process to define mapping objectives
- Identifying community assets that support resolution
- Asking about relationships with neighboring *aldeias*
- Identifying key associations and membership groups in the community
- Asking about conflict in the community, identifying for each:
 - **Type of conflict**
 - **Who is involved**
 - **Conflict status**
 - **Who is intervening**
 - **Results of any resolution efforts**

The process also gave an opportunity to discuss what might be needed to address the issues.

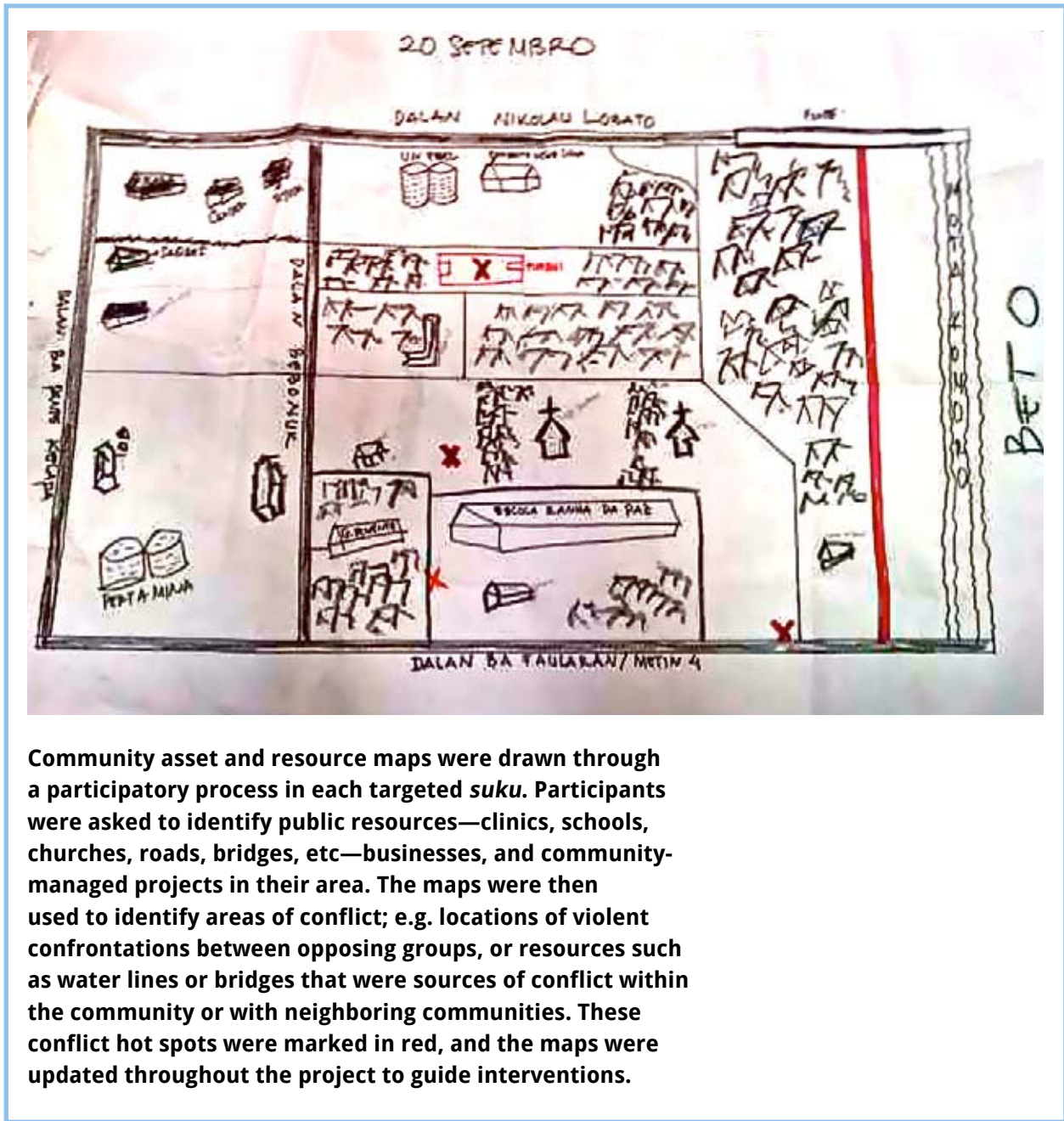
The **maps were then posted** with the *aldeia* chief and updated periodically or when new conflicts arose. Conflicts were indicated with red stickers, and successful resolution was shown with green. This gave an easily-understood visual picture of the overall conflict status in the community, and allowed the community to participate in tracking progress. There were also **several phases of updating** the resource maps, contributing not only to the eventual **small community infrastructure projects** (See Chapter V), but also helping communities to contribute to the government's five-year Suku Development Plan.

COMMUNITY PEACE AND DEVELOPMENT GROUPS

Laletek sought to identify, work with, and—where necessary—strengthen existing local leadership networks. In *aldeias* without such networks, **Laletek** formed **Community Peace and Development Groups** (CPDG). This gave the project a consistent group with which to work on conflict monitoring, maintaining and updating conflict and resource maps, and dialogue and infrastructure project planning. The CPDG process included:

- Facilitating discussion with community members to gauge their interest in forming a CPDG to support the elected *aldeia* leader in maintaining peace and realizing local development.
- This group proposed and discussed CPDG roles, responsibilities, and criteria for membership. Laletek staff paid special attention to ensuring diversity of age, gender, and interests.
- The project avoided duplication: CPDGs were only created in communities that lacked functional alternatives. In other places, existing structures such as a Community Policing Council filled the role of the CPDG.
- Once formed, CPDGs met regularly to discuss issues of local importance and provided a forum for finding solutions together.

SAMPLE COMMUNITY MAP



Community asset and resource maps were drawn through a participatory process in each targeted *suku*. Participants were asked to identify public resources—clinics, schools, churches, roads, bridges, etc—businesses, and community-managed projects in their area. The maps were then used to identify areas of conflict; e.g. locations of violent confrontations between opposing groups, or resources such as water lines or bridges that were sources of conflict within the community or with neighboring communities. These conflict hot spots were marked in red, and the maps were updated throughout the project to guide interventions.

PRACTICE 8: TRANSPARENCY

Being open about project methods, processes, and data not only helps to reduce distrust and the destructive power of rumors; it also can build community capacity by allowing local leaders to understand how and why activities are carried out. Achieving transparency requires active intent and action on the part of the project team. This includes deliberate efforts to ensure that information reaches marginalized or maligned sectors of the community, that it is presented in a variety of ways (verbally, visually, in writing, etc.) and that the messages are consistent and clear.

Practices that support transparency include:

- **Posting information on community notice boards.** If no such board exists, work with the local leaders to create one. In the case of **Laletek**, notice boards were erected at the *aldeia* chief's house if they did not already exist.
- **Sharing conflict mapping and monitoring tools.** In **Laletek**, the maps were posted on the notice boards to help community members monitor current and potential conflicts, and to make it easy for them to be continually updated. Local leaders were also equipped and guided to use the same **incident report form** that staff used.
- **Publishing regular bulletins or newsletters** in the local language. In **Laletek**, semi-annual bulletins were produced in Tetum and English.
- **Sharing training plans with local leaders**, especially those with the potential to share key points with others, or to replicate training in future.
- **Ensuring that asset maps and infrastructure plans are discussed and validated through inclusive community meetings.**
- **Keeping clear records on infrastructure and other material or financial projects.** Ensuring that everyone can see who has been assigned which responsibilities or entrusted with which resources keeps the process accountable. Field reports can be useful for this purpose.
- **Sharing progress updates** can also address concerns and questions related to any delays or changes in plans, reducing the impact of rumors and suspicions to fuel conflicts.

ACHIEVING TRANSPARENCY

requires active intent and action on the part of the project team, including deliberate efforts to ensure that information reaches marginalized or maligned sectors of the community



Ensuring that everyone can see who has been assigned which responsibilities or entrusted with which resources keeps the process accountable

V Community peacebuilding core strategies

Key lesson Only adopt strategies that clearly contribute to the project's central goal.

Key practices

9. Building local leadership capacity to address conflicts
 - 9.1. Conflict identification, mediation and negotiation
 - 9.2. Active Non-Violence training
10. Use of cultural traditions as a tool for change
 - 10.1. Traditional conflict resolution mechanisms
 - 10.2. The arts as a unifying tool
11. Public legal education
12. Community infrastructure projects

Resources

Active Non-Violence training guide. Request a copy from the Head of Programs for Timor-Leste TL_PMC@global.crs.org

Annex B. Peace pact process. Page 41.

Youth interactive theater advertisement and team composition criteria. Page 26.

Integral Human Development framework. Page 29.

Annex C. Small community infrastructure project terms of reference. Page 46.

All of **Laletek's** peacebuilding interventions were aimed at increasing opportunities for members of opposing groups to build constructive relationships with one another. They were also implemented with an eye to maximizing community ownership of the process and outcomes, in hopes of ensuring long-term sustainability of the project.

PRACTICE 9: BUILDING LOCAL LEADERSHIP CAPACITY TO ADDRESS CONFLICTS

9.1: Conflict identification, mediation and negotiation

To increase community ownership of a problem and its solutions, it is often preferable for community leaders and members to play active roles in the identification and mediation of conflict. The ideal role for project staff is to provide accompaniment, guidance and encouragement. This can mean starting with a joint analysis of the situation and the options for resolution. Once a path forward is identified, local representatives can take the lead unless it is clear that they are either a party to the conflict or lack the skills or interest to play a positive role.



Laletek employed a variety of strategies to increase both formal and informal community leaders' ability to respond to conflicts and tensions.

Laletek created, used, and shared with community members a **conflict incident monitoring form**. This information was entered into a conflict database for each locality, and *aldeia* chiefs also used it to update their community's conflict map on a monthly or quarterly basis, depending on the volatility of the area.

Once conflicts were identified, **Laletek** staff interviewed local leaders and witnesses to gain a fuller picture of the conflict, and offered assistance to *aldeia* leaders in determining how the conflicts could be resolved and with which supports.

In some cases, community leaders themselves experience conflict. **Laletek** invested time in **team-building exercises** at the request of leaders and councils in several communities. In one case, newly-elected and former council members, together with youth leaders of opposing groups in the community, spent a day together at the beach, built a fire, cooked, ate the simple meal they had prepared together, and participated in collaborative games facilitated by the project staff. This was followed by discussion and reflection. At the end of the day, the new and former chiefs read out loud the slogan they had made together, "*Hamutuk laò ba oin*" (Together moving forward).

MEDIATION

Because *aldeia* chiefs are traditionally the 'first responders' for dispute resolution or conflict mitigation, **Laletek** sought to reinforce the moral authority of this indigenous institution by supporting chiefs in conducting dialogue, mediation, and arbitration on reported cases of conflict.

Seeking to help ensure appropriate resolution as well as reinforce community links to outside agencies, the project involved other NGOs, CBOs, or government actors when identified conflicts required specialized services, or support outside of the scope of the project. E.g. involving the National Directorate for Water and Sanitation in the case of a water conflict allowed community infrastructure needs to rise to the attention of the right agencies.

Laletek also assisted chiefs to engage other actors, including CPDGs and community policing councils, to monitor and follow up on the conflict's resolution. Chiefs were encouraged to refer certain crimes (such as murder) to the appropriate authorities, rather than seek to resolve them at the local level.

DIALOGUE

At the request of the community, **Laletek** facilitated dialogue sessions, whether for information-sharing or as part of the process leading to reconciliation and a peace pact (See *tara bandu*, Page 24). However, **Laletek** only conducted these sessions when local leaders demonstrated readiness to organize and lead the process. In this way, **Laletek** supported local initiative, ownership, and sustainability, rather than allowing ownership of the process and outcomes to rest with project staff.

One of the most important roles **Laletek** played in community dialogues was bringing the community together with relevant government entities to **clarify how legal issues would be handled**. E.g. after a revenge killing—a case of mistaken identity in the harassment of a local girl—rumors began circulating that larger community conflicts, such as regional divisions or competition for market space, had played a hand in the attack. As tensions rose and the community saw no resolution of the case, **Laletek** supported the CPDG to link with the Ministry of Social Solidarity at a forum where police provided updates on their investigation, and invited community members to assist in locating suspects. Additional explanation of domestic violence and martial arts laws was also provided. This space for information-sharing helped to quell inflamed resentments. Similar legal dialogues were replicated in other locations, with participation of relevant officials alongside church representatives and the leader of the Martial Arts Federation.

9.2 Active Non-Violence training

Because of its value in shaping attitudes, developing skills, and equipping people with the tools for new behaviors, training is a mainstay in peacebuilding programming. Unfortunately, training is often conducted with insufficient preparation and follow-up, or is not strategically positioned to contribute to the ultimate change objectives. As a result, communities become saturated with training events, and lose interest in future offerings. In addition, they come to believe that training cannot offer anything concrete or useful.

Having heard these community concerns, the **Laletek** project was very careful in its approach to training. Because the training was meant to contribute to the goal of opposing groups reducing violent conflict, **training was only held when members of opposing groups agreed to participate together**. This meant postponing training as needed until sufficiently representative groups could be gathered (See **Chapter VII** for examples of strategies used to engage the youth leaders). This strategy paid off with follow-on effect, such as a group of trainees from opposing groups organizing themselves for friendship sporting events.

The **Active Non-Violence (ANV) training method** chosen by **Laletek** aimed to equip participants with the tools and skills to identify, analyze, and resolve their common problems, as follows:

- ANV is conducted in **intra- and inter-group phases** in which participants learn skills of active, empathetic listening by exploring simple hypothetical conflict scenarios.
- These scenarios illustrate how participants' **choices either prolong or help break the cycle of retributive violence** in which victims become aggressors and aggressors become victims.
- The training curriculum include **analyzing the community's already-created conflict maps** as an entry point for participants to share how conflicts had affected them personally, to discuss root causes, and to explore the potential for lasting solutions.
- In internal groups, participants then create their own **narrative of the historic conflict** (whether between people of different geographic origin, between different youth groups or martial arts groups, between neighboring *aldeias*, etc.), examine how it has affected their community, and what they are willing to commit to do to transform it.
- Finally, during inter-group dialogue, **facilitated discussions build participant consensus** around reconciling the different versions of the local-level narratives.
- Preparing interactive drama in closing helps to **reinforce the shared narrative**.

Training was only held when members of opposing groups agreed to participate together. This strategy paid off with follow-on effect, such as a group of trainees from opposing groups organizing themselves for friendship sporting events



Sustainability of training efforts can be reinforced through training-of-trainers, as well as through the simple practice of asking people periodically to reflect on how they are using or could use the training techniques in their daily lives.

See also Active Non-Violence training guide. Request a copy from the Head of Programs for Timor-Leste TL_PMC@global.crs.org

ACTIVE NON-VIOLENCE REVIEW SESSION

Late in the **Laletek** project, a selected group of 30 participants from a variety of communities was brought together for an **ANV review session**. These individuals were chosen for the roles they had played as active leaders applying their ANV knowledge and facilitation skills during community dialogue and in the implementation of community infrastructure projects. At the review session, these practitioners discussed the application of the training principles in their daily lives and to community issues. The session also included the presentation and review of a **training outline**, to equip participants to continue to promote the ANV principles and practices, and to share them effectively with others. Some participants shared plans to provide ANV training to other key people in their communities.



PRACTICE 10. USE OF CULTURAL TRADITIONS AS A TOOL FOR CHANGE

Using and strengthening traditional conflict resolution mechanisms and cultural practices can promote community ownership and sustainability of peacebuilding efforts, reinforcing positive community ties by reconnecting people to a common identity (although care must be taken to select unifying practices shared among opposing groups) and promoting pride in a shared culture. They can also widen participation in the project.

10.1: Traditional conflict resolution mechanisms

Tara bandu (peace pact) is a traditional Timorese conflict regulation mechanism that sets forth expectations of the behavior of all members of a community, particularly in instances when norms have been violated and harm caused. The new laws formulated in *tara bandu* become binding on all parties through a traditional ceremony involving invocation of ancestors, animal sacrifice, and a shared ritual meal. Penalties for violations of the code are clearly established and carry significant weight in the eyes of the community.

See also Annex B: Peace pact process. Page 41.

When **Laletek** was asked to get involved in reconciliation dialogue, project staff did so with an eye towards linking the dialogue with an eventual *tara bandu* process. Following a model from the Philippines, Laletek developed a systematic **peace pact process**, including:

- **Binding:** Intra-group discussions and capacity building
- **Bridging:** Inter-group dialogue to agree on terms and conditions
- **Bonding:** Arranging and completion of the ritual

In communities that had already established internal laws through a *tara bandu* ceremony, **Laletek** focused instead on encouraging local leaders to refer back to and fully implement the agreement already reached. Ensuring follow-through on *tara bandu* helped to increase respect for the binding nature of this traditional mechanism.

10.2: The arts as a unifying tool

The arts, in particular, can be an excellent tool for engaging youth, by tapping their energy and creativity. While healthy competition can add extra excitement to an arts project, the rivalry inspired by arts events usually is not as conflict-prone and divisive as sports can potentially be.

CAVEAT

It is important to remain focused on *why* traditional practices are being used, and ensure that they reinforce and support the project's ultimate goals. In the case of **Laletek**, the primary aim was to get people from opposing groups to sit together, talk with one another, and resolve issues non-violently. Traditional practices were only promoted where and when they supported this goal.

Relying sparingly and thoughtfully on the cultural traditions helped to show respect for their significance and impact. A further way of demonstrating respect for the tradition was not to duplicate rituals that had already been conducted in certain target locations; in those cases, focus shifted to follow-up and implementation of agreements that had already been reached.

Also, **gender concerns can surface when using traditional practices, which may involve limited space for women's participation.** This was a barrier for at least one female leader.

NAHE BITI BOOT
Another traditional practice, *nahe biti boot* (literally, 'opening the mat') was used as an arbitration technique, with the local practitioner bringing conflicting parties together in front of community leaders and members.

DAHUR TRADITIONAL DANCE COMPETITION

Laletek organized two annual traditional dance competitions to reinforce a shared sense of national and cultural unity, among people of all ages from different ethno-linguistic groups and neighborhoods, who had a history of conflict and had not worked together. In the Timorese tradition of *Dahur*, or *Tebe-Tebe*, individuals hold hands and dance in a circle while they improvise songs either in celebration or to communicate important messages. *Dahur* was used in the independence struggle to gather and mobilize people, and instill feelings of patriotism and courage. After some initial hesitancy, especially from skeptical youth, Laletek's *Dahur* events proved to be popular, and have been adopted by a government ministry.

Timing: The competition followed the Active Non-Violence training, to reinforce the commitment to peace achieved in the training.

Recruitment: To promote the competition, project staff shared information about the event, its goals, criteria for participation, and prizes at regular community meetings as well as through the bulletin board system. The logo of the Secretary of State was included on the posters. Transparency about criteria and prizes was particularly important to avoid sparking conflict among disappointed contenders. Enlisting youth participants from opposing groups—a key strategy—required extra effort and face-to-face meetings; youth were unfamiliar with the traditional dances, and were shy both about the performance and the traditional clothes they would have to wear. Recruitment therefore took place over a period of months.

Training: The project engaged local cultural experts to train all interested participants for the competition. The training event became an important recruiting tool, and helped some reluctant participants to gain confidence. Practice sessions during the three months before the competition provided a safe venue for people from different backgrounds to improve their communication and strengthen their team.

WITHOUT PREJUDICE
One community member commented that in addition to bringing opposing groups together, the competition was commendable for allowing old and young people to mix. This was illustrated during the jury deliberations, when all participants and spectators danced together without prejudice.



Team formation: Teams were formed from each participating *aldeia*. As outlined in the initial criteria, each team had to be composed of participants from different ethnic groups, speaking different languages, and of different geographic origins, specifically the east, west, as well as central regions. Both youth and adult teams were formed. Teams were given a list of possible languages that could be used for the lyrics, all of which were used across the east-west divide. They were charged with creating a dance and lyrics based on peace themes.

Competition and judging: A panel of prominent community members judged the competition, and selected the group with the strongest peacebuilding message as the winner. The winning team had their message

and video disseminated across the city, while each participating team received one traditional instrument. By giving the instrument to the group rather than to individuals, the project sought to encourage ongoing collaboration around traditional culture.

Results: Participants enjoyed the opportunity to show traditional steps from their own regions, and learn about one another's dances and traditions. Those in attendance reported feeling a shared sense of belonging to their *suku* rather than their respective ethno-linguistic groups or other conflicting group. Coming together in uniform helped team members to create a shared *aldeia* identity, rather than one based on ethnicity or group affiliation. While it was a contest, it did not spark violence, unlike the sporting competitions that had been attempted in the past, by the government or other agencies.

Documentation and dissemination: A DVD of the *Dahur* competition was produced and widely disseminated. It was shown in participating *aldeias* followed by interactive discussions to gauge community reactions, reinforce the importance of the peace messages and the cultural event with parents, and motivate more youth to participate in other project activities.

PRACTICE 11. PUBLIC LEGAL EDUCATION

Lack of understanding of the law and the options for formal justice system support—if these exist in the context—can exacerbate and perpetuate community conflict. Accessible, community-level public legal education can be a strategy to prevent conflict-provoking behavior and conflict escalation. By reinforcing each person’s rights and responsibilities as a community member and citizen, it can also help individuals to take ownership of their roles in maintaining community peace. In this regard, public legal education is a means to promote the project goals through a wider audience, especially if the methods chosen help to bring conflicting parties together.

Public legal education in **Laletek** served as the project’s main mass-awareness strategy, and also provided opportunities to bring together members of opposing groups, both youth and neighborhood leaders. Tools included the information-sharing dialogues described above as well as two community methods—interactive theatre and a comic book—illustrating Part II of the Timorese Constitution: *Fundamental Rights, Duties, Liberties and Guarantees*. Serving as a ‘terms of reference’ for the Timorese social contract, this section defines parameters for the relationships among citizens, and between citizens and the state.

COMIC BOOK

This highly accessible tool is also a lasting printed document and was given a thorough legal review for accuracy. It was vetted by the Minister of Justice, the Minister of State Administration, the Minister of Social Solidarity, the Ombudsman of Human Rights and Justice Office, and relevant local NGOs.



**PUBLIC LEGAL EDUCATION FLYER
COMMUNITY INTERACTIVE THEATER**

**LOOKING FOR CREATIVE YOUTH TO ATTEND AUDITION
JANUARY 11-12, 2011, AT DILI OFFICE FROM 9AM**

To celebrate a peaceful new year for 2011, and a new spirit to strengthen community members to work together, along with CRS/TL and DJPC Dili through the Laletek Project

Interactive theatre activities in the two groups

First group: Comoro, Fatuhada, and Mascarinhas. **Second group:** Camea, Bidau Santa Ana and Becora

1. To share information through theater about the principles of building good relationships, and demonstrate it through the role and responsibilities of a good citizen.
2. Encourage all citizens to provide contributions to social consensus to build peace in their community.

Criteria: 1. Aged from 18 to 28 years. 2. High school graduate or school drop-out. 3. Candidate to commit to full-day activity in January. 4. Is able to sing, tell stories, create comics or partake in theater. 5. Candidate must have interest or experience in taking part in theater. 6. Public speaking knowledge. 7. Creativity. 8. Candidate should have knowledge of the RDTL constitution, specifically the parts related to good citizenship.

Activities during and after audition: 1. Each candidate will present their talent as an actor based on a story they want to share. 2. Selected candidates will attend nine days of theater training in two groups. 3. Two groups will perform community theater in the community of six villages.

COMMUNITY INTERACTIVE THEATER

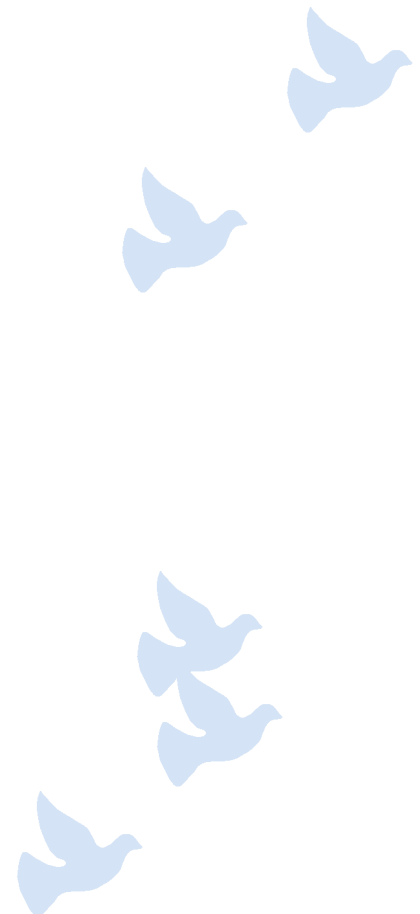
A professional theater production company was engaged to train local youth to develop and perform a series of dynamic, interactive skits based on the Constitution. The purpose was to illustrate how community members can apply the principles of healthy relationships in their interactions. Steps involved were:

- **Criteria for participation** were established through consultation with the *aldeia* chiefs and these criteria were publicized together with the audition announcement (See Page 26).
- **Community consultations** were held to identify which types of conflicts were most relevant to include in the dramas. Scripts were then developed to illustrate how people could respond to these conflict situations in a peaceful way, guided by constitutional principles.
- **Youth were invited to audition.** Those selected received training by theater professionals on basic theater skills, voice, movement, and controlling the stage and audience.
- **The 18-person youth team practiced two scripts** developed by the theater company, addressing sensitive issues such as perceived 'east-west' community divides, the jealousy-provoking remuneration packages for returning crisis-displaced families, black magic accusations, and land conflicts. The dramas were intended to open people's eyes about misconceptions and distrust as well as present alternative strategies in line with the constitution.
- **The skits were performed in 10 locations** selected through community consultation, on the basis of accessibility as well as conflict prevalence. The interactive nature of the activity attracted a diverse range of community members, including women with their children, and people of different social status, education levels, and ages. Ensuring a diverse audience contributed to prejudice-reduction, and improved relationships between formal and informal leaders.
- **Facilitated discussions were held** following the performances. Audience members shared reflections on how the drama helped them to see their own role in past conflicts in a new light, and raise their awareness about their citizen responsibilities as well as the rights of others. For communities that had completed a *tara bandu* process (see above), these discussions provided an opportunity to socialize the norms established by *tara bandu*.
- **The performers later formed their own theater company,** called Rainbow Youth, to reflect their diverse backgrounds.

DISCUSSIONS

Audience members shared reflections on how the drama helped them to see their own role in past conflicts in a new light, and raise their awareness about their citizen responsibilities as well as the rights of others.

The interactive nature of the activity attracted a diverse range of community members, including women with their children, and people of different social status, education levels, and ages



12. SMALL COMMUNITY INFRASTRUCTURE PROJECTS

Including small infrastructure projects in community peacebuilding is strategic for several reasons:

- They present an incentive for local leaders and opposing groups to invest time and energy in the peacebuilding project.
- They provide a concrete avenue for conflicting community groups/members to begin working together.
- They often address a material source of community conflict, such as limited access to water or other quality-of-life issues.
- Being identified, planned and implemented in a collaborative fashion, they are likely to be used and maintained by the community.
- They leave behind a lasting reminder of what the community was able to accomplish by working together.
- A successful process equips the community to continue advocating and working for its development needs, as community leaders learn how local development works, gain skills in identifying resources and assets, selecting and designing projects, calculating budgets, and developing work plans, and learn how to liaise and mobilize support.

The **accompaniment strategy**—walking alongside the process and giving guidance each step of the way—is crucial to the small community infrastructure projects' contribution to peacebuilding goals, ensuring that the process is transparent and engages the targeted conflicting parties or opposing groups. This accompaniment can include ensuring participation of women, and ensuring that the envisioned project will not have discriminatory impacts on one group or another.

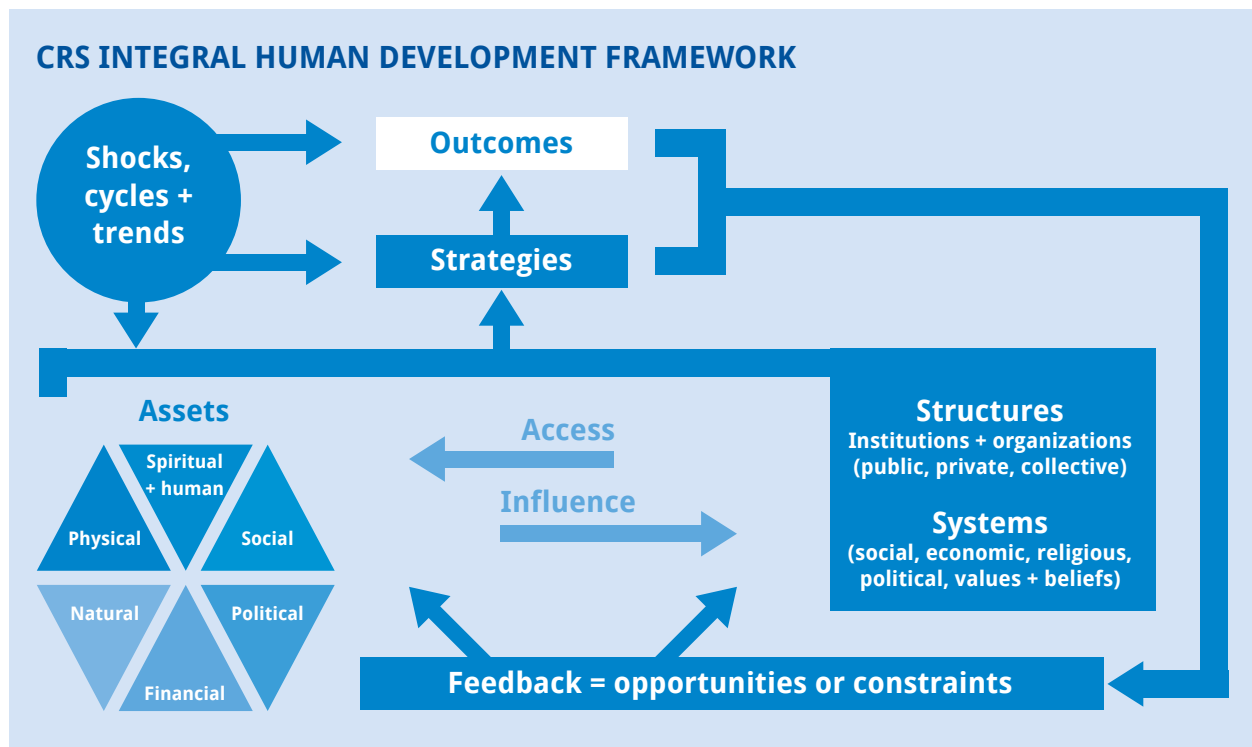
Planning

- **Mapping:** The first step in planning small infrastructure projects is asset and resource mapping. Done in a **participatory** manner by a representative group (such as the community peace and development group), this process helps to build a **shared vision of the community's priority development needs**. Consultation with government entities also gives key information on planned development projects.

FUNDING need not be large to be effective. In Laletek, between \$1,000 to \$5,000 was allocated to each community's project, which included local rubbish collection, water pipes, and recreational facilities for youth.

The **accompaniment strategy**—walking alongside the process and giving guidance each step of the way—is crucial to the small community infrastructure projects' contribution to peacebuilding goals, ensuring that the process is transparent and engages the targeted conflicting parties or opposing groups





- **Introduction of the infrastructure project criteria:** The project staff should make clear to the planning team, and communicate openly to the rest of the community, the **process** for seeking funding for small infrastructure projects, and **criteria** for approval.
- **Generating project ideas:** Based on these prioritized needs, the planning team—continuing to operate in a transparent way—**generates specific ideas** for small projects that will benefit the larger community. Depending on community leaders’ skills, this process may require facilitation assistance, particularly in selecting between project ideas.
- **Budget planning and proposal preparation:** The planning team obtains **cost estimates** for the chosen project, and develops a realistic budget. This information, together with the justification of need, objectives, a basic **implementation plan** including timelines and responsibilities, and a description of the envisioned **end results**—particularly the impact on conflict and the involvement of opposing groups—is packaged into a proposal. The description of roles and responsibilities includes information on the **voluntary labor** contributions from the community at large and specific members.
- **Consultation, validation and socialization:** **Consultation** then takes place through a public meeting with a wider group of community members to allow them to ask questions or make recommendations on the proposed project. Subsequently, the proposed projects are shared with higher levels of

INTEGRAL HUMAN DEVELOPMENT

Laletek used the Integral Human Development framework to guide the asset mapping process and ensure that it included a comprehensive review of various kinds of assets and the structures, systems, cycles, trends, and shocks that impact their use.

government—village leader, sub-district administrator, district administrator—to ensure there is no duplication of effort or plans, and to enlist their official support.

Implementation

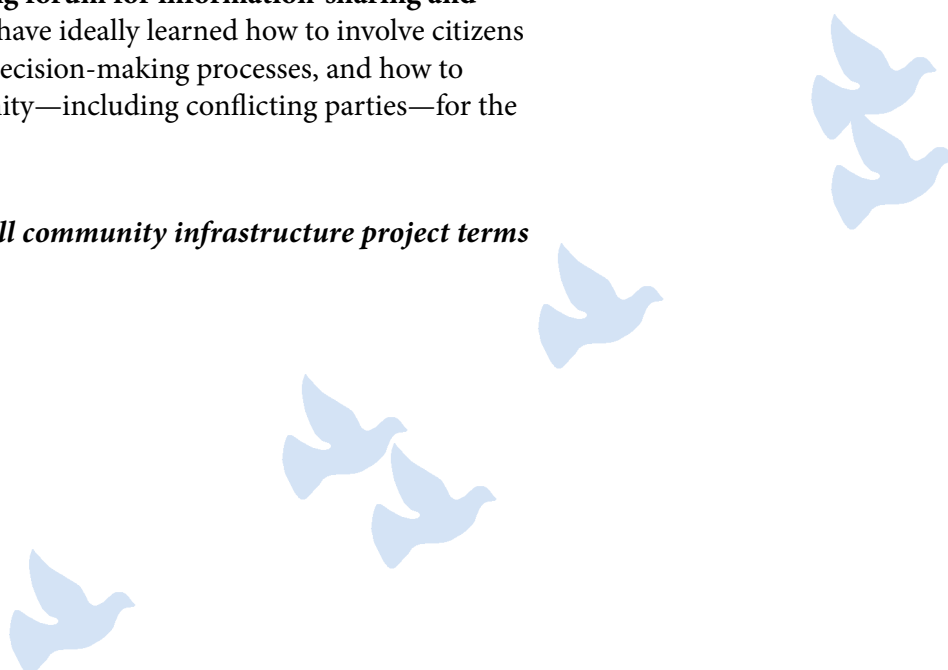
- **Workplan:** Once the project is approved for funding, **terms of reference** can be finalized for implementation, based on the plans already developed in the proposal phase.
- **Partnership workshops:** Dedicating time for a **partnership workshop** among funding parties, project staff, and the community planning team is crucial to ensure that all parties understand the **timeline and the procedures for financial management**.
- **Participation:** The **primary peacebuilding goal** must remain central to project implementation: work should only go forward if it can be conducted with **meaningful involvement of opposing groups**. It is also important to attend to gender inclusion.

Follow-up and sustainability

- **Inauguration:** **Inauguration events** help to celebrate and acknowledge citizens' achievements and publicize the successful use of joint planning and non-violent cooperation to recognize the value of dialogue, non-violence and cooperation as opposed to isolation, violence and conflict.
- **Ongoing work:** A successful planning team can continue to function as an **ongoing forum for information-sharing and trust-building**. They have ideally learned how to involve citizens in development and decision-making processes, and how to mobilize the community—including conflicting parties—for the common good.

See also Annex C: Small community infrastructure project terms of reference. Page 46.

The primary peacebuilding goal must remain central to project implementation: work should only go forward if it can be conducted with meaningful involvement of opposing groups.



VI Overcoming obstacles

Key lesson: Remember the importance of relationships, and work through influential people.

UNCOOPERATIVE COMMUNITY LEADERS

Reinforcing traditional structures and authorities can promote community stability and ensure sustainability of program processes and impacts. In many cases, however, traditional leaders or formal authorities may be part of the problem. They may be in conflict among themselves (See Chapter V for strategies to address this), they may simply be uncooperative, or they may be ineffectual because they lack community trust and respect.

It is therefore wise to **cultivate other channels of influence** in the community. These can include existing community structures, youth leaders, or groups assembled for other purposes (such as the dance teams and theater groups established under Laletek). Take care to prevent the formal leadership from feeling as though they are being undermined by the project. **Keeping formal leaders informed**—calling on them, continuing to explain the project aims and methods, looking for opportunities to work together—helps to build a transparent and positive relationship even as the project works with other sources of informal authority.

Other strategies to strengthen the role of ineffectual leaders include **mentoring, training, and supporting them to play symbolically important roles** such as in traditional ceremonies. These can increase the community's trust and confidence in their leaders while also raising consciousness about these traditions and values.

RESISTANCE TO PARTICIPATION FROM OPPOSING GROUPS

Peacebuilding efforts must be careful and strategic in **engaging the actual conflicting parties**, rather than simply working with those who attend events but who may not have influence on community conflict dynamics. Gaining the conflicting parties' trust and getting their participation requires patience, persistence, and creative thinking. **Staff credibility, access, and relational skills** become especially important here.

INCLUSIVE APPROACH

Eventually, **Laletek's** inclusive approach helped some difficult local leaders to recognize the leadership potential of others in their community. Said one, "Before, I did everything myself. But together with Laletek we identified the potential of some of the local youth ... and now they all help me with my work."



OPPOSING GROUPS RESOLVING ISSUES TOGETHER

Because **Laletek** sought to build all of its activities around bringing opposing groups together to resolve their issues, and because many conflicts were perpetrated by youth gangs, the **Laletek** staff had to work carefully to gain their participation.

This included finding ways to make seemingly unpopular activities—such as the *Dahur* competition—fun, interesting, and even worthwhile; it also involved using a variety of avenues to sway them. In the case of the dance competition, staff broke the ice at the training

by participating themselves, learning the steps and laughing alongside participants.

In more serious situations, such as in a particularly violent community where working with the youth leaders was not yielding results, the project embarked on a door-to-door knocking campaign. This gave them the opportunity to establish rapport with families, hear their perspectives on the conflicts in which the youth were involved, and ultimately ask parents to talk with and influence their children who were gang members.

DEMANDS FOR FINANCIAL COMPENSATION

Responding to community expectations of financial compensation for participation in project activities can be difficult. On the one hand, community members may resent paid project staff, and may have grown accustomed through other programs to being paid for their time. On the other hand, providing financial compensation undermines community ownership of activities and results, and rarely leads to any sustainable changes after the end of the project.

TRANSPARENCY CONCERNS

In addition to the pressures from community members expecting remuneration for their participation, programs that include material components such as the infrastructure projects can raise particular transparency concerns. These can be mitigated by the practices described in **Chapter IV**, or as described in the story below.

Laletek was consistent in declining requests for payment, and explaining why: that the project was intended to be the community's own creation, and to serve the common good rather than personal interests. Laletek also worked to ensure that community leaders understood and were reinforcing this message. Slowly, once the project began to yield results, this rationale began to be accepted in nearly all communities. That Laletek was able to support communities in creating and maintaining stability in their aldeias, as well as finding a solution to local development gaps, helped with community acceptance.



SUCCESS STORY

In one instance during **Laletek**, the respected community member who had been entrusted with procuring materials for the infrastructure project was hoarding the materials in his home and had become unresponsive and inaccessible.

As frustrations rose, some youth gang members began talking of burning his house. The *aldeia* chief was unsupportive, so the project team approached the local priest and the area chief, who were able to speak to the youth and calm emotions while a solution was found.

Rather than attempt a likely difficult phone conversation, project staff attempted to visit the person at his workplace, to no avail. Thus, they began visiting his home in the evenings, establishing rapport with his family and building a human connection upon which a new understanding could be built.

They also visited other frustrated community members and enlisted their ideas for what would bring greater transparency and accountability to the project.

After a series of visits—during which time the man continued to miss important community meetings on the infrastructure project—the project team was able to discuss the status of the materials, making reference to the Terms of Reference that had been established when he took responsibility for procurement. The project team reminded him of these agreements and his role, that this was the community's project, and what was at stake for the community.

Soon there was clear communication, and construction moved forward. Two months later, community members reported that prejudices had been reduced and relationships strengthened as a result of the process.

VII Community exit and program closure

Key lesson: Strengthen community ownership before and during project closure through transparency and building links to other resources.

Key practices: 13. Handover and delivery of project materials

Communities may be reluctant to see successful programs close, especially in the time frames dictated by short funding cycles. If local ownership has been built throughout the process, community leaders should have increased capacity to carry forward the positive aspects of the project. They can be assisted in this process through extra attention to transparency, reinforced networks with government and other resource agencies, and a thorough handover.

TRANSPARENCY OF TIMELINE

Staff can position the community for closure by reminding them of the project end date well in advance, and helping them to prepare. **Including project end dates in the Code of Conduct** helps to temper expectations at the very beginning. **Mid-term and final evaluations** also present natural opportunities to review the timeline.

REINFORCE LINKS WITH EXTERNAL AGENCIES

One form of assistance **Laletek** was able to offer communities was helping to **integrate them into government programs** based on their needs and plans. For example, all *aldeias* were connected directly with the Ministry of Social Solidarity's Department of Peacebuilding and Social Cohesion so that they could seek assistance with any ongoing or future community dialogue needs or help with *tara bandu*. The Secretary of State for Culture agreed to take up the *Dahur* competition as an annual event. And, with each *aldeia* having an **established committee** capable of developing plans, budgets, and proposals for future small infrastructure projects, they were equipped to submit requests to other institutions. **Laletek** helped to ensure that communities with specific development needs were **linked with NGOs operating in their area, with funding sources, and/or with relevant government departments** including the Civil Society Department of the Prime Minister's Cabinet. For example, one large irrigation project involving 14 *aldeias* was introduced to a local development network and presented to an international donor. These ties were reinforced by **inviting the agencies to program closure ceremonies**.

Participants in Laletek's mid-term evaluation focus groups were told of the closing date one year in advance, and the community was reminded about three to four months prior to closing as well as during the final evaluation. People were encouraged to use the evaluation discussions as an opportunity for reflection and learning prior to closure. Although the community was still reluctant to see Laletek end, this process allowed ample time to air community concerns and discuss prospects for sustainability.



PRACTICE 13: HANDOVER AND DELIVERY OF PROJECT MATERIALS



Closure provides an opportunity to reinforce community ownership of the skills and practices adopted during the project, provides communities with a **complete set of materials** developed during the project, and **enlists specific commitments** to continue the work they have started.

During **Laletek** closure, each *aldeia* was given a packet including:

- An *aldeia* profile
- The *aldeia* conflict and resource map
- The conflict database
- The report and video from the *Dahur* competition
- A video of the theater presentation
- A copy of the comic book on the constitution
- A copy of the ANV manual
- A copy of the peace pact template
- Press releases and bulletins produced during the project
- A copy of the *aldeia* mapping board for all *aldeias* and the six *sukus*

As a result, many communities reported feeling equipped, under the leadership of the *aldeia* chief, to continue filling conflict incident reports, updating their conflict database and maps, and reporting incidents to community police as well as a local Conflict Prevention Network/Early Warning Early Response system.

Community peace and development group (CPDG) members committed to continuing to support their local leaders in peace and development.

And, participants in the Active Non-Violence review sessions committed to using the templates they had received to replicate the training with peers, and to apply the ANV methodology in conflict mitigation and resolution.

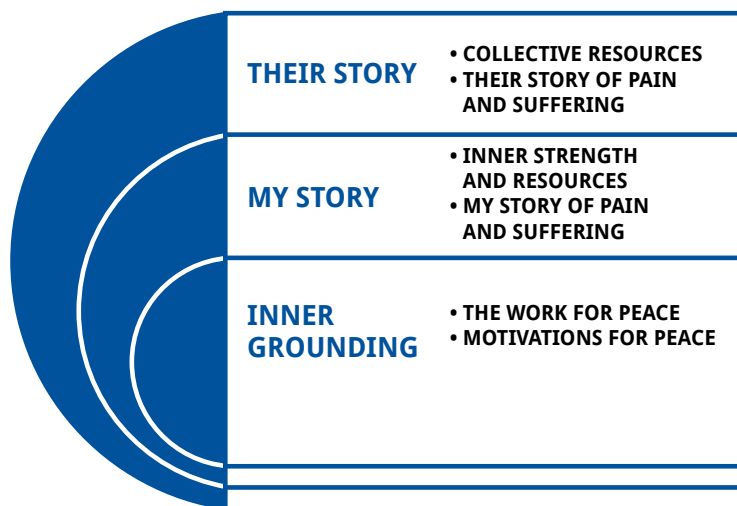
Trauma healing session for staff

“DEALING WITH TRAUMA: HARNESSING INTERNAL AND COLLECTIVE STRENGTH”*

Session objective

The trauma healing session for Laetek staff is intended to help them deal with their own trauma and to be more sensitive to the fact that most of beneficiaries have unresolved, old/recent traumas.

Themes and topics



Activity 1 Setting the mood

1. Start the session with an opening reflection. You can read a prayer for healing or use a creative audio-visual presentation if you have LCD/power.
2. Allow time for participants to reflect on the prayer or audio-visual presentation.
3. After the presentation, present the overview of the trauma healing session to the participants, referring to the objectives and the diagram.
4. In your presentation of the overview, emphasize the following points:
This session can be likened to a listening circle. In this circle, we are invited to tell our own stories and to listen to the stories of others. It is important to observe the following guidelines in this listening circle:

Confidentiality: What is said in the circle stays in the circle. This is intended to help build trust.

Invitation: Each person is listened to attentively until they are finished speaking.

Circle keeper: A person to make sure that the agreed-upon rules are maintained.

Talking piece: An object that a speaker holds in his/her hand and then passes to the next person to speak.

Activity 2 Motivations for peacebuilding work

Note to the facilitator Before the start of this activity, prepare a space in the middle of the circle where participants can put their personal symbols.

1. Introduce the activity by emphasizing that it is important to start their own stories by appreciating their own commitment as peacebuilders.

*Myla Leguro, Trauma Healing Session, July 2011

2. Invite the participants to do individual reflection in answering this question:
What is your primary motivation for choosing to work as peacebuilders?
Give them five minutes to reflect. Ask them to choose a symbol that would help them share about their reflection. They can introduce themselves using the symbols.
3. Call the participants to the circle and ask them to share the highlights of their reflections. Be sure to emphasize the importance of listening to others and openness to share about their own reflections to make this process enriching and meaningful. *After each sharing, ask the participants to place their personal symbols in the middle of the circle.*
4. During the sharing, be sure to capture the main points from the individual sharing so you will be able to synthesize the important aspects of their responses.
5. Emphasize the main learning point for this session: *The process of building peace involves encounters with day-to-day expressions of violence and conflict. We find that we are far from achieving our visions of PEACE and JUSTICE and yet we continue to move forward.*

Our work for building just and sustainable peace involves four key tasks:

- **Creating social spaces for something different to happen**
- **Building stronger and more just relationships**
- **Dealing with suffering and the wounds of the past (and the present)**
- **Creating both a vision and a program of peace and reconciliation**

End the session by sharing the Prayer of Archbishop Oscar Romero*

It helps, now and then, to step back and take a long view.
 The kingdom is not only beyond our efforts, it is even beyond our vision.
 We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work.
 Nothing we do is complete, which is a way of saying that the Kingdom always lies beyond us.
 No statement says all that could be said.
 No prayer fully expresses our faith.
 No confession brings perfection.
 No pastoral visit brings wholeness.
 No program accomplishes the Church's mission.
 No set of goals and objectives includes everything.
 This is what we are about.
 We plant the seeds that one day will grow.
 We water seeds already planted, knowing that they hold future promise.
 We lay foundations that will need further development.
 We provide yeast that produces far beyond our capabilities.
 We cannot do everything, and there is a sense of liberation in realizing that.
 This enables us to do something, and to do it very well.
 It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest.
 We may never see the end results, but that is the difference between the master builder and the worker.
 We are workers, not master builders; ministers, not messiahs.
 We are prophets of a future not our own.

* Oscar A. Romero, Archbishop of San Salvador, in El Salvador, was assassinated on March 24, 1980, while celebrating Mass in a small chapel in a cancer hospital where he lived. He had always been close to his people, preached a prophetic gospel, denouncing the injustice in his country and supporting the development of popular and mass organizations. He became the voice of the Salvadoran people when all other channels of expression had been crushed by the repression.

Activity 3 Taking stock of personal concerns (Are we a peace spot or trouble spot?)

1. Introduce the session by reminding the participants that one of the important tasks of peacebuilders towards building a just and lasting peace is “dealing with trauma and wounds of the past and the present”. While peacebuilders strive to bring about peace, they themselves experience the effects of the violent situations that they are aiming to change.
2. Share with them that this session will focus on giving them the space to reflect on their personal concerns or tensions that they are experiencing.
3. Invite the participants to reflect on these questions:
What are things that currently bother me/distress me or give me pain?
What is the impact of what I am feeling on myself or on others?
Give them five minutes to reflect. Ask them to choose a symbol that will help them share their reflection. They can introduce themselves using the symbols.
4. Gather the participants in the circle and ask them to share individually.
Be sure to synthesize the sharing from the participants. You can categorize the responses into these themes: concerns that are more internal to the person (personal experiences and difficulties), concerns with relationships (family, friends, co-workers), organizational concerns (related to their organization), context (external – political, economic, social)
5. Use the following diagrams (the person as peacebuilder and the pro-active model) to emphasize the learning points for this session:

The person as peacebuilder*

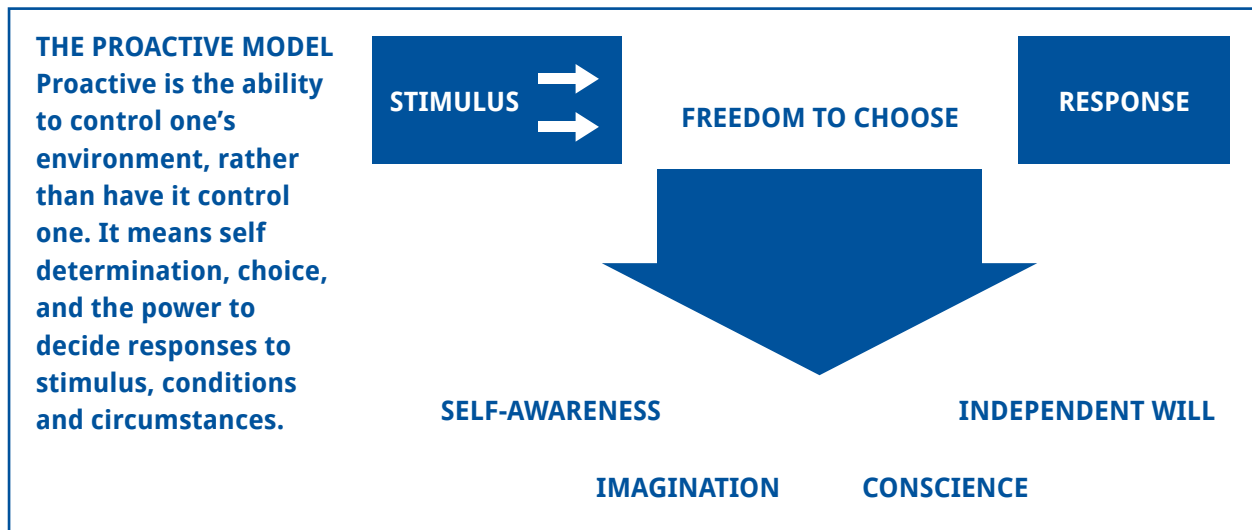
This activity is basically an exploration of knowing more about ourselves and becoming more effective individuals in our community. The main issue here is ourselves. At the center is the self. And this self has a relationship. This self is concerned with his/her family. He/she has responsibilities and concerns. He/she is also concerned with the spiritual level which is somehow related to completion or completing ourselves. If we have problems within us, these will affect the things surrounding us or the relationships we establish around us.



THE PERSON AS PEACEBUILDER

If a person is peaceful, that person is a peace spot. Therefore, that person sends or spreads peace to all that surrounds him/her. If that person is a troubled person, he/she will send a negative feeling to all that surrounds him/her. If we view the world either positively or negatively, there is an equivalent effect.

*Adapted from the Grassroots Peace Learning Course of CRS/Philippines



The proactive model*

- It means more than merely taking initiative.
- As human beings, we are responsible for our own lives
- Our behavior is a function of our decisions, not on our conditions
- We can subordinate feelings to values
- We have the initiative and the responsibility to make things happen

Responsibility means “response ability”, the ability to choose your response.

Basic human endowments

- **Self-awareness** is used to discover a fundamental principle about the nature of a human being: Between stimulus and response, a person has the freedom to choose.
- **Imagination** is the ability to create in our minds beyond our present reality.
- **Conscience** is a deep inner awareness of right and wrong, of the principles that govern our behavior, a sense of the degree to which our thoughts and actions are in harmony with them.
- **Independent will** is the ability to act based on our self-awareness, free of all other influences.

Activity 4 Understanding trauma

1. Explain about trauma using the following key points:
 - Feelings aroused from witnessing or experiencing events that bring about actual or threatened death or serious injury or threat to bodily integrity, either to oneself or to others.**)
 - Extreme stress reaction
 - Primary and secondary trauma
2. Invite the participants to reflect on this question:

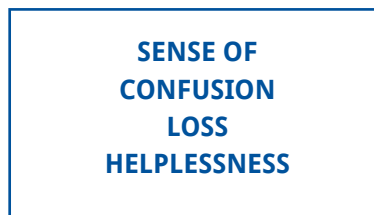
Find/draw an object that would symbolize your personal (experiences of) trauma.
Sharing in the circle after 15 minutes of personal reflection. Ask the participants to place their drawing and symbols at the center of the circle. Allow a brief silence after all the sharing to give time to the participants to honor the space provided for the telling of stories.

*Adapted from the Grassroots Peace Learning Course of CRS/Philippines

**Judith Herman (1997) *Trauma and Recovery: The Aftermath of Violence: from Domestic Abuse to Political Terror*. Basic Books

3. Share the following points:
REACTIONS TO TRAUMA

- Cognitive >>>
- Physical >>>
- Spiritual >>>
- Relational >>>
- Behavioral >>>
- Emotional >>>



4. Emphasize to the participants that we have different reactions to trauma but overall we experience a sense of confusion, loss, and helplessness. Yet we also have ways to cope with the challenges that we are experiencing.

What did you do to help yourself address the trauma you experienced?

Sharing in the circle after 15 minutes of personal reflection.

5. Highlight the following learning point: Overcoming individual trauma means building a sense of **empowerment** and **reconnection**
- Establishing a safe space
 - Using story-telling as a form of healing
 - Meaning, causality, and hope (from victim to survivor, wounded healers)

As caregivers/accompaniers you need to:

- Know yourself: gifts, limits, wounds
- Plan rest and diversion
- Get support from co-workers

6. Using the learning points, encourage the participants to reflect on their personal gifts as accompaniers of the Laletek project. Using a flower as a symbol, ask the participants to write their gifts in the petals of a flower. Ask each participant to share. At the end of all the sharing, ask the participants to display their flowers in the center of the circle.

Activity 5 Closing ritual

1. Thank the participants for their openness to share their stories and to listen to the stories of others. Emphasize that amid the difficult challenges of peacebuilding it is important that as colleagues they offer support to each other as one community. You can ask two or three participants to share their feelings and thoughts about the whole session they went through.
2. Ask all the participants to offer a gesture of support to each other to symbolize this call towards becoming a nurturing community of peacebuilders.
3. End the session by sharing the following prayer to close the session.

God Gives Us Power*

God has given us the power

To create beauty, to make another smile, to be a healing presence in someone's sorrow

To bring justice to the oppressed, to console those in difficulty, to bring peace and joy to others

To help those in need, to laugh and enjoy life, to do good and turn from evil, to forgive those who have hurt us

And, most of all, to love.

Let us pray that God will continue to grace us with his love and mercy

And to spread that love to others during our journey.

* Iris Perez (1997) Orbis Books, Maryknoll, New York

Peace pact process*

LALETEK (BRIDGE) PROJECT

PEACE PACT PREPARATORY PROCESS

ENTRY PROCESS : INTRODUCING THE IDEA OF THE PEACE PACT TO THE COMMUNITY	
Activities	Persons/groups that need to be involved
<ol style="list-style-type: none"> 1. Initial meeting with leaders from the community to introduce the idea of initiating a peace pact. 2. Conduct (approximation) initial consultation with potential leaders or people that can support the initiative. Support the key leaders in forming the commission or committee to organize this activity (before, during and after). 3. Consultation with different stakeholders, to explore their ideas about the peace pact process, how to implement, who will be involved, and follow-up on the implementation. 4. Design planning for the peace pact with the organizing committee: focus on what type of peace pact/<i>tara bandu</i>, reflect on the community problems. Develop a terms of reference (TOR) for the organizing committee. 5. Conduct a consultation with the <i>lia nain</i>, Catholic (parish priest), Protestant and other religious leaders in relation to the ritual and ceremony (ensure that all <i>lia nain</i> are consulted if more than one in the target areas) 	<ol style="list-style-type: none"> 1. Local leaders and individuals who want to contribute to the stability of the community 2. Leaders/individuals that can influence other people, also leaders from groups, <i>aldeia</i> chief, <i>suku</i> chief, sub-district administrator, identified actors and members who are involved in the conflict, martial arts leaders 3. Leaders of community, religious leaders (Church, Protestant, and Muslim), traditional leaders, youths, women, security (such as police), leaders of martial and ritual arts groups, political parties, parliament members who live in the community. 4. Organizing committee 5. Traditional and religious leaders to be involved in the <i>tara bandu</i>
<p>Expected results/outcome:</p> <ul style="list-style-type: none"> • Positive view for the peace pact process • For organizers and key people to know more about the context/problem • Form the organizing team/committee • Develop a clear plan on the design of peace pact process • Agreement on how to move forward. • Agreement among religious and traditional leaders on the ritual and ceremony 	
ENGAGING OPPOSING GROUPS: BINDING, BONDING, BRIDGING	
Activities	People/groups to be involved
Binding: Activities to prepare individual members of the opposing groups to support the process	
<ol style="list-style-type: none"> 1. Continue to consult with the leaders of opposing groups, separately 2. Conduct issue identification workshop or participatory conflict analysis for the individuals and groups, separately 	<ol style="list-style-type: none"> 1. Leaders of martial arts and ritual arts groups, plus their members, to be conducted separately in the different groups. 2. Same as in 1. Plus community representatives (leaders of community, youths, adults, women)

* The Peace Pact Process integrates lessons and insights from experiences of the Laletek team and community leaders in implementing community dialogue and grassroots peacebuilding processes. The steps are also inspired from the zone of peace experience in Mindanao, Philippines.

Bonding: Activities to consolidate the vision and commitment of the groups to support the peace pact process.	
<ol style="list-style-type: none"> 1. Organize intra-group meetings to conduct visioning of peace 2. Facilitate prejudice-reduction workshop 3. Provide Active Non-Violence training 	<ol style="list-style-type: none"> 1. Involve the leaders of intra group, and also involve the representatives of community leaders 2. Same groups 3. Same groups
Bridging: Dialogue process among the groups to reach agreement in signing the peace pact	
<ol style="list-style-type: none"> 1. Lobby with the inter-groups for the dialogue process 2. Conduct a mini-dialogue with inter-groups, to understand their problems, and find solutions 3. Continue second dialogue to find solutions and to look forward to next steps 4. The result of the solution will be formalized as their peace agreement for inter-group 	<p>Leaders of martial and ritual arts groups</p> <p>Leaders of martial and ritual arts groups, plus their members, also involving the community leaders</p>
MOBILIZING SUPPORT FROM THE BROADER COMMUNITY AND OTHER STAKEHOLDERS	
Activities	Persons/groups involved /responsible
<p>Broader community</p> <ol style="list-style-type: none"> 1. Conduct a community consultation to share about the peace pact process and increase understanding of the significance of the ritual 2. Provide leadership training and mediation process for the community leaders and members. 3. Create new norms/systems (regulation and sanctions) to support or guarantee the implementation of the agreement guided by existing laws. 4. Validate norms/system with community members (including opposing groups) 	<ol style="list-style-type: none"> 1. Community members (adult, women, students, youth, disabilities groups, members of parliament, political parties who are living in the community) 2. Community leaders, opposing groups leaders, or individual leaders who can positively influence other people (Catechist, teachers, youth, priest) 3. Organizing committee/team including community leaders 4. Community members (adults, women, students, youth, people with disabilities)
<p>Other important stakeholders</p> <ol style="list-style-type: none"> 1. Consultation with community police, line ministers (MSS – National Dialogue team, Direcao Nasional Prevensaun Konklitu Komunitario, Secretary of State for Youth and Sport, Presidential cabinet), NGOs, religious and traditional leaders 2. Conduct a meeting with important key stakeholder identified, to share about the peace pact process, explore their perspective on the peace pact process (especially on the ceremony and implementation of the peace pact) 3. Involve key stakeholders to become a committee members for the implementation of peace pact (monitoring and maintenance) 	<ol style="list-style-type: none"> 1. Involve people who know more about public laws (domestic violence, martial arts law, land law, etc), line minister bodies and NGOs, traditional leaders, religious leaders, community police, forest police, to support the peace pact and its maintenance 2. Same people 3. Same people

Expected outcome/results

- Strong team (including key stakeholders) formed
- Community members are aware of the peace pact process
- Opposing groups have commitment to comply with the peace pact
- Community members know about the content of the norms/system that will apply to their community.
- Strong collaboration with key stakeholders (Minister of Justice/DNTP, Rede Feto for the Domestic Violence Law, MSS/Dialogue team, NGOs (provide technical and small grants) and others.

DURING THE ACTUAL PEACE PACT (RITUAL AND CEREMONY)

Activities	Persons/groups involved
LOGISTICS	
<p>Logistics on the day</p> <ol style="list-style-type: none"> 1. Ensure that all opposing groups will be present. Transportation – if needed – is provided. 2. Traditional leader and his team are prepared, have all the requirements (mat, <i>tais</i> cloth, animals, buffalo's horn, baskets, betel nuts, sirih leaves and lime stone, ritual wood, knife, copper and white coins, etc) and transportation. 3. The cooking team have everything they need and have enough people. 4. The venue has been prepared and seating arrangements made. 4. The sacred wood is erected in designated area. 5. Loudspeaker is set up and working. 6. Remind important invitees especially if they are scheduled to speak. 7. Draft peace pact are ready to be signed on top of a table, pens for people to sign with. 	Community leaders and organizing community including work teams
<p>Agenda of the ceremony</p> <ol style="list-style-type: none"> 1. Official opening and acknowledgement of attendees 2. The host welcomes all the guests/participants (<i>suku</i> chief or sub-district administrator) 3. Chair of the organizing committee explains the objective of this ceremony, the history of the conflict, who initiated this process, what has been done so far and who has been involved. 4. Representatives of all opposing groups read out parts of the peace pact. 5. Signing of the peace pact by representatives of opposing groups and witnesses. 6. Traditional ritual ceremony 7. Official opening and acknowledgement of attendees. 	Protocol, organizing committee, speakers
<p>Signing of the peace pact</p> <ol style="list-style-type: none"> 1. Representatives of all opposing groups read out parts of the peace pact. 2. Each leader signs the peace pact 3. Witnesses (<i>aldeia</i> and <i>suku</i> chiefs, sub-district administrator) sign 	Opposing groups, and witnesses

<p>Traditional ritual</p> <ol style="list-style-type: none"> 1. Sanctify the animals and materials while the women are dancing and singing. 2. Slaughter the sacrificed animals one by one. The blood is collected in a coconut shell. 3. The leaders of opposing groups drink the blood to signify that they become brothers and sisters who will work together. 4. Traditional leader and his or her team examine the organs of the slaughtered animals to predict if these offerings will bring peace to the community, or if there are more challenges for peace in the future. 5. All participants accompany the traditional leader and opposing groups who are bringing the offerings (parts of the animals) to hang on the sacred wood. 6. The traditional leader's team cleans and boils the meat. Once it is cooked, everyone present eats a piece or two. <p>Note: Design of the ritual will be part of the planning process especially in consultation with the <i>lia nain</i> and other religious leaders</p>	<p>Traditional leader and team.</p>
<p>Peace pact content</p> <ol style="list-style-type: none"> 1. It explains who it binds: opposing groups, community leaders and community members (old/young, men/women, rich/poor). Include those with high positions in government. 2. It explains what is being banned/prohibited/protected: <ul style="list-style-type: none"> • Human beings: No violence to children, adults and elders; no sexual violence; no domestic violence; no harassment of girls/women on the street; no violent words; no false accusations; no getting drunk; no threatening of other people; no loud noise at night; no use of divisive language targeting different community members; No creation of groups involved in criminal activities like prostitution and gambling; no harboring of criminals; no speeding in the village. • The environment: No selling of public natural resources like firewood and sand; No throwing of refuse in the river, springs, street or canals; no burning of grass and land. • Animals: No stealing of other people's animals; no letting animals stray so they destroy people's gardens; no wild/angry dogs let out to roam freely. • Other people's property: No destruction of public and private property; no stealing other people's property; no occupying individual or government land/property without recognition from local leaders/owners/government. 3. The sanction for each violation should be listed clearly depending on its severity. <i>Application of restorative justice</i> 4. It should also explain the process of how the violations are identified, and sanctions given. This should include also the <i>nahe biti bat/lulun biti*</i> costs that should be paid by the two parties. 5. It also explains who will monitor the peace pact implementation, and who will make decisions on who is guilty and sanctions given. 	
<p>Expected outcome/results</p> <ul style="list-style-type: none"> • Opposing groups agree to end violence against each other. • Peace pact binds everyone in the community and also defines how future conflicts will be resolved. 	

* Literally "unrolling" and "rolling up" a mat. Symbolic of participants sitting down together on a mat, reaching a solution and determining a payment in recompense during conflict resolution. Mat is then rolled up to symbolise resolution of the issue.

POST PEACE PACT (MAINTENANCE AND SUSTAINABILITY)

IMPLEMENTATION AND SUSTAINABILITY OF THE PEACE PACT	
Activities	Persons/groups involved/responsible
<p>Sustaining engagement with groups</p> <ul style="list-style-type: none"> • Socialization of the <i>tara bandu</i> law so opposing groups understand its content, prohibition, sanctions and process. • Engage opposing groups to monitor its implementation and report violation. • Involve leaders/members to be part of the monitoring committee. • Provide continuing peace/reflection workshops for the groups. 	<p><i>Chefe aldeia</i>, leader of each opposing group and organizing committee.</p>
<p>Community/other stakeholders support</p> <ul style="list-style-type: none"> • Socialization of the <i>tara bandu</i> law so community and stakeholders (Community police, MSS, RPK, and the other NGOs working in this area, local government officials) understand its content, prohibition and sanctions • Engage community members to monitor its implementation and report violation. • Involve Community Police, traditional leaders, <i>xefe suku/aldeia</i>, respected community members and government officials to be part of the monitoring committee. 	<p>Organizing committee and community leaders</p>
<p>Peace pact monitoring (including enforcement of sanctions on the violators)</p> <ul style="list-style-type: none"> • Form and develop TOR for the monitoring committee. • Implement peace pact by engaging groups in addressing and punishing any violations committed according to signed <i>tara bandu</i>. • Each community member should report violations and use this mechanism to find solutions. • The monitoring committee should have a mechanism to receive reports/complaints, and to call parties involved to resolve the problems. • To use <i>nahe/lulun biti</i> mechanism to mediate between the conflicting parties. • To ensure that sanctions given are paid, or other sanctions are given. • Conduct regular meetings of the monitoring committee with key community stakeholders. • Meetings and recall <ul style="list-style-type: none"> • Every month during the first three months • Every quarter thereafter 	<p>Organizing committee with monitoring committee members</p> <p>Monitoring committee</p>

SMALL COMMUNITY INFRASTRUCTURE PROJECT TERMS OF REFERENCE

Catholic Relief Services – USCCB Timor-Leste Program



Dili Office:
 Rua: Dom Aleixo Corte Real, Mandarin - Dili
 P.O. Box 45 Dili, Timor-Leste
 Phone: +(670) 332-4641
 Mobile: +(670) 723-0862
 E-mail: crsdili@tl.seapro.crs.org

Baucau Office:
 Rua: Samadigar, Buibau, Baucau
 Mobile: +(670) 723-0865
 Sat phone: 881631452031
 Sat phone: 881631452032
 E-mail: crsbaucau@tl.seapro.crs.org

Terms of Reference

Between

Community Aldeia Mota Ulun, Suku Becora,
 Catholic Relief Services Timor-Leste Program (CRS/TL), and
 The Diocesan Justice and Peace Commission Dili (DJPC)

For a small infrastructure project: Rehabilitation of Aldeia Mota Ulun community center to strengthen community relationship

Purpose

These Terms of Reference are to clarify the division of tasks and responsibilities between the community in Aldeia Mota Ulun, the Diocesan Justice and Peace Commission of Dili (DJPC) and Catholic Relief Services Timor-Leste Program (CRS/TL) in the implementation of a small community infrastructure project i.e. the rehabilitation of a community center in Aldeia Mota Ulun. This small project aims at bringing together youth and community members in Aldeia Mota Ulun to work together, as well as strengthen trust and relationships between them. This infrastructure project will be implemented in January 2012, with a total amount of \$ 4,253.50 (Four thousand, two hundred and fifty three US dollars and fifty cents) to be managed directly by the coordinator of the organizing committee consisting of representatives of the youth group, martial arts groups and theater group, and to be monitored directly by Xefe Aldeia Mota Ulun and Suku Becora.

Background, rationale and objectives

CRS/TL and partners, DJPC, facilitate the opposing groups to mitigate and reduce violent conflict in their community. Based on a participatory baseline study on June 2010-the Laletek project targeted 22 *aldeias* within six *sukus* of Dili which still experience conflict. This program is supported by the United States Agency for International Development (USAID) and CRS/TL. The Laletek project has strategically sequenced interventions of people-to-people relationship building, civic education, Active Non-Violence training and community mobilization to help opposing groups learn more about one another's experiences, so they are more willing to focus on what connects rather than what divides them and work constructively together on issues of collective interest; therefore, they will be less likely to engage in acts of violence against one other. These theories of change will contribute to the project goal: Opposing groups in targeted *aldeias* reduce violent conflict with each other.

Rationale

Geographically, Aldeia Mota Ulun is one of *aldeias* in Suku Becora, bordering Aldeia Fatuk Francisco, Ailok Hun, Kulau Laletek, Karau Mate. Aldeia Mota Ulun has a total of population of 1,337—of whom, 618 are women and 719 men. A total of 235 families have been identified in an area that still has a high occurrence of conflicts—fighting and stone throwing within *aldeia* and also with neighboring *aldeias*. The conflicts occurred mostly due to unresolved fights between youths during 2006-2007. Other issues of this *aldeia* are the lack of youth engagement in *aldeia/suku* activities by the community leaders, lack of communication and coordination between various groups and leaders, youth unemployment, lack of space for youth groups or others groups to sit together to discuss *aldeia* activities within *aldeia* and with neighboring *aldeia*.

Considering the above issues, youth groups—after discussions with youth members, martial arts groups and community members in Aldeia Mota Ulun and consulting with the *xefe aldeia*—have decided to initiate the community center rehabilitation in Aldeia Mota Ulun that will be very useful for youth activities, meetings and training. Youth groups together with their members and community representatives were able to approach the *xefe suku* and the sub-district administrator to ensure that their plan is in accordance with the *suku* and local development plan. Through this consultation, it has been clarified that there was no overlapping with the government plan; furthermore, the youth groups' and community plan for this project has gained support from *aldeia* and *suku* chiefs as well as the sub-district administrator. The center was built in Indonesian time using wood but is now no longer usable. During the rainy and windy season meetings in this venue can endanger participants' safety.

This small community infrastructure project contributes to the achievement of the Laletok (bridge) project Strategic Objective 2: Opposing groups in targeted *aldeias* collaborate non-violently to manage and maintain existing, new, or renovated local infrastructure, and especially will help the project to realize its Intermediate Result 2.2.: Opposing groups participate in the implementation of infrastructure projects.

What has been done to date

The Laletok project has facilitated the following activities in Aldeia Mota Ulun prior to this community infrastructure project:

1. Consultation with community leaders regarding Laletok project, followed by drafting and signing of a Code of Conduct between the Laletok team and the community to ensure mutual respect, collaboration and protection.
2. Worked together with community members and *aldeia* chief to assist the formation of Community Peace and Development Groups on October 2010.
3. Community and youth participated in interactive theater about citizen participation in local development and maintenance of peace in the area.
4. Community peace and development group (CPDG) coordinator, *xefe aldeia* and youth coordinator work together with Laletok team to organize ANV training in Aldeia Mota Ulun with youth members from Kulau Laletok, Karau Mate, Aldeia Bubur Lau and Fatuk Francisco of Suku Camea.
5. *Xefe aldeia* and community members participated in mid-term evaluation for Laletok project performance.
6. *Suku* council member and opposing group's members, including children's groups, took part in the traditional dance competition on December 6, 2010 and November 25, 2011.
7. Youth members participated in theater training and performance.
8. Activities done by community for the preparation of this small community infrastructure to date:
 - *Xefe aldeia*, CPDG, theater group, martial arts groups, Grupu Kultura, Grupu Korru, Grupu Kerajinan Tangan) consulted with the *xefe suku* to discuss planning for small infrastructure activity.
 - *Xefe aldeia*, CPDG, theater group, martial arts groups, Grupu Kultura, Grupu Korru, Grupu Kerajinan Tangan) worked together with Laletok team to facilitate Integrated Human Development to follow up conflict map in September 2011.
 - In early January of 2012, community groups mentioned above, community leaders and members accompanied by JPC Dili conducted a meeting with sub-district administrator to present and get approval for their plan, proposal and budget.
 - Then, the representatives of these different interests and groups formed an organizing committee to jointly manage this small peace grant with direct supervision of the CPDG leader, Mota Ulun *aldeia* chief and Becora *suku* chief.
 - CRS and DJPC negotiated the TOR with community members (included youth groups, members of martial art groups) and *xefe aldeia*.

Timeline

The small community infrastructure will be implemented within 1.5 months from January 2012 until the end of February 2012, including the reporting process and preparation for the inauguration of the project.

Inauguration

Three weeks prior to finishing the infrastructure project, the coordinators of activity and youth groups and community members that including *suku* council members will meet to discuss the preparation for the inauguration ceremony and the maintenance plan for the infrastructure, including who will be responsible for it.

Division of tasks and responsibilities

To achieve maximum results in this project, the Laletek program of CRS and DJPC will work closely with youth groups and community members, *xefe aldeia* and CPDG members.

Division of labor:

Community at Aldeia Mota Ulun	JPC Dili	CRS/TL
Before	Before	Before
<ul style="list-style-type: none"> • Consult community and different interest groups to prioritize issues in the <i>aldeia</i> • Prepare proposal based on prioritized issues • Get a buy-in and commitment from the community • Identify volunteers involving opposing groups to form work teams • Prepare work plan and job divisions for volunteers, including those who prepare lunch • Identify where they can get equipment and materials that are not included in the proposal • Coordinate with <i>suku</i> and <i>aldeia</i> chiefs to clarify the content of proposal • Negotiate and sign the TOR 	<ul style="list-style-type: none"> • Meet with Xefe Suku, youth leaders and members to clarify the proposal. • Survey location, materials needed, • Support youth groups in process identifying opposing groups to involve in infrastructure process • Support work teams in doing the task divisions and identifying the contribution from other community members. 	<ul style="list-style-type: none"> • Accompany DJPC in community meetings and consultations. • Present the infrastructure approval process diagram • Prepare and negotiate the TOR and budget estimation based on proposal from youth groups.

During	During	During
<ul style="list-style-type: none"> • Ensure that the small infrastructure project is completed to a high standard by the end of February 2012 according to the work plan. • Make sure that all the volunteers come to work as agreed and scheduled. • Ensure that those who agreed to prepare meals for volunteers do their tasks according to schedule. • Have a discussion with the maintenance group regarding their roles and responsibilities. • Prepare an inauguration ceremony • Emphasise that this small infrastructure project is supported by USAID, CRS and JPC. 	<ul style="list-style-type: none"> • Monitor and document the implementation of activities, and provide support when needed. • Support youth groups to ensure that opposing groups contribute and participate. • Support community and youth groups in the discussion with the maintenance group regarding their roles and responsibilities. • Prepare press release to be sent together with invitation for the inauguration. 	<ul style="list-style-type: none"> • Accompany DJPC to monitor and document the implementation. • Support youth groups to make the name plates for branding. • Support DJPC and youth groups in resolving arising issues. • Review and approve the press release according to USAID regulations.
After	After	After
<ul style="list-style-type: none"> • Hold a small inauguration to officially hand over the infrastructure to local leaders. • Conduct an evaluation of the whole process and account for the expenditure to the community. • Prepare and submit narrative and financial reports to CRS/TL. • Continue to support the maintenance group. 	<ul style="list-style-type: none"> • Support the youth groups in the preparation of the inauguration. • Take part in the evaluation of the project. • Support the youth in supporting the maintenance group. 	<ul style="list-style-type: none"> • Invite USAID to the inauguration and accompany them during the event. • Take part in the evaluation. • Provide support in the preparation of the reports. • Review the reports and provide feedback.

Budget

The total budget for this small community infrastructure project is U\$ 4,253.50 (Four thousand, two hundred and fifty three US dollars and fifty cents), to be managed by a coordinator in collaboration with the youth groups and community members, and martial arts groups in Mota Ulun, and monitored directly by *xefe suku*, *xefe aldeia*, and CPDG.

The coordinator and members should use the funding according to the budget and agreed items in the proposal and this TOR. Should there be unforeseeable need for other items to complete the infrastructure, prior approval is needed from CRS/TL and a detailed explanation is needed. The total amount spent in this project should NOT exceed the approved budget.

Labor for the construction, mobilization and cooking shall be provided voluntarily by members of the community and cannot be charged to this budget.

Detailed budget

No	Description	QTY	Unit	Price	Total
Materials					
1	Zinc	100	Sheet	\$ 4.80	\$ 480.00
2	Wood beam 6x12	20	Steam	\$ 18.00	\$ 360.00
3	Wood beam 5x10	40	Steam	\$ 10.00	\$ 400.00
4	Iron concrete 8 mm	40	Steam	\$ 7.00	\$ 280.00
5	Iron concrete 6 mm	20	Steam	\$ 6.00	\$ 120.00
6	Batako	1000	Batako	\$ 0.45	\$ 450.00
7	Cement	80	Sacks	\$ 6.50	\$ 520.00
8	Sand 1	8	ret	\$ 50.00	\$ 400.00
9	Sand 2	8	ret	\$ 50.00	\$ 400.00
10	Door frames	2	Pairs	\$ 40.00	Contribution
11	Door	2	Pairs	\$ 90.00	Contribution
12	Stone	10	ret	\$ 50.00	\$ 500.00
13	Nail 12 cm	5	kg	\$ 3.50	\$ 17.50
14	Nail 10 cm	5	kg	\$ 3.50	\$ 17.50
15	Zinc nail	5	kg	\$ 3.50	\$ 17.50
16	Nail 7 cm	5	kg	\$ 5.00	\$ 25.00
17	Wire	5	String	\$ 2.00	\$ 10.00
18	Wall paint	4	Tin	\$ 15.00	\$ 60.00
19	Zinc Plat	12	Meter	\$ 5.00	\$ 60.00
	Sub total				\$ 4,117.50
Transportation					
1	Loading material	2	ret	\$ 25.00	\$ 50.00
2	Public transportation	2	Round trip	\$ 5.00	\$ 10.00
	Sub total				\$ 60.00
Meals					
1	Rice	3	Bags	\$ 18.00	\$ 54.00
2	Noodles	2	boxes	\$ 7.00	\$ 14.00
3	Oil cooking	1	jergen	\$ 8.00	\$ 8.00
	Sub total				\$ 58.00
	TOTAL				\$ 4,253.50

Contact person
Aldeia Mota Ulun
 Name goes here
 Coordinator

DJPC Dili
 Name goes here
 Laletek Project Coordinator

CRS/TL
 Name goes here
 Community Liaison Officer

By signing below, signify that CRS/TL, DJPC and coordinator of Aldeia Mota Ulun agreed to the terms and conditions of this Term of Reference. Any dispute arising out of, or relating to, this Terms of Reference, will be settled through an agreement between both parties. There are three original signed copies in English that are equally valid, one for CRS, one for DJPC and one for the youth group. The Tetum translation is provided for an ease of understanding.

Name here
 Country Representative
 CRS Timor-Leste

Name here
 Acting Director
 Diocesan JPC Dili

Name here
 Coordinator
 Aldeia Mota Ulun

Date:

Date:

Date:

Framework for peace pacts in Timor-Leste

As developed through the Laletek project in an April 2011 participatory workshop

Community peace agreements are an existing element of Timorese culture. The process described in this framework came from the wisdom and experience of 17 community peace builders cooperating with the Laletek project of CRS/TL, funded by USAID/CMM. Through their participation in a simulation exercise, we are able to share their insights as protagonists from all sides of a conflict. We thank them for their participation and hope that everyone involved in the project will see this framework as their own.

- A. What is a peace pact?
- B. Essential elements of a peace pact
- C. Personal reflection and preparation for providing leadership for the process
- D. Group reflection and preparation for engaging in a peacemaking process
- E. Bringing community and/or conflicted groups together for a peace agreement
- F. Implementation and monitoring
- G. What needs to be included in a peace accord?

A. WHAT IS A PEACE PACT?

To live peacefully, citizens, groups and/or communities resolve their problems by finding a solution together to improve the situation. *One element in that process can be a formal agreement within the community or among communities.*

Tara bandu (traditional prohibition)

- Traditional Timorese law that requires community respect and, if violated, results in a penalty and/or curse.
- Most often a process involving the whole community, includes traditional rituals called *nahe bitu* and *lulun bitu* (unrolling the mat or drawing close to the mat and then rolling up the mat) that results in an agreement that regulates or binds everyone. It is training for the community to strengthen their relationships to one another. It can become an instrument to monitor the situation in the community.
- Traditional Timorese leaders would describe *tara bandu* as rules, in a defined geographic area, defining the relationship between people, and between people and their environment.
- Challenges are with implementation. It won't work if it is not explained to the whole community, and if laws are weak.

B. ESSENTIAL ELEMENTS OF A PEACE PACT

For the purposes of the Laletek project, a peace accord needs to increase respect in the community as a means of facilitating improved cooperation among community members so that they can work together to develop the community. It needs to:

- Be developed cooperatively.
- Ensure preparation answers the question: Who needs to be involved?
- Strive to address the root or cause of the community's problem.
- Ensure preparation answers the question: What is the root of the community's problem/s?
- Improve the community through cooperative community effort/work.
- Ensure the community answers the question: What can we do to create positive change?
- Ensure the community takes responsibility for implementing the agreement.
- Ensure the community answers the question: How do we monitor day-to-day implementation?

C. PERSONAL REFLECTION AND PREPARATION FOR PROVIDING LEADERSHIP FOR THE PROCESS

- Be an example for others.
- Each person plays an important role.
- Be pro-active, creative, courageous, responsible, ready to listen to others and work hard.
- Use all your knowledge and continue to further develop yourself (including your understanding and skills for peacebuilding).
- Know the law so that you don't veer from it.
- A voluntary spirit is necessary.
- Be prepared to work 24 hours a day to resolve community problems.
- Examine your own thoughts, be clear what your interests are, strive to be neutral.
- Prepare mentally for problem solving.
- Be clear about what you want to do, what you can and cannot do.
- Look for support from your family, organizations, etc.
- It is necessary to understand the cause of the problem in order to resolve it.
- Prepare necessary resources.
- Repair relationships and approach those who do not like you.
- Do not only help your family.

Challenges

- Sometimes the work is overwhelming due to natural disasters and many demands and/or needs. It is necessary to approach (sometimes repeatedly) the responsible department and/or agency when trying to address specific problems.
- Not everyone is supportive; to increase confidence seek out people who are.
- Be aware of the difficulties of being decisive but also the need to make decisions.
- As a leader you must even seek out those who oppose or refuse to recognize you and try to find a solution because these are members of your community.
- Sometimes one person has more than one responsibility and conflicting interests (a hamlet chief may also be head of the neighborhood or a church leader).

Personal healing and transformation are important for effective peacemaking, and necessary before people can be constructive members of a group. These elements of leadership will assist many aspects of community development.

D. GROUP REFLECTION AND PREPARATION FOR ENGAGING IN A PEACEMAKING PROCESS

- It is essential that there is support in the community for the peace initiative.
- Support community initiatives.
- Share information within the community; they need to understand the process and its content to support it.
- Get to know all the groups in the community and meet with their members, not just their leaders.
- Involve all groups in the community, including those that are not constructive or problematic so that they feel they are part of the community.
- Discriminating against any group can have a negative impact.
- Support those with problems to transform for the better.
- Help the groups to prepare themselves (including their understanding and skills for peacebuilding).
- It is necessary for the group to understand the cause of the problem in order to resolve it (*use conflict analysis tools*).

- Assure meetings are transparent.
- Everyone must feel free to speak.
- Hamlet chief needs to be neutral, s/he cannot discriminate or favor.
- The hamlet chief needs to be supportive and engage with all parties.
- Involve the village council and link the community to the village.
- People who offer to assist in problem-solving need to be able to put their interests aside.
- A balanced perspective is necessary.

Challenges

- Individuals or groups may feel shame for acting negatively.
It may be necessary to acknowledge responsibility and address historical issues internally before bringing groups together to publicly acknowledge and ask forgiveness regarding the past.

It is important for any group to prepare itself to engage in peacemaking, but even more so for conflicting groups that aim to resolve their conflict. Group unity in taking steps toward a peace agreement is a greater assurance of success, as is an enhanced understanding of conflict resolution and the ability to contribute to transforming conflict.

E. BRINGING COMMUNITY AND/OR CONFLICTED GROUPS TOGETHER FOR A PEACE AGREEMENT

- Consult with all parties.
- All community groups or parties to the conflict need to be present, not just one group.
- Have someone relate to the groups separately if they are not yet ready to talk to one another directly.
- It is easier to resolve a problem before it escalates.
- Prevent conflicts from escalating or reduce conflict between parties first.
- Find a mediator who is neutral.
- Find someone skilled and knowledgeable to support the process.
- Remember that the hamlet or village chief is everyone's leader, not the leader of just one group/family/party.
- Examine the cause of the problem and address basic needs in the community.
- Those with the problem/conflict need to be involved in creating the solution for resolution.
- Don't only focus on problems that arise but also look at how to help the community develop.
- Dialogue and communication is important, don't shout each other down.
Create guidelines for meetings if needed.
- Don't depend on the government or wait for government intervention.
- An existing traditional law makes it easier to judge an occurrence according to its provisions.
- If serious injury has occurred, then most likely it is a criminal incident and the case needs to be referred to the formal justice system

Challenges

- Dili is comprised of people from all 13 districts making it difficult to be a respected leader.
- People are not interested in hamlet meetings because of their poverty and their need to look for work or be at work.
- Due to limited economic opportunity, financial problems are at the root of many conflicts.
Community processes have the additional burden to address lack of economic opportunity.

F. IMPLEMENTATION AND MONITORING

- The community must want peace.
- Involve everyone—leaders, police, youth from all hamlets.
- To be binding for the population, an accord must be a community initiative and something the community itself wants, not from the government or an organization.
- It must be explained to people if they are agree to it.
- Socialization in the community will allow them to understand the contents and sanctions of the accord.
- Get agreement from all community members by meeting with different entities such as the village council, etc.
- Meet together first to get agreement before implementing.
- Ordinary people also have responsibility.
- Each family needs to make a commitment.
- Make sure that everyone values the accord.
- Hold a traditional ceremony as there is no way to force compliance; this way they can go to court or accept the curse or penalty for infractions.
- It is important for the community leaders to understand their authority based on the community leaders law.
- The village chief has a lot of power and responsibility, a major responsibility is to respond to problems that arise.
- Each person is responsible and can contribute to problem solving.
- Respond immediately when a problem arises, engage with those involved directly.
- Explore how to transform the situation immediately to prevent the conflict from escalating.
- Gather data quickly.
- Victims depend on their rights.

Challenges

- It is possible to prevent and resolve problems but conflict is a part of life.
- The hierarchical structure of a society can result in waiting for those with more authority and thus delay activities.
- Leaders may be reluctant to leave their office and mingle in the community, even after a problem has escalated.
- The leaders need to agree so that all respect the decisions.
- Sometimes the community doesn't accept *tara bandu* and prefers formal law.
- If a crime is involved, the case should be handed over to the police.

G. WHAT NEEDS TO BE INCLUDED IN A PEACE ACCORD?

- Prohibit murder, assault, drunkenness, destruction of government property and infrastructure, violating other individuals.
- Prohibit favoritism toward family members and discrimination.
- Do not discriminate against any group.
- Address economic challenges.
- Include sanctions for those who violate it.
- Base it on the law.
- Don't only include obligations but also mention the rights of the community.
- Recognition from the President is helpful.

Challenges

- The resources available to communities are very limited, especially compared to national office holders.

A peace accord needs to be tailored to the needs of the community or those coming together to resolve their conflict. However, it is also good to include standard items such as:

- Who created the agreement and why.
- The main and sub-points that are being agreed to.
- The penalties for violating the agreement and who will enforce it.
- The vision of those making the agreement.
- Signatures of those committing to abide by the agreement.

Conclusion

While there is no set formula for creating a peace pact, it is essential that any agreement come from the community or groups involved, and that those involved in the development of an accord will be more successful if they take the following into account:

- Personal preparation
- Skilled leadership
- Widespread support within the community or among the conflicting groups
- Skilled, nonpartisan support from outside the community
- Community and/or groups involved are actively engaged and prepared
- Widespread consultation on, and acceptance of, the contents of the agreement
- Clarity on who will monitor and assure compliance, and acceptance of their authority
- Wide participation in a traditional ceremony to demonstrate commitment

The simulation clearly demonstrated how community development gets neglected when communities face conflict or their members cause problems. The lack of economic opportunity, high poverty rate and high birth rate in Timor-Leste heightens community problems and the challenges community leaders face. These are likely to become more acute as there are currently twice as many people under the age of 10 years than those between 20 and 30. Thus community conflict resolution and problem-solving skills take on increasing importance. Now is the time for community leaders in Timor-Leste to develop stronger participation and greater self-reliance within their villages.

