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The University of San Francisco

THE SIGNIFICANCE OF JESUIT EDUCATIONAL INSTITUTION IN THE
RECONSTRUCTION OF POSTCOLONIAL AND POST-CONFLICT EAST TIMOR

A Dissertation Presented

to

The Faculty of the School of Education

Department of Leadership Studies

Catholic Educational Leadership Program

In Partial Fulfillment

of the Requirement for the Degree

Doctor of Education

by

Plínio do Rosário Gusmão dos Reis Martins

San Francisco

December 2021

THE UNIVERSITY OF SAN FRANCISCO

Abstract

The significance of Jesuit educational institution in the reconstruction of postcolonial and post-conflict East Timor

East Timor, as a postcolonial and post-conflict country, has striven to develop its educational system for almost two decades after its independence in 2002. The current educational system with the Portuguese language as the medium of instruction has been a challenge for teachers and students in the teaching and learning process. The fact that teachers and students are still using Tétum as a supplementary language to explain and express ideas shows that the educators and learners are still struggling with Portuguese despite the efforts of East Timor government to bridge the language gap.

Teachers and students, conversely, acknowledge that the Portuguese language is important for the process of teaching and learning. The Portuguese language can increase intellectual ability and improve quality education in East Timor. Furthermore, the Portuguese language also has an important role in the development of the Tétum language. However, the implementation of Portuguese as the medium of instruction is regarded as ineffectual since the desired outcomes have created more issues in teaching and learning that lead to other educational and social issues.

This qualitative research depicts personal and professional experiences of teachers and students at Colégio de Santo Inácio de Loiola (CSIL) in Kasait, East Timor, on the advantages and disadvantages, challenges, and obstacles in using Portuguese as the medium of instruction in the teaching and learning process. The study, moreover, explores

the experiences of institutional and educational leaders who are decision-makers in policy implementation of both East Timor education and Jesuit education.

Reflecting on the presence of Jesuit educational institutions in East Timor brings hope to its educational system improvement. Jesuit education has demonstrated to be effective not only in intellectual formation, but also in the formation of characters during the time of Portuguese colonization, Indonesian occupation, and independence. During the era of struggling for self-determination and building a country, Jesuit education has formed and prepared intellectually competent, committed, and conscientious leaders of the country and the Catholic church in East Timor.

Jesuit educational institutions, in the period after independence, aim to serve the needs of the people of East Timor by providing a good quality education which is accessible to both privileged and unprivileged students. Furthermore, Jesuit educational institutions, in the context of East Timor education, in their contribution work toward the reconstruction of post-conflict East Timor by promoting both Portuguese and Tétum languages, national and cultural identities, and justice and inclusion. What Jesuit education has contributed and is contributing to the rebuilding of post-conflict East Timor will bring significant transformation in the lives of the people through the formation of young Timorese to answer the call to serve others.

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

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“Today our prime educational objective must be to form men-and-women-for-others; men and women who will live not for themselves but for God and his Christ – for the God – man who lived and died for all the world; men and women who cannot even conceive of love of God which does not include love for the least of their neighbors; men and women completely convinced that love of God which does not issue in justice for others is a farce.” (Arrupe, 1973, para.2)

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CHAPTER I: THE RESEARCH PROBLEM

Statement of the problem

East Timor, a postcolonial and post-conflict state, still struggles with the issue of education in the country. The form of education that fits into the context of East Timor is debated by the East Timor government leadership. For the past few years after independence, the East Timor government has tried different strategies to transform its educational system and improve its quality to provide competent and qualified citizens and future leaders who are ready to use their capability to serve others and to develop the country. The government believes that the process of remedying educational quality has to go along with the process of educational system transformation by adopting a colonial educational system with the Portuguese language as the medium of instruction (Milo & Barnett, 2004). However, opponents argue the new educational system does not favor and support the country's context with its multilingual and multicultural society. They worry that implementing this new educational system is very much the adoption of the former colonial educational system, which comes with a different language and concepts that may undermine the people's cultural perspective and local language (Boughton, 2011). Furthermore, the change from the Indonesian educational system to the Portuguese educational system has jeopardized the teaching and learning quality of teachers and students since few have mastered the Portuguese language (Milo & Barnett, 2004).

Amidst this education turmoil, Jesuit education presents a potential alternative. Jesuit education has a long history in East Timor and has shaped much of the Nation's educational past (Supit, 2020). The characteristics of Jesuit education emphasizes the formation of a total person, intellectual, emotional, cultural and spiritual, and formation for

the service of others. Therefore, the study explores the way Jesuit educational institutions prepare young Timorese within the new education system's limitations for a role in rebuilding a newly independent nation.

Background and need

The history of education in East Timor cannot be recounted separately from Timorese's history of resistance and self-determination. The three different periods, Portuguese colonization, Indonesian occupation/annexation, and Independence have shaped and formed East Timorese people from different generations, which are crucial to developing this newly independent country. An overview description of East Timor history will offer some knowledge of East Timor government's struggle in determining the form of the educational system in the country.

history of education in East Timor: an overview

East Timor was a Portuguese colony for 450 years (Dunn, 1996; Durand, 2011). During Portuguese colonization, East Timor was under two different authorities, the Catholic Church and the Portuguese government (Boughton, 2011). Before the establishment of the civil administration in 1921, the Portuguese government entrusted the Catholic Church, the missionaries, to exercise the authority to educate and evangelize the Timorese since the mission of the empire was “to enlighten and civilize” (Supit, 2020, p. 43). Through the missionaries' work, the Catholic Church was the sole contributor to formal schooling through the 1950s and persevered in this responsibility up to 1962 in the remote areas of East Timor (Shah, 2014; Supit, 2020).

The access to formal education in East Timor during Portuguese time was minimal since the education was intended only for assimilados and the children of liurai (chieftains)

(Shah, 2014; Supit, 2020). The assimilados are “people of mixed heritage who had adopted the Portuguese language and lifestyle” (Boughton, 2011, Loc. # 3731). The level of education that the Catholic Church and Portuguese administration provided focused more on elementary education than secondary education (Dunn, 1996; Supit, 2020). The education system's main goal during the Portuguese era was the Christianization and “‘Portugalisation’ of Timor” (Supit, 2020, p. 43). The education provided during Portuguese era aspired to infuse the Timorese identity that “Timorese culture and history were closer to those of other Portuguese colonies in Africa than to culture and histories of its Asian neighbours” (Shah, 2014, p. 61). For this reason, the curriculum during Portuguese colonial time disregarded the discourse of “precolonial Timorese culture, history and language” (Shah, 2014, p. 61). Therefore, Portuguese colonization in East Timor had exerted influence on East Timorese self-identification in respect to language, administration, culture and religion (Shah, 2014). Moreover, according to Boughton (2011), the Portuguese administration during colonization failed to provide access to education to the Timorese in the rural and remote areas, in other words, to unprivileged Timorese. By the time the Portuguese left East Timor, more than ninety percent of the population was illiterate since only few people could get access to elementary and secondary education (Supit, 2020).

During the Indonesian occupation, the Indonesian government built many schools in rural and remote areas and sent Indonesian teachers to work in these schools (Sousa, 1999; Supit, 2020). Furthermore, the government closed down Portuguese schools and replaced the Portuguese medium of instruction with Bahasa Indonesia (Supit, 2020; Taylor-Leech, 2013). Teachers who taught Portuguese prior to the invasion were obliged

to learn Bahasa Indonesia (Supit, 2020). The Indonesian government banned the Timorese from speaking Portuguese in public (Taylor-Leech, 2013). According to Shah and Quinn (2014), education during Indonesian occupation took on an “important ideological and indoctrinating role in legitimating Indonesia’s continued presence in Timor-Leste” (p. 5). Indonesian government strongly controlled and centralized education in East Timor as the technique to “forge nationalistic loyalties and identities over ethnic, religious, and class division” (Kipp, 1993, p. 77). Indonesian authority, moreover, tried to assimilate the young Timorese to Indonesian society and undermined “the existence of a distinct Timorese identity” (Shah & Quinn, 2014, p. 7).

The Indonesian government did not only provide education at the elementary level but also access to secondary and university level education (Sousa, 1999; Supit, 2020). The rationale behind Indonesian government’s effort to build more schools and provide more education was to exterminate communist ideology and to “indonesiani[s]e the Timorese people through vigorous campaign to promote Pancasila [the state philosophy of Indonesia]” (Shah, 2014; Supit, 2020, pp. 31 – 32). However, some historians and educators have argued that the quality of education was inferior compared to schooling during the Portuguese era (Sousa, 1999; Supit, 2020). During Portuguese rule, the education helped students to develop critical thinking and freedom of expression (Supit, 2020). Indonesian educational system implemented in East Timor did not promote this type of education because the government tried to suppress the people and their freedom of expression.

During the 1999 violence incited by the Indonesian military against the East Timor pro-independence group, the Indonesian military and pro-Indonesia militias deliberately

eradicated important buildings such as health and education departments, schools, hospitals, and churches in East Timor (Almeida & Martinho, 2015). The country's systematic destruction also ravaged many public and private schools. The consequence of this violence has caused East Timor, in the education sector, to suffer the loss of “around 90 percent of secondary teachers, and 20 percent of primary teachers and most administrators in the education system” (Almeida & Martinho, 2015, p. 2365). These professionals, who were not Timorese, returned to Indonesia or were taken back to Indonesia.

The United Nations transitional administration began after the arrival of Peace Keeping Forces to maintain peace and stability in East Timor (Durand, 2011). The United Nations and other International organizations helped the Timorese rebuild the country from ground zero (Milo & Barnett, 2004). The rebuilding of the government's system, education, health, and infrastructure was the priority of the transitional administration. However, in the education sector, the transitional administration has done a lot of work in rebuilding the infrastructure and set up the platform for teachers' training, but was not able to prepare and support its counterpart, the East Timor leadership, in taking decisive action on what curriculum and language of instruction the country should adopt (Boughton, 2011; Milo & Barnett, 2004).

East Timor's struggle over language

Most researchers who have studied the East Timor educational transformation agree that United Nations Transitional Administration in East Timor (UNTAET) has successfully reconstructed and rebuilt school infrastructures after the destruction in 1999. However, they also recognize that the UNTAET should have done more than

reconstructing school infrastructures by introducing and preparing the East Timor future government in educational transformation (Boughton, 2011; Milo & Barnett, 2004). The UNTAET did not involve the East Timor counterpart, CNRT, in the educational policies during their two-year administration (Boughton, 2011).

The debate over appropriate language of instruction in East Timor's schools is a heated topic embedded in a complex political history. The new educational system has the Portuguese language as the medium of instruction besides adopting the Portuguese and Indonesian education systems for Primary and Secondary school (NESP, 2011). The new educational system with Portuguese language as medium of instruction has had some repercussions on the quality of education, teachers' quality, students' success, inclusion and accessibility of better education, and national and cultural identity. Teachers who have not mastered the Portuguese language have to struggle teaching in Portuguese and simultaneously use Tétum to explain their teaching (Boughton, 2011). Moreover, the national language, Tétum, is a native tongue with limited vocabulary (Quinn, 2013). According to the National Education Strategic Plan from the Ministry of Education, students' success depends on teachers who can master both the Portuguese and Tétum languages since the textbooks are in Portuguese and bilingual (Portuguese and Tétum) (NESP, 2011). Therefore, training teachers to master Portuguese is a critical aspect in the East Timor education context.

The choice of the Portuguese language as the medium of instruction is largely endorsed by the Timorese elite leaders who are unaware of the repercussion of the language barrier that East Timorese students will experience. The Timorese elite proposed Portuguese as medium of instruction based on East Timor's interest in terms of preserving

national identity, improving national language, and providing quality education. During the twenty-four years of Indonesian occupation, the Indonesian government somehow alienated the Timorese from their previous colonizer. The Timorese elite noted that the Timorese no longer speak Portuguese, and they use many Indonesian words when they speak in Tétum (Supit, 2020). For these elite leaders, this situation is a threat to the history and identity of the Timorese. From their perspective, the Timorese people will lose their history and identity if the relationship with Portugal and the Portuguese language ceases.

The purpose to reintroduce the Portuguese language is to help the Timorese replace Indonesian words in Tétum with Portuguese to improve Tétum's vocabulary which is one of their goals (Supit, 2020). One of the prominent elite leaders in East Timor, Roque Rodrigues, claims that "the survival of Tétum as a national language is dependent upon the reintroduction of Portuguese" (as cited in Supit, 2020, p. 36). Moreover, these elite leaders were the assimilated Portuguese or *assimilados* (Supit, 2020; Taylor-Leech, 2013). Their families are influential in East Timor and consider themselves the *civilizados*, the civilized, because of their Portuguese educational background and culture (Supit, 2020).

During the last four-hundred and fifty years, the people of East Timor have incorporated many Portuguese words into the Tétum vocabulary, which are crucial to the Timorese identity, such as the Catholic faith with the language used in Catholic liturgies and rituals as one example (Supit, 2020). Furthermore, Portugal's association goes beyond the Portuguese language and being a former Portuguese colony, because the Timorese recognize the critical role of the Portuguese in East Timor's "decolonization, self-determination, and liberation struggle" (Taylor-Leech, 2013, p. 111). The older generations who have experienced the Portuguese era have a strong affection for Portuguese and

consider Portuguese as “an important part of their identity and cultural heritage” (Taylor-Leech, 2013, p. 111).

The Timorese elite leaders have the conviction that the Portuguese system of education will offer the Timorese an excellent quality education as they experienced in their time. The elite leaders who are now governing East Timor were the educated elites during the decolonization in 1975 (Supit, 2020). Most of them are Jesuit educated in a Jesuit college in Soibada and at the seminary in Dare under the Portuguese educational system. The education that they got from Portuguese educational system has helped them to be critical and competent persons. They formed political parties and prepared themselves for East Timor independence. During Indonesia’s annexation of East Timor, most of these educated elites left East Timor for Mozambique, Portugal, and Australia. When they returned after 1999, they found East Timor was a different place from what they used to know.

The strain or restlessness between building national identity and being part of the global community in terms of language use continues to exist (Quinn, 2013). Although the Timorese elites think that the Portuguese language is better for the country, the Portuguese language opponents disagree with their opinion. The opposition believes that adopting the Portuguese language is a “‘turning back the clock’ and a ‘tragicomedy’” based on the fact that teachers and students have no other choice than to use Portuguese in teaching and learning (Quinn, 2013, p. 181). They are not free to decide what language they bring to class in their teaching and learning process. The choice to reintroduce Portuguese instead of English puts East Timor unable to build more conducive international relations with the regions surrounding the country (Quinn, 2013). However, the proponents point out that the

positive aspect of choosing the Portuguese language is to show the country's self-autonomy in a language where "it will make the new country less dependent on Australia and Indonesia" (Quinn, 2013, p. 181). Although fifty percent of the population can speak basic Indonesian, the interest and affirmation of learning Portuguese as part of Timorese identity are growing among young Timorese university students (Quinn, 2013).

the mission of the Society of Jesus in education in East Timor

The Society of Jesus initiated its educational institution in East Timor more than one hundred years ago. In the early twentieth century, the Jesuits built a college, Colégio Nun'Álvares, for boys in Soibada to educate teacher catechists (Belo, 2010; Supit, 2020). Before the arrival of Jesuit missionaries, some religious orders such as Dominican friars and Canossian nuns had been present in East Timor and running educational institutions (Supit, 2020). The missionaries who ran schools in East Timor followed the Portuguese educational system with the Portuguese language as a medium of instruction. The aim of education in the Portuguese era was portugalization and evangelization. Therefore, neither the Jesuits nor other religious orders decided on using Portuguese as a medium of instruction or official language. The presence of the Jesuits in Colégio Nun'Álvares was short since they were banished from East Timor as one of the Portuguese colonies by the Portuguese anti-clerical government after the Portuguese monarchy's downfall in 1910 (Belo, 2010; Supit, 2020).

The Jesuits returned to East Timor after almost fifty years, and, in 1958, the apostolic administrator of Dili assigned them the mission to form diocesan seminarians in Dare (CSIL, 2013; Supit, 2020). The Jesuits worked in the formation of the seminarians in Dare until the Indonesian occupation in 1975. During the Indonesian occupation, the

Jesuits continued to work in the formation of diocesan seminaries until independence. The work of the Jesuits both in Colégio Nun'Álvares in Soibada and seminary in Dare during the Portuguese period has generated the intellectuals, church leaders, and political leaders in East Timor (Supit, 2020). Most of them now hold power and positions in the East Timor government.

During the political turmoil in 1989, the apostolic administrator of Dili, Dom Carlos Felipe Ximenes Belo, closed the Portuguese school, Externato de São José, and moved the students to a new place and renamed the school, Sekolah Menengah Atas Santo Yoseph (Saint Joseph High School) which later become Colégio de São José (CSJ) after independence (CSIL, 2013; Supit, 2020). The bishop of Dili asked the Jesuits to help the diocese run this school with other diocesan priests. The taking over of the school by Jesuit in 1993 marked another crucial phase of the importance of Jesuit education in the development of East Timor as a newly independent country. The graduates of this high school have also played important role in the process of independence and in the reconstruction of East Timor.

After the Jesuits handed over CSJ to the diocese of Dili in 2011, the Society of Jesus began to take a new venture of planning to build their own educational institutions. The Projecto Educação Jesuíta (PEJ) [Jesuit Education Project] aims to offer quality education for the marginalized and to help the country form quality teachers to serve the Timorese people. In the opening of the new school, Colégio de Santo Inácio de Loiola (CSIL), and the Project of Jesuit Education, Father General, Adolfo Nicolás, emphasized the Jesuit educational institutions are to participate in the development of East Timor and “to collaborate with all the forces of the country to prepare a better future for East Timor”

(JCAP, 2014). The newly established Jesuit institutions' vision is to form Timorese students and teachers to be compassionate and conscientious individuals, committed citizens, and faithful believers who work for peace and justice, and proud Timorese who value their cultural heritage and identity.

Jesuit education plays a significant role in the history of the struggle and self-determination of East Timor. Most of East Timor political and Church leaders are Jesuit educated. Leaders such as José Ramos Horta and Bishop Carlos Felipe Ximenes Belo, the Nobel Peace Prize Laureate winners in 1998, and Kayrala Xanana Gusmão, the most prominent guerrilla leader, who was President, and Prime Minister, are the pride of Jesuit education. They have shown the significance and impact of Jesuit education's characteristics in forming the whole person. It is a formation that emphasizes the development of a student's intellect, values, emotions, spirituality, character, and orientation for service and justice (Camille, 2011). The struggle for justice, freedom, and peace that they have fought for in their life show their genuine desire to be “men and women for and with others” (Kolvenbach, 1987, para. 64; O’Keefe, 2020, p. 4).

The people of East Timor value and seek Jesuit education because of its distinct intellectual, spiritual, and character formation. Students who graduated from Jesuit schools in East Timor have contributed in many ways to the development and reconstruction of the country through their intellectual abilities, leadership skills, and service. The Jesuits have created a reputation for the last one hundred years to offer excellent education and formation of moral characters which both East Timor Catholic Church and the government recognize. What people have experienced from the Jesuit educated leaders and Jesuit alumni strengthened the integrity and reputation of education offered by the Society of

Jesus during the Portuguese colonization and Indonesian occupation. Therefore, the Society of Jesus in East Timor feels obligated to help the East Timor government improve the educational system and prepare competent citizens for the country's reconstruction and development.

The Jesuits believe that Jesuit Education can help young Timorese achieve the goals to rebuild and develop East Timor and form competent and conscientious citizens and future leaders grounded in their culture and identity, and in their love of serving others. Jesuit educational philosophy rooted in *modus parisiensis* and humanist is the core aspect that forms the whole person and shapes the Timorese students to be “men and women for others” (Mesa, 2013; Meyo, 2014). Jesuit education transforms according to each place's context and needs, but it is still faithful to the mission and vision of the Catholic church and the Society of Jesus. Jesuit education in East Timor always works within the country's context, where the government's education goal is integrated into the purpose of the mission.

Purpose of the study

The purpose of this qualitative study is to evaluate and examine the significance of Jesuit educational institution in the service to the people of East Timor after independence. The study will explore the role that Jesuit school plays in the reconstruction of postcolonial and post-conflict East Timor by focusing on the discussion of national and cultural identity, inclusion and access to quality education, and promotion of justice. Furthermore, this study will also investigate how this institution fulfills the mission of Jesuit and Catholic education

- 1) to support the national and cultural identity of young Timorese amidst political interests to undermine East Timor national and cultural identity;
- 2) to examine the role and strategy

of Jesuit educational institution in closing the gap of exclusion (privileged and unprivileged students) and providing access to quality education; 3) to promote justice at school and in society.

The focus of this qualitative research will be on a case study in a Jesuit school, Colégio de Santo Inácio de Loiola, in Kasait, East Timor. A case study is an important methodology in this research since the researcher will be able to have a comprehensive examination on the topic of the research in one particular setting. The study will utilize instrumentation such as interview, focus group, individual interview to collect data. These instrumentations will have protocols for the process of collecting the data and guide questions to focus the study. The total sample for this study is twenty participants from different groups and backgrounds.

The researcher will use the interview for leaders to go deeper in discussing the issues of language, education system, exclusion and inclusion, and institutional mission and vision with the leaders of the institution, current and former government officials, and members of the board of trustees. The researcher envisages to learn from the interviews the plan of East Timor government and Jesuit education institution in the scope of the educational system, the advantages and disadvantages of the system, the issues the government and Jesuit institution have to deal with, and the strategic plan to offer quality education that support national and cultural identity.

The researcher, moreover, will employ focus group activity for participants such as teachers and students. The purpose of the WhatsApp focus group is to get information from participants who have direct experience of the implication and consequences of the system of education from the government as well as the policies of the institution. The researchers

expect to learn from these participants their success stories and struggles dealing with the language they are not familiar with, the issues created by the education system they have to face, and their expectation of how the Jesuit institution will support them in overcoming the obstacles in teaching and learning. The researcher will also employ individual interview with selected participants from the WhatsApp focus group. After the WhatsApp focus group, the researcher will select some participants to have a personal conversation with them through WhatsApp about their experience in teaching and learning in the government educational system and Jesuit education.

Theoretical framework

Postcolonial or postcolonialism theory arises from one particular study in the late 1970s which is an examination of scholarly work such as literature in postcolonial (Lazarus, 2011; Sawant, 2012). The literatures of postcolonial countries or postcolonial writers have expressed different experience of struggling as people under colonial power. According to Lazarus (2011), the postcolonial theory explores “the containment and recuperation of the historic challenge from Third World that had been expressed in the struggle for decolonization” (p. 4). Furthermore, the postcolonialism is a concept used to examine diverse cultural consequences of colonization of the territory or colonized people (Sawant, 2012). This study arises from the experience of colonized people’s exasperation in surviving the effect of colonization, “their direct and personal cultural clashes with the conquering culture, and their fears, hopes and dreams about their future and their own identities” (Sawant, 2012, p. 121). Thus, through this lens, this study will examine 1) how the new form of the East Timor educational system with Portuguese medium of instruction will influence students’ knowledge and perception of their cultural identity and language;

and 2) how Jesuit education can help students overcome the obstacles and challenges of the educational system.

postcolonial theory

Postcolonial theory is an approach to investigate the problems of race, culture, identity, language, and curriculum concerning the colonial influence that impairs postcolonial countries (Subedi & Daza, 2008; McEwan, 2009; Sawant, 2012). Furthermore, postcolonialism also confronts “the challenges of developing postcolonial national identities, and the relationship between power and knowledge” (McEwan, 2009, p. 22). Postcolonialism, therefore, indicates the beginning of self-determination of colonized or aboriginal people in their political authority and cultural liberation by securing their autonomy over “political and cultural imperialism” (Sawant, 2012, p. 121). According to Subedi and Daza (2008), the word “post” in postcolonial often is used to indicate how the colonial condition has not passed, but rather how the historical context of colonialism is connected to contemporary neo-colonial conditions” (p. 4). The postcolonial theory will provide some insights to this study in reflecting the repercussions and challenges of the new form of the educational system in East Timor with its limitation of a system that favors more the privileged group than others. Moreover, Postcolonial theory will also help this study to discuss the issue of dependency concerning resources such as the availability of textbooks, teachers’ training, and Portuguese teachers and trainers.

Postcolonial theory is a relatively recent theory used in an educational setting (Subedi & Daza, 2008). Subedi and Daza (2008) argue that postcolonial theory supports various topics that are essentially pertinent in education. Postcolonial theory is first preoccupied with “the larger project of decolonizing knowledge and the production of

transformative knowledge" (p. 2). Second, postcolonial theory contests "the discourse of nationalism that still remains a taboo subject within many academic circles, including the field of education" (Subedi & Daza, 2008, p. 2). The postcolonial theory challenges the framework that the educational system has set up to undermine the importance of race, identity, language, ethnicity, religion, and culture as impacts or remnants of colonization. Postcolonial theory in the education system aims to promote inclusion and emphasize the significance of national identity and citizenship after colonization. Third, postcolonial theory is troubled with "questions of agency and how marginalized subjects are capable of interrupting or resisting dominant discourse" (Subedi & Daza, 2008, p. 3).

The researcher will utilize these ideas in the study, first, to examine how the use of Portuguese language as medium of instruction impacts students' perspective and understanding on their local language, culture and national identity. Postcolonialism can help reveal the challenges students are facing in learning with a language which is foreign to them. Furthermore, postcolonialism will help Jesuit institution plan for an appropriate approach to help students facing the challenges of the educational system in East Timor. Second, the researcher will use postcolonialism to convey the important aspect of cultural and national identity in the education of the young Timorese and reveal the aspect of colonialism that suppress people's identity, culture, and language. The knowledge and understanding of people's identity will build self-confidence in the culture and language. Third, the research will use postcolonialism to reveal how colonial language can create marginalization among students who are in the system. Portuguese language as medium of instruction can create exclusion among students who are not from a privilege social status

compared to others. Furthermore, the access to quality education becomes narrow for those who are not competent in the Portuguese language.

Postcolonial theorist such as Franz Fanon considers that “colonialism is a total project” (SEP, 2019, para. 6). The colonizers changed their colony into something different to accommodate their plan and strategy to dominate and exploit. In his perspective on language, racism, and colonialism, Franz Fanon asserts that “to speak a language is to participate in a world, to adopt a civilization” (SEP, 2019, para. 6). Furthermore, Fanon (2008) also states that the language of the colonizer has a significant impact on the consciousness of the colonized people where “To speak...means above all to assume a culture, to support the weight of civilization” (p. 8). In this perspective, Fanon argues that the colonizers considered the colonized as people without civilization, high culture, and values. Therefore, speaking the colonizers' language will make the colonized people as part of the world of civilization.

Franz Fanon (1963) stresses that colonization creates “compartmentalized worlds” where the colonizers are the privileged people and the colonized are the marginalized (p. 5). They become the ruling class in the colonized world. Colonizers with the control of the language and the claim of civilization have introduced different a world and culture to the colonized worlds. They look down on the local culture as uncivilized and inferior to their own culture which is civilized and more superior (Fanon, 1963). Furthermore, they introduced their religion and changed the names of the colonized people with their language. According to Fanon, what the colonizers do in their colony is the sign of superiority and control. The legacy left from the time of the colonizers in the former colony is the creation of new bourgeois who are local people but have been educated and

assimilated in the culture of the colonizers. This new ruling class adopt the same strategy of the former colonizers to maintain power and control others who are not privileged. In case of East Timor, the reintroduction of Portuguese language will give more advantage for those who are privileged than those who are underprivileged.

According to Ashcroft (2009), language has “power” because “it provides the terms by which reality may be constituted, it provides the names by which the world may be ‘known’” (p. 1). Language comes with values, concepts, cultural symbols, history, and identity (Ashcroft, 2009). The colonial language has a “constant pervasive extension of cultural dominance – through ideas, attitudes, histories, and ways of seeing” (Ashcroft, 2009, p. 2). In the context of education in East Timor, the Portuguese language may become an obstacle for students to learn effectively in a language that is foreign to them since language introduces the concepts, identity, culture, and experience of the country from which it comes. Also, language leads to an adoption or assimilation to an entirely foreign nation. However, Ashcroft also emphasizes that “colonial languages have been not only instruments of oppression but also instruments of radical resistance and transformation” (p. 3). The question here is how is Jesuit educational institution in East Timor utilizing the new form of educational system with Portuguese as medium of instruction to transform the knowledge and understanding of their identity and culture?

Postcolonialism can also be a lens through which researchers analyze how education transformation can create injustice, inequality, and exclusion of marginalized groups. Cynthia Joseph and Julie Matthews (2014), in their study on postcolonial education in Southeast Asia countries, argue postcolonial theory offers a clear structure of analytical interpretation and theoretical apparatus that validate “how past and present institutional

politics and identity practices at local, national and global levels shape issues of equity and opportunity for different groups and individuals in Southeast Asia (SEA)” (p. 12). In the East Timor context, one can see the education offered during colonial times that favors people from certain social classes, but not others. Colonial education has created the gap between the privileged and underprivileged, which has impacted the country even after independence, where the leaders adopted colonial language as the language of instruction. Therefore, endorsing the postcolonialism method to analyze education in postcolonial states implies “the pursuit of transformation and liberation in the sense of bringing to light new ways of doing, being and knowing in the midst of multiple scales and axes of power” (Joseph & Matthews, 2014, p. 14).

The postcolonial theoretical framework will help the researcher to examine Jesuit education emphasizing the Timorese teachers' and students' context and experience to offer quality education according to their needs. The questions in this setting are: 1) What role does a Jesuit educational institution play in the reconstruction of postcolonial and post-conflict East Timor?; 2) What are the implications of Jesuit leadership in East Timor’s educational system for strengthening national and cultural identity, supporting inclusion and access to quality education, and promoting justice?

Research questions

The following research questions will direct the investigation of the research:
What role does Jesuit educational institution play in educational reconstruction of postcolonial and post-conflict East Timor?

1. How does Jesuit educational institution play the role of challenging or maintaining coloniality through language in a postcolonial and post-conflict East Timor?

2. In what way does Jesuit educational institution promote national and cultural identity in the context of the new educational system?
3. How does Jesuit educational institution build awareness and address the issue of injustice, accessibility and inclusion as the repercussion of East Timor's new form of educational system?

Limitations and delimitations of the study

The researcher will conduct his study in East Timor, where not all participants can speak English. Consequently, the researcher will use different languages other than English, such as Tétum, in conducting his interview, focus group, and individual interview. Administering the interview, focus group, and individual interview in Tétum might have some limitations in explaining some English terminology, concepts, and idioms since Tétum has a limited vocabulary. The researcher might employ Portuguese and Bahasa Indonesia languages further to explain English terminology, concepts, and expressions. Therefore, in the process of conversation of the interview, focus group, and individual interview, the researcher might need to go deeper by explaining his questions and asking the participants to elaborate on their responses to get adequate information and the intended goals. The researcher might need to anticipate some discrepancies and misunderstandings in his explanation and the participants' answers as the consequences of loss in translation.

As of this moment, schools in East Timor, both public and private, are open for teaching and learning during covid19 pandemic. The East Timor government might decide on different policies and protocols in the near future when the case of covid19 has become a threat for the whole country. For the unexpected circumstances, the researcher will have to adjust the activity of the research by following the protocols from the Ministry of Health

and the Ministry of Education. The social distancing, physical distancing, wearing mask and face shield, washing and sanitizing hands will be observed as well as considering the online interview, focus group and individual interview. The researcher might end up having an online focus group through WhatsApp during Covid19 breakout instead of in-person focus group. If the researcher conducts an online focus group, the limitation is he cannot see the participants' body language and facial expressions when they respond to his questions in the form of WhatsApp voice recording or message.

Education significance

The educational system in East Timor has affected the quality of education for many Timorese students and expanded the gap of exclusion among the privileged and unprivileged in East Timor Society which in turn prevent the underprivileged to have access to quality education (Supit, 2020). Furthermore, this issue has not helped the Timorese students be grounded in their culture and national identity since their language or mother tongue and cultural identity are absent in the teaching and learning process. Given that East Timor is a multilingual and multicultural society, these aspects of learning should be present in education as part of national identity. However, both Tétum and other mother-tongues are very limited in vocabulary.

The use of the Portuguese language could benefit students in learning in an academic setting. East Timor elite leaders proposed the Portuguese language as the best solution for raising the quality of education, which was destroyed, not only after the war in 1999 but since the Indonesian occupation (Sousa, 1999). Despite the effort to build schools in remote parts of East Timor, the Indonesian government could not provide a good quality education compared to the Portuguese time. East Timor elite leaders believe that readopting

the Portuguese language will help young Timorese with the European standard of education (Supit, 2020).

Giving the fact that Tétum, the national language, is very limited in vocabulary, the Portuguese language as medium of instruction is reasonable choice. Furthermore, East Timor shares a long history with Portugal during four hundred and fifty years of colonization and during the resistance period when Portugal was very supportive for East Timor independence. Colonial language might bring different concepts and experience to people who are foreign to the language. Moreover, it can also be an instrument for the expansion of a colonial mentality. However, the educational institutions need to utilize the positive aspect of the language as it opens a new world for students to learn a different culture, a way of seeing things, and knowledge to broaden their understanding.

Jesuit educational institution should take advantage of the language for the purpose of transforming students to become better citizens of the country and the world by strengthening their cultural identity and enhancing their intellectual capacity for the future of East Timor. Therefore, the significance of this study is to help both the Jesuit educational institution and East Timor government use the resources of the language and the culture and tradition to help Timorese students be grounded in their identity as Timorese and at the same time to improve their knowledge and the quality of their education. East Timor, as of this moment, will not be able to neglect the Portuguese language because of the limitations of the national language and mother-tongues. This research does not intend to offer or find a solution to resolve the issue of the language of instruction at schools. The purpose of the study is to find a better way for Jesuit education to utilize the new

educational system to help Timorese students get a quality education, to promote access, inclusion, and justice, and to strengthen cultural and national identity.

Definition of terms

The following terms in this study should be understood according to the definition below:

Accessibility Accessibility, in the context of this study, refers to equal right and access to education for East Timorese students for all socio-economic class or for both privileged and unprivileged Timorese and gender.

Assimilados “people of mixed heritage who had adopted the Portuguese language and lifestyle” (Boughton, 2011, Loc. # 3731).

Colonialism Colonialism, in this study, refers to Franz Fanon’s idea that “colonialism is a total project” where the colonizers introduced their culture, religion, way of life, and language to change the colony into something different to accommodate their plan and strategy to dominate and exploit (SEP, 2019).

Coloniality “an imposition on ways of life, including language, and thus on methods describing the world” (Davis, 2018, p. 3).

Creative

Fidelity Creative fidelity (la fidélité créatrice) is a philosophical term used by Gabriel Marcel to refer to fidelity-creativity where the observer is actively involves as witness to a degree of commitment. The term creative fidelity appears very often in the documents of the

Catholic church and the Society of Jesus. In the context of this study, creative fidelity denotes the “unity of being faithful and being creative [which] means his[her] fidelity is not a mechanical repetition of rules or decision of the administration, but an involvement in the spirit of the institution in order to make it his[her] own and at the same time to make it understandable to others both within and outside the Church” (Gil & Gil, 2020, p. 333).

Cultural Identity Cultural Identity mostly refers to the local traditions of each municipalities in East Timor whether through mother-tongues and dialects, cultural dances and rituals, Uma Lulik or Uma Lisan (Sacred house or Ancestors house), traditions, and traditional culinary.

Education

Transformation "the process of 'making a thorough and dramatic change from one situation to another, or a change, modification, transfiguration to what already exists'" (Milo & Barnett, 2004, p. 723).

General

Congregation “The supreme legislative body of the Society of Jesus consisting of major ("provincial") superiors and locally elected representatives. It is called to elect a new superior general when the previous one dies or resigns and/or to address major issues confronting Jesuit works and Jesuit life” (CMIXU, n.d., terms-G).

- Inclusion* Inclusion, in the context of this study, refers to the effort to have gender balanced education where girls/women are encouraged to participate the process of teaching and learning at school. Furthermore, the term inclusion pertains to the inability of unprivileged East Timorese students to access quality education because they lack the mastery of Portuguese language that impact their educational performance and success.
- National Identity* National Identity, in the context of East Timor, involves the shared experience of resistance and struggle for independence. Moreover, the history of pre-colonization and colonization have also shaped Timorese national identity with mother-tongues, colonial language, local traditions and dances, traditional attires, cultural performance and rituals.
- Magis* Magis means “more” in Latin. “As a Jesuit value the magis does not call us – whatever our state in life – to do more, but rather to discern what would be better” (Dunfee et al, 2017, p. 62).
- Postcolonialism/*
- Postcolonial Theory* An approach to investigate the problems of race, culture, identity, language, and curriculum concerning the colonial influence that impairs postcolonial countries (Subedi & Daza, 2008; McEwan, 2009; Sawant, 2012). Furthermore, postcolonialism also confronts “the challenges of developing postcolonial national identities, and

the relationship between power and knowledge” (McEwan, 2009, p. 22).

Ratio Studiorum Ratio Studiorum is a plan of studies of the Society of Jesus. This plan, in its definitive form, was “published in 1599 after several earlier drafts and extensive consultation among Jesuits working in schools. It was a handbook of practical directives for teachers and administrators, a collection of the most effective educational methods of the time, tested and adapted to fit the Jesuit mission of education” (CMIXU, n.d., terms-R).

Spiritual Exercises Spiritual Exercises is a sequence of exercises for prayers and reflections according to Saint Ignatius of Loyola. “The Exercises were based on Ignatius’ own spiritual experience and were modified and refined by him through a lifetime of directing others (both lay and religious) in making the Spiritual Exercises. The Exercises were also the process which Ignatius used to lead individual Jesuits to the same experience of God which had moved him to found the Society of Jesus” (Newton, 1977, p. 1).

Superior General “Superior General is the title given to the world leader of the Society of Jesus. There have been 31 since the formation of the order, beginning with Ignatius of Loyola in 1541. Superiors General are elected for life (although the previous two have resigned at the age of 80) by Jesuit delegates from around the

world, gathered in a General Congregation” (CMIXU, n.d., terms-S).

CHAPTER II: COMPONENT OF LITERATURE REVIEW

Restatement of the problem

The issue of a colonial educational system has some repercussions for East Timor educational development, quality, and Timorese students' cultural identity and language. The adoption of a colonial educational system with Portuguese as medium of instruction does not favor the context of the country with its multilingual and multicultural society. The endorsement and implementation of the new educational system that promotes a different language and concepts might threaten the existence of the Timorese culture and local language (Boughton, 2011). Moreover, the new form of the educational system might present risks to the quality of education and students' success and create the gap of exclusion and access to education. The study focuses on the impact of Portuguese language as medium of instruction in East Timor educational system on students' perception of their cultural and national identity and accessibility to quality education. Furthermore, the study will also examine the important role of Jesuit education to promote inclusion and accessibility to quality education, and justice, and to strengthen students' cultural and national identity, and language.

Overview of the literature

The literature for this study comprises five different themes that support the discussion and appraisal of East Timor education and Jesuit education. The *first theme* discusses the history of East Timor in the context of the country's resistance, war, and self-determination. This theme lays the foundation to understand the complexity of the context of the country in terms of setting up the educational system after independence. The *second theme* talks about the struggle of post-conflict and postcolonial countries to rebuild the

educational system that focuses on the efforts to reconstruct a contextualized educational system according to the needs of the people. The *third theme* investigates the development of the educational system in East Timor, and the challenges and the implementation of the system. The *fourth theme* discusses the experience of the global language of instruction and policy from countries with bilingual or multilingual education. Lastly, the *fifth theme* focuses on the discussion of the role of Catholic schools and Jesuit education in responding to the issues of reconciliation, justice, inclusion, equality, and access to education.

East Timor: history of resistance, violence, and self-determination

The people of East Timor have gone through the darkness of war, violence, and destruction. The history of resistance and self-determination has become part of the identity of the Timorese people. Therefore, the discussion on education policies and system has to be in the context of the history of the Timorese people. The education transformation in East Timor has to consider the experience of the people, their dreams and desires, and their hope for the better of East Timor.

Portugal colonized East Timor for four hundred and fifty years (Taylor-Leech, 2013). The first arrival of Portuguese traders and missionaries on the island of Timor was in the sixteenth century (Dunn, 1996; Durand, 2011). Portuguese traders were interested in the dealing of sandalwood on the island. The Dominican missionaries focused on evangelization to Christianize the people through catechism and education (Durand, 2011; Supit, 2020). In 1661, the colonizers divided the Timor island into two separate territories, the West and the East, with the treaty between the Portuguese and the Dutch (Dunn, 1996; Durand, 2011). The Dutch took the West of the island as their territory, and later, West Timor became part of Indonesia after Indonesia's independence in 1945. The Portuguese

seized the East of the island as their colony, and later the Indonesian military annexed it when the Portuguese left in 1975.

The struggle for justice and self-determination happened in many different periods during the four hundred and fifty years of colonization (Dunn, 1996; Durand, 2011). Furthermore, the fighting among the Timorese occurred when proponents of the Portuguese empire defended their Portuguese alliance, language, and cultural identity, and the proponents tried to stay true to their tradition and local language and cultural identity (Durand, 2011). The Portuguese colonizers built a good relationship and gave power and authority to some Timorese liurai who had become assimilados and used them to go against other liurai who opposed Portuguese civil administration (Durand, 2011; Supit, 2020). The revolutions that happened during the Portuguese era related to the Timorese people's unfair treatment concerning taxes, forced labor, and slavery.

The peaceful decolonization of East Timor began in 1974 to 1975 with a Portuguese military coup called the “carnation revolution” (Durand, 2011; Shah, 2014; Supit, 2020). The Portuguese military government that took over from the previous authoritarian government under Marcello Caetano sought to withdraw from its colonies (Supit, 2020). The Timorese intellectual elites, at the time, saw the withdrawal of Portuguese from its colonies as an opportunity for self-determination by establishing four important political parties in 1974 (Durand, 2011; Supit, 2020).

The plan for decolonizing East Timor by the Portuguese government provided the opportunity for East Timorese intellectuals to form political parties. These intellectuals are the assimilados who had received Portuguese education and some of them were educated in Portugal (Shah, 2014). The four political parties in 1974 had different political ideologies

that served their own interest (Dunn, 1996). The Timorese Democratic Union (UDT) was a right-wing political party that envisioned independence in alliance with Portugal (Supit, 2020). Furthermore, the Timorese Social Democratic Association (ASDT) was a socialist political party that sought total independence from Portugal. ASDT later transformed into the Revolutionary Front of Independent East Timor (FRETILIN). One important note about FRETILIN in relation to education is that the *assimilados* who formed this political party adopted the popular education movement that had been practicing in colonies in Africa as the strategy of their campaign of decolonization (Shah, 2014). During the period of decolonization from 1974 to 1975, FRETILIN had established in remote areas “literacy classes, health clinics and agriculture cooperative across the country” (Shah, 2014, p. 61). The other two political parties such as East Timor chieftains political party (KOTA) and the Timorese Popular Democratic Association (APODETI) were in favor of unification or integration into Indonesia (Supit, 2020).

The decolonization process turned into a civil war when the leaders of the political parties were competing to fight for power while the Portuguese government was leaving East Timor. The civil war started when two big political parties, Fretilin and UDT, broke their coalition's agreement to have an independent government after UDT decided to unilaterally terminate their alliance because of the Indonesian intelligence stratagem (Dunn, 1996; Durand, 2011). They each imprisoned members of the other party. They even killed each other to get political power and civil war broke out. At this point, there were animosity and killings among family members because of different political ideologies. This short civil war cost 3,000 lives and “left deep and enduring scars” (CAVR, 2005). During this chaos, another political party, APODETI, came into the picture and worked

with the Indonesian government under Soeharto's regime to occupy East Timor (Dunn, 1996; Durand, 2011). FRETILIN declared unilaterally the Independence of East Timor from Portugal on November 28, 1975 (Shah, 2014).

The Indonesian military invaded East Timor on December 7, 1975, nine days after FRETILIN's proclamation of East Timor's independence (Dunn, 1996; Durand, 2011; Shah, 2014). The Indonesian government claimed the right to invade East Timor because the winning political party, FRETILIN, had a socialist ideology (Dunn, 1996). The invasion of East Timor was part of the plan of the Indonesian government, with the help of the United States, to eradicate communism in Asia (Durand, 2011; Supit, 2020). The Indonesian military arrived with paratroopers, guns, warplanes, and warships (Dunn, 1996; Durand, 2011). The casualties of the war increased during the first two to three years of occupation. The Indonesian military divulged in December 1978 "to having interned 372,900 of Timorese people (60% of the population) in 150 camps" (Durand, 2011, p. 10). The people of East Timor suffered a great deal throughout the Indonesian invasion (Shah, 2014).

The Timorese people resisted the Indonesian invasion for twenty-four years (Durand, 2011). During the invasion, the Indonesian military could not take over East Timor in a fortnight since they faced resistance from East Timor armed forces, Forças Armadas da Libertação Nacional de Timor Leste (FALINTIL) (Dunn, 1996; Durand, 2011). FALINTIL was the armed force under the leadership of FRETILIN, which later, after the reshaping and transformation of political strategy, became the armed force fighting for the freedom of the people of East Timor (Durand, 2011). For twenty-four years, the FALINTIL fought against the Indonesian military in the form of a mobile guerilla war

in the mountains of East Timor (Dunn, 1996; Durand, 2011). People of East Timor who opted for independence work secretly with the FALINTIL to help the fight (Durand, 2011; Supit, 2020).

In the 1980s, under Xanana Kayrala Gusmão, the Commander-in-Chief, FALINTIL reshaped military tactics and formalized a clandestine strategy to wage war against the Indonesian military since the Timorese forces were getting smaller (Dunn, 1996; Durand, 2011). During the fighting against the Indonesian military, the Timorese freedom fighters established several clandestine networks to be effective in fighting for freedom (Niner, 2000; Durand, 2011). The last clandestine network before the independence was Concelho Nacional da Resistência Timorese (CNRT) [National Council for Timorese Resistance] in 1998. CNRT was the agency representing the pro-independent Timorese in the referendum in 1999. CNRT was also the organization representing East Timor leadership during the United Nations Transitional Administration of East Timor (UNTAET) from 1999 to 2002 (Milo & Barnett, 2004; Boughton, 2011).

In 1998, Indonesia was in political turmoil when students organized big demonstrations demanding reformation of the government and the resignation of Indonesian president Soeharto (Durand, 2011). After students took over the Indonesian house of parliament, president Soeharto resigned from his position of 33 years. His vice-president, Jusuf Habibie, took over the role of Indonesia's president (Durand, 2011; Supit, 2020). President Habibie offered a special status for East Timor by calling for a ballot to determine whether the Timorese chose to be an autonomous region under Indonesia or to be an independent country. The referendum process began after talks between Portugal and the Indonesian government. At the same time, the Timorese, who were anti-independence,

started to form a pro-Indonesia militia group with the support of the Indonesian military to intimidate the pro-Independence group. At the end of 1998, the pro-Indonesian militias precipitated the tension in East Timor.

The popular referendum happened on August 30, 1999, when the Timorese went to vote for their future (Durand, 2011; Supit, 2020). Despite the threat and persecution from the pro-Indonesia militia and the Indonesian military, ninety-eight percent of the Timorese went to vote (Durand, 2011). The United Nations announced the referendum's result on September 4, 1999, that 78.5 percent of Timorese voted for independence (Durand, 2011; Supit, 2020). The result of the ballot sparked violence and destruction in the country. The pro-Indonesia militias and the Indonesian military began to destroy essential infrastructures such as government buildings, schools, hospitals and churches, and records. Thousands of people left East Timor for West Timor. Timorese, who voted for Independence, fled to the mountains to save themselves from the brutality of the pro-Indonesia militias and the Indonesian military (Durand, 2011; Shah, 2014; Supit, 2020).

education in post-conflict states

Education in post-conflict countries plays an essential role in peace-building and reconstruction of national identity. Countries that have experienced decades of war and violence struggle to find appropriate ways to utilize education to benefit the people. Therefore, the aspects of reconstructions, educational institutions and the educational system's transformations are very much a heated discussion in the early years of transition after the conflict. Countries such as Nepal, South Sudan, and Kenya feel the need to restore their educational systems so that they can build peace in the countries.

Barakat et al. (2013) investigate the vital role of primary education on peace-building initiatives in three post-conflict countries, Nepal, South Sudan, and Kenya. Organizations such as United Nations agencies and Non-Governmental Organizations have put much effort into helping education in post-conflict states as part of violence and conflict recovery. According to these researchers, education can be both "a powerful force for peace, reconciliation and conflict prevention by promoting mutual respect, tolerance and critical thinking" (Barakat et al., 2013, p. 125). Other researchers such as Furey et al. (2017), in their research on education in post-conflict states, resound the same statement with the assumption that education plays a significant role in social transformation. However, these researchers also agree that education can be a tool to instigate violence when people in power distribute education insufficiently and unequally, and propose the "wrong type of education" (Barakat et al., 2013, p. 125). Furthermore, many post-conflict countries lack the plan to support education for social transformation in their system of education.

The case study of Nepal, South Sudan, and Kenya reveals that although education has a significant role to transform post-conflict states, these countries need the international community to work with them in developing adequate "conflict-sensitive policies and interventions to improve educational outcomes that are responsive to national, regional and local conditions" (Barakat et al., 2013, p. 139). In these countries, international organizations such as United Nations agencies and Non-Governmental Organizations have put much effort into helping education in post-conflict states as part of violence and conflict recovery. Post-conflict states not only struggled dealing with education policies that are

appropriate to their context, but they also lack resources to devise strategies and implement the plan.

Barakat et al. (2013), in their study of post-conflict countries in Africa, recommend the exigency of in-depth research beyond "the state level to include all actors who are perpetuating conditions that limit the provision of basic services, including security, justice, health and education at the sub-national and local level" (p. 139). They also discovered substantial rising of common opinion in post-conflict states over the demand for the initial effort to begin school operation, transferring the school reforms, fiscal control, and ownership to the local community, and securing external assistance to the local community who has been working effectively in school operations. In relation to education for peace-building, Barakat et al. propose for more leverage on "monitoring and evaluation of peace-building intervention" (p. 139). However, they did not elaborate on the aspect of the primary education system in these three countries, which is viable for implementing a peace-building initiative.

the role of catholic schools in post-conflict educational systems

The leaders of post-conflict countries such as Bosnia-Herzegovina and Northern Ireland believe that they can establish a peaceful environment where people from different religious ideologies and backgrounds can coexist through education (Furey et al., 2017). The research on faith-based educational institutions shows both the Catholic Church and Protestants' efforts to use knowledge in building a peaceful relationship and reconciliation between the two Christian factions or between Christians and other religious beliefs and bridge the division between ethnic and religious beliefs.

Ivan Lovrić (2017) investigates Catholic schools' role and significance in post-conflict countries, Bosnia and Herzegovina, in building a peaceful environment in society with different religious beliefs. The Catholic education institutions were obliterated and confiscated during the war. The Catholic Church started to rebuild its educational institutions after the war. Furthermore, the Church worked on the educational change in reconstructing the educational system that serves both the peace initiative and inter-religious dialogue. The presence of Catholic schools at the present moment has the objective of moving forward with the new endeavor of rebuilding the country that is much divided because of religious ideology. The study emphasizes that although the newly established post-war Catholic schools focus on catering to Catholic and Croat students, Catholic schools still commit to serving all students from different religious backgrounds. The freshly installed Catholic School Centers work to assist all Catholic schools in Bosnia and Herzegovina with a clear mission to help "multi-ethnic, multi-cultural, and multi-religious coexistence" (Lovrić, 2017, p. 196). The study also explores this newly established Catholic School Centers system, starting from its vision and mission, curriculum, networking, and pedagogy.

To build a peaceful living in the country, Catholic schools promote both the values of respecting and acceptance among the students and involve them in "genuine interfaith dialogue" (Lovrić, 2017, p. 201). These two essential aspects of education in Catholic schools are offered by creating a "History of Religion course and the introduction of Orthodox Christian and Muslim religious education into the curriculum of Catholic School Centres" (Lovrić, 2017, p. 201). However, Catholic schools believe that formation is more important than education because formation helps people live in peace despite their

religious beliefs and traditions. For this reason, Catholic education in Bosnia and Herzegovina prioritizes the formation of character over education.

The curriculum strongly emphasizes the following themes: respect for human dignity, interfaith dialogue, and coexistence. The objective of this sort of formation and education is to "contribute towards the optimal intellectual, physical, moral and social development of each individual respective of his or her potential and abilities with the ultimate goal of developing a society established on the rule of the law, enriched by the respect for moral law and human rights, oriented towards fundamental human values consistent with the moral teaching of Catholic doctrine and engaged in economic growth for the betterment of all members of the society" (Lovrić, 2017, p. 202). Lovrić, in his study, simply presents the strategies and programs that Catholic schools implemented in their institutions in favor of peace-building and inter-religious dialogue. However, he did not discuss the concrete actions applied in Catholic schools that express Catholic schools' ideology and values. Lovrić, moreover, did not mention the outcome of the implementation of the strategies.

Furey et al. (2017) investigate the role of education in peace-building and conflict resolution in post-conflict countries in faith-based educational institutions. In post-conflict countries such as Northern Ireland, education becomes a vital agent to mediate "ethnic division" (Furey et al., 2017, p. 137). However, the question of how to create a plan in the system of education to serve this purpose is still a problem. Furey et al. conducted a research in both predominantly protestant and Catholic educational institutions to examine "pupil identity and associated intergroup attitudes across various school types in Northern Ireland" (p. 137).

After conducting a study in various types of faith-based schools within Northern Ireland education system, Furey et al. (2017) discovered, first, the protestant schools are more susceptible to identifying themselves with “‘Northern Irish’ identity” than Catholic schools (p. 148). Second, their study discloses that young people, both British and Irish, classify or associate themselves with their group identity, which is reflected in the type of schools (Catholic or Protestant schools). Through these institutions, the group identity is reproduced and strengthened. Third, the data also presents a perception of how students in both types of schools become conscious of the identity of 'other'.

Furey et al. (2017) conclude that the ethnic division among students in these faith-based educational institutions will still exist if these schools do not bring awareness of the presence of others in their educational system through educational policies. What is missing in the study is the perspective of parents and teachers. Parents tend to choose schools for their children that are associated with their own ethnic and religious background. For parents, school safety is essential for their children. Teachers, on the other hand, always bring with them their experience (consciously or unconsciously) in their teaching.

educational system in post-conflict East Timor

The reconstruction of the education infrastructure and the educational system in East Timor started at the beginning of the United Nations Transitional Administration. However, the transitional government was unable to proceed with the educational change, where education's decolonization should occur. The efforts in implementing a new educational system for the past few years after independence seem to be unsuccessful since

the system still favors those who have more privilege with social and economic advantage than those who do not.

Robert Boughton (2011), in his discussion on building a post-conflict education system in East Timor, examines various education systems in East Timor from different eras (Portuguese colonization, Indonesian occupation, UN transitional administration, and the early years of independence) to expound the need for educational system change to have liberty in determining Timorese national identity and culture. The study argues that the current educational system is a form of new colonization through education. The recent design of education in East Timor is still entangled with the previous practice during Portuguese and Indonesian time in terms of language, pedagogy, policies, etc. The effort to decolonize the colonizers' system of education will take time. East Timor needs the help of the international community. Boughton also points out three forces that have shaped the educational system for centuries in East Timor. These forces are the Catholic Church (Missionaries) before the Portuguese colonial government, the Portuguese government, and the Indonesian government. Supit (2020) also discusses in her study these three forces that seem to define East Timor educational system after independence in 2002.

Boughton (2011) accentuates that "decolonizing education is a very special kind of education, since it must help a previously dominated people learn to be free" (Loc # 4023). Focusing education to help East Timor people gain their total freedom makes education more than "human capital building" (Boughton, 2011, Loc # 4023). Education for the Timorese should be "a central aspect of the right of self-determination, the right of a people, as the UN Covenant put it, 'to freely determine their economic, political and cultural development'" (Boughton, 2011, Loc # 4023). He continues that the previous system

(colonial system) will undermine the people's right and freedom to determine their destiny in the country's development.

According to Boughton (2011), education plays a vital role in conquering conflict and reviving national identity. However, this purpose of education in the post-conflict state will only be achieved when the international community works together with the country's leaders to accomplish decolonization. Education should not be used to emphasize the promotion of economic development or "as means to reinstate colonial dependence in a new form" (Boughton, 2011, Loc # 4029). The international community should see beyond the shortcomings of the educational system legacy left in East Timor by exploring the "underground educational traditions borne out of the struggle for independence" (Boughton, 2011, Loc # 4038). The researcher acknowledges that it is a challenge for East Timor to build a post-conflict education system when the country struggles to construct a new national identity and culture and simultaneously create an appropriate economic base that supports development.

Boughton (2011) also explains that East Timor will face an enormous task "to build a transformative education system capable of supporting a people's move from colonial subjection and resistance to an independent, freely determined future" (Loc # 4047). He uses the reports and strategic planning of the East Timor government, World Bank, UNICEF, UNDP, and CAVR (the commission of truth and reconciliation) and articles on history and resistance as his data sources. Boughton ends his study on the issue by providing the data to support how East Timor needs to have an educational system change. However, he did not lay out concrete strategies and show how to begin with the transformation to reach the goal.

Martin John Canter (2015) conducted a study on the community's perception of education transformation in post-conflict East Timor. The study has two specific objectives. First, the research explores the community's perception of education transformation within two different post-conflict areas (Ermera and Covalima) in East Timor. Second, the study examines how the scope of values and sentiments may influence the application of education strategy in a post-conflict country. The researcher has unpacked many issues in this study and discussed the documents of educational policies and strategic plans in East Timor. The study also explored the impact of the educational system during the Portuguese colonization and Indonesian occupation.

The researcher examined colonialism and conflict that prevents the post-conflict country from implementing a new educational system. He also explored the strengths and weaknesses/challenges of the current educational system. The researcher also explored the importance of customary practices in these two districts to support the education system that is appropriate to their context. However, the discussion of traditional practices cannot be generalized to all the districts in East Timor since some of the practices are not the same as in the districts in the east part of East Timor. The study lacks the views of policymakers and local authorities on educational change who are also part of the community. Therefore, it offers an unbalanced analysis of the purpose and implementation of a new educational system.

Canter (2015), in his study, finds some critical knowledge. In examining the cross-generational perspective of education change across time, the participants disclose the impact of colonialism that continues to resound in the generation after independence. The assistant researchers, who were students from National University, learned from the

participants' experience the changes in the educational system from different periods. They associated the participants' experience with their own by seeing the weaknesses and strengths, and the exclusion and inclusion in implementing the educational reform during independence. The assistant researchers also gained insight into the effect of the educational transformation toward the participants. Furthermore, they came to realize the harmful impact of colonialism and conflict towards education and that "parents' lack of understanding of the importance of education causes them to place priorities elsewhere, in the pursuit of ritual and traditional practice rather than in the modern or alien concept of education" (Canter, 2015, pp. 296 -297).

The study has revealed some key areas of learning that the participants have shared as their opinion and understanding. First, their knowledge of the government's quality of education shows their appreciation for the education their children experience. According to the research, despite the deficiency of the educational system in East Timor, parents observed the educational system's transformation in East Timor in a short time. In rebuilding and reconstruction, East Timor introduced the implementation of "more active and child-centered methodologies" in the present educational system (Canter, 2015, p. 299). The discussion of the new implemented educational system brought up other issues regarding the readiness of educators to adopt the new methodology, the lack of attention from the government towards the school and training of educators, and the presumption of the parents who expect their children to get a good job and a good salary if they go to school.

Second, the understanding of education policy can shape parents' perspectives on the importance and pertinence of the education system. In terms of education policy, the

study finds that the community is totally detached from what they think is best for their children in implementing a new educational system. The parents' voice in these districts and probably the whole of East Timor is not included in the decision-making. Third, the study reveals the participants' perception that only the elite and those from a high socio-economic background could afford to send their children to higher education and get a good job. From this perspective, the study finds that the purpose of education, from the parents or participants' view, is for economic growth. Attending school means getting a good job and a good salary in the future.

Fourth, the study finds that while listening to parents' perception of the education system, the researcher also needs to pay attention to their point of view on the role of their traditional practices and how to utilize the system to bring awareness about education opportunities for the community. According to the participants' experience, the study finds that the community values education and supports the importance of education for their children's future. Nevertheless, the community felt that the bureaucracies in education had distanced themselves from the community, and there are things in the educational system that are not in their control. The government should use the traditional practices that already exist in the community to help the people determine what kind of educational system is appropriate to their context.

postcolonial country and education

Postcolonial countries go through the phases of struggling to build an education system that benefits students who come from a multicultural and multilingual society. Some researchers have conducted studies on educational change implementation in countries such as Kenya, Mali, Mozambique, and Nigeria. In their studies, the researchers

tried to find new ways to free these countries from colonial education system (Woolman, 2001). One important aspect that these studies point out is the countries' efforts to establish an educational system grounded in people's culture and identity without dependency on external authors' culture, language, and literature. Furthermore, postcolonial mentality is still being practiced in countries with an established educational system. The practice in education which devalue certain culture, language, and people's background still exist in countries that have been freed from colonial power for centuries like North America.

Researchers such as Subedi and Daza (2008) present the topic of postcolonial praxis in education by discussing the legacies of "colonialism, oppression, and stratification based on race, language, gender, sexuality, and other differences" that have occurred in many different settings in education in North America (p. 1). According to them, colonial mentality still exists in education in North American schools. The only way to examine the presence of the colonial way of thinking in education is to employ postcolonial study to disclose the power dynamic struggles in the past and present. Postcolonialism also examines how "local/global discourse overlap and interconnected" (Subedi & Daza, 2008, p. 1). Furthermore, postcolonial studies encourage people to inquire critically about different perspectives and diversities in race, cultural, and religious backgrounds instead of submitting to the dominant culture. The researchers use the lens of postcolonialism to examine the works of literature written by scholars on the topics of identity in North America academic institutions to cross-examine the past and current local/global environment to "'mobilize alternative tactics for a different vision of themselves and the world'" (Subedi & Daza, 2008, p. 1). However, the researchers, in their study, did not elaborate and analyze the root cause or the fundamental cause of racial and ethnic

injustices, and gender and identity discrimination in education through the lens of postcolonial theory.

In postcolonial countries such as Kenya, Mali, Mozambique, and Nigeria, David C. Woolman (2001) investigates the educational reconstruction and the educational policy development in these countries with a particular focus on "the socio-cultural and economic effects of education" (p. 28). According to Woolman, these postcolonial countries face challenges in integrating their multi-cultural tradition in their curriculum because of the previous practice of colonial educational legacy in these countries. The researcher uses critical evaluation of the goals and practice of education from African critical theorists to assess four areas: "evaluation of colonial education, critique of post-colonial education, re-examination of traditional African education, and exploration of educational alternatives for liberation and achievement of an authentic African national identity" (Woolman, 2001, p. 29).

Woolman (2001), in his study, emphasizes the need for educational transformation in Africa where educational change should begin with getting rid of "the dysfunctional external models of curriculum that do not relate constructively to the needs of all Africans" (p. 43). Therefore, the restructuring of a "fully-indigenous" education is vital for the rebuilding of the country. Newly established independent countries should be able to "develop programs and institutions that work for their particular cultural and nation needs" (Woolman, 2001, p. 43). Furthermore, the decision on curriculum change should involve teachers' participation and include service training in its implementation. The curriculum should be expanded to include the different social contexts of each country. The postcolonial states should dispose of "dependency on textbooks, curriculum designs,

teachers and priorities from external sources," which is irrelevant to the country (Woolman, 2001, p. 43). Woolman, in the study, did not discuss the resources that have been available in these countries that can be used to improve their educational system. Woolman also failed to elaborate in his discussion on what these countries have tested and failed or succeeded in implementing the plan.

Peter Buckland (2006) expounds that postcolonial and post-conflict countries have to work hard to restore their educational system when the war came to an end since the conflict has incapacitated "the political authority and civil administration" (p. 7). Furthermore, these states are left with fragile governments and people with no experience and skills. In rebuilding, these countries seek to begin with the educational transformation that will help them establish a more democratic government, the antithesis of the previous system. According to Buckland, international agencies such as UNICEF, the World Bank, and other international government aids usually support building an educational system in agreement with the values of democracy to reconstruct postcolonial and post-conflict countries. These international agencies acknowledge that education plays a vital role in postcolonial and post-conflict states since it "can reproduce the skills, values, attitudes, and social relations" (Buckland, 2006, p. 7). Ritesh Shah (2014), in his research of education in postcolonial and post-conflict in Southeast Asia, emphasizes the same desire for educational transformation in these states as necessary.

Shah (2014) argues that education in postcolonial and post-conflict states requires a total transformation from a practice deemed to have a traditional teaching approach and learning to a path that favors democracy and self-expression of the learners. According to Shah, the educational change in most postcolonial and post-conflict countries is regarded

as necessary since these states are still dealing with the instability of conflict and colonial practice legacy in education. Furthermore, the effort for education change is driven by the notion of building a democratic society, economic growth, and social development as antithetical to colonial practice. Shah elucidates further that the formula of building a democratic society proposed by different international agencies can be foreign to the local context. Therefore, countries that are compelled to adopt a democratic notion of curriculum transformation such as pedagogy sometimes struggle to cope with the concept because they lack knowledge and understanding. Most postcolonial and post-conflict countries sometimes follow the donors or international agencies' demand to get financial support in their educational change without discerning whether they can run the project.

According to Shah (2014), East Timor, as a postcolonial and post-conflict country, needs to have education transformation to rebuild what has been destroyed over the years of violence and war. East Timor, being an independent and postcolonial country since 2002, has started with curriculum transformation to suit the idea of rebuilding the state as a democratic state. However, to understand "the conceptualization, implementation and practice of curriculum in East Timorese classroom," one needs to investigate the impact of "colonial and neocolonial" on the state's educational system since "curriculum reform rests at the heart of ideological, political and cultural debates around whose knowledge is of worth" (Shah, 2014, p. 58). Furthermore, curriculum reform is inevitable since it provides a new channel to redefine teachers' and learners' roles in the classroom in postcolonial and post-conflict countries.

Shah (2014) explains that the reconstruction of the East Timor educational system through curriculum reform marks with the introduction of Learner-Centred Pedagogy

(LCP). East Timor leaders believe that the country's rebuilding should start with a solid education plan that favors democratic values after the destruction of the system and the effort to rebuild social relations. Therefore, with the support of international agencies, East Timor sees that the introduction of LCP is the relevant pedagogy pertinent to postcolonial and post-conflict East Timor, promoting the values of a democracy.

The objective of LCP is to decenter the role of the teachers in the classroom by shifting the learning experience to students (Shah, 2014). Shah argues that LCP has been a practice that promotes inclusion and participative educational experience for East Timor students. Furthermore, LCP has also become an alternative to strategically introduce "its rich symbolism of democracy, individual freedom, and 'international best practice,' in a bid to legitimate a new social, economics, and political order" (Shah, 2014, p. 60). LCP strengthens students' role to be creative and active learners "in the construction of a valid world of meanings and practice" (Shah, 2014, p. 61).

According to Shah (2014), although most researchers see LCP as the right pedagogy for postcolonial and post-conflict countries such as East Timor, some researchers consider that "LCP is a prime example of new forms of imperialism or neocolonialism where foreign ideals are imposed through educational policymaking" (p. 63). LCP is a practice commonly exercised in the global-north or western context where the knowledge and understanding of the idea of democracy and the role of teachers and students are clearly divided and understood. The implementation of LCP in the global-south or non-western countries would be incompatible with the context and the knowledge and understanding of the concept from both policymakers and instructors. Therefore, LCP is regarded as a pedagogical practice imposed on fragile or postcolonial and post-conflict states by

international agencies to adopt the western democratic values without considering the culture and values of the local context.

Shah (2014) contends that in East Timor's case, the curriculum reform seems to be a strategic plan to "'fix' for the crises of the past" per se without any effort to resolve the issue of quality of education in the country, such as helping teachers to improve their "content knowledge and pedagogical knowledge" to implement LCP (pp. 63 and 65). Furthermore, policymakers demand the implementation of LCP in East Timor classrooms but fail to provide necessary conditions for teachers such as "material resources, teacher training and the time demands" to apply LCP in the school (Shah, 2014, p. 65). The policymakers and the government often disregard these prerequisites or necessary conditions before LCP implementation at the school.

According to Shah (2014), the training and understanding of the implementation of LCP in East Timor have not been adequately instructed since the introduction of the pedagogy focuses only on "the transmission of knowledge and skills about 'good teaching,' which trainees then apply" in the absence of providing the prototype of the implication of LCP's concept (p. 65). Besides being trained in the Portuguese language that most teachers are struggling with, the donors or international agencies do not convey to teachers or trainees the fundamental theories of LCP but support them with "particular techniques of 'child-friendly' or 'active-learning' pedagogies" (Shah, 2014, p. 66). Shah states that after observing the teachers' training and the practice in the classroom, the introduction of LCP proposed by the policymakers and international agencies has a slight impact "in terms of maintaining effective student-centred approaches, and where observed its application is often formalistic and lacking real connection to learning processes" (p. 66).

the global language of instruction and policy

Postcolonial countries have been having difficulties resolving the issue of the medium of instruction after many years under a colonial system that has not given the opportunity for local languages to develop as the language of instruction. Burkina Faso has experienced how French colonial education has undermined the values of the local languages and cultures in the process of learning and teaching at school. The country has been through some transformation of the educational system from colonial education to postcolonial education, from an educational system that only uses French as a medium of instruction to a bilingual educational system that considers the local language of the people.

The discussion of language in the context of multilingualism in the countries like Taiwan, Pakistan, and mainland China has clarified how language as a medium of instruction should be used in the context of the places. The use of Ruiz's three orientations of language enlightens the importance of language utilization in a school setting. The orientation of how to use the language as policy can have impacts on both the preservation of the local language and the individuals and community who learn the language.

Miss Constance Lavoie (2008) conducted a study on bilingual education in the Burkina Faso educational system. The objective of the study was to analyze three important factors of the school such as *pedagogy*, *classroom participation*, and *teacher-student interaction*, in Burkina Faso's monolingual and bilingual schools. Burkina Faso is a multilingual country with 59 spoken languages where the local language, *Mooré*, is a language of wider communication, and French is still regarded as the official language. Besides these two important languages, there are another fourteen national languages in Burkina Faso (Kédrébéogo, 1998, as cited in Lavoie, 2008).

The educational system in Burkina Faso has French as a medium of instruction which is also in fact the language of “public administration, political campaign, legislation, media, and higher education” (Lavoie, 2008, p. 662). Given the fact that Burkina Faso is a multilingual country as in most parts of Africa, having French as a medium of instruction since colonial times presents difficulties for students since they have been instructed in a language they do not understand (Lavoie, 2008). According to Lavoie (2008), Burkina Faso, in their national educational system, has been through three periods of transformation.

First, the *colonial schooling* during the French colonization had the principle of “la mission civilisatrice” in which the assimilation of culture, religion, and language was imposed on the colonized people (Lavoie, 2008, p. 662). The objective of schooling was to civilize the local people who were considered savage by the colonizers and the language of the colonizers was considered superior to the language of the colonized people (Lavoie, 2008). Those who did not follow the mandate to speak only French would be punished (Lavoie, 2008). According to Lavoie (2008), during the colonization by the French, there were three types of schooling in all colonies: 1) the *rural schools* for the male heirs of the chiefs; 2) the *regional schools* for top students from rural schools; 3) the *urban schools* only for the children of the colonizers and top students from regional schools.

Second, *neocolonial schooling* existed as the repercussions of colonial strategies to make the French language and culture superior to the local language and culture. After independence, Burkina Faso as a country decided to adopt French as the medium of instruction in education in 1960 since the government considered French as “the symbol of national unity, the ‘neutral’, ‘modern’ and ‘scientific’ language” (Batiana, 2003, as cited

in Lavoie, 2008). The impact of this recognition has created a public opinion that “to be educated meant to adopt an urban lifestyle to adhere to ‘European knowledge’” (Skinner, 1974, as cited in Lavoie, 2008, p. 663). Therefore, people opted to continue “the French education system over Africanisation and the introduction of African language into the education system” (Lavoie, 2008, p. 663).

Third, *postcolonial schooling* was the period where the government permitted a bilingual education option in the educational system with “a cultural hybridisation of education” (Lavoie, 2008, p. 663). Lavoie (2008) further explains that postcolonial schooling implies “a transformative shift from Eurocentric hegemony to a consideration of society being pluralistic. The goal of bilingual education is “to permit Africans to participate in the dominant discourse and to preserve their cultures by accessing the international language of communication and the associated literature, as the same time to preserve linguistic diversity and its associated heritage” (Lavoie, 2008, p. 664).

Lavoie (2008) defines bilingual education in the study as “a transition system starting with the children’s first language and gradually transferring to French” (p. 665). The bilingual school implemented in Burkina Faso follows the prototype where students are introduced first with their mother-tongues as the medium of instruction to introduce French from year one to year three. When students start their fourth year, they begin with French as the medium of instruction. Second language researchers such as Brock-Utne and Alidou (2006) state that students who use their mother tongues in the first three years of education to learn the second language have better overall academic achievement compared to those who are in monolingual education (as cited in Lavoie, 2008). The result is even better if students use their first language in their first five years. One special aspect

in the curriculum of the bilingual school is the addition of cultural activities such as “storytelling, songs, dance, music and productive activities such as agriculture, cattle breeding, and woodworking” (Lavoie, 2008, p. 665).

The result of the study on bilingual education is compelling. According to Lavoie (2008), students who graduated from the bilingual system perform better or equally in the French national exam compared to those who are in the monolingual system. The *participatory* aspect of education in the bilingual system is better than monolingual school since students are free to ask questions and discuss in the language that they are more comfortable and understand. Furthermore, in the monolingual system, students tend to be passive because what they express in French has to be right. Some of them are afraid to participate since there are consequences for making mistakes.

The *interaction* between teachers and students is better in the bilingual system than in the monolingual system (Lavoie, 2008). In the monolingual setting, teachers deliberately ignore certain students in the classroom. Teachers usually call those who are the best in the classroom since they know how to speak French. Consequently, students who are not the best in class become distracted and disengaged in the classroom. In the bilingual system, students interact with teachers easily because they have a common language. The communication in the classroom is “bidirectional between teacher and the pupils and between pupils themselves” (Lavoie, 2008, p. 670). Furthermore, in this setting, teachers often motivate students to use their local language to participate. In a bilingual setting, students’ *participation* is always encouraged through promoting dialogue and a common understanding in the classroom. Since the bilingual school has the advantage of a small number of students in a class, teachers have “more opportunities to give individual

attention and reinforcement to the children” (Lavoie, 2008, p. 671). This is what differentiates the monolingual and bilingual systems. In the bilingual system, teachers motivate the efforts of the students which is not addressed only to the top students. However, in the monolingual system, teachers “reinforce good answers” (Lavoie, 2008, p. 671).

The bilingual system also promotes the democratic participation of the parents in the discussion of their children’s education (Lavoie, 2008). The parents of the students do not feel threatened because they are free to use their local language in the discussion. Furthermore, the bilingual school has created a space for girls’ participation in education where female students find a place to speak and to lead. The bilingual school also integrates cultural engagement where students are encouraged to use their local language as their identity, songs, dances, and even trained to be part in productive activities such as agriculture, cattle breeding, and woodworking.

Ester J. de Jong, et al. (2016) conduct a study on language by applying Ruiz’s theory on “language-as-resource” in three different places, Taiwan, Pakistan, and mainland China (p. 200). The study explores, in the context of multilingualism, “how multiple language sources are negotiated in policy and practice” (de Jong, et al., 2016, p. 200). For this study, the researchers use one of Ruiz’s three approaches: the *language-as-problem*, *language-as-right*, and *language-as-resource orientation* to evaluate the diversity of language at school. According to Ruiz (1984), *orientation* denotes “the complex of disposition toward language and its role, and toward language as their role in society” (as cited in de Jong, et al., 2016, p. 200).

The definition of *orientation* in Ruiz's perspective guides the articulation of "language as problems, the development of policies, and the interpretation of policies for practice" (de Jong, 2016, p. 200). The *language-as-resource* is the focus of the study since its view "as metaphor has allowed for a powerful reframing of the role of linguistic diversity in schools away from deficit-oriented thinking and toward asset-based approaches" (de Jong, 2016, p. 201). Therefore, the objective of this study is to investigate the approach of implementing the "'language-as-resource' metaphor in the contexts that involve different minority-majority-international language configuration" (de Jong, 2016, p. 201).

Ester J. de Jong, et al., (2016) further explain Ruiz's three orientations by emphasizing that *language-as-resource*, as the third orientation, is the complementary orientation to address the weaknesses of the first and second orientation and functions as alternative language planning orientation. According to Ruiz (1984), the third orientation establishes educational language policies in the presumption that "'language is a resource to be managed, developed, and conserved,' and it considers 'language-minority communities as important sources of expertise'" (as cited in de Jong, et al., 2016, p. 201). Therefore, the goal of language-as-resource orientation is to reformulate "subordinate language from being perceived as deficit (or problems) to being viewed as individual and social assets" (de Jong, et al., 2016, p. 201). The *language-as-resources* orientation concentrates on the expansion of language resources and preservation of linguistic resources

The first orientation, *language-as-problem*, regards non-dominant languages as a problem to overcome "if individuals are to be economically successful and socially

integrated into mainstream society” (de Jong, et al., 2016, p. 201). The *language-as-problem* substantiates “language-in-education policies that focus on English-only instruction (e.g., English as a second language, English immersion) or remedial, short-term transitional bilingual education models that only use students’ native language temporarily as a bridge to English” (de Jong, et al., 2016, p. 201). For this reason, the first orientation has been criticized for immortalizing the “deficit thinking in the teaching of bilingual children and hence its failure to acknowledge bilingual individual’s and community’s assets, and for failing to examine other explanatory variables than language proficiency to understand minority language students’ pattern of underachievement” (de Jong, et al., 2016, p. 201). Unfortunately, the *language-as-problem* continues to exist and to be influential in the discussion of the plan and implementation in linguistically and culturally diverse schools.

The second orientation, *language-as-right*, has two types of forces, weak and strong. The weaker version stresses “the right not to be discriminated against on the basis of language” (de Jong, et al., 2016, p 201). Furthermore, the stronger version insists “for linguistic rights as a basic human right” and stresses the relationship between language and culture (de Jong, et al., 2016, p. 201). The *language-as-right* is appropriate for successful implementation in maintaining the native language of regional minorities and indigenous people. However, the implementation of this orientation, according to Ruiz (1984), can only be successful when there is a legal mandate based on the law and the support of the local people.

education development in East Timor

The following studies focus on education development in East Timor by discussing the issues and challenges in implementing the new educational strategies. Despite the successful work of the United Nations transitional administration to rebuild the education system and infrastructures, the plan for educational change in East Timor could not begin for some reason. East Timor government was left with an enormous task to devise a new educational system without any prior experience. What the government did was to adopt the legacies of the colonial educational system, which are known to most Timorese leaders. However, the new educational system presents several challenges, such as teachers' language fluency, qualifications, and professional and pedagogy experience. The East Timor government's initiative to cooperate with different countries and international organizations has helped to lighten the burden for the last few years after independence. Nevertheless, the education policymakers still struggle to find the best resolution to upgrade the quality of Timorese teachers that will eventually elevate the quality of education in East Timor.

Milo and Barnett (2004) examine the process of educational development in post-conflict East Timor in a crucial period of the United Nations Transitional Administration. According to the study, the transitional administration became a critical time for the reconstruction and reformation of the educational system after destruction in 1999 following the Indonesian military exit from East Timor. The researchers expound that the United Nations Transitional Administration in East Timor (UNTAET) successfully reconstructed the system of education and education infrastructures with donors' help. However, they contend that UNTAET failed to begin the process of education

transformation as propounded by the leaders of East Timor for two reasons. First, the destruction of the education system and infrastructures of the country was extensive. It would take a long time to recuperate. The two -year transitional administration was not enough to move forward with educational transformation. Second, being the last external actor to administer East Timor, UNTAET needed legitimacy and acceptance for its education policies.

Milo and Barnett (2004) focus their study on educational development under UNTAET. This study's principal source is the experience and observation of an agent who worked as a Social Services Officer for UNTAET in Oecussi district for eighteen months from 2000 to 2001. The data sources for this study are from meaningful conversations and unorganized interviews for two months with the main informant, and some academic literature and international agencies reports such as the United Nations and international NGOs. The researchers used the notion of political transition and its ramification to education as education transition. They prefer to describe their study as education transformation in East Timor. The authors define education transformation as "the process of 'making a thorough and dramatic change from one situation to another, or a change, modification, transfiguration to what already exists'" (Milo & Barnett, 2004, p. 723). According to the researchers, the educational transformation will only happen with political change.

The primary prerequisite of educational transformation is "a legitimate national consensus on the objectives of nation building and development" (Milo & Barnett, 2004, p. 735). During the transitional administration, UNTAET did not permit the Timorese counterpart, CNRT, to partake in "the coordination of foreign resources to transform and

achieve ownership of their national education project" (Milo & Barnett, 2004, p. 735). The researchers explained that instead of making CNRT the counterpart of local authority and partner during the transition government, UNTAET treated CNRT as an inferior institution that cannot control the country. Milo and Barnett (2004) do not discuss broadly the proposal made by the Timorese leaders through CNRT on the strategic education plan during transitional administration. The lack of discussion on this issue makes the contention/claim of the need for educational transformation based solely on the vital agent's observation and experience who worked in Oecussi. The researchers seem to avoid discussing the tension between UNTAET and CNRT and the principal reasons UNTAET did not consider the Timorese leaders' proposal.

Robert Burns (2017) presents the problems East Timor is facing to restore the educational system after the destruction in 1999. He also investigates the educational directions suggested before independence and utilized "the educational development in a small state as the conceptual framework" (Burns, 2017, p. 33). Burns uses Namibia's case in comparison to the East Timor educational development initiative. The data sources for his investigation on the issue are reports such as "the World Declaration on Education for All and Framework for Action, the Millennium Development Goals and their follow-up Agenda for Sustainable Development" (Burns, 2017, p. 34). According to the study, some issues had been identified before independence in 2002. East Timor still struggles in dealing with problems such as teachers' professional training (pre-service and in-service) and language proficiency. Some issues such as enrollment and gender equity have been improved, but there is still a discrepancy between urban and rural areas.

According to Burns (2017), the education transformation in East Timor has made slow progress. After independence for some years, East Timor is still facing the issue of "lack of teacher quality, especially in remote areas, poor school infrastructure, and varying retention rate depending on level and location" (Burns, 2017, p.43). After independence, these issues have been passed down to the East Timor government as a legacy from the previous colonizers. The researcher emphasizes that the teachers' loss in 1999 has placed East Timor in a challenging situation to accomplish a development plan in society. Therefore, the system of education in East Timor has to be rebuilt from scratch. In rebuilding the system, the education sector in East Timor will face many challenges. First, the education sector will have to compete with other government institutions in terms of budget allocation. Second, the East Timor government needs to surmount "the effect of rural isolation" and "ethnic diversity and income disparities in education provision" (Burns, 2017, p. 43). Third, through the Ministry of Education, the government needs to build teachers' capacity and adeptness to deal with the present and future challenges and enhance education performance (teaching and the outcome). In the study, Burns does not mention the lessons learned from Namibia that the East Timor government should avoid or adopt. Moreover, the author also fails to discuss the need for school administrators' capacity building in urban and rural schools.

Lucas et al. (2015) conducted a study that focuses on implementing a new curriculum for secondary school to reestablish the educational system after the devastation in 1999. East Timor, as a post-conflict country, has turned to international help for restoring its system of education. Following the initiative of improving the quality of education in the country, the East Timor government began networking with Portuguese institutions to

remodel the curriculum for secondary school. The study demonstrates the newly developed curriculum and the difficulties of its implementation. The researchers used documents from the RGSE (Restructuring of the General Secondary Education) Project with a specific focus on curriculum and the new curriculum plan GSE (General Secondary Education) to analyze the data for the implementation.

Lucas et al. (2015) find that there are challenges in the implementation of a new curriculum in East Timor. After analyzing some documents and interviewing the policymakers, the researchers conclude that the implementation of new curriculum development for Science and Technology and Social Sciences and Humanities will face some challenges in the future since there is no prior existence of a system (the structure and standard). Students might not have a prerequisite background to develop their competencies. Furthermore, the researchers also identify from the interviewees that implementing a new curriculum will face some difficulties in three aspects: first, the limited knowledge of Portuguese for both teachers and students. Second, the restriction of "scientific and pedagogical training" of educators and future educators (Lucas et al., 2015, p. 737). Third, the absence of "organization and pedagogical and administrative management capacity" in almost all Secondary schools (Lucas et al., 2015, p. 737). What is missing in this study is research on how far this training includes insights of the teachers who have been teaching for many years and who know the context. These teachers know what should be included and excluded in the new curriculum, what pedagogy should be used in each different school context, and so on.

Albergaria-Almeida and Martinho (2015) focus their study on the East Timor government's effort to provide in-service training for teachers to facilitate their teaching

quality. After the Indonesian military's departure in 1999, East Timor suffered the loss of labor forces in all areas, including education. Many teachers and school administrators left East Timor since most of them were Indonesian. The country was in dire need of technicians and professionals in all sectors to help the county develop as an independent state. East Timor government has worked with Portuguese and Brazilian government cooperation to improve both the quality of Timorese teachers that will impact the quality of education. The collaboration with the Portuguese government was under the supervision of the University of Aveiro to train teachers and offer a bachelor's degree after the training. The team divided the training into several modules, which correlate with different disciplines/subjects. In the training of 301 teachers in science education, the authors found some of these trainees did not have experience teaching, formal graduation from higher education, and Portuguese language fluency. The gaps in experience, professionalism, and Portuguese language mastery present an immense challenge for the trainers. However, the trainers were motivated to balance these teachers' knowledge when they saw that these Timorese trainees were aware of their limitations and struggles but still showed their desire to learn.

The researchers used the reports from the United Nations organizations such as UNDP (United Nation Development Program), ETTA (East Timor Transitional Administration), and UNTAET (United Nations Transitional Administration in East Timor) to present the data on the needs to improve teachers and teaching quality in East Timor. The reports from international cooperation between the East Timor government and Portuguese/Brazilian government cooperation were utilized. The purpose of the collaboration between the East Timor government and these two countries was to enhance

education quality by introducing a Portuguese language course for educators who are required to teach in Portuguese. Although the study identifies some challenges, the researchers do not provide further information on the program's evaluation and cooperation, such as the collaboration challenges, the agreement between East Timor and Portuguese/Brazilian governments, and the program's outcomes.

the process and challenges of implementing East Timor new educational system

The United Nations Transitional Government (UNTAET) and CNRT worked together to establish a well-grounded East Timor government with the support of international agencies. UNTAET was United Nations Transitional Administration in East Timor from 1999 to 2002 (Supit, 2020). CNRT was the principal agency representing East Timor leadership to work with the United Nations in establishing the East Timor government after the transition, developing policies, planning and evaluation, and setting up systems in important sectors such as education and health (Milo & Barnett, 2004; Boughton, 2011). The main mission of UNTAET includes establishing a successful administration, advocating “capacity-building for self-government,” and facilitating “the development of civil and social services” and “the establishment of conditions for sustainable development” (Supit, 2020, p. 18). Furthermore, besides providing and maintaining “the security” and “law and order”, UNTAET was also safeguarding “the coordination and delivery of humanitarian assistance, rehabilitation and development assistance” (Supit, 2020, p. 18).

During the United Nations transitional administration after the referendum result, both CNRT and UNTAET agreed to use the Indonesian curriculum and the Indonesian educational system as a transition toward a new educational system (Milo & Barnett, 2004;

Leach, 2006). The East Timor government chose the Indonesian curriculum since students and teachers only knew Bahasa Indonesia (an Indonesian language) in learning and teaching when East Timor got its independence from Indonesia (Wigglesworth, 2007). Besides learning and teaching in Bahasa Indonesia, students also used Indonesian textbooks as their learning resource, the only available learning resource after the war in 1999 (Supit, 2020). However, some Timorese educators had implemented in this early stage CNRT's language strategic plan to phase out the Indonesian language by gradually introducing the Portuguese language as insisted by CNRT. Most of these educators were teachers during the Portuguese era who are fluent in Portuguese language. However, these teachers are only small in number and elderly.

The constitution of the Democratic Republic of Timor-Leste states Portuguese and Tétum as the official language of the State (Taylor-Leech, 2013; Supit, 2020). For this reason, the official languages declared in the constitution have become the medium of instruction (MOI) for all levels of education per policy. Trina Supit (2020), in her recent study on education development in East Timor, explains that the decision to make the Portuguese language as the official language of the state and medium of instruction at schools has indisputable support from East Timorese leadership elites. Although the official language issue is a debatable matter and eighty percent of the population do not speak Portuguese, the leadership elite, who are the language's proponents, think that adopting the Portuguese language will benefit East Timor for various reasons such as being educated in the European standard of education, and preserving cultural identity and Tétum as the national language.

In the stage following after the restoration of Independence in 2002, the East Timor government introduced the Portuguese language into the Primary schools, and gradually translated Indonesian textbooks into Portuguese for the use of Secondary schools in the process of transition to a new educational system with Portuguese as the language of instruction (Milo & Barnett, 2004; Boughton, 2011; NESP, 2011). At a later stage, all textbooks from Primary to Secondary education are in Portuguese and bilingual (Portuguese and the national language, Tétum) (NESP, 2011). The reason for this gradual transition to implement the new educational system is to give time for the government to prepare Timorese teachers to teach in Portuguese and to make provision for appropriate and contextual textbooks and teachers' manuals both in Portuguese and bilingual according to students' competencies (Supit, 2020)

The application of the Portuguese language as the language of instruction has caused many debates since eighty percent of the population does not speak the language (Macpherson, 2011; Supit, 2020). Most Timorese speak Tétum, the national language, as lingua franca besides speaking their mother-tongues and Bahasa Indonesia. Therefore, the language of instruction affects the quality of teaching and has an impact on the learning and understanding of the students. Teachers who are trained during the Portuguese period can manage to teach in Portuguese as they used to. However, teachers who were trained during the Indonesian and independence time grapple in their teaching in the Portuguese language and their understanding of the subject (Rauhala, 2011). Besides insufficient knowledge of the Portuguese language, most teachers are also not qualified since they lack experience and credentials (Albergaria-Almeida & Martinho, 2015).

According to the World Bank study, in 2009, seventy percent of students who were assessed at the conclusion of their primary year could not recite in Portuguese (Rauhala, 2011). For most students, the Portuguese language is their third or fourth language to learn. They do not even speak Portuguese when they are at home after school because their parents do not speak Portuguese. They are moving between these two worlds to learn and study with the new language at school and speak in Tétum and/their father's or mother's mother tongue at home (Macpherson, 2011).

Furthermore, education and the students' situation in the rural areas are like the Portuguese era's situation with Portuguese education. Students lack sufficient resources to learn and dominate the language, such as textbooks, books in Portuguese, libraries, and internet services at school (Supit, 2020). Students only learn the Portuguese language when they are in the classroom. Teachers, moreover, have limited class materials to teach within the school. According to Boughton (2011), the quality of education was at risk when teachers relied on the Indonesian curriculum and resources and had to convey the lesson in Portuguese. Furthermore, teachers' insufficient training would not help the success of the implementation of the new system.

The Timorese elite leaders are aware that only a small percentage of the population speaks Portuguese in the country (Supit, 2020). Twenty percent of the population is the privileged group like these elite leaders because of their socioeconomic and educational backgrounds. Therefore, reintroducing Portuguese as the official language and the language of instruction will only benefit those who are privileged and have the means to acquire the mastery and knowledge of the language. However, those people who are in the remote areas and who in their daily life speak their mother-tongues other than Tétum are

left behind by the new system of education. By readopting Portuguese, the organic laws and policies will be written in Portuguese as official documents. East Timor will be dependent on Portuguese consultants in the interpretation of the law and policies. People in remote areas will face difficulty understanding the law and policies in the country, especially in the education sector. By proposing the new educational system and strategies, the country's leaders neglect the possibilities of having a Timorese education system, which is to say an education that is provided to Timorese students in the context of East Timor. Furthermore, they also increase the gaps between the privileged and unprivileged people.

For the past nineteen years, East Timor has been going from one educational system to another by replacing the language of instruction and curriculum. The strategies and approaches the East Timor government has adopted are focused on following the educational system in Portugal or Indonesia (Milo & Barnett, 2004). The East Timor government cannot get beyond the educational system used during the Portuguese colonization and Indonesian occupation for the following reasons. First, the leaders of the country are concerned with the standard and quality of education for Timorese. These leaders are convinced because of their prior experience that European education has a higher standard than other education systems or the Indonesian system (Supit, 2020).

Second, the decision to adopt the Portuguese language as the official language and medium of instruction at schools has to do with history, culture, and national identity (Shah & Quinn, 2014; Supit, 2020). East Timor's connection with Portugal and the Portuguese language is the history of four-hundred and fifty years of colonization. The culture, language, and identity differentiate East Timor from the neighboring countries, Indonesia, and Australia (Durand, 2011; Shah & Quinn, 2014). Furthermore, Bahasa Indonesia is

intentionally not adopted as a medium of instruction, although many Timorese speak the language, because of the negative experience during the Indonesian invasion (Nagel, 2013). Lastly, the adoption of the Portuguese language has to do with East Timor political strategy to be part of Comunidade dos Países da Língua Portuguesa (CPLP) [Community of Portuguese Language Countries] to secure its stability and peace in Asia and Pacific region and simultaneously work to be part of a member of Association of Southeast Asian Nations (ASEAN) (Palmeira, 2010).

The legacy of the colonial period's educational system has paralyzed the country in determining its educational approach based on its context and national identity. The research suggests that the East Timor government's inability to decide on its educational system is part of the United Nations Transitional Administration's failure (Milo & Barnett, 2004; Boughton, 2011). Moreover, the rebuilding of the educational system and infrastructures is challenging for East Timor. The Ministry of Education, with the help of world organizations such as UNICEF, World Bank, and Global Partnership for Education (GPE) and partners, has sponsored projects to improve the quality of education in East Timor (Patrinos, 2015). These varied projects included rehabilitating and building thousands of classrooms, training teachers, and providing learning materials. Although the government has made slow progress in improving the educational system with these projects, the quality of education remains a huge challenge, and student learning outcomes persist in being a significant concern. The competence and aptitudes of teachers and school administrators contribute to the quality of education and student learning outcomes.

Jesuit education: a transformed education

The Society of Jesus' mission in education has evolved and transformed for the last five hundred years according to the world's needs. From the beginning of the Jesuit mission in education, the Society of Jesus proposed the plan of study called Ratio Studiorum to serve students and society better. This study plan is based on *modus parisiensis* and a humanist perspective, which became Jesuit schools' philosophy of education. Jesuit education institutions have implemented this same philosophy of education in their study program in the different states of North America and globally. The emphasis on literature, science, theology, and philosophy is the characteristic of Jesuit educational institutions. The mission and identity of Jesuit education derive from both Jesuit education characteristics and values and the mission and vision of the Catholic Church.

Jesuit education has transformed through time to align its mission with the Catholic Church's teaching and the recommendations of the General Congregation of the Society of Jesus. Father Pedro Arrupe, former Superior General, had a significant role in transforming Jesuit education with the emphasis on creative fidelity. His notion of education brings Jesuit educational institutions to treat each student as human beings with intellect, emotion, and spiritual desires. The calling to be "men and women for others" helps Jesuit institutions to form students who commit to serve others instead of their self-centeredness. This formation of the whole person is based on the vision of Saint Ignatius of Loyola in the *Spiritual Exercises*. The documents, such as the *Characteristics of Jesuit Education* and *Ignatian Pedagogy Paradigm (IPP)* are the guidelines for Jesuit education to be faithful to its mission and the purpose of its education.

Obwanda Stephen Meyo (2014) investigated the significant role of Father Pedro Arrupe in the transformation of Jesuit education. According to Meyo, Arrupe's life experience of war and violence because of human selfishness and desire for power set the tone of his vision of ideal education that Jesuit schools need to promote. When Arrupe was elected as the twenty-eight superior general of the Society of Jesus, Arrupe proposed a Jesuit education transformation plan to form students who center their lives on others than themselves. Meyo, in his study, discusses how Arrupe was distressed with the world's mindset that is becoming more self-centered than serving others. Arrupe was disturbed that this attitude would invade Catholic and Jesuit schools.

Luiz Fernando Klein (2002), one of the committee members of drafting Characteristics of Jesuit Education document, in his book on *Actualidad de la pedagogía jesuita* (Actuality of Jesuit Pedagogy), explains the effort of the Jesuits in the formation of the youth through education based on the concerns of Father Pedro Arrupe. The negative impacts of the mindset of the world have encouraged the Jesuits to reflect on the mission of serving the youth in today's world. According to Klein, Father Pedro Arrupe, after some discussions and evaluation of education apostolate especially in the 1970s, decided to call for a serious conversation on the future orientation of the educational apostolate. Father Arrupe emphasized that the excellent work of educational apostolate needed to be reformed to better serve the people and to work for the transformation of society. Arrupe linked the call of personal renewal to the call of renewing the orientation of the mission. The role of the lay people was that of collaborating in the Jesuit apostolates and implementing service that leads the promotion of faith and justice. Jesuit Secondary Education Association (JSEA) underlines these two aspects in each twenty-eight Characteristics (JSEA, 1987).

Meyo (2014), through his reflection on Arrupe's idea of Jesuit education, describes the purpose of Jesuit education as a "holistic formation of the person" (p. 129). Therefore, the Jesuits should form young men and women in education ministry as "men and women for others" (Meyo, 2014, p. 136). This objective is strengthened by the call of Father Kolvenbach to form the graduates as "a person who is 'well-rounded, intellectually competent, open to growth, religious, loving, and committed to doing justice in generous service to the people of God'" (Meyo, 2014, p. 136). This form of education helps the Jesuits prepare their students to have intellectual capability or competence and be persons with virtues whose values are centered in Christ. Furthermore, the Jesuits should realize that the magis or the idea of excellence must be present in both intellectually and morally in Jesuit education. Jesuit education should promote freedom for young people to explore who they are to help them "grow and develop as fully human persons" (Meyo, 2014, p. 136).

According to Meyo (2014), the Catholic and Jesuit educational institutions should be aware that students are not "'finished products' who are being launched out 'into the world'" (p. 135). Students, instead, are "'human beings, who are in constant growth' and who are prone to be 'affected by all those forces through which they will influence the world, or through which the world will influence them'" (Meyo, 2014, p. 135). At this point, Meyo highlights that education can transform the world if students are getting proper care. Meyo discusses extensively Arrupe's concept of education and its positive impact on the transformation of society and the world. However, he did not explore how these education concepts should be implemented effectively in Catholic and Jesuit educational institutions.

José Mesa (2013), the secretary of secondary and pre-secondary education of the Society of Jesus, points out that the election of Father Pedro Arrupe, as Superior General, and the Second Vatican Council play an essential role in Jesuit Education transformation. The emphasis on looking at the signs of the time helps the Jesuits to change their perspective of education. Two crucial documents, such as the Characteristics of Jesuit Education and Ignatian Pedagogy Paradigm (IPP), are vital for the transformation. Mesa, also presents challenges that Jesuit Education has to face and adopt new ways of learning and teaching in the framework of the tradition and the two original documents to serve students better in this century. The aspect of collaboration and networking is very much emphasized in this study. In his study, Mesa calls for Jesuit education renewal locally and globally according to each place's context and the challenges that the world is facing in this century.

Mesa (2013) explores the process of Jesuit education transformation following the shift in theological perspective of the Second Vatican Council documents and the appeal for education renewal from the Society of Jesus. The revival, that the Jesuits did centuries ago and the present, has become a "living tradition" for Jesuit education globally (Mesa, 2013, p. 177). Mesa uses the Society of Jesus's documents and the letters of Superior Generals for his data source. In his study, Mesa reviews the development of Jesuit Education in its early evolution to the present time. In the Jesuit Education evolution process, there was education transformation from the traditional Jesuit educational system expressed in *Ration Studiorum* (*modus parisiensis* and humanist point of view) toward a broader perspective where the world's issues have to be part of the teaching and learning process.

Mesa (2013) and Klein (2002) emphasize that the Spiritual Exercises and the documents of the Society of Jesus have played a significant part in the formulation of *Ratio Studiorum*, and later the Characteristics of Jesuit education. Klein (2002) propounds that the Spiritual Exercises, the autobiography of Saint Ignatius of Loyola, the letters, and the Constitutions of the Society of Jesus (Part IV) are the primary texts used to formulate both the Characteristics and *Ratio Studiorum* documents. Although the *Ratio* and the Characteristics are two key documents in Jesuit education, the Characteristics is not a new *Ratio Studiorum* since this document also incorporates later pedagogical concepts of Jesuit education. The *Ratio Studiorum*, however, is the preliminary document that established the procedure. Klein, however, continues to consider the Characteristics, as a new document, “es una nueva declaración, una versión actualizada de los principios pedagógicos de la Compañía (is a new statement, an updated version of the pedagogical principles of the Society)” (Klein, 2002, p. 116).

The *Ratio Studiorum* played an essential role in determining what kind of education the Society of Jesus would like to provide for the members of the Society and for students who were entrusted to the care of the Jesuits. The development of *Ratio* went through different phases in time, beginning with St. Ignatius and spreading to places where this document evolved and was appropriated in different contexts and countries. The *Ratio Studiorum* laid the foundation to understand the core and objectives of Jesuit education described in the Characteristics. The principal notion of the salvation of the soul or care for the soul is viewed beyond teaching catechism and converting people to the Catholic church (Donohue, 1963; O’Malley, 2000). The apostolate of the salvation of the soul takes a new perspective where education is a powerful tool for the transformation of society. *Ratio*

Studiorum opened the door for the Jesuits to explore how the intellectual apostolate can be the tool for conversion and transformation that leads to service to others. John Donohue (1963) abridges that the finality of Jesuit education in the point of view of Saint Ignatius is “directly governed by a Christian concept of finality of life itself and schooling is made to minister to the overarching aim of love of God and love of mankind for the sake of God” (p. 13).

As Klein (2002) stated, while the Ratio Studiorum established the course of action of Jesuit education, Characteristics deepened the core of Jesuit education in the context of the world today. The Characteristics exist as the answer to respond to the concerns of our society at the time. The Characteristics emphasize the formation of the students and the role of the teachers in the formation of the students. Students or learners are the centers of the Characteristics document. Jesuit education needs to prepare and form students who will grow to be a person with conscience and competence and who are ready to serve others after school. Moreover, the role of the teachers is critical as facilitators who guide and accompany students during their intellectual, emotional, spiritual, and psychological formation. Therefore, teachers in Jesuit educational institutions need to be trained to be able to exercise their roles.

John O’Malley (2000) states that the Spiritual Exercises impart the spiritual development that Saint Ignatius of Loyola went through in his conversion process. The first dimension of this spiritual development is “the primacy of personal spiritual experience” (O’Malley, 2000, p. 61). This dimension refers to the awareness of God’s invitation in one’s life, where God teaches through life experiences (Newton, 1977; O’Malley, 2000). It is God’s initiative to be part of one’s life where God communicates

and guides the person directly through personal experience to make choices in life. In Jesuit education, students' personal experience plays an essential role in understanding the context and knowledge. Personal experience grounds the understanding and knowledge which evokes the desire to discern and choose appropriate actions (JSEA, 1987).

The second dimension of Ignatius' spiritual development is "reconciliation with the world" (O'Malley, 2000, pp. 61 – 62). This dimension is correlated with Saint Ignatius' growth in spiritual maturity, where he accepts all the things that held him back be holier as gifts that he can use to serve God. At this point, Ignatius is aware that knowing culture, religion, philosophy, literature, and science are also part of God's gift that he has to develop to serve God better. Ignatius realizes that God is present in everything in this world, even in mundane things, except sin. For Ignatius, God leads and directs him through creation to contemplate how great is God's love of the world (JSEA, 1987). Students' formation at Jesuit educational institutions is to discover and accept their gifts from God and use them for the greater glory and service of God (Newton, 1977; JSEA, 1987; O'Malley, 2000). Through the understanding of faith, the maturity of spiritual life, and development of knowledge, students are expected to see God's presence in created things, in their knowledge and understanding of the world, and relationship with the world that will eventually lead them to find God's love in their life and created things (JSEA, 1987).

The third dimension of Ignatius' spiritual development is "a call to be of help to others" (O'Malley, 2000, p. 62). This dimension has to do with the transformation of heart that leads to an openness to being of service to others. O'Malley construes that the call to interiority of Spiritual Exercises has shaped the notion of Jesuit education of how the Jesuits should form the students. The call to interiority, which is based on the experience

of Saint Ignatius of Loyola, is “to heartfelt acceptance of God’s action in one’s life through cultivation of prayer and reception of personalized forms of guidance in matters pertaining to one’s progress in spiritual motivation and in purity of conscience” (O’Malley, 2000, p. 60). Through the experience of Spiritual Exercises and one’s personal experience, and the work for the salvation of souls, the Jesuits feel the need to help youth in finding the ways to God through their personal experience and the aspiration to serve others (Newton, 1977; JSEA, 1987). The objective of understanding one’s personal experience of God is not only for the sake of one’s salvation of soul, but it is also others’ salvation of soul by serving others (Donohue, 1963).

Mesa (2013), in his study, expresses a similar perspective on Jesuit education. According to Mesa, there are two important aspects of Jesuit education. First, the Spiritual Exercises as the foundation of Jesuit education that guides every Jesuit educational institution in teaching and learning. Second, humanism is the philosophy of education for Jesuit education. Therefore, the pedagogy is focused on the individual, the person who is learning, who is a human being with intellect and emotion. The pedagogy used in Jesuit education helps teachers and students "obtain the knowledge, skills, and values that are deemed important for a flourishing human life" (Mesa, 2013, p. 181). In the research, Mesa explores extensively how the transformation in Jesuit education has been done and should be done in the future as a response to the signs of times or the needs of the world today. Furthermore, the study emphasizes the guidelines in pedagogy focused on helping students in their development as human beings.

Mesa (2013) accentuates that the process of Jesuit Education transformation has to continue to persist in answering the needs of God's people. The Jesuits have shown for

many years excellent work in working with this education renewal through different periods. Mesa, furthermore, emphasizes the aspect of "creative fidelity" in the process of transformation where the Jesuit open and work for innovation and change, but at the same time being faithful to the tradition and mission of the Society of Jesus and the Catholic Church (Mesa, 2013, p. 178). Both Mesa (2013) and Klein (2000), in their study, do not explicitly discuss plans and strategies to support teachers in their learning and teaching for their advantage and the students' benefits.

The education changes in Jesuit educational institutions go along with the changes in the world. Mesa (2013) stresses that the result of the ongoing reflection and discernment of the signs of the time has constantly changed the way the Jesuits envision how Jesuit education and Jesuit schools should answer the needs of the world to advance their mission in the education apostolate. The transformation of Jesuit education has been happening since the time when the Jesuits issued *Ratio Studiorum* more than 400 years ago. The *Ratio Studiorum* document was later complemented with the characteristics of Jesuit education and the Ignatian Pedagogy Paradigm (IPP) that bring new nuances in Jesuit education that the *Ratio Studiorum* can no longer answer in the world of twenty-first century (Mesa, 2020).

The characteristics of Jesuit education and the Ignatian Pedagogy Paradigm have been the guidelines for Jesuit education for many decades and they have amended the plan of study of the *Ratio Studiorum*. These two documents have transformed Jesuit education to be more contextualized with the reality of the world and incorporated the principles and values of the Spiritual Exercises that emphasizes the reflection on personal experiences and the call to action to serve others (Mesa, 2020). The transformation in the life of the Catholic

Church after the Second Vatican Council has had an impact on Jesuit education that reads the reality of the world with new eyes.

The transformation of Jesuit education continues with a new journey with a new text, *A living tradition in the 21st century*, that views the mission of Jesuit education in the framework of Jesuit tradition and its Universal Apostolic Preferences (UAPs) (ICAJE, 2019). This document calls the Society of Jesus “to begin, continue or renew a process of discernment as the way to proceed in response to our historical context, our roots and our identity” in the educational apostolate (ICAJE, 2019, p. 13). The document, *A living tradition*, intends “to continue advancing, with creative fidelity, in response to the challenges posed by a global education and opportunities for all” (Mesa, 2020, p. 83).

After reflecting on the new two documents, various Jesuit educational institutions have reevaluated, renewed, and reorganized their programs according to the following four preferences of UAPs (see Figure 1): a) to show the way to God through the Spiritual Exercises and discernment; b) to walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice; c) to accompany the young in the creation of a hope-filled future; d) to collaborate in the care of our Common Home (Sosa, 2019a). Father Arturo Sosa, the Superior General, asserts that these four preferences are not priorities. They are guidelines for the Jesuits to be conscious of where the Spirit is leading the Society of Jesus and to continually discern the actions and goals of their apostolic works. The four preferences invite the Jesuits to go through a continual and active discernment and to let the Spirit lead the process to be useful in answering the needs of the people (Sosa, 2019b).

According to Philip Endean, S.J. (2019), the focus of the first preference is *how to show the way to God* by utilizing the important tradition of Ignatian Spirituality. The Spiritual Exercises and discernment, as described in the document, should be present in every aspect of Jesuit apostolic works through promoting the Spiritual Exercises, spiritual conversation, and discernment in ministry (Sosa, 2019a). Showing the way to God comes from the various programs of Jesuit educational institutions in forming students, teachers, and staff in the Spiritual Exercises and discernment. The formation of teachers and staff in Ignatian spirituality will help them have deeper understanding of Jesuit education so as to be effective at their work as educators and facilitators of learning. Endean further explains that the other three preferences offer a theological point of view where the Jesuits are invited to find the will of God in the reality of everyday life. The areas covered by these three preferences are where the Jesuits will discover the joys and challenges of life and where God invites them to have a transformation of the heart.

The second preference focuses on the *mission and reconciliation and justice*, urging the Jesuits and their collaborators to opt to accompany the poor, the underprivileged, and disadvantaged people (Sosa, 2019a; Endean, 2019). The Society of Jesus seeks to bring justice and reconciliation into many aspects of life, such as in economics, politics, and social structures (Sosa, 2019a). The idea of the *mission and reconciliation and justice* comes from the Decree 4 of the 32nd General Congregation on *our mission today: the service of faith and the promotion of justice* (Endean, 2019). According to Francisco Ivern, SJ (2015), this was the first time that a General Congregation defined the Society's mission in this manner. Although society's focus remains the same (poverty and injustice), our understanding of these realities and our mission to transform and evangelize has been

changed and enriched. Ivern notes that the succeeding General Congregations also discussed and affirmed the same mission for the service of faith, "of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another (GC 32, D. 4. N. 2)" (p. 37). Therefore, the Society of Jesus' mission of the service of faith and the promotion of justice continues to be the same today.

Walking with the excluded to bring *the mission and reconciliation and justice* can take many different forms in Jesuit education. One concrete way of appreciating the second apostolic preference is to support girls' education in post-conflict countries or underdeveloped countries. According to Cafiso (2020), who works with Jesuit Refugee Services (JRS) in Colombia, poverty and gender bias have prevented girls from getting an education because the parents would choose the boys to be educated over the girls. Furthermore, the girls are expected to exercise their duty in the household. The impact of education is much larger than the benefit each girl receives. Furthermore, Cafiso emphasizes that offering education for girls will help them improve their lives and their health, their family income, and better community health. Therefore, in the light of UAP, working with these girls calls for "a gender and age-sensitive approach: from needs assessment to the implementation and the evaluation of any initiative we take" (Cafiso, 2020, p. 2).

The Covid19 pandemic has taught Jesuit educational institutions and the world how to commit to the mission of teaching and learning to marginalized students who cannot be reached by technology and who have not the privilege of having sophisticated technology when all schools are closed. The closing of schools during the pandemic has impacted the

life of students both in the well-being and the learning of the students (Wodon, 2020). Therefore, Jesuit educational institutions should have strategies focused on how to reach students who are marginalized and help them in learning and their mental health. A Jesuit School Network can help Jesuit schools in post-conflict countries or developing countries by offering training to teachers of how to use a remote learning platform that is best suited to their context. However, the use of remote learning may have limitations as regard to widening “further gaps between disadvantaged children and those from more privileged backgrounds” (Wodon, 2020, p. 23).

The third preference, according to Endean (2019), is not very much about the teaching of the young, but “it’s about accompanying their creation of the future” (para. 22). The Society of Jesus recognizes that the youth of today’s world has a different way of thinking and doing things. Their perspective and creativity will help the Jesuits and collaborators in a better understanding of the significant transformation of the world today to be able to embrace a new horizon with hope (Sosa, 2019a). The document emphasizes that the apostolic works of the Society of Jesus are the place when the young will explore with authentic freedom, their creativity, and the potentials to contribute to society. Therefore, Jesuits are invited to live their life genuinely with profound spiritual experience and openness to share the mission that is entrusted to them (Sosa, 2019a).

Jim Corkery, SJ, (2011) points out that the youth world is different from the world of adults or adults who work in education settings. It is a new frontier that the General Congregation 35 (GC 35) is inviting everyone ‘to go out’ as in Father Nicolas’ speech on going to the frontier. The Jesuits, in this 21st century, are not only called to go to frontiers where people are to be baptized and evangelized in a distant geographical world. The

Jesuits and lay collaborators are called to the frontiers, the world of young people with Facebook, Instagram, Tik Tok, iTunes, etc. The Jesuits and lay collaborators who work in education need to build a bridge to enter into the world of these youth who are somehow lonely, depressed and lost because of family situations, racism, injustice, violence, etc.

The General Congregation 35 (GC 35) invites Jesuits and lay collaborators to reflect on “the education of the youth” (Corkery, 2011, p. 8). The Jesuits and lay collaborators need to accompany the youth with their wisdom and conversation and to be witnesses and role models by living their lives with “genuine friendship in the Lord” (Corkery, 2011, p. 8). They need to engage with these young people by entering into their world and being with them. It is not only a matter of personal efforts but also “aided by grace and drawing on whatever professional capacities we may have” (Corkery, 2011, p. 8). Walking with the youth is a pastoral ministry that the Jesuits should pay attention to since there are resources such as the Spiritual Exercises that can help them to lead students to “a genuine experience of God and drawing on wisdoms and practices from the vast treasury of Christian tradition” (Corkery, 2011, p. 12).

The fourth preference is the invitation to work together to “care for our Common Home” (Sosa, 2019a). The fourth preference takes the whole aspect of being human to contribute to the protection of the world. According to Endean (2019), the care for the world depends on “our agency, our creativity, our entrepreneurship, our moral behavior” in relationship not only “to God but also to the rest of creation” (para. 22). The Jesuits, in their apostolic work, are invited to collaborate with others in the effort to promote respect for creation and find alternative ways that support sustainable livelihood for all (Sosa, 2019a). One crucial point in this fourth preference is the call to start “changing the habits

of life” as a sign of the transformation of life amid a consumerism mentality (Sosa, 2019a, p. 6).

According to Juliawan, SJ, (2017), education has become more and more competitive with the objective of gaining profit as much as possible for the benefit of the institutions. Since education has become competitive, schools try as much as possible to offer quality education based on intellectual achievement and success for better jobs in the future. Parents see schools or measure education in terms of ranking and prestige. Quality education is understood merely in terms of “‘elite’, ‘top’, or ‘best’” (Juliawan, 2017, p. 2). Unfortunately, some of our Jesuit schools are trapped in this perspective despite educators and administrators who work hard to be faithful to the characteristics of Jesuit education. Juliawan points out that Jesuit educational institutions fell into the world’s game of competitiveness that pursues economy prosperity. Therefore, education also needs to form and educate excellent students whose main goal is to pursue that objective. This educational objective plays a part in encouraging “exploitative business practices that are destroying the environment” (Juliawan, 2017, p. 2).

The question here is how Jesuit educational institutions turn back this reality to education that promotes care and compassion for others rather than competition and marketing. Juliawan (2017) suggests returning to the tradition of the Society of Jesus by looking at the characteristics of Jesuit education and the invitations of the Father generals. The characteristics of Jesuit education offers an alternative paradigm to reverse the situation. The call of men and women for others as the goal of Jesuit education will help Jesuit students not to see education as a place to compete for a better job and a good life by exploiting nature and others, but to be persons in the service of others. With this point,

Juliawan invites Jesuit schools to also reflect on the document of *Laudato Si'*. He proposes a pedagogy of ecological education based on the document. Ecological education introduces the students to “a new way of thinking about human beings, life, society and our relationship with nature” (Pope Francis, 2015, as cited in Juliawan, 2017, p. 7).

The ecological education that is based on the language of *Laudato Si'* emphasizes awareness through opening to the truth, studying the scriptures, and nurturing compassion to develop new habits and social changes (Juliawan, 2017). According to Juliawan (2017), the concern for justice and environment should challenge the structure of an educational system that stresses competition and marketing in education. In Jesuit educational institutions, the transformation of education to get back to the goal of education to form men and women with compassion and service for others is to revisit the characteristics of Jesuit education.

CHAPTER III: METHODOLOGY

The researcher visited East Timor to conduct the research at the Jesuit school, Colégio de Santo Inácio de Loiola (CSIL), upon the approval of the dissertation proposal by the dissertation committee and the Institutional Review Board for the Protection of Human Subjects (IRBPHS) of the University of San Francisco.

Restatement of the purpose

The role of Jesuit educational institution is paramount to the reconstruction of post-conflict East Timor since Jesuit education promotes freedom for young people to explore who they are to help them "grow and develop as fully human persons" (Meyo, 2014, p. 136). This study aimed to explore and examine the importance of the Jesuit institution in service to the people of East Timor as a post-conflict state. The study addressed the impact of the Portuguese language as the medium of instruction on the issues of national and cultural identity and language, exclusion and accessibility to quality education, and justice in the context of Jesuit education. Moreover, this study also investigated 1) the role of the Jesuit institution in supporting and strengthening the national and cultural identity, language, inclusion, and accessibility, through its strategic plan and policies; and 2) the mission of the institution to promote faith that does justice in school community and society.

Research design

The researcher employed qualitative methodology to study the impact of the Jesuit educational institution on the formation or training of young Timorese. The researcher believed that a qualitative study is the best methodology to acquire information, the worldview, and experience of the participants since it is mainly focused on "the way the

world is understood, experimented on, or produced by people's lives, behavior, interactions, and narratives" (Bogdan et al., 2016, p. 4). Moreover, the researcher is also fascinated with "the meanings, personal narratives, and stories of internal and experiential life of the actors, their viewpoint, and practices" (Bogdan et al., 2016, p. 4). It interacts with participants' perceptiveness and ideas and investigates what they might represent.

The researcher used a case study as the particular method within the structure of the qualitative study. According to Bogdan et al. (2016), a case study is "a detailed examination of one setting, or a single subject, a single depository documents, or one particular event" (p. 56). In the context of this study, the researcher studied a Jesuit institution, Colégio de Santo Inácio de Loiola. Colégio de Santo Inácio de Loiola (CSIL) is an institution with two different education levels, the third cycle of basic education, which is equal to middle school or junior high school, and secondary education or high school. Therefore, the researcher examined the school leadership's plan and expectations and the experience of students and teachers. The participants of this study will be from both education levels (Junior and Senior high schools).

Research setting

The new education system in East Timor is quite confusing. According to the National Education Strategic Plan (NESP) (2011), East Timor's basic education and secondary education are in the following format: basic education is divided into three cycles (first to third cycles) as adopted from the Portuguese educational system (see Figures 2 and 3). The first cycle or Primeiro Ciclo is from grades one to grade four. The second cycle or Segundo Ciclo is from grades five to six. The third cycle or Terceiro Ciclo is from grades seven to nine. The third cycle used to be called Sekolah Menengah Pertama (SMP)

or Junior High School or Middle School in the Indonesian educational system. Furthermore, secondary school or high school is from grades ten to twelve. The high school system in East Timor's new educational system follows the Indonesian educational system where students who pass from grade nine to ten are divided into a program of specialization such as Natural Science or Social Science according to their grades on the National Exam.

The researcher studied one Jesuit institution, Colégio de Santo Inácio de Loyola (CSIL), which is a middle and high school institution. CSIL is located outside of Dili, the capital, in the municipality of Liquiça. The Jesuits built this institution less than ten years ago. CSIL started in January 2013. The middle school or Junior high school is from grade seven to grade nine, which in the East Timor educational system is called Ensino Básico do Terceiro Ciclo [the Third Cycle of Basic Education]. The high school or senior high school is from grades ten to twelve, which in East Timor's educational system is called Ensino Secundário [Secondary Education].

CSIL, a co-educational institution, started in 2013 with 85 students, five teachers, two staff, and six Jesuits (two local Jesuits and four international Jesuits from Japan, Australia, the Philippines, and Portugal). The Jesuits began the school with three classrooms of year seven students from different parts of East Timor. The school accepted only year seven students every year until they reached year nine. After completing the three years of the third cycle of basic education, students who were from year nine would be automatically entering the next three years of high school if they passed their national exam. CSIL had planned from the beginning of the school's existence to have a classroom with 30 to 35 students only. However, for the past few years, CSIL had increased the number of students in a classroom from 35 to almost 50 students per class for sustainability.

CSIL, each year, accepted students for both year seven and year nine. The increasing number of students is nearly double.

The total number of CSIL students was 830 in 2021, which comprised 356 students in year 7 to year 9 and 474 students in secondary school. Female students made up 66.02 percent of the student body. Students who entered CSIL come from different parts of East Timor, where 80.48 percent were from Dili (the capital) and other municipalities. Students who were from other municipalities generally lived in Dili (the capital) with relatives. The local students, students from Liquiça municipality, comprised only 19.52 percent. Furthermore, most of these students came from working-class and lower-middle-class families. The upper-middle-class and lower class made up less than four percent (3.97%). Most local students come from either working-class or lower-class families.

The number of teachers working at CSIL in 2021 was 45 teachers. Twenty teachers worked for the third cycle of basic education and twenty-five work for the secondary school. Besides having a responsibility to teach one to three disciplines (subjects), these teachers were also in charge as homeroom teachers, tutors, coordinators of extra-curriculars, and supporting staff. The director and vice-directors of the school were also part of the teaching faculty. The number of Jesuits who worked as full-time employees at CSIL was two scholastics and two Jesuit priests. The two scholastics worked as teachers. One Jesuit priest worked as a teacher and librarian, and the other Jesuit priest was the school director. One of these four Jesuits was a missionary from Japan. The other three Jesuits were Timorese.

Data source

Miles et al. (2014) suggest that qualitative methodology generally has a small sample since the researcher needs to be grounded in the context and deepen his or her study of the issues. Furthermore, the qualitative methodology sample is likely to be "purposive rather than random" (Miles et al., 2014, p. 31). For the study, the researcher had chosen the study sample from different populations and backgrounds. The study included Jesuit leadership representatives, institutional leadership, government leadership, Jesuit collaborators, teachers and students. The perspectives from the leadership were paramount to understanding their view of how the government and the Jesuits can work together to reconstruct post-conflict East Timor through education. Furthermore, the researcher verified their perspectives, plans, and implementation of the strategies in the fields through the experience and views of teachers and students.

The selection of the samples came with the following criteria. First, the Jesuit leaders were part of the decision-making to determine the mission and vision of Jesuit educational institutions in the context of East Timor. The original idea in the planning to build this new institution, CSIL or colégio, would be integrated into the running of Teachers' training Institute (Instituto de São João de Brito – ISJB) along with the educational planning and strategies from the East Timor government. Therefore, the views of the former and current superior of the Independent Region of the Society of Jesus in East Timor (ETR) were fundamental. Second, the perspective and experience of the two participants from institutional leadership, such as the director and the vice-director of CSIL, were important to the understanding of how they implemented the vision and

mission of the Society of Jesus and the strategies and policies of the government in the curriculum, co-curricular activities, and programs of the school.

Third, the researcher also obtained views from non-Jesuit participants, such as two present members of the institution's Board of Trustees and two former government officials. They played an essential role in implementing the new educational policies and strategies. The researcher intended to get the perspective of both proponents and opponents of the new educational system and the Portuguese language as a medium of instruction. Fourth, teachers and students were also participants in this study. Their perspective as persons involved directly in education with its implications of policies and strategies from the new educational system deepened the understanding of the research. The researcher suggested to the administrator to select these participants according to their years of service and subject of teaching for teachers, year level for students, their socio-economic background, place of origin, and municipalities. The researcher intended to have a balance of gender between male and female participants.

The researcher recommended that school administrators select teachers who teach the Portuguese language, the Tétum language, Citizenship, and Religious Education and students from year 8 and year 11. The researcher planned to have six teachers (three teachers from year eight and the other three from year eleven), and six students (three from year eight and the other three from year eleven). The rationale for choosing only participants from year 8 and 11 students was as follows. Students in year eight are already accustomed to the middle-school education system and the policies and system of the institution compared to year seven, who just entered into a new system, and year nine, who are preparing themselves for the national exam to high school. Furthermore, year eleven

students are the best group to have a study since they are already familiar with the high school system of education either in Natural Science or Social Science tracks and the system of the institution compared to year ten who just got into the system and year twelve who are preparing themselves for the national exam to university. The age range of year eight and year eleven students is between 11 to 15 years old and 15 to 19 years old. Fifth, the researcher also collected information from updated documents from both the Jesuit institution and East Timor government that are relevant for the study.

Data collection plan

The researcher planned to do data collection for one to two months in one institution with various participants. The data collection plan required several steps before the researcher delved into engaging with the school community, the study participants, and collecting information from documents. Since we were in the Covid19 pandemic crisis, the East Timor government suspended all school activities for an undetermined time. Therefore, in the planning of data collection for this study, the researcher adjusted his data collection with the context and situation of the school, teachers, and students.

The Covid19 pandemic had impacted many teachers and students' teaching and learning processes from both private and public schools. Many schools did not have the resources to provide online learning for students when the government suspended all school activities. These schools had to find other alternatives to continue teaching and learning through social media such as WhatsApp application or messenger application on Facebook. Students and teachers at CSIL did not have online classes through zoom or other applications where teachers met face to face with students online. CSIL did not have enough resources and experience to run sophisticated online classes. Students and teachers

at CSIL used the WhatsApp application to send messages, chat, discuss class material and topics, and send schoolwork and homework/assignments. Since the WhatsApp application has limited participants for video calls (8 participants are the maximum number), teachers use audio and video recording to explain their teaching and schoolwork. Some teachers tried to use Google Meet for teaching during pandemic. However, the process was very slow because of slow internet connections.

The Covid19 pandemic presented challenges for the researcher in planning his data collection. The Covid19 pandemic situation had forced the researcher not to follow the traditional in-person qualitative method's instrumentation such as observation, interview, and focus group. The researcher had to find ways that fit the context of the school, students, and teachers. After discussion and conversation with school administrators and teachers, the researcher had to adopt the method used by CSIL to provide online teaching through the WhatsApp application. However, the researcher faced significant obstacles that had inflicted his project in terms of the diversity of the participants' background and their lack of resources, the limitation of interaction with the participants, and the accessibility of internet connections.

First, the research sample presented a lack of diversity since the participants were limited only to students and teachers who had a smartphone with the WhatsApp application, who lived in the capital of Dili, and who were from a lower-middle-class family and above. This reality affected the researcher's ability to access students and teachers from different socio-economic classes and who lived in remote areas and did not have internet service and electricity. Second, since the researcher used WhatsApp for most of his data collection, he had limited interaction with teachers and students through

chatting, messaging, audio, and video recording without seeing their facial expressions and body language. Third, East Timor's internet connection was stretched during the Covid19 pandemic since most people work from home and many students were doing online classes. Furthermore, most telecommunication companies in East Timor offered only a low bandwidth internet connection.

The Covid19 pandemic had taught the researcher how to plan appropriately to design the data collection. The researcher had to consider the impact of the pandemic in the process of teaching and learning of teachers and students at CSIL. To devise his data collection plan, the researcher had a conversation with the administrator of the school to get permission to contact teachers and students, to collect information about teachers and students' contact details, and to discuss the procedure to get in touch with them and students' parents and guardians. The researcher sent a letter to request permission to conduct the study at CSIL and contact teachers, students, parents, and guardians. Once the researcher got approval from the school administrator, he asked the administrator to recommend six teachers and six students from year eight and year eleven according to the list of criteria he had given the administrators during the conversation. These teachers and students participated in the focus group activity and individual interviews.

instrumentation

The researcher used instrumentations such as interviews (individual and leadership interview), WhatsApp focus groups, field notes, and documents for the data collection in this study. During the Covid19 pandemic, the researcher did not have observation activities. The researcher had a qualitative interview as instrumentation for data collection primarily with the leadership of the Society of Jesus, institutional leaders, lay collaborators

(members of the board of trustees and government officials). He also employed two WhatsApp focus group activities with participants such as teachers and students. Then, the researcher conducted individual interviews with selected teachers and students after the WhatsApp focus group activities to get a deeper understanding of their personal experiences. The qualitative interview had protocol and open-ended questions as shown in Table 1.

The researcher had a preliminary introduction and getting to know the participants before the focus group activity. The researcher contacted the participants, teachers, and students, to introduce himself and sent them the letter of participation and consent form. The researcher also sent to the participants a video introducing himself and the activity. The protocol and questionnaires for getting to know the participants are shown in Table 2.

The WhatsApp focus group activity followed after the introduction of the participants. The WhatsApp focus group conversation was only for participants, such as teachers and students. The researcher conducted the discussion and posed the open-ended questions in Tétum since they are not fluent in English. The WhatsApp focus group protocol and open-ended questions to guide the conversation are shown in Table 3.

The last instrumentation to employ for the data collection was the individual interview of selected participants (teachers and students) who had already engaged in the WhatsApp focus group activity. The researcher chose some participants from the focus group activity (teachers and students) to explore more their personal teaching and learning experience. The protocol and sample of open-ended questionnaires are shown in Table 4.

procedure

The process of data collection took three stages. The first stage was to contact the participants, negotiate their availability, get their signed consent and schedule the meeting. The second stage was to have the actual session for the interviews, introductory session, WhatsApp focus groups, and individual interviews. The third stage was follow-up meetings, if necessary, for additional information, clarification, and affirmation. The following was the detailed procedure of the instrumentation for data collection.

leadership interview

According to Patton (1990), the objective of a qualitative interview is "to access the perspective of the person being interviewed" since a researcher cannot observe people's feelings and previous situations that affect people's behavior (p. 278). In this study, the researcher interviewed the leadership group, such as the leadership of the Society of Jesus in East Timor, the leaders of the institution, current members of the Board of Trustees, and former government officials. These people are involved in the decision-making to implement the strategies and policies both in Jesuit education and the government educational system. The researcher interviewed eight people from this group for the study. The duration of the interview was forty-five to sixty minutes. During the interview, the researcher took down notes and used audio and video recording. The researcher first sent an e-mail to ask for their availability and willingness to participate in the study. Once the researcher received their confirmation of availability, he sent a letter explaining the interview procedure and a consent form to sign electronically. The researcher then sent the interview schedule once he received the signed consent form from the participants.

The qualitative interview with the leadership of the Society of Jesus, institutional leaders, and lay collaborators (current members of the board of trustee and former government officials) was an in-person or online interview based on the preference of the participants. The in-person interview followed Covid19 protocols such as sitting six feet apart, wearing a mask when arriving and leaving the interview place, wearing a face shield during the interview, using hand sanitizer, or washing hands when arriving at the meeting place. The researcher provided masks, face shields, hand soap, and hand sanitizers. The interview place was in a convenient and safe place where the researcher and participant observed physical distancing.

The interview was in English for convenience in transcription. One participant had the interview in Tétum (the local language). Since English is not the first language of most participants, the researcher sent the questionnaires prior to the meeting. In these interviews, the researcher did one interview in Tétum (local language). Therefore, one set of English questionnaires for leaders of the institution was translated into Tétum. Although there are three sets of questionnaires for this group, the interview questions focused on the leaders' perspective as decision-makers or policymakers on the impact of Jesuit education and government educational system on the quality of education, national and cultural identity, and the issue of justice and inclusion.

WhatsApp focus group

The researcher was not able to conduct the in-person focus group activities due to the Covid19 pandemic crisis in East Timor. The researcher altered the plan of the in-person focus group to WhatsApp focus group where two WhatsApp groups were created for students and teachers participants. Prior to the WhatsApp focus group activities, the

researcher, first, sent a WhatsApp message to selected participants confirming their WhatsApp number. For the parents of student participants, the researcher also sent a WhatsApp message to express the desire of having their children as participants for the study and asking for their permission. The researcher then sent through WhatsApp a letter of request to participate in WhatsApp focus group and individual interview activities, and a consent form. The participants and their parents of minor students had to agree and sign a consent form before the researcher proceeded to ask their background information and their participation in WhatsApp focus group and individual interviews. After receiving a signed consent from the participants and their parents, the researcher began asking the participants' background and experience to get to know them before the WhatsApp focus group. The duration of the WhatsApp focus group activities took at least two weeks for the two groups.

The WhatsApp focus group activity was an online activity through WhatsApp. After the researcher received the consent form from participants and their parents, he then sent to the participants a video of instruction and an introduction of himself and the activity. In the activity prior to the WhatsApp focus group, the researcher asked the participants to introduce themselves through a minute video or voice recording about their background following the questions that the researcher had given them in his video. Upon entering the WhatsApp focus group activity, the researcher sent to the participants the guidelines of the activity and the protocol. In the instruction for the WhatsApp focus group activity, the researcher asked the participants to carefully read and reflect on the questions and follow-up questions before responding and read and listen to all the responses from other participants before writing or recording their answers.

The WhatsApp focus group activity began after the participants confirmed that they have read and understood the instruction for the activity and the protocol. The first set of questions for the WhatsApp focus group came after the confirmation. The questions and follow-up questions, and participants' responses are sent to the group for all participants to see. In the WhatsApp focus group activity, there were two to four sets of questions. Each set of questions was followed by follow-up questions based on the response of the participants. The response of the participants was in the form of a 1 to 3 minutes voice recording or written response with a maximum of 250 words. The researcher only sent the next set of questions once all participants finished answering the questions and the follow-up questions.

The participants for this WhatsApp focus group were three year eight students and three year eleven students, and six selected teachers who teach in these two-year levels. The design of the WhatsApp focus group was only for participants who reside in Dili (the capital). The researcher had no other choice in conducting the research other than online since the Covid19 infected cases were peaking at the time and East Timor was in lockdown. Participants who live in Dili, the capital, had more access to use the internet although they had difficulty connecting to a fast and reliable internet service due to an unaffordable internet service plan and the phone network's strength at the place where they live. The data collected from the WhatsApp focus group were from voice and video recording, written responses/text/message, and personal notes.

The researcher requested his former student to be a research assistant and transcriber who worked with him to translate the questionnaires for the WhatsApp focus group and individual interview activities into Tétum and to transcribe the response of the

participants of both activities into Tétum. The researcher sent the responses from the WhatsApp focus groups and individual interviews at the conclusion of each activity. Before starting to work with the researcher, the assistant researcher had a briefing with the researcher before the activities. The researcher asked him to sign both the research assistant confidentiality agreement and transcriber confidentiality agreement.

individual interview

The individual interview was solely for selected participants whom the researcher believed that their information and experience would deepen his study. The researcher chose from each group, teachers and students, three to four participants. The individual interview was an online individual activity through WhatsApp where the researcher sent questions for interview to selected individual student and teacher participants. The participants' responses were in the form of 1 to 3 minutes voice recording or written response with a maximum of 250 words. The participants' responses were sent directly to the researcher. The process of starting the individual interview was the same as the WhatsApp focus group. The researcher introduced the activity, then sent instructions and a protocol for confirmation. Once the participants confirmed that they had read the instruction and protocol, the researcher sent the first set of questions. During the activity, the researcher sent three to four sets of questions which were followed by follow-up questions to deepen and clarify their responses. The researcher only sent the next set of questions once he was satisfied with the participants' responses for both the main questions and the follow-up question. The duration of the individual interviews took about two weeks.

documents

The researcher collected data from official documents of the Society of Jesus, the Jesuit educational institution, and the East Timor government. The official documents, such as internal and external documents, impacted the implementation of strategies and policies in education in Jesuit educational institution. The internal records were mostly documents produced by the Region of the Society of Jesus in East Timor for its educational institutions or by the leadership of the institution for the school community or by the East Timor government for educational institutions in East Timor regarding "official chain of command and internal rules and regulations" (Bogdan et al., 2016, p. 135). Moreover, the external communications denoted documents issued by the institution, such as mission and vision statements, philosophy statements, handbooks, faculty and staff meeting notes, and brochures and advertisements (Bogdan et al., 2016). The researcher investigated these documents to support his study. The researcher examined these documents besides the interviews and WhatsApp focus group.

fieldnotes

The researcher prepared book notes for different activities to write his fieldnotes. In these fieldnotes, the researcher wrote down what he "hears, sees, experiences, and thinks in the course of collecting and reflecting on the data in a qualitative study (Bogdan et al., 2016, p. 116). The researcher took notes during and after the interviews and WhatsApp focus groups and later transfer these notes to the computer right after these activities. These fieldnotes also included the researcher's comments and reflections. The contents of the field notes were descriptive and reflective field notes. The researcher revisited these fieldnotes when transcribing to compare, confirm, and verify the data for analysis.

Data analysis plan

The researcher began the data analysis after all the data from the interviews and WhatsApp focus groups were collected, transcribed, and translated. For the leadership interview conducted in English, the researcher had a verbatim transcription, read the data, and compared it with the field notes and documents. Once the data were collected, the researcher started organizing data collection results into themes and codes. The researcher had a transcriber who transcribed the result of the WhatsApp focus group and individual interviews and translated them from Tétum to English. The researcher used NVivo software for transcription and coding for data analysis. He imported the data from the interviews and WhatsApp focus groups in word document form to NVivo.

The researcher compared the data from different sources. The researcher then looked at different perspectives, expectations, dreams, and desires from leadership groups who were the decision-makers and policymakers and compared them with those who experience education through teaching and learning. Furthermore, the researcher also compared perspectives from students and teachers who are in high school and middle school and share the same vision and mission of the same institution.

Researcher's background and positionality

The researcher was aware that there might be some challenges and prejudices/biases that he would be facing during this research. He was one of the people who planned for the conception of Projecto da Educação Jesuíta (PEJ). The researcher was the head of the education projects or the PEJ and later became the first director of CSIL for three years. CSIL is one of the Jesuit educational institutions built after independence.

During the establishment of CSIL, the researcher worked with a team to build the school from the ground, the system, and the infrastructure.

In the planning of CSIL, the Jesuits put a lot of consideration into the context and needs of East Timor and the young Timorese in their discernment. What the Jesuits had in mind is to help build educational institutions that can be of service to the people of East Timor. Therefore, the mission and vision of this institution emphasize service to the poor and marginalized. During this study, the researcher was concerned that he would be overly critical of the implementation plan and strategies that oppose the mission and vision of this educational institution. However, the researcher was open to work with administrators and the school community to help with the implementation of the strategic plans to reach the institution's goals and serve the needs of Timorese students.

The researcher was part of the twenty percent of a privileged group who inclines to associate themselves with Portuguese culture. The Portuguese language is his first language. His paternal and maternal grandfathers were professor catequista [teacher catechist] who were well assimilated to Portuguese culture and the Catholic faith (Supit, 2020). Their work was to promote Portuguese and to evangelize (Supit, 2020). Therefore, his upbringing was very much in Portuguese culture and language and the Catholic faith, where Timorese culture and identity were always inferior in his perspective. As he grew up, he identified himself as Portuguese-Timorese as different from other Timorese who identify themselves as Chinese-Timorese or Indonesian-Timorese. Coming from this privileged background and being a Catholic priest, the researcher might have some biases in the discussion of Timorese culture and identity. Furthermore, having experienced the importance of the Portuguese language in his education, he might have the inclination in

his data analysis that favors the Portuguese language as a medium of instruction in the East Timor educational system. Nevertheless, the researcher desired to learn and understand others' perspectives on East Timor culture, tradition, and languages and value these cultural aspects as part of East Timor identity.

Human subject protection

The researcher was aware that the participants of this study were students who are minors, teachers who abide by the ethics of their profession, and leaders of prominent organizations and former members of the government. Therefore, a proper process of ethical consideration and protection was essential to safeguard these participants' integrity and the study. For this purpose, the researcher procured permission from the Institutional Review Board for the Protection of Human Subjects (IRBPHS). The researcher followed this process step by step through the University of San Francisco website and applied online. Once the researcher received the approval from IRBPHS, he prepared some documents such as consent form for participants, consent agreements for assistants of the researcher and letters of permission from parents giving consent for minor students.

The researcher requested the research assistant who helped him with translation and transcription of the focus group to sign the research assistant confidentiality agreement and transcriber confidentiality agreement. The agreement's content asked the research assistant not to disclose in public any information from the study, the WhatsApp focus group and interviews. The researcher also discussed with the research assistant some incentives for his work as well as the support of expenses for transportation, phone calls, and internet. The researcher also prepared letters of request to participate in the study, letters for parents' permission, and consent forms for those who participate in the research. The consent forms

asked the participants and their parents to give their consent to use their information and to assure them that the confidentiality of the information obtained solely will be used for the research.

For confidentiality, the researcher used pseudonyms for all participants in this study. The transcription, and participants' audio recording and written responses were kept safe. They were kept in an external hard drive in a locked drawer in the room of the researcher at Loyola House Community. The file documents for transcription and translation for assistant research were destroyed once transcription and translation were complete.

CHAPTER IV: FINDINGS

Restatement of the purpose

The objective of this qualitative research was to appraise and study the role of Jesuit educational institutions in the rebuilding of East Timor as a postcolonial and post-conflict country through discussion of educational and social issues, national and cultural identity, and language. This qualitative study examined specifically the responsibility of Jesuit educational institutions to carry out their vision and mission and the implementation of their plans by contributing to the promotion of the national and cultural identity of the Timorese people, promoting justice and inclusion, and providing access to quality education.

The center of the research study was Jesuit school, Colégio de Santo Inácio de Loiola (CSIL) in Kasait, East Timor. This qualitative study used WhatsApp focus groups and interviews to collect data from participants. The WhatsApp focus group was for teacher and student participants. The interview was in two categories. The individual interview was for selected teacher and student participants after completing the WhatsApp focus group activity. The leadership interview was for different leadership groups who work in Jesuit education and East Timor education. The objective of the WhatsApp focus group was to discuss the experience of teachers and students in the setting of education in East Timor. Furthermore, the individual interview for teachers and students deepened the experiences that had been discussed in the WhatsApp focus group activity. The leadership interview collected the perspective of the leaders in education and the decision-makers on the policies and strategies of East Timor education and Jesuit education.

Overview

The qualitative methodology conducted in this research involves three activities, WhatsApp focus group, individual interview, and leadership interview. The WhatsApp focus group and individual interviews are the activities for students and teachers. These activities for teachers and students come with a pre-activity which was an introduction to get to know the background of the participants. The background information was used to analyze what teacher and student participants were saying in their responses in WhatsApp focus group and individual interviews. Some of the questions in these two activities have to do with the languages they had mastered, their understanding of the Portuguese language in teaching and learning, their origin and parents' background, and education.

The researcher visited the Jesuit school twice before the lockdown to get acquainted with the teachers and administrators and get to know the environment of the school prior to the study. After the East Timor government declared the lockdown of the school because of the Covid19 pandemic, the researcher contacted the administrators to organize the research through phone calls and WhatsApp. The administrator sent a database of students and teachers for preliminary information on the representation of the student body, teachers and students' socio-economic status and parents' background. The administrator chose the teacher and student participants based on the criteria proposed by the researcher.

The activities for WhatsApp focus groups and individual interviews were conducted online during the Covid19 pandemic. The participants for each WhatsApp focus group were six teachers and six students from different disciplines and year levels. The researcher sent to participants through WhatsApp an introductory video for the WhatsApp focus group about the instructions, objectives, and process of the activity and the protocol.

The questions for the WhatsApp focus group followed the participants' acknowledgement of having seen the video, and read the instruction and protocol. The questions for teachers and students in the WhatsApp focus group were in some way similar. The only difference was in the follow-up questions where the researcher tried to clarify their answers or some issues they had mentioned. The researcher asked questions of the teacher and student participants for WhatsApp focus group and individual interviews in Tétum, the national language. The responses were transcribed and translated into English before coding. The English translation quoted in this research was simply based on what the participants expressed in the activities.

The second activity for teacher and student participants was the individual interview. In this activity, the researcher selected three teachers and four students for individual interviews. The process of selection was based on their response to their first activity, the WhatsApp focus group. The researcher decided to have four students to balance the gender and the year level of the student participants. The individual interview aimed to deepen the experience of the participants in their responses in the WhatsApp focus group. Therefore, some of the questions in the second activity resembled the questions from the first activity. At the start of the second activity, the researcher sent the guidelines and protocol for participants and asked them to acknowledge them before sending questions.

The process of the activities, WhatsApp focus group and individual interview, were online where the researcher sent questions and follow-up questions through WhatsApp, the social media platform that was commonly used by participants, and the participants sent their responses either with a 2 to 3 minutes voice recording or writing a 250 word text

message. Teacher participants responded mostly with voice-recordings and students sent their responses mostly in written text. The process of collecting data in WhatsApp focus group and individual interview took about two months for several reasons. First, the researcher only sent a set of questions when the participants had completely responded to the early set of questions since their responses determined what kind of follow-up questions the researcher further required. Second, teachers and student participants were busy with online classes, assignments, and mid-term exams which caused the delay in responding to the questions. They prioritized their work at school.

The leadership interview was the third activity in this research. The participants of this activity came from a different group of leaders who were involved in East Timor education and Jesuit education such as two administrators, two leaders of the Society of Jesus, two current members of the Board of Trustees, and two former leaders who worked in East Timor education. Most interviews were conducted online through Zoom and WhatsApp platforms. Only two interviews were conducted in person. The questions for the leadership interview were open-ended questions. Each leadership group had a different set of questions according to their position and context. The process of collecting data from the interview took about a week. All interviews were conducted in English except one participant who asked specifically to have it in Tétum because of low English fluency. For this participant, the researcher had a set of questions in Tétum. The responses of the participants were transcribed and translated before coding. The researcher sent the interview questions and protocol to the participants prior to the meeting.

The findings in this research were based on the three activities. After collecting data and coding the data, the researcher came up with common themes among these groups

which were important for East Timor and Jesuit education. The researcher only presented in this research the dominant themes of the participants. In the discussion of the dominant themes, the researcher interchanged the perspectives from different groups of participants to emphasize how the issues discussed were important for East Timor education and Jesuit education.

Analysis

The analysis of the following data was based on some important and dominant themes from the data collected that answer the research questions. Some themes appeared constantly in the different activities of data collection. Furthermore, some themes only emerged specifically in a certain activity based on a set of questions given in the WhatsApp focus group or interview questions and the follow-up questions on that activity. In this analysis, the researcher also attempted to look at the common themes that were manifested in the different activities with a different group of participants.

The WhatsApp focus group and individual interview activities were conducted for two different groups of participants, students, and teachers. Each of these groups came from a different background. There were six teachers in the WhatsApp focus group and three teachers in individual interviews who were selected after the WhatsApp focus group activity. These teachers taught different subjects or disciplines such as Portuguese language, Tétum language, Religious Education, and Civics.

Furthermore, in the student's WhatsApp focus group, there were three year 11 students and three year 8 students. Four out of these six students were chosen to have an individual interview after the WhatsApp focus group activity. The four students who participated in an individual interview were selected intentionally with equal proportion of

year level and gender. The format of the questions for both activities and groups were open-ended questions where the researcher could follow up with other questions based on the answers of the participants.

The third part activity was leadership interview. The interview was conducted in three different groups of leadership: the leadership in the Society of Jesus (two superiors), institutional leadership (two administrators), and board of trustee and lay collaborators (two current members of the board of trustee and two former government members). The leadership group had different set of questions based on their background, positions, and expertise. These questions were open-ended questions where the researcher asked follow-up questions to deepen their reflection on the topic. Furthermore, the leadership interview aimed to provide the perspective of decision-makers in Jesuit educational institutions and the East Timor educational system on the issues in education, strategic planning and its implementation, and the impact of the current educational system on the life of East Timor society.

The diversity of participants in these three activities provided rich data which were difficult to generalize since each participant came with a different background of social class, education, needs, knowledge, experience, and expertise. The themes from the data expressed different perspectives of how East Timor education and Jesuit educational institution could participate in developing quality education in post-conflict East Timor. The data analysis was organized based on three research questions of the study.

Research Question One: how does the Jesuit Educational Institution play the role of challenging or maintaining coloniality through language in a postcolonial and post-conflict East Timor?

Research question one focuses on the role of Jesuit educational institution in maintaining or challenging the Portuguese language as the language of instruction in the context of implementing the East Timor educational system in the Jesuit school in East Timor. The findings of the study are divided into different important themes which represent the acknowledgment of the importance of the Portuguese language in the teaching and learning process, but it still presents challenges for teachers and students at the Jesuit school. Furthermore, the findings also reveal the language issues in East Timor education, the efforts to overcome the obstacles of language and the role of the Jesuit educational institution in East Timor education.

1. the importance of the Portuguese language in learning and teaching and the development of the national language

The student and teacher participants in the research shared the same perspective on the importance of the Portuguese language in learning and teaching. They viewed the importance of the Portuguese language in the context how the Portuguese language facilitates them in their learning and teaching. Students saw the benefits of learning in the Portuguese language mostly in connection with helping them in understanding the subject, building intellectual capacity, quality education, and language capacity, and improving communication skills and self-confidence (see Table 5a and Figure 4).

In my opinion, Timor-Leste's current educational system with the Portuguese language can develop the intellectual capacity of Timorese students and prepare

them for a better future since at school, teachers instruct in the Portuguese language which requires students to look for many ways to understand the subjects well which are taught in the Portuguese language. (ANIN S WhatsApp focus group)

Students were aware that without the Portuguese language, they cannot acquire knowledge, quality education, and skills required for better service to others and self-development. The acknowledgment of the importance of the Portuguese language in elevating intellectual capacity and quality education was dominant in the conversation with students (see Table 5a and Figure 4).

The current educational system of Timor with the Portuguese language as a medium of instruction can help improve the quality of education in Timor because it can develop the linguistic skills of students to prepare for the future to develop more our intellectual capacity for Timorese. (FITUN S WhatsApp focus group)

Teachers were in the same opinion with the students. In the conversation, teachers were aware that mastery of the Portuguese language will help them and students to have more access to the knowledge of science which the Portuguese textbooks provide for them. In their perspective, the Portuguese language as a medium of instruction can facilitate them to gain deeper knowledge in science and other topics of learning since the Tétum language does not have academic vocabularies and terminologies (see Table 6a and Figure 3).

In my opinion, a language which is the medium of instruction has an important role for students to understand the lesson in class and to help them express their thinking or ideas about the topic they learn. (ESTRELA T individual interview)

The Portuguese language has resources and references to facilitate teaching and learning. Furthermore, the Portuguese language can help students express better their ideas

in academic settings and prepare them for their future, increase their intellectual capacity, and offer them a quality education. The mastery of a language, either Portuguese or Tétum, will help teachers and students, in an education setting, to have a deeper understanding of the topic, to be able to interpret the knowledge and apply it in daily life, and to help in the clear expression of ideas (see Table 6a and Figure 4).

A language such as a medium of instruction has an important role to help students know and understand a subject and at the same time, they can also know the topic or content from any subject. (SOL T individual interview)

Moreover, teachers expressed that mastery of the Portuguese language would help students to be admitted into the National University, and to get scholarships to study and work in Portuguese speaking countries. Teachers were aware that the Portuguese language as medium of instruction will have a significant impact on the future of the students at the Jesuit school (see Table 6a and Figure 4).

My opinion on teaching in the Portuguese language to the students at CSIL is that the Portuguese language really has an advantage for their future since it prepares them to face a competitive world and they need to learn Portuguese to transform their future life. At the end of their studies, these students will be able to use this language since the Portuguese language is an official language; therefore, they are obliged to know it because the Portuguese language, as we all know, is the language of work and administration. (SOL T WhatsApp focus group)

Students can get into faculties/schools such as law, science, engineering, and medical schools which will guarantee their future. These courses at the National University are very competitive and require a good ability with the Portuguese language to enter. All

the inputs from teachers about the benefits of the Portuguese language for students had to do with their concerns of what kind of future these students in the Jesuit school will have without the Portuguese language as their resource to be successful in the future and to contribute to the development in the country (see Table 6a and Figure 4).

The advantage of teaching Portuguese to the students of Colégio de Santo Inácio de Loiola in the future is that it facilitates them to continue their studies in our country and also in other countries. In our country when they continue their study at UNTL (National University of Timor-Leste), it is easy for them to learn the sciences, because they use Portuguese to teach there, except the departments of General Medicine, English language, and Tétum language. And they can continue their studies in other countries, apply for a scholarship to the CPLP countries (Portuguese Speaking Countries Community). (ESTRELA T WhatsApp focus group)

The discussion on the importance of the Portuguese language with teachers and students did not only reveal how the Portuguese language as the medium of instruction benefits and facilitates teaching and learning, but also presents some obstacles for teachers and students (see Table 8a and Figure 11).

If the language is important for students' understanding and knowledge, then students don't understand the topic when explained in Portuguese because they haven't mastered the Portuguese language. (MAR T individual interview)

What the participants expressed on the benefits of the Portuguese language as a medium of instruction is wishful thinking of the teachers and students. What happens in the real situation is teachers and students struggle to cope with the Portuguese language

since they do not dominate the language. Although the participants had expressed the positive impacts of the Portuguese language in teaching and learning, the challenges remain as a major issue for teachers and students. The experience of the teachers and students on the challenges of the language of instruction is really concerning since it will have impacts on the quality of education the students will get and the future of the students (see Table 7a and Figure 11).

In my opinion, students will learn more about the topics that the teachers explain by using the language they dominate or using the official language. It means that it is right that the language that students know facilitates the students to learn more about the topics that teachers explain. (LORON S individual interview)

A teacher participant confirmed that language of instruction is important for teaching and learning since it will help students develop their knowledge (see Table 8a and Figure 11).

A language as the medium of instruction helps to increase the quality of education and intellectual capacity of the students, because when we use the language as the medium of instruction in education, we will open the children's minds and their capacity to expound something that is hard to interpret. (SOL T individual interview)

Students accentuated that using the Portuguese language as medium of instruction facilitates them in understanding the discussion on the topic of the subject besides contributing to the development of intellectual capacity and improving quality education (see Table 7a and Figure 11).

In my opinion, using the Portuguese language as a medium of instruction is an important factor for students' understanding in the classroom or in knowledge of the topic that I teach, because based on the knowledge that I have, the Portuguese language does facilitate people to understand although there are some challenges. (LORON S individual interview)

The issue of the language of instruction is quite concerning for the Jesuit school. According to the findings of this research, teachers and students become the fair game of East Timor's educational policy. From the conversations with the participants, the implementation of the Portuguese language as the medium of instruction seemed to have a *language-as-problem* oriented where the Portuguese language, as the official language, should be the only language to teach in the classroom for the sake of increasing students' intellectual ability and improving quality education.

What the participants expressed in the conversation show that although there is a possibility to go for a *language-as-resource* orientation, the government is still not showing an interest to make the local language, *Tétum*, as the source of knowledge and learning in East Timor school since *Tétum* is still underdeveloped. The emphasis of *language-as-problem* orientation in East Timor's educational system implies that learning in the local language cannot be a source of knowledge or even offer quality education or provide opportunities for a better future to Timorese students. However, *Tétum* is the primary language of making meaning in the context of education in East Timor. According to a leader of education, the effort to emphasize *Tétum* in teaching and learning is just a camouflage to not showing the presence of colonialism in education since *Tétum*, in fact, is just an ancillary language to Portuguese (see Table 11a and Figure 14).

To make it as if not bringing another colonialism, they also emphasize the Tétum language at the same level as the Portuguese language as the official language in Timor-Leste. (BoT1 leadership interview)

Most leaders of education in the interview expressed that the Portuguese language, in practice, has little impact in East Timor education for many reasons. First, the implementation of Portuguese in East Timor education was only after independence and most Timorese do not speak Portuguese (see Table 10a and Figure 13).

After 1999, suddenly we forced everyone to speak Portuguese. Yes, it depends on each one's capacity to absorb the language. But, when we talk about this, for example, people in municipalities, even in schools in Dili, I found out that a lot of them out there do not speak the language yet. Someone as a teacher normally must speak the language. Even as a language of communication, you can communicate with a child. If you don't know the language, how are you going to communicate with a child? That child does not speak, does not understand the language. (FMR1 leadership interview)

Another leader of education also emphasized the same opinion and expressed the concern of the slow progress of Portuguese language's implementation in East Timor education which seems to remain a foreign language for most Timorese. Furthermore, the Portuguese language has not penetrated the culture of the Timorese. In the context where the Portuguese language has no influence in East Timor culture can be a positive statement if the effort is to decolonize education or a negative statement if the effort is to achieve the East Timor national strategic plan. Furthermore, the leader also claimed that there is lack of East Timor government's efforts to properly implement the Portuguese language in

education and in society. One thing clear here is some leaders in education recognize that Portuguese has little impact on East Timor education (see Table 10a and Figure 13).

Twenty years on, we should ask how many professionals, teachers and students actually speak Portuguese fluently. What investment has been or is being made actively and intensively to promote Portuguese language as a local language of instruction and culture? I underlined the word local which means becoming ours as such. In other words, one should ask whether there is a strategy behind the talk. There are many ways to measure the impact of the language, of any language. One of them is the capacity to think in that language. In this case to think in Portuguese. Despite many catholic prayers being said in Portuguese, it remains a totally foreign language. It's only a minority that can say they speak and write properly. So, it's quite a difficult question. (FMR2 leadership interview)

Second, teachers' and students' lack of Portuguese language proficiency because of language preference. One leader who works at an international organization in East Timor showed the slow progress of Portuguese language in the time span of 8 to 13 years based on the census data collected in 2015 and the education monograph from 2010. Figures 6a and 6b show the findings of this study manifested in the language issues the causes of the lack of language skills where most student and teacher participants use mixed language at home and prefer mixed language as a medium of instruction (see Table 10a and Figure 13).

The three things I mentioned are correlated: curriculum, teachers, and language. Timor-Leste applies the Portuguese language as the Medium of Instruction. So, everything needs to be facilitated or taught with Portuguese to the children at

school. But we can see an example from the data. From the census data in 2015 and the education monograph from 2010, we analyze how the four languages [Portuguese, Tétum, Bahasa Indonesia, and English] are used in Timor-Leste. First I just want to emphasize that very few people in Timor-Leste speak Portuguese. I can share the entire monograph with you that we have but let me go through this. From the census, we did an education analysis on the education monograph from 2010 to 2015. In 2010, we recorded that ‘do not speak, read or write in Portuguese’ is 49.5 % out of the total population of 446,000. And in 2015, ‘do not speak or read or write in Portuguese’ is 39.3 %. That is good for the Portuguese language. But it’s only a few. And speak only in 2010 is 4.1% and in 2015 is 3.1%. It does not say it is increasing in how to get Portuguese as the official language from the total people/population in Timor-Leste. For Tétum is much more known than Portuguese. But Bahasa Indonesia is also kind of in between and the same as English. So, the preference of the population in Timor-Leste is kind of confused. In language of instruction, I would say teachers, I don’t know how to say, but I don’t want to undermine the teachers in Timor-Leste, how are they going to teach the students while they also do not know how to speak Portuguese? Their proficiency level in Portuguese is very low. (BoT1 leadership interview)

Another leader of education who works in higher education expressed a similar opinion from his experience at his institution. According to him, most students who came to his institution had a low level of Portuguese language mastery. The question he was wondering about was what prevents these students from being able to speak and write

fluently in Portuguese since they have learned the language for twelve years from basic education to secondary school (see Table 10a and Figure 13).

The greatest majority, I can conclude, at about 90 percent graduate from high school hardly understand Portuguese. So, the impact is less. The impact is greatly negative. So, what is wrong here? Perhaps the government should look at the methodology of teaching, the methodology of involving students in speaking and writing in Portuguese, in understanding the text in Portuguese. (BoT2 leadership interview)

Third, students' lack interest to learn Portuguese because most available scholarships to higher education will be in English-speaking countries which dismissed the claimed of the teachers who saw that Portuguese language can facilitate students to get scholarships to study in Portuguese speaking countries. In reality, the scholarships to study in Portuguese speaking countries are limited (see Table 10a and Figure 13).

They [the government] really want to emphasize Portuguese, but they would also like to use other languages for communication, and they really want especially to use English since young people nowadays really want to have English as their language of communication because they have many opportunities to go abroad. (BoT1 leadership interview)

The concerns of the leaders of education on the importance and impact of the Portuguese language as a medium of instruction challenge the effectiveness of the implementation of government policies on official language and medium of instruction in East Timor education. What they had expressed in this research confirms the assumption of Robert Boughton's argument on the East Timor education system which has become a

form of new colonization that restricted the freedom of the East Timorese to choose what language they want in the national curriculum (Boughton, 2011).

The discussion of the significance of Portuguese in education is not limited to learning and teaching process per se. The participants also found that the Portuguese language has important role in the development of the national language, *Tétum*. Students emphasized that the Portuguese language has a significant role in the development of the *Tétum* language in terms of providing vocabulary and terminology that the national language is missing. Those who struggle with Portuguese in class usually rely on *Tétum* for their understanding of the topic and conversation during class discussion. For them, the Portuguese language does not only help them to excel in their knowledge, but also provides some vocabulary and terminology that they can mix with *Tétum* to express their ideas. The question here remains how do students understand the topics that are taught in Portuguese if they have not mastered Portuguese? This issue will be discussed in other themes (see Table 5a and Figure 6d).

[Portuguese and *Tétum*] can also develop the intellectual capacity of the Timorese because we know that our *Tétum* language is not developed. So, through the Portuguese language the current educational system can contribute and help the students to deepen and increase their capacity and knowledge especially in the part of the language and the words that are not in our *Tétum* language. Therefore, we can say that Portuguese is a language that completes the missing words in the *Tétum* language. And when students can learn well at school or in their studies, this is a preparation for a better future for them, because it can open their mind and help

them to know some new words which do not exist in Tétum. (MOTA S WhatsApp focus group)

The institutional leaders in education agreed with the claim that the Portuguese language improves or develops the Tétum language as a national language and a supplement language to the medium of instruction. According to their perspective, the Portuguese language has an important role in the national language development in terms of enriching the Tétum language with science terminology and academic vocabulary (see Table 9a and Figures 6d and 13).

I think Portuguese improves Tétum. Although there is an attempt to nationalize Tétum, but maybe as all things at the initial stage, they appear strange. For example, the Tétum version of Instituto Nacional da Linguístico (INL), the official National Linguistic Institute for the government, is the Tétum that is being taught right now. The Tétum according to INL is very difficult to understand. It is mainly drawn from Tétum Terik (original version of Tétum). (ATOR1 leadership interview)

Since Tétum is still in the developmental stage, the Portuguese language gives a structure to Tétum grammar which is essential in academic settings (see Table 9a and Figures 6d and 13).

In the sense of giving structure to Tétum because Tétum, like all other national languages that we have in Timor, is a language of oral tradition. So, nothing is written. I think in this sense, the Portuguese structure and words can help Tétum. (ATOR1 leadership interview)

The administrators also emphasized that the choice of having the Portuguese language as a medium of instruction did not imply that using Portuguese in teaching and

learning is better than the local language in terms of the richness of the language and the greater knowledge that one can have in science. Using Portuguese as language of instruction does not show the sentiment of superiority of the language toward the local language. In reality, according to the administrators, Timorese who knows Portuguese usually speaks better Tétum in terms of the structure of the sentence and the choice of words (see Table 9a and Figures 6d and 13).

This choice of Portuguese as a medium of instruction, I don't think reflected this notion of what is from outside is better because Portuguese is part of our history. And Tétum is still in the stage of development. What I see is that people who can speak Portuguese, they speak better Tétum. From my perspective, if there is a marriage between Portuguese and Tétum, they are compatible. (ATOR1 leadership interview)

The claim of Portuguese language as a language that is superior to the local language not in accordance with the experience of teachers and students who think that they can only have quality education or increase their intellectual capacity or have access to different educational resources with the Portuguese language. What the teachers and students expressed in this research gave the impression that the Portuguese language is the only language that can help them succeed in their studies. Therefore, the Portuguese language is very important in East Timor education, even to the development of the national language as the institutional leaders asserted. East Timor educational system with Portuguese as the language of instruction constricts the teachers and students the freedom to opt for the languages that fit to their context and needs.

2. challenges in teaching and learning in Portuguese language

The first theme from the teachers and students not only shows the advantages of teaching and learning in Portuguese, but also implicitly shows the challenges both teachers and students face at school. For instance, students in expressing their opinion on the benefits of the Portuguese language reveal their struggle to cope with a medium of instruction that is totally foreign to them with complex grammar and vocabulary. However, there is a contradiction in their opinions when they convey that the Portuguese language benefits their studies, but in fact, it also places obstacles for them to perform well in their studies because of their lack of mastery of the Portuguese language.

Students' perspectives on the challenge in learning in Portuguese somehow represented also the teachers' perspectives expressed in the study. Most dominant issues under this theme are the obstacles in how to use grammar, especially how to conjugate the tenses. Furthermore, students have insufficient Portuguese vocabulary and that presents difficulties for them to understand and interpret the subject, to communicate, and to express their ideas in the conversation in class (see Table 5a and Figure 5).

The challenges that I face when learning the Portuguese language are: it is difficult to understand high/sophisticated words, the use of verbs to speak in a well-conjugated way according to the Portuguese grammar, many verb tenses that are used to make different phrases, and many new words that I don't know or just heard from the Portuguese language, and how to interpret something in a text that needs some analysis. (MOTA S WhatsApp focus group)

Teachers not only saw that the Portuguese language presents challenges to students and creates certain difficulties for them in teaching, but also cause some challenges for them to convey the content of the subject (see Table 6a and Figure 5).

When we teach some subjects that are written in the Portuguese language, we also must study twice. We must learn the language and learn the subject that we teach. If we don't understand the Portuguese language, how can we teach the subject that we are supposed to teach, because most textbooks are written in Portuguese. (LUA T WhatsApp focus group)

Teachers realized that their limitation in Portuguese grammar and vocabulary prevents them from being more effective in their teaching and work in helping students. For them, teaching in Portuguese requires them to do extra work in preparation of the lesson since they must understand the content of the subject and this forces them to spend more time to learn Portuguese adequately (see Table 6a and Figure 5).

Honestly, I am not confident teaching in Portuguese during class since it is hard for me to conjugate, and I am afraid of making mistakes, even though there are a lot of ideas in my head, but I am afraid that I speak wrongly. (MAR T WhatsApp focus group)

In teachers' and administrators' perspectives, students face difficulty in using Portuguese grammar and vocabulary since the grammar structure of the language is complex. Furthermore, the students lack sufficient vocabulary to understand what they read and listen (see Tables 6a and 9a, and Figures 5 and 14).

Talking about the language is important for everyone. For Colégio de Santo Inácio de Loiola (CSIL) or anywhere, especially at CSIL, the Tétum and Portuguese

language are very important since, first, the curriculum that we have, all our textbooks are written in the Portuguese language. Therefore, all students must know Portuguese to participate in the learning process. If they don't know Portuguese, then they can't participate in this learning process. (ATOR2 leadership interview)

The cause of this limited knowledge is first, Portuguese is not a language used in their daily conversation at home or with friends (see Table 6a and Figure 5).

Based on my experience, the challenge I face in teaching in Portuguese is that the Portuguese language is difficult for students because they don't speak Portuguese at home. They only learn Portuguese when they come to school. (SOL T WhatsApp focus group).

Second, teaching Portuguese at school is not appropriate for their level of learning. Some topics in the Portuguese language subject are appropriate to students whose knowledge of the Portuguese language is advanced. All these causes have an impact on their understanding of the subject in the classroom (see Table 6a and Figure 5).

We have to find a suitable language according to their level so that what we impart/convey knowledge that will reach them and make them understand well. (VENTO T WhatsApp focus group)

A special aspect of this theme in the teachers' group about challenges in teaching in Portuguese is the excessive number of students who are in one section at Colégio de Santo Inácio de Loiola. Teachers found it onerous to control students in big numbers in a classroom for two reasons. First, teachers could not pay attention to all of them especially those who are struggling in learning. Second, teachers would have laborious work in correcting students' assignments and exams (see Table 6a and Figure 5).

Sometimes it is difficult to control the students because they are noisy. Second, correcting the homework, quizzes, group work, mid-term exams, and final exams, because one teacher teaches 2 subjects and for each subject, we must give a minimum of 3 homework and a maximum of 5 homework, so it takes time to do the correction. (ESTRELA T WhatsApp focus group)

The leadership shared the same opinion with teachers and students regarding the challenges of the East Timor educational system. According to administrators, the issue of teachers' Portuguese language proficiency is still a big concern for schools since teachers, as pedagogues, have a significant role in transmitting knowledge to students (see Table 9a and Figure 14).

It is a difficult job especially for teachers of other subjects who must teach in Portuguese like Chemistry, Physics, etc. Physics, one of our teachers, because he had an exchange program in Brazil, so he can manage. Like Math, like Natural Science for some teachers, they must teach in Portuguese. (ATOR1 leadership interview)

Teachers will be able to pass on the knowledge if they know how to use the language of instruction. Students, who expect the teachers to help them in their knowledge, will only get the knowledge when they understand what the teachers instruct in the language that they master. Therefore, teachers tend to use Tétum in the classroom to explain the content of the subject since they are aware they lack Portuguese language command and students will not understand the subject if they keep using Portuguese since their level of the Portuguese language is low (see Table 9a and Figure 14).

Just like what I said teachers interchange. They mix Portuguese and Tétum, so, two languages at the same time. And the challenge now is how to correct that or how to separate the two. At this moment, it is difficult to separate because, I think, in our conscience, although we don't admit it, we cannot separate Portuguese from Tétum. Even though many young people try to deny it and they go for English more, Portuguese has a tight link with Tétum. In our school, we mix the Portuguese and Tétum. For me, my question is how to separate the two? At this moment it is still not clear where we can draw the line to separate the two. (ATOR1 leadership interview)

The administrators of the schools see that teachers' generational issues have an impact on effective teaching and learning. East Timor government, in fact, is still hiring teachers who use traditional ways of teaching from their generation which do not help students to learn (see Table 9a and Figure 14).

Another challenge is the different backgrounds of teachers themselves. For example, some that studied during Indonesian time and the Independence time have a huge difficulty with Portuguese. This challenge prevents them from best explaining their knowledge since they have been struggling with the language. This has been a greater challenge to the school. (ATOR2 leadership interview)

The leaders of education also added that besides the generational issue, there are some other issues that present challenges in learning for students. First, the inconsistency of the government policy regarding the language of instruction (see Table 9a and Figure 14).

And what I find in the Ministry of Education is that priority changes according to which party (political party) is in power. So, in that sense, it's very volatile. They change suddenly all Portuguese and suddenly they want to introduce or give priority to the *lingua materna* (mother tongue). It depends on who is in power. And then a new political party comes to power, they say forget about *lingua materna* and we focus on Portuguese. The challenge here is the lack of consistency and political will to give continuity to what has been decided. So, I think to improve education, education should not be politicized. (ATOR1 leadership interview)

When a new political party took power in the government, they changed the educational policy. This change created confusion for administrators, teachers, parents, and students (see Table 10a and Figure 14).

The negative side of this is that because of the political situation in the country, the people who are running education in this country keep changing. So, when people who are in power change, the policies change. When the policies change, the education does not take ground more properly, more significantly, and more rooted in the context of Timor because of this continuous change of people in power and continuous change of the system which is most of the time, according to my personal observation, it is confusion in thinking for the teachers themselves, because they have to adjust to the system, and also confusion to the students to adjust to any way of learning, any way of looking at materials, at the subject, and at the same time they also become bored. (BoT2 leadership interview)

Second, the inability of the teachers to use the language of instruction to teach in the classroom. The government has offered many language capacity training classes, but

there is no improvement. Third, many teachers who are still active teaching are in their 60s and have a traditional method of teaching students. Most of them still use Tétum as a medium of instruction (see Table 10a and Figure 14).

Nowadays we have contradictions among the leaders and also the official government. Some of them say the language of instruction has to be Tétum. That is why in the reformed curriculum they say that maybe from grade 1 to 4, they emphasize Tétum. And grade 5 and 6 is more on Portuguese until high school and the tertiary level. But we have difficulty even with Tétum in this country. This is because of the capacity of the teachers to absorb the language and to deliver the content to the students. This is one of the problems as well. This, maybe, links to Teachers' teaching skills and also most of the teachers now are getting old. Sometimes, 65- and 68-years old teachers are still teaching in grade 1 and 2. Education in this country has a lot of problems. The accumulation of these problems has never been solved by the government until now. We still have pieces and pieces. We are not focused on language. (BoT1 leadership interview)

Teachers' training in language capacity, in this case, the Portuguese language is very important in the East Timor context if the government hopes for better education in East Timor, successful implementation of the medium of instruction, and promotion of the national identity. East Timor has been struggling with the language issue for the last twenty years since teachers who are trained during the Indonesian occupation are not fluent in the Portuguese language. Most teachers depend on the Tétum language as a supplement language for their teaching (Boughton, 2011). However, although Tétum language is

important in teaching and learning, it has a limited vocabulary and is underdeveloped (Quinn, 2013)

Teachers implored to have more language capacity training in Portuguese. However, there is a contradiction to this claim. According to teachers in this study, the government, even the Jesuit educational institution, have not provided enough language capacity training for teachers. They realized that they have Portuguese language mastery, but they need to use what they have to teach their subject in Portuguese. The issue here is how to use Chemistry or Physics or Mathematics in the Portuguese language. Being able to speak and use grammar and vocabulary in the Portuguese language is different from teaching the specific subjects in the language that is already third or fourth language to them (see Table 8a and Figure 14).

The teachers need to have a training in Portuguese language so that they can also teach their subject because most teachers' manual and textbooks are written in the Portuguese. Some teachers who do not really master Portuguese language have to make double effort to prepare their classes (study twice) which is study the language itself and at the same time the content of their teaching (teaching material). (LUA T WhatsApp focus group)

The leaders of education had a different perspective on teachers training in the Portuguese language. According to them, the government had done more than enough to prepare teachers in the Portuguese language. What happened was teachers were not competent to apply what they had learned in their teaching (see Table 10a and Figure 14).

This is because of the capacity of the teachers to absorb the language and to deliver the content to the students. This is one of the problems as well. This, maybe, links

to Teachers' teaching skills and also most of the teachers now are getting old.
(BoT1 leadership interview)

The leaders in education added that the challenge in the East Timor educational system is greater than just teachers' language capacity and a generational issue. In their opinion, the policymakers should have a good strategic plan implementation to improve the quality of education in East Timor. The administrators see that the East Timor government should have done more in their policies to appropriately implement a Portuguese language policy seriously in school and society (see Table 9a and Figure 14).

And I see the lack of will is also at the political level. I think as people who try to lead this country, our leaders have a lack of political will to push for Portuguese in East Timor. For somebody who arrives at the airport the publicity is in English or Indonesian. The kids they should see the language. They should see the Portuguese. And our construction and our highways, the signs are in English. We are still confused as a the nation, as the people question what we want with the Portuguese language. (ATOR1 leadership interview)

Furthermore, the government should help schools and teachers in East Timor to broaden their knowledge in teaching Portuguese as more than just grammar and rules since it has an impact on students' interest in learning (see Table 9a and Figure 14).

The study of Portuguese here focuses so much on grammar. The students are very tired. They don't see Portuguese as a culture, as a history. They only see Portuguese as a language that has its grammar and rules to follow. What is absent is the lack of exposure to Portuguese as a culture, as a history, and as a people that have their

own values and history. I think that is why many find Portuguese very difficult.
(ATOR1 leadership interview)

The administrators believed that if the policymakers are consistent with the language policy of medium of instruction, the education in East Timor will move in the right direction as the national goal of the country. Furthermore, the East Timor government does not really give importance to education in terms of national budget. The national budget for education in East Timor is always less than what has been the standard of the United Nations (see Table 10a and Figure 14).

I try to compare again a little bit with the allocation of fund to education. I always try to propose to the government to get more funding as proposed by UNESCO that more or less we have 20% of budget in the country to allocate to education. However, in our country, we always have less than 10%. That's why we cannot always see improvement in the infrastructure. We still talk about we need more chairs; we need more classrooms; we need more textbooks. It's because of still lacking understanding of the purpose of education in the development of our country. (FMR1 leadership interview)

The issue of limited budget to national education impacted the process of training and preparation of teachers for language capacity and curriculum. Lack of budget has paralyzed the Ministry of Education to prioritize the government's program in education and prevented the implementation of language policy as planned in the national strategic plan of the government (NESP, 2011) (see Tables 10a and Figure 14).

So, it's a question of investment in the issues that we want to develop as a framework for thinking and a framework for social projects because developing

Portuguese would be clearly a social-linguistic project. That would require quite a huge budget in order to really have an impact. That's why I am talking about budgets here. Budgets and obviously the political will, the political drive to make it effective. (FMR2 leadership interview)

The leaders of the Society of Jesus expressed the same opinion with other leaders of education about the seriousness of the East Timor government for improving the quality of education in East Timor. At some point, these leaders pointed out that the national strategic plan in education remained a beautiful plan without any commitment to provide resources for the implementation of the plan. (see Table 11a and Figure 14)

Unfortunately, the strategic development plan and the commitment of the ministry over the years don't actually give enough emphasis to education in my view. And the plan spells out the needs well, but the ministry has failed to really commit adequate resources into education. I think that's a personal view. The constant change of officials and policy, foreign advisers, and all of that has meant that there has been certain inconsistency. (MS2 leadership interview)

The inconsistency of educational policy affects the operation and the policy of Jesuit educational institution pays on its mission to better serve students in terms of providing better education to East Timor children. The lack of access to government resources such as language training and capacity building training will mean another expense to Jesuit education that also experiences low funding from private donors.

The leaders in the education sector both Jesuit education and East Timor education realize that the East Timor educational system still faces many challenges as a post-conflict country. The challenges are very fundamental since without resolving the issues the East

Timor educational system will not improve and reach its goal to provide quality education (see Table 10a and Figure 14).

Currently, the East Timor educational system has non-formal, formal, and informal education. All these systems were formed in 2000 as the transition to Timor-Leste's independence in 2002. Two things that were very crucial at the time were the teachers' capacity and the teachers' employment or to find out how many teachers we would like to employ in the education system. Until now we still have the issue on how to employ teachers to teach and how to train them to teach with their experience and their background in education. (BoT1 leadership interview)

The three fundamental issues that the East Timor government and other educational institutions are still facing are an inadequate curriculum, teachers' lack of proficiency, and language. These three fundamental issues are part of East Timor's national strategic plan in education which moves with slow progress in the implementation (see Table 10a and Figure 14).

As you know, a good education system needs to have a good curriculum. If we have good quality students or quality graduates, it is because the curriculum is really good. But Timor-Leste is facing many problems in the process. Timor-Leste tries to rebuild many things such as to reform the education system to reach our goal of having quality education in the future. The way to reach this goal is to improve the curriculum and teachers' capacity (teachers' proficiency/professional capacity). (BoT1 leadership interview)

According to the early childhood education expert in the interview, these three fundamental issues have negative impacts on education in East Timor if the policymakers

do not resolve these issues to answer the needs of the students. The expert says that the issue is not about the language, but it is about the learning since students can learn with any language they choose (see Table 10a and Figure 14).

Somehow in my opinion, it is not about the language, but it is about learning. The third point is the language because, especially in Timor-Leste, we have more than 30 dialects in this country. And, we have a national language, Tétum. We have Portuguese. We have English. And we also have Bahasa Indonesia. So, we have 4 languages and more than 30 dialects. But it is clear that in basic education policy, we need to use Portuguese and also Tétum as the medium of instruction. Based on that, for me it is not about the language, but we still need some language of instruction that all the teachers need to use to facilitate the learning process in the classroom. For me, it is about the learning. (BoT1 leadership interview)

The leaders in education express their dissatisfaction with the model of an East Timor educational system that does not respond to the context and needs of East Timor. According to their perspective, some textbooks on certain subjects or disciplines are not appropriate to the context of East Timor (see Table 9a and Figure 14).

I am talking about the subjects. Besides, many of the things, for example, in civics education, many of the topics, because there was a group design the program for Timor. I think the textbooks were produced in Portugal, in Aveiro in collaboration with a Timorese team. They were produced in Aveiro and some of the topics are not quite contextual to the situation of our students. These textbooks required a lot of creativity on the teachers' part in the implementation to contextualize a bit to the

students. That's why I see that we still don't have yet a Timorese educational system. We are still experimenting. (ATOR1 leadership interview)

The fact that the Ministry of Education depends on foreign advisers who have little knowledge of the context, needs, and capacity of Timorese students and teachers has taken East Timor education in the wrong direction. The dependency of the government on the direction of foreign advisers who play a significant role in determining certain policies without really knowing the context of the country implied that the government did not really understand the needs of the people (see Table 9a and Figure 14).

Our leaders let the foreign advisers design the curriculum for us maybe without considering our context or maybe they considered our context or Timorese context but then they were not able to translate to listen and to feel with the people. For example, our history, although we have one, it is not given a priority. It is still very poor. (ATOR1 leadership interview)

The leaders in education underline that the government needs resources such as knowledge and human resources to build a well-constructed vision in the implementation and evaluation of educational policies. Furthermore, the leaders emphasize that good education considers the needs and the context of the people (see Table 10a and Figure 14).

We have a national education strategic plan for 2011 to 2030. Much has been done in the past 20 years in terms of legislation and educational development plans. Yes, it's because only a good education that considers the CONTEXT and the wide developmental NEEDS can help us here. If we don't take the context very seriously and at the same time if we do not take the structural requirements to be able to function in the world today then we wouldn't be able to respond to the needs of

nation-building, to the needs of personal and professional growth and therefore we wouldn't be able to succeed. (FMR2 leadership interview)

3. language issues in speaking, teaching, and learning

Teachers and students prefer either a mix of languages or Tétum as a medium for teaching and learning because the mix of languages or Tétum can facilitate teaching and learning better compared with other languages, in this case, Portuguese and English. The reason teachers and students prefer a mix of languages or Tétum is that it is extremely difficult to teach or learn in Portuguese because they are not proficient in Portuguese as they mentioned before in their comments on the previous themes. Their minimum knowledge of the Portuguese language prevents them from performing properly as teachers and students.

Most students prefer to have Tétum as the language of teaching and learning compared to a mix of languages (Portuguese, Tétum, and English). One participant prefers to have English as the medium of instruction. But this preference only represents a personal choice that does not speak for a majority of the students. Tétum for students is a language that they use in everyday conversation that helps them to express themselves better in the classroom and feel more comfortable (see Table 5a and Figure 6a).

I prefer to use Tétum as the language of instruction in the classroom because Tétum has already become the language that I always use every day, so it facilitates me to understand more. (LORON S WhatsApp focus group)

For some students, Tétum can really help them to analyze the subject in the classroom where they can express freely their ideas in the discussion since Tétum presents

less of a challenge in dealing with what correct tenses or right vocabulary they should use in their conversation in class (see Table 5a and Figure 6a).

The language that I prefer to learn in is Tétum because it is easier to analyze, interpret and understand. And Tétum is the language that we use to communicate with each other and learn quickly. (FITUN S WhatsApp focus group)

The only reason students prefer the mix of languages (Portuguese, Tétum, and English) as the medium of instruction in the classroom is that these three languages are important for their study in the sense that they help them to understand the subject, broadening their knowledge, and provide opportunities for their future endeavors (see Table 5a and Figure 6a).

I prefer to use these following three languages such as Portuguese, Tétum and English so that it will be easy for students to understand. (TASI S WhatsApp focus group)

Most teachers prefer to have a mixture of languages (Tétum and Portuguese) in teaching and learning at school than to have *only* Tétum or Portuguese. There were two dominant opinions regarding this preference. First, the teachers are aware that teaching *only* in the Portuguese language without any supplemental language will create confusion for students and will result in misunderstanding and misconception of the content of the subject because of their lack of mastery of the Portuguese language (see Table 6a and Figure 6a).

Students know some things in Portuguese, not that they do not know it at all, but they do not understand some Portuguese terminology or vocabulary; therefore, I

mixed the languages when I teach because they told me to teach also in Tétum so that they can understand better. (LUA T WhatsApp focus group)

Second, the teachers are not confident to use *only* the Portuguese language since they also lack knowledge and command in the Portuguese language. They would prefer to use a mixture of languages so that they will not be confined by the grammar rules of the Portuguese language (see Table 6a and Figure 6a).

Honestly, I am not confident teaching in Portuguese during class since it is hard for me to conjugate, and I am afraid of making mistakes, even though there are a lot of ideas in my head, but I am afraid that I speak wrongly. (MAR T WhatsApp focus group)

Although students and teachers have expressed in the previous findings some significant benefits and challenges of the Portuguese language in their learning and teaching, they still think that using a mixture of languages for their learning and teaching is a better choice. For both students and teachers, using other languages in class besides the Portuguese language is the way they cope with the difficulties of the Portuguese language. The participants try to use supplemental languages as a *survival mechanism* to make sense of what they teach and learn.

The discussion on the language of preference somehow comes as a surprise since in the response of both teachers and students no one chose to have Portuguese *only* as the language of instruction. Even teachers who teach Portuguese expressed that they prefer the mixture of languages (Portuguese and Tétum) as the language of instruction in the classroom for some justifiable reasons. First, teachers are aware that teaching *only* in Portuguese will not help students understand the subject content since most students have

a minimum knowledge of Portuguese. Therefore, they need to use Tétum as the language to explain the lesson (see Table 6a and Figure 6a).

However, when there are some words that they don't understand, I need to translate, interpret, and explain some grammar and I must explain it in Tétum so that they can understand better. (SOL T WhatsApp focus group)

Teachers also confirmed in the conversations that most students at Jesuit school or public schools are interested in learning either in English or a mixture of languages (Tétum, Portuguese, and English) (see Table 6a and Figure 6c).

And second, in my experience, students at CSIL have the desire to learn the language, especially they have a tendency to focus on the English language because they saw their older brothers and sisters who studied abroad, that is why they love to learn English and Portuguese. (MAR T WhatsApp focus group)

Second, teachers are also struggling with Portuguese since they are not proficient in the language. Conducting a class using a hundred percent Portuguese as the language of instruction will be impossible for the teachers at the Jesuit school. Although most young teachers recruited from the National University already have a good command of the Portuguese language, teachers' adeptness in Portuguese is still not enough for teaching in the classroom. The interview with an administrator of the school confirms this fact (see Table 9a and Figure 13).

So, every time I pass by the corridor, I always hear them speaking in Tétum, explaining in Tétum. You can see that they understand what is written in Portuguese, but then the ability to transmit the knowledge that they gain from reading in Portuguese to the students is not yet quite fluent in Portuguese. So, they

always fall back on Tétum. Tétum is the comfort zone for most of the teachers to explain or to argue with their students and with the students as well. (ATOR 1 leadership interview)

When talking about the language they spoke at home, most teachers and students expressed that they mostly use a mixture of languages (Tétum, Portuguese, English and mother tongues) or Tétum when they have a conversation with their family at home (see Tables 5a and 6a, and Figure 6b).

Some mentioned that they speak Tétum and Portuguese at home. However, it does not mean that they speak fluent Portuguese or have a good command of the Portuguese language that can help them in their teaching and learning at school. One of the leaders in the interview pointed out the fact that the Portuguese language has little impact on the life of the people in East Timor which in turn does not help the teaching and learning at school (see Table 10a and Figure 13).

If teachers in Primary school don't speak Portuguese fluently, properly, correctly, how can they help our children to speak Portuguese, to write in Portuguese properly, and to work in Portuguese. Kids can read from a written page, but that does not mean they actually speak Portuguese. If they don't speak Portuguese in their daily life. Therefore, the impact is still very limited, despite some progress made. (FORM 2 leadership interview)

Teachers and students realize that teaching and learning in Portuguese will not be effective if they do not use Tétum as a supplementary language in teaching and learning. In this case, Portuguese and Tétum languages depend on each other to help teachers to explain and students to understand the subject. In the context of East Timor, both languages

are very important. Therefore, it is important to develop both languages, Tétum and Portuguese, for the sake of education in East Timor. Developing Portuguese and Tétum in the teachers' perspective is to make Portuguese become a language that students can use in their daily conversation with proper grammar and more vocabulary. Furthermore, Tétum is also in dire need to develop by exploring the originality of Tétum and complementing it with Portuguese vocabulary and orthography (see Table 5a and 6a, and Figure 6d).

The method or instrument that is used to improve the Tétum language is the experts of Tétum language or those who work in the National Institute of Linguistics at UNTL, who have a profound knowledge of the Tétum language and can offer training to teachers, because most teachers who teach Tétum are not from a Tétum language background. (ESTRELA T WhatsApp focus group)

For students, in their perspective, Tétum has benefits in their learning at school as an ancillary language to Portuguese. They depend on Tétum to understand the topic and discussion. They even think that Tétum can become a medium of instruction since in their experience, teachers and students, use more Tétum and a mix of languages in teaching and learning (see table 5a, and Figures 6a, and 7a to 7d).

Tétum, in my opinion, can be already a medium of instruction at school since Tétum is a language that we use to communicate to each other. And Tétum as a language is an easy language to learn since the majority of the students have difficulty in learning Portuguese. In fact, we can see that when teachers explain in Tétum in the classroom, many students understand, and they can express what they think and interpret the subject content. For this reason, I prefer that Tétum is the medium of instruction in teaching. (FITUN S WhatsApp focus group)

However, the fact is Tétum cannot stand alone as the language of instruction without any other language, in this case, Portuguese. In the issue on students' perspective about Tétum as the medium of instruction, students show a contradictory opinion where they say that Portuguese is important for them to develop their intellectual capacity and quality education. In fact, in this research, the researcher finds that the responses from students written in Tétum are mostly unstructured in terms of expressing their ideas and thinking. Therefore, Tétum, itself, needs Portuguese to give structure to the language. Some leaders in the interview also agree with this point.

In the sense of giving structure to Tétum because Tétum, like all other national languages that we have in Timor, they are languages of oral tradition. So, nothing is written. I think in this sense, the Portuguese structure and words can help Tétum.
(ATOR1 leadership interview)

All student participants agree that Portuguese language should be part of their daily life and conversation if they are to be fluent in Portuguese and able to understand it. Students are aware that one of the obstacles for learning Portuguese is not making the Portuguese language as part of their daily conversation and part of their life as the official language of the country (see Table 5a and Figures 6d and 11).

In my opinion, Portuguese also must be the language that we use in our daily conversation, so that we can get used to speaking this language, increase our vocabulary, and it will also be easy for us to learn Portuguese grammar quickly.
(TASI S WhatsApp focus group)

Students and teachers also mentioned in their conversation the language they expect to use in the classroom, schoolwork, assignments, and exams, and the language Jesuit

students dominate at school. In the individual interview, teacher and student participants still expressed that Tétum should be a language that they can use for the explanation of the subject content, discussion in the classroom, and answering the schoolwork, assignments, and exams. Tétum language plays a pivotal role in the process of teaching and learning as the same as the Portuguese language (see Table 7a and 8a, and Figures 7a to c).

Tétum is easier to understand. As our national language, Tétum is easier for students and 55% of students use Tétum to speak or ask questions since Tétum is easier for them to understand, ask questions, respond to questions, and express their ideas. (FITUN S individual interview)

What most teachers and students express in this theme reflects the reality that they are facing in their experience where Portuguese is not the dominant language at school despite being the medium of instruction and official language. Students and teachers will communicate easily when they use Tétum at Jesuit school (see tables 7a and 8a, and Figure 7d).

At CSIL, most of the students usually use more or know more Tétum. And only a few students speak Portuguese or English. (LORON S individual interview)

4. methodology in teaching the Portuguese language

The fourth theme under research question one is the methodology in teaching the Portuguese language to Timorese students. In this theme, teacher participants spoke about a teaching approach or technique they employed to assist students to cope with their learning (see Tables 5a and 6a, and Figure 8).

In the reality, I observe the method that the teachers use in Portuguese language subject is that they always teach and explain, and they also offer us an opportunity

to answer and interpret the subject material according to our knowledge. And if we have difficulty, the teachers always give us an opportunity to express our confusion about some difficult words. This method can really help me to understand in the Portuguese language. (FITUN S WhatsApp focus group)

According to teachers, students would understand better if teachers, after teaching in Portuguese, used Tétum to further explain the lesson. Student participants agreed with this opinion (see Table 5a and 6a, and Figure 8).

When I explain the subject material in Portuguese, I need to pay so much attention to these students. They need to have the explanation in Tétum for them to understand well. Instead of just explaining it in Portuguese, I must explain it in Tétum, to facilitate them to understand the content that I give and how to speak/have conversation. (SOL T WhatsApp focus group)

Students, in line with this discussion, also expressed that creating a condition in learning with different approaches in teaching will motivate students to learn in Portuguese. Teachers who explain the lesson in Tétum after teaching, translate and simplify the Portuguese words, use resources such as a dictionary and grammar books, and ask students to clarify their confusion and contribute ideas in the classroom have contributed immensely and made the learning easier for students (see Tables 5a and 6a, and Figure 8).

In my opinion, when teachers instruct in Portuguese, the method they should use to help students learn better is that they explain the subject by using uncomplicated vocabulary for students to understand. And if there are some words that students don't understand or haven't heard before, the teachers must explain it immediately

so that there is no confusion for students in their learning. (TASI S WhatsApp focus group)

5. The role of Jesuit educational institution in the East Timor education system

The fifth theme in the research question one discussing specifically the role of the Jesuit educational system in the East Timor education system. Jesuit educational institutions in East Timor prioritize their mission to serve students who need quality education and formation by offering formation of character, spirituality, and healing, and forming intellectual capacity.

The leaders of the Society of Jesus expressed that the priorities of Jesuit education in East Timor are based on the needs and the context of the country that just got independence after long years of violence and war, and the Society's ability to offer good quality education to Timorese people. The priorities are spelled out in the decisions to have Jesuit educational institutions in the rural areas, such as the middle and secondary schools, and the teachers' training institute. Both offer services to help the well-being of students academically, psychologically, and spiritually, and provide a different kind of teaching according to Ignatian Pedagogy Paradigm (see Table 11a and Figure 15).

I think we have two sets of priorities. One comes from the context. And another one comes from who we are and what we can offer. If we look first from the context, I was guided by the Strategic Development Plan of East Timor 2011 to 2030 (the National). And that strategic development plan arrived in a timely manner, arrived at the right time because we were just starting out thinking in 2011. (MS2 leadership interview)

The leaders of the Society and of education emphasized that the Society's decision on building the educational institutions outside of the capital or remote areas is part of the contribution of Jesuit education to the reconstruction and improvement of East Timor educational system. For the leaders of the Society, the discernment of the process of building the educational institutions was part of considering the context and the needs of the people of East Timor especially the youth who have no access to quality education (see Table 11a and Figure 15).

I wasn't involved in the choice of the site in Kasait as the site of the school. We accepted that. But I was happy that it was out of the city a little bit. It was in rural area, in the poor area. So, it's able to meet this particular contextual issue of Timor of immense rural poverty, of child malnutrition, and lack of education facilities in the rural areas. And also, I could see that looking at the history of the newly independent country that we couldn't count on the stability of the same officials, the same politicians always in place that they would be changed, but we could make a real contribution. (MS2 leadership interview)

The objective of the Jesuit education in East Timor is to form young people to take active participation in the reconstruction of East Timor through forming qualified leaders to work for peacebuilding and excellent decision-makers. All these qualifications can only be achieved with formation in intellectual competence and characters (see Table 11a and Figure 15).

So, our focus really now is in the country to educate, to form young people to be, especially to take part actively in the social, political, economic processes of the country to prepare for good decision-makers. Since our conversation will go into

this post-conflict reconstruction of this country, one of my foci is really how to educate for peacebuilding in the country through our institutions. (MS1 leadership interview)

Jesuit education always emphasizes the context of learning. The Ignatian Pedagogy Paradigm has played an important role in helping students to see the *context*, to account for *experience*, to *reflect* on the experience, to take concrete *actions* to answer the needs of others, and then to *evaluate* the whole process of learning (Mesa, 2013). Jesuit education also focuses on the care of the individual, *cura personalis*, and “the wholistic formation of the person formation” as human beings with intellectual and emotional capacities, and spiritual needs (Meyo, 2014). Therefore, the objective of Jesuit education is to form men and women who are in the service of others (Meyo, 2014).

The leaders of the Society of Jesus in East Timor indicate that Jesuit education has contributed and is contributing to East Timor’ independence and its reconstruction as a post-conflict country in many ways. The leaders of the Society of Jesus in East Timor emphasize that Jesuit education has been a promotor of justice and inclusion which is very important in the context of East Timor where students from low socio-economic backgrounds have less opportunity to get a good quality education. Jesuit educational institution from the beginning has committed itself to help those who are less fortunate in terms of their socio-economic background and who have less access to quality education (see Table 11a and Figure 15).

We are working on that very hard. If you know our schools, our schools operate with a lot of financial, not only financial but also academic, support to students with less access to good education. For example, since the beginning of school, we have

what we call ‘Ulmera Project’. This was to prepare local students with less probability to be admitted into the school so that they can be admitted. We have Jesuits who work since the beginning to look for funds to support those who can’t afford to pay for the school. (MS1 leadership interview)

Jesuit educational institution also promotes and will promote gendered-balanced education as part of the plan to offer more education to female students both for local students and students who come from different municipalities. Jesuit school has maintained so far done the balance between male and female students at Colégio de Santo Inácio de Loiola. The population of female students was made up of 66.02 percent of the student body in the 2021 school database (see Table 11a and Figure 15).

We have a balance of students. Maybe we have more girls than boys in our school if I am not mistaken. So, we really promote (justice and inclusion). We also promote these based on what we promote in our school safeguarding for minors. We receive assistance from Plan International and from other friends in the world to train and to have workshops with teachers and students so that the teachers may apply justice in dealing with students and so the students also can learn how to be a just person and how to avoid things like bullying people in the school which is very common among young people. (MS1 leadership interview)

The leadership of the Society expressed that Jesuit educational institution stays faithful to its vision and mission in promoting a faith that does justice and its commitment toward serving those who are in need. The leaders of Society recognized that convincing the local students to get a good education in Jesuit school was quite difficult since students tend to avoid schools that demand high academic performance and discipline. For this

reason, Jesuit school needs to keep promoting, encouraging, and approaching the local students through *Ulmera Project* (see Table 11a and Figure 15).

I think our school is really promoting this justice and inclusion. So far, we have more students from the city or town and people say this school is for the rich. No, this school is for all and mainly for the local children in Ulmera. But they don't join for many reasons. It is not because they are less clever, or they are poor because if they are poor we can assist and if they are not so clever we have this *Ulmera Project* to prepare them. Last year, on my annual visit to the school, I talked also to the elementary school close to our institution. I asked him "why is that your boys and girls here do not want to (enter our institution) or many of them prefer to go to other schools because this school we established here for your local boys and girls?" I thought the answer would be because of it is too expensive or too highly academic. But, no, his answer was "they are afraid of the discipline". (MS1 leadership interview)

Jesuit education also focuses on promoting national and cultural identity, offering formation of the whole person, and committing to the real needs of the country. These three aspects are very much present at Jesuit schools in the past and present. The expression of conserving and promoting national and cultural identity is manifested in school activities such the efforts to bring awareness of reconciliation in society, cultural dances, exposition of traditional attires, and the custom of welcoming people at school (see Table 11a and Figure 15).

At these institutions, what you do in art, what you do in culture, in dance, in music, this is all just the beginning even the fashion parade where they present a fashion

which is genuine Timorese. This is teaching people to discern culture, to know their own culture, and to apply it in a modern way. So, someone can go on to be an architect and take those same principles into their profession. But it is generally based on cultural identity, real cultural identity. I mean Timor's history has a lot of riches and Timor's stories have a lot of wealth in them in the ways that it shares how another whole reconciliation process has been managed. So, combining justice, desire for justice, with intellectual rigor. (MS2 leadership interview)

Jesuit education also commits to providing formation of the whole person through helping students becoming aware of social issues in the country and promoting important values such as conscience, commitment, and competence in school core-curricular and extracurricular activities. The contribution of Jesuit education to the people of East Timor is shown through its commitment to the real needs of the country through helping students to consolidate their intellectual competence and the call for serving others (see Table 11a and Figure 15).

So, a lot of our main actors in history, those qualified ones had been really educated by the Jesuit institution in the past. We now, since we are recovering from all those conflicts, are very sure that our long tradition which we, Jesuits in East Timor, would like to continue really can be a contribution to help the country's reconstruction from its past conflict. So, if you ask what has the Jesuit education institution contributed? As I said before there is not much because there should be more serious social analysis to see this. But from my point of view, we have contributed to society good people educated in our schools with our four values,

competence, conscience, commitment, and compassion. (MS1 leadership interview)

The answer to the research question one is Jesuit educational institution has the principle to work with the government to improve the quality of education in East Timor by forming young men and women both in intellectual competence and character to be excellent leaders and decision-makers for the development of East Timor. For this reason, Jesuit education has to support the East Timor educational system with the Portuguese language as a medium of instruction. Jesuit education, besides acknowledging the benefits of the Portuguese language in the process of teaching and learning at Jesuit school, also recognizes the challenges teachers and students are facing with the education system.

In responding to the challenges that students and teachers are facing, Jesuit educational institution has to look for other alternatives to offer a better service to students and teachers by helping the teachers in their language capacity training and professional development in method of teaching on how to use the language in their teaching although the training is not sufficient from teachers' perspective and still improving. Second, Jesuit educational institution provides services and programs for students by offering remedial help in the Portuguese language, improving students' capacity in language through activity in the Portuguese club, and working with other students who are already advanced in the Portuguese language to help other students who are struggling in Portuguese. Jesuit school always finds ways to improve the service by getting support from the Jesuit school network and other organizations.

Looking at the strategy of Jesuit educational institution in its response to the issue of the East Timor educational system, one can say that Jesuit educational institution, in one

sense, attempts to maintain the coloniality of the East Timor educational system in the school. However, this position is taken with the principle of providing better service to the young Timorese and answering the needs of the people. On the other hand, Jesuit school is also challenging the coloniality of East Timor education by presenting to the government the obstacles that students and teachers are facing in their teaching and learning and showing concrete examples of how the institution struggles to look for alternatives to help teachers and students coping with the challenge of the Portuguese language. Furthermore, another important aspect in challenging the coloniality of the educational system is through focusing on developing Tétum language as an academic language by requiring year twelve students to write their final project, *Exhibition of Learning*, in Tétum language.

Research Question 2: In what way does the Jesuit educational institution promote national and cultural identity in the context of the new educational system?

The themes under research question two deal with the perspective of how the East Timor education system with the Portuguese language as the medium of instruction influences the national and cultural identity of the Timorese people. Furthermore, in this context, the themes also discuss the role of the Jesuit educational institution in promoting national and cultural identity in the process of teaching and learning at school.

The participants were aware that the current educational system in East Timor and Portuguese as the medium of instruction will offer some advantages and disadvantages to the national and cultural identity of the Timorese people. Their perspectives were based on the knowledge from learning the language, and cultural and traditional practices that they experience in their community and the effort of the Jesuit institution to promote language and cultural preservation through curricular and co-curricular activities at school.

1. The current educational system and the Jesuit school foster national and cultural identity, and national language

Most teachers and students agree that the current educational system with Portuguese as the language of instruction has given a new identity to the East Timor nation and maintained the cultural identity. First, teachers and students viewed that Portuguese, as an official language of East Timor, has become a symbol of national identity for the Timorese. This national identity presents a distinctive character for the Timorese compared to other countries in Asia.

Although not all Timorese can be fluent in the Portuguese language, the fact that the East Timor government has adopted the Portuguese language as the official language makes the language part of the Timorese identity. The East Timor government through education has brought forward this national identity by creating a curriculum where Portuguese is the medium of instruction, regularizing the implementation of the Portuguese language, and providing textbooks in Portuguese. For teachers and students, the national identity that has been imposed on them by the government through education is a reality that one cannot avoid (see Table 6 b and Figure 9).

We all know that in all our manuals and textbooks that teachers use to teach are written in the Portuguese language. So, it is becoming our culture for Timorese students, in this territory and it becomes our identity. (LUA T WhatsApp focus group)

Student and teacher participants reemphasized in the conversation the role of the Portuguese language in the development of Tétum. According to them, the current educational system with the Portuguese language helps to develop and maintain the

national language, Tétum, as part of improving the national language by enriching it with Portuguese vocabulary and giving structure to the language (see Table and Figure 9).

The presence of the Portuguese language is to strengthen and help the Tétum language since Tétum has borrowed many words from Portuguese. Therefore, when students learn Portuguese, the language does improve their knowledge of how to develop Tétum. Besides the students use the Portuguese language to enrich Tétum's vocabulary, they also, at the same time, develop both languages. (SOL T WhatsApp focus group)

However, some leaders in education disagree with the claim that only with the Portuguese language, can the East Timorese develop the Tétum language in terms of enriching its vocabulary and giving structure to the language. The Tétum language can accept any word from any language. The Tétum language does not have to depend on the Portuguese language per se as some political leaders claim that Tétum needs Portuguese to develop its vocabulary (Supit, 2020). The fact that during twenty-four years of Indonesian occupation when the Tétum language adopted many Indonesian words shows the development of the local language is not confined by the presence of the Portuguese language (see Table 10b and Figure 16).

When Tétum needs new words, it takes them from anywhere. It takes them from English. Environment, they are calling it as 'enviromentu'. They are taking them from Indonesia. So, social-linguistics will teach that the language develops by adopting new words from wherever it needs to adopt them. Therefore, the argument that Portuguese would help develop Tétum does not really answer the question. (FMR2 leadership interview)

The issue is not about whether the Portuguese language develops the Tétum language or whether the Tétum language needs the Portuguese language to exist. The issue here is whether the East Timor education system and the Jesuit school have helped the Timorese students to use proper Portuguese in learning to the extent of thinking in Portuguese and making Portuguese as part of their culture in their day-to-day conversation with others. By looking at this reality, the people of East Timor, in general, and the students and teachers at the Jesuit school have not reached the expectation of making the Portuguese language as their own (see Table 10b and Figure 16).

If Portuguese is only to be an ancillary language to help Tétum to provide some words for Tétum, then it is an altogether different situation. Indonesians borrowed some words from Portuguese. But the Indonesians are using Indonesian. They don't need Portuguese. Tétum can develop itself with many Portuguese words. But then we use Tétum and think in Tétum. What I mean is we are not using Portuguese to the extent that we are thinking in Portuguese, to the extent of making Portuguese the language of culture, the language of politics, because even in politics now, Portuguese is not being used by quite a good number of politicians. (FMR2 leadership interview)

In fact, according to the administrators of the school, the Portuguese language is still considered as a foreign language for many students at the Jesuit school. Students do not use Portuguese as part of their culture and tradition. Therefore, the Jesuit school and the East Timor government need to find better ways to implement the Portuguese language as the language of instruction to the point that those who learn in that language accept it as

part of their culture and their life which is practiced and accepted by everyone in East Timor society (see Table 9a and Figure 16).

In my view, when talking about the Portuguese language becoming a Timorese cultural identity, I think it is not yet happened. Many students, young people, still think that the Portuguese language is a foreign language. Hence, I think if we want Portuguese to be part of their identity, we must put so much more effort to teach them. If we teach the Portuguese language as a mother tongue, this I think is difficult. When looking at the percentage of people speaking Portuguese right now, it is very low. Hence, not yet part of the Timorese culture. (ATOR2 leadership interview)

An administrator of the school also shared the view of Portuguese as a symbol of national identity not primary based on the official language, but through a shared history of colonization. In this perspective, the Timorese national identity is not limited to the language per se, but it is shown in the values, the way of life, mannerisms, tradition, and culinary that distinguish the Timorese from other neighboring countries (see Table 9b and Figure 16).

We have our own identity. In that sense, we are different from Indonesia and different from Australia. Portuguese gives us this difference, this plus. It makes us different from people from Atambua (Indonesia). Maybe culturally we are the same, anthropologically and culturally, we maybe look the same, the physical appearance is the same, but then some of the values and the way we see things, celebrate life, the way we pray, the way we dress, the way we eat and I guess our food, especially food that we reserve for special occasions are very different from

the people in Atambua. That, I think, also comes from our history, the contact with Portugal. (ATOR 1 leadership interview)

Some students and teachers acknowledged that the current educational system with Portuguese as the medium of instruction helps in maintaining and developing East Timor national identity, but it has no influence on East Timor cultural identity. In their perspective, East Timor's traditions and cultural practices have existed before Portuguese colonization. The traditional and cultural practices in terms of rituals in East Timor society do not reflect any Portuguese customs. These practices have been passing down from generation to generation. Most of these cultural practices use the dialects or mother-tongues (not the Tétum language) (see Table 7a and 8a, and Figure 9).

The Portuguese language does not impact the culture of East Timor, but on the other hand, it can develop the national language (Tétum). For Tétum, at this moment, we can say that it is still in the process of developing. (RIBEIRA T WhatsApp focus group)

What the participants attempted to express regarding this topic is to indicate that in cultural practices and cultural ceremonies, the Timorese usually preside in the local languages other than Tétum. Furthermore, these cultural practices do not represent the influence of western or European customs that are already assimilated within East Timor cultural practices and tradition.

Some leaders in education agreed with the assertion that the Portuguese language has no influence on East Timor cultural identity since the assimilation of Portuguese culture and language did not full penetrate to East Timor culture during the colonization. East Timor language situation is indeed different from other CPLP (Portuguese Speaking

country Community) countries. The education during the Portuguese period was only for privileged people and the Portuguese language was not widely spread to ordinary people (Shah, 2014; Supit, 2020). During the twenty-four years of Indonesian occupation, Indonesian government tried to erase the Portuguese language by closing all Portuguese schools and introducing Bahasa Indonesia which is easy to learn (Supit, 2020; Taylor-Leech, 2013). For this reason, most Timorese cannot speak Portuguese. Even the expansion of Catholicism in East Timor only happened during the Indonesian occupation (Carey, 1999) (see Table 10b and Figure 16).

It would be good to find out statistically how many young people in our villages, how many students in our school actually speak or write properly in Portuguese or in other words had been “educated” in Portuguese? That is the first point I made in the previous question as well. In fact, what does medium of instruction mean when the absolute majority of our teachers does not speak and write properly in Portuguese? And then how do we effect the transition from the schooling to the cultural realities? I don’t see a very clear strategy to grow culturally from the use of Portuguese. Just an example, the investment in education particularly in the Portuguese language would have to be huge in order to provide that cultural transformation. That affects identity. Whether people think in terms of Portuguese, I am not sure about that. (FRM2 leadership interview)

Student participants, furthermore, presented a dilemma of the Portuguese language in promoting national and cultural identity. Although they acknowledged that the Portuguese language helps in maintaining and promoting national identity, the same language that they learn at school as medium of instruction and official language can

become a threat to the national and cultural identity. They feared that adopting the Portuguese language in learning and as the official language will eventually eradicate the origin of local languages which are also aspects of national and cultural identity (see Table 7a and Figure 9).

We all know that if our language such as Tétum and other mother tongues disappear, we will lose our cultural identity because they are influenced by other languages such as Portuguese and other languages. Therefore, we must take care of our cultural identity so that they will not disappear in our country, and we must balance between these two languages (Portuguese and Tétum) so that we can play our role in education in Timor-Leste. (LORON S WhatsApp focus group)

2. Jesuit educational institution promotes East Timor culture, identity, and language

Colégio de Santo Inácio de Loiola, as a Jesuit school, has been a promoter of East Timor culture, languages, and identities as part of the wholistic formation of the students and the conservation of cultural values and tradition. Jesuit school, besides following the policy of the government on the language of teaching and learning, also attempts to offer a deeper understanding of the Tétum language as part of a subject to be taught in school from middle-school to secondary school (see Table 9b and Figure 17).

Tétum is taught in all schools here in Timor including in our school. And it is an obligatory subject for all students to study and hopefully to master as well. We cannot also forget Tétum. Tétum is important. One of the channels to preserve and to promote Tétum is that it has been taught and it is being developed. (ATOR1 leadership interview).

Jesuit school does not only encourage students to build their language capacity in the Portuguese language, but it also encourages students to love and enhance their awareness of their identity through their local languages, traditions, and culture. The tendency of East Timor society is to see the life style or modern culture from other countries is more superior than East Timor culture (see Table 9b and Figure 17).

The tendency is to think that what is foreigner or what is ‘malae’ is better than Timorese. So, in that sense, my dream is that schools in Timor will one day help students to appreciate themselves, their identity, their culture, their tradition as a people. Already there is appreciation but only in the level of intellectual reflection. Things like that. (ATOR1 leadership interview)

The promotion of East Timor culture, language and identity has been promoted through several mechanisms. First, Jesuit school celebrates *cultural day* every year during Saint Ignatius Day bringing the awareness of the presence of local culture, languages, or mother-tongues among students by dressing in traditional attire and speaking in their mother-tongues (see Table 9b and Figure 17).

For instance, during Loiola Cup, students would be dressed according to their municipalities. Then students may speak Tétum, or those who are from Viqueque may speak Tétum Terik, those from Soibada speak their language, those from Suai speak their language as well. Through these activities, we aim to continue to promote Tétum since many students sometimes forget that Tétum is also part of the language of their municipalities. And another instrument that we use is if some people do not speak Tétum, for example, those who come from Lospalos, where Fataluku is their language, their friends will help them with Tétum. Their friends

will translate their language, Fataluku, into Tétum words. (ATOR2 leadership interview)

Second, the promotion of East Timor awareness towards the importance of Tétum's use in an academic setting. The Jesuit school encourages both teachers and students to teach proper and correct Tétum and to use correct Tétum to write their academic paper, *Exhibition of Learning* (EoL) (see Table 9b and Figure 17).

The mechanism that our school uses is first, especially we advise our teachers who teach Tétum. For instance, we advise our students to write their Exhibition of Learning in Tétum, so that they know how to write good and proper Tétum. (ATOR2 leadership interview)

Third, the Jesuit school's efforts to improve and promote Tétum language in the academic setting is shown in the plan in recruiting Tétum teachers who are expert in original Tétum (Tétum Terik). Since Tétum Prasa (mixed Tétum) has been widely used in East Timor society since it is easy and without tenses, it makes the Tétum language lose the sense of its originality. Tétum Terik starts to disappear (see Table 9b and Figure 17).

Since our current Tétum is Tétum Prasa (mixed with other languages, Portuguese and Indonesia), not Tétum Terik (original Tétum), this has become a problem for the school. We recently have a teacher who graduated in Tétum language. Hence, he teaches the proper language. I think this is another mechanism the school has done. At least we found someone who has a background in Tétum and teaches the right Tétum. I think in the future students would be able to use Tétum better in their lives. (ATOR2 leadership interview)

Lastly, the Jesuit school considers that learning East Timor history from the point of view of a Timorese is important in forming students in strengthening the national identity as Timorese. Unfortunately, according to the administrators of school, the government has not provided proper history textbooks that respond to the context and needs of the young Timorese (see Table 9b and Figure 17).

For example, our history, although we have one, is not given a priority. It is still very poor. We are speaking of a country that has already more than twenty years of independence. The textbook we are using is a textbook written by a French historian, Frédéric Durand. It is good but it is still from his perspective. We have our resources, our people, but they don't come forward or we don't use them. (ATOR1 leadership interview)

Learning from history is very important for East Timor students whose parents and grandparents had been through oppression, violence, and war. The objective of learning East Timor history is to teach the young Timorese the importance of peacebuilding and reconciliation. To complement the lack of a Timorese perspective on East Timor history, the Jesuit school strives to introduce more about the history of East Timor from an East Timorese perspective by inviting Jesuit educated leaders of the country to talk about their experience in the fighting for self-determination and their formation in Jesuit education.

Jesuit education dwells on the experience of the Spiritual exercises. Therefore, one of the dimensions of Jesuit education is “the primacy of personal spiritual experience” (O'Malley, 2000, p. 61). This dimension refers to the awareness of God's invitation in one's life, where God teaches through life experiences (Newton, 1977; O'Malley, 2000). In the context of promoting the cultural, identity, and language, Jesuit education tries to

help students discover who they are as people of East Timor through their history, their language, and culture. Furthermore, by encouraging students to look at their personal experiences to discover their identity as Timorese, Jesuit education expects that these students will eventually arrive to a deeper understanding and knowledge of the people whom they are going to serve when they are moving forward in their future endeavor.

Research Question Three: how do Jesuit educational institutions build awareness and address the issue of injustice, accessibility, and inclusion as repercussion of East Timor's new form of educational system?

The topic of the conversation in the research question three is about the role of Jesuit educational institutions in answering the needs of East Timor through education. Two dominant themes surfaced in the conversation with the participants such as the contribution of Jesuit educational institutions in the reconstruction of post-conflict East Timor and the role of the Jesuit school to build awareness of educational and social issues in East Timor as a repercussion of the East Timor educational system. The perspectives in these themes were mostly based on what the participants experience at the Jesuit school on many different occasions that promote values and professionalism in the school community.

1. The contribution of Jesuit educational institutions in the rebuilding of post-conflict East Timor

The leaders in education affirmed that Jesuit education contributes to the development of the country in two important aspects. First, Jesuit education offers a huge contribution to the reconstruction of post-conflict East Timor by building an educational institution in a remote area. After the violence in 1999, the schools in the remote areas were

in bad condition. During the period of rebuilding after independence, the schools in the remote areas suffered the most in terms of school facilities and quality education. The educational resources were distributed unevenly between the schools in the capital and remote areas (see Table 11a and Figure 13).

One of the needs is the division between city and the countryside. They explained that the years of conflict had made that there could be little development in the rural areas during the time of Indonesian occupation. So, a lot of development had gone into the city. (FMR2 leadership interview)

The existence of Colégio de Santo Inácio de Loiola (CSIL) responds to what the people in the remote areas have been expecting. CSIL, as the new Jesuit school, aims to serve students from low-income families who cannot afford to get quality education. CSIL also strives to offer quality intellectual formation and the formation of the whole person (see Table 10c and Figure 13)

The Jesuits have contributed to the reconstruction of post-conflict East Timor through the Jesuit education project. It is one of the many ways to respond to post-conflict reconstruction. We have CSIL that caters to year 7 to 12 students. It is an inclusive school from very low-income parents or with no income at all to middle-upper class income parents who send their children here. So, through this school we hope to form the students with a good character holistically that they will be able to change their mindset, their perspective, and that after they graduate from our school, they will become good leaders in society where they can also bring changes, bring new transformations, new ways of doing things. That is the first part in terms of education. (FMR2 leadership interview)

The Jesuit school in *Kasait* can be a role model for a good quality school in East Timor because of its excellent formation and education to Timorese people through discipline, and quality academic and non-academic programs at school that can be a good model for education in East Timor (see Table 10c and Figure 15).

Loyola makes a very good contribution to education in the situation of the country where the quality our education system, like the public school, is very low. Sometimes the discipline, ethics and discipline, is still one of the issues that we are facing in our schools in the country. But then when they became part of Loyola school, all of them follow the rules. (FMR1 leadership interview)

The leaders in education also added that the Jesuit institution really pays attention to the quality of education offered to the young Timorese. The quality of education provided by the Jesuit school is a result of collaboration with the Jesuit School Network in teachers' professional development and students' leadership programs. The collaboration with other institutions has helped the Jesuit school in improving not only the intellectual competence of the teachers and students, but also in their professional and leadership skills. The way the Jesuit school prepares its students and teachers to improve the quality education can be a model for the East Timor government to follow (see Table 10c and Figure 15).

In Timor-Leste, the Jesuits try to help the state to see education in a long-term approach or how to make this education more sustainable with good quality. Right now, they have one school in *Kasait* that shows the government that this is the model that government should follow or do even though we have little. The government has low capacity to do that, but at least they produce students for the

future with really good quality. I would say that the Jesuits attach in their education the skill-based thing, they have people from Australia or from other countries to share their experience, and the teachers also really learn how to interact with the students. They employ many valuable things on teaching methods that somehow are not applied in public schools. (BoT1 leadership interview)

Second, Jesuit education has a particular way of educating the young Timorese by forming their characters and values. The idea of forming the whole person has been the practice in Jesuit education in the early years, even in East Timor, which some of the leaders of the country have shown in their leadership quality, which is compassionate, humane, and conscientious (see Table 10c and Figure 15).

Meaning the values for which he [Mr. Xanana Gusmão, former President and Prime Minister and Jesuit educated] was fighting with sleeping on the street which are essential having to do with content, with methods, with context, with the capacity to think, with the capacity to feel people, to feel humanity and the courage to do it, that is what the Jesuit education would have to do, would have to work towards in order to form men and women for others that respect the dignity of others. And not just be political operators with no sense of dignity and justice for fellow human beings. (FMR2 leadership interview)

The focus on human formation is one of the characteristics of Jesuit education. In the context of East Timor, the human formation is important for young Timorese who have been bearing the consequences from the years of war and violence. The formation of the whole person offered by the Jesuit school through different activities and programs helps

the students to discover the roots of their identity as Timorese and explore their experiences as persons of faith and human beings (see Table 10c and Figure 15).

The second part of the contribution through our Jesuit education project focuses on human formation which is a most unique character that we are contributing focused on the development of the person. A person discovers himself or herself, his/her emotions, feelings, sentiments, who they are, their identity, and that will enable them to recognize who they are in relation to their identity as Timorese, their own culture, their own belief, their own faith, and then they will use that as one whole talent to serve the country. (FMR2 leadership interview)

Participants such as teachers and students acknowledged that the presence of the Jesuit school provides education resources to teachers and students who otherwise will not get them in most schools in East Timor, especially in public schools. Teacher and student participants agreed that East Timor, as a post-conflict country, still has to deal with many issues such as the lack of a good infrastructure and educational resources in many schools. They expressed their views based on what they experience in their lives, in their community, and in their previous school where they worked or studied (see Tables 5c and 6c, and Figure 10).

The participants were concerned with school infrastructures and educational resources in East Timor which do not support the teaching and learning process, and parents' inability to offer good education for their children. After joining Jesuit school, they realized that the facilities, services, programs and activities at school are important for the teaching and learning and for the future of the students. According to the participants,

the environment and facilities at school also determine the education quality that students will obtain (see Table 6c and Figure 10).

For students who come from a good or sufficient economy background, they can have computer courses after school which can help them know how to use technology. However, for students who come from a low socio-economic background, they learn nothing. And when they continue their study in the university, they will face a great difficulty since they do not know how to use a laptop or computer to do their work. (ESTRELA T WhatsApp focus group)

Teacher and student participants expressed that Jesuit contributes to improving and resolving the issue of education in East Timor by offering programs such as professional development, training in language proficiency, training in methods of teaching, leadership formation, training in Ignatian pedagogy and students' accompaniment, and spiritual formation. The participants were aware that Jesuit school considers that these resources are important not only for the formation of students' academic competence, but also their character. However, teachers have to be able to use these resources effectively and creatively to achieve the purpose of Jesuit education (see Table 5c and Figure 10).

In the medium of instruction in Portuguese, teachers need to have creative ways in teaching to help students understand and know since Portuguese is a difficult language for students to understand. Therefore, teachers must have some creative methods such as during class teachers have to speak Portuguese, tell students to bring Portuguese dictionaries and some vocabulary books and at least once a week students must memorize 10 words from the dictionary and vocabulary book. These methods depend on the teachers' creative implementation. And the institution can

create a regulation that once a week the school community has to speak Portuguese two or three times. (ANIN S WhatsApp focus group)

Jesuit school attempts to provide educational resources for teachers and students. Jesuit institutions offers training and formation for teachers and students every year. However, teachers still feel that what they get from formation and training in terms of language capacity and method of teaching is not enough to help them in their professional competencies. The claim of not getting enough training from the Jesuit institution is debatable since the implementation of what the teachers learnt from their training and formation depends on their creativity and willingness to go beyond what the trainings and formations have offered which might be limited depending on the availability of funding and expertise.

2. Jesuit institutions promote awareness of justice, inclusion, and access to quality education

Jesuit education, according to the leaders of the Society of Jesus, has been promoting inclusion and justice in a variety of ways which is aligned with their vision and the vision of Independent Region of East Timor (ETR). The vision and mission of the Region emphasizes the promotion of faith, justice, reconciliation, and serving those who are marginalized (see Table 11c and 17).

The vision of our Jesuit community in East Timor is a Timor-Leste Church and nation that is grounded in the faith and justice of the Gospel where cultures and identities of the people are respected and promoted. The mission is as companions in discernment we serve faith and promote justice and reconciliation for the integral development of the peoples of Timor-Leste. (MS1 leadership interview)

The first example that the Jesuit education dedicates itself in building justice, inclusion, and access to education is the decision of having an educational institution in the rural area where there is a need for quality education and equal distribution of educational resources. Jesuits, after long discernment, build Colégio de Santo Inácio de Loiola that has been serving the local community for more than ten years. The option of having the Jesuit school in the rural area is to respond to the context of the country and the needs of the people.

I was happy that it was out of the city a little bit. It was in a rural area, in the poor area. So, it's able to meet this particular contextual issue of Timor of immense rural poverty, of child malnutrition, and lack of education facilities in the rural areas. (MS2 leadership interview)

Jesuit education also stresses the care of the individual (teachers, students, and staff), and the teaching on discernment and decision-making. The formation of helping people to make a good and wise decisions and to grow as mature human beings helps the members of the school community grow in the awareness of applying justice and inclusion in school policies and programs. (see Table 11c and Figure 17).

I can only repeat the classic things like *cura personalis*, individual attention, teaching discernment, teaching decision making, helping people to know how to make decisions between good and bad, but also how to use the opportunities in their life with good decisions; and also, the way our enrollment policy of including the poorest as well as people from whatever levels of income or status in society that we see an equality like that. This is solidarity; and promoting open and inquiry minds. (MS2 leadership interview)

Jesuit school offers programs and activities that help students to build awareness of justice and reconciliation with people and the environment. Jesuit school encourages the members of the school community to have good relationships and collaboration with the local community through helping out the initiatives of the local community and having community services and immersion in the area surrounding the school. Furthermore, the Jesuit school also promotes the awareness of reforestation of the mountainous and coastal area surrounding the school which are badly affected by deforestation (see Table 11c and Figure 17).

Justice and inclusion, I suppose there we look at the Jesuit vision, which is reconciliation with God, with one another and with creation. Reconciling with one another in a country which has known a lot of conflict. That's important to help people with skills of conflict resolution, not just to be at peace without fighting but to really build on one another's skills and recognize them. But that has to be built in. (MS2 leadership interview)

In the context where the East Timor government fails to provide to all Timorese equal access to education, educational resources, quality education, the Jesuit educational institution works on complementing what lacks in the implementation in government's national strategic plan. Students who have been for some time at Jesuit school experience that Jesuit education offers to work on the improvement of education in East Timor, formation of the future leaders of the country, and promotion justice and inclusion (see Table 5c and Figure 10).

As we all already know that Jesuit Education has made a great contribution to build inclusion and justice because Jesuit Education educates and teaches people to know

themselves, to recognize and form their characters, to know others and have empathy toward others and to form people to become good and respectful leaders and to be good role models and to be responsible for themselves and become just persons. (FULAN WhatsApp focus group)

Jesuit school also promotes inclusion and access to education besides justice. The effort of Jesuit school to promote access to education has been concretized in many different aspects in school programs, activities, and policies. First, the Jesuit educational institution creates program called, *Ulmera Project*, for local students who are interested in studying at the Jesuit school. This project prepares students in Mathematics and Portuguese skills to take the entrance exam (see Table 9c and Figure 17).

Students who come, especially the local students (Kasait, Liquiça), to our school in their context, their situation, and circumstances, what they get in their primary school cannot help them to compete in the admission to our school. We have what we call *Ulmera Project*. The project is called *Ulmera* because our school is in ‘Ulmera’. We began for next year’s entry , we help 30 local students every day, from Monday to Thursday, for two hours, by teaching them Portuguese and Mathematics so that they also can compete with people who are interested in our school from Dili and from other districts. (ATOR1 leadership interview)

Second, students who are in Jesuit school come from different socio-economic backgrounds (see Table 9c and Figure 17).

Right now, we have students whose parents are General, Presidente de Tribunal de Recurso (the president of the court of appeal), and we also have the children of the local fishermen. (ATOR1 leadership interview)

Some students who live in the local community and who are from different municipalities cannot afford to pay tuition and fees at Jesuit school. For these students, the Jesuit educational institution has procured some donors to support them in their studies either with full or partly tuition and fees (see Table 9c and 11c, and Figure 17).

We have Jesuits who have worked since the beginning to look for funds to support those who can't afford to pay for the school. (MS1 leadership interview)

Third, another aspect of inclusivity is to maintain a gender-balanced education in the Jesuit school. The Jesuit educational institution promotes education for girls since the institution believes that educating the girls will have a bigger impact in society. Providing education for girls will help them improve their lives, their health, and the family income, and better community health (Cafiso, 2020). Furthermore, offering education to girls will eventually dismiss the parents and society's perception that the girls place should not be at school, but at home to do the housework. By seeing the success of the children in their study and work, the parents will realize that girls can take part in improving their lives in society like boys who are the backbone for the family income (see Table 9c and 10c, and Figure 17).

We give importance also to the questions or the awareness of justice and inclusion.

We try. And surprisingly almost 60 percent of our student body population is girls.

There are more girls in our school than the boys. (ATOR1 leadership interview)

Jesuit school also emphasizes the safeguarding of the minors who are vulnerable in the context of education in terms of their socio-economic background, gender, and place of origin. In the effort of bringing this awareness to protect the minors and vulnerable,

Jesuit school works with international organizations to offer workshops for teachers and staff (see Table 11c and Figure 17).

We also promote these based on what we promote in our school safeguarding for minors. We receive assistance from *Plan International* and from other friends in the world to train and to have workshops with teachers and students so that the teachers may apply justice in dealing with students and so the students also can learn how to be a just person and how to avoid things like bullying people in the school which is very common in young people. (MS1 leadership interview)

Jesuit school, in the context of building a safe environment and protection of those who are vulnerable, has started the initiative of *no corporal punishment* since the beginning of its existence. Jesuit educational institution realizes that corporal punishment will not help students in learning, but it will have impact from the trauma that students experience. Young Timorese have had a lot of traumas in their lives because of the trauma of violence and war that their parents and grandparents experienced. The policy of *no corporal punishment* goes against the practice of most schools, parents, and teachers in East Timor. Adopting this policy will set the example for others that students deserve a fair treatment in their learning at school and justice and reconciliation has to start with a non-violence approach to education (see Table 11c and Figure 17).

In some cases, you can identify the special qualities like, you know, you experienced in school, there is no corporal punishment. That's a big cultural change. For the teachers, it was very difficult. And for household, for families, there is still too much corporal punishment. There is still too much abuse of children. So, really insisting on some of these things which you identify as quality-of-life

CHAPTER 5: CONCLUSIONS

Summary

East Timor struggles to have an appropriate educational system for the country for about two decades after independence as a postcolonial and post-conflict country. The country has been through different educational systems as a postcolonial country, from the Portuguese system during Portuguese colonization to the Indonesian system during the Indonesian occupation (Supit, 2020). East Timor just came out from long years of violence and conflict as a post-conflict country, peaked in 1999 when the Indonesia military and militias obliterated the country before they left (Almeida & Martinho, 2015). The education system suffered the most because schools were destroyed, and many qualified teachers and school administrators returned to Indonesia.

Giving the context of East Timor, which is complex because of the history of colonization and occupation, East Timor tries to build an education system that can assist the country in providing human resources for the country's development. However, the country's decision to have the Portuguese language as an official language and medium of instruction presents challenges for the country, teachers, students, and those who work in education. Unlike some other postcolonial and post-conflict countries that try to decolonize their education system and adopt their local language, East Timor strives to depend on the system that can support the country's history and culture and the political interest of the country (Woolman, 2001). However, the reality is that the current East Timor education system causes more issues rather than resolving the country's problems.

Jesuit education and East Timor educational system

The findings in the research question one show that the implementation of the Portuguese language as medium of instruction has demonstrated a slow progress. One surprising aspect in the finding is that students and teachers, although acknowledging that the Portuguese language presents a lot of challenges for their learning and teaching, they also acknowledge that it benefits the teaching and learning. Since Tétum has been the supplement language for the Portuguese, this contradiction makes one think that adopting the local language, *Tétum*, or having Jesuit school's own curriculum with *Tétum* as the language of instruction might be the easy way to lessen the challenges of teaching and learning. However, the context in East Timor is not as simple as it looks.

One of the reasons Tétum cannot be the language of instruction is that the local language is underdeveloped, and it needs another language to enrich its vocabulary and its structure. Furthermore, there is still a debate on the use of Tétum in formal and academic setting in terms of whose standard the schools should follow in teaching and learning. There are still different opinions on the use of standardized Tétum. Furthermore, private schools, such as the Jesuit school and other catholic schools or religious schools, have no other choice but to follow the government curriculum and regulations from the Ministry of Education except when these schools are operating as private international schools.

The Jesuit educational institution has the principle to work with the government to improve the quality of education in East Timor by forming young men and women both in intellectual competence and character to be excellent leaders and decision-makers for the development of East Timor. For this reason, Jesuit education has to support the East Timor educational system with the Portuguese language as a medium of instruction. Jesuit

education, besides acknowledging the benefits of the Portuguese language in the process of teaching and learning at the Jesuit school, also recognizes the challenges teachers and students are facing with the education system.

As a religious based and catholic school, the mission of the Jesuit educational institution is to serve the people in the context of East Timor. Therefore, the goal of the Jesuit educational institution is to work with the government to improve the quality of education in East Timor and to help the young men and women in the formation of their intellectual capacity and the development of their character. For this reason, Jesuit education has to support the East Timor educational system with the Portuguese language as a medium of instruction. The position of the Jesuit educational institution regarding following the policies of the government is manifested in the stance of the administrators of the school in the findings of research question one.

In the findings of the study, the administrators of the school seem to be proponents of the Portuguese language as a medium of instruction. However, there are some layers in the reasons for their stance on the issue of the Portuguese language as a medium of instruction at Jesuit school. First, they have to make sure that teaching and learning in Portuguese is the first priority that they should maintain because the school follows the policy of the government and the national curriculum. Since the mission of the school to serve the people of East Timor especially those in need of quality education and to help the development of the country, the Jesuits opted not to operate the Jesuit educational institution as an elite private international school without any connection with the East Timor government.

Second, their stance on the issue shows that the school really cares about the success of the students in terms of their academic performance and future study by preparing them

to pass the national exam which is in Portuguese and to get into a national university which is of better quality than other private higher educational institutes in East Timor. Third, the action they take to help teachers and students to cope with the challenge of the language is to have a policy in using Tétum language in the classroom for explanation and discussion which changes the environment of the classroom to bilingual education. In fact, the government allows having Tétum as a supplement language for teaching. Furthermore, besides allowing Tétum to be present in the classroom, the Jesuit school also provides policies, services, and activities that can help students improve their Portuguese language.

Jesuit education and promotion of national and cultural identity

The findings in research question two convey that Jesuit education emphasizes the importance of the formation of the whole person. Jesuit school works toward forming the intellectual capacity of the students and helping them explore and discover who they are as Timorese. The "holistic formation of the person" in this context is to form Timorese students to discover the authenticity of their origin that has been torn by war and violence (Meyo, 2014, p. 136). The Jesuit educational institution believes that students who understand their identity and context will be more humane and grounded in reality.

The promotion of national and cultural identity has been in the vision and mission of Jesuit education which is grounded in the faith and justice of the Gospel where people's cultures and identities are respected and promoted. Besides promoting the Portuguese language to maintain the national identity, Jesuit educational institution also believes that teaching East Timor history should be part of preserving the national identity through teaching and learning. The narrative is about the Portuguese colonization or Indonesian

occupation and the history of East Timor resistance, struggle during the war and the fight for self-determination.

All these past histories determine the identity of the Timorese. However, the histories about colonization and occupation are written from a non-Timorese perspective. What students know in textbooks at school is the perspective of non-Timorese writers. The issue is that the East Timor government has not decided whose views should be presented as the Timorese perspective on Timorese history. However, Jesuit school tries to use the textbook the Ministry of Education provides to consciencitize students of what has been part of them as Timorese. Furthermore, Jesuit educational institution is looking forward to working with the government to provide a comprehensive East Timor history, war, struggle, and the fight for self-determination from the East Timorese perspective.

The promotion of cultural identity has been part of Jesuit education in East Timor, expressed in programs and activities of the schools. Jesuit educational institution encourages students to express their cultural identity and understanding by presenting their cultural and traditional dances, the dialects or mother tongues from their municipalities, their traditional food, and attires. Jesuit school provides the space for these presentations during the cultural events and celebration of Saint Ignatius Day. However, the appreciation of culture cannot be limited to the learning of Tétum in formal classes and the celebration of culture and languages. Students should also learn Timorese literature such as stories, legends, poetry, and poems that are not widely available for young Timorese students to learn. Jesuit educational institution believes that Timorese students will learn the values and virtues from understanding their national and cultural identities from a Timorese perspective.

The promotion of cultural identity and literature in Jesuit school is part of the principle of Jesuit education around the world. According to Mesa (2013), there are two important aspects of Jesuit education, *first*, the Spiritual Exercises as the foundation of Jesuit education that guides every Jesuit educational institution in teaching and learning. *Second*, *humanism* is the philosophy of education for Jesuit education.

One important principle of the *Spiritual Exercises* and *humanism* that is underlined in Jesuit education in students' formation is to discover and accept their gifts from God and use them for the greater glory and service of God and others (Newton, 1977; JSEA, 1987; O'Malley, 2000). Cultural identity, language and literature are part of the gift from God that needs to be appreciated and celebrated in the community of learning. By encouraging students to explore their identity and Timorese literature, the Jesuit school expects that they will appreciate the aspects of culture such as language, tradition, custom, way of life, and literature that define who they are.

Furthermore, Jesuit school also hopes that in their discovery of identity, they will see God's presence in the way they celebrate their culture, in their knowledge and understanding of the culture which is unique and diverse, and its relationship with the world that will eventually lead them to find God's love in their life and created things (JSEA, 1987). The finality of the appreciation of what they have and what they receive as gifts is the offering of self to the service of God and others (Donahue, 1963).

Another important discussion in the research question two is effort of Jesuit school to promote both Portuguese and Tétum in teaching and learning. Jesuit school treats Portuguese and Tétum as two important languages at school. Portuguese is important for teaching and learning because the national curriculum requires Portuguese as the language

of instruction. Tétum is also important as the supplement language that can help students and teachers to overcome the challenges of transmitting the knowledge and expressing ideas. Furthermore, Tétum, as a language, needs to be developed with the help of other languages to become a language that students and teachers can use in an academic setting.

The discussion of Jesuit education in East Timor cannot be detached from the National Strategic Plan of the East Timor educational system. The presence of the Jesuit education institution is, first, to support the implementation of East Timor educational strategic plan such as curriculum development, teaching quality, access to education, gender balanced education, education for females, education of children in need, and teachers supply and quality (NESP, 2011); second, to use its resources such as the Jesuit school network, Ignatian Pedagogy Paradigm, and Ignatian formation to offer quality education for the young Timorese in a variety of ways. Therefore, Jesuit education in East Timor aligns its vision and mission according to the context of East Timor.

The East Timor situation is different from other CPLP (Comunidade dos Países de Língua Portuguesa/Portuguese Speaking Countries Community) countries. The colonization that happened 450 years ago did not penetrate the inner culture of the Timorese like other CPLP countries such as Brazil, Mozambique, Angola and so on. Therefore, the government needs to think of some possible ways to bring the Portuguese language into the life of the people, which is not only at school.

As part of the contribution of the Jesuit educational institution, Jesuit education has committed to supporting the plan of the East Timor government. Jesuit educational institution supports wholeheartedly the implementation plan of the Portuguese language as the medium of instruction and Tétum language as the National language. The promotion

of the Portuguese and Tétum languages in Jesuit school is accomplished by offering teachers training and development in language capacity, issuing policies in teaching Portuguese in the classroom by considering the context of the students, and providing activities that involve the Tétum language as part of maintaining cultural and national identity.

The Jesuit school has created many possibilities for promoting the Portuguese and Tétum language to be present in education as the language of instruction and a supplement language to help the process of teaching and learning. Besides giving language capacity training, Jesuit educational institution has encouraged teachers to continue using the Portuguese language in teaching and giving them the leniency to use Tétum to explain the topic for the sake of students. Jesuit school also provides Portuguese clubs for students to learn Portuguese and remedial classes for those who struggle with the Portuguese language or have insufficient knowledge in Portuguese. The school has also arranged students in a group consisting of those who know Portuguese and those who lack Portuguese language proficiency.

Jesuit educational institution believes that its programs in the Portuguese language through curricular and extracurricular activities will promote the Portuguese language in education and in East Timor. According to some leaders, Timorese, who know Portuguese, usually speak better Tétum language since the Portuguese language provides structure and vocabulary for the Tétum language. Therefore, the institution's efforts are not only to promote the Portuguese language but also the Tétum language as the national language. Jesuit school tries to recruit teachers who have a good command of the Tétum language. Furthermore, the school also promotes Tétum by having Tétum language and mother

tongue fairs during important events at school. Jesuit institution encourages students to write in the Tétum language in their Exhibition of Learning (EoL) as their final work in year 12. However, the Tétum language cannot stand alone without the support of other languages. These languages can be Portuguese, Bahasa Indonesia, or English.

Jesuit education and promotion of justice and inclusion, and access to education

The findings in research question three discuss the philosophy of Jesuit education that focuses on the individual, the person who is learning, a human being with intellect and emotion. The pedagogy used in Jesuit education helps teachers and students "obtain the knowledge, skills, and values that are deemed important for a flourishing human life" (Mesa, 2013, p. 181). The formation of the whole person is not only helping students discover who they are as persons who come from particular families, cultures, and origins. The formation of the whole person also emphasizes the principle of bringing about the memory and emotion of the learners to discern and make an appropriate decision based on the context and needs (Groome, 1998).

Educators in Jesuit educational institution considers students as "'human beings, who are in constant growth and who are prone to be affected by all those forces through which they will influence the world, or through which the world will influence them'" (Meयो, 2014, p. 135). Therefore, Jesuit school provides the formation of character and values to help students be grounded in themselves and in their understanding of the context and needs of the people who share the same humanity with them. Through Ignatian Pedagogy Paradigm (IPP) and programs and activities of community service as extracurriculars, the Jesuit school introduces the values of compassion and conscience in

students' lives and encourages them to be "men and women for and with others" (Meyo, 2014, p. 136).

Jesuit education has contributed and is contributing to the people of East Timor by forming leaders of the country who fought for the rights of the people and self-determination and leaders who are compassionate with the suffering of the people. Furthermore, Jesuit education shows the concrete actions of "the service of faith and the promotion of justice" and inclusion through its policies in recruiting students and the option for local students (Kolvenbach, 2008, p. 147). The decision of having the Jesuit educational institution outside of the capital was to bring quality education to the rural areas, which has been the need of East Timor after independence. The rebuilding of the educational system in East Timor after its destruction in 1999 has caused injustice and unequal services in education between the city and the rural areas. The decision of the Society of Jesus is dictated by the context and needs of the country.

Jesuit educational institution has been helping local students to compete in the entrance exam by offering them extra courses in Mathematics and the Portuguese language and having different criteria for their recruitment. Jesuit school also provides scholarships and accompaniment for local students to be able to survive in the school. The reason for this *Ulmera Project* is to offer equal access to quality education for students who are from the local community. One important aspect that the Jesuit school has shown and emphasized from the start of the institution is to have a gender-balanced education at Jesuit school in Kasait. In fact, female makes up of more than 60 percent of student body. The promotion of justice and inclusion in Jesuit school follows the calls of the Universal Apostolic Preferences (UAPs). The Jesuit school in East Timor opts to walk with the

excluded to bring *the mission and reconciliation and justice* which can make the difference in East Timor society. One concrete example of answering the call of second apostolic preference is to support girls' education in a place where girls are considered less important than boys in society and the girls are expected to exercise their duty in the household. The Jesuit school in East Timor is aware that offering more opportunity to the girls in education will not only help the girls, but also will help them improve their lives and their health, their family income, and better community health. Therefore, in the light of UAP, working with these girls calls for "a gender and age-sensitive approach: from needs assessment to the implementation and the evaluation of any initiative we take" (Cafiso, 2020, p. 2).

Contribution to existing research

East Timor, as a postcolonial and post-conflict country, struggled for self-determination during 450 years of Portuguese colonization and twenty-four years of Indonesia occupation (Supit, 2020). East Timor's independence was the result of the sacrifice of many people, young and old. However, after independence, East Timor is limited again in its freedom in the process of rebuilding the country. One concrete example is the rebuilding of the educational system. The government decided to adopt Portuguese as the language of instruction for all schools in East Timor.

According to Trina Supit (2020), the reasons the leaders of the country decided on opting Portuguese language as the medium of instruction are to preserve national identity, improve the national language, and provide quality education. The opposition to Portuguese as the medium of instruction criticized the decision to choose the Portuguese language as a "‘turning back the clock’ and a ‘tragicomedy’" since the leaders tried to revive the good memories of the Portuguese time where Portuguese played an essential

role in their education (Quinn, 2013, p. 181). However, East Timor's situation after the Portuguese time and during the Indonesian occupation was different from their time since only few privilege people can speak and write fluently in Portuguese. In this context, choosing the Portuguese language is a tragedy because most teachers and students are not fluent in Portuguese in speaking and writing and the teachers have no other choice than to use a language other than Portuguese in teaching and learning.

Robert Boughton (2011) argues that the education system in East Timor setting should speak to the context of the country and the needs of the people. In his perspective, the educational system in East Timor is a form of new colonization. Therefore, decolonizing the educational system will favor the context and needs of people of East Timor as people who had been oppressed for hundreds of years. According to Boughton, "decolonizing education is a very special kind of education, since it must help a previously dominated people learn to be free" (Loc # 4023). Focusing education to help East Timor people gain their total freedom makes education more than "human capital building" (Boughton, 2011, Loc # 4023). Boughton also accentuates that education in East Timor should not aim to achieve economic development as the target or should not be "as means to reinstate colonial dependence in a new form" (Boughton, 2011, Loc # 4029). The goal of education in East Timor should aim to conquer the conflict and revive national identity.

The priority of the East Timor government in education seems to focus on only preparing human resources for the development or rebuilding of the country in lieu teaching students and teachers to be free as citizens of the country with democratic values. For schools in East Timor, it is a dilemma to choose between these two priorities. The ethical question here is whether the schools have to choose one priority over the other or

choose both aspects without dismissing one or the other. In the context of the study, the findings of the research show that the choice of the Portuguese language with the intention to prioritize the human resources will have a negative impact on the learning of the students, the quality of education, and the quality and competence of the labor forces although the participants acknowledged that the Portuguese language offers advantages in teaching and learning.

Most researchers who study education in postcolonial and post-conflict countries suggest that these countries need to have an educational transformation to address the issue of conflict and to build a democratic society as the outmost priority (Buckland, 2006; Shah, 2014). Postcolonial and post-conflict countries need to address the issues that have destroyed their countries first before dealing with the issue of preparing human resources for the development of the country. Shah (2014) argues that postcolonial and post-conflict countries need to go through an educational transformation since these countries still deal with the instability of conflict and colonial practice legacy in education. Despite having the same opinion with Boughton on decolonizing education, Shah also sees the effort of educational change should address the notion of building a democratic society, economic growth, and social development as antithetical to colonial practice.

Shah (2014) explains that East Timor as a postcolonial and post-conflict state requires a curriculum transformation to fit the need of rebuilding the country after the destruction of war. However, to understand "the conceptualization, implementation and practice of curriculum in a East Timorese classroom," one needs to investigate the impact of "colonial and neocolonial" on the state's educational system since "curriculum reform rests at the heart of ideological, political and cultural debates around whose knowledge is

of worth" (Shah, 2014, p. 58). If East Timor aims to build a country based on democratic values, the new curriculum system will not be able to help the people of East Timor embrace the values for building a democratic society. There are some aspects of the educational system that prevents the introduction of democratic values.

First, students will not be able to participate freely in the discussion in the classroom when the language they use in teaching and learning is not the language they have mastered. In the findings, students and teachers expressed that sometimes they do not understand the teaching in Portuguese in the classroom, or they do not fully understand what they teach in class because they lack Portuguese language vocabulary. Some expressions in the Portuguese language in the textbook are too sophisticated for their Portuguese language level.

Second, the transmission of knowledge is limited to what the textbook is saying or what the teacher is explaining in the classroom. If they are free to express their ideas or explain the lesson in the language they are comfortable with, they would have a lot to say. However, they are limited to the language of the textbook and cannot think independently. Therefore, using the Tétum language in the explanation of the lesson and discussion in the classroom is a survival mechanism to cope with the lack of knowledge of the Portuguese language. Giving this reality, the East Timor educational system will not be able help students build a democratic society in the country.

East Timor is facing an ethical dilemma in its priorities in education. The government is torn between either adopting a quick fix educational system with the language the leaders see best fits to the context of East Timor to produce more human resources or having a transformed educational system that will first help the Timorese to

resolve the repercussions of the conflict and build a democratic society. The context of East Timor as a country is unique. *First*, East Timor has to build the country from nothing after the obliteration in 1999 when the Indonesian military left the country (Albergaria-Almeida & Martinho, 2015). Along with the loss of infrastructure, East Timor also lost labor forces in all areas including education. Since most teachers and administrators were Indonesian, they left East Timor with the exodus of other Indonesian citizens and East Timorese refugees in 1999. East Timor was left with no resources and lack of professionals who are skillful to run the country. Therefore, there is a dire need to have an educational system that can help the country to rebuild.

Second, during the Portuguese colonization, there was only few people who were educated and knew Portuguese. These people were the *assimilados* who have adopted Portuguese culture and language well and were educated by the Portuguese government (Supit, 2020). The majority of the population was not educated, and the Portuguese language did not penetrate in the life of the people in the remote areas (Supit, 2020). During the Indonesian occupation, the Portuguese language was simply erased by the Indonesian government by closing Portuguese schools down and prohibiting the use of the Portuguese language (Supit, 2020). The language of instruction at schools was replaced with Bahasa Indonesia (an Indonesian language). East Timorese people forgot Portuguese and used more Indonesia even in the Tétum language.

Third, giving the situation where Tétum is underdeveloped, the East Timor government thinks that it is best to have the Portuguese language as the medium of instruction. East Timor government declined to use Bahasa Indonesia since people associated this language with their trauma and bad experiences that are still fresh in the

memory of those who were suffering during 24 years of Indonesian occupation from 1975 to 1999 (Supit, 2020). East Timor has no connection or ties with English culture if the country thinks to use English as the medium of instruction. For this reason, Portuguese is the strong candidate since East Timorese has a historical connection from colonization and the fight for independence. Adopting Portuguese as the official language and medium of instruction is the only course of action to help the Timorese in the perspective of the leaders of the country. However, this choice will mean also sacrificing the future of East Timor in terms of quality education and intellectual capacity of the young Timorese.

To help bring together East Timor's priorities to rebuild the country in terms of producing the human resources and valuing the national and cultural identity and the notion of a democratic state, East Timor needs to explore the possibilities of other forms of an educational system that can support the priorities. One example is the form of an educational system, *postcolonial* education system, which is practiced in Burkina Faso (Lavoie, 2008). The context of Burkina Faso is similar to East Timor regarding a multilingual society, a monolingual medium of instruction which is French, and challenges in learning and teaching in French. However, Burkina Faso has transformed their educational system from a *neocolonial* system where French is the monolingual medium of instruction to a *postcolonial* system of education where the schools use bilingualism as the medium of instruction. The goal of bilingual education is "to permit Africans to participate in the dominant discourse and to preserve their cultures by accessing the international language of communication and the associated literature, and at the same time to preserve linguistic diversity and its associated heritage" (Lavoie, 2008, p. 664).

The definition of *bilingual* in this context according to Lavoie (2008) is “a transition system starting with the children’s first language and gradually transferring to French” (p. 665). The bilingual system implements the introduction to the French language with the local language in the first three years of children’s education. Students learn how to use French in speaking, writing, and reading in their own language. Once the students move up to the fourth year, they will only learn with French. According to Lavoie, the system improves the pedagogy in the classroom, participation of the students, and teacher-students interaction since they use the language they are comfortable with in teaching and learning. They even use cultural aspects of their place such as local songs, stories, and poems in teaching and learning.

The East Timor government in 2008 introduced in the basic education act a similar program called *Mother tongue-Based and Multilingual Education* (MTB-MLE) (Caffery et al., 2016). The MTB-MLE is an alternative of offering a medium of instruction which is the mother tongue other than the Portuguese or Tétum languages. The objective of the program is to promote the basic right of access to education of those who do not share the same quality of the dominant languages in East Timor, and to foster local languages and cultures. This program was conducted in three pilot schools in East Timor where the teaching in grades 1 to 3 is in the mother tongue to introduce the Portuguese language. Students also learn how to read and write in the Tétum language. The positive impact of this program shows in the active participation of the students in the classroom and the improvement of their reading and writing in the local language, Tétum, and Portuguese.

The program of MTB-MLE, however, does not really have support from the government since it is viewed as a program based on the political interest of the previous

government and the interest of international organizations (Caffery et al., 2016). UNESCO and UNICEF operate this program under the Ministry of Education. Furthermore, the MTB-MLE program does not have public support from the Timorese since it is considered as a program that slows down the implementation of the Portuguese language in East Timor. The result of the study on this program is not available publicly. Therefore, it lacks information to really compare the result of this program with the government mandated national curriculum in terms of students' performance.

What East Timor government can do to resolve the issue is to adopt the attitude of Ruiz's third language orientation which is *language-as-resource* (de Jong et al., 2016). *Language-as-resource* orientation sees the contribution of the local languages in a multilingual society as valuable to knowledge. This orientation is different from Ruiz's first orientation which is *language-as-problem*. The attitude created by this orientation is seeing other languages such as local languages are a deficit compared to the monolingual medium of instruction. Therefore, to help students better their knowledge and understanding, they need to have remedial classes in English or Portuguese as the medium of instruction. Unfortunately, the East Timor educational system seems to adopt Ruiz's first language orientation that neglects the chances of local languages to develop.

The Catholic schools, including Jesuit school, are also facing this ethical dilemma. Both have consequences. However, since the focus of the Catholic schools is the mission to serve the people of East Timor, the schools always emphasize the right of the students and teachers. For parish schools in East Timor, giving extra training and formation for teachers in language capacity and method of teaching are a bit difficult because lack of

funding. They usually depend on the government subsidy, and government training and formation since most of their teachers are government employed.

Jesuit school follows the national curriculum and tries to improve what is lacking from the curriculum with various supplements of training and formation all year round. The Jesuit school networks has been an important resource for the Jesuit school in East Timor to make the improvement of learning and teaching possible. Furthermore, the Jesuit school promotes the development of Tétum to be also used in the education setting and to help teachers and students freely express their ideas in the local language. Jesuit school also commits to promoting justice and inclusion through its policies and actions by offering support to local students and prioritizing the balance of gender at school.

Contribution to postcolonial theory

The postcolonial theory aims to present the side effects of colonization towards the treatment of the local people, their language, culture, and tradition, and the creation of different social statuses among the local people (Fanon, 1963). Postcolonialism brings to the surface the struggle of colonized people who are concerned with the assimilation of their culture and the fear of losing their tradition, language, and identity as a people (Sawant, 2012). Furthermore, postcolonialism also confronts "the challenges of developing postcolonial national identities, and the relationship between power and knowledge" (McEwan, 2009, p. 22). Postcolonialism, therefore, indicates the beginning of self-determination of colonized or aboriginal people in their political authority and cultural liberation by securing their autonomy over "political and cultural imperialism" (Sawant, 2012, p. 121).

Postcolonial theory is an approach to investigate the problems of race, culture, identity, language, and curriculum concerning the colonial influence that impairs postcolonial countries (Subedi & Daza, 2008; McEwan, 2009; Sawant, 2012). The postcolonial theory challenges the educational system's framework to undermine the importance of race, identity, language, ethnicity, religion, and culture as impacts or remnants of colonization (Subedi & Daza, 2008). Postcolonial theory in the education system also aims to promote inclusion and emphasize the significance of national identity and citizenship after colonization. Furthermore, postcolonial theory is troubled with "questions of agency and how marginalized subjects are capable of interrupting or resisting dominant discourse" (Subedi & Daza, 2008, p. 3).

In the East Timor context, the country, instead of looking for the possibility of decolonizing and developing an educational system with a foundation in local language and culture, the leaders decided to adopt an educational approach that they have known during the Portuguese colonization era. The current educational system has put East Timor in a challenging situation for almost two decades. The country struggles with the language of instruction in education in the process of teaching and learning. Teachers, students, and education leaders are experiencing it and acknowledge this issue.

The researcher used postcolonial theory framework to focus on the following actions. *First*, the researcher wanted to examine how the use of Portuguese language as medium of instruction impacts students' perspective and understanding on their local language, culture, and national identity. Postcolonialism can help reveal the challenges students are facing in learning with a language which is foreign to them. Furthermore,

postcolonialism will help the Jesuit institution plan for an appropriate approach to help students facing the challenges of the educational system in East Timor.

Second, the researcher used postcolonialism to convey the important aspect of cultural and national identity in the education of the young Timorese and reveal the aspect of colonialism that suppresses people's identity, culture, and language. The knowledge and understanding of people's identity will build self-confidence in the culture and language.

Third, the research used postcolonialism to reveal how colonial language can create marginalization among students who are in the system. Portuguese language as medium of instruction can create exclusion among students who are not from a privilege social status compared to others. Furthermore, the access to quality education becomes narrow for those who are not competent in the Portuguese language.

The researcher discovered in the study that the education in East Timor both challenges and supports postcolonial ideas. In the conversation about the Portuguese language as a medium of instruction, the participants expressed some concerns regarding their inability of mastering the language that have some repercussions on their learning and teaching. However, what the participants conveyed in the study has some contradicting ideas where they viewed the Portuguese language presents some challenges, but at the same time they acknowledged that it has some benefits for them in teaching and learning. In the conversation, the participants saw no other way to help them coping with the Portuguese language than by insisting to have more language training proficiency and method of teaching in Portuguese. The participants have no freedom to choose other than to follow the mandate of the school required by the government.

The administrators of the school even viewed that student make slow progress in the Portuguese language because the curriculum emphasizes heavily on language regulations and grammar. They suggested to include the introduction of Portuguese history, culture, and literature so that teachers and students would be able to grasp the concept of the language and get the sense of the Portuguese language. This view is totally opposed to the idea of postcolonialism that tries to decolonize education from the perspective of seeing the language and culture of colonized people have value and a philosophy that can contribute to the knowledge of the learners.

The administrators might be unaware that by emphasizing the concept of learning the colonial language as a medium of instruction through the lens of its history, culture, and literature, that they consider that the local language is deficit and problematic to the colonial language. The intention might be good in the sense of helping the students to master well the Portuguese language, but the impact will be greater on the survival of the local language and culture. The administrators should be alarmed with the opinion of some students who are concerned that learning in Portuguese language which is still a foreign language might make them to forget their local language and lose their cultural identity.

Franz Fanon (1963) argues that colonization created “compartmentalized worlds” where the colonizers are the privileged people and the colonized are the marginalized (p. 5). They become the ruling class in the colonized world. Colonizers with the control of the language and the claim of civilization have introduced different a world and culture to the colonized worlds. They look down on the local culture as uncivilized and inferior to their own culture which is civilized and more superior (Fanon, 1963). The legacy left from the time of the colonizers in the former colony is the creation of new bourgeois who are local

people but have been educated and assimilated in the culture of the colonizers. This new ruling class adopts the same strategy of the former colonizers to maintain power and control over others who are not privileged.

In the context of East Timor, the neocolonial education proposed by the government has created two compartmentalized worlds of the privileged and underprivileged. Those who are privileged in knowing the Portuguese language because their families were educated and assimilated in Portuguese culture have more advantages in learning than those who are underprivileged in East Timor society. In fact the leaders of the country who proposed the Portuguese language as the official language and medium of instruction are from the privileged class who were educated in Portuguese. Using the Portuguese language could be part of the strategy to control others through education and judicial system that most people find difficult to understand. Whether it is intentional or unintentional, the imposing of the Portuguese language in education will perpetuate the influence and power of those who are privileged over others.

The question here is what is the role of the Jesuit educational institution in this context? Although the Jesuit educational institution has shown support for the implementation of the Portuguese language in school, in the conversation with the leaders of Jesuit school, there is no intention to perpetuate the power and control of the privileged over others in East Timor. Jesuit school, like other Catholic schools in East Timor, aims to serve the people of East Timor with quality education and access to education. Jesuit school is aware of the challenges students and teachers are facing in learning and teaching in the Portuguese language. Therefore, they have implemented strategies in the Jesuit school

through curricular and co-curricular activities intended to help teachers and students in their language proficiency and improve teachers' method of teaching in Portuguese.

However, Jesuit educational institutions do not seem to consider the local language as the problem for the medium of instruction. Jesuit school encourages teachers and students to use Tétum as a supplemental language in the classroom for learning and teaching and for academic use. Furthermore, the Jesuit educational institution promotes the development of the Tétum language in academic setting by recruiting teachers who are experts in the Tétum language and encouraging students to write their final academic paper for *exhibition of learning* in Tétum. The Jesuit educational institution also celebrates national and cultural identity through its annual activities with cultural presentation in the form of using the local language or mother tongues, cultural dances and songs, presentation of traditional attires, and poems.

According to Bill Ashcroft (2009), language has “power” because “it provides the terms by which reality may be constituted, it provides the names by which the world may be ‘known’” (p. 1). Language comes with values, concepts, cultural symbols, history, and identity (Ashcroft, 2009). The colonial language has a “constant pervasive extension of cultural dominance – through ideas, attitudes, histories, and ways of seeing” (Ashcroft, 2009, p. 2). In the context of education in East Timor, the Portuguese language may become an obstacle for students to learn effectively in a language that is foreign to them since language introduces the concepts, identity, culture, and experience of the country from which it comes.

The Jesuit educational institution promotes Portuguese and Tétum as part of national identity. It is interesting that the participants in the research acknowledge the

Portuguese language as part of the national identity as the Tétum language. This assertion seems to be sensible since Portuguese is the official language of the country and it gives a distinct representation of the country among the neighboring countries in Asia. Furthermore, the representation of the Portuguese language as national identity goes deeper than the recognition of being the official language because of the colonization history.

The participants recognized that 450 years of Portuguese colonization somehow affected certain parts of the Timorese way of life such as the food, the way the Timorese dress, the presence of Catholicism, the language we use in prayers, and so on. However, most participants expressed a contradicting perspective that the Portuguese language has no influence in East Timor cultural identity although it gives the Timorese a national identity. What they meant in this context is that the Portuguese language has not penetrated in the cultural consciousness of the people to the point that besides using the language, one also thinks in Portuguese. Furthermore, the cultural practices and custom in East Timor show no influence from the perspective of European or Portuguese culture. At this point, one can say that colonization can influence certain parts of the life of the colonized people, but not all things have been touched by the colonization.

Postcolonialism not only aims to look at how colonization history impacts the language, identity and life of the colonized people. Postcolonialism can also be a lens through which researchers analyze how education transformation can create injustice, inequality, and exclusion of marginalized groups. Cynthia Joseph and Julie Matthews (2014), in their study on postcolonial education in Southeast Asia countries, argue that postcolonial theory offers a clear structure of analytical interpretation and theoretical apparatus that validate “how past and present institutional politics and identity practices at

local, national and global levels shape issues of equity and opportunity for different groups and individuals in Southeast Asia (SEA)” (p. 12).

In the context of East Timor, the education offered during colonial times has benefitted people from certain social classes, but not others. Colonial education created the gap between the privileged and underprivileged, which has impacted the country even after independence, where the leaders adopted colonial language as the language of instruction. Students who come from low socio-economic background and lack Portuguese language skills will not be able to enter the public university that has low tuition and fees.

Furthermore, these students will also not get scholarships to study in Portuguese speaking countries because they will not survive the academic demands in the Portuguese language. For this reason, most students decide not to go on to higher education because their parents cannot afford their education and their Portuguese language competence is low. Those who have the means such as the command of the language because of the background of the family will eventually succeed in their education. This situation increases the gap of the privileged and marginalized in society.

The Jesuit educational institution, as part of the characteristics of Jesuit education, always promotes justice and inclusion in education. Jesuit school has programs such as *Ulmera Project* and scholarships for local students and low-income families to close the gap between the privileged and unprivileged in society. Furthermore, Jesuit educational institution also attempts to help students who are struggling with the medium of instruction by providing extracurricular activities in the Portuguese language and offering remedial help for students who are accepted to the school but with low Portuguese language

performance. These programs are intended to serve the Timorese students and to help them cope with the challenges mandated by the national curriculum.

Contribution to practice

Jesuit education plays a significant role in the life of the people of East Timor and the country. The discussion on the contribution of Jesuit education to the reconstruction of postcolonial and post-conflict East Timor does not end only with what Jesuit educational institutions have contributed and are contributing. Teachers, students, and education leaders expect that Jesuit education can contribute more in various ways since Jesuit educational institutions have resources, expertise, experience, and pedagogy that can answer the needs of East Timor after independence. They have expressed that Jesuit educational institutions should continue to help education in East Timor to provide a better quality of education to young Timorese.

Networking with the East Timor government and the catholic church

The Society of Jesus in East Timor and the education leaders would like to see more cooperation between the Jesuit schools and the East Timor government on an important project in education for teachers and students. The Society of Jesus has initiated the educational project to help rebuild the educational system in East Timor according to the country's needs. However, for almost two decades, the East Timor government has not taken any initiative to ask Jesuit educational institutions to help the government, although the Society of Jesus has expressed the willingness to contribute to the better service of East Timor education.

The Jesuit educational institutions are acting to educate and form the citizens of East Timor, which is supposed to be the government's primary obligation to fulfil. The

Society of Jesus sees that working with the Jesuit educational institutions will help the East Timor government achieve the objective of the East Timor national education strategic plan. The education leaders would like to see the Jesuit schools assisting the government in designing curriculum and its contextualization in East Timor setting and teachers' training. The design of the curriculum should consider the context and the needs of the Timorese people.

Jesuit educational institutions will need to work with the government to ensure that the education of the young Timorese must be a priority for the government and the promotion of justice and inclusion in education is preserved. Jesuit institutions should collaborate with the government institutions to work towards answering the real needs of the people. In the perspective of Jesuit educational institutions, justice in education, in the context of East Timor, involves inclusion and equity across the country in regard to educational resources, language skills, and opportunities for all Timorese. Justice means students in the rural areas have the same opportunity and resources as students in the city; girls have more freedom to go to school than staying at home doing chores; students have facilities to help them in their learning process; teachers have the opportunity to develop their language skills and their methodology in teaching. All these priorities can only be achieved when the East Timor government allocates enough funds based on the international standard on national education budgets.

The proposal of substantially increasing the educational budget has been one of the priorities of the national strategic plan since 2011 (NESP, 2011). However, during all these years this priority has been ignored. The East Timor government is not abiding with the 20 percent national education budget proposed by UNESCO. Lack of a substantial national

education budget has become the primary issue concerning the state of education in East Timor. Jesuit educational institutions see that the East Timor government's lack of interest in increasing the substantial national education budget as its priority is an immoral and unjust act against young Timorese students who are the citizens of the country. Jesuit educational institutions should help the government to see that all priorities of education are fulfilled offering help in advising, discussing, and planning nationwide educational priorities.

Jesuit educational institutions have the duty to help the East Timor Church through education. Jesuit education has played an essential role in forming the East Timor Church leaders during the Portuguese and Indonesian periods. The ways that Jesuit educational institutions can contribute to the East Timor Church is to work with the dioceses through their parish schools, teaching in the seminaries, and the formation of teachers and administrators of schools.

Sharing of good practices

Jesuit educational institutions have demonstrated to the government and the people of East Timor the effectiveness of Jesuit education in forming intellectual capacity, spirituality, character, and values. Parents are interested in sending their children to Jesuit schools because of this formation of the whole person. Education leaders think that Jesuit schools have this distinct formation that needs to be shared with other schools in East Timor, especially public schools to ameliorate the quality of education and person in East Timor. They would like to see Jesuit schools share the pedagogy, method of teaching, and discipline with other public schools. Furthermore, Jesuit schools can share with other

administrators the good practices in school management, administration, professional development, and so on.

Focus on Content, Methodology, and Contextualization

East Timor, as a post-conflict country, faces many issues after recuperating from war and violence. The problems such as injustice, exclusion, corruption, poverty, unemployment, and martial arts problems have negative impacts on the development of the country and the accessibility to quality education. In this context, Jesuit schools in East Timor need to concentrate on the type of education that can help Timorese students resolve these issues in East Timor society. Jesuit educational institutions should aim to train students to have a sense of humanity that forms each student to be "men and women for others" (Kolvenbach, 2008, p. 152). For this reason, Jesuit educational institutions should focus on content, methodology, and contextualization in teaching the students.

Jesuit schools should focus on the content of the teaching that leads to the content of the concrete action shown in the policies and regulations at the school. The programs and activities at school should encourage students to practice what they learn and understand in the classroom. The actions they manifest should be the expression of their reflection on reality. Jesuit schools also need to concentrate on the methodology of what to do and how to do things by providing skills in building a just and inclusive society, working toward peacebuilding, and developing technical skills for the service of others.

Jesuit educational institutions, furthermore, should focus on the context, which is the people of East Timor with all their needs. Jesuit schools will need to form students to commit to the real needs of the people and the country. All these topics about offering excellent training and formation to students will be integrated into Ignatian Pedagogy

Paradigm in core-curricular and extracurricular activities. These topics should move students toward the sense of profoundness in competence and values in the context of faith that does justice.

Teachers' training and formation

Teachers' training and formation are crucial topics that keep coming up during the conversation with the participants in this research. This topic becomes a concern not only for teachers and students but also for the education leaders. Teachers and students keep saying that both government and Jesuit institutions should provide more training and formation to help teachers instruct properly. For teachers, the training and formation from the government and Jesuit institutions are not enough, despite some leaders in education claiming that the government has given numerous training and formation opportunities. The fact that teachers express the need for more training and formation shows that they cannot cope with the process of teaching since they lack the skills to teach effectively.

According to what the teachers and students express in the study, Jesuit educational institutions need to offer more training in language capacity in terms of proficiency of using the medium of instruction, in this case, the Portuguese language. Teachers need help to apply the Portuguese language in teaching their particular subject or discipline, such as chemistry, physics, or mathematics in Portuguese. It is not only about speaking in Portuguese, but it is also about teaching and thinking in Portuguese.

The efforts of Jesuit schools to promote the Portuguese language as the medium of instruction was undermined by the attitude of some political leaders who do not take seriously the implementation of Portuguese as the official language. Political leaders have shown inconsistency in the using of Portuguese in formal meetings and assembly. They

show in public their stand based on their political agenda rather than national interest. Students as citizen do not have good role models to follow. Leaders of the country impose Portuguese as the medium of instruction and official language, but they do not use it. As adults, they need to start behaving more appropriately in public in terms of using Portuguese to encourage students to be good citizens. Education should not be politicized by any political leaders since it will jeopardize the future of the young generation of the country.

Besides training in language capacity, teachers need to have training in teaching methods in a big classroom and skills in classroom management since Colégio de Santo Inácio de Loiola has a considerable number of students in a section. Teachers also expect that Jesuit educational institutions need to provide formation on skills to offer individual care for students, *cura personalis*, use Ignatian Pedagogy paradigm (IPP) in their particular subjects and integrate Jesuit education in their teaching. Teachers feel that their aptitude to bring students into a discussion of content, methodology, and contextualization is not enough. They need to be grounded in understanding the concept of Jesuit education and values in their work as teachers who are facilitators for the learners. Teachers are eager to learn, help students, and be promoters of Jesuit education.

Student centered learning

The number of students in a classroom causes some obstacles for teachers in teaching and learning. Colégio de Santo Inácio de Loiola has more than thirty students in a section. Teachers are struggling to do the job properly since they must deal with many students in a classroom who need attention in their education. Teaching in Portuguese, explaining in Tetum, and responding to students' questions and doubts are already challenging in 40 to

45 minutes. Teachers are not able to give proper attention to everyone. Furthermore, teachers will have to spend a lot of time correcting assignments and exams when they have more students in a classroom since they also have other different classes with many students. The suggestion for Jesuit schools is to have a manageable number of students in a classroom so that teachers can do their job effectively and students can get proper care from the teachers.

Teachers and students' spiritual formation and healing

Jesuit educational institutions, for many years, have offered retreats and recollection for teachers and students to help them in their spiritual growth. However, Jesuit schools need to go beyond this spiritual formation by providing the space for conversation and sharing experiences toward healing as a person and people who have been wounded by the violence and war in East Timor.

Jesuit educational institutions recognize that the East Timor war and violence negatively impacted the Timorese people's lives, including teachers, students, and staff at the school. Therefore, Jesuit educational institutions should provide space and services, psychologically and spiritually, to assist the members of the school in the process of healing as individuals and as people. The institutions' attention to the care of the individual, *cura personalis*, should be prioritized.

Introducing bilingual/multilingual teaching and curriculum development in bilingual/multilingual teaching programs

The Society of Jesus needs to think of making use of its resources to go beyond the mandated curriculum from the government to better serve the needs of the people of East Timor. The findings of the research show that the Portuguese language, despite offering

some benefits for students, also presents significant challenges in their learning. The Society of Jesus, through its higher education institute, *Instituto de São João de Brito* (ISJB) for teachers training, needs to start thinking of alternative ways of teaching and learning to help the Timorese teachers and students. It would be good if the ISJB started new programs on bilingual/multilingual teaching and curriculum development in bilingual/multilingual teaching programs. These programs would be very helpful for teachers in the institute and in other schools.

Prioritizing national budget for education and East Timor history textbook

The findings in the research have manifested some concerns about government policy on the educational budget and curriculum with the history textbook. One of the reasons East Timor makes a slow progress in the Portuguese language is insufficient allocation of national budget for education. Every year, the East Timor government has allocated less than ten percent of the national budget to education which is lower than the international standard required by UNESCO. In this context, the East Timor government does not show the seriousness of the implementation of the Portuguese language in East Timor. The recommendation of increasing the educational budget is also stated in the government National Education Strategic Plan in 2011 (NESPE, 2011). The East Timor government needs to take seriously sufficient allocation of the budget for education since it will determine the future of East Timor.

One other finding in the research is the concern about the lack of a history textbook from a Timorese perspective. What the East Timor government has provided all these years is a textbook from non-Timorese perspective. According to the participants, the Timorese needs to hear what the Timorese say about their own history since history is part of the

identity of the people. The recommendation here is to ask the Ministry of Education produce a history textbook that is relevant to East Timor context and in the Timorese perspective.

Limitations

This research has some limitations in the process of the study and the knowledge of the researcher on the issue of the medium of instruction. The following are some limitations that the researcher encountered during the research.

1. *Slow internet connection.* The researcher conducted the online study in East Timor where the internet connection was very slow during the Covid19 pandemic. The researcher experienced interruption during the interview when the internet line was dropped or cut off. The interruption has created certain frustration because the interviewees had to repeat their responses which most of the time they did not remember.
2. *Issue of language.* The researcher sometimes found it difficult to understand the written and oral responses in Tétum of the participants. Some participants wrote their responses without any structure and long sentences since Tétum as language has no clear structure. Furthermore, the participants used terms or words without thinking the terms or expression are appropriate in the sentence or the context of discussion. Most of the terms or words used in the responses were translated from other languages like English and Bahasa Indonesia and applied in the Tétum language which totally expressed a different meaning. The researcher had to figure out what the participants were trying to express and in which context of language.

3. *No body language and facial expression.* The researcher found it hard to figure out what the participants tried to express in the response because the researcher could not see the body language and facial expressions of the participants in the WhatsApp focus group and individual interview. The researcher had to clarify their responses back and forth with text messages to make sure that he understood the responses.
4. *Delay in responses.* The study conducted online for WhatsApp focus group and individual interviews was time consuming. The length of each activity took at least two weeks to finish since the participants delayed their responses. The researcher had to remind them of their work with private messages because they were caught up with other priorities.
5. *Lack of knowledge on the topic of the language of instruction.* The findings in the research expressed a lot about the issue of language of instruction. In the writing of the findings, the researcher found it difficult to discuss the analysis on the findings since he has insufficient knowledge on the language of instruction plan and policy.

Recommendation for future research

The study in this research was conducted during the Covid19 pandemic. It was challenging to run a study in a school setting since the school is closed and in-person contact with participants is not possible. For this reason, the researcher would like to recommend the following future steps that other researchers may take:

1. *Using different methodology.* The methodology used in this research is qualitative since the researcher wanted to go deeper into the participants' experiences regarding the issue of language and its impact on the national and cultural identity, and justice

and inclusion. However, the researcher thinks that studying a school where its teachers and students use bilingual or multilingual to teach and learn would be good to use a mix-method study. The mixed-method study would be also an excellent methodology to provide a more comprehensive view of the data.

2. *Using varieties of instruments.* The researcher's tools in this study are limited to focus group and interviews since most of these activities are conducted online. The researcher arranged this plan of research methodology based on the context where the school is closed because of the Covid19 pandemic. In normal circumstances, the researcher thinks that the study should not be limited to focus group and interviews per se. A researcher needs to observe the environment of the school, the relationship and interaction between students, teachers, staff and administrators, the language they use in the classroom, conversation, formal meetings, and so on. Furthermore, the researcher also needs to know the life of the participants (family, study, job, hobbies, etc.) and observe how teachers and students use the Portuguese language and Tétum language in teaching, discussion, and explanation. In terms of the interview, the researchers might include parents' interviews since parents' plans for their children's future will determine what language they want their children to master or dominate either at school or home.
3. *Recreating the method.* It would be possible to recreate this method of study, but the challenges might be significant since the method in this research was conducted during the unusual circumstances of the Covid19 pandemic. Researchers need to consider the context of the participants and the school. Some schools may or may not have sophisticated technology to conduct an online study. Some participants

may not have the privilege of having smartphones or laptops and resources for a good internet connection. If some researchers think to use this method in normal circumstances, it would be good to consider the suggestions in number 2 and adopt a mixed method as a research methodology.

Concluding remarks

The Jesuit educational institution in East Timor strives to contribute to the reconstruction of postcolonial and post-conflict East Timor through education. The Jesuit school commits to serving the real needs of the people of East Timor according to the context of the country by providing support to the government strategic plan in school programs and activities, reaching out to places where there is no access to quality education, and forming students intellectually, psychologically, and spiritually. Jesuit education has shown strong credibility all these years before and after independence as effective to form professionals and the leaders of the country and the Catholic Church who play essential roles in the development of East Timor.

The Jesuit educational institution supports East Timor education priorities. The East Timor government prioritizes to reform the educational system on every level of education through many different approaches (NESP, 2011). Some of these approaches have been implemented in Jesuit school such as social inclusion, female education, gender-based education, teaching quality, language capacity, teachers supply and quality, and education for children in need. Policies, programs, and activities created at Jesuit educational institution such as teacher training and formation, professional development in methods of teaching, extracurricular activities, and a balance of female and male students will cater to the needs of East Timor education.

Jesuit educational institution, however, needs to evaluate and redesign its programs to fit the mission of serving others. Jesuit educational institution should provide resources for faculty, staff, and students to be true to themselves as human beings who have a conscience, values, and desire to love others as who they are. Jesuit education helps students to engage with their inner self, their background and identity. By doing so, the Jesuit educational institution hopes that students will reach a more profound understanding of self, culture, and tradition. Furthermore, the Jesuit educational institution should also offer ongoing professional training and formation for teachers and staff. The offer of Spiritual Exercises, spiritual direction, the opportunity to experience with marginalized people, and quality academic education can help the members of the education community to make a difference in East Timor and the world.

The emphasis on knowledge of the reality is vital for Jesuit education (Brackley, 2005). The focus on the real needs and the context of the people of East Timor should be the priority of Jesuit education. Through Ignatian Pedagogy Paradigm (IPP), Jesuit educational institution will train and form students and teachers to pursue their "vocation to love and serve" others (Brackley, 2005, p. 5). IPP is the practice of teaching that encourages students to move towards real "action in understanding that the compassionate person is capable of evolving from feelings of apathy towards the sense of justice, charity and solidarity" (Flannery, 2016, p. 22). The formation of the whole person is to help students develop their intellectual capacity and support students' imagination, emotion, and spiritual life.

The promotion of justice in the Jesuit educational institution is part of the statement of the vision and mission of the institution. Furthermore, the understanding of justice in the

context of East Timor encapsulates the notion of inclusion in terms of providing equal access to quality education for both boys and girls and privileged and underprivileged students. Promoting justice in Jesuit school in East Timor is still limited in the emphasis on providing services to local students who want to enter the school, giving scholarships to local students and students who need financial support, and balancing the numbers of female and male students at school. The promotion of justice in the sense of environmental justice is still in the process of development. The action of starting the care of the environment has begun since the opening of school from planting trees or mangroves to reforest the mountain or the bank of the sea to consciencitize the people about the consequences of abusing nature.

The action of doing justice to people and the environment shown by the Jesuit school is not only the action of compassion and service towards those who need it but also being the witness to the faith that does justice in the world. Jesuit education desires to nurture in all people who have come to the Jesuit school the sense of being a human who is transformed by experiences in the context of the world today. The power of Jesuit education to change the life of young people should be present in the strategic plans of Jesuit school that works together with other partners to answer the needs of the people. Moreover, Jesuit education should consider the aspect of "creative fidelity" in work to transform where the Jesuit school and lay collaborators are open to working for innovation and change, but simultaneously being faithful to the tradition and mission of the Society of Jesus and the Catholic Church (Mesa, 2013, p. 178).

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APPENDICES

APPENDIX A: SOLICITING PERMISSION TO USE COLÉGIO DE SANTO INÁCIO DE LOIOLA AS RESEARCH SITE

Date:

Rev. Fr. Isaías Abílio Caldas, SJ
Director of School
Colégio de Santo Inácio de Loiola
Kasait, Liquiça, Timor-Leste
RE: Permission to Conduct Research Study

Dear Fr. Isaías:

I am writing to request permission to conduct a research study at your Colégio de Santo Inácio de Loiola. I am currently enrolled in the Catholic Education Leadership Program at the University of San Francisco in San Francisco, CA, and am in the process of writing my doctoral dissertation. The study is entitled *The significance of Jesuit Educational Institution in the reconstruction of postcolonial and post-conflict East Timor.* I hope that the school administration will allow me to use your institution as my research site and recruit six students (three from year 8 and three from year 11, both boys and girls) from your school for a focus group activity and individual interview. Students will be selected according to their social status, background, and place of origin. I will provide a letter of parent or guardian's permission for minor students in year 8 and year 11 (copy enclosed). I will also provide a letter of request to participate in the research for adult year 11 students (copy enclosed). In return, the year 11 students and the parents or guardians of minor students in years 8 and 11 will need to submit a signed consent form by their parents or guardian (copy enclosed). They will submit the consent forms through e-mail or WhatsApp.

I would also like to ask permission to enlist six teachers (three from year 8 and three from year 11, both male and female). These teachers will be selected according to their subject of teaching. I will choose teachers of the Portuguese language, Moral and Religion, Citizenship, and Tétum Language. I will provide a letter of request to participate in this study (copy enclosed). In return, these teachers will need to submit the consent forms through e-mail or WhatsApp (copy enclosed).

If approval is granted, I will be contacting these teachers and students through WhatsApp or e-mail. Your school's vice-director was generous enough to select these teachers and students and send me their contact details.

The focus group discussion will be in-person. During this focus group activity, we will observe the Covid19 protocols. The focus group will be a 30 to 45 minutes of discussion. The venue for this focus group activity will be either the Jesuit Community or CSIL. The individual interviews will be conducted through WhatsApp.

The purpose of these activities (focus group and individual interview) will be solely for the study for completing the dissertation. The result of the focus group and individual interview will remain absolutely confidential and anonymous. Should this study be published, only pooled results will be documented. No costs will be incurred by either your school or the individual participants.

Your approval to conduct this study will be greatly appreciated. I will follow up with a telephone call and e-mail and be happy to answer any questions or concerns you may have at that time. You may contact me at my e-mail address: pgusmaodosreismartin@usfca.edu.

If you agree, kindly sign (electronically) below and return the signed form through e-mail. Alternatively, kindly submit a signed letter of permission on your institution's letterhead acknowledging your consent and permission for me to conduct this study at your institution.

Sincerely,

Plínio Martins
School of Education
University of San Francisco
San Francisco, CA

Enclosure:

1. Letter of parents' permission and consent form for minor students in years 8 and 11
 2. Letter of request to participate in the study for adult year 11 students and consent form
 3. Letter of request to participate in the study for teacher and consent form
- cc: Dr. Michael Duffy, Research Advisor, USF

Approved by:

Print your name and title here

Signature Date

APPENDIX B: LETTERS TO REQUEST PERMISSION TO PARTICIPATE AND CONSENTS

Exhibit 1a: Parents and guardians' permission for minors to participate in research (year 8 and year 11 students).

Dear Parents or Guardians*:

I am Fr. Plínio Martins, SJ, a doctoral student of the School of Education at the University of San Francisco, CA, USA. I would like to request your child to participate in a research study for my doctoral dissertation. I am conducting a research project on the Significance of a Jesuit educational institution in the reconstruction of postcolonial and post-conflict East Timor.

I hope to use what we learn from the study to improve the national curriculum and the Jesuit educational system in East Timor through school programs and strategic plans to address some issues that have an impact on student study success, inclusion, and student accessibility to a quality education.

The study consists of the following activities. First, I send you this letter with a consent form. You will need to sign the consent form to allow your child to participate in the study. Please send your signed consent in PDF or Word, or scanned documents. You are allowed to use an electronic signature. You can send me your response either through an e-mail or WhatsApp message. Once I receive your agreement to allow your child to participate in this study and your signed consent, I will send your child a WhatsApp video/voice recording or message to introduce myself as the primary researcher in this study. I would also ask your child to send me a 2 to 3 minutes WhatsApp video/voice recording or a message of 250 words to introduce himself/herself and his/her background. I will pose the questions to your child through WhatsApp. I would like to ask your child to send his/her response directly to my WhatsApp. Please do not send his/her response to the group WhatsApp. The introductory discussion about your child's background is the preliminary activity before the focus group meeting.

Second, your child will participate in one focus group discussion. The focus group activity will be an in-person meeting. The meeting venue will be either at the Jesuit community or CSIL, where we can find an open, safe, and convenient space for the focus group activity. This activity will observe the Covid19 protocols. Your child will sit six feet apart from other participants. Your child will wear a mask when he/she arrives and leaves the meeting place. Your child will also need to wash or sanitize his/her hands when he/she arrives and leaves the venue. During the focus group discussion, your child and other participants will wear face shields at all times. I will provide masks, face shields, hand soap, and hand sanitizers on the day of the focus group meeting. The equipment such as the video camera and microphones will be sanitized before and after the activity. I will video and audio record and take notes during the focus group discussion.

As of this moment, I am thinking of having one in-person focus group meetings. However, if Covid19 positive cases increase for the next few weeks, I will modify the in-person focus group activity. I will divide your child's group into two. Therefore, there will be two meetings with three participants from each group. Suppose Covid19 breakout in East Timor starts to get worst where there is a casualty in death and strict lockdown. In that case, I will cancel the in-person focus group activity and propose an online focus group conversation through WhatsApp. I will create a WhatsApp group for focus group where I will pose questions to participants. Your child can choose to respond in the following forms: video/voice recording or 250 words of WhatsApp message. Your child is required to send his/her responses to group WhatsApp only.

Third, after the focus group, I will select some of the participants, your child may be included, to participate in several sessions of individual interviews to deepen the understanding of your child's experience in learning and dealing with the issues of teaching, medium of instruction, and social problems. I will contact those who are selected for the Individual interviews through WhatsApp. I will send a WhatsApp video/voice recording or messages. If your child is selected, I will require your child to send directly to my WhatsApp his/her response to my questions in the form of a 2 to 3 minutes WhatsApp video/voice recording or a message of 250 words. I will pose questions to your child individually.

I will explain the process and questions for the focus group, and individual interviews in terms that your child can understand, and your child will only participate if he/she is willing to do so. Your child will only attend if you sign the consent form. There will be two copies of the signed consent forms. One copy will be sent to me, and you, as the parents of the participant, will keep the other copy. Once you agree to allow your child to participate in this study and after I have received the signed consent form, I will arrange the date and time for the focus group discussion with your child.

Your child's participation in this study is voluntary. Your decision whether or not to allow your child to participate will not affect their grades at school. Even if you give your child permission to participate, your child is free to refuse to participate. If your child agrees to participate, he or she is free to end participation at any time. You and your child are not waiving any legal claims and rights because of your child's participation in this research study.

I assure you that the risk of your child getting hurt or upset is low. If your child takes part in the study and believes that he or she has been hurt or upset in any way, your child may stop being in the study. I will not tell anyone else the things your child tells me about, such as the impact of the government educational policy and school policies and programs on his or her learning process or anything your child tells me about himself or herself, his or her experience, and struggle or any other person. But if your child tells me that someone here is hurting him or her, I must report it to the proper authorities.

Only my academic advisor, Dr. Michael Duffy, my research assistant, and I will have access to information from your child. After the study, your child's responses will be reported as group results only.

Participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with the school. While there will be no direct benefit to you and your child from participating in this study, the anticipated benefit of this study is a better understanding the system of education in East Timor and the role of Jesuit education that have an impact on students' process of learning, future success, inclusion, and accessibility to quality education. There will be no costs or reimbursement to you and your child due to taking part in this study.

Should you have any questions or desire further information, please feel free to contact

Researcher Academic Supervisor

Fr. Plínio Gusmão Martins, SJ
Dr. Michael Duffy
Doctoral student researcher
Director of McGrath Institute
School of Education
School of Education
University of San Francisco, CA 94117
University of San Francisco CA 94117
+670(744) 935 – 22 (Phone)
duffy@usfca.edu
+1(857) 234 – 8961 (WhatsApp)
pgusmaodosreismartin@usfca.edu

If you have any questions or comments about participation in this study, you should first talk with the researcher. If for some reason you do not wish to do this, you may contact the IRBPHS at the University of San Francisco, which is concerned with the protection of volunteers in research projects. You may reach the IRBPHS office by e-mailing IRBPHS@usfca.edu.

Sincerely yours,

Fr. Plínio Gusmão Martins, SJ
Doctoral student researcher

*This letter will be translated into Tétum (local language)

Sources of templates:

1. IRB Manual – University of San Francisco:
<https://myusf.usfca.edu/sites/default/files/irbManual.doc>

2. Exhibit G: Example of Parental Permission Letter – Michigan Technological University: <https://www.mtu.edu/research/integrity/docs/exhibit-g-example-parental-permission-letter.doc>

Exhibit 1b: Parental and guardians consent form for minors to participate in research (year 8 and year 11 students).

PARENTAL AND GUARDIAN CONSENT FOR RESEARCH PARTICIPATION*

Purpose and background:

Fr. Plínio Martins, SJ, a doctoral student, and Dr. Michael Duffy, Professor, of the School of Education at the University of San Francisco are doing a study on the significance of a Jesuit educational institution in the reconstruction of postcolonial and post-conflict East Timor. My child is being asked to participate because he or she is attending a Jesuit school, Colégio de Santo Inácio de Loiola, in Kasait, East Timor. My child is a year 8 or year 11 student whom the researcher is interested in having a conversation with concerning the impact of Jesuit education and the national curriculum proposed by the East Timor government on students' study success. If I agree to allow my child to be in this study, the following will happen:

1. I will need to sign a consent form to allow my child to participate in this study. I will send my signed consent in PDF or Word, or scanned documents. I am allowed to use an electronic signature. Once the researcher receives my agreement and my signed consent, he will send my child a WhatsApp video/voice recording or message to introduce himself as the principal researcher in this study.
2. The researcher will also ask my child to send a 2 to 3 minutes WhatsApp video/voice recording or message of 250 words to introduce himself/herself in order to know my child's background. The researcher will pose the question to my child through WhatsApp.
3. The researcher will ask my child to directly send his/her response to his WhatsApp and not to the group WhatsApp. He also informs me that the introductory discussion about my child's background is the preliminary activity before the focus group meeting.
4. My child will participate in one focus group discussion. The focus group activity will be an in-person meeting. The meeting venue will be either the Jesuit community or CSIL, where they can find an open, safe, and convenient space for focus group activity.
5. The researcher informs me that the focus group activity will observe the Covid19 protocols. The participants will sit six feet apart from each other. My child will wear a mask when he/she arrives and leaves the meeting place. My child will also need to wash or sanitize his/her hands when they arrive and leave the venue. During the focus group discussion, all participants will wear face shields.
6. The researcher will provide masks, face shields, hand soap, and hand sanitizers on the day of the focus group meeting. He will also sanitize the equipment such as the video camera and microphones before and after the activity. The researcher will video and audio record and take notes during the focus group discussion.
7. The researcher has informed me that if Covid19 positive cases increase for the next few weeks, he will modify the in-person focus group activity. He will divide my child's group into two. Therefore, there will be two meetings with three participants from each group.

8. The researcher has also informed me that suppose Covid19 breakout in East Timor starts to get worst where there is a casualty in death and strict lockdown. In that case, he will cancel the in-person focus group activity and propose an online focus group conversation through WhatsApp. He will create a WhatsApp group for focus group where he will pose questions to participants. My child can choose to respond in the following forms: video/voice recording or 250 words of WhatsApp message. My child is required to send his/her responses to group WhatsApp only.
9. The researcher will select some participants in the focus group to engage in several sessions of an individual interviews to deepen the understanding of their experience in learning and dealing with the issues of teaching, medium of instruction, and social problems.
10. The researcher has informed me that he will contact the selected participants for an individual interview through WhatsApp. For the individual interview, the researcher will send a WhatsApp video/voice recording or message. If my child is selected, the researcher will require my child to send his/her response to his questions directly to his WhatsApp in the form of a 2 to 3 minutes WhatsApp video/voice recording or a message of 250 words. He will pose questions to the participants individually.
11. The researcher has informed me that this study will be explained in terms that my child can understand, and my child will only participate if he/she is willing to do so.
12. The researcher has informed me that my child's participation in this study is voluntary. My decision whether or not to allow my child to participate will not affect my child's grades at school. If my child agrees to participate, he/she is also free to refuse and end the participation at any time. My child and I are not waiving any legal claims and rights because of my child's participation in this research study.
13. The researcher has informed me that participation in this research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with the school.
14. The researcher assured me that only his academic advisor, Dr. Michael Duffy, his research assistant, and himself will have access to my information. After the study, my child's responses will be reported as group results only.

Risks and/or Discomfort:

1. The researcher assured me that the risk of my child being hurt or upset in this study is low. Furthermore, he also assured me that the chance my child will get infected with Covid19 during in-person focus group is low since he will strictly follow the Covid19 protocols.
2. The researcher has informed me that if the Covid19 has become a threat to my child's health, he will cancel the in-person focus group and create an online focus group through WhatsApp.
3. If my child takes part in the study and believes that he or she has been hurt or upset in any way, my child may stop being in the study. The researcher will not tell anyone else

the things my child tells him about, such as the impact of the government educational policy and school policies and programs on his or her learning process or anything my child tells him about himself/herself, his or her experience, and struggle or any other person. But if my child tells him that someone here is hurting him or her, the researcher must report it to the proper authorities.

Benefits:

There will be no direct benefit to me or to my child from participating in this study. The anticipated benefit of this study is a better understanding the system of education in East Timor and the role of Jesuit education that have an impact on students' process of learning, future success, inclusion, and accessibility to quality education.

Payment/Reimbursement:

There will be no costs and reimbursement to my child or me due to taking part in this study.

Questions:

I have talked to Fr. Martins about this study and have had my questions answered. If I have further questions about the study, I may call him at +670 (744) 93522 (Phone) or +1(857)234 8961 (WhatsApp) or send an e-mail to Dr. Duffy (duffy@usfca.edu). If I have any questions or comments about participation in this study, I should first talk with the researcher. If I do not wish to do this for some reason, I may contact the IRBPHS, which is concerned with the protection of volunteers in research projects. I may reach the IRBPHS office by e-mailing IRBPHS@usfca.edu.

Consent:

I have been given a copy of the "Research Subject's Bill of Rights," and I have been given a copy of this consent form to keep. PARTICIPATION IN RESEARCH IS VOLUNTARY. I am free to decline to have my child be in this study or to withdraw my child from it at any point. My decision as to whether or not to have my child participate in this study will have no influence on my child's grades at school. My signature below indicates that I agree to allow my child to participate in this study.

Name and Signature of Subject's Parent/Guardian Date of Signature

Name and Signature of Person Obtaining Consent Date of Signature

*This parental and guardian consent form will be translated into Tétum (the local language).

Sources of templates:

1. IRB Manual – University of San Francisco:
<https://myusf.usfca.edu/sites/default/files/irbManual.doc>
2. Exhibit I: Example of Child Assent Form – Michigan Technological University:
<https://www.mtu.edu/research/integrity/docs/exhibit-i-example-child-assent.doc>

Exhibit 2a: Letter of request to participate in research for adult year 11 students

Date:

Dear Student*:

I am Fr. Plínio Martins, SJ, a doctoral student of the School of Education at the University of San Francisco, CA, USA. I would like to request your participation in a research study to be used for my doctoral dissertation. I am conducting a research project on the Significance of a Jesuit educational institution in the reconstruction of postcolonial and post-conflict East Timor.

I hope to use what we learn from the study to improve the national curriculum and the Jesuit educational system in East Timor through school programs and strategic plans to address some issues that have an impact on student study success, inclusion, and student accessibility to quality education.

The study consists of the following activities. First, I send you this letter with a consent form. You will need to sign the consent form to agree to participate in the study. You can send me your response either through e-mail or a WhatsApp message. Please send your signed consent in PDF or Word, or scanned documents. You are allowed to use an electronic signature. Once I receive your agreement to participate in this study and your signed consent, I will send you a WhatsApp video/voice recording or message to your WhatsApp to introduce myself as the principal researcher in this study. I would also ask you to send me a 2 to 3 minutes WhatsApp video/voice recording or message of 250 words to introduce yourself in order to know your background. I will pose the question to you through WhatsApp. I would like to ask you to send your response directly to my WhatsApp. Please do not send your answer to the group WhatsApp. The introductory discussion about your background is the preliminary activity before the focus group meeting.

Second, you will participate in one focus group discussion. The focus group activity will be an in-person meeting. The meeting venue will be either at the Jesuit community or CSIL, where we can find an open, safe, and convenient space for the focus group activity. This activity will observe the Covid19 protocols. You will sit six feet apart from each other. You will wear a mask when you arrive and leave the meeting place. You will also need to wash or sanitize your hands when you arrive at and leave the venue. During the focus group discussion, we will wear face shields at all times. I will provide masks, face shields, hand soap, and hand sanitizers on the day of the focus group meeting. The equipment such as the video camera and microphones will be sanitized before and after the activity. I will video and audio record and take notes during the focus group discussion.

As of this moment, I am thinking of having one in-person focus group meetings. However, if Covid19 positive cases increase for the next few weeks, I will modify the in-person focus group activity. I will divide your group into two. Therefore, there will be two meetings with three participants from each group. Suppose Covid19 breakout in East Timor starts to get worst where there is a casualty in death and strict lockdown. In that case, I will cancel

the in-person focus group activity and propose an online focus group conversation through WhatsApp. I will create a WhatsApp group for focus group where I will pose questions to participants. You can choose to respond in the following forms: video/voice recording or 250 words of WhatsApp message. You are required to send your responses to group WhatsApp only.

Third, after the focus group, I will select some of you to participate in several sessions of individual interviews to deepen the understanding of your experience in learning and dealing with the issues of teaching, medium of instruction, and social problems. I will contact those who are selected for the Individual interview through WhatsApp. I will send WhatsApp video/voice recording or messages. If you are selected, I will require you to send directly to my WhatsApp your response to my questions in the form of a 2 to 3 minutes of WhatsApp video/voice recording or a message of 250 words. I will pose questions to you individually.

I will explain the process and questions for focus groups and individual interviews in terms that you can understand, and you will only participate if you are willing to do so. You will only attend if you sign the consent form. There will be two copies of signed consent forms. One copy will be sent to me, and you, as a participant, will keep the other copy. Once you agree to participate in this study and after I have received the signed consent form, I will arrange the date and time for the focus group discussion.

Your participation in this study is voluntary. Your decision to participate will not affect your grades at school. If you agree to participate, you are free to refuse and end your participation at any time. You are not waiving any legal claims and rights by joining this research study.

I assure you that the risk of you getting hurt or upset is low. If you take part in the study and believe that you have been hurt or upset in any way, you may stop being in the study. I will not tell anyone else the things you tell me about, such as the impact of the government educational policy and school policies and programs on your learning process or anything you tell me about yourself, your experience and struggle, or any other person. But if you tell me that someone here is hurting you, I must report it to the proper authorities.

Only my academic advisor, Dr. Michael Duffy, my research assistant, and I will have access to information from you. After the study, your responses will be reported as group results only.

Participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with the school. While there will be no direct benefit to you from participating in this study, the anticipated benefit of this study is a better understanding the system of education in East Timor and the role of Jesuit education that have an impact on students' process of learning, future success, inclusion, and accessibility to quality education. There

will be no costs or reimbursement to you as a result of taking part in this study.

Should you have any questions or desire further information, please feel free to contact

Researcher Academic Supervisor

Fr. Plínio Gusmão Martins, SJ
Doctoral student researcher
School of Education
University of San Francisco, CA 94117
+670(744) 935 – 22 (Phone)
+1(857) 234 – 8961 (WhatsApp)
pgusmaodosreismartin@usfca.edu

If you have any questions or comments about participation in this study, you should first talk with the researcher. If for some reason you do not wish to do this, you may contact the IRBPHS at the University of San Francisco, which is concerned with the protection of volunteers in research projects. You may reach the IRBPHS office by e-mailing IRBPHS@usfca.edu.

Sincerely yours,

Fr. Plínio Gusmão Martins, SJ
Doctoral student researcher

*This letter will be translated into Tétum (local language)

Sources of templates:

1. IRB Manual – University of San Francisco:
<https://myusf.usfca.edu/sites/default/files/irbManual.doc>
2. Exhibit G: Example of Parental Permission Letter – Michigan Technological University: <https://www.mtu.edu/research/integrity/docs/exhibit-g-example-parental-permission-letter.doc>

Exhibit 2b: Subject consent form for adult year 11 students

SUBJECT CONSENT FOR RESEARCH PARTICIPATION*

Purpose and background:

Fr. Plínio Martins, SJ, a doctoral student, and Dr. Michael Duffy, Professor, of the School of Education at the University of San Francisco, are doing a study on the significance of a Jesuit educational institution in the reconstruction of postcolonial and post-conflict East Timor. I am being asked to participate because I am attending a Jesuit school, Colégio de Santo Inácio de Loiola, in Kasait, East Timor. I am a year 11 student whom the researcher is interested in having a conversation with concerning the impact of Jesuit education and the national curriculum proposed by the East Timor government on students' study success. If I agree to be in this study, the following will happen:

1. I will need to sign a consent form to participate in this study. I will send my signed consent in PDF or Word, or scanned documents. I am allowed to use an electronic signature. Once the researcher receives my agreement to participate in this study and my signed consent, he will send me a WhatsApp video/voice recording or message to introduce himself as the principal researcher in this study.
2. The researcher will also ask me to send a 2 to 3 minutes WhatsApp video/voice recording or a message of 250 words to introduce myself and my background. He will pose the questions to me through WhatsApp.
3. The researcher will ask me to send my response directly to his WhatsApp and not to the group WhatsApp. He also informs me that my background's introductory discussion is the preliminary activity before the focus group meeting.
4. I will participate in one focus group discussion. The focus group activity will be an in-person meeting. The meeting venue will be either at the Jesuit community or CSIL, where we can find an open, safe, and convenient space for focus group activity.
5. The researcher informs me that the focus group activity will observe the Covid19 protocols. The participants will sit six feet apart from each other. I will wear a mask when I arrive and leave the meeting place. I will also need to wash or sanitize my hands when I arrive and leave the venue. During the focus group discussion, we will wear face shields.
6. The researcher will provide masks, face shields, hand soap, and hand sanitizers on the day of the focus group meeting. He will also sanitize the equipment such as the video camera and microphones before and after the activity. The researcher will video and audio record and take notes during the focus group discussion.
7. The researcher has informed me that if Covid19 positive cases increase for the next few weeks, he will modify the in-person focus group activity. He will divide my group into two. Therefore, there will be two meetings with three participants from each group.
8. The researcher has also informed me that suppose Covid19 breakout in East Timor starts to get worst where there is a casualty in death and strict lockdown. In that case, he will cancel the in-person focus group activity and propose an online focus group

- conversation through WhatsApp. He will create a WhatsApp group for focus group where he will pose questions to participants. I can choose to respond in the following forms: video/voice recording or 250 words of WhatsApp message. I am required to send my responses to group WhatsApp only.
9. The researcher will select some participants in the focus group to engage in several sessions of the individual interviews to deepen the understanding of my experience in learning and dealing with teaching, medium of instruction, and social problems.
 10. The researcher has informed me that he will contact the selected participants for an individual interviews through WhatsApp. For the individual interview, the researcher will send WhatsApp video/voice recording or message. If I am selected, he will require me to send my response to his questions directly to his WhatsApp in the form of a 2 to 3 minutes of WhatsApp video/voice recording or message of 250 words. He will pose questions to the participants individually.
 11. The researcher has informed me that this study will be explained in terms that I can understand, and I will only participate if I am willing to do so.
 12. The researcher has informed me that participation in this study is voluntary. My decision whether or not to participate will not affect my grades at school. If I agree to participate, I am also free to refuse and to end the participation at any time. I am not waiving any legal claims and rights because of my participation in this research study.
 13. The researcher has informed me that participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with the school.
 14. The researcher has assured me that only his academic advisor, Dr. Michael Duffy, his research assistant, and himself will have access to my information. After the study, my responses will be reported as group results only.

Risks and/or Discomfort:

1. The researcher assured me that the risk of me being hurt or upset in this study is low. Furthermore, he also assured me that the chance of getting Covid19 during in-person focus group is low since he will strictly follow the Covid19 protocols.
2. The researcher has informed me that if the Covid19 has become a threat to my health, he will cancel the in-person focus group and create an online focus group through WhatsApp.
3. If I take part in the study and believe that I have been hurt or upset in any way, I may stop being in the study. The researcher will not tell anyone else the things I say to him, such as the impact of the government educational policy and school policies and programs on my learning process or anything I tell him about myself, my experience, and my struggles or any other person. But if I say to him that someone here is hurting me, the researcher must report it to the proper authorities.

Benefits:

There will be no direct benefit to me from participating in this study. The anticipated benefit of this study is a better understanding the system of education in East Timor and the role of Jesuit education that have an impact on students' process of learning, future success, inclusion, and accessibility to quality education.

Payment/Reimbursement:

There will be no costs and reimbursement to me as a result of taking part in this study.

Questions:

I have talked to Fr. Martins about this study and have had my questions answered. If I have further questions about the study, I may call him at +670 (744) 93522 (Phone) or +1(857)234 8961 (WhatsApp) or send an e-mail to Dr. Duffy (duffy@usfca.edu). If I have any questions or comments about participation in this study, I should first talk with the researcher. If I do not wish to do this for some reason, I may contact the IRBPHS, which is concerned with the protection of volunteers in research projects. I may reach the IRBPHS office by e-mailing IRBPHS@usfca.edu.

Consent:

I have been given a copy of the "Research Subject's Bill of Rights," and I have been given a copy of this consent form to keep. PARTICIPATION IN RESEARCH IS VOLUNTARY. I am free to decline to be in this study or to withdraw from it at any point. My decision as to whether or not to participate in this study will have no influence on my grades at school. My signature below indicates that I agree to participate in this study.

Name and Signature of Subject's Parent/Guardian Date of Signature

Name and Signature of Person Obtaining Consent Date of Signature

*This subject consent form will be translated into Tétum (the local language).

Sources of templates:

1. IRB Manual – University of San Francisco:
<https://myusf.usfca.edu/sites/default/files/irbManual.doc>
2. Exhibit I: Example of Child Assent Form – Michigan Technological University:
<https://www.mtu.edu/research/integrity/docs/exhibit-i-example-child-assent.doc>

Exhibit 3a: Letter of request to participate in research for teachers

Date:

Dear Teacher*:

I am Fr. Plínio Martins, SJ, a doctoral student of the School of Education at the University of San Francisco, CA, USA. I would like to request your participation in a research study to be used for my doctoral dissertation. I am conducting a research project on the Significance of a Jesuit educational institution in the reconstruction of postcolonial and post-conflict East Timor.

I hope to use what we learn from the study to improve the national curriculum and the Jesuit educational system in East Timor through school programs and strategic planning to address some issues that have an impact on student study success, inclusion, and student accessibility to quality education.

The study consists of the following activities. First, I send you this letter with a consent form. You will need to sign the consent form to agree to participate in the study. You can send me your response either through an e-mail or a WhatsApp message. Please send your signed consent in PDF or Word, or scanned documents. You are allowed to use an electronic signature. Once I receive your agreement to participate in this study and your signed consent, I will send you a WhatsApp video/voice recording or message to your WhatsApp to introduce myself as the principal researcher in this study. I would also ask you to send me a 2 to 3 minutes WhatsApp video/voice recording or message of 250 words to introduce yourself and your background. I will pose the question to you through WhatsApp. I would like to ask you to send your response directly to my WhatsApp. Please do not send your answer to the group WhatsApp. The introductory discussion about your background is the preliminary activity before the focus group meeting.

Second, you will participate in one focus group discussion. The focus group activity will be an in-person meeting. The meeting venue will be either at the Jesuit community or CSIL, where we can find an open, safe, and convenient space for the focus group activity. This activity will observe the Covid19 protocols. You will sit six feet apart from each other. You will wear a mask when you arrive and leave the meeting place. You will also need to wash or sanitize your hands when you arrive at and leave the venue. During the focus group discussion, we will wear face shields at all times. I will provide the masks, face shields, hand soap, and hand sanitizers on the day of the focus group meeting. The equipment such as the video camera and microphones will be sanitized before and after the activity. I will video and audio record and take notes during the focus group discussion.

As of this moment, I am thinking of having one in-person focus group meeting. However, if Covid19 positive cases increase for the next few weeks, I will modify the in-person focus group activity. I will divide your group into two. Therefore, there will be two meetings

with three participants from each group. Suppose Covid19 breakout in East Timor starts to get worst where there is a casualty in death and strict lockdown. In that case, I will cancel the in-person focus group activity and propose an online focus group conversation through WhatsApp. I will create a WhatsApp group for focus group where I will pose questions to participants. You can choose to respond in the following forms: video/voice recording or 250 words of WhatsApp message. You are required to send your responses to group WhatsApp only.

Third, after the focus group, I will select some of you to participate in several sessions of individual interviews to deepen the understanding of your experience in teaching and dealing with the issues of students' learning at school. I will contact those who are selected for the Individual interviews through WhatsApp. I will send a WhatsApp video/voice recording or messages. If you are selected, I will require you to send directly to my WhatsApp your response to my questions in the form of a 2 to 3 minutes of WhatsApp video/voice recording or a message of 250 words. I will pose questions to you individually.

I will explain the process and questions for the focus groups and individual interviews in terms that you can understand, and you will only participate if you are willing to do so. You will only attend if you sign the consent form. There will be two copies of the signed consent forms. One copy will be sent to me, and you, as a participant, will keep the other copy. Once you agree to participate in this study and I have received the signed consent form, I will arrange the date and time for the focus group discussion.

Your participation in this study is voluntary. Your decision to participate will not affect your evaluation of teaching performance in the school. If you agree to participate, you are free to refuse and end your participation at any time. You are not waiving any legal claims and rights by joining this research study.

I assure you that the risk of you getting hurt or upset is low. If you take part in the study and believe that you have been hurt or upset in any way, you may stop being in the study. I will not tell anyone else the things you tell me, such as the impact of the government educational policy and school policies and programs in your role as a teacher and your teaching or anything you tell me about yourself, your experience and struggle, or any other person. But if you tell me that someone here is hurting you, I must report it to the proper authorities.

Only my academic advisor, Dr. Michael Duffy, my research assistant, and I will have access to information from you. After the study, your responses will be reported as group results only.

Participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with the school. While there will be no direct benefit to you from participating in this study, the anticipated benefit of this study is a better understanding the system of

education in East Timor and the role of Jesuit education that have an impact on students' process of learning, future success, inclusion, and accessibility to quality education. There will be no costs or reimbursement to you as a result of taking part in this study.

Should you have any questions or desire further information, please feel free to contact

Researcher Academic Supervisor

Fr. Plínio Gusmão Martins, SJ
Dr. Michael Duffy
Doctoral student researcher
Director of McGrath Institute
School of Education
School of Education
University of San Francisco, CA 94117
University of San Francisco, CA 94117
+670(744) 935 – 22 (Phone)
duffy@usfca.edu
+1(857) 234 – 8961 (WhatsApp)
pgusmaodosreismartin@usfca.edu

If you have any questions or comments about participation in this study, you should first talk with the researcher. If for some reason you do not wish to do this, you may contact the IRBPHS at the University of San Francisco, which is concerned with the protection of volunteers in research projects. You may reach the IRBPHS office by e-mailing IRBPHS@usfca.edu.

Sincerely yours,

Fr. Plínio Gusmão Martins, SJ
Doctoral student researcher

*This letter will be translated into Tétum (local language)

Sources of templates:

1. IRB Manual – University of San Francisco:
<https://myusf.usfca.edu/sites/default/files/irbManual.doc>
2. Exhibit G: Example of Parental Permission Letter – Michigan Technological University: <https://www.mtu.edu/research/integrity/docs/exhibit-g-example-parental-permission-letter.doc>

Exhibit 3b: Subject consent form for teachers

SUBJECT CONSENT FOR RESEARCH PARTICIPATION*

Purpose and background

Fr. Plínio Martins, SJ, a doctoral student, and Dr. Michael Duffy, Professor, of the School of Education at the University of San Francisco, are doing a study on the significance of a Jesuit educational institution in the reconstruction of postcolonial and post-conflict East Timor. I am being asked to participate because I am teaching at the Jesuit school, Colégio de Santo Inácio de Loiola, in Kasait, East Timor. The researcher is interested in having a conversation with me concerning the impact of Jesuit education and the national curriculum proposed by the East Timor government on student success. If I agree to be in this study, the following will happen:

1. I will need to sign a consent form to participate in this study. I will send my signed consent in PDF or Word, or scanned documents. I am allowed to use an electronic signature. Once the researcher receives my agreement to participate in this study and my signed consent, he will send me a WhatsApp video/voice recording or message to introduce himself as the principal researcher in this study.
2. The researcher will also ask me to send a 2 to 3 minutes WhatsApp video/voice recording or a message of 250 words to introduce myself and my background. He will pose the questions to me through WhatsApp.
3. The researcher will ask me to send my response directly to his WhatsApp and not to the group WhatsApp. He also informs me that my background's introductory discussion is the preliminary activity before the focus group meeting.
4. I will participate in one focus group discussion. The focus group activity will be an in-person meeting. The meeting venue will be either at the Jesuit community or CSIL, where we can find an open, safe, and convenient space for focus group activity.
5. The researcher informs me that the focus group activity will observe the Covid19 protocols. The participants will sit six feet apart from each other. I will wear a mask when I arrive and leave the meeting place. I will also need to wash or sanitize my hands when I arrive and leave the venue. During the focus group discussion, we will wear face shields.
6. The researcher will provide masks, face shields, hand soap, and hand sanitizers on the day of the focus group meeting. He will also sanitize the equipment such as the video camera and microphones before and after the activity. The researcher will video and audio record and take notes during the focus group discussion.
7. The researcher has informed me that if Covid19 positive cases increase for the next few weeks, he will modify the in-person focus group activity. He will divide my group into two. Therefore, there will be two meetings with three participants from each group.
8. The researcher has also informed me that suppose Covid19 breakout in East Timor starts to get worst where there is a casualty in death and strict lockdown. In that case, he will cancel the in-person focus group activity and propose an online focus group conversation through WhatsApp. He will create a WhatsApp group for focus group

- where he will pose questions to participants. I can choose to respond in the following forms: video/voice recording or 250 words of WhatsApp message. I am required to send my responses to group WhatsApp only.
9. The researcher will select some participants in the focus group to engage in several sessions of the individual interviews to deepen the understanding of my experience in teaching and dealing with students' learning at school.
 10. The researcher has informed me that he will contact the selected participants for an individual interview through WhatsApp. For the individual interview, the researcher will send a WhatsApp video/voice recording or message. If I am selected, he will require me to send my response to his questions directly to his WhatsApp in the form of 2 to 3 minutes of WhatsApp video/voice recording or a message of 250 words. He will pose questions to the participants individually.
 11. The researcher has informed me that this study will be explained in terms that I can understand, and I will only participate if I am willing to do so.
 12. The researcher has informed me that participation in this study is voluntary. My decision whether or not to participate will not affect my teaching performance evaluation at school. If I agree to participate, I am also free to refuse and to end the participation at any time. I am not waiving any legal claims and rights because of my participation in this research study.
 13. The researcher has informed me that participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with the school.
 14. The researcher assured me that only his academic advisor, Dr. Michael Duffy, his research assistant, and himself will have access to my information. After the study, my responses will be reported as group results only.

Risks and/or Discomfort:

1. The researcher assured me that the risk of me being hurt or upset in this study is low. Furthermore, he also assured me that the chance of getting Covid19 during in-person focus group is low since he will strictly follow the Covid19 protocols.
2. The researcher has informed me that if the Covid19 has become a threat to my health, he will cancel the in-person focus group and create an online focus group through WhatsApp.
3. If I take part in the study and believe that I have been hurt or upset in any way, I may stop being in the study. The researcher will not tell anyone else the things I tell him such as the impact of the government educational policy and school policies and programs in my role as a teacher and my teaching or anything I tell him about myself, my experience, and my struggle or any other person. But if I say to him that someone here is hurting me, the researcher must report it to the proper authorities.

Benefits:

There will be no direct benefit to me from participating in this study. The anticipated benefit of this study is a better understanding the system of education in East Timor and the role of Jesuit education that have an impact on students' process of learning, future success, inclusion, and accessibility to quality education.

Payment/Reimbursement:

There will be no costs or reimbursement to me as a result of taking part in this study.

Questions:

I have talked to Fr. Martins about this study and have had my questions answered. If I have further questions about the study, I may call him at +670 (744) 93522 (Phone) or +1(857)234 8961 (WhatsApp) or send an e-mail to Dr. Duffy (duffy@usfca.edu). If I have any questions or comments about participation in this study, I should first talk with the researcher. If I do not wish to do this for some reason, I may contact the IRBPHS, which is concerned with the protection of volunteers in research projects. I may reach the IRBPHS office by e-mailing IRBPHS@usfca.edu.

Consent:

I have been given a copy of the "Research Subject's Bill of Rights," and I have been given a copy of this consent form to keep. **PARTICIPATION IN RESEARCH IS VOLUNTARY.** I am free to decline to be in this study or to withdraw from it at any point. My decision as to whether or not to participate in this study will have no influence on my school's teaching evaluation performance. My signature below indicates that I agree to participate in this study.

Name and Signature of Subject's Parent/Guardian Date of Signature

Name and Signature of Person Obtaining Consent Date of Signature

*This subject consent form will be translated into Tétum (the local language).

Sources of templates:

1. IRB Manual – University of San Francisco:
<https://myusf.usfca.edu/sites/default/files/irbManual.doc>
2. Exhibit I: Example of Child Assent Form – Michigan Technological University:
<https://www.mtu.edu/research/integrity/docs/exhibit-i-example-child-assent.doc>

Exhibit 4a: Letter of request to participate in research for lay collaborators (members of board of trustees and former/present members of government officials)

Date:

Dear Lay Collaborators:

Greetings!

First of all, I would like to introduce myself. I am Fr. Plínio Martins, SJ, a doctoral student of the School of Education at the University of San Francisco, CA, USA. I would like to request an hour (60 minutes) of your time to interview you for my study to complete my doctoral dissertation. I am conducting a research project on the Significance of a Jesuit educational institution in the reconstruction of postcolonial and post-conflict East Timor.

The nature and purpose of this study are to evaluate and examine the significance of a Jesuit educational institution in the service to the people of East Timor after independence. The study will explore the role a Jesuit school plays in the reconstruction of postcolonial and post-conflict East Timor by focusing on the discussion of language, national and cultural identity, inclusion and access to quality education, and the promotion of justice.

The interview will be conducted in English for convenience, unless you request for having the interview in Tétum if you are not fluent in English. I will send you the questionnaires prior to the interview. The questions for the interview will be open-ended questions.

Since we are in a Covid19 pandemic, I will conduct only an online interview through zoom. For this reason, I would request your zoom account and send you the interview schedule once you have agreed to participate in this study and sent me your signed consent. You will need to sign two copies of the consent form. You will keep one copy of your signed consent. I will keep another copy for the archives. Please send your signed consent in PDF or Word, or scanned documents. You are allowed to use an electronic signature.

I will also record the zoom interview. If you have not had a zoom account, I would suggest you download the zoom application and sign-up for a free zoom account. Please let me know if you need any assistance or prefer a different interview form, such as using other online interview platforms/applications or in-person interviews.

If you choose an in-person interview, I would like to assure you that we will follow the Covid19 protocols such as observing physical distancing by sitting six feet apart, wearing masks, using face shields, using hand sanitizer, and washing hands. I will provide the face mask and face shield, hand sanitizer, and hand soap. The equipment used for the interview, such as a camera and microphones, will be sanitized before and after the interview. The venue of the interview should be a safe and open space where we feel comfortable to meet. You must use a face mask and wash or sanitize your hands when you arrive and leave the interview venue. During the interview, we will be wearing face shields at all times. I will video and audio record during the interview. I will also send you the interview schedule and venue once you agree to participate in this study and send me your signed consent.

Your participation in this study is voluntary. You have the right to decline your participation or discontinue the process during the interview. You can also withdraw your

permission to use data from the interview within two weeks after the interview, in which case the material will be deleted. I would like to let you know that after transcribing your interview, I will send you the final result of the transcription to verify the information.

Participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Your identity will remain anonymously by changing your name to a pseudonym and disguising your position or identity. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with the school or Jesuit educational institution, or government agencies. The disguised extracts for your interview may be quoted in the dissertation, conference presentation, published articles, and in any academic discussion and writing. Furthermore, the transcript of your interview in which all identifying information has been removed will be retained for two years from the date of the exam board.

I assure you that the risk of you getting hurt or upset is low. If you take part in the study and believe that you have been hurt or upset in any way, you may stop being in the study. I will not tell anyone else about your perspective on the government educational policy and Jesuit educational policies and programs in your role as a member of the board of trustees/present or former government official or anything you tell me about yourself, your experience, and struggle or any other person. Furthermore, the risk of getting infected with Covid19 during the in-person interview is low since I will strictly follow the Covid19 protocols. Again, you are free to choose an online interview through zoom if you are concerned with getting infected.

While there will be no direct benefit to you from participating in this study, the anticipated benefit of this study is a better understanding the system of education in East Timor and the role of Jesuit education that have an impact on students' process of learning, future success, inclusion, and accessibility to quality education. There will be no costs or reimbursement to you as a result of taking part in this study.

Should you have any questions or desire further information, please feel free to contact:

Researcher Academic Supervisor

Fr. Plínio Gusmão Martins, SJ Dr. Michael Duffy

Doctoral student researcher Director of McGrath Institute

School of Education School of Education

University of San Francisco, CA 94117 University of San Francisco, CA 94117

+670(744) 935 – 22 (phone) duffy@usfca.edu

+1(857) 234 – 8961 (WhatsApp)

pgusmaodosreismartin@usfca.edu

If you have any questions or comments about participation in this study, you should first talk with the researcher. If for some reason you do not wish to do this, you may contact the IRBPHS at the University of San Francisco, which is concerned with the protection of volunteers in research projects. You may reach the IRBPHS office by e-mailing IRBPHS@usfca.edu.

Sincerely yours,

Fr. Plínio Gusmão Martins, SJ
Doctoral student researcher

Sources of templates:

1. IRB Manual – University of San Francisco:
<https://myusf.usfca.edu/sites/default/files/irbManual.doc>
2. Exhibit G: Example of Parental Permission Letter – Michigan Technological University: <https://www.mtu.edu/research/integrity/docs/exhibit-g-example-parental-permission-letter.doc>

Exhibit 4b: Subject consent form for lay collaborators (members of the board of trustees and former/present members of government officials)

SUBJECT CONSENT FOR RESEARCH PARTICIPATION

Purpose and background:

Fr. Plínio Martins, SJ, a doctoral student, and Dr. Michael Duffy, Professor, of the School of Education at the University of San Francisco, are doing a study on the significance of a Jesuit educational institution in the reconstruction of postcolonial and post-conflict East Timor. I am being asked to participate because I am a member of the Board of Trustees of the Fundação Companhia de Jesus [Society of Jesus Foundation] in East Timor or a former/present government official of the Ministry of Education, East Timor. The researcher is interested in having an interview with me to evaluate and examine the significance of a Jesuit educational institution in the service to the people of East Timor after independence. The study will explore the role a Jesuit school plays in the reconstruction of postcolonial and post-conflict East Timor by focusing on the discussion of language, national and cultural identity, inclusion and access to quality education, and the promotion of justice.

Procedures if I agree to be in this study, the following will happen:

1. The researcher will have an interview with me in English unless I request to have the interview in Tétum for the reason of language fluency.
2. The researcher will ask several open-ended questions. He will also send the questionnaires prior to the interview.
3. The researcher will only conduct online interviews through zoom since we are in a Covid19 pandemic. Therefore, he will request my zoom account and send me the interview schedule once I agree to participate in this study and send him my signed consent.
4. I will have to sign two copies of the consent form. I will keep one copy of the signed consent, and the researcher will keep the second copy for the archive. I will send my signed consent in PDF or Word, or scanned documents. I am allowed to use an electronic signature.
5. The researcher will record the zoom interview.
6. I will have to download the zoom application and sign-up for a free zoom account if I have not had done so.
7. If I need any assistance or prefer different interview forms or other online interview platforms/applications, I will inform him.
8. If I choose an in-person interview, the researcher will accommodate my preference by observing physical distancing by sitting six feet apart, wearing masks, using face shields, using hand sanitizer, and washing hands.
9. The researcher will provide a face mask and face shield, hand sanitizer, and hand soap. The equipment used for the interview, such as a camera and microphones, will be

- sanitized before and after the interview. The venue of the interview should be a safe and open space where we feel comfortable to meet.
10. The researcher requires me to use a face mask and wash or sanitize my hands when I arrive and leave the interview venue. During the interview, we will be wearing face shields at all times.
 11. The researcher will video and audio record during the interview. He will also send me the interview schedule and venue once I agree to participate in this study and send him my signed consent.
 12. The researcher has informed me that my participation in this study is voluntary. I have the right to decline my participation or discontinue the process during the interview. I can also withdraw my permission to use data from the interview within two weeks after the interview, in which case the material will be deleted. The researcher will send me the final result of my interview transcription to verify.
 13. The researcher has informed me that participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. My identity will remain anonymous by changing my name to a pseudonym and disguising my position or identity. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with the school or Jesuit educational institution, or government agencies. The disguised extracts for my interview may be quoted in the dissertation, conference presentation, published articles, and in any academic discussion and writing. Furthermore, the transcript of my interview in which all identifying information has been removed will be retained for two years from the date of the exam board.

Risks and/or Discomfort:

1. The researcher assured me that the risk of me being hurt or upset in this study is low. Furthermore, he also assured me that the chance of getting Covid19 during the in-person interview is low since he will strictly follow the Covid19 protocols. However, I am free to choose an online interview if I am concerned with getting infected.
2. If I take part in the study and believe that I have been hurt or upset in any way, I may stop being in the study. The researcher will not tell anyone else about my perspective on the government educational policy and Jesuit educational policies and programs in my role as a member of the board of trustees/present or former government official or anything I tell him about myself, my experience, and my struggles or any other person.

Benefits:

There will be no direct benefit to me from participating in this study. The anticipated benefit of this study is a better understanding the system of education in East Timor and the role of Jesuit education that have an impact on students' process of learning, future success, inclusion, and accessibility to quality education.

Payment/Reimbursement:

There will be no costs or reimbursement to me as a result of taking part in this study.

Questions:

I have talked to Fr. Martins about this study and have had my questions answered. If I have further questions about the study, I may call him at +670 (744) 93522 (Phone) or +1(857)234 8961 (WhatsApp) or send an e-mail to Dr. Duffy (duffy@usfca.edu). If I have any questions or comments about participation in this study, I should first talk with the researcher. If I do not wish to do this for some reason, I may contact the IRBPHS, which is concerned with the protection of volunteers in research projects. I may reach the IRBPHS office by e-mailing IRBPHS@usfca.edu.

Consent:

I have been given a copy of the “Research Subject’s Bill of Rights,” and I have been given a copy of this consent form to keep. PARTICIPATION IN RESEARCH IS VOLUNTARY. I am free to decline to be in this study or to withdraw from it at any point. My signature below indicates that I agree to participate in this study.

Name and Signature of Subject’s Parent/Guardian Date of Signature

Name and Signature of Person Obtaining Consent Date of Signature

Sources of templates:

1. IRB Manual – University of San Francisco:
<https://myusf.usfca.edu/sites/default/files/irbManual.doc>
2. Exhibit I: Example of Child Assent Form – Michigan Technological University:
<https://www.mtu.edu/research/integrity/docs/exhibit-i-example-child-assent.doc>

Exhibit 5a: Letter of request to participate in research for leaders of the Jesuit educational institution

Date:

Dear Institutional Leaders:

Greetings!

First of all, I would like to introduce myself. I am Fr. Plínio Martins, SJ, a doctoral student of the School of Education at the University of San Francisco, CA, USA. I would like to request an hour (60 minutes) of your time to interview you for my study for my doctoral dissertation. I am conducting a research project on the Significance of a Jesuit educational institution in the reconstruction of postcolonial and post-conflict East Timor.

The nature and purpose of this study are to evaluate and examine the significance of a Jesuit educational institution in the service to the people of East Timor after independence. The study will explore the role a Jesuit school plays in the reconstruction of postcolonial and post-conflict East Timor by focusing on a discussion of language, national and cultural identity, inclusion and access to quality education, and the promotion of justice.

The interview will be conducted in English for convenience, unless you request for having the interview in Tétum if you are not fluent in English. I will send you the questionnaires prior to the interview. The questions for the interview will be open-ended questions.

Since we are in a Covid19 pandemic, I will conduct only an online interview through zoom. For this reason, I would request your zoom account and send you the interview schedule once you have agreed to participate in this study and sent me your signed consent. You will need to sign two copies of the consent form. You will keep one copy of your signed consent. I will keep another copy for the archives. Please send your signed consent in PDF or Word, or scanned documents. You are allowed to use an electronic signature.

I will also record the zoom interview. If you have not had a zoom account, I would suggest you download the zoom application and sign-up for a free zoom account. Please let me know if you need any assistance or prefer a different interview form, such as using other online interview platforms/applications or in-person interview.

If you choose an in-person interview, I would like to assure you that we will follow the Covid19 protocols such as observing physical distancing by sitting six feet apart, wearing masks, using face shields, using hand sanitizer, and washing hands. I will provide the face mask and face shield, hand sanitizer, and hand soap. The equipment used for the interview, such as a camera and microphones, will be sanitized before and after the

interview. The venue of the interview should be a safe and open space where we feel comfortable to meet. You must use a face mask and wash or sanitize your hands when you arrive and leave the interview venue. During the interview, we will be wearing face shields at all times. I will video and audio record during the interview. I will also send you the interview schedule and venue once you agree to participate in this study and send me your signed consent.

Your participation in this study is voluntary. You have the right to decline your participation or discontinue the process during the interview. You can also withdraw your permission to use data from the interview within two weeks after the interview, in which case the material will be deleted. I would like to let you know that after transcribing your interview, I will send you the final result of the transcription to verify the information.

Participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Your identity will remain anonymously by changing your name to a pseudonym and disguising your position or identity. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with the school or Jesuit educational institution, or government agencies. The disguised extracts for your interview may be quoted in the dissertation, conference presentation, published articles, and in any academic discussion and writing. Furthermore, the transcript of your interview in which all identifying information has been removed will be retained for two years from the date of the exam board.

I assure you that the risk of you getting hurt or upset is low. If you take part in the study and believe that you have been hurt or upset in any way, you may stop being in the study. I will not tell anyone else about your perspective on the government educational policy and Jesuit educational mission, vision, and strategic planning in your role as a leader of an institution or anything you tell me about yourself, your experience and struggle, or any other person. Furthermore, the risk of getting infected with Covid19 during the in-person interview is low since I will strictly follow the Covid19 protocols. Again, you are free to choose an online interview through zoom if you are concerned with getting infected.

While there will be no direct benefit to you from participating in this study, the anticipated benefit of this study is a better understanding the system of education in East Timor and the role of Jesuit education that have an impact on students' process of learning, future success, inclusion, and accessibility to quality education. There will be no costs or reimbursement to you as a result of taking part in this study.

Should you have any questions or desire further information, please feel free to contact:

Researcher Academic Supervisor

Fr. Plínio Gusmão Martins, SJ
Dr. Michael Duffy

Doctoral student researcher
Director of McGrath Institute
School of Education
School of Education
University of San Francisco, CA 94117
University of San Francisco, CA 94117
+670 (744) 935 – 22 (phone)
duffy@usfca.edu
+1(857) 234 – 8961 (WhatsApp)
pgusmaodosreismartin@usfca.edu

If you have any questions or comments about participation in this study, you should first talk with the researcher. If you do not wish to do this for some reason, you may contact the IRBPHS at the University of San Francisco, which is concerned with the protection of volunteers in research projects. You may reach the IRBPHS office by e-mailing IRBPHS@usfca.edu.

Sincerely yours,

Fr. Plínio Gusmão Martins, SJ
Doctoral student researcher

Sources of templates:

1. IRB Manual – University of San Francisco:
<https://myusf.usfca.edu/sites/default/files/irbManual.doc>
2. Exhibit G: Example of Parental Permission Letter – Michigan Technological University: <https://www.mtu.edu/research/integrity/docs/exhibit-g-example-parental-permission-letter.doc>

Exhibit 5b: Subject consent form for leaders of Jesuit educational institution

SUBJECT CONSENT FOR RESEARCH PARTICIPATION

Purpose and background:

Fr. Plínio Martins, SJ, a doctoral student, and Dr. Michael Duffy, Professor, of the School of Education at the University of San Francisco, are doing a study on the significance of a Jesuit educational institution in the reconstruction of postcolonial and post-conflict East Timor. I am being asked to participate because I am one of the Jesuit educational institution leaders in East Timor. The researcher is interested in having an interview with me to evaluate and examine the significance of a Jesuit educational institution in the service to East Timor's people after independence. The study will explore the role a Jesuit school plays in the reconstruction of postcolonial and post-conflict East Timor by focusing on a discussion of language, national and cultural identity, inclusion and access to quality education, and the promotion of justice.

If I agree to be in this study, the following will happen:

1. The researcher will have an interview with me in English unless I request to have the interview in Tétum for the reason of language fluency.
2. The researcher will ask several open-ended questions. He will also send the questionnaires prior to the interview.
3. The researcher will only conduct online interviews through zoom since we are in a Covid19 pandemic. Therefore, he will request my zoom account and send me the interview schedule once I agree to participate in this study and send him my signed consent.
4. I will have to sign two copies of the consent form. I will keep one copy of the signed consent, and the researcher will keep the second copy for the archive. I will send my signed consent in PDF or Word, or scanned documents. I am allowed to use an electronic signature.
5. The researcher will record the zoom interview.
6. I will have to download the zoom application and sign-up for a free zoom account if I have not had done so.
7. I will inform him if I need any assistance or prefer different interview forms or different online interview platforms/applications.
8. If I choose an in-person interview, the researcher will accommodate my preference by observing physical distancing in sitting six feet apart, wearing masks, using face shields, using hand sanitizer, and washing hands.
9. The researcher will provide a face mask and face shield, hand sanitizer, and hand soap. The equipment used for the interview, such as a camera and microphones, will be sanitized before and after the interview. The venue of the interview should be a safe and open space where we feel comfortable to meet.

10. The researcher requires me to use a face mask and wash or sanitize my hands when I arrive and leave the interview venue. During the interview, we will be wearing face shields at all times.
11. The researcher will video and audio record during the interview. He will also send me the interview schedule and venue once I agree to participate in this study and send him my signed consent.
12. The researcher has informed me that my participation in this study is voluntary. I have the right to decline my participation or discontinue the process during the interview. I can also withdraw my permission to use data from the interview within two weeks after the interview, in which case the material will be deleted. The researcher will send me the final result of my interview transcription to verify.
13. The researcher has informed me that participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. My identity will remain anonymous by changing my name to a pseudonym and disguising my position or identity. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with the school or Jesuit educational institution, or government agencies. The disguised extracts for my interview may be quoted in the dissertation, conference presentation, published articles, and in any academic discussion and writing. Furthermore, the transcript of my interview in which all identifying information has been removed will be retained for two years from the date of the exam board.

Risks and/or Discomfort:

1. The researcher assured me that the risk of me being hurt or upset in this study is low. Furthermore, he also assured me that the chance of getting Covid19 during the in-person interview is low since he will strictly follow the Covid19 protocols. However, I am free to choose an online interview if I am concerned with getting infected.
2. If I take part in the study and believe that I have been hurt or upset in any way, I may stop being in the study. The researcher will not tell anyone else about my perspective on the government educational policy and Jesuit educational mission, vision, and strategic planning in my role as an institutional leader or anything I tell him about myself, my experience, and my struggles or any other person.

Benefits:

There will be no direct benefit to me from participating in this study. The anticipated benefit of this study is a better understanding of the impact of the East Timor educational system and the role of Jesuit education on students' process of learning, future success, inclusion, and accessibility to quality education.

Payment/Reimbursement:

There will be no costs or reimbursement to me as a result of taking part in this study.

Questions:

I have talked to Fr. Martins about this study and have had my questions answered. If I have further questions about the study, I may call him at +670 (744) 93522 (Phone) or +1(857)234 8961 (WhatsApp) or send an email to Dr. Duffy (duffy@usfca.edu). If I have any questions or comments about participation in this study, I should first talk with the researcher. If I do not wish to do this for some reason, I may contact the IRBPHS, which is concerned with the protection of volunteers in research projects. I may reach the IRBPHS office by emailing IRBPHS@usfca.edu.

Consent:

I have been given a copy of the "Research Subject's Bill of Rights," and I have been given a copy of this consent form to keep. PARTICIPATION IN RESEARCH IS VOLUNTARY. I am free to decline to be in this study, or to withdraw from it at any point. My decision as to whether or not to participate in this study will have no influence on my school's leadership evaluation performance. My signature below indicates that I agree to participate in this study.

Name and Signature of Subject's Parent/Guardian Date of Signature

Name and Signature of Person Obtaining Consent Date of Signature

Sources of templates:

1. IRB Manual – University of San Francisco:
<https://myusf.usfca.edu/sites/default/files/irbManual.doc>
2. Exhibit I: Example of Child Assent Form – Michigan Technological University:
<https://www.mtu.edu/research/integrity/docs/exhibit-i-example-child-assent.doc>

Exhibit 6a: Letter of request to participate in research for leaders of the Society of Jesus in East Timor Region

Date:

Dear Father superior:

Greetings!

First of all, I would like to introduce myself. I am Fr. Plínio Martins, SJ, a doctoral student of the School of Education at the University of San Francisco, CA, USA. I would like to request an hour (60 minutes) of your time to interview you for my study for my doctoral dissertation. I am conducting a research project on the Significance of a Jesuit educational institution in the reconstruction of postcolonial and post-conflict East Timor.

The nature and purpose of this study are to evaluate and examine the significance of a Jesuit educational institution in the service to the people of East Timor after independence. The study will explore the role a Jesuit school plays in the reconstruction of postcolonial and post-conflict East Timor by focusing on a discussion of language, national and cultural identity, inclusion and access to quality education, and the promotion of justice.

The interview will be conducted in English for convenience, unless you request for having the interview in Tétum if you are not fluent in English. I will send you the questionnaires prior to the interview. The questions for the interview will be open-ended questions.

Since we are in a Covid19 pandemic, I will conduct only online interviews through zoom. For this reason, I would request your zoom account and send you the interview schedule once you have agreed to participate in this study and sent me your signed consent. You will need to sign two copies of the consent form. You will keep one copy of your signed consent. I will keep another copy for the archives. Please send your signed consent in PDF or Word, or scanned documents. You are allowed to use an electronic signature.

I will also record the zoom interview. If you do not have a zoom account, I would suggest you download the zoom application and sign-up for a free zoom account. Please let me know if you need any assistance or prefer a different interview form, such as using other online interview platforms/applications or an in-person interview.

If you choose an in-person interview, I would like to assure you that we will follow the Covid19 protocols such as observing physical distancing by sitting six feet apart, wearing masks, using face shields, using hand sanitizer, and washing hands. I will provide the face mask and face shield, hand sanitizer, and hand soap. The equipment used for the interview, such as a camera and microphones, will be sanitized before and after the interview. The venue of the interview should be a safe and open space where we feel

comfortable to meet. You must use the face mask and wash or sanitize your hands when you arrive and leave the interview venue. During the interview, we will be wearing face shields at all times. I will video and audio record during the interview. I will also send you the interview schedule and venue once you agree to participate in this study and send me your signed consent.

Your participation in this study is voluntary. You have the right to decline your participation or discontinue the process during the interview. You can also withdraw your permission to use data from the interview within two weeks after the interview, in which case the material will be deleted. I would like to let you know that after transcribing your interview, I will send you the final result of the transcription to verify the information.

Participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Your identity will remain anonymously by changing your name to a pseudonym and disguising your position or identity. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with the school or Jesuit educational institution, or government agencies. The disguised extracts for your interview may be quoted in the dissertation, conference presentation, published articles, and in any academic discussion and writing. Furthermore, the transcript of your interview in which all identifying information has been removed will be retained for two years from the date of the exam board.

I assure you that the risk of you getting hurt or upset is low. If you take part in the study and believe that you have been hurt or upset in any way, you may stop being in the study. I will not tell anyone else about your perspective on the government educational policy, and the mission, vision, and strategic planning of the Society of Jesus and Jesuit educational institution in your role as a present or former Major Superior or anything you tell me about yourself, your experience and challenges or any other person. Furthermore, the risk of getting infected with Covid19 during the in-person interview is low since I will strictly follow the Covid19 protocols. Again, you are free to choose an online interview through zoom if you are concerned with getting infected.

While there will be no direct benefit to you from participating in this study, the anticipated benefit of this study is a better understanding the system of education in East Timor and the role of Jesuit education that have an impact on students' process of learning, future success, inclusion, and accessibility to quality education. There will be no costs or reimbursement to you as a result of taking part in this study.

Should you have any questions or desire further information, please feel free to contact:

Researcher Academic Supervisor
Fr. Plínio Gusmão Martins, SJ
Dr. Michael Duffy
Doctoral student researcher
Director of McGrath Institute
School of Education
School of Education

University of San Francisco, CA 94117
University of San Francisco, CA 94117
+670(744) 935 – 22 (Phone)duffy@usfca.edu
+1(857) 234 – 8961 (WhatsApp)
pgusmaodosreismartin@usfca.edu

If you have any questions or comments about participation in this study, you should first talk with the researcher. If for some reason you do not wish to do this, you may contact the IRBPHS at the University of San Francisco, which is concerned with the protection of volunteers in research projects. You may reach the IRBPHS office by e-mailing IRBPHS@usfca.edu.

Sincerely yours,

Fr. Plínio Gusmão Martins, SJ
Doctoral student researcher

Sources of templates:

1. IRB Manual – University of San Francisco:
<https://myusf.usfca.edu/sites/default/files/irbManual.doc>
2. Exhibit G: Example of Parental Permission Letter – Michigan Technological University: <https://www.mtu.edu/research/integrity/docs/exhibit-g-example-parental-permission-letter.doc>

SUBJECT CONSENT FOR RESEARCH PARTICIPATION

Purpose and background:

Fr. Plínio Martins, SJ, a doctoral student, and Dr. Michael Duffy, Professor, of the School of Education at the University of San Francisco, are doing a study on the significance of a Jesuit educational institution in the reconstruction of postcolonial and post-conflict East Timor. I am being asked to participate because I am the present or former major superior of the Independent Region of the Society of Jesus in East Timor (ETR). The researcher is interested in having an interview with me to evaluate and examine the significance of a Jesuit educational institution in the service to the people of East Timor after independence. The study will explore the role a Jesuit school plays in the reconstruction of postcolonial and post-conflict East Timor by focusing on the discussion of language, national and cultural identity, inclusion and access to quality education, and the promotion of justice.

If I agree to be in this study, the following will happen:

1. The researcher will have an interview with me in English unless I request to have the interview in Tétum for the reason of language fluency.
2. The researcher will ask several open-ended questions. He will also send the questionnaires prior to the interview.
3. The researcher will only conduct online interviews through zoom since we are in a Covid19 pandemic. Therefore, he will request my zoom account and send me the interview schedule once I agree to participate in this study and send him my signed consent.
4. I will have to sign two copies of the consent form. I will keep one copy of the signed consent, and the researcher will keep the second copy for the archive. I will send my signed consent in PDF or Word, or scanned documents. I am allowed to use an electronic signature.
5. The researcher will record the zoom interview.
6. I will have to download the zoom application and sign-up for a free zoom account if I have not had done so.
7. If I need any assistance or prefer different interview forms or other online interview platforms/applications, I will inform him.
8. If I choose an in-person interview, the researcher will accommodate my preference by observing physical distancing by sitting six feet apart, wearing masks, using face shields, using hand sanitizer, and washing hands.
9. The researcher will provide a face mask and face shield, hand sanitizer, and hand soap. The equipment used for the interview, such as a camera and microphones, will be sanitized before and after the interview. The venue of the interview should be in a safe and open space where we feel comfortable to meet.

10. The researcher requires me to use a face mask and wash or sanitize my hands when I arrive and leave the interview venue. During the interview, we will be wearing face shields at all times.
11. The researcher will video and audio record during the interview. He will also send me the interview schedule and venue once I agree to participate in this study and send him my signed consent.
12. The researcher has informed me that my participation in this study is voluntary. I have the right to decline my participation or discontinue the process during the interview. I can also withdraw my permission to use data from the interview within two weeks after the interview, in which case the material will be deleted. The researcher will send me the final result of my interview transcription to verify.
13. The researcher has informed me that participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. My identity will remain anonymous by changing my name to a pseudonym and disguising my position or identity. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with the school or Jesuit educational institution, or government agencies. The disguised extracts for my interview may be quoted in the dissertation, conference presentation, published articles, and in any academic discussion and writing. Furthermore, the transcript of my interview in which all identifying information has been removed will be retained for two years from the date of the exam board.

Risks and/or Discomfort:

1. The researcher assured me that the risk of me being hurt or upset in this study is low. Furthermore, he also assured me that the chance of getting Covid19 during the in-person interview is low since he will strictly follow the Covid19 protocols. However, I am free to choose an online interview if I am concerned with getting infected.
2. If I take part in the study and believe that I have been hurt or upset in any way, I may stop being in the study. The researcher will not tell anyone else about my perspective on the government educational policy, and the mission, vision, and strategic planning of the Society of Jesus and Jesuit educational institution in my role as a present or former Major Superior or anything I tell him about myself, my experience and challenges or any other person.

Benefits:

There will be no direct benefit to me from participating in this study. The anticipated benefit of this study is a better understanding the system of education in East Timor educational system and the role of Jesuit education that have an impact on students' process of learning, future success, inclusion, and accessibility to quality education.

Payment/Reimbursement:

There will be no costs or reimbursement to me as a result of taking part in this study.

Questions:

I have talked to Fr. Martins about this study and have had my questions answered. If I have further questions about the study, I may call him at +670 (744) 93522 (Phone) or +1(857)234 8961 (WhatsApp) or send an e-mail to Dr. Duffy (duffy@usfca.edu). If I have any questions or comments about participation in this study, I should first talk with the researcher. If I do not wish to do this for some reason, I may contact the IRBPHS, which is concerned with the protection of volunteers in research projects. I may reach the IRBPHS office by e-mailing IRBPHS@usfca.edu.

Consent:

I have been given a copy of the “Research Subject’s Bill of Rights,” and I have been given a copy of this consent form to keep. **PARTICIPATION IN RESEARCH IS VOLUNTARY.** I am free to decline to be in this study or to withdraw from it at any point. My signature below indicates that I agree to participate in this study.

Name and Signature of Subject’s Parent/Guardian Date of Signature

Name and Signature of Person Obtaining Consent Date of Signature

Sources of templates:

1. IRB Manual – University of San Francisco:
<https://myusf.usfca.edu/sites/default/files/irbManual.doc>
2. Exhibit I: Example of Child Assent Form – Michigan Technological University:
<https://www.mtu.edu/research/integrity/docs/exhibit-i-example-child-assent.doc>

APPENDIX C: RESERCH ASSISTANT AND TRANSCRIBER'S CONFIDENTIALITY AGREEMENT

A) Research assistant confidentiality agreement

Research Assistant Confidentiality Agreement

A. INSTRUCTIONS

Please read through the entirety of this form carefully before signing.

Electronic signatures are valid for this form during Covid19 pandemic. After completing the required fields, please print and sign this form in blue or black ink or sign electronically in PDF document. After this form has been signed by the research assistant, it should be given to the principal investigator of the research study for submission. After receiving the Research Assistant Confidentiality Agreement, the principal investigator should scan and upload the signed form to their IRB.

The research assistant should keep a copy of the Research Assistant Confidentiality Agreement for their records.

This agreement is for research assistants only. If you are a transcriber, please fill out the Transcriber Confidentiality Agreement. If your duties as a research assistant include transcription, you will also need to review, sign, and submit a Transcriber Confidentiality Agreement in addition to the Research Assistant Confidentiality Agreement.

B. CONFIDENTIALITY OF A RESEARCH STUDY:

Confidentiality is the treatment and maintenance of information that an individual has disclosed in a relationship of trust and with the expectation that it will not be divulged to others in ways that are inconsistent with the understanding of the original disclosure (the consent form) without permission. Confidential information relating to human subjects in a research study may include, but is not limited to:

- Name, date of birth, age, sex, address, and contact information;
- Current contact details of family, guardian etc.;
- Medical or educational history and/or records;
- Sexual lifestyle;
- Personal care issues;
- Service records and progress notes;
- Assessments or reports;
- Ethnic or racial origin;
- Political opinions, religious or philosophical beliefs.

As a research assistant you will have access to confidential information pertaining to the research study. Many participants have only revealed information to investigators because principal investigators have assured participants that every effort will be made to maintain confidentiality. That is why it is of the utmost importance to maintain full confidentiality when conducting a research study. Below is a list of expectations you will be required to adhere to as a research assistant. Please carefully review these expectations before signing this form.

C. EXPECTATIONS FOR A RESEARCH ASSISTANT

In order to maintain confidentiality, I agree to:

1. Keep all research information that is shared with me (e.g., flash drives, notes, transcripts, data, etc.) confidential by not discussing or sharing this information verbally or in any format with anyone other than the principal investigator of this study;
2. Ensure the security of research information while it is in my possession. This may include:
 - Keeping all documents and/or data related to the research study on a password protected computer with password protected files;
 - Closing any programs, documents, or data files related to the research study when away from the computer;
 - Keeping any printed documents and/or data related to the research study in a secure location such as a locked filing cabinet;
 - Permanently deleting any digital communication containing documents and/or data related to the research study.
3. Not make copies of documents and/or data related to the research study unless specifically instructed to do so by the principal investigator;
4. Give all research information/data and research participant information/data back to the principal investigator upon completion of my duties as a research assistant;
5. After discussing it with the principal investigator, erase or destroy all research information that cannot be returned to the principal investigator upon completion of my duties as a research assistant.

Name of Research Assistant:

Title of Research Study: The significance of Jesuit educational institution in the reconstruction of postcolonial and post-conflict East Timor

Name of Principal Investigator: Plínio Martins

By signing this form, I acknowledge that I have reviewed, understand, and agree to adhere to the expectations for a research assistant described above. I agree to maintain confidentiality while performing my duties as a research assistant and recognize that failure to comply with these expectations may result in disciplinary action.

Signature of Research Assistant _____ Date _____

Print Name _____

B) Transcriber confidentiality agreement

Transcriber Confidentiality Agreement

A. INSTRUCTIONS

Please read through the entirety of this form carefully before signing.

Electronic signatures are valid for this form during Covid19 pandemic. After completing the required fields, please print and sign this form in blue or black ink or sign electronically in PDF document. After this form has been signed by the transcriber, it should be given to the principal investigator of the research study for submission. After receiving the Transcriber Confidentiality Agreement, the principal investigator should scan the document or upload the signed form to their IRB.

The transcriber should keep a copy of the Transcriber Confidentiality Agreement for their records.

This agreement is for transcribers only. However, if your duties as a research assistant include transcription, you will need to review, sign, and submit the Transcriber Confidentiality Agreement as well as the Research Assistant Confidentiality Agreement.

B. CONFIDENTIALITY OF A RESEARCH STUDY:

Confidentiality is the treatment and maintenance of information that an individual has disclosed in a relationship of trust and with the expectation that it will not be divulged to others in ways that are inconsistent with the understanding of the original disclosure (the consent form) without permission. Confidential information relating to human subjects in a research study may include, but is not limited to:

- Name, date of birth, age, sex, address, and contact information;
- Current contact details of family, guardian, etc.;
- Medical or educational history and/or records;
- Sexual lifestyle;
- Personal care issues;
- Service records and progress notes;
- Assessments or reports;
- Ethnic or racial origin;
- Political opinions, religious or philosophical beliefs.

As a transcriber you will have access to research information (e.g., audio or video recordings, DVDs/CDs, transcripts, data, etc.) that include confidential information. Many participants have only revealed information to investigators because principal investigators have assured participants that every effort will be made to maintain confidentiality. That is why it is of the utmost importance to maintain full confidentiality when conducting your duties as a transcriber during a research study. Below is a list of expectations you will be

required to adhere to as a transcriber. Please carefully review these expectations before signing this form.

C. EXPECTATIONS FOR A TRANSCRIBER

In order to maintain confidentiality, I agree to:

1. Keep all research information that is shared with me (e.g., audio or video recordings, DVDs/CDs, transcripts, data, etc.) confidential by not discussing or sharing this information verbally or in any format with anyone other than the principal investigator of this study;
2. Ensure the security of research information (e.g., audio or video recordings, DVDs/CDs, transcripts, data, etc.) while it is in my possession. This includes:
 - Using closed headphones when transcribing audio taped interviews.
 - Keeping all transcript documents and digitized interviews on a password protected computer with password-protected files;
 - Closing any transcription programs and documents when temporarily away from the computer;
 - Keeping any printed transcripts in a secure location such as a locked file cabinet;
 - Permanently deleting any digital communication containing the data.
3. Not make copies of research information (e.g., audio or video recordings, DVDs/CDs, transcripts, data, etc.) unless specifically instructed to do so by the principal investigator;
4. Give all research information (e.g., audio or video recordings, DVDs/CDs, transcripts, data, etc.) and research participant information, back to the principal investigator upon completion of my duties as a transcriber;
5. After discussing it with the principal investigator, erase or destroy all research information (e.g., audio or video recordings, DVDs/CDs, transcripts, data, etc.) that cannot be returned to the principal investigator upon completion of my duties as a transcriber.

Name of Transcriber: _____.

Title of Research Study: The significance of Jesuit educational institution in the reconstruction of postcolonial and post-conflict East Timor

Name of Principal Investigator: Plínio Martins

By signing this form, I acknowledge that I have reviewed, understand, and agree to adhere to the expectations for a transcriber described above. I agree to maintain confidentiality while performing my duties as a transcriber and recognize that failure to comply with these expectations may result in disciplinary action.

Signature of Transcriber

Print Name

LIST OF TABLES

Table 1

Interview protocol and open-ended interview questions related to research sub-questions

First of all, I would like to thank you for being available for this interview. I would like to assure you that the conversation between us in this interview is confidential. I will not mention your name and the confidential information you share in my writing. Your opinions and views in this interview will be used solely for the purpose of this study. Our conversation will be on evaluating the impact of Jesuit educational institution on the reconstruction of post-conflict East Timor. You can take some time to think to respond to the questions. You can also clarify if some questions are not clear. Please speak slowly. I would like to ask permission to use audio and video recording for this meeting. Do I have your permission? We can begin by you introducing yourself, your background, and your position.

Research questions	Open-ended Interview Questions
<p>1. How does the Jesuit educational institution play a role in challenging or maintaining coloniality through language in a postcolonial and post-conflict East Timor?</p>	<p>For the leadership of the Society of Jesus:</p> <p>1- What are the priorities that the Society of Jesus needs to focus on the mission through education?</p> <p>2- In your view, what has the Jesuit education institution contributed to the reconstruction of post-conflict East Timor in education? What have they not contributed?</p> <p>For Institutional leadership^a:</p> <p>a- What are the challenges of implementing the East Timor educational system's plan and strategies at your institution? (e.g., give some examples)</p> <p>b- How do you reconcile the demand of the government policy on Portuguese as MoI in an educational institution with the lack of mastery of students and teachers in the Portuguese language?</p> <p>c- In your perspective, what can the East Timor government do to improve the current educational system to support quality education?</p> <p>For Jesuit Lay Collaborators:</p> <p>A- How long have you been involved in East Timor education? Do you think the East Timor education system best fits the East Timor context and people? Why?</p> <p>B- What are the impacts of the Portuguese language as a Medium of Instruction</p>

	(MoI) in the East Timor educational system?
2. In what way does the Jesuit educational institution promote national and cultural identity in the context of the new form of the educational system?	<p>For the leadership of the Society of Jesus:</p> <p>3- How do you see the vision and mission of the Society of Jesus implemented in a Jesuit educational institution?</p> <p>4- In your view, what can Jesuit educational institutions contribute to build justice and inclusion in education in East Timor and strengthen national and cultural identity?</p> <p>For Institutional leadership:</p> <p>d- Based on your experience, how important is the Portuguese language and Tétum in the process of teaching and learning at your institution? Do you think the Portuguese language can improve Tétum and support Timorese students' national and cultural identity? Why or why not?</p> <p>For Jesuit Lay Collaborators:</p> <p>C- How does the implementation of the East Timor educational system with the Portuguese language as MoI impact the cultural and national identity of young Timorese?</p> <p>D- Do you think the East Timor educational system promotes justice and inclusion in education based on your experience? Why or why not?</p>
3. How does the Jesuit educational institution build awareness and address the issue of injustice, accessibility and inclusion as the repercussion of East Timor's form of educational system?	<p>For the leadership of the Society of Jesus:</p> <p>5- In what way can the Jesuit educational institution help the East Timor government improve the educational system and quality in East Timor?</p> <p>6- In your opinion, what can the Jesuit institution do to resolve the issues of the medium of instruction, teachers' professional development in language, quality education, and social problems such as injustice and exclusion?</p> <p>For Institutional leadership:</p> <p>e- What are the channels that your institution utilizes to promote the use of Tétum and East Timor culture and awareness of justice and inclusion in your institution?</p> <p>For Jesuit Lay Collaborators:</p>

	E- In your perspective, what has the Jesuit educational institution contributed to the reconstruction of post-conflict East Timor? What have they not done in their contribution? What should they contribute to East Timor education?
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Table 2

Protocol and questionnaires of introduction and getting to know the participants^b

I have introduced myself in the video recording/message on WhatsApp. This time I would like to get to know you by asking you to introduce yourself. The background information and what you are sharing here in your introduction is confidential, which means no one will have access to this information, even school administrators. Please feel free to share who you are, your views, and your experience. This is not an exam or evaluation of your performance. There are no right or wrong answers. Give your answer honestly. Only you can answer these questions, not your parents (for students). You may decline to answer some questions below if you are uncomfortable with the questions. I would like to have your answer in either a 2-to-3-minute video/voice recording or message of a 250 word. Please send your video or message directly to my WhatsApp. DO NOT use the group WhatsApp to send your video or message.

Teachers	Students
1. What is your complete name?	1. What is your complete name?
2. Where are you originally from?	2. Where are you originally from?
3. Tell me more about your family and educational background (parents, siblings, wife/husband, and children).	3. Tell me more about your family (parents and siblings).
4. What language do you speak with your family at home?	4. What language do you speak with your parents and siblings at home?
5. How long have you been teaching at CSIL?	5. How long have you been studying at CSIL?
6. What do you remember fondly in teaching at CSIL?	6. What do you remember fondly in learning at CSIL?
7. What do you perceive as a success in teaching?	7. What do you perceive as a success at school?
8. What are your dreams in the future?	8. What are your dreams in the future?

Table 3

WhatsApp Focus group protocol and open-ended questions related to research sub questions^c

First of all, I would like to thank you for being available for this focus group activity. I would like to assure you that the conversation between us in this WhatsApp focus group is confidential. Your opinions and views in this WhatsApp focus group will be used solely for the purpose of this study. Our conversation will be on evaluating the impact of the Jesuit educational institution on the reconstruction of post-conflict East Timor. I will ask all of you some questions, and each of you will answer the questions in turns. This is not an exam or evaluation of your performance. There are no right or wrong answers. You can take some time to think to respond to the question. You can also clarify if some questions are not clear. I would like to have your answer in either a 2-to-3-minute voice recording or a message of 250 words. Please speak slowly in your voice recording or write in proper sentences in your written responses. I ask you to respect each other's opinions, be honest in your answer, and feel free to share your feelings. I would like to ask your permission to use your audio recording and written responses for our discussion. Do I have your permission? Please listen and read the responses from other participants before you write or record your answers to the questions. (Only you can answer these questions, not your parents (for students)).

Research sub-questions	Open-ended Questions for Focus Group
1. How does Jesuit educational institution play a role in challenging or maintaining coloniality through language in a postcolonial and post-conflict East Timor?	<p>For teachers:</p> <p>A- What language do you speak at home? How many years have you taught in Portuguese?</p> <p>B- Based on your experience, what are the challenges of teaching in Portuguese? If you were to choose the language of instruction, in what language would you prefer to teach? Why or why not?</p> <p>C- In your opinion, what are the advantages and disadvantages of teaching in Portuguese for the future of East Timor? Why or why not?</p> <p>D- How do you deal with your limitations in teaching in a language that is not your first language or mother tongue?</p> <p>For students:</p> <p>1- What language do you speak with your parents at home? Do you think the Portuguese language should be part of your day-to-day conversation? Why or why not?</p>

	<p>2- Based on your experience, what are the challenges of learning in Portuguese? If you were to choose the language of instruction, what language would you prefer to use for learning? Why or why not?</p> <p>3- In your opinion, what are the advantages and disadvantages of learning in Portuguese for the future of East Timor? Why or why not?</p> <p>4- How do you deal with your limitations in learning in a language that is not your first language or mother tongue?</p>
<p>2. In what way does the Jesuit educational institution promote national and cultural identity in the context of the new form of the educational system?</p>	<p>For teachers: E- To what extent do you think the Portuguese language and the current educational system help Timorese maintaining their cultural and national identity? Why or why not?</p> <p>For students: 5- To what extent do you think the Portuguese language and the current educational system help Timorese maintaining their cultural and national identity? Why or why not?</p>
<p>3. How does the Jesuit educational institution build awareness and address the issue of injustice, accessibility and inclusion as the repercussion of East Timor's form of educational system?</p>	<p>For teachers: F- In your opinion, what can the Jesuit institution do to help resolve the issues of the medium of instruction, teachers' professional development in language, quality education, and social problems such as injustice and exclusion?</p> <p>G- In your view, what can the Jesuit educational institution contribute to building justice and inclusion in education in East Timor and strengthen national and cultural identity?</p> <p>For students: 6- In your opinion, what can the Jesuit institution do to help resolve the issues of the medium of instruction, teachers' professional development in language, quality education, and social problems such as injustice and exclusion?</p> <p>7- In your view, what can the Jesuit educational institution contribute to</p>

	building justice and inclusion in education in East Timor and strengthen national and cultural identity?
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Table 4

Protocol and sample of open-ended follow-up questions for individual interviews^d

You have been selected to continue the conversation about your teaching and learning experience after the focus group activity. Your contribution is significant for the improvement of education in East Timor and the Jesuit school. What you are sharing here about your personal experience is confidential. No one will have access to this information, even school administrators. Please feel free to share your views, experience, suggestions, or recommendations. This is not an exam or evaluation of your performance. There are no right or wrong answers. Give your answer honestly. Only you can answer these questions, not your parents (for students). You may decline to answer some questions below if you are uncomfortable with the questions. I would like to have your answer in either a 2-to-3-minute voice recording or message of 250 words. Please send your video or message directly to my WhatsApp. DO NOT use the group WhatsApp to send your video or message.

Teachers	Students
<ol style="list-style-type: none"> 1. What process do you take to prepare your class material to help your students understand the topic (classroom teaching and online teaching)? 2. What language do you use in teaching and explanation of your teaching? Why? 3. How do you deal with students who find it challenging to understand your teaching (in the classroom and online)? 4. How do you direct questions concerning language, identity, culture, justice, and faith? 5. How do you handle students' responses to misconceptions about culture, identity, citizenship, faith, justice, and language? 6. How do you help students understand the issues of culture, identity, citizenship, faith, justice, and language? 	<ol style="list-style-type: none"> 1. How do you prepare your learning material or topic at home? 2. What language do you use to ask questions in the classroom or online? Why? 3. How do you resolve the issue of not understanding the topic in the classroom or online? 4. How would you like your teachers to help you when you do not understand their teaching? 5. How would you like your teacher to help you in helping you to overcome the barriers of language (MoI) in the classroom discussion or online classes? 6. How do you react to the discussion of language, identity, citizenship, faith, and justice?

Note.

^a These questions had also a Tétum version for the person who was not fluent in English.

^b The researcher explained and asked these questions in Tétum (local language).

^c The researcher asked these questions in Tétum to all participants.

^d The researcher explained and asked these questions in Tétum (local language). The researcher also asked some other questions that were not written here since the questions for individual interviews were the follow-up question from the WhatsApp focus group activity.

Table 5

a. Research question one: themes for students WhatsApp focus group

No.	Themes		File	Reference	
1	Advantages of current education system and Portuguese language as MoI	a. Building intellectual capacity	6	7	
		b. Improving communication skills and self-confidence	3	4	
		c. Improving language capacity	3	3	
		d. Improving quality of education	2	2	
2	Challenges in learning in Portuguese language	a. Understanding	6	8	
		b. Grammar and vocabulary	5	8	
3	Language issues in speaking, teaching, and learning	a. Language preference as MoI	1. Tétum	3	3
			2. Mixed	2	2
			3. English	1	2
		b. Language spoken at home	1. Mixed (Portuguese, Tétum, and English)	4	4
			2. Tétum	2	2

		c. Portuguese should be language in daily life	6	6
		d. Portuguese develops Tétum as a language	5	10
		e. Tétum language could be MoI	2	3
		f. Tétum language benefits in learning	2	3
4	Methodology in teaching Portuguese to Timorese students	a. Creating condition for learning	2	2
		b. Translate, simplify, and explain Portuguese terminologies in teaching	2	2
		c. Using Tétum to explain	1	1

b. Research question two: themes for students WhatsApp focus group

No.	Themes		File	Reference
5	Current educational system fosters national and cultural identity	a. Maintaining Portuguese as official language	5	5
		b. No influence in Timorese cultural identity	4	4

c. Research question three: themes for students WhatsApp focus group

No.	Themes		File	Reference
6	Jesuit educational institutions contribute to resolve the educational issue and social issues and strengthen national and cultural identity	a. Justice and Inclusion	6	14
		b. Teachers' training or formation	5	7
		c. Medium of instruction	4	4

Table 6*a. Research question one: themes for teachers WhatsApp focus group*

No.	Themes		File	Reference	
1	Advantages in Teaching in Portuguese	a. Facilitate students to get into National University and to study and work abroad	4	6	
		b. Understanding the subject material	4	4	
2	Challenges in teaching and learning language (MoI) at school	a. Grammar and vocabulary	4	9	
		b. Understanding	3	10	
		c. Excessive number of students in class	3	3	
		d. Teaching and learning in Tétum	2	6	
		e. Speaking	2	2	
3	Language issues in speaking, learning, and teaching	a. Language preference in teaching and learning	1. Mixed 2. Tétum	4 2	4 2
		b. Language spoken at home	1. Mixed languages (Tétum and mother-tongue) 2. Tétum	3 3	3 3
		c. The importance of developing Portuguese and Tétum in teaching and learning		2	4
		d. Students' interest in learning in Portuguese as MoI	1. English 2. Three languages (Portuguese, English, and Tétum)	2 2	3 3
			3. Portuguese	1	2
			4. Tétum	1	1
4	Methods to facilitate learning in Portuguese	a. Using Tétum to explain	3	4	
		b. Creating condition in	3	3	

learning			
c. Translate, simplify, and explain Portuguese terminologies in teaching		2	3

b. Research question two: themes for teachers WhatsApp focus group

No.	Themes	File	Reference
5	Current educational system fosters national and cultural identity, and national language.	6	16

c. Research question three: themes for teachers WhatsApp focus group

No.	Themes	File	Reference
6	Jesuit institutions can contribute to resolve educational and social issues	a. Providing or supporting teachers' training or formation	15
		b. Building justice and inclusion	9
		c. Fair treatment to teachers and students	2
		d. Promoting Ignatian Pedagogy Paradigm	2

Table 7

a. Research question one: themes for students individual interview

No.	Themes	File	Reference
1	Language in speaking teaching, and learning	4	8

	students understand the topic and teachers' explanation			
b.	Portuguese language as language of instruction is important for students' understanding		4	4
c.	Portuguese language can impact the increase of intellectual capacity and quality education		4	4
d.	Language commonly used to answer schoolwork or exams	1. Mixed (Tétum and Portuguese) 2. Portuguese	3 1	3 1
e.	Language frequently used in the classroom	1. Tétum 2. Portuguese	3 1	9 3
f.	Language that Jesuit students dominate	1. Tétum 2. Three languages (Tétum, Portuguese, and English)	3 1	3 1

b. Research question three: themes for students individual interview

No.	Themes	File	Reference
2	East Timor education promotes justice and inclusion	4	4

Table 8*a. Research question one: themes for teachers individual interview*

No.	Themes		File	Reference	
1	Language in speaking, learning, and teaching	a. The language students use to answer schoolwork and exams	1. Tétum 2. Portuguese	2 1	2 1
		b. The language that Jesuit students dominate is Tétum		2	2
		c. Language frequently used in teaching and explanation	1. Mixed (Tétum and Portuguese)	1	1
			2. Portuguese 3. Tétum	1 1	1 1
2	Mastery of the language of instruction helps students to understand the lesson and express ideas		3	10	
3	Portuguese language helps increase intellectual capacity and quality education		3	3	

b. Research question three: themes for teachers individual interview

No.	Themes	File	Reference
4	East Timor education promotes justice and inclusion	3	4

Table 9*a. Research question one: themes for institutional leaders interview*

No.	Themes	File	Reference
1	Portuguese language improves or develops Tétum	2	8
2	Challenges in implementing East Timor education system in Jesuit institution	a. Lack of Portuguese language proficiency	4
		b. Teachers' generational issues	3
		c. Lack of political will from the government in terms of implementation of Portuguese language	2
		d. Portuguese language is taught only as grammar and rules	1
		e. Constant changes on educational policy when political power changes	1
3	Jesuit institutions help teachers and students in Portuguese language through language training	1	2

b. Research question two: themes for institutional leaders interview

No.	Themes	File	Reference
4	Portuguese language as part of national identity, but not cultural identity and tradition	2	6

c. Research question three: themes for institutional leaders interview

No.	Themes	File	Reference
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5	Jesuit institutions promote Tétum, East Timor culture, and awareness of justice and inclusion	a. Promoting gender equality and equal access to education	2	5
		b. Promoting East Timor culture through traditional stories and mother tongues	2	2
		c. Promoting Tétum as National Language in the work of Exhibition of Learning	2	2

Table 10

a. Research question one: themes for members of the board of trustee and former government officials interview

No.	Themes	File	Reference
1	Portuguese language as Medium of Instruction (MoI) has little impact on East Timor education	4	6
2	East Timor educational system must address the needs and the context of the Timorese people	3	14
3	East Timor still faces big challenges in its educational system	1	5

b. Research question two: themes for members of the board of trustee and former government officials interview

No.	Themes	File	Reference
4	East Timor educational system struggles to promote justice and inclusion	4	16
5	Portuguese language might have impact on national identity of young Timorese, but not cultural identity	4	13

c. Research question three: themes for members of the board of trustee and former government officials interview

No.	Themes	File	Reference	
6	Jesuit educational institutions contribute to rebuilding of post-conflict East Timor	a. Offering quality formation/education to Timorese through Jesuit schools	2	5
		b. Forming human characters and values	2	3

Table 11

a. Research question one: themes for Jesuit superiors interview

No.	Themes	File	Reference
1	The mission of education of the Society of Jesus prioritizes to serve students from rural areas, formation of	2	7

character and spirituality, and healing				
2	The contribution of Jesuit education to the reconstruction of post-conflict East Timor	a. Promoting justice and inclusion	2	4
		b. Promoting national and cultural identity	1	3
		c. Offering formation of the whole person	1	2
		d. Committing to the real needs of the country	1	1

b. Research question two: themes for Jesuit superiors interview

No.	Themes	File	Reference
3	Jesuit institutions follow the mission and vision of the Society of Jesus that emphasize faith that does justice, <i>cura personalis</i> , service to others, and promotion of justice and inclusion.	2	3

c. Research question three: themes for Jesuit superiors interview

No.	Themes	File	Reference	
4	Jesuit education builds awareness and address the issue of injustice, accessibility, and inclusion	a. Becoming the center of discussion of social issues	1	1
		b. Doing by example	1	1

LIST OF FIGURES

Figure 1

The Universal Apostolic Preferences (UAPs) (Mesa, 2019)

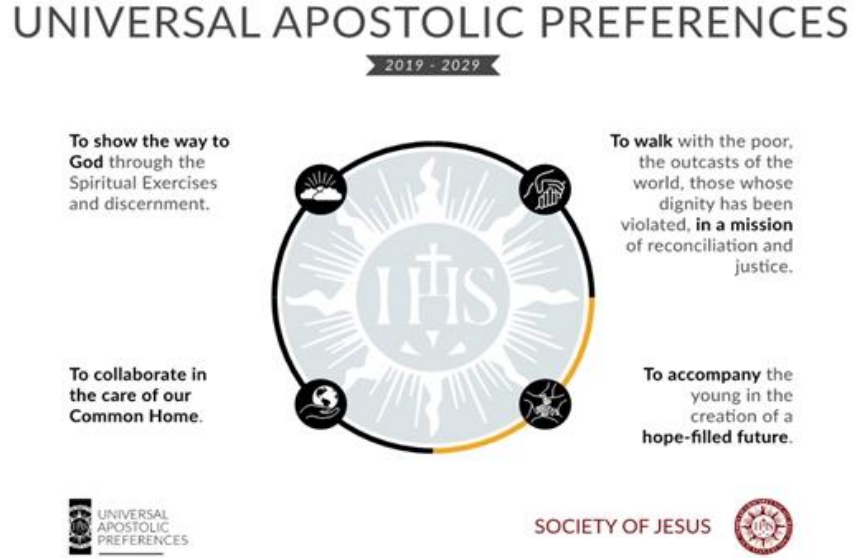


Figure 2

The Structure of the School System (NESP, 2011, p. 15)

DISTRICT	TOTAL BY DISTRICT	SCHOOLS									
		PRE-SCHOOL		BASIC SCHOOLS				SECONDARY GENERAL		SECONDARY TECHNICAL	
		Public	Private	CLUSTER CENTRES		FILIAL SCHOOLS		Public	Private	Public	Private
				Public	Private	Public	Private				
Alieu	95	10	1	11	4	62	1	1	2	2	0
Ainaro	98	4	2	17	3	64	3	2	2	1	0
Baucau	198	1	4	17	5	116	44	8	1	1	1
Bobonaro	165	8	1	23	3	123	1	3	2	1	0
Covalima	123	19	0	20	6	68	5	3	1	1	0
Dili	147	14	12	14	8	59	17	11	10	2	0
Ermera	143	6	0	22	1	104	4	2	2	2	0
Lautem	100	7	0	15	2	70	3	2	0	1	0
Liquica	91	1	19	7	1	54	6	1	1	1	0
Manatuto	86	8	1	16	2	50	4	2	2	1	0
Manufahi	103	5	5	13	3	65	5	3	2	2	0
Oecusse	76	3	1	9	2	50	6	2	1	2	0
Viqueque	130	3	7	18	3	85	4	4	3	3	0
TOTAL	1554	89	53	202	43	970	103	44	29	20	1
		142		245		1073		73		21	
		1554									
		1318									
		94									

Figure 3

Growth of the Education System (NESP, 2011, p. 16)

Statistic	Cycles 1 and 2 Basic Education						Cycle 3 Basic Education				Secondary Education			
	04/05	05/06	06/07	07/08	08/09	2010	06/07	07/08	08/09	2010	06/07	07/08	08/09	2010
Schools	848	841	925	986	1027	1073	150	153	227	245	69	73	94	94
Enrolment	147207	164687	191998	206651	218720	230562	39186	51381	60630	60897	25730	28292	33267	41106
Teachers	5211	5314	5416	5417	7358	7576	1841	1870	2307	2411	1197	1232	1605	2071
S/T ratio	28	31	35	38	29	30	21	22	23	26	21	23	21	20
GER	0.93	0.99	1.11	1.14	1.16	1.28	0.54	0.66	0.8	0.79	0.39	0.41	0.47	0.57
NER	0.67	0.71	0.76	0.80	0.85	0.93	0.2	0.26	0.31	0.3	0.13	0.14	0.16	0.19

S/T = Student-to-teacher

Figure 4

Advantages of the Current Educational System (Tables 5a and 6a)

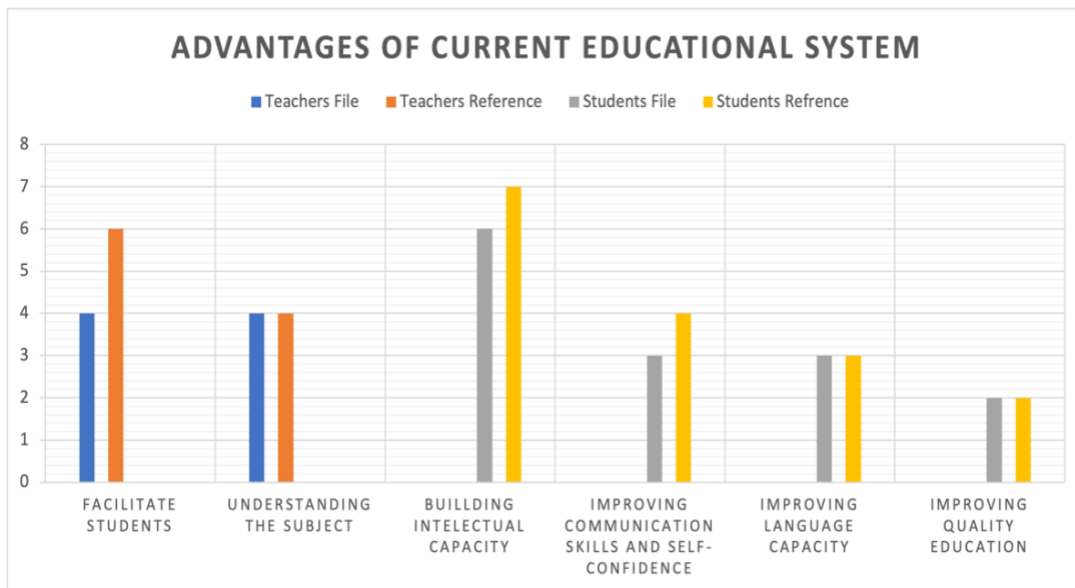
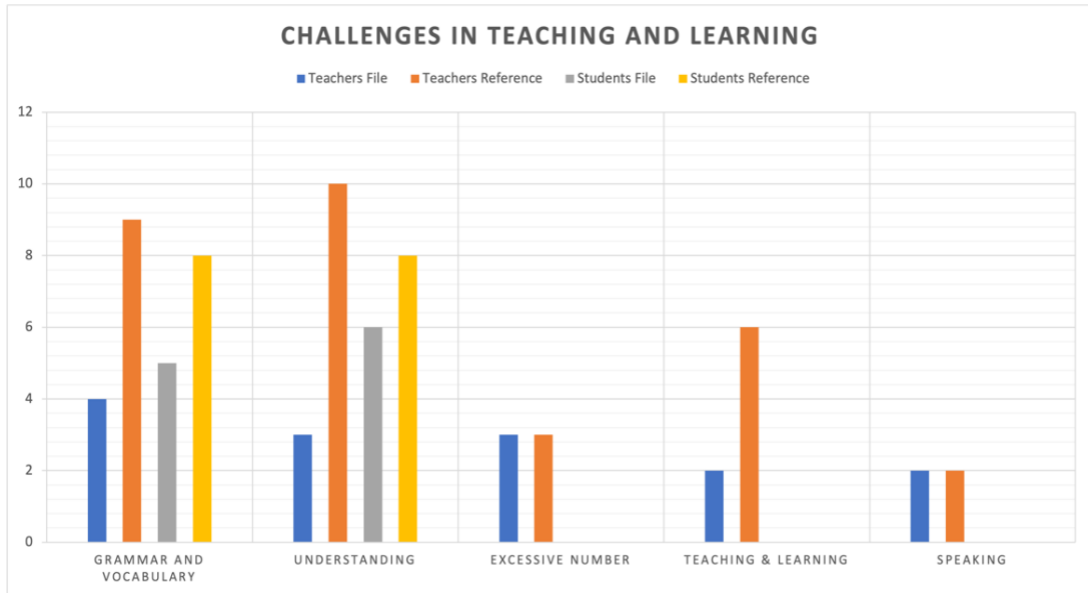


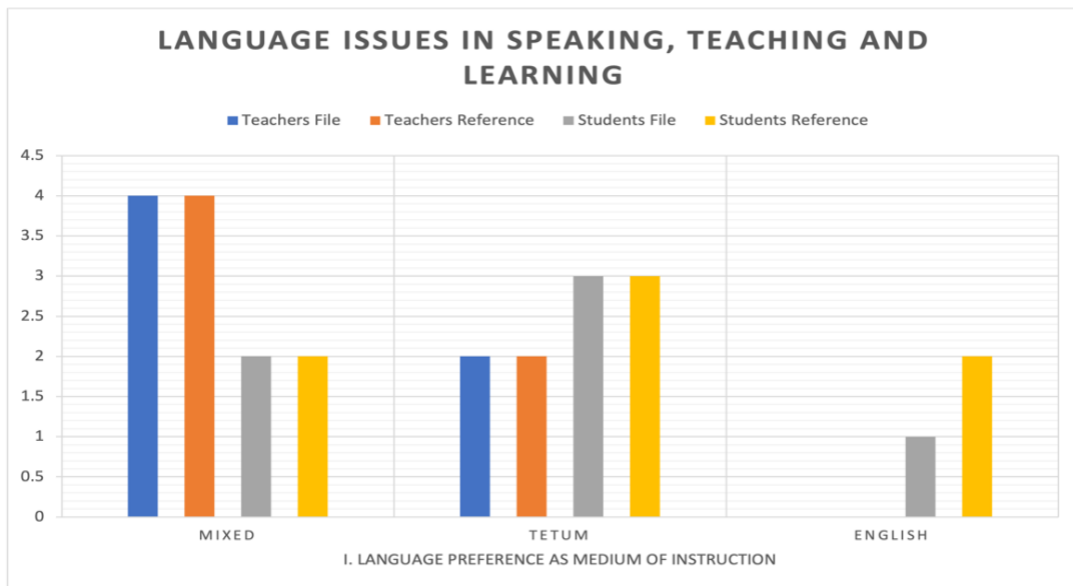
Figure 5

Challenges in Teaching and Learning (Tables 5a and 6a)

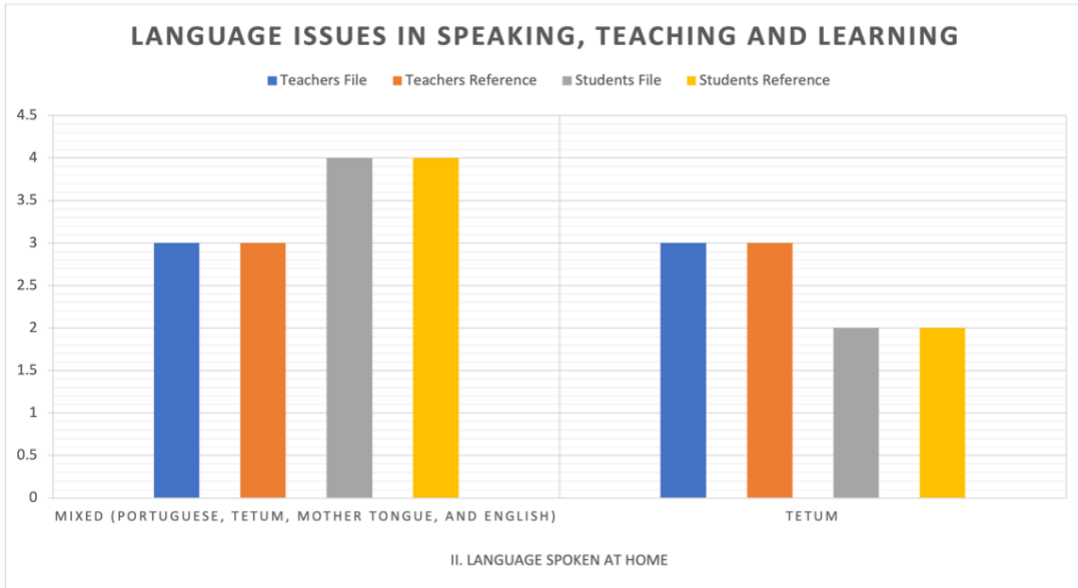


Figures 6

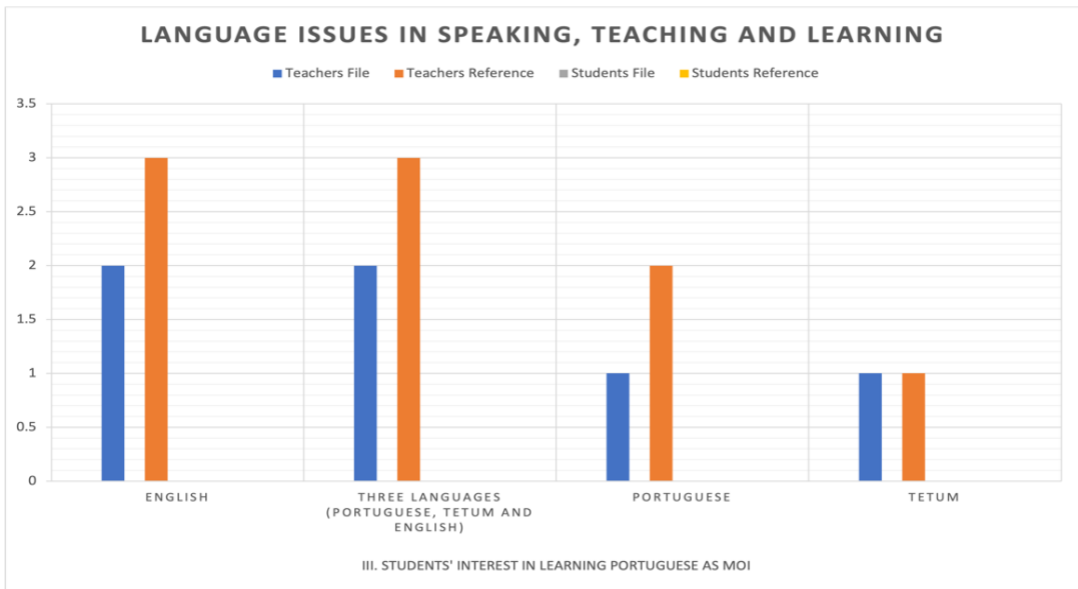
a. Language Preference as Medium of Instruction (MoI) (Tables 5a and 6a)



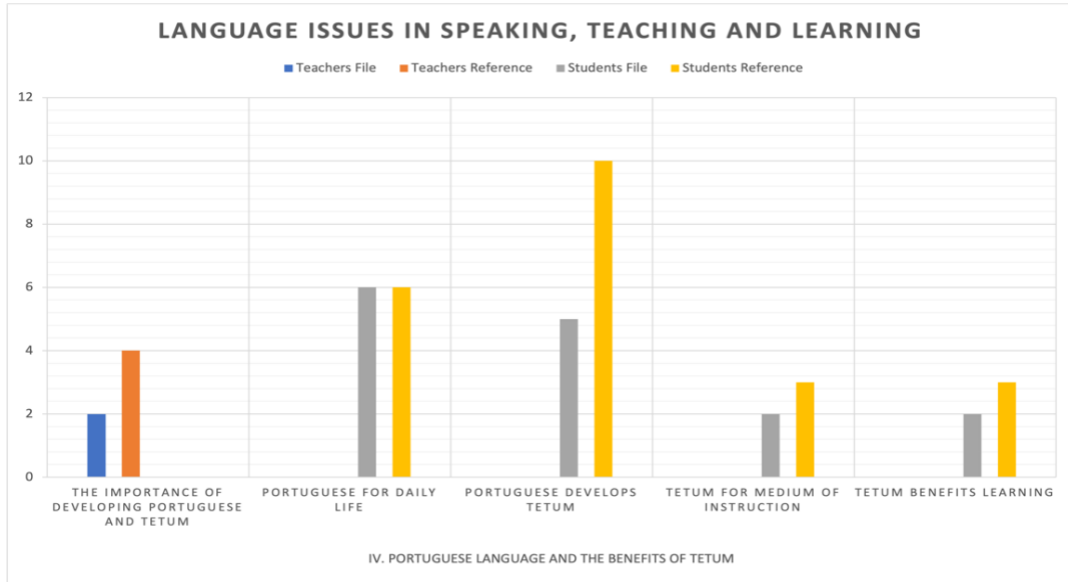
b. Language Spoken at Home (Tables 5a and 6a)



c. Students' Interest in Learning Portuguese as Medium of Instruction (Tables 5a and 6a)

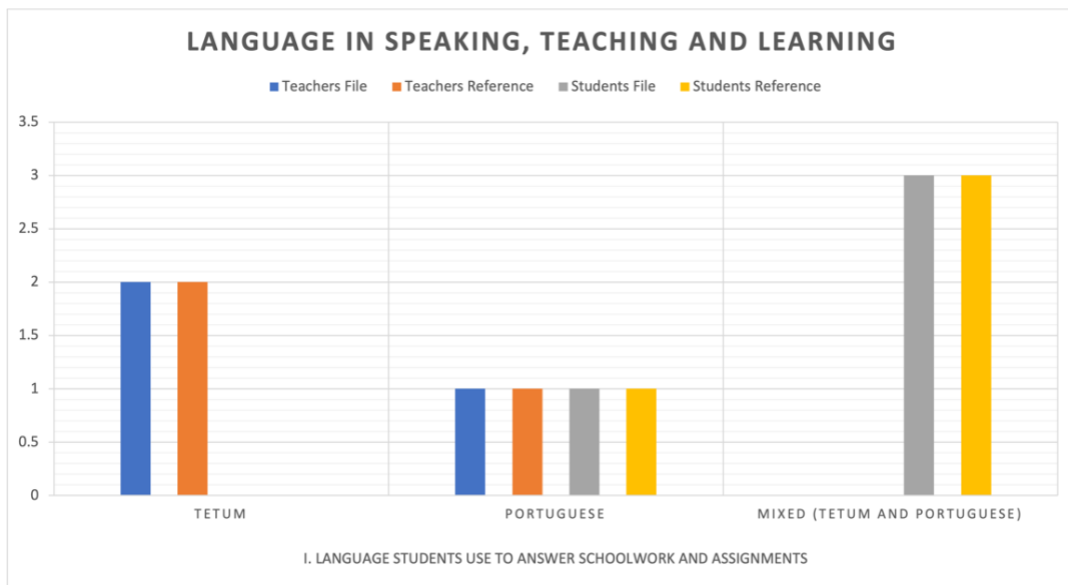


d. Portuguese Language and the Benefits of Tetum Language (Tables 5a and 6a)

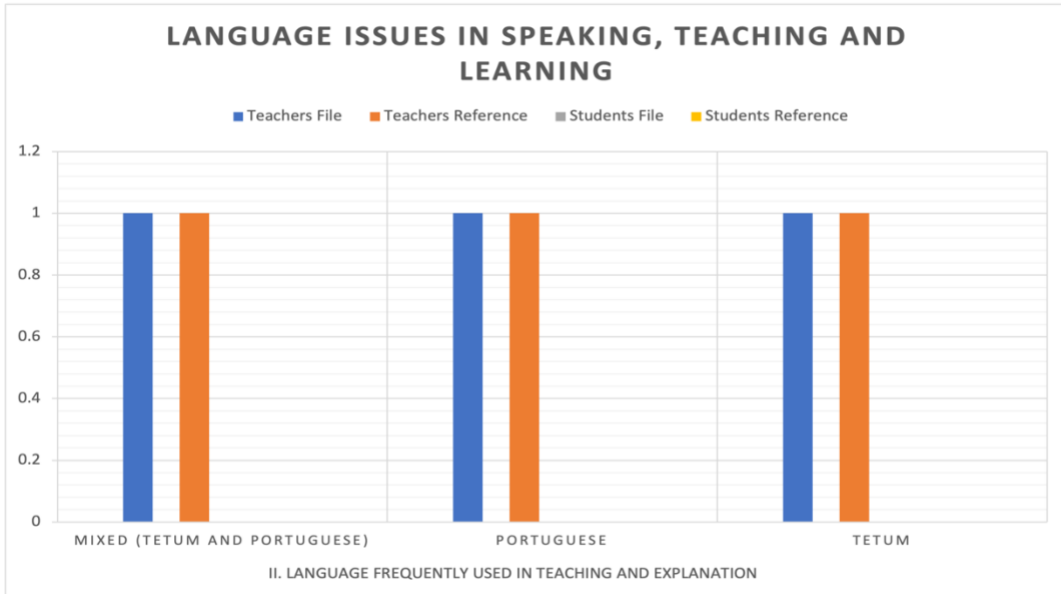


Figures 7

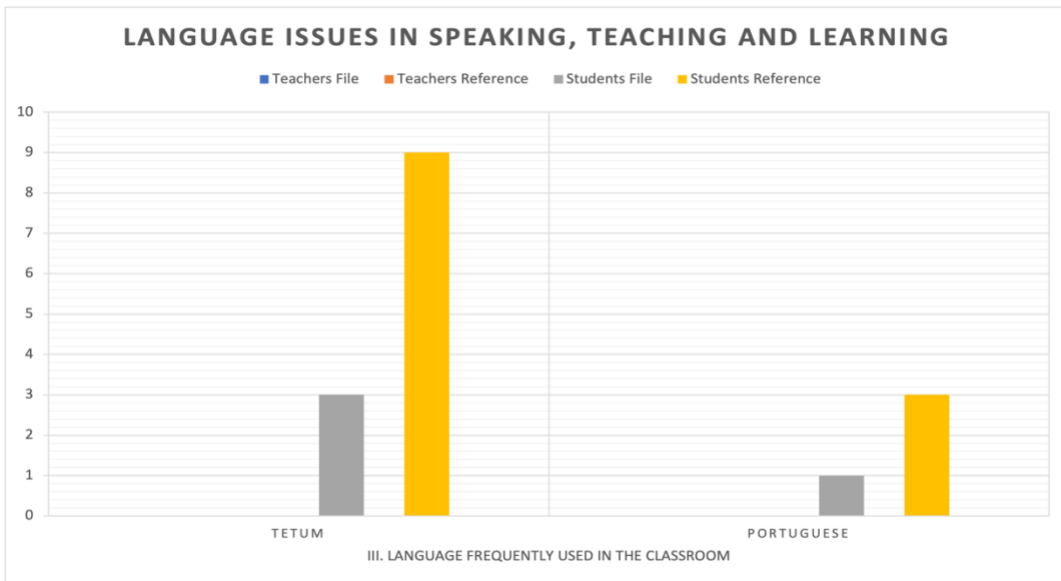
a. Language Students Use to Answer Schoolwork and Assignments (Tables 7a and 8a)



b. Language Frequently Used in Teaching and Explanation (Tables 7a and 8a)



c. Language Frequently Used in the Classroom (Tables 7a and 8a)



d. Language Jesuit Students Dominate (Tables 7a and 8a)

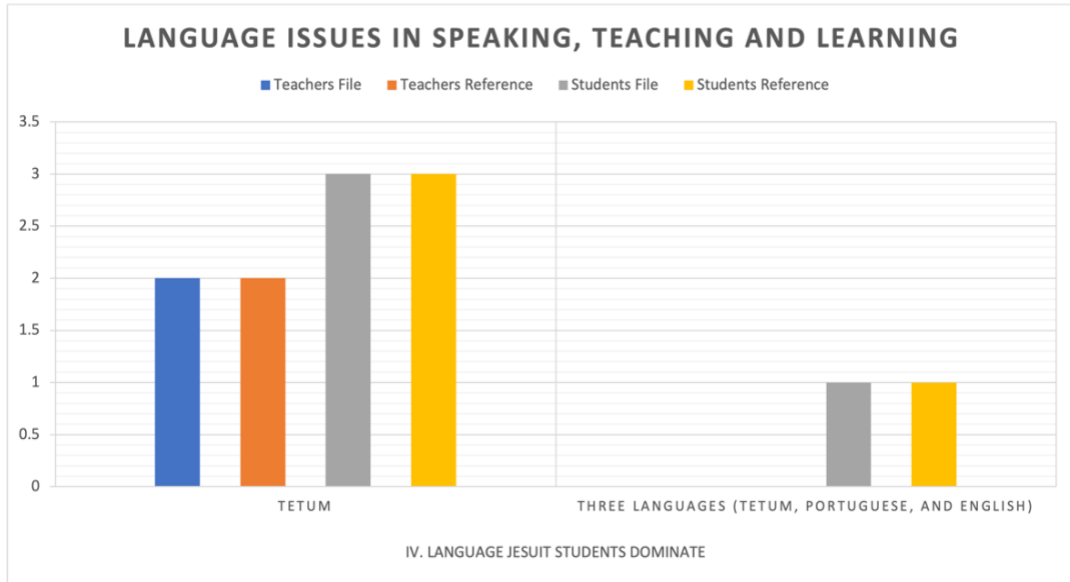


Figure 8

Methodology to Facilitate Learning in Portuguese (Tables 5a and 6a)

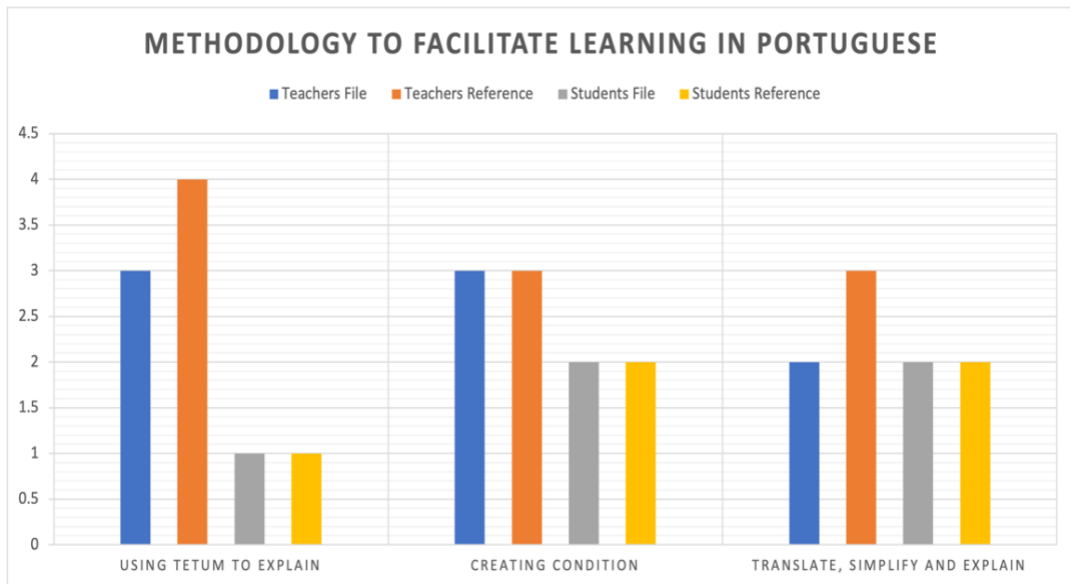


Figure 9

The Role of Present Educational System in Development of Cultural and National Identity and Language (Tables 5b and 6b)

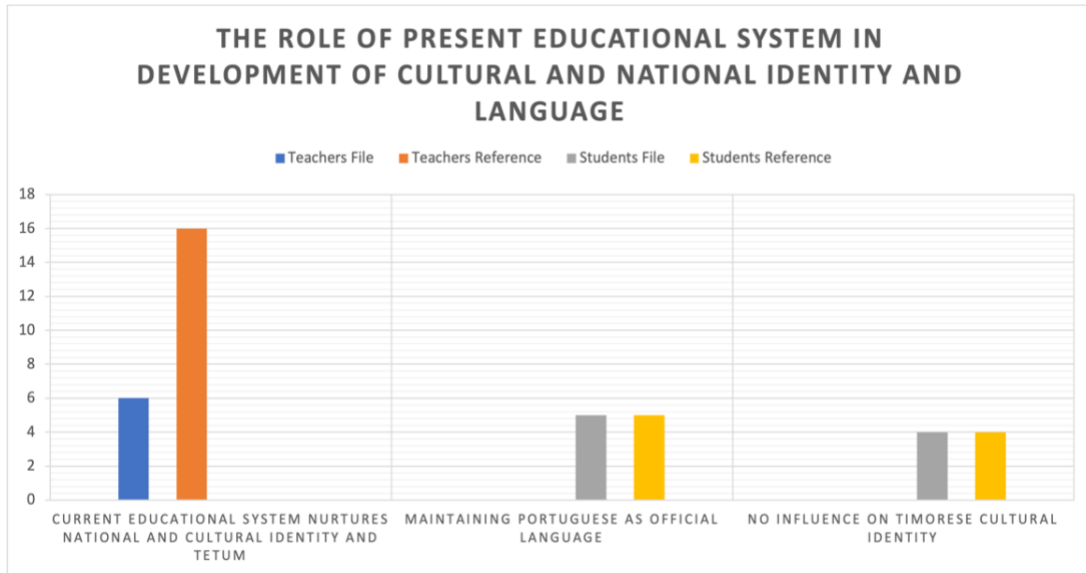


Figure 10

Jesuit Educational Institutions Contribution to Resolve Educational and Social Issues (Tables 5c and 6c)

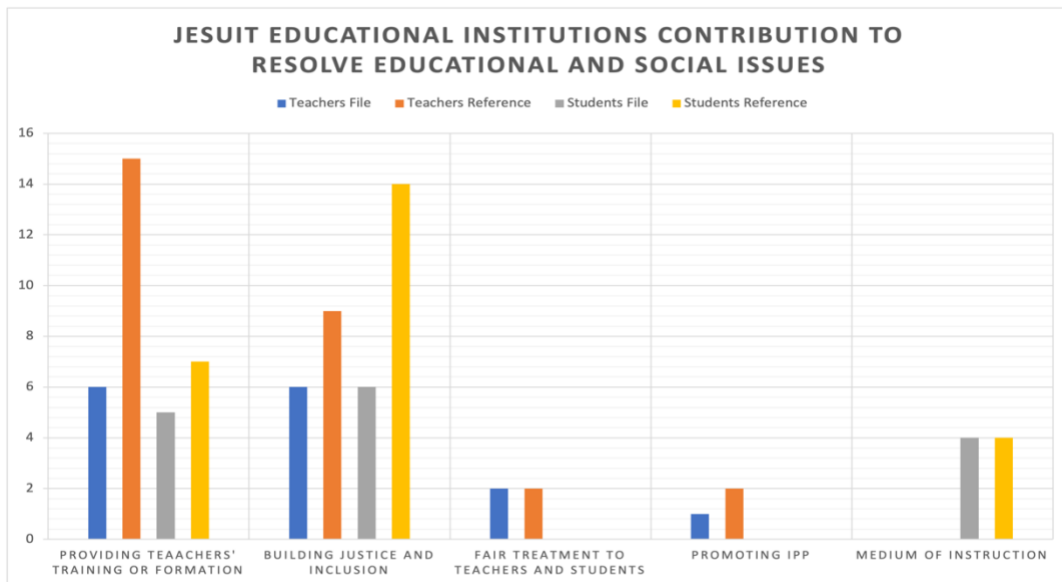


Figure 11

The Importance of Mastery of the Language and Development of Intellectual Capacity and Quality Education (Tables 7a and 8a)

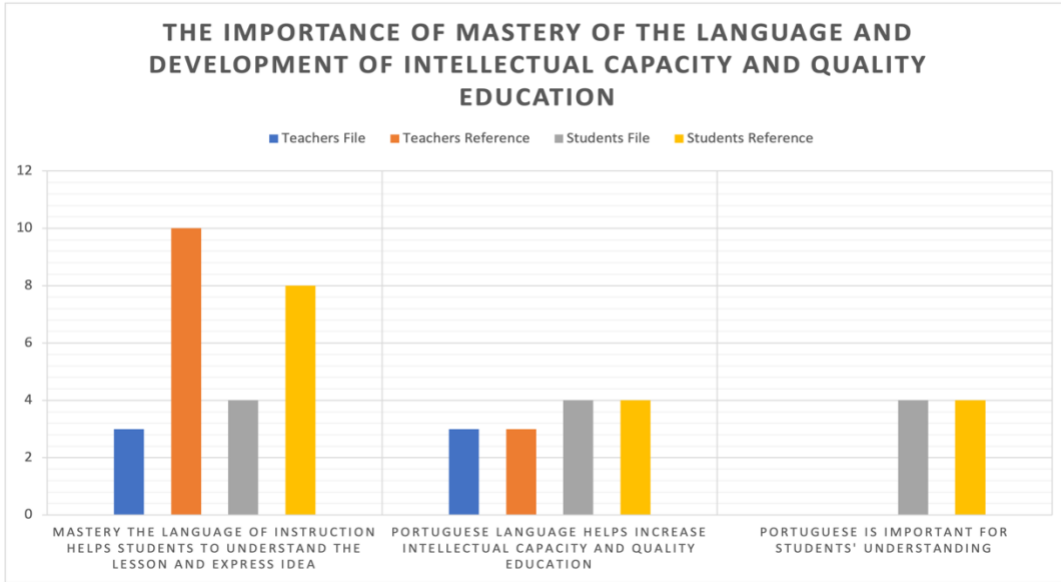


Figure 12

East Timor Education Promotes Justice and Inclusion and Struggles with Educational and Social Issues (Tables 7c and 8c)

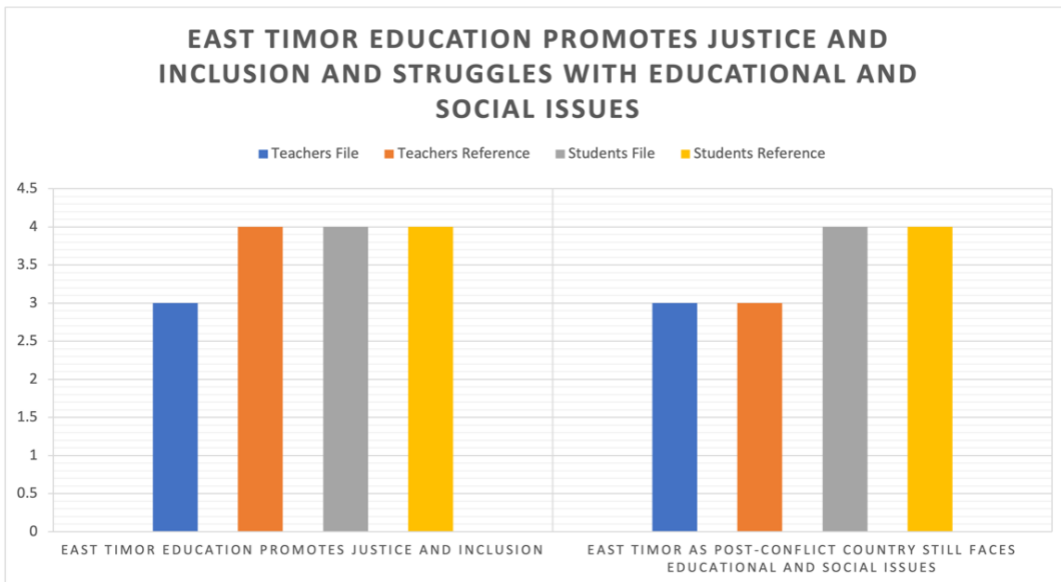
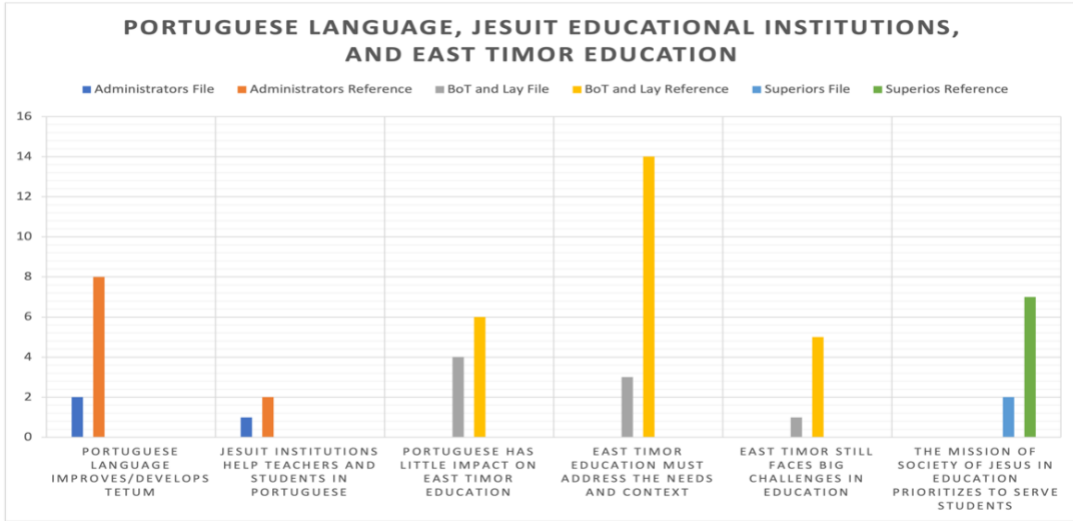


Figure 13

Portuguese Language, Jesuit Educational Institutions, and East Timor Education (Tables 9a, 10a, and 11a)



Note. BoT and Lay means members of the Board of Trustee and Lay Collaborators

Figure 14

Challenges in Implementing East Timor Education in Jesuit Institutions (Table 9a)

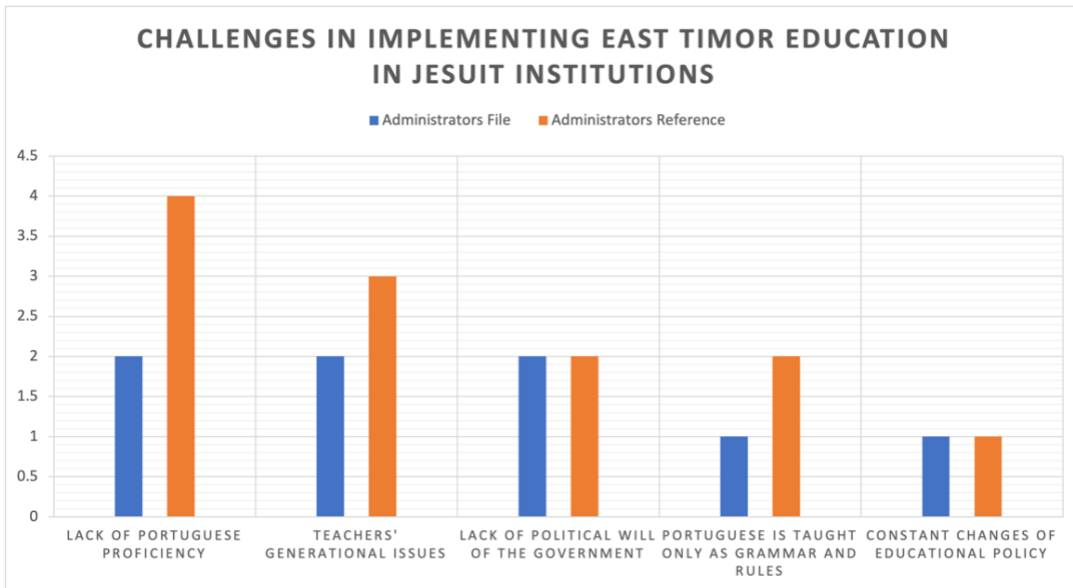
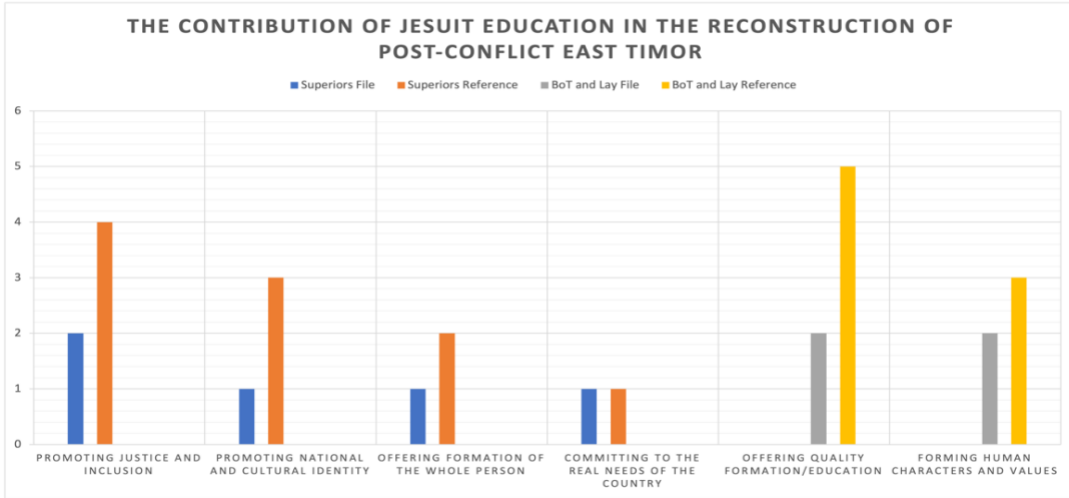


Figure 15

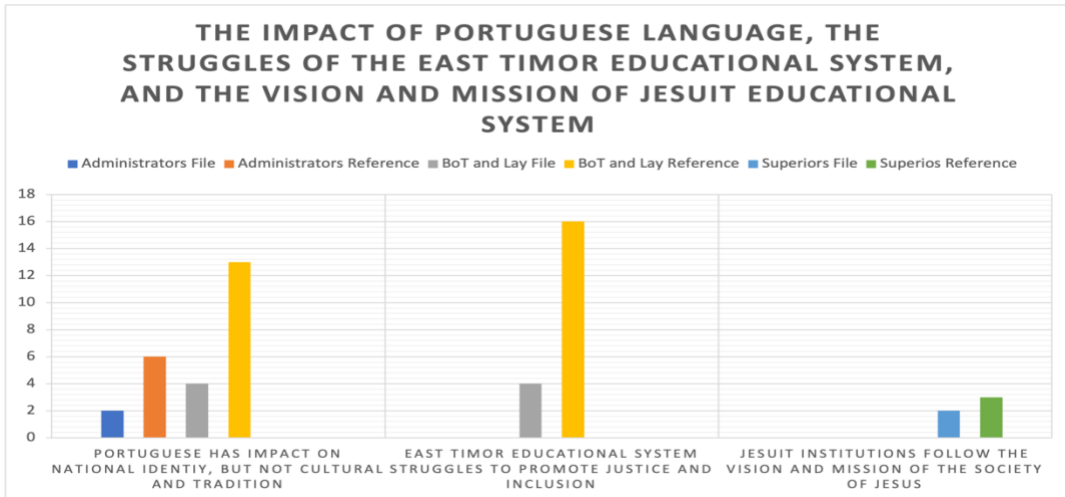
The Contribution of Jesuit Education in the Reconstruction of Post-Conflict East Timor (Tables 10c and 11a)



Note. BoT and Lay means members of the Board of Trustee and Lay Collaborators

Figure 16

The Impact of Portuguese Language, the Struggles of the East Timor Educational System, and the Vision and Mission of Jesuit Educational System (Tables 9b, 10b, and 11b)



Note. BoT and Lay means members of the Board of Trustee and Lay Collaborators

Figure 17

Jesuit Education Promotes Tétum, Culture, Justice and Inclusion, and Access to Education

(Tables 9c and 11c)

