

CHAPTER I

INTRODUCTION

This chapter presents two sections, one of which is the rationale for conducting this study, including its importance for Timor-Leste; the other presents the purpose of the research and a conceptual map briefly analysing the study's findings.

A. Rationale: Identifying an area for research

The education sector of Timor-Leste was severely damaged in 1999 following the country's vote for independence from Indonesia. The country is currently defining an education system relevant to its needs as part of the country's developmental progress. The National Policy for Education and Culture was approved in 2006 by Timor-Leste's parliament. The Basic Law for Education was approved and enacted in 2008. Some studies have been conducted and educational reports produced regarding education, including the development of definitive curricula at all levels of education following the system provided by the Basic Law for Education. A Primary School curriculum was developed and approved by the Ministerial Council in 2005. The development of curricula for other levels of schooling is in progress.

As defining and refining its education system is considered one of the most important parts of Timor-Leste's development process, identifying the purposes of education was deemed relevant and important at this stage. To obtain a deeper understanding of the purposes of education relevant to the needs of the country it was considered relevant in this study to explore the views and perceptions of the education stakeholders, as well as those expressed in official documents, about education and education-related issues.

1. Developments in education before the present

Timor-Leste is the newest country in this third millennium after Christ. It is a small, post-conflict country with a population of about 924,000 (Census RDTL, 2003) living in a land

area of 14,610 square kilometres (UNDAF, 2002).

The education sector in Timor-Leste has a long history. It has been through a process of development that can be divided into three periods. Education prior to 1975 was under the Portuguese, including the period of control by the Frente Revolucionário de Timor-Leste Independence (Fretilin) during 1974-1975. From 1976 to 1999, the Indonesian system was in place. From 1999 up to now, the government of Timor-Leste has been trying to establish its own education system by combining the Portuguese and Indonesian systems. Both secular and religiously-based education systems flowed into this tiny country with the Portuguese colonial system and the Catholic Mission. Both continue to play a very important role in the sector.

The education sector was rendered inoperable following the East Timorese people's vote for national independence in 1999. Most teachers and education managers fled to their homeland in Indonesia, leaving a curricular and policy vacuum and a lack of governance structures, including human and financial resources, infrastructure and institutional capacity. Following the transition from United Nations Transitional Administration in East Timor (UNTAET) control to East Timor Transitional Administration (ETTA) control, the country's first national administration had to confront various barriers, constraints and obstacles to national development.

2. Current developments in education

Timor-Leste is a small country recovering from the consequences of recent conflict. On 20 May 2002 Timor-Leste (2003: vii) became the first new nation in this new millennium after 450 years of Portuguese colonisation and 25 years of Indonesian occupation. The country suffered fundamental economic and social convulsions after the majority of the population voted for independence in the referendum of August 1999. As a result, much of the population was forced to leave their homes and flee to the hills. Almost half fled to Indonesian West Timor. Most infrastructures was destroyed, including that of the education sector.

When people returned from the hills and refugee camps, reconstruction was initiated with the support of United Nations. During that time, the first Prime Minister of Timor-Leste (2002-2006), Mari Alkatiri, stated,

We have no money at all. The human factor is the only thing we have to achieve development. This means that we must focus on developing the mind first. I reject depending completely on oil and gas in development.
(Alkatiri, 2002:1, cited in Hill, Ch.5)

It is obvious that the Prime Minister was acutely aware of the need to develop the nation's human resources, revealing a belief that a simple reliance on resource extraction of oil and gas would not guarantee a better future if educated and qualified people could not manage and lead the country.

The government has accepted the main recommendation made by international agencies that better education is central to poverty reduction and national development. Timor-Leste has a high percentage of illiteracy and overall a low level of education. Apart from the education deficit, the poverty line of the country has improved to US\$0.88 per person per day (Timor-Leste 2008:3) compared to 'More than two-in-five (41%) of its population live in poverty which is defined to be less than US\$ 0.55 per person per day in September 2001' (World Bank, 2005:121). At this stage, the decision has been made that central to the development of the country is the reduction of poverty. Flowing from this, the education sector has been identified as the first priority for the development of the country. Seventy percent of Timor-Leste's population also put education as their first priority for development (NDP, 2002:143).

Article 59 of Timor-Leste's Constitution states that every citizen has a right to education, equal opportunities and access to the highest level of education. (Constitution RDTL, 2002:28). This is reiterated in the country's 2020 vision for education:

We want to be educated and be productive people. We want education for every citizen, including the poor people, disabled people, old people and women, to ensure that all can read and write and are capable of developing our country.

(Timor-Leste, 2002:6)

The government has emphasised both formal and non-formal education with clear objectives laid down in the 2002-2007 National Development Plan. The Goals of the National Development Plan (NDP) are to improve the educational status of the people; to contribute to the improvement of the economic, social and cultural well-being of individuals, families and communities in Timor-Leste; and to promote gender equity and empower women in Timor-Leste. These goals are strategised into eight key programme areas for the Ministry of Education and Culture (MEC) formulated in the National Development Plan and translated into the National Education and Culture Policy 2006-2010 (NECP) with objectives to (1) expand access to education and improve the internal efficiency of the school system; (2) improve the quality of education; (3) create management capacity and improve service operation; (4) promote non-formal education and adult literacy; (5) promote the culture and arts of Timor-Leste; (6) reintroduce physical education in the school curriculum; (7) develop technical and professional education; and (8) develop technical and higher education (MEC, 2006:1).

Reflecting on all the above, it can be concluded that the government of Timor-Leste has been absolutely committed in the ten years since independence to developing the education sector both immediately and towards a longer-term 20-year vision. The education sector has been the first priority of Timor-Leste's development plan.

3. The school education system

After the country's decision for independence in 1999 and until the approval of its Basic Law for Education, the schooling system of the country comprised six years of primary schooling, three years of pre-secondary schooling, and three years of secondary schooling. Tertiary education varies from one year of study for a university degree to the highest university degree. In this type of education system, Junior High School is classified as basic

education. A specialisation is selected when the student arrives at Senior Secondary School. However, the newly approved Basic Law for Education article 7 (2008:6) creates an education system composed of pre-schooling, schooling, extra-schooling and professional formation. In this model, schooling is made up of basic education, secondary education and tertiary education. Basic education is composed of a first cycle of four years, a second cycle of two years and a third cycle of three years (BLE, 2008:13). The other levels of education remain the same as the earlier system.

The Catholic Church has a unique and important role in Timor-Leste in promoting values formation and ethics education in the light of Gospel values through catechesis and pastoral initiatives (Tam & Guterres, 2004:58). It founded an education system in this country years before any government initiatives. It provides 'rudimentary education' (Pereira & Visser 1990, cited in Tawil & Harley 2004:218) to Timorese as in other colonised countries such as Mozambique. This is demonstrated by the history of the Catholic Church in this country. For instance, soon after Servião Province (Oecusse, the enclave district) was established, the first seminary (Catholic educational institution) was founded in 1738. Then a second seminary followed in Manatuto in 1747 (Fernandes, 2000).

A great success was achieved in the education sector when the first reformed primary school curriculum was approved by the Council of Ministers on the 9 June 2005. However, pre-secondary curriculum development is only at the initial stage, and the secondary school curriculum has not even been started. Considering the uneven progress of the country's curriculum development, there is a definite need for relevant studies of education, particularly of curriculum development. Also, the newness of the country means there is a lack of educational studies examining the basis for curricular development in this specific context. Proposed studies should give more attention to the area of pre-secondary and secondary education in order to address the issue of the lack of conceptual frameworks for these two levels of education in Timor-Leste.

The National Policy for Education and Culture was approved in 2007. The Basic Law for Education was approved and enacted in 2008. Some studies and educational reports have

been conducted and produced in regard to education in Timor-Leste, including development of definitive curricula at all levels of education following the system provided by the Basic Law for Education. A curriculum for Primary School was developed and approved by the Council of Ministers in 2005.

A successful national congress on education was held in 2003. The congress underwent a preparation process of three months. Various working groups were established to prepare the draft agenda for the congress' debates. The three-day congress involved government officials, educational representatives from schools, parents, community members, churches, and national and international educational organisations. As a result, some educational conceptual frameworks for various educational components were decided upon. These included basic education (pre-primary, primary and pre-secondary), secondary education, tertiary education, curriculum, teacher development, educational finance, and parents' participation. The outcomes of the congress have been used in the development of education in Timor-Leste. The purposes of schooling were also cited in the report.

However, after reading the document, the writer of this study believes that the educational purposes in the report need a more profound exploration and elaboration.

4. Seven conceptual frameworks

The exploration in this thesis of the views of the education stakeholders will use conceptual frameworks to guide the collection of data and their analysis. These frameworks need to be quite broad to take account of the variety of occupational experiences, educational backgrounds, geographical locations, and institutional backgrounds of the stakeholders in relation to the way they responded to questions about the purposes of education and issues in education-related documents. Seven purposes of education are, therefore, conceptualized for this study to frame the responses from stakeholders. They are that the purpose of education in Timor-Leste should be a) for economic development and/or for employment; b) for personal development; c) for communal organization; d) for democratic

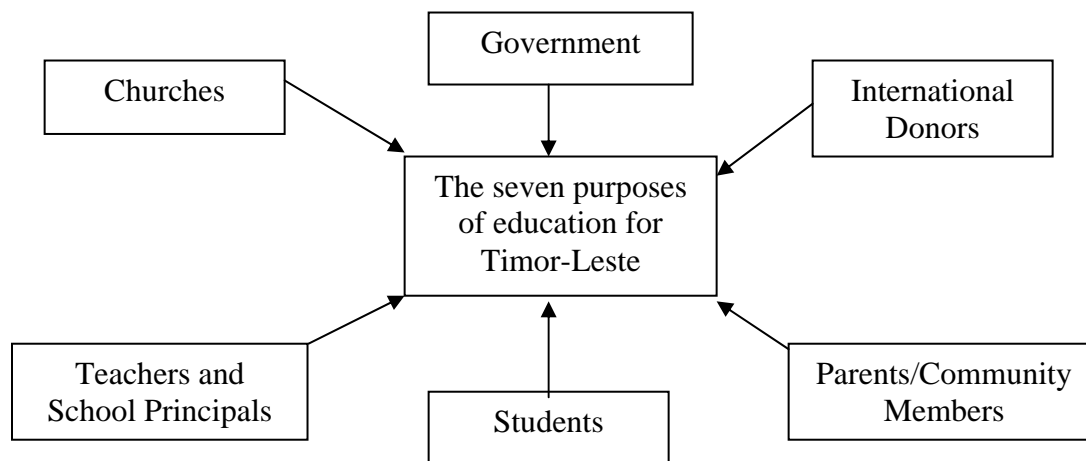
participation and social cohesion; e) for developing socially-critical thinking; f) for human rights and emancipation; g) for and from globalisation.

These conceptual frameworks were chosen in consideration of the context of Timor-Leste as a newly independent country, as a post-conflict country, and as a country with a lack of qualified human resources, but also as a country rich in exploitable natural and cultural resources. In contrast, the monetary income of its population is only US\$0.88 per person per day (see sub-heading 3 above) and so its development plans require an alignment with the priorities of globalisation, including the associated economic and cultural factors of growing technical expertise, and entrenching human rights and democratic participation. So these conceptual frameworks were shaped with a tentative understanding of other countries' and international agencies' preferred educational priorities and processes with their insistence on globalisation, with their different political systems and with their different approaches to institutionalised education. The conceptual frameworks try to capture in an open-ended and non-prescriptive way the issues and priorities that arise from these domestic and global contexts as they reveal themselves in the thought of educational stakeholders in Timor-Leste.

5. Participants in the Study

Education is not a stand-alone sector and it involves various stakeholders. Therefore, the participants targeted for interview ranged across different groups with different backgrounds. Six groups of education stakeholders were targeted. The first group was representatives from the national government, in this regard the Ministry of Education and Culture RDTL and the National Parliament of RDTL, and representatives of a district education office. The second group was representatives of international education donors. The third group was representatives from Churches: Catholic and Protestant, as well as representatives from the Muslim community. The fourth group was parents/community members, in both urban and rural areas. The fifth group is teachers, in both rural and urban areas. The last group is students, both rural and urban.

The following diagram reflects the process of gathering data and presentation and analysis of the data gathered from the views and perceptions of the research participants on the purpose of education for Timor-Leste.



B. The Purpose of the Research

There are vast needs in the area of curriculum development because Timor-Leste is a post-conflict and newly independent country. As cited above, the country has succeeded in the development and approval of the primary school curriculum, following the approval of the National Policy for Education and Culture by the Council of Ministers. Further to this development, the Basic Law for Education and Culture is a bill to be debated by the National Parliament by the end of 2009. At the same time, development of the pre-secondary curriculum is in progress. There has been some initiatives on the development of the secondary and tertiary education curricula, however, they have not shown much progress.

Education in East Timor has changed dramatically from a colonial system to an independent, national system. Recently, it has gradually improved in terms of the quantity of schools and the number of children participating, especially since the government has chosen education as one of the top priorities of development. Access to teaching staff is one of the major issues, particularly in the junior and senior secondary levels, as most of the teachers at these levels during the occupation were Indonesian. However, some initiatives

of the development of teacher capacities are in progress. The infrastructure has been augmented; many of the schools destroyed have been rehabilitated; many new permanent school buildings are being constructed; and school furniture and administrative facilities are being provided. The Ministry of Education and Culture's capacity and institutional structure are being improved following the approval of the ministerial law. The curriculum materials used still rely on those adopted from Portugal, Indonesia and other countries. There is no assessment so far of how these are being used or their effect or effectiveness. Teachers are undergoing training but there is still a long way to go before there are qualified teachers in every subject in all levels of schooling.

Considering all the above-mentioned factors, particularly the need to reform the sector in order to provide a clear direction, it can be seen that the process of reform has many outstanding needs. One of these is to define educational policies with clear goals and objectives which could then be expressed in curricula. This study is, therefore, undertaken with the objective to explore and identify tensions, trends and gaps in the views and perceptions of the education stakeholders and education-related documents about the purposes of by applying a critical analysis of stakeholder verbal and documentary sources.

C. The Research Question

Considering the crucial needs of the sector, the research aims to answer the following question:

By using the seven conceptual frameworks to suggest tentatively purposes of schooling in Timor-Leste, what insights into perceptions of the purposes of schooling in Timor-Leste are provided by education stakeholders and education-related documents?

D. The Hypothesis of the Study

The findings of this study are expected to indicate the degree of consistency and congruence with the seven conceptual frameworks of the views and perceptions of education stakeholders, including government spokespeople, international education

donors, the churches, parents/community members, teachers, students, and education and education-related documents. While the widely varying contexts of the stakeholders should produce some diversity in perceptions and priorities, it is expected, nevertheless, that for reasons perhaps to do with national- and public-mindedness and perhaps for other cultural reasons, that a high degree of consistency and congruence of views and perceptions of the purposes of schooling would be expected.

E. Methodology

The study was conducted applying the following research methods and techniques. The data of this study were collected through interviews, focus group discussions and document analysis. The views and perceptions of government spokespeople, international education donors, church representatives, and teachers were gathered through interviews. The views of parents/community members and students were collected by focus group discussions. Education-related documents were analysed to gather the baseline (i.e. background) data required for the study's conceptualisations.

The gathered data were coded and labelled against the established seven conceptual frameworks using Leximancer 2.25, a data clustering computer software programme. This is one of the key processes, vital for further data analysis and for classifying and categorizing individual pieces of data (Babbie 2001:365) in this study. The coded data were then further analysed and presented applying Critical Discourse Analysis (CDA) to identify trends, tensions and gaps.

The use of interviews made this fundamentally a qualitative study, understanding that such an exploration, to address nuances, diversities and inconsistencies in views and perceptions, must engage with broader judgements about and barely quantifiable notions of identity, subjectivity, immediacy and context. For ease of access and procedure, focus group discussions were used to gather views and perceptions of parents/community members and students. It allowed the research participants to share, complement, and argue their views. They might have good and strong views and perceptions but due to lack of language skills,

confidence, and cultural attitudes their views were often not spelt out precisely. This is also where qualitative and tentative judgements had to be made about the way issues of identity, subjectivity, immediacy and context impinged on the circumstances of the respondents. The Leximancer software was used as a tool for clustering the views, allowing easier coding. CDA was used as by its nature it is relevant for analysing tensions, trends, and gaps in views and perceptions and for presenting contrary arguments.

F. Results and their Use

The study revealed that the general views and perceptions of the education stakeholders and associated education-related documents were that the school system is Timor-Leste urgently needed to prepare young Timorese:

a) for technical/vocational and professional knowledge, skills, and attitudes to be able to explore and defend the available resources of the country for the benefit of the country;

b) to be integral human beings intellectually, morally and spiritually, and respect diversity, nationalism, patriotism, proper values, and to promote, preserve and defend the culture of the country;

c) to be able to contribute to the community where they live, be better citizens that avoid negative practices, and avoid conflicts in order to create a peaceful and stable society;

d) to respect rights, promote equality and emancipation;

e) to think critically but respect differences and be able to differentiate negative and positive impacts, be able to use opportunities for the betterment of their lives and the society where they live and the country as a whole;

f) to participate in democracy and respect diversity in order to build a democratic and cohesive society;

g) to both participate in but also defend themselves from globalisation by practising existing cultural values and promoting them.

However, their views and perceptions also present gaps and tensions. Why do they emphasise certain purposes of education over others? Has the way the government and some other stakeholders promoted and implemented their educational objectives impacted on the way these views and perceptions are shaped and expressed? On the other hand, why do certain of their views differ, even when expressed by respondents in the same context? What are the limits to their views?

It is hoped the study's results will contribute to the development of the Timor-Leste education sector, particularly the development of a pre-secondary schooling curriculum. The study's results could also serve as reference for revising the current primary school curriculum, for the development of secondary/technical-vocational curriculum, and for general education policy development and decision making.

CHAPTER II

PAST AND PRESENT CONTEXT OF EDUCATION IN TIMOR-LESTE

This chapter will present an overview of the past and present contexts of Timor-Leste's governance, demography, languages, geography, economy, socio-political conditions, education and culture. It will portray the context of education of the country: the history, purposes, challenges and strengths under Portuguese colonialism, Indonesian occupation and post-referendum 1999 to the present, including a section on pre-secondary education post-1999. This chapter then will describe in more detail the dynamic of the development of the education sector during the period under Portuguese colonialism, including the influences of the Fretilin Party and the Catholic Church, under Indonesian occupation, the period of post-referendum 1999 up to 2002 and under the period of the independent country's first five years of development. The presentation of the context of education in Timor-Leste pre- and post-referendum of 1999 is linked to the reasons for selecting this research problem and the importance of this study, and is also linked to what contributes to the emerging of problems in the sector, and who the players are who might ensure the adequate development of the sector.

1. Government Structure, Population, Language and Geography of Timor-Leste

a. The Structure of Government in Timor-Leste

Prior to 1999, the country was the 27th province of Indonesia, named *Propinsi Timor-Timur* (East Timor Province), and was headed by a *gubernur* (governor). It was divided into three *wilayah* (regions) – *wilayah timur* (Eastern), *wilayah tengah* (Central) and *wilayah barat* (Western) – each headed by a *kepala wilayah* (head of the region). The regions contained 13 districts and 64 sub-districts (The World Bank II 2005:122).

Today, the country's official name is República Democrática de Timor-Leste (RDTL). A previous, short-lived period of independence was proclaimed on 28 November 1975, but

full independence was restored on 20 May 2002 (Section one of the Constitution of the RDTL). After the country gained its independence a second time, the government of the country was stratified into several levels. At the national level, it has four organs of sovereignty, the President of the Republic, the National Parliament, the executive or government and the Courts (Section 67 of the Constitution of RDTL). The national government is headed by the *Primeiro Ministro* (a Prime Minister) assisted by two *Vice Primeiro Ministro* (Deputy Prime Ministers). The local government is stratified into four *regioes* (regions) and one local autonomous government which is the enclave of Oecusse which is situated in the area of West Timor, then 13 *distritos* (districts), 67 *postos* (sub-districts), 498 *sucos* (villages), and 2,336 *aldeias* (sub-villages) (RDTL 2002:17).

b. The Population

The country has a total population of about 924,000 (Census RDTL 2003) and a land area of 14,610 square kilometres (UNDAF 2002:1). The population density ranges from 48 persons per sq km in the eastern to 52 persons per sq km in central region. Dili as the capital has a population density of about 271 persons per sq km. It has a young population, 48.1% below the age of 17, which will be a challenge for the country in the near future, particularly in providing employment opportunities (RDTL 2002:18). Life expectancy is 50 to 58 years. The population growth rate is quite high at about 2.5% per year (UNDAF 2002:6). The World Bank Poverty Reduction Strategy Paper 2005 stated that:

The incidence of poverty is higher among households headed by those with no schooling (around one-in-two or 49%), fishers (47%) and farmers (46%)...A large majority (85%) of the 341,000 poor people live in the rural areas of country...More than three-quarters (76%) of East Timor's population lives in the rural areas. Poverty incidence in the rural areas (46%) is significantly higher than that in the urban centres (26%), with Dili and Baucau having the lowest (14%). The bulk of the country's poor are located in the rural areas. Land holdings are small for the majority of the population, with about 24% of households owning less than 0.5 ha each, and a further 60% between 0.5 and 1.5 ha each.

(The World Bank II 2005: 122)

As the above data show, poverty is a major and cross-cutting issue in the development of the country. The degree of poverty certainly affects the educational development of the

country, and this may be reflected in stakeholder views and perceptions of the purposes of education in Timor-Leste.

c. The Languages

More than 30 dialects are spoken throughout the country of the major indigenous languages Tetum, Mambae and Macassae, each spoken by more than 10% of the population. Tetum and Portuguese are the two official languages of the country and English and Bahasa Indonesian are working languages (RDTL 2002:18). The majority of local languages spoken are originally from the Austronesian family or Malayo-Polynesian (Gertil 2002:42). About 87.2% of the population of the country can speak an Austronesian dialect, 16.1% can speak Portuguese, 37.3% can speak Bahasa Indonesian, and 4.8% speak English. In addition, about 47% of the population speak only Tetum. However, many can speak more than one language. About 23.8% speak both Tetum and Bahasa Indonesian, 8.1% speak Tetum, Portuguese and Bahasa Indonesian, 9.1% other combinations, and 12% none of these four languages (TL Living Standard Survey 2008:19).

Based on the above language policy and the language acquisitions of the country's population, the Ministry of Education and Culture RDTL in its National Education and Culture Policy defines Portuguese as the teaching language and Tetum as a learning auxiliary. Portuguese, as the teaching language, is to be used and taught in schools from pre-primary level to the 12th grade. Tetum is to be used only as a learning auxiliary for teaching subjects related to environment, social sciences, culture, history and geography, among others, at the lower levels of basic education (MEC RDTL 2006:14).

Considering the small number who can speak Portuguese and the policy decision about it being the language of instruction in schools, there is a contradiction to the real situation of the country of which only 16.1% of the population who could speak it. However, the government has constitutionally chosen Portuguese and Tetum as the official languages, so they must be officially implemented in education for the new generation. A lot of effort has

also been made towards the implementation of Portuguese and the development of Tetum to be the standard languages of the future.

d. The Geography

Timor-Leste is a country encompassing half an island, the eastern part of Timor Island. It has a land border with Nusa Tenggara Timur Province of Indonesia in the north and west, and a sea border with Maluku province of Indonesia and a sea border with Australia to the south. Apart from the eastern half of Timor Island, Atauro Island and Jaco Islet are also included in Timor-Leste (Section 4 of the Constitution of RDTL). The uninhabited Jaco Islet is situated near the eastern tip of Timor Island and Atauro Island, a sub-district of Dili district inhabited by about 5,000 people, is situated 50 km to the north of Timor proper. The historical persistence of the Portuguese on Timor in the face of Dutch expansion has preserved the Oecussi enclave in Nusa Tenggara Timur province of Indonesia as one of the 13 districts of the country. Due to it being separated from the other districts and surrounded by Indonesia's West Timor province, it was decided to structure it as a special district and as one of the five autonomous regions of the country (RDTL 2002:17).

2. Past and Present Socio-political and Economic Dynamics

a. The Political Dynamics Prior to East Timor's Independence and the UN Presence

After colonising the country for 450 years, the Portuguese in 1974 attempted to offer the province several choices for independence. This provided opportunities for the emergence of political parties. Babo Soares notes that

In the aftermath of the 1974 *Flowers Revolution* in Portugal, five political parties emerged in East Timor: União Democrático de Timorese (UDT), Frente Revolucionaria de Timor-Leste Independente (Fretilin), Associação Popular Democrático de Timorese (Apodeti), Klibur Oan Timor Ass'wain (KOTA) and Trabalhista, the Labour Party. The three major parties – UDT, Fretilin and Apodeti- were quick to declare their political visions and other small parties, KOTA and Trabalhista, whose political visions were unclear, sought to form coalitions with each of the three major parties. UDT advocated a period of continuing affiliation with Portugal as a means toward achieving

full independence, Fretilin supported immediate independence, and Apodeti sought a transitional autonomy within Indonesia before independence.
(Singh 1998, quoted by Babo Soares in Fox & Babo Soares 2000:58)

These political parties did not develop in a mature institutional environment and their competition to achieve their objectives led to a civil war. In August 1974, UDT launched a coup aimed at controlling the territory. Fretilin and Apodeti did a similar thing. Many people were killed and many were evacuated, including the governor of Timor province, Lemos Pires, who withdrew from Dili in August 1975. Fretilin then declared the independence of the country on 28 November 1975.

Noting the power vacuum, Indonesia launched its invasion on 7 December 1975 and its occupation continued for 24 years. Fretilin continued resistance alone from 1975 to 1986 until the broader *Concelho Nacional da Resistencia Maubere* (CNRM) was formed. The resistance became stronger and more united when in 1997, in Peniche, Portugal, all factions for independence agreed to change CNRM into CNRT (*Concelho Nacional da Resistencia de Timorese*) with its main agenda to prepare a new government for an independent state.

The Santa Cruz massacre in 1991 and the Nobel Peace Prize awarded to Ramos Horta and Bishop Belo opened the eyes of the world to the situation in East Timor and led to the debate in the United Nations (UN) on the country's struggle for independence. Soon after B.J. Habibie was appointed as president of Indonesia to replace Soeharto in January 1999, he sought to resolve the issue of East Timor in order to improve Indonesia's image abroad. Under the auspices of the UN, Portugal and Indonesia reached an agreement on 5 May 1999 to give the UN a mandate to consult the people of East Timor whether to accept or reject Indonesia's offer of autonomy. The UN then set up a special mission, United Nations Mission for East Timor (UNAMET) to prepare and conduct the ballot on 8 August 1999. By June 1999, UNAMET with its international CIVPOL (Civil Police) had set up throughout the country. On 15 August 1999, soon before the ballot, CNRT raised its flag for the first time marking its first day of its campaigning under the supervision of UNAMET. On 30 August 1999, the ballot was conducted and the result was announced on 4 September 1999 with the majority of Timorese choosing independence. On October

1999, the Indonesian Parliament, *Majelis Permusyawaratan Rakyat* (MPR), endorsed the result of the ballot. To stop the brutal destruction of the country and the killing by Indonesian-formed militia groups throughout the territory of supporters of independence, an Australian led multinational peace-keeping force arrived in East Timor, in parallel with UNAMET (subsequently UNTAET: United Nations Transitional Administration in East Timor) headed by Sergio Vieira de Mello (Babo Soares in Fox & Babo Soares 2000:57-76)

UNDAF (2002:1) said that after the majority vote for independence, UNTAET would administer the country to rebuild infrastructure and essential services, and lay the foundations for the country to attain its full independence on 20 May 2002. Considering the lack of human resource capacity of the country, the UNMISSET (United Nations Mission in East Timor) was established to provide technical expertise and advice to the newly-established government and the military in order to manage the country. UNMISSET was to end its mission on 20 May 2006, but after the emergence of civil unrest in April 2006, it extended its timeframe, reformed its structure and was renamed UNMIT (United Nations Mission Integrated in East Timor).

The country has completed its first five years of development as an independent country. It released its first National Development Plan, which was a milestone in its history because it is the first time in more than 450 years that Timorese have participated in formulating a twenty-year vision for their country. The Plan identified key development challenges, and evolved strategies and programmes of action between 2002 and 2007, such as the development of an education system (RDTL 2002:14).

b. The Dynamic of Economic Development

Economically Timor-Leste is placed among the 10 poorest countries in the world based on Human Development Indicators (HDI). In 1997, as a province of Indonesia, East Timor's Gross Domestic Product (GDP) was less than 0.2% of Indonesia's total GDP (Hill & Saldanha 2001:87). Currently, GDP is approximately US\$478 per capita per annum. More

than 40% of its population live below the poverty line of US\$0.55 per day. The majority of poor people live in rural areas.

The country is primarily a subsistence agricultural economy and until very recently coffee was the only significant export. In the short term, the economy of the country will remain highly dependent on external aid. The domestic revenue covers only 66% of national recurrent costs. The expected oil and gas revenues will result in budget surpluses and savings in the near future (UNDAF 2002:6). The promised income from oil and natural gas has been estimated to produce 400 million barrels of crude oil and 3.4 trillion cubic feet of natural gas annually. Taxes are expected to reach \$300 million a year once production begins in 2004 and royalties are projected to amount to \$700 million. It is expected that these royalties and taxes could quintuple annual per capita income to \$1,000 in a few years (Hill & Saldanha 2001:88). Two of the expected result of this economic development and associated educational development is that conditions of poverty diminish in the near future and the country's internal and external security is stabilised, especially by providing highly qualified people to lead the country in new industries.

The currency of Timor-Leste is currently US dollars (US\$). Five types of East Timor's own coins – one cent, five cent, ten cent, 25 cent and 50 cent – are being used in the country in conjunction with US coins, all of which became legal tender in East Timor under Regulation 2000/7 for all transactions from 24 January 2000. One prediction made post-referendum was that the Euro would come into circulation in January 2002 to replace other currencies, including the escudo of Portugal. What has occurred is a continuing flexibility of people using various currencies post-referendum (August 1999), for example, the Indonesian Rupiah, Australian Dollar, US Dollar and Escudo of Portugal (de Brower 2001, in Hill & Saldanha 2001). This has made the provision of foreign aid easier because it can be denominated in several currencies, but it has also meant that some questions remain about the financial security of East Timor and of government difficulties in streamlining budgets, including for the unified, state-initiated provision of education.

CHAPTER III

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

A. Literature Review: The Rethinking of the Purposes of Education in the Context of Timor-Leste

The education system under Portuguese colonialism was inextricably linked to the presence and growth of the Catholic Church in this country (formerly named as Timor provincial ultramarino de Portugal) with some insertion of Frente Revolucionaria de Timor Leste Independente (Fretilin) party's initiatives on education during the revolution in the country in 1974-1975. Under the Indonesian occupation, the country had to adapt to the education system of Indonesia for political purposes. After the country gained its independence, the education sector was confronted with a lack of purpose and challenges to reconstruct it. This section will portray the educational context - the history, the purposes, the challenges and the strength of the above mentioned past education systems and further links it to the context of the study.

a. Dynamic Development in the Education Sector

The history of formal education in Timor-Leste has occurred in three periods. Education prior to 1975 was under the Portuguese. From 1976 to 1999, the Indonesian system was in place which is inclusive of the education system of Fretilin's system in 1974-1975. Since 1999 up to now, Timor-Leste has been trying to establish its own education system. It has tried to have a transitional education system prior to having a fixed system for the country. The system is mainly a combination and adaptation of education systems from various countries around the world, particularly the education system left by Indonesia and Portugal. However, since 17 October 2006, the country has had a fixed curriculum for primary education with the launch of the national curriculum for primary schooling by the Prime Minister of the country. This is currently being applied.

Various issues emerged in the education sector, mostly in rural areas, after the referendum of 1999. Teaching quality is very low. Among the 2,091 secondary teachers, only 106 have formal secondary school teacher training (The World Bank, 2005:143). There is a drop-out rate of ten percent in Primary and Junior High School. Between 20 and 30 percent of students repeat grades at Primary and Junior High school. The gross enrolment ratio (GER) drops to 51 percent and net enrolment ratio (NET) to 25 percent in secondary school. Low initial take-up and long distances between home and school are the key factors for restricting enrolment. Only ten percent of poor students started Grade 1 at age 7 and 26 percent started at age 9. Over a third (36%) of all children aged 6 to 14 years do not attend school and 61 percent of all 6-9 year olds do not attend school. About 32 percent of the poorest and 26 percent of the richest had “no interest” in schooling (Timor-Leste, 2003:62-75).

In conclusion, education in East Timor has improved gradually from a colonial system to an independent country system. There has been some improvement in terms of the number of schools and children enrolled and their participation rate from year to year, because the people chose education as one of their top priorities. Teacher availability is one of the major issues, particularly at junior and senior secondary levels, as most of the teachers at these levels were Indonesians; however, some initiatives toward teacher capacity development are in progress.

The infrastructure has been augmented; many schools destroyed after the 1999 referendum have been rehabilitated, many permanent school buildings are being constructed, and school furniture and administrative facilities have been provided. Ministry of Education and Culture capacity and institutional structure is being improved along with the approval of the relevant ministerial laws. The curriculum for primary school has been approved and is being implemented. However, there are big challenges to be confronted by the country on the development of the pre-secondary and secondary curricula. In spite of some small steps forward there has not been a clear decisive plan manifested for development. The capacity to spend the budget within the Ministry of Education and Culture is low. There has been a lack of studies which could provide sufficient data as a basis for developing the

curriculum. Such research is needed in order to reflect in the curriculum the current and future needs of Timorese. The process to initiate the development of a pre-secondary curriculum has been long. Because of this, secondary schools have been using a transitional curriculum, with most content based on Indonesian practice, with Bahasa Indonesian as the language of instruction.

b. Formal Education under Portuguese Colonialism

The Portuguese colonial government only established public schools in the 1960s. From the Portuguese arrival in Timor until the 1960s there were no public schools or government schools established. Its education system was an *elite-oriented group system* (Hill, 2004, cited in Libertasaun, Edition III, 2004:21). It provided “rudimentary education” (Pereira & Visser, 1990, cited by Tawil & Harley, 2004:218) to Timorese as they did in other colonies such as Mozambique, Angola, Cape Verde, etc. The majority of Timorese who enrolled were mainly those who had money. This education system was very limited in terms of quantity. It was not a compulsory education. It aimed at educating people who would support the Portuguese bureaucracy rather than preparing people as the future of the country. Those who were able to reach secondary and higher education were *mistiços* (mixed Portuguese and Timorese), or *liurais* (community leaders and the kings), or Portuguese administrators, or those who supported Portuguese governance, and those who had money. Those not of these classes had access only to primary education. Educational activities were largely in the hands of the Catholic Church, which established a number of schools (*colegio*). This is supported by Jones:

The colonial administration began to give more attention to education following a revolt in 1959. The number of elementary school students rose from 4898 in that year to 27 299 a decade later, and a further sharp rise was recorded to 57 579 in 1971-72 (Saldanha 1994: Table 2.3, 2.4)... Pupil-teacher ratios were very high, rising from the mid-1930s in the early 1960s to over 50 from 1968-69 onwards... The first secondary school was only opened in 1952. Enrolments remained extremely small, with numbers fluctuating in the range from 200 to 800 students during the course of the 1960s. There was no provision of education at the tertiary level.

(Jones, in Fox & Babo Soares, 2000:44-45)

Education appeared in this tiny country alongside the initiation and expansion of the Portuguese colonial system and the Catholic Mission. The Portuguese used education as a strategy to spread their religion. Religion still has an important role in Timor-Leste in promoting values formation and ethics through catechism and pastoral work in the light of Gospel values (Tam & Guterres, 2004, cited in Libertasaun, Edition III, 2004:58). The history of the Catholic Church shows that as the soon as the Servião Province (Oecusse, the enclave district) was established, the first seminary (Catholic educational institution) was founded in 1738. Then a second seminary followed in Manatuto in 1747 (Fernandes, 2000). The Catholic religion thus founded education systems in this country years before any government initiatives.

Apart from the above-mentioned Portuguese education systems, during the revolution in 1974-1975, Fretilin, one of the political parties that proclaimed East Timor's independence, also applied *a community-needs-based oriented education system* which was focused on literacy (Setiadi, 2004, cited in Libertasaun, Edition III, 2004:7). The objective of Fretilin in applying this education system was because ideologically they needed a mass of people with basic reading and writing abilities in order to free the country for independence. In addition to this, it also had the objective of ensuring the Timorese learnt to establish a new country as a people free from illiteracy and folly, in order to be ready to understand the history and the politics of exploitation and oppression (Hill, 2004, cited in Libertasaun, Edition III, 2004:22). The education system of Fretilin in 1974-1975 was unique, if narrow and ad-hoc when viewed from a holistic education system perspective. It simply had the purpose of preparing the population in a very short period to address the urgent need for the independence of the new country in 1975.

The União Democrática Timorese (UDT), the first political party in East Timor formed in 11 May 1974 (Nicol, 2002:83), did not have a specific educational objective. However, it is implied in its political program objectives, which are stated as:

The defence of the principles of a progressive autonomy, to be brought about by an increasing participation of Timorese in all sectors of public administration at all levels, and as extensive as the human potential with adequate proficiency will permit, but always under the Portuguese flag....The

defence of universal human rights of man.

(Nicol, 2002:84)

Drawing from what is stated above, the party put forward the need to have the Timorese develop their potential with adequate proficiency to enable them to participate in all sectors of public administration under the Portuguese government during a transition period to independence (Nicol, 2002:86).

Critics said that both Portuguese and Indonesian colonial education systems had advantages and disadvantages as well as similarities and differences. The similarity is that both had the same aim of educating and preparing the Timorese people to be able to read, write, and count to support the colonial bureaucracy. Politically they were both designed to maintain conquest rather than liberate the Timorese (Setiadi, 2004, cited in Libertasaun, Edition III, 2004:7-8).

In conclusion, there is a clear distinction between the educational purposes of the Portuguese in East Timor and the educational purposes of the Fretilin Party. The education system of the Portuguese in East Timor was an elite oriented-group education and limited to basic education for the wider population with the purpose merely to prepare Timorese with reading, writing and counting to help the colonial bureaucracy govern Timor as a colony. The purpose of Fretilin's education, on the other hand, was to free East Timor from colonialism within a short period of time as preparation for the country's independence.

As outlined above, Portuguese colonialism left no significant imprint on education in East Timor. Timorese access to Portuguese primary education was very limited and only very few Timorese had access to secondary education. Only a few Timorese could enjoy tertiary education in Portugal and Macau with many of those killed during the revolution for the country's independence (Setiadi, 2004, cited in Libertasaun, Edition III, 2004:11).

c. Formal Education in Timor-Leste under Indonesian Occupation

This section describes the education sector in Timor-Leste during the Indonesian occupation. It outlines the development as well as the imbalances of this education system, from which emerged the research questions of this study.

Education was opened to most Timorese during the Indonesian occupation. Education under the Indonesian occupation was different to that of the Portuguese and Fretilin. In terms of educational development, particularly in terms of quantity, it grew very rapidly. By about 1985, a primary school had been opened in almost every village. Jones states:

The number of primary school pupils in the first two or three years of Indonesian rule appears to have been lower than in the final years of Portuguese rule, presumably reflecting the difficulties the Indonesians experienced in imposing order and initiating a new system of education. But the numbers were building up quickly by the beginning of the 1980s. In the case of both primary and secondary education, there were impressive increases in number of schools and of student numbers through the 1980s, but decreases in student numbers beginning in the late 1980s in the case of primary education and after the school year 1990-91 in the case of lower and upper secondary education.

(Jones, in Fox & Babo Soares, 2000:45)

Data show that quantitatively there had been a lot of improvement in the education sector under Indonesian occupation compared to the previous periods. However, the rate of educational attainment was still low compared with other provinces of Indonesia. Jones and Raharjo (1995) and Tanjund and Sutomo (1998) indicate that

In 1995 33.1 per cent of the adult population of East Timor (aged 15+) had completed primary school or proceeded further in their education, compared with 65.2 per cent in Indonesia. In East Timor 19.9 per cent had completed junior secondary school or more in 1995 compared to 33.1 per cent in Indonesia.

(Fox & Babo Soares, 2000:46)

In addition, the 1995 Intercensal Population Survey shows a disparity between male and female educational attainment in Timor-Leste. The data show that among people aged 15-69, 142,017 males and 164,772 females had no or little primary schooling; 30,467 males and 22,503 females had completed primary education; 16,625 males and 11,794 females had attained lower secondary education; 16,878 males and 8,052 females had attained

upper secondary education; and 931 males and 334 females had tertiary education (Fox & Babo Soares, 2000:49).

In terms of numbers of schools, there were about 47 primary schools, two lower secondary schools and no upper secondary schools in Timor-Leste in the school year 1976/1977. This increased sharply to 652 primary schools, 103 lower secondary schools and 43 upper secondary schools by the school year 1993/1994 (Fox & Babo Soares, 2000:46-47).

Good progress was also made in tertiary education with thousands of Timorese studying in Indonesian universities or abroad. The University of East Timor (UNTIM) opened in 1992, with about 436 students registered at the Open University in Dili, and there was also opened a polytechnic with a capacity for 100 students (Jones, cited in Fox & Babo Soares, 2000:46-50).

The data above show that the education sector had progressed well quantitatively compared to before Indonesia's occupation. However, the quality attendant upon this progress is questionable (Setiadi, cited in Libertasaun, Ed. III, 2004:11)

The purpose of education by all colonial powers wherever they are is to conquer the colonised people, not to free them from their oppression, retardation, etc. Despite the progress under Indonesian occupation, the purpose of their education system was to apply a mass-education-oriented system aimed at suppressing the nationalism of the youth by using the Indonesian Pancasila ideology. Instruction was based mainly on rote learning and limited to skills development. This system was mainly used to prepare workers to follow instructions. This kind of educational purpose tends to *educate for oppression* not *educate for freedom* which is also called "*education for problem solving*" by Paulo Freire. An education for freedom occurs through dialogue, and problems and understanding evolve on both sides when dialogue occurs and understanding is deepened (Hill, cited in Libertasaun, Ed. III, 2004:21).

In spite of having greatly expanded education in East Timor, there are numerous problems associated with the expansion of the Indonesian education system. The *first problem* identified in the Indonesian education system was that

it has a tendency to undermine or kill creativity and critical thinking. Schools and tertiary institutions did not teach or prepare people to think openly to be able to develop the knowledge and skills they have learned in their daily life, rather to prepare them to be operator of the instruction manual designed by the manager. In other words even though they are able to read, write and count, many of these Indonesian graduates- including Indonesians themselves- are still illiterate in terms of social, cultural and also politic perspectives. Their knowledge in these fields is absolutely formed by the country's doctrine...

(Setiadi, cited in Libertasaun, Ed. III, 2004:11)

This suggests that students should be prepared to be innovative, creative thinkers and productive rather than consumers with a dependency mentality. The Indonesian education system did not provide opportunity for students to grow in terms of knowledge, skills and attitudes.

The *second* problem of Indonesian education was a tendency to idolise the academic title. A person who has an academic title is assumed to have a high status and more capability than other people, whereas in fact the reality is often different. Sometimes people who have an academic degree are not able to formulate the will of the people, rather only translate the will of the boss. The opposite is that sometimes people who do not have an academic degree are able to formulate policies which benefit many people (Setiadi, cited in Libertasaun, Ed. III, 2004:12).

The *third* problem was that the content of the Indonesian curriculum was too rigid. As a consequence, teachers had a tendency to pursue targets to finish the content coverage as a criteria for exams rather than pursue flexibility using student-centred and participatory teaching methods. The pedagogy also tended to *rote learning*. Writing notes on the blackboard by the teacher, or by those students with the best writing skills, to be copied by the other students was the most common way of teaching.

The *fourth* problem was the teachers. In the last decade of Indonesian occupation, most primary school teachers were Timorese. Some reports state that only twenty per cent of primary teachers were Indonesians from Java, Nusa Tenggara Timur Province (NTT), Sumatera and Sulawesi. The Timorese primary school teachers were, however, only able to teach lower grades while the higher grades were taught by outsiders. *Kompas* (8 March 1999) cited that only two per cent of junior and senior secondary teachers were East Timorese (67 out of 3,362 teachers) (Fox & Babo Soares, 2000:53). This has been a serious issue for the students. It created frustrations, expressed in short concentration spans, lateness and absenteeism, disobedience and lack of discipline. It culminated in being only interested in talking, discussing and participating on East Timor's independence struggle, and abandoning classes (Beazley 1999, cited by Jones, in Fox & Babo Soares, 2000:53).

The culmination of the students' dissatisfaction with the Indonesian teachers was that during the last years of Indonesian occupation sporadic violence increased against Indonesian teachers in schools throughout the country. The students were frustrated and dissatisfied with Indonesian rules. Teachers faced threats of violence from students if they were not promoted or they did not achieve good exam scores. As a result, the quality of education was very low among East Timorese compared to migrant students from Indonesia (Jones, in Fox & Babo Soares, 2000:53).

d. Formal Education in Timor-Leste after 1999 (during Independence)

This section will present the situation of education in Timor-Leste after 1999, how it was reconstructed, the situation when it was initiated compared to the current situation in terms of student enrolment, teacher and student participation, teacher development, educational infrastructure, the education stakeholders, the curriculum and the direction in which it is being led.

The education sector suffered 95 percent destruction as the result of violence in 1999. Schools and their facilities were burned and looted. Twenty percent of primary school teachers and 80 percent of junior and senior secondary school teachers who originally came

from Indonesia were included in the exodus of Indonesians back to their homelands. Students followed their parents as refugees or hid in the hills (Timor-Leste Joint Report, 2003:59).

When UNTAET initiated its mandate in the country, the education sector was included in the Social Services Department of ETTA, a mixture of international and national staff running administration to rebuild the country. The ETTA worked hand-in-hand with two international organizations which are the main players in the reconstruction of the education sector: the United Nations Children Fund (UNICEF), and the Emergency School Readiness Project (ESRP) of the World Bank funded with the Trust Fund for East Timor (TFET) and logistical support from NGOs and other UN Agencies such as the World Food Program (WFP), World Vision, the United Nations High Commissioner for Refugees (UNHCR) and the International Organization for Migration (IOM) (Report of Secretary-General, July, 2002). It was reported that

By early 2001, about 922 schools were re-opened , of which 82 per cent offered primary education, 11 per cent offered junior secondary education, three per cent, senior secondary education and the rest other types of education...The school participation rates increased dramatically among children aged five to 14 by 1999 to 2001. These increases in enrolment, especially by the poor, girls, and rural children have resulted in narrowing the gaps in school participation rates between the richest and the poorest quintiles, boys and girls, and urban and rural areas.

(Timor-Leste Joint Report, 2003:59)

This joint report also stated that although many students who were not enrolled in the school year 1998/1999 enrolled in 2000/2001, most of them attended lower grades in primary education. There were about 70,000 students enrolled in grade one, more than double the estimated number of 6 years olds. Theses data are supported by the Multiple Indicator Cluster Survey report of UNICEF which confirmed the over-age children phenomenon and it shows that the primary net enrolment rate was constant at 75 percent. The repetition and drop-out rate was very high during that school year. Between 20-25 percent of children repeated and around 10 percent dropped-out in each grade of primary and junior secondary. Senior secondary education had lower drop-out and repetition rates.

Over a third (36%) of all 6-14 year-old children and 61 percent of all 6-9 year-old children do not attend school.

In the school year 2000/2001, the Ministry of Education, Culture, Youth and Sports (MECYS) introduced the *phase-in-phase-out* language policy in the use of the language of instruction. Portuguese and Tetum were used as languages of instruction in grade one and grade two even though data show that only 5 per cent of the population speaks Portuguese and only 15 teachers were approved to speak Portuguese. Bahasa Indonesian continued to be used as the language of instruction in higher grades other than grades one and two (Timor-Leste Joint Report, 2003:62-67).

The bitter past experiences in education under Portuguese colonialism, and especially the Indonesian occupation which ended in the near-total destruction of the country, including education infrastructure, and the resulting situation and condition of the country with its urgent human resource needs, underpinned the Timorese government's decision to establish education as one of three priorities, along with health and agriculture, in the first National Development Plan 2002-2007 RDTL, 2002:20). This decision was not merely the decision of a single party but rather a democratic decision made after a thorough and wide consultation countrywide with the people of East Timor. It was the result of the 2001 Poverty Assessment. This undertook a survey of all *sucos* (villages) of the country, 1,800 households in 100 *sucos* and in 48 *aldeias* (sub-villages). The decision also built on the Multiple Indicator Cluster Survey (MICS) of UNICEF conducted in 2002 of 4,000 households (Timor-Leste, 2003:2). The World Bank (2003) reported that, according to the findings of the 2001 *Suco* (Village) survey (Census),

Public schools (all levels) accounted for about 78% of the total (992 schools in 2001) with 19% of the schools run by the Catholic Church, 3% by private operators and less than 1% by others (civil society organizations including NGOs and Communities). Primary schools accounted for 82% of the total, with 11% junior secondary and 3% senior secondary schools. About 4% of the schools were not classified in that survey...The gross enrolment rate in primary due to over-aged students (102%) declines precipitously to 48% in junior secondary and 26% in senior secondary schools. If the starting age is at seven as in the current practice, the net enrolment rates are 73% in primary, 25% in junior secondary, and 17% in senior secondary. If the starting age is at

6 as proposed, the net enrolment rates are 64% in primary, 16% in junior secondary, and 7% in senior secondary.
(Stability Program:17-18, in World Bank Poverty Reduction Strategy Paper, 2003)

Education is administered by the Ministry of Education and Culture within the current government of Timor-Leste. It is headed by a Minister and two Vice Ministers. One of these administers basic and secondary education and the other tertiary and technical-vocational education. There is one permanent secretary (director general) who provides overall management and supervision, and seven directors heading seven directorates, and within the directorates there are several assistant directors assisted by staff to undertake administrative and clerical work. At the district level, education is headed by a district education superintendent, assisted by 10 staff of which there is one deputy-district education superintendent and several heads of sections – head of development and training, head of curriculum, head of supervision and exams, head of teacher welfare – with the remainder engaged in general clerical duties.

The schooling system of Timor-Leste after 1999 was very similar to the Indonesian system. It was composed of six years of primary schooling, three years of pre-secondary schooling, and three years of secondary schooling. Tertiary education varied from one year of study for a university diploma to the highest university degree. In this type of education system, Primary and Junior High School are classified as basic education. A specialization is selected when the student arrives at Senior Secondary School. Pre-secondary schooling in this system represents a transition period where children have to decide the next step in education for their future career.

A national education congress was held on 29 to 31 October 2003. The congress underwent a preparation process of three months. Various working groups prepared the draft contents for the congress to debate and agree upon. The three day congress involved government officials, educational representatives from schools and churches, parents, community members, and national and international educational organizations. As a result, some conceptual frameworks for various educational components were achieved, principally the basic education structure – pre-primary, primary and pre-secondary, secondary education,

tertiary education – as well as decisions about curriculum, teacher development, educational finance, and parental participation. The educational data that formed the basis for debating future developments at the congress consisted of the following:

a) 57 pre-primary schools, of which nine were government and 49 private, these having registered 2,904 students and 200 teachers, and of these teachers 70 were government civil servants and 130 non-government;

b) 724 primary schools, of which 636 were government, 83 Catholic and five private; these schools accommodated 195,950 students (74.6% girls; 76% boys), 4,532 teachers (3,591 government civil servants and 941 with other subsidies);

c) 113 pre-secondary schools of which 76 were government, 33 Catholic and three private, and one Muslim: these schools accommodated 38,180 students and 1,069 teachers;

d) 43 secondary schools of which 22 were government, 17 Catholic, three private and one Muslim, as well as 11 technical vocational schools;

e) 17 tertiary education institutions with about 13,000 students enrolled, of which only one of the 17 was government, the rest Catholic or private. Of these, eight are universities, three academies and six are institutes (MEC, 2003:25-66).

The first reformed primary school curriculum was approved by the Council of Ministers on the 9 June 2005. However, pre-secondary curriculum development is only at an initial stage and development of the secondary school curriculum has not started.

Considering the state of progress of the country's curriculum development outlined above, there is certainly a need for relevant education studies, particularly studies about curriculum development. The newness of the country has inevitably meant a lack of educational studies which could form the basis of a good curriculum. In particular, any projected studies should give more attention to the area of pre-secondary and secondary schooling to address the lack of conceptual frameworks for new curriculum for these two levels of schooling.

On the positive side of giving some guide to curriculum development, the National Policy for Education and Culture RDTL has been approved. The draft Basic Law of Education and

Culture and the Organic Law of the Ministry of Education and Culture have been developed and are awaiting approval. Some studies and educational reports have been conducted and produced in regard to pre-secondary and secondary curriculum development.

The development of pre-secondary and junior secondary curricula has been initiated with some preliminary assessments. This includes the writing of text books, which are called *Sebentas*, for all subjects for grade one of the current curricula by Brazilian and Timorese teachers, and a pilot implementation of this entrepreneurship by the United Nations Industrial Development Organization (UNIDO). Further development and approval is, however, needed urgently.

Even though the primary school curriculum has been developed, approved and is being implemented nationwide in grades one and two, the curricula for junior secondary and senior secondary levels as well as at the tertiary level still need to be developed. Junior secondary, senior secondary and tertiary are still applying transitional curricula that are a mixture of models based on Indonesian, Portuguese and others. As this study explores in particular the state of Timor-Leste's pre-secondary education, then the results of data gathered in that regard will be elaborated in the next section.

B. Conceptual Framework of the Study: Seven Views

a. Introduction

There is a wide diversity of views concerning the purposes of education. These views will be synthesised in this section. This synthesis includes a conceptual formulation for this study of a framework consisting of seven possible views of the purposes of education in the context of responses from informants in Timor-Leste: education for economic development (or education for work); education for personal development (presented in the context of moral values, citizenship, cultural development and transmission); education for communal organization; education for democratic participation in society and for social cohesion;

education for socially critical thinking; education for human rights and for emancipation; and education for and from globalization.

The notion of identifying a ‘purpose’ for educational provision is crucial in regard to deciding on other aspects of education such as curriculum, educational structure, pedagogy and evaluation. It should be the initial design step prior to the others. It could be drawn sequentially, applying Tyler’s famous and influential rationale for curriculum beginning from purposes and goals, to educational experiences, to pedagogical processes and, finally, to an evaluation of attainments, experiences and processes (Cohen, 2001:32). Tyler’s rationales, strongly presented as the initial step of educational design, is to first identify the key features of educational processes, or in other words to identify ‘the purpose of education’.

The *purpose* of education in a nation should depend upon and reflect the context, the needs, the wants and desires, and the imagined futures of its peoples. Binaries circumstances, such as developed versus developing, coloniser versus colonised, colonial versus post-colonial, globalised versus peripheral, poor as against rich, western versus eastern cultures, etc., have to be taken into account as potentially providing the basis from which participants perceive their and their nation’s educational needs. A clear but nuanced understanding of possible conflicting interests and perceptions of purposes, as well as convergences, has to form the basis when designing and then implementing practically and pragmatically the purposes of education of a nation. This can result in different countries having perhaps quite different assessments of what count for them as the purposes of education. Conversely, there also may be external and domestic forces that encourage or even demand convergence on certain common purposes. These are the tensions that became apparent in the research undertaken for this study.

For the purposes of this research and in the context of Timor-Leste’s economic, political, and social situations, some broader theoretical reference points were needed to categorise meaningfully the diversity of possible responses to questions of the purposes of education. These theories were chosen for their relevance to the situation of Timor-Leste as both

newly independent and post-colonial, but also as a post-conflict society and one of the poorest countries in the world. Even regardless of the overall context of poverty, because of the legacy of a succession of colonisers Timor-Leste is a country with a diversity of languages, cultures, histories and allegiances, which then impact on both the practicalities of educational provision as well as the politics informing educational provision.

b. Conceptual Frameworks

This section will outline a number of theories, views, perceptions, criticisms, claims and engagements. It will attempt to synthesise these and compare and contrast in order to gain some uniformity of approach in the conceptual framework of this study. This will be used as the basis for further analysis of the findings from the collected data of this study. An outline is presented here, while further discussions and elaborations are presented in chapter six.

The conceptual framework is divided and limited into seven distinct concepts about the purposes of education that are, in the view of the writer and based on the justification in the introduction of this section, relevant to the context of Timor-Leste as a new nation in this millennium.

1. Education for Economic Development or Education for Work

The purpose of education in this context considers education as not only consumption, but also as investment, as developed by Human Investment Human Capital Theory (HCT). This view proposes that education has a direct relationship with the economy. Moreover, it considers that education can be manipulated to significantly affect the economy. One HCT theorist, Blaug (1970), demonstrated that a significant effect of this relationship is that countries with more highly educated populations were more economically productive. This therefore conceptualizes education as not merely *consumption* but also as *investment*. It sees education – both schooling and higher education – primarily as investment for the future (Porter, 1993:37).

Other discourses emphasise HCT, especially the World Bank's, which view education as an investment in developing a country's human resources. However, the World Bank's analytical rigour is limited to economically-centred views of certain inputs creating certain outputs. It often disregards the processes and the contexts that may alter dramatically a simple input-output model for education (Samoff, 1999:68). Samoff (1999:69) added that the other consequence of viewing education primarily as an economic rather than also a social investment is a disjunction between the issues deemed most important by Third World governments and the objectives articulated by educators. These latter include fostering an inquiring and critical orientation among learners, eliminating discrimination and reducing elitism, promoting national unity, preparing young people for the rights and obligations of citizenship, equipping them to work cooperatively and to resolve conflict non-violently, and developing among learners a strong sense of individual and collective competence, self-reliance and self-confidence.

HCT theory tends to see education only from the perspective of the economy. However, to some extent we could agree that 'Educational growth causes economic growth and economic growth permits educational growth' (Anderson & Windham, 1982:49). However, this can be regarded as an inadequate approach because it views educational purposes only in terms of *personal or individual benefits* regardless of *social benefits* (Marginson 1989, cited by Porter, 1993:38), which view if pervasive in government provision of education may encourage the already strong tendency in developing countries towards high levels of corruption, collusion and nepotism. It might accentuate the binary between rich and poor: the wealthy will become wealthier and the poor will become poorer. An emphasis on the economic benefits alone will tend to make the peripheral groups more vulnerable and more excluded from market competitiveness. Consequently, the tendency towards neo-liberal *capitalism* is expanded rather than *equality and equity*, as a result of a too-rigid and blunt application of this educational emphasis.

Other educationists who embrace this purpose of education are Kemmis (1983:9) with his *vocational/neo-classical (VNC) orientation* which focuses on education for economic development or as preparation for work. Also Habermas, by designating one of his three

knowledge-constitutive interests as a *technical interest*, emphasise a meaning of the curriculum as a commodity produced by a technical, instrumental, and scientific worldview, which result he regards as inevitable in a consumer society (Cohen 2001:32-34).

On a slightly different tack, Paulo Freire in his *Education for Submission* gives as one of his two purposes of education that it should be an instrument to support the integration of the new generation into the logic of the existing system (Hill, 2004:210). However, it is important to point out here that Freire's 'education for submission' is not just preparing people to integrate into the existing system for economic reasons alone, but also for social, cultural and political reasons. Carmen (1996:61-62) states that *in its capacity for development* there are two purposes or roles of education:

education *for instructional capacity* which is aimed at providing appropriate knowledge, and conditions the learning cohorts to the social relations necessary for the functioning and expansion of prevailing socio-economic structures. And *reproductive capacity* which is apportioning the role of transferring, to the next generation, dominant culture and economic dogma, constructed through a selective process of privilege and exclusion.

One positive point of this 'economic' approach is that if education is seen primarily as an 'investment opportunity' to be appreciated on the basis of its potential monetary or productivity returns (Carmen, 1996:60), then the best choice of educational possibilities has to be made and put into place. However, an issue with this is that the definition of 'education' and 'economic development' tend to become inseparable with a certain circularity in their logic. They feed into each other. Good education/schooling of children becomes a good investment for a country which will have a later return for the children themselves, for their parents as well as for their country. Education becomes a measure of development. Adult literacy and total-average years of schooling (Peet & Hardwick, 1999:5) is one of the indicators of the Human Development Index measuring the development of a country and upon which scale all governments, especially when under pressure from global agencies, want to show steady improvement. The development process then becomes overwhelmingly an educational process (Carmen, 1996:64), whether this really has the economic pay-off predicted or not. By synthesising these theoretical

perceptions, the conceptual frameworks was developed of the view that the purpose of education should be for economic development and education for work.

2. Education for Personal Development

This purpose of education is covered in the concepts of morals, citizenship, values, and cultural development and transmission. This conceptual framework is supported by the views of several educationists who embrace these aspects. Cairns (2000), Wringe (2000), Thomas (2000), Rokeach (1973), Habermas (1972), Ferreira (1974), Ross (1995) and Kemmis et al. (1983) in their liberal/progressive curriculum orientation view education from the lens of not merely being for work but rather for life, inclusive of morals, social and cultural values and citizenship (Kemmis et al, 1983:9). This view proposes that education should prepare people for a better life. Ideally in this view education should prepare people as self-governing and as personally and socially responsible. Rose (1995, in Cairns, 2000:13) critically reflects that, if ‘*we determine success primarily in terms of test scores, then we ignore the social, moral and aesthetic dimensions of teaching and learning and as well we miss those considerable intellectual achievements which are not easily quantifiable.*’ This view presents education as holistically integrating human development rather than as just developing one aspect.

To strengthen our understanding of morals, values and cultures, we should have definitions of them. *Values* are defined as centrally held sets of enduring predispositions, which can determine both deep-seated and peripheral attitudes, which have the propensity to motivate a person’s behaviour (Thomas, 1997a, cited by Thomas, 2000, in Gardner et. al., 2000:258). For social psychologists, values are perceived as core constructs that relate to moral concepts with specific attitudes forming peripheral elements (Rokeach, 1973, cited by Thomas, 2000, in Gardner et al., 2000:258).

In the context of education, *values education* refers to the teaching of political, social, religious, aesthetic and environmental values, while *moral education* refers to a Kantian-universal-oriented conception of justice (Habermas, 1982, cited by Thomas, 2000, in

Gardner et. al., 2000:258). *Culture* is viewed as a series of encounters that may be either transient or enduring between members of groups, which are transmitted over time to members of a group (Thomas, 1992, cited by Thomas, 2000, in Gardner et al., 2000:258).

In addition the two approaches to moral education supplied by Wringe (2000) are appropriate as a basis for discussion to find out what education stakeholders in Timor-Leste believe about this conceptual framework. But it must be remembered that their dominant religion is Catholicism which may limit the range of possible values from which respondents can choose; nevertheless, other religions and social groups have views on moral education and stakeholders with these backgrounds were also sought. So basically, views on moral education probably could be expected to be strongly related to firm background convictions of education stakeholders rather than arising from their dispassionate assessment of social utility. Wringe (2000:39) states that

social utility views moral education from when people become interested in the topic because of concern with such things as the incidence of petty delinquency among the young, and *group values* view moral education according to which certain kinds of conduct, commitment and belief are promoted not primarily because they are convenient to the respectable adult world but because they form part of a valued way of life with a particular system of beliefs, practices and relationships.

The purpose of moral education for social utility is instrumental from the point of view of the adult world. The purpose of moral education of the group is development on the basis of the recipients' traditions and agreement. It is on this basis of a fundamental division between sources for judging how young people should be morally educated that the responses of the education stakeholders were understood.

3. *Education for Communal Organization*

This purpose of education covers the context of communal organization, meaning that a school's activities link closely with community activities and the community likewise with the school. This understanding includes how contexts of morals, values and cultures may be transmitted through an organisational process which Bryk et al. (1993) expressed as 'the importance of school as a *Communal Organization*' (McLaughlin, O'Keefe & O'Keefe, 1996, cited by Cairns, 2000, in Gardner, 2000:21). Bryk et al. (1993) cite the example of the way Catholic schools can be embedded in the social organization of the community.

Bryk et al. (1993) supply four features of the communal structuring of schools: a) schools share interactions and experiences among adults and students through joint activities; b) Catholic schools have a set of formal organizational features for enabling community involvement; c) teachers are not only subject specialists but are mature persons who encounter students in hallways, the neighbourhood and the playing fields; d) the school and the community have a set of shared beliefs about what students should learn. Timor-Leste as a Portuguese colony inevitably experienced a standardisation of religious practices and beliefs through the Catholic church and its education system, permitting a good degree of communal agreement about the nature and purposes of that education. These patterns of communally convergent discourses could be applied across Timor-Leste. The researcher, therefore, considering the ubiquity of the Catholic school system in this country found it important to define this propensity to convergence around a certain sense of education for communal organisation as one of the conceptual frameworks of this study.

4. Education for Democratic Participation for Social Cohesion

The purposes of schooling vary depending on stakeholder perspectives formed from the contexts of the societies where they emerge, past histories, the impact of local and/or global visions, goals, imagined futures and personal and collective missions. Take the role of education in the context of conflict examined by Smith and Vaux (2003) as an example: “education can be *part of the problem* as well as *part of the solution*”. They add that “education is to promote the adoption of a long term perspective based on analysis of education policies and practice in terms of their potential to aggravate or help resolve conflict.” In this regard, the deliberation of the policy maker and researcher to trace education policies and practices in this situation is of great importance. A good understanding of the role of education in the context of conflict-affected societies is crucial for educational purposes, regardless of whether it is for eroding or reinforcing *social cohesion* (Tawil & Harley, 2004:5-7). For policy decision-making and curriculum development, questions about the sense of national identity and citizenship, tensions, exacerbations of social divisions and/or identity-based conflicts (Tawil & Harley, 2004:6) are very important matters to be considered.

Another of Habermas's three knowledge-constitutive interests is the *hermeneutic interest* (Cohen et al., 2001:32-34), which understands that education should reflect the views, understandings and interests of others. This means the right to participate democratically, at the same time nurturing an obligation to respect others collectively, for the benefit of social cohesion.

Cairns (2000) feels that social cohesion has been the gist of the role of education worldwide. This is so not only in post-conflict and post-colonial countries, but also in developed and previously colonising countries. Gus John (1998) reminds us that in western countries, one of the roles of schooling and education is to promote *social cohesion* and further the *democratic ideas of the state*. He adds that in most western societies schooling has been projected as an ideologically neutral activity, but the reality is that promoting democratic participation and active citizenship often becomes equated with promoting conformity with and transmitting the dominant values and outlooks of ruling elites (Cairns, 2000:12). Cairns understands that social conflict is one of the major unresolved issues worldwide both in developed and developing countries. Education claims to be the institution which should play the role of promoting social cohesion. This study will use the claim of education for promoting social cohesion as one of the bases for exploring the perspectives of the education stakeholders and educational documents in Timor-Leste.

5. Education for Developing Socially-Critical Thinking

Regardless of the view that the effects of globalised competition make necessary the economic perspective that schooling should prepare labour to be highly skilled, Weiner (1998) points out that given the changes in the world system, people have to be educated to "*think more analytically rather than (undergo a) pedagogy of drills and skills*", and learn *how to solve problems, and to be collaborative for teamwork* (Weiner, 1998, cited by Torres, 2002:375). The socially-critical (SC) curriculum orientation of Kemmis et al. (1983:9) sees education as not merely preparing students for later life, but, rather, having students engage society and social structures in a process of negotiation. The SC orientation

also sees education as a group process in developing constructive and critical-reflective thinking.

Friere's (1970) two purposes of education, *Education for Submission* and *Education for Freedom*, are also used as a basis for understanding the discussions with stakeholders undertaken for this study. Most especially, it was noted the extent to which stakeholders understood that a certain view of the purpose of education – education for freedom – emphasizes the right to an education that acts as an instrument for men and women to confront critically the facts of their circumstances and identify strategies to change them (Hill, 2004:210).

6. Education for Enhancing Human Rights and Emancipation

This purpose of education on the one hand that education should fulfil the human right to basic education and on the other hand lead to the fulfilment of other human rights. The expected result will be to build people's capacity for all-round personal and social development. One of the Habermas's three knowledge-constitutive interests is the *emancipatory interest*. This means that education generally and the curriculum in particular should promote social emancipation, equality, democracy, freedom and individual and collective empowerment (Cohen et al., 2001:32-34). The emancipatory interest of Habermas denotes an inescapably political reading of the curriculum and the purpose of education: as a movement away from authoritarianism and elitism and towards social democracy.

In current debates about education, almost every single global organisation involved in the education sector, such as UNICEF and UNESCO, and other international Non Governmental Organizations, promote education as the right of all human beings. They wish to empower countries – especially developing countries – to educate as the best strategy for poverty alleviation. A range of global goals and strategies have been established to address, promote and ensure education as a human right and as a means to alleviate poverty. The Millennium Development Goals (MDG) has its second goal of the

need to “Achieve Universal Primary Education” (Timor-Leste, 2004:22), while the Education for All (EFA) statement, the UN’s Convention on the Rights of the Child (CRC), etc., provide other similarly-minded global goals and strategies strongly emphasising the right to education. Other than that, countries with low educational achievements have tended to highlight education as the top priority of their development. Timor-Leste is one of those that have put education as the first priority of their first development plan.

Many discourses, particularly by multilateral organizations such as the World Bank and the United Nations Development Program (UNDP), reveal and view development merely from the perspective of economic growth. They commonly define development from the economic and infrastructure point of view. In the latest decades, discourses on development are seen more as the growth of the “Gross National Product” (GNP)/capita (“per capita income”) and “Human Development Index” (HDI) of a country which is measured only by using conventional accounting procedures. On the component of HDI, education is measured from the indicator of enrolment in schools. The result of GDP and HDI is merely to show how closely a country replicates the characteristics of the West, rather than development in a whole range of indigenous senses (Peet & Hardwick, 1999:4-7). What about sectors other than the economy? For these powerful agencies, their sense of emancipation is one of economic emancipation, paradoxically through conformity with workplace-based and employer priorities.

Peet and Hardwick (1999:1) argue that development entails human emancipation in two senses: *liberation* from the vicissitudes of nature through advanced technology, and *self-emancipation*, that is, gaining control over social relations and a conscious control of the conditions under which human nature is formed. They claim, therefore, that development has to be viewed from a multi-dimensional perspective of improvement in a complex of conditions including natural, economic, social, cultural, and political. This view of the holistic and complex nature of a potential purpose of education gave a guide to understanding stakeholders’ views, especially when this view can be stated more simply in the conundrum that several stakeholders raised: should education be for development or should development be for education?

7. Education for and from Globalisation

The purpose of education in this context denotes a meaning of how education contributes to globalisation and on the other hand it also reflects a sense of how education can respond to the flows of globalisation in both its negative as well as positive aspects.

Debates about education worldwide in this millennium have been inseparably linked with the effects of the changes brought about by globalisation. These affect all aspects of education; structure, policy and practice (Rizvi & Lingard, 2000:421). It is, therefore, inevitable that one must attend to the impacts of globalisation on education when arguing, debating or presenting discourses for education policy development, educational practices and curriculum development and reform.

It is important to have a clear definition of globalisation. Langhorne (2001:2) comments:

Globalization is the latest stage in a long accumulation of technology advance which has given human beings the ability to conduct their affairs across the world without reference to nationality, government authority, and time of day or physical environment.

Central to the above definition is that the world is globalised because of technological advancement and technological advancement has impacted on and enhanced the human ability to conduct affairs without any limits. Torres's (2002:364) rhetorical question brought out the impact of globalisation particularly on education. He states:

Will globalization redefine human enterprise as market exchanges invulnerable to traditional civic forms of governance? Whether education as a publicly shared invention, contributing to civic life and human rights, can thrive depends on the future of globalization – a future that may offer the internalization of the ideals of a democratic education or may reduce education, and civic participation, to narrow instruments of remote and seemingly ungovernable market forces.

Premised this pointed is the idea that the tensions and trends of globalisation are impacting upon various sectors of life, including education. However, it is problematic to merely

accept these impacts without considering some disadvantages of the effects of globalisation.

Maugey (1999, cited by Stromquist & Monkman, 2000:11) states that

Globalization increases interaction, and this creates opportunities of learning – but also the “cult of technology” and conversely the diminution of respect for spiritual and cultural values.

This means that globalisation has impacted on education with the increase in learning opportunities because of more interactions with more access to technology. These impacts of globalisation have stimulated changes in education systems and curricula, particularly in developed countries such as U.S.A., Japan, Australia, United Kingdom, Germany and Scandinavia. Some of these changes are: preparing better students more intensively for the workplace (Rhoades & Slaughter, 1991), as well as addressing new ‘transnational concepts’ in curricula and pedagogy, such as,

- shifting from a “child-centred curriculum” to an “economy-centred vocational training” (Walters, 1998);
- education as a marketable commodity rather than as a public good;
- a lesser role for the teacher in the classroom, who becomes less a source of learning and more of a facilitator; and
- education to link intimately to the development of technological capacity.

(Stromquist & Monkman, 2000:12-13)

One consideration that emerges from the above is that globalisation and the cult of technology have tended to disregard the ‘menial tasks’ still necessary in developed, not to mention developing, countries. As a consequence, there are individuals with enhanced technological knowledge but a lack of individuals incurred to menial work. As a result, importing menial workers has been a high growth activity in the world market.

In contrast to many poststructuralists who see a positive impact of globalisation on human abilities, inclusive of education, post-colonialism theorists such as Green (1997) counters that ‘There has not been any meaningful globalization of education.’ Tikly (2001:153) then responds that Green

bases his claim on the view that although national education systems have become more ‘porous’, and ‘have become more like each other in certain ways’, there is ‘little evidence that national education systems are

disappearing or that national states have ceased to control them'. Rather, he suggests there has been a more modest process of 'partial internationalization' of education involving increased student and staff mobility, widespread policy borrowing and 'attempts to enhance the international dimension of curricula at secondary and higher levels.'

Mention of these discourses on globalisation is useful as a comparison with the local context, and may help to ensure that the purposes of education in this country reflect the context of globalisation in order to avoid being excluded from the circle of globalisation.

Most commentators note that globalisation can bring negative or positive influences or offers. Timor-Leste is a new country beginning development and therefore there are a lot of people living under the poverty line. This prevents much of the population accessing the benefits of globalisation, thus affecting children's horizons of thinking and certainly affects their setting of objectives for life. A good education system with good curricula should consider this situation as well as balancing these different views in setting up educational goals and objectives. This means establishing an education that does not merely reflect negative sides of globalisation such as excessive market orientation, but rather one that establishes a holistic approach, where social, mental/moral, intellectual and physical attributes are nurtured for their own sakes. This study is also intended to explore how aspects of globalisation and modernisation have been adopted or avoided for the purpose of education either in curriculum documents, or tacitly, in people's perceptions.

Considering all the above discourses, it is important to draw attention particularly to the middle school level which in Timor-Leste is called Junior High School. (Power et al. 2001: 218-220) said that students entering the middle grades are in a transition from concrete to abstract abilities. As such, they initially need direct instruction, modelling, practice, and feedback—also known as instructional scaffolding—regarding their use of various learning skills. Therefore, five technological roles should be addressed in middle school, as follows:

- 1) a focus on various middle school concepts and beliefs that underpin the use of technology and exploration as teaching and learning tools;

- 2) an emphasis on exploration in the curriculum, illustrating how various technologies can enhance exploration, and linking such experiences to young adolescents' growth and development in moral, ethical, and democratic practices and processes;
- 3) an introduction to a conceptual model for successful technology integration to support young adolescent development and recently developed foundational standards for technology;
- 4) a provision of examples of schools that have successfully integrated multiple uses of technology for communication, productivity, and management as well as for constructing and presenting knowledge;
- 5) a description of a vision for technology in a reinvented middle school that focuses upon the pinnacle of the conceptual model with technologies that are all currently available.

CHAPTER IV

THE RESEARCH METHODOLOGY

The previous chapters have described the context of education in Timor-Leste under Portuguese colonialism during a period of approximately 450 years, education during the 24 years of Indonesian occupation, and the period after the country gained its independence. This chapter presents a description of the research methodologies used in this study. It provides a description of why the research questions are identified and formulated, how populations and samples were identified, how data were collected, analysed, and presented in this thesis, and how conclusions were drawn.

A. The Research Design

This section presents two sub-sections, the rationale for applying qualitative research in this study and the research techniques used. The first sub-section presents the reasons why qualitative research is applied in this study. The second sub-section presents the research techniques applied in this study. They comprise document analysis techniques, literature review, sampling, the interviews, data coding and clustering, and the synthesis of the data.

1. The Rationale for Applying Qualitative Research in this Research

The research sought to explore the views and perceptions on trends, tensions and gaps with regard to the purpose of education for Timor-Leste. It, therefore, aims at exploring information and data in the context of a) the existing education and education-related policies within education and education-related policy documents; b) the views and perception of education stakeholders in Timor-Leste.

To explore these policy prescriptions, views and perceptions of the education stakeholders a qualitative research method was found relevant. Several reasons justify the relevance of applying qualitative research method in this study. *First*, Denzin and Lincoln (1994:5) said both “qualitative and quantitative are concerned about

the individual's point of view". However, because of the need to get the views and perspectives of education stakeholders, the researcher can get closer to the actors' perspective through detailed interviewing and observation.

The *second* reason is that:

...Qualitative research involves an interpretive, naturalistic approach to the world...(which) means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them.

(Denzin and Lincoln 2005: 3)

This means that since the research is to obtain clear and meaningful views and perceptions of the education stakeholders, the researcher has to attempt to make sense of, or interpret and articulate these views and perceptions of phenomena in terms of the meanings people bring. "Qualitative research gives significant concern to the meaning of the phenomenon" (Maxwell, 1996; cited in Sakarneh (2007:85).

Thirdly, because the aim of the study is to explore people's views and perceptions that reflect what they see as their real life needs, qualitative research is very relevant. Miles and Huberman (cited in Punch,1998: 149) said that:

Qualitative research is conducted through an intense ...contact with a 'field' or life situation. These situations are typically 'banal' or normal ones, reflective of everyday life of individuals, groups, societies, and organizations. Qualitative research is, therefore, the most relevant mode to allow people to reflect what they think, perceive and experience in their daily life.

Fourthly, most of the analysis in this study is done through verbal interaction, and in the clustering of the resultant views and perceptions, and synthesising of these views and perceptions. Qualitative research methods are the most suitable. As Miles and Huberman (cited by Punch 1998: 149) said:

In qualitative research the words need to be assembled, sub-clustered, and broken into semiotic segments to explore similarities and differences. The data can be organized to permit the researcher to contrast, compare, analyze, and bestow patterns upon them.

The fifth reason is that this study was aimed at exploring the views and perceptions of people, the education stakeholders, about the purpose of education for Timor-Leste. Qualitative research was, therefore, thought relevant, for the reasons given in the definition by Strauss and Corbin (1990 cited by Sakarneh, 2007:pp.84-85):

...(qualitative research is)

any kind of research that produces findings not arrived at by means of statistical procedures or other means of qualification. It can refer to research about persons' lives, stories, behavior, but also about organizational functioning, social movements, or interactional relationships.

This study applies Critical Discourse Analysis (CDA) methods in analysing the data, but with some modifications to some of the techniques. CDA tends to show the ways that linguistic forms can be systematically related to social and ideological functions. It uses certain analytical techniques to address persistent questions about larger, systemic relations of class, gender, and culture (Luke 1999: 167). However, in this research, simpler Discourse Analysis is used because the main thrust of this thesis is to analyse in literary form the views and perceptions of participants and observers about the trends, tensions and gaps they express in defining their views of the purposes of education in Timor-Leste. Discourse Analysis makes more sense when applied in the limited circumstances of drawing evidence from documents and face-to-face and group interviews and when larger issues such as class, gender, and culture do not form a central focus, as in this study. This research uses elements of CDA to explicitly and implicitly explore the views and perceptions of education stakeholders and education documents. In terms of educational issues, the work refers more to the educational conceptualizations that are established in the thesis' conceptual framework of education for Timor-Leste as defined in chapter three, rather than larger theoretical issues about, for instance, class, gender, and culture.

B. The Research Techniques

Thus far in the first section of this chapter we have justified the use of qualitative research, in the next section we detail the precise approaches used in the study.

1. Document Analysis

The education policy and policy-related documents from different stakeholders involved in the sector (the government, the donors and the churches), were analysed in this study in order to explore discourses on educational purposes, based on the view that:

All documentary sources are the result of human activity produced on the basis of certain ideas, theories, or commonly accepted, taken-for-granted principles, and these are always located within the constraints of particular social, historical or administrative conditions and structure.

(Punch 1998: 231)

It is, therefore, important to explore what are the views and perceptions in the discourses within these policy documents. Several questions guided the researcher in conducting the document analysis. These were:

do selected documents reflect the purpose of education in Timor-Leste?

do they reflect the purpose of pre-secondary education?

what documents say what, to whom and with what effect (Babbie (2001:305)?

do the documents of these organisations/institutions reflect what their representatives in the research sample viewed as the purpose of education for Timor-Leste?

A synthesis of the documents' analysis is compared and contrasted with the views of the representatives of these institutions.

The documents analysed were the formal documents of the government institutions, the policy documents of donors and Church documents. These documents were obtained from the institutions and permission was given for analysis of the documents. The documents analysed are listed in the following table 4.1

Table 4.1 Documents analysed in this research.

- The National Parliament of RDTL 2002, the Constitution of the Republic Democratic of Timor-Leste.
- UNICEF, 1998. *The Convention on the Right of the Children: Implementation Handbook*
- Ministry of Education RDTL, 2008. Basic Law for Education.
- Vatican Council II Document, 1993.
- The Planning Commission 2002, the National Development Plan 2002-2007 of RDTL.
- Ministry of Education and Culture RDTL 2006. The National Education and Culture Policy.
- Ministry of Education and Culture RDTL 2007. The Draft Curricular Plan for Pre-secondary Education.

- The United Nations Children’s Fund (UNICEF) 1998. Implementation Handbook for the Convention on the Rights of the Child.
- Dokumentasi dan Penerangan KWI 1993. Dokumen Konsili Vatikan II.
- Declaration on Christian Education (*Gravissimum Educationis*) Proclaimed by Pope Paul VI on October 28, 1965.
http://.vatican.va/archieve/hist_councils/ii_vatican_council/documents/vat-ii_decl_1...8/7/2005

2. Literature Review

To conceptualise the theoretical framework of the purposes of education which is referred to as the hypothesis of this research (in chapter III of this thesis), a period of time was spent by the researcher in reviewing literature both within the Campus of University of New England-NSW Australia in September 2005 and in the country of research context Timor-Leste. This stage was crucial as it is the period which involves the interaction of the researcher with theoretical concerns and views (Babbie 2001:310). The work in this period synthesised the views and perceptions of various intellectuals and academicians around the world in order to define the conceptual framework which is the basis of this research. The nine defined conceptual frameworks of the study are: a) education for economic development or education for work; b) education for personal development; c) education for communal organisation; d) education for social cohesion, e) education for democratic participation; f) education for emancipation; g) education for developing socially-critical thinking; h) education for enhancing human rights; i) education for and from globalisation.

3. Sampling

This study aimed at exploring views and perceptions on the purposes of education for Timor-Leste. To ensure that quality views and perceptions were captured, it was found important and appropriate to identify or select the sample of the study on the basis of people who have knowledge of the purpose of the study (purposive or judgment sampling) (Babbie 2001:179). The decision to use purposive or judgment sampling in the study is supported by Punch’s (1998: 193) view that:

Qualitative research would rarely use probability sampling, but rather would use some sort of deliberate sampling: ‘purposive sampling’ ...It means sampling in a deliberate way, with some purpose or focus in mind.

Based on the views of Babbie and Punch above, the sample for this study was chosen from the stakeholders who had knowledge of education and are working in the field of education.

a. The Participants

The Sample

Based on the theories above, the sample selection was drawn from those education stakeholders who are policy decision makers. The sample included in the study were the representatives of the government, both national (Ministry of Education and Culture of RDTL and the National Parliament) and district (district education office), the Education Donors, the Churches, the pre-secondary school teachers/school principals, the parents/community members and the pre-secondary school students.

The Government

Seven government senior officials were interviewed, comprising two government officials from the Ministry of Education and Culture (MEC) RDTL), the Minister of Education and Culture and the Director of Planning and Development, and the President of the Commission “E” for education, culture, youth and sports of the National Parliament of the Democratic Republic of Timor-Leste representing the legislative organ of the state. The other three government officials of MEC are from one of the 13 district education offices. They represent the views of the district education superintendents and district education officials of the country. They were chosen because they are the key players in the education sector who understand the situation on the ground.

The Education Donors

The sample of education donors were selected on the basis of their role and mandates in the education sector. The Portuguese Mission in Timor-Leste has been one of the major players in the sector with its bilateral support in teacher education, particularly Portuguese

language training. The two major multilateral organisations in Timor-Leste which have been active in the development of education since the country gained its independence in 1999 were UNICEF and the World Bank. UNICEF with its interventions in basic education and the World Bank with its interventions in school rehabilitations and constructions have had a big impact in the sector ever since. They both were, therefore, involved in this study. UNESCO has arrived late in the country. However, as a United Nations organisation with mandates in education and initiating interventions in the sector, it is appropriate that they be part of the study

The Church/ Religious Leaders

The Catholic Church was the pioneer of education in Timor-Leste in establishing formal education under Portuguese colonialism for 450 years prior to Indonesia's invasion of the country in 1975 (see chapter II above). Its role in education remains crucial with its private schools scattered throughout the country from kindergarten to tertiary education. Two of its senior leaders, the general vicar of the diocese of Dili and the director of the Catholic schools in Dili diocese, were, therefore, selected for the study. The Protestant Churches have not played a role in establishing formal schooling of the country. However, their religious role is deemed crucial in the sector even though they are a minority religion. One Protestant pastor was, therefore, included in the sample. The Islamic Community in Timor-Leste initiated several schools in the country during Indonesia's occupation. Nowadays, it has a school in the capital with students from kindergarten up to secondary school. It is also a minority religion. However, with its role in education, it was considered important and, therefore, involved as one of the samples of the research.

Parents and Community Members

Local values and knowledge are very important in education, so parents and communities and their views and perceptions that reflect the local context were included. As McGinn (1997:45) said:

Not all efforts to implement central policies efforts fail, however, even in systems known to be loosely coupled or with a tradition of local management.

It is possible for central policies to suit local values and knowledge, and therefore to mobilize support.

Taking into account McGinn's views above, it is deemed important to include the views and perceptions of the school parents and/or community members to have their local knowledge considered in education policy decision making. Two different groups of parents and community members were, therefore, selected to be representative of rural and urban views and perceptions. Three mothers and five fathers from two selected schools, a Catholic school from an urban area and a public school from a rural area, were selected and involved in the study. They were chosen with the assistance of the school principals on the basis of their knowledge, understanding and involvement in the education sector.

The School Teachers and Principals

The decision to involve teachers is based on Sturman (1989); Wood and Caldwell (1991) cited in Mc Ginn (1997:48):

Decentralization most often results in significant change, with consequent improvements in learning outcomes, in schools and systems in which teachers, parents and community members participate together in decision making.

Two groups of pre-secondary teachers and school principals, two school principals and seven teachers of different subject contents, were, therefore, involved as the sample for this study. They are from a Catholic pre-secondary school in an urban area and a public pre-secondary school in a rural area.

The Students

The students are the beneficiaries of education. This study, therefore, considers their views and perceptions as absolutely important. Eight students from two different schools were included in the sample. Four of them are from a public rural area pre-secondary school and the other four are from one of the Catholic pre-secondary schools in an urban area. In addition, to reflect gender equity, four were boys and four girls. They were selected by their teachers on the basis of their intellectual knowledge and skills and their grade of study.

They were students who were at grade two and grade three (years eight and nine of schooling) of pre-secondary education.

The main reason for involving pre-secondary instead of the other levels of education is that pre-secondary in the context of education system of Timor-Leste is a transition from primary education to secondary education. Also, the students are at an age where psycho-physically they are developing their identity. Therefore, this stage also is an appropriate one for them to try to identify what might be the most relevant future for their education.

A total of 41 research stakeholders were involved. They were interviewed in different places and at different times due to geographical conditions and the political situation in the country. The researcher scheduled the interview meetings with the sample participants to fit their schedule, as some of them are in senior positions within the country. The table 4.2 in the following section provides a summary detail of the participants of the study.

Table 4.2: Details of the Sample of the Study

No	CODE OF THE SAMPLES	FORMAL POSITION/TITLE
1	GN1	Minister of Education and Culture RDTL
2	GN2	Director of Planning and Development
3	GN3	President of Commission “E” on Education, Culture, Youth and Sports of the National Parliament RDTL
4	GD1	District Education Superintendent
5	GD2	District Education Training Officer
6	GD3	District Curriculum Officer
7	D1	Education Senior Specialist of the World Bank for Indonesia and Timor-Leste
8	D2	Education Programme Officer, UNESCO for Indonesia and Timor-Leste
9	D3	Education Attaché, Portuguese Mission in Timor-Leste
1	D4	The Representative of UNICEF Timor-Leste
11	C1a	General Vicar of Dili Diocese Timor-Leste
12	C1b	Director of Catholic Schools of the Diocese of Dili Timor-Leste
13	C2	Priest or Clergyman of Protestant Church in Dili
14	C3a	The President of the Islamic Community in Dili Timor-Leste
15	C3b	The Vice President of the Islamic Community in Dili Timor-Leste
16	C3c	The Secretary General of the Islamic Community in Dili Timor-Leste
17	PCD1	A male Parent urban area
18	PCD2	A male Parent urban area
19	PCD3	A female Parent urban area
20	PCD4	A male Parent urban area
21	PCD5	A male Parent urban area
22	PCS1	A male Parent rural area
23	PCS2	A female Parent rural area

24	PCS3	A male Parent rural area
25	PCS4	A female Parent rural area
26	TD1	A female School Principal of Urban Catholic Pre-secondary School in Dili Timor-Leste
27	TD2	A male Teacher of Urban Catholic Pre-secondary School in Dili Timor-Leste
28	TS1	A male School Principal of Rural Public Pre-secondary School in Suai Timor-Leste
29	TS2	A male Teacher of Public Rural Pre-secondary School in Suai Timor-Leste
30	TS3	A male Teacher of Public Rural Pre-secondary School in Suai Timor-Leste
31	TS4	A male Teacher of Public Rural Pre-secondary School in Suai Timor-Leste
32	TS5	A female Teacher of Public Rural Pre-secondary School in Suai Timor-Leste
33	TS6	A female Teacher of Public Rural Pre-secondary School in Suai Timor-Leste
34	TS7	A male Teacher of Public Rural Pre-secondary School in Suai Timor-Leste
35	SD1	A female Grade 3 Student of Urban Catholic Pre-secondary School in Dili Timor-Leste of the academic year 2006/2007
36	SD2	A male Grade 3 Student of Urban Catholic Pre-secondary School in Dili Timor-Leste of the academic year 2006/2007
37	SD3	A male Grade 3 Student of Urban Catholic Pre-secondary School in Dili Timor-Leste of the academic year 2006/2007
38	SD4	A female Grade 3 Student of Urban Catholic Pre-secondary School in Dili Timor-Leste of the academic year 2006/2007
39	SS1	A male Grade 3 Student of Rural Public Pre-secondary School in Suai Timor-Leste of the academic year 2006/2007
40	SS2	A male Grade 2 Student of Rural Public Pre-secondary School in Suai Timor-Leste of the academic year 2006/2007
41	SS3	A female Grade 3 Student of Rural Public Pre-secondary School in Suai Timor-Leste of the academic year 2006/2007
42	SS4	A female Grade 3 Student of Rural Public Pre-secondary School in Suai Timor-Leste of the academic year 2006/2007

b. Procedures

The letter of request for permission was sent to the institutions identified for participation in the research. After the nominations of the sample from each institution, the participant/sample information sheet containing the Human Research Ethics Committee of The University of New England, NSW, Australia for approval for conducting the research, the title of the research, the objectives of the research, the justification of the result of the study, the researcher's profile and the participants'/sample consent form were sent to every participant for their agreement for the interview. If they agreed to be interviewed, they signed the participants' consent form and returned it to the researcher, hence a schedule for interview was agreed upon. This procedure was applied to the samples from the government (both national and district), the donors, and the Church leaders.

For parents/community members, teachers and students, the letters of request for permission to interview were sent to the schools identified as the focus of the research through the district education office for public schools and to the director of Catholic schools of the diocese to nominate the schools. Follow up communications with the schools were conducted through telephone contact with the school principals. The preliminary meetings were conducted with the school principals of the two schools for nomination of students, teachers and parents/community members. The arrangement to get approval and agreement by the teachers, students and parents/community members was conducted by the principals of the schools. A schedule of interview was then agreed with the interviewees after the signing of the letter of consent.

4. Data Collection

a. The face-to-face Interview

Since the aim of the study is to explore and obtain people's views and perceptions on the purpose of education, it was decided to use qualitative interview data collection techniques to allow a productive interaction between the researcher and the respondent or the interviewee within a general plan of inquiry (Babbie 2001:291). The decision to use interviews in this research was also due to the view that researchers should not see human beings as simply to be manipulated, and data as somehow external to individuals. Rather, it was considered important to regard knowledge as generated between humans, often through conversations (Kvale 1996 cited in Cohen et. al. 2001:267). Interviewing is one of the most common and most powerful ways to try to understand our fellow human beings. The interview form used in this research was face-to-face verbal interchange which can be used for the purpose of understanding an individual or a group perspective (Denzin and Lincoln 1994: 361) and applying the open-ended ethnographic (in-depth) interview (p.365) as the researcher prepared general inquiry questions and expanded with follow-up questions as necessary during the interview. The researcher opened the interview with a brief introductory remark, then gradually moved into the research questions and the follow up questions one-by-one in a sequential way, commencing from the question about the

purpose of education leading up to the purpose of pre-secondary education. There were flexibilities in relating the interview to particular individuals and circumstances (Cohen et al. 2001: 271) as the interviewees varied from students to Minister and President of Commission at the National Parliament. The whole interview with every single sample person was recorded on a mini cassette with a mini tape recorder. With interviews conducted in the field there might be little opportunity for electronic recording (Seidman 1991 cited in Punch 1998:181-182):

b. Group Interviewing

In the context of Timor-Leste, the researcher perceived that individual face-to-face interviews may result in anxiety, nervousness, and less time to find the answers and subsequent possibility of intimidation, especially for students (Cohen et al. 2000 287) and parents.. In addition, this kind of interview was relevant and useful because these children had been together for some time...It also brought together parents/community members with varied opinions as they may have different working experiences and educational backgrounds, or they may represent the community or parents' opinions or views (p.287). This is also in line with Jones' 1985 (cited in Punch 1998:175) views that:

In order to understand other persons' constructions of reality, we would do well to ask them in such a way that they can tell us in their terms (rather than those imposed rigidly and a priori by ourselves) and in a depth which addresses the rich context that is the substance of their meanings.

The researcher, therefore, decided to use group interviews in collecting data from the students and the parents/community members along with more specific techniques. The researcher gathered every group of parents/community members and the groups of students in different places, and times. The group interviews of parents and students from the rural area were conducted at the pre-secondary school where the rural students were studying, but at a different time. The same strategy applied for the urban parents and urban students. The researcher commenced the data collection both for the parents/community members and the students with an introductory briefing on the purpose of the research, the research questions and the techniques to be used. The interview then moved sequentially through the process by writing the first question on a flip chart and the students or the parents wrote the

answers individually on a post-it-note. After the participants completed the answers, the researcher collected them and stuck them underneath the research question on the flip-chart. The researcher then read through the answers to every sample and asked how the interviewee felt about their answers. If they wanted to amend or add something then the researcher provided additional post-it-notes for them to do so. This process continued until the last question. After the group interview process, the researcher collected the information and transcribed it into English.

Table 4.3: The Research Interview Question

THE PROTOCOL OF THE RESEARCH (THE RESEARCH QUESTIONS)

1. In your opinion what are the purpose of education for Timor-Leste. Why?
2. What kind of generation should the schools/education in Timor-Leste produce? Why?
3. In your opinion, what are the purposes of Pre-secondary education for Timor-Leste, Why?
4. Should all the purposes you mentioned apply for all students?
 - a. If yes, why?
 - b. If no, why and how?
5. What kind of human being should the Pre-secondary education in Timor-Leste should produce? Why?
 - a. If yes, please give example!
 - b. If not, what are the difficulties?
6. In your opinion, has Pre-secondary education in Timor-Leste achieved its purpose you mentioned?
 - a. If it has achieved, please give examples!
 - b. If it has not, what are the difficulties?
7. What type of knowledge, skills, and attitudes should the students acquire. Why?
8. What subjects should pre-secondary students study? Why?
9. In your opinion, the pre-secondary students should be prepared more for what kind of work/job?

THE TRANSLATION VERSION IN TETUM LANGUAGE AS FOLLOWS:

PROKOKOLO PESKISA NIAN (PERGUNTAS BA INTERVISTA PESKISA NIAN)

1. Tuir ita nian opiniaun, objective edukasaun Timor-Leste nian maka saida deit. Tan saida maka objective tende hanesan ne'e ?
2. Gerasaun/ ema oinsa maka eskola/edukasaun iha Timor-Leste ne'e tende forma. Tansa maka tende hanesan ne'e?
3. Tuir ita nian hanoin, objetivo ba edukasaun pre-sekundario iha Timor Leste ne'e maka saida deit? Tansa maka tende hanesan ne'e?
4. Objectivos hirak nebe ita bo'ot temi tiha ona iha leten tende aplika ba alunos hotu-hotu ka?
 - a. Se nune'e, tan saida?
 - b. Se la nune'e, tan saida?
5. Ema/ humano oin sa maka Ensino pre-sekundario tende forma? Tan sa nune'e?
 - a. Se los, halo favor fo exemplo!
 - b. Se la los, dificuldade iha saida?
6. Iha ita bo'ot nian opiniaun, oras ne'e ensino Pre-sekundario atingi/hetan ona objetivo hirak ne'e ona ka seidak?
 - a. Se hetan ona, halo favor fo exemplo ruma!
 - b. Se seidak hetan, nia obstakulos maka saida deit?
7. Tipos de konhesimentos, habilidades no attitudes saida deit maka ensino pre-sekundario tende fo'o/ alunos sira tende hetan. Tan saida nune'e?
8. Tuir ita bo'ot nian hanoin, disiplina/materia saida deit maka alunos Pre-sekundario sira tende estuda? Tan saida nune'e?
9. Iha ita bo'ot nian opiniaun, alunos pre-sekundario sira tende prepara liu atu sai saida/atu tama merkadoria de trabalho saida?

5. Data Analysis

This sub-section will present the techniques used during the research in transcription and translation of the collected data, coding the data, applying the codes established for stakeholders and the seven purposes of education for Timor-Leste established as the conceptual framework of the research. It also presents the use of *Leximancer 2.25 computer programme* (Leximancer 2.25 version manual 2007) in the data analysis, particularly, data clustering and the synthesis of the data to explore the findings of the study and to draw conclusions.

a. Transcription and Translation of Data

The interview results were transcribed in both English and Tetum. As described in previous sections of this chapter, some of the interview results were recorded on mini cassettes and some results were in writing on post-it-notes. Next, the writer transcribed the data from every face-to-face interview from cassettes into writing and also typed up the results of every group interview. The other activity was the translation of the interview results from Tetum into English.

b. Coding the Data

As prescribed in the research design section above, this study used qualitative research. Coding is, therefore, the key process and vital for further data analysis for classifying and categorizing individual pieces of data (Babbie 2001: 365) in this study. As presented in the section on sampling above, the samples were coded with stakeholder group labels and individual labels (see section three in this chapter). Each of the nine defined purposes of education of the conceptual framework of the research was also labelled differently. They were labelled with numbers as shown in the following table on the next page.

Table 4.4. The Conceptual Framework of the Study and its labels.

THE CODE	THE CONCEPTUAL FRAMEWORK
(1)	Education for Economic Development or Education for Work
(2)	Education for Personal development
(3)	Education for Communal Organisation
(4)	Education for Democratic Participation for Social Cohesion
(5)	Education for Developing Socially-critical Thinking
(6)	Education for Enhancing Human Rights and Emancipation
(7)	Education for and from Globalisation

c. Data Clustering using Leximancer Computer Program.

This study uses qualitative techniques, therefore, it is important to use qualitative analysis methods and techniques for examining the data without converting them to a numerical format (Babbie, 2001: 359). The Leximancer was, therefore, found relevant as one of the qualitative techniques in data analysis. The Leximancer 2.25 Manual 2007 (Leximancer 2007:3) states that:

Leximancer is a text analytics tool that can be used to analyze the content of collections of textual documents and to display the extracted information visually. The information is displayed by means of a conceptual map that provides a bird’s eye view of material, representing the main concepts contained within the text and information about how they are related. The map allows a view of the conceptual structure of the information, and to perform a directed search of the documents in order to explore instances of the concepts of their interrelations. In this way, Leximancer provides a means of quantifying and displaying the conceptual structure of a document set, and a means of using this information to explore interesting conceptual features.

This computer software was, therefore, found useful for data analysis in this study. It was decided to use it for clustering the data for easy synthesis since it is a text analytics tool that can be used to analyse the content of collections of textual documents and to display the extracted information visually. The data, both from document analysis and from the result of the interview, was read into the Leximancer software for analysis. Leximancer investigated the data processes relating to the frequency of the views of the stakeholders of the research and clustered them into thematic circles. It then investigated the key concepts in each of them and displayed these graphically in three ways. The first display was a conceptual map of the data. This gives a bird’s eye of the key themes in the data as well as

the key concepts in each theme. The second graphic illustrated the absolute and relative frequencies of the concepts. The third graphic was generated to show the co-occurrence of the concepts within each theme and across themes. By working the different buttons of the software it was possible to conduct content relational analysis of the data to derive the actual meaning of the data in terms of the research questions.

d. The Syntheses of the Data

As described in the section on the rationale for using qualitative research this study is not simply about a 'pure' application of Critical Discourse Analysis (CDA). Discourse Analysis Method is applied throughout the data analysis process, but it is reinforced by the Critical Analysis Method (CDA). However, it is really a study of educational documents and the participants' views and perceptions, applying established conceptual frameworks about conceptualisations of education.

Based on the data clusters resulting from the Leximancer computer program, the researcher extracted the similarities and differences of trends, tensions and gaps in the views and perceptions of the education stakeholders from every data cluster in the spreadsheet. From the data clusters a, the researcher also coded any new trends, tensions and innovations of the views and perceptions which are not included in the conceptual framework as new findings. The researcher further extracted the coded data and presented them following each of the nine conceptual frameworks of the study and any other new trends, tensions and gaps that emerged. These were then synthesised and conclusions drawn from the findings, which are presented in the discussion chapter.

e. Conclusion

Qualitative research methods were found most relevant for this study. By applying various techniques and tools purposive sampling was carried out using face-to-face interview to collect data from senior officials of the government, education donors and church representatives. Labels were used to code the samples arranged according to d the

conceptual framework of the study, Leximancer 2.25 version computer software was used for data clustering.

The study uses qualitative research methods to explore findings with core elements from the Discourse Analysis (DA) method in order to analyse and synthesise the views and perceptions of trends, tensions and gaps of the interview respondents and education documents with reference to the established Conceptual Framework of Education for Timor-Leste defined in Chapter Three.

CHAPTER V

DISCUSSION OF THE FINDINGS

A. Introduction

The hypothesis of this study is that a degree of consistency of views and perceptions is expected from the education stakeholders (the government, the education donors, the churches, the parents/community members, the teachers, the students, and education and education-related documents) sufficient to support the seven established conceptual frameworks (outlined below and in Chapter Three) as a basis for curricula formation for Timor-Leste's new education system.

The study therefore explores the trends, tensions, gaps, in broad terms the congruencies and incongruencies, of the views and perceptions of education stakeholders regarding the purposes of education, with a particular focus on pre-secondary education in Timor-Leste. The first three chapters of this thesis described the rationale for conducting the study, including the context affecting the education sector's development historically, and reviewed relevant literature to frame the study's conceptual framework. Chapter Four detailed the research methodology. Chapter Five presents the findings drawn from the data (document analysis and interviews), including a synthesis of the views and perceptions of the education stakeholders. It discusses the findings in light of the two research questions defined in Chapter One.

To simplify the synthesis of the data in order to identify congruencies and in-congruencies in the views and perceptions of the education stakeholders, and to draw conclusions for presentation in discussion, the research questions were applied with continuing reference to the established seven conceptual frameworks of education in Timor-Leste (Chapter Three). To recapitulate, the seven established conceptual frameworks are **a)** education for economic development or education for work; **b)** education for personal development; **c)** education for communal organisation; **d)** education for democratic participation for social cohesion;

e) education for enhancing human rights and emancipation; f) education for developing socially-critical thinking; and g) education for and from globalisation.

The sections and the sub-headings of the chapter are presented sequentially in the following paragraphs. The *first* section presents a critical discussion of the findings, including a synthesis of trends, tensions, and gaps, including congruencies and incongruencies, of the views of the research participants and education and education-related documents structured around the seven conceptual frameworks of the study.

The *second part* presents some broad conclusions arising from the syntheses of the discussions by various stakeholders around the purpose of education for Timor-Leste with particular attention on pre-secondary education. The chief finding is that while a great diversity of views were expressed, most interviewees believed they had a fair degree of understanding and agreement about the core purposes of curricula and schooling. Most participants had reasonably firm views about the broad questions of the purposes of education in Timor-Leste with particular attention on pre-secondary education in T-L. However, on closer inspection most respondents appeared to have little understanding of the agendas of international agencies and governments and were unable to formulate detailed responses to some of the key issues arising from the seven conceptual frameworks.

B. The Discussions of the Findings of the Future Purposes of Education for Timor-Leste

Data was obtained from document analysis and stakeholder interviews, and discussion of the findings is presented in accordance with the seven education conceptual frameworks of the study. Discussion in this section is in response to the question: ‘How do education documents and education stakeholders in Timor-Leste conceptualise the purposes of education for Timor-Leste with particular attention on pre-secondary education in response to the seven conceptual frameworks presented?’

a. The Purpose of Education in Timor-Leste is for Economic Development and for Work

The interviewees believed that Timor-Leste should prescribe the importance of preparing children and youth with technical/vocational and professional skills for future absorption into the job market.

Education and Education-Related Documents

Timor-Leste, as noted in the education and education-related documents, is a country with a lack of skilled human resources. The documents emphasise that the country requires human resources with technical vocational skills to manage the country and to improve the economy. Education is seen as the most relevant strategy to address economic and skills development. According to the UNDP, the country lacks skilled human resources and has a low level of economic development, thus placing Timor-Leste among the 50 Least Developed Countries (LDC) in the world (UNDP 2006:222-223). The Ministry of Finance RDTL states that Timor-Leste education should provide young people with technical/vocational skills either for future absorption into the nation-wide jobs market or for self- or community employment. This supposedly will lead to a sustainable improvement in the quality of life for all Timorese (Ministry of Finance-RDTL 2007:9) and hence improve the economy of the country.

The World Bank in its mandate and its policies considers that education in Timor-Leste will have a strong linkage with economic growth, leading to poverty reduction in the country. The following quotation from the World Bank makes plain its view that, as a multilateral organization, it sees the main purpose of education as economic--- to prepare people with knowledge and skills for future absorption in the labour market to produce economic growth. Other aspects of education seem to be disregarded, as the World Bank appears to take the simplistic view that Timor-Leste will consist of a labour market driven by education. The World Bank (1995:1) says that:

Education is critical for economic growth and poverty reduction. Changing technology and economic reforms are creating dramatic shifts in the structure

of economies, industries, and labor markets throughout the world. The rapid increase in knowledge and the pace of changing technology raise the possibility of sustained economic growth with more frequent job changes during individuals' lives. These developments have created two key priorities for education: it must meet economies' growing demands for adaptable workers who can readily acquire new skills, and it must support the continued expansion of knowledge.

In light of this priority, can the Ministry of Finance of RDTL define strategies with a sufficient budget allocation to ensure its achievement? Does the government have the capacity to address this issue or rather will it always depend on international agencies to formulate and implement programmes and projects? The World Bank asks for what can be reasonably assumed to be a very expensive programme of comprehensive and diverse educational provision. How will the Ministry of Finance of RDTL undertake such huge and expensive programmes and projects with its very limited finance? Will the outputs of such an education system really fulfil all the needs of the Timorese people? Does the Ministry of Finance have sufficient mechanisms in place to monitor and supervise both the World Bank's as well as the Timorese implementation of the education programmes required by the 'new' jobs envisaged by international agencies, or will the monitoring be left to independent players in the sector? Do the international agencies really encourage the Timorese to be stakeholders or will Timorese only perform the menial work of implementation? All the agencies appear to suggest that native Timorese do not have a capacity to create an education system of high quality for economic development.

Moving on to government documents and policies, the Basic Law for Education defines education as a means for every citizen to obtain knowledge and skills linked to work. It says that the objective of education is to develop in each individual (Timorese) the capacity for work proportional to the individual's abilities, with the basis of a solid general formation, followed by a specific formation of competencies in the context of a society based on knowledge and initiative, and for individuals to occupy a fair position in life, and to contribute to the development of society in accordance with their interests, capacity and skills.

Desenvolver em cada indivíduo a capacidade para o trabalho e proporcionar-lhe, com base numa sólida formação geral, uma formação específica que lhe

permita, com competências na área da sociedade do conhecimento e com iniciativa, ocupar um justo lugar na vida activa, prestando o seu contributo para o progresso da sociedade, em consonância com os seus interesses, capacidades e vocação.

(Basic Law for Education article 5 e, 2008:5).

However, it is difficult to see how this legal basis with its broad slogans can be translated into practical activity to respond to the identified need for technical/vocational skills. The Basic Law is silent, as is the Ministry of Education, about ways to build the capacity of teachers with relevant teaching methods for technical/vocational skills development. Does the government have sufficient data on the local content and skills required for building the technical/vocational capacity of young people to suit the needs of local community development or only the skills to be developed for western-influenced sectors of the economy?

The Constitution of Timor-Leste article 59 (2002:p.28) provides for all citizens of Timor-Leste to have the right to equal opportunities for education and vocational training. But it is unclear from the interviewees' responses whether many Timorese know about this article in the constitution. It is also difficult to see how the relatively new governmental system of Timor-Leste, with or without international support, will be able to translate this article into a workable programme. It certainly has not done so in the ten years since independence.

The Government Representatives

The government representatives in this study presented a strong congruency of views that job market preparation should be the main purpose of education. To them, education in Timor-Leste was to prepare young Timorese with technical/vocational and professional knowledge, skills and attitudes. GN1 (March 30, 2006), Minister of Education and Culture RDTL, said:

“Our country is rich in various natural resources such as oil, gas and others. Seeing our condition as a newly independent country, its geography, its population many of whom are in agriculture, illiterate, poor, and unaware that we are in a globalized era, education has to form people to be technical experts in the areas of engineering for oil and gas, for agriculture, infrastructure, economy, and social areas such as morals, culture, rights, and others. In short, I should say that education is to form people to be technical

experts. I value all knowledge and skills. My personal objective is, however, to value more technical education. By technical here I refer to all kind of technical knowledge inclusive of technical knowledge in social studies.”

(GN1 March 30, 2006)

The GN2 (March 30, 2006), Director for Planning and Development, said that education in Timor-Leste should prepare young Timorese to know technology, to be independent in their mentality, and to be prepared to be absorbed by local and global markets. GN3 (March 31, 2006), President of Commission for Education and Culture, National Parliament of RDTL, said that education in the country is: **a)** to form East-Timorese with technical/vocational skills in the area of agriculture, electricity, machinery, carpentry, construction, plumbing, business, driving, etc. required by the job-market; **b)** to produce people who value religion, culture, the history of the country, and have a moral lifestyle ; **c)** to be capable of competing in the global market.

There are several problems with the simplistic and broad statements made in these documents and by the government representatives. It could be said that addressing poverty is a much more immediate issue for the economy than education. The government needs to consider that with about half the Timorese population living below the poverty line of \$0.88 per person per day (Timor-Leste, 2008:3), can education make a direct improvement to this situation while ignoring other factors that influence wealth and poverty creation and economic development? Could this gap in wealth and welfare challenge the Ministry of Finance’s ability to put in place an education system promoting technical/vocational skills? Will there be a jobs market able to sustain increasing numbers of educated and qualified people? Can the government absorb job seekers, especially professionals, or will the expansion of education beyond the economy’s immediate ability to absorb qualified workers simply create a pool of well-qualified unemployed? And how do individuals create their own jobs if they do not have the financial capacity to do so? Will the government be able to finance both technical/vocational skills education and the costs of developing sustainable jobs or small businesses?

The Education Donors’ Representatives

The interviewees of this study presented a range of views and understandings about this purpose of education. D1 (March 17, 2006), a senior education specialist from the World Bank, stated that the purpose of education for Timor-Leste should not be any more ambitious than focusing on providing young people with adequate skills to function at home and at the work place when they become adults. This view tends to emphasize a strong connection between young people's entry into the labour market as central to their taking part in society and in the development of the economy. As a senior manager of an international organization with programmes in the education sector, D1 appears to want his organization's programme to overwhelm independent developments in this sector in Timor-Leste. It could be argued that this is a standard and hegemonic policy of World Bank intervention that has been applied previously for better or for worse in other post-conflict and less developed countries.

The D3 (March 22, 2006), the Education Attaché of the Portuguese Mission in Timor-Leste, thought that education in Timor-Leste has been leading in a direction where many youths obtained certificates with zero skills, which will not enable them to sustain their life. He, therefore, recommends that education should be directed more to prepare the children and the youth with technical vocational and professional skills that will ensure their future employment by earning money and help improve the economy. The recommended areas of skills are: **a)** on technical skills as electricians, stonemasons, carpenters; **b)** on agriculture for subsistence areas; **c)** for food production such as making sausages, wine, cheese, etc. in cooler areas such as Maubessi (a well known cool temperate sub-district of Timor-Leste).

The Portuguese Mission representative's view that East-Timorese graduates have a low skill level is rather controversial and provocative. I appreciate that East-Timorese graduates may still lack skills in some areas, despite the certificates they hold, and that some positions may be held by people with inadequate skills. It is generally accepted as inevitable that any newly independent country would experience similar issues of a lack of human resource capacity. However, his views could be interpreted differently if it is taken into account that many new Timorese graduates lack the Portuguese language skills to apply their technical skills. Many current Government leaders of the country are from the post-1975 generation.

Because they never learned Portuguese they often struggle with official administrative workflows and documents in Portuguese, the constitutionally approved official language. If Tetum, the other official language, had been well developed and standardized, the story might be different. A practical example is that in the work of the National Parliament, all draft bills are submitted by the Executive in Portuguese. A lot of the time of MPs is consumed in trying to understand the legal language of each bill. However, when the legal words and concepts in the bill are made clear, the debates are very dynamic, alive, and as productive as any Parliament. He could be right in terms of the current school graduates having low technical/vocational skills. This is due to the fact that the education sector is only at its initial stage of development, an issue which this thesis is trying to address. It is a truism to point out that the system still lacks policies to cope with curriculum, qualified teaching staff, slow Portuguese language acquisition, parent/community commitments, and school facilities.

A counter to the position of the Portuguese Mission representative might be to ask: where have their programmes on Portuguese language acquisition been? How fast have they accelerated the process? What has been their progress on this issue? Did they prepare well with good and clear assistance to our country regarding Portuguese language acquisition when it was declared the only immediately viable official language? Have they been proactive to ensure that the government seriously considered this issue in their agenda? The Mission should not only be criticising the failure of education institutions who issued possibly inadequate certification to Timorese graduates from their institutions. They should also question themselves as to what they have done to eliminate or at least reduce this issue. They should also consider that learning curriculum content in a language which is not the mother tongue of the children and youth is double the effort of learning, as both content and language must be mastered at the same time. It is difficult for both the student and the teacher.

D4 (March 16, 2007), the UNICEF representative for Timor-Leste, expressed the view that education should construct building blocks of human resource that could participate in the governance of the country and prepare for adulthood to build their family, the communities

and contribution of their skills to the economy and society. This would happen if the young people of the country are prepared with **a)** basic thinking skills, reading, numeracy, and analytical skills; **b)** an ability for decision making; **c)** an ability to choose alternatives for problem solving; **d)** a respect for human rights, particularly children, including protecting their interests, protecting the interests of society, and respecting the interactions with others in a pacific and peaceful manner that respects differences.

But has the UNICEF, one of the leading agencies in education, been effective in helping the country with its programme for the education sector? Some regard its programme as piecemeal rather than well sustained. It has been a leading agency since the initial stages of the country's development, but it has exercised its mandate with a string of small programmes that maintain minimum continuity, without addressing overall issues such as the plight of women and children.

D2 (March 11, 2006), the UNESCO education officer for Timor-Leste and Indonesia, presents a view which is congruent with the 'job market preparation' purpose of education. He said that education in Timor-Leste should prepare young people to engage in the transition from a subsistence economy to a more productive economy, such as subsistence agriculture to more productive agriculture. He analysed different alternative areas of job interest.

Preparing young people to transit from subsistence to more productive activities is a very strong objective of education for a newly independent country like Timor-Leste with most of its population still living under the poverty line. However, as the leading agency of education in the United Nations, should it not consider also the complex educational requirements needed to prepare young people to change their work life from subsistence activities to greater productivity? With its strong mandate in the sector, has it really committed itself to an ongoing programme, or simply implemented ad hoc piecemeal projects to secure its existence in the country?

All the other interviewees representing government, national and district officials, the other education donors, the churches, the teachers, the parents and even the students agree that a clear purpose of education in Timor-Leste is for economic development and for work. They underlined the need for education to establish technical/vocational knowledge and skills reflecting the context of the country. They feel that a new education system should not repeat the gaps of the previous education systems in Timor-Leste prior to independence. In these terms, it would appear that these diverse respondents are arguing for an education that prepares young people for work with natural resources (oil and gas, tourism, environment, and mines), agriculture, fishery, husbandry, forestry and culture in the curriculum with an end to provide skilled Timorese for the labour market, exploration of the resources of the country, and hence improve the economy and reduce/eliminate the poverty in the country.

However, do they also understand that efforts in these directions have to be in parallel with efforts to provide a job market able to absorb a skilled labour force in the context of a stable country and, to achieve all the interviewees' wishes, an incredibly prosperous economy? If not, this effort simply will create qualified unemployed human resources in the context of Timor-Leste. On the other hand, if there are job markets available to absorb skilled and educated Timorese, there have to be policies in place to distribute fair access to unskilled, skilled and professional work to prevent entrenched and inter-generational privilege from developing (Corson, 1988: pp.14-15).

Do they understand that education for technical/vocational skills development requires a balance with character building or professional development? If not, then Timorese attitudes appropriate for a revolutionary independence struggle could be translated by Timorese into a different context where everyone feels they have a right to skilled work though they lack the necessary technical skills.

The Church Representatives

The Church representatives (Catholic, Islamic, and Protestant) have a tendency to promote a style of education aimed at forming integral human beings, meaning that students should be encouraged to develop spiritually, intellectually, and morally.

The Catholic Church's commitment to education is based on the Vatican Council II (1993:p.293) which defines education for human personal development and formation with the end objective of contributing to the welfare of the groups or the community where he/she lives. The specific objectives are to help children and youth develop their physical, moral and intellectual talents to ensure their awareness and take full responsibility for their life development, capable of peaceful conflict resolution, proper education and understanding of sex, participation and integration in society and in the improvement of public welfare. The Catholic Church representative C1a (July 15, 2006), the General Vicar of Diocese Dili, presents the view that education is for the formation of a complete human being, capable of spiritual, intellectual and moral vision, with an awareness of culture, origin, faith, and identity: **a)** to be a fulfilled human and an East Timorese citizen in the socio-cultural, socio-geographic, socio-economic context; **b)** to be capable of developing him/her self from the beginning to the end; **c)** to be able to value him/her self as a human being and as an East Timorese; **d)** to be able to be part of the world in the context of diplomacy, the economy and new dependencies, **e)** to respect diversity in vision and culture for unity in the national and global context.

C1b (July 7, 2006), Priest and Director of Catholic Schools of Dili Diocese, added that education in Timor-Leste is for: **a)** Catholic evangelisation, as the better people are educated the more they know the purpose of life, thus evangelisation will be implanted in them; **b)** the preparation of people to develop themselves in situations where they live; **c)** the preparation of people to be able to move into global competition without disregarding traditional values, but gradually moving away from traditional life.

The representatives of the Islamic Community in Timor-Leste emphasise the importance of education in preparing children and youth to be independent and autonomous, with morality in the context of Timor-Leste, and to have global vision and thinking, and to be

able to preserve and implement the culture of Timor-Leste C3a (March 14, 2008). The President of the Muslim Community in Dili Timor-Leste, C3c (March 14, 2008), and the Secretary General of the Muslim Community in Dili Timor-Leste, believed that education should be compulsory for every man and woman (based on the Prophetic Hadish) and that the quality of life depends on nurturing self-actualization, self-reliance, independence and confidence, but also to have applied science skills to be able to work and thus sustain one's life. C3b (March 14, 2008). The Vice President of the Muslim Community in Dili (Timor-Leste), added that education should prepare people with knowledge and faith because these two go hand-in-hand. Having considered all they said, one wonders if they really understand the implications. As a minority group in the country, are they confident in presenting what the Al-Quran provides, despite its contradictions with the views of the majority? Does the government support them with their programme/agenda of children's personal development? Do they really consider the personal development of their children with the Muslim religion in the context of Timor-Leste or in the context of extreme Islam? In the context of their education, do they really implement two sides of the coin of knowledge, building skills and faith, or is this only a camouflage?

The Protestant Church representative C2 (March 13, 2008), the Rep. of the Protestant Church in Dili, believes that one of the purposes of education in Timor-Leste has to be to find ways to mould and educate people **a)** to change their behaviour, thinking, morals, and to transform people so that they take the right direction in life; **b)** to be aware of the negative impacts of liberalism which could reduce East Timorese faith; **c)** to understand and preserve the history and the culture of the country; **d)** to cultivate the nationalism and patriotism of East Timorese; **e)** to provide sexual education in order to allow growth into adulthood so as to have a positive impact on the family, the nation and the life of the individual; **f)**. He also added that education in Timor-Leste should prepare students to change their thinking and behaviour about sexual practices, and to be guided by the right moral values for a better and healthy life. In the context of point "b" of his views above, does he really understand what impacts liberalism might bring and how it might reduce faith in Timor-Leste?

Considering all these well-phrased and wise views, it could be questioned whether the majority Catholic population has the financial capacity to prepare children for the meritorious but complex Catholic education objective? Would the government cooperate with or otherwise support religious endeavour to achieve these objectives? Are they flexible enough to leave the less religious aspects to be performed by the government and its contributions? Are the religious institutions strong enough to promote young people's capacity for both work for economic development and the practice of religious values in a materialistic global milieu that might attract young people to work simply to gain money and pursue happiness and sense gratification?

Parents/Community Members Representatives

PCS1 (September 7, 2006), a local rural male parent, believes that education in Timor-Leste needs to prepare students to be better human beings with strong morality and religion for social (and even economic) development, but that Timorese people lack the knowledge and skills to explore and manage the natural resources of the country. Education should, therefore, prepare students with knowledge and skills to explore and manage these resources, but in a strongly moral way. The country needs people with knowledge and skills in the area of agriculture, forestry, husbandry, medical doctors and historians, but morality must not be cast aside. PCS3 (September 7, 2006), another local rural male parent, feels education should **a)** prepare students to reach as high an educational outcome as possible; **b)** prepare students with skills in electricity and agriculture to be self-sufficient in their lives; **c)** prepare students with knowledge and skills to explore the oil and gas and other natural resources of the country. PCS4 (September 7, 2006), a female rural parent, feels education in Timor-Leste should prepare students to be self-sufficient in their future lives with skills in the areas of agriculture and other life skills required to survive. PCS2 (September 7, 2006), another female rural parent, views the purpose of education as preparing students with skills and knowledge to explore and manage the development of forestry, agriculture and other skills required for their future life, and to help their parents.

Teachers' Representatives

The rural people who participated in this study, in this case teachers and parents/community leaders, tended to have a rather limited view of the the purpose of education, concentrating on technical and vocational skills. Their views were limited mostly to the context of where they live and teach. TS5 (September 7, 2006), a rural woman teacher, said that education has to prepare young people: a) to be able to live in the community; b) to have knowledge, skills and practices as either man or woman, and particularly the girls should try to be the healthy and skilled mothers of the future. The required skills for girls should be sewing, cooking, carrying children and weaving, with a reasonable amount of literacy and numeracy. TS1 (September 7, 2006), another rural teacher, is: a) to prepare children with knowledge and skills, particularly those required for agriculture, fishery, husbandry, carpentry and constructions, workshops, gardening, and opening kiosks, as our country, particularly our district has potential in these areas; b) to inculcate them with moral values, to avoid conflict and to involve them in creating peace and stability. TS2, a rural male teacher, TS3, a rural male teacher, and TS6, a rural female teacher, (September 7, 2006), three rural teachers, said that education in Timor-Leste focused too much on social studies. Technical skills for survival and for exploring the locally available resources have lacked attention. These teachers believe that as a newly independent country the education system has to prepare young people to be able to independently explore and manage the locally available resources. TS7 (September 7, 2006), another rural male teacher, reinforces this view by adding that education should prepare young people with skills required in the areas of agriculture, fishery, and husbandry since Timor-Leste is an agricultural country. While TS4 (September 7, 2006), also a male rural teacher, said education has to prepare children to continue their studies as long as possible, especially with an emphasis on knowledge and skills appropriate to agricultural production with modern technology. They tended to view economic development and work from a narrow scope, concentrating on the immediate life context. This is perhaps because their knowledge is limited to that. They may not have knowledge of global or macro level work and economics, therefore, their views on this purpose of education are limited to their immediate working life and the micro-economy in which they live.

Nonetheless they thought it important that the subject contents emphasise the need for character building, professional ethics, attitudes and behaviour in the context of East-Timor without neglecting additional values from international best practice. At the same time technical/vocational skills should be taught to prepare the students to explore and defend the resources of the country. All the research participants think it important that young Timorese be aware of and involved in the global economy, but in such a way as to protect themselves and East Timor from the excesses of global market forces, which often mantle the power of an aggressive capitalism and imperialism. They consider that they must be the owners of the main natural resources of the country, oil and gas, for the benefit of their livelihood and their country. They have to be producers, not just consumers of imported goods. They have to be wary of the current tendency of dominant nations to use war as a means to seize control of world capitalism's most valuable resource – oil, through two major policy initiatives, the global war on terrorism and the global campaign to expand control and access to oil (Sctamburlo & McLaren, 2003:3).

The church representatives, the teachers, the parents, the community leaders, and the students all identified a need for technical/vocational skills to explore and defend these resources for their use. The government may have a wider view of the exploration and the use of these resources for a wider need of the country. The discrepancy of views between these two groups may be due to different needs and a different knowledge capacity. The group sample of parents/community leaders as well as teachers had a tendency to regard education for daily subsistence economics as paramount, because that has been their experience for survival in the limited scope of their lives. They may also want other things but they do not know what they are. In contrast, the sample groups of government, donors, and church leaders perceive the situation in the macro context. They tend to see a need to prepare qualified people for the economic development of the country inclusive of the capacity to explore the resources.

The Student Representatives

The students, both rural and urban, have an accumulation of views that reflect macro as well as micro levels of work and economy. They regarded the purpose of education to be to prepare children to have technical/vocational knowledge, skills to manage the country and to compete in the global arena. *The urban students*, SD3 (July 24, 2006), a male urban student, believes education should be for preparing children for a good future as engineers, medical doctors, ministers and president; SD2 (July 24, 2006), a male urban student, sees education as preparing students to have better knowledge and skills to explore the resources of Timor-Leste such as oil and gas, and agriculture, fishery, tourism, husbandry, commerce, civil engineering and architecture. *The rural students*, SS1 (September 7, 2006), a male rural student, sees education in Timor-Leste as preparing children according to their talents and needs to have technical skills, sustain their family and to have technical skills to contribute to development in the area of civil construction, and applying modern technology in agriculture. SS2 (September 7, 2006), a male rural student, views education in this country as preparing people to be medical doctors, president, and nurses. SS3 (September 7, 2006), a female rural student, views education more as preparing people to be police, military (FFDTL), civil servants, and good medical doctors. SS4 (September 7, 2006), a female rural student, views education as preparing people with knowledge and skills to explore and manage the natural resources of Timor-Leste. The question is whether education policy-makers ever accommodate student views into policies? Students naturally have strong desires for their future, but will the government fulfil these desires? Their parents have little capacity to do so.

Technical/vocational skills development has to be carefully designed to provide the right opportunity to the right person. In this regard, do the interviewees of this study understand that not every child can be equipped with any and every technical/vocational skill? Are the schools prepared to identify and facilitate each child's talent and build it further through education? The difficulty of the situation is expressed in Russell's approach in a spirit of reverence and humility:

The purpose of education ...can not be to control the child's growth to a specific predetermined end...rather the purpose of education must be to permit the growing principle of life to take its own individual course, and to facilitate this process by sympathy, encouragement, and challenge, and by developing a rich and differentiated context and environment.

(Corson 1988: 20)

Has the educational constituency in Timor-Leste considered the conditions that might allow children and youth to grow to their full potential? All of the above questions need to be responded to if the country wishes to have an education for economic development and for work. Yet it is most often the case that technical/vocational education/professional development and character building are two inseparable sides of the coin of education.

b. Education for Personal Development

The Government and the Government Documents

Article 5a and 5b of the Basic Law for Education provides for personal development to be one of the objectives of education in Timor-Leste. Article 5a says that the fundamental objective of education is to contribute to the realization of personal and social sides of the individual through development of his/her personalities and of his/her character building, preparing for a reflection and awareness of ethical, civic, spiritual, and aesthetic values, in a measured proportion of 'physics and psyches'. The original provision of the Law in this respect is as follows:

Contribuir para a realização pessoal e comunitária do indivíduo, através do pleno desenvolvimento da sua personalidade e da formação do seu carácter, preparando-o para uma reflexão consciente sobre os valores éticos, cívicos, espirituais e estéticos, proporcionando-lhe um desenvolvimento psíquico e físico equilibrado.

(Basic Law for Education, 2008 :4)

In regard to education for personal development, article 5b of the Law also provides for the need to strengthen personal development in terms of culture, ethics, civics and vocation of the young, in order to prepare them for critical reflection and citizenship either in practice or learning to use their vocational time for creativity. The original provision of the Law in this respect is as follows:

Assegurar a formação, em termos culturais, éticos, cívicos e vocacionais das crianças e dos jovens, preparando-os para a reflexão crítica e reforço da cidadania, bem como para a prática e a aprendizagem da utilização criativa dos seus tempos livres.

Basic Law for Education, 2008:p.4)

The research participants, GD1, a District Education Superintendent RDTL and GD2, a District Education Training Officer (September 8, 2006) believed that education in Timor-Leste is “to prepare people with religion and moral values to enable them to practise what is morally acceptable and to avoid what is negative in the society where they live”.

However, has this legal basis been translated into practical documents designed to respond to the need for education to build personalities/character as prescribed in the law? Has the government, through the Ministry of Education, considered building the capacity of teachers with teaching methods for children’s personality development/character building? Does the government really consider morality and religion as compulsory subjects as the law provides? If this policy of moral and religious teaching and learning in schools were translated into practice, what would be the role of churches in public schools? Will the government also finance the moral and religious teaching, the teachers, the teaching and learning materials, and facilities, in both public and private schools? Have the people and religious institutions’ leaders been consulted widely in order to gain general approval and avoid disagreements leading to national tensions?

Education and Education Related Documents

The preservation of cultural values is important in any society, despite their probable erosion by globalisation and modern life. Legal provisions alone are not enough to build the personality of children. Valuing the original culture by learning, practising and preserving it is not the only way of building personalities with cultural value. Screening of good and relevant external values for adapting to our needs is also critical to be transmitted to children through education. As the ecological approaches explain, there are different ways that people live around the world, not in terms of their degree of evolution but rather as distinct adaptations to the variety of environments in which they live (answers.com, 2009: 4). Many regional cultures have been influenced by contact with others, such as by colonization, trade, migration, mass media, and religion. Cultures absorb external influences and adjust to changing environments and technologies. Religion often codifies behaviour (answers.com, 2009: 11). One could argue that if we aim to build children’s

character with cultural values, are these values limited purely to the culture inherited from the ancestors of the Timorese and only this should be transmitted to our children? The answers could be that Timorese culture has already adjusted to a number of global environments. Life prior to the arrival of the Portuguese, the Portuguese colonial period itself with the Christian religious life and western culture, Indonesian occupation with Asian influence, and life in the environment of an independent country, all could be included. One needs to consider that social structures are renewed by individuals. The structures exist “by virtue of practice”. Individual actions can be explained in terms of social structures, but there is also “innovative practice” by individuals. If one ignores this principle, then “A society’s norms and customs would...inevitably appear simply to have been impressed on individuals in the course of socialization” (Bolton, 2005:p.25). An education to develop the person to be an integral human being and a good East-Timorese in the intellectual, spiritual, and moral sense is not merely to force the individuals to conform to the existing socio-cultural norms (Bolton, 2005:p.26) and practice. Rather, it is also to consider the effects of socio-cultural evolution from the impact of globalisation in preparing the young generation to confront their globalised future.

The UNICEF in its Convention on the Rights of Children Implementation Handbook (1998: p.391) committed itself to an education for the development of the child’s personality, talents and mental and physical abilities to their fullest potential. However, have the teachers, parents and the community inclusive of religious teachers in the country been oriented on the content and the use of this handbook? If not, it could remain as a UNICEF heritage document with only a very limited number of people aware of the existence of the book. It could be a book with well defined policy statements without implementation. In addition, the provision could remain a vague statement only understood by certain people if the statements are not translated into the context of Timor-Leste.

The Catholic Church’s commitment to education, particularly personal development, is based on the Vatican Council II (1993:p.293) which defines education as for human personal development and formation with the end objective of contributing to the welfare of the groups or the community where he/she lives. The specific objectives are to help

children and youth develop their physical, moral and intellectual talents to ensure their awareness of their full responsibility for their life development, to be capable of peaceful conflict resolution, proper wise education and understanding of sex, be able to participate and integrate into society and be committed to improvement of public welfare, to appreciate and preserve moral values, and contribute to the changes in the world according to Christian values, and love God (Dokumen Konsili Vatikan II 1993: 294-295). There is no Muslim or Protestant document available for analysis in this study.

A rejoinder to what the Catholic document says about education of children's personality might be: are the churches willing to cooperate with the government and other players in educating and developing Timorese children's personalities, or does each religious institution move in its own direction? If this is what is to happen, children may find themselves at a cross-road with different directions. In regard to values, do the churches also include other cultural values or are they concentrating merely on religious values? Considering that the majority of Timorese have religious faith, does the government leave religious personal development to the churches and cooperate in providing financial support or does it try to compete and constrain the churches in this regard?

In conclusion, official government documents, Catholic Church documents, and UNICEF with its mandate in education, all claim commitment to develop and form the personalities of East Timorese students in the context of Timor-Leste and its values of culture, religion, morality and democracy for the welfare of the individual and the country.

All the interviewees underlined the need for education to form people to have knowledge and skills so as to be independent, meaning that people should sustain their life but also value, practise and preserve morality, religion, and culture, and be patriotic and nationalistic with a love of country. The government has a tendency to see education as intended to form East Timorese to be independent in a self-sustaining with the knowledge, skills and attitudes obtained from education. Education donors strengthen the preferences of government by advocating an education that ensures technical/vocational skills,

considered especially important because of the lack of human resource capacity to develop the country in building democracy, human rights, peace and stability.

Church Representatives

The Church representatives (Catholic, Islamic, and Protestant) advocate an education aimed at forming integral human beings, meaning the development of spiritual, intellectual, and moral faculties. The Catholic Church representative C1a (July 15, 2006), the General Vicar of Diocese Dili, presents the view that education is for the formation of the human being, encompassing the spiritual, intellectual and moral, based on an awareness of culture, origin, faith, and identity. This vision includes the following desired attributes: **a)** to be human and to be East Timorese in the context of socio-cultural, socio-geographic, socio-economic conditions; **b)** to be capable of self-development from the beginning to the end; **c)** to be able to value oneself as both part of the human race and as an East Timorese and; **d)** to participate in the world in the context of diplomacy, the economy and new dependencies, **e)** to respect diversity in vision and culture for unity in a national and global context. C1b (July 7, 2006), Priest and Director of Catholic Schools of Dili Diocese, added that education in Timor-Leste may be for: **a)** Catholic evangelisation, because the more people are educated the more they need to know the purpose of life, and evangelisation will be implanted in them; **b)** to prepare people to develop themselves for the situation in which they live; **c)** to prepare them to be able to compete globally without rejecting traditional values, but gradually moving away from traditional life. Considering all these well-phrased and wise views, it could be questioned, that even with a Catholic majority, does the Church have the financial capacity to prepare children for these educational objectives? Should the government cooperate or support its endeavour to achieve these objectives? Is the Church flexible enough to leave the less religious aspects of education to the government? Is the Church flexible enough to genuinely help building children's personalities or will it still apply its traditional dogmatic approach?

The representatives of the Islamic Community in Timor-Leste emphasised the importance of an education that would prepare children and youth to be independent and autonomous,

subject to morality in the context of Timor-Leste, to exercise global vision and thought, and to preserve and implement the culture of Timor-Leste (C3a March 14, 2008., the President of the Muslim Community in Dili Timor-Leste. C3c March 14, 2008), the Secretary General of the Muslim Community in Dili Timor-Leste, believed that education should be compulsory for every man and woman (Prophetic Hadish) and enhance quality in life, self-actualisation, self-reliance, independence and confidence, and should include applied science skills to be able to work to sustain one's life. C3b (March 14, 2008), the Vice President of the Muslim Community in Dili Timor-Leste added that education should prepare people with knowledge and faith because these two have to go hand-in-hand.

Considering all they said, do they really understand what they said? As a minority group in the country, are they confident to say what the Al-Quran provides despite that it contradicts the views of the majority? Does the government support them with their programme/agenda of children's personal development? Do they really consider the personal development of their children with the Muslim religion in the context of Timor-Leste or in the context of extreme Islam? In the context of their education, do they really implement knowledge building and faith together or is this only a camouflage?

The Protestant Church representative C2 (March 13, 2008), the Rep. of Protestant Church in Dili, believes that one of the purposes of education in Timor-Leste has to be as a means to form and educate people: **a)** to change their behaviour, thinking, and morals, and to change people so that they follow the right direction in life; **b)** to be aware of the negative impacts of liberalism which could reduce the faith of East Timorese; **c)** to understand and preserve the history and the culture of the country; **d)** to cultivate the nationalism and patriotism of East Timorese; **e)** to provide sexual education for adulthood and be aware of its impact on the family, the nation and the life of the individual; **f)** He also added that education should prepare students to change their thinking and behaviour in the context of sexual practices in Timor-Leste, and to practise the right moral values for a better and healthy life.

In the context of point “b” of his views above, does he really understand what impacts liberalism brings which reduces faith? Does the Protestant religion, particularly in Timor-Leste, feel not strong enough to confront liberalism? Does it really build children’s personalities, in the Protestant programme, with both moral and religious values and civic education? Is this religion flexible enough to provide sexual education for the children or does it require conditions?

However, in the context of education for personal development for sexual understanding and personal development in order to confront globalisation, there is an incongruence of views among the three religious institutions. The Protestant Church representative is eager to deal with the important need to prepare the student, particularly pre-secondary students in transition from childhood to adulthood, with sex education. He (C2, March 13, 2008), the Rep. of Protestant Church in Dili, said:

One of the purposes of education should be to provide sexual education and training for adulthood and understanding the impact (of right or wrong behaviour) on the family, the nation and the life of the individual.

In contrast, the representatives of the Catholic Church and Muslim Faith are cautious in dealing with this purpose of education. The Catholic Church representative is rather sceptical of the need for sexual education with reference to its socio-cultural acceptance in Timor-Leste, but the Vatican Council II (1993:p.293) has clearly stated the need for a proper and wise education and understanding of sex. The Muslim community representatives are also cautious, maybe because of their lack of understanding of whether Al-Quran or any Muslim document provides for it.

Parents/Community Representatives

Parents/community leaders’ representatives also present a congruency of views with the teachers as regards this purpose of education. However, they addressed the subject more in the local context. *Urban parents/community leaders*, PCD2 (July 25, 2006), an urban male parent, views education in Timor-Leste as meant to instil good character. PCD1 (July 25, 2006), an urban male parent, believes education in Timor-Leste should form and educate children and youth to be good citizens of the country, and respect others in family and society where they live. PCD3 (July 25, 2006), an urban female teacher, believes education

in Timor-Leste should prepare good leaders to lead the country and be able to confront problems and conflict and find solutions. PCD4 (July 25, 2006), an urban male parent, believes education in Timor-Leste should form students and youth to be independent in the context of sustaining their life. PCD5 (July 25, 2006), an urban male parent, added that education in Timor-Leste should form people with morality, knowledge and skills to be able to develop themselves for their future. *Rural parents/community leaders*, PCS1 (September 7, 2006), believes education in Timor-Leste should prepare students to be better human beings with morality and religion, for the benefit of themselves and their country. PCS4 (September 7, 2006), an urban female parent, believes education in Timor-Leste should prepare the students to be able to sustain themselves in their future life with skills in the area of agriculture and other life skills required to survive.

Parents/community leaders' views reflect their ideas about the best interests of society and the nation. However, are they likely to have a chance to participate in the design and implementation of curriculum contents and the personal development practices they advocate? The parents/community leaders should be the bulwark of the peace and stability of the community. Their roles are crucial for the shaping of a peaceful and stable community. Have they ever been regarded as the front line fighters in the government policies for child and youth personal development?

The Teachers' Representatives

Teachers' representatives, both rural and urban, emphasise the need for education for personal development in the context of Timorese cultural values, with a strong understanding of current tendencies of youth involvement in conflict and conflict resolution, youth behaviour in drug, alcohol, and sexual abuse, and citizenship. The *rural teachers*, TS1 (September 7, 2006), a male rural teacher, believed education should teach students moral values, to avoid conflict and to be involved in creating peace and stability. TS3 (September 7, 2006), a male rural teacher, added that education should also prepare children with religious and moral values to be able to preserve their culture and to be able to screen the influence of globalisation. TS5 (September 7, 2006), a female rural teacher,

emphasises the need to develop children and youth as better men and women, to be good fathers and mothers with particular attention to the girls to enable them to be healthy mothers for their family in their future life. The *urban teachers*, TD1 (July 26, 2006), a female urban school principal, believes education in Timor-Leste should prepare children and youth with civic education, gender equality at work, particularly family house-hold work, and the cultural, religious and moral values of respecting others in order to live well in a community. TD2 (July 26, 2006), a male urban teacher, added that education in this country should prepare the students with the ability to understand nationalism and unity inclusive of solving problems and conflicts in the community where they live, and to preserve and exercise moral and religious values for enhancing dignity.

Teachers' views envisage a comprehensive purpose for education that integrates both local context and global trends. However, do they apply and transmit these subjects to their students in their teaching? Do they have a good and deep understanding of these subjects or merely pay lip service to them? These good and relevant subjects will not be transmitted properly to the children unless the government provides incentives to the teachers with adequate teaching-learning materials, teaching methods, facilities, and financial support.

The Student Representatives

The students, both rural and urban representatives, desire an education for personal development that reflects knowledge of the negative behaviour by students elsewhere and their wish to avoid such behaviour. *The rural students'* representative, SS1 (September 7, 2006), a rural male student, believes education in Timor-Leste should prepare children according to their talents and needs for the future to avoid creating conflicts/problems in their life. SS3 (September 7, 2006), a rural female student, views education as preparing people to prepare student's personality to protect themselves from alcohol, drugs, avoid violence such as gang fights, arson, and brutalism. SS4 (September 7, 2006), a rural female student, views education as preparing people to live together in peace, avoid conflicts, and promote nationalism and unity from diversity. *The Urban Students* presented their views on the purpose of education as pre-secondary students at Dili city through a focus group

discussion. SD1 (July 24, 2006), an urban female student, views education as a preparation for children to have knowledge and understanding of politics and leadership, as the country lacks political leaders who have maturity and positive thinking to establish peace and stability. SD3 (July 24, 2006), an urban male student, believes education should prepare children to establish peace and have a clear world view. SD4 (July 24, 2006), an urban female student, believes education in Timor-Leste should prepare people to have discipline, morality, responsibility and accountability, and be positive and right thinking about the country's people.

Considering what the students believed regarding the educational purpose of personal development, one could ask, are the students really concerned about these youth issues? As they are also pre-secondary students in a transitional age, don't they also want to express themselves about behaviours classified as negative but which are new and fascinating to them? Have they ever thought that the cultural values they are practising will evolve to new and complex forms by the time they reach a certain age? Have the parents or the teachers or anyone around them told them about the changes they will experience aligned with their physical growth? Have they ever thought that if they acquire the knowledge and skills they mentioned that will not be their only requirement for a better life? Does the government have counselling and guidance programmes at school to help the young people of this age to identify what they need according to their talents in order to live in the community in the future?

In conclusion, the views and perceptions in the official documents and of the respondents reflect the need of education to build East Timorese with personalities and character in the context of the country, the culture, faith/religion and morality, ethics, and democratic ideals. It should not be an imported character and a foreign personality adopted by the country. Young (1971) argued that:

Knowledge should be seen in a cultural context in which it was taught and acquired. Knowledge, therefore, could not have universal features that could lead to the assessment of its quality transnationally.

(Cairns in Gardener et al. 2000:7)

However, these are a consensus of views and perceptions external to the student. The students need to learn to develop their personalities, not to oppress them by being taught what others think good and relevant but they may think irrelevant and not good. On the contrary, things that others view as negative might not be negative for children at their age but gradually will have less importance when they reach certain ages. The question is: does the curriculum content reflect these contents for all the above personal development aspects? Gardener et al. (2000:pp. 8-9) argued that a curriculum for learning is not a curriculum to be learnt... Is an overt statement of the potential impact on the growth and development of the students as individuals with all their characteristics, personalities and foibles missing in the education curriculum? This theory is aligned with and reflects the views and perceptions of the Catholic Church reported in this study, that the purpose of education is to prepare children and youth with knowledge, skills and attitudes to be able to *value him/her self as a human being and as an East Timorese*, not to follow what may be predetermined by other people (C1a July 15, 2007, the General Vicar of Diocese Dili). Do the government and other educational stakeholders have the same view as that of the Catholic Church and Gardener? If yes, what and how will they tackle this issue? Will they work independently or will they cooperate with each other, considering that the youth issue is a global and complex one?

c. Education for Communal Organization

Education and Education Related Documents

As described in the definition in the conceptual frameworks of this study, this educational purpose covers the contexts of communal organization, meaning that the school activities link closely with community and the community with the school as Bryk et al. (1993) described as “the importance of school as a *Communal Organization*”. (McLaughlin & O’Keefe (1996) and (Gardner 2000:21) frame the communal structure into three features; **a)** schools share interactions and experiences among adults and students through activities; **b.)** Catholic schools have a set of formal organization features for enabling the community; **c.)** they have a set of shared beliefs about what students should learn.

This purpose of education is reflected in educational documents and education-related documents of the country. The Constitution of the country states in article 59 that the state shall recognize, supervise and co-operate education, meaning that a contribution from society to education in any form is recognized, even supported and supervised by the state.

Article 53.1 of the Basic Law for Education provides for education facilities used for vocational activities, involvement of school in extra-curricular activities, to permit the use of school for community activities relevant to teaching, curriculum and teaching-learning methods. It defines this in the following original document:

Os edifícios escolares devem ser construídos para acolherem, para além das actividades escolares, actividades de ocupação de tempos livres e o envolvimento da escola em actividades extra-escolares e devem ser planeados na óptica de um equipamento integrado e com flexibilidade para permitir, sempre que possível, a sua utilização em diferentes actividades da comunidade e a sua adaptação em função das alterações dos diferentes níveis de ensino, dos currículos e dos métodos educativos.

(Basic Law for Education, 2008:37-38)

The law also provides for the state to value, recognize and guarantee the involvement of the private sector in education through private schools on condition these are approved, supervised, assessed and evaluated by the state based on established rules and procedures.

The original provision is as follows:

(Art 3.2.) O Estado reconhece o valor do ensino particular e cooperativo, como expressão concreta da liberdade de aprender e ensinar. (Art. 3.3)O ensino particular e cooperativo organiza-se e funciona nos termos de estatuto próprio, competindo ao Estado apoiá-lo nas vertentes pedagógica, técnica e financeira. Art.3.4) Compete ao Estado licenciar, avaliar e fiscalizar o ensino particular e cooperativo nos termos legais.

(Basic Law for Education, 2008:3)

These laws set strong provisions for young Timorese to learn the life of the communities where they live and community participation through extra-curricular and intra-curricular activities. The laws also provide for the society/private sectors to implement education through private schools. However, one could argue, to what extent has the government facilitated the communities' involvement? Has the government established any framework of community involvement in terms of curricular and extra-curricular activities? Has the richness of Timorese community values been formalised and organised as the basis for their

transmission to their children through school activities? Who should take the lead? Considering the low economic income of people in Timorese communities, and if they spend their time contributing to schools they have to lose time from farming or other business, are there any incentives of support provided?

The National Education Policy 2006-2010 defines:

School is an integral part of a community. It raises the children of the community members and these benefits serve not only the children, but also their parents and the community. Thus, the involvement of the parents, grandparents, neighbours and community leaders is very important for developing a robust education that produces maximum benefits. The guiding principles highlight the fact that the parents, together with the teachers and the school principals, are the real leaders and owners of the school. Education in Timor-Leste will take all possible measures to ensure the involvement of the parents in education.

(MEC National Education Policy 2006-2010, 2006:6)

This document highlights the importance of community involvement in the development of school and the importance of education to prepare the students to live in the community. These points will be of high importance if they can be translated into practical implementation documents and well designed programmes with sufficient budget allocation. If not, these good policy documents will remain as policy documents and little more.

Other education and education-related documents, from both national and global organizations, also provide for school children to learn from the community and the community to participate in the schools. The CRC (1998:391) states that “(we) agree that education of the child shall be directed to ...the preparation of the child for responsible life in a free society...”.The Catholic Church Konsili Vatikan II Document (1993:293) states that “The objectives of education are to help children and youth to develop their physical, moral and intellectual talents to ensure ...participation and integration in the society and in improvement of public welfare...”.

All the above education and education-related documents portray a need in education to reflect the preparation of children to live in society in their future life. However, does the

curriculum of the country have the required subjects that will enhance life in Timor-Leste society or does it merely reflect contents borrowed from the West? Are the society and the government ready with work and a full job market to absorb these young people who have learnt the knowledge and skills to live in society but do not have the financial capacity to create their own jobs?

Government Representatives

All the research participants agreed with the importance of education for communal organisation. The government, both national and local, also agree with this educational purpose. GN3 (March 31, 2006), the President of the Committee for Education of the National Parliament of Timor-Leste, expressed the theme as “Education to form East Timorese to contribute to the government and the civil society in development”. GD1 (September 8, 2006), District Education Superintendent, believed that education in Timor-Leste needs to form people to be better human beings. He emphasised that the initiation of schooling in Timor-Leste was during the Portuguese Occupation by the Catholic Church with the purpose of evangelisation of the Catholic Religion through a *communal agricultural approach*. The three Catholic schools that were first opened are the Catholic College Soibada-Manatuto, Catholic College Ossu-Viqueque and Catholic College Lahane-Dili. The Timor Portuguese government only opened its public schools in 1960 after the Watulari-Watukarbau rebellion in Viqueque district in 1959. He, therefore, added that education in this country has: **a)** to continue to reflect the Catholic values inherited in this country; **b)** to prepare people to be able to read, write, count, and learn about sciences and civilisation; **c)** to participate in global competition; **d)** to prepare people with technical skills in the area of agriculture, husbandry, fishery and natural resource exploration; **e)** to instil in people religious and moral values to enable them to practise what is morally acceptable and avoid what is negative; **f)** to love and respect other people. GD2, District Curriculum and Officer (September 8, 2006) believed that education in Timor-Leste should: “prepare people through religious and moral values to enable them to practise what is morally acceptable and to avoid what is negative in the society where they live”.

A rejoinder to this could be: have they really considered this purpose of education in their policy decisions and then translated it into practice in their office? To what extent have they involved the communities in their discussion for programme planning regarding this educational purpose? Have they planned any studies to identify the values and life practices of the Timorese communities deemed relevant to be included in the curriculum? What proportion of the state budget have they considered suitable to be allocated to initiatives for community participation in school activities? As the District Education Superintendent was educated under the Catholic Missionary Education, GD1 could be right in that this is what he experienced. However, is it still a relevant education system in an era of democracy and globalisation with a high need for technology? Does the young generation of the country agree with him?

Education Donors' Representatives

The donors' views also agree with this educational purpose. D1 (March 17, 2006), a senior education specialist of the World Bank, said "Education in Timor-Leste...(is) to help students to take part in society and in the development of the economy". While his colleague D2 (March 11, 2006), Education Program Officer UNESCO Jakarta Indonesia, said: "Education in Timor-Leste should not only produce people who know certain subjects, skills and have good competencies but also people who become better citizens and people who are responsible for the development of society". While their colleague D4 (March 16, 2007), The Representative of UNICEF Timor Leste, said:

Education has to help the students to be able to participate in the governance of the country and preparation for adulthood to build their family, the communities and contribute of their knowledge and skills to the economy of the society.

All the donor representatives in this study said good things about this purpose of education. However, have they really considered the knowledge and skills required for Timorese society, or are they rather importing western knowledge and international practices that might best fit the western societies but not Timorese, and using their hegemonic policies to ensure Timor-Leste absorbs it?

The Church Representatives

The Church representatives in this study also present a congruency of views with this purpose of education. *The Catholic Church* representatives in this study, C1a (July 15, 2006), General Vicar of Diocese Dili and C1b, Priest and Director of Catholic Schools of Diocese Dili (July 7, 2006) believed education in Timor-Leste should prepare students to be human beings and to be East Timorese in the socio-cultural context, inclusive of religion and morals, socio-economics, socio-geographic features, and to develop oneself in the situation where one lives. *The Protestant Church* representative, C2 (March 13, 2008), a Pastor of the Protestant Church in Dili, said “Education in Timor-Leste should prepare the students to change their thinking and behaviour in the context of sexual practices in Timor-Leste, and to practise moral values in the right way for a better and healthy life. *The Muslim Community* representatives C3a, the President of Muslim Community in Dili Timor-Leste, C3b, the Vice President of the Muslim Community in Dili Timor-Leste and C3c, the Secretary General of Muslim Community in Dili Timor-Leste (March 14, 2008), believed that education in Timor-Leste should prepare students to have morals and faith, in the context of Timor-Leste, and to be a person of quality in their life.

The above church representatives were specific in stating that education should prepare students to be full human beings and committed East Timorese who understand, own, and practise morals and religion, and the best and healthiest lifestyle and in the context of sexual practices to be a better person in their life and society. However, do they have the human resources and financial capacity to implement these nice views? To what extent are they really flexible as regards having their people exposed to sexual practices which some might consider part of a better life? Do they cooperate enough with the government and international education stakeholders in the involvement of community in the education sector? Do they really educate their people with religious faith in the context of Timor-Leste as they said or rather simply follow the western practices or Arabian or Middle Eastern practices?

Parents/Community Members Representatives

The parents/community representatives who participated in this study also had similar views to teachers on this purpose of education. PCD2 et al., urban parents/community members (July 25, 2006) and PCS1 et al., rural male parents (September 7, 2006) said:

Education in Timor-Leste has to form and educate the children and the youth to be good citizens of the country, respect others in family and society where they live, as well as preparing them with knowledge and skills to explore and manage the resources of the country and support the moral, religious and cultural values of the society.

Their views also reflect a strong commitment, as the teachers also said, to an education for Timor-Leste that would prepare the young people to value and preserve existing cultural values, to explore and develop the resources they have, and to develop and maintain a peaceful life in the community where they live. These views seem limited to their daily life knowledge and practices. They may not be aware of global development progress or they may know but try to be defensive of what they are practising in their life. They may try to position themselves as fathers who believe in the customs that have been inherited from their ancestors. Are they aware that some of what they have been practising will not be relevant for their children in the future? Are they aware that people might have a penchant for something new?

Teachers' Representatives

The teachers and school principals who participated in the research also agree with this educational purpose. TS1 (September 7, 2006), a male rural school principal, believed that education in Timor-Leste should instil students with moral values to be able to avoid conflict and to be involved in creating peace and stability in the society where they live. TS2, a rural male teacher, TS6, a rural female teacher and TS7, a rural male teacher, (September 2006) believed education in Timor-Leste should prepare students with knowledge and skills to be able to explore and manage the existing resources, in agriculture, fishery, husbandry, forestry and culture, in the society where they live. While TD1, an urban female school principal, and TD2, an urban male teacher, (July, 2006) believed it should prepare young Timorese to respect others who live in that community, to avoid and solve emerging conflicts and

preserve the existing moral and religious values that maintain dignity in the society where they live

Their views reflect a strong commitment of these teachers to an education for Timor-Leste that can prepare young people to value and preserve existing cultural values, to explore and develop the resources they have, and to develop and maintain a peaceful life in the community where they live. However, these nice wishes will be only a wish if there is a lack of government support with educational programmes to respond to these wishes. These wishes might come true when the curriculum is designed to respond to these wishes, teachers are well trained to deliver, adequate education facilities provided, and there is strong cooperation among all education stakeholders inclusive of parents and the young people themselves.

Student Representatives

The students that participated in the research presented a congruency of views and perceptions about the purpose of education. SD1 (July 24, 2006), an urban female student, believed that education in Timor-Leste should prepare the students to have knowledge and understanding in politics and leadership as the country lacks political leaders who have maturity and positive thinking to establish peace and stability in the community. (SD2 July 24, 2006), an urban male student, viewed education as preparing the students to have better knowledge and skills to explore the resources in Timor-Leste such as oil and gas, and agriculture, fishery, tourism, husbandry, commerce, civil engineering and architecture. SD4 (July 24, 2006), an urban female student, believed education in Timor-Leste should prepare people to be disciplined, moral, responsible and accountable, and be positive and right thinking about the people of the country. SS1 (September 7, 2006), a rural male student, viewed education in Timor-Leste as preparing children according to their talents and needs for the future and to avoid creating conflicts/problems in their lives. SS3 (September 7, 2006), a rural female student, viewed education more as preparing students' personalities to protect themselves from alcohol, drugs, avoid violence such as gang fights, arson, and brutalism. SS4 (September 7, 2006), a rural female student, viewed education as preparing

people: **a)** with knowledge and skills to explore and manage the natural resources of Timor-Leste; **b)** preparing people to be nurses and medical doctors, military, engineers, teachers, and police who help create stability, **c)** to live together in peace, avoid conflicts, and practise nationalism and unity in diversity.

The students' views on this educational purpose express a desire for both professional development to be better Timorese, who promote the cultural values of Timor-Leste, and avoid the negative experience of young people in developed countries, and also to acquire the technical/vocational skills to sustain their life and to explore the resources of their country. Their views are limited to the current age and schooling level. Do they ever think that the cultural values they are practising will evolve to new and complex forms when they reach a certain age? Have the parents or the teachers or anyone around them told them about the changes they will experience aligned with their physical growth? Have they ever thought that if they acquire the knowledge and skills they mentioned these will not be the only requirement for a better life? Does the government have counselling and guidance programmes at school to help young people of this age to identify what they need according to their talents to live in the community of the future?

In conclusion, the education, education related documents and the research participants presented the need for an education for Timor-Leste for communal organization. They elaborated their views, which reflected the existing values and resources in the community where they live, where of course the young people need to learn, understand and practise. They also desired knowledge, technical/vocational skills and attitudes that the young people need to acquire to be professionals and skilled workers that can sustain their life in the community and the development of the country. However, the views need to be translated into real practice. What are the needs of the community? What role should be played by the community? Who should be doing what? What are the pre-conditions? What should the government and other stakeholders be doing? These all need to be answered!

d. Education for Democratic Participation for Social Cohesion

Education and Education Related Documents

It was said in the conceptual framework, that in the context of conflict and post-conflict situations, as cited by Smith and Vaux (2003) “...education can be *part of the problem* as well as *part of the solution*”. They added that “education is to promote the adoption of a long term perspective based on analysis of education policies and practice in terms of their potential to aggravate or help resolve conflict.” A good understanding of the role of education in the context of conflict-affected societies is crucial for educational purposes whether it is for eroding or reinforcing *social cohesion* (Tawil & Harley 2004: 5-7). For policy decision-making and curriculum development, questions on the sense of national identity and citizenship, tensions, exacerbation of social divisions and identity-based conflicts (Tawil & Harley 2004:6) are very important matters to be considered.

The National Development Plan (NDP) (2002:26-27) defines a vision that “by 2020 its citizen will (be) promoting social equality and national unity”. The Constitution of RDTL article 59 (2002:28) states that: “Everyone has ...the duty to preserve, protect and value cultural heritage” by living together peacefully and making decisions together. Article 2.a of the Basic Law for Education provides for an education system that promotes the development of the spirit of democracy and pluralism, respects the personalities of others and their individual ideas of life, and be open-minded to the opinions of others. The original provision says:

O sistema de educação promove o desenvolvimento do espírito democrático e pluralista, respeitador dos outros, das suas personalidades, ideias e projectos individuais de vida, aberto à livre troca de opiniões e à concertação.

(Basic Law for Education RDTL, 2008:3)

The National Education and Culture Policy 2006-2010 (2006: xi - 6) also set provisions for teaching democratic concepts and their application by involving parents in education processes. It aimed at educating young Timorese for democracy, sharing patriotic and cultural values and so contributing towards the country’s economic, social and cultural development. It also underlines the need to prepare young Timorese to strengthen cultural, historic and patrimonial identity.

The Convention on the Rights of Children (CRC) (1998:391) states:

...education of the child should be directed to ...the development of respect for the child's ...national values of the country in which the child is living,...as the preparation of the child for responsible life in a free society, in the spirit of understanding peace, tolerance, equity of sexes...

The above education and education-related documents reflect the views that education in Timor-Leste is to teach the concepts of democracy and its application and to train youth in a knowledge of skills and a personality able to participate in democratic decision-making for the social cohesiveness of the country. As a new country that has just initiated its democracy, Timor-Leste will continue to be challenged by the traditional cultural system of the country. Democracy at the surface level is growing by the existence of a multiparty political system and active participation of women in politics and government. However, gaps in democracy can still be found existing at the community and family level. As a new country, the state is still fragile in terms of security and stability following several incidents in the past years and a number of national issues still unresolved. A lot of work needs to be done to translate these policy documents into practice. Who should play this role, and what are the pre-conditions, and how it should be done are still unanswered questions.

The Government

This study found that there is congruency of views and perceptions among the government interviewees. The government representatives, GN2 (March 30, 2006), Director for planning in the Ministry of Education, believed that the importance of education was to instill students with a spirit of patriotism and nationalism. GN3 (March 31, 2006), President of the Commission for Education and Culture, National Parliament RDTL, believed that the aim of education is to form East Timorese who love the country, have a spirit of patriotism and nationalism for national unity, and would promote the existence of the country in the region and in the world. He also added that education should train young Timorese to be willing to ensure democracy in this country. While their colleagues at the district level GD1, District Education Superintendent, and GD2, District Training and Curriculum Officer (September 8, 2006), believed that:

Education in Timor-Leste is to prepare children to love and respect other people and to understand and prevent the negative effect of their community and to understand and follow the positive values and practices within the community where they live and be able to distinguish between bad negative and positive aspects of life.

GD2 also added that education should help the young Timorese to love and respect others. The views of the government reflect the need for an education to prepare young Timorese to be able to promote and practise democracy, have a spirit of nationalism, patriotism, and unity from diversity, and to be able to distinguish between negative and positive influences in the life of the community and address them through democratic decision-making. In addition they also added the need to promote and practise life values in the community where they would live peacefully.

However, sometimes external negative influences are stronger than the values of the society which weaken the democratic values of the community. Is the government aware of it and are they prepared to help young people to be able to understand it through education?

The Education Donors' Representatives

The donors also tend strongly to see Timor Leste education as for the furtherance of social cohesion. D1 (March 17, 2006), the Education Senior Specialist of the World Bank, believed that “education in Timor-Leste should not be more ambitious than to prepare children with the necessary skills they need for life, and to strengthen and secure social structure”. D4 (March 16, 2007), the Representative of UNICEF Timor-Leste, stated that “Education in Timor-Leste is to build building blocks of human resource...to protect the interest of the society, and respect the interactions with others ...and respect differences.” While D2 (March 11, 2006), Education Officer for UNESCO Indonesia and Timor-Leste, tend to see education as training people to “have national identity and to be proud as East Timorese and to be able to solve conflict in society”.

The views of these education donors' representatives reflect concepts and practices for educating young Timorese for democratic participation and decision-making in the society

where they live. Do these international organisation representatives understand that the cultural values of Timorese society are still strongly attached to a patriarchal system where men are the main practitioners of decision-making? Despite this, democracy is emerging in the state/government with more women acting as decision-makers. However, international organisations are established to perform certain mandates, and if these education donors have no direct involvement in the establishment and implementation of democracy, how will they be strong enough to influence other international organisations that have direct roles in the establishment and implementation of democracy to play these roles? Do they seriously support the country in building a secure and stable state? Do they also seriously support the country to solve pending national issues which could fragment the cohesiveness of Timorese society? Education is one of the ways to build democracy for social cohesion but other aspects also contribute to it. They should be aware that building a democracy for social cohesion may require a holistic framework that covers all aspects contributing to it.

The Church Representatives

The study also found the church representatives agreed with this purpose of education. C1a (July 15, 2006), General Vicar of Diocese Dili, thought education in Timor-Leste should be: **a)** an integral education, (for the) spiritual, intellectual and moral development of the East-Timorese; **b)** (to produce) a fully developed human being and an East Timorese in socio-cultural, socio-geographic, socio-economic contexts; **c)** for the student to be able to value him/her self as a human being and as an East Timorese and; **d)** to be able to be part of the world in the context of diplomacy, economy and new dependencies, **e)** to respect diversity in vision and culture for unity in the national and global context . C1b (March 13, 2007), the Director of Catholic Schools of Diocese Dili, believed that education in Timor-Leste should be: **a)** to prepare people to develop themselves in the situation where they live; **b)** to prepare them to be able to move into global competition without disregarding the traditional values but gradually moving away from traditional life. C2, a pastor of the Protestant Church in Dili, believed that education in Timor-Leste is: **a)** to cultivate the nationalism and patriotism of East Timorese; **b)** to prepare the students to beware of the negative impacts of liberalism which could reduce East-Timorese faith; **c)** to preserve the

history and the culture of East-Timor. C3a (March 14, 2007), the President of the Muslim Community in Dili, believed that: “Education in Timor-Leste should prepare the children to preserve and implement the culture as East Timorese”. While his colleague C3c (March 14, 2008), the Secretary General of the Islamic Community in Dili Timor-Leste, presents a view that education is obligatory and compulsory for every man and woman (based on the Prophetic Hadish) and should be based on a holistic approach to prepare a person for quality of life, and having self-reliance, self-actualisation, independence and confidence in every field of life.

Church representatives tended to see education as a preparation of children and youth to be integral human beings, stressing intellectual, spiritual, and moral qualities so they could be East Timorese in the context of their own culture, inclusive of religion of the country, nationalism, patriotism, and the ability to live in the society of Timor-Leste and to preserve the culture of East Timor. It also should prepare young Timorese to be aware of the negative impacts of liberalism and protect themselves from it and so to be a person with a quality lifestyle. In conclusion, they viewed the need for education to prepare young Timorese to participate in their society by valuing Timorese cultural values and protecting them from external influences. However, are they aware that nobody in the world can escape globalisation, which brings the liberalism, transnational cultures and new lifestyles which often attract the young people away from their traditional culture? And as a democratic country, young people have the choice to participate in any social life they want. How will these Church representatives ensure the defence of all they have mentioned? Considering Timor-Leste is a religious country, nobody will doubt that their influence is strong in society. Have they been able to use this strength to promote a peaceful Timorese society by convincing the relevant state players of the need to stabilise the fragile country?

Parents/Community Members Representatives

Parents/community members also agree on this educational purpose. Of the urban parents and community members, PCD1, an urban male parent, (July 25, 2006) believed that

education in Timor-Leste is to form and educate the children and the youth to be good citizens of the country, and respect others in family and society where they live. PCD3 (July 25, 2006), a female urban parent, viewed education in Timor-Leste as preparing the young Timorese: **a)** for being good leaders to lead the country; **b)** to be able to confront the problems and conflicts and find solutions. “Education in Timor-Leste should prepare the children and the youth with knowledge and morals to be good citizens of the country, respect others both in the family and the society”. PCS1 et al. (September 7, 2006), rural parents/community members, viewed education in Timor-Leste as preparing students: **a)** to be better human beings with morals and religion for themselves and also for the country; **b)** needing to make up for the lack of knowledge and skills to explore and manage the natural resources of the country. Education should, therefore, prepare students with knowledge and skills to explore and manage these resources. The country needs people with knowledge and skills in the area of agriculture, forestry, husbandry, medical doctors and historians.

Summarising the views of the above parents, there is a lack of mention of the need for preparing young Timorese for democratic decision-making. They tend to see it from the perspective of practising democracy through the involvement in the development of the country to fulfil the need of the young people for a better future of the country. There is a gap in their views on how to prepare the young Timorese to participate in democracy. This might be because of the lack of knowledge of the principles of democracy, where decision-making should not just be left to leaders but political participation should be as wide as possible. However, those who might participate in decision-making are restricted in Timorese society, particularly at the village level due to the strong existence of a patriarchal system.

Teachers’ Representatives

The study also found a congruency of teachers’ views with this purpose of education. TS1 et al. (September 7, 2006), rural teachers, believed that: “Education in Timor-Leste should prepare children with moral values to avoid conflict and to create peace and stability and to

preserve the culture and to live together in the community”. While their colleagues from urban school, TD1, an urban female teacher school principal, and TD2, an urban male teacher, (July 26, 2006) stated that: “Education in Timor-Leste should prepare the students to have moral and national unity values to live in the community inclusive of solving problems and conflicts”.

Their views tended to stress the need for education to prepare young people to value and follow the existing established values and practices. They neglect the importance of preparing children to participate in democracy with their choices and preferences. It is probably because many teachers lack an understanding of democracy. Their priority is rather for social cohesion by emphasising the importance of young people following the old ways.

Students’ Representatives

There is agreement with this purpose of education as shown by the views of students from both the urban and the rural group. SD1 (July 24, 2006), an urban female student, viewed education in Timor-Leste as preparing children to have knowledge and understanding in politics and leadership as the country lacks political leaders who have the maturity and positive thinking to establish peace and stability. SD3 (July 24, 2006), an urban male student, viewed education in Timor-Leste as for: **a)** preparing children for a good future as engineers, medical doctors, ministers and president; **b)** preparing children to establish peace and have a clear world view. SD2 (July 24, 2006), an urban male student, views education as being for preparing students to have better knowledge and skills to explore the resources of Timor-Leste, such as oil and gas, and agriculture, fishery, tourism, husbandry, commerce, civil engineering and architecture. SD4 (July 24, 2006), an urban female student, thought education in Timor-Leste should prepare people to be disciplined, moral, responsible and accountable, and have a positive attitude to the people of the country. While their friends from the *rural areas* (SS1, September 7, 2006), a rural male student, viewed education in Timor-Leste as preparing children according to their talents and needs for the future to: **a)** avoid creating conflicts/problems in their life; **b)** have technical skills to

sustain their family and; **c**) have technical skills to contribute to development in the area of civil construction, applying modern technology in agriculture. SS2 (September 7, 2006), a rural male student, viewed education in this country as a preparation for people to be medical doctors, presidents, and nurses. SS3 (September 7, 2006), a rural female student, viewed education more as preparing people: **a**) to be police, military (FFDTL), civil servants, and good medical doctors; **b**) to prepare student's mentality to protect themselves from alcohol, drugs, avoid violence such as gang fights, arson, and brutalism. SS4 (September 7, 2006), a rural female student, viewed education as for: **a**) preparing people with knowledge and skills to explore and manage the natural resources of Timor-Leste; **b**) preparing people to be nurses and medical doctors, military, engineers, teachers, and police who help create stability; **c**) preparing people to live together in peace, avoid conflicts, and encourage nationalism and unity from diversity.

The views of the student, rural and urban, present a strong wish for education to prepare young Timorese to be good leaders of the country, to participate in the development to explore the resources of the country, and to establish peace by themselves avoiding brutalism, gang fights, alcohol, drugs, and other violence that could create instability in their community and the nation as a whole. Their views also present the need to imbue young Timorese with nationalism, patriotism and unity from diversity. However, there is a gap in their views about how to ensure that all Timorese will have a knowledge and understanding of democracy so they can value their own voices through democratic decision-making instead of depending on the decisions of leaders.

In conclusion, the views in the education and education-related documents and the views of the interviewees of this study present the importance of education in Timor-Leste for preparing young Timorese to value democracy through the practice of positive values within Timorese society. They all tend to support young Timorese learning and practising the values that already exist. However, there is a gap in their views in that little thought has been given to the need to prepare young Timorese to participate in democratic decision-making. There is misinterpretation of some aspects of the democratic process that the students should learn about, given Timor-Leste's situation as a new post-conflict country in the early days of its democracy. This underlines the importance of learning that democratic

legitimacy exists when the citizens (in this case the students themselves as the young generation and primary future political subjects of the demos) approve, or at least consent to choices related to politics or the state. They need to learn democracy in the contents of a school curriculum for civic character-building toward an end result of participating in the democratic processes in the country, leading to a cohesive society. They have to understand that “if the state power is not founded upon the approval of them as demos of Timor-Leste, that is to say if the way the state power is exercised does not correspond to some degree to the socially dominant system of values, then the conditions for the contestation of power are created, which may unfold through civil disobedience, or even civil conflicts” (Tsatsos, 2009:17-18).

There is congruency of views and perceptions of the participants of the research who tend to see social cohesion as a purpose of education in Timor-Leste. However, there is a gap identified from the parents/community members of the rural group that there were no views and perceptions of the need of education for social cohesion. This gap has probably emerged because the social structure at the grass-roots level is still very solid in the context of culture. Cultural ties have been preserved strongly in the rural areas. As a result, people do not see the importance of education for social cohesiveness at the village level. They may not be aware that the core principle of democracy is people’s participation in decision-making for their life.

The views of the research participants reflect concepts and practices of educating the young Timorese for democratic participation and decision making in the society where they live. Do they understand that the cultural values of Timorese society are still strongly influenced by the patriarchal system with men as the main decision makers? However, democracy is emerging in government positions with more women appearing as decision-makers. However, different roles may be played by these education stakeholders. If they do not have direct involvement in the establishment and implementation of democracy, will they be strong enough to influence other players that have a more direct role in the establishment and implementation of democracy to play these roles? Do they seriously support the country in building a secure and stable country? Do they also seriously support the country

to solve pending national issues which could fragment the fragile cohesiveness of Timorese society? Education is one of the ways to build democracy for social cohesion but there are also other aspects that contribute. They should be aware that building a democracy for social cohesion may require holistic frameworks that cover all aspects contributing to it.

e. Education for Developing Socially-Critical Thinking

Education and Education Related Documents

Let me refer back to a point in the conceptual framework of the study, the statement that socially critical thinking in this study is meant to develop constructive critical-reflective thinking, and to engage society and social structures in their processes through negotiation (Kemmis et al.1983:9). This approach also built on the proposition that people have to be educated to “*think more analytically rather than (use a) pedagogy of drills and skills*”, *learn how to solve problems, and be collaborative, or work in teams* (Torres 2002:375). The socially-critical (SC) curriculum orientation of Kemmis et al. sees education as a group process in developing constructive critical-reflective thinking (Kemmis et al. 1983:9). It also reflects the two purposes of Paulo Freire’s “*Education for Submission and Education for Freedom*”: that education for freedom emphasises the right to education, where education is seen as an instrument for men and women to confront critically the facts, and identify strategies to change them (Hill 2004:210).

Article 2.b of the Basic Law for Education sets provisions for an education system for Timor-Leste that would form the minds of Timorese students so that they have a critical and creative capacity that they could apply in the society where they live, and thus develop for themselves a fair and sustainable life. The original provision is as follows:

O sistema de educação promove a formação de cidadãos capazes de julgarem, com espírito crítico e criativo, a sociedade em que se integram e de se empenharem activamente no seu desenvolvimento, em termos mais justos e sustentáveis.

(Basic Law for Education, 2008:3)

The law also sets provisions for a fundamental objective of Timor-Leste education by mandating the teaching of culture, ethics, civics and vocations to young Timorese, as the bases for critical thinking and strong citizenship, both in practice and in the creative utilisation of their time. The original provision is:

a formação, em termos culturais, éticos, cívicos e vocacionais das crianças e dos jovens, preparando-os para a reflexão crítica e reforço da cidadania, bem como para a prática e a aprendizagem da utilização criativa dos seus tempos livres

(Basic Law for Education, 2008:4)

One of the educational objectives defined in CRC article 29 is that the aims of education are to develop the child's personality, talents, and mental and physical abilities to their fullest potential, including a critical thinking ability (CRC Implementation Handbook 1998:391).

This purpose of education is not explicitly defined in the visions of the National Education and Culture Policy. However, it is implied in the educational vision of the country. It is defined thus:

" Timor-Leste people will be well educated, healthy, highly productive, self-reliant, and espousing the values of patriotism, non-discrimination, and equity within a global context...so that we can become literate and qualified, in order to contribute to the economic, social and cultural development of our country".

(MEC NECP, 2006:8)

The Catholic Church Vatican Council II document also portrays its educational purposes. One of its educational objectives is to help young people to develop their physical, moral, and intellectual talents to ensure their awareness and responsibility in their life development, be capable of peaceful and pacific conflict resolution, undergo a proper wise education and understanding of sex, participate and integrate in society and in the improvement of public welfare, appreciate and preserve moral values, contribute to the changes in the world according to Christian values, and love God (Dokumen Konsili Vatikan II, 1993:294-295)

The above documents set provisions for the education of young Timorese to include critical thinking. However, have these provisions been translated into practical implementation documents? Have the teachers been exposed to training on how to develop children's critical thinking? As a new country that is still in the process of developing its education system, it is a good time to translate the provisions of these education and education-related documents into curriculum documents. Has the government been considering this critical thinking aspect in the curriculum content?

The Government Representatives

The government representatives in this study pose a strong view about the need for an education for Timor-Leste to give students technical/vocational and professional knowledge, skills and attitudes. GN1 (March 30, 2006), Minister of Education and Culture, said that as the country is rich in natural resources, she values a technical education more than other modes of education. She refers to techniques in all areas inclusive of social studies. Techniques require critical thinking, therefore, her views imply that education in Timor-Leste should be for critical thinking. GN2 (March 30, 2006), Director of the Planning and Development Ministry of Education and Culture RDTL, underlines this purpose of education in Timor-Leste by his support of preparation of young Timorese to develop an independent mentality. While GN3 (March 31, 2006) has a view of education of the country which is to form East Timorese: **a)** with technical vocational skills required by the job-market (which is currently limited); **b)** who value the religion, culture, and history of the country, and whose lives are based on morality; **c)** who are capable of competing in the global market; **d)** who are able to contribute to the government and civil society in development; **e)** who value and are willing to ensure democracy in the country; **f)** who love their country, have a spirit of patriotism and nationalism for national unity and the country's existence in South East Asia and the world.

GD1 (September 8, 2006), who is a District Education Superintendent, believed that the purpose of education for Timor-Leste should be to form people to be better human beings. The initiation of schooling in Timor-Leste commenced during the Portuguese Occupation

by the Catholic Church with the purpose of evangelisation for the Catholic Religion through a communal agricultural approach. Three Catholic schools that were first opened are the Catholic College Soibada-Manatuto, Catholic College Ossu-Viqueque and Catholic College Lahane-Dili. The Timor Portuguese government only opened its public schools in 1960 after the Watulari-Watukarbau rebellion in Viqueque district in 1959. GD1 therefore added that education in this country has to: **a)** continue to reflect the Catholic values inherited in this country; **b)** prepare people to be able to read, write, count, and study the sciences and civilisation; **c)** participate in global competitiveness; **d)** prepare people with technical skills in the area of agriculture, husbandry, fishery and natural resource exploration; **e)** prepare people with religious and moral values to enable them to practise what is morally acceptable and avoid what is negative; **f)** love and respect other people.

GD2 (September 8, 2006), a District Education Training Officer, reinforces GD1's views and adds that education has to also prepare people to be better human beings. Education, therefore, has to begin at home and the school continues to further support and complement it. It should be designed to ensure children and youth know, understand and are involved in the local community to know and understand the negative and positive sides within the community to allow him or her to do or to follow what is good and what is bad for him/her. GD3 (September 8, 2006), District Curriculum Officer, supports his two colleagues' views that education in Timor-Leste should educate and form people to: **a)** be professional, meaning that they should be able to survive and sustain themselves; **b)** be capable of competing with others nationally and globally; **c)** preserve and promote our culture's existence globally.

The views of the government representatives do not give a direct indication of the purpose of education for Timor-Leste in preparing young Timorese to be critical thinkers. However, this is implied in the views of some of them. This could be because they do not think building critical thinking skills in young Timorese is important. Could it also be because their mind is limited to the current practices of the sector they are leading which does not emphasise the importance of critical thinking? As senior officials of the sector, including a Minister, have they been able to develop programmes inclusive of sufficient budget

allocation and adequate human resources, based on the above policies to address this need? The education system of Catholic Missionaries in the early stages of education in Timor-Leste might be relevant for that period as its purpose was to provide rudimentary education for Catholic evangelisation, but it may need to be reconsidered with other aspects as well as such technical/vocational and professional skills that have critical thinking attached to them.

Education Donors' Representatives

The education donors participating in the study present a congruency of views with this purpose of education. D1 (March 17, 2006), a senior education specialist of the World Bank, viewed education in Timor-Leste as no more ambitious than focusing on providing young people with: **a)** adequate skills to either function at home and at the work place when they become adult and enter into the labour market; **b)** necessary skills, including literacy skills they need for life and for strengthening and securing the social structure; **c)** the ability to take part in society and in the development of economy; **d)** the ability to find, understand and apply information; **e)** and with the ability to understand appropriate technology . D2 (March 11, 2006), who is an Education Officer of UNESCO Jakarta and Timor-Leste, believed education in Timor-Leste should: **a)** build competencies, knowledge, and skills of the children for their future, inclusive of behavioural changes, spiritual development, national identity and being proud as a Timorese; **b)** prepare them to be able to engage in transit from subsistence economy to a more productive economy, subsistence agriculture to productive agriculture, and analyse different alternatives of areas of job-interest; **c)** since conflict is unavoidable in any society of any kind, students in this country should be prepared to manage and handle conflict at a small scale level and look at conflict resolution as a win-win situation not a lose-win situation; **d)** prepare them to be open in discussing issues, debating issues, understanding differences, accepting differences and accepting and handling diversities. In addition to these, education should not only produce people who know certain subjects, certain skills, have good competencies but also people who become better citizens and people who are responsible for the development of society.

D3 (March 22, 2006), the Education Attaché of the Portuguese Mission in Timor-Leste emphasises that the education system that is currently producing a lot of graduates lacking in skills has to be changed. He emphasised that people need to think critically that schooling is not about getting a certificate but no viable work skills, but rather it was to obtain real technical/vocational and professional skills. The D4 (March 16, 2007), the UNICEF Representative in Timor-Leste, is the research participant who believed strongly that Timor-Leste education should have this purpose. She said that education in Timor-Leste should construct building blocks of human resource with: **a)** basic thinking skills, that is reading, numeracy, and analytical skills; **b)** an ability for decision making; **c)** an ability to choose alternatives for problem solving; **d)** respect for human rights, particularly children, including protecting their interests, respecting their rights, protecting the interest of society, and respecting the interactions with others in a pacific and peaceful manner that accepts differences. She added, “with all of these it will help them to participate in the governance of the country and preparation for adulthood to build their family, the communities and contribution of their skills to the economy and the society”.

The donors’ representative in this study stressed, directly or indirectly, the need for education in Timor-Leste to have this educational purpose. This could be because they have experienced these kinds of practices in other newly independent and post-conflict countries. However, their positive views will be of less value if they are not committed to support the government on this objective.

The Church Representatives

The Church representatives also support the importance of this purpose in education. C1a (July 15, 2006), General Vicar of Diocese Dili, presents views that support critical thinking. He said that education in Timor-Leste should prepare young Timorese to be: **a)** human beings and to be East Timorese in the socio-cultural, socio-geographic, socio-economic contexts; **b)** capable of developing him/her self from all through life; **c)** able to value him/her self as a human being and as an East Timorese and; **d)** able to be part of the world in the context of diplomacy, economy and new dependencies, **e)** able to respect diversity in

vision and culture for unity in the national and global context. His colleague C1b (July 7, 2006), Director for Catholic Schools of Diocese Dili, also presents a view relevant to this purpose of education. He said that education in Timor-Leste should prepare young Timorese to know the purpose of life, to develop him/her self in a situation where he/she lives and to prepare themselves to be able to move into global competition without disregarding the traditional values, but gradually moving away from traditional life.

The views of both of them reflect the need for education to prepare young people to critically evaluate their life. The Catholic officials must have a role to play in this regard as the Catholic Church is one of the major players in the country's education. However, do they have and apply relevant approaches adapted to current developments or are they still defensive with the old dogmatic evangelisation system that might not be attractive to the current generation?

C2 (March 13, 2008), a Protestant pastor in Dili, believed that education should be to prepare young Timorese to: **a)** change their behaviour, thinking, morality, and to transform people so that they can take the right direction in life; **b)** be aware of the negative impacts of liberalism which could reduce East Timorese faith; **c)** understand and preserve the history and the culture of country; **d)** cultivate nationalism and patriotism of the East Timorese; **e)** provide sexual and adulthood education and be aware of its impact on the family, the nation and the life of the individual; **f)** prepare children and youth for globalisation and development. His views reflect strong support for the development of critical thinking among young Timorese. However, is his flexible and transparent approach not diverging from the religious approach his religion is supposed to play?

The views of the Muslim Community in Timor-Leste reflect this educational purpose. In their view, education in Timor-Leste is to form East Timorese: **a)** to be independent and autonomous; **b)** to have technical skills and knowledge; **c)** to exercise morality in the context of Timor-Leste; **d)** to think globally; **e)** to be able to preserve and implement the culture of East Timor (C3a March 14, 2008). C3c (March 14, 2008) adds that studying should be obligatory for every man and woman (Prophetic Hadish) and should be a holistic

approach to prepare a person: **a)** to have quality in their life, to be self-reliant, practise self-actualisation, independence and confidence in every field of life; **b)** to have applied science skills to be able to work for sustaining his/her life. C3b (March 14, 2008) adds that education should prepare people with knowledge and faith because these two have to go hand-in-hand.

They underline the importance of critical thinking for young Timorese. However, would their minority views be considered by the policy makers in the sector? Do they have programmes in this respect for the wider community regardless of religion? If they only limit themselves to their minority community, what they believe will not have impact.

Parents/Community Members Representatives

The parents/community members' views emphasise the need to prepare students to be critical of their life aims so they reflect Timor-Leste society, its cultural life and the resources available in this country. PCD1 (July 25, 2006), an urban male parent, believes education in Timor-Leste should: **a)** form and educate young Timorese to be good citizens of their country, and respect others in the family and society where he/she lives; **b)** with knowledge and skills be able to explore resources and manage them for a good future for the country. PCD3 (July 25, 2006), a female urban parent, views education in Timor-Leste as preparing young Timorese: **a)** to be good leaders to lead the country; **b)** to be able to confront problems and conflicts and find solutions. PCD4 (July 25, 2006), an urban male parent, views education in Timor-Leste as forming students and youth to be independent in the context of a self-sustaining life. PCD5 (July 25, 2006), an urban male parent, added that education in Timor-Leste should form people with morality, knowledge and skills to be able to develop themselves for their future. *The rural parents/community* members have a congruency of views with their colleagues from the urban area. PCS1 et al., rural parents, (September 7, 2006) believe education in Timor-Leste should prepare students: **a)** to be better human beings with morals and religion for themselves and also for their country; **b)** to have knowledge and skills to explore and manage the natural resources of the country including oil and gas and other natural resources for their future life and to help their

parents; **c**) prepare students to be able to self-sustain for their future life and to help their parents.

Parents' views tend to underline only the need for education to equip young Timorese with technical/vocational knowledge and skills for exploring the available resources of the country. This is fair enough as they probably have not been much exposed to global development trends. One could argue, if the parents' knowledge is limited to what they have and they have been practising, their children will be relying on the school for wider knowledge. And if the school does not have qualified teachers with good teaching methodologies and adequate facilities how could the country expect education outputs that include critical thinking?

Teachers' Representatives

The views of the teachers who participated in this study also reflect this purpose of education indirectly. TS1 et al. (September 7, 2006), rural teachers, believed that education in Timor-Leste should underline the need: **a**) to prepare young people with knowledge and skills, particularly those relevant to the life of young people such as agriculture, fishery, husbandry, carpentry and construction, workshops, gardening, and opening kiosks, as our country, particularly our district has potential in these areas; **b**) to prepare them with moral values, to avoid conflict and to involve them in creating peace and stability. While TS4 (September 7, 2006), a rural male teacher, said education has to prepare children to continue to study as high as possible with knowledge and skills in the area of agriculture with modern or new technology. TS5 (September 7, 2006), a rural female teacher, said that education has to prepare people: **a**) to be able to live in the community; **b**) to have knowledge, skills and practices as men and women, particularly for the girls so they can be the healthy and skilled mothers of the future. The required female skills are sewing, cooking, carrying children and weaving without disregarding literacy and numeracy. TS3 (September 7, 2006), a rural male teacher, added that education should also prepare children with religious and moral values to be able to preserve their culture and to be able to screen the influence of globalisation. TD1, an urban female school principal, and TD2,

an urban male teacher, (July 26, 2006) believe that education in Timor-Leste should prepare: **a)** young Timorese to value the richness of resources of the country and to acquire knowledge and skills for exploring and managing the natural resources without disregarding other dimensions such as health, governance, civic education, gender equality in work particularly family house-hold work, cultural, religious and moral values of respecting others and to live in a community; **b)** to have knowledge and understanding of globalisation processes; **c)** to improve what has been inherited from their ancestors; **d)** to have the ability to understand nationalism and unity inclusive of solving problems and conflicts in the community where they live; **e)** to preserve and exercise moral and religious values for dignity.

Their views do not reflect the need for an education to develop young people's knowledge and skills to be critical in the context of the society where they live and from a global viewpoint. This might be because their knowledge is limited to their local context. They probably are university graduates who were recruited as teachers without having teaching qualifications and have not been exposed to any teacher training on how to change teaching methodologies and approaches. In addition, the content they might know and have been delivering probably is limited to their own practices as the government has not been able to provide definitive curricula.

Student Representatives

The students' view of this purpose of education reflects wishes for both professional development and technical/vocational skills, and a desire to be better Timorese with much wider and deeper thinking. The views of the students, both rural and urban, present a strong wish for education to prepare young Timorese to be good leaders of the country. SD1 (July 24, 2006), another urban female student and SD4 (July 24, 2006), an urban female student, believed education in Timor-Leste should prepare people who have discipline, morality, responsibility and accountability, and have positive thinking about the country's people, to participate in the development to explore the resources of the country, and to establish peace by avoiding brutalism, gang fights, alcohol, drugs, and other violence that could

create instability in the community they live in and the nation as a whole. SS1 (September 7, 2006), a rural male student, viewed education in Timor-Leste as preparing children according to their talents and needs for the future to avoid creating conflicts/problems in their life. Their views also express the need to instil in young Timorese nationalism, patriotism and the idea of unity from diversity. However, there is a gap in their views on how to ensure that all Timorese will have a knowledge and understanding of democracy so they can value their voices through democratic decision making instead of simply carrying out the decisions of leaders.

There is agreement in the views of both urban and rural students for this educational purpose. SD1 (July 24, 2006), an urban female student, believed education in Timor-Leste should prepare children to have knowledge and understanding of politics and leadership, as the country lacks political leaders who have maturity and positive thinking to establish peace and stability. SD3 (July 24, 2006), an urban male student, believed education in Timor-Leste should be for: **a)** preparing children for a good future as engineers, medical doctors, ministers and president; **b)** preparing children to establish peace and have a clear world view. SD2 (July 24, 2006), an urban male student, believed that education should prepare students to have better knowledge and skills to explore the resources of Timor-Leste. SD4 (July 24, 2006), an urban female student, believed education in Timor-Leste should prepare people to have discipline, morality, responsibility and accountability, and think positively of the country's people. Their friends from the *rural areas*, such as SS1 (September 7, 2006), a rural male student, viewed the purpose of education in Timor-Leste to be that of preparing children according to their talents and needs for the future to: **a)** avoid creating conflicts/problems in their life; **b)** have technical skills to sustain their family and; **c)** have technical skills to contribute to development in the area of civil construction and applying modern technology in agriculture. SS3 (September 7, 2006), a rural female student, believed education should concentrate more on preparing young Timorese to protect themselves from alcohol, drugs, and avoid violence such as gang fights, arson, and brutalism. SS4 (September 7, 2006), a rural female student, believed education should: **a)** prepare people with knowledge and skills in order to explore and

manage the natural resources of Timor-Leste; **b)** prepare people to live together in peace, avoid conflicts, and embrace nationalism, and unity from diversity.

Their views reflect this purpose of education in the context of Timor-Leste and their local community. However, their views are still lacking in the need to think critically of influences external to Timor-Leste that are unavoidable. This might be because of their lack of knowledge of these issues and their limited access to information and technology.

Drawing from the discussion about this educational purpose, the conclusions are that education and education-related policy documents take account of the need for education in Timor-Leste to prepare young Timorese to think critically on social matters. The views of education donors and the church representatives clearly emphasise this purpose of education. The government, the parents/community members and teachers present views that indirectly reflect this purpose of education but are rather limited to the narrow context of Timor-Leste. The students express strong support for this purpose, however they also lack awareness of global issues.

f. Education for Ensuring Human Rights and Emancipation

Education and Education-Related Documents

The study found an agreement of expectations about ensuring the equal right of every individual to an education. As presented earlier, the Constitution of RDTL article 59 defines the legal basis of education as the right of every citizen. The Basic Law for Education article 5 has provisions setting out the fundamental objectives of education in Timor-Leste that pre-supposes education for human rights and emancipation. It covers the right of children to develop their full personality, physically and psychologically, the right to learn their own culture, the right to equal opportunities, the right to identity, the right to develop capacity suited to their talents and vocational skills, and the right to learn local community context, the right of access, the right to educational services, the right to choose a school, the right to learn and participate in democratic processes, and the right to repeat

subject to failure in exams (MEC, 2008:4-6). The National Policy for Education and Culture of the country (2006-2010) also envisages the country's people to be well educated non-discriminately and with equity so as to become literate in order to contribute to the economic, social, and cultural development of the country (MEC, 2006:8). Article 28 point one of the CRC supports a worldwide pledge to ensure children's right to education. The Catholic Church also has a commitment to help children and youth achieve their fullest development physically, morally and intellectually.

The Government Representatives

The study also found an agreement of views and perceptions among the participants of the study on the need for education to facilitate children's understanding of the importance of ensuring human rights and emancipation. The views of the government imply this purpose for education. GN1 et al. (March 30, 2006), the Minister of Education and Culture RDTL, emphasise the need for Timor-Leste education to give students technical/vocational knowledge and skills to ensure their right to explore the natural resources of the country. Her colleagues GN2 (March 30, 2006), Director of Planning MEC, believes an education should: **a)** prepare people to be independent, both men and woman; **b)** include the right to know the uses of technology; **c)** include the right to have knowledge and skills that can be absorbed by the local and global market. Their colleagues from the same district also believed a Timor Leste education should prepare young Timorese to love and respect other people and to be loved and respected in return (GD1 September 8, 2006: District Education Superintendent), and include the right to learn to survive sustainably (GD3 September 8, 2006, District Curriculum Officer).

The provisions in the education and education-related documents and the views of government officials are strongly congruent with education for human rights and emancipation. However, as presented earlier, the patriarchal system is still very strong in Timor-Leste. Emancipation could be a challenge to women, particularly in rural areas. In contrast, women are valued higher than men in the context of marriage in the culture of Timor-Leste. Despite the latest trend which shows more girls enrolled in schools in 2007 in

Timor-Leste, there is still a lot that needs to be done by the government in this regard. There is no significant change in primary school, but there is an increase of the net enrolment ratio of girls in pre-secondary and secondary education from 2001 to 2007. The ratio rose from 19 to 35 percent in pre-secondary and 14 to 23 percent for the latter (Timor-Leste, 2008:8).

Education Donors' Representatives

The donors strongly emphasised the need for equal rights to education for Timorese, as D4 (March 16, 2007), the UNICEF Representative in Timor-Leste, believed education should be to construct building blocks of 'human resources' that respect human rights, particularly children, including protecting their interests, respecting their rights, protecting the interests of society, and respecting the interactions with others in a pacific and peaceful manner and accepting differences. D1 (March 17, 2006), Senior Education Specialist of the World Bank, viewed education in Timor-Leste as providing young people with: **a)** rights to adequate skills to either function at home and at the work place when they become adult and enter into labour market; **b)** rights to continue their study to a much higher education; **c)** rights to obtain necessary skills, including literacy skills they need for life and for strengthening and securing social structure; **d)** rights to take part in society and in the development of economy; **e)** rights to find, understand and apply information; **f)** and rights to understand appropriate technology. D3 (March 22, 2006), Education Attaché of the Portuguese Mission in Timor-Leste, believed that education in Timor-Leste should prepare young Timorese to have technical/vocational skills which they will have the will to translate into a technical profession that can assure their future employment where they can earn money for themselves and help improve the economy of the country. The recommended areas of skills are: **a)** technical skills as electricians, stonemasons, carpenters; **b)** agricultural for subsistence areas; **c)** for food production, such as making sausages, wine, cheese, etc. in cooler areas such as Maubessi (a well known cool temperate sub-district of Timor-Leste).

D2 (March 11, 2006), who is an Education Officer of UNESCO Jakarta and Timor-Leste, supports the rights and emancipation of young Timorese. He believed education in Timor-Leste should: **a)** build the competencies, knowledge, and skills of children for their future inclusive of behavioural changes, spiritual development, national identity and Timorese pride; **b)** prepare them to engage in a transition from a subsistence economy to a more productive economy, and subsistence agriculture to more productive agriculture, and analyse alternative job interests; **c)** since conflict is unavoidable in any society of any kind, it is important to prepare students in this country to be able to manage and handle conflict on a small-scale level and look at conflict as a potential win-win situation rather than an inevitable lose-win situation; **d)** prepare them to be open in discussing issues, debating issues, understanding differences, accepting differences and, accepting and handling diversities; **e)** in addition to these, education should not only produce people who know certain subjects, certain skills, have good competencies but also people who become better citizens and people who are responsible for the development of society .

All the views of education donors' representatives above reflect the purpose of education for Timor-Leste that considers the needs of young Timorese in a way that implies rights and emancipation. However, considering that international organisations are established to fulfil certain mandates, some of them might be implementing human rights programmes by importing human rights and emancipation concepts and practices from western cultures without considering adjustment to the context of the country. In a fragile post-conflict country like Timor-Leste, implementing new and western human rights concepts and practices might impact on and diminish the cultural values of the country. Have they ever considered this in their interventions on human rights and emancipation in the context of education in Timor-Leste? If these education donors do not have direct involvement in the establishment and implementation of human rights and emancipation of young Timorese, will they be strong enough to influence other international organisations that have a more direct role in this regard? Do they also seriously support the country in solving pending national issues which could fragment the cohesiveness of Timorese society if, for instance, the people who have been victims have not had their rights satisfied in the process? Education is one of the ways to promote human rights and emancipation but there are also

other features that contribute. They should be aware that promoting human rights and emancipation may require holistic frameworks that cover all aspects.

The Church Representatives

The Churches viewed this purpose of education in the context of a socio-cultural view. They tend to view education in Timor-Leste as a preparation for students to understand, practise and preserve their rights of cultural identity, religion, and morals without disregarding the knowledge and skills needed to sustain quality in their life. C1a (July 15, 2006), General Vicar of Diocese Dili, presents views that imply human rights and emancipation. He said that education in Timor-Leste should prepare young Timorese: **a)** to be complete human beings and good East Timorese in the socio-cultural, socio-geographic, socio-economic context; **b)** to be capable of developing throughout life; **c)** to be able to value him/her self as a human being and as an East Timorese and; **d)** to be able to be part of the world in the context of diplomacy, the economy and new dependencies, **e)** to respect diversity in vision and culture for unity in the national and global context. His colleague C1b (July 7, 2006), Director for Catholic Schools of Diocese Dili also presents a view relevant to this purpose of education. He said that education in Timor-Leste should prepare young Timorese with the right to know the purpose of life, to develop him/her self in a situation where he/she lives and to prepare themselves to be able to move into global competition without disregarding the traditional values, but gradually moving away from traditional life.

C2 (March 13, 2008), a Protestant pastor in Dili, believed that education should prepare young Timorese to have the right: **a)** to be aware of the negative impacts of liberalism which could reduce East Timorese faith; **b)** to understand and preserve the history and the culture of the country; **c)** to cultivate East Timorese nationalism and patriotism; **d)** to learn sexual education and adulthood and its impact on the family, the nation and the life of the individual.

The views of the Muslim Community in Timor-Leste reflect this purpose of education. Their views imply human rights and emancipation. They believe education in Timor-Leste is to form young Timorese: **a)** to be independent and autonomous; **b)** to have technical skills and knowledge; **c)** to be moral in the context of Timor-Leste; **d)** to have global vision and thought; **e)** to be able to preserve and implement the culture of East Timor (C3a March 14, 2008). C3c (March 14, 2008) adds that studying is a right and obligation for every man and woman (Prophetic Hadish) as a holistic approach to mature a person and it should include: **a)** quality in life: self-reliance, self-actualisation, independence and confidence in every field of life; **b)** applied science skills be to able to work for sustaining his/her life. C3b (March 14, 2008) adds that education should prepare people with the right to knowledge and faith because these two have to go hand-in-hand.

They underline the importance of young Timorese having the rights and emancipations they presented. However, have their minority views been considered by the policy makers in the sector? Do they have programmes relevant to the wider community regardless of religion? If they only limit themselves to their minority community, what impact do they think they will have on other East Timorese?

Parents/Community Members' Representatives

The parents/community members' views imply more of a need to prepare young Timorese for their right to be leaders of the country, to explore and defend the resources of the country, to practise and preserve cultural life from the influences of global development trends, and to be able to sustain their life independently. PCD1 (July 25, 2006), an urban male parent, believes education in Timor-Leste should: **a)** form and educate young Timorese to be good citizens, respect others in family and society where he/she lives; **b)** be able, with knowledge and skills, to explore the resources and manage them for the good of the country. PCD3 (July 25, 2006), a female urban parent, views education in Timor-Leste as a means of preparing young Timorese: **a)** to be good leaders of the country; **b)** to be able to confront problems and conflict and find solutions. PCD4 (July 25, 2006), an urban male parent, believes education in Timor-Leste is to form students and youth to be independent

in the context of -sustaining themselves in life. PCD5 (July 25, 2006), an urban male parent, added that education in Timor-Leste should form people with morality, knowledge and skills to be able to develop themselves for their future.

The rural parents/community members have a congruency of views with their colleagues from the urban area. PCS1 et al., rural parents, (September 7, 2006) believe education in Timor-Leste should prepare students: **a)** to be better human beings with morals and religion, for themselves and also for the country; **b)** to have knowledge and skills to explore and manage the natural resources of the country including oil and gas and other natural resources of the country for their future life and to help their parents; **c)** be able to sustain themselves in their future life for themselves and to help their parents.

In conclusion, the views of parents/community members, both from rural and urban groups, underline the right of young Timorese for an education to prepare them to obtain knowledge and skills for a quality life in their future, and to understand, preserve and practise their culture, religion and moral values. However, there is also a trend towards believing that students should be encouraged to understand the right to live in peaceful and stable situations. The students added the need to prepare students to have the right to any profession in their life. One could argue, who should ensure these parental views are incorporated into policy decisions and implemented?

Teachers' Representatives

The views of the teachers who participated in this study also indirectly reflects this purpose of education. TS1 et al. (September 7, 2006), rural teachers, believed that education in Timor-Leste should emphasise the need for preparing young people with knowledge and skills, particularly those relevant to the life of young people such as agriculture, fishery, husbandry, carpentry and construction, workshops, gardening, and opening kiosks, as our country, particularly our district, has potential in these areas. TS3 (September 7, 2006), a rural male teacher, added that education should also give children religious and moral values to be able to preserve their culture and be able to screen the influence of

globalisation. TS4 (September 7, 2006), a rural male teacher, said education has to prepare children to continue to study as high as possible to gain knowledge and skills in the area of agriculture with modern or new technology. TD2 (July 26, 2006) an urban male teacher, believes that education in Timor-Leste should prepare young Timorese: **a)** to acquire knowledge and skills for exploring and managing natural resources **b)** to obtain knowledge and understanding of globalisation processes; **c)** to improve what has been inherited from their ancestors; **d)** to understand nationalism and unity inclusive of solving problems and conflicts in the community where they live; **e)** to preserve and exercise moral and religious values for dignity.

The study revealed contradictory views between a female teacher from a rural area and a female teacher from an urban area. Despite both being women teachers, their views differed on the rights of young female Timorese. The rural one had a tendency to maintain her traditional views that young Timorese females should not neglect feminine work. TS5 (September 7, 2006), a rural female teacher, said:

Education has to prepare people: **a)** to be able to live in the community; **b)** to have knowledge, skills and practices as man or woman, particularly that girls be healthy and skilled mothers in the future. These required skills are sewing, cooking, carrying children and weaving without disregarding literacy and numeracy.

Her urban colleague had more advanced views on the emancipation of male and female Timorese and the potential range of suitable work. She added that in later life both husband and wife would be working so they both should share the housework. TD1 (July 26, 2006), a rural female school principal, expressed the view that:

Education in Timor-Leste should prepare young Timorese to value the richness of resources of the country and to acquire knowledge and skills for exploring and managing the natural resources without disregarding other dimensions such as health, governance, civic education, gender equality in work particularly family house-hold work, as nowadays both husband and wife are working. Also important are the cultural, religious and moral values of respecting others who live in the community.

The different views, about the purpose of education for Timor-Leste by these two female teachers, are probably strongly linked to the still-pronounced patriarchal practices in the country which are still very strong at the village level.

However, have the intellectual people close to young Timorese both in school and in the community been delivering the right material relating to concepts and practices of human rights and emancipation, and applying relevant teaching methods that promote human rights and emancipation in their teaching and daily life? Do they expose their students to both local values as well as global trends with sufficient and accurate information? These teachers present views about this purpose of education in a limited way, maybe due to the fact that they have not been widely exposed and able to access information on global development. Who should be doing that? How? What is needed? The government is probably in the right position to lead on this issue!

Students' Representatives

The students' views on this purpose of education reflect their wishes for their rights to be established through the medium of both professional development and technical/vocational skills. They feel that this would make them better Timorese with intellectual, moral and religious values and able to lead their country to peace, and to participate in the exploration of what is available in the country. SD1 (July 24, 2006), an urban female student, presents a strong wish for education to prepare young Timorese to be good leaders of the country. SD4 (July 24, 2006), an urban female student, believed education in Timor-Leste should prepare people to have discipline, morals, responsibility and accountability, and have positive thinking about the people of the country, to participate in development and to explore the resources of the country, and to establish peace by avoiding brutalism, gang fights, alcohol, drugs, and other violence that could create community instability. SD1 (July 24, 2006), an urban female student, viewed education in Timor-Leste as preparing children to have knowledge and understanding in politics and leadership as the country lacks political leaders who have maturity and positive thinking, who can establish peace and stability. SD3 (July 24, 2006), an urban male student, viewed education in Timor-Leste as for: **a)** preparing children for a good future as engineers, medical doctors, ministers and president; **b)** preparing children to establish peace and have a clear world view. SD2 (July 24, 2006), an urban male student, believed that education should prepare students to have

better knowledge and skills to explore the resources of Timor-Leste. SD4 (July 24, 2006), an urban female student, viewed education in Timor-Leste as preparing people to have discipline, morals, responsibility and accountability, and have positive and right thinking about the people of the country. While their friends from the *rural areas* (SS1, September 7, 2006), a rural male student, said that education in Timor-Leste should prepare children according to their talents and needs for the future to: **a)** avoid creating conflicts/problems in their life; **b)** to have technical skills to sustain their family and; **c)** to have technical skills to contribute to development in the area of civil construction, applying modern technology in agriculture. SS3 (September 7, 2006), a rural female student, viewed education more as preparing young Timorese to produce a stable personality that would protect themselves from alcohol, drugs, avoid violence such as gang fights, burning people's properties, and brutalism. SS4 (September 7, 2006), a rural female student, viewed education as for: **a)** preparing people with knowledge and skills to explore and manage the natural resources of Timor-Leste; **b)** to live together in peace, avoid conflicts, instil nationalism, and achieve unity from diversity.

Their views reflect their belief in their right for an education in the context of Timor-Leste and the community where they live. Some of their views also reflect current negative trends in the communities where peace and stability are fragile, and there is a positive desire to have rights and emancipation to have a better life and to contribute to the country. However, their views are still lacking in the need to think critically of influences external to Timor-Leste that are unavoidable. This might be because of their lack of knowledge on these issues due to limited access to information and technology. Have these needs, rights and emancipations been reflected in the policies and contents of the curricula for these young Timorese to learn? This question could be more relevantly addressed to the government and all education stakeholders as well as the young Timorese themselves.

In conclusion, the research found that there is a congruency of views among the education stakeholders in the study that education in Timor-Leste should reflect this purpose of education. They believe this concept of education should prepare students with knowledge and skills for the right to a quality life in their future, to understand, practise and preserve

their culture, religion and moral values and to understand how to live in a peaceful society. These views and perceptions have to be well conceived and translated into practice because there have been worries on this as Samoff, (1999: 83) said:

Schools, meanwhile, have deteriorated, and the number of people not reached by the education system has increased. International organizations and national authorities are apparently unable to translate greater knowledge into useful practices.

This is a relevant point as Timor-Leste is a newly independent country with a lack of qualified human and financial resources and a high dependency on international support. Also noted was an emancipatory trend that saw education as a means to prepare students to understand and practise equal rights and duties in housework as well as in the labour market of any profession. This view is congruent with the efforts in the country to convince Timorese under the influence of the negative practices of the patriarchal system to empower women's knowledge and skills. An example of this could be convincing men to perform household work so as to allow women to be independent in income generation. The CRC article 28 point one and the NDP (2002:20) define and reflect fundamental requirements of an education for children based on their interests and talents in the field. However, the actualisation of equal education and opportunities for men and women in the country may be gradual as the patriarchal society and its traditional practices are still strongly believed in, as Timor-Leste MDG report (2004:27) revealed :

In the ingrained orientation of men towards the traditional roles of women in Timorese society, women's rights are not yet fully appreciated and gender equality still to be accepted. Women and girls continue to be discriminated against in ownership of assets, access to social and economic services, and participation in making decisions affecting their lives. The prevalence of a multitude of traditional practices and the absence of statutory laws make the identification and enforcement of women's rights difficult.

This does not mean that defining an education with this purpose in responding to these development needs is the only strategy; rather, a holistic framework of intervention might be required. It has been proven that the country has a high commitment in this issue, particularly in ensuring equal rights to education and emancipation of women in its policies. It has adopted the CRC, the CIDAW and formally subscribed to the MDGs in August 2003 (Timor-Leste MDG report 2004:7) even though it is well behind many of the

other 189 countries of the United Nations. However, have these policies been translated into real practices?

g. Education for and from Globalisation

Education and Education-Related Documents

This purpose of education for Timor-Leste denotes a meaning of how education contributes to globalisation and on the other hand it also reflects a meaning of how education can respond to the flows of globalisation, either negative as well as positive aspects. It also proceeds from debates worldwide in this millennium on education and how it is inseparably linked with the changes brought about by globalisation. It affects all educational aspects; structurally, in policy terms and in practice (Rizvi & Lingard 2000: 421). It is, therefore, inevitable that attention must be drawn to globalisation impacts on education when arguing, debating or presenting discourses for education policy development, educational practices and curriculum development and reform.

It is important to have a relevant definition of globalisation to adhere to for clarity in further discussion in this study. (Langhorne 2001: 2) said:

Globalisation is the latest stage in a long accumulation of technology advance which has given human beings the ability to conduct their affairs across the world without reference to nationality, government authority, time of day or physical environment.

Section 1 article 1 of the Basic Law for Education sets provisions for the Timor-Leste education system to ‘concretise’ the right of all Timorese to an education that is oriented towards global development. The provisions say:

O sistema educativo é o conjunto de meios pelo qual se concretiza o direito à educação, que se exprime pela garantia de uma permanente acção formativa orientada para favorecer o desenvolvimento global da personalidade, o progresso social e a democratização da sociedade

(MEC LBE, 2008:2)

The Law also sets provisions in its fundamental objectives article 4 on its education policy that reflect an education system that responds to the needs of Timorese society with a view to global development. The original provision says:

A política educativa visa orientar o sistema de educação e de ensino por forma a responder às necessidades da sociedade timorense, em resultado de uma análise quantitativa e qualitativa com vista ao desenvolvimento global, pleno e harmonioso da personalidade dos indivíduos, incentivando a formação de cidadãos livres, responsáveis e autónomos.

(MEC LBE, 2008:4)

The country also presents an education vision that reflects the need to be well educated, healthy, highly productive, self-reliant, and espousing the values of patriotism, non-discrimination, and equity within a global context (MEC NECP, 2006:8).

It is problematic to merely accept the need for education in Timor-Leste for preparing Timorese for globalisation without considering the disadvantages of some of the effects of globalisation. As Stromquist and Monkman (2000:11) pointed out:

Globalization increases interaction, and this creates opportunities of learning – but also the “cult of technology” and conversely the diminution of respect for spiritual and cultural values.

This suggests that globalisation has impacted on education with increases in learning opportunities because of more interactions with more access to technology. However, globalisation also brings negative impacts, one of which is a diminution of respect for spiritual and cultural values. Considering the possible negative impacts of globalisation on Timorese, what considerations have been taken by the government and other stakeholders when defining the above education policies? One may ask, what has been considered in designing education curricula that can include content about globalisation without disregarding content on possible negative impacts of globalisation?

The Government Representatives

All the interviewees from the national government believe education is important in preparing children and youth for globalisation. At the same time they emphasise the need to prepare students to confront globalisation by preserving the cultural values of the country. GN1 (March 30, 2006), the Minister of Education and Culture, said that Timor-Leste is rich

in natural resources but it is a newly independent country, an agricultural country and there are many illiterate people and a lack of technical knowledge, often unaware that we are in a globalised era. Education needs to prepare technical experts to explore this issue. GN3 (March 31, 2006), President Committee on Education National Parliament RDTL, added that education in Timor-Leste should prepare capable East Timorese to compete in global markets. GN2 (March 30, 2006), Director for Planning and Development, added that education in Timor-Leste should prepare East Timorese capable of being absorbed by local and global markets. Their government colleagues who are based in the districts also have similar views that education in Timor-Leste should prepare capable East Timorese to compete with others nationally and globally (GD2, September 8, 2006). GD3 (September 8, 2006) believed education in Timor-Leste has to also preserve and promote our culture's existence to the world.

Considering everything they have expressed on this purpose of education, it could be argued that their views are relevant and congruent with what they define in the education policy document. However, have these views been translated into practical documents designed to respond to the need for education to prepare young Timorese for participation in globalisation and protect themselves from the negative impacts of globalisation? Has the Ministry of Education considered building the capacity of teachers with teaching methods to deliver these policy provisions? If this policy of adjusting to the good and bad aspects of globalisation has been translated into teaching and learning in school, what will be the role of churches as institutions in contrast to moral and spiritual development in public schools? Will the government also finance the teaching of morals and religion, and cultural values, the teachers, the teaching and learning materials, and facilities, in both public and private schools? Has the law been discussed widely with the people and the religious institutions' leaders prior to its approval, to avoid disagreements leading to national tensions?

Education Donors' Representatives

The study revealed that education donors in Timor-Leste have a congruency of views with this purpose of education. D1 (March 17, 2006), a World Bank Education Specialist,

believes that education for Timor-Leste should give young Timorese: **a)** necessary skills, including literacy skills they need for life and for strengthening and securing social structure; **b)** ability to take part in society and in the development of economy; **c)** ability to find, understand and apply information, and **d)** ability to understand appropriate technology as globalisation is inseparable from information and technology. Langhorne (2001:2) states that globalisation has happened because technological advances have broken down many physical barriers to worldwide communication.

D4 (March 16, 2007), UNICEF Representative in Timor-Leste, saw the need for education in Timor-Leste to prepare young Timorese: **a)** to choose alternatives for problem solving; **b)** to respect human rights, particularly children, including protecting their interests; **c)** to respect their rights, protect the interest of society, and respect the interactions with others in a pacific and peaceful manner and accept differences. This should help them to participate in the governance of the country and prepare for adulthood and build their families and communities, and contribute their skills to the economy and society. D2 (March 11, 2006), UNESCO Education Officer for Indonesia and Timor-Leste, reflects this purpose of education with his view that education should: **a)** build the competencies, knowledge, and skills of children for their future, inclusive of behavioural changes, spiritual development, national identity and being proud to be Timorese; **b)** prepare them to engage in the transition from a subsistence economy to a more productive economy, subsistence agriculture to productive agriculture, and analyse alternative areas of job interest; **c)** since conflict is unavoidable in any society of any kind, it is important to prepare students in this country to be able to manage and handle conflict on a small scale level and look at conflict as possibly a win-win situation and not inevitably a lose-win situation; **d)** in addition, education should not only produce people who know certain subjects, certain skills, and have good competencies but it should also produce people who become better citizens, and people who are responsible for the development of society.

The donors' views reflect this purpose of education. However, is their very existence with their cross-border mandates also not a form of globalisation? How can they ensure that Timorese may also be absorbed and work in these international organisations as part of their participation in globalisation? How can they ensure that the implementation of their

mandates do not conflict with the cultural and historical values of Timorese society? If they perceive that Timorese are still lacking in qualified people to perform their mandates, what strategies have they prepared to upgrade the capacity of the Timorese?

The Church Representatives

The representatives from the Catholic Church present views that are congruent with this purpose of education. Their views reflect both the need to prepare young Timorese for globalisation as well as the need to preserve and defend their cultural and historical values. C1a (July 15, 2006) views education in Timor-Leste as a means to prepare people to respect diversity in vision and culture for unity in a national and global context and to be able to become globally competitive without disregarding the traditional values of the country. The purpose involves integral education and to form a complete human being, spiritually, intellectually and morally inclusive, aware of a primordial vision, culture, origin, awareness, faith, and identity. The aims of education, according to him, is to nurture: **a)** someone who is both a good human being and a good East Timorese in the socio-cultural, socio-geographic, and socio-economic context ; **b)** someone of value to him/herself as a person and as an East Timorese and; **c)** someone able to be part of the world in the context of diplomacy, the economy and new dependencies, **d)** someone who respects diversity in vision and culture for unity in the national and global context. C1b (July 7, 2006), the Director of Catholic Schools of Diocese Dili, added that education in Timor-Leste should be for: **a)** Catholic evangelisation, because the more people are educated the more he/she knows the reasons of life and evangelisation will be implanted in them; **b)** preparing people to develop themselves in a situation where they live; **c)** preparing them to be able to move into global competition without disregarding the traditional values, but gradually moving away from traditional life.

Their views imply the need for developing young Timorese to be integral human beings, intellectually, morally and spiritually in the context of Timor-Leste and to be part of globalisation but preserve and defend their culture and history from the impacts of globalisation. However, considering the complexity of globalisation, has the Catholic

Church ever thought that preparing young Timorese to participate and to confront the negative aspects of globalisation might be of worth if it is a joint effort of all education stakeholders through holistic frameworks with clear strategies outlined? Do they also ever think that the current globalisation development trend may be more attractive than moral spiritual development?

C2 (March 13, 2007), a Protestant Church pastor in Dili, presents a congruency of views with this purpose of education, believing what is needed is: **a)** for behaviour to change, thinking and morality encouraged, and people changed to take the right direction in life; **b)** to be aware of the negative impacts of liberalism which could reduce East Timorese faith; **c)** to understand and preserve the history and the culture of country; **d)** to cultivate nationalism and patriotism among East Timorese; **e)** to provide sexual and adulthood education and understand its impact on the family, the nation and the life of the individual; **f)** to prepare children and youth for globalisation and development; **g)** to prepare children and youth for agricultural development both subsistence and commercial.

The Islamic Community representatives' views that reflect this purpose of education is as follows. They see the need for education in Timor-Leste to prepare young East-Timorese to have global vision and thinking without disregarding the historical, cultural, moral and religious values of the country. C3a (March 14, 2007), the President of the Muslim Community in Timor-Leste, sees education in Timor-Leste in the perspective of the Islam Community is to form East Timorese: **a)** to be independent and autonomous; **b)** to have technical skills and knowledge; **c)** to be moral in the context of Timor-Leste; **d)** to have global vision and thinking; **e)** to be able to preserve and implement the culture of East Timor. C3c (March 14, 2008), the Secretary General of the Muslim Community in Timor-Leste, believes that studying should be obligatory for every man and woman (Prophetic Hadish) as a holistic approach to mould a person: **a)** to have quality in life and to be self-reliant, self-actualised, independent and confident in every field of life; **b)** to have applied science skills to be able to work for sustaining his/her life. C3b (March 14, 2008), the Vice President of the Muslim Community in Timor-Leste, adds that education should prepare people with knowledge and faith because these two go hand-in-hand.

Even though they are a minority group in terms of religious faith, their views might be of importance to the other religious groups. Are they aware that what they are saying may be contradicted by the practices of other Muslim groups that have been involved in the terrorism which is one of the negative aspects of globalisation? Does what they say really reflect the education objectives of the Muslim Community in Timor-Leste or are these wise slogans just an attempt to hide the practices of other Muslim groups around the world?

Parents/Community Members Representatives

The study also revealed the views of parents/community members that imply this purpose of education. PCD2 (July 25, 2006), an urban male parent, sees the function of education in Timor-Leste as preparing people to have a good Timorese character. PCD1 (July 25, 2006), an urban male parent, views education in Timor-Leste as trying to: **a)** form and educate children and youth to be good citizens of the country, respect others in the family and society where they live; **b)** be able to explore resources and manage them with knowledge and skill for a good future for the country. PCD3 (July 25, 2006), an urban female parent, sees education in Timor-Leste as a means to: **a)** create good leaders to lead the country; **b)** be able to confront problems and conflict and find solutions. PCD4 (July 25, 2006), an urban male parent, views education in Timor-Leste as a means to form students and youth to be independent in the context of sustaining their life. PCD5 (July 25, 2006), an urban male parent, added that education in Timor-Leste should form people with morality, knowledge and skills to be able to develop themselves in their future. Their colleagues, *urban parents*, provided views that implied support for this purpose of education as follows. PCS1 (September 7, 2006), a rural male parent, saw education in Timor-Leste as being a means to prepare students **a)** to be better human beings with morality and religion, for their own benefit and that of the country; **b)** to increase the knowledge and skills of Timorese people to explore and manage the natural resources of the country. PCS3 (September 7, 2006), a rural male parent, said that education should: **a)** prepare students to reach as high an education as possible; **b)** prepare students with skills such as in electricity and agriculture to be self-sustaining in their life; **c)** prepare students with knowledge and

skills to explore the oil and gas and other natural resources of the country. PCS4 (September 7, 2006), a rural woman parent, said education in Timor-Leste should prepare students to be able to sustain themselves in their future life with skills in the area of agriculture and other life skills required to survive. PCS2 (September 7, 2006) said education should prepare students with skills and knowledge to explore and manage the development of forestry, agriculture and other skills required for their future life and to help their parents.

The views of the parents, both urban and rural, do not have a direct congruency with this purpose of education. However, they tend to limit their views to strengthening their existing cultural values to sustain their life, without recognising the current global development trend. This might be because of their lack of knowledge about the developing impact of globalisation. They may also be rather sceptical about the negative aspects of globalisation, but prefer to defend their position with traditional practices, as most of them were educated under the old Catholic Education or Public School systems, but with strong influence from the Catholic Church where strong rudimentary discipline in cultural, moral and religious practices was the priority.

Teachers Representatives

The study revealed that the teachers who participated in this study presented views that imply support for this purpose of education. Two opinions from them directly reflect education for and from globalisation. TS3 (September 7, 2006), a rural male teacher, thinks that education in Timor-Leste has to prepare children with religious and moral values to be able to preserve their culture and to be able to screen the influences of globalisation. One of his colleagues from the group of urban teachers TD2 (July 26, 2006), an urban male teacher, thought the need of education in Timor-Leste is to prepare children to understand globalisation processes.

The other views also imply this purpose of education by limiting desirable outcomes to the context where the live. TS1 (September 7, 2006), a rural school principal, thought that

education in Timor-Leste should: **a)** prepare children with knowledge and skills, particularly those required for agriculture, fishery, husbandry, carpentry and construction, workshops, gardening, and opening kiosks, as our country, particularly our district (Suai) has potential in these areas; **b)** inculcate moral values, to avoid conflict and to involve them in creating peace and stability. TS2, a rural male teacher, TS3, a rural male teacher, and TS6, a rural female teacher, (September 7, 2006) said that education in Timor-Leste has been focused too much on social studies. Technical skills for survival and to explore the locally available resources have been neglected. As a newly independent country, our education has to be for preparing children and youth to be able to independently explore and manage the locally available resources. TS7 (September 7, 2006), a rural male teacher, reinforces this view by adding that there should be education to prepare children and youth with skills required in the area of agriculture, fishery, and husbandry as we are an agricultural country and there has been lack of attention to it. TS4 (September 7, 2006), a rural male teacher, said education has to: **a)** prepare children to continue to study as high as possible; **b)** teach knowledge and skills in the area of agriculture with modern or new technology. TS5 (September 7, 2006), a rural female teacher, said that education has to prepare people: **a)** to be able to live in the community; **b)** to acquire knowledge, skills and practices as man or woman, particularly the girls who should become healthy and skilled mothers of the future. Their required skills are sewing, cooking, carrying children and weaving without disregarding literacy and numeracy. TD1 (July 26, 2006), an urban school principal, thought that education in Timor-Leste should prepare the young Timorese to be self-sustaining in their future, meaning that they should survive with their own knowledge and skills. Considering the richness of resources of the country, education should help children and youth to acquire knowledge and skills for exploring and managing the natural resources without disregarding other dimensions such as health, governance, civic education, gender equality at work, particularly housework, and teach cultural, religious and moral values of respecting others and to live in the community. TD2 (July 26, 2006), an urban male teacher, added that education in this country should prepare the students: **a)** with knowledge and technical skills to explore the resources of the country particularly agriculture and natural resources, fishery and husbandry, civil constructions, and medicine; **b)** to have knowledge and understanding of the globalisation processes; **c)** to improve what

has been inherited from their ancestors; **d**) to have the ability to understand nationalism and unity inclusive of solving problems and conflicts in the community where they live; **e**) to preserve and exercise moral and religious values for dignity.

The views and perceptions of these rural teachers on education appear to be congruent with emphasising the local context in the development of education in the country, especially with technical/vocational and professional skills learned both from the local practices and from the global development trends particularly in exploring and managing the resources of the country. However, these brilliant views might not be transmitted to the children unless they are strengthened with teachers' capacity development through training on relevant teaching methods, well defined curriculum, teaching-learning materials, adequate facilities, and sufficient financial resources. There is a gap in their views in emphasising the context of globalisation as Stromquist (2000:11) pointed out:

Globalization increases interaction, and this creates opportunities of learning – but also the “cult of technology” and conversely the diminution of respect for spiritual and cultural values.

None of them emphasise the importance of education to use the globalisation as an opportunity to learn. As a teacher, one would expect them to have this kind of vision to help young Timorese have a better understanding and to use globalisation as an opportunity to learn.

Students' Representatives

The study also revealed that student support for this purpose of education is implied in their views.

SD1 (July 24, 2006), an urban female student, has a strong wish that education prepares young Timorese to be good leaders of the country. SD4 (July 24, 2006), an urban female student, thought education in Timor-Leste should prepare people to have discipline, morality, responsibility and accountability, and have positive and right thinking about the people of the country, and to establish peace by avoiding brutalism, gang fights, alcohol, drugs, and other violence that could create instability of the community where they live and

the nation as a whole. SD1 (July 24, 2006), an urban female student, viewed education in Timor-Leste as a preparation for the children to have knowledge and understanding of politics and leadership, as the country lacks political leaders with maturity and positive thinking who can establish peace and stability. SD3 (July 24, 2006), an urban male student, believed education in Timor-Leste should be for preparing children to establish peace and have a clear world view. SD2 (July 24, 2006), an urban male student, thought that education should be for preparing students to have better knowledge and skills to explore the resources of Timor-Leste. SD4 (July 24, 2006), an urban female student, thought education in Timor-Leste should prepare people to have discipline, morality, responsibility and accountability, and think positively about the people of the country. Their friends from the *rural areas* said (SS1, September 7, 2006, a rural male student), that education in Timor-Leste should be for preparing children according to their talents and needs for the future to: **a)** avoid creating conflicts/problems in their life; **b)** have technical skills to contribute to development in the area of civil construction, applying modern technology in agriculture. SS3 (September 7, 2006), a rural female student, viewed education as being more about preparing young Timorese to guide a student's personality to protect them from alcohol, drugs, avoid violence such as gang fights, burning people's properties, and brutalism. SS4 (September 7, 2006), a rural female student, viewed education as for: **a)** preparing people with knowledge and skills to explore and manage the natural resources of Timor-Leste; **b)** living together in peace, avoiding conflicts, espousing nationalism, and unity from diversity.

The views of the students reflect the need to prepare good leaders for the country as they might have seen that many current leaders lack the capacity to manage the country to accommodate the current trend of globalisation. They also are strongly of the opinion that young Timorese should avoid the current trend of negative behaviour and attitude of young people which is seen as one of the impacts of globalisation. They also wish for an education that gives them technical/vocational and professional knowledge relevant to global development of technology to explore the resources of the country. However, these brilliant views of the students will be only wishes if the government and other education

stakeholders do not consider it in policy decisions, and hence translate them into implementation.

In conclusion, all the respondent's views and perceptions reflect an awareness of the importance of education to prepare the children to learn from globalisation as globalisation increases interaction, and it creates opportunities for new learning. However, they are also aware that globalisation may create diminution of respect for spiritual and cultural values (Maugey, cited in Namer, 1999 in Stromquist and Monkman, 2000:11). Will the education of the country be able to respond to these views? There are education policies, the Basic Law for Education and National Education and Culture Policy, that have been enacted in Timor-Leste. Has the government led all the education stakeholders in translating these policies into practices to respond to the needs of globalisation?

Education should, therefore, prepare children with knowledge and attitudes that reflect their East Timorese identity, their socio-culture, religion, morals and ethics in the context of Timor-Leste. As for globalisation in the context of information and technology, if the education sector expects to move in the direction of ensuring children have knowledge and skills in information and technology, Timor-Leste has to concentrate more fully if these views are expected to be realised at this stage. The infrastructure and the human resource capacity needed to implement the provisions are not ready yet. In terms of the increasing importance of responding to the needs of global markets as viewed by several respondents, it is important to consider that education is intimately linked to the development of technological capability (Stromquist and Monkman 2000:12). However, experience shows that it has had several repercussions on formal education: the focus of child-centred curriculum could be shifted to economy-centred vocational training and education. Formal schooling will lose ground as a public good to become rather a marketable commodity (Walters, 1998, in Stromquist and Monkman 2000:12). From the views and perspectives of the respondents, the country needs its children and youth to have knowledge, and particularly technological knowledge, to move the country into higher levels of economic competitiveness. However, formal education should not be the only alternative. To serve

the technological needs of the market better, knowledge and skills could be offered through flexible vocational and technical training by both government and private sectors.

C. Summary of the Discussions of the Findings of the Study

This section presents a summary of the findings of what was revealed in the discussion of the findings. It presents a summary of the trends, tensions, and gaps in the views and perceptions of the education stakeholders and the education documents on the future purpose of education for Timor-Leste, based on the seven conceptual frameworks of this research.

1. Trends, Tensions and Gaps of the Conceptualization of the Purpose of Education for Timor-Leste Based on the Seven Conceptual Frameworks of the Study

The study found that there is a high expectation from both what is defined in the education documents as well as the views and perceptions of the interviewed participants that education in Timor-Leste should reflect the purposes: 1) education for work for economic development; 2) education for personal development; 3) education for communal organization; 4) education for democratic participation for social cohesion; 5) education for developing socially-critical thinking; 6) education for enhancing human rights and emancipation; 7) education for and from globalization. The summary of the findings are organized sequentially according to the frequency of trends as follows.

a) Through analysis of education and education-related documents and analysis of the views and perceptions of the participants of this study, there was revealed a priority preference for Timor-Leste education for the young to include technical/vocational and professional skills in order to explore and manage the resources of the country in the context predominantly of agriculture, both agro-economy and agro-industry, fishery, husbandry, forestry, environment, economy, history and culture. These were all seen as best contributing to the economic development of the country. However, this trend of preference among the participants in assessing the purpose of education is inclined towards

mechanical skills to meet the requirements of a putative job market (Rodrigues in Libertasaun (2004: 26)) and is less inclined towards the concept of an integral human development. It is important and crucial for Timor-Leste to have the former purpose of education as one of the top priorities as it is a newly independent country, lacking capable human resources but rich in natural resources and culture. However, there is the danger that education will be seen mainly as controlling the child's growth with a predetermined end, thus neglecting concern for the lifelong growth of the students (Corson 1998:20) which is an important purpose of education by itself.

An argument could be used against this over-emphasis on technical/vocational skills development. Do the participants understand that education for technical/vocational skills development requires a balance with character building and professional development? If not, then attitudes appropriate for a revolutionary struggle for independence could be translated by disaffected Timorese youth into a different context where everyone feels they have a right to skilled work even while lacking technical skills. Another major weakness with a concentration on technical skills to the detriment of developing the whole human being is that we are in an age where any particular technical skill is likely to become rapidly redundant, whereas education for life gives the flexibility needed to deal with rapid change.

b) The study also revealed that there is a trend in the views and perceptions of the participants as well as in the education documents (contrary to the trend discussed in section a) above) that Timor-Leste education should encompass the full development of the personalities of the students, physically, intellectually, socially and morally in order to be a better human being and a good East Timorese in the socio-economic, socio-political and socio-geographic context, inclusive of morality and religion. As a religious country with its unique and rich culture inherited from our ancestors, it is vitally important that this purpose be reflected and implemented in education.

However, there is a trend to emphasise a purpose to also help students develop their knowledge and understanding of the disadvantages within traditional life and culture which

has to be gradually diminished. Some of the participants of the study from rural areas noted a need for young female Timorese to be prepared for traditional female work roles. They may not have adequate knowledge and information about current global development trends, or they may wish to preserve and defend what they have and are practising.

c) The study found that there is a high frequency of participant perceptions portraying the importance of having an educational purpose which provides opportunities for students to learn from globalisation and to learn for globalisation. They believe that the country is at a disadvantage in dealing with globalisation, but are also aware of its inevitability. The education of the country needs, therefore, to consider what students can learn from and for globalisation.

d) As a newly independent and a post-conflict country, and considering that education can promote the adoption of long term perspectives based on the analysis of education policies and practices in terms of their potential to aggravate or help resolve conflict, the participants of the research and the education documents put the view that an important purpose of Timor Leste education should be educating students to have the knowledge, skills and ethics needed to participate in the democracy of the country and thus promote the social cohesion and the unity of the country.

e) Every citizen of the country has the right to an education with equal attention given to training in domestic work as well as in income generating work, for both male and female, child and adult, the physically and mentally disabled and normal people, rich and poor, etc. The purpose of Timor-Leste education should be to prepare children to understand and practise the knowledge, skills, ethics and attitudes of human rights and emancipation. This view is strongly reflected by the research participants as well as in the education documents. This purpose of education will take time and gradual implementation as patriarchal beliefs and practices in the society of this country is still very strong.

f) An education for Timor-Leste should reflect the more positive community values, meaning that education of the young should be built upon the shared beliefs of the country

and society, and contribute to the needs of the society or the community where the students live, just as the society should be actively involved in the development of education for these students. It should be an education to prepare the students with knowledge, skills, morals/ethics and beliefs, and opportunities to practise them in their life in the society. It should also be an education which involves the community and the context of the society in the students' learning;

g) The study found that there is a gap in the education documents and the views of the participants of the study that embraces the educational purpose of developing socially-critical thinking. The frequency of mention of this educational purpose appears to be weak.. Only the donors and the religious institutions have a strong belief that Timor-Leste education should include this purpose. It is not exclusively portrayed in the education documents and the views of the other participants of the research.

2. New Concepts of the Purpose of Education for Timor-Leste Found in the Study

a) Education for technology

The study found a tension in the views of the research participants in the need for Timor-Leste education to prepare children to have knowledge and understanding of technology, in the context of what is applicable and relevant to the country's needs. This means that technology has influenced the minds of education stakeholders so that they see it as a very important category to be applied in teaching and learning. These participants have been influenced by the dependency of people on technology (the cult of technology). Their views are reasonable given the ubiquity of global technological trends in development and a certain over-emphasis may be inevitable. Some educationists embrace this over-emphasis as well. Hales & Snyder (1982 in Pinar et al., 2000:717) said:

Technology is considered as the knowledge and study of human endeavors in creating and using tools, techniques, resources, and systems to manage the human-made and natural environments, to extend human potential, and the relationship of these to individuals, society and the civilization process.

However, some curriculum theorists are questioning or arguing with technology education. Peter J. Fensham (1992 in Pinar et al., 2000:719) said: “Technology education as a component of the curriculum in its own right is far too new for its major influences to be identified in any adequate way...The situation with technology at the moment is still very fluid”. While Shirley Grundy (1991) has also observed: “the computer can enrich the learning experiences of children, (but) it has not demonstrated that such learning is more worthwhile than traditional print-based experiences” (Pinar et al., 2000:719). Considering that they viewed technology as one of the centres of life, the teaching of its use could be included as one of the purposes of education in Timor-Leste. However, it costs money and human resources to ensure this. Wise and careful decisions need to be made.

b) Sex Education

The study also found contradictions in the views among the participants about the need to provide sexual education to students due to the inevitability of globalisation and the need to practise a healthy lifestyle inclusive of avoidance of substance abuse and early pregnancy. However, the Catholic Church, which has the dominant role in religious and moral development does not explicitly prescribe this purpose of education. The national government is very careful in making decisions on whether to include sexual education in the education of the country as they believe that it is too early and society and parents are not yet ready. This was reflected in GN1 who said that “subject contents of Life Skills: health and hygiene, adolescent education, for preparing the young people to understand life skills required for people aged between child and adult, inclusive of HIV/Aids and sex education are important but not limited to sex education which addresses only on preparing the young people for having knowledge, skills and attitudes of sex and its impact”. However the government, the Catholic Church and the Muslim Community believed in the importance of including adolescent education in the curriculum.

3. Conclusion

In conclusion, the parents and community members both from urban and rural groups presented a congruency of views and perceptions about the purpose of education in Timor-Leste for communal organisation with an emphasis on education to ensure students have an understanding of the practice of moral and ethical, cultural and religious values in the society where they live. In addition, education should help them to acquire knowledge and skills to explore and manage existing resources in the society where they live.

The donors have a tendency to enumerate received views from global experience that appears to have ensured quality and equal education elsewhere, and apply it to Timor-Leste. Apart from reinforcing the government views on focussing education on ensuring that young people have knowledge, skills and attitude in the context of the country, both for future employment and lifestyle, they recognised a need for education that dealt with information and technology, thinking and analytical skills, ability for decision making, respect for human rights, and securing the interest of society.

The students' view on the purposes of education reflect wishes for both professional development to be better Timorese who can promote the cultural values of Timor-Leste, and education to avoid the negative experiences of young people in developed countries, as well as technical/vocational skills to sustain their life and to exploit the resources of their country.

CHAPTER VI

CONCLUSION

This chapter presents the conclusions of the study. It covers the focus of the study, the summary of major findings, discussion on the theoretical implications of the use of the seven conceptual framework components, which also includes the advantages and disadvantages of using the conceptual framework. The implications of the findings for policy and practices and recommendations for further research as the follow up of this study are also included in this chapter.

The Focus of the Study

As a small and post-conflict country and as a new nation after 450 years under Portuguese colonialism and 25 years of Indonesian's occupation (Timor-Leste, 2003: vii), Timor-Leste is establishing its own education system after a traumatic near-total destruction of education following the 1999 ballot for independence.

The study identified that education in the country has gone through several systems. The Portuguese system culminated in 1975, then there was the 1974-1975 education system of Fretilin, and the education system of Indonesia from 1976 to 1999. The Portuguese colonial education system was an *elite-oriented group system* (Hill, 2004: cited in Libertasaun, Edition III, 2004:p.21). It provided "rudimentary education" (Pereira and Visser, 1990 cited by Tawil & Harley, 2004: p. 218) to Timorese as the Portuguese did in other colonised countries such as Mozambique, Angola, Cape Verde, etc. The system aimed at educating people to support the Portuguese colonial bureaucracy

Fretilin applied *a community needs-base orientation education system* focused on literacy (Setiadi, 2004, cited in Libertasaun, Edition III, 2004: p.7). The objective of the Fretilin system grew out of their ideology. They needed a mass of people with basic reading and writing abilities in order to free the country for independence. It had the overall objective of ensuring the Timorese could establish a new country with people free from illiteracy and

backwardness in order to understand the history and the politics of exploitation and oppression (Hill, 2004, 2004 cited in Libertasaun, Edition III, 2004: 22).

Indonesian education had a unique purpose for East Timor. It applied a *mass education-orientation system* which aimed at demobilization of the nationalism of young people by means of the Pancasila ideology (aimed at integrating East Timor into Greater Indonesia) underpinned by rote learning, and limited skills development. This system was mainly to prepare workers to follow instructions. This kind of educational purpose has a tendency to *educate for oppression* not *educate for freedom* or the “*educate for problem solving*” of Paulo Freire. An education for freedom occurs through dialogue, and problems and understanding evolve on both sides when dialogue occurs (Hill cited in Libertasaun Ed. III 2004: 21).

As a new country, Timor-Leste is undergoing its development initiation including the education sector. The education system after independence is formalising its purposes by defining policies and programmes. The Basic Law for Education and Culture of the country (Basic Law for Education, 2008:1) was only recently approved by the National Parliament in October 2008 and provides the basis for determining the best purposes of education for Timor-Leste, and how these might be applied, to which problems this thesis hopes to contribute. The law guarantees all citizens of the country the right and equality of opportunities for education and professional formation, and access to higher levels of education, scientific investigation and the creative arts.

The Law also provides for a reorganization of the previous primary and pre-secondary education into three cycles of Basic Education (2008:10). The *first cycle* comprises four years of study for introducing basic literacy and numeracy skills. The *second cycle* is two years of study for the acquisition of methods, working instruments and knowledge that permit further development of the students. The *third cycle* is three years of study with vocational orientation, education and professional development leading to specialisation options in the subsequent studies in respective subjects.

The law makes provision for an education system which requires a curriculum emphasising education for professional development, which covers character building as well as technical vocational skills development (life skills, and scientific knowledge and skills to explore the world including development of the country). This agenda builds on previous education systems with further development to accommodate the needs of a new country and the latest developments in the world.

However, it would still be an education system dominated by overseas practices if it does not reflect expresses locally-based concepts, values, and needs, and involve Timorese in its conceptualization and design. Without consultation it may not reflect the best interests of East Timorese. On the other hand, they may be consulted or involved but in a very limited representative form, and their contributions may be limited because of their lack of knowledge about the latest developments in education. They, therefore, may not know their best interests in judging what is and the most relevant education system for them.

The Law also provides for the use of official languages in education, with Tetum and Portuguese as the languages of instruction. This decision might be the will of the government but it is not what the people necessarily want. It is in the interests of the political class rather than the reality of the needs of children forced to learn literacy and numeracy in a new language and not their home language. Young children obliged to learn both a new language and associated concepts may see this as an imposition.

This study considers the views and perception of education stakeholders and education documents on the purposes of education for Timor-Leste with a particular focus on pre-secondary education. To recapitulate the framework of the seven components (which are the instrumental focus of this study) they are: education for work or education for economic development, education for personal development, education for communal organization, education for democratic participation for social cohesion, education for developing socially-critical thinking, education for enhancing human rights and emancipation, and education for and from globalisation. Further elaboration will also be presented around

tensions between the views and perceptions of the education stakeholders interviewed in this research.

Summary of Findings

This summary will recapitulate some of the sections in earlier chapters to bring them into better relief. Six different groups of education stakeholders, government, education donors, church representatives, rural and urban parents and community representatives, rural and urban teachers' representatives, and rural and urban students' representatives, were selected as the sample for this study. Various education and education-related documents were also reviewed. The views and perceptions of both education stakeholders and education documents were found very broadly congruent with the seven components of the conceptual framework of this study, but with some revealing incongruencies that will be discussed below.

Many factors influenced the views and perceptions of the participants. The different education systems experienced by the country prior to independence, the need for qualified people in all sectors, cultural diversity, the newness of the nation, knowledge, skills, and attitudes, needed to balance the globalisation, human resources with knowledge and skills to explore the resources of the country, the post-conflict situation of the country, and the fragile security of the country have all affected the education sector, and views that stakeholders might have about its purposes and priorities. Despite some inevitable repetition, an examination of the responses to the seven point framework was able to tease out (by frequency of mention) the views and perceptions of what purposes were thought most important by different groups, and what should be prioritised.

The research participants and education documents generally agree that education in Timor-Leste should provide students with professional development and technical vocational skills, rather than simply rote learning and drills. They favoured knowledge and skills for work and for economic development but not limited to this scope. They also see

the need for character building, but this is very much a second thought against the need for vocational technical training.

The experience of different past education systems, with the lack of technical skills and knowledge in schools programmes, and the further lack of required professional and technical knowledge and skills to manage the country and explore resources ,have produced a strong reaction expressed in the stakeholders' desire to have this educational purpose as the top priority.

All the research participants and education documents support the view that students should extend their basic knowledge, skills, attitudes and behaviour at primary school toward more technical vocational knowledge and professional skills as a preparation for specialisations in secondary education. The long-term expectation is to have people in the country with technical knowledge, skills and attitudes that show the professionalism needed to manage and defend the resources of the country for local economic development.

Research participants and education documents broadly agreed with the 'personal development' purpose of education, though different groups perhaps supported this purpose for different reasons—for instance, that the well rounded personality that would be the assumed outcome of personal development might have more resistance to foreign vices introduced with globalisation was obviously one reason for support, especially among the 'Churches'. . But there was general agreement, though more pronounced from the religious interests, that education in Timor-Leste should integrate the intellectual and spiritual, and see East-Timorese students in a global socio-cultural context. The students, particularly the pre-secondary education students who are in their most impressionable and transitional age group, should be required to learn the moral, religious and cultural values of the country, the spirit of patriotism and nationalism, and the traditions of the country. This is meant to give them an East-Timorese identity, love of country, keep the peace and thus be proud of being East Timorese. However, it also leaves open the question of what traditions should be preserved, and what ones should be staged out—that is, should you be proud of every national tradition and custom just because it is there?.

The research participants and education documents also had a strong tendency to support the view that as a new country, education in Timor-Leste should prepare the students to confront globalisation, both to take advantage of globalisation to better their life but also for the development and defence of the country from the disadvantages of globalisation. As the country's new generation, they felt they should be part of globalisation, with its opportunity as well as challenges. As one of the poorest countries in the world, particularly deficient in qualified people, poverty is the country's biggest challenge and biggest motive for students to be prepared to participate in globalisation. As students in pre-secondary education area at the important transitional adolescent stage this is the best place to have carefully designed units introducing them to globalisation issues.

The research participants and education documents also supported the view that students should be taught the required knowledge, skills and attitudes relevant to the existing values within society to allow them to contribute to that society in the future. Local context and content should be incorporated into the core curricula--mathematics and science: biology, physics and chemistry; social science: geography, economy and history; language: Portuguese, Tetum and English; religion and ethics: health and hygiene, arts and music, and civic education.

On the other hand, students might also want to learn knowledge and skills to work in the community if they do not continue formal study. The views of the participants and the documents largely agreed with the educational purpose of integrating pre-secondary education with community organisations. Thus, children can learn community values from association with the community and compare it with what school has taught them, so learning is provided in the context of what values, knowledge and skills exist within the society for the future life of the students. However, there was not much said about how members of society could contribute to the teaching of students to achieve this purpose.

To some extent, the research participants agreed with the importance of education reflecting the purpose of the needs and the context of Timor-Leste society. However, not all the context of Timor-Leste society is in tune with the modern world, for good or bad. So this desire to bring education in line with local Timor-Leste customs may be a reactionary

approach for education. Reinforcing some of the customs (for example, patriarchy) may not be forward-looking: “to mitigate the harsh legacy of colonialism by bringing native cultures into the modern world economy and preparing native people to participate in western culture” (Carnoy in Torres 2002:81). In this regard the study found an incongruence between the views of the government and education donors and the local people, teachers, students, parents, community leaders and churches. Government and donors may hesitate to say no to local context and at the same time may really wish to move the country’s development toward a globalised world for economic reasons . Local people may accept much of what the government and donors propose because they lack knowledge of what a suitable education system could be, especially one that could reflect the context of their country. As a result, government could use its executive power to impose its will, and build an education system reinforcing principles not necessarily supported or understood by many of the local population.

The research participants and education documents showed an ambivalent attitude to the educational purpose of developing socially-critical thinking as a top priority for students. Both local people and outside donors tended to stress the need to get workaday skills first, perhaps for different reasons. Interviewee considerations are strongly influenced by the context of Timor-Leste as a newly independent country with a lack of qualified people with essential job-market skills, the difficulty of recovering from the post-trauma situation, and solving the problems embedded in the country’s struggle for its early development, etc. Therefore, many see it most important for education to teach students knowledge and skills and attitudes: to value any kind of work and to compete in finding opportunities. Moral/ethical issues were also seen as very important to support this job orientation: openness, understanding of issues, and accepting diversities, and finding ways for resolving any problems or conflicts by promoting a unifying nationalism, patriotism and national identity; to recover from the trauma of violence prior and after independence by changing the mentality of being colonised and oppressed. Many were a little ambivalent towards the educational purpose of critical thinking, perhaps because it might upset long-sought after harmony by discussing issues and alternative solution toward the sense of nationalism and patriotism and handling diversity.

The overwhelming issues are to try to be a responsible and creative producer rather than a consumer of the country's wealth. Time and again the issue of exploring and defending the resources of the country was raised, especially by pre-secondary school student. They have to be prepared with knowledge, skills and understanding, particularly education for adolescence, to leave childhood and to move into adulthood and try to avoid the negative life practices many fear will enter their new country with globalisation. Of course resolving all these issues successfully requires critical social thinking, but the approach favoured seems to be more instrumental, with maintaining social cohesion and getting the skills for a job the priorities for students, teachers and parents, thinking of their future in a fragile new country.

The research participants and the education related documents showed support for education to prepare students for democratic participation as a way to achieve social cohesion. Many believed education in Timor-Leste should teach students the values of democracy in a new and post-conflict country: tolerance, appreciation of differences, and create a new national mentality: unity, democracy, respect for diversity, nationalism and patriotism. There was general affirmation of the ideal that a purpose of education should be to produce better citizens and more productive members of society, with people interacting in a harmonious way and participating in the democratic processes of the country. As Timor-Leste has been through several forms of colonialism and conflict, it was believed that education should cultivate nationalism and patriotism in the children of the new generation, especially pre-secondary education at their most malleable age of adolescence.

There is a congruency of views among all the participants that democracy, nationalism and patriotism will further the end result of social cohesion, though some thought that misunderstandings of the reality of democracy by some of the young may lead to the opposite. Also, on tolerance, unity, and diversity, there is an incongruence of views. The rural groups, including the district education officers, teachers, parents, community leaders, churches, and students, all expressed a range of misgivings that these qualities might be at odds with Timor-Leste cultural heritage, which still exists very strongly in the country. The participant groups from the urban area had a more positive approach to the teaching of

this purpose of education. This was especially true of urban pre-secondary students, who are at an age and in a place where traditional values are less attractive to them. The research participants and the education documents present a congruency of views supporting the educational purpose of teaching human rights and emancipation, especially in the context of access to education by all East-Timorese. Education can provide conditions to allow children to reach their full potential and identify and choose their specialisation and area of interest when they reach further secondary education. They thought it important that students be taught subjects that both reflect universal or core subjects and local content relevant to the context of the country and the situation where they live.

As regards pre-secondary education, in general the research participants agreed that students should have access to programmes based on best practices around the world on adolescent life, inclusive of sexual education, reproductive health, family planning and HIV/Aids. However, when it comes down to particulars, there is an incongruence of views among them about these matters. The government viewed it as a need requiring a very careful design of both contents and methodologies of teaching. Some contents may be relevant for lower grades but some may not, and should be left to be taught at the higher grades. The church views varied from one church to the other. The Protestant Church and the Muslim representatives supported its importance, though with some caution. The Catholic Church representatives were rather sceptical of this need as it might be contrary to their teachings. However, they agreed to the need to have family planning for a better family life: the methods adopted, of course, would be a matter of contention. They may disagree with the ongoing debates about the use of contraception in the context of the Catholic faithful in Timor-Leste. The international education donors were strongly supportive of family planning and sex education, seeing it as part of their mandate. Local rural people were sceptical of the need for it, as it appeared to contradict their cultural heritage of having as many children as possible. On the other hand these rural local people may have little knowledge of the practices involved compared to urban local people.

There is an incongruence of views over whether students should be educated to support the equality of professional and household work between men and women, with local rural

people somewhat sceptical. They underline the need for girls to be educated with traditional female skills: cooking, sewing, and childcare, and household skills. They still believe these should remain women's work with respect to the role of a wife to a husband and family. The urban local people predict that the patriarchal practices still strongly followed in rural areas, will gradually change with men and women having equal employment rights and thus the same responsibility to perform household work. However, they hardly face the same issues as subsistence rural villagers, to whom the age-old sexual division of labour would appear to be almost a condition of survival.

The teaching and learning of languages was regarded as a means of gaining advancement for individual students and for the country as a whole, as most participants regarded the mastery of languages personally empowering. Language command can thus allow better opportunities in for their children's futures. They added that mastering international languages could be used to gain the benefits of globalisation as well as to resist global forces and gain advantages for the country. The decision to use Tetum and Portuguese as the two official languages, constitutionally approved as language of instructions, was regarded mostly as a good start in mastering many languages, though with some misgivings about the difficulty Portuguese might give teachers and students. Local parents may not comprehend what their children are learning and the international language, Portuguese, requires double effort. The children need to both learn concept as well as the language at the same time which is not an easy task. On the other hand the standardisation of Tetum has been rather slow, giving the advantage to Portuguese, which latter is obviously going to be of more use in the wider world.

The donors have the clearest idea of what local education should be, having the benefit of a global view and experience but the dis-benefit of perhaps not completely understanding local conditions. The sample representing church leaders, parents and community leaders, teachers, and students were less sure of what might be the best and most relevant education system for them. They want everything on offer, but because of restricted knowledge they do not necessarily know how to choose what is best and most relevant for their needs, even where there is unanimous agreement about what those needs are. Their knowledge of

education is largely limited to their experience of the previous education systems. Their views and perceptions are constrained by the current situation of the country: the traditional cultural life, newly established democracy, low/weak level of people's economic standing and high welfare dependency, post-conflict trauma and unresolved security instability issues, the uneasiness of living in a new country with a fragile state lacking entrenched legislation and universal acceptance of the rule of law. In summary, people's views on what education should be are hedged in by the reality of living in a country with weak governance and restricted employment opportunities, as a result among other things of a lack of qualified people, and inadequate access to the benefits of globalisation—the very problems the new education system is meant to remedy. The government, which despite the consultation process with non-government groups is the institution that must ultimately deliver the education system for the country, can only base the new system partly on obvious needs, and partly on what it thinks might be the country's needs in a changing and uncertain world.

Theoretical Implications

As the research has shown, when exploring people's views using simple questions the answers can imply a variety of meanings. Different people with different backgrounds will view matters differently, which doesn't necessarily mean that there is pronounced disagreement on core issues. The way one interprets the data should also reflect the views of the participants based on their knowledge, practices, institutional background, geographical background, socio-political background, and gender. The simplicity and seeming rigidity of the seven concepts has proved useful as a means of eliciting different perceptions from people in quite different socio-geographic locations. Each interviewee has to respond to the same prompt, often unknowingly revealing congruencies and incongruencies with other respondents.

Despite the differences, the views and perceptions of the education stakeholders are broadly congruent with the seven established components of the conceptual framework of this study which, to recapitulate are:, education for work for economic development, education for

personal development, education for communal organization, education for democratic participation for social cohesion, education for developing socially-critical thinking, education for enhancing human rights and emancipation, and education for and from globalisation.

Inevitably the study found discrepancies between interviewees perceptions associated with their different needs and socio-economic-geographic situations (the obvious one being between traditional rural village and more out looking urban).

1. Education for Work for Economic Development

Critics argue with this purpose of education, especially at the over-emphasis on it at the expense of a broader vision. McLaren (2002:1-2) believed that proposing the purpose of education as a tool to effect economic development in the global sense is a mantle for a new form of capitalism and imperialism. An educational neo-liberalism which advocates for pro-capitalism and market fundamentalism is emerging. It allows the needs of the economy alone to dictate the principal aims of school education; it supports a curriculum and pedagogy that produces compliant, pro-capital workers; and it makes sure that schooling and education ensure the ideological and economic reproduction that benefits the ruling class (Hill & Cole by McLaren, 2002:1-2). A 'democratic education' has come to mean adjusting students to the logic of the capitalist marketplace. Schools are encouraged to provide better 'value for money'. Education is seen as a sub-sector of the economy.

All of the participants of this research believe that education in Timor-Leste (particularly pre-secondary school which is the transitional education between basic and secondary and psychologically between children to adult age) should therefore provide technical vocational skills to prepare students to have both professionalism and character building as well as technical/vocational skills for their life and for the economic development of the country. They are expected to be producers not merely consumers. They are also expected to be able to explore and defend the natural resources of the country. However, there is an incongruence of the views of the local rural people with the other groups. Their views on

economic development emphasise the economic development in their life context as farmers, fishers, small entrepreneurs, orchardists, traditional tailors, and such village activities as cooking, baking and weaving. They probably do not regard global economics as important as it is not yet part of their lives, and they have little knowledge of it.

Education policy makers in Timor-Leste have to make sure that an education for the country, particularly pre-secondary schooling, has the purpose of investing in the young generation to develop their technical/vocational knowledge and skills, and character building/professional attitudes and behaviour in the context of East-Timor without neglecting the added values from international best practice. This will require good judgement and sensitivity to get the balance right.

Subject content must deal with character building/professional, attitudes and behaviour in the different contexts of different parts of Timor-Leste without neglecting the added values from international best practice, and concentrate on the immediate need (as favoured by most interviewees) of training in technical/vocational skills to prepare the students to explore and defend the resources of the country. Most local research participants thought that young Timorese should not only be aware of and involved in the global economy, but they must position themselves to protect East Timor and its people from an aggressive neo-liberal ideology which too often conceals the encroaching power of foreign capitalism and imperialism. They believe that the Timorese people must retain ownership of the main natural resources of the country, especially oil and gas, if they are to pull their country out of poverty. Church representatives, teachers, parents, community leaders, all see acquisition of technical/vocational skills through education as a means of exploring and defending these resources. The government takes a wider view of resource exploitation, just as it does of the education needed to manage resources. The discrepancy of views between these two groups may be due to different needs and different knowledge capacity. The group sample of parents/community leaders, teachers and students tend to see a lot of education as enabling and improving daily subsistence tasks because that is what they are used to in order to survive. Generally speaking, government, donors, and church leaders tend to see education in the macro context, in contrast to the 'locals'.

2. Education for Personal Development

Once again, there was broad agreement among the education stakeholders with this purpose of education, with some discrepancy of views between the churches representatives and the other participants. All church representatives see personal development from the angle of preparing the students to be East-Timorese as integral human beings, intellectually, spiritually and morally in the cultural, socio-economic, and socio-political context. The government representatives have a somewhat different interest—they see the value of education for personal development from the angle of civic education, citizenship, democracy, patriotism, tolerance, and nationalism. The other stakeholders have a mixture of both government and church views, that is, civic and spiritual.

Considering these views in the light of behavioural hypotheses, ecological approaches may best explain the different ways people live around the world, including Timor-Leste. Their world views may be accounted for not in terms of their degree of evolution to a hypothetical socio-economic 'ideal' end-station (for instance, Fukuyama's neo-liberal 'End of History' (2006) or Marx's complete communism), but rather as distinct adaptations to the variety of environments in which they live (answers.com, 2009: 4). Many regional cultures have been influenced by contact with others, such as by colonisation, trade, migration, mass media, and religion...Cultures absorb external influences and adjust to changing environments and technologies....Religion often codifies behaviour (answers.com, 2009: 11). It is questionable whether the cultural life in East-Timor is now purely the culture inherited from the ancestors of the Timorese? An answer may be that Timorese culture has adjusted to a number of socio-environmental lifestyles: its original Malaysian/Polynesian indigenous life, various colonialisms, European and Asian, Christian religious life and the western and global values embedded in that religion and now the environmental setting of an independent country, itself based on the western notion of the 'nation-state'. As mentioned earlier, one needs to consider that social structures are renewed by individuals, and the structures exist "by virtue of practice". Individual actions can be explained in terms of social structures, but there is also "innovative practice" by individuals. If one ignores this principle, then "A society's norms and customs

would...inevitably appear simply to have been impressed on individuals in the course of socialization” (Taylor 1991 in Bolton, 2005:25). An education to develop the personality to be an integral human being and a good East-Timorese in all faculties is not merely to force individuals to conform to the existing socio-cultural norms and practice (Bolton, 2005:26). Rather, it is also to make provision for whatever unknown direction East Timorese life may take as the impact of globalisation both changes the younger generation even as they themselves may change some small or large part of their globalised future.

However, these are views and perceptions largely external to the students starting pre-secondary education. The students need to learn to develop their personalities not to be copies of other ways and cultures, but to develop their own authentic Timorese lifestyle even if it is one of many variations of a common 21st Century global culture. What others think good and relevant they may think irrelevant and not good. On the contrary, things that others regard as negative might not be negative for children at their age, but may gradually diminish in attractiveness when they reach a certain age. The question is: does the curriculum content reflect the likely dynamic nature of youth and their likely personality changes in a world that itself will be rapidly changing in ways unknown? Once again we must quote Gardener et al. (2000:pp. 8-9) “a curriculum for learning (is) not a curriculum to be learnt”.

One gap identified in this study is that there is a lack of any overt statement from any of the interviewees of the potential impact of expanding youth horizons with a holistic education when their careers may be frustrated by lack of employment and they must fall back on their own spiritual resources. How will all their characteristics, personalities and foibles be affected in the education curriculum? The closest is the approach of the Catholic Church reported in this study, that the purpose of education is to prepare children and youth with knowledge, skills and attitudes to be able to *value him/her self as a human being and as an East Timorese* so as not to follow what is predetermined by other people (C1a July 15, 2007, The General Vicar of Diocese Dili). It is important to establish whether the government and other education stakeholders hold the same view as that of the Catholic Church and Gardener, for it would go a long way to overcome the narrowness of the

vocational education many of the interviewees seemed to favour. If yes, what and how will the government tackle this issue? Will they work independently or will they cooperate with all the groups, secular and religious, considering that the issue of developing youth as integral personalities is perhaps the greatest educational purpose.

3. Education for Communal Organization

The study found a strong congruency among all the participants of this study on the purpose of preparing students to live in society and to involve the society in the development of schools. This underlines that education in Timor-Leste, particularly pre-secondary education, is regarded as preparing students with the required knowledge, skills and attitudes relevant to the existing values within the society where they live to allow them to interact and contribute to that society. The local context and content should be incorporated into the core curriculum: mathematics, science, biology, physics and chemistry; social science, geography, economy and history; language: Portuguese, Tetum and English; religion and morals; health and hygiene, arts and music, and civic education. On the other hand the students also want to learn everyday knowledge and skills to work productively in their community if they do not want to continue study. All the research participants underlined the need for the students to learn life skills.

All the research participants therefore broadly support this purpose of education, particularly for pre-secondary education. This should not be seen merely as a means to ensure the ideological and economic reproduction that benefits the ruling class (McLaren 2002:pp1-2) as it was by the Portuguese colonial government elite-oriented group system (Hill, 2004: cited in Libertasaun, Edition III, 2004: 21). Current education in Timor-Leste should create a 'community of learners'...to bridge the gap between student culture and the culture of the school, to engage in cross-cultural understandings, to integrate multicultural content and teaching across the curriculum, not just in a mono-cultural setting. Timor-Leste is rich in cultural value, both of its own and those adopted from external sources, and these riches can challenge Eurocentric teaching and learning as well as the 'ideological formations' of European immigration history (McLaren 2002:2). The education approaches

used by the Catholic Church in its early boarding school establishments (colegio) (Tam, et al. 2004 cited in Libertasaun, Edition III, 2004: p 58) are regarded as worth replicating, but adapted to a new education era that suits the context of the country and its needs. The research participants, government, teachers, churches representatives, and education donors, also believe that, as Bolton (2005:17) said, “The student cannot acquire these skills by being told about them as (was done with) Timor-Leste education in the past. Students have to be coached to discover and to appropriate them for themselves, through a combination of experiential learning and reflective dialogue ...reflection-in-action...planning students must discover their life-world”.

4. Education for Democratic Participation for Social Cohesion

The new sense of citizenship, political and in-security tensions in the country, the new democracy with a multiparty system are some of the good reasons why all participants support the educational purpose ‘educating for democratic participation for social cohesion’: which it is hoped includes the qualities of tolerance, appreciation of differences, national identity, and patriotism.

However, consider the critique about the role of education in the context of conflict cited by Smith and Vaux (2003): “...education can be *part of the problem* as well as *part of the solution*”. Educational purposes and their results can erode or reinforce *social cohesion* (Tawil & Harley 2004: 5-7), and it is on this point that some of the interviewees show some apprehension. There is a congruency of views of all the research participants that to avoid a misinterpretation of democracy by the students, ‘education for democratic participation’ should encourage students to learn that *democratic legitimacy* exists when the citizens, in this regards themselves as the young generation of the country, as primary political subjects of the state, approve, or at least consent to choices related to politics or the state. They need to learn about the complexity of democracy in the contents of a school curriculum which includes character building to avoid cheap demagoguery. The end result should be to participate in the democratic process of the country, leading to a cohesive society. They have to understand that “if the state power is not founded upon the approval of them as *demos* of Timor-Leste, that is to say if the way the state power is exercised does not

correspond to some degree to the socially dominant system of values, then the conditions for the contestation of power are created, which may unfold through civil disobedience, or even civil conflicts (Tsatsos, 2009:pp.17-18). Timor-Leste has already seen too much of that.

All the above conclusions show that the effects of any one educational purpose cannot be seen in isolation from the others. It also shows that the most important educational purpose of all must be to create integral human beings, so that other purposes, such as the present one, education for democracy, or the most favoured one, education for work, do not go astray and become anti-social, and destroy the very social cohesion most desired by all the respondents.

5. Education for Developing Socially-Critical Thinking

This was the educational purpose which engendered the largest discrepancy of views among the education stakeholders. The sample groups of teachers, parents/community leaders and church leaders expressed the preference that children should follow their traditional practices. In contrast, the international education donors, the World Bank, UNICEF, UNESCO, and the Portuguese Mission in East Timor, generally stressed the need for children to be taught to think critically in order to identify advantages and disadvantages in life practices. The religious representatives, Catholic, Protestant and Muslim, conceded the importance of teaching critical thought to children, but not to the point where they might be tempted to disobey the cultural values of the country and fail to defend it from negative external influences. The government representatives, district officials and senior national officials of the Ministry of Education, essentially the modernisers, want critical thought given much emphasis in the curriculum, perhaps because they are so aware of the daunting issues that face the country which can only be solved by intellectual application. .

One could argue that generally ordinary people, especially parents, want their children to follow what they have, think is right and important, and what they know. Advanced

education may be seen to threaten this. It is an issue that may be resolved once sophisticated curricula are prepared, and different levels of instruction set in place, for instance, one perhaps catering for village women and another for their more sophisticated town cousins. But such distinctions are too difficult to deal with before the rudiments of education are firmly set in place, and the establishment of these beginnings is one of the reasons for this thesis.

6. Education for Enhancing Human Rights and Emancipation

The research participants and the education documents present a general congruency of views with this purpose of education, but with some proviso that rights be balanced with an awareness of duties. There is therefore a discrepancy of views among the participants on some points. The sample group of church representatives, government, parents/community leaders, and teachers stress the need to educate Timorese to achieve a balance between rights and duties. Once again, as in discussion of the previous educational purposes, the concern to see a balance taught of rights and duties is to reinforce East-Timor's values and customs, those mostly associated with its patriarchal culture. In contrast, the group of international education donors emphasise human rights and emancipation in the context of global development.

However, does the education system in Timor-Leste creatively juxtapose the views of both groups? Is it possible that Timorese might value carrying their culture into the future, in such a way as not to be left behind in global development, for example in developing the value of equality of professional and household work between man and woman? The general prediction is that patriarchal practices, which are currently very strongly believed in, particularly in rural areas of the country, will gradually be changed by globalisation if not protected from such change. However, change may be a long time coming in the rural areas, so some accommodation may have to be made with resilient customs, even those that 'modernisers' disapprove of strongly. The enhancement of women's position in villages may come about by different educational strategies: teaching small scale entrepreneurship to women backed up by small loans, as has occurred in other countries in similar

environments, may be a preferable way of achieving some emancipation, rather than head-on confrontation with deeply rooted customs which may create hostility to education in general.

Education for human rights and emancipation are the prelude for what Peet and Hardwick argue. They say that development entails human emancipation in two senses: *liberation* from the vicissitudes of nature through advanced technology and *self-emancipation*, that is, control over social relations, conscious control over the conditions under which human nature is formed (Peet & Hardwick 1999: 1). They both therefore, claim that development has to be viewed from a multi-dimensional perspective of improvement in a complex of natural, economic, social, cultural, and political conditions. If so, what about education and development, is education for development or development for education? The government and the international education donors may accept all of the above and push for it to happen. However, local people may not accept it at all as they have not seen much happening in terms of development as the result of the education of their children. Their children might have gained certificates but they may not have a job. Timor-Leste is caught in a vicious cycle in that confidence is often lacking in education among ordinary people because the education system is not yet strong, partly because it cannot get enough local recruits. The country must still rely heavily on internationals as the locals do not have adequate capacity to compete with the international institutions.

7. Education for and from Globalisation

Education stakeholders all strongly support learning—especially at the pre-secondary stage---- the technological trends that globalisation brings, and also especially to learn to defend East-Timorese with their own *socio-cultural values*, culture, religion, and moral life against whatever negative aspects of globalisation may appear.. They also viewed as important learning how to explore and defend natural resources for the benefit of themselves and their newly independent country.

However, do the research participants, particularly the local people, religious representatives, teachers, parents/community leaders, and students, understand the meaning of globalisation? If they do understand, do they really understand the potential negative as well as positive impacts of globalisation? 'Globalisation' is often a catch-all term to them to perhaps mean any kind of change.

The government representatives and international education donors may have a better understanding of globalisation but do they really reflect it in their programmes for the sector? The Protestant representatives has a high expectation of the positive impact of globalisation for the country, while the Muslim and Catholic representatives are rather sceptical about the positive impact of globalisation and rather concerned about the possible negative impacts. Why do they view the subject so differently? They have different religious and historical reasons for their different attitude to globalisation. Protestantism has its origins and main support in the countries that have been the driving force in globalisation (Northern Europe and North America), but all religions have adjusted to the new conditions, so why can they not now move as one?

The local people, teachers, government, and parents/community leaders, representatives have high expectations of the technology that globalisation brings, but also are all also apprehensive of the negative impacts. They would rather maintain the local context, why? The rural women and men are intensely local and depend on local support, including age-old customs, to survive. They have gaps in their global view because the outside world means little or nothing to them. The urban women and men tend to embrace the global trend of equality between men and women, why? Their very different socio-geographic locations determine their respective stances, and this is also a divisive problem for furthering education, but the solution is beyond the scope of this thesis, though flagging it is important.

Considering the variety of education stakeholders in the country, the following questions require attention. Have the education policy makers really factored in the policies of the sector? Also, have they considered these in their programme of the sector? Timor-Leste

may need to prepare children to move toward globalisation but is the government and its development partner ready for it? Are the people ready to absorb the benefits and advantages globalisation may bring? Does the government agree with the intention to respond to local needs instead of driving a Eurocentric education system many regard as inseparable from globalisation? Is there a fair division among stakeholders in the sector? It is easy enough to say we want globalisation/modernity, but what needs to be done to cope with it, how should it be defined and who should play what role? These questions need examination before agreement can be reached on how Timor-Leste education is to cope with globalisation and challenge its negative impacts.

What is really the current position of the churches on the negative impacts of globalisation, particularly family planning and sexual education? Why are they viewed differently among and within churches? Is it due to different dogmatic approaches? Why are the Catholic Church and the Muslim faith rather careful on sexual education but the Protestant group more flexible? Why do some religions have hesitations about family planning, and why are their views so limited on the subject? These questions indicate how there may be an incongruity between the educational aim of critical enquiry and some of the education stakeholders in Timor Leste.

So are the views of the various stakeholders congruent or incongruent with each other?

‘Congruence’ has a meaning from geometry of ‘accordant, coinciding exactly when superimposed’ (C.O.D.). Obviously, this is never the case in real life with the views of different interest groups, and is no more likely in Timor-Leste than anywhere else in the world. The real issue is whether the views of the various stakeholders on what the purposes of education in Timor-Leste should be are *congruent enough* to serve as a common platform to build a new system. After all, a platform on which sheets are laid down at angles which slightly overlap (that is are not quite congruent) can add to the strength of the structure, at least up to an extreme divergence. So it is with education: differences of opinion and perception, so long as they are presented in a respectful and open way, can allow a strong, rich and diverse education system to flourish.

The overall response to the research questions, posited on the seven point conceptual framework, could be synthesized to say that the answers from all the groups and individuals were sufficiently congruent to allow all stakeholders to cooperate in building Timor-Leste's education system broadly on the lines proposed. There are, of course, certain incongruities, between and within groups, but not sufficiently large to inhibit the evolution of a progressive education system in Timor-Leste, which in tandem with the evolution of the country's development will inevitably alter some of the directions of education over time, just as the nature of the people and the country will alter. It is hoped with the support of a soundly based and purposeful education system, any alteration will be for the better.

Recommendations for Future Research

This sub-heading presents what should be considered in future research based on what this study experienced. By recommending the following it is hoped that the present work can be built upon with more comprehensive findings in future research.

Future research is needed to more thoroughly examine the urban/rural divide, especially as it affects the possibilities of equal rights and emancipation of women. It may be that a different approach is needed to enable women's education in the villages, which might require closer study of the nuances of the prevailing traditional patriarchal customs. It would be useful to compare the effectiveness of Cuban attempts at rudimentary education of villagers with the proposed official system, not in an adversarial spirit, but simply to learn more about what might be the best educational approach at these levels to get the best outcome for everyone, especially in light of the seven purposes in the conceptual framework.

This research was limited in purpose to exploring the views and perceptions of education stakeholders on the purposes of education in Timor-Leste with specific attention to the purpose of pre-secondary education. The views and perceptions were organised around a standard seven point conceptual framework. Future research might be done with variations of these seven points: one problem in their use is that one research purpose cannot be

considered entirely in isolation from the others, by either the interviewer or the interviewee, so they may be able to be combined in a more unitary manner.

The methods applied are restricted to align with the objectives of the study. The population was selected to cover a wide range as a sample of Timor-Leste. However, since it applied purposive sampling, the sample covers only very limited representatives of the wide range of targeted stakeholders. However, in terms of gender, the sample is balanced.

One other improvement to sampling could be that, given the possibilities for degrees of disagreement and incongruities between interviewees, a five point scale of agreement/disagreement could be applied to answers, in order to get a more exact fix on the depth of opinions and perceptions. For example, 'strongly agree, moderately agree, neutral, moderately disagree, strongly disagree (with the educational purpose), etc.

One last recommendation is that this research should be followed up on a two yearly basis after the establishment of the new pre-secondary curriculum, to sample stakeholder satisfaction and gain suggestions for improvements to the educational purposes.

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ANNEXES

ANNEX 1:

UNE

The University of **NEW ENGLAND**
Armidaale NSW 2351 Australia

Dili, August 28, 2006

Dear

This is to inform you that I am a Postgraduate student of the University of New England New South Wales Australia in a Masters degree on International Education. I am currently undertaking a Research on "*Discourses on the Purpose of Pre-Secondary Schooling in Timor Leste.*"

In regard to that, I would like to gather information and data from respondents (government officials, Church leaders, Parent and Community members, teachers and students) of the sample of this study.

I herewith request you/the staffs of your institution to participate in this research as the sample of the study of which to be further interviewed. I would therefore request you/nominate your officials for the sample to be interviewed to read the participants information sheet as well as fill in and sign the attached consent form.

I will maintain the confidentiality if you feel anonymous in the reporting of the result of this research.

Regards,

Joao Pereira
The Postgraduate Student

ANNEX 2:



School of Education

Armidale, NSW 2351 Australia
Telephone (02) 6773 5081 / 6773 5077 / 6773 2560
Facsimile (02) 6773 2445
email: pninnes@metz.une.edu.au

Dili, August 28th, 2006

Dear Mr/Mrs.....

Subject: Request Permission to Undertake Research in Your School

First of all let me introduce you that I am a Master Degree Student (Honors) of International Education of the University of New England (UNE) NSW Australia. I am currently at the stage of undertaking a research to complete my study.

There are vast needs in the area of educational development in Timor-Leste because of the country's newly independent status. The country has succeeded in the development and approval of the primary school curriculum. The Pre-secondary and secondary school curriculum are just at the initial stages of development.

Considering all above, there are vast needs to undertake studies on education to explore and gain data and information for further action in the sector. I would therefore, like to inform you that your school has been selected as one of the samples for a research on "The Purpose of Education Pre-Secondary Schooling in Timor Leste."

This study aims to explore various stakeholders' perspectives on the purposes of pre-secondary schooling in Timor Leste. These perspectives will help to inform the development of the new pre-secondary school curriculum. They will also serve as references for future revisions of the current primary school curriculum, as well as for the development of the secondary/technical-vocational curriculum, and for education policy development and decision making.

You and one of your teachers will be our target for the interview while three of your students (representative from every grade) will be our target for the focus group discussion. The students who you may select should be those who have knowledge and views about the future of their education. The teacher whom you may select should be the one who has

experience in teaching both of Portuguese Colonial system as well as Indonesian's. He or she should also a person who has education qualification for pre-secondary as well as has a good vision about education of Timor Leste for the future.

We would also like to request your assistance in selecting two parents (a mother and a father) whose children are studying in your school and one community leader who lives in the surrounding of your school. These people should be those who have a good knowledge, vision and understanding of education.

We would be delighted to hear your response. If your school agrees to participate, please sign the attached consent form and returned to us soon.

Sincerely Yours

Joao Pereira, S.Pd.

The researcher

Mr/Mrs.....
Principal of Pre-secondary School.....

Cc
District Education Superintendent

UNE

The University of NEW ENGLAND
Armidale, NSW 2351 Australia

Participants Information Sheet

This Project has been approved by the Human Research Ethics committee of The University of New England, NSW Australia with reference No: **he05/208**; Valid to **05/12 /2006**. Should you have any complaints concerning the manner in which this research is conducted, please contact the Research Ethics Officer at the following address:

Research Services

The University of New England, NSW Australia 2351.

Telephone: (02) 6773 3449 Facsimile (02) 6773 3543

Email: Ethics@pobox.une.edu.au

Information about the Study:

1. Title of Project: *Discourses on the Purposes of Pre-Secondary Schooling in Timor-Leste.*

2. The Purpose of the Study:

There are vast needs in the area of educational development in Timor-Leste because the country is a newly independent country. The country has succeeded in the development and approval of the primary school curriculum The pre-secondary and secondary school curriculum just at the initial stage. Therefore this study aims to:

- *Explore perspectives of the purposes of pre-secondary schooling in Timor Leste from the students, teachers, government, the Catholic Church, parents and community, and education donors.*
- *The differences and similarities, tensions, trends and gaps in the views of these education stakeholders regarding the purposes of education at the Pre-Secondary school level.*
- *To what extent the views contradict or support the Pre-Secondary curriculum of Timor Leste.*
- *The implications for policy and curriculum development of the differences and similarities, tensions, trends and gaps of views on the purpose of education of the Pre-Secondary schooling*

3. Justification:

The result of the study is expected to contribute to the development of the new pre-secondary schooling curriculum in Timor-Leste as a newly independent country. It will also serve as references for future revisions of the current primary school curriculum, as well as

for the development of the secondary/technical-vocational curriculum, and for education policy development and decision making.

4. Person(s) responsible for the research (The Research Supervisors):

a.) Name(s): *Associate Professor Peter Ninnes,*

Position(s): *Coordinator, Centre for Research on Education in Context (CREC),
Head of Education UNICEF Timor Leste*

School(s): *School of Education,*

UNE Extension(s): *3087*

Mobile Phone: *(670) 7272952*

E-mail: pninnes@pobox.une.edu.au, pninnes@unicef.org

b.) Name(s): *Dr Edward Redden, Associate Professor*

Position(s): *Honorary Fellow*

School(s): *School of Education*

UNE Extension(s):

E-mail: Tredde2@pobox.une.edu.au

5. The Researcher

Name: *Joao Pereira, S.Pd.*

Telephone: *(670) 7245058*

Email: jpereira@unicef.org

Student Number: *204152670*

A student of: *Masters of Education Honors (International Education) (M.Ed Hon.)*

ANNEX 4

The Research Participant Consent Form

I/we agree to participate in this activity. I/we agree that the research data gathered for the study may be published, provided my name is not used.

.....

.....

Participant /research respondent

Date

.....

.....

Investigator

Date

ANNEX 5

A. The Participants Present in the Research Proposal Seminar:

1. **Dr Peter Ninnes**; *Associate Professor*, Coordinator of Centre for Research on Education in Context (CREC) - UNE, NSW, Australia. (Primary Supervisor)
2. **Dr Edward Redden**; *Associate Professor*, Former Head of The School of Education, Faculty of Education Health and Professional Studies-UNE NSW Australia(2nd Supervisor)
3. **Cathlyn Redden**, *Health volunteer* in Timor Leste; from Uralla, Armidale, NSW Australia
4. **Dr Masahito Yoshimura**; *Associate Professor* of Nara University of Education Japan
5. **Eng. Cipriana Soares**; *Student* of the English Language Training Centre, UNE NSW Australia.
6. **Dr Laurence Tamatea**; *Lecturer* Faculty of Education Health and Professional Studies-UNE NSW Australia
7. **Dr Greg Carrol**; *Lecturer* Faculty of Education Health and Professional Studies-UNE NSW Australia
8. **Merran Pearson**; *Administrative Assistant* Faculty of Education Health and Professional Studies-UNE NSW Australia
9. **Tamar Doff**; *Administrative Assistant* Faculty of Education Health and Professional Studies-UNE NSW Australia
10. **Ros Brady**; *Lecturer and PhD Student* Faculty of Education Health and Professional Studies-UNE NSW Australia
11. **Dr Lynley Lloyd**; *Senior Lecturer* Faculty of Education Health and Professional Studies-UNE NSW Australia
12. **Sithy Zylfika**; *PhD student*, Faculty of Education Health and Professional Studies-UNE NSW Australia
13. **Kathy Jenkins**; *Lecturer* Faculty of Education Health and Professional Studies-UNE NSW Australia
14. **Dr Jillian Boyd**; *Senior Lecturer* Faculty of Education Health and Professional Studies-UNE NSW Australia
15. **Roberta Ayres**; *PhD Student* Faculty of Education Health and Professional Studies-UNE NSW Australia
16. **Chunxia Wang**; *PhD Student* Faculty of Education Health and Professional Studies-UNE NSW Australia
17. **Professor Dr Helen Ware**; *Professor* Faculty of Education Health and Professional Studies-UNE NSW Australia
18. **Mohammad Sakarneh**; *PhD Student* Faculty of Education Health and Professional Studies-UNE NSW Australia
19. **Fiona Ninnes**, *Masters Degree student*, Faculty of Education Health and Professional Studies-UNE NSW Australia

B. Questions, Arguments, Comments, and Suggestions during the Research Proposal Seminar

1. **Jillian:** -CDA-How it compatible with cultural traditions in Timor Leste?

- ❖ What is the proportion of children in Catholic Pre-secondary Schools in Timor Leste?
- ❖ Does Timor Leste have a Socio-Economic Development Plan? The NDP and SIP of Timor Leste be analyzed.
- ❖ Are secondary and Tech-Voc separate?
- ❖ What are the current purposes of pre-secondary-sorting into general and vocational?

2. **Ted Redden:** What about the culture of respect of elders? Have you consider that in your interview technique?

3. **Greg:** You need to include in the theoretical framework: Globalism; globalization; Have you consider sources/references of discourses from Indonesia and Portugal.

4. **Laurence:** Have you identified some discourses already? Any relevant countries that might be apply? (Mozambique; Social cohesion not conflict)

5. **Linley:**

- ❖ The research scope is too big. It is relevant for PhD: documents analysis, stakeholders, curriculum. Narrowing the scope or minimize the sample!!!!
- ❖ What Proportion to + from Pre-Secondary? – From 100 enrolling in grade 1; 50 to pre-secondary. – Gender gaps at Secondary; - What Parents think about girls going to Secondary?

6. **Sithy:**

a. Language in the Sample;

- ❖ What is the language of people in the sample?
- ❖ What language will you use in the interview?

b. Religion;

- ❖ Any other religions apart from Catholic exist and involved in education?
- ❖ Should other religious leader (non-Catholic) be interviewed in the study?
- ❖ Video Taping the interview since you will interview important people.

7. **Kathy J.;** What are the ages of the current schooling in TL?

8. **Fiona;** Taping the Interview, interviewing the important people.