



2021 High School Kit

Fratelli Tutti:
The Spirit of
Solidarity







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MESSAGE FROM THE CEO

We step into 2021 with a renewed sense of how connected our world really is. Over the last 12 months we've seen firsthand some of the devastating consequences of these connections, watching the ease with which the COVID-19 virus crossed borders, wreaking havoc in its path. However, we've also witnessed the incredible gifts of this connectivity. We saw tiny Pacific communities collecting coins to support Australian communities devastated by bushfires; we saw scientists, academics, corporates, philanthropists and governments working together to find a vaccine for the coronavirus; and here at AMS we were overwhelmed by the number of individuals and groups who reached out, even in their own difficult circumstances, to try and alleviate the suffering being experienced in communities who were even more vulnerable and isolated.

Our 2020 Schools Kit shared the story of the community of St Louis High School in the tiny Pacific nation of Kiribati. Together we have worked to improve some of the school infrastructure destroyed from the impact of climate change and we were thrilled to see the new student toilets opened in mid 2020. We were delighted to have many of your school communities join us to speak directly with the students from St Louis in our online event between our Australian and Kiribati communities in August. If you couldn't be with us, please do take a look at the video from the event, the link for which can be found on page 5. We look forward to offering more opportunities for our Australian school communities to connect with our partners remotely in 2021.

This year we have a very exciting project to share with you. The Marist Brothers have been working for a number of years in Timor-Leste and are currently planning to build the first Marist school in the country, which will be located near the regional town of Lautem in the east. Our Schools Campaign this year will support the Marist Foundation Timor-Leste, which is the body that will build and govern the school. In the following kit you will find lots of resources to introduce your students to the beautiful nation of Timor-Leste; help them understand a little of its history, culture and relationship with Australia; and engage them with prayer and learning activities to shape our engagement with Timor-Leste through the inspiring framework of the Pope's latest encyclical, *Fratelli Tutti*.

Our theme this year, *Fratelli Tutti: The Spirit of Solidarity*, brings together this important guidance from Pope Francis with our AMS mission to stand in solidarity with our brothers and sisters across the region. It also weaves in the Marist theme for 2021, *breathe the Spirit of life*. Our world is inextricably connected and there are rich opportunities for us to learn from and walk with our neighbours as we face the challenges of our time together, building a stronger future for the next generation.

Yours sincerely

Rebecca Bromhead

CEO



ABOUT AMS

Australian Marist Solidarity (AMS) works to ensure that all young people have access to educational opportunities.

We believe education has the power to eradicate poverty. With your help, we support grassroots initiatives run by local people, by empowering them to make a change in their community.

Working across Asia and the Pacific, our projects focus on providing access to education for vulnerable young people, building facilities for the future to ensure safe spaces for learning, and investing in resilience and readiness to help young people who need a little extra support to thrive in learning environments.

We are currently working in 18 countries and supporting 42 different projects. These include:

- in Bangladesh, providing access to education for the children of tea garden workers
- a youth centre in Timor-Leste, where students learn employable skills, and a community centre where we eliminate the shame and exclusion for children living with disabilities

- working with minority ethnic groups in India
- supporting a local school in Cambodia for children living with disabilities
- assisting with programs for children living on the street in the Philippines
- rebuilding a school in Vanuatu destroyed by a tropical cyclone
- providing real skills to enhance quality of life in visually impaired young people in Vietnam
- educating students with learning difficulties in Fiji
- ensuring quality education and facilities for young people in Bougainville
- supporting a community to respond to the devastating impact of climate change at a school in Kiribati.

Together, we can transform the lives of young people by raising awareness of the power of education, and the funds that make it possible.

Together, we bring hope.





What we do

We believe local people are the experts on the challenges facing their communities. By working directly with community members, we help them access the skills and resources required to develop quality education and leadership where they need it the most.

To help us focus our efforts to ensure their young people reach their brightest potential, our in-house partners develop projects around three key areas.

Access to education

We assist access to quality education for vulnerable children and young people through projects in primary, secondary and tertiary education programs across Asia and the Pacific.

Facilities for the future

We invest in infrastructure to ensure safe places for learning.

Resilience and readiness

We support programs to build resilience, provide care, and empower vulnerable and marginalised communities to strengthen access to education and workplace-specific skills and knowledge.

Where your support goes

Your support lets us make a difference in the lives of vulnerable young people across Asia and the Pacific.

We work hard to make sure your donations directly benefit the local communities we assist.

- **90%** of donations support our development projects.
- **10%** of funds go towards governance, operations, administration, accountability, fundraising, and community education. This is essential to the day-to-day running of our work and includes all the necessary legal requirements of operating a charity in Australia.



Our history

AMS is the not-for-profit international development agency of the Marist Brothers Province of Australia and the Marist Association of St Marcellin Champagnat.

Our core values are aligned with Catholic principles and the traditions of the founder of the Marist Brothers, St Marcellin Champagnat, and his concern for the poor, especially the young:

- ensuring just relationships and structures
- standing in solidarity to ensure freedom and equity
- being people of hope
- offering genuine and engaged presence
- promoting a family spirit
- modelling love of work
- engaging in the way of Mary
- practising simplicity.

Our vision is of a world that reflects Marists' desire that vulnerable young people are brought towards the centre from the margins through access to education.

Our mission is to empower young people by enhancing their human dignity and developing their capacity to transform their lives and community.

Kiribati update

Our 2020 School Campaign focused on providing critical school amenity renovations for the Marist St Louis High School in Kiribati.

Thanks to your support, in August we opened new junior campus toilet facilities! This included 12 new toilets for the 322 students.

Here's a link to our online event where we spoke to students: <https://youtu.be/-ZOePEETHEc>



SACRED SPACE





SACRED SPACE

Fratelli Tutti

Resources

- Candle
- Sacred space items (optional)
- Ball of wool or string
- Printouts of readings and discussion questions

Roles

- 3 readers (opening prayer)
- 1 reader (scripture)
- Leader and 3 readers (reflection)
- Leader (ritual)
- 3 readers (concluding prayer)

Set up

Assemble students into two circles = an inner circle and an outer circle. Place a candle and/or sacred objects in the centre of the inner circle.

Opening prayer

A prayer to the Creator (From Pope Francis' *Fratelli Tutti*)

Leader lights the candle to acknowledge the presence of God.

Reader 1

Lord, Father of our human family,
you created all human beings equal in dignity:
pour forth into our hearts a fraternal spirit
and inspire in us a dream of renewed encounter,
dialogue, justice and peace.

Reader 2:

Move us to create healthier societies
and a more dignified world,
a world without hunger, poverty, violence and war.
May our hearts be open
to all the peoples and nations of the earth.

Reader 3:

May we recognise the goodness and beauty
that you have sown in each of us,
and thus forge bonds of unity, common projects,
and shared dreams.
We make this prayer through Christ, our Lord.



Scripture

A reading from the Gospel of Luke

"Just then a lawyer stood up to test Jesus. 'Teacher,' he said, 'what must I do to inherit eternal life?' He said to him, 'What is written in the law? What do you read there?' He answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.' And he said to him, 'You have given the right answer; do this, and you will live.' But wanting to justify himself, he asked Jesus, 'And who is my neighbour?' Jesus replied, 'A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?" He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.'"(Lk 10:25-37).



Reflection

Leader: Pope Francis focuses on the parable of the Good Samaritan in his latest encyclical, *Fratelli Tutti*. He uses this scripture as a way of challenging us to be people who remove borders in a spirit of solidarity. We will now reflect on some of the comments Pope Francis has made in reference to the parable.

Reader 4: "Jesus tells the story of a man assaulted by thieves and lying injured on the wayside. Several persons passed him by, but failed to stop. These were people holding important social positions, yet lacking in real concern for the common good.

Only one person stopped, approached the man and cared for him personally, even spending his own money to provide for his needs. He also gave him something that in our frenetic world we cling to tightly: he gave him his time."

Which of these persons do you identify with and why?

Reader 5: "Someone is assaulted on our streets, and many hurry off as if they did not notice. People hit someone with their car and then flee the scene. Their only desire is to avoid problems; it does not matter that, through their fault, another person could suffer. What is more, caught up as we are with our own needs, the sight of a person who is suffering disturbs us. It makes us uneasy, since we have no time to waste on other people's problems. These are symptoms of an unhealthy society. A society that seeks prosperity but turns its back on suffering."

Where in our own society have you turned your back on suffering? Where have you seen others do the same?

Reader 6: "The parable presents the basic decision we need to make in order to rebuild our wounded world. In the face of so much pain and suffering, our only course is to imitate the Good Samaritan. Any other decision would make us either one of the robbers or one of those who walked by without showing compassion for the sufferings of the man on the roadside. The parable shows us how a community can be rebuilt by men and women who identify with the vulnerability of others, who reject the creation of a society of exclusion, and act instead as neighbours."

How will you act as a neighbour to those who are suffering in our Marist community locally and globally?

Ritual

Leader: Jesus told the parable of the Good Samaritan in answer to the question: Who is my neighbour? The word “neighbour”, in the society of Jesus’ time, usually meant those nearest us. It was felt that help should be given primarily to those of one’s own group and race. For some Jews of that time, Samaritans were looked down upon, considered impure. They were not among those to be helped. Jesus, himself a Jew, completely transforms this approach. He asks us not to decide who is close enough to be our neighbour, but rather that we ourselves become neighbours to all.

Each person will have an opportunity to share their response to the following question: How will you act as a neighbour to those who are suffering in our Marist community locally and globally? As you are speaking, you will tie the string/wool around your hand. When you have finished, you will throw the slack to a person who is sitting in the opposite circle and it will be their opportunity to share.

As participants share their response to the question, the sacred space becomes a pattern of interconnecting lines of wool/string.

Leader (at conclusion of sharing): Pope Francis in his encyclical challenges us to live lives “without borders” and to celebrate the interconnection between all of human kind. Take a look at the people around you. Each one of us has arrived here today from different families, different experiences, different values, beliefs and cultural backgrounds. But each of us are interconnected, which we can see through the pattern created by our wool/string. If we love each other as our neighbour, and act in a spirit of solidarity, we can reconnect our broken world.





Concluding prayer

'Starting anew'

Reader 7: Each day offers us a new opportunity, a new possibility. We should not expect everything from those who govern us. We have the space we need for co-responsibility in creating and putting into place new processes and changes. Let us take an active part in renewing and supporting our troubled societies.

Reader 8: Today we have a great opportunity to express our innate sense of fraternity, to be Good Samaritans who bear the pain of other people's troubles rather than provoking greater hatred and resentment. Like the chance traveller in the parable, we need only have a pure and simple desire to be a people, a community, constant and tireless in the effort to include, integrate and lift up the fallen.

Reader 9: God of hope and solidarity, instil in us the courage to be a neighbour to those who are suffering, the wisdom to understand that our small acts as Good Samaritans contribute to global change, and the faith to appreciate your guiding presence in all of our thoughts and actions.

Leader: We make this prayer through Christ our Lord, Amen.

Leader/All Respond

Mary our Good Mother... *Pray for Us.*

St Marcellin Champagnat... *Pray for Us.*

St Mary of the Cross Mackillop... *Pray for Us.*

May we always remember to... *Pray for one another.*

SACRED SPACE

The Spirit of Solidarity

Resources

- Candle
- Sacred space items (optional)
- Printouts of readings and discussion questions

Roles

- Leader and 3 readers (opening prayer)
- Small groups (reading and reflection)
- Small groups (discussion questions)
- Leader and 2 readers (concluding prayer)

Set up

Assemble students in your prepared sacred space

You may be confined to a classroom but could place a collection of sacred space items at the front or in the centre to help students prepare for the prayer. You may have access to a chapel, liturgy space or outdoor setting that would also work nicely for this time together.

Note for teachers/leaders:

This session utilises Marist spirituality as a guide for practising solidarity in our lives. Marist spirituality is the foundation of AMS and the work that we do. For Marist schools we hope this will be a lovely engagement with themes that are already familiar to your students. For non-Marist schools this is an opportunity to better understand one of the many unique charisms that make up our universal Church.

The prayer today uses phrases and concepts from:

Water from the Rock, a guide to Marist spirituality

- www.champagnat.org/en/marist-documents/water-from-the-rock/

Journeying Together as a Global Family: Message of the XXII General Chapter.

- www.champagnat.org/shared/bau/Document/XXII_General_Chapter_EN.pdf



Opening prayer

Light the candle

Leader:

To start our prayer today we hear from the foundations of Marist spirituality.

Reader 1

The story of Marist spirituality is one of passion and compassion, passion for God and compassion for people.

Reader 2

Wherever the followers of St Marcellin Champagnat are present, working together in mission, 'family spirit' is the Marist way of communal living. The attitudes that make family spirit a reality include: love and forgiveness, support and help, forgetfulness of self, openness to others and joy. Its well-spring is the love that Jesus has for all his brothers and sisters – all of humanity.

Reader 3

Irrespective of where we live our mission or with whom, being a 'brother' or 'sister' means that our relationships are consistently simple, welcoming and encouraging through compassion, joy and kindness. We are brothers and sisters of those we meet along life's journey.



Reading and reflection

Break your group into smaller groups of 3 to 4. Pass each group the following passages and have them read them and respond to the discussion questions provided.

From the Christian tradition

Catholic Social Teaching identifies the importance of solidarity for the Church. Everyone belongs to one human family, regardless of their national, religious, ethnic, economic, political and ideological differences. Everyone has an obligation to promote the rights and development of all peoples across communities, nations, and the world, irrespective of national boundaries.

“Solidarity...is a firm and persevering determination to commit oneself to...the good of all and of each individual, because we are all really responsible for all”.

(Pope John Paul II, *Sollicitudo Rei Socialis*, On Social Concern, 1987, #38)

From the Jewish tradition

The Jewish tradition recognises that true peace is part of a totality that includes justice and compassion, reflected in the idea of ‘Tikkun Olam’ – the imperative to ‘repair the world’. This concept, originally formulated by Rabbi Isaac Luria in sixteenth century Safed, reflects the Jewish values of Justice (tzedakah), Compassion (chesed) and Peace (shalom), and it has now come to symbolize a quest for social justice, freedom, equality, peace and the restoration of the environment. It is a call to action – to repair the world through social action. It recognises that each act of kindness, no matter how small, helps to build a new world (NSW Jewish Board of Deputies, 2020).

From the Muslim tradition

The Prophet Muhammad said, “Do not cut relations between each other! Do not turn your backs on each other! Do not grow hatred between each other! O God’s servants! Become brothers and sisters!” (Muslim, *Birr*, 23, 24, 28.)

From the Buddhist tradition

“Respected brothers and sisters and my other brothers and sisters, as social animals all 7 billion human beings need friends—so why do we fight and kill each other? It’s because we tend to focus too much on secondary differences between us, differences of nationality, race, faith, poverty and wealth, whether we are educated or not. We tend to see each other in terms of ‘us’ and ‘them’, which is a basis for conflict. On top of that we short-sightedly only look to temporary goals.

The only remedy is to look at things on the deeper, more fundamental level of our being physically, mentally and emotionally the same. We need to see ourselves as equally human beings. Once we see ourselves as human brothers and sisters there’ll be no basis for harming or killing each other. So, we need to develop a sense of the oneness of humanity” (His Holiness the Dalai Lama, Oct 13 2016).

An Indigenous Australian perspective

“If you have come here to help me you are wasting your time, but if you have come because your liberation is bound up with mine, then let us work together.” (Lilla Watson, Aboriginal activists group Queensland, 1970s).

Discussion questions

1. Where have you heard the term 'solidarity' used? What does it mean to you?
2. Do you agree that all humans have a responsibility to care for each other? What are some examples of when this might be difficult or challenging?
3. We can see from these passages that the major world religions have a lot in common regarding their approach to solidarity and the equal worth of each human. Many refer to us as 'brothers and sisters'. And yet in many communities the differences between religions are emphasised rather than these core similarities.
How can we, in our local community, promote and advocate for solidarity and a shared response to injustice?
4. What are some examples of global tensions that exist during our time? How might we respond to these using an approach of solidarity?



Concluding prayer

The prayer of St Francis

Reader 4

Lord, make me an instrument of your peace:
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.

Reader 5

O divine Master, grant that I may not so much seek
to be consoled as to console,
to be understood as to understand,
to be loved as to love.
For it is in giving that we receive,
it is in pardoning that we are pardoned,
and it is in dying that we are born to eternal life.
Amen.

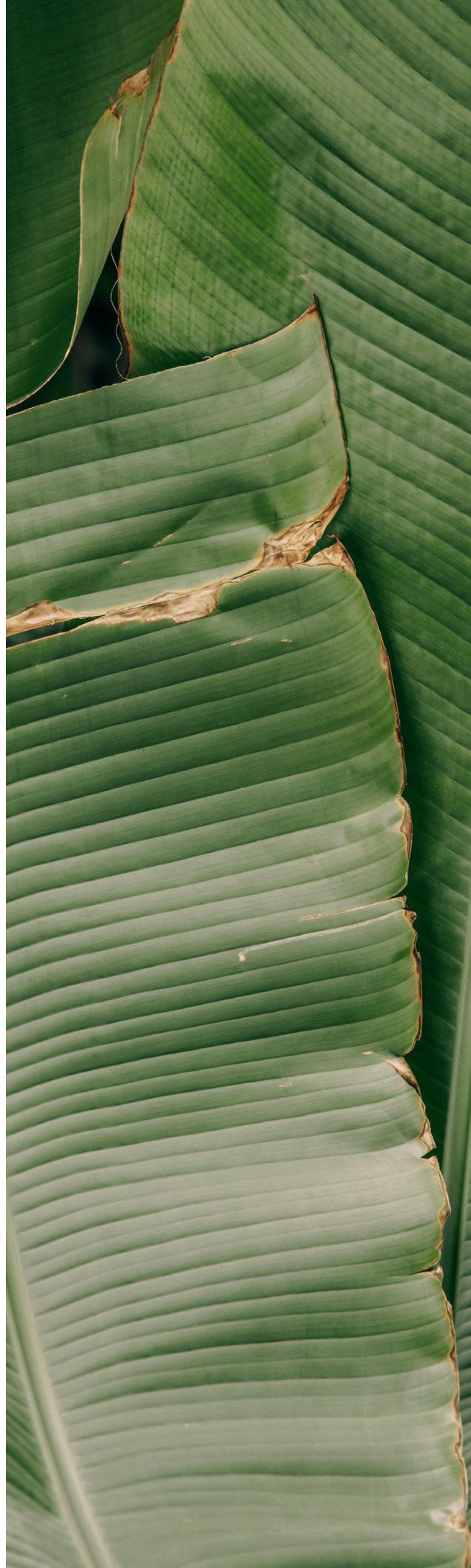
All

Transform us, Jesus, and send us
-as a global family, a beacon of hope in this turbulent world,
-to be the face and hands of your tender mercy,
-inspire our creativity to be bridge-builders,
-to journey with people on the margins of life, and
-to respond boldly to the emerging needs of our time.

We make this prayer through Christ our Lord, Amen.

Leader / all respond

Mary our Good Mother... Pray for Us.
St Marcellin Champagnat... Pray for Us.
St Mary of the Cross Mackillop... Pray for Us.
May we always remember to... Pray for one another.



LEARNING





ABOUT TIMOR-LESTE

If you had to describe Timor-Leste in one word, it would be “young”.

Timor-Leste is one of the youngest countries in the world. It only became an independent nation in 2002.

It also has one of the youngest populations in the world. Nearly half the population (49.1%) is under the age of 18. The median age in the country is 19.6 years.

And while 12 years of education is available, most students do significantly less and are much younger than Australian children when they finish school. Boys average 5.3 years of schooling and girls just 3.6 years.

Timor-Leste took a long time to gain its new nationhood status. It followed 450 years of Portuguese colonisation, 24 years of illegal Indonesian occupation, and almost three years of interim international administration led by the United Nations.

In 1999, the people of Timor-Leste voted overwhelmingly for independence. Unfortunately, when Indonesia gave up control, its military destroyed much of the existing infrastructure as part of a “scorched earth” policy.

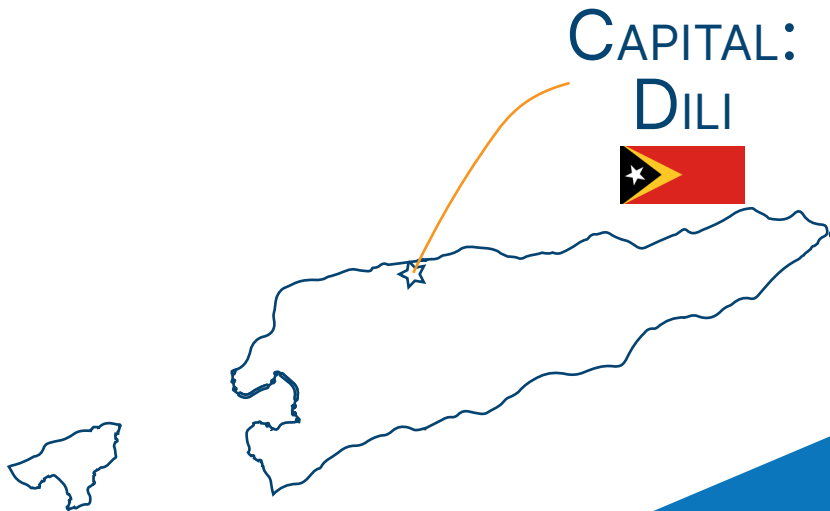
Public buildings, the electricity grid, irrigation and drinking water systems were all ruined. Almost all the schools (80%) were destroyed completely, and those left were damaged, with most books and materials burnt or stolen. Thousands of people were executed and more than 200,000 were forcibly returned to Indonesia, representing one-quarter of the country’s population. This mass departure included the loss of almost 20% of primary school teachers and 90% of secondary school teachers.

This has created a lot of problems in the country and it has struggled in the past 20 years to rebuild. Nearly 70% of the population lives in poverty, and malnutrition and poor health are widespread. Just over a third of the country (37.8%) is employed.

Despite these challenges, Timorese culture is diverse and vibrant. It has a strong focus on family, community, and religion, practised through traditions such as performing arts, local architecture, and handcrafts.

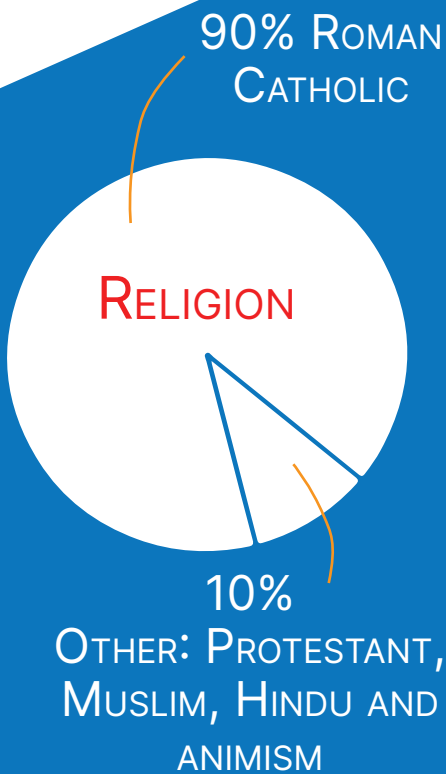
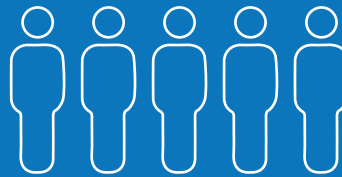
Football and capoeira (a form of martial arts) are loved across the country. Most people live rurally and practice a subsistence lifestyle through fishing and farming. However, many people are drawn to the capital, Dili, for work and a more modern lifestyle.

Timor-Leste



15,000 SQ KM
IN LAND SIZE

POPULATION OF
1.3 MILLION



UNITED STATES
DOLLAR



TETUM &
PORTUGUESE

MAJOR INDUSTRIES:
NATURAL RESOURCES
AGRICULTURE
TRADITIONAL HANDICRAFTS

60.28%
OF POPULATION
ARE UNDER
25 YEARS OLD

EDUCATION IN TIMOR-LESTE

When the Indonesians retreated from Timor-Leste in 1999, they destroyed most of the schools and learning materials.

Twenty years is not a long time to rebuild an entire education system.

Because of this, today Timor-Leste has an adult literacy rate of just 58% (Australia's rate is 99%). The country is ranked 131 out of 189 nations for education by the UN. Due to limited resources nationally, students only have a half day of school, leaving them with a limited education but also not stimulated for the whole day.

High dropout rates are reported with less than 60% of children who enrol in grade 2 making it to grade 5. UNICEF report that 30% of grade one students repeat their first year of school, while 70% of grade one and 30% of grade three students fail to read a single word of text.

Working in the Spirit of St Marcellin Champagnat, the Marist Brothers and their Timorese colleagues have been working to transform Timor-Leste and bring educational opportunities to young people.

In 2000, the first Marist Brothers arrived in Timor-Leste to help repair the education system that had been left in disarray. Bishop Nascimento of Baucau initiated a plan for a diocesan teacher training college in Baucau, under the administration of the Marist Brothers, to serve for professional development of current untrained teachers in classrooms and to provide an undergraduate course for training new teachers accredited by the Australian

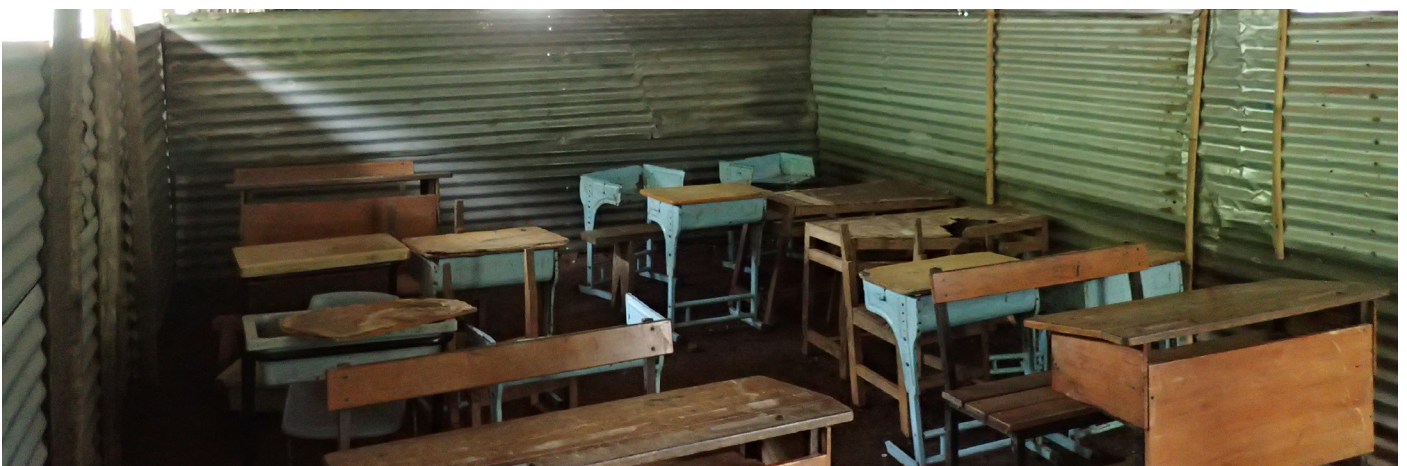
Catholic University. The training college was named Instituto Catolico Para Formacao De Professores (ICFP), with the first students graduating in 2006.

The college empowers its students to become leaders in the field of primary education and leaders within their own local community as well. Trained in critical thinking, pedagogy and child development, the students are readily offered employment upon graduation.

Today, AMS with the support of their donors and partners have undertaken dozens of projects in Timor-Leste. These include a major schools' restoration programme in the Diocese of Baucau, which has so far supported 14 schools, as well as development and learning centres, skills training (carpentry, agriculture, hospitality, sewing, mechanics and computing), programs for children with disabilities, youth and women's centres, children's hostels and more.

Building on this tradition of educational support of young people in Timor-Leste comes our most ambitious project yet – establishing the first Marist school in the country.

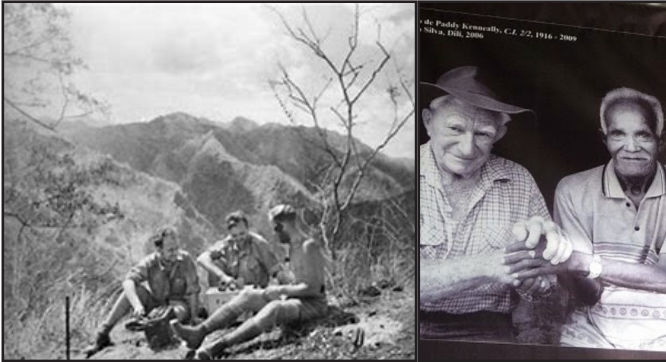
The Marist School in Lautem will provide high-quality education and demonstrate our commitment to investing in the future leaders of the nation.



TIMOR-LESTE AND AUSTRALIA RELATIONSHIP

The relationship between the two countries is long, sometimes complicated but full of mutual affection.

World War II



In December 1941, Australian armed forces known as 'Sparrow Force' landed on the island of Timor and divided itself between West and East Timor seeking to defend forward airfields on the islands to Australia's north. The Japanese invaded East Timor in 1942, and those Australian forces who escaped, never numbering more than 700, began waging a guerrilla campaign against the Japanese.

The success of this guerrilla operation was made possible only with the help of the Timorese people who provided food and shelter, ponies for carrying heavy equipment, acted as porters and guides, and helped set up ambushes. These became known as 'Creados'. Some Timorese took up arms themselves and fought alongside the Australians. Tragically, between 40,000 and 60,000 Timorese were executed by the Japanese for providing assistance to the Australian armed forces, a debt these soldiers never forgot.

Indonesian invasion

In 1975, Indonesia invaded East Timor. Six Australian journalists were murdered at the hands of the invading Indonesian military as they pursued their professional responsibilities

of covering the conflict. Famously, the journalists painted the Australian flag on the house in which they were staying in the village of Balibo, believing that the flag, and their Australian citizenship and the fact that they were independent, foreign journalists would protect them.



Watch Greg Shakleton's Last News Report From Balibo (<https://youtu.be/ojS0B2WRS3o>)

This invasion and occupation was sanctioned by the Australian and United States governments. For years the Australian government knew of the atrocities taking place in Timor-Leste through their intelligence services but did nothing to oppose the brutality.



Independence vote and Australian peacekeepers



After years of growing international pressure following the 1991 Santa Cruz cemetery massacre, (watch the video footage courageously filmed by journalist Max Stuhl of the Santa Cruz Massacre <https://youtu.be/7hoYEKGU1W4>) the Australian government in December 1998, suggested Indonesia consider offering autonomy to East Timor. Indonesian President B.J. Habibie responded by announcing a vote on 30 August 1999, administered by the United Nations, for the people of East Timor to choose between autonomy while remaining part of Indonesia and independence from Indonesia.

On 11 June, the United Nations Mission in East Timor (UNAMET) was created with the specific purpose of organising and conducting this referendum. Australia agreed to offer the UN 30 military liaison officers and a second rotation of 50 unarmed civilians. The overwhelming choice of the Timorese people for independence was followed by a period of unparalleled violence perpetrated by pro-Indonesian militias and the Indonesian security forces who implemented a scorched earth policy that saw buildings and vital infrastructure literally burnt to the ground.

In response to this violence, Australia organised and led the International Force for East Timor (INTERFET) from September 1999

and was tasked with restoring peace and security, protecting and supporting UNAMET, and facilitating humanitarian aid. Australia contributed more than 5,500 personnel to INTERFET under the command of then Major General Peter Cosgrove.

The United Nations Transitional Administration in East Timor (UNTAET) was then established for the administration of East Timor during its transition to independence. The handover of command of military operations from INTERFET to UNTAET was completed in February 2000 with Australia supporting the UN peacekeeping operation until East Timor achieved independence as the new nation of Timor-Leste in May 2002.



Oil reserves



Since the 1950s when oil exploration began in the Timor Sea, Australia has accessed oil and gas that legally belonged to the people of Timor-Leste by perpetuating the fiction that the sea boundary should not be the median point between the two islands as dictated by international law.

During Indonesian occupation when maritime boundaries were agreed upon between Australia and New Zealand, the 'Timor Gap' (a section of this boundary that was not determined off the coast of Timor-Leste) allowed Australia to maintain access to these natural resources.

After Timor-Leste gained independence and entered into negotiations with Australia to establish the correct legal boundary at the median point and so give ownership of the oil reserves in the Timor Sea, the Australian government illegally spied on the Timorese government offices, to gain an unfair advantage over Timor-Leste in these negotiations.

Australian support of Timor-Leste



The shared history of our two nations cries out for justice, and a generous response from Australians in our position of relative wealth and privilege. Since the Independence vote in 1999, local Australian communities, NGOs, charities, church groups and schools have formed life-giving relationships with local Timor-Leste communities, and have worked with them to assist in education and training, and rebuilding physical structures. This is particularly so in the area of teacher training and the rebuilding of schools.



Learning activities

Timor-Leste and Australia's relationship

Activity 1: World War II

Read the following account of Australia's role in Timor-Leste from the Australian War Memorial website: <https://www.awm.gov.au/articles/atwar/timor>

How do you think the people of Timor-Leste would be remembered by members of the Australian Armed Forces? Try and find a current serving member of the Australian Army who will support your point of view.

Activity 2: Indonesian Invasion

Watch Greg Shakleton's Last News Report From Balibo (<https://youtu.be/ojS0B2WRS3o>)

Research why Australia did not intervene in the Indonesian Invasion of Timor-Leste in 1975.

What reasons can you find why Australia did not challenge Indonesia over its human rights abuses during its occupation of Timor-Leste?

Extension activity: Watch the movie *Balibo* to discover the story of the Indonesian invasion of Timor-Leste in 1975 and the murder of the six Australian journalists who were there reporting on the invasion.

Activity 3: Greater Sunrise Oil Reserves and the Timor Gap

Find out how and why Australia spied on the Timor-Leste government offices in 2004. What damage do you think this caused the relationship between the two countries? What are your thoughts on the actions of the Australian Government?

Research the current situation regarding the 'ownership' of the Greater Sunrise Oil reserves off the coast of Timor-Leste in the Timor Sea. How has this changed in recent years?

Activity 4: Independence Vote and Australian peacekeepers

Find someone who remembers the stories of the Timor-Leste independence vote in 1999. What are some of the words they use to describe Timor-Leste? How much do you think the country might have changed over the last 20 years?

Extension activity: Watch the two-part ABC television film *Answered by Fire*. How do you think the people of Timor-Leste remember the Australian Federal police and members of the INTERFET Peacekeepers for their work in Timor-Leste in 1999–2000?

Activity 5: Grassroots Australian support of local Timor-Leste communities

Find someone who has been to Timor-Leste as part of an immersion experience. What work did they do there? What are their thoughts on the country and the people?

Lila Watson, a Queensland Aboriginal elder, activist and educator wrote: "If you have come to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together."

What is the difference between a holiday and an immersion? Research and discuss key principles and effective, life-giving methods of working with people who are trying to overcome a history of poverty, persecution and injustice.



Learning activity

The fabric of community

Tais (pronounced ti-esh) are traditionally woven fabrics created on wooden back-strap looms by women in the homes of Timor-Leste. Tais are particularly important to Timorese culture and ceremony and are worn by women and men at traditional events. Tais also strengthen links between generations, provide a source of income for families and create leadership opportunities for women of all ages. The process of making a tais can take a few months to a year to complete and requires patience and concentration to weave the complex patterns and motifs. More than simply decoration, the motifs and patterns are passed down between generations and have special meaning and symbolism. The chosen colours also represent something more significant than the latest fashion trend. For instance, the Timorese national flag has red for sacrifice and liberation, black for triumph, yellow for the colonial remnants and white for the light of peace.

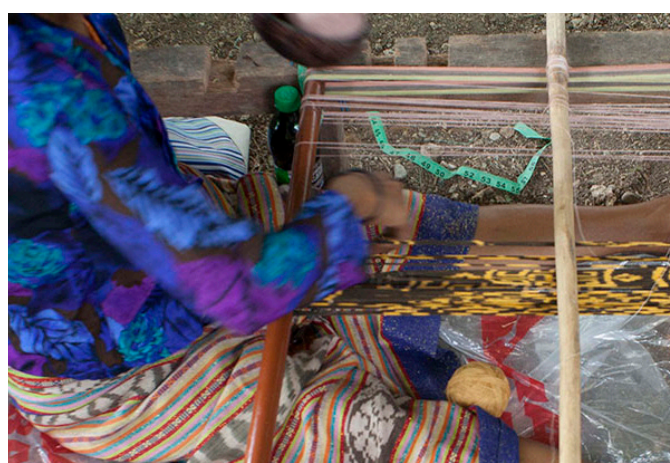
Going deeper

Each of us have 'common threads' that unite our families, our communities and our nation.

One common thread between the people of Timor-Leste and Australian Marists is our common faith in God, with 90% of the Timor-Leste population being Catholic.

We also share the gift of freedom, but this is only part of the recent story in Timor-Leste which is still recovering from its challenging history. Developing a strong sense of Family Spirit is another significant thread that unites Marists in Timor-Leste with Australia.

Various organisations support the fair trading of textiles in Timor-Leste and internationally. They aim to support economic growth for the people of Timor-Leste and create a culture that cares for the environment, reduces poverty and ensures independence, education and



sustainable futures for the coming generations. They achieve this by working together to provide meaningful and creative work that values women's participation, cultural preservation, environmental protection and sustainability.



Oral traditions are an important way of passing on instructions and direction from one generation to another and include storytelling, song, dance, art and craft making such as tais. Storytelling helps communities understand about the past, present and future. The first nations people of Australia have many Dreaming stories that are passed between family members and told by Elders in the community and these contain teaching about laws, rules and other cultural practices. Mana Fina, a local woman from the outskirts of Lospalos (250km east of Dili) explains, "it is important for my children to learn. If I don't teach it to my children, they will forget. And that's not good for us, because it's our culture and we will forget it".

Questions:

1. What is the importance of family in Marist spirituality? Click here (<https://maristbr.org/marist-charism/>) to read why family spirit (fraternity) was important to St Marcellin
2. How can you support fair trade at your school, in your home and your purchasing choices?
3. How could storytelling play a role in developing your culture as an Australian, a Catholic, a Marist? Click here (<https://firstnationspedagogy.ca/storytelling.html>)



Making tais

There are four steps to making tais: preparing the cotton, dying the cotton, winding the warp and weaving the weft. For more information about the weaving process, click here: <https://www.etwa.org.au/about/hand-weaving/> There are only a few places like Laudete that still use endemic plants to colour the hand-spun cotton. With the help of your teacher, you can create a simple weave by following the instructions below.

1. Making the loom: fold an A4 sheet of paper in half (template on following page), cut rows along the folded edge and unfold the paper
2. Making the cotton: carefully cut the strips of paper (template on following page)
3. Begin weaving: simply slide your strips of paper through the loom

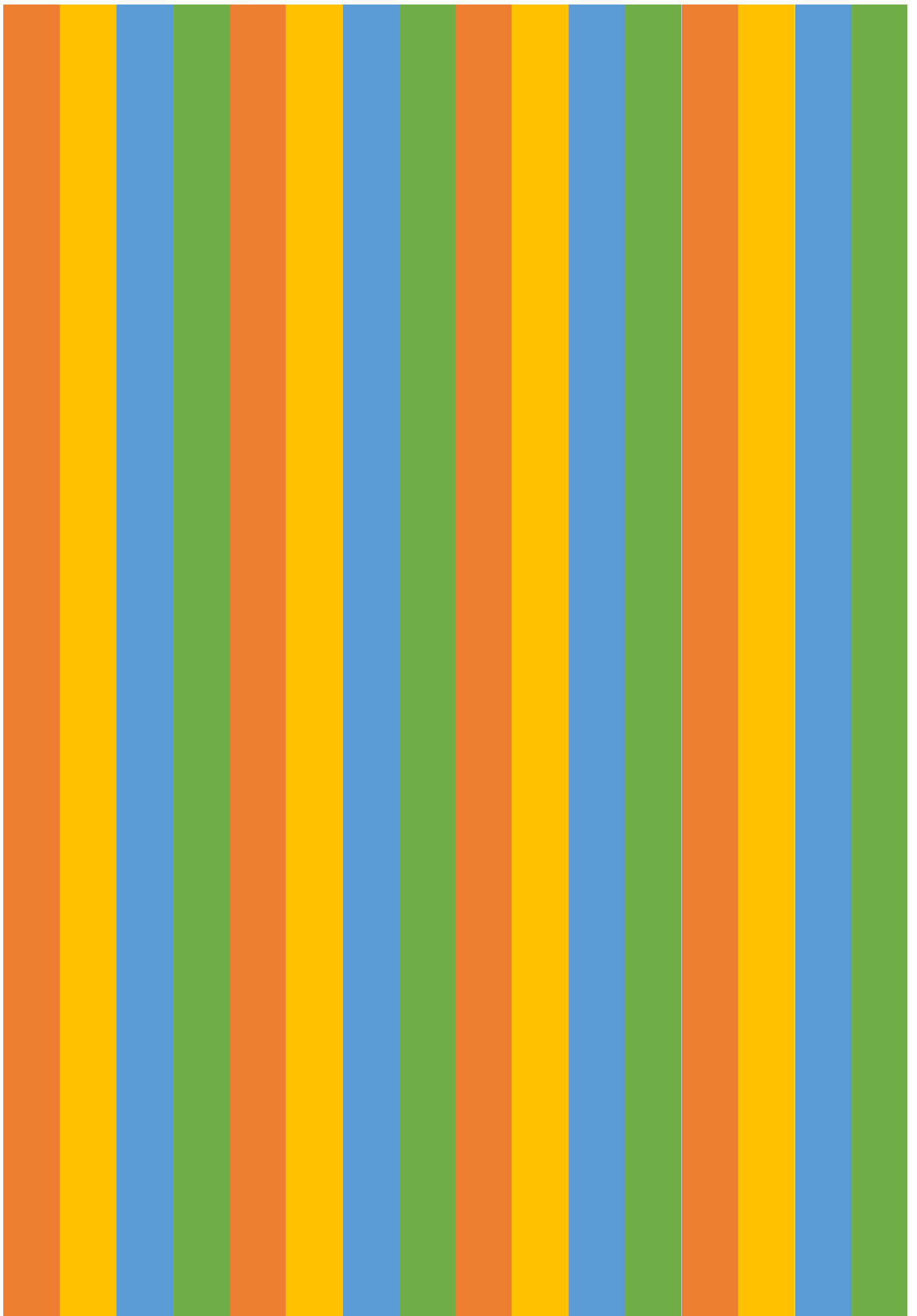
- Video instructions on above instructions are available here: <https://youtu.be/sOmYCURzd7Y>
- As you make your tais, your class might like to listen to the following story from Timor-Leste: https://youtu.be/950RY_tVI84?t=102

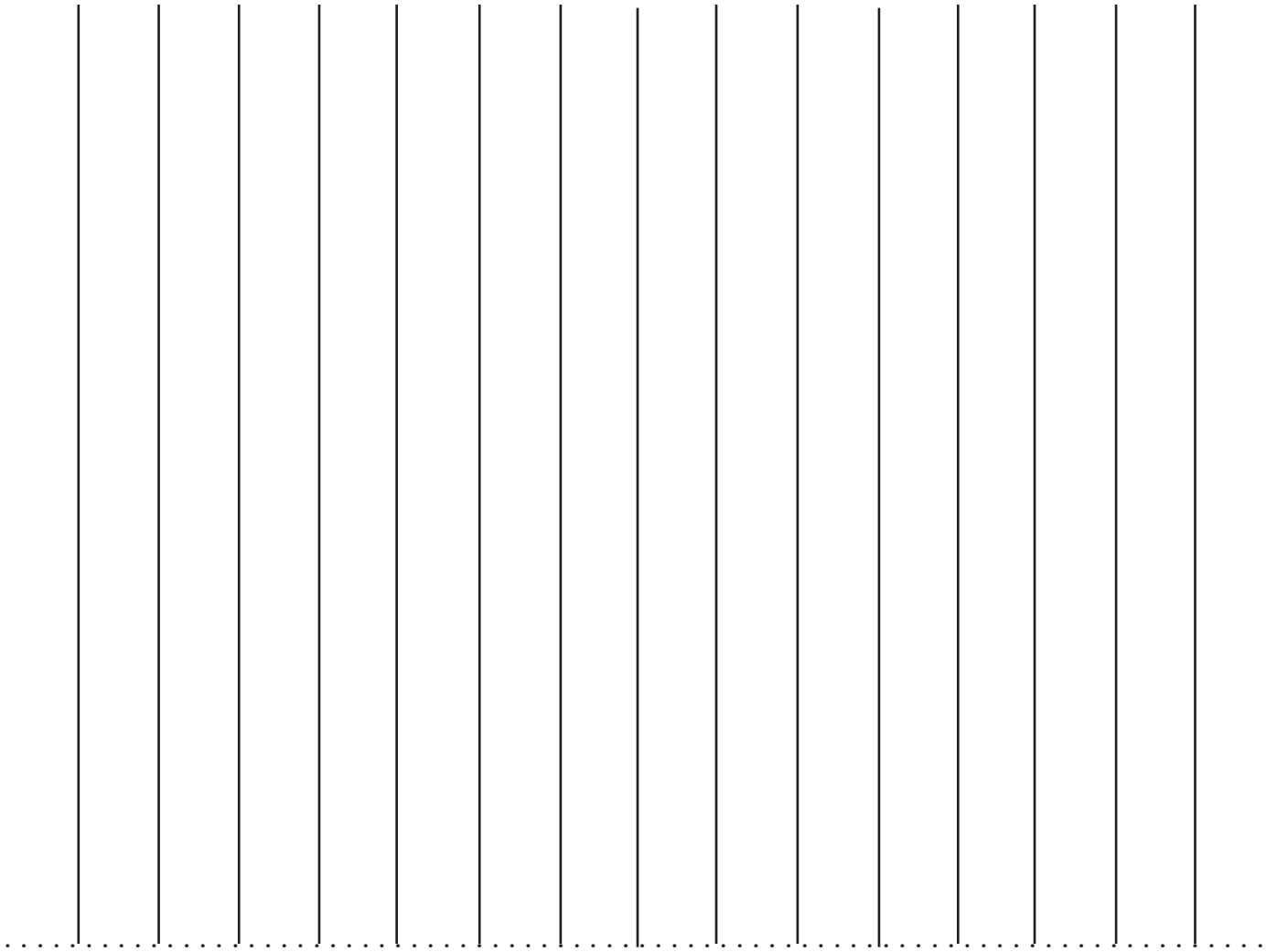
Further resources

These videos made by the Jesuits (Casa de Producao Audiovisual) work on building national identity through storytelling:

- History of weaving <https://youtu.be/tAUHkHucMIA> (would be good to have Portuguese translation)
- Laudato Si <https://youtu.be/N-fJHhPSMsY> (it does have subtitles)
- These links could be good for the music/singing ideas: <https://youtu.be/sfHDdleDf9s> and <https://youtu.be/WcgweV6RHdw>







Cut along solid lines

Fold along dotted line

Let's talk Tetum

Learn some of the language of Timor-Leste with this guide.

Hello	Olá (Oh-la)	Five	lima
Good morning	Bon dia (bon dee-ah)	Six	neen
Good afternoon	Boa tarde (boa tar-day)	Seven	hitu
Good night	boa noite (boa noi-teh)	Eight	ualu
Goodbye	ate logu (art-teh logoo) or ate amanha (art-teh amarn-ha)	Nine	sia
		Ten	deis
Please	por favor (poor fa-vor)		
Thank you	(Fem.): Obrigado, brigada (obree-gah-do; obree- gah-dee) (Masc.) obrigadu (obree-gah-doo)	Blue	azul
		Green	verde
		Yellow	kinur
You're welcome	da nada (da nah-dah)	Red	mean
		Black	metan
School	eskola	White	mutin
Study	estuda	Brown	kor de cafe
Student	estudante		
Teacher	mestre (masc) mestra (fem)	Family	familia
		Mother	inan
Sing	kanter	Father	aman
Dance	danser	Sister	alin (younger) bin (older)
		Brother	alin (younger) maun (older)
Numbers 1 – 10			
One	ida		
Two	rua		
Three	tolu		
Four	haat		

FUNDRAISING



FUNDRAISING IDEAS

Term 1

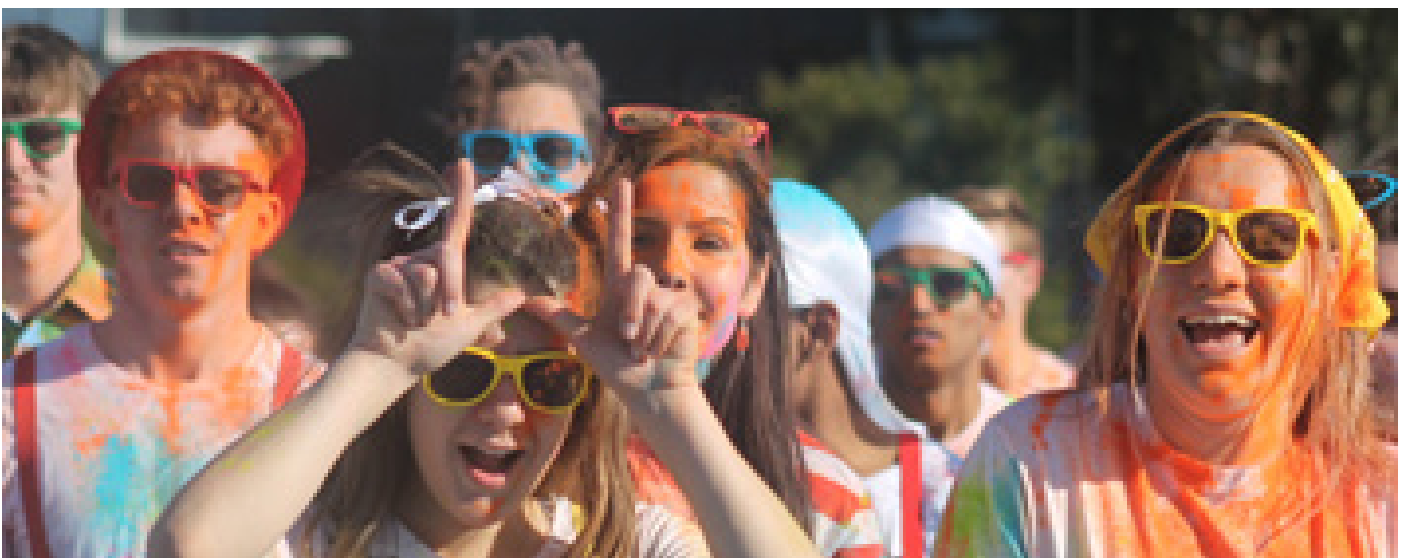
AMS Colour run

When: Best held on a Friday afternoon

Organising a colour run is an active and fun way of raising awareness of the Timor-Leste campaign. Get your teachers involved too!

How do I run this event?

- Speak to your school administration about a suitable Mufti Day/coloured clothes/uniform free day. Ask everyone to wear a white shirt. Set up a fundraising team of about 10 people (to take photos, release the colour powder during the run and at the end etc.)
- Decide on a suitable distance – laps of the oval, a circuit of the school grounds etc.
- Buy colour powder in the Timor-Leste national colours – black, yellow and red (white is also one but the shirt will represent this).
- Work out where the colour will be released – and make sure you have permission from the school about where these are!
- Work out your fundraising strategy – either everyone who participates brings in a gold coin donation, or arrange for sponsorship. If using sponsorship, make sure you send the forms home at least a week before the event.
- Arrange for cleaning solutions or speak to the school admin team to make sure this is covered!



Term 2

Champagnat Day Feast

When: June 6th

Hosting a sausage sizzle is another fundraising idea that can be a great way to bring in funds for Australian Marist Solidarity.

How do I run this event?

- Organiser sends out order forms to the school students.
- These order forms have a meal deal of a Sausage sizzle and a can of drink for \$6 or
 - Sausage sizzle \$3
 - Can of drink \$3
- Students return the flyer with their name and order then pay at the finance office (pre-payment only).
- Finance office orders sausages from the local butcher, rolls from the local baker and buys soft drinks from the supermarket. Sometimes you may have a local butcher or baker that is happy to cut the cost of these items if they know they are supporting a charity.
- With the help of a group of students the organiser prepares bbq, tables, and cook sausages the period before to ensure it's ready for distribution.
- Group of students distribute the meal deal, sausage sizzle or can of drink at lunch.



Term 3

Fraternity Day

When: August 21st/22nd

FRATELLI TUTTI: POPE FRANCIS ON FRATERNITY AND SOCIAL FRIENDSHIP

Pope Francis in Fratelli Tutti calls for “a love that transcends the barriers of geography and distance” (n.1)

How do I run this event?

You will need to advertise this day in the weeks leading up to Fraternity Day. This can be done by posters distributed throughout the school, School wide messages, social media page, learning group and reminders by school ambassadors.

Posters can include:

- Symbols of love and fraternity
- Images from Timor-Leste
- Images from your own school

How will you fundraise?

In the week leading up to the day students will purchase to have a message and chocolate sent to a student/teacher of their choice. Payment is taken on the day that students write their notes, this can be done at lunch/recess. Suggested cost \$2 (\$1 for chocolate and \$1 for AMS). Using the money collected you can purchase the chocolates a day or two before they need to be distributed.

You will need to design a template for students to write their note on. This can be done on coloured paper.

Template should include:

Dear (Student Name)

Students message

From: (Student name)

Each note is paired with a chocolate/small gift that is sent to the student on Fraternity day.

Term 4

Timor-Leste song concert

How do I run this event?

- Organise a school concert for the whole school, your class, your house, or your group. You will need 5 staff or student groups to volunteer as the song artists and 5 staff or student groups as the dance acts. Maybe we can get the school Principals involved in these acts!
- Contact AMS at ams.communication@marists.org.au for all the links to Timorese songs and dances – we are here to help!
- Each group previews the song or dance and does their best to replicate this on the stage in the concert.
- Students are asked to bring in gold coins to enter this concert. They then vote for the best act by putting money in the fundraising buckets (number these 1-10 for each act) as they come around. The group that has the most money in their bucket is the winner. All money collected goes to AMS.
- At the end of the concert show the original Timor-Leste song or dance to the school to show how close the participants were to replicating the traditional Timor-Leste dancers and singers.
- Then donate the profits to AMS.
- Suggested timing: Term 4, Friday 26th or Monday 29th November to celebrate 28th Nov Timorese Proclamation of Independence Day



Other fundraising ideas:

School movie afternoon/night

Host a movie night in your school hall (or somewhere with a projector) for students and their families. You could charge \$5.00 entry and have snacks available (bought or made by your schools hospitality class). One of the best parts of this fundraising idea is that it provides a night out for families.



Plant show day

Set up an environmental group at your school and find somewhere appropriate to set up a school nursery. Plant seeds and propagate cuttings. You could get staff or parents to contribute cuttings or plant seeds for this activity (e.g. natives, herbs, succulents). Create a roster for watering and transplanting the growing plants over the year. When Spring gets closer, advertise the plants you have for sale to your school.

Host a trivia night

Brainstorm some fun but challenging trivia questions over a few rounds (e.g. sports, Marist, true or false). Raise money by charging a small entrance fee, sell food and refreshments, or do both. Make sure you pick an appropriate time and a great host!

Free-throw challenge

Put your skills to the test with a classic free-throw challenge. All you'll need is some basketballs and hoops, but you may want to make it more interesting by having music, food and other games available. The winner could be awarded a prize or trophy - or just pure, unadulterated community bragging rights. Make sure to coordinate a referee to monitor the challenge and declare a winner.

Sending funds to AMS

Please notify us of your donation by email, including the name of the intended project:

ams@marists.org.au

Cash or cheque:

Please mail to our postal address and clearly state if you wish to support a specific project.

Direct Deposits:

Account Name: Australian Marist Solidarity Limited

BSB: 06 2000

Account Number: 1628 5262

We would like to acknowledge the following people who made a significant contribution to this publication:

Emma Field and Debra Hudson, Editorial

Margie Beck, ICFP Teacher Training College, Timor-Leste

James Gill, Sacred Heart College Adelaide

Nathan Ahearne, Marist College Canberra

Gavan Martyn, John Terry Catholic College

Paul Reed, Assumption College Kilmore

Mena McLean, Marist College Ashgrove

Maya Jacques, Graphic design

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