



The potential for cultural tourism

Bobonaro, Ainaro & Lautem Districts



Fundasaun Alola and Timor Adventures thank the International Labour Organisation (ILO) for providing this opportunity. This is an important piece of work that it is hoped will lead to economic benefits for the women of Timor-Leste while safeguarding invaluable cultural assets.

Thank you to everyone who was interviewed and generously shared their time and ideas

Maun Jose Ximenes and Mana Shirley Carlos collaborated on the project.

Thank you to Maun Canisio and Maun DomingasDukai for navigating us safely around the country and to Maun David Carlos for the expert formatting and presentation of the report.



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Summary

There is real potential for the development of cultural tourism in all three Districts under study. Timor-Leste has a strong, unique traditional cultural heritage with major influences from Portuguese and Indonesian eras. Local leaders are justly proud of their cultural heritage and keen to share this with visitors.

Interviewees were unanimous in their belief that cultural tourism will provide economic benefits for their local communities that far outweigh any potential risks to traditional culture or environment.

Findings about the impacts of cultural tourism in other similar countries are mixed. It is however clear that the best outcomes for local communities are achieved through a holistic approach that takes into account social, cultural, environmental and economic impacts. A strategic approach is required that includes local communities in all aspects of planning and implementation and an evaluation framework that looks at outcomes across all areas of potential impact. A number of models exist that are applicable to the Timorese context. Of most relevance are those models that consider the perspective of poor people, gender equality and balance tourism activity with other livelihood activities. For Timor-Leste to have any hope of sustaining its cultural and natural assets a pragmatic approach to tourism is required, a balance of direct and indirect contact to culture that will require collaborative planning between cultural, tourism and environmental ministries.

Tourism is a market driven industry and entrepreneurial leadership will be essential for the success of enterprises. However given the low starting base for tourism in Timor-Leste it is very likely that a combination of input will be required that includes non-government, government and private sector support. There is much work to be done to build the infrastructure, human resources and the customer service standards necessary to meet the basic requirements of a tourist destination. The establishment of a community based tourism network as proposed by Tolkach (2013) would be extremely helpful with this process.



Recommendations

The following recommendations are offered as ways to move forward, cautiously building on existing efforts and local cultural assets.

Implement cultural tourism pilot projects in the three Districts

Based on the data available from this study there are a number of potential cultural tourism initiatives that can be piloted. Pilots should be chosen according to how well they meet the criteria for a cultural tourism destination; at least one pilot should be implemented concurrently if possible from each District.

Establish a community based cultural tourism network

To maximise the potential for individual pilots to succeed, support and collaboration should be provided by the establishment of a network comprises of stakeholders engaged in the pilots and local leaders.

This network would provide training, assistance with marketing and promotion, microfinance and sharing of resources. Tolkich D. (2013) provides a comprehensive discussion of how a community tourism network could function, including a framework for governance and management structures.

A more specific recommendation is to establish a trekking network that could form the basis for a community tourism network as a way to trial the concept.

Seek local entrepreneurs and investors

Where possible local entrepreneurs and investors should be invited to tender to participate in these pilots. Criteria to assess the suitability of entrepreneurs and investors will need to be developed and could include an assessment of essential entrepreneurial skills plus willingness to:

- Contribute an agreed percentage of profit as revenue for local government and reinvestment into the local community.
- Provide training for local people with employment options for successful candidates at the completion of the training.
- Use local products where possible.
- Use local crafts people and contractors when they demonstrate skill and capacity to complete work.

Collaborate with NGO's

NGO's that are engaged in tourism related activities in the Districts should be included in planned initiatives. Additionally, in the absence of local entrepreneurs and investors, NGO's should be considered as potential lead agencies for the implementation and coordination of pilots.

FundasaunAlola will work to strengthen and develop its strategic partnerships with other organisations engaged in cultural tourism activities with the aim of collaborating in the implementation of identified potential initiatives.

Engage local communities

Local leadership at Lia Nain, Xefi de Suco and District Administration level should be invited to be involved in future initiatives, including all phases of the proposed pilots and inclusion in the governance of a network, this hopefully will ensure community ownership of any initiatives.

Research cultural tourism potential in other Districts

The research methodology undertaken for the current study has proved to be an efficient way to identify cultural tourism potential in the Districts. There is likely to be potential in other Districts that should be investigated and included for holistic planning and engagement of local communities with the tourism market.

Encourage high level collaboration and joint planning to maximise success

Any planned ILO investment in community based cultural tourism initiatives should be linked with the planning processes across government. For example, development of cultural centres, opening of pousadas, tourism training courses, capacity building for small businesses and infrastructure plans for road improvements.

Engage with the tourism sector.

Tourism is a market driven industry that is dependent upon customers. It is essential that any tourism enterprise regardless of its management structure engages with the tourism market, this includes other tourism operators, private and public.

Introduction

This report is part of a larger study being undertaken by the International Labour Organisation, (ILO) and IADE, as implementing partners of the Business Opportunities and Support Services (BOSS) project in Timor-Leste. The ILO and IADE are investigating the potential of tourism for employment generation in the Districts of Bobonaro, Ainaro and Lautem.

The Fundasaun Alola and Timor Adventures agreed to collaborate with the ILO in this research as it aligned well with their shared beliefs in the importance of ensuring women benefit economically from tourism and that Timor-Leste's cultural assets are protected in the process.

The stated purpose of this research was to identify opportunities, potential benefits and risks of cultural tourism, the objectives were:

- To identify the traditional cultural elements lifestyles, beliefs, activities and norms that are unique and of potential value for community based tourism initiatives
- To identify significant historical sites relating to Portuguese, WW2 and Indonesian occupation and the resistance struggle that are of potential value for community based tourism initiatives
- To find out what key stakeholders from the communities of the three Districts under investigation think about the concept of tourism
- To identify potential social risks and benefits to the community

The following research questions have been addressed:

- What have been the experiences of cultural tourism initiatives in other similar countries?
- What indigenous cultural traditions exist in the three Districts under study that have potential tourism value?
- What do key stakeholders from the three Districts under study think about the idea of tourism in their local communities?
- What tourism related experiences have key stakeholders from the three Districts experiences had to date?
- What do key stakeholders from the three Districts under study see are the risks and benefits of cultural tourism?
- What if any safeguards do key stakeholder's from the three Districts under study recommend to protect their communities?

This was a qualitative study involving a literature review, analysis of secondary data and field work.

The philosophical framework underpinning this study was that people in local communities have the right and capacity to be involved in the decision making and

implementation of activities in their immediate environment that will impact on their culture and livelihood, as outlined in the theoretical models of Value Chain Adding and Markets for the Poor and Pro Poor Tourism

A review of literature and secondary data sources was undertaken to provide:

- An overview of cultural traditions that exist generally in Timor-Leste and more specifically are indigenous to local communities in the Districts under investigation.
- A global context for the analysis of the potential risks and benefits of cultural tourism for indigenous people based on experiences with cultural tourism initiatives in other countries including Australia.
- Input from key government and non-government stakeholders with interests in culture and tourism in Timor-Leste.

Field work in the three Districts was undertaken including:

- Structured interviews and focus groups with key stakeholders in the three Districts under investigation.
- Site visits to a range of potential traditional and historical sites in the three Districts under investigation.

The following report provides a summary of the information obtained highlighting key themes and issues raised by the literature and Interviewees. A framework that draws upon Buhalis' 2000 framework for analysis of tourism destinations has been used to analyse the cultural tourism potential of the sites investigated. Recommendations for cultural tourism initiatives are made using this framework and keeping in mind the impact upon culture along with the opportunities for economic advantage for women and their families.

Literature Review and Secondary Data



Image: Traditional drum

Overview of Cultural Traditions and History with Potential for Tourism

Timor-Leste has a rich and diverse culture steeped in traditional beliefs passed down from ancient times and melded with the imposed Portuguese and Indonesian cultures and those of minority groups such as the Chinese Hakka traders and people brought across from other Portuguese colonies. There are as many as nine ethnic groups with their own languages across the three Districts studied. These include Kemak, Bunaq, Bekais, Mambai, Tokodede, Makasai, Kakalero, Naueti and Fataluku people.

Traditional culture in all its forms is still evident in everyday life in the Districts of Timor-Leste, despite colonisation, war and invasion. Handed down by the ancestors these traditional beliefs and practices maintain social order, define kinship relationships and maintain a close and personal link with the land and the sea. They also serve to maintain a sense of identity and belonging for the different ethnic groups. Whilst there is a degree of commonality amongst these beliefs and practices each clan has its own unique culture and language, making Timor-Leste a fascinating place to visit. Uma luliks, sacred houses, are at the centre of traditional belief, they are the spiritual and ancestral home of the Timorese and hold the sacred objects that have been passed down from the ancestors. Sacred altars containing ancestral remains and places for animal sacrifice are often all that remain of many original Uma Lulik sites. It is a testimony to the strength of traditional culture in Timor-Leste that since 2006 there has been a major effort by clan groups to rebuild their uma luliks that were successively destroyed during Portuguese and Indonesian times.

A discussion of culture in Timor-Leste must include reference to the powerful influences of centuries of Portuguese colonisation followed by 24 years of Indonesian invasion, occupation and Timorese resistance, and the role the Catholic Church has played over this time.

The following is a brief overview of significant cultural beliefs and practices that have the potential to provide unique and rich experiences for visitors to Timor-Leste.

During pre-colonial times Timor-Leste society was organised into chiefdoms maintained by a complex system of marital and economic alliances. Lui Rai, kings ruled over these territories. There are numerous recorded and relayed instances of feuds and wars relating to land and marriage disputes during this time. 'Ai toos', sacred timber markers mark territorial clan boundaries and locations where ancient treaties were enacted, older clan members still respect these boundaries. The importance of the Lui Rai was strengthened during Portuguese times when their authority was reinforced by the Portuguese who ruled through them, thus preserving this aspect of Timorese culture. (Molnar A. 2005).

Rebellion has been an integral part of Timorese culture evidenced during Portuguese times and during the Indonesian occupation. Significant sites and stories about these rebellions provide rich opportunities for cultural tourism.

There are numerous myths and legends unique to specific clan groups that are used to explain creation, social structure, natural events and the significance of rock formations, water sources, trees, caves and other sacred sites and objects that abound across the country. These stories are oral and are relayed in a form of chanting, ceremonial dances, songs and are seen in the motifs that are woven into ceremonial and every day tais, cloth.

Rituals and ceremonies in Timor-Leste revolve around birth, death, marriage, the seasons and harvests. They determine intergenerational obligation, mutual responsibility and serve to maintain order between people and the natural world. The traditional rule of law known as Tara Bandu is still practiced and laid down by the Lia Nain, clan leaders who are called upon to settle disputes. Tara Bandu determines when and where fishing and harvesting can occur, what and who can travel across clan boundaries and acceptable social behaviour. In essence Lia Nains are the human force that ensures social control through their enforcement of Tara Bandu. (Hicks D. 2004)

The other and more powerful force for social control in Timorese life is the spirit world, the belief in lulik, that is the power of the ancestors represented in the many sacred places, objects and at times animals such as the dolphins of Tutuala. Belief in lulik and the need to worship, honour, appease and at times evoke the power of lulik is evident to varying degrees in the everyday lives of Timorese people and understandably can be at odds with the conflicting demands of the modern world and the competing faith of Catholicism. Traditional ceremonies to ensure dead relatives have a smooth transition to the spirit world require complex, time consuming and expensive series of rituals and obligations that are still widely practiced. Despite this tension there is still strong belief in the protective spirit of deceased family members

that gives strength to surviving family members, or without due deference can cause ongoing bad luck and illness.

A number of ethnographic studies have been conducted in Timor that provide detailed insights into the traditional beliefs and culture of some of the ethnic groups in Timor-Leste. These include a study of the Kemak people of Marobo conducted by Brigitte Clamagirand (Clamagirand 1980), a study of The Mumbai people of Aileu by Elizabeth Traube (Traube 1986) and the Makasai people of Baucau by David Hicks (Hicks 2004).

Centuries of Portuguese colonisation, the devastation of WW2, Indonesia's invasion and scorched earth policy and the power of the Catholic Church have all profoundly influenced the culture of Timor-Leste. The Districts abound with relics from bygone Portuguese colonial times as well as sites that are significant to many people from overseas whose family had connections with WW2 or those who have a keen interest in these things. There is also great interest in learning about the recent traumatic past, and perhaps more positively, the strength of resistance and places where this took place.

Catholicism, while introduced during Portuguese colonial times, only became an integral part of Timorese culture following the invasion by Indonesia. The reason for this has been explained as the advocacy and promise of protection afforded by the church. (Molnar A. 2005). Since that time Catholicism has coexisted alongside traditional spiritual beliefs, the Catholic Church has pragmatically tolerated this duality. With an estimated 98% of Timorese being Catholic, religious ceremonies, churches and artefacts are important aspects of Timorese culture that are likely to attract cultural tourism of a religious nature.

The everyday subsistence lifestyle in the Districts of Timor-Leste, including agricultural practices of wet and dry rice production, coffee harvesting, mountain agriculture and use of horses to deal with the mountainous terrain and traditional fishing are all fascinating examples of living culture.

Traditional music, dance and handcrafts such as weaving and basket making are still practiced as part of everyday life and afford visitors a unique view of Timorese culture.

Further detail about Bobonaro District can be found in the recent Social Profile of Bobonaro prepared for the District Administration in Bobonaro, (Silby 2013). This report provides an excellent overview of the culture and history of Bobonaro and the District's interest in pursuing its tourism potential.

Similarly valuable information can be found about the District of Lautem in a report that maps the Marine and Coastal Habitat of Timor-Leste, (Edyvane K, et al. 2009).

Sr. Bianco, the Cultural Officer based in Ainaro has prepared detailed reports about the Uma Luliks and sacred sites in Ainaro District in an unpublished paper for the Cultural Heritage Department.

For a comprehensive bibliography of Timorese traditional culture see (Lawless R viewed Jan 2013)

There is great potential for Timorese people to share this wealth of culture and history with visitors and capitalise upon the benefits of tourism. One challenge is to find a way to bridge the gap between this largely unrecorded cultural heritage and communicate it in accessible formats for visitors without destroying it in the process. Another challenge is that whilst Timorese people are keen to share their culture there are certain aspects, for example parts of harvest and funeral ceremonies, that are private and only known by Lia Nains or shared with the inner clan circles. A more indirect approach that creates cultural experiences, especially for tourists, such as welcome ceremonies and traditional dances, along with multimedia products as part of cultural displays, should be considered.

Further in this report there is a detailed discussion of the cultural and historical tourism potential in the Districts of Bobonaro, Ainaro and Lautem as researched during a three week field visit that records the perspective of local leaders in these Districts about this potential, how it could best be achieved and the associated risks and safeguards that will need to be put in place.



Cultural Tourism in Other Countries and Best Practice Models

Image: Inauguration Lekiteki

A brief review of literature relating to cultural tourism in other countries including indigenous communities in Australia was undertaken to help provide a background for the study of the potential of cultural tourism in Timor-Leste.

Cultural tourism has been defined by the World Tourism Association as:

“Movements of persons for essentially cultural motivations such as study tours, performing arts and cultural tours, travel to festivals and other cultural events, visits to sites and monuments, travel to study nature, folklore or art, and pilgrimages....all movements of persons, ... because they satisfy the human need for diversity, tending to raise the cultural level of the individual and giving rise to new knowledge, experience and encounters.” (WTO cited in Richards. 2000: 23).

Much can be learnt from experiences elsewhere, and whilst the literature is mixed in its evaluation of benefits versus risks, there are best case examples that demonstrate it is possible to achieve positive outcomes for communities across economic, social, environmental and cultural spheres. However, in many cases tourism has been recognised as an agent of social and cultural change and has been identified as both a force for cultural enrichment or rejuvenation, as well as the cause of the loss of cultural integrity. (Dumphy K. 2013).

Indigenous communities in Australia have had experience with cultural tourism over at least two decades. Altman J.&Findlayson J. 2003 have drawn together findings from a number of examples of tourism initiatives in aboriginal communities in Australia and make the following observations:

- At Uluru (a major tourist destination in Alice Springs). . . it is non-Aboriginal people who are primarily involved in the industry and who subsequently accrue the benefits.

- For many communities, commercial opportunities are likely to be limited by a cultural priority for social outcomes incompatible with commercial development.
- Joint ventures between Aboriginal people and non-Aboriginal partners . . . can be successful . . . there are sometimes ideological objections . . . but there are examples with good professional and social interaction.
- There is an Aboriginal preference for indirect tourism. . . direct tourism involves difficulties with language, cultural differences, seasonality, scale and resourcemaintenance.
- There is a need to recognise the demand for part-time occasional and seasonal participation to maintain thesustainability of Aboriginal tourism ventures.

'The demands of the tourism industry and the supply of goods and services by Aboriginal people are often incompatible...It is imperative that any government initiatives for Aboriginal participation recognise the fragility of the Aboriginal cultural product so that undue pressure is not placed on Aboriginal suppliers of cultural tourism to meet the needs of the tourism market. The sustainability of Aboriginal cultural tourism will be largely dependent on an appropriately slow rate ofdevelopment that can best be described as tourismrealism.' Altman J. &Findlayson J. 2003

A recent case study of the impacts of tourism in a major temple complex in Indonesia was conducted by Hampton 2005. The findings of this study were equally concerning and demonstrate the potential risks of 'economic leakage', the loss of income from the host community to outside investors.

There is clearly a need for careful and inclusive planning that takes a holistic view of the potential benefits and risks before introducing cultural tourism initiatives in Timor-Leste.

Examples where results have been found to provide the best outcomes for communities are those based on inclusive and holistic models one example being Pro Poor Tourism (PPT). PPT views tourism as a vehicle for development and while it has a primarily economic focus its major concern is the alleviation of poverty. (Jamieson2004). PPT activities tend to be labour intensive, small scale and require low financial input. They attempt to identify tourism assets that are available to the poor and should direct the development of tourism initiatives to areas where the poorest people live. They also actively avoid increasing environmental problems and endangering natural and community resources. PPT recommends that tourism plans are incorporated into broader planning mechanisms and require involvement of both public and private sectors as well as the poor (Bowden, Jiaolan cited in DumphyK. 2013). Essential elements of PPT include:

- The creation of jobs, full or part time and the development of small and medium size enterprises, (SME).
- Other livelihood benefits to the poor such as access to water, roads that improve access to markets, improved health and education
- Opportunities and capacity to engage in decision making to secure better access to tourists and tourism enterprises.(Jamieson 2004)

Another model described by Jamieson 2004 is Alternative Development. This model is useful to include in an analysis of cultural tourism initiatives in Timor-Leste as it considers social concerns such as gender equity.

A more detailed analysis of policy and theoretical perspectives on tourism can be found in special editions of the Asia Pacific Journal of Tourism Research (2004) and Current Issues in Tourism (2007)

It is recommended that a more thorough review of the literature be made to identify models that may be applicable to the Timorese context. In addition it would be enlightening to explore further the relative impacts of different forms of investment and management of ventures, specifically what roles the public, private, nongovernment, local communities and cooperatives play in the success of enterprises.



Interviews with Government Ministries and National NGO'S

Image Sra. Cecilia M. Belo DeAssis, Director
General Secretary of State Art and Culture

In addition to undertaking the field research attempts were made to meet with key Government, Non-government and private sector stake holders. Neither of the two major Timorese tour companies, Eco Discovery or Mega Tours was available for interview. As it was only possible to interview one NGO, it is recommended that Timor Aid and ETDA be included in future consultations.

The following interviews were conducted:

1. Sra. Cecilia M. Belo DeAssis, Director General Secretary of State Art and Culture
2. Sr. Antonio Ximenes Director Planning and Development
3. Sr. Aquilino Santos Caeiro – Acting Director of Tourism and Head of Tourism Marketing
4. VirgilioSmith, Former Secretary of State for Culture
5. Demitrio do Amaral de Carvahlho, Director Haburas

Notes from Meeting with Tourism and Planning and Development

The Tourism Ministry has also undertaken research, commissioning the NGO Haburas to complete this work in five Districts. Sr. Aquilino expressed a desire to work collaboratively with the ILO despite current resource restraints. A useful starting point may be for the ILO to initiate a process of collaboration with the Tourism Ministry by sharing research reports.

The Tourism Ministry plans to appoint Tourism Coordinators in each District, these positions will potentially be of great assistance with the implementation of community cultural tourism initiatives, especially if they have the capacity to work collaboratively with the Cultural Officers in the Districts.

The five year plan for tourism has identified three tourist zones, East, Central and West including Oecussi. As part of this plan the Nino Konis Santana National Park

and Marobo Hot Springs have both been identified as priorities for development by the Tourism Ministry.

Sr. Aquilino and Sr. Antonio concurred that whole of government planning is needed, with infrastructure, especially road improvements, being fundamental for tourism. The need to protect cultural assets for the community as well as tourists was also raised.

The Tourism Ministry sees NGO's playing important roles and has supported them through funding for training and research work.

Notes from Meeting with Secretary General Cultural Heritage

The National Strategy Plan for Culture has been ratified and included in the 2011 National Development Plan.

A government resolution has been ratified to protect National Portuguese heritage sites, including pousadas, churches, offices, schools, hospitals administration buildings and forts. District and Sub District Administrators have been consulted about this resolution.

In Lautem the priority is to develop a centre for Culture in Los Palos working with the NGO Many Hands. The Ili Kere Kere rock paintings have also been identified as a high priority. Priorities have not yet been decided for Ainaro and Bobonaro.

It is planned to have five cultural centres opened by 2017 and eleven by 2030.

By working together culture can identify potential and collect data that tourism can promote.

Notes from meeting with the National NGO Haburas

Haburas has been involved with tourism since 2002 and sees tourism as part of a long term environmental strategy, recognising Timor-Leste's tourism potential in the areas of Culture, ecological attractions, people.

Haburas believes sustainable tourism is a good economic model for Timor-Leste and has supported the development of three eco style lodges at Valu Beach, Liquica and in Maubisse. It was noted that traditional communities with subsistence economic models do things slowly and are not market orientated. Therefore it was felt that change must be implemented slowly by people with heart to work with communities. Additionally tourists need to be educated so when they come to a community they show understanding.

Haburas is working to develop an international network as part of its marketing strategy and has strong relationships with markets in alternative tourism networks overseas.

"If really want to promote cultural attraction, need to invest time, resources and research and go back to our roots. Show Timor-Leste is different to other nations. This is our competitive advantage over Indonesia."

"Lessons from Bali need not to repeat the mistakes...in Bali sacred dancing used in rituals are exploited for tourism purposes, some of our culture should be prohibited and not shown to people outside of our society."

Sr. Demitriodo Amaral de Carvalho, Director Haburas

Data From Field Research



Overview of Field Research

Image: Lautem District practicing welcome ceremony

Field trips were undertaken to the Districts of Bobonaro, Ainaro and Lautem between the 21st of January and 11th February 2013. Every attempt was made to visit as many potential destinations in each of the Districts as possible and to include a representative sample of key Interviewees including, District and Sub District Administrators, Xefi de Sucos, Lia Nains and other individuals and groups engaged in tourism related activities.

Due to weather, road conditions and mechanical problems it was not possible to complete all planned site visits and meetings. However each of the three field visits was comprehensive and a large range of significant sites and Interviewees were included. A total of 13 subDistricts out of a possible 15 were visited. Wherever possible all stakeholders cooperated generously in the research process and a number expressed a desire to be kept informed about outcomes from the study and would like to receive a copy of the final report.

A formal interview process was developed with a standard set of eight open ended questions. (See Appendix 1.) The interviews aimed to address the following research questions:

- What do key stakeholder's from the three Districts under study think about the idea of tourism in their local communities?
- What tourism related experiences have key stakeholders from the three Districts had to date?
- What do key stakeholders from the three Districts under study see are the risks and benefits of cultural tourism?
- What if any safeguards do key stakeholder's from the three Districts under study recommend to protect their communities?

Interviews were conducted in Tetun, translated into English and typed up during the actual interview. The two focus groups and workshop addressed the same questions.

A total of 21 individual interviews, two focus groups and one large consultation workshop were conducted.

Table 1. Summary of Interviews/Focus Groups/Workshop and Site visits

Bobonaro District		
SubDistricts Visited	Interviews/Focus groups	Sites Visited
Atabae Maliana Cailaco Bobonaro Balibo	SDA Atabae, Sr. Sidonia Fontea DA Bobonaro Sr.Domingos Martins SDA Bobonaro Sr.DomingosLetoLelo SDA, Xefi De Suco, Lia Nain, Sr. Lorenzo Barreto, Ilat Luan Marobo District Cultural Officer, Maria de Sousa Gama OHM, Local NGO, Mana RinceNipu AVI Volunteer, Mr Peter Silby <u>Focus group, Maliana</u> Sr. Alfredo CiprianoAmaral, Lia Nain SucoAtudara, Cailaco Sr. Alberto AmaralFernandesXefi de SucoRaifun, Maliana Sr.Domingos Manuel BaptistaLia Nain Tapo, Maliana Mana Maria de Sousa Gama Group Coordinator Cultura, Bobonaro <u>Community Centre Stakeholder meeting, Balibo</u> 23 Participants	Bee Malae in Atabae Kemak Exhibition in Maliana OHM NGO in Maliana Fort and monument Bobonaro Vila Riafun in Maliana Marobo Uma Luliks in Ilat Luan, Marobo Bee Uli in Marobo Community Learning Centre Balibo Fort Balibo Japanese caves Balibo
Ainaro District		
SubDistricts Visited	Interviews/Focus groups	Sites Visited
Maubisse Ainaro Hatu Builico Hato Udo	DA Ainaro, Sr. Manuel Ramos NGO Hanion Ba Oin, Paric, Mana Angelina Da Silva, Maliana Lia Nain, Sr. Paulo D Sormento, Maubisse Former SDA Hatu Builico, Sr. Antonio Magno Community Volunteer, Allau Ximenes Amaral, Hatu Builico Tourism Operator, Sr.aJustinaFelisidade, Alcrim Guesthouse, Hatu Builico <u>Consultation Workshop, Ainaro</u> 24 participants Including: DA Ainaro, SDA Ainaro, Cultural Officer Ainaro, 3x Xefi de sucos,	Lekiteki Eco Lodge, in Maubisse(Inauguration ceremony) Hanion Ba Oin Office in Maubisse Ainaro Vila Hatu Builico Jakata 2 in Ainaro Leo Lima in Hato Udo

	2 x NGO, Education and District Administration staff	
Lautem District		
SubDistricts Visited	Interviews/Focus groups	Sites Visited
Lautem Tutuala Los Palos Iliomar	Xefi de Suco, Januario da Crus, Com Tourism Operator, Edmundo Da Cruz, Sina Guesthouse Com Lia Nain, Inacio Da Costa, Tutuala Staff, SDA Sr. Albino De Araugo, Tutuala Xefi De Suco, Sr. Antonio Da Fonseca, Tutuala SDA, Sr. Abilio Pinto, Iliomar Lia Rai, Sr. AmericoGeronupuLuiraiAelebere, Iliomar NGO Many Hands, Kim Dumphy, Los Palos <u>Focus Group women's Group Aelebere, Iliomar,</u> 10 participants	Fort at Lautem Com Fuiloro Fort, Uma Luliks, cemetery Tutuala Women's Group Ili KereKere Cave painting Valu Beach Los Palos Vila Aelebere in Iliomar, Fort and Women's Group

Two of the three District Administrators were interviewed, (the District Administrator for Lautem was not available due to other commitments). A total of five Sub District Administrators, four Xefi De Sucos, five Lia Nains, one Lia Rai, two Cultural Officers, and three NGO's were interviewed.

Summary of culturally and historically significant sites and ceremonies

The following information about culturally and historically significant sites and ceremonies was provided by Interviewees during the interview process.

Bobonaro District
Atabae Bee Malae is an important harvest ceremony for fish and prawns that is reported to take place between June and August. It occurs at a large lagoon surrounded by picturesque parkland suitable for picnics. Fatu bee kari is wherein 1897 the warrior Dom Maliveri Kapir Bia Banis fought a battle against the Portuguese military. Mau Mori located 15 km into the mountains was the site of a large annual celebration during Portuguese times. Since independence Portuguese people have been coming to visit. It is possible to drive half way then complete the journey on foot. Rairobo on the border is the site of an Indonesian military base that has the potential for restoration. It is located in the old town of Atabae. There is a massacre site close to Cailaco where four young people were killed by the Indonesian army because they were part of the underground movement supporting Falintil in the mountains. It is not accessible by road.
Balibo Leo Hitu is unique as the home of the Bakais clan. The Balibo fort is a significant historical site. Older community members recall stories from their grandfathers about torture and forced labour during Portuguese times. There are prison cells in the walls of the fort that require archaeological exploration. There are Japanese air raid shelter caves within easy walk of Balibo town centre and on the road to Leo Hitu. The Community Learning Centre houses a display for the Balibo 5. There are plans for refurbishment in time for the 10 year anniversary of the Balibo Trust. Balibó Christo Rei is a large statue of Christ and Mary located in front of a “gualulik” (sacred cave) near the church in Balibo
Maliana The Bunaq people have an annual month long party in Maliana when the Kuikai birds are born in the rice fields. The first person to catch a bird gets a prize from the Lia Nain. Tapo is an important area as it is in the middle of a number of different clans. It was reported that there is a place in Tapo where people were shot during an ancient

battle and rock formations have taken the shape of their bodies. Mot Foho in Tapo was the site of a guerrilla war for 6 years. Tapo is also the site of women's resistance caves.

There is a cave in Saburaithat has stalactites and stalagmites. There is also a legend about rock formations that look like a boat that in ancient times came from China and then turned into stone. Other caves in this area were significant during Indonesian times, including Lasabete cave where in September 1977 two villages with up to 500 people hid. Many people became ill and many died including children. At Mautare cave Falintil members accidentally threw a grenade and killed 30 people.

The Aitutu mountains also have history from WW2. In 1942 the Japanese army put a canon close to LoeLako mountain.

Aitutu cave has ancient footprints and finger prints and was a resistance site in 1975.

Maliana has unique local crops including traditional corn and black and pink rice.

Cailaco

Ceremonies and rituals are still practiced in Cailaco. For example, LiaMutin including Teibia, (dance for the water), Tau Uma lulik (the sacred house ceremony), Tau Eliri (the bride price ceremony) and Tau Asi (ceremony for the sacred garden)

LiaMetan ceremony is unique to Cailaco Kemak (it is a traditional funeral ritual practiced every 7-10 years.) More recently the annual KorMetan funeral ceremony has been practiced.

Milido Suco has important resistance history from Portuguese and Indonesian times.

There are Portuguese Forts at Poeteti Suco and Suco Daudu

Nunulau also has history from Portuguese times; there was an important battle here.

Mt LoeLako has caves at its base, Nino Konis Santana hid here and it was a centre for resistance in 1994

Bobonaro

Mt Odo Mau (the door to Bobonaro) has great significance and is the Tara Bandu boundary between Maliana and Bobonaro.

Bobonaro Vila has a Portuguese Posta, (military base), very little remains except steps and walls; the old hospital is now used for housing.

There is a memorial in the town square that records and commemorates heroes of resistance from Portuguese to Indonesian times, Dom Cailito king of Bobonaro is on top.

Gunun Majais a small mountain on the border of Cova Lima in Lour Suco, during resistance times helicopters landed here.

Women's' groups in Bobonaro produce high quality traditional tais weaving, (KorMetan)

Marobo

Bee Manis and Bee BorUli in the Marobo complex are sites of traditional water ceremonies.

Ilat Luan is home to beautifully reconstructed Kemak uma luliks. There is also a memorial to Dom Cailito a resistance hero from Portuguese times in Ilat Luan

Ainaro District

Maubisse

Annual harvest ceremonies for corn (sae batar), beans and other food crops are practiced around clans Uma Luliks, all of the Uma Luliks are in Lekiteki

A spring water ceremony called Du Era is practiced by Mumbai people in June and July, this includes traditional dancing

There is a traditional rope pull game (dadtali) that is played across Timor-Leste

There are traditional beliefs that underpin cock fighting, it is a way to settle disputes and determine fault.

During WW2 a battle occurred at Fleixa, between Mumbai people from Same, Aileu and Ainaro. This conflict occurred because Fleixa is a centre for all Mumbai people so they did not want to allow another country to put a military base there. One of the Mumbai groups supported the Japanese and another rejected them. When the Japanese left the clans fought.

Hatu Bulico

Mumbai people have harvest ceremonies including dancing and drumming, baba dok (big drums) are used.

The Australian military hid in Lau cave after they landed at Betano beach.

There are resistance sites from Indonesian times and hide out caves in the mountains that have been mapped by local guides. There is also an Indonesian military base on top of Mt Ur Boletewhere the Indonesians made a sign out of stones that can still be seen when trekking.

Ainaro

There is a monument to Don Alexio King of Ainaro in Ainaro Vila
In Ainaro Vila the Catholic cathedral is under reconstruction
There is a resurgence of traditional music and instruments in Ainaro.

There are a number of ancient battle places in Ainaro.
Hatula, part of Ainaro Vila, was a traditional fort from ancient times, (there is nothing to see now).

KotNugupu was a hiding place during clan wars, it is near Ainaro vila. Visitors can drive to the bottom of the mountain and walk the rest of the way, ancient people grew bamboo here.

Fatumeralau is another ancient battle place.

Leumua (Lugata) is an alter stone, it is a very sacred place, people pray here to make others die, tourists can come with a guide, they must perform a beetle nut ritual.

Fatukbei-leloKoslim in Cassa is a place where there are ancient finger prints in the stone,

some people believe they belong to Jesus, others believe ancient people milked cows and then touched the stone.

Be matana,uul (spring water) is in Mau Ulo, it is close and in the dry season can be reached by car

There is a Portuguese military base in Monte in Cassa

The Jakarta II massacre site is 10 minutes from Ainaro Vila on the Cassa Rd

At Soro Lau Mountain there was a battle between Japan and Australia at the base, Don Alexio supported Australia. Many people hid in Fatukkuak Bermau (Cave) in Soro.

Xanana also hid in Nou Ulu cave which is at the bottom of Soro Lau mountain, 10 km from Ainaro on the SuroCraic Road. (This road is not passable in the wet.)

Hatudu

Foho Nam Tulau in Soro Karaik village is a mountain where kings lived. It is off the main road on the way to SuroCraic. It is a one hour walk to the base of the mountain, then a 15 minute hike up the mountain, (it is not possible to visit in the wet).

Be Tua Dare in Hatudu (Spring water with sacred tuna)

There is the remains of a Portuguese military base in Leo Lima

There is a master Tais weaver in Hatudu who is part of Alola Women's group

Lautem District

Lautem (including Com)

In the mountains around Com there are Uma Luliks and sacred objects in the villages

Puinurili high up in the hills is a big rock where the ancestors stayed in ancient times, it is a very sacred place, and visitors would need permission from the Lia Nain to visit and to be told the story.

Tasi Laran is sacred spring water close to Com.

The ocean is an important part of culture in Com because daily life revolves around the ocean, fishing and worshipping dolphins. The people of Com believe that dolphins are their ancestors who at times take on human form.

Women still perform a traditional welcome ceremony that includes dancing and drumming

A harvest festival called the Metchi seaworm festival is still practiced during the new moon in March.

Before Lautem in Laga there is a large Indonesian military fort that is easily accessible by road with very interesting Indonesian infantry battalion insignias painted all over the walls that are in need of preservation.

Just before Lautem Vila is a massacre site on the river, commemorated with a memorial, where nuns, Samaritan's and journalists on route to Baucau were murdered in 1999.

There are Caves in the Mehera area above Com where entire villages fled to during Indonesian times.

There is the ruin of a Portuguese fort high above the town and fort walls line the entrance to Lautem Vila. There are also ruins of Portuguese warehouses.

In Tutuala there was a Portuguese beach bar that was the original Sub District administration base. It is on the beach accessible from Com. This building was used until Tutuala was discovered and the Pousada was built.

Tutuala

The Ili KereKere caves and rock paintings have world heritage significance; the paintings are over 13,000 years old. The area is extremely sacred and Sr. Inancia the Lia Nain of Tutuala is the traditional owner of the caves, a local guide is required to visit. There is a sacred alter stone at the caves. Access is via a 1 ½ hour return trek, the first part is on a Portuguese paved pathway; the second half of the walk is very steep. It is unclear if this is part of the Cominho Rd that connects Tutuala with the old settlement of Muapitine in Los Palos via the forest of Nino Konis Santana National Park. Locals collect honey from the many bee hives attached to the caves.

The area around the caves was used as a hiding place and look out by the Portuguese and Indonesians.

The Pousada stands on the original ancestors site

On the way down to Valu beach, between the coconut plantations there are dug out caves similar to those in Ossu, and the site of a battle between Australian and Japanese troops.

There was a Japanese military base on top of the hill at Illi Sere but there are snakes so people don't go there. There are Japanese artefacts such as swords and belts still in the area.

Throughout the Nino Konis Santana National Park and particularly in the Paitxau mountains and near the Irasequiro river there are Falintil hide outs and significant resistance sites. There are veterans who could potentially relay their stories for tourists, it is felt many are now aging and may not be able to guide but could assist in training for their youth.

There is a women's weaving group well located on road down to Valu Beach that has potential to become a café and small outlet for tias.

Los Palos

Fuiloros has some excellent examples of Uma Luliks, for example in Asalai. There are also cemeteries (Lutur Mate) on route to Tutuala, with examples of animist offerings for the ancestors.

The Fort at Fuiloros is in an excellent location on the cross roads to Tutuala, Com, Los Palos and Lautem.

There are examples of Portuguese buildings in Los Palos Vila.

On the road to Lautem there are ant mines planted by the Japanese to stop the land from being cleared. This may have been the site where bombers left to bomb Darwin, this needs

confirming.

There is a memorial to Fretilin under construction on road to Lautem

Fuiloro has many villages still practising traditional farming techniques. The agricultural college at Fuiloro has the potential to provide informative sessions about local farming for visitors.

Locals weave of basket, mats and tais.

Iliomar

There are women's weaving groups in Aerebere, Fuat and Caenlio;Fuat has a weaving workshop built with support of anAustralian NGO, East Timor Women Australia (ETWA). There are many significant caves and rocks in Iliomar and examples of Uma Lisans(sacred houses) that have been rebuilt now close to the road way.

There is a large Portuguese fort in the middle of Aerebereand a second fort above the LiaRaiSrAmericos' house that stands on the site of the original Uma Lisan



Summary of key points raised relating to cultural tourism

Image: Ainaro workshop

Appendix 2 provides a compilation of interviewees' responses to the following questions:

1. What are your thoughts about cultural tourism?
2. What experience have you had with tourists and tourism?
3. Do you have any ideas about how to introduce cultural tourism in your area?
4. What if any could be the benefits of tourism?
5. What if any concerns do you have about tourism?

General thoughts about Cultural Tourism

Respondents expressed their pride and desire to share their culture with the rest of the world and were generally of the view that tourism will afford them an opportunity to do this.

"Tourism is a way to let the world know about Timorese culture. It is a way to show other countries that we have identity." Maria de Sousa Gama, District Cultural Officer Bobonaro

"I want to explain culture it is our custom and identity for Timor-Leste. Other countries have their own cultures. Tourism is one way to attract foreigners to come to see our culture." Sr. Paulo D Sormento, Lia Nain Maubisse

This desire to share culture through tourism did in some cases come with a caution.

"Tourism in the District of Bobonaro must be developed in a way that will help to rebuild and strengthen our culture. We must teach young people about their grandparents and their elders, so they can understand their culture and also the hardships they experienced. We need to develop tourism and share our culture with

visitors and build our economy, but we must also protect our communities and culture!" Sr. Domingos Martins, DA Bobonaro

A number of respondents qualified their enthusiasm for cultural tourism by expressing concern about their destinations readiness to be able to respond to the needs of tourists. These concerns included:

- The capacity for local communities to understand and respond to the needs of tourists
- Poor access to their destination due to the condition of the roads
- Limitations in facilities including accommodation and restaurants that many felt were not of a standard appropriate for tourism.
- The need to rebuild and upgrade traditional cultural and historical sites to a level where they can best showcase culture for tourists

*"Lots of times visitors come from Dili, Maubisse people really like this every weekend. Have no tour guides and dialect problems if want to visit there are no guides and problem communicating. There is no information for tourists here, no information centre, just in Dili."*Sr. Paulo D Sormento Lia Nain Maubisse

"We have plans but don't know how to manage need support capacity building about hospitality, no experience how to implement." Sr. Inacio Da Costa, Lia Nain, Tutuala

"There is a problem with accommodation, water and bathrooms; food is no problem people can eat local food." Women's Group Member, Iliomar.

*"Now it is modern time to attract tourists must renovate important historical places.... we need to reconstruct due to Indonesia everything was destroyed."*Sr. Alfredo Cipriano Amaral, Lia Nain Cailaco, Bobonaro

Experience with tourism and tourists

In a couple of instances respondents felt that Timorese people don't really know what tourism and tourists are and that the concept of tourism is complex requiring input from many stakeholders.

"We don't really understand tourists' needs yet. Only know visitors who come to see us and share information about our lives but the objective to promote culture not yet understood." Mana Rince Nipu, NGO Maliana

A couple of respondents had had tourism experience during Portuguese and Indonesian times and were able to relay information about earlier abortive attempts to develop tourism precincts in Marobo and Hatu Bulco.

"In 1983 Indonesia rehabilitated the baths and added a generator. In 1996 they again rehabilitated one building for tourism and sealed the road to Bee Manis in 1991 for tourists, but tourists never came." Sr. Lorenzo Barreto, Lia Nain, Marobo

"The government in those times, (1991) had planned a tourism centre in Maubisse and a branch of tourism in Hatu Bulico, but due to situation unable to proceed but did rehabilitate one building, the Pousada" Sr.. Antonio Magno, Former SDA, Hatu Bulico

Some respondents had travelled overseas themselves and were able to compare the current reality of Timor as a destination with the potential they had seen in other countries including Bali and Thailand.

Opinions were mixed about whether tourism as seen in Bali was a good or bad thing. Some felt that Bali was a good example of how Timor-Leste could also showcase its culture; others felt that the development and the type of tourists attracted to Bali present a big risk to Timor's future due to the impact on youth and consequently culture.

Ideas about how to introduce cultural tourism

An opinion that was consistently raised was it is government's responsibility to improve essential infrastructure to enable local communities to begin engaging with tourism. On top of this many felt that they need financial assistance to develop facilities and human resources in the areas of hospitality and guiding. NGO's were also seen as being able to play an important role in assisting communities gear up for tourism.

"There is a need for tourist information in the Districts to provide this introduction to culture, tourism ministry and culture ministry should work together to create this." Maria de Sousa Gama, District Cultural Officer Bobonaro

Only a few respondents touched on the role of private investment and entrepreneurs. For example the private guest house at Valu Beach was felt to be appropriate because the developer is from the local community and went through the correct channels with the Lia Nain and the Xefi De Suco.

One respondent was of the view that the only role for investors not from the local community was in the capitalist activity of transport, he was not interested in engaging with tour operators.

Another respondent expressed her frustration at waiting ten years for government to take a lead and felt that support from an NGO might be a way forward as would private investment.

While as will be discussed in the next section there are examples of tourism initiatives that are operating and some at the planning stage, the issues of how to deal with the practical aspects of communication and the logistics of providing appropriate access to cultural opportunities was not discussed in any detail. This is not surprising given people's limited experience with tourism, either as hosts or tourists. For example when asked how tourists and tour operators would know who

was the right person to ask permission to visit an area and how they would be able to arrange a guide in advance to plan their trip, the answer was generally to just come and ask in the village.

Benefits Associated with Cultural Tourism

All respondents felt that cultural tourism would bring benefits to their local community. Benefits expressed were primarily economic in the form of income and job generation for local people through the provision of accommodation, local food, sale of handcrafts and local productions and guiding.

Secondary benefits were expressed as the opportunity to reinvigorate traditional culture if funding is provided to rebuild uma luliks, traditional community ceremonies, recording and relating myths and legends and stories relating to sacred sites and objects. Other benefits mentioned were the opportunity to teach younger people about their culture before it is lost and to train them in skills for employment in the area of tourism.

While all respondents did have something to say about potential risks, generally they were of the view that the potential economic benefits of cultural tourism would outweigh the risks. A number of respondents also voiced the opinion that Timorese culture is strong enough to withstand any risks tourism might bring and many had ideas for safeguards that could be put in place.

“Our tradition is also very strong if don’t conform they will have an accident there will be consequences, our lulik will cause you to become naked and mad (bulak) and run around without clothes. You may go to very sacred places without permission but you won’t get back you will be lost.” Sr. Alfredo Cipriano Amaral, Lia Nain, Cailaco, Bobonaro

Risks associated with Cultural Tourism

The main risks identified can be summed up by the potential contamination of traditional, conservative social norms through the modern revealing dress code of tourists and their explicit public sexual behaviour. Suggested strategies to overcome this problem included designating tourist areas such as the beach, and providing guidelines for tourists concerning dress and behaviour, for example, requesting tourists wear traditional clothing in sacred areas, (not everyone agreed that this was necessary).

A tour guide from Hatu Bulico relayed that since they have initiated training for guides including how to brief tourists about expected dress and behaviour they have seen a big improvement in this area.

“Before we had many problems, some areas are sacred and some tourists were laughing acting inappropriately in sacred places. At the beach it’s ok but not in sacred places. Now have tour guides here behaviour has changed now

tourists understand culture.”Sr. Allau Ximenes Amaral, Hatu Bulico Community Committee

There was mixed opinion about the best way to introduce tourists to traditional beliefs and sacred places. Some were of the opinion that, provided permission was granted by the Lia Nain, a local guide was used and visitors followed the instruction to look but not touch, then it is fine for tourists to visit all sacred sites and witness all ceremonies in the same way that members of clans do, and even take photographs. Others felt that there are some places and parts of ceremonies that are too sacred and must be kept that way. Although not explored in any detail some respondents did prefer the notion of creating cultural centres where tourists could see photos, information sheets and examples of artefacts such as weaving and traditional cooking utensils without needing to visit sacred places.

There were concerns expressed about potential risks if tourists entered sacred areas without permission and worse still disturbed or stole sacred objects. Some said they had in the past witnessed the negative consequences of this behaviour for both the interloper and the community; consequences cited were physical injury and natural disasters.

*“Sometimes visitors like object and took and then they fell down and died, very dangerous can only visit with a local guide.”*Sr. Alfredo Cipriano Amaral, Lia Nain, Cailaco, Bobonaro

Two respondents felt there was some risk that people from overseas would attempt to appropriate Timorese culture, but on balance they felt this wasn’t really all that likely.

No one raised the issue of potential economic risk for local communities; all were of the view that economic benefits would be experienced directly by local people.

In relation to environmental risks, this was only raised directly by respondents in Lautem District in relation to the Nino Konis Santana National Park and the Coral Triangle. One respondent was very clear that the area is not ready for large scale tourism because the environmental controls were not yet in place.

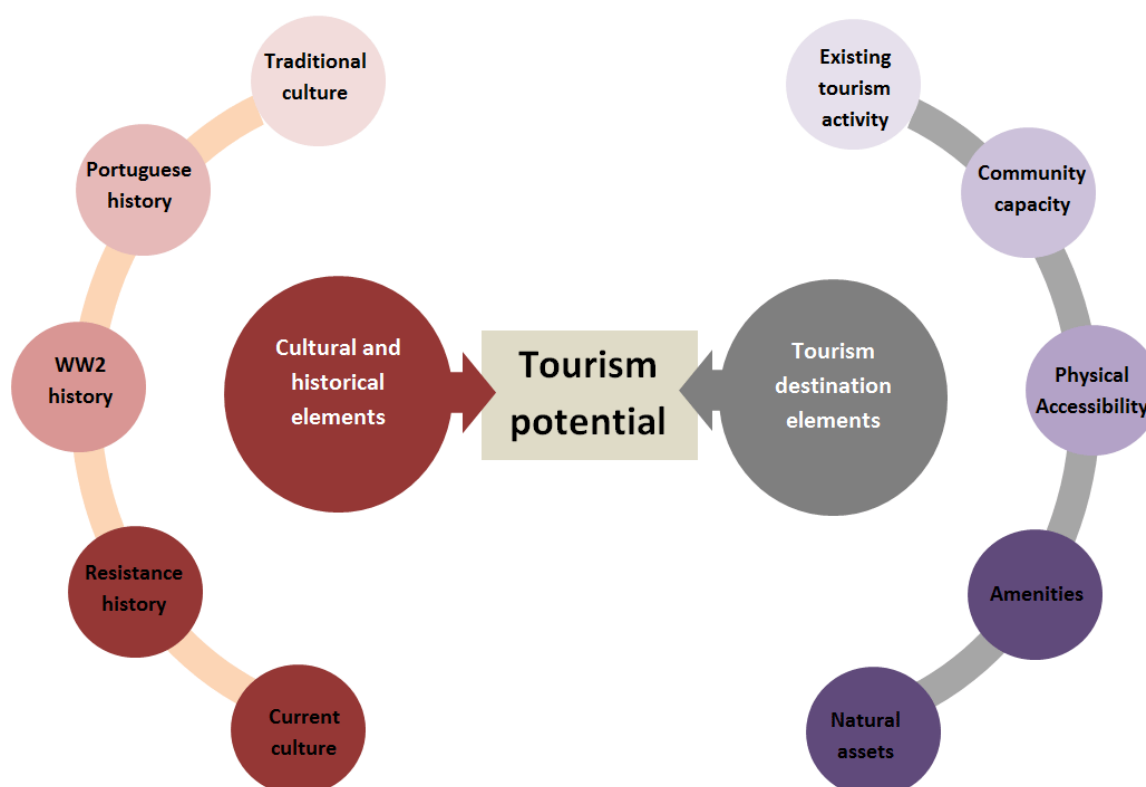
“Once we implement tourism it must be sustainable, generally only local people have this knowledge. Local leaders must first have cultural preservation then they can think about economic return.” Sr. Antonioda Fonseca, Xefi de Suco, Tutuala

It is worth noting that other respondents from this area cited the sale of shells and tortoise shell souvenirs as a source of tourism income.

Cultural Tourism Potential in the three Districts

The potential for cultural tourism for each District has been summarised in a matrix that incorporates the key elements of culture and history in Timor-Leste and essential destination elements adapted from Buhalis' 2000 framework, (See Appendix 3.)

Diagram 1. Culture and Destination Matrix



On the basis of this matrix the following destinations have been identified as having the most potential for cultural tourism initiatives, some initiatives are already underway and would benefit from extra assistance and others are new initiatives.

It is important to note that there are likely to be more potential sites for cultural tourism across the three Districts worthy of consideration, but due to the limitations of this study it is only possible to report upon those that were identified during interviews and focus groups and those that could be visited given time and weather constraints.

Bobonaro



The MaroboComplex.

The area surrounding and including Bee Manis has been identified by leaders in Bobonaro as a potential tourist precinct. This area includes many aspects of culture attractive to tourists. There is living evidence of traditional cultural beliefs that the Kemak people are happy to share with tourists. The local leaders are actively pursuing ways to reinvigorate their traditional ceremonies and see tourism as a way to help achieve this goal. The Kemak people have been fortunate to have had their history recorded by the Ethnographer Brigitte Clamagirand whose written and pictorial records provide an invaluable starting point for cultural tourism; Timor Aid and the Fundasaun Alola have created a high quality exhibition based on this work. In addition there are people who are able to articulate the history of the area from Portuguese, WW2 to Indonesian times.

Through the support of NGO's such as OHM and the Fundasaun Alola there are women's groups active in the area who have the capacity to showcase Timorese culture through production of high quality weaving as well as local products and traditional farming techniques and crops. Additionally these groups are eager to work together to learn more about providing hospitality for tourists. OHM has been exploring the possibility of conducting farm stays for tourists interested in learning more about traditional crops and agricultural techniques

In terms of destination, the hot springs are an excellent example of Portuguese times and of themselves provide a reason for tourists to visit the area. The surrounding environment is pristine and affords tourists with abundant opportunities to engage with nature.

The missing elements are amenities and access. There are plans in place to address the issue of amenities. Local leaders have a clear understanding of how to go about

filling this gap in an environmentally sustainable way, but they need resources and leadership.

Of more concern is the road access to the Marobo complex, without significant investment in improving the road the area will remain accessible to only the most intrepid travellers. The ILO and The Secretariat of State for Employment and Training (SEFOPE) plan to complete this work in 2013.

Given the access issues to the Hot Springs an interim compromise strategy could be to support improvements to amenities in Bobonaro Vila and or Maliana. The fort area in Bobonaro Vila while quite degraded could provide an ambient back drop for a guesthouse and café complex.



The possibility of the Kemak exhibition being permanently on display in the District Administration Office in Maliana should be pursued with Timor Aid as a way to establish a cultural centre for the District.



Trekking opportunities in Bobonaro District

Across the Bobonaro District in the subDistricts of Maliana, Cailaco, Bobonaro, Balibo and Marobo, (and possibly Lolotoe if roads are passable) there are numerous opportunities for cultural tourism on foot. The mountains in the region are rich with history and there are many significant sites from all eras of the region's history.

The missing elements for introducing trekking as a vehicle for cultural tourism in Bobonaro are trained local guides and information. The work that has been done in Hatu Bulico by the Hatu Bulico Community Committee with the support of the Blue Mountains Friendship Group and training provided by ETDA provides a useful model that could be applied in Bobonaro. This includes a comprehensive mapping of treks from the point of view of safety as well as significant sites, training for guides including education about their local traditional culture and history, communication and risk management skills and a marketing and promotion plan. Due to lack of amenities elsewhere it is possibility best to consider trekking sites that are easily accessed from Maliana, otherwise it could be possible to look at guided camping hiking options in the dry season.



Balibo

Due to its significance for Australians and the international success of the Balibo feature film, Balibo is a high priority tourist destination. Since July 2012 there have been 200 signatures in the Community Centres Visitors book, this is despite the fact that there are virtually no amenities for tourists, (apart from the nuns' guesthouse) in Balibo and most have to undertake a gruelling six hour round trip from Dili to visit.

Balibo is fortunate to have the financial resources of the Balibo Trust that plans to undertake the renovation of the Fort and some refurbishment of the Community Centre over the next six months.

Plans for the redevelopment of the Fort as a cultural tourism hub and upgrading of the Community Centre to include a café and stall for local products are an excellent basis for cultural tourism. However from a destination perspective what is missing is the community's engagement with the enterprise. While the Fort and the Community Centre will provide the space, consultation and joint strategic planning are still needed to ensure that local people have the opportunity to develop the skills and activities required to fill these spaces. For example, while there are women's groups capable of running a café and creating local handcrafts such as weaving, they require support to fulfil this potential. Additionally, while there may be local people capable of telling the story of Balibo, to date none have been identified, therefore it is essential that work is done to record the full history of the area, not just that of the Balibo 5 and for this history to be used as a basis for training of local guides.

An NGO such as Belun, Fundasaun Alola or OHM could be resourced to assist with this developmental work.

It is important to remember that Balibo was particularly traumatised during the Indonesian period and it is understandable that the local community may not be as ready as others to engage with tourism.

Ainaro



Maubisse

Maubisse has long benefited from regular day and weekend visitors from Dili. There is the potential with reinvestment in amenities for Maubisse to become a hub for cultural tourism in the District. It is reasonably accessible from Dili and has a beautiful natural environment; however access is really limited to the dry season.

The Pousada has great potential to become a cultural tourism centre but it is in need of major renovation, and for the community to benefit there would need to be clarity over ownership and investment.

The Women's group Hanion Ba Oin with the support it has received from the International NGO Parcac has the potential to supply high quality local products such as herbal tea and coffee.

The Haburas supported Eco Lodge at Lekitechí is a useful model for other community based cultural tourism initiatives. The coordinating group are working hard to develop their skills in guiding and introducing tourists to traditional and every day culture and can take tourists to visit significant natural and historical sites in the local area. There are things for others to learn from this enterprise, notably design and position of showers and toilets.



Hatu Bulico

Despite limited amenity and difficult access HatuBulico has had a steady stream of visitors, with 283 signatures in the visitor's book at the Alcrim guesthouse between March and Dec 2012.

It seems that the attraction of climbing Mt Ramelau is sufficient to guarantee Hatu Bulico a place as one of the top tourist destinations in Timor-Leste, even in the wet season. Hatu Bulico does have other assets in its favour, despite being gruelling the 18 km road to the village of AsuKesa at the base of Ramelau is one of the most beautiful in the country.

Limited information was uncovered concerning the traditional culture of the Mumbai people of Hatu Bulico during the field trip and more research is required to gain a better understanding of the potential. However the work that has been done by the Hatu Bulico Committee with the assistance of the Friendship Group from the Blue Mountains in Australia demonstrates there is the will for Hatu Bulico to expand its tourism potential beyond treks up Ramelau.

Realising the potential afforded by trekking for cultural tourism is well underway in Hatu Bulico. Treks have been mapped including location of significant sites for traditional culture and all historical eras. Training for guides has begun including education about their local traditional culture and history and a website and fact sheets have been developed and are displayed at the guest house.

Although not yet inaugurated the Pousada has the potential to double as a cultural centre and a space for a café and the sale of local products and crafts. There is a women's group in Hatu Bulico that would benefit greatly from assistance from an NGO such as Fundasaun Alola. Weaving is not practiced by the women of Maubisse and Hatu Bulico, the reason for this is unclear so it is not clear if there is potential for this type of activity in the future. The women do however sew and crochet; these crafts may have future tourism potential.

Despite being basic the Alcrim guest house is huge and there is the option to explore the potential for cultural tourism activities with its owner Sr. Alex.

Every October there is a large festival in Hatu Bulico which has potential for economic return through the sale of local products and local activities.



Trekking potential in Ainaro District

Similar to Bobonaro there is great potential for trekking as a mode of cultural tourism across Ainaro District. It should be possible to build upon the work that has already been done in Hatu Bulico to map trekking across the sub Districts of Maubisse, Hatu Bulico and Ainaro. Treks could take into account significant sites from all eras of the Districts history. Eco Discovery as the inbound operator for No Roads should be approached again to see if they are willing to share the work they have done mapping treks that recreate the route undertaken by the Australian Special Force during WW2.



Ainaro Vila

The town of Ainaro has the potential to be a central point for cultural tourism activities. With the support of an international NGO there has been resurgence in

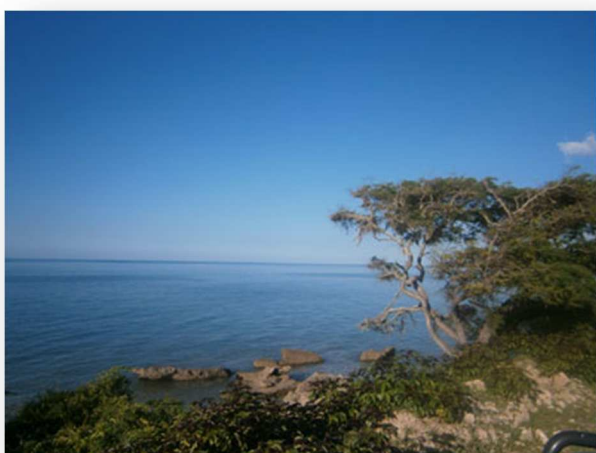
local music and dance. Lia Nains have demonstrated their willingness and capacity to showcase their traditional culture through ceremonies such as welcome ceremonies. The village of Ainaro is a very pleasant place to stroll and it is possible for tourist to engage with everyday local culture for example by visiting the beautiful cathedral that is currently under reconstruction and chatting with the women at the fruit and vegetable market. Thanks to the support of the Friendship group from Ballarat in Australia people of all ages have some basic conversational English that they enjoy sharing with visitors, adding to the fun of walking around town. There are also a number of women's weaving and a sewing group who could expand their activity to accommodate sales to tourists.

While in need of refurbishment there are a number of guest houses in Ainaro that also provide food.

Within easy access of the town there are beautiful walks into the surrounding mountains and to water holes that are accessible during the dry season.

Due to the current poor state of the roads access to Ainaro for tourism is really limited to the dry season.

Lautem



Com

Due to its relative proximity to Dili and Baucau Com has benefited from a consistent stream of UN and NGO personnel particularly on weekends and public holidays. Guest house operators report that this trade has dropped off dramatically. Despite this Sr. Angelico who runs Kati guesthouse with the support of his family is providing attentive service and very high standard seafood.

There is potential and a desire by the local community to expand the services offered to tourism and to introduce tourists to traditional culture through sharing ceremonies and guiding tourists to significant sites, particularly in the area of Mehara where

whole villages hid in caves during the Indonesian invasion. With the assistance of the tour operator Timor Adventures Sr. Edmundo who runs the Sina Guesthouse has commenced offering four hour guided treks to the Telepunucave.

Com also has the potential to showcase local handcrafts and there are already many stalls and one small workshop in the main street. Concerns about tourists being harassed to buy tais, the poor quality of some of the work and of more concern begging by children selling shell jewellery were raised with the community leaders. It was agreed that this behaviour needs addressing as it is counterproductive for tourism and potentially putting children at risk. It was also noted that larger shells and tortoise shell trinkets are being sold in this area. This needs addressing as it is contrary to attempts being made to preserve these local assets.

Though not raised during the field trip, there is the potential for a local entrepreneur to develop water based tours between Com and Jaco Island. This would also help to alleviate the pressure on the fragile Valu Beach area and share income for accommodation with the Com Guesthouse operators.



Tutuala

There is little to keep visitors in the small village of Tutuala until the Pousada is inaugurated and commences operation. Local leaders expressed their frustration with the National Government for delays; they see there are opportunities to sell local products and food at the Pousada and to create hospitality jobs. The Pousada has the potential to offer alternative accommodation to Valu Beach as well as to act as a meal stop for tourists on route to the beach.



Halfway down the beach road there is a small shop and weaving workshop that is being run by a women's group with some support from the Fundasaun Alola. It is in a beautiful location beside a stream. This group has plans to expand its operations to run a café and to grow plants to enable them to improve their products by using natural dyes.



The potential for trekking to Ili KereKere caves and rock paintings is currently being realised by the Haburas supported coop based at the Eco Lodge at Valu Beach. While it is reported that the guides have been trained and a price set there are reports of conflict between guides and attempts to extort additional money from tourists. It was also noted that there is currently no protection for the ancient paintings, it is recommended that tourism be curbed in this area until regulations are in place to protect this invaluable world heritage site.

Currently the local fishermen have been tasked with the job of controlling land based visits to Jaco Island for which they consistently charge a set price of \$6 pp. A tour operator Timor Adventures has donated 10 life jackets to the Haburas eco lodge as an attempt to improve safety and an additional source of income for the Lodge. Snorkels were also donated but these appear to have gone missing. There is potential for the eco lodge to continue to improve services offered including running cultural information sessions and opportunities to share in singing and dancing. A similar tourist facility is being operated on Atauro island that provides a useful model for comparison.



Los Palos

The Many Hands Project in Los Palos is a good model that the potential to be replicated in other areas. This project entails the development of skills based on the local assets of traditional culture. It aims to record and preserve culture and to create products that make culture accessible for tourism. Los Palos is a good gateway for tourists to explore the natural beauty of Lautem District and would benefit greatly from a cultural centre as a focal point for exploration and base for excursions.



Iliomar

Iliomar is naturally beautiful with panoramic mountain and beach landscapes and numerous historical sites from all eras. However its relative remoteness means it will be difficult to achieve its tourism potential in the short term.

In the past some women's weaving tours have been run in Fuat with the support of the Australian NGO ETWA. However the state of the roads and limited facilities for accommodation and especially a water supply for bathrooms make these types of tours difficult for the local community. While it was not possible to visit Fuat due to time constraints, the women's group at Ailibire expressed their concerns that they would not be able to accommodate the needs of tourists with their current infrastructure.

Conclusion

As illustrated in this report there is real potential to develop cultural tourism initiatives in all three of the Districts studied. The history and traditions of the diverse ethnic groups augmented by examples of colonial, WW2, resistance times and agricultural lifestyles are enormous cultural assets for Timor-Leste.

The following general recommendations are made as suggested ways these assets may be realised through tourism:

1. Implement cultural tourism pilot projects in the three Districts
2. Establish a Community based cultural tourism network
3. Seek local entrepreneurs and investors
4. Collaborate with NGO's
5. Engage local communities
6. Research cultural tourism potential in other Districts
7. Encourage high level collaboration and joint planning to maximise success
8. Engage with the tourism sector.

There are many examples for potential cultural tourism initiatives cited in this report. The following are some suggestions for pilots that could be implemented in each District:

Bobonaro District

- **Maliana** Acultural and tourism information centre & café to be located at the District Administration Office
- **Marobo** complex eco-tourism development
- **Farm stays** to be developed by women's groups with NGO support
- **Trekking** network across Bobonaro District and linked with Ainaro
- **Bobonaro Vila** Café and tourist information centre
- **Balibo** Café and local products market as part of the proposed Fort and Learning Centre development and training for local guides

Ainaro District

- **Trekking** Network to be established across District and linked with neighbouring Bobonaro
- **Maubisse** Hanoin Ba Oin sale of local products and upgrade guesthouses & restaurants
- **HatuBuilico** Alcrim guesthouse tourist information centre. Women's group sale of local products. Potential for annual October Festival.
- **Ainaro Vila** Create acultural and tourism information centre and upgrade amenities.

Lautem District

- **Valu Sere** On the road to the beach create the Women's group weaving workshop and café
- **Com** Upgrade existing guest houses. Boat trips to Jaco
- **Tutuala** The pousadato become a tourist information centre, cultural display and café
- **Los Palos** Support the development of the cultural and tourist information centre.

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Appendix 1: Interview Template

- Interview
- Name
- Position/ group
- Date
- Location of Meeting

Introduce ourselves, how long it will take, Shirley will be writing down what you say, Jose will need to translate for Shirley, apologies this will make things slower. Explain our research project, - Jose. What we mean by cultural tourism

6. What are your thoughts about cultural tourism?
7. What experience have you had with tourists and tourism? (Any agencies or projects in your area and what have been the outcomes?)
8. What are examples of culture, historical events and sites you think have tourism potential? (Ask here about things we have been told or read about; check we have our facts right.)
9. Do you have any ideas about how to introduce cultural tourism in your area?
10. What if any could be the benefits of tourism?
11. What if any concerns do you have about tourism?
12. Is there anything else you want to mention?
13. Is there anywhere we should visit, anyone else we should be talking to?

Appendix 2: Responses to questions about cultural tourism

Summary of responses

Legend

LN = LiaNain

X = Xefi De Suco

CO = Cultural Officer

NGO = Non-Government Organisation representative

DA = District Administrator

SDA = Sub District Administrator

TO = Tourism Operator

Bobonaro

1. What are your thoughts about cultural tourism?

Talk about tourism first must talk about culture, need first or tourists will not come. Because many countries influence infiltrate and bring own culture to TL and influence young generation. Impact on young generation is they don't know ceremonies of their origin, of their culture. In my view need to rebuild uma lulik, and structure of society – rebuilt and everybody will come. DA

Culture in Timor is our heritage our identity. SDA

Culture already exists but tourism is something new, in Portuguese's times many tourists came walking but we were not sure if these are tourists, we didn't know what a tourist was. During Indonesian times almost understood what this meant.

Tourism is people and tourism is a place. I believe it is good to show our cultural events to tourists. SDA, LN, X

The tourist environment is there, when everything is of a level then local people can show their tradition to tourists and tourists can access information and promote our tradition to other countries, tourism can't be accessed without culture. Both are related. SDA

Now tourists can access historical places LN

Now is modern time to attract tourists must renovate important historical places, Need support government and NGOs we need to reconstruct due to Indonesia everything was destroyed. LN

In the sucos they already have ideas how to implement tourism X

Culture and tourism is combined never separate. Because without culture will have no tourism. Tourism is a way to let the world know about Timorese culture. It is a way to show other countries that we have identity. CO

Cultural tourism has a strong relationship with culture. Important to keep our culture and maintain it to show to visitors and well as local people NGO

2. What experience have you had with tourists and tourism? (Any agencies or projects in your area and what have been the outcomes?)

We don't really understand tourist's needs yet. Only know visitors who come to see us and share information about our lives but the objective to promote culture not yet understood. NGO

3. Do you have any ideas about how to introduce cultural tourism in your area?

It's better to have tourism, community clans have their own safeguards, and it's up to each clan.

For example Marobo xefi Suco and leaders community talk about sacred places, some places can go but some cannot go to i.e. inside uma lulik. DA

Must do preparations because once tourism come they will need to provide a place to stay and present attractions. We are not ready yet not prepared to welcome, people need training. Now we are preparing Bee Manis for tourism.

SDA, LN, X

An attraction like tradition dancing if accommodation is at appropriate level can be presented, but harvest ceremony is only on certain times. So maybe ceremony can be shown by exhibition but every day activities can linked to accommodation.

Exhibitions and ritual events are different. Can see objects and ceremony have objects and photos can access but ceremony is different, the process of ceremony is with LiaNain can go and watch ceremony. Have to meet with laiNain and ask if possible. Lai Nain have local norms must ask if can go to sacred place and if you need to wear traditional clothing, if says ok can wear or maybe traditional because symbolic. Certain times can visit others not. SDA

In Marobo complex many local product taro, crops and local food if tourist come we can provide local food and locals get benefit. If government or agencies will provide accommodation or roads, tourists can come and visit local community there, can improve local community lives and local government has regulations, cannot bring industrial food to tourism area, local community will provide local food only. Government also has municipal so income will benefit create funds for municipality, buy food and souvenirs, if want to visit tourist area buy tickets money goes to municipal government, collect revenue from tourism. Still many tourists come for water, benefit for health many, but currently just shower in Marobo and go home back to Maliana we have identified accommodation potential close to Bee Manis. Design must be original, for example can use cement but rock still on outside stays original. Natural area so can't use industrial material like tin, because will rust; better use all local roofing, leaves, timber. Have designed bathrooms and toilet, around bee Manis. Prepared helicopter landing.

No agency for tour operator here so need to make maps and information booklets. Plan to contract sols to provide English course for people. SDA

Must educate tourists, give them the information they must wear tias so don't destroy culture LN

Can only visit with a local guide. Must follow local norms, must bring beetle nut and chicken and give offering can climb to top and be safe LN

Can't wait for government to do anything may need private sector. The private sector can deal with tourism but important to have MOU with government to prioritise activity. Development must be traditional style using local material. For example it is ok to reconstruct Bee

Manis at it is not sacred. Must consult LiaNain first and they will reveal the place way forward. Must respect the land or it will give us bad luck.

Need tourist information in Districts to provide an introduction. CO

OHM had a vision for tourists in Bobonaro, first work with local community and local government and another department linked with education and culture and national and international NGO and company working for marketing to promote our potential in Bobonaro District.

Step 2 we want to train special group to know hospitality for tourists. Promote as a niche market.

Step 3 mentor and train community for maintenance system for all physical and nonphysical parts of the strategic plan. It is

Important community has benefit and input.

We plan for ecotourism to attract some tourists to share their knowledge with farmers groups, learn from tourists learn together farm stays. Tourists to transfer knowledge.

Must build traditional house to show tourists how locals live. For example at Palaka beach build traditional house then local people will show dance and promote culture.

We have a small plan to promote local food from Bobonaro like Batar (type of corn) very ancient food, plus black rice from the mountain and pink rice.

Timor must control tourism. If build fancy hotel then they won't be happy to come and this won't show our culture, it's not part of us.

Fancy house is just them and us.

First step must be training in hospitality. Need to work together Haburas, ILO, Timor Aid, Alola we can divide our jobs, need to overlap collaborate and coop with stake holders. Team working to support each other. NGO

4. What if any could be the benefits of tourism?

Its good because can attract people all countries to come and see what we have, will know where TL is DA

It can attract tourist and create economic development these are the benefits. Many tourists come will promote Timor-Leste abroad others will see Timor-Leste. Culture will be strengthened. Income from tourists by providing food and souvenirs. SDA

Money for local food and sell local products Revenue for municipality from charging fee to enter.

People can learn English from tourists, In Bali even illiterate can speak English. SDA

If the springs are in good condition the benefit will be directly to the community in Marobo,

Money, local product to sell, includes tais, fruit like oranges and our uma luliks SDA, LN, X

Good thing we can promote our original culture to the world and they can access our culture and tourists can bring benefits for local people LN

We can promote our local tradition, they can stay and get this, can improve for local people and income from tourist sector.CO

Increase income for TL and also the community. This is a big opportunity to work with another agency for tourism sector. New generation will promote culture through tourism; improve our knowledge, training hospitality employment. NGO

5. What if any concerns do you have about tourism?

Need a balance some people local people may steal once tourism comes DA

If new visitor come the impact may be on crops and weather will be windy and rainy, this is a negative impact. This has happened before. SDA, LN, X

Young generation need to adapt to new things. This is both good and bad but we understand we need to exist in our culture cannot follow influence from outside; tourists bring different values and things to TL. SDA

One risk is if tourists come can copy our culture and bring to their country, Our culture is original. Tourists may take sacred objects, if take the affect will be on the community like a natural disaster, Because they worship objects' the power is magic. SDA

Bad things is style of clothing LN

Tourist may steal sacred objects LN

Culture from outside will influence young generation they adopt and our culture is lost.CO

Summary of Interview Responses

Ainaro

1. What are your thoughts about cultural tourism?

Older people know the story of event such as WW2 but they are dying and we are losing this knowledge.
Apart from the roads the priority is to have restaurants and accommodation and bathrooms
Compared with Bali, we have our own local norms and we must be strong to enforce them
Our Uma luliks not yet rebuilt. TL is unique; it is important that the government is strong and has regulations about tourism.
DA

Culture and tourism must work together. Ceremonies are different because cultures are different in each District.
Human resource is a problem for tourism. It is hard to find local people who can speak English; this is a problem for tourism. Former SDA

I think culture and tourism are tied together without culture tourism can't happen. NGO

It is good will bring money.TO

I want to explain culture it is our custom and identity for TL other countries have their own cultures. Tourism is one way to attract foreigners to come to see our culture. LN

2. What experience have you had with tourists and tourism? (Any agencies or projects in your area and what have been the outcomes?)

The information is in fact sheets, (see photo) and the natural beauty but guides also explain about culture. Every guide is from each different clan so they can tell different stories.

Once a tourist contacts us we tell them what they will see and what they can learn about.

We talk about uma lisan, and the process of uma lisan, traditional beliefs, ceremonies and rituals that happen every year. These still

happen every year according to each uma lisan.

I have been involved with organising trekking information, we had one guide who is a matadalan, we are getting training from ETDA who come and trained guides. 16 people so far have been trained. First time had training here, not sure what covered but includes how they can attract tourists; now have fact sheets, websites, committee Hatubuilco. Involves Lai Nain, xefi, and DA is chairman of committee.

Now every weekend tourists come and contact us for guides, Sr Alex also is on the committee

Commenced 2011, March Yes we have data, in the book, all go trekking, some don't need a guide, but new ones do.

Have many different walks, one to Ramelau one to Letafoho, Ramelau is still most popular, but have also been to Us Luli and Ble

Tour guides have prepared 3 or 4 horse to take up Ramelau, NGO

283 people signed visitor's book at Alcrim from March to December 2012.

I am happy they come and they follow traditional ceremony and instruction, can eat beetle nut also and they bring money and buy local products pay for accommodation, happy about tourism, money for local people.

Any food we can give they must eat, we don't have meat for tourists, food can only provide taro, sweet potatoes, but best to phone first, bring meat from Dili. But if tourist bring their food and don't want to pay for food, losing income

I am not sure how many are actually tourists from overseas or workers from Dili. In Indonesian times blind old man was here and did massage for tourists but not transfer knowledge to young people, Aside (this could be a real potential income source from tourists who have been trekking).

Have plans to expand for tourism business, Sr Alex is extending the guest house. Sr Alex is in Dili and his wife is teacher here, this is a business they know the potential, getting ready.

October festival for Ramelau we are always full this is their annual event, president hires guest house for government staff and some tourists can stay, one week. TO

Not yet, everyone knows Maubisse potential but not being seen yet because local people not prepared yet because facilitation is not of a level yet to assist local people NGO

Lots of times visitors from Dili, Maubisse people really like this every weekend. Have no tour guides and dialect problems if want to visit no guides problem communicating. There is no information for tourists here, no information centre, just in Dili. LN

3. Do you have any ideas about how to introduce cultural tourism in your area?

We should have brochures to explain Jakarta 11 should be a memorial there DA

Need to provide funds to make improvements, strategy people from Dili need to explain who gives funding for this, someone can provide

this information i.e. is this the role of ILO? Can Sepfope assist with this?

Improve points of entry airport, port and land borders

Open up accommodation and restaurants in District and subDistrict – already have some can improve conditions

Fix the roads from Dili to Districts

Establish one tourism department in each District – strategy to approach the relevant minister coordinate with DA and Xefi de Sucos, all departments should be involved in the planning, consulted.

Sr Manuel DA has already invited all people in Ainaro didn't attend; he will send recommendation should respect; letter to director wants to have control over the process.

English course

Prepare brochures with information that is important for tourism

Teach how to clean and present environment and capacity building for staff

Increase human resource in tourism area and culture areas

Local people can be guides for tourists

Require human resources

Government to make Regulations for tourism

ILO or government to record the cultural stories of Timor-Leste

Education department should write the cultural history could begin this process by looking at what we already have written, SrNunu has written 2 reports could work with students to translate this and create some brochures. Begin one at a time.

Provide security for tourists and consider personal safety of tourists

Include everyday life as part of cultural experience, trip to market, seeing how people farm

Any NGO's and recommendations should come through the DA for coordination FG

One suggestion is to set up centre for tourism. If older people pass away best to set up a culture centre. All ceremonies and event with Mumbai, even I don't understand the poems and my dad was cultural leader in Ainaro who in Indonesian times was invited to present culture in Jakarta My dad was LiaNain and my nephew is the grandson of king of Ainaro.

I have personal plans to build a Pousada in Ainaro. Everything needs money to develop. Former SDA

During harvest ceremonies it is appropriate for tourists to visit uma luliks

Sr Alex has special massage oil, TO

Everyone knows potential but no one can guide local people to achieve potential. Best way is to approach LiaNain to explain to local people, don't realise the importance of their culture for tourism Uma lisan, traditional ceremony practiced but local people don't realise potential. There is potential for Hanion Ba Oin group, if it exists they can supply products to local markets, link their products NGO

After 2006 conflict Xanana asked me to identify all sacred objects from all Uma Luliks in Ainaro District and put them in one place as cultural centre for sacred objects, and every year everyone can come and have one ceremony. This didn't happen but still in plan, part of tangible objects. There are also intangibles like caves can't move but tourists can visit. Need one tourism centre in District to regulate information and local law, which place can visit e.g. spring water to instruct them. First need social assessment with government LN

4. What if any could be the benefits of tourism?

Income and income from taxes
Economic development in social culture
Enrich our culture
Strengthen our relationship with overseas
Increase income and revenue for government
Improve services in the community
Provide jobs
Will develop country
Taxes from government, (visas) can go to the people
Income from food and accommodation
Will encourage to write down history, currently it is only oral, will help to preserve and record history
Can promote places of importance to tourists FG

Good because local people will learn English,
Some people come and we can share our information about geology and history. Former SDA

Because on weekend tour guides needed for at least 30 or 40 tourists, also provide accommodation
Tourists come any time, in Anguna, even in wet season. NGO

I have not really had any problems with tourists. Different tourists come different countries come and cook different styles and show me different cooking we can share this. They bring money TO

If people understand they will get a big benefit for Maubisse people, prepare good accommodation, food will get benefit, can supply Traditional food NGO

Once government has prepared good conditions for tourists to come, when this happens benefits will come, Bring money buy local food and product, rent local accommodation LN

5. What if any concerns do you have about tourism?

Airport facilitation not at an appropriate level and need to improve the port

Pousada not improved

Roads need improving

Environment is not ready yet

Sacred places have rules, may disturb these environments

Tourists will influence culture, for example wear inappropriate clothing, Timorese people have their own norms about this sort of thing

Security risk for the tourists FG

One example is a Tourist gave a local person marijuana this made him Bulak, (crazy) now people are scared tourist will bring bad things to their community Former SDA

Before they had many problems, some areas are sacred and some tourists were laughing acting inappropriately in sacred places

At beach it's ok but not in sacred places. Now have tour guide here, now behaviour has changed now understand culture. NGO

People cooking own food takes away income, would charge \$5 for food.TO

Sometimes, definitely they come with their own culture and behaviour and local people don't like behaviour it's not acceptable. New generation understand older don't. Example is clothing we compare Timor culture don't show off body, conservative, NGO

Tourists come they are a couple love each other and touch in public in front of kids, bad behaviour, TL culture visit sacred place half naked body, must respect our country LN

Summary of Interview Responses

Lautem

1. What are your thoughts about cultural tourism?

I think it's important; Com and Los Palos have different cultures. My view is people must welcome tourists with traditional dance but this doesn't happen, national government does not understand or support local communities. Also don't teach young people about their tradition, they just watch TV. we should wear traditional clothes TO

Culture is our traditional but tourism is new since independence. In Los Palos we only know culture X

They are linked; some people come to see one thing like an attraction such as the beach then can introduce them to the culture. SDA

People want 5 star or more, new capitalists in the world will wipe out the culture. Once we implement tourism must be sustainable, general idea only local people have the knowledge. Local leaders must first have cultural preservation then can bring economic return
Timor-Leste is not priority for tourism, Community needs human resource, regulation and (infrastructure – responsibility of government, power, road, and water), Local community is not ready. Government has made plans but community not getting advantage.TL has strong culture. X

Tourism is very broad concept better to involve all actors SDA

There is a problem with accommodation, water and bathrooms; food is no problem people can eat local food. NGO

In my belief cultural tourism if carefully managed will be a way forward for sustainable economic development for Timor-Leste. There are examples from overseas where this has been the case. NGO

2. What experience have you had with tourists and tourism? (Any agencies or projects in your area and what have been the

outcomes?)

Have had many tourists visit here, but now none, not sure why, every day I am in the gardens, you need to ask Robella why. About 5 months ago in July then no more tourists came. Local people never get to show our traditional culture for tourists, they just have their coffee, sleep and go. Many different interests some want to look at beach. Some interested in culture and sometimes we cannot show this. Some are interested in Indonesian times and see historical places, When moved from own village to other village, people interested in this, veterans can tell this. TO

Experience is the guesthouse at Valu Sere, have accommodation so people can stay. The caves are part of culture so tourists come and visit and bring money to pay tour guide. I am owner of IlliKereKere cave so if people want to visit must come to me and we get some money from the guides. In Tutuala they have no problems, one car \$15 no more, if 2 cars \$30. Money goes to people as many people in their clan LN

Example is support from Haburas foundation who set up community group. Its good input has been really good, good for the community and sustainable economy. Every weekend particularly on big holidays many UN people came now only those who know about it will come. SDA

What was set up in Tutuala was suggested by visitors like you or UN staff but don't facilitate – just ideas then local people realise ideas For e.g. support from Haburas, Europa Commission funded. Other NGO's give funds to support development. So far the Haburas group is self-sufficient, So it is important that the community starts. X

2005 -6 visit John Delroy from Spain visited and assisted with ideas for tourism, but now he is in Australia. We discussed tourism and decided we must first identify potential then commence a business SDA

A couple of years ago Eco discovery? Visited to research tourism potential but it was raining so they couldn't visit sites. NGO

3. Do you have any ideas about how to introduce cultural tourism in your area?

There is potential for tourism with culture but nobody is organised and we need government support. It is a good idea for our leaders to come and visit the different places in the Districts to see for themselves. Everyone wants to promote but economy is not good so can't. Our tradition is to reciprocate, Sometimes tais motif not traditional –modern style People need things to look at, coral reef etc., to see. if ask wrong people the questions will cause problem and get jealous and fight, Must talk through xefi de Suco TO

Our village has potential for tourist so promotion will bring people here to visit. Need government help and NGO's like the CTSP can promote our tradition and local product like handcraft. Our life is the sea, its part of our live so must protect for our future. Need to get information and story directly from LiaNain – community structure, can promote web, iPod, fact sheet, so do a proper consultation with these people first. Need to organise standard and hospitality and security for tourists to feel comfortable. Tourism is very complicated, hospitality is the most important thing X

We have plans but don't know how to manage need support capacity building about hospitality, no experience how to implement. Have idea with Alola one small house can stop and have coffee but need hospitality training. Idea to start small café near coop on way down to beach, but problem someone came and burnt roofing material because they were jealous, but we still want to complete. People who have capital can build will benefit local people as well

Haburas and private accommodation operator both spoke to LiaNain who authorised construction .It is good for everyone. LN

The place has potential but depends on the community experience, how can they show to tourists for them to come? How can we promote? We have identified one potential tourist activity that is our beach but we can also show our traditional culture to tourists, this will be more attractive to tourist.

I think for example there is the possibility that NGO's or others can capacity build, training for the future, and local government will support this

Not many individuals are doing business for tourism just making tortoise shell jewellery and hand crafts like tais, not many, not big accommodation operators currently. There are two aspects firstly people must have the money, and then the land lord doesn't agree to set up then it's very complicated, only want Tutuala people to get benefit from tourism. We don't have a community committee who could make decisions about tourism yet, no plans as yet.

SDA

We have identified the fort and have set up and registered a foundation for Iliomar. But not able to go any further.

We need architect in Portugal so can have plans in original way. Then we plan to prepare local food, train people, Clan houses need to be identified the features of each District and subDistrict is different so can represent, Also identify traditional cloth then promote to tourism market. If tourists want to visit traditional houses they can't because they are falling down. There are risks, need to rehabilitate, mosquitos are a risk, need to address these problems. From Indonesian times there were battles and massacre sites not improved yet, not prepared to show tourists, need to prepare these places, they are ruined. Many people who could tell story and be guides but not ready, much material need to train capacity to be good guide, both old and young people, problem is human resource. Tourists very interested in visiting uma luliks and learn about lulik and sacred objects, must have right matadalan. Tourists must wear traditional clothes to visit and eat traditional food. Matadalan can help with this. Guide should be professional. In the past Government and NGO partnership allocate fund to tourism sector and give to wrong person. SDA

They have had the idea of tourism, to build a traditional house for accommodation but they don't have the resources. Their idea is to build a centre for the women's groups that is traditional and then guests can come. While they can use some local materials they need money to buy things like beds.

They have support from Alola and Caritas but this is just for capacity building no finance. A big problem is water NGO

Many hands is working on a number projects to promote and preserve culture that are relevant for cultural tourism. The concept of establishing a Community Based Tourism network as recommended by Sr Denis Tolkach in his research is a good starting point. A network would be very helpful. One thing is that people in the Districts may never have travelled and therefore don't really understand tourists or tourism, they may not see what tourists will find special about their place or know how to introduce tourists to their culture, this is a new idea for them, they may have a different perspective. In Los Palos we aim to Create a place for tourist to visit and learn about culture and spend money. For example every Saturday they can come to Los Palos, have dinner and maybe see a performance, they can pay for these activities and people in Los Palos will benefit. This is a long term project and we are working on skill development for staff and doing the research about culture. We are looking for assets in the community for example: working with young people who respect time to work, have good social and communications skills, are honest and reliable. We are organising a traditional festival in April, (see flier), we hope this will be an annual event in Los Palos. I have experience in creating performances so understand how to do this based on traditional culture in ways that are suitable for tourists and at the same time protect sacred aspects of culture. The project is a good collaboration between NGO and Government who are working together and sharing assets and knowledge with the community. We hope this is a model that other Districts can share and benefit from. NGO

4. What if any could be the benefits of tourism?

Bring money, stay in guest house, eat local food TO

Income, can sell products to tourists, I am very happy to have tourists because can buy local products.

Bring money, buy tais ,before life only sea and crops now in independence time see tourists pay food accommodation and buy products X

I think tourism is good for the community because it will bring income and other benefits for the community. Benefits from selling local products like tais, brackets made out of tortoise shell. Can promote our own culture, guides to rock art and paintings of horse and boat, promote other countries and get income from this place LN

Big, When tourists come must bring money, pay for accommodation, food, petrol, tour guides, tais, baskets – income SDA

Both direct and indirect, pay \$6 to visit Jaco, fish, In 6 months \$10,000 earned for the Haburas group. Also given opportunity Tutuala people to invest in the country.

Renting cars from Dili, guesthouse Baucau and Los Palos Indirect car companies got benefits X

For example agriculture group, Weaving groups, and sometimes just meeting tourists can be good. Local people can provide fish, tourists can eat local food, cassava, better go to Thailand if want their rice. Government also gets benefits, their plan is successful, it's a big industry. SDA

5. What if any concerns do you have about tourism?

None TO

Timorese have natural culture, now mixed culture due to colonisation and so have already negative impacts on our culture,. Modern style clothing, community is surprised, because first time see this, when swimming bikini, everyone can see you, if go further away not on view.

Tourists can do what they like, no problem up to leaders of village to organise and make rules tell where can wear modern style, requires communication where cannot make love where can.

So far no risks, don't see any problem, we can instruct people can take picture but you don't touch anything around here, this is the safeguard, we instruct the tourist. If very sacred will not explain and tourists respect this LN

The risks, way they dress at the beach not appropriate for traditional, bikini not respectful, local people have never seen this before. It is their area so they can do as they like it's just the clothing is the problem. The environment is natural so local people must instruct tourists how to respect the environment, the guides must instruct, for example where you can go what you can touch.SDA

I predict a small risk, local people look on tourists like a guest, but will then become familiar with outside culture and begin to adopt it, see as 'normal', this is local knowledge and wisdom, beach to Jaco 700 m we charge \$6 no regulation, fisher men keep money in their pocket. Only law can't sleep on Jaco. Lack of regulation is a problem. Fishermen stay 24 hrs provide security for national park and no payment.

Risks are for tourists, crocodiles, mossies if standard are not appropriate. Bikinis in beach is a risk, some Timorese see in Bali and implement here. This not a big problem though. If they steal our culture and take home this would be a big problem, haven't seen this happen though. And Culture always changes, experience of the whole world. Chinese businesses doing lots of business and local people don't like this, I say you should try yourselves, look beyond today and just tomorrow. SDA

Appendix 3: Summary of cultural tourism potential matrix's for the three Districts

Potential Elements for Cultural tourism - Turizmukultura

District Bobonaro

Cultural and historical potential
Traditional culture including (ceremonies) Ceremonia , umaluliks and other sacred sites
Atabae Bee Malae - fish and prawn harvest festival, large lagoon with beautiful park like area for picnic place, June - August is harvest time, potential to charge for entry into the area. While SDA reported that tarabandu was still practiced it was reported elsewhere that this is not the case and the festival is not functioning.
Balibo Fort, Balibo trust plans to renovate. To create a cultural/tourist information centre to showcase traditional culture with displays of traditional artefacts, handcrafts and information about Kemak, Bunaq and Bakais clans, scheduled to complete by Nov 2013 for 10 year anniversary of Trust Leo Hitu is unique as has Bakais clans

Cultural and historical potential

Maliana

Annual month long party in Maliana when Kuikai birds are born in rice field, the first person to catch gets a prize from LiaNain, Bunaq people have a party in town, Bird in MaLiana one month party for ground bird, brown in colour. Good luck for more Kuikai

Tapo is in the middle of the different clans

There is a place in Tapo where people were shot and rock formations have taken the shape of bodies from ancient battle time

Cave in Saburai have stalactites and stalagmites and legend about rock formations that look like a boat, ancient belief is this was a boat from china then became stone.

Cailaco

Ceremonies and rituals still practiced today

LiaMutin includes Teibia, (Dance for the water, Tau Uma lulik (sacred house ceremony), Tau Eliri (bride price) and Tau Asi (for sacred garden)

LiaMetan unique to Cailaco Kemak (traditional Funeral ritual every 7-10 years.) More recently KorMetan . Tourist guests can come but must dress in traditional costume including underwear.

Bobonaro

Mt Odo Mau (the door to Bobonaro) has great significance, Tara Bandu between Maliana and Bobonaro.

Marobo

Culture of Kemak people recorded by Brigitte C. Potential for ongoing display based in Maliana based on Timor Aid's Kemak exhibition.

Bee Manis and Bee Uli in Marobo complex, traditional water ceremonies

Ilal Luan umaluliks and be easily visited, Xefi de Suco very keen to show visitors

Cultural and historical potential	
Sites related to Portuguese times, postas and battle sites, pousadas, memorials Portuguese historical resistance	
Atabae	Fatu bee kari, In 1897 the warrior Dom Maliveri Kapir Bia Banis fought a battle against Portuguese military Mau Mori, 15 km into the mountains can drive half way then need to walk. Annual big celebration during Portuguese times. Since independence Portuguese people have come to visit Rairobo on border, Indonesia military base in old town, potential for restoration.
Balibo	Fort, older community members remember stories from grandfathers about torture and forced labour to construct the fort. Cultural ministry tasked to complete archaeological exploration of the site, particularly prison cells in the wall
Bobonaro	Bobonaro Vila has Portuguese Posta, (military base) very little remains except steps and walls; old hospital is now used for housing. Also has memorial in town square that records and commemorates heroes of Portuguese times resistance Memorial in Bobonaro vila has Dom Cailito king of Bobonaro on top and commemorates heroes of resistance Portuguese and Indonesian times
Marobo	Ilat Luan has memorial in to Dom Cailito, resistance hero.

Cultural and historical potential
Cailaco MilidoSuco has important resistance history, Portuguese and Indonesian times. Portuguese Forts at PoetetiSuco and SucoDaudu Nunulau also has history from Portuguese times; there was an important battle here.
Sites related to WW2, FatinSegundageramundial, trekking, battle sites and Japanese caves
Balibo Japanese air raid shelter caves within easy walk of the CLC on the road to Leo Hitu.
Maliana Aitoto mountains have history from ww2 in 1942 Japanese army brought canon put in close to LoeLako mountain
Sites related to resistance from Indonesian occupation, caves and hiding places, massacres, Indonesian military sites, FatinRezistensialndonezia
Atabae Massacre site close to Cailaco but no road access. 4 Young people killed by Indonesian army due to underground movement supporting Falintil in the mountains,
Balibo Community Learning Centre, display for the Balibo 5, Balibo Trust plans to refurbish by Nov 2013 for 10 year anniversary of trust, community has plans for café next door
Maliana Caves in SucoSaburaiincluding Lasabete cave where in September 1977 up to 500 people hid, 2 whole villages, many got sick and many died including children. Also Mautare cave where Falintil accidentally threw a grenade and killed 30 people. Aitutu cave has footprint and finger prints as well as resistance site 1975 Mot Foho in Tapo was site of guerrilla war for 6 years Tapo was also site of women's resistance caves

Cultural and historical potential	
Cailaco	Mt LoeLako on the right as travel Road from Maliana towards Bobonaro, caves at the base, Nino Konis Santana hid here, centre for resistance in 1994
Bobonaro	GununMaja small mountain on border of Cova Lima in Lour sucu, during resistance time's helicopters landed here.
Everyday culture including traditional farming techniques, markets, women's groups with quality handcrafts and local products, artists, musicians and catholic churches	
Batugade	Near Palaka beach and theborder, potential for market stalls, café to sell handcrafts and local products to tourists ad they cross the border from Indonesia.
Balibo	Opportunity to create stall as part of fort and CLC development. Small women's group of weavers. Silver smith? "Balibó Christo Rei" a large statue of Christ and Mary located in front of a "gualulik" (sacred cave) near the church
Maliana	Unique local crops traditional corn and black and pink rice, views of traditional farming along Maliana plains
Bobonaro and Marobo	Women's groups high quality traditional tais weaving, (KorMetan)

Tourism Destination elements
Existing tourism activities and attractions example (Guides) loritourista, (hiking) sae foho, (water activities) kailikan (fishing), lokutasi , (diving) bee manis (hot springs)

Tourism Destination elements	
Atabae	Currently no tourism activities identified.
Balibo	Tourists particularly from Australia already visit due to Balibo 5, since July 2012 there are 200 signatures in the visitors book
Marobo	Small numbers of intrepid tourists do venture to Bee Manis to bath in the spring. Eco Discovery report is popular with visitors from Japan
Community capacity for tourism, existing initiatives, interest, plans, training for guides,	
Balibo	Balibo Trust is investing in refurbishing community learning centre and the fort. Plans to assist with training guides and installing interpretative signs for self-guided walking tour Community Learning Centre (CLC) committee plan to work with women's group to set up café and stall for local products and handcrafts next to CLC
Maliana	Potential for District Administration building to host an ongoing cultural exhibition, expansion to include Bunaq and Bakaisclans NGO OHM are interested in exploring ideas for farm stays in Bobonaro and Marobo, and promoting local food such as traditional corn and black and pink rice
Bobonaro	Tapo has the potential for trekking and information about women's resistance during Indonesian times, women's group are keen to develop a homestay.
Marobo	Bee Manis, plans already underway, positive collaboration between Xefi de sucos, LiaNain, District Administration and local NGO OHM for refurbishing pool and creating traditional style eco-tourism precinct with huts and dormitory style.

Tourism Destination elements
Local leaders also have put proposal to Cultural ministry for assistance to recommence traditional community harvest festival
Accessibility by road
Atabae , road in good shape and only 1 ½ hours from Dili
Balibo Accessible as a long day trip from Dili
Bobonaro Reasonable access from Maliana as accommodation base for trekking to mountains and caves, but only in the dry season
Marobo Access dry season only, road to Bee Manis very difficult even in the dry.
Location in relation to other tourist destinations
Atabae , good stopping off point for North coast and mountains
Balibo Part of tourist route
Amenities, Accommodation, restaurants
Atabae – no guesthouse and only local food, there is a Pousada the SDA would like to see renovated.
Balibo Currently only small basic guest house run by Madres Balibo Trust plans to build accommodation on side walls of fort seem to be on hold.
Maliana

Tourism Destination elements
Pousada great location for view but requires directions how to get there. In need of refurbishment particularly bathrooms, real potential as a base and information centre for trekking and cultural tourism in Bobonaro and Marobo Hotel Risky large substandard, smaller guest houses include Tokay, SrFilomena, and Church has accommodation in training centre. (DA office has developed comprehensive list accommodation for District), Restaurants in market area in need of upgrading and improved cleanliness Aesthetics of market area is poor for tourists, with upgrade could potentially sell local crafts/products
Bobonaro Bobonaro Vila has one guest house with potential for improvement and could be a base for trekking and cultural tourism One local restaurant in Bobonaro Vila
Significant Natural environment or wild life
Atabae, white sandy beach and snorkelling with coral
Balibo 30 minute drive from Balibo towards Leo Hitu cavernous limestone caves with spring-fed lakes inside. Another cave featuring a religious likeness of the Mother Mary naturally formed from rock. The largest fig tree in the SubDistrict, with its own cool microclimate, a good spot for a picnic lunch mountain formations and sweeping views from Cowa
Maliana Mountains and Caves

Tourism Destination elements	
Cailaco	Mt LoeLako, beautiful place for trekking that is relatively easy to access.
Bobonaro	Mt Odo Mau (the door to Bobonaro), Dautou at the base has caves. From top of mountain views of Atambua and Suai. To reach 45 minutes off main Maliana Bobonaro rd and head to Tapo.
Lolotoe	Not visited but reportedly good for hiking and unique subDistrict

Potential Elements for Cultural tourism - Turizmukultura

District Ainaro

Cultural and historical potential
Traditional culture including (ceremonies) Ceremonia , umaluliks and other sacred sites
Maubisse Annual harvest ceremonies for corn (sae batar), beans and other food crops practiced around clans Uma Luliks Spring water ceremony called Du Era practiced by Mumbai people in June and July, includes traditional dancing All uma luliks are in Liquitei / Lekitehi cock fighting has belief base ceremony pull rope traditional game (dad tali) this game is played across TL
Hatu Bulico Mumbai people have harvest ceremonies include dancing and drumming, baba dok (big drum)
Ainaro Number of ancient battle places Hatula was a traditional fort from ancient times, nothing to see now but can photograph and drive there is part of Ainaro vila. KotNugupu was a hiding place when fighting near Ainaro vila can drive to bottom of mountain, ancient people grew bamboo. Fatumeralau, another ancient battle place Leumua (Lugata) is an alter stone, very sacred place, people pray there to make others die, tourists can come with guide must do

Cultural and historical potential
beetle nut formalities Fatukbei-leloKoslim in Cassa – finger prints in the stone, either Jesus hand print, or when milked cow then touched stone. Be matana,uul (spring water) in Mau ulo, close in dry season can go by car
Hatudu Foho Nam Tulau in SoruKaraik village – mountain where kings lived, off main rd on way to surocraic, one hr walk? then 15 minute up mountain, (unable to visit due to the wet) Be tua dare-HatuBuilico (Spring water sacred tuna)
Sites related to Portuguese times,ostas and battle sites, pousadas, memorials Portugesfatinistoriahorezistencia
Maubisse Pousada from Portuguese times in magnificent setting with view.
Hatu Builico Pousada There is a military base but is difficult to reach

Cultural and historical potential
Ainaro Monument to Don Alexio King of Ainaro in Ainaro Vila PostuMiltary base in Monte Cassa in Ainaro
Hatudo Portugeseposta in Leo Lima
Sites related to WW2, FatinSegundageramundial, trekking, battle sites and Japanese caves
Maubisse Fleixa, a battle occurred between Mumbai people from Same, Aileu and Ainaro Fleixa is a centre for all Mumbai people so not allowed to let another country put military base. One Mumbai group supported the Japanese other rejected them then when Japanese left they fought amongst selves
Ainaro Soro Lau Mountain, battle between Japan and Australia at the base, Don Alexio supported Australia. FatukkuakBermau(Cave) in Soro, many people hid in cave during Japanese times HatuBuilico HatuBuilco Lau cave, Australian military hid here after they landed at Betano beach
Sites related to resistance from Indonesian occupation, caves and hiding places, massacres, Indonesian military sites, FatinRezistensialIndonezia

Cultural and historical potential	
Hatu Builico	Resistance sites and caves in the mountains have been mapped by local guides, Indonesian military base on top of Mt Ur Bolete they made a sign out of stones, can still see when trekking.
Ainaro	Jakarta II massacre site, 10 minutes from Ainaro Vila on the Cassa Rd Nou ulu cave where Xanana hid, Bottom of Soru Lau mountain, 10 km from Ainaro on SuroCriac Rd, not passable in the wet.
Everyday culture including traditional farming techniques, markets, women's groups with quality handcrafts and local products, artists, musicians	
Ainaro Vila	Catholic cathedral under reconstruction Market stalls Resurgence of traditional music and instruments Women's groups, sewing and weaving
Hatudu	Master Tais weaver, Alola Women's group

Tourist destination elements
Existing tourism activities and attractions example (Guides) loritourista, (hiking) sae foho, (water activities) kailikan (fishing), lokutasi , (diving) bee manis (hot springs)

Tourist destination elements	
Maubisse	Has been weekend getaway for Dili based visitors
Hatu Bulico	visitors (Usually weekend) come all year round to climb Mt Ramelau – 283 signed visitors book in Alcrim guesthouse from March to Dec 2012 October festival for Mt Ramelau, potential for stalls and sale of local products and hand crafts
Ainaro	Trekking and water holes Active friendship group with Ballarat in Australia, many teachers visit to teach English
Community capacity for tourism, existing initiatives, interest, plans, training for guides,	
Maubisse	Hanion Ba Oin local NGO produces local product sweet potato chips, herbal tea, coffee and honey with assistance from Paric, potential to sell at accommodation outlets
Hatu Bulico	HatuBulico committee with support from Friendship group from Blue Mountains in Australia and including SDA, LiaNains and Xefi de Sucos have commenced work on tourism based around trekking Treks have been developed, fact sheets and web based information Local guides have been trained and can introduce tourists to local culture and history
Ainaro	Interest from friendship group based in Ballarat in Melbourne to develop trekking in Ainaro Traditional music project, reinvigorating music and dance ceremonies
Accessibility by road	
Maubisse	Long day trip from Dili, road fine in dry season

Tourist destination elements	
Hatu Bulico	18 km of road from turn off Maubisse/Same and Ainaro rd is very difficult, takes over an hour.
Ainaro	Road very difficult in Wet, subject to landslides between Ainaro and ZumaLia
Hatudo	It is a long drive from Ainaro, if SoruCraic road not passable
Location in relation to other tourist destinations	
Maubisse	Reasonable access from Dili and on route to Same and Ainaro
Hatu Bulico	If road conditions improved would be a short trip from Maubisse
Ainaro	Could be part of itinerary from West or East, via Maubisse or via South Coast
Hatudo	Detour on route from Maubisse or South Coast
Amenities, Accommodation, restaurants	
Maubisse	Pousada in need of restoration Number of small guest houses, some accredited by Tourism ministry Food available at the Pousada, Sarah's warong and couple other local restaurants, not at a level to meet needs of tourists

Tourist destination elements	
Hatu Builico Alcrim guesthouse SrMartinho's	
Pousada renovated but not yet opened No restaurants, very basic food at Alcrim, best for guests to bring provisions and Sra Justina will cook	
Ainaro 3 guest houses, basic standard in need of upgrade 2 provide meals Couple of basic local restaurants	
Hatudo No facilities for tourists	
Significant Natural environment or wild life	
Maubisse Fatubessi cave and Lagoon	
Hatu Builico Magnificent surroundings, large mountains, traditional houses, vegetable farms Cool climate Water fall Ramelau	
Ainaro Magnificent mountain views, potential for trekking, numerous water holes Soru Lau mountain good trekking and historical significance, Don Alexio hid here, battle between Japan and Australia at the base, Don Alexio supported Australia Mt Sebagou, in the dry can drive up, was place for traditional houses now just a great view.	

Tourist destination elements

Hatudu

Leo Lima Nikiatin cave (close to town but unable to find entrance due to corn fields) treks to Soro mountain (unable to drive to Soro due to state of road in the wet)

Hol, Belakbobe in Hatu udo in Mt Ailiku , great view good for trekking

Potential Elements for Cultural tourism - Turizismukultura

District Lautem

Cultural and historical potential
Traditional culture including (ceremonies) Ceremonia , umaluliks and other sacred sites
Lautem (including Com) In the mountains around Com the villages have Uma luliks and sacred objects Puinurili high up in the hill is a big rock where ancestors stayed in ancient time, very sacred place would need permission from LiaNain to visit and be told the story. TasiLaran is sacred spring water close to Com. The ocean is an important part of culture in Com, daily life around the ocean. Fishing and worshiping dolphins. Traditional beliefs about dolphins and ancestors Witnessed women practising traditional welcome dancing and drumming in village just outside of Com on way to Fuiloro Metchi seaworm festival is still practiced during the new moon in March.
Tutuala Ili KereKere cave paintings are easily reached in dry season but must have a local guide as is a very sacred place. 1 1/2 hour return trek, steep on way back. LiaNain for the caves is Srlnancia in Tutuala and HaburasEcolodge has trained guides, \$15 per car load of visitors. There has been reports of conflicts between guides and demands for \$15 pp after trek, this situation needs clarifying with local community. There is an alter stone at the caves, 13,000 year old rock art, bee hives, Hiding places/look outs used by Portuguese and Indonesians and amazing views.
Los Palos Fuiloro has some excellent examples of Uma Luliks, first being in Asalai There are also very old cemeteries on route to Tutuala, Lutur Mate with examples of animist offerings for ancestors. Many Hands NGO based in Los Palos has a number of Timorese staff working to document Fataluku traditional culture including

Cultural and historical potential
music, dance, arts and crafts.
Iliomar Women's weaving groups in Aerebere, Fuat and Caenlio, Fuat has a weaving workshop built with support of ETWA and Australian NGO. Many significant caves and rocks Examples of Uma lisans that have been rebuilt
Sites related to Portuguese times, postas and battle sites, pousadas, memorials Portuguesfatinistoriahorezistencia
Lautem Ruins of a fort high above the town, not accessible now, fort walls line the entrance to Lautem Vila and warehouses. In Tutuala there was a Portuguese beach bar that was original Sub District administration base on the beach accessible from Com, stayed here until they discovered Tutuala and then built the Pousada
Tutuala Pousada that stands on the original ancestors site Access to the cave paintings at Ili KereKere is via a Portuguese pathway. Unclear if this is part of the Cominho Rd that connects Tutuala with old settlement of Muapitine in Los Palos via the forest of Nino Konis Santana National Park
Los Palos Fort at Fuiloro in excellent location on cross roads to Tutuala, Com, Los Palos and Lautem. Examples of buildings in Los Palos Vila

Cultural and historical potential
Iliomar Large fort building in middle of Aerebere with potential for renovation Second fort down road above the LiaraiSrAmericos house, stands on site of original uma lisan
Sites related to WW2, FatinSegundageramundial, trekking, battle sites and Japanese caves
Tutuala Dug out caves similar to those in Ossu are on the way down to Valu beach, between coconut plantations, site of battle between Australian and Japanese troops. Japanese military base on top of hill at Illi Sere but there are snakes Japanese artefacts such as swords and belts are still in the area.
Los Palos On road to Lautem can see ant mines started by Japanese to keep land clear for aircraft. May have been site where bombers left to bomb Darwin, this needs confirming.
Sites related to resistance from Indonesian occupation, caves and hiding places, massacres, Indonesian military sites, FatinRezistensialIndonezia
Lautem <i>NB before Lautem in Laga there is a large Indonesian military fort above the fort easily accessible by road with very interesting Indonesian infantry battalion insignias painted all over the walls, in great need of preservation. Local people hold a market around the fort on Mondays.</i> Lautem Vila, massacre site on the river currently commemorated with an memorial where nuns, Samarian's and journalists on route to Baucau were murdered in 1999. Caves in the Mehera area above Com where entire villages fled to.
Tutuala Throughout the Nino Konis Santana National Park and particularly in the Paitxau mountains and near the Irasequiro river there are Falintil hide outs and significant resistance sites. There are veterans who could potentially relay their stories for tourists, it is felt many are now aging and may not be able to guide but could assist in training for their youth.

Cultural and historical potential
Los Palos Memorial to Fretilin under construction on road to Lautem
Iliomar Aelebere was Falintil base strong hold until 1999 There are battle and massacre sites but not yet prepared to show tourists
Everyday culture including traditional farming techniques, markets, women's groups with quality handcrafts and local products, artists, musicians
Lautem Com is a fishing village with great potential to share everyday life. There is a women's weaving group with many stalls along the road into town. Children selling shells and tais is of concern for tourists along with the constant harassment by mana Rosa and weavers, this was discussed with the Xefi de Suco. Also discussed concerns about selling shells and tortoise shell artefacts from endangered species Farming communities can be visited
Tutuala It is of concern that people interviewed mentioned tortoise shell souvenirs as example of local products Women's weaving group well located on road down to Valu Beach, potential for improvement with support
Los Palos Fuiloro has many villages still practising traditional farming techniques. The agricultural college at Fuiloro has the potential to provide informative sessions about local farming for visitors. Local weaving of basket, mats and tais.
Iliomar

Cultural and historical potential
Weaving demonstrations

Tourism elements
Existing tourism activities and attractions example (Guides) loritourista, (hiking) sae foho, (water activities) kailikan (fishing), lokutasi , (diving) bee manis (hot springs)
Lautem Great potential for Marine and coastal activities in Com, the community is actively working with government to regulate use as its part of the Nino Konis Santana National Park, this includes protection of turtles
Tutuala Trips across to Jaco island from Valu beach for swimming and snorkelling. This activity is in need of regulation during peak periods to protect the fragile environment and sacredness of the island. Fishermen have fixed rate of \$6 pp return. Timor Adventures have supplied the HaburasEcolodge with 10 life jackets to hire due to concerns re risk for tourists who cannot swim, while it is a short ride it is across open ocean. Boat based diving and fishing around Tutuala, currently limited opportunity provided by Dili based company with no return for local communities of Com and Tutuala.
Los Palos Maleve G. is resident of Los Palos who as a child was engaged as a courier by resistance fighters has developed one day or overnight 'Guerrilla tours'
Iliomar Lagoon, Beach on border with Viqueque
Community capacity for tourism, existing initiatives, interest, plans, training for guides,
Lautem

Tourism elements
Discussions in Com revealed awareness of potential and desire to introduce visitors to culture but currently feel most people just come and stay at the beach SrEdmundo who with his wife Robella runs the Sina guesthouse has had some support to promote trekking activity to the cave his family sheltered in during resistance times, Telepuna Cave in Mehera. Xanana took refuge in this area. 3 hours trek accessible in the dry season.
Tutuala Plans to develop a small café at the site of the Alola supported weaving workshop on the stream half way down to Valu Beach. NB there has been some conflict with neighbours who reportedly burnt roofing material while the group was away. Also plans to grow plants for traditional dying to enhance quality of weaving.
Los Palos Many Hands NGO is able to provide visitors with information about traditional culture and its plans to develop activities and opportunities to promote culture to tourists, first expo scheduled for April 2013.
Iliomar Sub District has registered an NGO in readiness for tourism and has identified cultural heritage, potential history and natural attractions in Iliomar. They have been had plans since 2008 to renovate the Fort at Aerebere as a cultural centre, seeking assistance to find Portuguese architect to assist. ETWA, an Australian NGO has in the past run women's weaving tours to Fuat, there is the potential to repeat these but more input is required to overcome infrastructure issues for home stay accommodation
Accessibility by road
Lautem Com is a beautiful drive from Baucau, reasonable road
Tutuala Accessible but road down to Valu beach very difficult 8km, currently cut off by large tree there is a detour but no signs

Tourism elements
Los Palos Accessible as a short side trip on way to or from beach attractions of Com or Tutuala
Iliomar Very difficult road, 2 hr trip from Los Palos to Aerebere, would not be advisable in the wet.
Location in relation to other tourist destinations
Lautem Lautem Vila is on route to Los Palos or Com from Baucau, good spot for a short break. Com is easy side trip on route to Tutuala and Jaco, it is possible to reach Tutuala directly by side road to Fuloro instead of going back by Lautem but road is difficult There is potential for Com to become a base to access Jaco and Tutuala area by boat potentially alleviating overuse and exploitation of the fragile Valu beach foreshore area and giving Com community a share in potential tourism market. <i>NB Com is suffering from loss of UN weekend visitors, its tourism market now almost non-existent.</i>
Tutuala Good weekend trip from Dili
Los Palos Could be included in weekend trip to beach destinations if there was something for tourists to see/do
Iliomar Would require extra days travel
Amenities, Accommodation, restaurants
Lautem Lautem vila, none Com has a 'resort' run by a Malae with beach bar. A number of accredited guest houses with basic accommodation line the beach road. Sina, Kati and Rosa's have been visited. Kati in particular provides excellent seafood.
Tutuala Pousada, renovated but not inaugurated and community not clear about governments management plan, has potential to

Tourism elements
accommodate around 12 visitors at a time. Also potential site for café, restaurant, cultural centre and sale of local products. Haburas Eco Lodge Valu beach, very basic bungalows provides excellent fish meals Lukamore private guest house at Value Beach has 5 rooms and again excellent catering, second lodge currently under construction Camping is possible at Valu beach, this is in need of regulation during peak holiday period to protect fragile coastline, need for waste management and biodegradable toilets.
Los Palos Roberta Carlos hotel relatively expensive and in need of upgrade, has a reasonable restaurant A couple of very basic local style guesthouses Sisters restaurant local, clean basic food on road to Iliomar
Iliomar Noted one guest house on way to Aerebere accredited by Tourism ministry Homestay discussed as an option with women's group in Aerebere but water is limited and bathrooms very basic.
Significant Natural environment or wild life
Lautem Com has beautiful coast and marine environment suitable for fishing, swimming diving and snorkelling Marine life includes dolphins, turtles, large ocean fish Com has two lagoons Kaukaurula close to school called Bee Oho and in FatuLuha, Bee Mate
Tutuala Part of the Coral Triangle Nino Konis Santana National Park, in particular Valu Beach, Jaco, Ili KereKere cave paintings
Los Palos Los Palos Vila still showing signs of past trauma Beautiful drive from Los Palos to Lautem
Iliomar Panoramic views

Tourism elements

Beach between Iliomar1 and Loro is beautiful

Lagoon Mau Rei close to Caenlio has potential for sightseeing, crocodiles, wild birds, and meda (like monkey) It is also home to a species of large bird that lives in trees only found here and in Sth America called the Takubeibei . it's habitat is near the beach, can only drive in the dry, 20 minutes, 16 km from Aerebere.

NamaLutin is a lagoon between Iliomar and Lora