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Experiences and Psychological Well-being of the "Transfeto" in Dili: Exploring Self-disclosure and Discrimination

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Abstract

This study aims to understand the experiences and perceptions of “transfeto” individuals regarding discrimination, self-disclosure intentions, and their psychological well-being in Dili, Timor-Leste. Employing a qualitative research methodology with thematic analysis, participants were selected through purposive sampling. Data was collected through in-depth interviews and observations, while ethical considerations, including the protection of participants' personal data and the use of consent forms, were prioritized. The findings indicate that a high level of psychological well-being, particularly in terms of autonomy and self-acceptance, positively influences participants' willingness to disclose their gender identity. Those who feel more independent, confident, and accepting of themselves tend to be more open and honest about their identities as “transfeto” individuals. Despite facing various challenges and negative reactions, participants choose to be truthful about their identities. Discrimination, encountered from family, society, workplaces, healthcare services, and cultural and religious contexts, remains a significant issue. The study also highlights the importance of social support and self-acceptance in maintaining psychological well-being. Recommendations for future research include allowing sufficient time to build relationships with participants and considering all factors influencing the themes of the study. Overall, this research contributes valuable insights into the conditions of “transfeto” individuals in Timor-Leste and underscores the need for further exploration of factors affecting self-acceptance and autonomy among transgender individuals.

INTRODUCTION

Transfeto is a term used in the local language of Timor-Leste, Tetun, to define a man who identifies and behaves like a woman. The word *transfeto* comes from the English word "transwomen" which was later translated into *Tetun* as "*Transfeto*". Feto" means woman. However, most people in society often refer to *transfeto* with the word "panleiru", even though it has the same meaning as *transfeto*, which is to describe men who dress or behave like women, gentle men, and men who have same-sex sexual attractions, or homosexuals, or transvestites, but the word *panleiru*, has a slightly different meaning and is usually used to express feelings that tend to be aggressive and offensive, as swearing, sarcasm and insults towards someone. There is also something called "buifetok" which means a feminine man (Correia, 2005). In fact, for the community, *panleiru*, *buifetok*, and *transfeto* have the same meaning, namely someone who behaves differently from their gender stereotypes. However, because the meaning of *panleiru* tends to be negative, transwomen in Timor-Leste feel intimidated if called panleiru and will feel more comfortable if they are called *transfeto* or *transwomen*.

In Timor-Leste, strong cultural and religious norms often view *transfeto* as deviant behavior. Although the LGBTIQ community has gained political protection, the rejection of explicit recognition of rights still occurs, mainly because it is perceived as contrary to cultural and religious values. (Raynor, 2018). Discrimination against the transgender community in Timor-Leste is widespread, including physical, verbal, and psychological violence, with many of them hiding their identities.

Report from United Nations, (2022) shows how low the psychological well-being of transgender individuals in Timor Leste is because most of them continue to hide themselves simply because of social pressure, and also reports from Rede Feto & Asean Sogie Caucus, (2017) It stated that 85% of the 57 respondents who were transgender individuals in Timor-Leste still experienced physical, verbal, and alienated violence.

With some aspects of Leung's self-openness, the researcher only wanted to focus this study on intent to disclose and honesty and accuracy to see how these factors make *transfeto* in Timor-Leste less likely to express themselves, and intent to open up, according to Leung (2002) refers to the awareness and control that a person has over what he or she does and says when he or she makes a self-disclosure.

Honesty and Accuracy according to Rances & Hechanova, (2014) It can refer to honest communication about a person's sexual orientation. This can involve individuals who openly reveal their identities without deception or concealment. Honesty can also include being sincere and authentic in revealing one's sexual orientation to others, both verbally and nonverbally. While Sutatminingsih et al., (2023) Stating that *accuracy* refers to the level of honesty or accuracy in self-disclosure regarding a person's identity information.

In this study, the researcher wanted to find out whether *transfetes* in Timor Leste experience it and how it affects their psychological well-being, regarding the treatment and actions of *transfetes* in the city of Dili, especially in relation to verbal and physical violence, as well as the rejection that often occurs both within the family and in society, where they are considered unworthy and contrary to the culture and religion, whether because of that they are discriminated against with the aim of eliminating *transfeto* and being excluded from society. Discrimination also occurs when the policies and procedures of an occupation, process, or system contain invisible discriminatory prejudice and cause systematic harm to a particular community or group of people. (Noor, 2020).

Next, the researcher wants to explore the extent to which *transfeto* in Dili will experience a psychological situation as stated by Ryff (inPurnama & Astuti, 2022) about *Psychological Well-Being*, which is that humans can obtain happiness, subjective well-being or satisfaction with life when there are no symptoms of depression or experiences of discrimination. The issue of psychological well-being has been explored several times, and the results show that *psychological well-being* is an important aspect of human life. However, in this study, the researcher took part in exploring the issue of psychological well-being specifically with only two dimensions of the six dimensions of psychological well-being, namely *self-acceptance* and *autonomy*. Based on research Manja Sari & Eko Purwaningsih (2012), found a positive and significant relationship between the meaning of life and self-acceptance in transwomen in Yogyakarta. That is, the higher the level of meaning of life, the higher the level of self-acceptance in transwomen, and conversely, the lower the level of life meaning, the lower the self-acceptance in transwomen.

LITERATURE REVIEW

Research from Niner, (2018) The lives and rights of people with different sexual orientations in Timor-Leste show that the construction and enforcement of gender roles of male and female groups, as well as the dominance of masculinity in Timor-Leste, has led to discrimination and marginalization of those who do not conform to traditional norms. Transgender people face stigma and discrimination, where transgender women are more accepted than *gay* men. The study also highlights the challenges they face due to social stigma, discrimination, and violence.

Results of UN researchUnited Nations, (2022) Regarding discrimination and access to education for gay, lesbian, transgender and queer people in Timor-Leste also shows similar results, where discrimination and challenges faced by students of different sexual orientations in accessing education there is no law that specifically prohibits, in other words, discriminatory acts are not wrong. Families put a lot of pressure on them to conform to social norms, so they chose not to go to school. This condition encourages a high dropout rate.

Research from Rede Feto & Asean Sogie Caucus, (2017) It also showed similar results to other studies. Lesbian, bisexual and transgender women in Timor-Leste face many challenges, including financial dependence on their parents, discrimination in the workplace, discomfort with their bodies, and family rejection. Many respondents have experienced physical and emotional abuse from family members because of their sexual orientation and gender identity. So they face difficulties in expressing themselves for fear of rejection, violence, and lack of support. Despite these challenges, some have had the courage to reveal themselves to family and friends. While 57% of respondents have the courage to open up about their sexual orientation and gender identity to their family, 21% have not disclosed it. In this study, with a total of 57 respondents, it was found that their level of psychological well-being was good despite experiencing physical violence and discrimination. Although the overall results are good, not necessarily each individual experiences the same thing.

The issue of psychological well-being and its relationship with *Self-Disclosure* can be found in the results of the study ofPrabandari & Huwae, (2024) homosexuals (*gays*) in Central Java. They found that *Self-Disclosure* had a significant positive relationship with the dimensions of *Psychological Well-Being*, namely mastery of the environment, personal growth, positive relationships with others, life goals, and self-acceptance, but not significantly with autonomy. The relationship that occurred significantly was not very strong. This is likely due to social stigma and the inability of participants to freely express their sexual identity. Overall, the study shows that *self-disclosure* plays an important role in improving the psychological well-being of homosexuals.

Research with the same theme, took place in the city of BandungRidwan & Yanuvianti, (2020) It shows that factors that support Psychological Well-Being in transgender include variables of social support, self-understanding, feelings of acceptance, expectations for others, assessment of situations, and openness to new experiences. Social support and self-acceptance were found to help transwomen achieve Psychological Well-Being faster. The violence experienced by transwomen can negatively impact their psychological well-being, but self-acceptance and social support can help improve their well-being.

An important point of this study is that social support and self-acceptance will increase Psychological Well-Being in transwomen.

So based on previous studies, in this study, researchers want to find out more about how psychological well-being in *trans* people is and what factors affect it. The researcher will focus on the transgender group, namely *transfeto*.

METHODS

This research is qualitative in nature to provide an in-depth analysis of *trans people*'s experiences and appreciation of discrimination, desire/intention to express themselves, and to find out how their psychological well-being has been in the city of Dili. In data analysis, the researcher uses *the Thematic Analysis* method, which is a data analysis technique that aims to find interrelated patterns in certain phenomena and explain how they affect them (Heriyanto, 2018). The study population was trans people in Timor-Leste, at least 18 years old, domiciled in the city of Dili for at least six months, who identified as *transfeto*.

The selection of participants using *the purposive sampling* technique, to select participants or data sources based on sample criteria, and inclusion, namely *transfeto* who have not or or who have undergone genital surgery will be an affordable target and researched in accordance with the relevance of the research objectives and questions, (Sugiono in Tenggana et. al, 2020; Nursalam, 2020). The study also collaborated with CODIVA (*The Coalition for Diversity and Action*), an organization that fights for the rights of the transgender community in Timor-Leste, to recruit participants. Data were collected through semi-structured interviews in Tetun, with additional observations to understand the participants' social contexts. The researcher considered several codes of ethics during the research, so, initially, the researcher submitted an application for an ethics permit to the Ethics Committee of Unika Atma Jaya Jakarta and obtained approval with the number 0006Q/III/PPPE. PM.10.05/7/2024 from the Ethics Committee, in order to maintain the stability of the research process so as not to harm anyone, the researcher uses a *consent form* as proof of consent with the participants in this study, (Ripley dkk., 2018).

RESULTS

Researchers interviewed six people with gender identity as *trans who* lived in Dili as workers and/or students. All six participants came from different regions and their average ages were in the adult category. The purpose of these interviews was to explore their self-acceptance, autonomy, bullying, violence and rejection, as well as their honesty about their gender identity as *transfeto*.

Table 1
(Demographic Overview of Participants)

	P1	P2	P3	P4	P5	P6
Age	24	30	21	35	27	39
Residence	Dili	Dili	Dili	Dili	Dili	Dili
Who to Live With	Family	Alone in boarding house	With siblings	Alone in boarding house	Alone in boarding house	Alone in boarding house
Education	Bachelor Degree	High school graduate	University Student	High school graduate	Bachelor Degree	University Student
Jobs	Civil servant	Hotel Receptionist	Clinic volunteer	Salon worker	Health project staff	Health project staff
Regional Origin	Vikeke	Dili	Likisa	Ermera	Suai	Baukau

Patterns found

Based on the results of interviews with six participants, it was found that the experience of being trans did not happen instantly, but through a long and gradual process. These experiences are influenced by various factors, both from within the individual and from the surrounding social environment. From the data analysis, several key patterns emerged that were interrelated and formed a more complete understanding of how participants lived their identities.

Gradual Emergence of Identity Awareness

Most participants begin to feel a difference in themselves from an early age. This difference is usually seen in the way they interact, their choice of play, and their interest in things that are considered closer to women. For example, Participant 1 explained that since childhood he felt more comfortable playing with women and doing activities that were synonymous with women: "When I was a child... I just want to play with other girls, and I like to do things that girls usually do." (P1). A similar experience was also conveyed by Participant 3 who noticed a difference in the way he walked and his appearance: "From a young age, I was aware that the way of walking was very weak... I feel like I look feminine even though I'm physically male." (P3). Although early awareness emerges from childhood, a clearer understanding of identity as *a transfeto* usually develops only when participants enter adolescence or early adulthood. At this stage, they begin to gain broader information or experience specific events that help them understand themselves. This can be seen from Participant 2's statement: "I knew myself as *a transfeto* when I went to university... after participating in socialization about SOGIE and LGBTIQ." (P2)

Thus, it can be understood that identity awareness does not arise suddenly, but develops through ongoing life experiences.

The Role of Emotional Experience in Reinforcing Identity

In addition to childhood experiences, emotional feelings also play an important role in the process of identity formation. Many participants attributed their self-awareness to the experience of falling in love or being attracted to men. These feelings are often important moments that make them more confident in their identity.

For example, Participant 1 described that the feeling of love was the starting point of his self-awareness: "It was not an incident but a moment... when I feel attracted to a man." (P1) A similar thing was expressed by Participant 3 who felt that the experience made her feel like true self as (a women): "I feel like a real woman... And I love it, I want to be in a love relationship with a man." (P3) In fact, in some cases, the experience of a closer relationship also reinforces that understanding, as Participant 4 relayed: "We do a relationship... And I enjoyed that, from there I realized that I was *transfeto*." (P4)

From this, it can be seen that emotional experiences and interpersonal relationships are an important part of helping individuals understand and accept their identity.

Mixed Feelings: Between Comfortable and Depressed

In undergoing the process, participants not only feel one type of emotion, but various feelings that sometimes contradict each other. On the one hand, they feel comfortable and happy when they can be themselves. But on the other hand, they also feel pressure from the surrounding environment. Participant 3 described this feeling quite clearly "I feel weird but comfortable... I'm happy to feel like I'm a woman." (P3) Meanwhile, Participant 2 emphasized more on the fear and pressure he was experiencing: "I just locked myself up for fear of discrimination, especially from a very harsh family." (P2) Such stress can even affect psychological conditions profoundly, as expressed by the same participants: "Sometimes I feel worthless... until it just wants to end this life." (P2)

These findings suggest that the experience of being *transfeto* is often colored by a conflict between the desire to be yourself and existing social demands.

How Participants Adjust to the Environment

To deal with these pressures, participants developed certain ways to continue living. One of the ways that is often done is to adjust to the situation and environment. Participant 1 explained that he could control how he was displayed: "I know where I can show myself as *transfeto* and where I can't... I can control myself." (P1) In addition, there were also participants who had tried to live life as men to meet social expectations, as experienced by Participant 2: "I'm trying to live as a real man... I even had a wife

and baby, but in the end I couldn't stand it." (P2) In the context of culture and customs, these adaptations become more complex. Participant 5, for example, felt uncomfortable when it came to performing as a man in a traditional event: "During the traditional event I have to dress like a man... I feel very uncomfortable." (P5)

This shows that participants are not only dealing with individual pressures, but also with strong social and cultural norms.

Experiences of Discrimination in Everyday Life

Most of the participants also recounted unpleasant experiences they had in their daily lives. It takes a variety of forms, ranging from ridicule to physical violence. Participant 2 revealed how he often received negative comments: "They called me *a "panleiru"* ... I feel worthless." (P2) In addition, domestic violence is also quite a heavy experience: "My uncle beat me to the point of fainting... almost dead." (P2) Not only that, discrimination also occurs in public services such as hospitals: "In the hospital I was bullied... They questioned my identity." (P2)

Nonetheless, there were also participants who felt that certain environments were starting to show better acceptance.

Relationships with Families That Are Not Always the Same

Relationships with family are one of the important aspects of *transfeto*'s lives. However, this relationship doesn't always go well. Some feel accepted, but there are also those who experience rejection. Participant 2 stated that his family had put pressure: "My parents said I was embarrassing them... I feel pressure at home." (P2) Meanwhile, Participant 3 felt acceptance, although not from all family members: "My parents accepted me, but my uncle and cousin didn't." (P3) Interestingly, in some cases, family income is related to economic conditions or individual contributions, as conveyed by Participant 5: "I was accepted because I worked and helped the family financial." (P5)

Self-Acceptance as an Important Process

In the midst of these experiences, most participants indicated that they ultimately learned to accept themselves. This acceptance is not always easy, but it is an important step in living life. Participant 1 stated unequivocally: "I accept myself... I won't turn into a man." (P1) However, this acceptance is still accompanied by reflection and self-questioning, as expressed by Participant 3: "Sometimes I ask why I have to be like this... But I still accept myself." (P3)

Hope for the Future and the Social Environment

Finally, the participants also expressed their hopes, both for themselves and for the community. Some of them have a desire to change their physical appearance in the future: "I want to one day be able to

transform my body into a fully female body." (P2) In addition, the most common expectation is the desire to be accepted by society: "We just want to be accepted as human beings... not discriminated." (P6)

Summary of Findings

Overall, the results of this study show that the experience of being transfeted is a complex process. This process involves early self-awareness, emotional experiences, social pressures, as well as individual efforts to adjust to the environment. Despite facing various challenges, the participants still tried to live their lives according to themselves and hoped to be accepted by the wider community.

Table 2
Interrelated patterns

	Dimensions	**Variabel**	**P 1**	**P 2**	**P 3**	**P 4**	**P 5**	**P 6**
		V 1. Open		**√**	**√**	**√**		**√**
	Intent to Disclose	V 2. Not open					√	
		V 3. Hesitation	√					
SD		V 1. Honest		√		√		√
	Honesty & Accuracy	V 2. Dishonesty	√				√	
		V 3. Witholding			√			
		V 1. Experienced		√	√	√		√
	Implicit & Explicit	V 2. Not experiencing						
		V 3. Not	√				√	
D		V 1. Experiencing			√	√		
	Instituicional	V 2. Not experiencing	√	√			√	√
		V 3. Not						
		V 1. Independent		√		√	√	√
	Autonomy	V 2. Not Independent	√		√			
PWB		V 3. Indecisive						
		V 1. Accepting	√	√		√		√
	Self–Acceptance	V 2. Not Accepting						
		V 3. Confused			√		√	

SD = *Self-Disclosure* D = *Discrimination* PWB = *Psychological Well-Being*

Table 2 presents patterns related to participants' experiences in various dimensions analyzed based on specific variables. Here is a breakdown of each dimension recorded in the table:

Self-Disclosure (SD)

This dimension reflects the extent to which participants are willing to disclose their identity as *transfeto* to others.

- V1. Open → Some participants (P2, P3, P4, P6) openly reveal their identities.
- V2. Not open → Only one participant (P5) chose not to reveal his identity.
- V3. Hesitation → Participant (P1) showed hesitation in revealing his identity.

Honesty & Accuracy

This dimension assesses whether participants are honestly talking about their identities or are actually withholding information.

- V1. Honest → Participants (P2, P4, P6) showed openness in talking about their identity.
- V2. Dishonesty → Participants (P1, P5) revealed that they did not always talk honestly about their identity.
- V3. Withholding → Participants (P3) tend to withhold certain information related to their identity.

Implicit & Explicit

This dimension shows whether the participant has experienced discrimination in daily life.

- V1. Experienced → Participants (P2, P3, P4) have experienced explicit discrimination.
- V2. Not experiencing → No participants explicitly stated that they did not experience discrimination.
- V3. Not → Participants (P1, P5) feel that they have not experienced significant discrimination.

Institutional Discrimination

This dimension describes the experience of discrimination in an institutional setting such as school, employment, or public service.

- V1. Experiencing → Participants (P3, P4) experience discrimination in certain institutions.
- V2. Not experiencing → Participants (P1, P2, P5, P6) did not experience institutional discrimination.
- V3. No → no participant felt that they had not experienced institutional discrimination.

Autonomy

This dimension shows the extent to which participants feel independent in living their lives as *transfeto*.

- V1. Independent → Participants (P2, P4, P5, P6) feel independent in living their lives.

1. V2. Not independent → Participants (P1, P3) feel that they are not fully independent.

- V3. Indecisive → None of the participants showed any indecision in terms of independence.

Psychological Well-Being (PWB)

This dimension assesses the psychological well-being of participants based on their self-acceptance.

- V1. Accepting → Participants (P1, P2, P4, P6) demonstrate acceptance of their identity as *transfeto.*

1. V2. Not accepting → No participants explicitly stated that they did not accept their identity.

- V3. Confused → Participants (P3, P5) still experienced confusion in accepting themselves.

Overall, Table 2 illustrates that most participants showed openness to their identities, although some still experienced confusion or chose to withhold information in certain situations. Discrimination, both personal and institutional, is still a challenge faced by some participants. However, their psychological well-being and level of independence vary depending on the individual's experience and their social environment.

DISCUSSION

a. The variation found in the intention to open up is carried out with honesty and precision in the context of discrimination, it is seen that they can accept themselves and be independent as a *transfeto*. It can be seen from a previous study by the Rede Feto & Asean Sogie Caucus (2017) which stated that 57% of respondents have good psychological well-being because they dare to open up, despite experiencing physical violence and rejection, just like those found in this study.

b. Self-understanding, social support and the courage to accept oneself are key to maintaining psychological well-being, in the face of challenges and discrimination, so that they feel more comfortable with different gender identities in a society that still has stigma and discrimination against gender diversity. In accordance with previous findings fromRidwan & Yanuvianti, (2020) It shows that factors that support Psychological Well-Being in transvestites in the city of Bandung include social support, self-understanding, feelings of acceptance, hope for others, assessment of the situation, and openness to new experiences. This means that those who understand themselves and get support from others will accept themselves and have independence even though they are experiencing discrimination. The findings of this study also show the same results that there are some *transfeto* in Timor-Leste who are not independent and do not accept themselves, simply because they do not have support from others.

c. Those who experience discrimination, either directly or indirectly, show that they do not accept themselves and are not independent, so they do not dare to express themselves honestly and accurately.

Based on previous findings from the reportUnited Nations, (2022) Stating that most transgender groups still hide themselves because they experience physical, verbal violence and alienation. This means that the findings of this study add to the results of new research related to previous research that *transfeto*, who are individuals from *the transgender* group who still hide their identity due to the discrimination they experienced, do not dare to reveal themselves and even still lie when interacting with society.

d. Self-acceptance as a *transfeto* can be seen in the way they self-disclose, where participants who feel more independent, confident, and accepting tend to be more open and honest in conveying information about their gender identity.

e. Those who accept themselves and have autonomy have the courage to open up honestly, so that they can build social interaction and acceptance from the surrounding environment. The results of this study are contrary to previous research by Prabandari & Huwae (2024) regarding the relationship between the psychological well-being of lesbian, gay, bisexual, and transgender individuals in Central Java, where overall, the study shows that *Self-Disclosure* plays an important role in improving the psychological well-being of homosexuals. This means that both the themes *of Psychological Well-Being* and *Self-Disclosure* have an important role in each other.

CONCLUSION

This study examines the experiences and *psychological well-being* of *transgender* women in Dili, Timor-Leste, with a focus on *the self-disclosure* and discrimination they experience. Here are the main points of the study's conclusions: *Transfeto* are generally aware of their gender identity from childhood or adolescence. The process of self-acceptance is influenced by social support and information about the LGBTQ community. However, challenges from families and communities often hinder this process. *Transfeto* face various forms of discrimination, including physical and verbal violence from their families, social rejection, and unfair treatment in the workplace and health services. This discrimination has a significant impact on their mental health and psychological well-being. The level *of self-disclosure* also varied among participants. Those with high self-acceptance and autonomy tend to be more open and honest about their gender identity. In contrast, those who experience discrimination often hide their identities for fear of rejection.

The key factors that support *psychological well-being* are *self-acceptance* and autonomy. Social support from friends and community also plays an important role in helping transfeto cope with challenges and maintain mental well-being. Participants hope for greater acceptance from the community as well as inclusive policies and programs to reduce discrimination and raise awareness of gender diversity. Overall, the study highlights the complexity of the life experiences of *transfeto* in Dili, where discrimination and social challenges impact their *self-disclosure* and psychological well-being. However, self-acceptance and social support can be protective factors that help them cope with stigma and achieve a more authentic and meaningful life.

ADVICE

Based on the findings of the study on the experiences, *psychological well-being*, *self-disclosure*, and discrimination experienced by *transfeto* in Dili, here are some recommendations for various parties: Suggestions for Government and Public Policy: (1) Strengthen Legal Protection, make policies that explicitly prohibit discrimination based on gender identity, including in the employment, education, and health service sectors. (2) The Gender Sensitivity Program conducts training for government officials, health workers, and educators on the rights of the LGBTQ+ community to reduce institutional stigma and discrimination. (3) Gender Education Integration: including material on gender diversity and sexual orientation in the school curriculum to improve understanding from an early age.

Suggestions for Social and Community Institutions: (1) Provide safe spaces, establish support centers or *safe spaces* for *transfeto* to share experiences, counseling, and get legal or psychological help. (2) Advocacy and Socialization: conducting public awareness campaigns through the media and open dialogue to reduce prejudice and increase social acceptance. (3) Economic Empowerment provides skills training and inclusive employment to help transition to financial independence.

Advice for Families and Communities: (1) Family Education: hold parenting programs or family discussions about gender identity to reduce rejection and domestic violence. (2) Social support encourages family and friends to provide emotional support, because the acceptance of the nearby environment has a great effect on *psychological well-being*.

Suggestions for Further Research: (1) Longitudinal studies, examining the long-term impacts of discrimination and *self-disclosure on transfeto mental health*. (2) The intersectional approach considers other factors such as social class, religion, and geographic location in subsequent research. (3) Active Community Participation involves *transfeto* as research partners to ensure their perspectives are well represented.

Advice for *Transfete* Individuals: (1) Seek support, join a community or organization that supports LGBTQ+ rights to strengthen social networks and resources. (2) Increased independence, skill development, and education to reduce dependence on a discriminatory environment.

With the implementation of these suggestions, it is hoped that a more inclusive environment can be created and support the improvement of the psychological well-being of *transfeto* in Dili, Timor-Leste.

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