論　文

The Influence of Media on Peacebuilding Related to the Martial Arts Conflict in Timor-Leste

Dulce Martins da Silva

1-Introduction

Timor-Leste as a new nation is considered a developing country. Living in a period of post conflict, there are still lots of disturbances happening in the country. Factors for disturbances include, economic, political and educational problems. Conflicts still happen in the villages, at any time of the day but mostly at night. The authors of the conflicts are individuals or groups of people. Culprits consist mainly of males between ages from 15 to 50. Based on Timor-Leste Armed Violence Assessment (TLAVA) data,[1] the number of male participants who are members of martial arts groups are especially high. One of the reasons that conflicts happen is because many men (mostly young people) are participating in martial arts groups in the country. Regarding the conflicts among young people, especially noticed in the martial arts context, there are already many alternatives given for those specific conflict's resolution. However, despite those alternative approaches regarding the conflicts, the number of conflicts are still very noticeable. This article through a theoretical approach will provide a vision of the media as a conflict resolution tool for martial arts conflict in Timor-Leste. The reason is because media has a role to promote and protect human rights and peacebuilding. The media is independent of the actions of giving information and it has an enormous power upon conflict situations since it can spread information quickly and have great impact on people.

Based on data from the capital city police office, the national police office in Timor-Leste states that martial arts groups are the second highest factor for conflict. In addition, a conflict report published by Asia Foundation showed that conflict levels in Timor-Leste are respectively 69% in 2008, 48% in 2013, 30% in 2015. This means that from 2008 till 2015 the conflict level declined to 39%. In the past, conflicts happened in every district in Timor-Leste, but mostly in the capital, Dili.

The following data shows from 2008 that the major threat to local security is the martial arts groups. On this data martial arts gang conflict is the third in the list, followed by socio-economic and religious conflict

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1　Assessment, T. L. A. V. A. Groups, gangs, and armed violence in Timor-Leste, TLAVA Issue Brief, 2009.

as the second in the list of conflicts. However, by 2013 and 2015 data indicates otherwise. Problems to local security are divided into different areas including general fighting, youth problems, martial arts gang problems, drunkenness and illegal groups. The highest factor from 2013 to 2015 no longer was martial arts gangs like it was in 2008, but rather land disputes and domestic violence. In 2018, Asia Foundation research showed that in the villages the land problem is 37%, youth problem 12%, and martial art gangs' problem is 2%. In addition, according to the police report in the Asia Foundation research, in Timor-Leste the conflict over personal property is 13%, physical attack resulting in injury is 49%, physical attacks resulting in death is 25%, and domestic violence is 27%.[2] This report indicates that many conflicts around the country are always interfered with by martial arts members.

Conflicts in Timor-Leste seem to be based on economic differences, such as the lack of job opportunity, social changes. Pre and post-independence there are also the psychological factors like the background of peoples and their character. These factors combined, force the younger generation to participate in the martial arts conflict.[3]

Annual Crime Statistics Report 2022 by national police in the country show, 55.8% physical integrity offenses, 10.7% damage, 8.3% threats, 8.2% spouse abuse, 7.2% sexual assault. Viewing the crime rate in the municipalities data shows that 42.9% happened in Dili, 10.3% in Oecusse, both Liquisa and Baucau have the same percentages at 7.3%, and two municipalities such as Bobonaro and Viqueque have less percentages at 6.1%.[4]

After some years Timor-Leste's Government started to give opportunities to the 3 martial arts groups that had been suspended from activities from the beginning of May 2022. After this situation martial arts conflicts started to increase in number. And with the political interventions, many leaders that were not involved in martial arts before started to get involved in the conflict, compromising to be a member of martial arts gangs for political benefits. In September 2022 there was a case of youth conflict in the street which caused groups to throw stones at each other. Then the police detained one youth member, Jose Bernardo, to jail, but while he was jailed he died in prison. It is suspected that his death was caused by suicide. Indeed, his family and civil society

2   The Asia Foundation. "The state of conflict and violence in Asia 2021. Identity-based conflict and extremism." http:// asiafoundation.org/wp-content/uploads/2021/10/The-Satate-of-Conflict-and-Violence-in-Asia-pdf (Last Accessed on November 4, 2023).

3   For a discussion of the conflict in East Timor, see Robert Muggah ed., Urban violence in an urban village: A case study of Dili, Timor-Leste, Genova declaration Secretariat, 2010; Tanaka, Y.S., International assistance to the nation-building efforts of Timor-Leste: Reconciling the local and the national, Charles Darwin University Press, 2008; Tanaka, Y.S., "A 'local' response to peacebuilding efforts in Timor-Leste," JICA Working Paper, 2018.

4   Polícia National de Timor-Leste, Relatoriu estatistika krime anual, Periodu relatorio 01 Janeiru-31 Dezembru 2022, 2022, p.8, pp. 34-35.

ask for an investigation. This case caused panic and worried the society. For the reason that the issue of martial art conflict was not only among civilians but between security defenses institutions such as police staff and military staff. The conflicts in the villages between young people continued. In August of 2023, the police commander and the martial arts regulatory Council/*Konsellu regulador Arte Marsiais* (KRAM) declared in public that they wouldn't tolerate any more violence. They declared that they would apply shooting on the site if the young people continued to create instability in society and asked the coordinators of martial art groups to seriously educate their members. On the 11th of October 2023 government declared several branches of *Persatuan Setia Hati* (PHST, Association of Faithful Heart) organization in the villages to close. It was because of undisciplined actions of members of these martial arts groups. As a consequence, the organization needed to pay a fine to the state.[5]

Based on this observation during this time the government from secretary state youth, sport, art and culture (SEJD) and the police department tried hard to discuss the martial arts and ritual arts to find a mechanism and solution to control the martial arts conflicts in the county. It is noticed that the Government does not use the maximum power of the media to influence the young people for peacebuilding in the country. This paper will focus on the influence of the media for promoting peacebuilding related to the martial arts conflict in Timor-Leste.

2-Peacebuilding

I would like to first explain why we used Johan Galutung's framework of positive peace in peace-building in this paper. While the use of physical force is usually referred to as violence, Galtung called the absence of it negative peace and defined structural violence as forms of violence based on oppression, exploitation, and marginalization by states and power groups （Johang Galtung, 1969）.[6]

In this paper, we note that the younger generation, as a martial arts group, is causing social disruption through a variety of violent means. Although the elimination of their violent acts falls under the category of negative peace, the greatest cause of their violent acts can be said to be the problem of social structure, which is the lack of employment for them.

And then, the dissatisfaction of the younger generation that their opinions are not reflected in politics can also be seen as a problem of social structure. In this sense, the author points out the importance of community radio, where governments and NGOs are always actively disseminating information in each region. The radio provides information on government policies, and at the same time, the younger generation has a

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5   Press Conference by KRAM, declare to closed several branches in villages, Diario Dili post, 10 October 2023, https://www.facebook.com/100077530792224/videos/850153373157954/?aap=fbl (Last Accessed on October 10, 2023).

6   Johan Galtung, "Violence, Peace, and Peace Research," Journal of Peace Research, Vol.6. No.3, 1969, pp.167-191.

means of expressing their own opinions through the radio. For these reasons, the author places Galtung's idea of structural violence as a pillar of peacebuilding in this paper.

Peace, of course, is everything that people wish to have, living in a peaceful environment which is living in harmony and tranquility; it brings satisfaction for one person or groups of people. On the other hand, some people try to complement their desire through encouraging instability in the community.

For Johan Galtung peace is defined as follows:

$$\text{Peace} = \frac{\text{Equity X Harmony}}{\text{Trauma X Conflict}}$$

Which means cooperation with equity, harmony through empathy to understand the party's legitimate goals; consolidate the traumas to reduce the desire for revenge, and solution for conflicts to reduce aggression. In any opposite situation there will not be any peace establishment. [7]

> *Reporting Peace is by definition positive as it is about human fulfillment. Both should be reported to better understand how the world works: to be more realistic and less 'realist.' (Johan Galtung, 2015)*

To promote peacebuilding, every sector needs to contribute. Liberal peacebuilding presents the need to be collaborative to establish peace. Liberal peacebuilding is consequently premised upon the idea that democracy and free economics permit people to resolve and express their differences peacefully, to satisfy their aspirations and thus generally to be content and allow governments to be answerable and responsive to people's needs and wishes in daily life. [8]

The interrelated dynamics of economic and political liberalization pursued in the contemporary practice of peacebuilding becomes a strong obstacle to the consolidations of peace in the post-war context.[9] For liberal interveners, suspicion of such forms of collective actions is intense; collective action is frequently conflated with irrationally inflamed passions and mob rule-equated, with the irrational responses of the uneducated masses to conflict entrepreneurship. Converting the brutalized masses in a post-conflict society into a manageable

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7   Johan Galtung, "Peace Journalism and Reporting on the United State," The Brown Journal of world affairs, 2015, vol.22(1), pp. 321-333.

8   Edward Newman, Roland Paris, and Oliver P. Richmond, New Perspectives on Liberal Peacebuilding, United Nations University Press, 2009, pp. 516–516.

9   Vesma Bojicic-Dzelilovic, "Peacebuilding in Bosnia: reflections on the development-democracy link," in Edward Newman, Roland Paris, and Oliver P. Richmond, Oliver (eds.), New Perspectives on Liberal Peacebuilding. United Nations University Press, 2009, p. 201.

society of self-interested individuals thus becomes one of the first tasks of post conflict reconstruction and peacebuilding alike. [10]

While it is certainly important to understand the motivations of youth who are mobilized (or mobilize themselves) for violence, it is equally important to consider those who are faced with the same challenging conditions and lack of opportunities to choose not to resort to violence. Simply providing opportunities or benefits for some randomly selected young people is very unlikely to result in concrete benefit in terms of enhanced security.[11]

For example, in Timor-Leste, Nelson Belo, 2013 affirm that, since a number of groups were formed during the resistance, once the fighting was over, these groups needed something to do, with high unemployment in the society, these well-organized groups that were still around could easily be compelled to action by different political actors who were acting for their own personal needs. As long as these groups still exist and are not being directed into positive activities or gainful employment, they will be ready to act on behalf of those political actors who can pay and protect them.[12]

3-Martial Arts Gang conflict in Timor-Leste

Martial arts are a sport that has been practiced since 448 A.D. The original objective of martial arts is to obtain optimal health and self-defense skills. Martial arts also serves as a philosophical guide to life. Based on an Encyclopedia definition Japan's Martial arts were formerly called *Bugei* (martial arts) or *Bujutsu* (martial skills), but the word *Budō* (martial ways) is commonly used today, though they are not identical in details. The *Budō*, which evolved from *Bugei*, aims at the self-realization of aspirants through discipline and training martial arts in general terms is a sport in which a person trains to have a healthy body and to participate in sport competitions on national and international level. For instance, Olympics Members can come from all age groups. The competitions are held to give motivation to martial arts members to train more and acquire more knowledge. Martial arts members want to practice martial arts because they want to explore the extent of their body's ability. This is the general view about martial arts.

In Timor-Leste, martial arts are practiced for similar reasons as any other places in the world, for good health and for sport. In the 1980s and 1990s martial arts was practiced as a sport like any other countries around the world. During this time, people could become martial arts group members at schools, clubs or in a military or police institution. In addition, legal competitions must be held in the martial arts institutions. During this

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10   Caroline Hughes, " 'We just take what they offer': Community empowerment in post-war Timor-Leste," 2009, p. 218.

11   Albrecht Schnabel, and Anara Tabyshalieva, Escaping Victimhood: Children, Youth and Post-Conflict Peacebuilding, United Nations, 2013, p. 191.

12   Nelson Belo, "Peacebuilding and security sector Governance in Asia," HiPEC II, Hiroshima University, 2011.

independence process in Timor-Leste, martial arts gangs were formed to protect vulnerable people including children, adolescents and women, as well as to support the guerrillas to fight for independence. This was caused by the militarization imposed by Indonesia during the Suharto regime, which caused massacres, theft and torture. In this situation many young people wanted to participate in martial arts groups to acquire the skills to defend themselves from the military.[13] During that time there were also some martial arts groups in Timor-Leste which supported Indonesian martial arts groups like *Persatuan Setia Hati* (PSHT: Association of Faithful Heart). This group was protected by the Indonesian military. There were other martial arts groups including, *Hitu Hitu* (77: Seventy-Seven) and *Kmanek Oan Rai Klaran* (KORK: Bless Child of Middle Land) which originally from Timor-Leste, were pro-independence.[14]

In 2006 Timor-Leste suffered a social order crisis. This crisis was caused by various aspects, such as internal conflict with the military forces, difference between east and west races, and martial arts gangs. After the crisis of 2006, Timor-Leste martial arts started to be used in a wrong way, it actually turned into a martial arts gang street for fighting. Young people participate in martial arts organizations to have support in the local conflicts. Once a conflict arises in a village, members of the same martial arts group would help each other. Through participating in martial arts groups, young people feel secure and supported dealing with their problems, not having to deal with it on their own. Martial arts conflicts appeared between different groups. There were lots of damages and as a result, many houses were destroyed or burned down, and a lot of people got injured. The government tried to control the conflicts by holding discussions between the groups, by taking oaths, and by putting members of groups who did not abide by the commitment and law in jail. Since this conflict happened, martial arts groups conflicts have become known as martial gang conflicts. This kind of conflict continued silently for years. Police classify them as "unknown group conflicts", even though society identifies them as martial arts gang conflicts.[15]

The martial arts conflict usually is a conflict that involves two or more martial arts groups. To solve this issue, the government closed down institutions, however, the closure did not last. From 2006 up to present days, a lot of martial arts gang conflicts have occurred; national newspapers in Dili such as Timor post and *Suara Timor-Leste* (STL: The Timorese Voices) have always reported the martial arts conflicts activities in their articles. These articles and reports describe the use of archery at nighttime, group attacks in the villages and many different acts of vandalism. During the 8th Government, from June 22nd, 2018 to July 1st, 2023, there was much tension in the political situation in the country. In order to gain favoritism from the majority of the

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13   Bendito Antero, Executive director of Peace Center UNTL, in discussion with Author, Peace Study Center Office, February 20, 2017.

14   Bendito Antero, Executive director of Peace Center UNTL, in discussion with Author, Peace Study Center Office, February 20, 2017.

15   Euclides Belo, Deputy Commander of PNTL, in discussion with author, Dili municipality, March 12, 2016.

population, which consists of 60% young people, the government unofficially encouraged martial arts groups that had been previously closed down. At the same time a lot of conflicts started increasing daily.

Martial arts gangs are a very big problem, which involves many young males' individuals in particular in Timor-Leste. Martial arts gangs exist in large numbers and cause a lot of damage. It is difficult to communicate with them, even more difficult with their "Masters" or "Teachers." Therefore, the media, if used in a careful way, is the way to influence people's opinion about the conflicts. Media has a big influence on a large scale because the media can quickly spread information. Mass communications have always been a double-edged sword. They inform and educate, and this can empower and unite; on the other hand, they also divide people and turn them against each other. Media can stop or provoke a conflict. In Timor-Leste, the media plays an important role for preventing conflict in society, considering the lack of education and lack of satisfying economic conditions.

4-Timor-Leste's Media and Conflicts

Media in Timor-Leste has contributed since the internal conflict period to the present developing period to the country. Journalists tried their best to report in the most fair and reliable way. Media in Timor-Leste is very independent and protects human rights and promotes democracy. Throughout the post-conflict period, media in Timor-Leste got support from international media agencies. Therefore, during that time media quality was on an international standard and had acquired complete freedom, fairness, and reliability.

Article 41 of the constitution of *República Democrática de Timor-Leste/*Democratic Republic Democratic of Timor-Leste (RDTL) promoted, "*Freedom of speech and information*." This supports impartiality and guarantees opportunities for the expression of different opinions. After Timor-Leste built their own government system and was recognized by the UN, quite few international agencies left the country. Because of strained economic situations, certain media companies required support from local companies and government, therefore becoming more reliant and influenced by these actors. Therefore, the news was no longer trusted as it used to be.

Now, many media companies get financial support from the government "subsidies". This makes the society question the reliability of the media information. In Timor-Leste there are around 5 television channels, 18 community radio stations, 2 government-owned radio stations, 5 independent radio stations, and 8 national newspaper companies. Public television and the radio stations are the most accessible to the public.

To resolve the martial arts gang problem, the government tried to exterminate some martial arts gangs. However, conflicts still happen and cause damage around the city and rural area. In this case, media effort to report on these issues and spread positive information is important. At times, the media supports the government, but does not realize that some politicians or institutions are using the media to create more conflict. For example, in the Timor-Leste 2006 internal crisis, the Prime Minister broadcasted a press conference and

sent a message through Television TVTL where he cited about the difference of eastern Timor and western Timor. It caused much damage and death due to people's hatred towards each other.[16]

It is clear that the media did not censor this information before going directly to the public. In this case, it can be observed that the media's role was not to prevent but to promote conflict. Local media reports have their own interest to exaggerate and dramatize facts. In newspapers and radio news, provocative language and delivery is utilized for those purposes. Media gives impacts the entire country. In addition, television gives more emphasis in the capital city, especially for news information. Due to Dili being a small city, news travels fast and when people are not satisfied with what they hear, they rebel immediately.

Jestor of radio community Maubisse Joaquim Coutinho affirmed in an interview that in 2011 there were a lot of conflicts around the country. Especially in Manufahi municipality, the local leader, catholic priest, masters of martial groups and radio community tried to come to a consensus to stabilize peacebuilding through a radio program. The program invited all actors related to the martial arts issue to the radio show for a 30 min talk show to discuss the conflict, and also gave a 2-minute spot to share messages of peace that would repeat throughout the program. As a result, the conflict decreased for a while. However due to various reasons related to unofficial governmental support of the martial arts conflicts, the martial arts conflicts started increasing again. Therefore, radio program attempts were not as effective when politics were behind martial members.[17] It proved the effort to promote peacebuilding done by the media without support by the government or political leaders is hopeless.

5-The Influence of Media for Peacebuilding Related Martial Art Conflict in Timor-Leste.

Media is one method to resolve conflicts because media has a significant big influence. It can spread information in a widespread capacity to a massive crowd in a short time. Technically, the reach of radio and television depends on kilometers of megahertz capture. If the station and channel have a large air space, it has a large reach and can get a wider audience. Journals and magazines depend on how many copies are produced. Regarding the internet, it can spread more globally and can be accessed in any location. Media can be accessed by anyone including children, teenagers, adults and the elderly. Anyone can access any topic they are interested in. Media can give information about domestic and international issues. Media can entertain people, but more importantly, the media can educate people by influencing their lives and by showing others' experiences; one of these is to not avoid conflicts.[18]

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16   Bendito Antero, Executive director of Peace Center UNTL, in discussion with Author, Peace Study Center Office, February 20, 2017; Antonio Belo Jose, Senior Journalist, in discussion with author, Licidere, Dili, March 10, 2017.

17   Joaquim Coutinho, Jestor of radio community Maubisse, in discussion with Author by internet, October 2023.

18   Jostein Gripsrud, Understanding Media Culture, Bloomsbury USA Academic, 2002, p. 6.

People use various versions of media daily. So naturally, the media has the ability to influence them. As Richmond, Woodhouse, and Miall said, "mass communications have always been a two-edged sword on one hand, they inform and educate and this can empower and unite; on other hand, they also divide people and turn them against each other."[19] For example, through observing the behavior of an individual, one would find his or her attitude and character is molded by the media, no one does by family or community. Young people are the most influenced by the media.[20]

"The media did not just deliver a youth culture, they also come present young people with a number of options in terms of identity signs that one could, so speaks, wear or pick up."[21] Negative features include by a lot of consuming media, media can cause people lost jobs, not give priority to school, lack of privacy, vulnerability to crime. Displays of violence on media can especially change young people to become aggressive and more vulnerable to crime. As D'Arcy said, "While media offers children many opportunities to learn and be entertained, some media images and messages have been linked to health concerns such as aggressive behavior, substance use and abuse, poor nutrition, obesity, unhealthy body image, risky sexual behavior and media dependency."[22]

Young people learn aggressive attitudes and behaviors from watching media shows and movies, for example in a game show that promotes the feeling of winner and loser and films with strong violence is interpretation from what young people learn from film, and commonly used violence at home, at school and in the street.[23] When media is unregulated, young people can choose what they watch freely and every young person takes away a different interpretation of what they see. If a young person takes negative lessons away from the media, then their behavior could change. This would or could have an undesirable impact on their mental and physical health. Gripsrud expressed, Television programs in many ways can be said to offer viewers a form of identity strengthening therapy, in which the anxieties and uncertainties TV itself generates are also treated. News and current affairs segments and programs may often appear incomprehensible and gruesome whether referring to natural disasters, crime, various sorts of human suffering quite close to home or in areas of hunger and inconceivable brutality faraway.[24]

We can analyze what the media is reporting by observing the impact and effect it has on receivers. Jostein Gripsrud proposed some humanistic theories concerning this issue.[25] Media does this by showing what

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19   Oliver P. Richmond, Tom Woodhouse, and Hugh Miall, Contemporary Conflict Resolution, Polity, 2016, p.421.

20   Oliver P. Richmond, Tom Woodhouse, and Hugh Miall, Contemporary Conflict Resolution, Polity, 2016, p.421.

21   Oliver P. Richmond, Tom Woodhouse, and Hugh Miall, Contemporary Conflict Resolution, Polity, 2016, p.421.

22   Jan D'Arcy, "Media Influences in Young People's Lives," Can Child Adolesc Psychiatr Rev, 13(1): 2, 2004.

23   Jostein Gripsrud, Understanding Media Culture, Bloomsbury USA Academic, 2002, pp. 38-39.

24   Jostein Gripsrud, Understanding Media Culture, Bloomsbury USA Academic, 2002, p.27.

25   Jostein Gripsrud, Understanding Media Culture, Bloomsbury USA Academic, 2002, p.27.

good behavior is. Richmond, Woodhouse, and Miall mentioned the principles of journalism in conflicts, where journalism can provide a peacefully influence in conflicted situation. The six points are as the following[26]:

1. Cover part of the conflicts

2. A division of report that shows who is the good and who is evil

3. Complete and deep coverage in peace initiatives, explore how the conflict being transformed

4. Use specially chosen words to affect readers

5. Explore common ground and shared goals

6. Give answers to confused situations and information by providing accurate and exact information.

Media role is to present the information, entertainment and education, which can be of influence to the audience. The role of media professionals specially the journalists, must have knowledge in diverse areas for us, such as economy, society, peace building, conflict areas and etc. It helps them to apprise the audience with information regarding one particular issue. In some cases, journalists do not present the evidence of the facts regarding to information. Similarly, is noticeable that they do not do enough analyses and certainly do not show enough content. Johan Galtung suggests peace journalism pressures that journalists must be conscious of the consequences of reportage (events in fact are reported), which can be achieved if journalists try to understand the political, economic and social factors that energize the conflicts, and present them in larger perspective.[27] During a conflict situation, media consumers pay a lot of attention in the media, because people get curious to know what happened and want to update the information without realizing that the media influences them about that issue.

Vladimir Bratic, states that lots of mass communications experts believe that dependency on media increases during conflict times and therefore greater media effects on audiences. It is clear that the media can influence people, but the media cannot resolve conflict by itself, but the media can reduce the conflict and promote peacebuilding.[28] J.Lynch and A. McGoldrick, media can never resolve conflicts by themselves, however, by presenting conflicts in a broader perspective, they can perhaps diffuse tensions. However, the media is influenced by their interests, especially economically, media is a business matter, media also accepts sponsors which could be from provocateur of conflict.[29] Daniel C. Halin points out that; Conflict Journalism is influenced by a grouping of factors including national interests, professional and commercial constraints and public

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26   Oliver P. Richmond, Tom Woodhouse, and Hugh Miall, Contemporary Conflict Resolution, Polity, 2016, p. 424.

27   Johan Galtung, "Peace Journalism and Reporting on the United State," The Brown Journal of world affairs, 2015, vol.22(1), pp.321-333.

28   Vlamidir Bratić, "Media Effects during Violent Conflict: Evaluating Media Contributions to Peace Building," Conflict & Communication Online, 5(1), 2006, pp.1-11.

29   Jake Lynch and Annabel Mcgoldrick, "Peace Journalism," Hawthorn Press Stroud, 2005.

opinion. Therefore, the media role is important to peacebuilding but the media institution itself needs to qualify the media personnel such as news anchor, presenter of TV, Journalist to be knowledgeable and to be good influencers for peacebuilding.[30]

6- How the Government and Partnership use Media for Martial Arts Conflict Prevention?

The lack of utilizations of the media for conflict prevention, it is causing misunderstanding of martial arts and ritual arts members to know about the conflict itself. And the lack of a good economic state of affairs conduce to unemployment, and bring some political leaders in the country to induce the young people in order to provoke depraved circumstances in society. Recent researches have showed that media power during this time, demonstrates how it can influence society for good and for bad. For example, the Asia foundation research in 2022 showed that the primary sources of information about the security situation in our locality (in Timor-Leste) is 35% TV, 13% aldeia (settlement) Chief, 11% suco (village) Chief, 9% radio, 9% Community, 9% Internet and Social Media.

Alongside that recent research by the ministry of health committee for handling covid-19 in Timor-Leste, it showed that the sources where community heard about covid-19 were; 71% TV, 49% Radio, 22% Facebook, 14% WhatsApp, 18% other social medias. Regarding the data for the most trusted sources for covid-19 information showed that they were; 50% TV, 7% Radio, 1% Facebook, 0% WhatsApp, 1% other social media.

In 2010 Directions of National Prevention Conflict Community (DNPKK)-SES Ministry stabilized a cooperation with Okinawa Peace and Cooperation (OPAC). International agencies to promote peace, such as the Japan International Cooperation Agency (JICA) called for programs for peace, security and development in the village of Comoro in Dili, Timor-Leste. Which suffered the highest conflict sites village that year. The radio promotes peacebuilding trough many programs. In 2016, has been showed in the research that the young people who like to listening to radio reached 96%. The majority listens about 2 hours frequently a day which reaches 64%, and 34% believe that in general the program in the community radio can disassociate with conflicts. Also 21% believe that in general all kind of media can contribute for conflict preventions.[31]

The data showed that the information shared by the media, had influence to society in general. During the observation period, it has been noticed that government from SEJD-KRAM, police and all departments related worked solid and made compromises for peacebuilding between martial arts groups. For example,

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30 Daniel C. Hallin, "The Media and War," in Corner, H., Schlesinger, P. and Silverston G. eds.,International Media Research: Critical Survey, Routledge, London & New York.

31 Dulce Martins da Silva, The role of Media to prevent Martial Art related conflicts in Timor-Leste, Master thesis, Waseda University, 2017, pp. 81-104.

government call the martial art groups' masters to attend several meetings and discussed the problem finding with them the best way to solve it. Government created many rules to control the conflicts, nevertheless those rules were not revealed to the young people through the media. It is considered that there was no consensus after the meetings and no information to the people.

Martial arts and ritual arts mostly have a high participation rate from young people, which is half of Timor-Leste's population. About 64.6% of the population ages currently below 30.[32] Media has a big coverage, and it rapidly spreads information among the young people. There is no doubt that if the information is clear and transparent and shows all consequences, it will be recognized by all parts, government, leaders of martial arts and martial arts members. As well, there would be no political manipulation because young people themselves could analyze the information and decided how to conduct their lives.

7- How Conventional and Digital Media Report Martial Arts Conflicts?

As a democratic republic Timor-Leste's constitution according to articles 40 and 41, guarantees space for people to express themselves freely. Which provides freedom of expression, including the members of the press and other media. It can be affirmed that government respects this right. The total number of media institutions in the country are around 30 registered. However, there are also no registered media institutions. Those registered media institutions and the journalist's activities are controlled by the social communications laws and an etic code of journalism, which is included in the constitution.

In addition to that, Timor-Leste press council and ombudsman for human rights and justice/PDHJ are institutions which monitor media work for peacebuilding and human rights. Based on personal observation related to martial arts conflicts, was possible to realize that the conventional media such as radio and television are the ones that report completely based in real evidence, and also report with deepen clarifications. Most of the media online reports short versions and not complete facts. This factor makes common people confuse and sometimes are the causes for other conflicts. Joaquim Coutinho (2023) said "Journalists and Media need to present news that the angles a healthy contribute to peace (peace journalism principle)".[33]

Considering that statement, government and peacebuilding partners need to analyze carefully the singular situations and also need to collaborate with the media institutions and journalists, in order to make them concern on damages that will probably provoke after the case has been reported in the media. For instance, the Secretary of State for Youth and Sport (SEJD), through the Commission for the Regulation of Martial Arts (KRAM), should demand from MAGs to document and make it publicly available regarding their internal structures. Likewise, the regulations and sanctions should be posted through the media. Thus, martial arts

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32 National Statistical Institute of Timor-Leste, Timor-Leste population and housing Census: 2022, 2023.

33 Joaquim Coutinho, Jestor of radio community Maubisse, in discussion with Author by internet, October 2023.

members, including masters, trainees and parents can be alerted of the martial arts activities around the country.

Conclusion

Aiming at decreasing martial group's conflicts in the country, one of the ways would by establishing a system of education in peacebuilding through the media. Regarding this factor, there are researches and theories that have been previously mentioned in the chapters of this acritical. Grounded in the research done by the author in 2017, questioning Comoro Community Radio-RCC's listeners, have shown that the majority of the population, which comes to 92 %, agree that media helped them not be involved in martial arts conflicts. In one of the field research projects, that the author covered with the police in the community. The outcome of those interviews was that through the information provided by the media, for instance via talk shows on the radio, the number of conflicts has decreased in area.

With regards the case of Timor-Leste's martial conflicts, in order to reach peacebuilding in the country, the author strongly recommends to the previously mentioned institutions related to the matter, to make usage of media regularly as a common basic help for a solution. Grounded in the research that has been done and displayed in this article, especially for the young people radio has the most influence compared with other types of media around the country. Nowadays, in particular, radio communities are located in each municipality in country. What is more, it would be very appropriate for the government, civil societies, and masters of MAGs and international institutions to make use of community radios displayed in the municipalities. According to this research it can be of remarkable benefit concerning peacebuilding and the prevention of conflicts in the entire country.

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