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# PEACE JOURNALISM STUDIES

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Heavenly Culture, World Peace,  
Restoration of Light



Media Association for  
Global Peace



## Foreword

What is “peace journalism”? This journal begins with this fundamental and essential question. This fundamental inquiry serves as the gateway for journalists worldwide to embark on the practice of reporting through a lens of peace. In this journal, the intense deliberation and research of each journalist’s understanding of “peace journalism” are presented as the foundation for how it will be implemented in the unique circumstances of each country. Furthermore, considering the current global trends in technology and time, as social media increasingly holds a significant share in the global media landscape, the journal explores the opinions of journalists on the impact of social media. It provides a keen interest in witnessing the wisdom of these individuals who seek to control and utilize social media in their respective countries for the proper influence and promotion of peace. This is what makes reading this journal so fascinating.

Mr. Innocent Yuh introduces the violent events that occurred in the Northwest and Southwest regions of Cameroon in 2016, highlighting the detrimental role played by the media in exacerbating conflicts through negative language choices and biased reporting. The author argues, based on accumulated evidence, for peace education, violence mitigation programs, and the successful application of peace journalism theory for journalists as means to reduce violence and promote social integration. Expressing concern about the escalation of violence through unsubstantiated rumors, biases, and negative language choices, which contribute to unnecessary fear and hysteria among people, the author warns against “war journalism.” Emphasizing the potential of the media, the author advocates for constructive information delivery and civic education to build peace and resolve conflicts through peace journalism.

Mr. Rana Setiawan has systematically outlined the concepts, roles, and impacts of peace journalism and conflict-oriented journalism in this writing, with concrete examples, effectively highlighting the significance of peace journalism. Furthermore, the logic behind the positive influence and value of high-quality journalism as a means of peace journalism has been clearly articulated and at the same time, conversely the negative impacts and repercussions on public opinion caused by inaccurate and biased information have been extensively described, providing specific measures to avoid conflict-oriented journalism. Finally, as the ultimate conclusion of this writing, it presents a logical argument that the media must ensure the validity of their reporting content to move towards peace journalism. It also suggests methodologies for achieving this goal, thereby possessing sufficient value as a resource for journalist education.

Presenting the concept of peace journalism, which focuses on reporting stories that enhance understanding, dialogue, and reconciliation rather than sensationalizing and highlighting violence, Mr. Oral Ofori effectively unfolds the influence and potential of the media for global peace, citing various media platforms such as radio, film industry, international film festivals,

music, and social media, with ample evidence and examples. In the concluding section, he critiques certain media behaviors that oppose peace journalism, disregarding crucial efforts for peacebuilding and reconciliation, revealing the sensational aspects of violence and conflict and biased reportings influenced by politics and interest groups. This serves as a warning to journalists, urging them to monitor sensationalism, upholding the accuracy and objectivity of journalism, and, furthermore, to play a role in shaping and transforming societal culture towards peace.

In the 2024 General Election in Indonesia, Mr. Tutu Purwaningsih anticipates and expresses his opinions on the role and impact of digital journalism, including social media platforms. While digital journalism allows access to a more diverse and extensive range of opinions and perspectives, he acknowledges the potential downfall of eroding public trust in the media due to the spread of misinformation and inaccuracies. With the current generation, MZ (Millennial and Generation Z), constituting 56.4% of voters in the upcoming Indonesian general election and being avid users of social media platforms, he argues that the media needs to grasp the essence of digital journalism and formulate strategies to address its challenges, presenting four strategies for utilizing social media.

On a similar topic, Mr. Henry Nursal criticizes the flip side of social media, where the spread of false news and misinformation can alter people's behavioral patterns, ultimately leading to cultural, moral, and societal changes that result in dysfunctional consequences, such as "bullying." "Bullying" refers to the harassment of specific victims based on factors like race, religion, gender, or abilities, using violence, verbal abuse, threats, coercion, etc. Here, Mr. Henry Nursal points out that journalists should play a crucial role in promoting a peaceful life through positive news, adhering to Journalism Code of Ethics, fostering brotherhood, and challenging the purification of social media.

Mr. Lok Bahadur Chaudhary and Mr. Pramod Kumar Tandan illustrate various cases of unjust personal damages caused by wars and ethnic conflicts within Nepal, citing examples such as the Tharuhat movement, Madhesh movement, and Koshi Province movement. By showcasing the actual roles played by the Nepalese media in resolving conflicts and building peace in these conflicts, they highlight the supervisory role of the media within the nation for peace and development, arguing that if the media correctly performs its role as a watchdog by delivering truthful information to the citizens and sensitizing the general readers, the nation will move in the right direction.

Since the establishment of the Republic of Guinea in 1958, the history has been marred by political and ethnic violence. Despite this tumultuous history, efforts for conflict resolution in Guinea have involved the intervention of NGOs, media, religious figures, and the formation of social bonds referred to as "Sanakouya". Listing these conflict resolution endeavors, Mr. Alpha Oumar Diallo asserts that, despite the increasing challenges and crises, Guinea can develop into a nation of peace and tolerance, if citizens strengthen dialogue, politicians take responsibility for their words, and the establishment of a true rule of law forms the foundation.

Mr. Ihor Shevyrov states that global peace is determined by the level of global security. Global security, seen as a prerequisite for both international peace and sustained global development, is outlined through four principles for world security. The Declaration of Peace and Cessation of War (DPCW) announced by HWPL is considered a highly effective declaration reflecting these principles. He demonstrates how the DPCW addresses specific elements for global security, aligning with the principles he has proposed.

Professor Rommel Santos Diaz, faced with the challenges of violence and social unrest in the Caribbean, has clearly articulated his views on the educational and political roles of the media based on the principles presented by the Declaration of Peace and Cessation of War (DPCW). In the difficult reality where journalists face oppression, including threats to their lives and livelihoods, he argues that freedom of the press must be prioritized for the sake of peace and development in the Caribbean. Moreover, he emphasizes the role of the media in educating Caribbean citizens about their legal and human rights, advocating for the just rights of citizens who are ignorant of their rights. He highlights that the DPCW provides necessary solutions and principles, signaling its importance.

Finally, in this journal, there is also a noble message from Chairman Man Hee Lee of HWPL. His global call for peacebuilding is inspiring. He proposes a bold initiative: transforming everyone into messengers of peace. This resonates with leaders and citizens alike, offering a tangible path towards a more peaceful world. Recognizing the crucial role of legal frameworks, he advocates for the establishment of international peace laws, with the principles enshrined in the DPCW serving as a vital foundation. Further, he champions the power of interfaith dialogue, urging religious communities to serve as bridges of understanding and catalysts for peacebuilding.

Hoping that our endeavors in contemplating and researching peace journalism as media professionals will bring these words to fruition, I aspire for this journal to serve as a modest starting point, providing a more distinct comprehension of “peace journalism” and contributing to the successful implementation of this journalistic approach.

We are One!

Laura Ha

Editor of Peace Journalism Studies

HWPL HQ of Department of Public Relations, Republic of Korea

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## Yes, It's Time to Act

Man Hee Lee<sup>1</sup>

Family of peace, greetings. I am glad to see you. I am Lee Man-hee, Chairman of HWPL. We gather here for a great occasion of sharing peace, marking the ninth anniversary of the HWPL World Peace Summit.

Ladies and gentlemen, allow me to tell you a little about myself.

I have traveled around the world 32 times for peace. My journey of working for peace started with my experience as a combat soldier on the frontlines during the Korean War, a tragic civil war in my nation. Words could not express the atrocities of that war.

Such experience taught me what it is that we need to do today and what we should really leave as an inheritance for future generations. That is peace, a state free of wars. Peace without wars. That is what started this peace work. We want to leave peace for our children. To do so, I earnestly hope we can join as one and work together to bring a complete state of peace to the global community.

I speak from my heart. If I had died in the middle of the atrocities of war, I would not have lived to be myself today. This is what drives me to keep my pledge to work for the rest of my days for peace and to travel around the world to call for peace.

Now, the matter is that this work for peace should be a global cause. It is simple yet challenging at the same time. All it takes is our doing it, but it is difficult because we don't act on it. Again, the youth who had to die before the prime of their lives – and what was that for? I believe this must resonate strongly with our leaders and political leaders. **The thing about wars is that it causes more aggression. The result of wars is more violence.** But now, what we must do is put an end to wars and achieve peace as a lasting legacy for generations to come. That is the task for all of us today. This is our calling. Once a war breaks out, it doesn't take one or two lives before it ends. It takes away countless lives and takes young lives, too. And we must make sure such tragedies are not repeated. I believe this is the work worth committing to for a lifetime. What greater cause would there be? I firmly believe so.

I have witnessed such unimaginable atrocities during the war. They were indescribable brutalities. Hence, it is our job to establish peace and build a legacy of peace for future generations. It cannot be done once you are dead. This must be accomplished while I am living. This is the thought that compelled me to commit myself to this cause. It is easier said than done. I traveled around the world again and again and again to deliver this message.

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<sup>1</sup> Chairman of Heavenly Culture, World Peace, Restoration of Light  
Republic of Korea

Now is the time to put our thoughts into action. **Yes, it is time to act.** You could tell someone, “I love you. I love you,” a thousand times. Better yet, one action speaks louder than a thousand words.

Ladies and gentlemen, even if God comes, if we cannot put a stop to wars for this world, what use is it? But the people of the world must do the work for this world. For a world of peace, free of wars. It is what we must do.

The current science of our world and all firearms that exist are more than enough to drive the human race to extinction. To prevent wars and to deter wars, I believe there is a need for a legal instrument specifically for this purpose in international law. That is why we made a group of respected legal experts, the International Law Peace Committee, and drafted the 10 Articles and 38 Clauses of the DPCW. When we submit the DPCW to the UN, we will have to wait and see how they decide on it. Submitting to the UN will be our next step. Eventually, instead of talking about wars, we must get rid of weapons of mass destruction. As long as weapons are at hand, how effective a deterrence could we expect? If one side starts a war, would the other side bear to lose when weapons are available? And what would happen when many lives are killed with such weapons? It may escalate into a world war and lead to destruction on a global scale.

In line with such goals, the ILPC members have sufficiently drafted related content in the 10 articles and 38 clauses of the DPCW. Wouldn't you agree that is the right direction? Speaking words only does not do any good. We see it in the current events. Why does this war have to take place? Wars should not happen. Toward this goal, let us take the 10 articles and 38 clauses of the DPCW, drafted by the ILPC, and send it to the UN so that the global village would not have to suffer any more wars. Let us get signatures of approval and build a world that is war-free as a legacy for future generations. Ladies and gentlemen, we can do it. Yes, we can do it, and we must do it.

We should not stop at talks, but we need to take action. Action. I myself registered [the group] at the UN, and it was for all of this. What good is it if I register and be done with it? We need to create an environment so that the global community can establish peace – a world of peace. It is my belief that it is the job of this generation to build such a good world, a world of peace, and pass it on to future generations. We will accomplish it. Let us do it and create a world of peace.

Yes, ladies and gentlemen. I truly believe this is the task for us. Let us work together toward this goal. We must not stop with words. We cannot ensure trust when we leave those weapons or other means of war and simply utter “peace,” “peace.” That is why we must remove weapons of mass destruction. Wouldn't you say that is the way to a world where you can live rest assured? When both nations have those weapons, would they let their weapons down and give up on the war? They would not. Knowing that we need to take away these weapons, let us all work together to bring the entire global community into one family of peace.

Ladies and Gentlemen, what I wanted to say is this – Let's bring the entire world together for peace as a family of peace. Let's put in the work so that the peace we long for will come true. Ladies and gentlemen, again, no matter how many times I say it, peace is what matters. That is



the reason why we do what we do. Our goal of establishing peace at its 100% mark will require the 10 articles and 38 clauses drafted by the ILPC to be adopted. I ask for your support. Let me close with that. Thank you.

# The Theory of Peace Journalism : A Dire Need in Building a Hate and Violent Free World

Innocent Yuh<sup>2</sup>

## Media's Dual Role: Amplifying Conflict or Fostering Peace?

### THE SITUATION:

Peace education and reporting are major pillars for preventing future violence, armed conflict and building an attitude of peace in human life among people. On the context of Conflict and insecurity, it is important to engage journalists and those still practicing in schools in order to promote optimism for a future without violence. The theory of peace journalism therefore, contrasts sharply with war or conflict Journalism or reporting; a kind of reporting that balances conflict stories and stays away from violence. The approach rather *creates opportunities for a nonviolent response to violence*.

Since 2016 in Cameroon, the people of the North West and South West Regions who make up one fifth of the entire country, have been hit by violent actions both in their communities and in institutions like schools, hospitals, churches, the media etc. People have experienced the ravages of war and violence in the communities. It has not only been traumatic but gradually causing inhabitants to gain resistance to violent actions and adapt to violent environments. It is easy to observe people create stories of the daily happenings that perpetuate conflict situations, since they live in an environment surrounded by arms. It is even more pathetic to hear reports from journalists on the media with sounds of guns, reporting either for the state army or the separatist fighters seeking a breakaway state from Cameroon called "Ambazonia"(for Anglophones).

The situation became worse, after the peaceful strike action by lawyers and teachers late October 2016, asking for the common law system to be adopted and practiced in court rooms (for English speaking Lawyers) as oppose to the civil law and the English sub system of education for Anglophone schools, separated from the French system in French speaking schools. There was also a call for a return to a federal system of governance.

Chaos sparked off on the 22nd of September 2017 after a failed negotiation and some young men in

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2 Journalist, Peace and Humanitarian Reporter

Regional Coodination of Cameroon Association of Media Professionals -South-west

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the two English Regions picked up arms against the state. It was worsened with the advent of the social media, a toll used by the separatist leaders abroad and in the country to spread propaganda and promote more violence against government forces and institutions. The population was now trapped in between, which prompted massive displacements internally and externally.

The people suffered a deficiency in their number of hours to work or do business with the existence of routine ghost towns on Mondays and other unexpected days as the conflict spread to more interior areas in both regions. It opened the way for the population to stay alert.

Communities called red zones (where fighting is regular) are rapidly becoming unsafe as gun men enter quarters and schools and sometimes open fire. Late October 2020, 7 children were shot dead and many others wounded in the Mother Theresia School Campus while attending to lessons by gun men believed to be separatists, who had placed a ban on schools (Just one in several cases). Living within an environment of violence, bitterness and hatred and an attitude of vengeance is rapidly building up among people, sometimes enabled by reporters on the media who rather seem to play an invisible role in causing an escalation of the situation with their choice of words, angling of their stories or playing the role of a propagandist in the conflict knowingly or unknowingly.

In the light of the synopsis above, evidence has accumulated that peace education and violent reduction programs in media houses, including routine training of journalists on the theory of peace journalism could successfully reduce violence and promote reconciliation, dialogue and social cohesion. This, through empathy, critical thinking and civic responsibility.

The concept “The theory of peace journalism a dire need in building a hate and violence free world” will definitely engage earnest seekers and journalists to the ideals of peace journalism and peace building as an adequate response to de-radicalizing violent conflicts in Cameroon and the world at large. It is needful therefore, for peace journalism studies in order to shape a hate and violent free world; thanks to HWPL.

## **THE PEACE JOURNALISM IDEALS**

At the height of the conflict, hardly would days go by without frightening stories and reports of killings from parts of the north west and south west regions of Cameroon animating public discussion, owing to the presence of multiple radio and TV stations, with the social media in play.

The Anglophone crises that since morphed into bloody battles threatening human peace and security in the Cameroon’s English speaking regions, could be partly blamed on ***rumors, stereotype, hate commutations’ and “war Journalism”***. Such practices were promoted by some eager pressmen and women who wanted to break the news first (breaking news) , without first getting the facts .

The media is a very powerful tool for reaching and persuading large audiences especially when it comes to emergencies such as the outbreak of crises or conflicts.

Like a coin, the armed violence has two side effects:

- It has the power to breed rumors and hate which creates unnecessary fear and hysteria amongst the people, which in turn leads to roof top violent actions.
- It, on the other hand has the power *to constructively inform and educate citizens to enhance the prospects of peace building and conflict resolutions.*

Now, in the armed crisis statuesque, which of the media houses; radio and TV stations , newspapers and blogs are credible and free enough to face the issues rightly? *Peace Journalism is an invaluable option to foster peace building and social cohesion everywhere, irrespective of organ.*

Acceptable that Radio/TV is the most important medium for public information in our community and due to the country's literacy level, the news paper remains the most reliable for detailed information. Yet the world, Cameroon inclusive, faces the quagmire of documented media/press induced violence. There is therefore a need for the press to explore trajectories that can render its practitioners (journalists) as active forces for conflict mitigation and peace building to become a contemporary exigency.

On the other hand, the media in general contributes both locally and internationally to raising awareness about the outbreak and the consequences of conflict. It is unacceptable to break and spread fear and public hysteria with accompanying stigmatization and isolating effects through hate speeches and biased reporting. It is clear that the current socio political crises in Cameroon is on monumental proportion claiming precious lives almost on daily basis (just like others around the world) mostly because of sentimental expressions which continue to pose serious threats to the human population in the affected spaces.

We can't deny the fact that, there are brave and courageous efforts by ordinary peace builders and sometimes, inexperienced social peace workers, who endanger their lives preaching peace and calling conflict resolutions within rural communities which are less promoted by our media. For journalists to be seen as such, there is need for peace journalism to be welcomed, taught and promoted everywhere on the globe.

Peace Journalism is about *reporters and editors making choices and conscious decisions in using diction (words/language) in their reporting and programming that enhance the prospect for peace building, social cohesion and quenching any desire for tension and conflict between people.*

In conflict times, reporters and editors should *focus on the issue* and not the people. The conflict is the issue and not the people. Every voice and concern in conflict must be given measured relevance in the press. In conflict times, reporters and editors *should angle stories to tell similarities, exposing situations where conflicting actors share same idea and vision* and not magnify differences. Differences and objects that further worsen conflicts should be minimized and in certain cases, never be reported.

Peace journalism gives peacemakers a voice, while making initiatives and non-violent solutions more visible and viable as measures of creating awareness to dialogue and conversations to end conflicts. The introduction of Peace Journalism and the general call against hate and xenophobia in Cameroon has gone a long way to calm the situation and initiate dialogue at some levels. Consequently, people are encouraged by the media to interact and understand the importance of living together in peace. The government is operating rehabilitation centers where repentant armed fighters who have dropped their weapons and being educated on the values of Peace before being reintegrated into the society again.

Now is the time to promote and drum up support for peace journalism in aspects of the press which is in “dire need to build a hate and violent free world”. Shared opinions with people and institutions on peace building, as means of peace building should be a passionate idea.

If the press corps (journalist) and local and international community take up this challenge, the media will in no time positively change the society for Good.

# Building Peaceful Journalism: The Validity of News in Preventing Conflict

Rana Setiawan<sup>3</sup>

In an era of increasingly developing information, the role of journalism has become very important in preventing conflict and promoting peace. One of the keys to journalism's success in this mission is ensuring the validity of the news conveyed to the public.

Apart from that, the world is currently facing major challenges, including conflict, tension between tribes, religions or political ideologies. It is in this context that the role of peace journalism becomes increasingly important.

In this article, we will explain the importance of news validity in building peaceful journalism and provide several steps that can be taken to achieve this.

## I. Understanding & Principles of Peace Journalism

Peace Journalism is an approach to journalism practice that aims to promote peace, reduce conflict, and increase understanding between various parties involved in conflict or tension situations. This approach focuses on conveying news that is objective, accurate and fair, and avoids sensationalism or reporting that could muddy the situation.

Peace Journalism also has a role in building understanding, empathy and tolerance among diverse communities to prevent prolonged conflict or violence.

Apart from that, as journalism that upholds truth and peace, the practice of peace journalism is a solution to journalism practices that lead to radicalism and terrorism and trigger social and horizontal conflict.

Peaceful journalism is a journalistic practice that refers to peace, diversity, and if in Indonesia it does not conflict with Pancasila, the 1945 Constitution, the Republic of Indonesia and Bhinneka

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Peace journalism focuses on seeking unity in differences, peace, resolution, reconstruction and reconciliation in viewing conflict and social chaos.

In terms of meaning, N. Syamsuddin Ch. Haes (2023), in his innovative book to celebrate National Press Day (HPN), *Peaceful Journalism* uses analytical insights about conflict and transformation to update the concepts of balance, justice and accuracy in reporting.

Also, this, Youngblood said, provides a new road map that explores the relationship between journalists, their sources, the events and issues they cover and the consequences of their journalism. Unexceptionally, it builds awareness of living without violence and creativity in the practical process of daily editing and reporting.

There are a number of principles in peace journalism, which every journalist should adhere to, including:

**Impartiality:** Peace Journalism seeks not to take sides with any of the parties involved in the conflict, but rather tries to present the facts objectively.

**Deep Understanding:** Journalists who apply this approach seek to understand the root causes of the conflict, the views and feelings of the various parties involved, so that they can present more complete and contextual information.

**Dialogue and Collaboration:** Peace Journalism encourages dialogue and collaboration between the various parties involved in a conflict. This may involve interviews with stakeholders, discussion forums, or other activities aimed at embracing multiple perspectives.

**Conflict Prevention and Resolution:** Apart from reporting conflict, Peace Journalism also seeks to identify steps to prevent and resolve conflict. This can involve presenting possible solutions or highlighting inspiring stories about peace efforts.

**Ethics and Responsibility:** Peace Journalism adheres to the principles of journalistic ethics, such as truth, justice, and the obligation to provide information that is useful and meaningful to society.

These principles have gone through ups and downs. However, over time, it has been proven that these principles persist. In fact, Bill Kovach and Tom Rosenstiel (2001), in their book *The Elements of Journalism, What Newspeople Should Know and the Public Should Expect* (New York: Crown Publishers), formulated these principles in the *Nine Elements of Journalism*.

This approach is often used in situations of armed conflict, cultural or religious differences, or in the context of social and political conflict. By prioritizing accurate and contextual presentation, Peace Journalism hopes to make a positive contribution to peace efforts and better understanding

in society.

## **II. Conflict Cases Caused by Fake News (Hoax) or Misinformation**

For Indonesian citizens, fake news or hoaxes, misinformation and hate speech are still interesting discussion points in all of their daily activities.

Spreading fake news (hoaxes) and hate speech is dangerous for national unity and unity. It is easy for fake news to spread and be believed by most Indonesian people because the literacy level is very low. Also, hate speech causes people to misinterpret things and results in conflict.

Meanwhile, the internet penetration rate in Indonesia has reached 78.2 percent or reached 215.6 million people as of early March 2023, according to data from the Indonesian Internet Service Providers Association (APJII). Based on the We are Social survey report, the number of active social media users in Indonesia is 167 million people or 60.4 percent of the domestic population in January 2023. For this reason, high internet penetration and social media users must also be balanced with digital civility.

Ironically, from the Microsoft survey report entitled Digital Civility Index for 2020 which was released in February 2021, the Digital Civility of Indonesia ranks 29th out of 32 countries surveyed, or the 'worst' for the Asia Pacific region.

Indonesia was also ranked 59th out of 60 countries surveyed for literacy ranking. Reading a book or newspaper with credible and good quality is not the same as reading news on social media.

### **Differences between Social Media and Journalism Products**

The public needs to know that social media is not a journalistic product, and there are many differences between the two. On social media, there are no rules or regulations for writing, it means it is free.

Meanwhile, the media, which is a journalistic product, is just the opposite. A journalist in writing news must meet the 5W+1H criteria (What, Who, When, Where, Why + How), and this is not found on social media in general.

Therefore, because on social media, everyone who has access can write whatever they want. Without the role of an editor like verified print or online media, which have gone through an editing and moderation process.

Meanwhile, based on data obtained from the Press Council, there are around 1,711 media companies in Indonesia that have been declared verified as of January 2023.

From this figure, 902 companies in digital media dominate. In fact, the comparison is quite



significant when compared with other mass media. There are 422 for print media, 369 for television, and the least is radio, with 17 companies.

## **Quality Media**

In the “Media Literacy” program organized by the Press Council in various regions, it is often stated that “quality journalists produce quality media; quality media produces quality society.”

The potential problem faced today is that intelligent people are getting smarter. Why? Because they consume only quality media. Meanwhile, around 60% of Indonesian people who most need enlightening information have the potential to become victims of fake media and social media whose product concepts convey hoaxes, lies, intolerance and hatred.

Allowing quality media to be unable to compete against fake media and social media that sell hoaxes, lies, intolerance and hatred of course has a counterproductive impact on the realization of one of the national goals.

The projection is that the improved performance of the Press Council in conducting media verification, apart from being an input for the state in the context of national policy making, also has a contributive impact on public understanding to find out which media can provide benefits to their lives and which media provide less benefits or actually fool them.

## **Information Crisis or Infodemic**

Conflicts resulting from fake news or misinformation from the media are often referred to as “infodemics” or “information crises.”

The following are several cases of conflict that occurred as a result of the spread of fake news or misinformation:

a. Elections and Politics: Fake news often appears during general election periods (Pemilu) or in political contexts. Misinformation about candidates, political parties, or election processes can fuel tensions and conflict between different supporters.

In this post-truth era, especially entering the political election year, the spread of political hoax news and hate speech has become a dangerous issue in national and social life in Indonesia and other countries.

Issues of ethnicity, religion, race and inter-group (SARA) as well as hate speech can weaken national resilience. If our national resilience is weak then the disintegration of the nation can occur, and can threaten the integrity of a country.

The closer the election is, the more massive and aggressive the spread of fake news and hate speech on various social media platforms will be. In this case, fake news and hate speech are

terror for democracy, and not only in Indonesia.

b. Health and Pandemics: During the COVID-19 pandemic, many fake news stories and unsubstantiated claims about the spread of the virus, treatments, and vaccines emerged. This kind of misinformation can harm public health and lead to conflict about what preventative steps should be taken.

For readers, frequently consuming bad news will give rise to anxiety, anxiety, restlessness and depression. A psychology professor from the University of Texas San-Antonio, Dr. Mary McNaughton-Cassil, believes that the more we read bad news, the more it will cause headaches, numbness, acute stress, or even a tendency to be reluctant to sympathize.

c. Religion and Culture: Fake news related to religion or culture often fuels tensions between religious or ethnic groups. False claims about certain religious practices or historical events can spark conflict.

d. Natural and Environmental Disasters: Misinformation about natural disasters, such as earthquakes, tsunamis, or environmental disasters, can result in panic and conflict among affected communities.

e. Crime and Security: Fake news about crime or security threats can trigger anxiety and unnecessary actions from the public. It can also influence perceptions about certain groups, such as immigrants or ethnic minorities.

f. War and Armed Conflict: Misinformation related to armed conflict or war can worsen the situation and prolong the duration of the conflict. Fake news about attacks or military actions can trigger adverse reactions.

g. Economics and Finance: Fake news about the economic situation or financial markets can influence investors, trigger market volatility, and cause conflict between economic stakeholders.

h. Pregnancy and Reproductive Health: Misinformation about pregnancy, reproductive health, and contraceptive methods can influence individual decisions and trigger conflict within families or communities.

The cases above are just a few examples of the impact of fake news or misinformation from the media. It is important to understand that the spread of fake news can have serious consequences and can worsen an already fragile situation.

Regional conflict is a phenomenon that often appears in various parts of the world, both on a small and large scale.

The conflict can originate from differences in ethnicity, religion, politics, or resources. In situations like this, the role of the media, especially peace journalism, becomes very important to

promote understanding, reconciliation and peace.

Misinformation disseminated via social media is still triggering conflict within a group or community and even between countries, such as the Israeli-Palestinian conflict which has not yet subsided. Videos, photos and writings that are not related to actual events go viral and trigger negative sentiments circulating on social media, especially when conflict escalates or aggression occurs.

Millions of people around the world rely on social media sources to inform them about violence occurring in Israel-Palestine, but not all content – including that from officials – is accurate.

In perhaps the most high-profile case of spreading disinformation regarding events in Gaza, the Israeli Prime Minister's Arabic-speaking official spokesman, Ofir Gendelman, shared a video he claimed showed Hamas firing rockets into Israel. The clip is actually from 2018, and shows missiles being fired in Syria's Daraa province.

The tweet was initially labeled as “manipulated media” by Twitter, before Gendelman deleted it.

It is also interesting what was said by the Professor of Accounting, Syarif Hidayatullah State Islamic University, Jakarta, Prof. Dr. Amilin, S.E., M.Si., Ak., CA., QIA., BKP., CRMP, in a paper published in the 39th Edition of the RI Lemhanas Study Journal, September 2019, entitled “The Influence of Political Hoaxes in the Post-Truth Era on National Resilience and its impact on the sustainability of national development.”

Learning from Arab Spring events such as in Syria, the country was torn apart due to hoax news in the post-truth era which occurred in the political conflict between the ruling regime of Bashar al-Assad and opposition groups.

The Syrian people are mired in a mire of hoaxes, without clarifying and verifying the news they receive (without tabayyun), instead they immediately absorb all the information which tends to pit Sunni Islamic groups against Shia Islamic groups. The information circulating is immediately absorbed into personal assumptions and forms opinions that are shallow and subjective, thereby endangering national unity and subsequently causing divisions.

The political conflict that occurred in Syria and other Arab Spring countries in the post-truth era should be a very valuable lesson for the Indonesian people in particular and other countries, because political hoaxes can weaken national resilience, and can even divide a country. thus disrupting the ongoing national development process.

The public needs to increase media literacy and be critical in consuming information, while the media also has a responsibility to present accurate and fact-based news.

## **Case Study: The Success of Peace Journalism in Achieving Conflict Solutions**

Case studies on the success of peace journalism in mediating regional conflicts in a country show how important the role of the media is in creating understanding, reconciliation and peace in the midst of conflict situations.

By practicing a peaceful journalism approach, the media not only acts as a conveyer of information, but also as a facilitator of constructive dialogue in reducing tensions and finding joint solutions. The more parties who implement peaceful journalism, the greater the potential for reducing conflict and realizing peace in society.

Interesting in the study published in the paper entitled “War or Peace Journalism? Asian Newspaper Coverage of Conflicts Get access Arrow,” written by Seow Ting Lee & C. Crispin Maslog, which examines the extent of four Asian regional conflicts involving India, Pakistan, Sri Lanka, Indonesia, and the Philippines are framed as war journalism or peace journalism based on Johan Galtung’s classification.

A content analysis of 1,338 news stories from 10 newspapers shows that, overall, news coverage of the conflict is dominated by a war journalism frame. Indian and Pakistani coverage of the Kashmir issue showed the strongest framing of war journalism whereas coverage of the Tamil Tiger movement and the Mindanao conflict by Sri Lankan and Filipino newspapers revealed a more promising framing of peace journalism.

The three most prominent indicators of peace journalism are the avoidance of demonizing language, a nonpartisan approach, and a multiparty orientation. The framework of war journalism is underpinned by a here-and-now focus, an elite orientation, and a dichotomy of good and bad.

Jake Lynch (2008) explains, peace journalism is a situation where editors and reporters make choices about what to report and how to report it, which creates opportunities for the wider community to consider and assess non-violent responses to conflict.

Journalism, which was formulated by John Galtung, Rune Ottosen, Wilhem Kempt, and Maggie O’Kane, aims to avoid or prevent the occurrence of difficulties in society.

This approach has the principle of framing a report on an incident as broader, more balanced and more accurate based on information about the conflict and changes that have occurred by directing the delivery of information that has an impact on peace.

The implementation of peaceful journalism is based on the determination and commitment of press personnel, from editors to journalists, to choose ways to resolve problems peacefully. Because it prioritizes peace, peace journalism tries as much as possible to avoid words that contain the meaning of provocation.

Editors and reporters make choices, including how to frame information (stories and news) and carefully. This includes choosing the words used, creating an atmosphere conducive to peace and supporting peace initiatives and peacemakers, without compromising the basic principles of true

and good journalism.

Peace journalism provides a voice for initiators and peacemakers, as well as developing peace initiatives and creating solutions. Don't get caught up in friction and conflict as a problem.

Apart from that, in the context of conflict, violence or even war, peace journalism prioritizes empathy for the victims, so that the topics chosen as news material do not only explain problems, but also offer solutions.

### **The Role of Peace Journalism**

In complex and sensitive conflicts, peace journalism has a key role in reducing tensions, promoting dialogue and building mutual understanding. The following are several aspects of the success of peace journalism in mediating conflicts:

**News Objectivity and Accuracy:** Peace journalism ensures that the information conveyed to the public is completely accurate and balanced. This helps prevent the spread of information that could fuel further tensions.

**Providing Space for Diverse Voices:** Peace journalism provides space for all parties involved in a conflict to express their views. This creates an opportunity for all parties to listen and understand each other's perspectives.

**In-depth Reports and Analysis:** Media that implement peace journalism tend to provide more in-depth reports and comprehensive analysis about the roots of the conflict, influencing factors, and possible solutions.

**Encourages Dialogue and Collaboration:** Peaceful journalism actively encourages dialogue between disputing parties and encourages collaboration in finding common solutions. This helps shift the focus from confrontation to problem solving.

**Humanization and Empathy:** Peace journalism often emphasizes the human side of conflict by embracing the stories of affected individuals. This helps build empathy among the public and reduces dehumanization of opposing parties.

The application of peace journalism has a very important impact in building a more informed, aware and prosperous society, as well as supporting peace in a more stable and harmonious environment.

### **III. The Validity of News in Preventing Conflict**

Falsification of media content and the spread of misinformation is one of the most dangerous phenomena that threatens public trust in media, both traditional and new media. Especially

considering the widespread distribution of social media, and the dependence of many people around the world on these tools, accessing or verifying news has become extremely important.

What adds to the challenges for journalists/media crew is the rapid development in content falsification techniques and media disinformation.

Research shows that fake news or hoaxes have turned into an industry in its own right where writers and editors are interested in creating fake news and content to increase readers and visitors to their media.

Therefore, it is important to verify the legitimacy of media content, determine its credibility and background, and identify the skills and applications required in this aspect.

Content verification is important to maintain our credibility in front of the public and avoid falling into the trap of false and misleading content.

a. **Trust as a Foundation:** The validity of news is the foundation of public trust in the media. Trust is key to conveying information that can reduce tensions and create space for dialogue.

b. **Minimizing the Spread of Hoaxes:** Unauthorized news or hoaxes can trigger tension and conflict. Identifying, verifying, and not spreading false information is key to maintaining the validity of news.

c. **Avoiding Sensationalism:** Peace journalism focuses on facts and balance. Avoid sensationalistic practices that can muddy the situation and ignore the broader context.

#### **IV. Steps to Increase the Validity of News:**

a. **News Source Screening:** The media must ensure that the news sources used are credible and trustworthy. Relying on diverse sources and avoiding bias will increase the validity of news.

b. **Implementation of the Journalistic Code of Ethics:** Journalists must follow the code of ethics in preparing news. This includes accuracy, balance, transparency, and respect for individual privacy.

c. **Improving Public Media Literacy:** Good media education can help the public recognize legitimate news and contribute to preventing the spread of fake news.

d. **Collaboration with Experts and NGOs:** Media can collaborate with experts and civil society institutions to gain deeper and more credible insights on complex issues.

e. **Use of Assistive Technology:** Using technology, such as fact verification tools and sentiment analysis, can help verify the validity of news stories before they are shared.

For this reason, the validity of news content is the main pillar in building peaceful journalism. Through the trust it gains from society, journalism can be an effective means of preventing conflict and promoting peace.

By implementing the steps mentioned above, journalism can be a positive force in creating a society that is more harmonious, inclusive and full of mutual respect.

I myself, representing the MINA News Agency, had the honor to participate in the international virtual workshop agenda entitled “How to Apply Verification Principles in News Coverage” which was held on Tuesday, July 18 2023, at 13.00 Saudi Arabian Time, with the participation of more than 500 journalists from the country -OIC member countries.

The workshop was held by the OIC News Agency Association (UNA-OIC) in collaboration with the international video news agency, Ruptly, a leading institution in the field of video news and investigative journalism, as part of efforts to strengthen the role of news agencies in fighting disinformation and fake news.

This workshop aims to identify the necessary skills and current technologies used in media content verification, especially with regard to videos and images. The workshop allowed journalists of news agencies and media in Islamic countries to learn about the latest technologies in detecting the ever-evolving methods of counterfeiting, and identify the applications used in this aspect.

The training material in the workshop was presented by the Head of the Ruptly Agency Verification Unit, Mary Saclario, who equipped the participants with mechanisms and skills for verifying and investigating the validity of media content. Then, it enables participants to overcome the challenges associated with including verification processes at the core of their media organizations’ daily work.

Participants also learn about the verification and validation process in the newsroom, and the basic work that must be done before video content is published and distributed.

Apart from that, as Deputy Secretary General of the Indonesian Muslim Brotherhood (PJMI), which was founded on November 3 2011, based on the historical awareness of Muslim Journalists about the importance of defending the values of justice in conveying information to the public which has often been felt to be detrimental to the Ummah. Muslims and also the Indonesian people.

For example, certain media sometimes provide less balanced reporting on events involving human rights (HAM) issues in Indonesia. Especially when the media becomes a mouthpiece for the power and political interests of certain corporations.

For this reason, in the Islamic press, Muslim journalists must be able to apply the characteristics of the Prophet such as Shidiq, Amanah, Fathanah and Tabligh. Shidiq means upholding the truth in actions; Tabligh means playing an active role in conveying goodness and implementing it in

community activities; Trustworthy, namely avoiding irresponsible, fraudulent and opportunistic attitudes in carrying out charitable work, trying to do the work as well as possible; and Fathonah, namely being honest in your attitude towards yourself and society.

The spirit of Prophetic Journalism is not only conveying the truth but also educating and building optimism in readers and society at large.

The term Prophetic Journalism (Prophetic Journalism) which was initiated by the founder of *Republika*, one of the leading media in Indonesia, comes from the rules and theories of journalism in general but is enriched by including transcendent values according to Islamic teachings which prioritize justice, truth and love.

Even *Kompas Daily Culture* Editor, Hilmi Faiq, recently agreed that there is prophetic journalism content in the Communication science curriculum. Journalism must side with truth and humanity. Quoting *Kompas* philosophy, he said that journalism upholds the mandate of the people's conscience, greets the rich, defends the poor, transcendental humanism, and rediscovers Indonesia.

From what I said previously, I hope that the media will become a glue of unity, an estuary of peace so that it can develop peaceful journalism, prophetic journalism, which prioritizes truth.

Internet users, social media and cyber media are unstoppable and there is a lack of supervision over the terror of information ghosts called hoaxes which easily spread it to their peers in the online space, thus having an increasingly massive growing effect. The presence of Prophetic Journalism offered in the Islamic press can be a solution to minimize hoax terror.

## **Role of HWPL**

### **Peace Media Forum**

I have personally been following HWPL since February 24 2016, to be precise, the first HWPL media forum which was held in Jakarta, Indonesia. Where HWPL is the only international non-governmental organization that calls on all media to promote peace.

On Saturday 29 January 2022 we were officially appointed as HWPL Publicity Ambassadors in a signing ceremony as HWPL Publicity Ambassadors and committed to various peace activities to build sustainable world peace and end war in our role as media people. Where HWPL has collaborated with media from 197 countries, including Indonesia. And among them there are 176 publicity ambassadors from 69 countries, 23 media from 20 countries have also signed an MOU with HWPL, including me as HWPL Publicity Ambassador.

Of course, as a publicity ambassador, HWPL becomes a community figure who tries to stop war in their respective regions so as to leave peace as a legacy to future generations.



HWPL's efforts are felt by the international community with inter-religious dialogue and legal experts to find a breakthrough in international law to end war and create sustainable world peace for future generations. This is our motivation to continue to support the movement and existence of HWPL.

We are ready to support and synergize HWPL's efforts and programs that lead to our news agency and the vision and mission of sustainable peace.

As for the hope that we certainly synergize in the future, where we as media people have a strategic role in creating news information that upholds peace, which is able to bring changes in people's behavior in a positive direction and of course familiarize the community with a culture of peace and overcome national and global challenges. caused by hatred, conflict, misunderstanding, and lack of communication in society, especially in the midst of the pandemic and post-pandemic and the new normal era and in the future.

We are optimistic that together with HWPL we can create sustainable world peace as initiated by the founder of HWPL, Mr Man Hee Lee.

Apart from that, I think HWPL's efforts to create a digital media platform for peace called the Peace News Platform, which was initiated in April 2018, need to be continued and supported by publicity ambassadors and media people who support HWPL activities.

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## Peace-Related Issues with Media Perspective

Oral Ofori<sup>4</sup>

Going through the evolution of the media, from the advent of the 15th century hand press, to the first use of the word in the 1920s, the media has exhibited tremendous potential in fostering communication across many communities, swaying public opinions, and moulding views. Even more importantly, in the interconnected globe of the 21st century.

Every form the media exists in has been essential in spreading knowledge and raising public awareness on issues relating to world peace. However, it also struggles to remain objective and clear of sensationalism, especially with the growing reliance on social media platforms.

A report from Statista as of April 2023 indicated that there are 5.18 billion internet users worldwide, which amounted to 64.6 percent of the global population. Of this total, 4.8 billion, or 59.9 percent of the world's population, are social media users. Currently, 5.46 billion people globally own a traditional TV & home video segment of the media market; expected to peak at 5.69 billion by 2027. Netflix for example has around 238.39 million paid subscribers worldwide as of the second quarter of 2023. In 2020, BBC published a record audience reach of 489 million people. In all these, the media is too overwhelming to ignore, in the promotion and negotiation of global peace.

In the struggle for world peace, the media can conveniently stand out as the conscience of the world; a reminder of the stories that matter and discussions that help to shape the world. In the right direction, the media is a vital platform for bringing international peace-related issues to the forefront of public consciousness. By reporting on conflicts, humanitarian crises, and peace building efforts, the media can create empathy among audiences and drive collective action.

As an African, countries like Rwanda had its genocide of 1994 resulting in deep divisions among the locals, but they had community radio stations instrumental in promoting reconciliation. These radio stations hosted programs that allowed survivors and perpetrators to share their stories, fostering empathy and understanding between different groups. An example is Radio La Benevolencija, also known as Radio B. established in the aftermath of the 1994 genocide, Radio B played a crucial role in healing the wounds of the Rwandan society.

Radio La Benevolencija was a project initiated by the Dutch NGO "La Benevolencija Netherlands". The station was established with the intention of promoting peace, reconciliation, and social cohesion among the Rwandan population, which was deeply scarred by the genocide.

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Founder of Africadream companya

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Media coverage of human rights violations can draw global attention to the need for accountability and justice. By exposing these injustices, the media can pressure and mobilize governments and individuals to respond to conflicts and advocate for peaceful resolutions. It can also keep a constant coverage on the efforts made by international organizations or peace keeping nonprofits as a way of always preserving their relevance. The Declaration of Peace and Cessation of War (DPCW) for example, is a peace initiative proposed by the Heavenly Culture, World Peace, Restoration of Light also known as HWPL in 2016 to the United Nations with aims to establish principles and norms to prevent and resolve conflicts, promote peace, and build a global culture of peace. With enough media support, propositions like this can sail through and more people can become aware of such.

At the height of the conflict in Uganda, various media organizations and journalists adopted the principles of “peace journalism.” The ripple effect of this is that instead of sensationalizing violence, they focused on reporting stories that promote understanding, dialogue, and reconciliation. These initiatives aimed to de-escalate tensions and foster a more balanced perspective, encouraging peaceful solutions to conflicts.

The media can offer platforms for diverse perspectives and marginalized voices, allowing them to above all be heard, and to also share their experiences, grievances, and hopes for peace. Through responsible reporting and documentary filmmaking, media outlets can amplify the voices of those directly impacted by conflicts, which can lead to a greater understanding of the complex issues at play and generate support for peaceful resolutions. Several documentaries and films have been produced to shed light on the impact of conflict and the importance of peace. For instance, the film “Pray the Devil Back to Hell” documented the role of Liberian women in the peace movement that led to the end of the civil war in Liberia. Such films inspire dialogue and action for peace among viewers.

The film industry has played a significant role in promoting global peace by creating movies that inspire, educate, and raise awareness about important issues. Some films focus on peacebuilding efforts and diplomatic solutions to conflicts. For example, “Gandhi” (1982) portrayed the life of Mahatma Gandhi and his nonviolent resistance, “Hotel Rwanda” (2004) highlighted the genocide in Rwanda and efforts to save lives, and “Bridge of Spies” (2015) showcased the negotiation for the release of a captured American pilot during the Cold War.

International film festivals also create platforms for showcasing films from around the world, providing a unique opportunity for cross-cultural exchange and dialogue. Events like the Cannes Film Festival, Berlin International Film Festival, The Blackstar International Film Festival of Ghana in West Africa and Toronto International Film Festival bring together diverse voices and perspectives. The film industry often brings together filmmakers from different countries to work on joint productions. These collaborations not only promote cultural exchange but also encourage mutual understanding and cooperation. Co-productions can foster peace by building bridges between nations and promoting friendship through artistic collaboration.

The same energy in music has exhibited the power to promote global peace in various ways.

While it may not be a direct solution to conflicts, it acts as a powerful tool to foster understanding, empathy, and connection among people from different cultures and backgrounds. Musicians from different countries often collaborate on songs with themes of peace and unity. For example, the song “We Are the World” brought together various artists in the 1980s to raise funds for famine relief in Africa, promoting solidarity and humanitarian efforts. Events like the “Concert for Peace” in Hiroshima, Japan, emphasize the importance of peace in regions historically affected by conflict. In 2018, Femi Kuti, son of Afrobeat legend and activist Fela Kuti, protested war and promoted worldwide peace with his music video for “One People One World”. And no I haven’t forgotten the powerful role of Jamaica’s Bob Marley and his use of music as a powerful tool for enhancing world peace...

Media technologies have significantly reduced the physical and cultural distance between different parts of the world. News, stories, and images from far-off places are now instantly accessible, fostering a sense of interconnectedness and empathy among global audiences. This newfound understanding can help break down barriers and reduce prejudices that often fuel conflicts. Social media for example, enables people from different cultures and backgrounds to engage with one another directly, of course social media in general and traditional media have their negativities with fake news and hate speech being pivotal cancers, but you and I and entities like the HWPL among others know how to counter that.

The good thing is that interactions on these digital platforms can lead to cross-cultural understanding too, dispelling stereotypes, and building bridges between communities. When used positively, social media can foster a global community that works collectively towards peace and mutual understanding.

There have been instances of citizen journalists, especially with the new wave of content creation across social media platforms. These creators, armed with smartphones and social media, have captured and disseminated first-hand accounts of violence and human rights abuses. These grassroots reports have brought attention to conflicts that might have otherwise gone unnoticed or unreported. By shedding light on these issues, the media has pressured governments and international communities to take action and pursue peaceful resolutions.

However, in the quest for higher viewership and ratings, some media outlets resort to sensationalism, exaggeration and fear-mongering or even fake news as mentioned earlier, often presenting a skewed or inaccurate representation of conflicts. This can fuel fear and misunderstanding, making peaceful resolutions more challenging. Media outlets influenced by political or corporate interests may portray conflicts with a specific narrative, leading to bias and misrepresentation. Such biased reporting can further polarize opinions and hinder constructive dialogue for peaceful resolutions.

Unfortunately these days, some media often focus on the sensational aspects of conflicts, neglecting the equally important efforts towards peace building and conflict resolution. By neglecting to highlight positive developments, the media may inadvertently perpetuate a pessimistic view of global peace-related issues. This can lead to misinterpretations that may lead

to misunderstandings and finally conflicts in any possible context.

In tackling this, censoring sensationalism altogether is an option to consider although it might be a hard task. Among some of the ways to do it is by promoting fact-checking, and adhering to ethical reporting standards against misinformation and sensationalism. Media organizations or individuals should prioritize accuracy and objectivity, fostering trust with their audiences. More so, social media platforms can be harnessed for constructive activism, allowing users to support peace initiatives, share stories of resilience, and create awareness about peace building efforts.

The goal of these measures, of course, is cultural change. When not only news organizations, but society as a whole can value truth over casually deceptive shock and awe reporting, then peace focused media can blossom. Truly though, both culture and media are intrinsically linked - the influence of media on shaping societal culture has just as much impact as culture on media production. This is why a guiding document like the DPCW is so valuable; its tenets can be utilized to simultaneously advise both mainstream culture and media production. It is up to us to put this useful tool into action, however. If journalists agree to champion a higher level of peace reporting, society can change for the better. Additionally, it is also up to average citizens to speak up for their values, not simply by consumptive vote, but also in direct advocacy. When society and journalists can come together with this same heart, a more peaceful world can be realized through the aid of media.

# The Impact of Social Media in the 2024 General Election in Indonesia

Tuty Purwaningsih<sup>5</sup>

## 1. Introduction & Background

The increasing availability and accessibility of digital media platforms will have a significant and diverse impact on Indonesian society in 2023. As per Madi (2019), the greater access to news and information has led to changes in the way people consume news, with digital platforms emerging as the primary source of information for many individuals.

One of the significant effects of digital journalism is the democratisation of information. Digital platforms have enabled a broader spectrum of voices and perspectives to be heard, offering a space for marginalised groups and individuals to share their stories and experiences (Madi, 2019). Consequently, the media landscape in Indonesia has become more diverse and inclusive, with a broader range of viewpoints being presented (Madi, 2019).

Digital journalism plays a role in shaping public opinion and influencing social and political discourse in Indonesia. Social media platforms serve as essential spaces for individuals to express their opinions, participate in debates, and mobilise for social and political causes (“The Effect of Digital Literacy on Language Ability in Higher Education: Experience From a Developing Country,” 2022). The increase in digital literacy has led to greater political engagement within society, as individuals use online platforms to express their concerns and push for reform (“The Effect of Digital Literacy on Language ability in Higher Education: Experience From a Developing Country, 2022).

Nevertheless, there are also challenges and concerns associated with digital journalism in Indonesia. The dissemination of fake news and misinformation is a consequential problem, as inaccurate information is prevalent on digital platforms (Madi, 2019). Such actions can erode public trust in the media and can have severe repercussions for society as a whole (Madi, 2019).

In general, digital journalism is having a meaningful and comprehensive effect on Indonesian society in 2023. This digital revolution has equalized access to information, broadened educational prospects, and influenced public sentiment and communication. However, addressing the challenges and concerns related to digital journalism, like the spread of misinformation, is crucial to maximize the benefits of digital media and empower and inform Indonesians.

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Indonesia, as the third-largest democratic nation globally, is scheduled to conduct its General Elections (Pemilu) on February 14th, 2024. This is purportedly the world's largest one-day democratic event.

Indonesia has over 200 million eligible voters, with an additional 1.75 million diaspora voters who may exercise their franchise. Those registered may vote for the president and vice-president, alongside representatives from the People's Representative Council (DPR), Regional Representative Council (DPD), and Regional People's Representative Council (DPRD). In total, those eligible constitute 74% of Indonesia's population.

In the upcoming 2024 elections in Indonesia, the impact of social media is anticipated to be significant, particularly among the younger demographic composed of Gen Z and millennials. As access to and dependence on social media channels for information grows, it is crucial to comprehend how this digital environment shapes the political preferences of young people.

One noteworthy element of the 2024 election is that individuals between the ages of 22 and 30 will constitute the majority of the nationwide electorate, accounting for approximately 56.4% or 114 million voters. Half of this group will be voting for the first time. Nonetheless, the crucial issue is whether these voters will choose to participate or not.

According to a study performed by the Center for Strategic and International Studies (CSIS) in August of 2022, youthful voter turnout during the 2019 election was 91.3%, an increase from 85.9% in 2014.

Unfortunately, only 1.1% of young people expressed interest in politics when surveyed. Many young voters are hesitant, have a pessimistic outlook on the political situation, and lack trust in political leaders. Additional studies show that younger generations in Indonesia tend to be apathetic about political developments and less invested in nationalism compared to older generations. Because of its large size, young voters cannot be easily swayed by their family's loyalty to particular candidates, a shift from previous elections. As a result, political parties and candidates are turning to social media to target this crucial demographic and employing new campaign strategies.

### **The Importance of Peaceful Elections and Media Responsibility**

The upcoming 2024 elections stress the significance of a peaceful election atmosphere. It is advisable that the government direct broadcasters and social media activists to spread a peaceful election message. Academic institutions are also prompted to participate by fostering peaceful elections through education and awareness initiatives.

Social media platforms, including TikTok, should take action to limit the dissemination of election hoaxes and misinformation. This initiative seeks to uphold the integrity of the electoral process and enable voters to make decisions based on truthful information.



From the description above, the author explores the impact of social media on the 2024 general election in Indonesia. It serves as a study conducted by journalists to provide public education on responding to the rapid dissemination of information through social media, particularly for Gen Z and millennials, as well as society as a whole. This phenomenon has the potential to cause social unrest both nationally and internationally.

## II. Theoretical Basis and Purpose of Writing

In the Big Indonesian Dictionary, general elections are defined as elections conducted simultaneously by all citizens of a country, with the purpose of selecting representatives and other government officials through a democratic process.

The term “Election” or the acronym “General Election” refers specifically to this process of direct selection by citizens. General elections are a pivotal mechanism in contemporary democratic systems that enables individuals to engage in shaping their country’s leadership and policies. Elections serve the key function of affording citizens the opportunity to voice their opinions and select representatives who will advocate for them in government. During general elections, eligible citizens possess the right to cast ballots for candidates or political parties of their choosing. The election results determine the individuals who will hold political office at the local, regional, and national levels.

The main objective of general elections is to establish a government system that is reflective of the preferences of the population, adheres to democratic principles, facilitates public political participation, and guarantees that elected officials represent the interests and aspirations of society overall. The significance of conducting fair, free, and transparent elections cannot be overstated in terms of upholding the democratic integrity of a nation. The principles of elections in Indonesia are independent, proportional, honest, professional, fair, accountable, legally certain, effective, orderly, efficient, and open.

According to Soekanto (2006: 374), social impact refers to the consequences of social issues present in society. Social impact refers to the influence or outcome of social phenomena resulting in either positive or negative changes to the social environment and conditions.

As previously mentioned, a noteworthy aspect of the 2024 election is the dominant role that young people (aged 22-30) will play in the national electorate, comprising approximately 56.4% or around 114 million voters. Additionally, half of these individuals will be first-time voters. However, the determining factor remains whether or not they will choose to exercise their right to vote.

In pursuit of implementing the democratic party and promoting peace, it is imperative to ensure a successful and fair election for the Indonesian nation and state. This declaration aims to encourage Political Parties, Candidate Pairs, supporters, community organizations, and society members to ensure the safe, peaceful, smooth, and conducive implementation of the upcoming Election.

Achieving democratic results through peaceful elections necessitates the crucial role of media, specifically social media. Since the last three national general elections (2009, 2014, and 2019), social media has emerged as a crucial domain to consider. It is apparent that traditional campaigning methods, such as mass mobilization in the form of marches and large meetings in open fields, have encountered severe competition from social media, which has opened up novel avenues for competition, seeking mutual sympathy, and criticizing opponents. The influence of social media on public opinion is significant. If education is not prioritized, its use can pose a threat to the functioning of the democratic party.

Generation Z, born between 1998 and 2012, follows the Millennial Generation and is a transitional cohort with rapidly developing technology. This generation includes descendants of both Generation X and Millennials.

Notably, according to the 2020 census results, Generation Z makes up the largest portion of Indonesia's population at 27.94%, encompassing individuals born between 1997 and 2012.

As a journalistic study, this article aims to educate the public, particularly Gen Z and millennial voters, on the proper usage of their devices in accordance with sound journalistic practices. This is because readers or recipients of news may not fully comprehend the information conveyed due to various educational and other factors.

### **III. Communication Steps**

To enhance knowledge and understanding of ethics, rules, and legislation related to the 2024 election, and to improve knowledge and understanding of techniques for creating polite content that complies with applicable laws and regulations. The involvement of community leaders and young generations, particularly social media activists in Indonesia, is crucial in disseminating information related to young generation election content, especially in handling fake news.

### **IV. Strategically Using Social Media**

Using social media in elections is one way to expand the reach of existing candidates. Social media carries more influence than mass media today, so many parties employ it to enhance democracy during elections. Local Media provides education for local journalists on the proper use of social media, particularly in the context of elections. Their guidance includes the following steps:

1. To understand social media algorithms, journalists must be able to comprehend how data is processed. Algorithms are used to transform, combine, or manipulate data into more meaningful or informative forms.
2. Monitoring social media engagement involves analyzing various aspects of social media, such as the number of followers, comments, shares, and other measurable elements in each post. This is done to determine strengths and weaknesses, which is important for

journalists in rural areas to understand.

3. Providing trust by presenting educative political information, the press also contributes to the advancement of education in Indonesia. As an educational medium, the press plays a crucial role in developing human insight and knowledge. The information disseminated through the media aims to educate, enlighten, and encourage individuals to do good.
4. It is important to refrain from spreading fake news, hate speech, and negative content that may be divisive.

## V. Conclusion

Indonesia is confronted with complex challenges concerning the proliferation of fake news or disinformation. Multiple studies reveal that deliberate deceptive campaigns have thrived on social media. Notably, Indonesia ranks second globally in terms of its number of TikTok users.

The Ministry of Communication and Information discovered 425 instances of hoaxes spread on social media during the first quarter of this year - a rise from 393 in the same period last year.

As the 2024 election nears, there has been an increase in the spread of misinformation and disinformation on social media. Due to the magnitude of the polls and the absence of content moderation on the platform, the impact of such activity could be substantial. It is probable that the largest one-day election in the world will involve a battle to curb rampant anti-democratic practices.

However, when hoax, hate speech, and other negative elements are used as communication strategies, it can lead to social problems that can harm the nation and state. It is clear that social media has a significant impact on conveying election information. Therefore, massive education is needed on the proper use of social media, and journalists in rural areas should be encouraged to write about elections in accordance with journalistic principles.

Keywords: Indonesian General Election 2024, Impact of Social Media, Generation Z, Millennials, Media Responsibility.

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# Building a Sense of Brotherhood and Contribution in Peace Journalism to Prevent Bullying

Hendry Nursal<sup>6</sup>

## Introduction and Background

Every second, countless stories circulate effortlessly without being hindered by distance or time difference, thanks to sophisticated technology. The heightened development of communication tools like cell phones, which were initially used only for calls but can now also send short messages and have been transformed into smartphones, along with robots seen in feature films, are all easily accessible.

This device's sophistication renders it a portable gadget that can be easily held in one hand. Its touch screen functions solely through gestures and voice activation. This is a testament to the rapid advancements in communication technology.

This development has created a market opportunity, connecting people across thousands of kilometers without physical barriers of land, sea, or air.

Social media was also developed for the purpose stated by *Schivinski, Bruno; Brzozowska-Wos, Magdalena; Stansbury, Ellena; Satel, Jason; Montag, Christian; Pontes, Halley M. (2020). "Exploring the Role of Social Media Use Motives, Psychological Well-Being, Self-Esteem, and Affect in Problematic Social Media Use."*

Social media is a means that supports social interaction with using internet or web-based technology that can change communication be an interactive dialogue such as creating a communication relationship between a person writer with his fans.

However, social media can gradually lead to changes in behavior patterns, possibly due to the desire for self-recognition or as a means of expressing oneself when real-life avenues are not accessible.

Cahyono, Anang Sugeng (2016) explained in his book "The Influence of Social Media Towards Social Change in Society in Indonesia" that social media influences people's behavioral patterns and causes a shift in culture, ethics, and existing norms. This impact is observed in a diverse

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<sup>6</sup> Editor-in-Chief of [www.jambidaily.com](http://www.jambidaily.com)  
Republic of Indonesia

population encompassing various ethnic cultures, races, and religions, demonstrating significant potential for social change.

In fact, social media was initially created as a platform where users can participate and share content, allowing them to build networks that can have positive economic, educational, socio-cultural, and other impacts.

It is undeniable that growth and development will occur continuously, like daylight and night. Social media can be a platform for sharing information, but it can also foster a need for recognition that can lead to negative outcomes. An instance of this is the bullying that occurred at a junior high school in Cimanggu District, Cilacap Regency, Central Java Province on September 26, 2023.

The author analyzes this situation from the perspective of a top journalist. Society only assesses events through snippets of videos showing violence and the role of journalists in providing education to prevent it from being repeated or imitated. At worst, this can lead to acts of revenge.

## **I. Meaning of bullying, media definition and role of journalists/journalists**

### **A. Bullying**

According to the Big Indonesian Dictionary (KBBI), bullying is defined as persistently annoying, troublesome, or causing harm. It is not a trivial problem as it can cause long-term effects on the victim.

Quoted from [Cambridgeshire.gov.uk](https://www.cambridgeshire.gov.uk) on October 6, 2023, bullying is the use of violence, threats, or coercion to abuse or intimidate others. This behavior, when it becomes a habit, can involve an imbalance of social or physical power. It may include verbal abuse or threats, physical violence, or coercion and may be directed repeatedly against certain victims based on their race, religion, gender, sexual orientation, or ability.

The page also outlines four types of bullying: emotional, physical, verbal, and cyber media. Bullying behavior can develop in any context where humans interact, such as government institutions, organizations, schools, workplaces, families, and other environments.

Meanwhile, in Indonesia, the nation's motto "Unity in Diversity," which is featured on the country's emblem, Garuda Pancasila, strongly emphasizes the need for bullying prevention.

The motto recognizes Indonesia's cultural diversity and emphasizes the importance of maintaining unity as a single nation.

It is further reinforced by the presence of five fundamental tenets, namely Pancasila, which comprises five principles. These principles are listed in the fourth paragraph of the Preamble to the 1945 Constitution and include:

1. Belief in Almighty God
2. Just and civilized humanity
3. Indonesian Unity
4. Democracy led by inner wisdom deliberation/representation, as well
5. Social justice for all Indonesian people

According to Salikun & Lukman Surya (2014), in the book, *Pancasila and civic education*, Jakarta: Center for Curriculum and Publishing, Balitbang, Ministry of Education and Culture (p. 36), the function and the position of Pancasila are defined:

Pancasila serves as the essence of the Indonesian nation, embodying the inner values of its people. It provides a set of guiding principles that can be realized through practical means, and which align with the Indonesian national identity. The ideas embodied in Pancasila were conceived alongside the birth of the Indonesian nation, and they represent the ideals that should be pursued, uplifted by the very spirit of Indonesia.

Pancasila embodies the personality of the Indonesian nation, comprising mental attitudes, behavior, and deeds. It serves as a distinguishable marker of Indonesian identity in comparison to other nations.

Pancasila, as the way of life for Indonesians, is a crystallization of life experiences from their history that have shaped attitudes, character, behavior, values, norms, and ethics, ultimately giving rise to a unique worldview.

Pancasila serves as the foundation of the Indonesian state. Its purpose is to regulate the order of the Indonesian nation and state. It governs all implementation of the Indonesian state constitution system in accordance with Pancasila.

Pancasila serves as the foundation of all legal sources for the Republic of Indonesia. As the life of the Indonesian state is grounded on Pancasila, all sources of law must rely on it as well. Any exercise of power within society must have its basis in law.

Pancasila was the noble agreement of the Indonesian nation at the time of its founding state. It was agreed upon by the founders of the country to be implemented, maintained, and preserved.

The ideals and goals of the Indonesian state are contained within Pancasila, which serves as a benchmark or foundation for unifying the nation.

Pancasila provides clear guidance for all Indonesians to live peacefully and safely amidst ethnic, religious, racial, and cultural differences.

For instance, the guidelines for implementing Pancasila in the Second Principle of a Just and Civilized Humanity, as dictated by MPR decree No. I/MPR/2003:

- 1) Emphasize the importance of recognizing and respecting the inherent dignity of all humans as creatures of God Almighty.
- 2) Recognize the equal rights, obligations, and human dignity of all individuals, regardless of their ethnicity, descent, religion, beliefs, gender, social status, skin color, and other characteristics.
- 3) Foster an attitude of mutual love and respect for one another as fellow human beings.
- 4) Cultivate an attitude of mutual understanding and acceptance.
- 5) Refrain from being cruel or disrespectful to others.
- 6) Uphold the fundamental values of humanity.
- 7) humanitarian efforts.
- 8) Dare to defend truth and justice.
- 9) The Indonesian people consider themselves a part of the global community.
- 10) Develop a respectful attitude of cooperation towards other nations.

The second principle prioritizes the objective assessment of differences and emphasizes empathetic humanization. There is little evidence to suggest that bullying occurs commonly in Indonesia. However, now many recordings are demonstrating this.

## **B. Social Media and Mass Media**

Social media is rapidly expanding, providing various options for the wider community to access information. While it allows for quick dissemination of information, accuracy remains uncertain.

According to the Big Indonesian Dictionary (KBBI), media refers to tools or means of communication such as newspapers, magazines, radio, television, films, posters, banners, and cyber media, which are located between two parties.

Nowadays, the scope of media is not limited to traditional sources, but also includes the internet. Even social media can be used as a tool for disseminating information. For instance, platforms such as YouTube offer positive content, ranging from educational to entertaining.

Social media, also known as social networking sites, is a digital platform designed to facilitate communication and content sharing among users. It enables individuals to interact with each other by exchanging written messages, photographs, and videos. Additionally, social media is a platform that provides opportunities for users to participate in social events.

Social media eliminates barriers to communication, including those related to distance, time, and physical space. It allows individuals to connect with one another at any time, anywhere, regardless of their location or the time of day.

Saumi Rustian, a Pasundan University informatics engineering student, emphasizes that social media's impact on our lives is significant. Individuals with a small following can become instantaneously popular through social media, while those with a larger audience can quickly lose their influence. Social media has the power to swiftly elevate or diminish one's status.



### **C. The Role of Journalists**

In this era of technological transformation, the mass media has become an undeniable challenge for conventional media to uphold their position as a reliable source of authentic information. To maintain professional standards, journalists must adhere to a code of ethics that outlines their obligations and responsibilities.

Journalists, though restricted by laws such as Press Law Number 40 of 1999, must also abide by the journalistic code of ethics. The objective is for journalists to be responsible in carrying out their profession, which involves seeking and presenting information in an unbiased manner.

The Indonesian Journalists Association (PWI) and Basic Regulations of the House Rules, set up by The Ladder (PDPRT), aim to ensure press freedom and fulfill the public's right to obtain correct information. To maintain public trust and uphold professionalism and integrity, Indonesian journalists require a moral foundation and professional ethics as operational guidelines. Indonesian journalists establish and comply with the Journalistic Code of Ethics based on impartiality:

1. Indonesian journalists are unbiased and convey precise news in a balanced manner and with no bad intentions.
2. Indonesian journalists employ professional methods when fulfilling their journalistic assignments.
3. Indonesian journalists rigorously verify information, present it in an impartial manner, separate facts from personal opinions, and uphold the principle of presumed innocence.
4. Indonesian journalists do not produce fake, slanderous, sadistic, or obscene news.
5. Indonesian journalists did not disclose the identity of the victim of immoral crimes and refrained from identifying the child perpetrator of the crime.
6. Indonesian journalists adhere to ethical standards and reject bribery.
7. Indonesian journalists are permitted to decline protection of sources who are unwilling to disclose their identity and location, in accordance with embargo provisions, background information, and compliance with "off the record" agreements.
8. Indonesian journalists refrain from presenting news with any prejudice or discrimination towards individuals based on their ethnicity, race, skin color, religion, gender, or language. Furthermore, they uphold the dignity of the vulnerable, sick, financially disadvantaged, or mentally or physically disabled, in their written and broadcast reports.
9. Indonesian journalists uphold the confidentiality of sources' personal lives, except in cases of public interest.
10. Indonesian journalists promptly retract and correct inaccurate news, accompanied by an apology to the readers, listeners, and/or viewers.
11. Indonesian journalists provide both the right of reply and the right of correction in a proportional manner.

A journalist is a professional who carries out routine tasks involved in the field of journalism. Essentially, a journalist searches for and compiles news and information for dissemination across various media platforms, including but not limited to print, electronic, and online media. It is

expected that journalists remain objective while reporting and avoid any personal evaluations, unless clearly marked as opinion. The language that journalists use should remain value-neutral, avoiding biased, figurative, or ornamental language.

Journalists are individuals who conduct routine journalistic tasks, regularly writing news reports that can be published in various mass media outlets, including newspapers, magazines, television, radio, documentary films, and online platforms. Journalists expect their sources to be objectively written in the report editor, while editors are expected to produce the most neutral report possible without bias towards any specific community.

UU no. 40 of 1999 regarding the Press defines journalists as individuals who engage in routine journalistic activities.

Wikipedia defines journalists as individuals who perform journalism, regularly producing news reports that are published and disseminated through mass media channels. The report was disseminated through various mass media channels including newspapers, television, radio, magazines, documentary films, and the internet. This illustrates the role of journalists in serving the wider community by providing objective information and education, while also acknowledging the business interests of the media.

Vanya Karunia Mulia in her writing on the *kompas.com* page, quoted from the book *Proficient in Writing Facts and Opinions* (2014) by Eko Sugiarto, most important journalist's job thing is searching and compiling news. Before being written or compiled, Journalists are obliged to look for information that contains news value, at the same time collect various facts.

Besides searching, journalists are also tasked with storing, processing and compiling the information he got. Only after that will the journalist convey information in the form of news via mass media to the public.

In the book *Basic Journalism* (2017) by Asti Musman and Nadi Mulyadi, one principle of journalism discusses the role of journalists, which is stated in the fifth principle as "Journalists must carry out their duties as an independent monitor of power."

The role of journalists is to strive for unity despite differences and work towards peace, resolution, reconstruction, and reconciliation in response to social unrest and conflict.

In their book, *The Elements of Journalism: What Newspeople Should Know and the Public Should Expect* (Crown Publishers, New York, 2001), Bill Kovach and Tom Rosenstiel formulated Nine Elements of Journalism as guiding principles.

These elements are:

1. Journalism's first obligation is to truth
2. Journalism's first loyalty is to citizens (citizens)

3. The essence of journalism is the discipline of verification
4. Journalists must remain independent from the parties they cover
5. Journalists must serve as independent monitors of power
6. Journalism must provide a forum for criticism and comments from the public
7. Journalism must strive to make important things interesting and relevant
8. Journalists must ensure that their news is comprehensive and proportional
9. Journalists have an obligation to follow their conscience

In later developments, Bill Kovach and Tom Rosenstiel added a 10th element to their principles of journalism: Citizens possess rights and responsibilities in regards to news matters.

This approach often arises in situations of armed conflict, cultural or religious differences, or social and political conflict. By prioritizing accurate and contextual presentation, journalists aim to positively contribute to efforts for peace and greater understanding within society.

## **II. The Validity of News in Preventing Bullying**

### **A. Case Study in Indonesia and the Author's Personal Experience**

An incident of physical bullying occurred at a junior high school in the Cimanggu sub-district of Cilacap Regency, Central Java Province on September 26, 2023, garnering significant attention from the public in Indonesia and across the globe. Despite the author's personal experience, bullying is not a new phenomenon. In fact, it has been happening for a long time, but perhaps has not been widely reported. Bullying is not an exemplification; it is frequently concealed under the guise of "seniority" and has thus become a tradition.

Perhaps this is simply a strategy to instill obedience in juniors towards their seniors, often through forms of punishment like squats, push-ups, and other exercises. Nevertheless, when did this technique cease to create respect? Instead, it seems to foster an expectation of recognition, which ultimately escalates into violence.

Retaliation against new junior members has become an unfortunate habit. Such habits can have physical effects on a person's dignity that may be recoverable, but the psychological impacts can be harder to quantify.

Does this behavior only occur when new juniors arrive? Typically, it persists on a smaller scale over time. Forms of violence or bullying that children experience may include physical abuse or coercion by their peers, theft or destruction of their property, verbal threats or insults, exclusion or isolation, and spreading rumors about them.

Bullying is a widespread issue due to the lack of respect for diversity and solidarity. Thus, it is crucial to discourage such actions and promote a welcoming and inclusive environment. Individuals with noticeable differences, whether it be physical stature, financial status, or social anxiety, are often the easiest targets for those who seek to bully.

In elementary school, the author refrained from speaking publicly and expressing opinions due to fear of being incorrect, resulting in becoming a target for bullying. The bullies used physical ridicule and ostracized the author with the derogatory term “Jongos.” The author changed schools due to parental factors. The first elementary school did not present any incidences of bullying, while the second one did result in non-physical bullying experiences.

Bullying is more prevalent among individuals who are not close to writers or are in different classes compared to close friends who use more subtle means such as joking. The author’s assessment of bullying in elementary school is influenced by numerous factors, particularly economic differences.

The type of bullying experienced in elementary school (SD) significantly differs from that in junior high school (SMP) during the first semester of the first year. The writer experienced physical violence from a classmate who happened to come from an influential family and a socially disadvantaged area.

Subsequently, the author found their own path. They were able to accomplish this through extracurricular activities, which led to increased popularity. Additionally, the author established a network of friends from higher social classes, and this method proved successful until college.

When considering the author’s personal experience of bullying, social hierarchy, community environment, desire for recognition and space, and lack of ability to compete in the academic field appear to have a greater impact.

The perpetrator’s loss of self-confidence in academia can lead to a disregard for the importance of education and a strong drive for future success. High-achieving students may experience pressure to assist cheaters during exams. If they refuse, they may face threats or rumors that their own achievements are due to cheating.

The author still experiences the after-effects of this incident in both elementary and junior high school. Occasionally, a feeling of self-doubt emerges, and the word ‘Jongos’ resonates in their mind again, despite the absence of physical violence. It leaves an impression, and the author feels uneasy when someone speaks loudly.

In 2018, the Ministry of Women’s Empowerment and Child Protection conducted the National Survey of the Life Experiences of Children and Adolescents (SNPHAR), which found that at least one type of violence had been experienced by two out of girls or boys aged 13-17 years. The survey estimated that 41 percent of 15-year-old students in Indonesia had experienced bullying.

Since 2019, the Indonesian Child Protection Commission (KPAI) has released reports regarding child protection. From 2011 to 2019, there were 574 male bullying victims and 425 female victims in schools. Additionally, 440 boys and 326 girls were identified as perpetrators of bullying in those years.

According to UNICEF's journal "Bullying in Indonesia" from February 2020, two out of three girls or boys aged 13-17 have experienced at least one type of violence during their lifetime. 41% of occurrences happened among 15-year-old students, with bullying taking various forms such as physical assault, property theft or damage, verbal abuse, exclusion and rumor-spreading.

UNICEF data shows that aggressive behavior among young people, including violence and bullying, increases the risk of psychological disorders, poor social functioning, and educational difficulties.

Disturbingly, almost 40% of suicide cases in Indonesia have been linked to bullying, according to the Minister of Social Affairs, Khofifah Indar Parawansa.

## **B. Prevention Through Positive News and Social Media Challenges**

The Ministry of Women's Empowerment and Child Protection, according to a report by [bandungbermobil.id](http://bandungbermobil.id), recognizes the serious and concerning issue of bullying in Indonesia. This necessitates a comprehensive and collaborative approach to prevent bullying.

Certainly, it is a collective concern that demands the participation of all sectors of society, from top to bottom and vice versa. It is crucial to acknowledge that the parties involved must approach this issue in an objective manner. The data provided by KemenPPPA, KPAI, and UNICEF signifies that the impact of bullying can be severe and long-lasting, ranging from short-term to more significant but less visible effects.

Efforts to achieve high-quality education are not only the responsibility of teachers, who are the primary educators, but also of all sectors, including parents, the government, the business world, community institutions, the media, and society as a whole.

It is no longer acceptable to immediately judge the perpetrator, but rather find a peaceful solution to stop bullying in any form. Personal experiences should not be used as the sole basis for evaluating bullying, unless clearly marked as subjective. The writer's role as a journalist should be a means to promote peaceful living and discourage all forms of bullying. Objective reporting serves as a tool to advance these goals.

Nowadays, news is often valued for its speed rather than its depth. However, readers rarely revisit the news for a second time. Additionally, the first news is often shared on various messaging apps.

Several factors contribute to this phenomenon, including competition between mass media and social media. Interestingly, it is not always accurate to assume that people do not care about information. In fact, some internet users have commented requesting that the faces of even child criminals not be blurred. Therefore, it cannot be definitively stated that he was the perpetrator of the crime.

Even if the allegations are true, it is important to adhere to the relevant disciplinary procedures.

Many wrongdoers are subjected to public scrutiny, forming opinions before they even reach the trial stage. It is unfortunate that a significant portion of the general public only follow cases partially. This raises the question of why they lose interest.

Additionally, viral trends tend to create a fleeting sense of excitement that typically lasts for only three days before fading into obscurity and eventual oblivion.

Furthermore, frequent vehicular accidents and other incidents resulting in bloodshed are commonly observed. Social media often displays graphic depictions of physical violence, with this paper specifically examining the topic of physical bullying. Additionally, protests have escalated into chaotic confrontations with the police, domestic disputes frequently turn violent, and matters may even lead to suicide.

Without realizing it, presenting an incomplete and biased story of injustice in videos of less than 60 seconds sets a potentially harmful example for children and adults to imitate. Without realizing it, presenting an incomplete and biased story of injustice in videos of less than 60 seconds sets a potentially harmful example for children and adults to imitate. A lack of proper contextualization and clear narration hinders a comprehensive understanding of the issue.

Nurul Fatmawati, Executor of the Legal and Information Section at KPKNL Semarang, states in her article titled “The Positive and Negative Influence of Social Media on Society” that the advancement of information technology has caused a transformation in society. With the emergence of social media, societal behavior exhibits a shift in cultural values, ethics, and norms. Indonesia, with its vast population encompassing diverse ethnic cultures, races, and religions, presents tremendous potential for social progress. Nearly all segments and age groups of Indonesian society utilize social media as a tool for information acquisition and dissemination to the public.

The media in Indonesia can play a key role in minimizing the impact of sensitive news stories by adhering to the Journalistic Code of Ethics and closely following the 1945 Constitution and the Republic of Indonesia’s Pancasila principles.

Each journalistic work typically goes through clear stages before it is presented to the public, with long-term effects being a significant factor to consider. For instance, coverage of suicide should be approached with caution as it may unintentionally inspire or motivate certain individuals. If it’s bullying, it could be physical violence that children watch instead it is considered a way to become more widely known, a shortcut when it comes to want something.

In fact, embracing diversity can often lead to horizontal friction that touches a sensitive core, namely differences in ethnicity, race, religion, and customs. This can pose significant dangers for Indonesia, as diversity has become a cause of division in society. At worst, it can erode unity and harmony.

This challenge is increasingly difficult for the press in the digital age, particularly in addressing the Fourth Industrial Revolution era marked by the digitization of communication media and

social activity centrality in society.

If containment proves impossible, one solution is inundating the online world with positive news. Responding journalistically to events that have shocked the wider social media community requires accuracy, facts, and professionalism.

Shapiro, I., Brin, C., Bedard-Brule, I. And Mychajlowycz, K. (2013), "*Verification as a Strategic Ritual: How journalists retrospectively describe processes for ensuring accuracy*", *Journalism Practice*. Journalism is an activity of reporting, process and disseminate information accurately regarding an event to be disseminated to the public.

### **III. Steps to Prevent the Creation of Bullying Through the News**

#### **A. News values are protected by the Journalistic Code of Ethics**

A journalist in writing news must meet the 5W+1H criteria (What, Who, When, Where, Why + How), and that is not found on social media in general.

It is because, on social media, anyone who has access can write whatever he wants. In this space, there is no editor who can edit and verify. The editing and moderating process is the role of the writer.

Mitchell V. Charnley (2023) in his book *Reporting*, edition III, says that news as a timely report of facts and opinions held the attraction or importance between the two for the wider community.

News also has types, namely Direct News, In-depth News, News Interpretative, Investigative News, Opinion and others. Also the writing style, such as Framing News and Satire News.

Framing news or frame analysis quoted from Sobur. Alex. in his book "*Media Text Analysis*" (sometimes also called framing analysis or analysis framing) is a method of media analysis, such as content analysis and semiotic analysis. In simple terms, framing is framing an event, or in other words the framing used to know what perspective or point of view used by journalists or mass media when selecting issues and writing news.

Meanwhile, quoted from the Wikipedia page, Satire news also called as comedy news is a type of parody presented in a typical journalism format mainstream, which is called satire because of its content. Satire news has been around almost ever since journalism itself, but news satire is very popular on the web, with websites such as *The Onion* and *The Babylon Bee*, which are relatively easy to imitate news sites legitimate. News satire relies heavily on irony and deadpan humor.

The author concludes that all types of news have value for readers, both information, education, and entertainment as long as it is not fake news and is deliberately created for personal or certain group interests.

Even the writing style can provide a different experience for the inner reader see certain situations through writing. Framing and Satire are often the way to go the author in presenting information to minimize upheaval and debate.

This value will not be a professional and accountable work if you do not comply with the Journalism Code of Ethics. Even if the writing is in the form of an opinion, still must be enriched with sources and references from experts.

It is important for a journalist to remember that he is not only caught up in mastering news values journalism to be able to produce good quality news for print media and electronic media, such as actuality, closeness, fame, impact, Human Interest, Conflict, Sex, Influence and Importance. But putting Code first Journalistic Ethics so that it is presented professionally.

So there is a strategy for each journalist without losing style to present incidents of bullying, in the form of education for all elements of society so that they can prevent it, not just line up their faces, or provide a stage for the perpetrator.

## **B. Putting 'FEEL' in the News**

The author mentions 'Taste' in the news, this is an important part of a career journey while working as a journalist. A news story cannot Putting aside the taste, yes it sounds melancholy, what is that? Not just talking about logic but also involves the heart and feelings.

Maybe it's generally called a long-term effect, if the author calls it a feeling put yourself in the position of both parties, in the position of the victim's family or in the position of the perpetrator, on the personal side or on the side of momentary business interests.

For example, if the focus is on discussing bullying, the author prefers to wait investigation, awaiting official information provided by local security authorities rather than choosing to report it to get lots of readers. Why?

**First, put yourself in the shoes of the victim's family.** Of course there is anger, emotions, revenge and the urge to want to repay the perpetrator with the same conditions. Then the writing will imply anger, cornering the perpetrator without digging further.

**Second, being in the position of the perpetrator.** Then it will be a justification for what is done, self-defense and it can cause additional pain to victim's family.

**Third, on the personal side.** It's very human to feel pain, too fear arises if the victim is one's own family. The sentiment is very pronounced the work produced.

**Fourth, business interests.** Providing as much news as possible read immediately, seduce the reader, or in the world of online media it is known as *Click verse* to get as many *Google Ads* as possible.



Letting go is not an easy matter, nor is there a theory that the author has found. It's just that the writer honed it by instilling a sense of humanity, prioritizing empathy, cultivating the thought that everyone has rights, even though they are guilty or legally proven guilty.

At least give a little space so you can speak, so you can convey his feelings. However, that won't happen if he is 'ganged up' through the news, then surrounded by a public whose opinion has been formed because it is filled with narratives shallow writing.

Doesn't that mean the author defends the perpetrator, and doesn't sympathize with the victim? All more about ensuring that the public doesn't quickly pick up the red thread incident. Shouldn't the presumption of innocence be put forward in the eyes of the law?

In fact, whether we realize it or not, there are a lot of devastating writings or news greater and long-term interests, in other words impartial, adhere to tolerance and tolerance. The perpetrator certainly has a family, right?

Is the effect on the perpetrator's family aside? How will his child come along? Getting rejected, ostracized, shunned by friends at school. How the destruction of the small business his wife built, even though it could support him future without any more perpetrators by their side. How are his old parents? Do they continue to experience a decline in health due to mental stress?

This is why Taste in the News is needed, so that you don't just chase it speed. The author also does not rule out that every media has a vision and mission and journalists have their own unique patterns. Journalists usually bound by the rules and regulations of the place of work, this section of course the author is not can have an opinion.

### **C. HWPL and the Author as Publicity Ambassador**

The author was introduced to HWPL by a volunteer from HWPL named Lena, to be precise on August 20 2020. At that time she sent a positive release related to information and calls for world peace. Since then we have communicated frequently and I have been sent releases regarding world peace and HWPL developments.

The author continues to communicate with Lena and asks questions that are not too direct and not focused on what HWPL is. On August 20, 2020, Indonesia is still intensively reporting on the Covid-19 pandemic.

One day in October the author was invited by Lena to pray together through zoom meeting attended by various countries, ethnicities, religions and races. the event attended by a minister named Mr. Rudiantara, Minister of Communications and Informatics of the Republic of Indonesia (Cabinet 2014-2019).

In this admiration, the author felt he had to fight hard because of his zoom meeting in English, there are also non-English languages, but Indonesian.

Even though I didn't understand it, what I understood at that time was: this is our prayer asking the Almighty to let this pandemic pass quickly. Various prayers religion and belief. This is something extraordinary. A community can bringing people from various countries.

The author was given the opportunity to be a speaker at the HWPL Asia Forum, and on January 29 2022 officially appointed as HWPL Publicity Ambassador in signing ceremony as HWPL Publicity Ambassador and commitment with various peace activities to build sustainable world peace and cessation of war in the role of a media person.

HWPL has collaborated with media from 197 countries, including Indonesia. And among them there are 176 publicity ambassadors from 69 countries, 23 media from 20 country has also signed an MOU with HWPL including me as an Ambassador HWPL Publicity.

Then the author received an official invitation from HWPL and had the opportunity attending the 9th world peace commemoration, directly in Incheon-South Korea from 17 to 21 September 2023.

HWPL's efforts are felt by the international community through dialogue between religion, and legal experts to find a legal breakthrough international effort to end war and bring about world peace sustainable for future generations.

## **Conclusion**

Reporting is sometimes not free from pros and cons, considering each individual have different perspectives due to many factors. But basically, the journalist only conveys, while the judgment rests with the reader.

It is important to note the main thing regarding the validity of the news, according to the focus of this paper regarding bullying. So it is necessary for each individual journalist to be capable presents positive news behind tragic events along with the rush information from social media.

Even though it is difficult and feels almost impossible, at least positive news can come along and be a comparison. Even though social media provides Audio Visual, news in the mass media still has a place in everyone's hearts. If you look at cyber media or newspapers, the author still believes that the text or writing has its own power to arouse the minds of every human being.

At very least, the media is not a place of learning for bullies. Writer think news values are fenced off. The journalistic code of ethics is enough of a stronghold big, plus putting Rasa in the News.

Feelings in all things, including a sense of brotherhood, must continue to be cultivated and maintained the building remains strong through the news articles presented to the public wide.

HWPL adds motivation for writers to further strengthen and strengthen to prioritize the peace

mission in every news produced, of course as a publicity ambassador HWPL becomes a public figure who tried to stop the war in their respective regions so leaving peace as a legacy to future generations. This is what is the author's motivation to continue to support the movement and existence of HWPL.

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# Role of Media in Nepal's Peace Process

Lok Bahadur Chaudhary<sup>7</sup> and Pramod Kumar Tandan<sup>8</sup>

## 1. Maoist armed insurgency

Dammar Bahadur Budha of Sisne Rural Municipality- 8 Lampakot, Rukum East has ten propellants (gunpowder) in his body. During the then-armed insurgency of the Maoists, he was shot by security personnel and gunpowder penetrated his body. Till now, he has pain of not being able to remove the propellants (gunpowder). Even though the gunpowder is clearly visible he couldn't go through the treatment to remove it due to lack of money. He said. "I have been warned by the doctors of the potential risk of cancer if gunpowder is not removed from the body for long, I am compelled to live with it because of poverty" he added.

Sindhuli district's Jeetman Pun Magar has three bullets embedded in his arm. During the Khara Police Office attack at Rukum in 2002 he was shot in the arm in the retaliatory attack by the Police. The bullet is yet to be removed from his body. He stated that the bullet could not be removed from his body with the inadequacy of money. He also lamented that despite serving on the front lines of armed conflict for a decade under the party's guidance, he now finds himself without their support. "I might die of cancer if I'm unable to have the bullet removed from my body due to financial constraints," he expressed his pain.

Suresh Budha from Rolpa is compelled to walk with a bullet in his left leg. He was shot by the police during an attack on the Beni police base camp in Myagdi on March 21, 1999. Despite the passage of significant time, the bullet remains embedded in his leg due to financial constraints that prevent its removal. He carries a sense of disappointment, as he had shared his predicament with party leaders, yet his plea fell on deaf ears, leaving him without the necessary funds for treatment. He expressed his pain stating, "Party leaders reached the government and are enjoying all sorts of comfort, facilities and the fighters like me, we are forced to walk with bullets in our bodies."

From February 13, 1996, to November 20, 2006, the then Maoist Party engaged in an armed

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conflict, driven by the aim to transform Nepal and uphold the class-based rights of its citizens.

The culmination of these efforts was marked by a comprehensive peace accord on November 21, 2006. Following this milestone, the party transitioned into peaceful politics, with Pushpa Kamal Dahal 'Prachanda,' the party's Chairperson, assuming the role of Nepal's Prime Minister. Tragically, the ten-year armed conflict claimed the lives of 17,000 Nepalis, with many others going missing—some of whom remain unaccounted for to this day. Prachanda, despite becoming the country's Prime Minister thrice, has been unable to ensure the removal of bullets from the bodies of former combatants. The identities of numerous missing individuals still elude resolution. Notably, the intervention of Nepali media, civil society, as well as international and national human rights organizations compelled the Maoists to embrace the path of peace, ultimately leading to the cessation of hostilities. Peace was established in Nepal. Maoist Chairperson Prachanda has frequently asserted that Nepal's approach to peace serves as a global exemplar.

Dev Prasad Gurung, former general secretary of the Maoist Party and current head of the CPN (Maoist Centre), emphasized that the armed conflict was waged to bring about transformative change, economic prosperity, and overall progress for the people of Nepal. He underscored that real change often requires the sacrifice of some individuals, identified by global political revolutions. Gurung contended that "if the Maoists had not waged an armed war, Nepal would not have adopted the existing political framework of republicanism and democracy."

Dinesh Bhattarai, Secretary of the Ministry of Home Affairs, expressed his belief in the Truth and Reconciliation Commission's sincere efforts to expeditiously address issues stemming from wartime incidents. He affirmed that significant strides have been taken to resolve major concerns, with the government committed to implementing the commission's suggestions and recommendations. While progress has been achieved, challenges remain, including investigations into missing persons and the facilitation of relief and compensation for victims. Bhattarai stressed the pivotal role that media should play in pressuring and supporting the commission's endeavors, ultimately aiding in effective and efficient outcomes.

## **2. Tharuhat Movement**

The original inhabitants of the Terai Tharu community staged a significant movement spanning from March 1 to 14 in 2009. Following this intensive 13-days' movement, a pivotal achievement was reached as Tharuhat and the government successfully negotiated a 6-point agreement. Contrary to the Madhesi community's advocacy for a unified "one Madhes one province" for the entire Terai region, the Tharu community vehemently protested, fearing the erasure of their distinct identity. Central to their protest was the declaration that they did not identify as Madhesi. The Tharu movement was reconciled after the government's written commitment that the Tharu community was the 'Son of Terai' and that the Tharu community would not be mixed with Madhesi. Tragically, the Tharu protest incurred a toll of five lives: Kamal Chaudhari, Prakash Chaudhari, Dhan Bahadur Thanet Tharu, Ram Prasad Chaudhari, and Bipin Khadka. The government entered an agreement with the demonstrators, pledging to recognize these individuals as martyrs and

provide appropriate compensation. Regrettably, this designation and compensation have yet to be officially conferred. Although the new constitution ensures the Tharuhat cluster, the issue of the Tharu community remains unresolved due to the absence of enabling legislation. Despite their earnest pursuit, the Tharu community has not secured the envisioned Tharuhat Province. Notably, a significant incident occurred on August 24, 2015, in Tikapur of Kailali.

A clash broke out between the police and the Tharu as the Tharuhat faction erected a signboard at a government office to assert their demand for an autonomous Tharuhat province. This incident resulted in the loss of eight lives, including the police chief. The accident took place while the Tharu community was staging the political struggle for their rights. The subsequent day, on August 25, non-Tharus attacked and suppressed the Tharu settlements of Tikapur, reinforced by governmental support.

Houses of Tharu were torched by searching one by one. Tharu Females were rapped and thrashed. 58 people including Resham Chaudhari were charged with murder, robbery and dacoity. Because of this 32 Tharu were arrested. Others are still at large. Resham Chaudhari's was released from prison on May 28, 2023, following a presidential pardon issued by President Ram Chandra Paudel on Republic Day, bolstered by political backing. Presently, Chaudhari is actively participating in political endeavors as a member of the Nagarik Unmukti Party, while the remaining arrestees remain detained.

Renowned Tharu leader and analyst, Kuchhat Narayan Chaudhary, conveyed that the government should accord due consideration to the Tharu community's peaceful advocacy for their rights. Stressing the pivotal significance of identity and rights for the Tharu people, Chaudhary expressed his conviction that the nation would achieve considerable progress by ensuring equitable justice for the Tharu community, which ranks as the fourth-largest population group in the country. He affirmed the indigenous Tharu community's willingness to collaboratively contribute to the nation's prosperous agenda, provided they receive appropriate recognition and support from the state.

### **3. Madhesh Movement**

The first phase of the fight for identity and rights in Madhesh was started on January 19, 2007 and continued for 19 days (February 7). In Madhes, which includes 8 districts of Nepal, repeated protests continued for about ten years where Ramesh Mahato, Rajiv Rawat among others hundreds of Madhesis lost their lives. With the promulgation of the interim constitution on January 15, 2007, the struggle for rights began in Madhesh. The struggle endured even when the new constitution of 2015 was promulgated. Later, the fight for rights ended with the 22-point agreement and other agreements between the political parties. After Nepal's transition into a federal structure, the Madhesi movement for rights experienced a cessation. This development emerged concurrently with the creation of an environment that sought to ensure the entitlements of the Madhesi community—ranging from their distinct identity to their engagement within the state's administrative framework, including political participation.

Now the Madhesi community has been represented at the higher level of the state. Identity-based Madhesh Province has been provided where the Madhesi community has been able to hold the reins of the provincial government. The Madhesi community has been represented in other bodies of the state mechanism including the President and Vice President. According to Chandra Kishor Jha, a political analyst of the Madhesh community, asserts that the arduous struggle has culminated in securing the Madheshi community's rightful identity. The community's political engagement has ensured their presence within pivotal national entities.

Importantly, the new constitution safeguards the rights of the Madheshi community, a significant outcome of the Madhesh movement that has also bolstered their international recognition. Notably, attitudes towards the Madheshi community have evolved positively, resulting in the establishment of their political, social, and cultural identity to a considerable extent. The trajectory of Madhesh and the Madheshi communities has been significantly influenced by the democratic framework and the nation's attained state of peace. Jha commends the instrumental role played by the Nepali media in fostering and solidifying the identity of the Madheshi community.

#### **4. Koshi Province Movement**

Soon after Province 1 government approved the name 'Koshi Province' with the majority from its Provincial Assembly on March 1, 2023, the indigenous communities inhabitant in the province launched a protest. Provincial Assembly's 82 members of parliament (MP)s out of 93 were cast votes in favor of Koshi. They announced a protest on March 9 in the joint initiative of various social organizations, demanding that the province should be named based on identity. So far, during the course of the ongoing protests, one individual, Padam Limbu, lost his life. As the protest continues, the potential for additional complications in the future is anticipated. Protestors have demanded to rename the province again. Though, there is no consensus on the proposed name of the province among the protestors. Various factions have endorsed proposed names such as Kirat, Limbuwan, Kirat-Limbuwan-Kochila, and Koshi-Limbuwan-Kirat. When the movement of identification was raging in the province, the provincial government had taken the initiative to solve the problem by negotiating with the protesters, but the matter remained to be settled. The government's apprehension is rooted in the concern that an identity-based renaming of a province could potentially instigate analogous demands for similar modifications in other provinces. Thus, it appears the government has strategically sought to persuade the protestors in Koshi province by tiring them out. Nepali media have also helped the government in this campaign. Legal advocate and human rights activist Shankar Limbu opines that the process of determining the province's name should ideally be concluded through consensus, facilitated by constructive dialogue. Considering the escalating protests, the media has proposed that a peaceful approach may yield a more amicable resolution. Saying the pressure can be put on the government through peaceful protest media also created pressure on the protestors.



## **5. Political parties' initiatives**

The involvement of political parties has held substantial significance in shaping the course of political transitions within the nation. Either the success of the 1951's movement or the movement of 1990, political changes became only possible when the political parties unite. Changes established by the parties have suffered the meddling of rulers from time to time. The termination of the 104-year-long Rana regime in 1951, precipitated by the popular movement, was succeeded by a shift towards democracy. King Mahendra Shah assumed control and revoked democracy on December 15, 1960, leading to the inception of the Panchayati regime.

The latest achievement was snatched by the then King Gyanendra Shah on October 4, 2002. To regain the achievements the people's movement of 2005-2006 had to be succeeded. The republic system was established in the country after the revolution of the then-seven parties in collaboration with the then-rebel Maoist Party. After the agreement with the Maoist forces, a new constitution was issued in 2015 by declaring Nepal as a republic nation. Great achievements have been achieved when the leaders of the parties came together to establish peace in the country. A Political Analyst Purushottam Dahal said that even though political achievements have been achieved when the parties came together, social and cultural transformation is yet to take place. He emphasizes that mere political accomplishments should not elicit complacency among party leaders. Dahal posits that genuine progress towards economic prosperity hinges on coupling political gains with substantial social and cultural metamorphosis. For that, Dahal suggests that achieving economic prosperity necessitates the collective alignment of all political leaders on matters concerning the nation and its populace. He underscores that genuine economic advancement can only be achieved when the interests of the nation and its citizens take precedence over personal considerations.

## **6. Media initiatives**

The role of the media remained vital in all changes and achievements in Nepal. Due to the coordinating and leading role of the Nepali media peace was established in Nepal. Democratic movements become successful. A new constitution was promulgated in the country and now a democratic republic system has been established. In times of national turmoil, the media has emerged as a guiding force, shaping perceptions and offering valuable insights. Its role in influencing public opinion and offering direction has been evident. For that, the media should play a role. According to Professor P. Kharel, the task of the media is to institutionalize the gained achievements and play the role of watchdog for the remaining achievements. Recognizing the historical context, he notes that media's expansion was constrained during periods such as the Rana regime, Panchayat system, and Monarchy system, despite its inception in 1898. The flourishing of media commenced post the successful movements of 1990, and its growth has been most pronounced in the aftermath of achieving the republic democracy system.

Professor Kharel said that though the qualitative numbers of media remained low, numbers of media have been increased. He said that all media serves as a bridge by disseminating information, education, and entertainment; advocating citizens' rights; amplifying the voices of

the marginalized; conveying governmental initiatives to citizens; and communicating citizens' experiences, struggles, and accomplishments to the government.

According to his analysis, the country will move in the right direction only if the media performs the work of a watchdog properly, conveys truthful information to the citizens, and if the media play the role of sensitizing the general reader and audience. Professor Kharel advocates that the Nepali media have largely achieved their objectives and should continue to fulfill an impactful role in the future. He emphasizes that, having attained success in peace, democracy, and the political framework, the media's focal point should now extend to economic prosperity and the maintenance of enduring peace. He calls upon the media to facilitate connections between people, political leaders, and economic progress, thereby fostering a cohesive national narrative. He said that the readiness of the media will always be there as sustainable peace in the country is inevitable for all these works.

It is the job of the media to make decisions on sustainable peace, to show the way and to share ideas. It is a worldwide practice. The media can also do the work of motivating the Maoist and other parties in the peace process, showing the problems, and creating awareness about the importance of peace. The peace process progressed after the Nepali media gave pressure and motivation to Nepali political parties and rulers. Due to media pressure, flow and awareness, the peace process is completed on schedule. That is the role of the media.

## **7. Success after the restoration of peace**

The culmination of the successful peace process in Nepal led to the formal enactment of a new constitution, establishing a democratic republic system within the nation. The transformation was marked by the abolishment of the deeply rooted autocratic monarchy system, paving the way for the adoption of a republic framework after the 2015 constitution. Dr. Abhi Subedi, a prominent political analyst and writer said that although the country has experienced many ups and downs, the country has progressed due to the peace and constitution. He expressed his belief that if the leaders of the country's political parties become honest, the country will make a drastic change economically and politically.

According to Professor and Political Analyst Krishna Khanal, the instrumental roles played by Nepali media and civil society were pivotal during the nation's journey towards peace. While previous revolutions in 1951, 1990, and 2006 instigated shifts in the political landscape, their institutionalization was realized through the comprehensive 2015 constitution. Consequently, the nation has transitioned into a republic system, attaining a restored state of peace and witnessing the leadership of political parties in governance. He expressed his belief that if the leaders can be honest and transparent, the country will progress economically, socially and politically soon. "The change in the country was made possible by the coordinating and watchdog role of the media, now the media must maintain the surveillance in the country's economic development as well", he added.

## 8. Conclusion

Numerous movements and struggles have been undertaken to reshape the governance structure of Nepal, often at the cost of numerous lives lost in protests for change. For the economic, social, cultural and political transformation in the country, people sacrificed themselves happily. To end the Rana regime, Panchayat or cruel monarchy system Nepali people became ready to make them martyrs. Those people sacrificed themselves for the country with the belief that if there is a change in the country's governance and system, there will be freedom, progress and peace in the country. They contributed to the people's happiness, peace and prosperity. Finally, after a long time, democracy was established in the country. The country adopted a republic system. In the party-based system, the general people become able to lead the country. Though economic prosperity could not be maintained in the country, peace was established in the hearts of the citizens. A fearless environment has been created. Citizens have been able to move and work freely. Except for legal restrictions people are free to do whatever they want. From this, Nepali people are happy by heart.

Now, armed war-related cases are yet to be settled. Searching for the missing is still a remaining task. Victims are not able to get justice with compensation. The High-Level Truth and Reconciliation Commission, Nepal, initiated its work on February 10, 2015, aiming to address the aftermath of armed conflict. Despite the passage of 18 years since the end of hostilities and the comprehensive peace accord, protracted unresolved issues from that era need resolution, without prolonging the wounds of the past. As the country embarked on the path of peace, it also reaped substantial success in various other transformative dimensions, aided by the continuous coordination and leadership of the media. The media's role has not only been pivotal in maintaining peace but should also extend towards propelling the nation towards economic prosperity. As with the revolutionary transformation of peace, an economic revolution is attainable with concerted efforts from citizens, media, civil society, political parties, and the youth. Political analyst Mumaram Khanal said that if the leaders of the political parties make honest and transparent efforts to work for the sake of the country and the people, it will not take a long time for economic prosperity. "A decade is enough for economic prosperity in a country where political change is possible. Leaders of political parties should be ready for that," he said.

The achievements of the major movements in the country have been recorded in the new constitution of Nepal in 2015. He believes that if it can be implemented correctly and meaningfully, the country will change politically, culturally and economically. According to Khanal, institutionalizing and implementing the achieved achievements in a transparent manner and being attentive to the remaining achievements is the perfect system. He believes that since peace is the main driving factor of change, once peace is established in the country, it will also be the driving factor of economic prosperity. For which the media should continuously play the role of watchdog, he suggested. He said, "Just as the media played a catalytic role in ushering in a peace revolution, it now has the potential to spearhead a similar revolution towards prosperity."

# Overview of the Peace Problem in Guinea

Alpha Oumar Diallo<sup>9</sup>

## A- Brief Historical Overview

The Republic of Guinea has been punctuated by political and ethnic violence since its founding in 1958. A former French colony, Guinea obtained independence, in particular, by being the first French-speaking country to vote “no” in the referendum on the French community proposed by General Charles De Gaulle. From its creation to the present day, the country has experienced chronic political instability. Since its independence, the first president, Ahmed Sékou Touré, with real or false imaginary plots, hardened his regime. Opponents lost their lives in the jails of the regime of the Democratic Party of Guinea (PDG), the sole political group at the time. Since then, violence has punctuated political activities in Guinea.

## B- Political Violence in Guinea

At the death of Sékou Touré, despite a proactive policy of national reconciliation with the intervention of the army which put an end to his regime, the open wounds with political violence resurfaced. It should be noted that upon coming to power, the army led by Colonel Lansana Conté, opened the prisons and released those who were called political prisoners. Lansana Conté, for his part, ruled the country with an iron fist for 24 years with his corollary of deadly violence during political demonstrations, legislative, and presidential elections, etc. After his death at the end of 2008, the military took power with Captain Moussa Dadis Camara as head of state. He pledged a few hours after taking power not to run as a candidate and to organize presidential elections to guarantee the departure of the army from the political and state sphere.

His desire to run for office, to the detriment of his commitment, plunged the country into a chaotic political crisis, the culmination of which was the ferocious repression of the September 28 demonstration. At the stadium of the same name, hundreds of opponents against his candidacy were killed and women were raped in broad daylight. With Captain Moussa Dadis Camara ousted from power following an assassination attempt orchestrated by his former aide-de-camp, the international community organized a new transition led by the then number three in the army, General Sékouba Konaté. This highly respected officer within the army would then organize presidential elections marked by deadly violence.

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<sup>9</sup> General Administrator of Verite224  
Guinea

For the first time since its independence, Guinea is experiencing democratic elections leading to the coming to power of a civilian president. Alpha Condé takes the reins of a country with economic difficulty. He couldn't govern freely because of opponents. These political protests were violently and harshly repressed. Hundreds of people were killed by the police. Having modifying the constitution, this decision provoked deadly violence for several months. At the end of the referendum coupled with the legislative elections and then the holding of the presidential election, Alpha Condé entered into his very controversial third mandate. It was against all odds that he was overthrown on September 5, 2021 by military members of the special forces. Since then, the main opponents have lived in exile. Political violence has resumed with street demonstrations causing deaths.

### **C- Ethnic Components, Main Causes of Political Violence**

In the Republic of Guinea, around a hundred ethnic communities live in the different territories of the country. The main communities are the Malinkés, the Peulhs, the Soussous, and the Guerzés. As mentioned above, Guinea has regularly experienced political violence. From Sékou Touré to the present day, the social fabric has increasingly deteriorated. With the ethnic fiber encouraged divisions by favoritism and clientelism, each community wants to have one of their own in administrative functions to benefit from the largesse. This clientelist spirit creates greed at the community level. However, the different political systems which political systems that succeeded one another at the sphere of the head of the state had within them all the ethnic components. The latter joined forces to keep them in power. In other words, each political regime is made up of all ethnic groups. It is also this political-ethnic paradox which characterizes the Guinean political system. Despite recurring inter-community violence during elections, all the communities that make up a political entity in power are unanimous even if they clashed in the streets.

### **D- Some Rare Religious Violence**

Guinea is made up mainly of Muslims, Christians, and animist minorities. In everyday life, Guineans of all religions live together in harmony and peace. Religious tolerance is visible. Despite the absence of statistics, inter-religious marriages, also called mixed couples, are present. Three of the four natural regions have not experienced religious tensions, apart from the prefecture of N'Zérékoré where tensions influenced by political and community activities are perceptible between the different religions and Christians. Violence is maintained by political actors in a cynical quest to mobilize their electorates.

## **2- Factors of Pacification and Conflict Prevention**

### **A- The Roles of NGOs and the Media**

Non-governmental organizations (NGOs) supported by foundations and international organizations are increasing calls to live together in harmony. Many people united in associations

are increasing awareness-raising activities aimed at communities. Some NGOs have also set up sleeper cells made up of elders, young people and women who can mobilize at any time when there are ethnic and political tensions. In the media, as the elections approach, programs and advertising spots calling for tolerance are broadcasted. Unfortunately, these activities are not sustainable. As soon as the elections are over, they are abandoned and only revived at the next elections.

### **B- The Involvement of Religious People**

Despite the absence of recent statistics, we can affirm that in Guinea, a large majority of the population is religious. Between Islam, Christianity and animism, the influence of these religions in the social sphere of Guineans is visible. At each political-ethnic crisis, imams and priests multiply calls for calm. Preaching and awareness raising are launched by religious people. In Guinea, many religious people have given themselves the mission of participating in stitching together the social fabric with the aim of uniting the sons and daughters of the country. We cannot count how many occasions where clerics have participated in defusing crises in the country. The duo, Elhadj Mamadou Saliou Camara, first Imam of the great mosque of Faisal and Monsignor Vincent Koulibaly, archbishop of Conakry co-chaired the national reconciliation commission. Their work has been praised for its relevance by experts in transitional justice. Unfortunately, due to a lack of political will, the recommendations have remained unimplemented.

### **C- Strengthen Joking Cousinship**

“Guinea is a family” is one of the best-known expressions. To strengthen national unity, Guineans have created a form of social bond called joking cousinage or Sanakouya which creates links between ethnic communities. Members of different communities allow themselves to tease each other or make jokes, particularly by using alliance names. In Guinea, like many West African countries, notably Senegal, joking cousinship is a very effective tool for strengthening social ties and preventing conflicts between ethnic groups. Beyond mixed marriages, joking cousinage has so far been one of the most effective means of uniting Guineans

### **Conclusion**

Despite a tumultuous history marked by state and political violence, Guinea can embark on the path to true reconciliation which should result from harmonious peace. To achieve this objective, Guineans can rely on certain solid achievements and strengthen dialogue. Political actors who are among the precursors of ethnic tensions must take responsibility by working on their speeches and behaviors with the aim of participating in social cohesion. The establishment of a true rule of law where justice and good governance are the foundations of state management could be a key factor for peace in Guinea. Despite growing difficulties and crises, we can affirm that there is hope for cultivating a country of peace and tolerance.

## Declaration of Peace and Global Security

Ihor Shevyrov<sup>10</sup>

Building peace depends on the level of security. If security is ensured effectively, it is an effective guarantee for stable and lasting peace. When there is no reliable and effective security, there are significant problems in building sustainable peace. When there is no peace, it is difficult to talk about sustainable development of the country.

In today's globalized world, where different states on different continents are closely connected and even have common interests, the need for global security comes to the fore. Global security is an important prerequisite not only for building international peace, but also for sustainable development, as well as the achievement of many global goals facing the world's humanity. Global security is a common need for all countries and on all continents. Regardless of the forms of their internal organization and governance or the varieties of the political system.

Global security has the potential to be more effective than any "collective security". None of the collective security systems can reliably ensure global security. Theoretically, different "collective systems" could interact and complement each other (for example, for certain common interests). But in practice, artificial "competition" and "confrontation" between different "collective systems" often only contributes to conflicts and weakens global security.

So, the question arises: why are narrowly limited systems of collective security created at all, which in practice are very problematic to ensure security even for their "collectives", and even more so, contrary to the interests of global security? However, the global security system **at the moment still needs to be built first**. Unfortunately, global security has not yet become a reality of the modern international world.

Several main theses regarding global security can be singled out.

**First**, no international relations actor can have a "monopoly" or "leadership" or dominance in defining global security. Regardless of the possibilities of political or international influence of any state, global security must be determined by the entire global community. All states have equal rights in determining global security, in accordance with the UN Charter. Global security must protect the legitimate interests of all countries of the global community. The entire global community must participate in building global security.

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Global security should not be turned into a political tool of manipulation and speculation, nor should it be used for imposition, pressure or dictation. On the one hand, global security cannot be determined by the political West, which is represented by a very limited circle of countries. And on the other hand, the urgent need of the hour is to listen to the dynamically developing world. In the modern globalized world, there can no longer be “dominance” of the West (and even more so, “rollbacks” to the times of colonialism or neocolonialism). The rise of the developing world is changing many of the past international arrangements that were unequal and unjust.

Modern states are developing rapidly. But in addition to the development of states, the development of civil society should also be taken into account. Yes, for some time security initiatives were actively promoted by the USA and European countries. However, the Global Security Initiative has been put on the international agenda by China.

At the same time, the Declaration of Peace and the Cessation of War (DPCW) is generally proclaimed by a global network of non-governmental civil society organizations, which is united by HWPL from South Korea. As a result, China and Korea, two non-Western countries located generally in East Asia, have taken powerful initiatives that help strengthen peace and global security.

**Second**, global security ensures international order, which is based on rules that are determined by the entire global community. First of all, we are talking about the order and rules established by the United Nations. Neither China nor the international public sector united by the Koreans under the HWPL are proposing any “alternative order”. Both China and the global HWPL community, in their own initiatives, propose how to strengthen and protect the current international order, as well as make it more sustainable and effective. The United Nations and international law are the fundamental common denominators around which the entire global security system is built. Yes, this is directly emphasized in the Global Security Initiative (and in the Global Development Initiative) officially announced by China. The DPCW Peace Declaration was drawn up in strict accordance with the current principles and norms of international law.

**Third**, the principle of indivisibility of global security. According to the Global Security Initiative, the security of any country should not compromise the security of another country. Each country, building its own security, must also listen to the legitimate interests of other states. Moreover, it concerns the relations between neighbouring countries. This principle is especially relevant against the background of the functioning of separate political systems of collective security. As already mentioned, artificial “competition” and “confrontation” between different systems of “collective security” should not create threats and risks to global security.

In general, the creation of separate systems of “collective security” usually took place primarily due to political motives. Therefore, in modern globalized conditions, the division between different “collective systems” is often conditional. While the need for global security is more urgent. The main thing is that there is no need politicizing global security (and security in general). Moreover, the politicization of security can only weaken security in practice.

It should also be noted that the Global Security Initiative pays attention not only to traditional,



but also to non-traditional security threats. For example, regarding the many new threats that have arisen in today's globalized world (climate change, threats caused by cyber and information wars, etc.).

Regarding the principles of the DPCW, a few points can also be added regarding the indivisibility of global security.

According to Clause 6 of Art. 3 of the Declaration, states must refrain from giving their own territories to other subjects for the purpose of participating in military operations against a third country.

According to Clause 4 of Art. 2 of the Declaration, states should strive to reduce military bases.

According to Art. 7 of the Declaration, every state has an unconditional right to self-defense (and nothing should be interpreted as prejudicing the right to self-defense in the event of an armed attack on the country).

While in accordance with Art. Art. 1 and 3 of the Declaration establishes a categorical prohibition not only regarding any manifestations of acts of aggression, but also regarding threats to use force.

**Fourth**, Regarding global security guarantees. Among the main points of the Global Security Initiative are the fundamental principles of peaceful coexistence of states: mutual respect for sovereignty and territorial integrity; mutual inadmissibility of any acts of aggression; mutual non-interference in the internal affairs of the states, with respect for the applicable laws and national interests of the states; equality of states in their own rights and cooperation based on mutual benefit.

The security guarantees provided for in the DPCW should also be added.

First, the supremacy of international law, the norms of which must be strictly observed by all responsible states. After all, the principles and norms of the DPCW are also concluded under international law.

Secondly, exclusively peaceful settlement of disputes and conflicts (Article 6 of the Declaration).

Third, reliable international arms control. Not only regarding the control of firearms among the population of the states, but also in international relations. The DPCW emphasizes the need for international control not only of the proliferation but also of the manufacture of weapons. At the same time, the DPCW calls on states to reduce various types of weapons. Of course, so that it does not conflict with the interests of national security and defense. (Article 2 of the Declaration).

Fourth, the DPCW establishes a strict prohibition on weapons of mass destruction in a separate clause. It calls on states to gradually destroy such types of particularly dangerous weapons.

Fifth, the DPCW provides for international control of the global arms trade. And in clause 5 of Art. 2 of the Declaration is a direct call to reduce the arms trade.

The bottom line is that weapons alone cannot guarantee safety. But in the absence of reliable control, any weapon can turn into a danger and create threats. Weapons must be used exclusively for security and defense purposes. But any weapon is very conditional as a “means of defense”. And potentially in every case can pose a threat. Another problem is that arms trade or production can turn into a dangerous “business” that can potentially increase security threats. The production of weapons instead of purely security purposes can cause a constant “chasing for profits” and fueling the “chasing for arms”.

The main thing is to avoid not only politicization, but also commercialization of security. The field of security and defense is not a “commercial activity”, but a professional duty to protect the state. Do not exaggerate the safety value of weapons. Every country should focus on strict compliance with international law. In addition, civil societies in each country must develop a culture of peace.

Stable and lasting international peace is based not on the power of state coercion, but on democracy and the development of civil society, with respect for the rights and freedoms of every person. Global security provides reliable guarantees for the implementation of the principles proclaimed by the Declaration of Peace. The Declaration of peace, in turn, needs global security.

# Peace Journalism Studies: the DPCW, the Media, and the Spread of a Culture of Peace in the Caribbean

Rommel Santos Diaz<sup>11</sup>

In the Caribbean, many nations are subject to a state of violence and social unease within their communities and in the homes of their citizens. While these challenges take different forms from one country to another, the path towards progress is the same as in the region.

The legislative document of peace and the governing article of Heavenly Culture, World Peace, Restoration of Light (HWPL), the Declaration of Peace and Cessation of War (DPCW), is the very necessary solution for the systemic cultural problems in relation to war, violence, and human greed. The principles of this document can be used in a practical manner to advise diplomacy, legislation, education, social culture, and the focus of this article, the media, regarding peace.

This article will describe three practical ways in which the media can support the proliferation of a culture of peace in the Caribbean.

## Freedom of the Media

For a sustainable and lasting peace, the media is essential as an outlet for public opinion and progress. Article 10 of the DPCW takes special note of the importance of free media.

That means that the media must remain free so that public complaints can be passed on and dealt with in a peaceful manner. The media is a space where complaints, suggestions, questions, and social activities can be discussed in a transparent manner, free from violence. This allows voices to be heard, concerns to be given proper treatment, and positive news to be shared.

Freedom of expression in the context of the media is an important human right and an activity that is seen hindered in some nations in the Caribbean. Attacks on journalists, whether physical or on their livelihood, while they seek to guarantee accountability and transparency, are unacceptable.

The Committee to Protect Journalists (CPJ), an independent nonprofit organization that promotes freedom of the press around the world, reported that the journalists murdered in 2022 increased a surprising 50 percent with respect to the previous year. Surprisingly, more than 10 percent of

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those deaths occurred in the Caribbean nation of Haiti. The violence that is seen in the suppression of public voice through the media is horrifying, and another example of how necessary it is that nations have a clear standard for peace.

In the Caribbean, the attempts to control the media can be quite different from one country to another. For example, in Guyana, the assessment of Reporters Without Borders (RSF) of the freedom of the press is that “while media professionals have faced legal intimidation and suspensions, they are rarely the target of physical acts of violence”. Although it can be considered that Guyana has a greater freedom of the press in comparison to other nations, that does not mean that intimidation and pressure from outside players to alter news reports are permitted. Even like this, it has still not progressed.

If the nations of the Caribbean recognize and adopt the Declaration of Peace and Cessation of War, they are in a unique position to promote politics and public activities that can facilitate a culture of peace in a practical manner.

In this sense, the media also plays an important role as a control organization of human rights violations and other injustices. Furthermore, when the media joins in publicizing the objective of the promotion and protection of human rights, the impact and the positive supervision are amplified. This is an indispensable function of the media.

## **The Media and Education**

Another important way in which the media can support the establishment of a culture of peace in the Caribbean is through commitment and collaboration in regard to education. One clear benefit of the media is that it can be used as an educational tool to inform the citizens of their rights.

The Association of Caribbean Media Workers summed up the regional perspective in this way:

“In the absence of freedom of expression, more often than not through the media, the public cannot be properly educated and informed about the other human rights to which they are entitled”.

Education through the media is an indispensable element for contributing, promoting, and maintaining peace and concern for human rights. When the media joins in publicizing the objective of the promotion and protection of human rights, the impact and the positive supervision are amplified. This is an indispensable function of the media.

Currently, many people in the Caribbean are unaware not only of their legal and human rights, but they are also uninformed about how they can participate personally in the protection and promotion of these rights.

One practical example of this can be seen in the need to publicize through the media that HWPL is

collaborating with many national governments to train and provide peacekeepers and educational programs that support conflict resolution and a culture of peace. In the Dominican Republic, I have been giving courses on the peace culture and university law legislation and classes on business etiquette at INCE University in the Dominican Republic.

These resources provided according to the values of the DPCW guarantee that the next generation of leaders has a mentality of peace and the betterment of society. As these activities were publicized, even more students are aware of these important activities in the future.

It is also important to emphasize the crucial role of the media in general education and the promotion of peace. This is because, while peace is certainly attainable if everyone works together for this same ideal, world peace still has not been achieved. When the citizens who live in a conflict speak of peace, it might not seem possible.

In the DPCW, peace is examined as a human right that must be established and preserved for future generations. If everyone agrees that peace is a collective and inalienable human right that affects all of humanity, then it becomes a fundamental duty of everyone to try to promote and defend peace as it is described in the guidelines of the Declaration of Peace and Cessation of War. The media has the important duty to make known the good progress that is being made towards peace so that everyone can have hope for the future.

## **The Media and Politics**

Politics is very divisive in many nations of the Caribbean and it is as much the responsibility of the journalists as it is of the politicians themselves not to unnecessarily inflame the public narrative.

The Association of Caribbean Media Workers (ACM) asked the government and strongly condemned the intimidation attempts in Guyana in a recent declaration;

[We ask that they] “immediately set the tone for a cessation of such acts that ultimately serve to fertilise the ground for an escalation of such acts that can ultimately lead to physical harm. These are not isolated cases [...] The ACM believes that there is no coincidence between the posture of senior political operatives and content in the State-owned media as well as a Facebook profile that is believed to be controlled by an associate or associates of the governing party. The ACM and IFEX-ALC are calling for cooler heads to prevail and for politicians to exercise restraint and encourage their members and supporters to do the same”.

As a publicity ambassador of HWPL in the Caribbean, I made a great effort to produce articles of quality that are backed up by experience and truth. My articles are published constantly in several major media outlets with the aim of creating awareness about these topics and to empower the citizens to be peacekeepers in different ways. Each article I write discusses topics in the Dominican Republic that hinder peace and propose practical solutions guided by the DPCW. In particular, I often write about the necessity of civil society organizations having the freedom to

function independently and playing an active role in regional organizations like the OEA with the aim of promoting a culture of unity and tolerance. I often also provide suggestions of policies for the state that promote democracy, human rights, and equality.

I always make an effort to provide content from the media in a manner that is based on facts seen through data, instead of inflammatory dialogue or pointing at specific players. For example, I am always advocating ways in which the states can use recognized international organizations and follow the values of the international human rights law, to resolve disputes, instead of seeking resolutions through power politics, personal agendas, and retribution based on opinion.

In the same way, in the media, it is important that journalists do not abuse their positions and, therefore, allow themselves to trust sensationalism over facts. Opinion articles not backed up by truth and action simply arouse public anger. This is counterproductive for the work of peace. It is essential that journalists have a strong sense of duty and a moral basis, since the media has such an important role to play in the shaping of public thought.

## **Conclusion**

It is imperative that the media respects the influence that it has over public thought, maximizes its potential to contribute to public education, realize its responsibility to cover political dialogue fairly and peacefully, and actively defend the protection of the freedom of the press. Focusing on these opportunities while maintaining a dedication to promoting a culture of peace advised by the DPCW is a key way in which the region of the Caribbean can grow and prosper in the coming years.

## **Heavenly Culture, World Peace, Restoration of Light (HWPL)**

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Peace

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