

**COMMUNICATION HABITS AND  
RESOURCES IN TIMOR-LESTE**

**A PILOT RESEARCH REPORT  
December, 2005**

## PREFACE

Whilst Timor-Leste is free and independent, the availability of fair and un-compromised information regarding a variety of socio-political and economic issues is largely unavailable. There are no established mechanisms to conduct and obtain results related to social and or market research. The government and media agencies too are unable to provide the necessary information due to lack of resources (human and financial) for establishing and conducting such crucial research that is reliable, balanced and offers wide and varied coverage of communities, geographic areas and Participant Groups.

Periodic communication related research conducted by an independent mechanism or agency is essential for determining relevant communication inputs to assist people to develop behaviours that will improve the quality of their lives. Often lacking, is a way in which reliable information about audience consumption, behaviour and response can be obtained.

There are many organisations with an interest in audience data. NGOs, UN agencies and government departments are major users of the media and might use them more if they had reliable data on media usage and communication networks. There are many non-commercial organisations that seek to get messages about various issues. UNICEF wants to reach people with information about child protection and infant nutrition. Other development agencies and social organisations have similar concerns.

The National Development Plan (NDP 2002) allows provisions for integration of systematic communication and community mobilisation strategies into promotion of services by the government, particularly the basic social services. Together with UNICEF and Timor-Leste Media Development Centre (TLMDC), Radio Television Timor-Leste (RTTL) spearheaded a pilot research project in Manatuto district in May 2005, on Communication Habits and Resources in Timor-Leste.

The research instruments were developed by the Communication Advisor from UNICEF through a consultative process undertaken in 2003 and 2004. This participatory and consultative process was instrumental in identifying the data gaps and challenges within the development communication sector. TLMDC provided the administrative and logistics support and researchers and field staff were guided by a consultant from the Jakarta based Polling centre. This agency also supported the data entry, processing and preparation of the final report.

It is expected that the results of the Communication pilot research, placed in the public domain will be used extensively by all parties for advocacy with donors while fund raising, for informed strategic planning for communication, more integrated use of communication resources among several agencies, thus avoiding duplication and more targeted and results based communication and community mobilisation initiatives. RTTL and UNICEF envisage that the foundation laid during the process of the nation-wide communication research will be the stepping stone to firmly establishing and nurturing such a research facility in Timor-Leste.

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**A**

**EXECUTIVE SUMMARY  
RESEARCH BACKGROUND  
OBJECTIVES**

## 1. Background

The availability of fair and un-compromised information, for a variety of socio-political and economic situations, of the growing nation of Timor Leste is still largely limited. But clearly, information is crucial to the preparation of plans and programmes so that they are suited to the target populations and address their concerns and needs.

In regard to improving the implementation of various plans and programmes, UNICEF seeks to establish efficient use of communication inputs to assist in optimizing behaviour of individuals or groups towards preventive health care, quality basic education, protection and care of infants and children.

The National Development Plan (NDP 2002) allows for the integration of systematic communication and community mobilization strategies in order to promote services by the government, particularly the basic social services.

Periodic communication-related research conducted by an independent mechanism or agency is essential to determine the relevant communication inputs to assist people to develop behaviours that will improve quality of lives.

What is needed, but is often lacking, is a way in which reliable information about audience consumption, behaviour and response can be obtained<sup>1</sup>.

There is a need for information regarding public service goals, as well as for those who seek to make profit through the sale of advertising time or space. There are many non-commercial organizations that “advertise” in the sense that they seek to get messages about various things to the public. UNICEF wants to reach people with information about child protection and infant nutrition. Other development agencies and social organizations have similar concerns. There are many organizations with an interest in audience data. NGOs, UN agencies and government departments are major users of the media and might use them more if they had reliable data on media usage and communication networks.

### **The Asia Foundation survey of 2002 states that**

“The media that voters chose to inform themselves can offer a guide for future civic education efforts. The survey suggests that radio takes first place by far. It was the principal source of information for 55 per cent of Timorese. (TV played that role for only 10 percent.) However, particularly for those outside the reach of radio, face-to-face information sources were important, including the *Chefe de Suco*, civic groups, friends and neighbours<sup>2</sup>”.

### **UNICEF Pilot Research of 2005 shows that**

Even after a period of development work and efforts in communication actions, this situation has not changed at all. Findings from this research reveal that word of mouth through credible sources and the *Chefe de Sucos* were still playing a critical role in disseminating information. There is a need to develop rural infrastructure, including electricity and roads. This would make information more accessible to rural communities. People whose mobility improves as a result of a better road network would have an increase in information particularly **by word of mouth which emerged in this study as the dominant method in which information was delivered and received.**

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<sup>1</sup> Mytton, Graham: Audience Research in Timor-Leste: Information for better communication in Public Service

<sup>2</sup> The Asia Foundation: Nationwide Survey on Timor-Leste Voter Knowledge, 2002

There is the urgent need for Timorese to have access to reliable sources of information. In most areas the levels of adult literacy are appallingly low. There are very low levels of understanding regarding rights and knowledge on basic issues. Government and international agencies have limited opportunities to understand the difference between what people want and what people need as a priority for improving their lives.

An example is a lack of knowledge on the availability of channels, and their adequacy in sending messages that impact communities, and not receiving systematic feedback that will be acted upon. If the government social services and development agencies want to know the results of their interventions, all parties need evidence-based communication research that will guide their strategy and shape the outcome more specifically.

To support the efforts of the Public Broadcast Service, the community radios, UN agencies and NGOs, *UNICEF Timor-Leste* proposed to strengthen understanding of communication resources, systems and networks which can be used for undertaking communication initiatives that promote social change. It was proposed to undertake a review of how various networks and channels play a role in programme communication development and dissemination of information to mobilize communities in Timor-Leste.

Community radio stations, newspapers, the national broadcaster and others have already done an impressive amount of research, of varying quality, to find out more about audiences, listeners and readership. While there are many weaknesses and deficiencies in the existing research, there are abundant lessons to be learnt, including the challenges encountered and the potential use of such data.

Some amount of professional market and opinion research has already been done. The Asia Foundation, the IRI and a few other agencies have commissioned research that has been done according to professional standards. There are trained fieldworkers and interviewers. Data processing is being done locally with assistance from international professional research agencies. The seed for systematic and professional research has already been sown in Timor-Leste.

- **The pilot research**

UNICEF in Timor-Leste has completed a pilot research on Communication Habits and Resources in Timor-Leste. The research also found the range of channels (and media) available to participant groups<sup>3</sup>; channels preferred and trusted by participant groups. In addition to “formal” channels, there were informal communication channels used; there were the current participatory communication mechanisms that communities have been using for such a long period. This is the end-product of the mentioned research.

This pilot research should be seen as a lead-up to a nationwide research that would bridge the gaps between the government, the NGOs, UN Agencies and Civil Society for better and appropriate communication responses to the people of Timor-Leste.

- **The Next Step**

Based on the lessons learnt and results of the pilot research, it is proposed that a nationwide communication research should be conducted and the information be placed on the public domain for use by various aid and media agencies. Such a research may also be used as valuable information for positioning the message and identifying the participant groups for a range of social and commercial purposes.

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<sup>3</sup> Based on Guy Scandlen – UNICEF Communication Consultant’s research materials and guidelines prepared for the research

- **Consensus Building and strategic planning**

The opinions of a broad range of development partners working in the field of “social communication” were solicited in order to build consensus and cooperation for conducting this communication research. In fact, in a series of informal consultations held with a range of potential partners,<sup>4</sup> great interest was generated as well as offers of cooperation. An informal Advisory Group has been giving inputs into the content and progress of the pilot research. This would help to further legitimize the process in the eyes of both the Government of Timor-Leste as well as local and international development partners.

- **Technical Requirements for communication research**

A well understood methodology and scientifically accountable data is a major requirement for a professionally conducted research. Use of quantitative methods has to be supported by qualitative research, which is a vital tool in getting communities to participate dynamically in the information gathering processes. The other challenge is in developing the research instruments. Conversations with people experienced with field work in Timor-Leste (and other Asian countries) have raised the issue of the reliability of conventional research instruments which lock both interviewer and respondent into an inflexible series of questions and responses, without allowing for flexibility.

The recently completed pilot research points out that among the local research team, all have had experience in various types of research projects, and have experience in administering interviews and/or applying techniques for data processing. This has been considered a valuable asset and a basis to get on board this research work quickly. The pilot project has provided the in-depth and hands-on experience to the research team in conducting community-based, in-depth interviews and participatory focus group discussions.

In the long run, it is expected that the human resources currently available and the material and management resources created out of this nationwide communication research could be used to establish and strengthen an independent research unit that will be professionally run, will serve the social sector and will be commercially viable for use by marketers and traders.

- **Vision for the future and the sustainable answer**

The results of the pilot research in Manatuto and the proposed nationwide research are expected to have far-reaching impact on the fulfilment of the country’s National Development Plan, the fulfilment of the Millennium Development Goals of which Timor-Leste is a signatory, and the work done by development/aid agencies.

It is expected that the results of the Communication research, placed in the public domain, will be used extensively by all parties for advocacy with donors for fund raising. This will be the basis for informed strategic planning for communication, leading to more integrated use of resources among agencies, thus avoiding duplication and creating results-based communication and community mobilization initiatives.

Thus, the result instrument will emerge as a model for development communication. An independently and professionally run research unit, knowledgeable about audience research techniques and capable of running reliable research projects, will fill the void

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<sup>4</sup> GBS meetings during the period 2 – 21 October 2003 and 15 – 29 October 2004. These meetings covered both planners and implementers from staff of community radio stations to ministerial advisors.

currently in the country. This could include different methods, such as the recruitment of listener panels, the sending out of self-completion questionnaires, telephone interviewing and running qualitative projects using both focus groups and in-depth interviews and be able to interpret the data from any national surveys that are conducted. RTTL and UNICEF envisage that the foundation laid during the process of the nationwide communication research will be the stepping stone to establish and nurture such a research facility in Timor-Leste.

## **2. Research Objectives**

### **Main Objectives:**

- To obtain an understanding of the mode and patterns of communication among the people of Timor Leste, including the relevant and important sources of information.
- To identify the NGOs and other development agencies present and operating in Timor Leste.

### **Detailed Objectives:**

#### **1. To understand the mode and patterns of communication**

- a. To identify mass and traditional media used
- b. To identify interpersonal communication methods and networks
- c. To identify places and events for the gathering of large groups of people.
- d. To identify current knowledge and gaps in knowledge regarding development issues.
- e. To identify awareness, knowledge of messages as well as media used, related to development interventions.
- f. To identify influencing psycho-social factors in the communication processes.

#### **2. To identify NGOs operating in Timor Leste**

- a. To make an inventory of NGOs and other development implementing agencies operating in Timor-Leste.
- b. To compile a directory of NGOs in Timor-Leste.

## **3. Research Methodology**

To meet the objectives of the survey, it was necessary to use both the quantitative as well as the qualitative research methods.

- The quantitative method of face-to-face, house-to-house, individual interviews were conducted with the general public in the six sub-districts of Laleia, Lacio, Soibada, Natarbora, Laclobar and Manatuto. The total sample size was 351 respondents, with the number of respondents in each district proportional to the total population of the respective districts.
- The qualitative method of in-depth interviews and focus group discussions were conducted with other stakeholders. In-depth interviews were done on opinion leaders (community leaders, traditional leaders, and religious leaders), government officials, educational institutions and educators, the younger generation, NGOs and community radio. Focus Group Discussions were done in specific occupational groups such as traders, farmers, civil servants. In total, 21 in-depth interviews and 9 focus group discussions were conducted.



## **Data Gathering/collecting processes**

In order to easily reach the villages, the team decided to reside in location and stay there for a couple of days until the data collection was completed. Afterwards, the team moved on to other sub-districts. In most villages, the team would rent a house as a base for all activities until they completed their work.

## **Obstacles in data gathering/collecting processes**

At the very beginning, the team had predicted obstacles that would occur along with the fieldwork, either related to external or internal factors. Externally, it was hard to assure the time and the availability of the target respondents, in addition to the possibility of reaching very remote and hard-to-reach villages.

### **Availability of respondents:**

Most of the adults in the villages spent a majority of their time in the fields. Without making advance appointment, it would be almost impossible to meet them at their homes during the day.

### **Remote villages:**

Some villages lay remote from town and it was nearly impossible to reach by vehicle. For example, it would take 8 hours to reach Hohorai from Laclo by walking. This condition led to the decision to write off Hohorai of Laclo and Fatumakerek of Laclubar from the data collection.

### **Interference of others:**

This occurred mostly during Focus Group Discussion sessions. There was once when the team had to stop the FGD session because of the disturbing presence of onlookers which led to the discussion losing focus and become uncontrolled.

### **Interviewer-interviewee relationship:**

When the interviewer lacked the skills to engage the interviewees and when the respondents responded passively, it led to a very formal atmosphere which potentially could lead to the loss of valuable information.

Meanwhile, the team found difficulties when investigating the presence of registered NGO/CBO in each sub-district. Although several organizations were formally registered in the government office, some of them, however, were not running any programmes anymore. This confused field staff and led them to put in the inactive organization within the list.

## **Solution for obstacle on data gathering/collecting processes**

### **Availability of respondents**

Initially the team carried out interviews in the evenings when respondents were at home. However, this did not work well because the respondents were usually hesitant to be interviewed in the evening. Furthermore, the absence of electricity hindered the interviews. Therefore, the team finally turned to the village chief to request respondents to allow the team to conduct the interviews before they left for the fields.

### **Remote Villages**

Team decided to write off the villages from the list and distribute evenly the quota of target respondents from those villages.

### **Interference of others**

Team decided to rerun the group discussion under more controlled conditions so as to avoid any interference.

### **Interviewer-interviewee relationship**

Lack of skill and experience in conducting interviews led to this situation. Immediate feedback and also evaluation sessions were conducted to improve the interviewer's performance.

### **Directory**

The team decided to only gather information from organizations that still run programmes within the community.

### **Support from stakeholders on data gathering/collecting processes**

As mentioned above, this effective and efficient result was determined by the support from stakeholders. Here we can note how they supported and provided direct assistance to the team during the fieldwork:

- Assisted in announcing and socializing the presence of the team
- Helped the team to explain the purpose of the project
- Mobilized people to allow team to conduct home visits.
- Provided target respondents by picking out households and names

This support contributed to the success of data intake. However, the team was aware that unnecessary assistance should be evaded throughout fieldwork, in order to guarantee an objective process and to maintain the ethics of research. In this matter, action to mobilize and select target respondents should be avoided for any reason.

### **Team Performances' on data gathering/collecting processes**

The team consisted of two research consultants, ten field staff and four supporting staff. Research consultants supervised and coordinated all project activities while field staff coordinated with stakeholders and conducted interviews. Supporting staff drove the field staff to every target area. On top of aiming to execute the fieldwork effectively, the team also wanted all field staffs to learn from this process. Thus it took some steps for this purpose:

1. To position one of the field staff as fieldwork coordinator in each sub-district. This role was rotated among the staffs. They took responsibility for handling administrative works, such as:
  - Arranging schedule for data intake
  - Managing coordination with stakeholders
  - Coordinating data intake execution
  - Compiling fill-in questionnaires
2. To rotate each staff to handle in-depth interviews and FGD. Each took the responsibility for handling the following tasks:
  - Recruiting target respondents
  - Preparing recording facilities
  - Compiling videos and cassettes
  - Moderating discussions

In order to be on top of the problems and to improve during the fieldwork, the team made daily evaluations.

### **Field staff**

At the very beginning, some basic mistakes were observed in regard to the way field staff conducted interviews. For example, some field staffs were unable to create a relaxed, cheerful atmosphere during interviews. Sometimes they were even carried away with the situation that respondents unintentionally generated. In some cases, the way the interviewer arranged the sitting position between interviewer and respondents tended to create stilted conversation. However, after some time, the majority of the field staffs were able to conduct quantitative interviews in relaxed but structured atmosphere.

Meanwhile, it was another story for qualitative technique. Most of the field staff was excited to conduct discussions or interviews in a free flowing manner. This, however, was the first time for many of them. They had to learn how to create a dynamic conversation, and to engage the respondents to participate actively. We appreciate and applaud all field staff for their enthusiasm and endurance in accomplishing this fieldwork.

## **4. Summary of Findings**

### ***a. Daily Life Activities***

- The majority of the people surveyed allocate most of their time to their work (59.43%). 42.45%, which constituted mostly of females, do household chores such as cooking, washing, and taking care of children. While the males typically engage only in work, the females, especially housewives, mostly work outside the house as well as handle household chores.
- During their spare time, most of the respondents socialize with neighbours, friends or relatives.
- The people regularly participate in religious activities such as mass, bible courses, community prayers, and choir singing every week.
- Adolescents tend to be more flexible with their time. Though most of them are also working, they however, utilize more of their free time to engage in their favourite interests and hobbies.
- Respondents also travel outside their territory and the market is a favourite meeting place.

### ***b. Traditional and Modern Media***

- The traditional media of songs and poetry are widely known by the older people. The settings in the story usually relate to the daily lives in the community. Respondents mention Sido (22.22%), Ailalian (8.83%) and Olalan (0.85) as songs for the dead.
- However, people stated that traditional media are now rarely used in parties and other contemporary ceremonies. They are usually practiced only within 'adat' (customary) ceremonies such as marriage, death and funeral rituals.
- The traditional media are used only by certain people for certain occasions, such as ceremonies related to adat. The young people are influenced by other cultures, rather than traditional media. Thus traditional media are rarely used in the community to reach young people.

- Radio still has the widest reach for communications in Manatuto. Almost 50% of respondents listen to radio while only 14% read newspaper and 11% watch TV.
- However due to the high cost of batteries and lack of alternative sources of inexpensive power, many radios have become inactive.
- The most popular radio stations in Manatuto district is RTL (32.76) and Komunidade (27.64%).
- Despite its dominance, radio still fails to reach much of the Manatuto population. Those with the least exposure tend to be older, less educated, living in remote villages and earning low income.

**c. *Interpersonal Communication***

- For interpersonal communications, the most effective mode of interaction among family members and among community members is at community meetings, parties or family gatherings where information sharing occurs.
- Respondents usually discuss economic issues related to their daily life with their neighbours and this seems to reflect a necessary part of their life.
- In general, respondents interact with government officers, traditional leaders, and priests whom they perceive as leaders and as credible sources of information.
- People have high respect for the traditional leader, such as the chief of adat. The traditional leader seems to be a main source of information on adat issues.
- People also have high respect for the religious leader. On any issue outside the adat issue, people usually refer to the religious leader. People accept the church's role in disseminating information on any issue.
- More than 50% respondents have positive attitude towards a pastor who conveys information outside religious topics during a religious event, on the condition that the topic is useful and important for the majority of the people.
- The Chief of Aldeia is perceived as a government officer. He is seen as the source of information concerning development issues. However, he is perceived to be less credible compared to the traditional and religious leaders.

**d. *Social and Religious Events***

- It is evident that meetings, neighbourhoods and parties or funerals are occasions when respondents obtain most of their information. Information disseminated in this way varies from announcements, discussions, demonstrations, to personal communications among those present.
- Religious activities strongly contribute to the reason people gathered. Mass ceremonies, community prayers, choir/mudika are included.
- Church and church-related venues are considered the best places to conduct various activities.

- Village halls are usually used only for formal meeting purposes.

**e. *Issues that Appeal to the people***

- Development issues are usually associated with income generation. People are really concerned about how the government and other development agencies are helping the community to improve their livelihoods. Respondents said that they usually attend meetings that discuss how to improve the quality of work to make a living.
- In addition, there are three different issues that are hot topics among the people: agriculture, health, and education. People who are actively involved in community organizations are likely to be more concerned to seek information on these issues.
- People are knowledgeable about the methods to plant or cultivate. They admit that various training or information sharing during farmers' meetings has given them sufficient information about farming.
- People understand health issues as avoiding illness and avoiding health check up. 70.66% respondents said that the health officer is the main source of health information. However, these findings indicate that people actually have limited knowledge concerning aspects related to health.
- People are aware that education is important for children's future. 72.08% respondents said that the community leader is one of the sources of information about education. Other sources are religious leaders and government officers. They usually seek information regarding school regulations and school admission. They have low interest towards curricula or other contents of education.

**f. *Psycho-social factors and Language***

- It has become popular to say that meaning emerges within a specific context. The use of traditional symbols like colours, signs, and sounds will depend on the context: intention of the communicator, relationship between participants, and location / setting.
- People in Manatuto understand several symbols which have specific connotations, such as the colour black meaning darkness or sadness and the colour red meaning bravery.
- The majority of people in Manatuto are bilingual. In general, respondents prefer to speak in the Tetum language (82.91%) for all occasions. Of those who can speak Bahasa Indonesia, they usually use that language in daily conversation with family (30.48%) and with neighbours (28.77%). The majority of respondents speak Portuguese (67.52%) in religious activities and then speak Tetum (25.64%).

**g. *Directory NGO/CBO\****

- NGOs play a critical role in giving information to the community. They are widely known as a pioneer on providing information on development. There are 57 NGOs/CBOs in Manatuto District, 7 NGOs in Laleia, 4 in Soibada, 34 in Natarbora, 5 in Laclobar and 7 in Manatuto. In Laleia and Soibada, the majority of organizations work in the area of micro credit, while in Natarbora they are mostly operating in the area of agriculture.

\* Report is available separately

## 5. Recommendations

Research to explore various traditional media and their potential as channels for educational, developmental and social messages is needed. Findings from such studies should be communicated to media practitioners and those who work in the field of development communication. Research in measuring the comparative effects of mass media and micro media interventions in addressing social, educational and developmental issues are also required. Both traditional and modern media should be encouraged to do community-based preparation of communication strategies. This would provide the community with the opportunity to advise on the appropriateness of such messages to a particular audience, how best the information should be packaged and how it will be communicated.

In both traditional and modern media, participatory interactive processes should be encouraged. This could be boosted by the promotion of the use of local languages in print, electronic media and when traditional media are used. Practical methods in evaluating media initiatives in development communication should be developed at the design stage of the project. This will involve looking at the objectives of the project and identifying the indicators and whether they are measurable or not, and thus selecting the appropriate approach and methods to use for the evaluation process.

Though, by the time this report was produced, there were still no established mechanisms to conduct and obtain results related to such a research. The government and media agencies too are unable to provide the necessary information due to lack of resources (human and financial) for establishing and conducting such crucial research that is reliable, balanced and offers wide and varied coverage of communities, geographic areas and Participant Groups. It is recognized that such information is crucial to the preparation of plans and programmes that are suited to these target populations and address the concerns and needs of communities.

There is a need for information regarding public service goals, as well as those who seek to make profit through the sale of advertising time or space. There are many non-commercial organizations that "advertise" in the sense that they seek to get messages about various things to the public. There are many organizations with an interest in audience data. NGOs, UN agencies and government departments are major users of the media and might use them more if they had reliable data on media usage and communication networks.

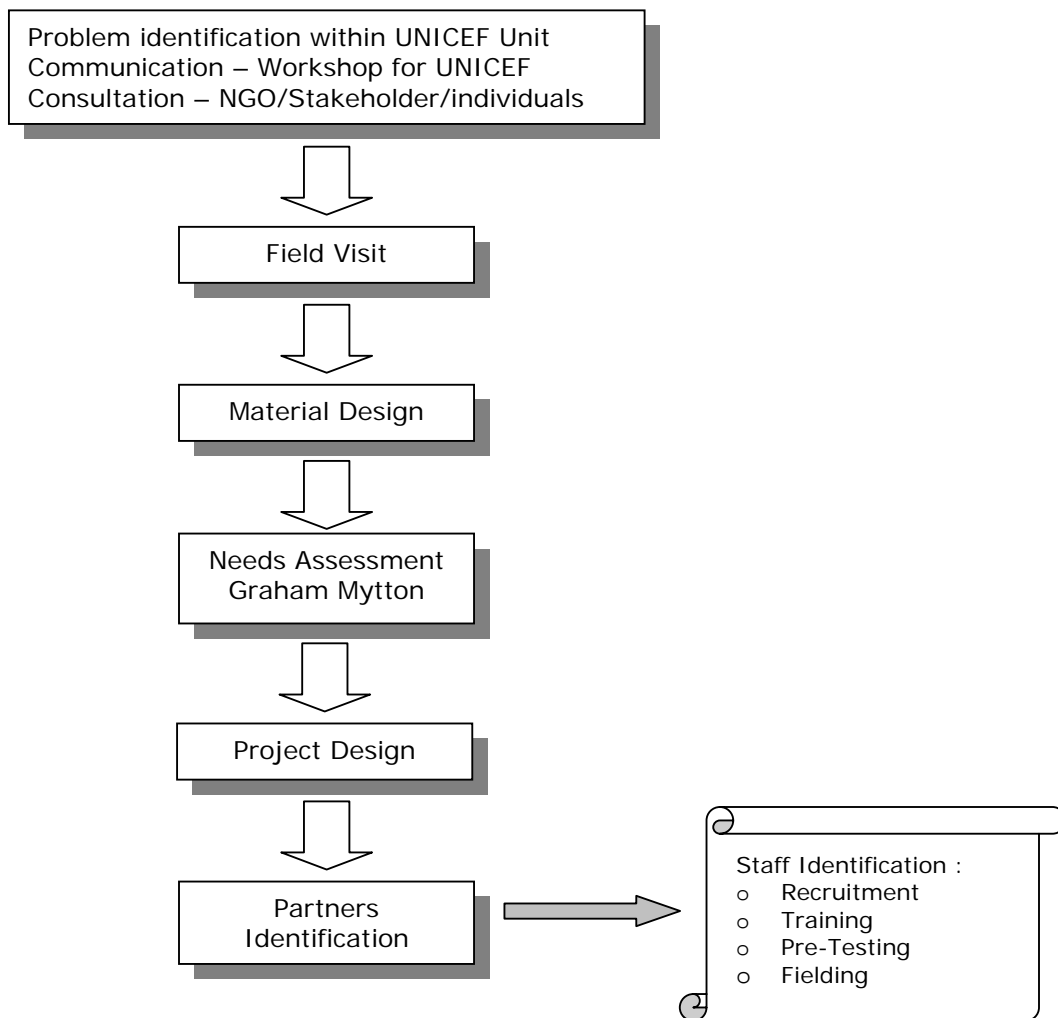
For the further nationwide research, an independent research unit should be encouraged to manage the project. The pilot project process has provided to the young Timorese knowledge and skill that are necessary for managing research. Several aspects on managing research have been experienced, mainly in technical and skill aspects. This capacity is now viable and reliable in Timor-Leste for such research activity. It will require some additional inputs such as basic operational facilities of the research project implementation.

**B**  
**RESEARCH PROCESSES**

# RESEARCH PROCESS

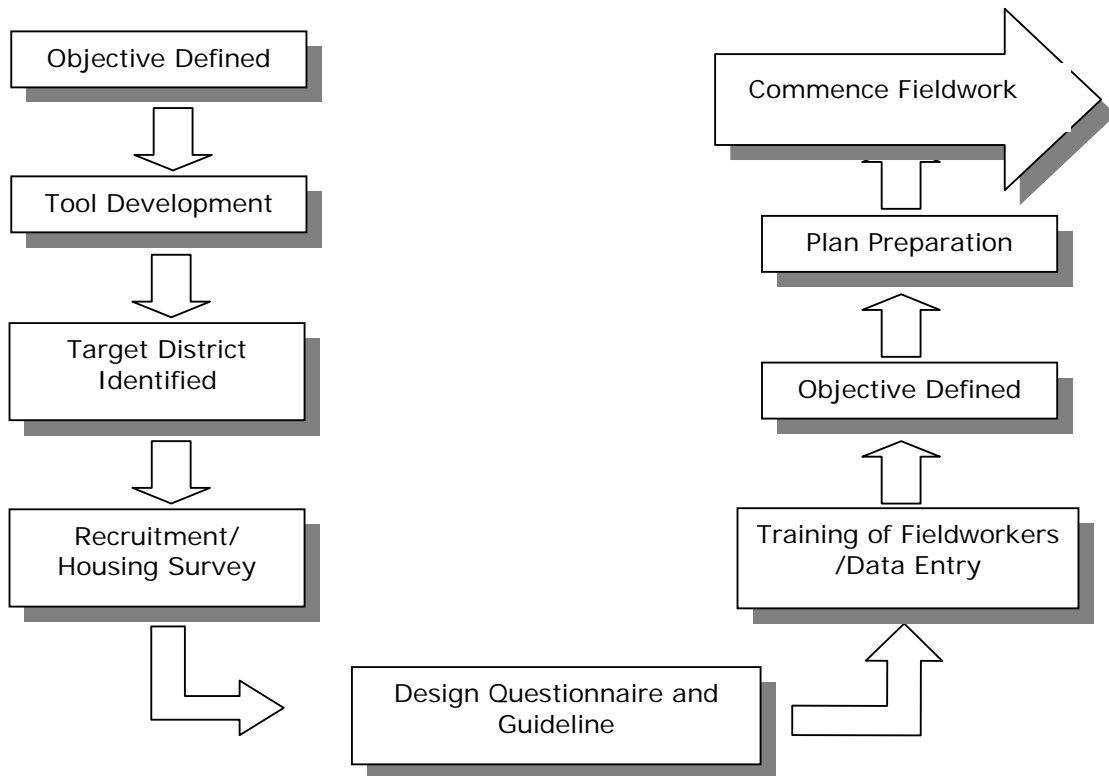
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## E.1. Research Process - General

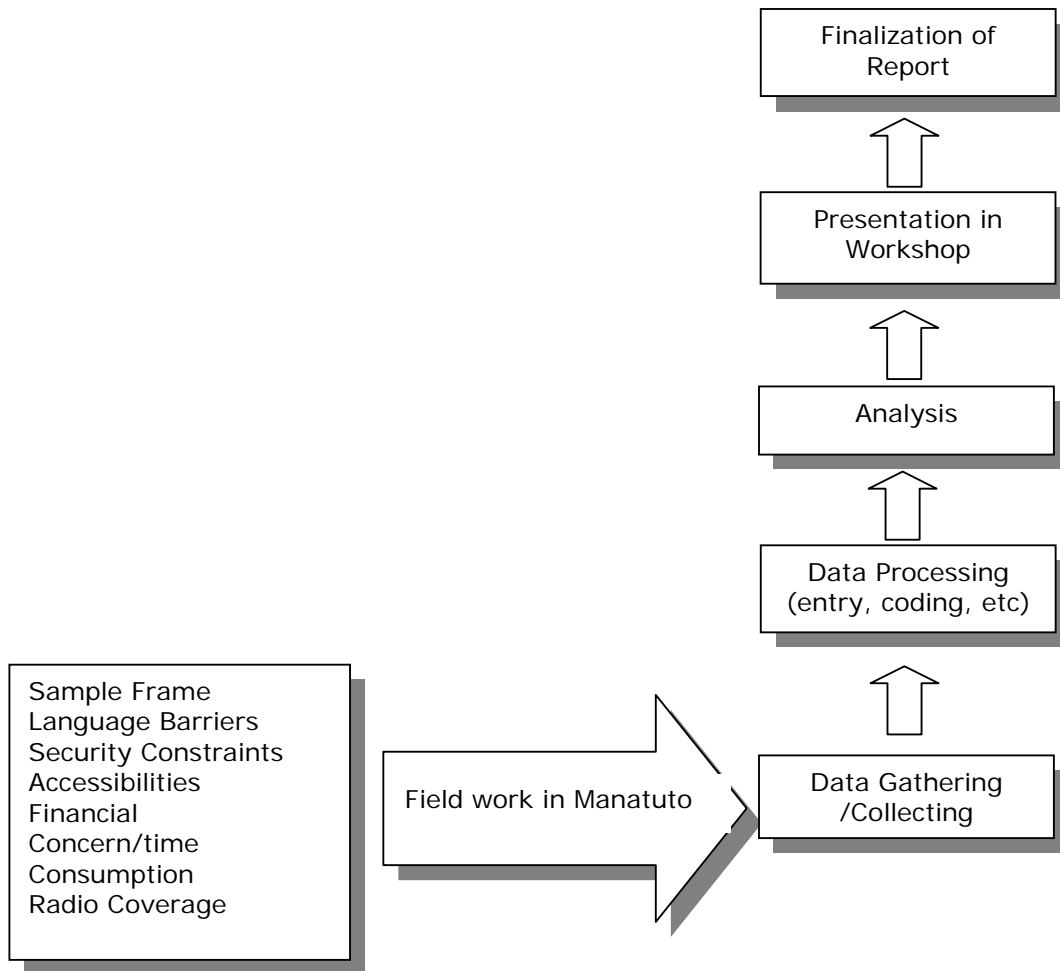




## E.2. Research Process Stage 1



### E.3. Research Process Stage 2



# C

## RESEARCH METHODOLOGY

# RESEARCH METHODOLOGY

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## F.1. Sampling Areas

The focused area of this research was in the Manatuto District. As a pilot study this research covered all sub-districts in Manatuto. The research covered the following sub-districts:

1. Manatuto
2. Laleia
3. Lacló
4. Soibada
5. Barique/Natarbora
6. Laclubar

In order to have a proportional and wide variety of information, the research also covered all villages in each sub-district.

## F.2. Research Methods

For **Pilot Study**, it was recommended to use the **quantitative method** of house-to-house, face-to-face, **individual interviews**. However, to obtain information deeper from other stakeholders, the **qualitative method** of **in-depth interviews** and **Focus Groups Discussion** was necessary.

### F.2.1. Quantitative Method of Individual Interviews

Individual interviews were conducted on a house-to-house, face-to-face basis using a structured questionnaire.

#### a. The Target

Individual interviews were conducted with the general public with the following criteria:

- Male/Female
- Respondents come from various economical backgrounds
- Respondents come from various education levels
- Respondents come from various occupations (cross - sectional)
- Ages: 15 – 49 years old

#### b. The Sample Size

Formula for calculating desired sample size with given margin of error at 95% level of confidence:

$$n = \frac{1.96^2 * (1-p) * p * deff}{e^2}$$

n : computed sample size

e : desired margin of error at 95% level of confidence

p : Expected frequency of the variables to measure, assumption p=0.5

deff : design effect, deff =2

The recommended sample size was **351** respondents in total, **with margin of error of 7.40%**. By using Probability Proportionate to Size (PPS), the number of respondents in each sub-district was proportionate to the population of 15 – 49 years old in that sub-district.

**Sampling Distribution**

District	Sub-district	Number of population	Number of sample
Manatuto	Manatuto	11.128	88
	Laleia	3.188	30
	Laclo	6.338	59
	Soibada	2.926	31
	Barique/Natarbora	4.903	47
	Laclubar	10.097	96
<b>Total</b>		<b>38.580</b>	<b>351</b>

**c. The Sampling Method**

The multi-stage random selection process was used:

**Step 1 : Selection at District (Regency/City)**

Selection of districts was by Purposive sampling.

**Stipulation:** One district was selected.

**Step 2 : Selection at Sub-district (Kecamatan)**

Selection of Kecamatan/sub-districts was by probability proportionate to size (sub-district population within each district).

**Stipulation:** 6 Sub-districts were selected at Manatuto District.

**Step 3 : Selection at Village**

Selection of village was by probability proportionate to size (village's population within each sub-district)

**Step 4 : Selection at Aldeia**

Selection of Aldeia was by Simple Random Sampling. The interviewers in the field prepared lists of Aldeia based on information provided by the local government office.

**Stipulation:** 1-2 Aldeia were selected at each village

**Step 5 : Selection at Households**

Selection of households was by **random walk** method.

**Step 6 : Selection of Respondents**

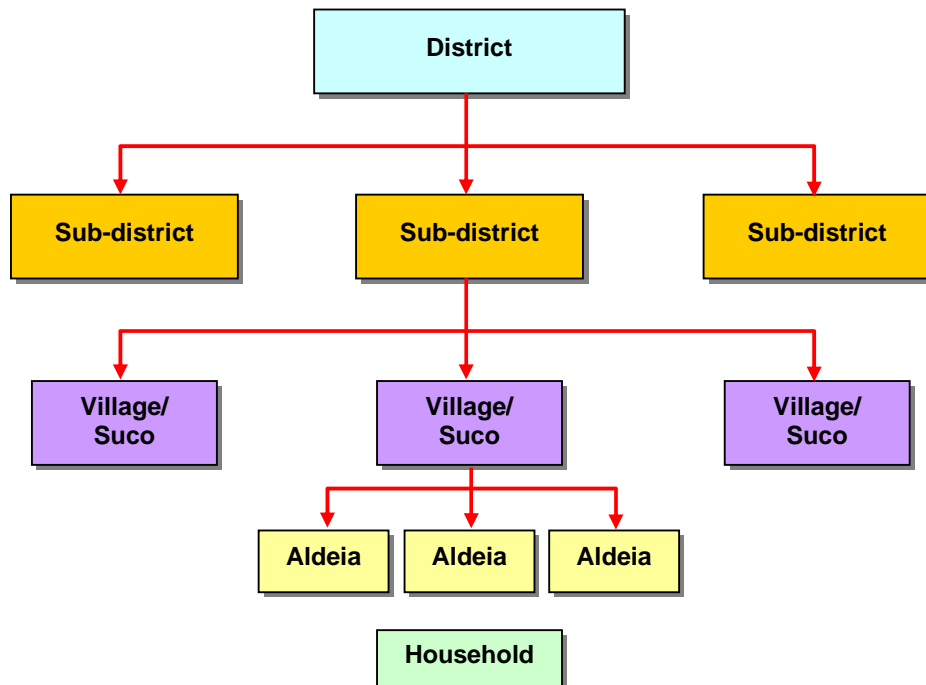
Selection of respondents was by quota sampling. The team decided the number and criteria of respondents beforehand in a certain area by having a similar proportion for each criterion of gender and age. Considering all the aspects above, the **minimum number** in each village were 6 respondents with one person representing one specific criterion.

The target respondents were distributed evenly in gender (male and female) and age by referring to the CRC (Convention on the Rights of Child) which clusters age into three groups; 15 – 18 years old; 19 – 25 years old; 26– 49 years old.

Measuring sample for each village.

No	Area	Female			Male			Total
		15 – 18	19 - 25	26 - 49	15 - 18	19 - 25	26 - 49	
1	Village A	1	1	1	1	1	1	6

Diagram of Multi Stage Processes



## F.2.2. Qualitative Method

### a. In-depth Interviews

Individual in-depth interviews were face-to-face interviews that used open-ended questionnaires to probe into the respondents' opinions, perceptions, attitudes and experiences, conducted by trained interviewers.

#### 1). *The Target*

Community Stakeholders were interviewed by in-depth interviewers in Manatuto district.

#### 2). *List of Distribution of Target Respondents*

No	Respondent Criteria	SUB-DISTRICT					Total
		Laclo	Soibada	Natarbora	Laclobar	Manatuto	
1	Community Leader	1	2				3
2	Traditional Leader	1	1	2	3		7
3	Religious Leader		1	1		1	3
4	Government Officer	1				1	2
5	Education institution					1	1
6	Youth				1		1
7	NGO			1		2	3
8	Community Radio					1	1
	Total	3	4	4	4	6	21

#### 3). *The Respondents Selections Method*

Recruitment of respondents was done by a pre-survey of the target respondents, in order to confirm:

- a. The criteria of respondent
- b. The willingness of respondent to be interviewed
- c. The appointment for the interview

Meanwhile, the process of selecting respondents for qualitative approach was using the system of *snow ball*.

#### 4). *In-Depth Interview*

In-Depth interviews were done by In-Depth interviewers using open-ended questionnaires. Depending on the questions, the interview lasted 30-60 minutes.

#### 5). *Equipment used*

Each interviewer was equipped with a tape recorder, to ensure the answers are all intact, when the interviewer could not write fast enough. The tapes were transcribed word for word.

## b. Focus Group Discussions

Focus Group Discussions consisted of 7-9 group participants (8 on average) who participated in an open, freewheeling discussion, guided by a trained group moderator, using a discussion guide which probed into the topics included in the research objectives.

### 1). *The Target*

Respondents for FGD were grouped by occupations or professions such as traders, farmers, fishermen, entrepreneurs and government officers. Others were grouped by their roles in community such as community leader, traditional leader, religious leader, and youth.

### 2). *List of Distribution of Target Respondents*

No	Respondent Criteria	SUB-DISTRICT				Total
		Laclo	Natarbora	Laclobar	Manatuto	
1	Trader		1	2	1	4
2	Farmer		2			2
3	Civil Servant				2	2
4	Youth	1				1
	Total	1	3	2	3	9

### 3). *Recruitment Method*

The process of selecting respondents for qualitative approach was using the system of *snow ball*. The recruitment was done by first identifying the respondent criteria. A screening questionnaire was used. The selected respondents were then invited to attend Focus Group Discussion at the allotted time and place. Respondents were not informed what discussion topics would be raised but were given a general picture of the need to obtain their opinion on current situation. Replacement respondents were also selected in the case that the original selected respondents were absent on the day of discussions.

### 4). *Focus Group Discussions Equipment*

The room where FGDs (Focus Group Discussions) were held had 9-10 chairs set up in a circle, with a low table in front for refreshments and to place the recording for verbatim note taking. In villages where people were not used to sitting on chairs, the discussions were conducted sitting on the floor or mat.

When necessary, a loudspeaker was connected to the observation room. Also if necessary, video recording was made for file. (*This was optional*)



### F.2.3. The Research Tool: The Questionnaire

#### a. Quantitative (Face-to-face Individual Interview)

- The **Questionnaire** was discussed with UNICEF and finalized by the Research Consultant from Polling Center.

#### b. In-depth Interviews

- The **open-ended questionnaire** for In-depth Interview was formulated in cooperation with UNICEF and the Research Consultant from Polling Center.

#### c. Focus Group Discussion

- The **discussion guide** for Focus Group Discussion was formulated in cooperation with UNICEF.

**D**  
**DATA GATHERING/COLLECTING**

## **DATA GATHERING/COLLECTING**

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### **D.1. Data Gathering/collecting processes**

The process of data intake started from May 5, 2005 with the objective of gathering data from community in all sub-districts and villages in the District of Manatuto. By the end of the data intake on June, 6 2005, there were a total of **351** respondents for quantitative research and **30** respondents for qualitative research (21 respondents for in-depth interview and 9 groups of focus group discussions). In addition, we were able to gather data of 57 NGOs/CBOs registered in the district of Manatuto and other documentation through the process of observation.

In order to reach each village easily, the team decided to reside in location and stay there for a couple of days until the data collection was completed. Afterwards, the team moved out to other sub-districts. In most villages, we rented a house as a base and put all activities around until we finished up the work. Fortunately, the team did not face any difficulties, including finding a house necessary to help the team work comfortably.

#### **Manatuto**

The sub-district of Manatuto was the first destination to start the fieldwork. It took a week for the data collection (June 6-11) until the team successfully gathered quantitative data from 88 respondents, 6 respondents from In-depth interviews, 3 groups of respondents from FGD and 7 groups of NGO/CBO.

#### **Laleia**

Here the team was able to gather quantitative data from 30 respondents and 7 groups of NGO/CBO. As the number of respondents was not so many, it took only three days for the fieldwork (June 12-14) to be completed.

#### **Laclo**

Laclo was not so far away from Manatuto but the road was badly damaged. Initially, the team wanted to shuttle to and from Manatuto to Laclo but eventually the team decided that it would be more efficient if they stayed in Laclo instead. The team carried out three days of field work, June 15-17, and successfully gathered from 59 respondents' quantitative information, 3 respondents' in-depth interviews and one group's FGD. We did not find any registered or active organizations in this location.

Here in Laclo we decided to eliminate one village (Hohorai) as the target area was impossible to reach via vehicles and would take hours to reach on foot.

#### **Laclubar**

It was the largest area with the highest number of respondents. It took one week (June 18-23) to carry out data intake within the area. Quantitative information was obtained from 96 respondents, while four respondents were interviewed in-depth, and two groups participated in FGD. Information on five NGOs/CBOs was gathered during the week of fieldwork. Here in Laclubar, the team was forced to eliminate one more remote village, Fatumakerek.

#### **Soibada**

Soibada was widely known as one of the most historical areas in the district of Manatuto. The team spent three days (June 24-26) gathering quantitative

information from 31 respondents and in-depth interviews from four respondents. They found 4 groups of NGOs/CBOs in the area.

### **Natarbora**

It was the last sub-district to be visited. With more time, the team decided to slow down the speed in gathering information. In total, 47 respondents gave quantitative information, four respondents were interviewed, while three groups of respondents took part in FGDs. Altogether, 34 groups of NGO/CBO were interviewed.

## **D.2. Obstacles in data gathering process**

At the very beginning, the team had predicted that some obstacles would be faced during the fieldwork, either associated with external or internal factors. Externally, we found difficulties to assure the availability of target respondents for the interviews, as well as the inaccessibility of villages.

### **Availability of respondents:**

Most of adult people in the villages spent most of their time farming in the field. Without making prior appointments, it was almost impossible to meet them in the house during working hours.

### **Remote villages:**

As previously stated some villages were remote and nearly impossible to reach by vehicle. For example, it would take 8 hours on average to reach Hohorai from Laclo on foot. This led to a decision to write off Hohorai of Laclo and Fatumakerek of Laclubar from the target area.

### **Interference by others:**

This occurred mainly during Focus Group Discussions. There was a case in which the team stopped the FGD because of the disturbing presence of people who had surrounded the house where the discussion was held. It affected the process, making it uncontrollable and not flowing freely.

On the other hand, internal factors also contributed to the problems arising in the fieldwork.

### **Interviewer-interviewee relationship:**

The interviewer's lack of experience and skills led to passive response from the interviewees and also created a formal atmosphere to the interviews. To some extent, this could have led to loss of valuable information.

Meanwhile, the team also found difficulties during investigation on registered NGOs/CBOs in each sub-district. Although several organizations were formally registered in the government office, some of them were not actually running any programmes anymore. This confused the field staff whether to include these organizations on the list or not.

## **D.3. Solutions for obstacles in data gathering/collecting processes**

### **Availability of respondents**

Initially, the team carried out interviews in the evening when the respondents would be home. However, this strategy did not work well as respondents were usually hesitant to be interviewed in the evenings. Furthermore, the absence of electricity hindered the interviews.

Finally the team asked the head of the village to ask the people to allow the team to interview them before they went to work.

#### **Remote Villages**

The team decided to write off the villages from the list and distribute evenly the quota of target respondents from those villages.

#### **Interference of others**

The team decided to hold the group discussions again but in better controlled environment to avoid interference.

#### **Interviewer-interviewee relationship**

Lack of skill and experience in conducting interviews had contributed to this situation. Thus immediate feedback and daily evaluation were done to improve the interviewers' performance quickly.

#### **Directory**

The team decided to only gather information from organizations still running programmes in the community.

### **D.4. Support from Stakeholder on data gathering/collecting processes**

As mentioned above, the effective and efficient results were dependent on the stakeholders' support. This was how they supported the team:

- Assisted in making announcements and socialization of team
- Helped the team to explain the purpose of the project
- Mobilized people to allow the team to conduct home visits
- Provided data on target respondents, namely households and names

This support was considered helpful and contributed to the success in data intake. However, the team was also aware that unnecessary assistance should be evaded throughout the fieldwork in order to guarantee the objective process and to maintain the ethics of research as well. In this matter, actions to mobilize and select target respondents were avoided for any reason.

### **D.5. Performance of Field Team in data gathering/collecting processes**

The team consisted of two research consultants, ten field staff and four supporting staff. Research consultants supervised and coordinated all project activities while field staff coordinated with stakeholders and conducted interviews. Supporting staff drove the field staff to every target area.

On top of aiming to execute the fieldwork effectively, the team also wanted all field staffs to learn from this process. Thus it took some steps for this purpose:

1. To position one of the field staff as fieldwork coordinator in each sub-district. This role was rotated among the staffs. They took responsibility for handling administrative works, such as:
  - Arranging schedule for data intake
  - Managing coordination with stakeholders
  - Coordinating data intake execution
  - Compiling fill-in questionnaires

2. To rotate each staff to handle in-depth interviews and FGD. Each took the responsibility for handling the following tasks:
- o Recruiting target respondents
  - o Preparing recording facilities
  - o Compiling videos and cassettes
  - o Moderating discussions

In order to be on top of the problems and to improve during the fieldwork, the team made daily evaluation. Overall, we can conclude that the team gave their utmost in order to execute the fieldwork successfully.

### **Field staff**

At the very beginning, some basic mistakes were observed in regard to the way field staff conducted interviews. For example, some field staffs were unable to create a relaxed, cheerful atmosphere during interviews. Sometimes they were even carried away with the situation that respondents unintentionally generated. In some cases, the way interviewer arranged the sitting position between interviewer and respondents tended to create stilted conversation. However, after some time, the majority of the field staffs were able to conduct quantitative interviews in relaxed but structured atmosphere.

Meanwhile, it was another story for qualitative technique. Most of the field staff was excited to conduct discussions or interviews in a free flowing manner. This, however, was the first time for many of them. They had to learn how to have a dynamic conversation, and to engage the respondents to participate actively. We appreciate and applaud all field staff for their enthusiasm and endurance in accomplishing this fieldwork.

**E**  
**ANALYSIS OF FINDINGS**

## E.1 DEMOGRAPHIC PROFILE

### 1. Demographic Profile of Quantitative Survey

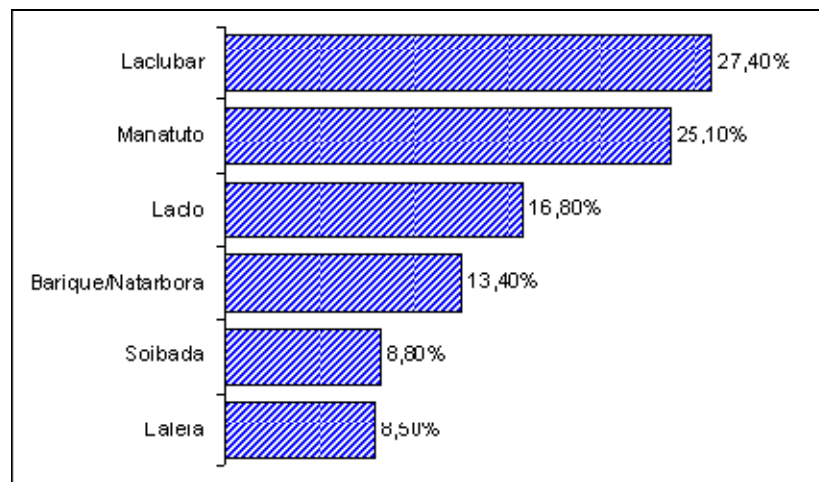
#### a. Region

This research was conducted in five areas in the Manatuto District: Laleia, Lacio, Soibada, Natarbora, Lacio and Manatuto.

According to sampling quota, the proportion of respondents was: Laclubar (27.40%), Manatuto (25.10%), Lacio (16.80%), Natarbora (13.40%), Soibada (8.80%) and Laleia (8.50%).

**Graph 1. Region**

*Base: All respondents (n=351)*

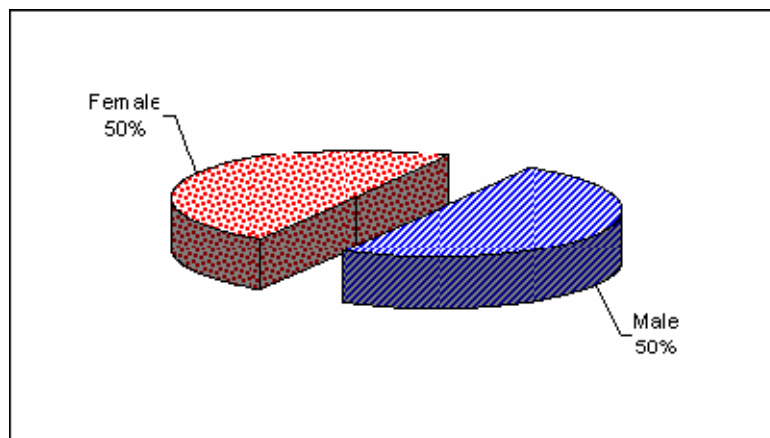


#### b. Gender

In this research, the proportion of female and male was equal.

**Graph 2. Gender**

*Base: All respondents (n=351)*

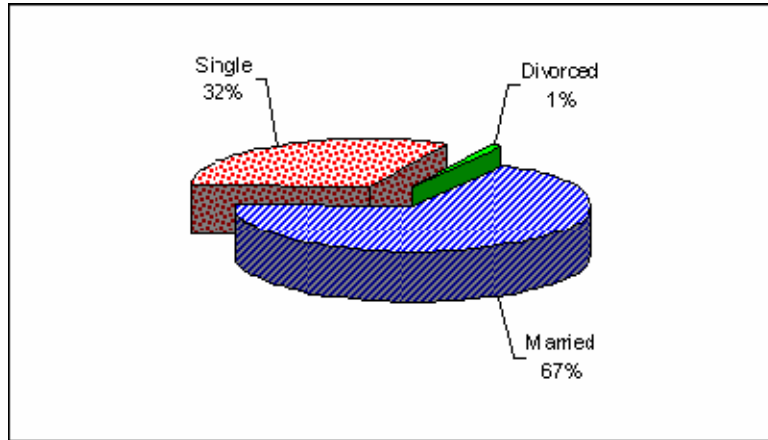




**c. Marital Status**

Whereas 67% respondents were married, 32% single and 1% divorced.

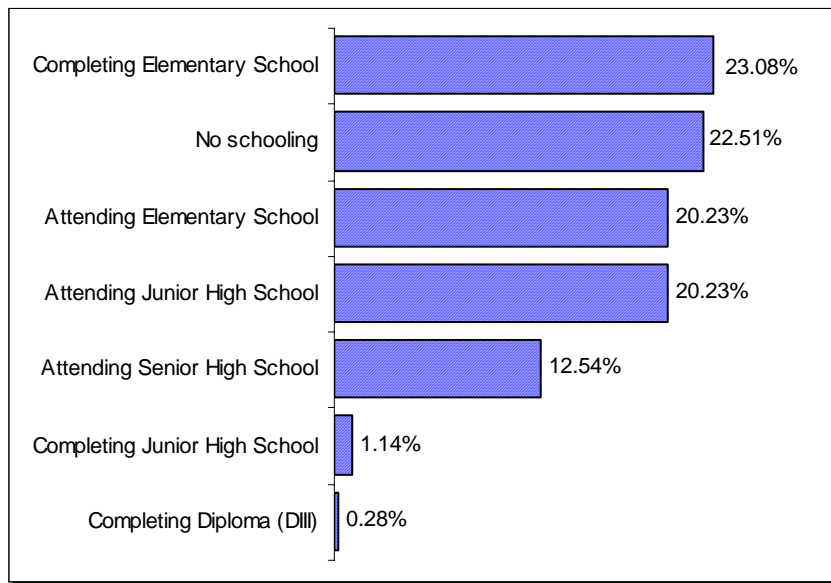
**Graph 3. Marital Status**  
Base: All respondents (n=351)



**d. Education**

The respondents' level of education in Manatuto District was very low, at 23.08% having completed Elementary School, 22.51% with no schooling, 20.23% currently attending Elementary School and 20.23% in Junior High School.

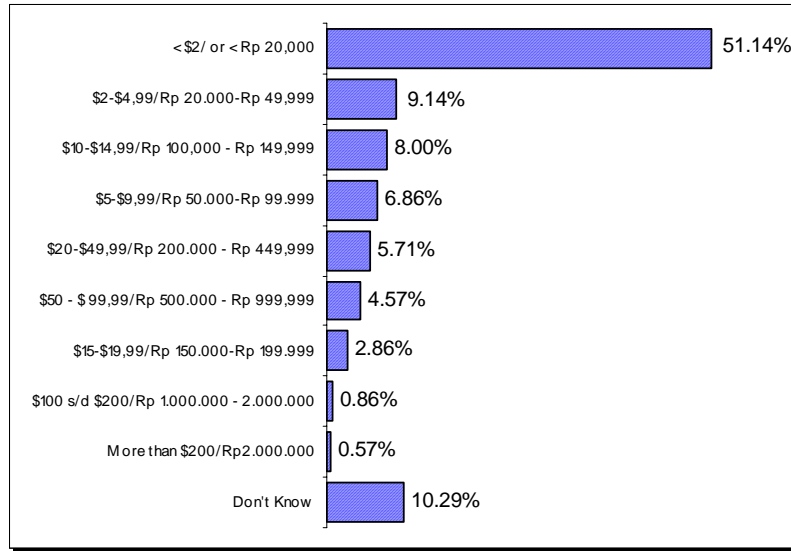
**Graph 4. Education**  
Base: All respondents (n=351)



**e. Income**

51% of respondents had income < \$2/ or < Rp 20,000 in a month, 9.14% had income \$2-\$4,99/Rp 20.000-Rp 49,999. And only a small number which is 0.57% of respondents had income which was more than \$200/Rp 2.000.000 per month.

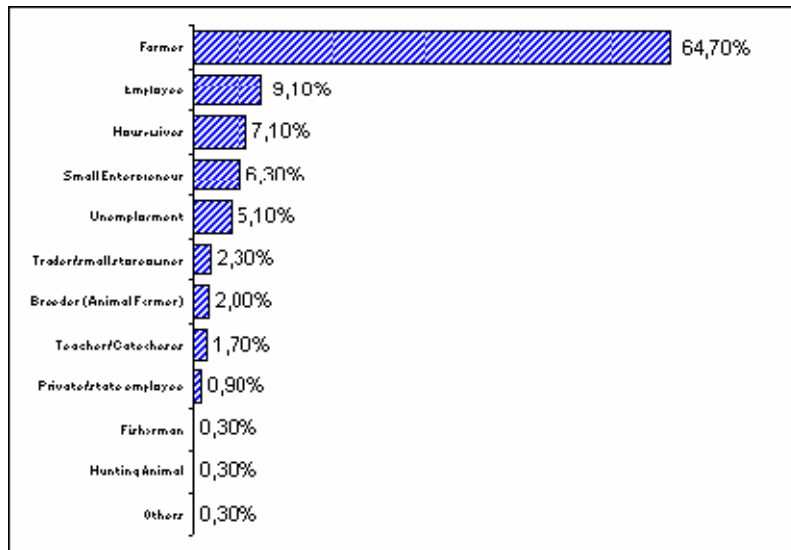
**Graph 5. Income**  
Base: All respondents (n=351)



**e. Occupation**

Most respondents worked as farmer (64.70%), employer (9.10%), and housewife (7.10%).

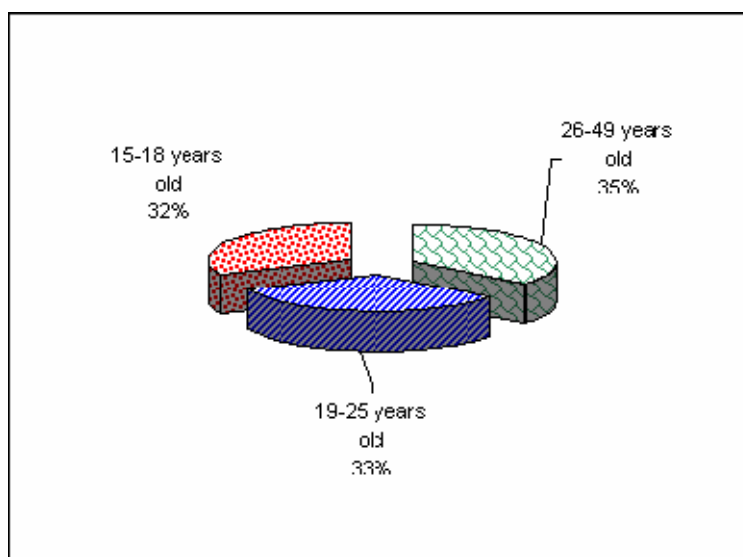
**Graph 6. Occupation**  
Base: All respondents (n=351)



**f. Age**

32% of the respondents were 15-18 years old, while 32% were 19-25 years old and 35% in the age bracket of 26-49 years old.

**Graph 7. Age**  
Base: All respondents (n=351)



**Table 1. Respondent's Profile**  
*Age*

	Total	Area		Sub-district					
		Semi Urban	Rural	Manatuto	Laleia	Laclo	Soibada	Barique/ Natarbora	Laclubar
<i>BASE: All Respondents</i>	351,00	68,00	283,00	88,00	30,00	59,00	31,00	47,00	96,00
15-18 years old	31,62	29,41	32,16	32,95	33,33	25,42	32,26	34,04	32,29
19-25 years old	32,76	36,76	31,80	32,95	33,33	27,12	38,71	34,04	33,33
26-49 years old	35,61	33,82	36,04	34,09	33,33	47,46	29,03	31,91	34,38

**Monthly Income**

	Total	Area		Sub-district					
		Semi Urban	Rural	Manatuto	Laleia	Laclo	Soibada	Barique/ Natarbora	Laclubar
<i>BASE: All Respondents</i>	351,00	68,00	283,00	87,00	30,00	59,00	31,00	47,00	96,00
More than \$200/above Rp2.000.000	0,57	1,49	0,35	1,15		1,69			
\$100 s/d \$200/Rp 1.000.000 - 2.000.000	0,86	2,99	0,35	3,45					
\$50 - \$ 99,99/Rp 500.000 - Rp 999,999	4,57	10,45	3,18	8,05	3,33	3,39	16,13	2,13	
\$20-\$49,99/Rp 200.000 - Rp 449,999	5,71	8,96	4,95	8,05	6,67	8,47		2,13	5,21
\$15-\$19,99/Rp 150.000- Rp 199,999	2,86	2,99	2,83	3,45	3,33	5,08		2,13	2,08
\$10-\$14,99/Rp 100,000 - Rp 149,999	8,00	2,99	9,19	4,60	3,33	13,56	6,45	6,38	10,42
\$5-\$9,99/Rp 50.000-Rp 99,999	6,86	8,96	6,36	9,20	13,33	1,69		6,38	8,33
\$2-\$4,99/Rp 20.000-Rp 49,999	9,14	7,46	9,54	6,90	6,67	8,47	12,90	6,38	12,50
Below \$2/below Rp 20,000	51,14	46,27	52,30	48,28	43,33	52,54	51,61	55,32	53,13
Don't know	10,29	7,46	10,95	6,90	20,00	5,08	12,90	19,15	8,33

### *Gender*

	Total	Area		Sub-district					
		Semi Urban	Rural	Manatuto	Laleia	Laclo	Soibada	Barique/ Natarbora	Laclubar
<i>BASE: All Respondents</i>	351,00	68,00	283,00	88,00	30,00	59,00	31,00	47,00	96,00
Male	50,43	47,06	51,24	51,14	46,67	50,85	48,39	53,19	50,00
Female	49,57	52,94	48,76	48,86	53,33	49,15	51,61	46,81	50,00

### *Marital Status*

	Total	Area		Sub-district					
		Semi Urban	Rural	Manatuto	Laleia	Laclo	Soibada	Barique/ Natarbora	Laclubar
<i>BASE: All Respondents</i>	351,00	68,00	283,00	88,00	30,00	59,00	31,00	47,00	96,00
Single	31,62	38,24	30,04	45,45	40,00	23,73	48,39	27,66	17,71
Married	67,24	58,82	69,26	51,14	56,67	76,27	51,61	72,34	82,29
Divorced	1,14	2,94	0,71	3,41	3,33				

### *Education*

	Total	Area		Sub-district					
		Semi Urban	Rural	Manatuto	Laleia	Laclo	Soibada	Barique/ Natarbora	Laclubar
<i>BASE: All Respondents</i>	351,00	68,00	283,00	88,00	30,00	59,00	31,00	47,00	96,00
No schooling	22,51	17,65	23,67	13,64	20,00	30,51	6,45	14,89	35,42
Attending Elementary School	20,23	11,76	22,26	20,45	16,67	11,86	32,26	25,53	19,79
Completing Elementary School	23,08	29,41	21,55	26,14	26,67	28,81	22,58	25,53	14,58
Attending Junior High School	20,23	29,41	18,02	26,14	23,33	27,12	25,81	19,15	8,33
Completing Junior High School	1,14	2,94	0,71	3,41				2,13	
Attending Senior High School	12,54	8,82	13,43	10,23	13,33	1,69	9,68	12,77	21,88
Completing Diploma (DIII)	0,28		0,35				3,23		

## 2. Demographic Profile of Qualitative

### 2.1. Focus Group Discussions (FGD)

Respondents were divided into four categories: Trader, Farmer, Civil Servant and Youth.

Nine FGDs were held in Manatuto District.

No	Type of Respondents	Sub-district				Total
		Laclo	Natarbora	Laclobar	Manatuto	
1	Trader		1	2	1	4
2	Farmer		2			2
3	Civil Servant				2	2
4	Youth	1				1
	Total	1	3	2	3	9

## 2.2. In-depth interviews

Respondents were divided into eight categories: Community Leader, Traditional Leader, Religious Leader, Government Officer, Education Institutions, Youth, NGO and Community Radio.

Total number of In-Depth Interviewees was 21: 3 from sub-district Laclo, 4 from sub-district Laclubar, 6 from sub-district Manatuto, 4 from sub-district Natarbora and 4 from sub-district Soibada.

No	Sub-district	Type of Respondents	Name	Date
1	Laclo	Traditional Leader	Joao Carceres	
2	Laclo	Government Officer		
3	Laclo	Community Leader	Abu surya anak	17/6/2005
4	Laclubar	Youth (Ketua Mudika)	Valentin	22/06/2005
5	Laclubar	Traditional Leader		19/6/2005
6	Laclubar	Traditional Leader	Izak Almeida	21/06/2005
7	Laclubar	Traditional Leader		
8	Manatuto	NGO	COPERATIVO CERAMIK	
9	Manatuto	Education Institution	SMUK ST ANTONIO	
10	Manatuto	NGO	MORIS FOUN	
11	Manatuto	Community Radio (Radio Komunitas)	Feliz	
12	Manatuto	Religious Leader		
13	Manatuto	Government Officer (Department of Health)		
14	Natarbora	Religious Leader (Katekista)	Hermigildo da Costa	
15	Natarbora	NGO (Caritas Diocesana Baucau)	Bernardo Lopes	
16	Natarbora	Traditional Leader	Isaquel dos reis Calveira (Martelu)	27/6/ 2005
17	Natarbora	Traditional Leader	Andre Faria	30/06/2005
18	Soibada	Religious Leader		24/06/2005
19	Soibada	Community Leader		23/06/2005
20	Soibada	Community Leader		23/06/2005
21	Soibada	Traditional Leader		28/06/2005

## E.2. FINDINGS OF SURVEY

### 1. Daily Life Activities

Majority of the respondents allocate most of their time to work (59.43%), which they do almost every day (59.43%). 42.45% are doing household chores like cooking, washing, and taking care of children. They do these activities every day (61.75%).

While men typically engage only with working outside home, women, especially housewives, are mostly working outside of home and handling household chores as well. Even, housewives who do not go out to seek or do work, still engage in productive labour, such as producing handicraft like traditional Timorese cloth called *tais*.

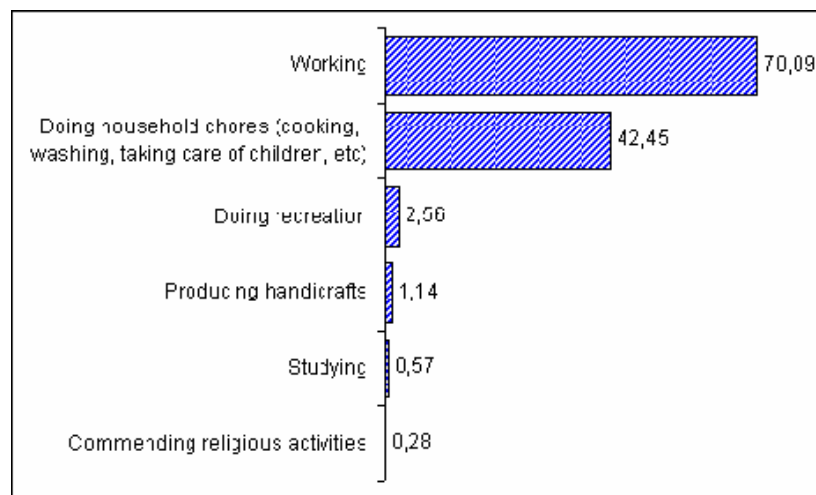
Religious activity is also one of the daily activities, though the percentage is only 0.28%.

Commending religious activities; mass ceremony, bible course, community prayer, choir and so on, are regularly conducted within week.

The community's presence, particularly young people, in religious activities is significant. They participate in religious activities regularly every week.

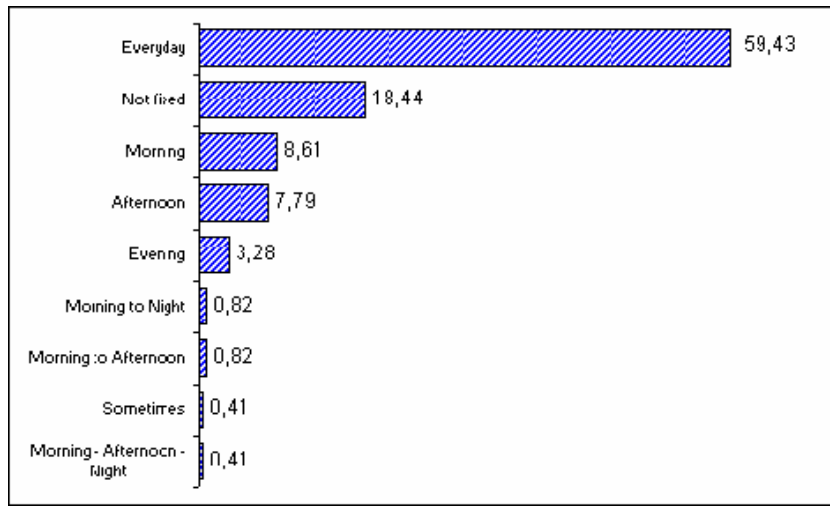
*“Here the people are Catholic. Firstly I want to comment about activities conducted by young people in the church, such as practicing singing every week, attending meetings between parishes, and recently the celebration of “Krus Jovem” attended by all young people up to Ermera. So, on this matter, all young people here are Catholic. No other religion.”* (FGD: Farmer Group)

**Graph. 8. Daily Activities**  
Base: All respondents (n=351)



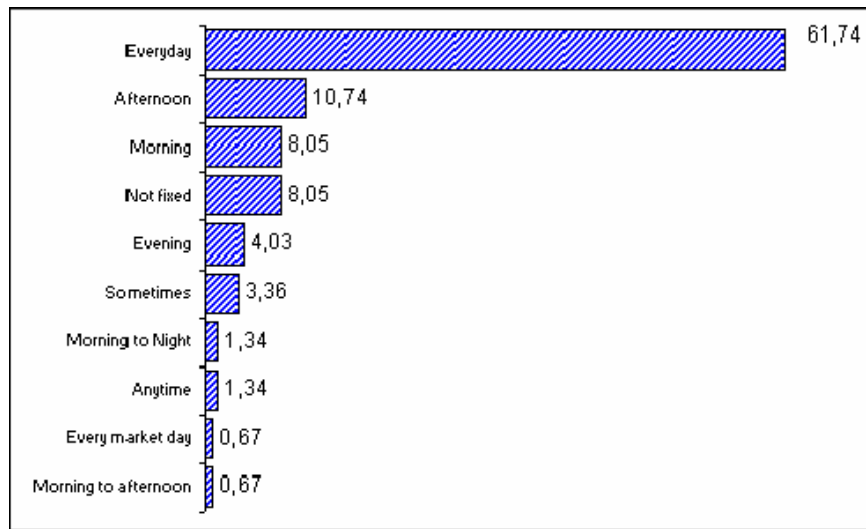
**Graph. 9. Time to conduct daily activities (Working)**

*Base: All respondents (n=351)*



**Graph. 10. Time to conduct daily activities (Doing household chores)**

*Base: All respondents (n=351)*



During their spare time, most of respondents meet up with neighbours, friends or relatives, mostly in the early evenings.

They usually do so because as a part of community, they should socialize and participate in all activities, and also have obligation to attend the social events.

*“And as we live in the community, sometimes we have to participate in all activities. We have to attend church, and socialize in the community. We work more .....” (FGD: Religious Leader)*

Adolescents tend to be more flexible with their time. Though most of them are also engaged in working, they, however, have broader occasion to do something related to interest or hobbies.

The single young people follow their hearts on what should be done; they feel they are still free to do anything.

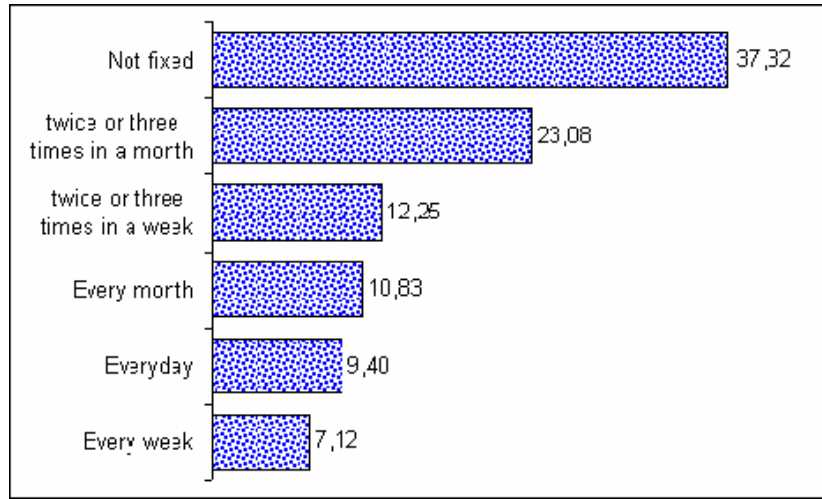
But for those who are married, they are not 'free' like the singles. They have the responsibility to work and are concerned about their future. Normally they start working in paddy field/farm.

*“When I was single I just followed my heart, but now I have wife and children, I have to feed my family. So my daily activities are in the paddy field and help my wife, because my wife is an employee.” (FGD: Student/Youth)*

Besides carrying out daily life activities inside their ethnic group’s territory, respondents also travel outside their territory, although this is not fixed, sometimes up to two or three times a week or just two to three times in a month.

**Graph. 11. Frequency travelling outside the ethnic groups’ territory**

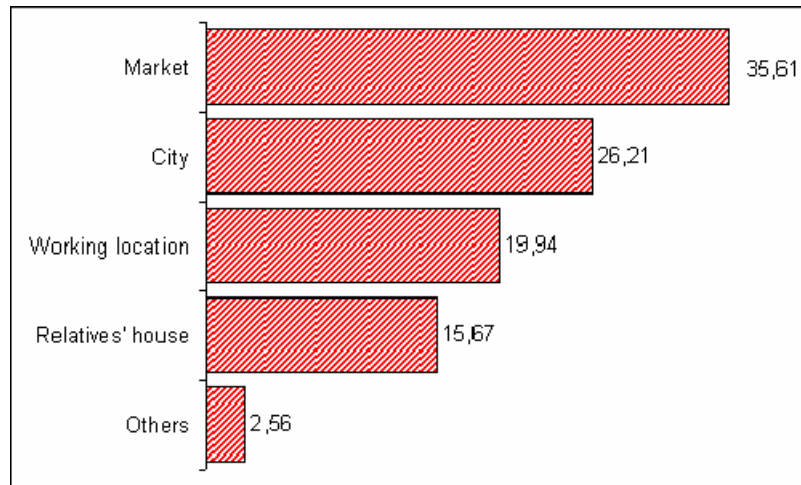
*Base: All respondents (n=351)*



The places most frequently visited: market (35.61%), city (26.21%) or relatives’ homes (15.67%).

**Graph. 12. Places to be visited**

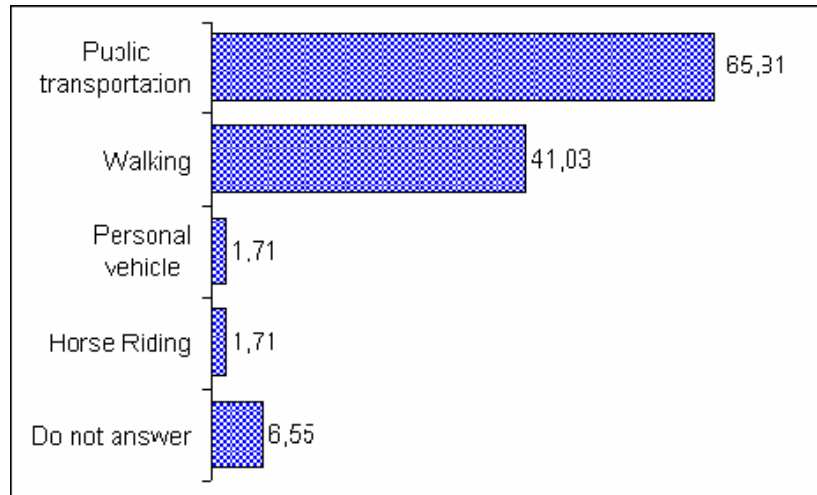
*Base: All respondents (n=351)*





The means of transportation used to travel outside the ethnic groups' territory are public transportation (65.81%) or on foot (41.03%).

**Graph. 13. Means of Transportation**  
Base: All respondents (n=351)

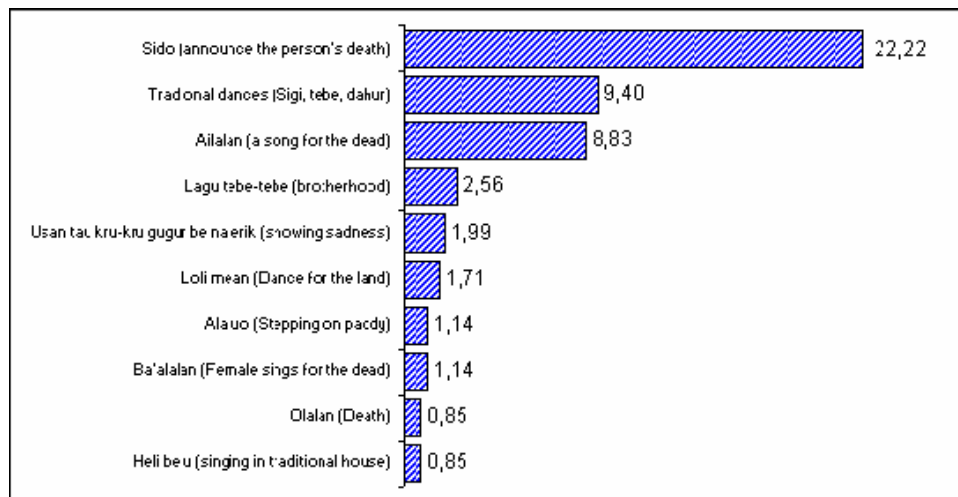


## 2. Traditional and Modern Media

### a. Traditional Media

Songs and poetry are widely known by the older people. The settings in the story relates to the daily lives in the community. Majority of respondents (22.22%) mentioned Sido as a traditional medium. Respondents also mentioned that Ailalan (8.83%) and Olalan (0.85%) are songs for the dead.

**Graph. 14. Traditional Media**  
Base: All respondents (n=351)



The poem for giving spirit, "*Se-nesuk Se-nao manu lae lolon, tultulan oon ha'e koko-ro'ek netik*" has meaning that even if everybody on Earth is dead; one person alive can lead this country. Another poem addressed to arrogant people, which is "*Sei do-dok sadik maubesi, maubesi to'o mai besi diuk tiha*"

However, people recognized that these media are now rarely performed in feasts and in other contemporary ceremonies. They are usually practiced only within traditional ceremonies ('ceremony': marriage rituals and funerals.) Traditional media is rarely used because the young people are influenced by modernization/foreign culture; the traditional leaders learned that they are embarrassed in continuing their ancestors' practices.

That is the reason why the traditional media are rarely used – reserved only for use in certain traditional ceremonies.

*“In the culture, I see that during Indonesian era, we were slightly influenced (by Modern life) because we adapted the system. But after independence many foreigners came, for example “Tebe Dai”. Nowadays the young people feel inferior, especially the female. But some of them like our culture, such as “Tebe Dahur”. The young people prefer dancing (party) and clothes, but they do not like wearing traditional clothes or media. So they prefer modern clothes. ” (FGD: Farmer Group)*

The above statements can be summarized that the traditional media are used only by certain people in certain occasions, such as ceremonies relating to traditions (adat). While the young people, having been influenced by other cultures, tend not to use traditional media. Thus traditional media are rarely used in the community to reach the young people.

Another reason why traditional media are rarely used for conveying information about development is because they are inaccurate, do not provide detailed information, and sometimes confuse people.

*“But the newspaper clearly informed about people’s death, however no explanation about the sea level’s height.” (FGD: Youth and Student)*

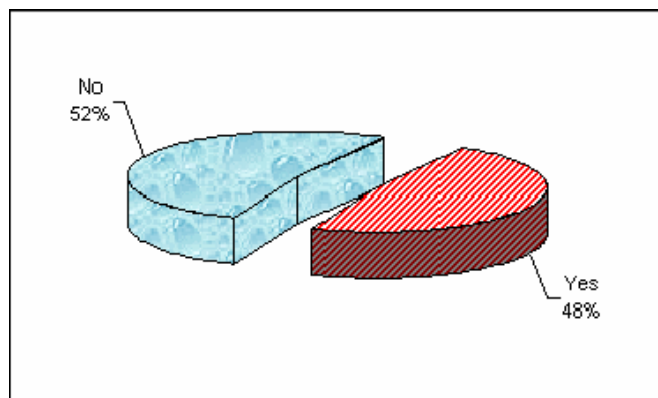
*“Here the traditional media used to convey information is through the trusted messenger, as I have said phone and radio are difficult whereas the symbols being used are sometimes confusing.” (FGD: Community Leader)*

**b. Modern Media**

Respondents in the District of Manatuto use the following modern mass media: Radio, Television and Newspapers.

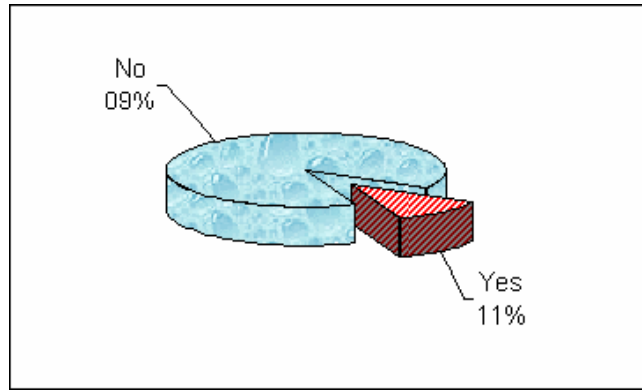
But the most popular medium which can reach all levels of community is radio. Almost 50% of respondents listen to radio; only 14% read newspapers and 11% watch TV.

**Graph. 15. Listening to the Radio?**  
Base: All respondents (n=351)



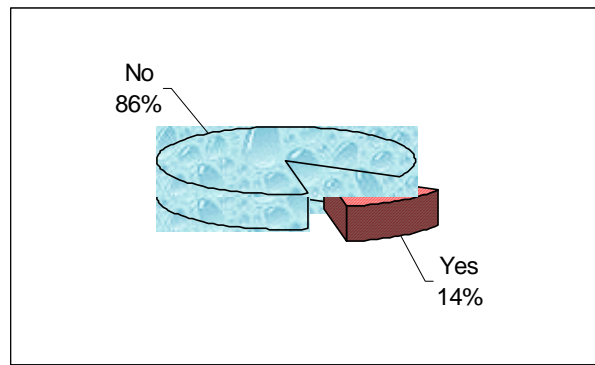
**Graph. 16. Watching Television?**

*Base: All respondents (n=351)*



**Graph. 17. Reading Newspaper?**

*Base: All respondents (n=351)*



Manatuto, Lacleo and Soibada are the three biggest areas where respondents listen to the radio whereas the area where most respondents read newspapers and watch TV is in the sub-district of Manatuto. This is probably due to its proximity to district headquarters and Dili.

Age and gender do not affect respondents' use of those media.

**Table 2. Modern Media**

		Sub-district						Age Group			Sex	
		Manatuto	Laleia	Lacleo	Soibada	Barique/ Natarbora	Laclubar	15-18	19-25	26-49	Male	Female
<i>Base : All Respondent</i>		351	88	30	59	31	47	96	111	115	177	174
Listening to the Radio	Yes	67.05	43.33	64.41	54.84	23.40	31.25	52.25	38.26	52.80	48.02	47.70
	No	32.95	56.67	35.59	45.16	76.60	68.75	47.75	61.74	47.20	51.98	52.30
		100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
Watching TV	No	72.73	83.33	89.83	90.32	100.00	98.96	90.99	90.43	85.60	87.57	90.23
	Yes	27.27	16.67	10.17	9.68	0.00	1.04	9.01	9.57	14.40	12.43	9.77
		100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
Reading Newspapers	No	68.18	90.00	84.75	87.10	95.74	95.83	85.59	89.57	82.40	85.31	86.21
	Yes	31.82	10.00	15.25	12.90	4.26	4.17	14.41	10.43	17.60	14.69	13.79
		100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

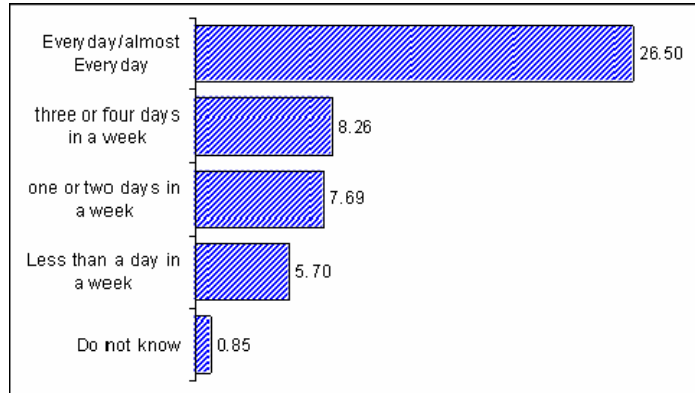
- **Radio as Media**

**Usage Behaviour**

Based on respondents listening to the radio, 26.50% listen to the radio almost every day. The most frequent time for listening to the radio is from 1800hrs to 2000hrs.

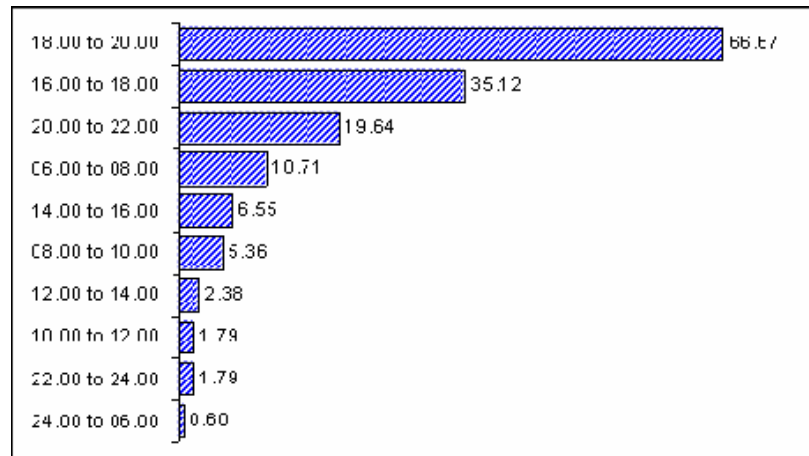
**Graph. 18. Frequency of Listening to the Radio**

*Base: Respondents Listening to the Radio (n=168)*



**Graph. 19. Time Listening to the Radio**

*Base: Respondents Listening to the Radio (n=168)*



Radio has the broadest coverage for communication media, particularly in Manatuto. However, qualitative findings show this depends on other infrastructure such as electricity. Respondents can only access radio if the utility supplies electricity.

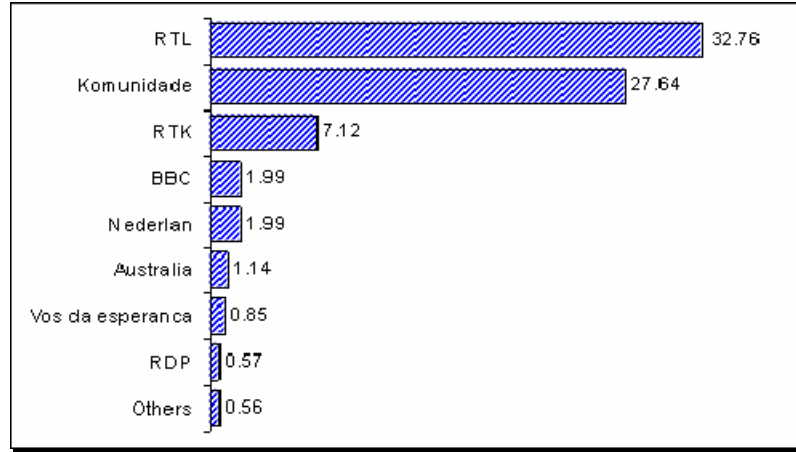
*” Yes....I just want to add, we can access radio if the electricity is on. In the afternoon we cannot access important information because sometimes no electricity is supplied.”*  
 (FGD: Young People and Student)

**The most popular Radio Stations**

The most popular radio stations in the district of Manatuto are RTL (32.76) and Radio Komunitade/Community Radio (27.64%) because there are only two stations in operation.

**Graph. 20. Radio Stations**

Base: Respondents Listening to the Radio (n=168)



Despite its dominance, radio still fails to reach much of the Manatuto population. The least exposed tend to be the elderly, less educated, low income people and those who live in remote villages.

The qualitative findings also indicate that the community radios still cannot reach areas like Natarbora, Laclubar and Soibada.

Respondents in those areas find it difficult to get information. Normally they spread information by word of mouth. In Soibada, the dissemination of information is carried out during Mass on Sunday in church.

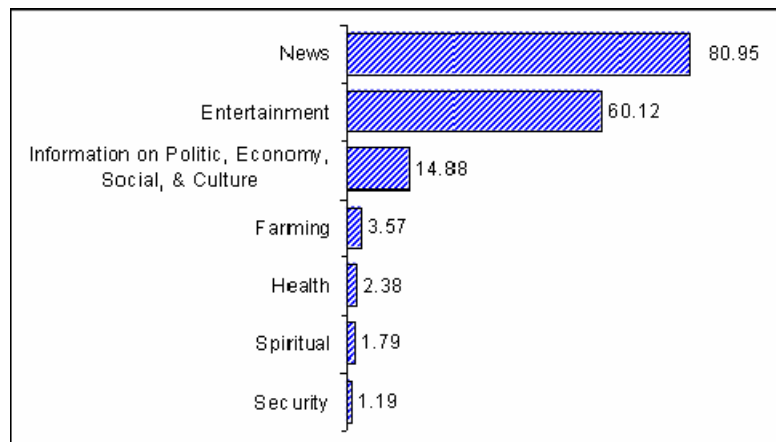
*“It is difficult for us to get information. We just use traditional media through messenger, mouth to mouth. We want to use phone, but phone is difficult to access. People in the community have difficulties to communicate besides there is no communication between community and government.” (FGD: Community Leader)*

**Favourite Radio Programmes**

Respondents stated that most favorite radio programmes are news (80.95%), entertainment (60.12%), political, economic, social, and cultural information (14.88%).

**Graph. 21. Radio Programs**

Base: Respondents Listening to the Radio (n=165)



Majority of the respondents prefer the news programme; especially news with specific social issues that allow them to follow the progress in other areas like Dili. They also want information about development activities conducted by the government in Dili so they can know the progress and the constraints.

*“Sometimes we can access RTL and Radio Komunitade/Community Radio, but Komunitade provides more on entertainment (musik) so sometimes we cannot follow the progress in Dili. For magazines, only Lafaek is available, and it is only for schools, it does not much talk about youth. If it does it is very limited.” (FGD: Youth and Student)*

*“Timor Leste needs development and the very important aspect for this is communication media. This is aimed at knowing how to change the mentality of farmers in agricultural sector, and then to get information about the world and the national development, and to receive information about our progress and obstacles. If we talk about communication then we talk about radio, but in the sub-district this depends on electricity. Up to now we still cannot access RTL. Sometimes we get information about Timor Leste from Portugal and Australian radios. We also cannot access RTK. About Radio Komunitade, we do not know from where they get information. WE need a national radio, not only about agriculture but also the progress of development. What we need now is coverage from Radio Dili (RTL) and we expect newspapers reaching the sub-district, so people know about the progress of development in TL.” (FGD: Youth and Student)*

However, this does not mean that they are not interested in entertainment content. Entertainment programmes are usually preferred by young and adult people.

69.49% of young respondents (15-18 years old) and 62.79% of adult respondents (19 – 25 years old) like entertainment programs, while the percentage of old respondents (26 – 49 years old) for the preference is 50%.

### **Case: Radio Komunitade/Community Radio**

A programme which announces deaths and funeral arrangements is one of the most popular programmes in Manatuto. This is a favourite program because of the cultural importance attached to funerals. Funerals are important traditional ceremonies among the people of Manatuto and one does not want to miss the funeral of a beloved one, friend, or an acquaintance.

Community radio actually can be used to broadcast health programs in cooperation with the local health department however the constraint lies in the limited coverage.

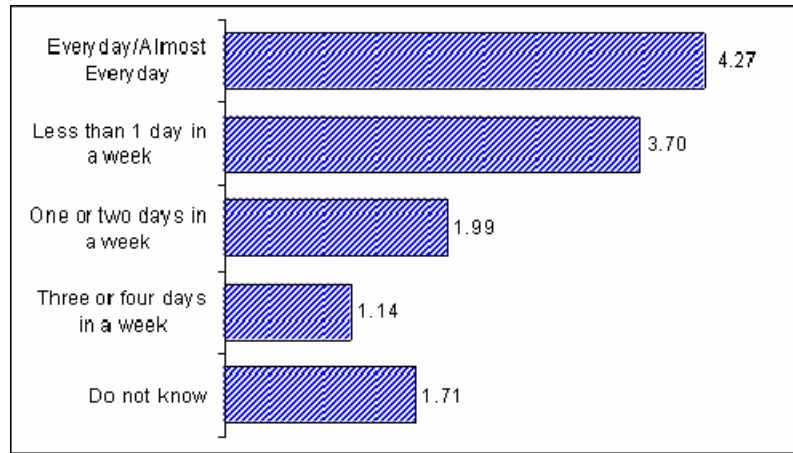
*“But if there is a radio that can reach broader areas, the health department will cooperate.” (FGD: Health)*

- **TV Media**

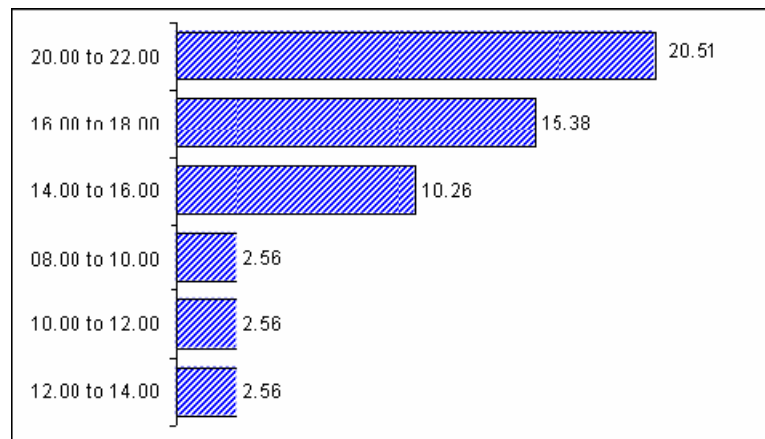
#### **Usage behaviour**

Based on respondents watching Television, 4.27% of respondents watch TV every day. The most frequent time for watching TV is from 1800hrs to 2000hrs.

**Graph. 22. Frequency of Watching TV**  
*Base: Respondents Watching TV (n=39)*



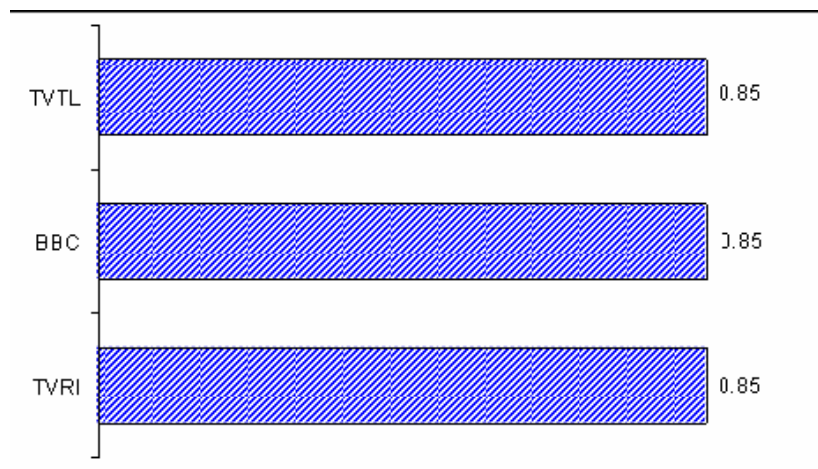
**Graph. 23. Time of Watching TV**  
*Base: Respondents Watching TV (n=39)*



**The most popular TV Stations**

The most popular TV stations for respondents are TVTL (Televisão Timor-Leste), BBC (British Broadcasting Corporation) and TVRI (Televisi Republik Indonesia) at equal percentage of 0.85%.

**Graph. 24. TV Stations**  
*Base: Respondents Watching TV (n=39)*



Respondents in the sub-district of Manatuto watch three stations more easily than in other sub-districts.

**Table 3. TV Stations**

	Sub-district					
	Manatuto	Laleia	Laclo	Soibada	Barique/ Natarbora	Laclubar
<i>Base : Respondents Watching TV</i>	24	5	6	3	1	10
<b>TVTL</b>	<b>1.14</b>		3.39			
<b>BBC</b>	<b>2.27</b>	3.33				
<b>TVRI</b>	<b>3.41</b>					

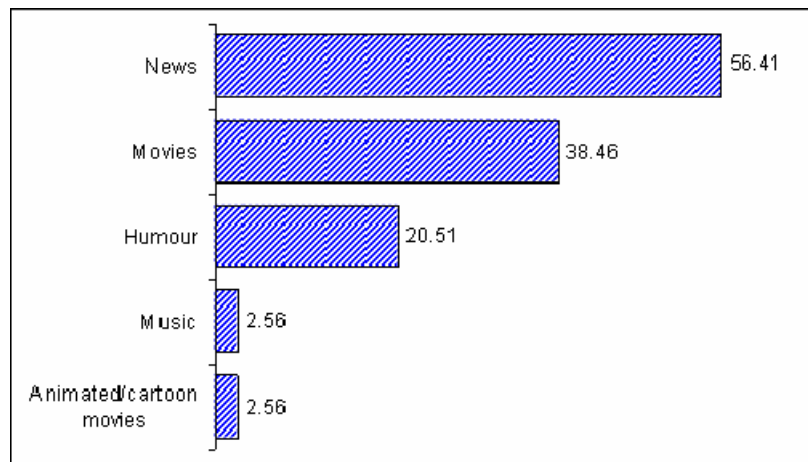
### **The most watched TV Programs**

The most watched TV Programs are news (56.41%), movies (38.46%) and humour (20.51%).

Other programs like music and movies for children have smaller percentage.

**Graph. 25. TV Programs**

*Base: Respondents Watching TV (n=39)*



- **Newspapers**

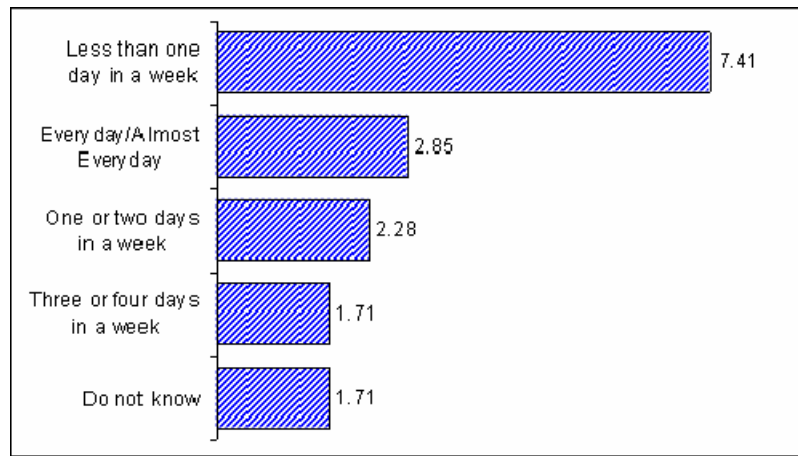
### **Usage behaviour**

14% of respondents in the district of Manatuto read newspapers, 7.41% of them read less than a day in a week and 2.85% read every day.

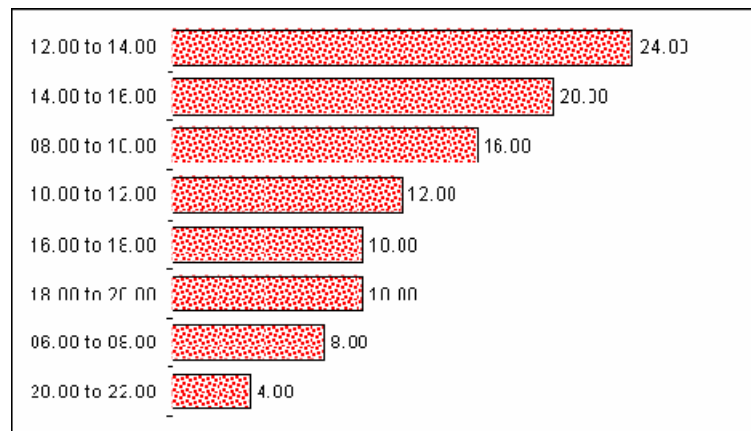
The most frequent times for reading newspapers are in the afternoons and evenings.



**Graph. 26. Frequency of Reading Newspapers**  
*Base: Respondents Reading Newspapers (n=50)*



**Graph. 27. Time of Reading Newspapers**  
*Base: Respondents Reading Newspapers (n=50)*



Although the percentage is low but the percentage of respondents in the district of Manatuto having the tendency to read newspapers is higher than those in other districts.

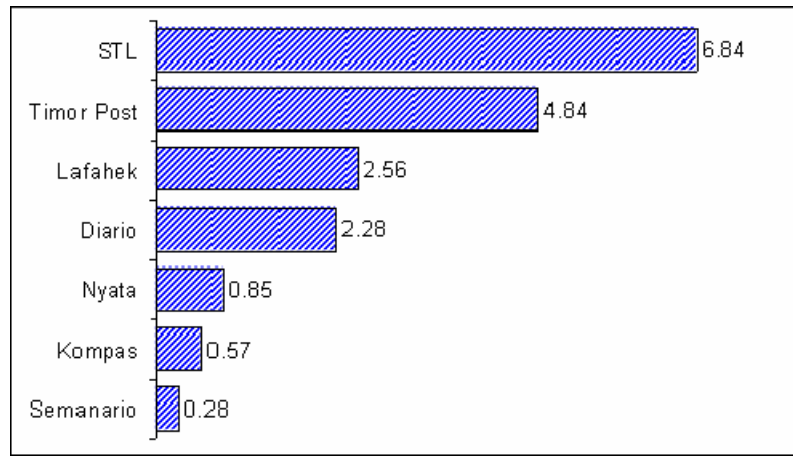
**Table 4. Frequency of Reading Newspapers**

	Sub-district					
	Manatuto	Laleia	Laclo	Soibada	Barique/ Natarbora	Laclubar
<i>Base: Respondents Reading Newspapers</i>	88	30	59	31	47	96
Less than one day in a week	14.77	3.33	8.47	9.68	4.26	2.08
Every day/Almost every day	10.23	3.33				
One or two days in a week	4.55	3.33	1.69	3.23		1.04
Three or four days in a week	2.27		5.08			1.04
Don't know	1.14	3.33		3.23		3.13

**The most popular newspapers**

6.84% of respondents know Suara Timor Lorosae (STL) and 4.84% know Timor Post. Other newspapers known to the respondents are Lafaek (Children's Magazine) and Diario although at relatively lower percentage.

**Graph. 28. Names of newspapers**  
*Base: Respondents Reading Newspaper (n=50)*



Respondents in the sub-districts of Manatuto and Soibada can more easily mention the names of newspapers than respondents in other sub-districts. The most popular newspapers circulating in Manatuto and Soibada are STL and Timor Post.

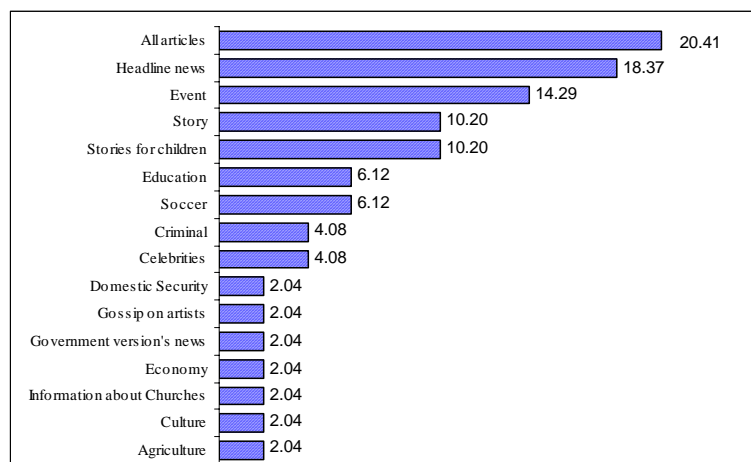
**Table 5. Names of newspapers**

	Sub-district					
	Manatuto	Laleia	Laclo	Soibada	Barique/ Natarbora	Laclubar
<i>Base: Respondents Reading Newspapers</i>	28	3	9	4	2	4
Suara Timor Lorosae	14.77	6.67	6.78	9.68	2.13	1.04
Timor Post	9.09	6.67	6.78	9.68		
Lafaek	5.68				2.13	3.13
Diario	4.55		3.39	6.45		
Nyata	2.27			3.23		
Kompas	1.14			3.23		
Semanario	1.14					

**Types of article read**

Majority of respondents (20.41%) read all articles in the newspapers. The headline news is the favourite article for the respondents.

**Graph. 29. Types of article read**  
*Base: Respondents Reading Newspapers (n=50)*



### 3. Interpersonal Communication

Community meetings, parties, and family gatherings are the most likely occasions for people to gather and share information. These activities are very helpful in disseminating information because they are judged more effective and efficient. This was acknowledged as one of the ways by respondents of the health group, that by making use of these occasions, health messages can reach the entire community group.

*“If possible we use a simple system so they can quickly understand. If there is an opportunity we should benefit it possible: it would be better if through person – to - person because it is more communicative we can interact and this is more efficient compared if we give lectures and only one two persons asking and sometimes nobody. If we benefit the good momentum, then if there is any problem when we pay a visit we can advice one to another; if you are sick, you should find for the medicine, hence we direct him/her to talk, we request him/her to talk and we insert our information and he/she will be better informed compared to affixing posters. I think posters will not be read and will only wasting our money.”(FGD: Health)*

Based on qualitative findings, it is known that people hold meetings in their community which in general tend to be formal rather than informal. This can be clarified by the fact that these meetings invite a speaker deemed capable of providing the required information. The meetings usually discuss problems of work, particularly those acknowledged by groups of farmers and traders or problems associated with issues on development of job opportunities, particularly those discussed by youths and pupils.

*“We, when meet, sometimes discuss the meaning of our independence. I have one friend asking to me: brother, our independence just makes us appear more stupid. In the past, during the clandestine era, I used to go to the forest bringing food, people still knew me. I asked him why you feel you are stupid with this independence and he told me we do not know the way with this independence. Whereas we, the youths do not have job opportunities; whereas in the era of Indonesia people said solving unemployment while now increasing the unemployment. There is no information from the government or newspaper here stating that there is a vacancy in a factory or other work. We want to know a job opportunity from where but there is no information. Therefore, when we meet, we first discuss the political system in our motherland and afterward we discuss our future as youths.” (FGD: Youths pupils)*

#### a. Interaction outside Family Member

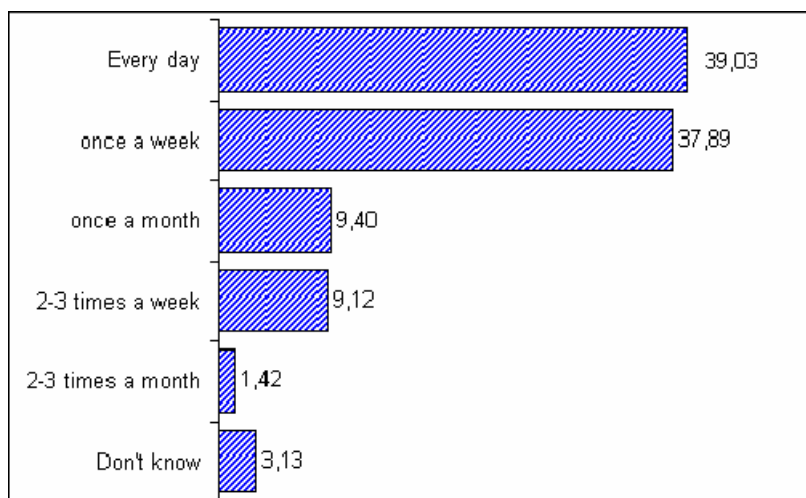
This section describes inter-community interaction commonly occurring in the Regency of Manatuto, namely inter-neighbour interaction, inter-friend interaction, inter-colleague interaction or interaction with unknown friend on a trip.

##### ▪ Interaction with Neighbour

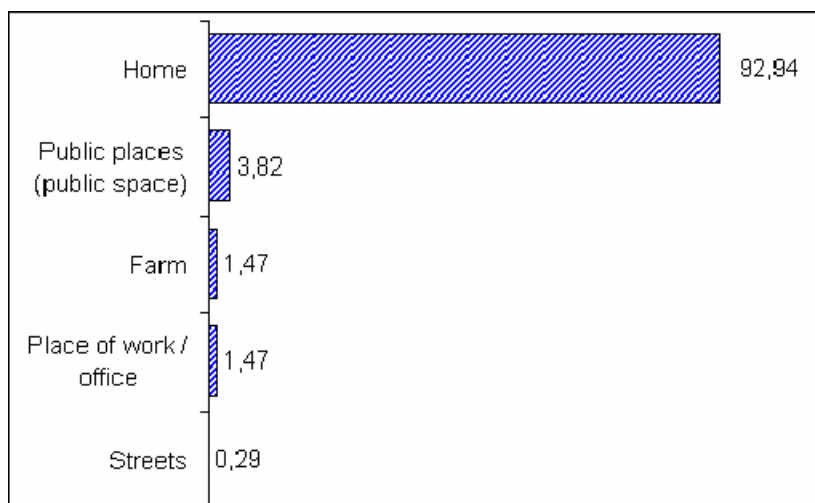
Inter-community interaction usually takes place in inter-neighbour meetings and is carried out with full of friendship. Sometimes if there are problems which must be settled, they are usually settled by mutually giving opinions and by deliberation to reach a consensus.

39.03% of the respondents stated that every day they interact with neighbours. Home is where most respondents meet with their neighbours.

Based on All Respondents (n=351)



**Graph. 31.**  
Place in the gathering with neighbours  
Based on All Respondents (n=351)



In some groups, respondents also acknowledged that they usually do not want to intervene in any personal affairs of their neighbours; hence the topics of discussion do not include any personal affairs of each person. Topics usually discussed among neighbours are associated more with current economic issues.

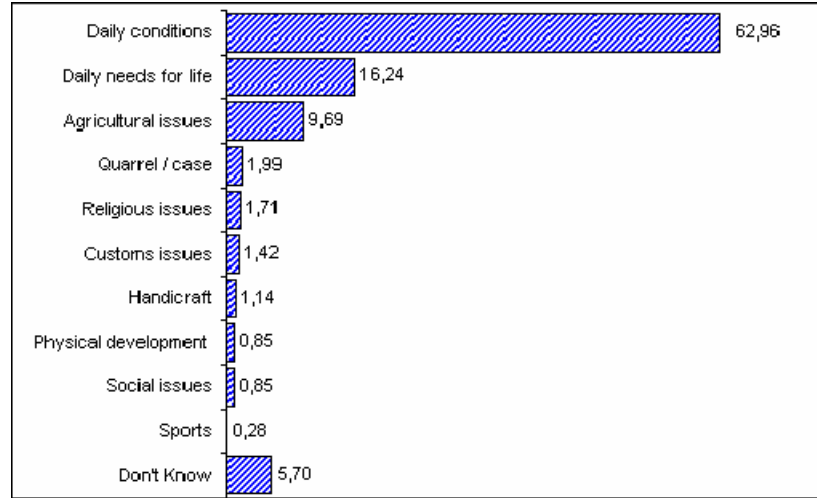
*"Sometimes I went there just for talking; and the topic usually discussed is: the expensive price of goods sold in stores at present."* ( In-depth : Traditional Leader - Ketua Adat ).

*"With neighbours I cannot intervene, if I did, they would tell you not to intervene in their affairs."* (In-depth : Traditional Leader)

62.96% of the respondents said that the topic most frequently discussed in gatherings with neighbours is the day-to-day situation while 16.24% discuss daily needs for living. Agricultural issues are also hot topics with 9.69%. Other topics discussed are issues on Community conflicts, religion,

customs, handicraft, development, social affairs and sports although in a small percentage. There is a tendency that women discuss more about daily needs compared to men as the women are the ones governing their families' finances.

**Graph. 32. Topic of conversation in the gathering with neighbours**  
Based on All Respondents (n=351)



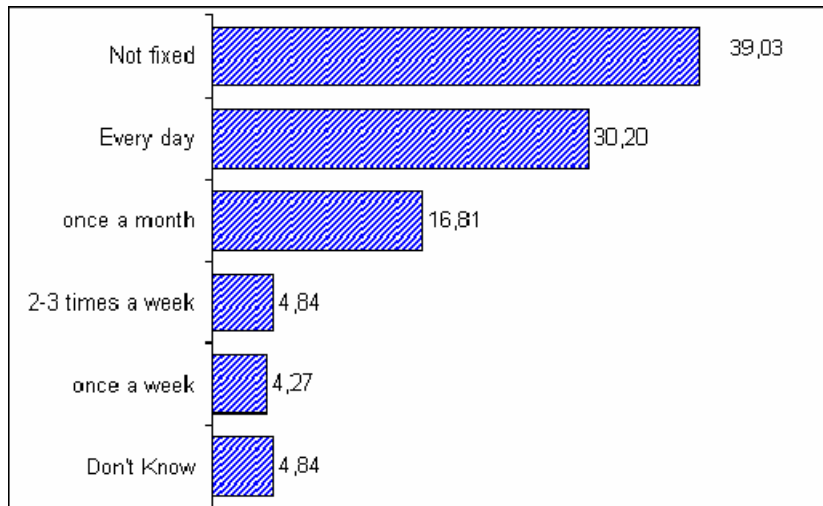
**Table. 6. Topic of conversation in the gathering with neighbours**

	Sex	
	Male	Female
<i>Based: All Respondent</i>	177	174
Daily conditions	64.97	60.92
Daily needs for life	13.56	18.97
Agricultural issues	9.60	9.77
Quarrel issues / cases	2.82	1.15
Religious issues	0.56	2.87
Customs issues	1.69	1.15
Handicraft		2.30
Physical development	1.13	0.57
Social issues	1.69	
Sports		0.57
None	5.65	5.75

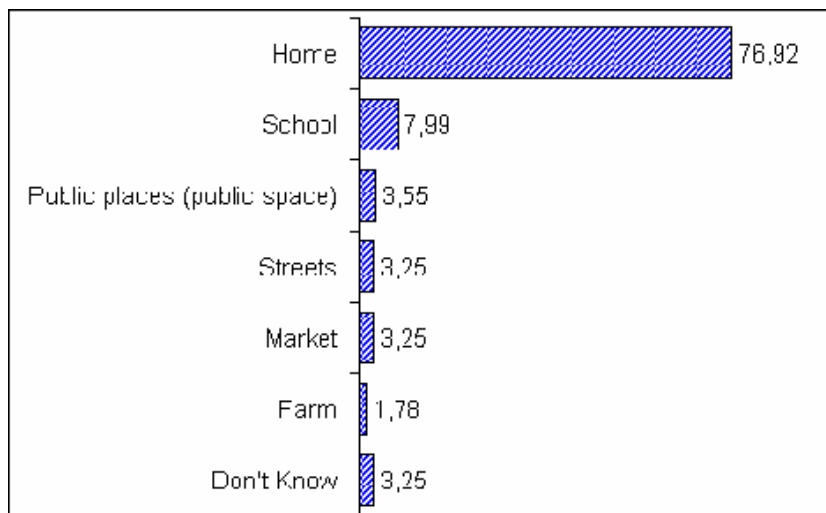
▪ **Interaction with Friends**

39.03% of the respondents stated that they have no fixed time for gatherings with friends, whereas 30.20% said they gather with friends almost every day. Home is still the most common place for gatherings with friends, for youth between 15 and 18 years old. In addition, school is also a gathering place for youngsters. Whereas adult respondents (19 – 25 years) stated that in addition to home, they usually meet on the streets and in public places.

**Graph. 33. Frequency in the gathering with friends**  
Based on All Respondents (n=351)



**Graph. 34. Place in the gathering with friends**  
Based on All Respondents (n=351)



**Table. 7. Place in the gathering with friends**

	Age		
	15-18	19-25	26-49
<i>Based: All Respondent</i>	105	111	122
Home	77.14	78.38	75.41
School	9.52		
Public places (public space)	1.20	3.60	6.56
Street	2.86	5.41	1.64
Market	2.86	2.70	4.10
Farm	3.81	1.80	5.30
Not fixed	3.81	2.70	3.28

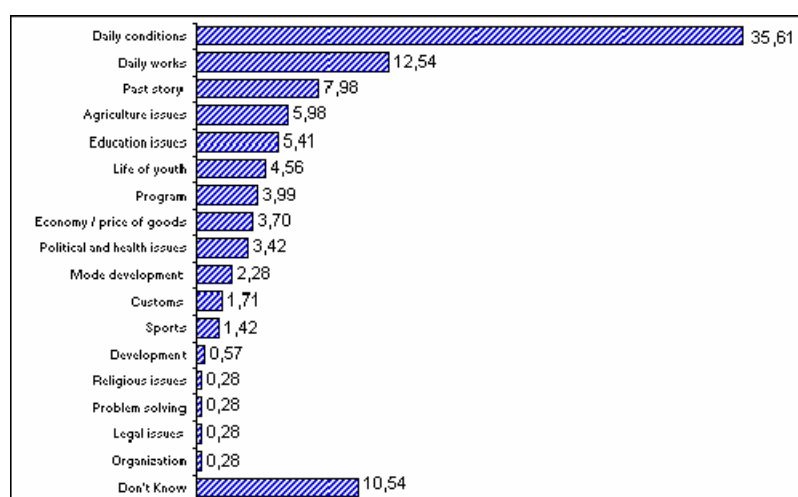
35.61% respondents said that topics frequently discussed when gathering with friends are on daily conditions, 12.54% on daily work, 7.98% on stories of the past, 5.98% on agriculture, and 5.41% on education.

A relatively smaller percentage discusses issues about life of youth, economy, politics, health, fashion, and customs.

Respondents in the categories of 19 – 25 years old and 26 – 49 years old tend to have a higher percentage that discuss topics covering from agriculture, politics, health and development compared to younger respondents (15 – 18 years old).

Whereas a higher percentage of younger respondents discuss topics ranging from education, development of modern fashion and sports compared to the older adult respondents.

**Graph. 35. Topic of conversation in the gathering with friend**  
Based on All Respondents (n=351)



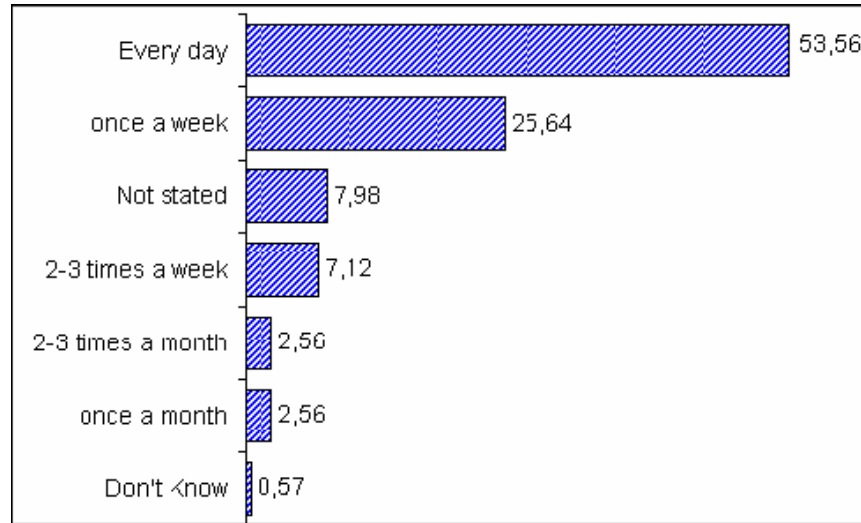
**Table. 8. Topic of conversation in the gathering with friend**

	Age			Sex	
	15-18	19-25	26-49	Male	Female
<i>Based: All Respondents</i>	111	115	125	177	174
Daily conditions	31.53	35.65	39.20	33.90	37.36
Daily work	9.91	10.43	16.80	14.12	10.92
Story of the past	9.01	7.83	7.20	9.04	6.90
Agricultural issues	2.70	<b>7.83</b>	<b>7.20</b>	<b>6.78</b>	5.17
Education	<b>9.01</b>	4.35	3.20	3.39	<b>7.47</b>
Life youth	6.31	6.09	1.60	6.21	2.87
Program	4.50	4.35	3.20	3.95	4.02
Economic issues / price of goods	4.50	4.35	2.40	3.95	3.45
Political and health issues	1.80	<b>3.48</b>	<b>4.80</b>	3.95	2.87
Development of mode	<b>3.60</b>	2.61	0.80	1.69	2.87
Customs	1.80	1.74	1.60	1.13	2.30
Sports	<b>2.70</b>	0.87	0.80	2.82	
Development		<b>0.87</b>	<b>0.80</b>	1.13	
Religious issues			0.80		0.57
Legal issues	0.90				0.57
Organization	0.90				0.57
Not stated	12.61	9.57	9.60	8.47	12.64

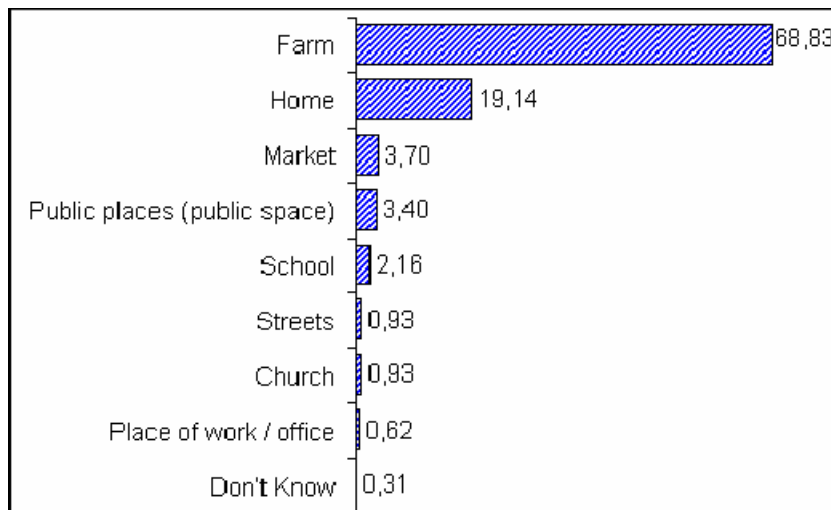
- Interaction with Colleagues**

53.56% of the respondents stated that they have gatherings every day with colleagues and the farm was the most commonly mentioned gathering place. This is associated with the type of work the majority of respondents in the district of Manatuto are engaged in, which is farming.

**Graph. 36. Frequency in the gathering with colleagues**  
Based on All Respondents (n=351)



**Graph. 37. Place in the gathering with colleagues**  
Based on All Respondents (n=351)



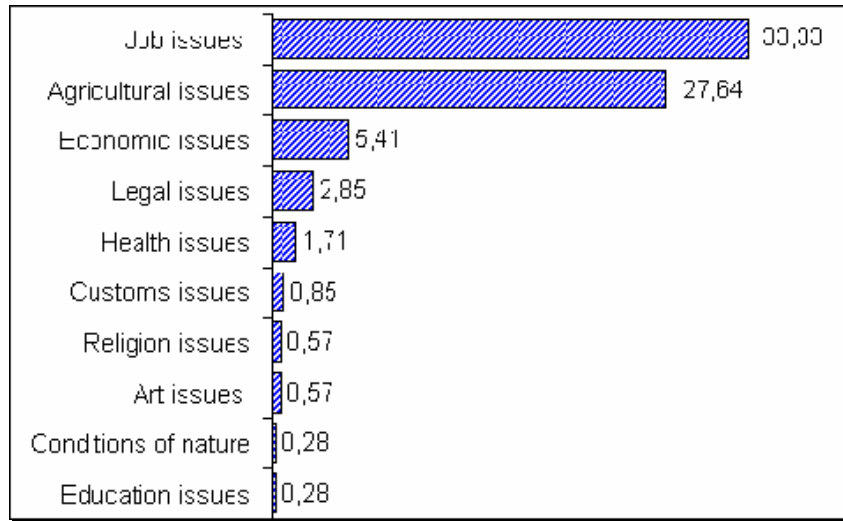
33.33% of the respondents mentioned that the topics frequently discussed with their colleagues are about jobs, 27.64% on agricultural issues, 7.98% on cooperation/partnership issues, 5.41% on economic issues and the rest, below 3% is on legal, health, customs, arts and education issues.

Male respondents have higher percentage compared to female respondents to discuss topics on work and agriculture.

Adult and elder respondents also tend to have higher percentage compared to the young respondents in discussing topics on agriculture.



**Graph. 38. Topic of conversation in the gathering with colleagues**  
Based on All Respondents (n=351)



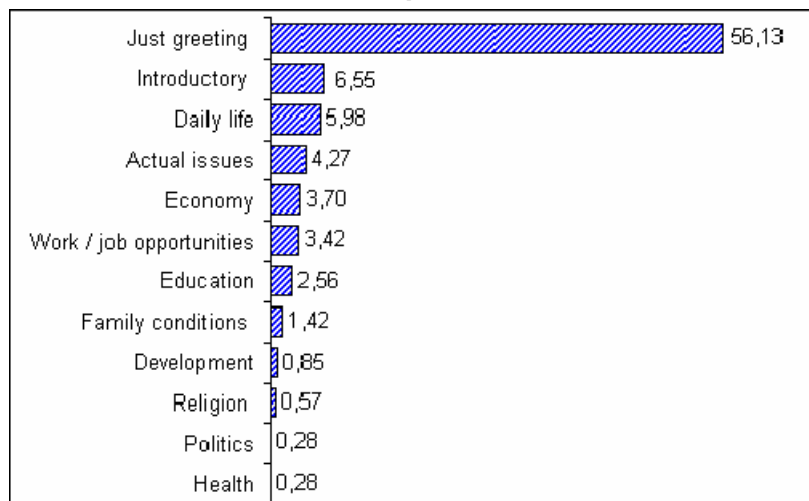
**Table. 9. Topic of conversation in the gathering with colleagues**

	Age			Sex	
	15-18	19-25	26-49	Male	Female
<i>Based : All Respondents</i>	111	115	125	177	174
Job issues	33.33	30.43	36.00	<b>36.72</b>	29.89
Agricultural issues	15.32	<b>31.30</b>	<b>35.20</b>	<b>33.33</b>	21.84
Economic issues	7.21	6.09	3.20	4.52	<b>6.32</b>
Legal issues	6.31	0.87	1.60	3.95	1.72
Health issues	1.80	1.74	1.60	1.69	1.72
Customs issues	1.80		0.80	0.56	1.15
Religious issues		0.87	0.80	0.56	0.57
Art issues		0.87	0.80	0.56	0.57
Conditions of nature	0.90				0.57
Education issues		0.87			0.57

▪ **Interaction with unknown friends during trip**

When the respondents are on a trip and meet a stranger whom they begin talking with, they usually discuss issues regarding economy, job opportunities, education and development.

**Graph. 39. Topic of conversation in the gathering with colleagues**  
Based on All Respondents (n=351)

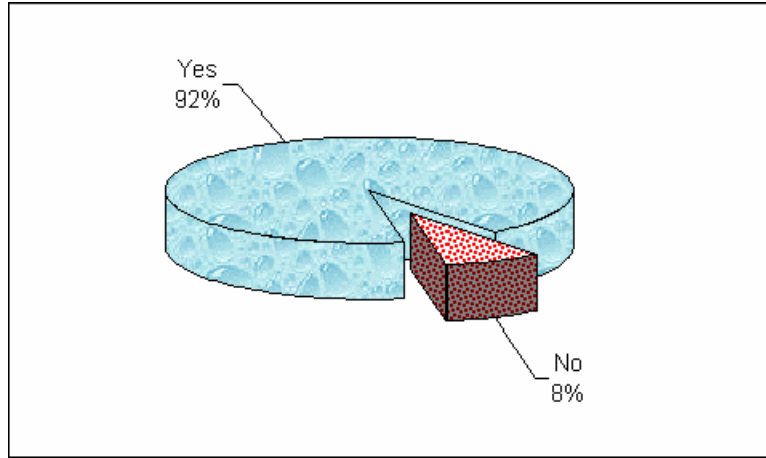


**b. Interaction among family members**

The majority of the respondents (92%) stated that they are used to interaction with their family members, either with their spouse or with their children.

This is due to the fact that the head of family wants all family members to know everyone's tasks and responsibilities, therefore the head of family creates an open channel of communication with both wife and children.

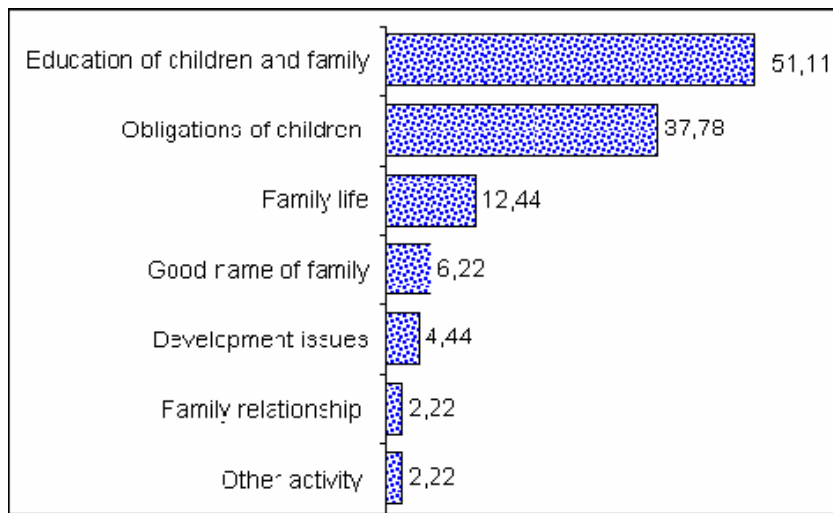
**Graph. 40. Conversation within family members**  
Based on All Respondents (n=351)



▪ **Interaction among Couple**

Those who said that they are used to interacting with family members, particularly with their spouse (husband/wife) said they discuss the education of their children and family more than half their time (51.11%), while 37.78% of the respondents mentioned the obligations of children and 12.44% on family life.

**Graph. 41. Topic of conversation with Spouse**  
Based on Answer yes for conversation within family members (n=324)

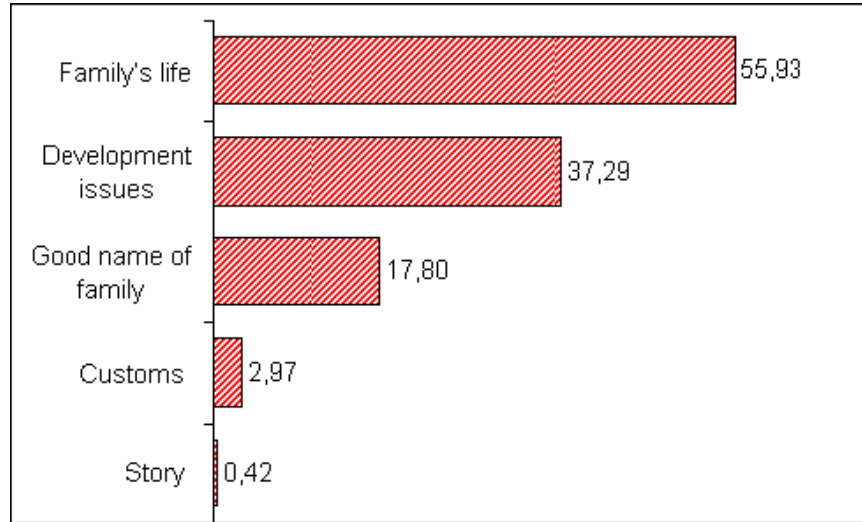


▪ **Interaction between parent and children**

The respondents, who said they interact between parent and children, mentioned that the topic on family life (55.93%) is mostly discussed,

37.29% of the respondents mentioned development and 12.44% on family's good name.

**Graph. 42. Topic of conversation between parent and children**  
Based on Answer yes for conversation within member of family (n=324)



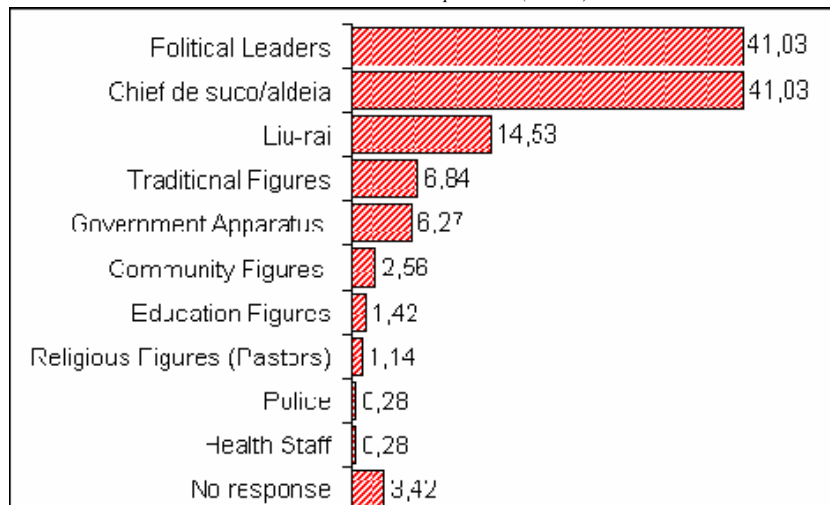
As said earlier, interaction with family particularly between parent and children as acknowledged by respondents was usually to discuss about the responsibility of each family member and their work.

*“Regarding work, if they do not work properly, then I will say not too much playing, if you play a lot, then who will give food to us? We must know hot to spend time: time for playing and time for working, after school you must help your parent.”* (In-depth :Chairman of Traditional Community)

**c. Interaction with Leaders**

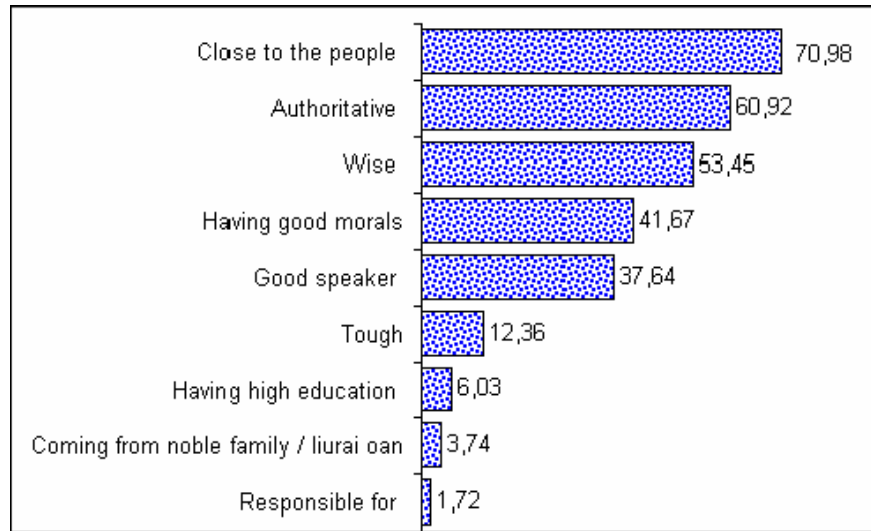
Respondents stated that political leaders, chief of Aldeia, Liurai, traditional figures, government apparatus, community figures, and religious figures are considered as leaders.

**Graph. 43. Figure perceived as leader**  
Based on All Respondents (n=351)



In general, respondents have opinions and characteristics regarding leaders namely being close to the people (70.98%), having authority (60.92%), wise (53.45%), have good moral values (41.67%) and is a good speaker (37.64%).

**Graph. 44. Characteristics of leader**  
Based on All Respondents (n=351)



Community also interacts with leaders, because according to them leaders are quite reliable sources of information with regard to various issues.

People usually obtain information concerning various issues through word of mouth. This form of communication is usually carried out by the corresponding party by using the information. For example information on health is given by nurses or from health extension services; Information concerning agriculture is carried out by agricultural extension services or farmers meetings, whereas information concerning education is carried out by teachers or catechists.

Dissemination of information by word of mouth is carried out by competent persons aimed at avoiding dissemination of inaccurate information.

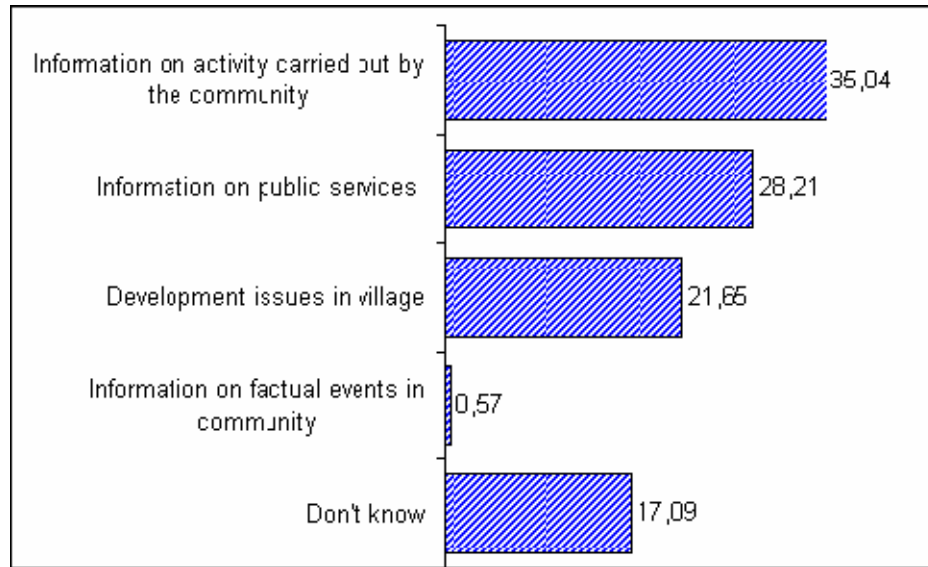
*For example, next week, a bridge will be built in the Buarahun and the evidence has been on our hands, now we can inform it to the community. Now if we only explain, I think there is no such evidence that we must make a bridge, make this, make that but there is no evidence thereof. There are evidences that we will build culvert or others, we must know. There has been a tender hence next week they will come or enter and after obtaining the results of tender they give, we can give clarification to the community; if we talk as if we are going to build a bridge, then it is a big mistake.” (FGD : Community Figure)*

*”We take the information. I told them altogether that we will give the information to the person, we must have evidences, if the information concerns this matter. I will see, where the information comes from, who is responsible for the information, hence I can give then the information to the person. If I only heard from somebody and disseminate it, I am afraid, afraid of giving such information to the person.” (FGD: Community Figure)*

- **Chief of Aldeia**

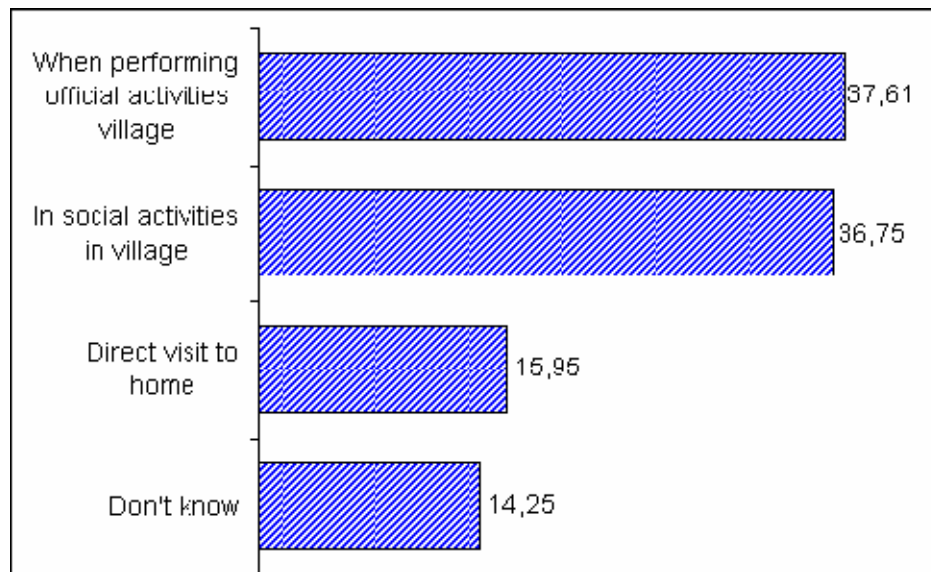
The Head of Aldeia (Chief of Aldeia) is considered by respondents as one of the reliable sources of information concerning issues on development, community activities and public services.

**Graph. 45. Type of Information from Chief of Aldeia**  
Based on All Respondents (n=351)



Respondents usually meet with the Chief of Aldeia at official and social functions in the village. Some respondents meet the Chief directly by visiting the Chief's home.

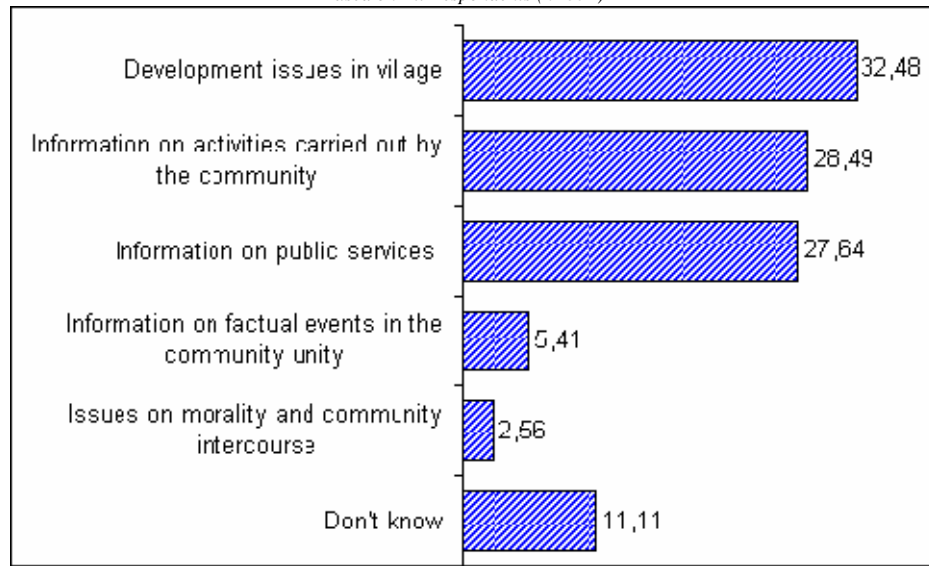
**Graph. 46. Place of meeting with Chief of Aldeia**  
Based on All Respondents (n=351)



- **Chief of Village**

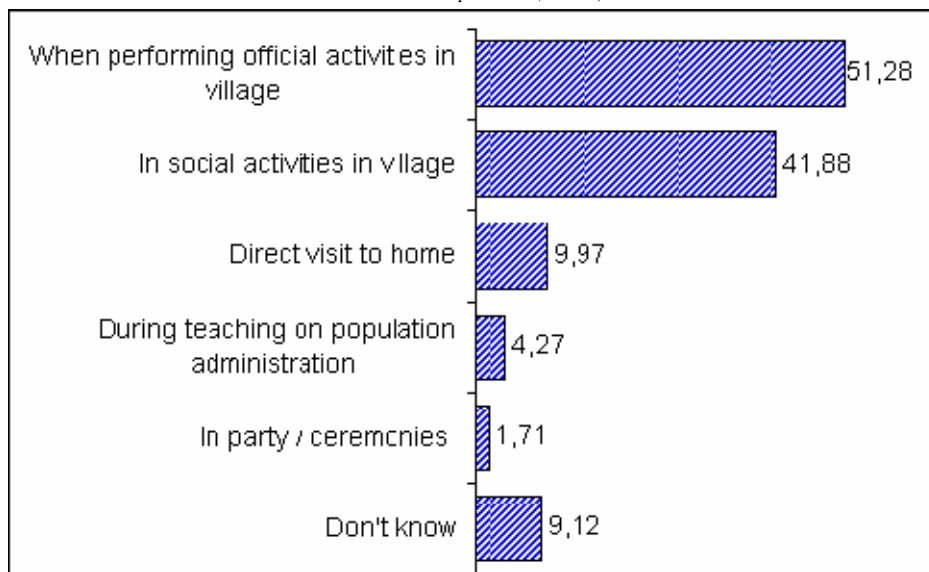
The Chief of village is also considered a reliable source of information on issues concerning development, community activities and public services.

**Graph. 47. Type of Information from Chief of Village**  
*Based on All Respondents (n=351)*



Respondents usually meet with the village chiefs during official and social activities in the village. Some respondents directly meet them by visiting their homes.

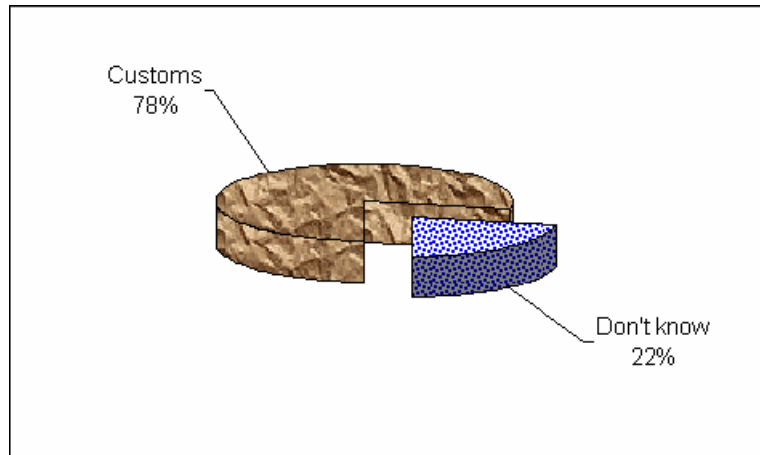
**Graph. 48. Place of meeting with Chief of Village**  
*Based on All Respondents (n=351)*



- **Traditional Leader**

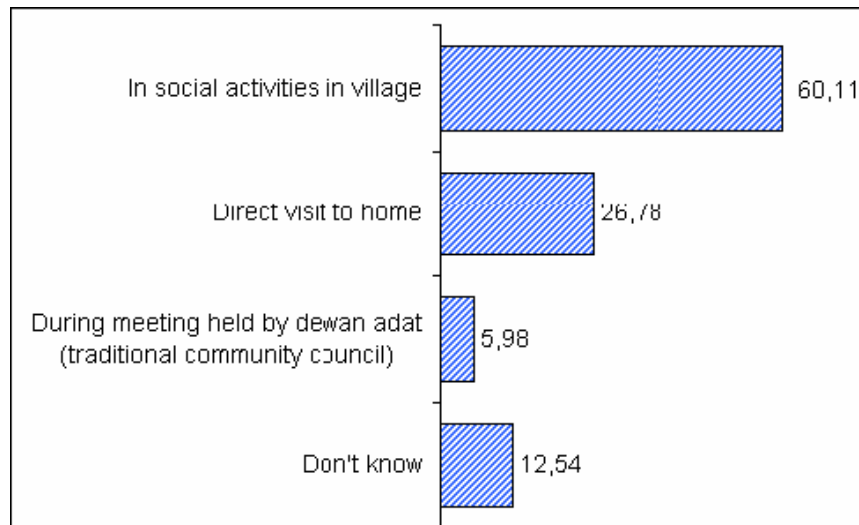
The chairpersons of Adat (Chief of Adat) and Liurai are considered by respondents as traditional leaders. Respondents think that the chief of adat (traditional community) is a reliable source of information on adat (customs).

**Graph. 49. Type of Information from Chief of Adat**  
Based on All Respondents (n=351)



Respondents usually meet the adat chief during social activities in the village. Some also meet the traditional leader directly by home visit.

**Graph. 50. Place of meeting with Chief of Adat**  
Based on All Respondents (n=351)

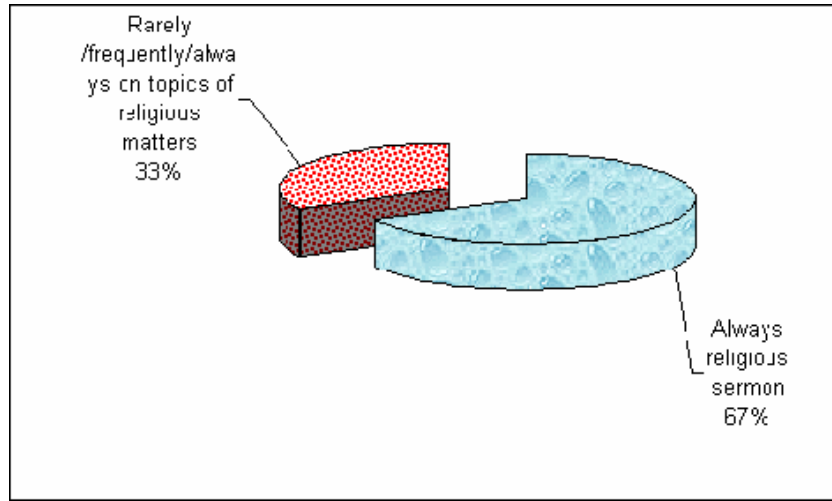


- **Religious Leader (Pastor/Nai Lulik/Priest)**

Priests have the power to call authorised figures to give information during community gatherings.

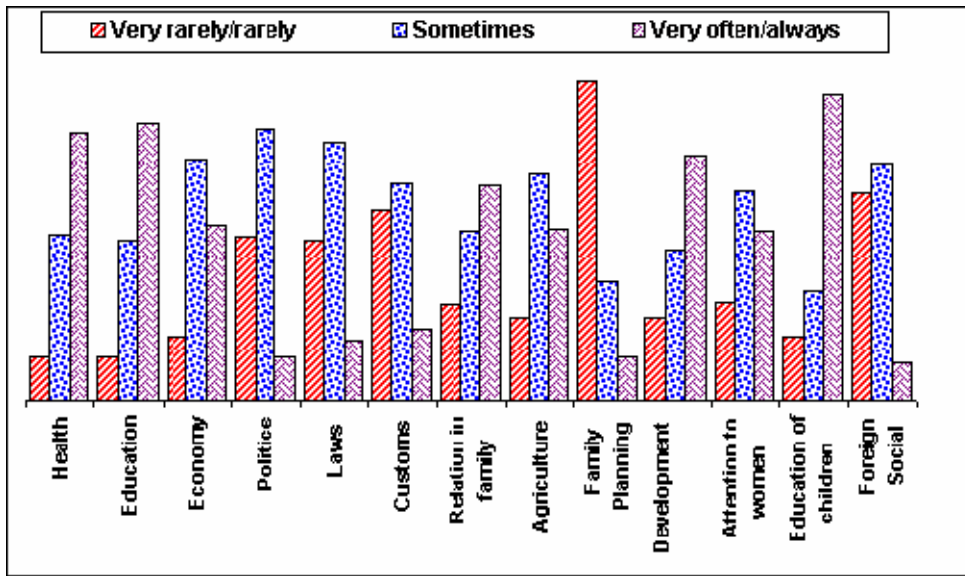
33% of the respondents stated that in addition to religious topics, the pastor also frequently gives lectures on topics outside the religious matters.

**Graph. 51. Frequency of pastor giving topics outside religious matters**  
*Based on All Respondents (n=351)*



Topics on how to educate children and education are most frequently discussed by the pastor, while other topics concern health, development, relation in family, economy and agricultural issues.

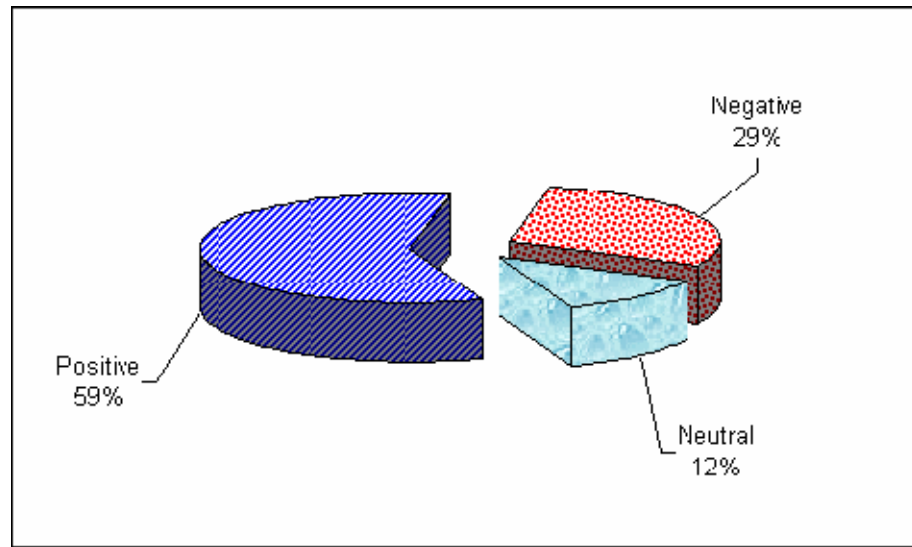
**Graph. 52. Information given by Pastor other than religious matters**  
*Based on All Respondents (n=351)*



More than half of the respondents give positive judgment if a pastor gives information concerning topics outside the religious matters as long as it still concerns with the life of the people.



**Graph. 53. Judgment toward pastor giving topics outside religious matters**  
 Based on All Respondents (n=351)



From the qualitative findings, it is also believed that the dissemination of information during church meeting activities is also acknowledged to be very effective by the community figure. This is when the church invites competent persons to give information during religious agenda in the church.

*“This is similar to the information issued in the village, in a modern which gives invitation to go there. If it is impossible to meet in market, then it is necessary to notify the market. I frequently make it in the market or I give it during mass every week.” (FGD: Community Figure)*

*”To distribute Information in Soibada during Sunday ceremony. Sometimes this announcement is given to the room of secretary (Cartorio) church is notified to them during the weekly mass.” (FGD : Community Figure)*

*“Other than church, the strongest partners in providing information on health are community and women figures. We form Suco women’s groups in Aldeia such as ASI. We can benefit them, they will not give lectures they disseminate through person- to person hence they talk when they meet. (FGD : Health)*

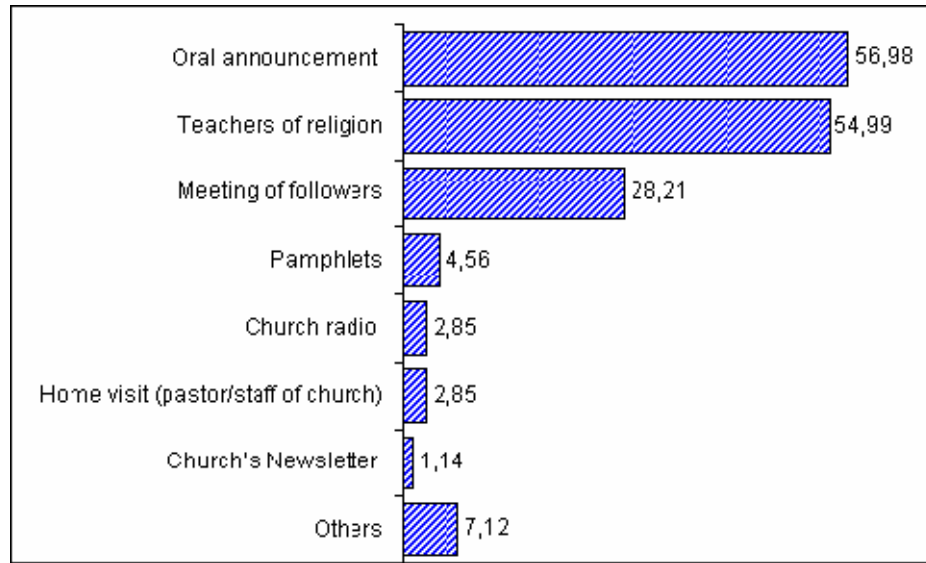
There is also cynicism on the part of the community figures. They disagree that the church can present issues outside the church, because they do not believe that the religious figures give strong evidences hence the information given by them is inaccurate.

*“This is not correct (Dissemination of information by the church on matters outside the church’s affairs), because pastor lives in the church hence he should lectures about church, whereas regarding government, if we want to give information to a person, we must hold evidences, and we can give the information.” (FGD : Community Figure)*

Other than making sermons, the pastor also uses other media: oral announcements (56.98%), teachers of religion (54.99%), meeting of followers (28.21%) to give information to the followers, both information on religious matters and other matters.

Other media used by pastor to disseminate news although at relatively smaller percentage is through church's radio, newsletter or pastor's home visits.

**Graph. 54. Media used by pastor to disseminate information**  
Based on All Respondents (n=351)

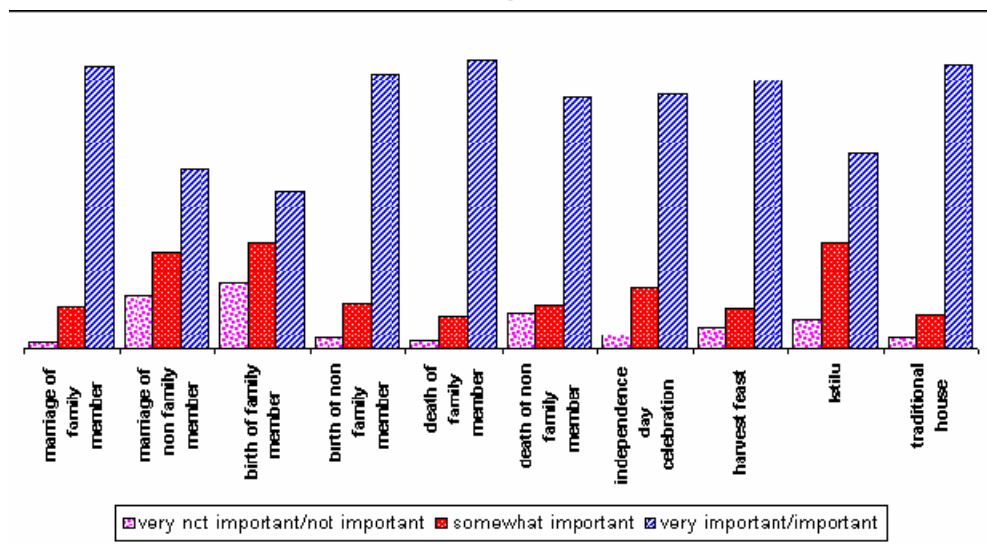


#### 4. Social and Religious Events

##### a. Social Events

Respondents still participate in various social cultural ceremonies such as wedding parties, death funerals, harvest feasts or istilu.

**Graph. 55. Frequency of attending social and cultural ceremonies**  
Based on All Respondents (n=351)



The above graph shows that social ceremonies such as marriage of a family member are most frequently visited, i.e. 77.14% of the respondents stated they frequently/always attend this ceremony.

Other social ceremonies always/frequently visited are traditional house / Halo Uma Oral (77.08), death ceremony of a family member (75.93%) and harvest feast (70.20%). The social ceremonies rarely visited by the respondents are the birth of non-family member (32.66%) and marriage of non-family member (39.19%)

From qualitative findings, it is found that the respondents receive most of their information at social ceremonies or other activities such as meetings of neighbours, friends, or colleagues. This is because at these occasions, people from various SES backgrounds gather and unintentionally communicate or share information freely, exceeding what can be done by other media.

*"First to share information to other persons or colleagues, we face various kinds of problem, because we in the Natarbora have not many magazines, journals, and also do not listen to the radio hence we get the opportunity to share information only through meetings, organizing seminars hence through these media they can share information to the people. In here we open two market, i.e. in the west we open Dotik market whereas in the east we open Bikau market, through these markets they meet each other and in this opportunity they share information."* (FGD : Traditional Leader/Ketua Adat)

## **b. Religious Events**

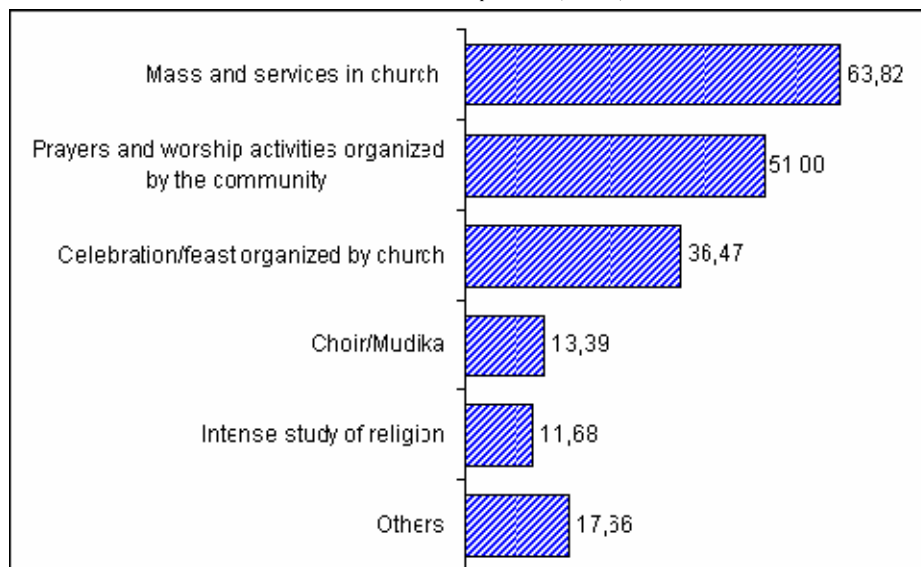
### **Religious activities still performed**

Religious activities play a big part in bringing people together hence church activities have strongly contributed not only to community gatherings but also to community leader's gatherings.

*Up to now church makes a programme but it will give the information to the followers to they can fast get the information concerning the church's programs only through catechists. Now they have catechists but before, they had not many catechists. Sometimes they use the heads of kampong as parts of network to disseminate information to the community in the mountain. Now it is the church that performs the activities. For example there are NGOs coming, as I already said, if they come, they must come first to the sub-district. They know that the sub-district is here, if this is the case, that due to the information they provide, we disseminate the information to the Village, to kampong and they disseminate more to the community concerning the present church as already described. They clarify the church's programs or some also invite prominent figures to sit together."* (FGD : Community Figure)

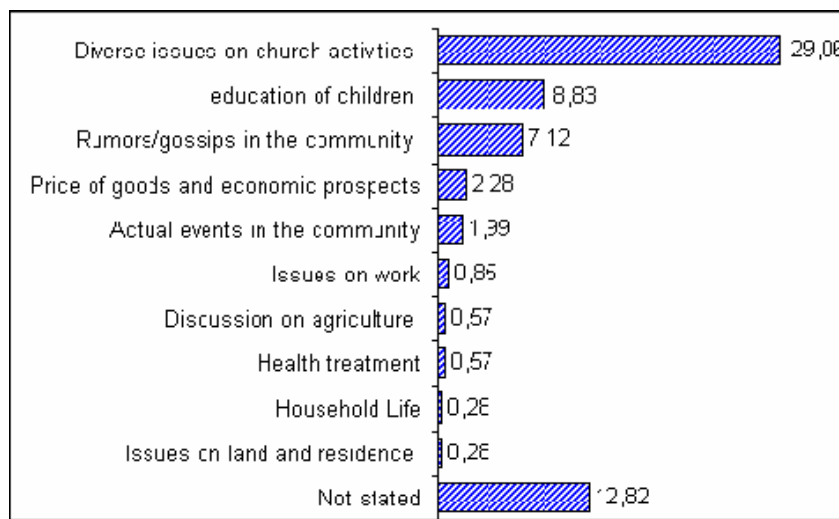
From the quantitative data, respondents in the district of Manatuto follow and still perform some religious activities such as mass and services in church (63.82%), prayer and worship activities organized by the community (51%), ceremonies / feasts organized by church (36.47%), Choir/Mudika (13.39%) and intense study of religion (11.68%).

**Graph. 56. Religious activities still performed**  
Based on All Respondents (n=351)



In general when respondents perform religious activities, they discuss various issues concerning church's activities (29.06%), education (8.83%), rumours in the community (7.12%) as well as other topics such as economy, work, agriculture and health.

**Graph. 57. Topics discussed**  
Based on Answering yes (n=)

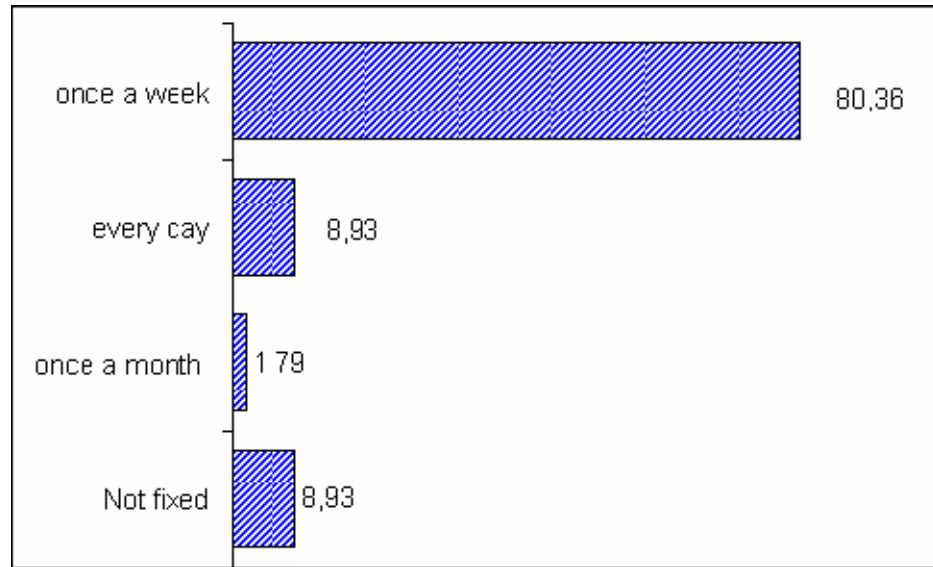


### **Frequency and Location**

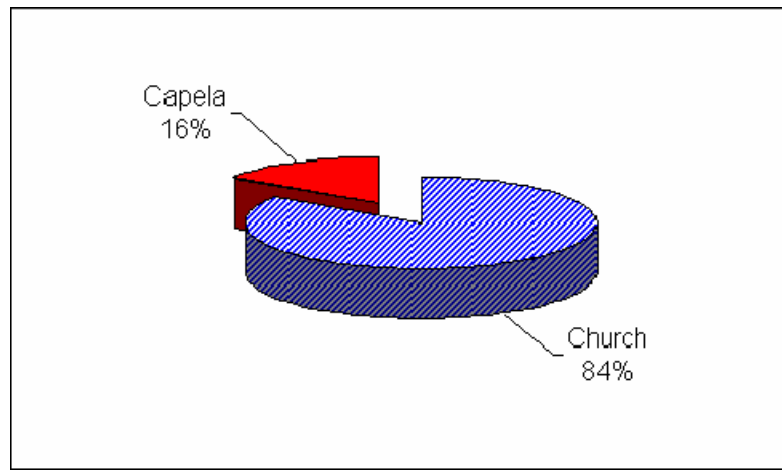
- **Mass and Services in Church**

80.36% of the respondents mentioned participating in mass and services activities in church once a week. Such activities are usually carried out in church.

**Graph. 58. Frequency of participating in mass and services in church**  
*Based on Respondents attending mass and services in church (n=224)*



**Graph. 59. Locations of mass and services activities in church**  
*Based on Respondents attending mass and services in church (n=224)*

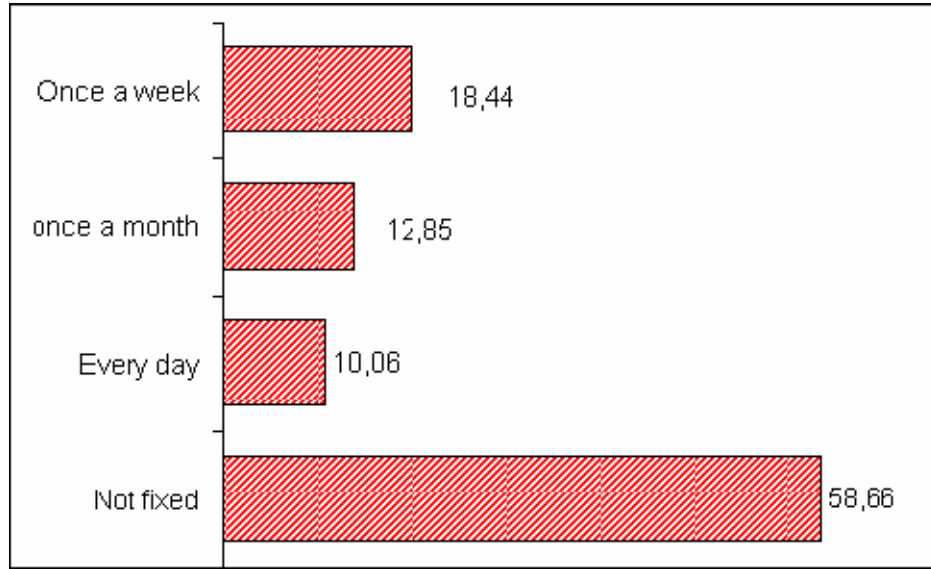


▪ ***Prayer and worship activities organized by the community***

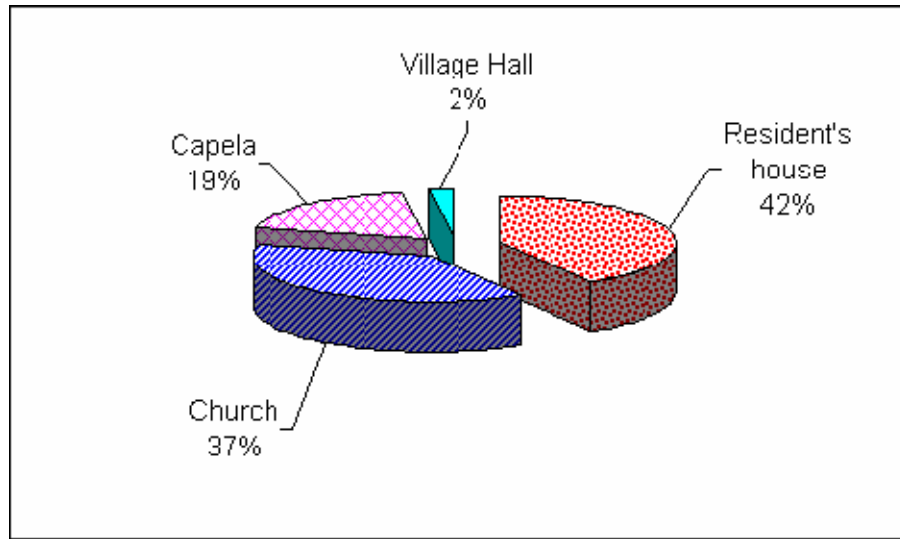
Respondents' answers varied when asked on the frequency of attending prayer and worship activities organized by the community: 18.44% stated attending once a week, 12.85% mentioned once in a month, while some attend on a daily basis.

The locations mostly mentioned by the respondents where they attend these activities are at a resident's house (42%), and in church (37%).

**Graph. 60. Frequency of performing prayer and worship activities organized by the community**  
*Based on Respondents attending prayer and worship activities (n=179)*



**Graph. 61. Locations of performing prayer and worship activities organized by the community**  
*Based on Respondents attending prayer and worship activities (n=179)*

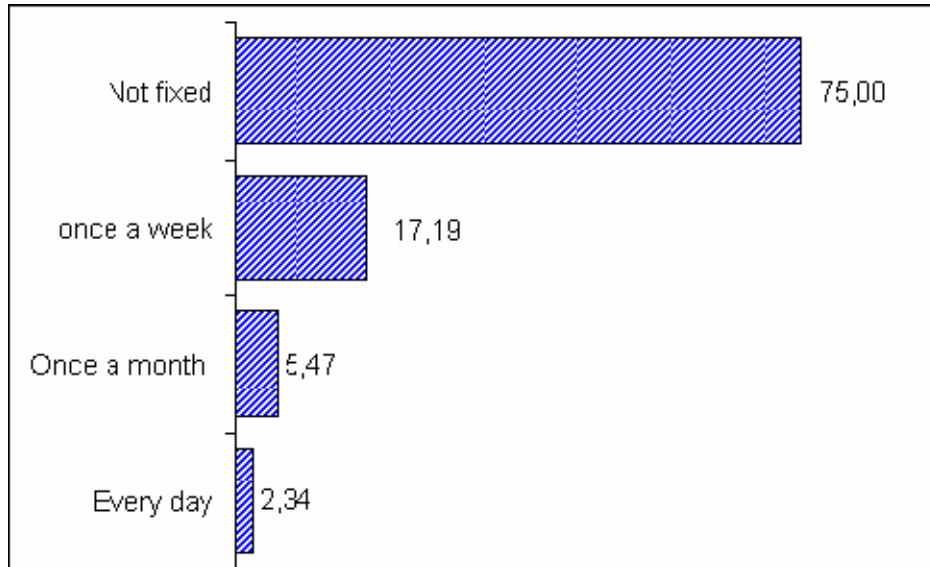


▪ ***Ceremonies / feasts organized by church***

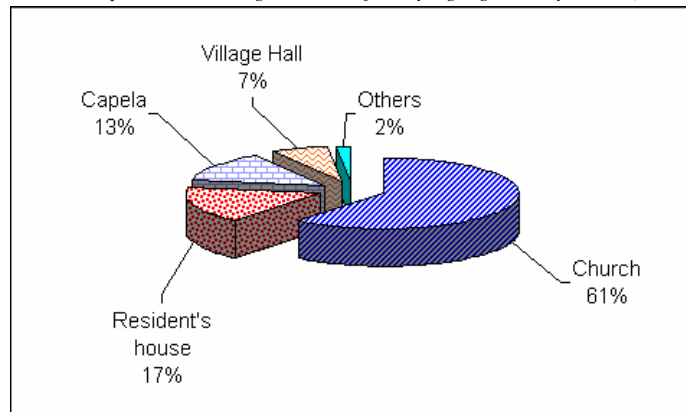
75% of the respondents stated that it is not certain for them to attend ceremonies / feasts organized by church, whereas 17.19% attend once in a week.

Church is still the most commonly mentioned place where respondents attend these activities. Resident's house and capela (Chapel) are alternative places for performing feast activities organized by church.

**Graph. 62. Frequency of attending ceremony/feast activities organized by church**  
 Based on Respondents attending ceremonies/feasts organized by church (n=128)



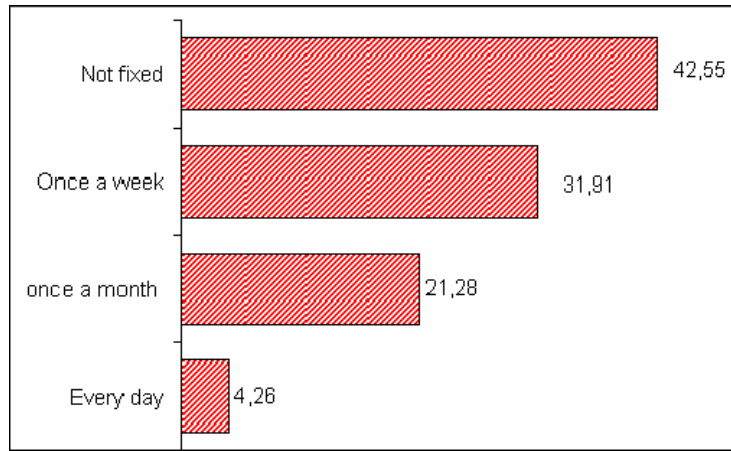
**Graph. 63. Locations of ceremonies/feasts organized by church**  
 Based on Respondents attending ceremonies/feasts yang organized by church (n=128)



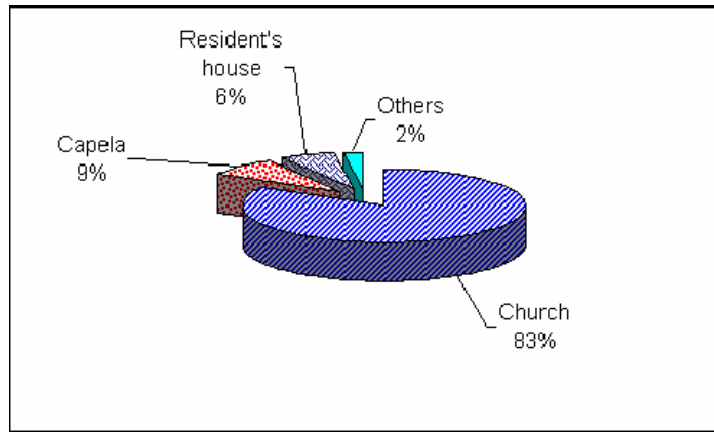
- **Choir / mudika activities**

45.25% of the respondents stated that it is not certain for them to attend choir / mudika activities, whereas 31.91% attend them once a week, and 21.28% once a month. The majority of the respondents mentioned church as the venue to perform choir / mudika activities.

**Graph. 64. Frequency of performing choir/mudika activities**  
Based on Respondents attending choir/mudika activities(n=47)



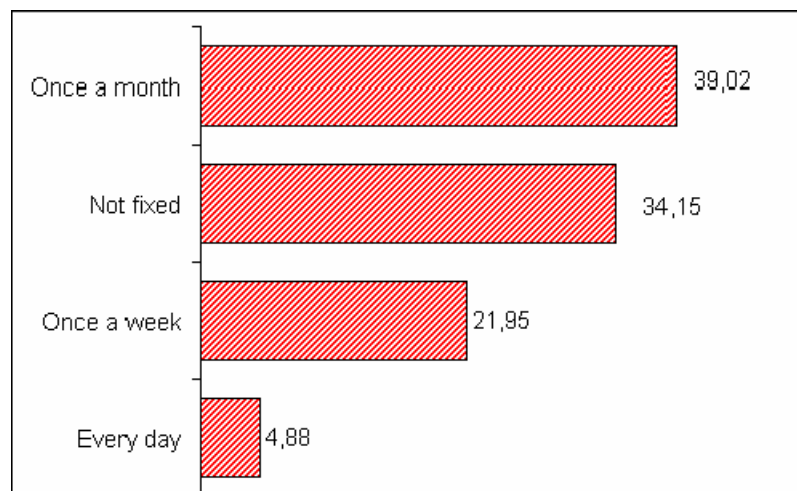
**Graph. 65. Location of choir/mudika activities**  
Based on Respondents attending choir/mudika activities (n=47)



▪ **Intense study of religion**

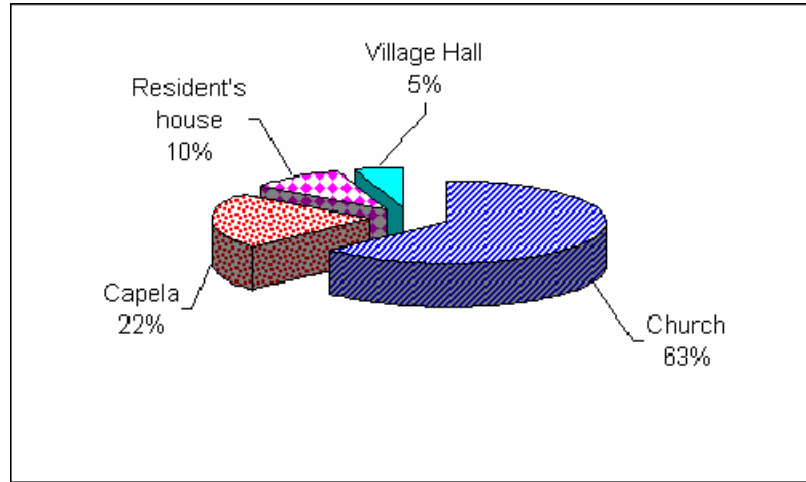
39.02% of the respondents stated that they attended intense study of religion once a month, 34.15% stated that their attendance is not certain while 21.95% attend once a week. The Church is still the commonplace for this activity. Resident's houses, capela (Chapel) and village hall are alternative places for this activity.

**Graph. 66. Frequency of attending intense study of religion**  
Based on Respondents attending intense study of religion (n=41)





**Graph. 67. Location of intense study of religion**  
 Based on Respondents attending intense study of religion (n=41)



## 5. Issues Appealing to People

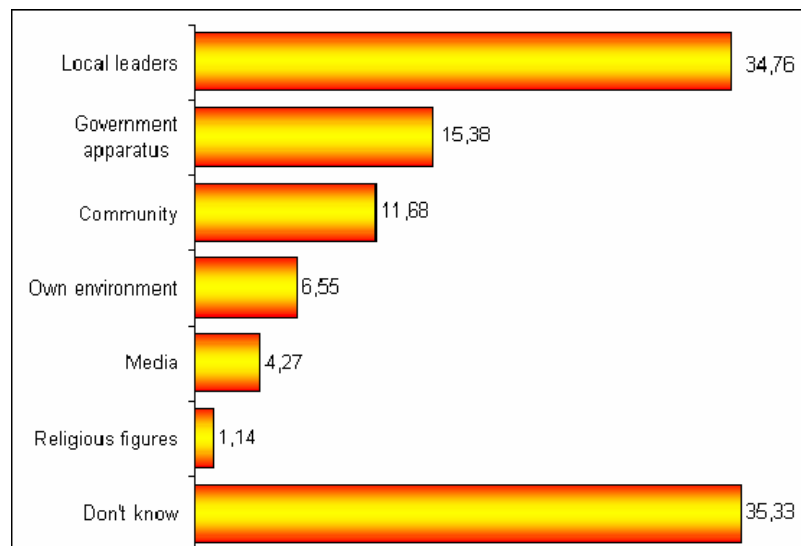
### a. Issues on Work for enhancing level of life

Development issues are usually about income generation. People are really concerned about how the government and other development agencies support the community to improve their living.

Respondents usually look for information on work from local leaders (34.76%) while 15.38% approach the government office.

Media also contribute as a source of information although at relatively small percentage at only 4.27%. However the media still have bigger percentage compared to the source of information from religious figures (1.14%).

**Graph. 68. Source of Information (work)**  
 Based on All Respondents (n=351)



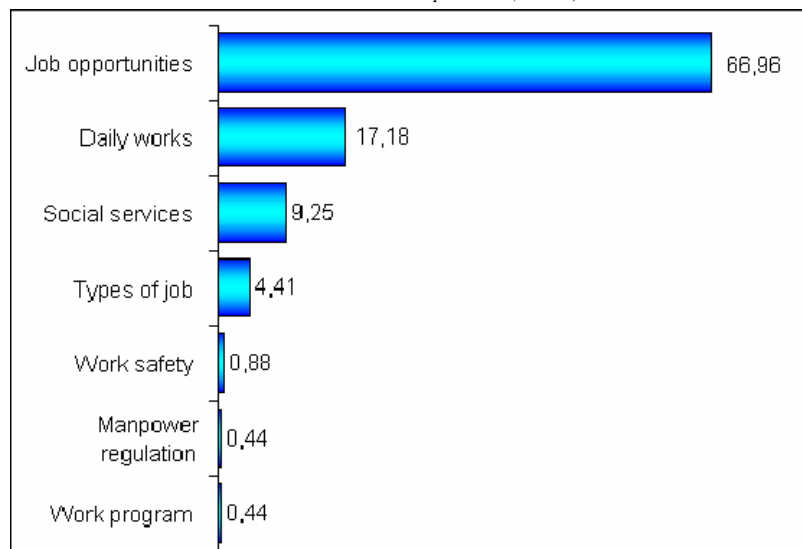
The respondents also stated that they usually attend meetings discussing various matters or issues aimed at enhancing the quality in performing work.

Among the youths, they usually form organizations that frequently hold meetings to discuss issues concerning what the government of Timor Leste should do to help them, particularly in job creation.

*” Because the unemployment rate is high, the government must create job opportunities so the youths can obtain job opportunities in order to reduce unemployment.” (FGD : Youths)*

The quantitative findings show that respondents desire to know detailed information on job opportunities (66.96%) so they can get a better life.

**Graph. 69. Detailed information on work known**  
Based on All Respondents (n=351)



## b. Issues on Agriculture

Agriculture is the main issue among farmers groups. But it is also most commonly discussed in general by the community, including the youth group that feels that this issue must always be raised in communication media in Timor Leste, particularly through radio.

Due to the fact that communication through modern mass media is still very limited, the farmers groups obtain their information from meetings held with Field Counselling Officers. The number of these Officers has been currently decreasing.

*There were many Field Counselling Officers in the past; however the number of these officers has been possibly limited now. There is only one, namely Mr. Caitano who lives in this district but previously there were four Field Counselling Officers (PPL). During UNTAET I was also under a contract work together with 3 persons, other friends as PPL here but after UNTAET left from here and handed over to ETTA we have been unemployed up to now. Therefore complaints posed by the community must be submitted to whom, hence only through radio, the people can know how to become good farmers.” (FGD Youth)*

In order to get information on agriculture, farmers groups routinely hold meetings to discuss how to enhance the quality of their work in agriculture, and to ask for help from the government or other development agencies.

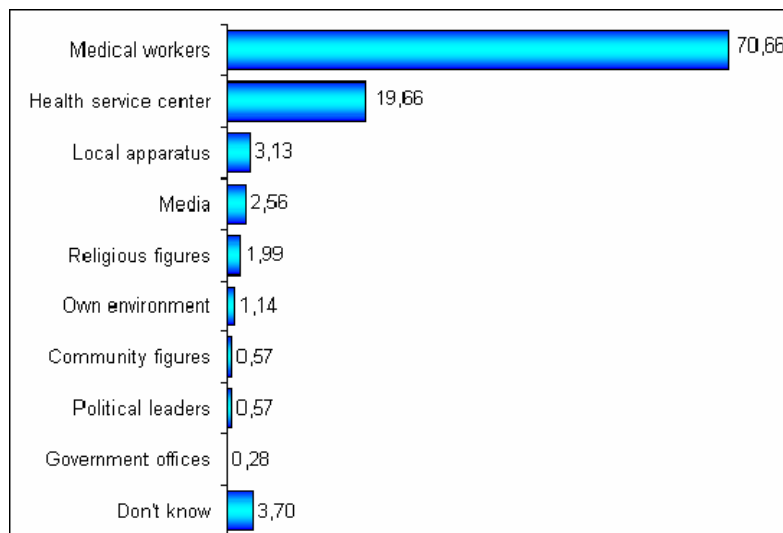
*“We form groups just like in fishermen and agriculture, making land just as a nominal land hence forming their own groups just like making paddy field, farmers and after a new group is established, we start to ask for assistance to NGO who can give what is needed.” (FGD : Farmers Group)*

*“OK for this group, NGO that will support us to perform the work are Helera, AMCAP. AMCAP has been in Manatuto, Ainaro, and has been cooperating with HALARAI.” (FGD : Farmers Group)*

**c. Issues on Health**

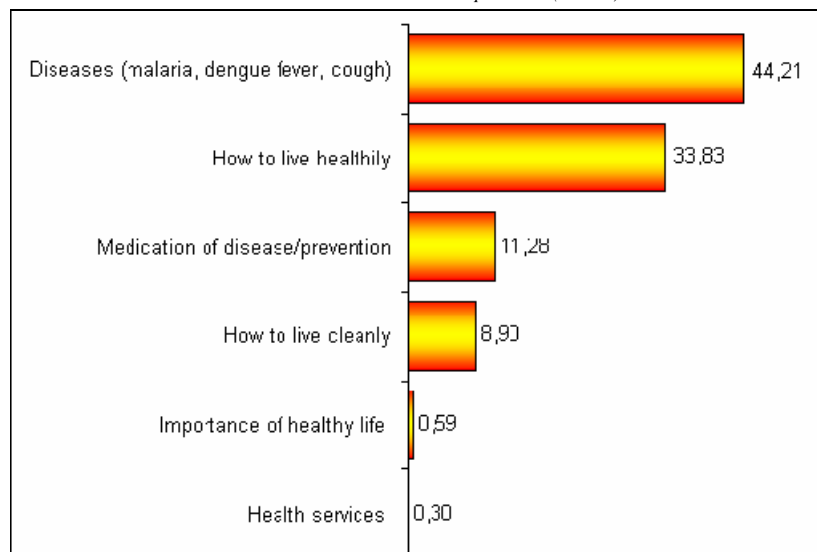
70.66% of the respondents obtain information on health from health officers, 19.66% from public health centre, 3.13% from local apparatus and 2.56% from media.

**Graph. 70. Sources of Information (Health)**  
Based on All Respondents (n=351)



Concerning information on health, people usually interpret it as an issue associated with various kinds of disease such as malaria, dengue fever, cough (44.21%), while a third (33.835%) associated it with healthy living and 11.28% said it was about medication and prevention of disease.

**Graph. 71. Detailed information on health known**  
Based on All Respondents (n=351)

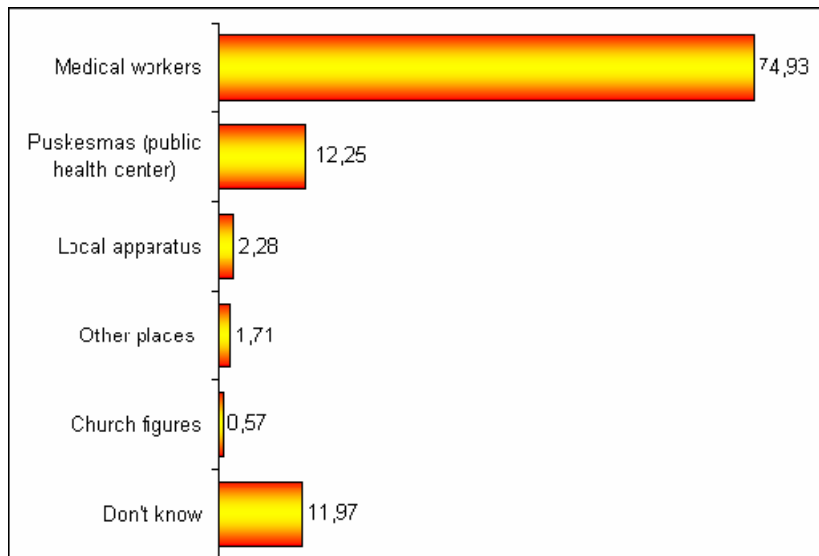


However this research indicates that the community still has minimum knowledge on aspects associated with health. Interviews with health groups reveal that the community still has the opinion that life is not important, in other word, the community of Manatuto does not pay much attention to health and this has become a culture over the years. This is also due to the low level of education in the community. (See demographic profile of respondents, particularly at the respondents' education level).

**d. Issues on care of pregnant mothers and children under five years**

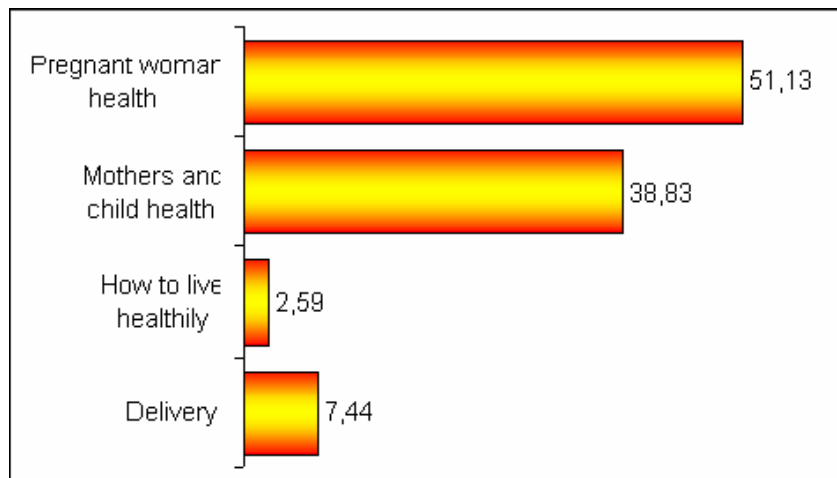
74.93% of the respondents receive information on care of pregnant mothers and children under-five years from health officers; 12.25% from public health centre, while 2.28% from the local apparatus and 0.57% from church figures.

**Graph. 72. Sources of Information (care of pregnancy and under five children)**  
Based on All Respondents (n=351)



Detailed information received by respondents includes health of pregnant women (51.13%), mothers and children's health (38.83%), delivery (7.44%) and how to live healthily (2.59).

**Graph. 73. Detailed information on care of pregnancy and under five children known**  
Based on All Respondents (n=351)

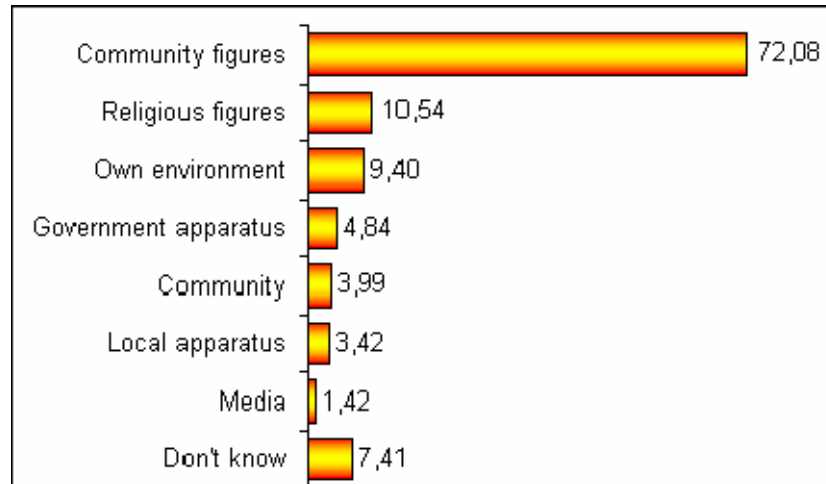


**e. Issues on Education**

Majority of the respondents receive information on education from the community Figure (72.08%), 10.54% from the religious figures, 9.40% from own environment and 4.84% from the government apparatus.

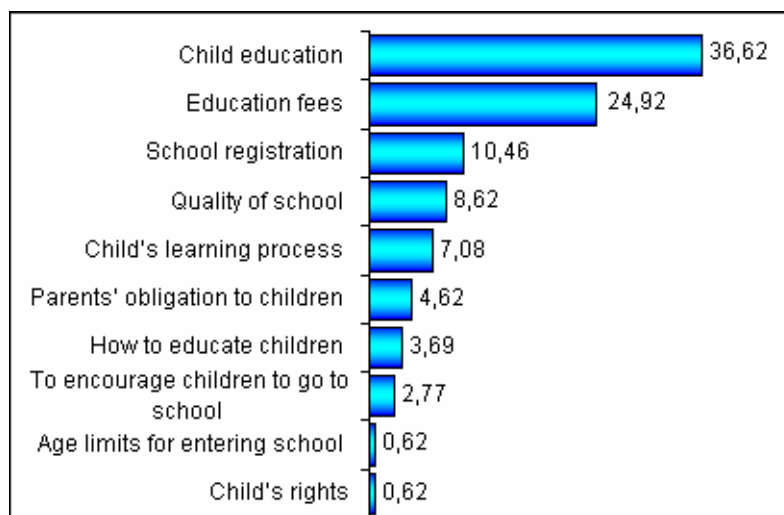
The media are also a source of information although at relatively smaller percentage, i.e. only 1.42%.

**Graph. 74. Sources of Information (education)**  
Based on All Respondents (n=351)



Regarding information on education, the community has begun to realise that education is very important for the future of their children. They usually search for information on the importance of education for children (36.62%), education fees (24.92%), and school registration (10.46%). But in reality they pay low attention to the school curriculum and quality of education.

**Graph. 75. Detailed information on education known**  
Based on All Respondents (n=351)

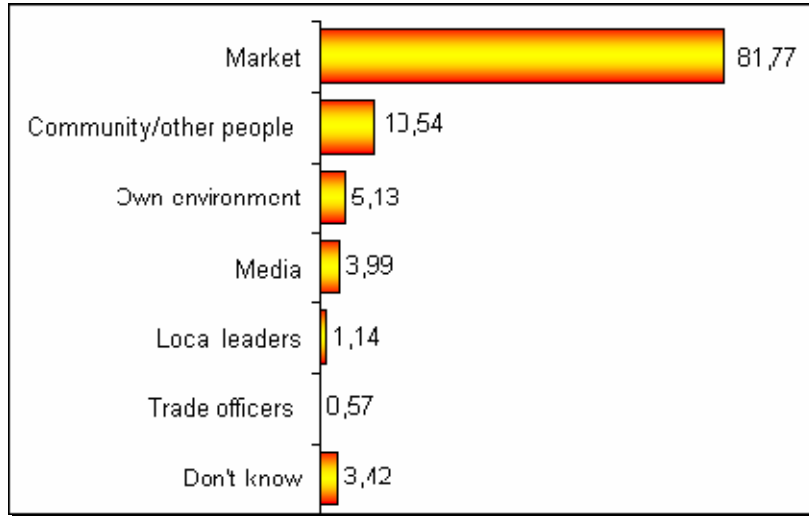


**f. Issues on Price of Goods and trade**

More than 80% stated knowing information on price of goods and trade from the trade centre, while 10.54% found out from the community.

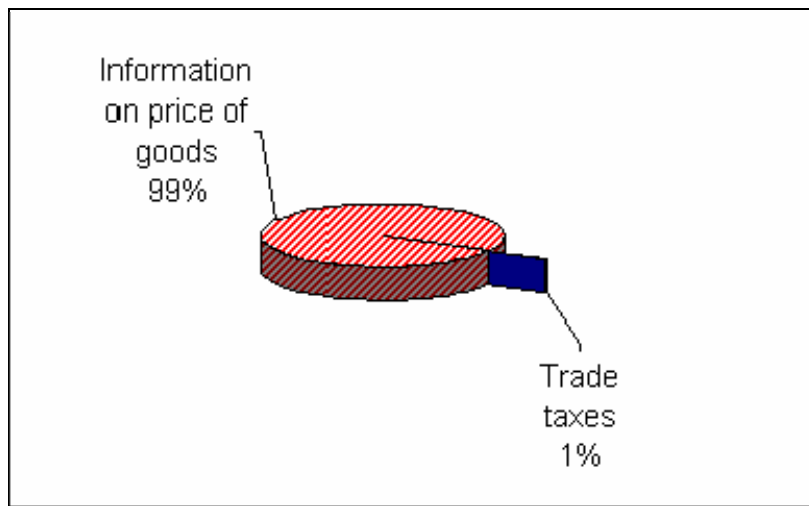
Media also contribute as a source of information although at the relatively small percentage of 3.99%.

**Graph. 76. Source of Information (price of goods and trade)**  
*Based on All Respondents (n=351)*



Almost all respondents said that detailed information known is information on prices of goods (99%).

**Graph. 77. Detailed information on price of goods and trade known**  
*Based on All Respondents (n=351)*

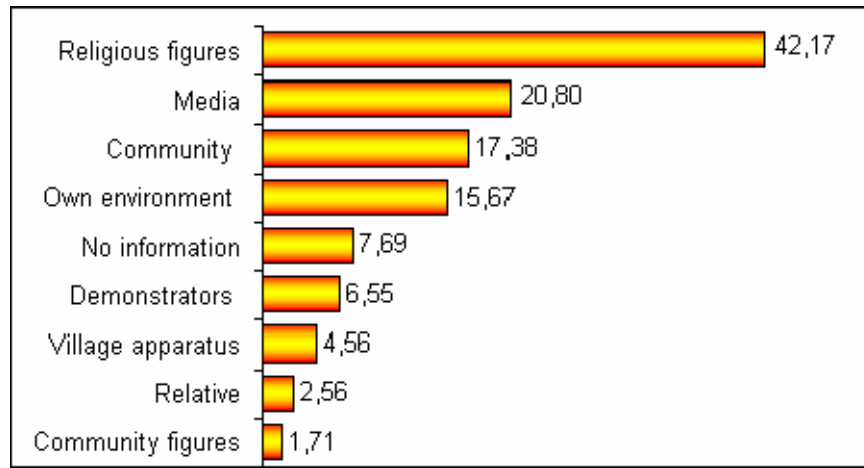


**g. Issues on Demonstration in Dili against the government**

42.17% of the respondents obtained information on the May 2005 Demonstration in Dili against the government from the religious figures, 20.80% from media, 17.38% from the community in the vicinity and 15.67% from their own environment. On the average, the community found out about the demonstration after two or three days.

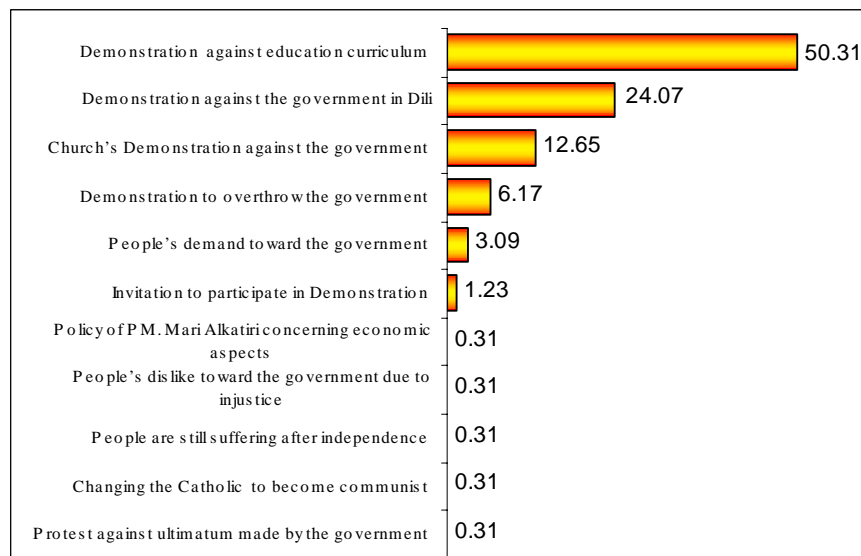
*”In a meeting, we usually discuss about important issue; concerning demonstration they do not know what demonstration is, however people went to Dili and just returned and stating that people were demonstrating in Dili. Even in the villages, if something happens, it is difficult to know, possibly two or three days they finally know.”(FGD : Pupils Youths)*

**Graph. 78. Sources of Information (Demonstration in Dili against the government)**  
Based on All Respondents (n=351)



In detail, 50.31% of the respondents know that the demonstration is a protest against the education curriculum, 24.07% thought that it was against the government in Dili while 12.65% said it was the church against the government.

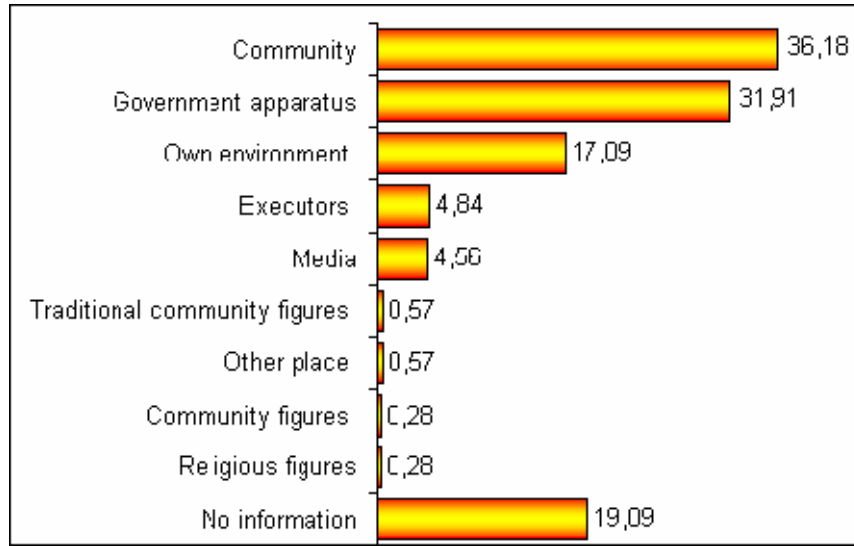
**Graph. 79. Detailed information on Demonstration in Dili against the government known**  
Based on All Respondents (n=351)



## h. Issues on Criminality

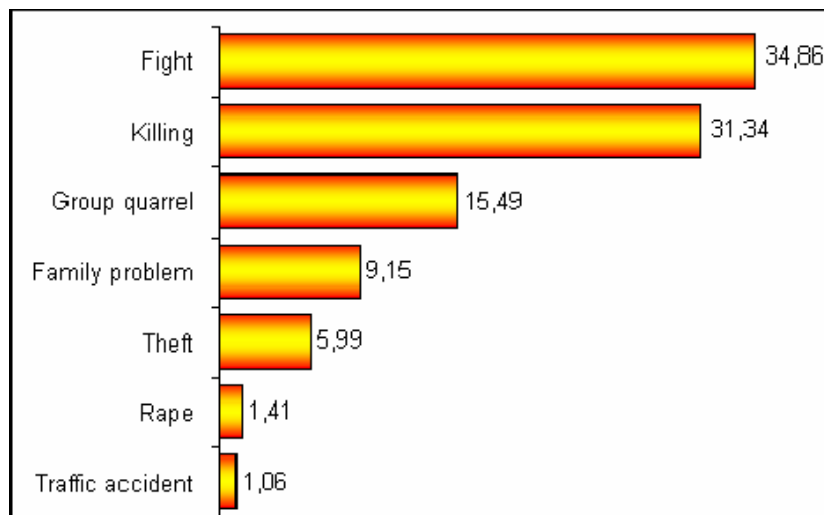
36.18% of the respondents receive information on criminality from the community, 31.91% from the government apparatus and 17.09% from own environment.

**Graph. 80. Sources of Information (Criminality)**  
*Based on All Respondents (n=351)*



Detailed information known by the respondents on criminality is fight (34.86%), murder (31.34%), and group clashes (15.49%).

**Graph. 81. Detailed information on criminality known**  
*Based on All Respondents (n=351)*



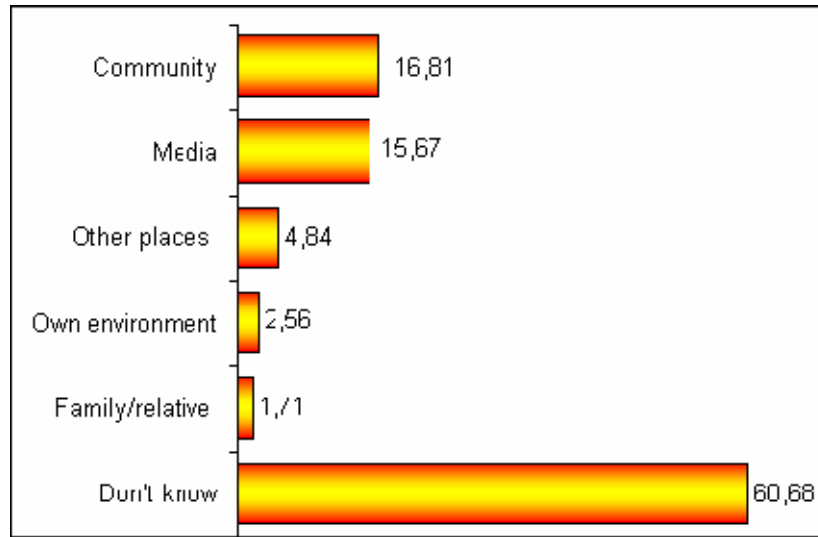


## i. Issues on Life Style

The media play a relatively important role in disseminating information on lifestyles as 15.67% of the respondents turn to the media for such information.

Young and adult respondents stated more that they know information on life style from media compared to older respondents. More female respondents also mentioned that they know more about life style from media compared to the male respondents.

**Graph. 82. Source of Information (life style)**  
Based on All Respondents (n=351)



## 6. Psycho-Social Factors and Language

### a. Psycho-Social Factor

The use of symbols and signs by respondents are highly associated in the context of the traditional ceremonies 'adat' which have been handed down generation to generation from their ancestors.

Concerning the uses of symbols in communication, respondents acknowledged that they tend to follow the customs without knowing the meaning.

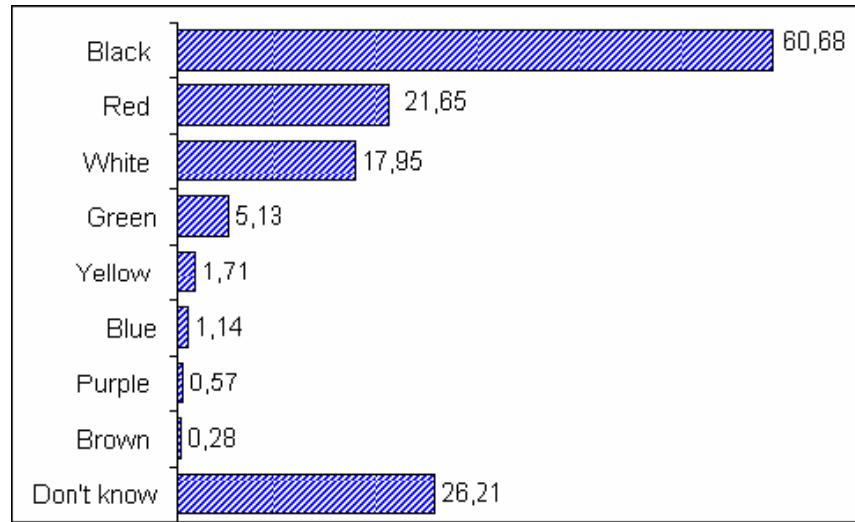
*"There are also stories on colour of clothes but however the written stories are not yet available, but we only see that these are which are used. Therefore to say that this colour symbolizes something we do not yet know." (FGD Youth)*

*"Regarding symbols I am Chairman of Adat here, but I am my generation. Regarding Symbols I only heard from ancestors, .... Regarding symbols I have not yet fully understood." (In-depth : Chairman of Adat/Ketua Adat)*

## Colours and Meanings

Meanwhile some colours are acknowledged by respondents to symbolize certain purposes and some are obligatorily used in certain programmes. These colours are black (60.68%), red (21.65%), white (17.95%), and green (5.13%).

**Graph. 83. Colours that have meanings,**  
Based on All Respondents (n=351)



- **Meaning of black and white**

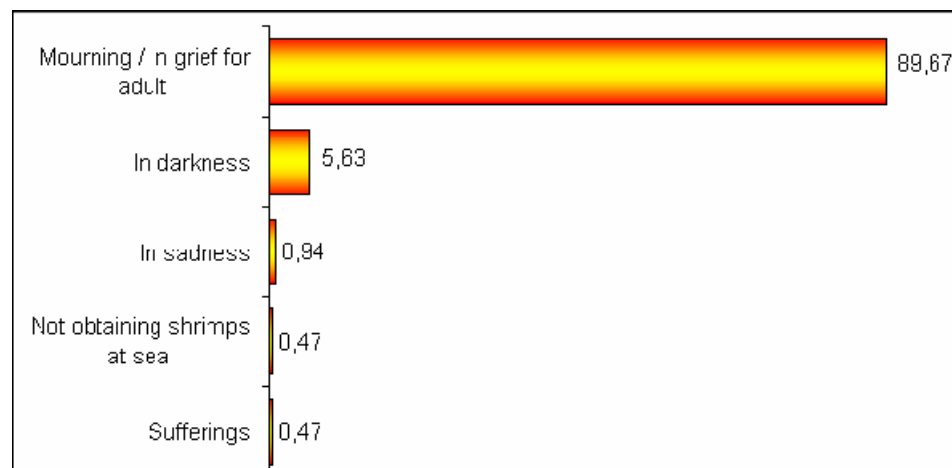
From qualitative findings, it can be known that the meanings of black and white colours are as follows:

*'To attend a funeral we must wear black'* (In-depth : Chairman of Adat/Ketua Adat)

*"What I know is that to attend a funeral, we wear black, but if the death is child, then we can wear white or other colour, as desired. However for an adult, it is obligated to wear black."* (In-depth : Chairman of Adat/Ketua Adat)

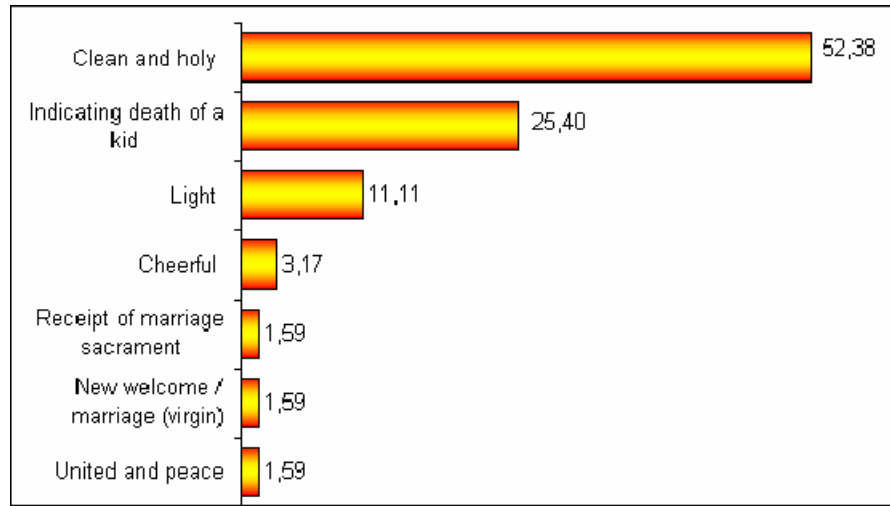
From quantitative findings, almost 90% of the respondents interpret black as a sign of grief. Black colour also symbolizes darkness (5.63%), willingness (0.94%), and sufferings (0.47%).

**Graph. 84. Meaning of black colour**  
Based on Respondents answering the black colour (n=213)



More than 50% of the respondents interpret white as a symbol of purity and holiness, while 25.40% said that the white colour symbolizes the death of children, and 11.11% said that it means light.

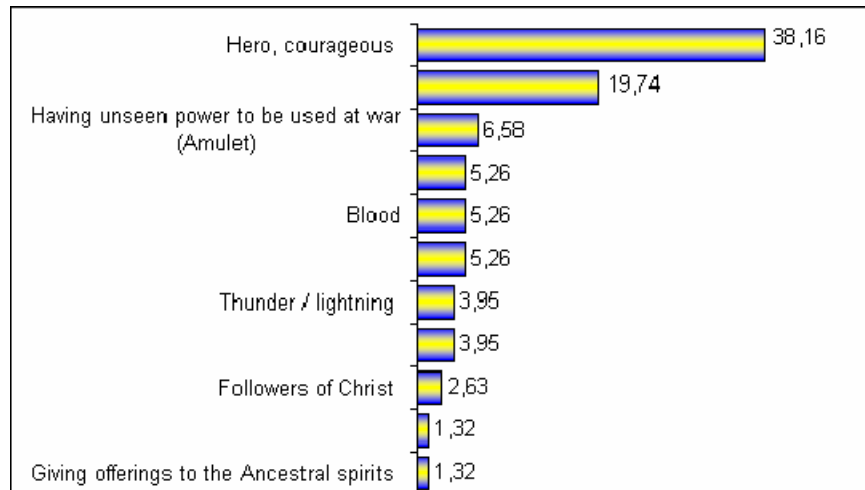
**Graph. 85. Meaning of white colour**  
Based on Respondents answering the white colour (n=63)



- **Meaning of red colour**

38.16% of the respondents mentioned that the colour red is considered to have the meaning of courage / heroism. 19.74% said it symbolizes sacredness, and 6.58% said it means unseen power that can be used in war or considered as amulet.

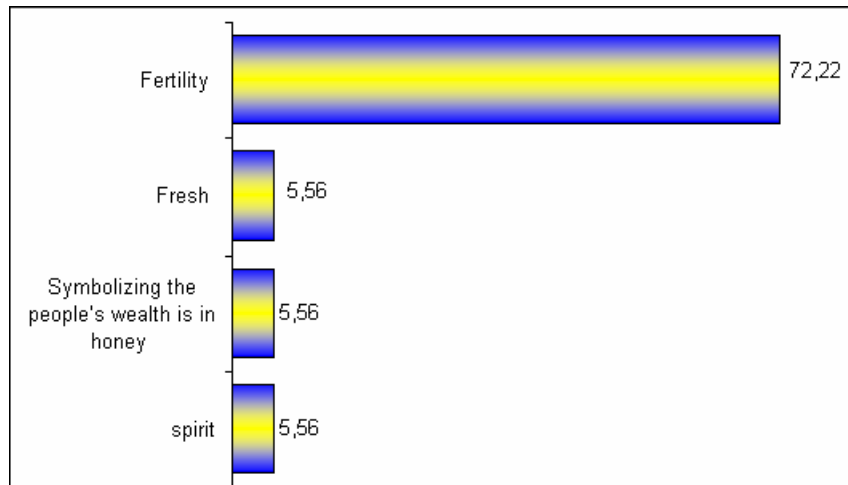
**Graph. 86. Meaning of red colour**  
Based on Respondents answering the red colour (n=76)



- **Meaning of green colour**

72.22% of the respondents mentioned that the colour green symbolizes fertility. Green also means freshness and spirit, as well as wealth in honey for 5.56% of the respondents.

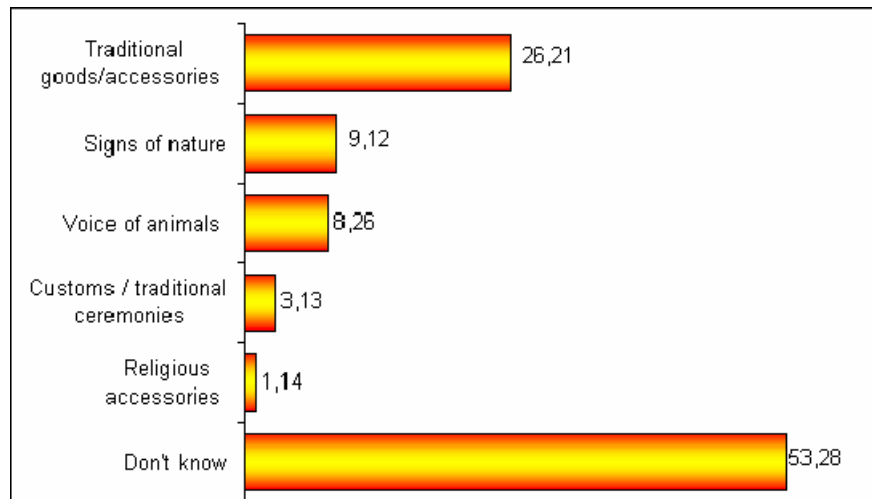
**Graph. 88. Meaning of green colour**  
Based on Respondents answering the green colour (n=18)



### **Symbols and their meanings**

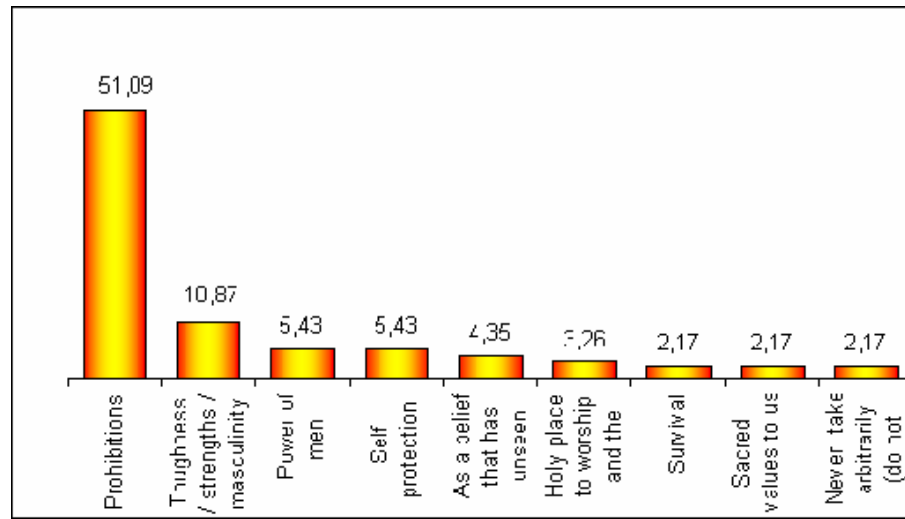
Respondents identified that traditional accessories (26.21%), signs of nature (9.12%), voices of animals (8.26%), traditional ceremonies (3.13%) and religious tools (1.14%) as symbols with special meanings.

**Graph. 89. Symbols that have meanings**  
Based on All Respondents (n=351)



More than 50% of the respondents mentioned that traditional goods/equipment have the meanings of prohibition, 10.87% stated the power of male.

**Graph. 90. Meaning of symbols in traditional equipment**  
 Based on Respondents answering symbol of traditional equipment (n=92)

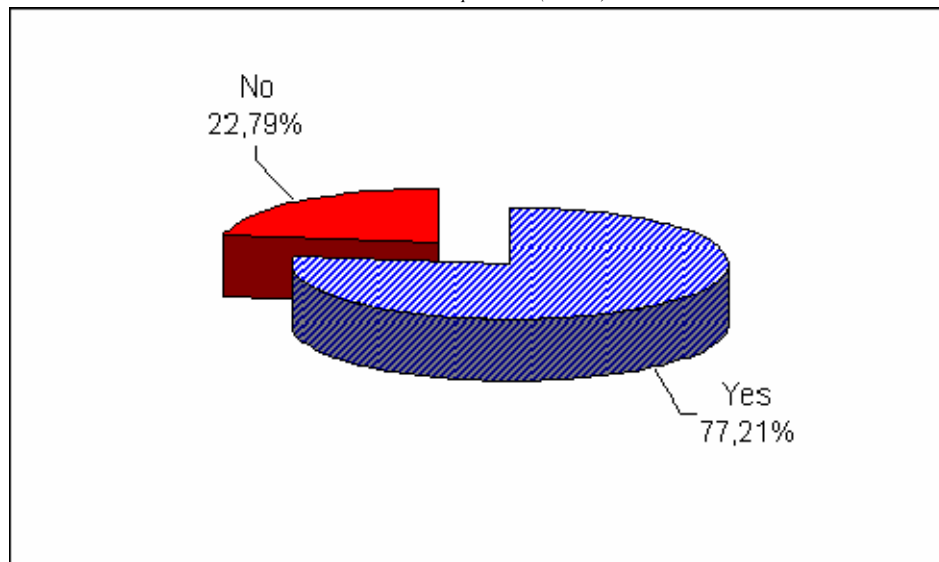


**b. Languages**

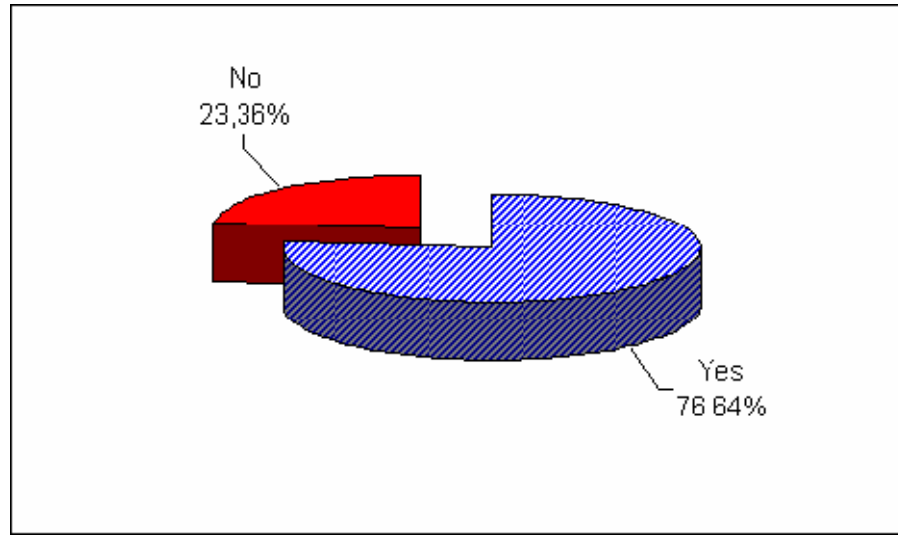
**Literacy**

When asked if they can read or not, 77.21% of the respondents stated that they could read. When asked if they can write or not, 76.64% said that they could. This gives information that community in the district of Manatuto can read and write.

**Graph. 91. Whether you can read?**  
 Based on All Respondents (n=351)



**Graph. 92. Whether you can write ?**  
Based on All Respondents (n=351)

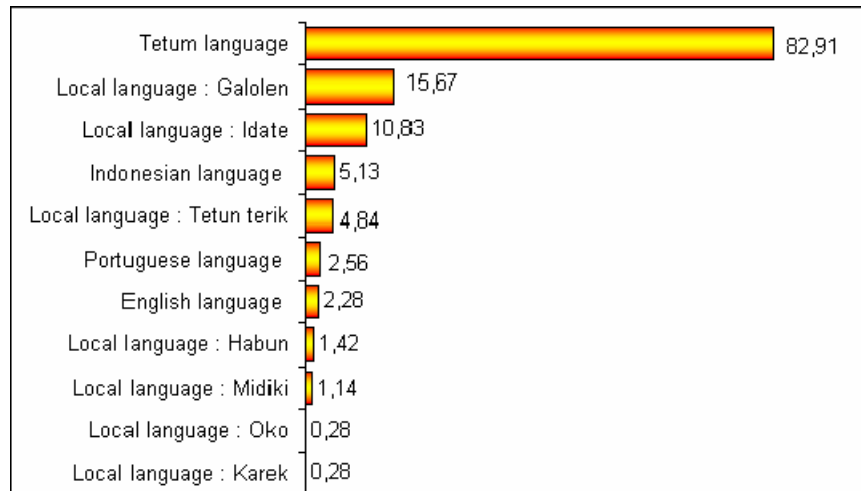


**Language**

In the district of Manatuto there are various types of language such as Tetum, Galolen, Indonesian, Portuguese or local languages such as Habun, Oko, Karek, etc.

In general, although the respondents are able to speak more than one language, the majority of the respondents prefer to use Tetum language (82.91%) in various opportunities / activities.

**Graph. 93. Preferences in use of language**  
Based on All Respondents (n=351)



When asked about their preference for the national language, respondents said they preferred Portuguese because they wanted to comply with the regulation issued by the government.

*“When we talk about language then we must speak Portuguese language, why did I say so? Although there are many people in TL who are unsatisfied with this language, because this language to be political meaning this is what is left from the*

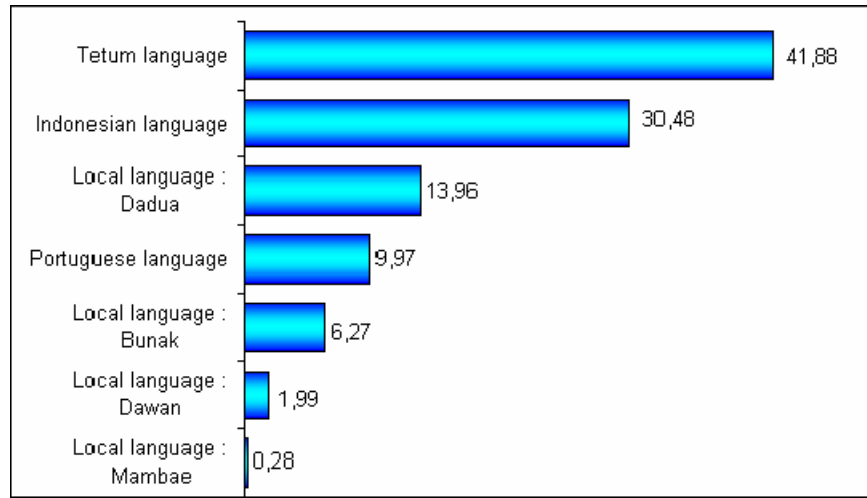
*colonialization; therefore as good citizen we must comply with the laws which stipulate the use of Portuguese language” (FGD Youth)*

Use of certain language in meetings is suited to members attending meetings, hence it is adjusted to their level of capability in mastering a language.

- **Language used for daily conversation**

Almost half of the respondents said that Tetum is the language used in daily conversation, while 30.48% use Indonesian language, 13.96% use Dadua ( local language) and 9.97% use Portuguese.

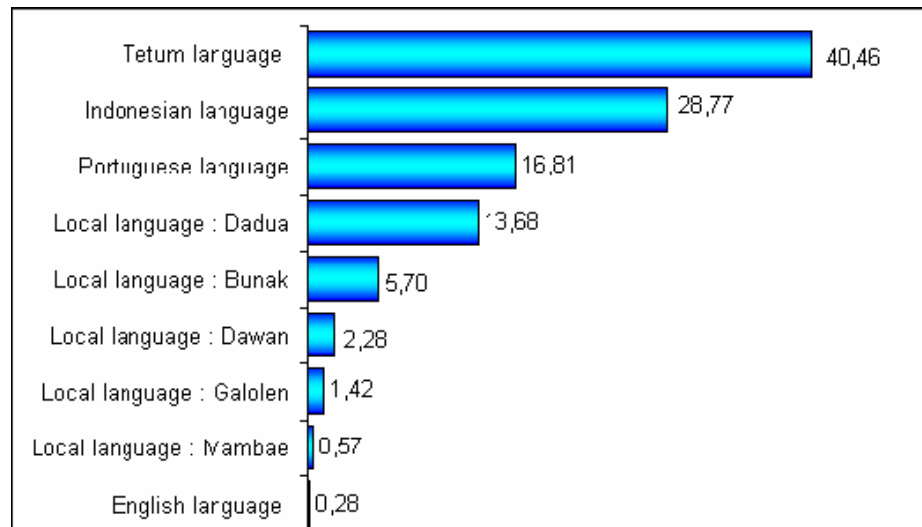
**Graph. 94. Languages used in daily conversation at home**  
Based on All Respondents (n=351)



- **Languages used for conversation with neighbours**

40.46% of the respondents mentioned that Tetum is used for conversation with neighbours and friends, while 28.77% use Indonesian language and 16.81% Portuguese language.

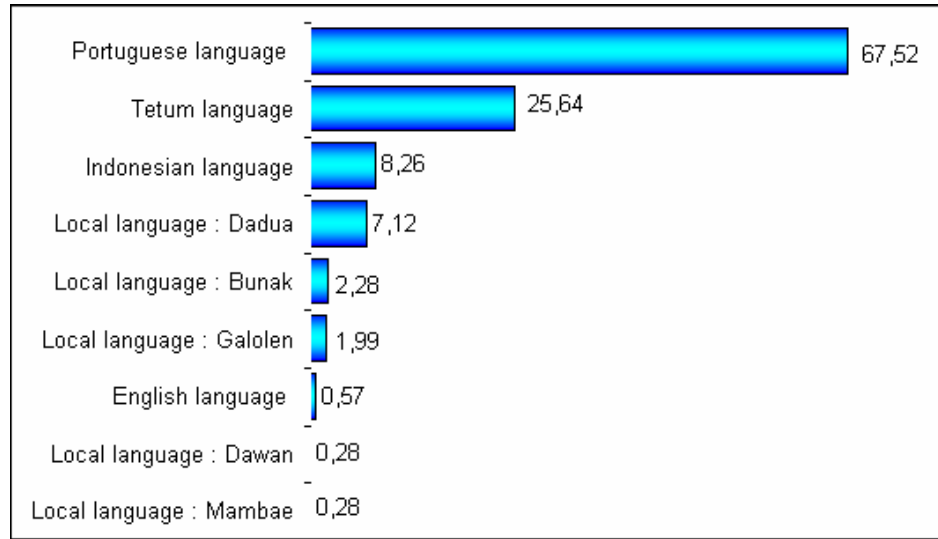
**Graph. 95. Languages used in conversation with neighbours/friends**  
Based on All Respondents (n=351)



- **Languages used for conversation during performing religious activities**

Different answers were given by respondents when asked about languages they use in conversation when performing religious activities. The majority of the respondents indicated Portuguese language (67.52%), then Tetum language (25.64%).

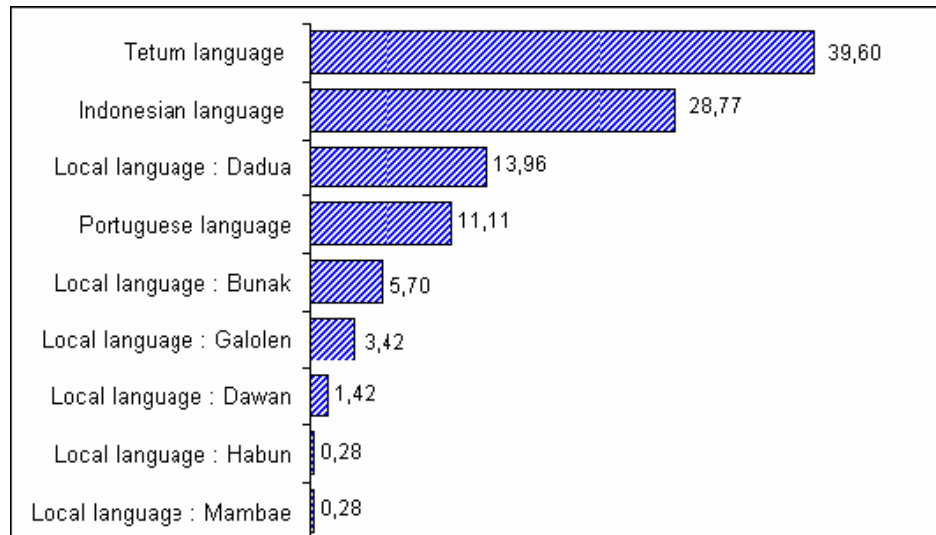
**Graph. 96. Languages used in conversation when performing religious activities**  
Based on All Respondents (n=351)



- **Languages used for conversation during traditional meetings**

39.60% of the respondents said Tetum is the language used for conversation during traditional meetings, while 28.77% use Indonesian language, 13.96% Dadua (local language) and 11.11% use Portuguese language.

**Graph. 97. Languages used in conversation during traditional meetings**  
Based on All Respondents (n=351)





## E.3. CONCLUSION

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### 1. Observations and Lessons Learnt

- **Daily activities**

There is limited time to engage in socialization and community meetings. Information is mostly obtained through word of mouth, and people who have limited opportunities to participate obtain even less information. Thus women, especially housewives, tend to be less exposed to information.

- **Mass Media**

If radio and television are used to disseminate information on education and development in the rural areas, the majority of households will be excluded as few people have access to such mass media.

- **Traditional Media**

Traditional media could be integrated into modern media. Songs and poetry which are used as media of expression could help to spread educational information and appeal to the people.

The media need to explore ways to incorporate traditional media into their programmes to make it more interesting or appealing to a wider audience.

- **Interpersonal Communication**

The value attached to information received by word of mouth is also dependent on the person who had given it. There is a need to further explore who these people are and how they can be used as effective channels.

There are sufficient numbers of extension officers in rural areas tasked to promote development issues and programmes.

However, it was not assessed in this study as to how effective the workers were in spreading information, what the obstacles were, to what extent communities used this information and how it brought change in their lives.

- **Social Events**

Social events have the potential to gather large number of people, where information sharing usually occurs.

- **Issues that appeal to people**

People are really concerned about development issues; how the government and other development agencies support the community to improve living. People said that they usually attend meetings that discuss ways to improve the quality of work.

- **Media, messages and symbolism**

Findings indicate that the use of various means of communication (e.g.: poster, banners, etc) are able to arouse only curiosity and awareness.

- **Psycho-social factor -symbol**

Attachment and meaning to traditional symbols was mostly found within older people. The youth mostly related on a cognitive level. It is critical to explore further about how the younger generation relates to symbols and colours.

## 2. Recommendations

- **Evidence – based strategies**

**Research on traditional media should be done to explore their potential as channels for educational, developmental and social messages. Findings from such studies should be made available to media practitioners, experts and those working in the field of development communication. There is also a need for research to measure the comparative effects of mass media and micro-media interventions in addressing social, educational and developmental issues.**

Research must also be carried out to analysis the current situation in the community: the knowledge, attitudes and practices gained from issues presently developing in Timor Leste; and the impact of communication by media or other sources such as traditional and religious groups toward changes in knowledge, attitudes and practices currently existing in the community.

- **Media - people mix**

The community should be encouraged to participate in developing communication strategies, using a mix of traditional and mass media. When traditional media is used, their formats should not be modernized as this would alienate them from the community.

It is important to involve communities when developing educational and developmental programmes based on traditional media as they would be able to advise on the appropriateness of the messages - how best the information should be packaged and how it should be communicated.

Traditional media need to be considered as channels of communication which can be used to reach certain groups like those isolated by the modern world - the non-educated and the aged. On the contrary, for the young and educated it is recommended that mass media be used to disseminate information.

- **Language of Communication**

In both traditional and modern media, participatory interactive processes should be encouraged. This could be boosted by the promotion of the use of local languages in print, electronic media and when traditional media are used.

- **Communication as a scientific process**

Practical methods in evaluating media initiatives in development communication should be developed at the design stage of the project.

**This will involve looking at the objectives of the project and identifying the indicators and whether they are measurable or not, and thus selecting the appropriate approach and methods to use for the evaluation process.**

- **Communication Complementary to development**

There is a need to develop rural infrastructure, including electricity and road networks. This would make information more accessible to rural communities. The flow of information, particularly by word of mouth, would improve if people become more mobile as a result of improved road networks.

**The development of infrastructures would also erase the feeling of people's disbelief toward the present government, as they feel that the government does not pay enough attention to them and that they have not yet reaped the fruits of independence.**