

**EXAMINING THE IMPACT OF COMMUNITY RADIO ON ADDRESSING
INTER-ETHNIC CONFLICT IN IRUMU TERRITORY: A CASE STUDY OF RADIO
RTER IN NYANKUNDE DRC**

NATHANAEL NOBAMUZI SIMBILYABO

M22BO4/O21

**A DISSERTATION SUBMITTED TO THE SCHOOL OF JOURNALISM, MEDIA, AND
COMMUNICATION IN PARTIAL FULFILLMENT OF THE AWARD OF A DEGREE OF
BACHELOR OF JOURNALISM AND COMMUNICATION OF UGANDA CHRISTIAN
UNIVERSITY**

September, 2024



**UGANDA CHRISTIAN
UNIVERSITY**

A Centre of Excellence in the Heart of Africa

DEDICATION

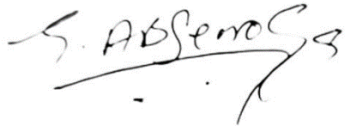
This dissertation is dedicated to the Nyankunde community and its surrounding area, as well as to my parents, Mr. Jean Luc Simbilyabo and Mrs. Anne Bilwango Simbilyabo. My parents have been a driving force behind my academic journey and have continuously provided their moral, financial and spiritual support throughout my education journey. I would like to express my gratitude to them and to ask that God bless them abundantly.

I would like to express my gratitude to Frankly Russel and Debbie Russell from the United Kingdom, who have provided invaluable support, particularly in terms of financial assistance. Their unwavering commitment to my success has been truly commendable, and I am immensely grateful for their guidance and encouragement.

APPROVAL

This dissertation has been submitted to the School of Journalism, Media and Communication at Uganda Christian University with the approval as supervisor.

Mr. GEOFFREY SENOGA Abraham Bakiraasa

A handwritten signature in black ink, appearing to read "G. Senoga". The signature is written in a cursive style with a long horizontal stroke at the end.

02. Aug. 2024

ACKNOWLEDGEMENT

I am indebted to the Almighty for bestowing upon me the inspiration, fortitude, and insight to successfully complete the course, as well as the wisdom and understanding to navigate its challenges. I am eternally indebted to him. I would like to express my gratitude to my supervisor, Mr. Geoffrey Ssenoga, for offering his expertise and guidance throughout the process, without which this work would not have been possible. I would like to express my sincerest gratitude for your patience, guidance, and invaluable assistance in ensuring the success of this endeavor.

I would like to express my profound gratitude to my family, particularly my parents, Mr Jean Luc Simbilyabo and Mrs. Anny Simbilyabo, for their invaluable support and guidance, as well as their financial assistance, which was instrumental in the completion of this research project. This cannot be overstated. Furthermore, gratitude is extended to the UCU communities for their unwavering support in various capacities.

Appreciation is also directed towards my colleagues and fellow discussion group members at Uganda Christian University, particularly Cathy, Ronald Ocweo, Merinah Mbabazi, Dismas Nuwaine, Michael Aino Mugisha, Tina Atuwair, Daniel Mulengetsi, and others. Your dedication and commitment to my academic pursuits is commendable, and I extend my sincerest gratitude to you all.

LIST OF ABBREVIATION

RTER:	Radio Tele Evangile and Reconciliation
DRC:	Democratic Republic of Congo
UN:	United Nation
AM:	Amplitude modulation
FM:	Frequency modulation
IEM:	Institut Evangelique Medicale

DECLARATION

I, NOBAMUZI SIMBILYABO Nathanael, hereby affirm that this dissertation is my original work and has not been submitted to this or any other institution for any academic award.

NOBAMUZI SIMBILYABO Nathanael M22BO4/021

Signature: 

Date: 02 August 2024

Table of Contents

DEDICATION	i
APPROVAL	ii
ACKNOWLEDGEMENT	iii
LIST OF ABBREVIATION	iv
DECLARATION	Error! Bookmark not defined.
Table of Contents	vi
ABSTRACT	viii
CHAPTER ONE	1
INTRODUCTION	1
1.0. Background	1
1.1. Problem statement	2
1.2. Purpose of the study	3
1.3. Objectives of the study	3
1.4. Research question	4
1.5. Justification of the study	4
1.6. Significance of the study	4
1.7. Scope of study	4
1.7.1. Content	4
1.7.2. Time	5
1.7.3. Geography	5
1.8. Theoretical framework	5
CHAPTER TWO	7
LITERATURE REVIEW	7
2.0. Introduction	7
2.1. History of the community radio	7
2.2. Importance of community radio in areas affected by conflict	8
2.3. The problem of misinformation and propaganda in the community	9
2.4. Research gaps	9
CHAPTER THREE	10
METHODOLOGY	10
3.0. Introduction	10
3.1. Research design	10
3.2. Area of study	10
3.3. Sources of Information	10

3.4. Population and sampling techniques	11
3.5. Data collection instruments	11
3.5.1. Focus group discussion.....	11
3.5.1.1. The advantage of the focus group discussion	11
3.5.1.2. Disadvantages of the focus group	11
3.5.2. Interview questionnaire	12
3.5.3. Ethical considerations	13
CHAPTER FOUR.....	14
DATA PRESENTATION, INTERPRETATION AND DISCUSSION.....	14
4.0. Introduction.....	14
4.1. Purpose of data interpretation	14
4.2. Overview of data collection	14
4.3. Data Description.....	15
4.4. Results.....	15
4.5. Key findings	20
4.5.1. Misinformation and inter-ethnic conflict.....	20
4.5.2. Statements from the attendees:	20
4.5.3. Pervasive False Information	20
4.5.4. The Role of Radio RTER in Conflict Resolution	21
4.5.5. Quotes from Participants.....	21
4.5.6 Recommendations for Radio RTER.....	22
4.5.7. Conclusion.....	23
CHAPTER FIVE:	24
DATA DISCUSSION, CONCLUSION, AND RECOMMENDATIONS.....	24
5.0. Introduction	24
5.1. Discussion.....	24
5.2. Implications of the Findings	24
5.3. Comparison with Existing Literature	24
5.4. Conclusion.....	25
5.5. Recommendations	25
5.5.1. Recommendations for Future Research	26
5.5.2. Practice Recommendations.....	27
5.5.3. Recommendations for Policy Development	27
5.5.4. Final though.....	27
REFERENCE	28

ABSTRACT

With a focus on Radio Tele Evangile et de la Reconciliation (RTER) in Nyankunde, Democratic Republic of the Congo, this study investigates the function of community radio in resolving inter-ethnic conflict in the unstable Irumu region. This study looks at how RTER might help with peacebuilding in the setting of persistent political unrest and ethnic tensions.

The research uses qualitative techniques, such as interviews, focus groups, and content analysis, to assess how well RTER can thwart disinformation, encourage civic engagement, and aid in regional development initiatives.

By highlighting the unique benefits of community radio in conflict resolution settings and offering strategies to maximize its influence, this study adds to the body of knowledge already available on the subject.

The study looks at how RTER affects public discourse and fosters community cohesiveness in a historically contested area using a theoretical framework based on Agenda Setting Theory. It draws attention to the role that media plays in attempts to promote peace and provides information on how community radio might be applied to long-term conflict settlement.

CHAPTER ONE

INTRODUCTION

1.0. Background

Globally, the use of community radio is widespread, especially from an early age, and even today, for instance, in Argentina, where there is much political unrest, community radio has been used to oppose the public right of accessing the true information and their interest and for-profit media (Segall, 2021) Local radio station growth and expansion in Africa, particularly in the Democratic Republic of the DRC, is a startling modern occurrence. For instance, in Tanzania, where there were only eight independent local radio stations in 2000, there were 32 stations in 2006, and in the Democratic Republic of the Congo (DRC), where there were 10 local radio stations in 2000, there are now more than 150 community radio stations.

In accordance with recent research on sub-Saharan African media (BBC World Service Trust, 2006),(Williams &Tkach, 2022) this study aims to offer thorough knowledge of how radio news affects political instability in the area through content and programming analysis, listener and community surveys, and interviews. In addition, this case study also examines alternative tactics of for example of how to reshape the broadcasting program, news and etc. that could be applied in renewing and reunited the people amidst inter ethnic conflict, for example according to the recent article published by (OCHA 16th February 2023) said Regrettably, Irumu Territory has endured years of violence and unrest. Numerous attacks on people have been carried out by armed groups operating in the area, such as the Allied Democratic Forces (ADF). (DRC_Note on Humanitarian Developments in Ituri_9 March.Pdf, 2023)Human rights violations, displacement, and a complicated humanitarian situation are the results of this. lessen political unrest in Ituri Province. And it will draw on existing literature and theories regarding the impact of media on political instability in focusing on the role of radio news in shaping public opinion.

In 2002, war broke out in Nyankunde village where thousands of people lost their lives as a result of long years of inter-ethnic conflict between the "Ngiti" and "Hema" The two communities can be divided into different sub-groups: the southern Hema are also known as Banyoro, the northern Hema (the Gegere) are mixed with the Lendu and speak the same

language (Kilendu) while the southern Lendu are known as Ngiti or Lendu-Bindi. And, for decades now, the village of Nyankunde has been trying to recover from the terrible tragedy that happened. (Vlassenroot&Raeymaekers, 2003) Since the mid-1990s, the Democratic Republic of Congo (DRC) has been plagued by inter-ethnic conflict and civil chaos, the first spark being the influx of refugees fleeing violence in neighboring Rwanda and Burundi in (KifindaNgoy, 2022). Over the years, ongoing insecurity and tribal clashes have affected the eastern DRC. Local radio stations have become essential sources of information for the population during this turbulent period. Ironically, many of them ended up broadcasting propaganda and false information rather than fulfilling their informative purposes. After experiencing those political instability and interethnic conflict, Radio Tele Evangile Reconciliation (RTER), launched in 2012 in the village of Nyankunde in the eastern DRC province of Ituri, represents a unique and vital entity. Testifies to the potential of community radio to provide an instrument of peace, unity, and positive transformation and spiritual nourishment in a region marked by adversity

A field study conducted in 2004 on the strategies employed by Congolese humanitarians working in the province of Ituri to obtain aid despite the obstacles put up by armed groups explains this complex topic (Pottier, 2006). These challenges highlight the intricate relationships between information-sharing, political unrest, and humanitarian efforts in conflict-affected areas. According to a former head of UN peacekeeping operations, one radio station can have an impact comparable to five army battalions in unstable areas (Essoungou, 2010). This highlights the critical role that the media—in particular, community radio stations—may play in shaping public opinion, disseminating information, and perhaps even assisting with the end of political instability and war in places like the Ituri region of the Democratic Republic of the Congo.

1.1.Problem statement

In the midst of inter-ethnic conflict and instability, how well does community radio in eastern Democratic Republic of the Congo counteract misinformation and insufficient news coverage? How does it affect rural community civic engagement, decision-making procedures, and local development initiatives? Therefore, there is an urgent need to tackle the problem of misinformation and inadequate radio news coverage in this region.

For over thirty years the eastern part of the Democratic Republic of the Congo has experienced violence, destruction of property and death of thousands of people arising out of wars caused by political and ethnic conflict.

A lot of efforts have been made towards pacification and resolution of these conflicts over the years. One of them is communication of peace building and conflict resolution messages in many forms including news and talk show programmes over the radio to the warring communities. Radio Tele Evangile et Réconciliation (RTER) has carried out several peace and reconciliation programmes since its creation in 2012 in the village called Nyankunde, and its very reason for existence was to see how it could work to bridge the gaps between tribes and communities in conflict. But even after all these efforts extending over more than 11 years, conflict between communities persists. And that's what we're trying to understand through this research: has RTER done its bit, are there other things that have been left out or are lagging behind? Therefore, there is an urgent need to address the problem of misinformation and inadequate radio coverage in the region.

1.2.Purpose of the study

This study will look at the historical context of the community radio and examine how Radio RTER can disseminate information in the face of social and political unrest, and suggest useful strategies for doing so.

1.3.Objectives of the study

Study will be based on the following specific objectives;

- i. To determine the importance of radio RTER Nyankunde in resolving inter-ethnic conflict
- ii. To identify the problem of misinformation in the community and explore how community radio can help solve it.
- iii. To assess the effect of unbalanced, biased and nonobjective content on radio on the rural population's access to credible and informative of information and ultimately resolving inter-ethnic conflict.

1.4. Research question

The following research questions will guide the study;

RQ1. How important is the role of radio RTER in resolving inter-ethnic conflict in Nyankunde and its surrounding captive area?

RQ2. Disinformation has fueled conflict; how does disinformation unfold in the community and how has RTER tackled it?

RQ3. What is the effect of unbalanced, biased and nonobjective content on RTER's goal of disseminating credible information in order to put an end to inter-ethnic conflict?

1.5. Justification of the study

This study aims to explore the impact of community radio as a potential tool in addressing interethnic conflict, while focused on the RTER Radio, where we will be trying to examine to impact of that radio in the people's life since it has been operating, and trying to understand why still the atrocity of interethnic conflicts is still prominent issue in Nyankunde and its surrounding. As, the previous research papers and even the current affair of that region show that conflicts often lead to violence, displacement, and a breakdown of social cohesion.

1.6. Significance of the study

This study will highlight the specific contributions and will examine the impact of radio RTER station in the insecure village of Nyankunde while focusing on his role in promoting peace in areas of prolonged political unrest and interethnic conflict. Due to scarcity of this kind of research in the place this study will contribute as a useful in providing more knowledge to the existing knowledge in interethnic conflict in media professionalism.

1.7. Scope of study

The scope of the study will cover three dimensions, namely content, time and geographical scope, which are detailed below;

1.7.1. Content

This study will focus exclusively on assessing the impact of community radio, with particular emphasis on the role of Radio Tele Evangile and Reconciliation in the political instability and

tribalism conflict that has been in Nyankunde village in the ITURI Province of the Democratic Republic of Congo where it broadcast from for now decades.

1.7.2. Time

This research will use the history of radio literature review documents written from any years to date and, more specifically, community radio in the DRC. It will also look at how community radio is now and try to guess the future of community radio in the Democratic Republic of Congo, but also at the global level.

1.7.3. Geography

This research study will be situated in Andisoma village and its surrounding within the territory of Irumu, Ituri Province in the eastern part of the Democratic Republic of Congo, while focusing on the radio Tele Evangile Nyankunde. However, due to the lack of research in this area in Ituri province and large, I will use some examples from other provinces and countries in Africa and why not at the global level.

1.8. Theoretical framework

This study will be supported by Agenda Setting Theory because McCombs a theory that talk of how the media sets and shapes importance public opinion that they wishto be focused on. It makes it possible to examine how Radio RTER sets the tone for discussions on how community radio actively shapes public priorities and views of interethnic peace in the Andisoma village and its surroundings(McCombs & Shaw, 1972) and, based on the Radio Tele Evangile and Reconciliation of Nyankunde as the independent variable which will be manifested in the way of operating especially while giving news updates and addressing interethnic conflict in the area while conducting the research I will try to investigate if community radio's emphasis on pertinent problems helps counteract disinformation and a lack of media coverage, as well as how it sets the news and information agenda in the area, in my research. Historical, political, economic, and cultural factors that lead to social relations are the main causes of conflict.(Hochschild, 2019).

The first hypothesis assumes a positive relationship between the level of community resources and the ability of the community to resolve conflict issues through cooperation, trust, and effective communication. (Riva, n.d.)

According to hypothesis 1, these community resources play an essential role in resolving conflicts, since they provide support to strengthen bonds between community members and foster a culture of cooperation, trust, and communication. According to the second idea, community radio stations, and particularly RTER radio stations, have an important role to play in mediating disputes between populations in the same area and in different areas at the same time. It is hoped that radio will have a significant impact on sharing information on conflict resolution, promoting communication, and building peace and harmony in Nyankunde, as it can overcome physical and cultural barriers.

CHAPTER TWO

LITERATURE REVIEW

2.0. Introduction

This chapter will be looking at the impact how community radio is not using its impact and cite of the ignorance of the radio still not knowing applying it in Africa. In addition most of the information will be gathered from different school of thought and scholar article, journals and etc. Democratic Republic of Congo is considered one of the richest countries in the world in terms of mineral resources. However, the peculiarity of the Congolese conflict, and of DRC politics in general, is the interference of external actors, mainly neighboring countries they play the most important role in maintaining permanent instability (Denisova & Kostelyanets, 2023).

2.1. History of the community radio

Depending of the country and location the term "community radio" might signify slightly different things. Third-tier broadcasting, apart from public and private radio broadcasting, is overseen, managed, and controlled by a community for the community's benefit and is expected to fulfill the community's goals and objectives.(Nirmala, 2015) If success had many fathers, then the radio is one greatest achievement in the global, because even the if we decided to trace a singular person who started like other innovation has happened in the planet. (Salazar-Palma et al., 2010)In the earlyage, humans used drums, semaphore flags, signal lamps, mirrors, and other visual or auditory signaling tools to communicate across great distances. These early communication efforts were only able to communicate over short distances. (Mitch Jacoby, 2018)However in Africa, community radio originated during the colonial era when the colonial powers started radio broadcasting. Initially, it served as a channel for disseminating information to govern and manage colonial territories. After independence, this tradition of top-down, centralized communication continued(Attuh & Kankam, 2022)Many countries in Africa continued to centralize broadcasting after independence, but in the 1980s and 1990s the need for plurality and diversity of media in African countries became increasingly leading to initiatives to liberalize the media landscape and create opportunities for independent and community radio stations. Certain ones could only be utilized during the day, while others were limited to nighttime use. The majority of

these attempts at communication were constrained by the locations where transmissions could be received and relied on codes to send their messages. According to the United States Department at the beginning of 2002 there were only 10 radio stations operating in Kinshasa, including Radio Okapi, Raga FM and Elikya. These types of radio traditional AM/FM transmission, Internet radio, podcasts, community and university radio, satellite, shortwave, digital audio broadcasting, and the new live audio platforms of social media are all part of the ever-changing radio environment. Seneviratne, K. (2011). While traditional radio is still widely used, newer formats such as podcasts and Internet radio are revolutionizing the audio experience by providing specialized material and a global audience. Each type of radio has its qualities and challenges, from community radio with a regional focus to satellite radio with a national reach. The interaction of these different media highlights the complexity and dynamism of radio, which continues to influence communication and community engagement in a variety of ways.

2.2. Importance of community radio in areas affected by conflict

In a variety of situations, community radio has shown to be quite effective at resolving interethnic conflicts. For instance, in eastern DRC, a year-long field trial examined the effects of a weekly radio discussion program. The program encouraged viewers to consider a variety of tolerant viewpoints, members of marginalized groups and their points of view. (Paluck, 2010)

Basically, the way of operating and broadcasting is very different from other medium of communication for instance the medium radio is very flexible allowing people to engage in other activities when listening and even easy to carry it anywhere without any (Keith, 1987). Also has created a huge share of this responsibility, because the medium means is pervasive, local, extensive, flexible, available, readily understood, personal, portable, speedy, and efficient. Impacting many lives in differently place either in the rural or even in the urban, for instance in the North-Kivu and now ITURI Province has played an incomparable work in the rural community life in entertaining from the depression and trauma of seeing his relatives being killed and died, informing, educating and even counselling. (Manyozo, 2009) Because for many years now place like North-Kivu has experienced an intense insecurity and considering themselves living in un-ended dream for decades now. (Williams & Tkach, 2022) it has advantage of being able to reach large numbers of people with limited technical resources and at low cost. For instance, where there is no electricity and therefore no cell

phones, televisions or ordinary media channels either solar or wind-powered radios can be easily distributed and used sustainably without any special skills. And also, the radio can be broadcast via loudspeakers for instance in the many places specially in the rural area there is what we call community radio tower(Hugelius et al., 2019)Community radio has the aspect of not putting the listeners to be passive listeners rather active, because of it having the participatory media and even sometime it brings community members in the board (Girad, 1992) and also Bertolt Brecht described community radio

2.3. The problem of misinformation and propaganda in the community

Misinformation has become a major problem in the community, threatening not only the integrity of public discourse, but also the ability of community radio initiatives to effectively address inter-ethnic conflict. And, most Information and disinformation are increased by listening to political radio; disinformation is increased by conservative radio and decreased by moderate programs.(Hofstetter et al., 1999) Since conflict resolution efforts depend heavily on accurate and trustworthy information, misinformation must be stopped.

2.4. Research gaps

There has been a tremendous amount written about the role of the news media in land wars, but very little about their role in peace and especially in the area such as Democratic Republic of Congo (Wolfsfeld, et al 2001, 8 and 46.) for instance, in the most of research that have come alongside them and which I believed that has been done in the eastern part of the DRC focuses more and are related to the war, conflict that has been happening since the past decades now and leaving the other aspect of the peace and the factor that contribute to the resolution peace. (Salazar-Palma et al., 2010)And as I was consulting the previous study I found peer-reviewed scholarly journals that have explored and elaborated on the history of radio—especially the Internet are scarcer and especially the peer-review that talk of the Democratic Republic of Congo radio evolution.(Galarza Ligna et al., 2019) In this peer-reviewed journal (Kifinda Ngoy, 2022) they demonstrate the relevance and impact of one of their programs by explaining how they make radio and television. However, when you read through is all about praising their radio program than really going deep in peace building, and it also apply in this peer review journal article too (Betz, n.d.)

CHAPTER THREE

METHODOLOGY

3.0. Introduction

Research design is a study plan that provides the general framework for data collection Leedy (1997:195). And also, MacMillan and Schumacher (2001:166) described it as a strategy for selecting research sites, participants, and data collection techniques to address the research question(s). They also suggest that the goal of good research design is to produce results that are considered reliable. And, Durkheim (2004:29), look at research design as a framework for strategic action that links the action of implementation of the research strategy and the research questions.

3.1. Research design

The approach of this research will apply the qualitative research method, and the techniques of collecting data will be content analysis of the community radio, focus group interview and interview questionnaires and other written document material within the Irumu territory community. The information will be used to assess the station's contribution to resolving political unrest and conflicts in the region. and above, draw some of the tactics advice to be used. Most of the time the method that will be relayed in the process of collecting this data research, will be the focus group interview of the twelve community leaders and some listeners of the Radio Tele Evangile and reconciliation in that village.

3.2. Area of study

This study will focus on the broadcasting of the Radio Evangile and Reconciliation in the village of Nyankunde, IRUMU Territory, ITURI Province. This radio station was chosen because it is one of the few radio stations to exist in such a conflict zone, and above all because its name evokes reconciliation and how its dedication on rebuilding back peace in different way they undertake.

3.3. Sources of Information

The study will rely heavily on information from the people who live in Irumu Territory. I will focus on their consumption of the RTER's programs by the listeners and some authorities

around. I will also consult with community leaders such as village chiefs, church leaders, market leaders, security officials, health officials, and so on.

3.4. Population and sampling techniques

My main target is the population of the Irumu territory, with a particular focus on Nyankunde village in the ITURI Province. However, I will primarily be engaging with the listeners of that radio station.

3.5. Data collection instruments

In the process of collecting, I will use several alternatives techniques such as;

3.5.1. Focus group discussion

A focus group session is an in-depth discussion in which a small number of people usually 8 to 12 from the target population discuss issues of importance to a particular study. (Khan et al., 1991), and that approach it will be used as well in my research finding in the Nyankunde and it surrounding but while focusing on the on the Radio RTER listeners and followers, and it will be basically including the some of the key community leaders that will be basically representing the others.

3.5.1.1.The advantage of the focus group discussion

It offers many of the advantages of qualitative studies without requiring full- focus-group interviews scale anthropological investigations, include;

They provide wealth of insight into motivation, attitudes, feeling and behavior that cannot easily be obtained by quantitative methods alone. This is probably the reason why the focus-group discussion approach focus-group method. has become so popular in recent times.(Khan et al., 1991)

3.5.1.2.Disadvantages of the focus group

Focus groups can have negative effects such as groupthink, participant dominance, and social desirability bias. Concerns include resource intensity, limited generalizability, moderator bias, and difficulty in recruiting diversity. However, when conducted with professionalism, focus groups can provide insightful information about participants' views and actions.

(Acocella, 2012) Their samples are small and purposively selected and therefore do not allow generalization to larger populations. (*Khan, et al. Kohle, R. (1991).*)

3.5.2. Interview questionnaire

It is an important research tool for analyzing the knowledge, attitudes and behaviors of a target group. It can be conducted in a variety of ways, such as face-to-face interviews, telephone interviews, etc. For this research I will use a combination of these methods depending on the fieldwork conditions. Primarily, face-to-face interviews and some written questionnaire interviews will be conducted to obtain thorough data. However, due to the ongoing insecurity in the area, I may not be able to travel to the field, but we will conduct a remote interview questionnaire where I will conduct at a distance with some people on the ground, which is not bad as stated in (Melchers et al., 2021). One of the way we will use to gather the information will be in sound recorder and written note and after it will be send to be translated later in English because what I know all the things will be done in French and some local languages.

3.5.3. Ethical considerations

Community radio can act as mediator or as spaces and vehicles of care for communities fighting for removing natural resources for export, such as in the place in Nyankunde where people fight each other (Serafini, 2019) Therefore in conducting my research work while being aware of the situation the people who are the Radio RTER followers have gone through. It is important to consider a number of ethical issues when conducting research on how community radio can help resolve inter-ethnic violence, especially in a sensitive situation such as the Irumu Territory where Nyankunde Village is part. Therefore, these following are some of the ethical considerations that will guide me in conducting research in the community:

- **Anonymity and Confidentiality:** I will protect the identities of participants and communities at all times and refrain from disclosing sensitive information. At the same time, I assure participants that the information they provide will be kept private.
- **Cultural sensitivity:** The Democratic Republic of the Congo (DRC) is one of the largest countries in Africa, and it is home to a multitude of cultural assets. As such, it is of the utmost importance that I recognize and respect the customs, values, and cultural norms of the indigenous people. Furthermore, I will ensure that the discussion for my research is conducted in a manner that respects cultural differences and does not offend anyone. For example, there may be instances where I will combine the method of opening questions and questions due to the potential for repetition as outlined in the Wikman, M., & Labs, A. (1995).
- **Neutrality as a researcher:** I will try my best not to get involved in any rebellious group, but with impartiality and objectivity the research will be conducted.

CHAPTER FOUR

DATA PRESENTATION, INTERPRETATION AND DISCUSSION

4.0. Introduction

This chapter presents the findings of a qualitative data analysis that looks at how Radio Télé Evangile et Réconciliation (RTER) can assist in resolving interethnic conflicts in Nyankunde and the surrounding areas. This study used a combination of audio-recorded interviews, questionnaires, and audio transcription to gather data from three important categories of stakeholders: political authorities, regular people, and radio staff—despite the difficulties presented by security concerns, which precluded direct fieldwork. This chapter examines the implications of the research, examines the data analysis, and presents the findings.

4.1. Purpose of data interpretation

Interpreting data is an important step in the research process since it helps to make sense of the results, spot trends, and evaluate theories. This step highlights the areas of agreement and disagreement by connecting the findings to the theoretical framework and the body of current research. This study uses a thematic analysis approach, as described by Braun and Clarke (2006), to identify themes and insights from a large and complicated dataset in order to further the field's understanding.

4.2. Overview of data collection

Three research questions served as a guide for the data collection process:

1. How important is the role of radio RTER in resolving inter-ethnic conflict in Nyankunde and its surrounding captive area?
2. Disinformation has fueled conflict; how does disinformation unfold in the community and how has RTER tackled it?
3. What is the effect of unbalanced, biased and nonobjective content on RTER's goal of disseminating credible information in order to put an end to inter-ethnic conflict?

These questions align with the study's objectives:

- i. To determine the importance of radio RTER Nyankunde in resolving inter-ethnic conflict
- ii. To identify the problem of misinformation in the community and explore how community radio can help solve it.
- iii. To assess the effect of unbalanced, biased and nonobjective content on radio on the rural population's access to credible and informative of information and ultimately resolving inter-ethnic conflict.

4.3. Data Description

Data for this qualitative study was obtained from a small sample of Radio Tele Evangile et Reconciliation listeners in Nyankunde, Democratic Republic of the Congo. Radio hosts, regular listeners, and government representatives were among the data sources. We used questionnaire-based remote interviews, voice recordings, and content analysis of RTER broadcasts to gather data; but, due to the ongoing fighting in the region and the unavailability of the other numbers, we were only able to contact a tiny portion of the people we intended to focus on. The study's primary source of qualitative data came from participant-in-depth interviews with thorough responses.

4.4. Results

The research results were given a presentation titled "Examining the impact of community radio on addressing inter-ethnic conflict in the Territory of IRUMU." A case study of Radio RTER in Nyankunde, Democratic Republic of the Congo, was one of them. The main questions and their corresponding answers, along with numerous others, are listed below and help to clarify our goals for the research's objective.

- i. **To determine the importance of radio RTER Nyankunde in resolving inter-ethnic conflict**

How effective has Radio RTER been in resolving inter-ethnic conflicts in IRUMU territory?

The Secretary of Civil Society has asserted that by broadcasting programmes that foster awareness and peaceful coexistence, Radio RTER is making a significant contribution to peace in Ituri. Initiatives such as TUKAE PAMOJA and Sangomala Nabomoyi, which unite communities and disseminate messages of concord and peace.

Hanyie Bulahambi Jeanne, in order to resolve conflicts, radio RTER is crucial. Biblical programs are among the numerous efforts they are helping to facilitate. Many pastors have shared their perspectives on reconciliation, love, togetherness, and other related topics as a result of this. These programs are working incredibly well to encourage favorable results.

Benjamin Muziabaku the IEM Director: By promoting dialogue between the different communities. How? Because we broadcast in different languages to everyone who comes along. For example, we hear the Bira, Aluru, Hema, Nande languages..., which are broadcast in language. I think that all the languages and almost all the tribes are represented in the territory. Everyone gets their message across in their own language. I think that's a great contribution, because if we only had one language, the radio would say: 'I'm addressing such and such a community'. But radio is in the middle of the village, and everyone comes to take part. The radio also has its own programs that play an effective part in resolving conflicts in the Irumu territories. In conflict resolution in the Irumu territories.

Franck Duabo: RTER is a Christian radio station that sometimes plays the role of chief in the middle of the village. This means that there was hardly any peace and social cohesion was very weak. That's the effectiveness we are seeing.

- ii. **To identify the problem of misinformation in the community and explore how community radio can help solve it.**

Can you give examples of how misinformation has contributed to the escalation of tensions or the exacerbation of inter-ethnic conflicts in the region?

Chief of Andisoma recounted an incident in which inter-ethnic tensions were heightened by false reports that a Ngiti tribesman was torturing a BIRA after an accident. Similarly, *Chefferie of Mobala* noted that rumors about security incidents are often believed and spread by community members, increasing tension and mistrust between different ethnic groups.

Chantel Sugabo, Indeed, false information was spread throughout Medieval times of conflict. They would claim, without evidence, that one tribe or another had destroyed someone's fields. There were a lot of fights back when that type of information was available.

Civil society gave another example, if someone is kidnapped because of the road in any region, either in a region of the Bira population or in a region of the Hema population, then, without knowing the perpetrators, often directly you will see that people have to say that it is really and perhaps it is the Hema or even the Hema who have caused this. So, following this, the community directly and who has been victimized and directly often seeks what revenge. So that's how you're going to see that now a whole group is going to go out and cause crimes. You see, this is because of false information. That's just a small example I've just given,

Hanyie Bulahambi Jeanne, here's an example of what we've experienced: once upon a time, someone died, and some people blamed the other tribe; however, upon further investigation, they discovered that the person had succumbed to alcoholism since they discovered a bottle of beer in his pocket, proving that everything that had been reported previously was untrue.

How can community radio, such as Radio RTER, effectively combat misinformation?

Chantel Sugabo: Radio is also a tool for resolving certain conflicts about information, which is true information. When true information is broadcast, radio can help to reduce false information.

Mangilyo Nkosi Adelbert: Yes, in any case in such cases, it's up to the radio station to decide. Because there are a lot of people, especially our radio station here in Nyankunde. As you know, Nyankunde is a notoriously insecure area. And whenever information is not relayed by the radio, this false information automatically falls out, and the radio in this sense must play the role of seeking out the source of the true information and transmitting it to listeners so that everyone is clear, because this is a radio that everyone listens to in order to be edified and to confirm the truth.

Hanyie Bulahambi Jeanne, we will continue to ask the journalist before to inform the audience always to check and verifies the sources of information if it's a true event that happened and if it's not cooked.

Benjamin Muziabaku the IEM Director, at RTER, to combat misinformation, the radio station must first broadcast verifiable and therefore accurate information. Then it has to pass it on to its audience, who must first realize that the information is true and verifiable. Because if you only listen to people, you only broadcast messages. There's this or that, and if the radio station doesn't verify this information, it contributes to misinformation. That's why we recommend that radio stations filter the information they receive.

Noel Nyango the gender and family, RTER, can assist the community by offering accurate and reliable information. For example, in Irumu territory, there are people who constantly claim that other communities are not welcome in Nyankunde, and that the people of Nyankunde are not welcoming to other tribes. This is untrue, as many different tribes, including the Ngiti and Hema, have arrived in Nyankunde. Thus, the radio can aid in removing this kind of misunderstanding among people.

1. To assess the effect of unbalanced, biased and nonobjective content on radio on the rural population's access to credible and informative of information and ultimately resolving inter-ethnic conflict.

What distinguishes Radio RTER from other media channels in resolving inter-ethnic conflicts?

Mangilyo Nkosi Adelbert the High school headmaster: also said that it's above all the evangelical character. As you know, this is an evangelical radio station. It's the word of God that takes precedence. And whenever there's a conflict, we never fail to bring in the word of God so that an evangelical solution can be found. A Christian way out of a conflict that may arise or has arisen in the Community. That's a bit of a characteristic. In other cases, the focus is no longer on character, on justice. The character doesn't know, punitive, punitive, the army and so on. But I'm not saying it's a bad option. But what's special about evangelical radio and TV is that we use the Word of God. We always use biblical Christian arguments to try not to justify, but to show that there is always a way of resolving a conflict that always has a solution in the word of God in Christ.

Noel Nyango the Gender and Family in Irumu territory, for me it's a call to different partner to come to support this radio in order for them to expand their audience reaches and to reach the unreachable people who are into business of tribalism, trauma, conflict and killings.

Benjamin Muziabakuthe IEM Director: said that first of all, the radio station is Christian, and that's one of its strengths. It plays its role in the village and meets the objectives we have set ourselves. I think the station is making an effort to achieve its objectives. And for me, the difference and the quality are a Christian radio station. And the broadcasts? And even the sermons, which I think are also conflict management sermons, sermons to reduce the tension between the ethnic groups in the Irumu territories.

Hanyie Bulahambi Jeanne, I want our radio journalist of the RTER to have trainings in different field of expertise, especially within the conflict matters, because among them are some who haven't got training

Franck Duabo, one of the teacher and taxi boy confirmed that yes, RTR stands out from other radio stations because of its Christian character and its message of peace and unity.

4.5. Key findings

4.5.1. Misinformation and inter-ethnic conflict

The study revealed that the circulation of misinformation can intensify inter-ethnic conflicts, leading to retaliatory attacks and further exacerbation of the conflict. For instance, in the recent incident this year 2024 in the town of Tchomia, which is situated in close proximity to Lake Albert but also within the territory of Irumu, misinformation played a pivotal role in fueling the conflict. An attack resulted in the destruction of houses, panic in the town, and the loss of lives. Some individuals were killed as they were returning to Bunia, the capital of Ituri province. Currently, there are discrepancies between the information provided by different sources, including misinformation and fake news. This is just one of the many examples. Participants provided examples of how misinformation can fuel tensions.

4.5.2. Statements from the attendees:

Below are a few of the few chosen statements of incorrect information that have been documented.

.... “False information has made the ethnic conflict situation worse.” (Chief Andisoma):

.... “The escalation of tensions and conflicts has been facilitated by misinformation.”
Administrator of Chiefdom of Mobala

.... “The root of the dispute is the underlying mistrust and lack of affection among groups. Mutual distrust fosters interethnic violence and misinformation because groups are quick to assign blame without carrying out an investigation.” Frank Duabo

...“False reports that the Hema community gave their cows deadly shots before delivering them to the tribes of Bira, Ngiti, and Lendu, with whom they are at odds, caused the other communities to go without meat during Christmas and other wedding programs. This erroneous information led to a surge of retaliatory attacks and unjustified fear.

4.5.3. Pervasive False Information

The findings indicate a prevalence of disinformation within the IRUMU community, particularly with regard to conflicts and interethnic interactions. The lack of affection and trust among communities’ fuels suspicions and misunderstandings. For instance, during the

Christmas period, people decided not to purchase cows for meat from the Hema tribe. This was due to the fact that the Hema people are cattle keepers. However, a misinformation news story circulated that meat had been poisoned and sent to the Bira or other tribes in conflict with the Hema.

4.5.4. The Role of Radio RTER in Conflict Resolution

The study indicates that Radio RTER effectively raises awareness and promotes peace through its programming, uniting individuals from diverse communities and encouraging social cohesion and harmonious coexistence. On occasions when we were not working at the radio station, either in the evening or at night, it instilled a sense of unease among listeners and even those who did not regularly tune in. They would often remark, "If RTER is not on today, there may be some bad things which could be an attack or somethings coming in Nyankunde that we are not aware of but should be." During my conversation with the director of the radio station, he once stated

4.5.5. Quotes from Participants

*"Radio RTER has helped to bring together members of different communities most of the time whenever there is hatred or conflict." **Secretary of Civil Society***

*"The radio station has promoted peaceful cohabitation and social cohesion among my population and even in the Irumu territory as whole as well." **Chief of Andisoma***

*"It's been a whole new experience to listen to Radio RTER's dispute resolution programs. They bring individuals from many tribes together to candidly discuss their problems. This strategy has helped lessen animosity among us by demonstrating that we have more in common than differences." **Hanyie Bulahambi***

4.5.6 Recommendations for Radio RTER

Based on the findings, the study recommends that Radio RTER:

- Establishing focal points at the local level could be a useful strategy for resolving disputes and improving social cohesion amongst the different communities. An instance of this kind of thing happened when a tribe threatened to set fire to a radio station via anonymous message if the station did not "consider" or "put them on air." The community was deeply troubled by the tragedy. It makes sense that some people felt left out in spite of the radio station's best efforts to be inclusive.
- Expand programs that foster peaceful cohabitation: More content that is centered on harmony and respect for one another should be produced and broadcast in order to promote peaceful cohabitation among diverse groups. These kinds of programming could involve interviews with local leaders, conflict resolution stories, and cultural exchanges. Leaders from various tribes might take part in order to highlight the importance of unity, and cultural exchange initiatives could promote acceptance and respect for the customs and traditions of others. Anecdotes from the field of conflict resolution could be used to help the audience understand the benefits of peaceful resolutions.
- It is advised that activities for conflict resolution receive more focus. More airtime should be devoted to conflict resolution programs in order to address and reduce conflicts within the community. This might mean hosting live mediation sessions, hosting conflict resolution workshops on television, and bringing experts to answer questions from the general public and discuss strategies. By offering a venue for these events, Radio RTER can give the people in the area the information and abilities they need to settle disputes amicably and effectively. For example, there was a period when a show that discussed "MulimonaUfugo," a very developmental program that could bring in agricultural specialists, was broadcast every Thursday. Compared to the typical news and current affairs programs, this was a nice break.
- Increasing broadcast frequency to reach a wider audience: Radio RTER should think about raising the frequency at which it transmits in order to make sure that more people hear its message of harmony and peace. This could be accomplished by collaborating with other stations to replay noteworthy programs, putting technological advancements into practice to increase the station's reach, and improving the station's

online presence by adding downloadable and live streaming content. By reaching more listeners, the station will be able to strengthen its influence and promote social cohesion on a bigger scale.

- Boost the radio station's ability to handle ethnic conflicts: Maintaining community cohesion depends on the radio station's ability to handle ethnic conflicts. A conflict response team, specialized training for employees, and the creation of clear policies and procedures for reporting and resolving ethnic conflicts can all help achieve this. Radio RTER can ensure listeners' trust and confidence by providing staff with the necessary training and resources, which will enable them to handle ethnic disputes in a consistent and thoughtful manner.

4.5.7. Conclusion

The findings of the research are presented in this chapter, with particular emphasis on the significant role that community radio plays in addressing interethnic disputes in the IRUMU area. The results indicate that Radio RTER has been highly successful in fostering harmony and increasing public knowledge, while also highlighting potential avenues for further development which can also play an important part in its development while also impacting the community.

CHAPTER FIVE:

DATA DISCUSSION, CONCLUSION, AND RECOMMENDATIONS

5.0. Introduction

This chapter provides a thorough examination of the data, fusing it with the conclusions of the literature study and providing suggestions for future directions for investigation. Additionally, it offers thorough suggestions for upcoming research, protocols, and legislative advancements.

5.1. Discussion

The research findings indicate that Radio Tele Evangile et Reconciliation (RTER) plays a crucial role in reducing interethnic conflicts in Nyankunde and its surrounding towns. Although RTER's initiatives help raise awareness and promote peace, the data analysis showed that there is still need for progress in the fight against false information and biased content. This emphasizes the significance of community radio stations having practical approaches to deal with these issues.

5.2. Implications of the Findings

The findings have significant implications for policymakers, community radio stations, and practitioners working in conflict-affected areas. As evidenced by RTER's efforts in this area, community radio plays a crucial role in promoting social cohesion and peace by serving as a mediator in interethnic conflicts. This demonstrates the need for more financing and assistance for community radio initiatives.

5.3. Comparison with Existing Literature

The study's findings are consistent with earlier investigations into the potential of community radio to promote harmony and social cohesion. The findings, however, also emphasize the difficulties brought on by the spread of inaccurate and biased information. This emphasizes how important it is for community radio stations to come up with creative ways to get over these barriers.

5.4. Conclusion

The knowledge of community radio's function in settling interethnic disputes is furthered by this study. The results underline the necessity for impartial and balanced content while also highlighting the role that community radio plays in fostering peace and raising awareness. This highlights the role that community radio plays in fostering social cohesiveness and fostering peace.

5.5. Recommendations

Although there were many recommendations given by the participants while getting their thoughts such as;

“What I'd still like is for RTER to be able to put on a lot of programs that just talk about conflict resolution, peaceful cohabitation and between people in the community. They should be able to increase the number of programs just talking about peace and cohabitation.” Civil society secretary

“My simple suggestion is that the government should strengthen the capacity of this radio station, especially as it has played an important role in the Iturenne community, and we want the government to be able to do this. We want this radio to be able to reach out to the whole area, and why not the whole of the DRC? So, in fact these are some of the recommendations and suggestions I can make about this radio station.”

As far as RTER's role in the fight against ethnic conflict is concerned, I would like to see it increase its broadcasting frequency to reach members of the communities, and even neighboring territories and the whole province of Ituri, and even the whole Congolese nation. And even the entire Congolese nation. That is my wish. This concerns the role of the RTER in the fight against ethnic conflict.” Chief Andisoma

“More programming capabilities and, most importantly, panels to provide it with adequate time are what we would want to see. It is 5 a.m. to 9 a.m. on the radio. Additionally, it frequently closes early in the morning due to electrical issues, about 7 or 8 o'clock. We therefore wish to give the radio ample time to broadcast, allowing us to recuperate in the afternoon when it does.” Chantal Sugabo

“Yes, as I was saying. But if we were to go one step further, it would perhaps be for the radio to initiate listeners' clubs that would get together and visit each other's clubs, for example SOTA visiting Irumu visiting Chari and so on, like a football team. And that way, all those who are loyal listeners and who listen to the radio can see and share, so it would be a good suggestion that there be a listeners' club. I think it would be a good idea to set up a listeners' club, where listeners could get to know each other by area, by sector.” **Mangilyo Nkosi Adelbert**”

“Ah, our suggestion would be that radio should be able to intensify its field of action. As I was saying earlier, radio should be present in all the villages. In the past, there were greeting broadcasts where each village had to take part. And a lot of people were involved in this programme, and it was really good. We also want television to come to our radio station so that people can see the reports we make in SOTA and SEZABO, so that they can be broadcast on television in the evening. Everyone sees how people live together, eat together, socialize together. And that would be a good thing.” **Benjamin Muziabaku the IEM Directeur**

“We're asking the radio RTER to create programs that bring together several ethnic communities in the Irumu area in either radio shows and etc. Radio RTER will also have to identify the local authorities in all the Irumu entities and maybe create a common shared platforms for them to express themselves.” **Franck Duabo**

5.5.1. Recommendations for Future Research

Future research should look at how community radio affects interethnic conflicts in a range of contexts, with an emphasis on dispelling false information and getting rid of biased programming. This can involve conducting comparative studies or a thorough analysis of community radio programs. One of the main obstacles was the dearth of material on the continuous insecurity in the Eastern Congo, as was previously mentioned in Chapters One and Two. Moreover, there is a dearth of written material on the subject despite the fact that there is a significant amount of talk on it. As a result, I will refrain from expressing my personal views and let the body of current literature do the talking. It is noteworthy that a considerable amount of the literature I have come across has been written by MONUSCO and is quite complimentary of the UN.

5.5.2. Practice Recommendations

Community radio stations should strengthen their programming that promotes peaceful coexistence and social cohesion in addition to battling false information and biased content. For the most part, these stations are already doing a good job of it; they just need to add more and improve upon it. This can mean developing novel forms like interactive talk shows or drama series.

5.5.3. Recommendations for Policy Development

Together with supporting community radio initiatives that combat the spread of biased and inaccurate information, officials should recognize the potential of community radio to foster societal harmony and peace. This might entail giving financial or other support to community radio stations.

5.5.4. Final thought

The results of this study demonstrate the effectiveness of community radio in settling interethnic conflict. The findings support the need for fair and unbiased programming on community radio and have implications for further research, practice, and policy formation. By tackling these problems, community radio has the potential to be extremely important in fostering social cohesiveness and peace in areas where there has been violence.

REFERENCE

- A brief history of radio, page 1. (2019, August 27). Retrieved from
- Acocella, I. (2012). The focus groups in social research: Advantages and disadvantages. *Quality & Quantity*, 46(4), 1125–1136. <https://doi.org/10.1007/s11135-011-9600-4>
- Al-Hassan, S., Andani, A., & Abdul-Malik, A. (2011). The role of community radio in livelihood improvement: The case of Simli Radio. Field Actions Science reports. The Journal of Field Actions, 5.
- Betz, M. (2004). Radio as peacebuilder: A case study of radio Okapi in the Democratic Republic of Congo. *The Great Lakes Research Journal*, 1(1), 38-50.
- Bosch, T. (2014). Community radio. *The handbook of development communication and social change*, 426-438.
- Community radio as Information Dissemination Tool for Sustainable Rural Development in Ghana.* (n.d.). Retrieved 8 November 2023, from <https://www.tandfonline.com/doi/epdf/10.1080/19376529.2022.2146119?needAccess=true>
- Denisova, T. S., & Kostelyanets, S. V. (2023). The Democratic Republic of the Congo: Political Instability and the Rwandan Factor. *Vestnik RUDN. International Relations*, 23(1), 37-47. doi: <https://doi.org/10.1080/19376529.2022.2146119>
- Dunaway, D. (1998). Community radio at the beginning of the 21st century: Commercialism vs. community power. *Javnost-The Public*, 5(2), 87-103.
- Essoungou, A. M. (2010). Can ‘peace radio’ survive in peacetime? *Africa Renewal*, 24(4), 16-18.
- Galarza Ligna, V. N., Culqui Medina, A. M., & Reascos Trujillo, A. D. C. (2019). Internet radio research: A review of applied methodologies. *2019 14th Iberian Conference on Information Systems and Technologies (CISTI)*, 1–6. <https://doi.org/10.23919/CISTI.2019.8760867>

- Hofstetter, C. R., Barker, D., Smith, J. T., Zari, G. M., & Ingrassia, T. A. (1999). Information, Misinformation, and Political Talk Radio. *Political Research Quarterly*, 52(2), 353–369. <https://doi.org/10.1177/106591299905200205>
- Hugelius, K., Adams, M., & Romo-Murphy, E. (2019). The Power of Radio to Promote Health and Resilience in Natural Disasters: A Review. *International Journal of Environmental Research and Public Health*, 16(14), Article 14. <https://doi.org/10.3390/ijerph16142526>
- Keith, M. C. (1987). Review and Criticism 357. Focal Press.
- Khan, M. E., Anker, M., Patel, B., Barge, S., Sadhwani, H., & Kohle, R. (1991). The use of focus groups in social and behavioural research: Some methodological issues. *World Health Statistics Quarterly. Rapport Trimestriel de Statistiques Sanitaires Mondiales*, 44, 145–149.
- Khan, M., Anker, M., Patel, B., Barge, S., Sadhwani, H., & Kohle, R. (1991). The use of focus groups in social and behavioural research: Some methodological issues.. *World health statistics quarterly. Rapport trimestriel de statistiquessanitairesmondiales*, 44 3, 145-9. - Google Search. (n.d.). Retrieved 7 November 2023, from
- KifindaNgoy, M. (2022). “Analysis of the Strategic Role of Radio Okapi in United Nations Peace Keeping Operations in the DRC.” In *International Journal of Innovative Science and Research Technology* (Vol. 7, Issue 10). www.ijisrt.com1158
- Manyozo, L. (2009). Mobilizing Rural and Community Radio in Africa. *Ecquid Novi: African Journalism Studies*, 30(1), 1–23. <https://doi.org/10.1080/02560054.2009.9653389>
- McCombs, M. E., & Shaw, D. L. (1972). The agenda-setting function of mass media. *Public opinion quarterly*, 36(2), 176-187.
- Mitch Jacoby. (2018). Nanoparticle catalysts communicate across distances. *C&EN Global Enterprise*, 96(14), 6–6. <https://doi.org/10.1021/cen-09614-leadcon>
- Myers, M. (2011). Voices from villages: Community radio in the developing world. Center for International Media Assistance.

- NGOY, M. K.(N.D). Analysis of the Strategic Role of Radio Okapi in United Nations Peace Keeping Operations in the DRC.
- Nirmala, Y. (2015). The role of community radio in empowering women in India. *Media Asia*, 42(1–2), 41–46. <https://doi.org/10.1080/01296612.2015.1072335>
- Paluck, E. L. (2010). Is it better not to talk? Group polarization, extended contact, and perspective taking in eastern democratic Republic of Congo. *Personality and Social Psychology Bulletin*, 36(9), 1170–1185. <https://doi.org/10.1177/0146167210379868>
- Pottier, J. (2006). Roadblock Ethnography: Negotiating Humanitarian Access in Ituri, Eastern Dr Congo, 1999–2004. *Africa*, 76(2), 151-179. doi:10.3366/afr.2006.76.2.151
- Roopa, S., & Rani, M. (2012). Questionnaire Designing for a Survey. *The Journal of Indian Orthodontic Society*, 46, 273–277. <https://doi.org/10.5005/jp-journals-10021-1104>
- Salazar-Palma, M., Sarkar, T. K., & Sengupta, D. (2010). The father of radio: A brief chronology of the origin and developments of wireless communication and supporting electronics. *2010 Second Region 8 IEEE Conference on the History of Communications*, 1–8. <https://doi.org/10.1109/HISTELCON.2010.5735325>
- Segall, D. (2021). The power of sound: community radio as a tool for social-environmental activism in Argentine Patagonia. *Journal of Environmental Studies and Sciences*, 11(2), 200–211. <https://doi.org/10.1007/s13412-021-00665-6>
- Seneviratne, K. (2011). Community radio via public service broadcasting: The Kothmale model. *Journal of Radio & Audio Media*, 18(1), 129-138.
- Serafini, P. (2019). Community Radio as a Space of Care: An Ecofeminist Perspective on Media Production in Environmental Conflicts. *International Journal of Communication*, 13. <https://consensus.app/papers/community-radio-space-care-ecofeminist-perspective-media-serafini/d794b5802c2157418057ce18d3a0dfd8/>
- Tobi, H., & Kampen, J. K. (2017). Research design: the methodology for interdisciplinary research framework. *Quality&Quantity*, 52(3), 1209–1225. doi:10.1007/s11135-017-0513-8
- Vlassenroot, K., & Raeymaekers, T. (2003). Le conflit en Ituri. L’Afrique des.

Williams, A., & Tkach, B. K. (2022). Access and dissemination of information and emerging media convergence in the Democratic Republic of Congo. *Information Communication and Society*, 25(10), 1383–1399.
<https://doi.org/10.1080/1369118X.2020.1864004>

Wolfsfeld, G. (2004). *The Politics-Media-Politics Principle: Towards a more Comprehensive Approach to Political Communication*.

DEMOCRATIC REPUBLIC OF CONGO: Ituri Unrest. (2014, July). *Africa Research Bulletin: Political, Social and Cultural Series*, 51(6), 20176A-20177A.
<https://doi.org/10.1111/j.1467-825x.2014.05753.x>

Montiel-Overall, P. (2007). *Library & Information Science Research*, 29(3), 434–436. doi: 10.1016/j.lisr.2007.02.003

Melchers, K. G., Petrig, A., Basch, J. M., & Sauer, J. (2021). A Comparison of Conventional and Technology-Mediated Selection Interviews with Regard to Interviewees' Performance, Perceptions, Strain, and Anxiety. *Frontiers in Psychology*, 11.
<https://doi.org/10.3389/fpsyg.2020.603632>

Ishtiaq, Muhammad. 2019. 'Book Review Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (4th Ed.). Thousand Oaks, CA: Sage'. *English Language Teaching* 12 (5): 40.
<https://doi.org/10.5539/elt.v12n5p40>.