

**SCHOOL MUSIC PROGRAM AND PEACEFUL CO-EXISTENCE OF
LEARNERS FROM REFUGEE AND HOST COMMUNITIES**

IN NAKIVALE REFUGEE SETTLEMENT CAMP

ISINGIRO DISTRICT

BY

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DECLARATION

I hereby declare that this research report on the topic “School music programs and peaceful coexistence of refugees and the host community in Nakivale refugee settlement camp Isingiro district “is my original work and has never been submitted to any higher institution of learning for any award.

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APPROVAL

This research report on the topic “School music programs and peaceful coexistence of refugees and the host community in Nakivale refugee settlement camp Isingiro district” has been done under our supervision.

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DEDICATION

I dedicate this research work to my Wife, children, brothers and sisters for their moral support.

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TABLE OF CONTENTS

DECLARATION	i
APPROVAL	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv
TABLE OF CONTENTS	v
LIST OF TABLES	xi
LIST OF FIGURES	xii
ABSTRACT	xiv
CHAPTER ONE: INTRODUCTION	1
1.0 Overview	1
1.1 Background	2
1.2 Problem Statement	11
1.3 Objective of the Study	11
1.3.1 Purpose of the study	11
1.3.2 Specific Objectives	12
1.4 Research Questions.....	12
1.5 Significance of the Study	13
1.6 Scope of the Study	13
1.6.1 Geographical Scope	14
1.6.2 Content Scope	14
1.6.3 Time Scope	15

CHAPTER TWO: LITERATURE REVIEW	16
2. 1 Introduction.....	16
2.1.1 Theoretical Framework	16
2.1.2 Theoretical Framework	16
2.2 Literature Review	19
2.2.1 Learners’ needs for peaceful co-existence	19
2.2.2 Nature and Organization of School Music Programs	24
2.2.3 Teacher’s efficacy in using school music programs for peaceful coexistence	28
2.2.4 Impact of School Music Programs on Peaceful Co-Existence	31
CHAPTER THREE: METHODOLOGY	36
3.1 Introduction.....	36
3.2 Research Design	36
3.3 Study Population.....	37
3.4 Sample and Sampling Procedure	37
3.6 Data Collection Methods and Instruments.....	39
3.6.1 Observation Method.....	39
3.6.2 Document Analysis	39
3.6.3 Focused Group Discussion.....	40
3.6.4 Interviews.....	40
3.7 Type of Data	41
3.8 Validity and Reliability of Research Tools.....	41

3.9 Data Analysis Techniques	41
3.10 Ethical Considerations	41

CHAPTER FOUR DATA PRESENTATION, INTERPRETATION AND

ANALYSIS	43
4.0 Introduction.....	43
4.1 Learners’ needs for peaceful coexistence in refugee schools	43
4.1.1 Identification and categorization of learners’ needs	43
4.1.2 Attention given to learners’ needs	53
4.1.3 Stake holders’ involvement in identification of learners’ needs.....	57
4.1.4 Challenges faced in identifying and integrating learners’ needs in SMP curriculum.....	58
4.1.5 Record of behavioral change.....	60
4.2 Nature and organization of school music programs	60
4.2.1 SMP leadership composition	61
4.2.2 Choice and quality of SMP repertoire.....	64
4.2.3 SMP Activity Work Plan and Routine	66
4.2.4 SMP resource mobilization	72
4.2.5 Preparation of SMP instruction resources.....	74
4.2.6 Organization of SMP rehearsals	77
4.3 Teachers’ efficacy in using SMPs for peaceful coexistence.....	79
4.3.1 Integrating coexistence indicators in SMP activity work plans	80
4.3.2 Choice of choir training strategies	81

4.3.5 Teachers' efficacy in modeling behavior for free interaction among SMP learners	90
4.3.6 SMP Teachers' efficacy in motivating to SMP learners to adopt the modeled behavior	92
4.3.7 Teachers' efficacy in assessing the challenges that hinder mutual coexistence	93
4.4 Impact of SMP on coexistence among learners and the community	94
4.4.1 Mobilization, sharing and ownership of resources	94
4.4.2 Impact of group formation, on coexistence among learners	97
4.4.3 Active involvement of learners in SMP activities on coexistence	98
4.4.4 Parent- learner and teacher relations	100
4.4.5 Disclosure of learners' coexistence challenges.....	101
4.4.6 Behavioral imitation by learners	102

CHAPTER FIVE: SUMMARY, CONCLUSION AND

RECOMMENDATIONS	104
5.0 Introduction.....	104
5.1 Summary of findings	104
5.1.1 Learners' needs for peaceful coexistence	104
5.1.1.1 Identification and categorization of learners' needs.....	104
5.1.1.2 Attention given to learners' needs	107
5.1.1.3 Stake holders' involvement in identification of learners' needs	108
5.1.1.4 Preparation of instruction resources to address learners' needs.....	108

5.1.1.5 Challenges faced in identifying and integrating learners’ needs	
SMP curriculum.....	109
5.1.2 Nature and organization of school music programs.....	109
5.1.2.1 SMP leadership composition.....	110
5.1.2.2 Choice and quality of SMP repertoire	110
5.1.2.3 SMP activity work plan and routine.	111
5.1.2.4 SMP resource mobilization	111
5.1.2.5 Organization of SMP rehearsals	112
5.1.3 Teachers’ efficacy in using SMPs for peaceful coexistence.....	112
5.1.3.1 Integrating coexistence indicators in SMP activity work plans	113
5.1.3.2 Choice of quality and effective performance	113
5.1.3.3 Choice of choir training strategies.....	113
5.1.3.4 Ability to mobilize and manage SMP resources	114
5.1.3.5 Ability to engage Parents in SMP activities	114
5.1.3.6 Teachers’ ability to model behavior for free interaction among	
SMP learners	115
5.1.3.7 Ability of SMP teachers motivate SMP learners to adopt the	
modeled behavior	115
5.1.3.8 Teachers’ ability in assessing the challenges that hinder mutual	
coexistence.	116
5.1.4 Impact of SMP on learners and community.....	116
5.1.4.1 Mobilization, sharing and ownership of resources.....	116

5.1.4.2 Active involvement of learners	117
5.1.4.3 Impact of group formation.....	118
5.1.4.4 Parent- learner and teacher relations	118
5.1.4.5 Disclosure of learners’ coexistence challenges	119
5.1.4.6 Behavioral imitation by learners	119
5.2 Conclusion	119
5.3 Recommendations.....	120
5.4 Areas for Further Research	122
REFERENCES	123
APPENDICES	134
APPENDIX I: INTERVIEW GUIDE FOR SMP TEACHERS	134
APPENDIX II: FOCUS GROUP DISCUSSION FOR SMP PARENTS	135
APPENDIX III: FOCUS GROUP DISCUSSION FOR SMP LEARNERS	137
APPENDIX IV: OBSERVATION GUIDE.....	138
APPENDIX V: DOCUMENT REVIEW GUIDE	140
APPENDIX VI: INTRODUCTORY LETTER.....	141

LIST OF TABLES

Table 1. 1: Shows refugees statistics	8
Table 4. 2: Shows number Of SMP learners in groups per school.....	82

LIST OF FIGURES

Figure 4. 1: Showing the common languages used to pass on communications at Nakivale primary school (photo by researcher)	45
Figure 4. 2:Kiswahili and English used in posters at Kashojwa primary school. (photo by researcher).....	45
Figure 4. 3: Catch up and accelerated education program classes at Kashojwa Primary School. (photo by researcher).....	48
Figure 4. 4: Child mothers and other adolescents identifying the dancers and listening to instructions at Juru primary school before rehearsals (photo by Atwijukire Jerome).	52
Figure 4. 5: Structure of School Music Programs in SMP schools that were displayed in head teachers' offices (photo by researcher)	62
Figure 4. 6: Showing activity work plans for Kashojwa, Nakivale and Juru primary schools	70
Figure 4. 7:SMP teacher sorting SMP instructional materials at Nakivale primary school. (photo by researcher).....	76
Figure 4. 8: SMP teachers sorting SMP instructional materials at Juru primary school (photo by researcher)	76
Figure 4. 9: SMP teacher assembling and tuning guitars at Kashojwa primary school. (photo by researcher)	77
Figure 4. 10: Showing SMP groups at Nakivale primary school during rehearsals (photo by researcher).....	85
Figure 4. 11: Showing child mothers of Kinshasa group at Kashojwa primary school during rehearsal. (photo by Twagirayezu Ezra).....	85

Figure 4. 12:Showing SMP groups at Juru primary school during presentation (photo by Anyijukire Joram)	86
Figure 4. 13:Showing SMP groups at Nakivale primary school during presentation (photo by researcher)	86
Figure 4. 14:Showing SMP groups at Kashojwa primary school during presentation (photo by researcher)	87

ABSTRACT

This study examines how school music program influences peaceful coexistence between refugee and host community of Nakivale Refugee settlement camp in Isingiro District. This study was motivated by rampant tension and conflicts within Nakivale refugee settlement community over common property resources. These tensions have been on for quite along time and have blocked social harmony. The objectives of the study include 1) To identify learners' needs for peaceful co-existence in Nakivale Refugee settlement camp, 2) To examine the organization of School Music Programs in fostering peaceful coexistence in Nakivale refugee settlement camp. 3) To assess the teachers' efficacy in using the school music programs for peaceful co-existence of refugees and the host communities in Nakivale Refugee settlement camp. 4) To examine the impact of School Music Programs on the learners and the community in fostering peaceful co-existence in Nakivale Refugee settlement camp. This study adopted a qualitative approach to describe lived music experiences in the selected government primary schools in Nakivale refugee settlement camp where the learners and the teachers were put at the fore front. Document review, observation, interview and focused group discussion methods were employed to generate data from parents, teachers and learners' leaders. The study discovered that learners needs for coexistence included learning, social, and emotional needs. School Music Program (SMP) groups were formed based on nationality lines and native languages were used during (SMP) School Music Program instruction. Instructional resources used were obtained from the music rooms. Community was not engaged in music resource mobilization. School music program workplans and performances were guided by themes designed by War Child Canada. Music teachers were involved in instructional preparation. Music performances featured cohesion characteristics across the diversity of cultural backgrounds. However, the organization and implementation strategies yielded intra group rather than inter group coexistence. The funding organisations need to review the grouping mechanisms for active and positive oriented results. There is need to plan for all stake holders' active engagements at all levels of music performance programs. The learners' needs should help to inform the formulation of coexistence themes. When these are considered as vital, cross cultural harmonious living will be at the fore front.

CHAPTER ONE

INTRODUCTION

1.0 Overview

This research examines the significance of School Music Programs (SMP) in fostering peaceful co-existence of refugees and the host community in Nakivale Refugee settlement camp in Isingiro District. The concept of school music programs was used in this study to refer to planned music engagements organized through the schools to engage both refugees and host communities in analyzing and understanding issues of mutual concern. School Music Programs was considered in its integrated manner encompassing (music, dance and drama). Peaceful Coexistence was used in this study to refer to the state of living or existing together at the same time, especially in harmony, despite differences or potential conflicts. Coexistence can apply to various contexts, such as individuals, groups, cultures, or nations with differing beliefs, practices, or interests. Coexistence often implies mutual respect, tolerance, and the ability to share space or resources without hostility.

The study was premised on the understanding that with the influx of refugees, community needs and social dynamics ~~that~~ have continuously triggered social tension and conflicts between refugee and host communities.

There is always a need to provide the psychological and social needs of the refugees given the broken and bewildered situation. This calls the host communities to receive, accept and support the refugees in their most significant time of need. The study sought to examine the extent to which school music programs have been used to address these needs. Peaceful co-existence is used in this study to refer to the mutual

understanding and living together which leads to mutual sharing of life experiences and resources among the refugees and the host community.

In this study, document analysis, observation, focus group discussion and interview methods were used in the collection of data. The researcher collected data from the selected number of learners, teachers and parents who participate in SMP from three out of nine government aided primary schools in Nakivale refugee settlement camp.

1.1 Background

A refugee is any person who owing to well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable due to such fear is unwilling to return to it (Cooper, 1997). Turners' (2016) analysis of refugees is highly critical, viewing them as vulnerable populations due to their geo-political, humanitarian, and contextual circumstances. The living conditions in refugee camps fall far short of what would be considered acceptable in terms of human rights, decency, and dignity, with inadequate resources, poor living conditions, little security, and power (Crisp & Jacobsen, 1998).

To better understand how war, persecution, conflict, violence, extreme poverty, and poor living conditions impact individuals living in refugee camps, it is important to consider the complexities of their experiences without relying on harsh or suspicious language, as emphasized by Agier (2008). This approach can help to inform practices and perspectives of refugees at a broader level.

Similarly, Malkki (1995) characterizes refugee camps as spaces of great inequality, where people live under strict control over essential resources necessary for human survival. Despite the enormous struggles for survival, recognition, and affirmation

that refugees face, studies on resilience have shown that humans have the ability to overcome difficult situations and maintain their hopes, dreams, and ambitions when they are empowered and their right to self-determination and dignity are restored (Rutter, 2000; Okitikpi & Aymer, 2003; Meyer, 2006; Masten, 2011).

United Nations High Commissioner for Refugees (UNHCR) statistics from 2017 reveal that there were 65.6 million people displaced worldwide, of which 22.5 million were refugees. By 2022, UNHCR recorded 103 million people who were forcibly displaced worldwide of which 32.5 million were refugees. These figures show that the rate of displacement by 2022 is high given a rise of more than of the total population recorded in 2017. This therefore, cause for mechanisms to settle and ensure peaceful coexistence amongst the displaced persons.

Lingelbach (2017) states that Uganda has a long history of receiving refugees, dating back to the early 20th century. However, its significant role as a major refugee-hosting country began in the 1940s and 1950s, during World War II, when Uganda received Polish refugees who were displaced by the war. Since 1960s, Uganda has been providing shelter and support for refugees and individuals seeking asylum to an average of about 161,000 refugees per year.

According to Alexander Betts et al (2017), Uganda had provided shelter to 1,444,873 refugees, and more than ten refugee camps were established. OPM, (2023) identifies 13 refugee settlements in the districts of Isingiro, Kyegegwa, Kamwenge, Kikuube, Kiryandongo, Adjumani, Obongi, Lamwo, Koboko, Madi-Okolo, Yumbe, Arua and Kampla. In 2017, Uganda provided assistance to three simultaneous emergency influxes of refugees from South Sudan and the Democratic Republic of Congo (DRC) and Burundi Ssejjemba (2018). Since 2012, the number has drastically been

increasing. According to UNHCR (2017), Uganda hosted 1,252,470 refugees by 2017. The recent statistics indicate that the number had risen to 1,450,317 refugees (Betts 2021) and 1,460,520 refugees by October 31, 2022 thus consistently ranking the country to be the largest refugee hosting country in Africa, and the third largest globally.

Due to continuous arrival of refugees, the Ugandan government, in partnership with its development allies, has continued to enhance the conditions for hosting more refugees through the Settlement Transformative Agenda. This agenda was incorporated in the five-year National Development Plan of 2016-2020 (Davis, 2019). This initiative ensured that refugees had equal rights to citizens. The continued inflow of refugee coupled with equal entitlements has led to discomfort and conflicts between the host and refugee communities due to multiple factors, including the competition for scarce resources Crisp (2003).

According to Omata (2022) Uganda is recognized for its innovative and progressive policies, which provide refugees and asylum-seekers with opportunities of free movement in host communities. These policies are supported by The Refugee Act 2006 and the self-reliance strategy, which were implemented to help refugees achieve stability and enhance their self-empowerment.

In addition, the United Nations High Commissioner for Refugees (UNHCR) collaborates with the Ugandan Government's Office of the Prime Minister (OPM) and various local and international organizations to offer services and amenities in numerous fields. These areas include protection, education, healthcare, food security and nutrition, water and sanitation, housing, access to energy, community empowerment, and fostering self-reliance.

Alexander et al. (2014) argue that upon their arrival in Uganda, the refugees were allocated to different settlement camps. These included the northern settlements of Yumbe, Adjumani, Arua, and Moyo, as well as the southern, central, and western sites of Nakivale, Kampala, Rwamwanja, Kiryandongo, Kyangwali, Kyaka II, Oruchinga, and Kisoro as earlier mentioned.

Nakivale refugee settlement came into existence in response to an influx of Rwandese Tutsi refugees escaping persecution in 1960s. The colonial government traded its land in Nyabushozi area of Mbarara for six parcels of land in Nakivale region which were owned by Omugabe. Nakivale area was chosen due to its proximity to the Rwanda border and low population of nationals, making it more suitable for accommodating refugees. This became the core of the present-day Nakivale refugee settlement.

It should be noted that the establishment of the settlement did not involve a land survey. Instead, due to the assumption that the plight of the Rwandese Tutsi refugees would only be temporary, the limits were marked using the surrounding ridges, resulting in a settlement area of roughly 86 square miles. Despite being designed initially as a short-term fix for the Tutsi refugees, Nakivale settlement became a permanent home, and many refugees were eventually assimilated into the local community since the 1960s.

The Rwandese Tutsi refugees had lived peacefully alongside the local Bahima and Bairu for many years without any significant conflicts. However, this changed in the 1980s when there were shortages of land in other parts of the country. As a result, many people, primarily pastoralists, migrated eastward to Nakivale in search of open land. This led to a situation where people from the more densely populated areas in Bushenyi district moved to the less populated areas in Mbarara district, where

Nakivale was located at that time. This became a priority for many people who were searching for land to graze their herds or settle, even though it was illegal. Despite this illegal occupation of land within the refugee settlement by Ugandans, the government and refugee agencies did not take any action to address the issue.

This subsequent relationship was stained by tension and conflicts including political drives. Rwandese Tutsi refugees in 1990 formed Rwandan Patriotic Army (RPA) and invaded northern Rwanda (Kuperman, 2003). Following the RPA victory, the Rwandese Tutsi refugees were repatriated back to Rwanda in 1994. Consequently, a new group of Rwandese refugees, mostly Hutus, arrived in Nakivale after the Tutsi, fleeing from the repercussions of the genocide that took place in Rwanda in 1994. Rwandese Hutus continued to seek refuge in Uganda, and by 2002, they were the largest ethnic group of refugees in Nakivale settlement, with a population of 12,321.

After the repatriation of 1994, more land in Nakivale was left unoccupied and was eventually claimed by national pastoralists, who were mainly Bahima. Although these pastoralists did not typically cultivate the land, they regarded it as their own. The arrival of a significant number of refugees afterward, combined with policies that emphasized refugees' self-sufficiency via farming, resulted into the allocation of settlement land to refugees for agricultural purposes, causing conflict between the two groups.

Initially, the Nakivale settlement was made up entirely of Rwandan refugees. However, in the early 1990s, the situation changed when refugees from Kenya and Somalia came to the settlement after the civil war broke out in Somalia in 1991. Then on August 11, 2004, around 800 Somali refugees who had been residing illegally in the Kisenyi slum in Kampala were moved to the Nakivale Refugee Settlement Camp.

On July 11th, 2010, there were bombings in Kisenyi, a neighborhood in the Ugandan capital that's often-called Little Mogadishu because many businesses there are owned by Somalis. As a result of the bombings, there was a significant increase in the number of Somali refugees in Nakivale.

The influx rose from 8239 in 2008 to 27,143 in 2012 with the majority being previously refugees in neighboring Kenya who upon reaching the Uganda boarder applied for refugee status in Uganda (Lazzolino, 2014). By 2017, 57% of the Somali refugees were settled in Nakivale.

Furthermore, as a result of political civil wars in Democratic Republic of Congo, Congolese refugees have frequently spilled over to Uganda through Bunagana and Nyabwishenya routes in Kisoro district and Ishasha route in Kanungu district. In 2006 for example, Roberta Russo- the UNHCR spokeswoman in Kampala indicated that 886 Congolese refugees were transferred to Nakivale. This group is a subset of approximately 12,000 individuals who escaped the conflict between the Congolese government military and rebels commanded by Laurent Nkunda, a rogue general. The conflict took place 100 kilometers north of Goma, in the North Kivu Province, prompting them to seek refuge in southwestern Uganda. The M23 rebels' actions against the armed forces of the Democratic Republic of Congo-Forces Armées de la République Démocratique du Congo (FARDC), have contributed to an increase in the number of refugees. On April 22, 2022, the Acting Commissioner for Refugees in the Office of the Prime Minister, Douglas Asiimwe, reported that due to limited space at Nyakabande, 1,000 out of 16,475 refugees had been relocated to Nakivale refugee camp.

Other refugees accommodated in Nakivale hail from Burundi, Ethiopia, Eritrea, South Sudan, Kenya, Tanzania, Senegal, Sudan and Republic of Congo as reflected in the table below.

Table 1. 1: Shows refugees statistics

Year	2014	2019	2021	2022
Country of origin				
Democratic Republic of Congo (DRC)	32455	54336	73335	77917
Burundi	8499	31037	41003	38563
Rwanda	9021	9278	14045	17399
Somalia	9992	13050	13868	14103
Ethiopia	230	852	933	934
Eritrea	679	1041	1733	1748
South Sudan	7		224	247
Kenya				25
Tanzania				6
Sudan				27
Senegal				5
Republic of Congo (Congo Brazavile)				6
Total	60,883	109,594	145,141	150,982

Source: Uganda Refugee statistics- Nakivale (OPM 2022)

Given the fact that the refugees are given plots of land and are allowed to work else where, the land policy in Nakivale has consistently been a source of conflicts (Clements, Shoffner, & Zamore 2016; Bernstein, 2017). As early as 2003, when there were only 14,000 refugees in the settlement, the social tension was caused by conflicts emanating from the land set aside for refugees (Bagenda, Naggaga & Smith, 2003).

In 2014, UNHCR acknowledged the presence of 14,000 refugees and 35,000 Ugandans who were living within the settlement boundaries and were seen as illegal settlers because the settlement land was designated for refugees.

According to Crisp (2003), these Ugandans in question directly benefit from water, education, health and nutritional programs in the settlement. Contrary to this, the nationals mobilize and protest against the policies. For example, it was casted on national Broadcasting services television (NBS) in which the residents of Kityaza village in Rugaaga Sub County on September 6, 2019 moved on streets protesting what they termed as land grabbing by camp authorities in favor of refugees. Political incitements, competition, cultural differences, land disputes, ethnic conflicts and idleness among refugees have all contributed to an escalation of conflicts. The Nakivale settlement camp administration has taken steps to evict Ugandans from the settlement land and destroy some of their structures, leading to retaliatory actions from the Ugandans thus undermining peaceful coexistence (Claire, 2013; Natwijuka, 2019).

One of the strategies which has been put in place to alleviate the refugee context and provide support to the process of integration and peaceful coexistence has been the introduction of School Music Program. This initiative is championed by War Child Canada- a Non-Governmental Organization whose core mission is to protect children from the brutal impacts of war. It aims at raising awareness through educating communities. War Child Canada has a vision for a society in which children and young people are able to grow up without fear or violence, and are able to reach their full potential while also contributing to a peaceful future for themselves and others (Kemper, (2005).

The School Music Program (SMP) is carried out in universal primary schools in Nakivale refugee settlement camp. This aims at rising public awareness on the impact of war on communities and shared responsibilities to act through peace building, community engagement and local partnership among others. The programs have over the years been guided by term themes which include “bring back children to school” in 2018, “sex and gender-based violence” in 2023, self-reliance in 2022, fight stigmatization, environmental awareness in 2021 and cultural heritage among others. These are implemented through music sessions that are conducted every week on Thursdays after lunch targeting the adolescents in school. The SMP in particular is supported by parents that form SMP parents committee that is charged with the coordination role between the community and the school.

Once in every term, the schools organize entertainment concerts which are attended by children, school parents, local government officials and community members. Since the inception of the program in 2013, it has been successively organized on a term basis for 9 years. However, the tension and conflicts within Nakivale community is still rampant. In this research, I intended to clearly study the phenomenon of the School Music Program in the promotion of peaceful coexistence between refugee and host community children and consequently between the entire refugee and the host communities. This focused on the learners’ needs for peaceful coexistence, the organization of the school music program, the impact of school music program on the learners and the community in fostering peaceful coexistence and the teachers’ efficacy in using the school music programs for peaceful coexistence in Nakivale refugee settlement camp.

1.2 Problem Statement

School Music Programs in Nakivale refugee settlement camp have been in existence since 2013 initiated with an aim of supporting the process of integration and fostering peaceful co-existence between the refugee and host communities. Nevertheless, there has been rampant social conflict over common property resources in the settlement. Hallam (2015) and Beeching (2010) state that music has been applied for entertainment, talent and skill development and self reliance across the refugee camps. These music engagements include Salam music program championed by play for change foundation, Lab Uganda financed by Germany Federal Office and Sina by Refugee Global Talent. Much as music programs are in existence, teachers and other implimenters seem to ave done little on the use of SMP in fostering coexistence in the refugee context. This study focused on addressing the gap through SMP learners' needs for peaceful coexistence, the organization of the School Music Programs, the teachers' efficacy in using the school music programs for peaceful co-existence of refugees and the host community, and the impact of School Music Programs on fostering peaceful co-existence in Nakivale Refugee settlement camp in Isingiro district.

1.3 Objective of the Study

This section presented the purpose and specific objectives of the study.

1.3.1 Purpose of the study

The purpose of this study was to examine the significance of School Music Programs in the integration of refugees and the host community for peaceful co-existence in Nakivale settlement camp in Isingiro district.

1.3.2 Specific Objectives

The objectives of this study were:

1. To identify SMP learners' needs for peaceful co-existence in Nakivale Refugee settlement camp.
2. To examine the nature and organization of School Music Programs in fostering peaceful coexistence in Nakivale refugee settlement camp
3. To assess the teachers' efficacy in using the school music programs for peaceful co-existence of refugees and the host community in Nakivale Refugee settlement camp.
4. To examine the impact of School Music Programs on the learners and the community in fostering peaceful co-existence in Nakivale Refugee settlement camp.

1.4 Research Questions

1. What are the SMP learners' needs for peaceful co-existence in Nakivale Refugee settlement camp?
2. How are the School Music Programs organized to foster peaceful coexistence in Nakivale refugee settlement camp?
3. What is the teachers' efficacy in using school music programs to integrate refugees and the host community for peaceful co-existence in Nakivale settlement camp?
4. What is the impact of school music programs on the learners and the community in fostering peaceful coexistence in Nakivale Refugee settlement camp?

1.5 Significance of the Study

The study will be of prime value to school head teachers, music teachers and local government education department in the interpretation and the management of school music programs focusing on integration and peaceful co-existence among the refugees and host community by integrating learners needs in the day today teaching and learning in addition to application of generic methods of instruction.

This study will offer insights to government of Uganda through the office of Prime Minister and camp authorities in planning and assessing the impact of school music programs in fostering integration among refugees and host community. By informing on policy options and other government actions towards related issues in communities of similar context.

Also, the study will guide school music program designers to avail extra guidance in addressing specific concerns affecting particular communities.

It will build a body of knowledge that will be used by researchers who will have interest in the role of school music programs, integration and peaceful co-existence. The study will contribute literature that will serve as reference for scholars.

The study will offer me knowledge and skills of how to conduct research. Will help to do more research in music related programs and contribute literature to academic contest towards integration and coexistence

1.6 Scope of the Study

This section presented the geographical, contextual and time scope.

1.6.1 Geographical Scope

The study was conducted from Nakivale refugee settlement camp in Isingiro district. According to Adonia (2013); Aturihaihi, Tumwesigye, Opio, and Beyihayo (2023) Isingiro District is located in southwestern Uganda and has a land area of approximately 2,610 sq. km and an altitude of 1,800 meters above sea level. It is bordered by Mbarara to the North West, Ntungamo to the West, Kiruhura to the North, Rakai to the East and Tanzania to the South. The District currently has Town Councils of Kabuyanda, Kaberebere, Isingiro, Kamubeizi, Kikagati, Bugango, Ruhiira and Endiinzi. It has two refugee settlements namely; Nakivale and Oruchinga which are managed by the OPM and the United Nations High Commission for Refugees among other relief and implementing partners.

In terms of connectivity, Isingiro district has only one tarmac road that starts from Mbarara and passes through Isingiro, and ends in Kikagati, at the National Border with the Republic of Tanzania. The area is inhabited by the Bafumbira, Bakiiga, Banyankole. Nakivale refugee settlement camp as earlier stated in the back ground occupies approximately 86 square kilometres of land. The camp is composed of refugees of different nationalities namely South Sudanese, Rwandans, Burundians, Congolese, Somalis among others. Both refugees and Ugandans in Isingiro district practice fishing at Lake Nakivale, banana farming, cattle keeping and small-scale business ownership.

1.6.2 Content Scope

This study focused on School Music Programs and peaceful coexistence. I had an insight on the learners' needs for integration and peaceful co-existence, the organization of School Music Programs in fostering integration and peaceful

coexistence, the impact of School Music Programs on the learners and the community in fostering peaceful co-existence and the teachers' efficacy in using the school music programs for integration and peaceful co-existence of refugees and the host community.

1.6.3 Time Scope

In this study, I considered School Music Programs for three (3) years from 2021 to 2023. This is a period where frequent demonstrations and conflicts over common property resources were evident between the refugee and host communities.

CHAPTER TWO

LITERATURE REVIEW

2. 1 Introduction

This section presented the theoretical and actual literature.

2.1.1 Theoretical Framework

In this section, I presented the theoretical and conceptual frameworks to demonstrate the relationship between School Music Programs and peaceful coexistence.

2.1.2 Theoretical Framework

This study was guided by Bandura's Social Learning Theory from 1969 which suggests that people learn social behavior through observing and imitating the actions of others in social situations. This theory highlights the significance of observing and emulating the behavior, attitudes, and emotional responses of others, and incorporating the learning into one's own behavior, which enhances human performance (Bandura, 1969).

The concept of SLT stands on the idea that novices learn by observing the behavior of those around them. This was demonstrated in a well-known experiment known as the "Bobo doll" study conducted by Bandura in 1961. The study aimed to explore whether social behaviors can be acquired through imitation. In the experiment, 24 children watched an adult model who behaved aggressively towards a large plastic doll named Bobo. Another 24 children observed a non-aggressive model, while the final 24 children were not exposed to any model and served as a control group. The results showed that the children who had watched the aggressive model were more likely to imitate the same behavior towards the doll. Specifically, those who observed the aggressive model exhibited more imitative aggressive

According to Nabavi (2012), Social Learning Theory (SLT) emphasizes the role of social context in learning and considers learning as a product of the dynamic interplay between an individual's behavior, environment, and cognition. Furthermore, the cognitive context of past experiences shapes an individual's engagement in behavior. Bandura the developer of the theory asserts that environmental and cognitive factors work together to influence human learning and behavior (Bandura, 1986). The theory suggests that people such as parents, TV characters, friends, and teachers who are observed, serve as models. These characters offer both positive and negative behaviors that children can watch and emulate. When children are exposed to a particular behavior, they pay attention to the behavior, encode and retain it. The children will thereafter reproduce the behavior observed based on the worth attached to it.

In relation to SLT, the children in Nakivale are exposed to different and varying experiences for example social tension over common property resources in the communities (Bagenda, Naggaga & Smith, 2003). Such experiences benchmark the children's behavior that suppresses peaceful coexistence.

With the introduction of School Music Programs (SMP), the children are subjected to a curriculum of coexistence including teamwork, friendship formation, conflict resolution, upholding human rights, identity among others. In this curriculum, the learner's needs are assessed, activities identified and the scheme developed by the SMP teachers. If SMPs are effectively interpreted, they are expected to offer diverse programs through many media of learning such as songs, dance, drama, stories and poetry. The concept of SMP is quite encompassing expecting that when children are engaged in such programs, especially focusing on issues that directly or indirectly

affect them, they will learn to coexist. For example, in drama children participate in making plays, identify and attach characters, take and act roles during rehearsals and performances. In traditional songs, children will identify themselves based on different groupings, take roles, look for improvised costumes and props, appreciate different cultural presentations and act out the roles. In the same way, dance activates real characters, it is a form of performance via movement and body gestures which articulates various meanings and responses when well-choreographed, children will draw a number of lessons of dances from the modeled behavior. When children are guided by the themes, they participate as performers in different music activities. They will get a deep understanding on the needs of other people, develop the spirit of sharing, respect, cooperation, mutual love, appreciation and consequently uphold coexistence among themselves in and outside the school.

In addition to the above, the children are expected to pay attention to the identified activities and behaviors, master them through rehearsal and later on reproduce the behavior on stage inform of performances and in the daily life. The reproduced behaviors by the learners within their peers can be motivated by the models if they promote indicators of coexistence.

Through vicarious experience, other children will observe the performers acting out the targeted behavior in different musical ensembles. Through this observation, the children will learn the behavior and begin rehearsing on their own and later on harmonize in the more organized rehearsals guided by the SMP teachers. In such rehearsals and performances, the children observe, learn and interact with the behavior modeled. They will learn from the themes of the music, interact among themselves and develop skills. The abilities that will be encompassed are those relating to self-

awareness and self-acceptance, proficiency in understanding and interacting with others, and the capacity to make sound judgments. The skills acquired help the children to be less idle, to work and appreciate each other. When the behaviors are recurrently rehearsed and performed, the individuals identify common ties and once the harmonious behavior is demonstrated openly, then learning will be achieved.

In a nutshell, by participating in SMP in refugee context, children are exposed to various models and learn new behaviors and form their own. As noted earlier in the background and introduction we note that SMP create a number of opportunities of social learning that promote coexistence among refugee and host community children.

2.2 Literature Review

Literature review was presented guided by the study objectives as earlier presented in 1.3.2.

2.2.1 Learners' needs for peaceful co-existence

Refugee children often come from backgrounds of war, conflict, and insecurity, and therefore require a sense of safety in their new host countries. Schools can play a crucial role in providing stability for these children who have experienced such upheaval in their lives, as noted by Nakeyar, Esses & Reid, (2018). Schools can offer a secure environment for these children to interact, learn, and engage in new experiences. Based on this, the SMP activities should be interactional, provide avenues of positive learning and agitate for peaceful co-existence.

McIntyre (2011) citing Sam & Vedder, (2006), Organista, & Kurasaki, (2003), indicates that refugees in the host society have to cope with multiple issues of personal adjustment. These encompass various changes, such as learning new languages, adapting to unfamiliar value systems and social customs, and making numerous

modifications to one's way of life. In SMP through rehearsals and performances learners interact with each other and are exposed to different languages and different social lifestyles. This leads to adjustment of one's primary behaviors which are rooted on ethnic lines. Continuous exposure to different languages and social customs makes the learners understand one another thus can easily coexist.

SMP emphasize that the host communities have to adjust towards assimilating the refugees. So, the implementation of school music program activities should embody the needs of the refugees. Cerna (2019) asserts that as new arrivals strive to adapt and successfully integrate, it is also incumbent upon the host society to make certain adjustments to accommodate these newcomers. The educational intervention known as SMP is viewed as a “flexible approach that embraces and celebrates diversity among learners, recognizing individual differences not as obstacles but as potential sources of enrichment in the learning experience”. Through SMP learners are grouped and encouraged to participate in all planned activities. The climax is reached through health music contests. These have an educational value of assessing the behavioral worth. This helps to alleviate the consequences of emotional imbalance and internal disorder experienced by children due to conflicting expectations from non-aculturated peers and adults at home and acculturated peers and adults in the dominant society (McIntyre, 2011).

In addition, having good language skills helps to reduce communication problems, and enables a better understanding of the dominant culture. It also improves social interactions and increases one's self-confidence (Yeh et al 2008). To successfully learn a language, it's important to synchronize the linguistic and cultural aspects of becoming a part of a new culture, as noted by Baker, (2012). SMP engage learners in

practicing and performing songs, dances and plays in local languages based on local experiences. These aid free interaction among the refugees and the non- refugee children. Consequently, this helps to alleviate cultural stress and disagreement that arises when learners are in an unfamiliar environment due to their limited language skills as noted by Hannigan, (1990).

Many refugees have experienced interrupted education or have very limited educational experience (Rutter & Stanton, 2001; Essomba, 2020). This includes the need to master a new language, learn literacy skills and overcome gaps in acquisition of knowledge, skills and values across the school life time (Birman & Tran, 2017). Therefore, music teacher through school music programs has to be skillful in creating an environment favorable to overcome interrupted schooling and limited education to catch up with their peers. In this way the school music programs will help the refugee children to address need to adjust to a new education system and a new school culture as proposed by Clark, (2015).

Communication represents significant aspects of a culture. However, forced displacement changes the way refugee children are able to communicate. They have difficulties in making themselves understood, unable to adequately express their needs, and others cannot understand or interpret their messages. This has significant impact on their feeling of belonging (Baker, 1990). School music programs have to allow the learners communicate psychological and emotional feelings through a variety of activities using a variety of languages. In this regard, SMPs provide an avenue that centers music teacher to address the need for effective communication among the refugees and the national learners.

Additionally, school music programs are planned to address the need of bonding with others and to feel a sense of belonging to the new community and school. This is on assumption that refugee youth are separated from their peers in their home country and are required to establish new friendships in a host country. According to Esses (2017) due to differences they may feel alienated and have a more difficult time developing a sense of belonging. The loss and creation of friendships is especially challenging for refugee children and youth and can be a significant barrier in their integration (McMichael, 2011). The ability of the music teacher to group the learners in music related activities guides the direction of belonging, integration and consequently harnesses co-existence.

Refugees need a strong personal identity. This involves navigating between their home and host cultures. The struggle of refugee children to find the right balance can hinder adjusting to their new host country (Esses & Reid, 2017). Music teacher is under obligation to help learners to adjust subsequently by carefully planning activities to aid identity construction and re-construction which play an important part in the integration of refugee students in schools and societies. Schools are places of socialization and thus have a responsibility in helping refugee students understand the new country and become a part of it (Kaprielian-Churchill, 1996). This is an indicator that the school music programs have to contain an integral part of influencing the learners understand and appreciate the life experiences rather than ending at delivering content. The music teacher has to possess ability to vary methodology to translate the music content to avenues of personal identity, integration and consequently cause peaceful co-existence as stressed by Kaprielian-Churchill, (1996) that an approach that respect and combine the culture of the home with the culture of society is effective for the adaptation and learning process.

Many refugees have experienced war, conflict and unsafe environments and thus need to feel safe in the new countries. Schools can be a stabilizing feature in the unsettled lives of refugee young people. They provide safe spaces for new encounters, interactions and learning opportunities. However, refugee children can also suffer from discrimination and bullying in schools in host countries. This can also be seen as a security concern if refugees do not feel welcome and safe in their new country (Esses & Reid, 2017). The safe space in schools can only manifest through the organized programs through the facilitation of the teachers. Based on this, music programs have to ensure that all the activities are interactional, provide avenues of positive learning and agitate for peaceful co-existence.

Refugee have often experienced a loss of their homeland, possessions, friends and in some cases also loss of parents or family members (Athey & Ahearn, 1991). Some (especially unaccompanied minors) might have been separated from their parents and family members. Refugee children might also have been exposed to multiple traumatic events including war (Carlson, 2012). Separation and loss can lead to subsequent grief, despair and bereavement (Ressler, Boothby & Steinbock, 1988). Refugees can suffer from emotional and mental health problems, such as post-traumatic stress disorder (PTSD), anxiety, depression or conduct disorders (Fazel & Stein, 2002). This can severely affect their lives and their chances of integrating into host societies. The music teacher has to be aware of the behavioral patterns related to loss and trauma. This means that in planning the music activities all these effects are taken care of in therapy form if peaceful co-existence is to be successful.

2.2.2 Nature and Organization of School Music Programs

Ghosh and Galczynski (2014) view school clubs as the platform that aim to safeguard the rights of children, especially in regards to participation, a secure and positive learning atmosphere, access to information, freedom of expression, and the opportunity to be heard for a good basic education and inclusion. They recognize that such clubs serve as a means of rallying children and as a hub for delivering services, making it easy for children to obtain the necessary services and support. The formation and management of the clubs, as well as the general learning process facilitated by club activities, prioritize the active involvement, participation, and consultation of children. When children converge in School Music Program activities, they interact with one another, access constructive messages, express themselves. In this way children understand and learn to accommodate each other and in the long run foster coexistence.

Similarly, Tolera (2019) states that when peace related education programs are introduced the goal is to provide education that not only imparts knowledge and teaches practical skills but also cultivates values and attitudes that foster peaceful coexistence among teachers and learners. In Nakivale refugee settlement primary schools, SMPs engage learners with an aim of creating responsible generations through a culture of dialogue. The SMPs are expected to create a peace full and harmonious environment where learners of diverse backgrounds live interdependently by providing avenues where ideas, activities and information can be shared through regular meetings and events, providing individuals with a collective ability to influence and draw from shared experience to promote peace building, address root

causes of human suffering, and advance the common interests of all people hence coexistence.

Durlak and Weissberg (2007) while referring to school clubs for learners of assert that the school clubs are expected to provide training on various life skills, such as self-esteem, assertiveness, self-management, interpersonal relationships, peer support, and stress management, among others. Club members are expected to pass on these skills to other learners in and out of school. This study argues that SMPs create avenues of transforming life styles among children. As noted, earlier SMPs offer a number of performance media which include songs, drama, poems, stories and creative dances which in most cases target relevant themes depending on what the teacher may choose. It is anticipated that SMPs can be properly planned and designed focusing on various themes of concern such as the need for companionship, the need for support to disadvantaged persons. The teacher can write songs or can compose with learners. The children may be motivated to create songs, poems, and skits that can be used to communicate important messages to other learners, parents, and community members during outreach programs. Such engagements help learners to develop interpersonal skills necessary for coexistence.

Related to the guidelines on school clubs' leadership, Katzenbach and Smith (2008) state that the most key elements of a school club are the individuals who make up the membership and the leaders who guide the group. It is crucial to have a clear understanding of the membership, including how many individuals are involved. Similarly, the club's leaders should have specific roles and responsibilities to oversee the club's activities on a regular basis. Leaders can play an important role in organizing and managing the club's operations. The leadership should be inclusive in nature. In

line with the above guidance, it is expected that when SMPs have clearly identified members and leaders, mobilization becomes easier, children identify themselves as belonging to one unit, they share and trust each other. This thus fosters free expression and interpersonal relationship.

Also, Mapp and Kuttner (2013), advocate for building strong partnerships and linkages where children are expected to be empowered by all stakeholders. In order to establish effective clubs and schools that engage with the community, it is important for these clubs to form strong partnerships and connections with relevant institutions, parents, Civil Society Organizations, traditional and religious leaders. These linkages should prioritize the principle of "do no harm," ensuring that the interventions undertaken by school clubs promote positive change and peaceful coexistence. Andrews (2016) while studying on Arts Partnership in Education, asserted that the primary reason for organizations to develop partnership is to achieve their goals sooner and more efficiently by building on the resources and expertise of each partner. For example, artists and teachers collaborate in planning and delivering the arts component of the school curriculum, school and cultural institutions develop programs for the young people that focus on arts integration across the curriculum while the schools and other personnel examine the effectiveness of the arts partnerships for improving the teaching and learning. Much as Andrew focused on integration of arts, he stressed on the need for partnering with other stake holders for efficiency. In a similar manner, the SMP are expected to involve teachers, parents, NGOs, Civil Society organizations, Community Based Organizations and Faith Based Organizations in the planning and presentations of the themed activities. These stakeholders help in giving feedback and encouragement to the children and trickling down the messages advanced in the activities to the communities as an advocacy for

peaceful coexistence. Andrews (2016) asserts that despite the challenges and complexities of arts education partnerships, most partners believe that the benefits to learners, teachers and the community outweigh the disadvantages. Consequently, they are willing to justify the time, energy, and expense involved to their organizations.

Accordingly, effective partnerships are characterized by shared goals and outcomes, a flexible infrastructure that promotes creative thinking and shared ownership, age appropriate activities that can be delivered effectively without disrupting learning and diverse resources and skills, collaborative planning and clear communication among partners

Andrews (2016) highlights the obstacles that interfere with a successful partnership in any learning program. Such obstacles include conflicting instructional goals, limited or no learners input in planning and refining experiences, insufficient time allocated to each activity and lack of authentic collaboration throughout the different phases of projects.

Wango (2014) argues that school clubs can be strengthened through stakeholder engagement through a formal workshop, training and re-orientation of members, carrying out school visits, regular coaching and mentoring, pairing clubs and documentation. In relation to this, when stakeholders in SMP come together, they will discuss and evaluate issues that enhance coexistence through various media draw a workable plan such as carrying out tours and exchange visits, debates, organizing discussions and community services. Through school visits, pairing of clubs and coaching and mentoring, children will learn from different experiences, appreciate each other's efforts and develop positive attitude towards one another. It is anticipated that when SMPs portfolios are developed, they form a reference point for the learners.

In line with the organization's contribution to and engagement of the community, Preece (2005) indicates that the quality of the organization's interaction with the public engagement and participation of its community determines the quality of the education, outreach and audience development actions. In this sense, the nature and set up of any music program is guided by its mission. Take for instance Preece shows that a contemporary dance company with a social mission is more interested in creativity, activism and surprise than in tradition. Its community exposure may include such elements as performances in a soup kitchen, outdoor protest art or other forms of social activism. So, well organized and presented art may inspire, give pleasure and gratify; it may also provoke, enrage or protest. The overriding point is that art - appropriately shaped by an individual group's aims and goals - needs to matter to a particular community. In order to tap the effective contribution to the community, Preece guides that it is important to view community outreaches as a somewhat separate functional activity considering that virtually everything an arts group SMP inclusive has an impact on its broader community connection. The art it chooses to present, the location and times of its performances, all have an impact on how the group relates and connects with its community. Considering the Preece's argument on performance group/ organization's contribution to the community, this study considers an analysis on how SMP is structured to integrate with the community to enhance mutual coexistence among learners.

2.2.3 Teacher's efficacy in using school music programs for peaceful coexistence

Teachers play an integral role in bridging and connecting learners from diverse cultures and backgrounds through opportunities such as music clubs or community outreach activities which allow to interact outside the classroom. This lies on the teachers' expertise in mediation, interpersonal communication, problem-solving, and

conflict resolution, this informal environment can foster meaningful relationships between learners who might otherwise never interact with one another (Stewart, 2014). Through training SMP choirs, teachers need to possess ability to impart experiences that promote positive interpersonal relationships. The themes identified should focus on bringing children together. It is assumed that facilitating groups who work on common tasks for example organizing a music concerts can help foster positive relationships between culturally diverse students. SMP teachers can use dialogue for a transformational learning experience. Such creativity can foster peaceful co-existence. This study will be in position of discovering the competence a music education teacher has in triangulating creativity and enhancing how to organize music activities in and outside the classroom environment for peaceful co-existence in refugee primary schools and their impact.

The curriculum demands music teachers to lead learners into knowing examples of various musical pieces of different cultures, valuing their musical heritage and knowing their importance. The music teachers have to possess ability to train learners in knowing and performing songs, dances and drama from different places valuing their contribution to personal, social and cultural enrichment (Turino, 2008; Bergh & Sloboda, 2010). This positions the music teacher in a refugee context to express the ability to identifying and infusing different music pieces from across the diverse cultures in the instruction. Modeling such ability can build in the learner's appreciation of such master pieces and cultures represented. Truly, children learn to accept and accommodate one another in the schools and the community at large hence harmonious living.

Similarly, McIntyre (2011) posits that Educators who do not possess cross-cultural knowledge are susceptible to responding to culturally-influenced behaviors in manners that are inefficient, unproductive, or insulting. It is upon the SMP teachers to be acquainted with the cultures of the refugees and those of host community and devise means of integrating both parties if the school music programs have to cause any positive impact on co-existence. Multi-faceted communities like a refugee camp demands the efficiency of the music teacher based on his/ her exposure to the key elements of each culture and the ability to integrate such elements in the SMP activities. The impact of the music teacher's interaction and involvement with both refugee and non-refugee students is significant in terms of their motivation, self-perception, and inclination to model the desired behavior.

According to Samy and Azer (2005) effective teachers are enthusiastic, friendly, approachable, able to establish a rapport with students, dedicated to their students' development, interested in their students, and mindful of their position as role models. In order to enhance peaceful coexistence, SMP teachers are expected to have passion for learners, devoted to training them in different pieces that are carefully selected to promote togetherness. The SMP teacher has to be patient and accommodative to learners. Establishing a positive relationship between children and SMP teachers creates a comfortable and relaxed environment for both parties. This motivates children to work hard and strive for the teacher's approval, resulting in efficient learning. It also fosters trust and safety, which provides a conducive atmosphere for effective study and work habits during SMP activities.

Linked to the above, the experiences of children in their classes play an important role in creating more democratic school systems. The practices and competences

demonstrated by teachers and required of students in Social and Emotional Learning (SEL) classes can contribute to the objective of promoting peaceful coexistence. In this research, I assume that within the school, SMP teachers must prioritize the emotional, psychological, and social wellbeing of their students.

SMP teachers have to organize classes to be environments that promote inclusivity and safety, allowing individuals to participate in meaningful discussions and communication. These environments should encourage cooperation among learners and help to improve their interpersonal relationships. The SMP teacher has to ensure that the musical activities engaged in should be interactive and friendly to allow expression of one-self. The level to which the SMP teacher will customize the activities to fit in the real-life situations will determine the level of peaceful coexistence.

In disseminating the SMP messages, the methods used should be socially interactive and give room for scaffolding the learners by the more knowledgeable other (Bruner and Ross 1976; Rogoff, 1990). SMP teachers are advised to adopt collaborative and participatory approaches which are required for the development of the culture of peace and coexistence among the learners. Through dialogue and exploration, SMP teachers and learners engage in a journey of shared learning and take accountability of the acquired behavior as Wiggins (2015) puts it that in teaching for peaceful coexistence, learners are empowered to take responsibility for their own growth and achievement.

2.2.4 Impact of School Music Programs on Peaceful Co-Existence

According to Hadley and Norris (2016) music is a potent instrument for promoting inclusion of individuals who have been marginalized due to various reasons such as

gender, age, socioeconomic status and cultural background among others. Furthermore, music can serve as a bridge for addressing social and cultural challenges, facilitating interaction and fostering greater understanding among diverse groups of people. Cabedo, Nethsinghe and Forrest (2017) acknowledge the significance of utilizing music to confront social and interpersonal issues, and to convert them to encourage constructive relationships among individuals and communities, irrespective of their geographic and cultural contexts. International society for music education (ISME) acknowledges the natural capacity of music to promote peace-building and cooperation, and schools implementing SMP have the chance to utilize planned music activities to encourage interpersonal and intercultural understanding. By emphasizing positive cultural values through music education, schools can foster greater harmony and improve relationships between societies of different backgrounds. The music engagement empowers learners to come together, form choirs and share experiences and responsibilities. They learn together, understand and recognize their needs, which reduces tension and resolve conflicts hence ensuring self-drive and teamwork among the learners and consequently coexistence.

In relation to the above, Bailey and Davidson (2003) also argue that music has the inherent ability to facilitate both individual and group engagement in creative and communicative processes that can be therapeutic and socially beneficial. When children are grouped in choirs, they compose songs, play instruments and communicate to each other about the relationships between refugees and host communities. This supports people's wellbeing and co-existence in their sense of individuality and connectedness. Adima (2021) advances that music facilitates wellbeing and co-existence through emotion and self-identification socialization and agency.

According to Saarikallio (2010) it is common to associate music with emotions, and emotional self-regulation is widely recognized as one of the primary motivations for engaging with music across all age groups. Through engagement with music, people can effectively regulate their emotional expressions, which is an essential component of promoting well-being and harmonious co-existence. The capacity of musical engagement to aid emotional recognition led DeNora (1999) to describe musical engagement as a ‘technology of the self’ providing clarification of mood and protection against negative introspection. For young people who have experienced trauma, music can provide access to feelings that are otherwise inaccessible, such as early childhood or traumatic experiences (Bensimon & Amir, 2010). In SMP learners are engaged in self-reflection and comparing of experiences. Out of the shared experiences music activities are composed, practiced and performed thus aiding understanding of the emotions and feelings of oneself and those of others in SMP classes and the community at large. This is further illustrated in the study conducted by Oscar and Ian (2018) on music and refugees’ wellbeing in contexts of protracted displacements using Yazidi music. The study revealed that music was positively associated with emotional engagement, both as a means of self-expression and comprehension, and as a means of comprehending the emotions and experiences of others within the broader community.

Related to the previous point, school music programs can influence self-identification by fostering self-awareness, self-esteem, and a sense of cultural identity. Ruud (1997) demonstrated that music education provided Norwegian music therapy students with opportunities to develop skills and experiences that enabled them to view themselves as capable individuals who could confidently participate in social settings and take charge of their actions.

In addition, music programs for young individuals in the justice system have revealed increased self-awareness and self-confidence, as well as enhanced identity development (De Viggiani et al., 2013). Group music activities have also been proposed as a way to encourage cultural identity formation as collective knowledge is created through cultural activities and aesthetic judgment (Westerlund, 2003). Oscar and Ian (2018) found out that music positively impacted on participants self-esteem, the sense of cultural identity and meta-perceptions of that cultural identity, or in ideas about how others perceive their culture. This suggests that differentiated music activities in SMP especially cultural music galas are valuable in co-existence process. Through such music exhibitions, learners watch, learn and appreciate different cultures.

Kreutz (2014) suggested that participating in music together can promote social bonding. Such bonding can occur through shared experiences of satisfaction, security, camaraderie, and synchronicity achieved by playing and moving in rhythm with one another. As learners are engaged in competitive music activities, the success in learning musical pieces provide individual and group satisfaction, they look at one another as friends and are committed to achieving set targets. This bonding promotes teamwork and listening to one another. The perspective that music is an essential component of socialization is why involving music in the lives of socially excluded individuals can be a lifeline to establishing human connection, as argued by Malloch & Trevarthen, (2009). Moreover, music has been shown to have a positive impact on well-being and peaceful coexistence across one's lifespan, according to Clift and Camic (2016). Similarly, Degmečić et al., (2005) view music as 'a social thing' that manifests its self in terms of interaction, communication and community. Oscar and Ian (2018) found results that align with this idea, highlighting how participating in

music can lead to improved peer relationships and interaction both within and across cultural groups. Their study also demonstrated that participants valued various forms of musical activities as a means of social interaction. This suggests that musical engagements provide room for interaction and co-existence in the long run.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This section outlined the approach to the research, including the methodology, the population being studied, how they were selected, the tools used to gather data, and the analysis process. It also included details on the validity and reliability of the research tools, as well as ethical considerations.

3.2 Research Design

According to Hennink, Hutter and Bailey (2020), qualitative research design involves collecting and analyzing descriptive data to understand the concepts of the study. Qualitative methods including document analysis, focus group discussion, interview and observation were used to explore the lived experiences of the SMP learners, teachers and parents on how SMPs can foster peaceful coexistence using the phenomenological approach. Using this approach, I carried out an in-depth description of the relationship between SMP and peaceful coexistence among learners focusing on learners' needs, nature and organization of SMP, teacher's efficacy in using SMPs for coexistence and the impact of SMP on peaceful coexistence. The respondents were asked to describe their lived experiences on how different musical media such as songs, dances, drama and poems foster oneness among the children in and outside schools. This research design was used in this study because I intended to cultivate in-depth understanding of SMP as a possible solution to coexistence in the refugee context. SMP activities were part of the general school syllabus in government aided primary schools in Nakivale refugee settlement.

3.3 Study Population

Bless et al (2006) defines a population as the group of individuals or objects that are the main subject of investigation, and for which the researcher aims to identify certain characteristics. In the context of this study, the population was 36 SMP learners' leaders, 06 SMP teachers, and 15 SMP parents. The SMP learners included the adolescent learners in upper primary school classes who are registered in SMP cluster. Each child is assumed to have a parent. The SMP learners and teachers have the lived experiences on different forms of interactions through playing, singing, acting and presenting together during SMP sessions. Similarly, SMP teachers, identify learners' needs, select the themes, organize and direct the SMP activities with the focus on positive interpersonal relationships. The SMP learners take part in composing songs, organizing and rehearsing dances and drama. They can appreciate the extent to which the activities they engage in foster coexistence. The SMP parents live and interact with the learners in the communities, monitor and observe SMP activities and give feedback through the SMP parents committees. This feedback is motivational to the children in making effective decisions about the modeled behavior. Some of the parents act as resource persons during the training of children in different ensembles.

3.4 Sample and Sampling Procedure

Sampling refers to the method of selecting a smaller unit of individuals from a larger population to take part in a study. The process involves carefully choosing individuals in a manner that ensures the sample accurately represents the characteristics of the larger population from which it was drawn, as explained by Levy & Lemeshow, (2013). They further describe a sample as a unit of a larger population that is carefully chosen to have similar characteristics to the population as a whole.

This study considered optimum numbers of sampling units as Kothari (2004) advances that the sample which fulfills the requirements of efficiency, representativeness, reliability and flexibility should be manageable under specific comparable circumstances. It should be that which include but not limited to cost implications. In this study, I employed purposive sampling technique to determine the respondents. According to Tongco (2007) to obtain the desired information, purposive sampling involves selecting individuals from the population based on the researcher's judgment of their likelihood to have the required information and their willingness to participate. This study involved SMP learners, SMP teachers and SMP parent's committee members in government aided primary schools in Nakivale refugee settlement camp where the school music program was operational. These categories of respondents are believed to have the required information since they are closely involved in SMP planning, implementation and evaluation. I selected three (3) schools with various nationalities in each of the three zones to represent nine (9) government aided primary schools in the camp. Similarly, I involved all the two (2) SMP teachers and five (5) SMP parents committee members in each of the selected schools.

Apart from that, I selected (12) SMP learners' leaders per selected school who directly took part in the focused group discussion. Singh and Masuku (2014) state that purposive sampling technique involves selecting members of the population with a purpose related to study. Based on the lists of the population obtained in advance. I used the SMP lists of learners to identify SMP learners from each of the selected school. The identified learners represented all SMP learners who participated in performing songs, dances, drama, poetry and storytelling.

3.6 Data Collection Methods and Instruments

The data was collected using four methods namely observation method, document review method, focus group discussion and interview method.

3.6.1 Observation Method

Cooper, Lewis and Urquhart (2004) affirm that non-participant observation has been used to study the information needs of various groups of people, often in work settings. As a non-participant observer, I used structured observation procedures to collect data during rehearsals and presentations. Raw data was drawn from observing the level of activeness, togetherness, sharing and positive interpersonal relationships when SMP learners and SMP teachers are involved in. The observation was guided by objectives based on the attention attached to learners' needs, the organization of the various SMP activities and teacher's involvement in using SMP to enhance coexistence among learners. Observation was backed up by video clips, pictures, and recorded documents.

3.6.2 Document Analysis

Document analysis is a method which Kothari (2004) refers to as content analysis which consists of analyzing the contents of documentary materials which can either be printed or verbal. In this study I reviewed documents including the SMP guides, SMP reports, SMP enrolment and attendance and SMP preparation documents. In this study the focus was on the considerations attached to mutual coexistence among learners through participation in various activities, sharing of SMP instructional resources, unity across diversity. In this study I reviewed the SMP activity plans, selection of themes, identification of learners' needs, level of active participation and

general feedback and recommendations. A checklist with precise guidelines was used as a tool for data collection.

3.6.3 Focused Group Discussion

In this study, I used Focused Group Discussion directed by focused group discussion guide to collect data from the SMP parents and SMP learners. I used focus groups of five (5) SMP parent's committee members and twelve (12) SMP learners' leaders in each selected school. They are believed to effectively uncover spontaneous ideas and reactions on how SMP foster peaceful coexistence. I focused on the SMP learners needs which are expected to be addressed to enhance coexistence, how SMP activities are organized to encourage mutual understanding among learners, how SMP teachers use SMP to develop interpersonal skills and general impact of SMP on peaceful coexistence among the refugees and nationals. I engaged SMP parents using question 1-3 and 4 during pre-observation and post observation sessions respectively. The discussions were audio recorded with the permission of all respondents.

3.6.4 Interviews

Interview methods are ways in which data is collected through oral-verbal questions resulting into oral-verbal responses (Creswell, 2014). According to Kothari (2004) "This method can be used through personal interview and, if possible, through telephone interviews". He specifies that personal interview method requires the interviewer to ask questions in face-to-face contact with the interviewee. Personal interviews are carried out in a structured way as it involves using a set of predetermined questions and of standardized technique of recording. This study used structured interviews by the use of interview guide. The interview guide had written questions that the researcher used orally to generate data from the nine (06) music teachers. The questions in the guide are constructed guided by the study objectives.

3.7 Type of Data

The researcher used both primary and secondary data. Primary data was generated from the discussions, interview and observation methods. While secondary data was generated from the SMP related documents provided by SMP teachers.

3.8 Validity and Reliability of Research Tools

Creswell (2014) states that validity and reliability of research tools involves attempts of ensuring quality control by developing parameter so that tools identified measure the phenomenon of the intended study. The tools in this study were developed guided by the research objectives and research questions. The tools were checked by the supervisors and the recommendations were used to improve the tools. The tools were administered to the respondents by the researcher himself and the collected data was interpreted instantly.

3.9 Data Analysis Techniques

Creswell (2012) defines analysis as the process of deconstructing data to identify individual responses and then synthesizing it to create a summary. Data analysis techniques are approaches used to analyse and interpret data. In this study, qualitative data analysis was used to interpret non numerical or categorical information based on themes.

3.10 Ethical Considerations

Ali and Kelly (2004) suggest that when it comes to research, ethics involve considering the value of working together as a human community. Researchers are concerned about research ethics due to the numerous instances of people's rights being violated in the name of social research. In order to adhere to ethical principles, good practice guidelines such as transparency, validity, reliability, and comparison can be

applied. Wiles, Crow, Heath and Charles (2008) stress the importance of maintaining confidentiality of study results and protecting participants' identities as an essential ethical aspect. Prior to field visits, I acquired an authorization letter from the University which I subsequently presented to the head teachers of the schools under study. This was followed by selecting the respondents and explaining the purpose of the study. The respondents were assured of confidentiality. The respondents were given signal names of SMPT, SMPL and PT to represent teachers, learners and parents respectively.

CHAPTER FOUR

DATA PRESENTATION, INTERPRETATION AND ANALYSIS

4.0 Introduction

The data is presented and discussed based on the following themes: (i) Learners needs for peaceful coexistence (ii) Nature and organization of School Music Programs (SMPs) (iii) Teachers' efficacy in using School Music Programs for peaceful coexistence and (iv) Impact of School Music Programs on learners and community. These themes have been developed based on the objectives of the study, earlier stated in Chapter One.

4.1 Learners' needs for peaceful coexistence in refugee schools

Theme one (Learners' needs) was presented under the following sub themes; Identification and categorization of learners needs, stake holder's involvement in identification of learners needs, preparation of School Music Program (SMP) instruction resources to address specific needs, challenges faced in identifying learners needs, integration of learners needs in SMP curriculum and record of behavioral change.

4.1.1 Identification and categorization of learners' needs

In this study, learners' needs are perceived as what should be upheld as crucial during instruction in order to achieve a desired positive target. Just as Lucie Cerna (2019) advances that learners in the refugee context have a variety of learning, social and emotional needs that have to be addressed before integration can be successful, it is envisaged that during the learning process learners of different cultural backgrounds are hindered by different learning requirements. These range from education, safety, communication, belonging and identity, overcoming loss and trauma.

To acquire reliable data on specific learners' needs in the primary schools within the area of study, I used the document review method to identify the learner's needs for peaceful coexistence. The learners' needs were spelt out in the SMP training manual where I found out that they are categorized into different sections namely: learning needs, social needs and emotional needs.

The learning needs were further broken down into; learning a unifying language, catching upon schooling and adjustment to new education system. Learning a unifying language involved the need to learn Kiswahili which is widely used in refugee primary schools alongside English to address language diversity. I reviewed documents of different years of 2021, 2022 and 2023. These documents included posters, reports, manuals, and handouts. It was discovered that most of the communications including that for coexistence are made in Kiswahili and in English (figure 4.1 and 4.2) below. This was in consonance with the school music program (SMP) teachers' views in questionnaire which advanced that English and Kiswahili are used to minimize challenges of language diversity in the refugee camp primary schools and communities. However, while observing SMP rehearsals and presentations, I noted that native languages were used. These included Runyankore Rukiga, Kinyarwanda, Kiswahili, Somali and Kirundi. During rehearsal and presentations, the observed SMP activities that featured the use of local languages included songs, dances and plays notably for Kigali groups. This is not in any way different from the findings of focus group discussion with the SMP learners. It was indicated that Kiswahili is normally used alongside English on assemblies while when practicing SMP activities, local languages are used. When the SMP parents were asked about the position of a common language in societal cohesion in Focus Group discussion, all highlighted

Kiswahili as key followed by English. This finding is answered by what one of the SMP parents (SMPT4) highlighted in regard to languages.

“The major problem we have is failure to speak the same language. Congolese speak Kiswahili, Banyarwanda speak Kinyarwanda and sometimes others speak French....” (Interview with SMPT4, April 12, 2023).



Figure 4. 1: Showing the common languages used to pass on communications at Nakivale primary school (photo by researcher)



Figure 4. 2: Kiswahili and English used in posters at Kashojwa primary school. (photo by researcher)

In the above figures (4.1 and 4.2), we observe that English and Kiswahili are used in displays to enhance communication and are either used independently or supplementary.

Much as the two languages (Kiswahili and English) are perceived to be the unifying languages which when learnt would enhance coexistence among learners across diversity, in practice, during SMP activities the learners and teachers uphold native languages commonly used in their countries of origin and camp zones. This results into cohesion within ethnic groups and consequently creating distinct dividing lines in SMP schools.

So, in order to enhance coexistence, there is need to emphasize the learning and use of Kiswahili and English among learners across nationalities. Learners need to develop good language skills and conduct all SMP activities in the selected languages as advanced by Yeh et al. (2008) that having good language skills helps to reduce communication problems, and enables a better understanding of the dominant culture, improves social interactions and increases one's self-confidence. In addition to this, Hannigan, T. P. (1990) emphasize effective communication as it alleviates cultural stress and disagreements that may arise when learners are in unfamiliar environment.

Another key learning need was catching up on schooling which involved the need to catch up from the lost time during transit, settlement in the camp and rejoining school.

In response to the justification of having catch up programs in the schools and its influence on School Music Program (SMP), the responses of all SMP teachers from the interview revealed that upon rejoining the schools, the learners had a need to catch up with accelerated learning program and be retained in schools to regain the lost time. SMP teachers stated that the justification of having catch-up programs was to offer

extra learning opportunities to the learners due to challenges in mastering new language (SMPT 1, SMPT 4 and SMPT 5), learning literacy skills to overcome the gaps in knowledge, values and skills across the school life time as a result of an interrupted education (SMPT 2) and familiarizing with other children (SMPT 3). It is expected that when all children are given opportunity to join school, they learn and acquire social skills from school which help them to fit in the community. These children are anticipated to become social problems in the community once they are left idle and disorderly.

Data from Focus Group discussion with SMP parents revealed that the catch-up and accelerated education program involves sensitizing communities during social gatherings (PT 3, PT 7 and PT 9), providing scholastic materials to parent learners (PT3 and PT 7), convincing school dropouts and older children to enroll in schools (PT 9, PT 11 and PT 12) and making follow-ups to ensure retention in school for the two years' duration (PT 1 and PT 9). From the submissions of the SMP parents, we realize that catch-up program helps to bring on board the older, dropouts and parent learners to integrate with the “normal” learners using a compressed curriculum. Data from document review and observation show that two levels are used to cover content for primary four to seven Level one comprises primary four and five and Level two for p6 and p7 thus covering the two years content in each level with a length of one year. Further still, it was observed that the catch-up classes were majorly dominated by the refugee children in the middle and late adolescence stages. Critical to note however, is that from the observation across all SMP schools, we note that level two learners were exonerated from the SMP activities citing academic targets.



Figure 4. 3: Catch up and accelerated education program classes at Kashojwa Primary School. (photo by researcher)

In regard to School Music Program activities, I observed that the level two learners were left to continue with the conventional curriculum while level one learners were regrouped with other adolescents in lower classes to form ethnic groups for rehearsals and consequently presentations.

Accruing from the above, I observed that the catch-up education program encourages identification and integration of prospective learners who may not have enrolled in schools. This enhances coexistence in schools. However, the impact of SMP activities is overrun by the core curriculum. This is marked by the exclusion of level two learners from SMP activities that breaks the chain of coexistence through skills acquired while in level One. Moreover, this is the critical category of the learners who impact on the community after the primary school cycle.

The second category of learners' needs was social needs. This included communication needs, sense of belonging, parenting and bonding, upholding personal identity, fighting stigma and tribalism.

Communication needs involved the mode and channels of disseminating coexistence messages, language acquisition for communication across all nationalities. Through the questionnaire, I contacted the SMP teachers to highlight SMP coexistence messages are disseminated. I discovered that communication of key coexistence messages was done on assemblies (SMPT1, SMPT3, SMPT5 and SMPT6) displays within schools using Kiswahili and English (SMP 2 and SMP 4). In addition, all the teachers indicated that such messages are conveyed in both English and Kiswahili. Learners therefore, had the need to learn the languages used in formal communication to decode and encode messages. As noted above, Kiswahili and English are taken as unifying languages despite the level of competence of the learners in the identified languages. During the focus group discussion SMP learners were asked to choose their preferred language to be used in communicating social needs given English, Kiswahili and local languages. All learners opted for local languages citing low competence in using English and Kiswahili among the majority of the learners. One learner advanced that SMP Teachers encourage the learners to use their native languages in the interpretation and practicing of the SMP items under the guidance of group patrons. This promoted intra group cohesion at the expense of intergroup cohesion. Related to this during rehearsals of SMP activities in the selected schools I discovered that group patrons find it easier to help their groups when they practice using their local languages. For example, in PS1 Juba group was observed rehearsing a traditional dance called “Par”, Mogadishu group had “Dhaanto” traditional dance, Kigali group had “Intole” traditional dance and Kampla group had Ekitaguriro and Ekizino for PS2 and PS3. While training “Par’ traditional dance, it was observed that both female and male learners danced together where by females lined behind males as they jumped moving in alternations while singing. The dance was accompanied by drums and

clapping. During the practice of Dhaanto, female and male learners practiced dancing opposite one another. They were seen taking patterns and dancing in their gender groups. Also, there was a lot of clapping of first and the third beats of a cut time. Dhaanto dance involved a simple rhythmic footwork where dancers were seen start by skipping. The arms of the dancers were seen moving forward and back word in a fast movement with elbows slightly bent. On the same note, during the performance of intole dance by Kigali group, dancers put on colorful costumes and feathers. It was performed by graceful leaps; vigorous foot work thus called an energetic dance. Through these performed dances, I noted that they featured the culture of their origins, life national identity and unity. Therefore, the involvement of learners in such performances portrayed a sign of group cohen. Data from SMP teachers' responses through interview on how is the need for belonging, bonding and self-identity addressed in SMP activities, revealed that the need in question featured with working in smaller groups (SMPT2, SMPT5), upholding the native languages (SMPT1, SMPT3, SMPT4 and SMPT5), appreciating culture (SMPT3) and parenting (SMPT 1). SMPT5 further stated that learners replicate the need for belonging, bonding and self- identity stemming from the cohesion within the camp zones. This had direct implication on learners in schools who remained cringed to national subgroups. It is apparent that the organization of SMP activities provides room for belonging, bonding and self- identity. However, the above results tell us that learners in SMP activities operate in sub groups which is a replica of the camp arrangement hence undermining inter group peaceful coexistence.

The second form of social need was the need to fight stigma. This was concerned with the category of learners that suffer stigma and how it is addressed in School Music Program. Data was gathered from SMP teachers (SMPT) and SMP parents (PT)

through interview and Focus Group discussion respectively. It was discovered that the learner categories that suffered stigma included expectant and child mothers in (SMPT1, SMPT2, SMPT3, PT2 and PT6) and older learners (SMPT1, SMPT4, SMPT5, SMPT6, PT4, P5, PT9 and PT11), learners with disabilities (SMPT 2, PT 13 and PT15) and minority tribes (PT7). PT7 advanced that the need to fight stigma aligns with the need to fight tribalism that manifest between different nationalities resulting into isolation of the minority groups especially South Sudanese and Somalis. From this finding, we note that the categories of learners identified above can be sidelined due to their unique characteristics if not carefully supported.

Findings from teachers on how School Music Program (SMP) addresses stigma among learners for peaceful coexistence indicate that suppression of stigma is given attention. It was discovered that some SMP themes are specifically developed to address stigma for example stay and complete school which ran through two years (2022 and 2021) due to two years of Covid 19 lockdown. During this time, the camp registered big numbers related to school dropouts. Another theme that addressed stigma was sex and gender-based violence for 2023. This data was generated by (SMPT2, SMPT3 SMPT4 and SMPT5), another strategy that was employed to clampdown stigma was formation of SMP groups based on nationality inclinations where poems, songs, plays on fight stigma are practiced and presented. This was according to (SMPT2, SMPT3, SMPT4 and SMPT5) other measures included: specific messages are emphasized to learners on assemblies for example be united, love one other among others (SMPT5 and SMPT6). Child mothers and older learners are given scholastic material support especially during SMP presentations (SMPT1, SMPT4, SMPT5 and SMPT6)



Figure 4. 4: Child mothers and other adolescents identifying the dancers and listening to instructions at Juru primary school before rehearsals (photo by Atwijukire Jerome).

Another category of needs was emotional needs. This included the need for safety, coping with separation, loss and trauma. I used observation, interacted with the SMP parents (through focus group discussion), SMP teachers (through interview) on what are the indicators of emotional needs and how are they addressed using SMP activities to enable peaceful coexistence. Findings from SMP parents attached emotional needs to parentless learners (PT3, PT4 and PT 8), child parents (PT2, PT5, PT6, PT5, PT7, PT9 and PT13), drug addiction and school dropouts (PT10, PT15) and withdrawal and isolation (PT11). On the other hand, findings from teachers included too much anxiety (SMPT1 and SMPT2), autism (SMPT2, SMPT4 and SMPT5), withdrawal (SMPT1), limited friends (SMPT3 and SMPT5), escapism and dropout (SMPT2, SMPT3 and SMPT6) and hopelessness (SMPT6). These findings indicate that safety deficiency retards coexistence and therefore, learners needed assurance of protection if coexistence was to be successful.

This was manifested in learners grouping themselves in national subgroups. While responding to how SMP addresses the emotional needs among learners, the SMP teachers indicated that SMP groups are formed on nationality lines to build and maintain trust (SMPT2, SMPT3 and SMPT4), all adolescents are allowed to participate in SMP activities (SMPT1) and learners are given freedom to use languages of their choice during rehearsals and presentations (SMPT1, SMPT5, SMPT6, SMPT2 and SMPT4). SMPT 4 further noted that nationality groupings with specific names in reference to capital cities of the countries of origin act as umbrellas for safety and belonging. During observation of rehearsals, I did not see activities practiced as regards learners' emotional needs. When I inquired from some of the patrons who were present, they pointed out that it is normally done on assemblies. This therefore featured a gap with in the SMP activities in addressing learners' emotional needs. Despite the fact that the affected learners are integrated in the conventional classes, it is worth noting that activities which bring together all learners in a single group are not included in the SMP syllabus. Chances to remain with traumatic disorders are high which may subsequently lead to despair, bereavement, anxiety and depression. The fact that each nationality group practices and presents independently leaves a gap in the feeling of safety among learners and coexistence in general.

4.1.2 Attention given to learners' needs

In this study the attention to learners' needs was viewed in terms of considerations towards preparation of SMP activities, rehearsals and presentations, in mind that the learners' needs are on spectrum of learning. Data was drawn through the interview and observation tools from teachers and situational experience respectively on how SMP focused on the learners' needs to cause peaceful coexistence. The SMP

Teachers' responses show the learners' needs were attended to through; forming groups with members from the same nationality orientation (SMPT1, SMPT3, SMPT4 and SMPT6). It was argued that the SMP learners live and move together to and from the camps or homes as a result of the structural arrangement of the refugee settlement. Thus they (learners) easily understand and willingly interact and work with each other. During SMP activities, learners are allowed to rehearse and communicate using native languages (SMPT1, SMPT3, SMPT2, SMPT4 and SMPT5). In addition to that, all age ranges within the adolescent category are allowed to participate thus integrating the older and younger learners in co-curricular activities (SMPT2, SMPT4). According to (SMPT2 and SMPT5) highlighted a challenge as some parent learners and child mothers escape from school during time for SMP activities.

Additionally, through observation, it was found out that each group was attached a patron. This is in consonant to what the SMP teachers highlighted while responding to the interview. The patrons had a role of moderating the group. While interfacing with learners' leaders during focus discussion group it was revealed that the group patrons knew the native language used by their groups in order to easily interact with the learners. In line with this, I observed a rehearsal of a play entitled "Ndashaka nkuzane uwacu ube umugole wanje" which translates as (I want to marry you) by Kigali group in PS 2 as seen below.

MAGYEZI: Hahahahahh)	He laughs
Nishiye kukumenya	I am glad to meet you
mumeze mute	How are you at home?
Rose; Murakaza neza	You are welcome
Tumeze neza	we are fine

	Amakuru yaawe?	Any good news?
MAGYEZI;	urashaka beer?	Do you like Beer?
Rose;	Nonne, Ndenda gikumba.	No, I take Porridge
MAGYEZI:	Ndagukumbuye ndagukunda chane much	I miss you and I love so
Rose:	Nyamuneka mbabarira	Please excuse me
MAGYEZI:	Ndenda ngutasye ube omugole wanje stop	I want to marry you can even going to school.
	Reka kuza ku ishuri nshaka gukora mugiga please.	I have all the money you need

In the above play Magyezi (rich man) is seen involving Rose (school girl) in love for money, alcohol drinking, denial of education, forced marriages among others. I asked about the intent of this play and the patron answered that sex-based violence is so common among the refugees and learners need serious sensitization about it using school performances.

I further noted that during rehearsals and presentations, mutual understanding, interaction and participation evident in groups indicated a sign of unity. The group leaders were instrumental in maintaining order and directing the group. It was observed that learners would identify items to rehearse, a consensus is reached on the final items considered and the group members jointly owned them. In relation to this during observation in PS 3 where I found Kinshasa group on negotiations in regard to which poem to train and present. They finally agreed to front a poem entitled “Uzandiki” translates as Hypocrisy or False friendship. The poem that was put aside was called “Mdomo kaya” which means ‘loose mouth’. I captured a few stanzas of the poem as seen as below.

Swahili version**English translation**

Mpenzi kisingizio, tabia kingungwa ndani
hidden inside

love is an excuse, behavior is

Kama itibari ndio, bila inda ya machoni

it is without eye strain

Ndo mapenzi twapatao, wafilisi wianoni

it's the love we have that folds us

Marafiki hitiari, si wengi waaminifu
ones.

random friends not many loyal

Wataka vyao wenzio, kandamiza mwo mashani

they are interested in oppression

Kimya usidhiniao, kesho we cheko kundini
laugh

silence don't argue tomorrow will

Sherehe takasa kwao, kwako tele machozini
of tears

the celebration is pure for you full

Marafiki hitiari, si wengi waaminifu
ones.

random friends not many loyal

I got interested to find out why they preferred “Uzandiki” than “mdomo kaya”, the group patron and the leader shared that hypocrisy is too much among the refugees so they wanted to communicate about it and embrace “mapenzi timamu” (perfect friendship) starting with their group members so as they can have trust and live happily in the host country.

From these findings, the sense of belonging was pronounced in the manner the group members protected the materials at hand and practiced items using their native languages. No items were demonstrated in regard to unifying languages. It would be ideal if the SMP syllabus would spell out which items to be presented in the unifying languages and others in their local languages. This would consequently result into learning the required languages slowly by slowly. Furthermore, most of the group patrons were absent during rehearsals. This meant that their input was lacking in integration of learners' needs within SMP rehearsals. I also noted that some students had specific needs which were not addressed more so in relation to self-reliance as

depicted from the SMP teachers' responses in the questionnaire that sought to inquire on whether all learners' needs were considered in the SMP package and challenges encountered in identifying learners needs. Additionally, the teachers stated that some learners had needs revolving around parental responsibilities (SMPT2 and SMPT4), conducting businesses (SMPT2, SMPT3 and SMPT5), some would not see no direct benefits attached to SMP activities (SMPT6) and some under- value the available SMP tasks (SMPT4). This resulted into dodging SMP activities (SMPT3 and SMPT5) and being disruptive (SMPT2 and SMPT5). In these submissions, we note that SMP activities aim at containing learners in nationality subgroups. Gaps are evident in consideration of other related needs which would enhance coexistence among learners. There exists a deficiency in language of communication across nationalities and grading of SMP activities to cater for different age ranges.

4.1.3 Stake holders' involvement in identification of learners' needs

Data on the stakeholders' involvement in School Music Program (SMP) was collected from document review, SMP teachers through interview from parents and focus group discussion learners. Data from document review indicate that stakeholders in School Music Program comprise War Child Canada (WCC), school administrators, teachers, parents and learners.

The teachers were asked to tick the stakeholders that were involved in identifying learners' needs and show the role each played in the identification process. The stakeholders sited included the government, NGOs, school administration, teachers, parents and learners. It was indicated that the NGOs especially WCC carries out needs assessment to identify learners who need assistance to go back to school using relief programs (SMPT 3 and SMPT 4). These learners are enrolled and followed up in schools (SMPT 4). Also, the WCC takes charge of funding the in school clubs

activities, SMP inclusive (SMPT 1, SMPT 5 and SMPT 6) and sourcing for personnel to address learners' needs within schools (SMPT 2).

On the side of the teachers' involvement in identification of learners' needs, teachers have the role of clustering of learners using nationality criteria (SMPT 1, SMPT 2, SMPT4 and SMPT 5), documenting the individual learner's needs (SMPT 3) and attaching instructional resources based on learners' needs (SMPT 6). Findings from the focus group discussion with parents and learners show that none of them were involved in learners' needs identification. Whereas Katzenbach and Smith, (2008) suggest that there is need for building strong partnerships and linkages where children are expected to be empowered by all stakeholders, we note that learners and parents were neglected. Moreover, learners are the direct beneficiaries while parents stay with the learners in the communities, understand their behaviors and coexistence challenges. Implying that involvement of the duo in the learners' needs identification would be a benchmark to SMP activities in reference to diverse needs.

4.1.4 Challenges faced in identifying and integrating learners' needs in SMP curriculum

As earlier noted, the learners' needs include learning, communication, social and emotional needs. In relation to the challenges faced in identifying and integrating learners' needs in SMP curriculum, SMP teachers (SMPT) and SMP parents (PT) were contacted through questionnaires and focus group discussion with SMP parents respectively. Submissions of the SMP teachers show that identification and integration of learners' needs in SMP curriculum is hampered by exclusion of the parents (SMPT 1), failure to disclose the needs by nationals (SMPT3), limited background information from parentless children (SMPT3). In addition to that, integration of learners' needs in SMP curriculum is challenged by lack of clear

guidance on the scope of the needs since every learner has personal needs (SMPT 1), diversity of refugees with varying needs (SMPT 1 and SMPT6), limited funds to run the SMP activities (SMPT2), use of differing languages during SMP instruction and rehearsals (SMPT1, SMPT 3, SMPT 4, SMPT5 and SMPT 6) and high enrollment (SMPT 6).The parents' views were not so divergent. The parents hinged difficulty of inclusion of learners' needs on the SMP curriculum on lack of parents' and other community leaders' involvement in identifying and addressing learners' needs in schools. During observation sessions I took keen interest on the challenges regarding the same subject matter. It was found out that diversity of languages appeared to be most challenging. It is on this basis as to why SMP groups were left to conduct and perform songs, dances, plays in their local languages hence influence coexistence within the formed groups.

From the above finding we note that identification of learners' needs gives an array to the subsequent SMP activities. It therefore implies that the limitations in identification of the needs will bog down carrying out a comprehensive needs assessment of the learners whose results would be crucial for the success of School Music program. In the same manner challenges faced at learners' needs integration level as stated above, over stretch the SMP activities. For example, states that:

“Staying in a camp makes us all vulnerable. Meaning all learners should be given resources to support them whether nationals or refugees....”(FDG with PT6 April 15, 2023).

This argument aligns with the assertion of SMPT1 (lack of clear guidance on the scope of the needs since every learner has personal needs) and this indicates a sign of divergent views on the scope of the learners needs for integration.

4.1.5 Record of behavioral change

In reference to the learners needs and the track record of behavioral change, I exploited the document review and focus group discussion with the parents. (what are the behavioral change indicators do learners portray as a result of SMP activities?). In addition to this, the reviewed documents were the SMP work plan and the SMP activity reports considering the previous years of 2021, 2022 and 2023. Data gathered indicate that the targeted outcomes were laid in the work plans but no record of behavioral change was documented in the reports. However, during the discussion, most of the SMP parents were in agreement that behavioral change was reflected in the lives of the learners especially in social circles as it is stated.

“... I recognize the behavior change. Some are internal and others are progressively displayed in the community. Most of the learners imitate activities learnt from schools. Children play together in our local settings, are free to speak in our local languages and sometimes Kiswahili.”(FDG with PT12 April 16, 2023).

It is clear that behavior change is not recorded in schools despite awareness about learners’ needs. However, positive impact is reflected in how learners relate in local communities (camp zones). This implies that the absence of behavioral change track record in schools can negatively affect planning and choice of activities. Also, it leads to loss of focus on what is critical for particular learners.

4.2 Nature and organization of school music programs

The second theme was nature and organization of SMP. This was presented in sub themes of SMP leadership composition, SMP repertoire, SMP activity work plans and

routine, resource mobilization, preparation of SMP instruction resources and organization for rehearsals.

4.2.1 SMP leadership composition

In this study, SMP leadership composition is viewed from perspective related to MOES (2020) while issuing out guidelines on the school club leadership. In the guideline, these clubs are referred to as all student groupings which are formed to champion co-curricular activities within and outside the school. It is stated that the most key elements of such club are the individuals who make up the membership and the leaders who guide the group. Clubs should have specific roles and responsibilities to oversee the clubs' activities on a regular basis. Relatedly, Mapp & Kuttner (2013), advocate for strong partnerships, linkages and prioritize the principle of "do no harm" to promote positive change. Since School Music Program focuses on engaging students (adolescents) in music related activities, it is not an exceptional of such clubs and therefore it is crucial to have clear understanding of its leadership composition.

This study sought to establish the structure of the SMP leadership in the SMP schools using document review, interview and focus group discussion methods. The document review checklist, interview for teachers and focus group discussion guide were used as tools to generate data of this section. In the document review particularly in line with this subtheme, the SMP training manuals of 2022 and 2023 developed by War Child Canada (WCC) were reviewed. The focus was put on preamble (page ix) which stipulated the leadership flow. In the manuals the SMP leadership comprised of SMP teachers, SMP learners' leaders, SMP parents, WCC representative and District local government education representative. The organogram in the manual was copied on charts and displayed in the head teacher's office in all SMP schools as reflected in figure 4.5 below.

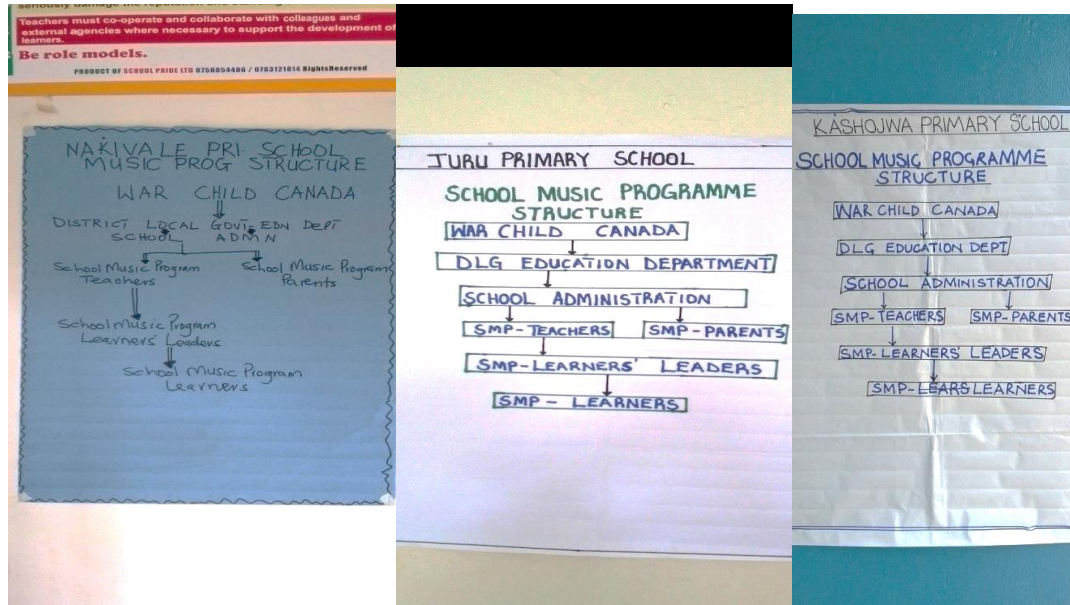


Figure 4. 5: Structure of School Music Programs in SMP schools that were displayed in head teachers' offices (photo by researcher)

Further, I contacted the SMP teachers on the composition of SMP leadership through the interview to generate the data on the leadership structure. The teachers' responses are reflected in the table below.

The SMP teachers indicated that the leadership structure comprises one (1) WCC representative, one (1) District local government education representative one (1) School administrator, two (2) SMP teachers, two (2) SMP learners' leaders per group and five (5) SMP parents. Each SMP leader had specific roles. I depicted the various roles from the training manual further stipulates the roles played by different SMP leaders. Among whom are the WCC and district local government representatives whose role is to monitor the implementation of SMP activity work plans. The SMP teachers had the role of guiding general program activities, observing adherence to SMP routine by learners, identifying the activities and allocating instruction resources. From the same manual, the researcher discovered that SMP teachers were

to be assisted by patrons identified by school administration to address nationality stereotypes. The SMP learners' leaders were involved in receiving, managing the instructional resources and guiding group activities during rehearsals with assistance from the group patrons.

The same manual guidelines illustrate that the SMP parents were charged with the coordination role between school music programs in schools and the community in an attempt to easing the relationships that would be a basis for understanding learners' needs from community to school. These SMP parents were viewed as potential resource persons due to their experience with the adolescents within the community. They were to take part in organizing the venue, observing pre presentation rehearsals and ushering parents and invited guests.

Exceptionally, the role of SMP parents was hinted on during focus group discussion with SMP parents. I focused on the level of involvement of the parents in the SMP activities. While conducting the group discussion, data from the parents revealed that parents are never included in the SMP preparatory activities rather are brought on board in the final stages of presentations. This is further emphasized by PT 7 while discussing the role of SMP parents in SMP program. He asserted;

“ much as parents are left out during preparing learners' activities, I feel happy when we as parents' representatives are considered to actively take part in presentations. It shows where we are, given our camp situation. We have suggested a number of adjustments and our school respects our views. ...personally, as a youth counselor, I have seen positive changes which I base on to guide the youth.” (FDG with PT7 April 14, 2023).

PT 7 assertion indicates that as parents, they have key roles to play in influencing SMP programs for co-existence. However, they (parents) are never involved in the preparation and rehearsals of SMP activities. In addition to this and in light to the refugee context, the involvement of all stake holders in the SMP leadership composition are equally important and their joint participation upholds coexistence processes in regard to preparation, rehearsals and presentation in schools as well as in community outreach programs.

4.2.2 Choice and quality of SMP repertoire

In this study, I limited the SMP repertoire to the specific SMP activities and the themes that guided the identified activities. Data on SMP activities was generated in two versions; one being the general activities identified in the planning stage and the other as what was actually executed. To understand the general SMP activities I employed the document review where SMP training manuals and SMP work plans of 2022 and 2023 were reviewed. The two documents stipulated that the SMP activities would include singing, dancing, playing instruments, acting plays, reciting poems, community outreach, making instruments, costumes and props, holding get together sessions, peer education and conducting inter cultural contests following thematic approach. On the other hand, data on the activities that were practically executed was acquired from teachers' responses in the interview with two sections: what are the SMP activities do you engage learners in? how do they promote coexistence? The first section had two boundaries as school-based activities internal and external activities. Among the school-based activities identified by the teachers were group formation, singing and dancing, reciting poems, acting drama, playing instruments, end of term performances and cultural contests. None of the teachers identified any external activities. The teachers responses revealed that the school based activities like poems,

plays, songs and dances help in promoting assertiveness since learners are able to practice and present before the audience (SMPT2, SMPT 4 and SMPT5), leadership skills are developed in the way the learners' leaders exercised authority in controlling the groups and others would show obedience (SMPT1 and SMPT 4), unity was exhibited among the learners in their respective groups through practicing sharing and presenting together (SMPT1, SMPT2, SMPT3, SMPT4 and SMPT6). To SMPT3 and SMPT5, the SMP activities occupy the learners through active participation and they easily change mindset from the previous recounts which in most cases are traumatizing. This helps them to integrate with others easily. SMPT2 and SMPT4 viewed school-based activities being instrumental in reawaking learners' talents, competences and cultural exhibitions which help to display the learners' abilities and cultural attributes thus dissolution of stereotypes among learners.

The data from the manual through the document review further brought to light that the SMP themes were aligned with the general WCC humanitarian themes that champion the socio-economic development in refugee settlement. The general themes outlined therein included environmental protection, self-reliance, fight hunger, peace and unity, Education for all, promotion of cultural heritage, stop early marriages, human rights activism and fighting tribalism. However, the same manual indicate that School Music Program is inclined to social welfare of the learners through themes of; promote cultural heritage, stop early marriages, stay in school and complete school (2021 and 2022), fight sex gender-based violence (SGBV) (2023), human rights activism and fight tribalism. In addition to the identified themes, I inquired about who designates the SMP themes and the description of how the theme(s) guide the actual SMP activities. From the SPM teachers using the interview method, the data collected show that all SMP teachers indicated that the themes are determined by War Child

Canada- a humanitarian organization that manages the School Music Program in primary schools in Nakivale. According to the teachers, the selected theme runs for a year with weekly rehearsals, termly presentations and yearly contests. Teachers (SMPT2, SMPT3, and SMPT5) stressed that the theme guide in the development of music items by the SMPTs and the group patrons. The learners are then trained by the group patrons using the native languages as a major medium. The thematic items for terms one and two are presented to the parents and all the items developed in the three terms form a collection of items for the competitive contests at the end of third term. To (SMPT1, SMPT3 and SMPT6), presentations at term level target learners' activeness in preparation for competitive contests which places different nationality groups according to abilities at the end of the year.

All the teachers were able to enumerate the themes that guided the SMP activities for a period of three years (2021-2023). The researcher observed that 2023 theme was Fighting Sexual Gender Based Violence, 2022 and 2021 the theme was Stay in School and Complete School. Each year, the themes were exhibited running through singing, dancing, drama, and reciting poems. Based on the themes across the three years, we note that all of them directly reflected modalities of resolving inter-tribal tension and conflicts among others, which is a major obstacle against coexistence in the refugee camp as recorded in background of the study.

4.2.3 SMP Activity Work Plan and Routine

In order to explore SMP activity work plan and routine well, I recounted on the source of the work plan and routine, its constituents, how it trickles down to the end users and the obstacles encountered during SMP routine implementation. Data from the document analysis, each school had SMP activity work plan that is uniformly developed by War Child Canada. The work plan spelt out the theme, term activities,

resources, activity time frame and expected source of funds to run the SMP activities. The SMP training manual stipulates that the SMP activities are scheduled one day in a week and for duration of two hours. This prompted me to review the schools' time tables and work plans way back to 2021. I realized no changes apart from the guiding themes. For the case of school's PS 1 and PS 3, SMP activity was conducted on Thursdays (2-4pm) while in PS 2 SMP activity appeared on Tuesday and Friday (3:30-4:30pm) as in figure 4.6 below.

NAKIVALE PRIMARY SCHOOL ISINGIRO

TERM 1 2023 SCHOOL MUSIC PROGRAM WORKPLAN

THEME OF THE YEAR: SEX GENDER BASED VIOLENCE

NO	ACTIVITIES	TIME	RESOURCES	RESPONSIBLE PERSONS	FUNDING
1.	Poem	Tuesday (3:30-4:30pm)	Music instruments	Group patrons Music teachers Parents	War Child Canada School Administration
2.	Dances	Tuesday (3:30-4:30pm)		Group learners School administration	
3.	Drama	Friday (3:30-4:30pm)	Costumes	Group patrons Music teachers Parents	War Child Canada School Administration
4.	Singing	Friday (3:30-4:30pm)		Group learners School administration	
5.	Presentation day	28.04.2023	Props	Group patrons Music teachers Parents	War Child Canada School Administration
				Group learners School administration	

KASHOJWA PRIMARY SCHOOL

THEME: SEX GENDER BASED VIOLENCE

TERM 1 2023 SCHOOL MUSIC PROGRAM ACTIVITY WORKPLAN

SN	ACTIVITY	DAY/TIME	RESOURCES	RESPONSIBLE PERSONS	SOURCE OF FUNDS
1.	Poem	Thursday (2-4pm)	Music instruments	Music teachers Group patrons Group learners School administration	War Child Canada School Administration
2.	Dances	Thursday (2-4pm)	Costumes	Music teachers Group patrons Group learners School administration	War Child Canada School Administration
3.	Drama	Thursday (2-4pm)		Props	Music teachers Group patrons Group learners School administration
4.	Singing	Thursday (2-4pm)	Music teachers Group patrons Group learners School administration		War Child Canada School Administration
5.	Presentations	02.05.2023	Music teachers Group patrons Group learners School administration Parents		War Child Canada School Administration

JURU PRIMARY SCHOOL
TERM 1 2023 SCHOOL MUSIC WORKPLAN
THEME: SEX GENDER BASED VIOLENCE

SN	ACTIVITY	DAY/TIME	RESOURCES	RESPONSIBLE PERSONS	SOURCE OF FUNDS
1.	Poem	Thursday (2-4pm)	Music instruments	Music teachers Group patrons Group learners School administration	War Child Canada School Administration
2.	Dances	Thursday (2-4pm)	Costumes	Music teachers Group patrons Group learners School administration	War Child Canada School Administration
3.	Drama	Thursday (2-4pm)	Props	Music teachers Group patrons Group learners School administration	War Child Canada School Administration
4.	Singing	Thursday (2-4pm)		Music teachers Group patrons Group learners School administration	War Child Canada School Administration
5.	Presentations	04.05.2023		Music teachers Group patrons Group learners School administration Parents	War Child Canada School Administration

Figure 4. 6: Showing activity work plans for Kashojwa, Nakivale and Juru primary schools

In order to understand vividly how the SMP activities reached the end users- the learners in schools, teachers' submissions indicate that at the beginning of each term the SMP teachers together with the school head teachers are invited at WCC center for induction on the theme and the specific activities for the term (SMPT 1, SMPT 2, SMPT 4, SMPT 5 and SMPT 6). SMPT3 added that in the induction workshop, a

reflection and review of the previous term's activities is done and necessary resources are provided to schools. According to SMPT2 SMPT4 and SMPT6, SMP teachers were tasked with weekly activity planning, directing rehearsals and managing resources.

In line with the implementation of SMP activity work plan and routine, I engaged the SMP teachers about the stem 'challenges faced in interpretation and implementation of the SMP activity plans and routine that may hinder coexistence among learners. The teachers' responses were collected analyzed and grouped. I noted that among the challenges faced that would hinder co- existence were; congestion of school activities that would overshadow and suppress SMP activities(SMPT 3, SMPT 4 and SMPT 5) limited man power to ensure learners work as teams (SMPT 1, SMPT 2 and SMPT 6), absence of patrons to some groups during rehearsals (SMPT 1 and SMPT 4) and absence of parents in the SMP routine management (SMPT 1, SMPT 2, SMPT 3, SMPT 4 and SMPT 6). Relatedly the researcher observed that the designated time was dubbed co-curricular activity time. While the SMP routine activities were taking place other non SMP learners were also released from conventional classes and given balls especially in Schools PS1 and PS 2. This resulted to obstruction to some SMP groups in regard to attention. In school PS 1 for example, coupled with the absence of SMP patrons, some SMP learners abandoned the SMP activity for football. The same challenge of absence of group patrons was observed in school PS 2during second observation on 20. 04.2023. There was a scuffle between Kampala and Bujumbura groups. This resulted into contention and insult which was later silenced by the SMPT4.

From the above findings and in light of the main theme, it is noted that the work plans and general routine are drawn and SMP teachers inducted regularly to direct the

smooth flow of SMP activities. However, at the implementation stage, the SMP work plans are marked by various obstructers which negatively affect the attention of SMP learners in rehearsals and consequently coexistence at large. On the same note I expected that the guiding theme would help to direct the performances in line with coexistence boundaries. I got concerned during rehearsals when Kinshasa group practiced a poem entitled “**Niko kwenye shida**” translated as (Am in Dilema)

Kiswahili version

English translation

Kichwa change kinauma

My head is paining

Moyo wangu unauma

My heart is paining

Mwili wangu umetolewa

My body is exhausted

Tuliwaancha marafiki ngapi
home

How many friends are left at

Tulincha mbuzi ngapi nyumbani

How many goats did I loose

Mawazo yananitikisa sana

Imaginations shake my legs

Sina pumzi

I am breathless

Mungu atusikie na arudishe tumaini letu
hope

God hear us and restore our

Based on the poem above, the content was expressing grief learners have. It did not match with the theme of year. I asked about the mismatch and the patron answered that learners share, agree and present on what pains them most given the refugee context.

4.2.4 SMP resource mobilization

In this section, considerations were put on the possible sources of the resources and the challenges encountered in the resource mobilization process. The resources referred to herein included both material and human resources. Data on SP resource mobilization was drawn from items in document review and interview supplemented

by the researchers' direct observations. The document that initiated the possible sources of SP resources was the SMP training guide. The key sources highlighted in this manual included schools, community and NGOs. The manual further stipulated the expectations of each stake holder in the mobilization of the resources. The schools were expected to source for man power, allocate appropriate time, engage learners in development of instructional materials, carry out lobbying for capacity building and ensure safety of the instructional resources. The community was expected to offer resource persons, constitute a School Music Program coordination committee, provide local materials and conducive atmosphere where as the NGOs were hoped to provide funds.

In order to understand better the mobilization of SMP resources, there was a need to discover what was actually mobilized by each stake holder. Through interview, I interacted with the SMP teachers on how each stakeholder contributed in mobilization of resources to facilitate School Music Program and co-existence. The teachers' responses revealed that the school administration was instrumental in identification of SMP patrons from different nationalities within the camp, identifying SMP parents' representatives and allocating time for the SMP activities. Teachers volunteered as resource persons and managed the instructional materials while NGOs provided funds, supplied the instructional materials such as musical instruments and stationery, and ensured induction of teachers is done regularly. According to the responses of all the six SMP teachers, the community and the learners were not involved in the mobilization of SMP resources.

Still on resource mobilization, SMP teachers were required to mention the challenges faced. The resources were distinctly categorized into human and material resources. SMP teachers indicated that human resource challenges included lack of enough

specialized trained music teachers (SMPT 1SMPT 4), absenteeism of some group patrons (SMPT6), resentment of teachers for patronage (SMPT2 SMPT 3 SMPT 5 SMPT6), monetized services (SMPT3 SMPT4) and negative attitude of some patrons (SMPT4 SMPT6). SMPT 5 again highlighted that group patrons were not given any token of appreciation and looked at their commitment to SMP activities as a waste of time. On the side of material resources, major challenges inadequacy of the materials thus limiting group choices and ware out of the available materials. Similarly, during preparation and rehearsals, the researcher observed that majorly all music resources were purchased and kept in the music stores. There was no opportunity available for hands on activities and engagement of the community to develop SMP instructional materials moreover this would have been an avenue of enhancing school-community coexistence and demonstrating interdependence.

Form the findings above, we note that general SMP resource mobilization and management was entirely under the school administration. Conversely, the community was not involved in mobilization of resources as there was no evidence of acquiring and developing of instructional resources from locally acquired materials. This would otherwise augment on coexistence through mutual sharing and interdependence among the learners and the local environment.

4.2.5 Preparation of SMP instruction resources

The focus of this study particularly in this section was on the category of resources commonly prepared, the source of the materials used, people involved in the preparation of such instructional resources and the tasks therein. It is envisaged that preparation of such resources triggers mutual understanding and sharing amongst learners, school and community. I therefore exploited the interview of SMP teachers to capture the facts. The teachers were tasked to show the resources prepared and cite

examples given two categories of instructional resources that is, already made traditional and western instruments as one category and locally produced using learners' hands on activities as the other. All the six SMP teachers identified the already made traditional and western instruments category which included traditional music instruments, western music instruments, costumes and props.

In terms of the source of materials used to prepare SMP instructional resources, three options were given spreading through rehearsal and presentation stages. The sources given included community, school music store and hiring as it is noted in 4.2.4above. All teachers indicated that the source of materials used was the school music store during rehearsals and presentations with exception of SMPT 5 and SMPT6 who also indicated that the materials are hired during SMP presentations. None of the teachers pointed out the community as one of the sources of the SMP instructional materials at either level of SMP activities. Data from the teachers revealed that the process of preparing the instructional resources involved tasks like sorting, repairing and tuning and also sorting the costumes and props. Related to this, was the persons involved in the preparation of the SMP instructional resources. Data was gathered from the questionnaires for SMP teachers and the focus group discussion with students. The data from both categories of respondents reveal that the SMP teachers engaged in all instructional resource preparatory activities and no chance was availed for the learners' input. This is further reflected in figures 4.7, 4.8 and 4.9 below as the SMP teacher for Nakivale P/S assembles and labels traditional musical instruments and sorts the costumes (figure 4.7), the two SMP teachers for Juru P/S distributes the instruments per group (figure 4.8) and the SMP teacher at Kashojwa primary assembles and tunes guitars (figure 4.9) prior to the group SMP rehearsals.



Figure 4. 7: SMP teacher sorting SMP instructional materials at Nakivale primary school. (photo by researcher)



Figure 4. 8: SMP teachers sorting SMP instructional materials at Juru primary school (photo by researcher)



Figure 4. 9: SMP teacher assembling and tuning guitars at Kashojwa primary school. (photo by researcher)

From the findings explained above and through researcher's observations, it is clear that preparation of instructional materials is limited to the already stored materials. There is no sourcing for the raw materials from the community and the preparation process does not consider learners' input. This limits social relationships and interdependence among the learners and between school and community which would otherwise strengthen coexistence ties.

4.2.6 Organization of SMP rehearsals

The subtheme of organization of SMP rehearsals involved the description of strategies of managing the rehearsals. I looked at rehearsal management strategies to mean how the SMP choirs are formed and the personnel that took part in training the learners. I generated data to this effect using interview and observation methods. SMP teachers were asked to describe how choirs are formed; who guided the rehearsals and gaps that needed attention in the SMP rehearsals to enhance coexistence. The teachers' responses on choir formation strategies were more or less similar. They all indicated that learners were grouped using nationality criteria and each group given the name of the capital city of the country of origin. SMPT 1 further showed that the groups

formed include Mogadishu, Kigali, Kinshasa, Bujumbura, Juba and Kampala each identified by the dominant language in the country of origin. As noted by SMPT1, the idea of language dominance was evidenced during observation of the actual rehearsals where each SMP group independently followed the theme at hand using the native language for communication. During observation sessions voices of different nationalities would be heard in their respective groups especially during rehearsals. The grouping strategy of nationalities emerged as a result of language diversity as discussed earlier. This mechanism however expected group coexistence than inter group cohesion.

Another area under organization of SMP rehearsals was the personnel who were involved in management of rehearsals. The SMP teachers were still contacted to generate responses guided by the interview (What are the other categories of personnel that support SMP teachers to manage SMP rehearsals?). The mentioned categories included, group patrons and learners' choir leaders. SMPT 1 and SMPT 2 indicated that each SMP group was attached one group patron and each choir had two choir leaders. Data gathered from the observing rehearsal sessions, revealed that whereas the choir leaders were active and guided different choirs, most of the group patrons were frequently absent with exception of group patrons for Kampala and Kigali in school's PS 1, PS 2 and PS 3 and Kinshasa in school PS 1. This negatively affected learners' concentration during rehearsals.

In addition to the above was the urge to discover the gaps that needed attention in the SMP rehearsals to enhance coexistence. The teachers' views were sought through the questionnaire and the gaps identified were disparity between the SMP teachers and the group patrons since the later are not inducted alongside the former (SMPT1). Closely related to this, SMPT2 presented a gap of lack of motivation to patrons

leading to frequent absenteeism. To SMPT3, SMPT 4 and SMPT 6, there was a gap of reluctance to involve the community and resource persons in rehearsal sessions while SMPT 5 argued that there is lack of collective effort from all stake holders in training sessions to bridge the gap between the adolescents' experiences in the community and the school; and formation of groups which later result into competing blocks rather than championing collaboration among learners.

Based on the findings above, we note that the organization of rehearsals was group based with the dominance of native language use. This strengthened intra group coexistence in sharing of music materials and rehearsal sessions and formation of cliques which jeopardized harmonious living among the refugee and the host community learners. Furthermore, the absence of group patrons coupled with no exploitation of resource persons negatively affected learners' concentration, relevancy of SMP activities and consequently coexistence among learners across nationalities.

4.3 Teachers' efficacy in using SMPs for peaceful coexistence

Theme three is the teachers' efficacy in using school music programs to integrate refugees and the host communities for peaceful co-existence. The means by which data for this theme was collected resulted from the use of interview, document review and observation methods. The researcher used the interview to generate data from SMP teachers, document review guide was used to collect data from teachers' operational documents and observation guide was used to record the teacher's behavior in the actual SMP sessions. The data collected enabled the researcher to present the teacher's efficacy in seven folds namely; integrating coexistence indicators in SMP activity work plans, identifying and using choir training strategies in line with coexistence, grouping of SMP learners for coexistence, mobilization and

management of SMP instruction resources. This section also reflects teachers' efficacy in; involving parents during training SMP activities, modeling behavior that ensure free interaction, motivating learners to adopt modeled behavior and assessing challenges faced in ensuring mutual coexistence.

4.3.1 Integrating coexistence indicators in SMP activity work plans

The researcher had in mind that the level of teacher's ability of integrating coexistence indicators in the workplans determines the level of coexistence among refugee and host community learners. Data was drawn from SMP teachers through the use of interview and reviewing the available work plans. In the interview, teachers' knowledge about coexistence indicators, how the indicators were integrated in the work plans and the challenges faced in the integration of coexistence indicators. The teachers' knowledge about coexistence indicators was in two folds- acknowledging existence of the indicators and variations in coexistence indicators in schools and learners. In this, the teachers were required to tick any of the slots labeled 'YES, NO, or NOT SURE.' The findings reveal that all SMP teachers were aware of the existence of coexistence indicators and the variations within the learners. Despite the knowledge about the indicators in question, I sought to clearly understand how teachers integrate the coexistence indicators in the developed activity plans of 2021, 2022 and 2023. In the review, I intentioned to check the available activity plans and note down the indicators targeted. In the review, I discovered that none of the teachers had independent activity plans reflecting the indicators targeted. The teachers used termly SMP activity work plans which were centrally developed by WCC as presented in figure 4.6 above. The work plans presented had no specific indicators for particular SMP activities.

Teachers' efficacy in integrating coexistence indicators in SMP activity work plans was to feature out by recognizing the challenges faced in the process of integration of coexistence indicators. The interview for teachers required the teachers to state the challenges they face in the integration process. SMPT2 indicated that sometimes the work plan may not rhyme with the urgent learners needs, SMPT 1, SMPT4 and SMPT 5 highlighted lack of joint planning thus parents' input is omitted whereas SMPT1, SMPT2, SMPT3, SMPT 5 and SMPT6 indicated that the work plan emphasizes nationality boundaries. SMPT 6 further stated that much as teachers manage the SMP activities, their input in the initial stages of work plan development was lacking. These challenges imply that the implementation of the available work plans lacked cognizant of the coexistence indicators implying that teachers had low efficacy in integration of coexistence indicators in the SMP activity work plans.

4.3.2 Choice of choir training strategies

This study aimed at establishing how the selected choir training strategies used by the SMP teachers to conduct SMP activities enhanced coexistence. This targeted teachers' strategies of organizing learners and disseminating thematic messages during rehearsals and presentations. Document review guide, interview and observation were used to generate the data. The document that initiated data for this section was the teachers' activity plans to establish training strategies stated. In all the schools none of the SP teachers prepared an activity plan. The work plan in use (2023) was developed by War Child Canada. The work plans guided teachers on formation of groups using the criteria of distributing relief aid. The same document guide that grouping of learners was to be effected according to nationalities basing on the premise that each nationality had unique needs. The size of the group depended on the number of adolescent learners of a particular nationality. Another document reviewed

to establish the actual grouping strategies was the group registers. Data collected is reflected in the table below:

Table 4. 1: Shows number Of SMP learners in groups per school

SCHOOL	SMP GROUPS					
	KAMPALA	KIGALI	KINSHASA	MOGADISHU	JUBA	BUJUMBURA
PS 1	63	129	128	45	18	52
PS 2	56	152	103	38	12	91
PS 3	79	143	93	25	19	66

The interview for SMP teachers was executed to capture the teachers' view on the strategies used in SMP training. This item in question demanded the SMP teachers to state the strategy and explain how it is handy in training the SMP activities. Data collected show that SMPT1 and SMPT 2 conducted learners' attendance roll calls at the commencement and the end of the activity. All SMP teachers indicated a cascaded approach in training the choirs. In this, all the teachers involved group patrons and group leaders who conducted the rehearsals using rote method. In addition to rote method, SMPT1 and SMPT2 demonstrated the tasks at hand and empowered SMP group leaders to organize the groups and take charge of the music resources allocated and the day's tasks.

Given the guidelines on group formation, the SMP teachers' efficacy was to be determined on how to ensure manageable groups. However, the data from observation indicate that none of the SMP teachers attempted to regroup the learners during rehearsals and presentation stages. The strategies observed included roll calling and patrons guiding the activities. The researcher also observed that the SMP learners in PS1 were organized, respected their leaders and worked in unison. In this school,

during rehearsals SMP learners were seen active in their groups and assisted by their patrons. For example, Kampala group was training a traditional dance called “ekizino” entitled “Nimwigure orurembo” translated as (open the gate). The group patron assisted to demonstrate the authentic playing of the basic beat that helped the dancers to dance in a uniform vigorous rhythm. The rest of the learners assisted to clap following the drum beats. They demonstrated active involvement of the learners indicated a spirit of love for their culture, ownership of the performance and unity in their group like as earlier presented.

On the same note they rehearsed a poem that was on theme. It was entitled “Violence in a circle” as seen below;

Why?

Why do you hit me?

Why am I bleeding?

Why don't you love me?

Why am I an outcaste?

Why am I in pain?

Why don't I feel safe?

Why am I scared to be around you?

My mind is not at peace

My conscience destroyed

My humane shattered

My self-esteem in gutter

Oh my! What is left of me?

On this wretched earth!

Hmmmmmmmmmm

When I listened to this poem up to the end, the last stanza embraced living together in harmony and maintain social peace as conclusion.

Wake up men and women

With a lot of strength

We use education

To uphold social harmony

We work together

We live as a family

Let the light shine

Darkness away

While conducting observations in schools 2 and 3 I noted that the majority of the group patrons were absent. The training was left in the hands of the group leaders and rehearsals were marked by lack of concentration among SMP learners. This was evidenced by the practice of Kigali group. They had a song in their local language called “Dushaka kuguma ku ishuri” translated as (remain at school)

Kinyarwanda

English

Ababyeyi bacu nabaceene

Our parents are poor.

Boose banywaye

They spend the whole day drinking.

Abaana bacu abatoya nabakuru

Children young and old.

Nisaha yokuza ku ishuri

Its time to go to school.

Kuguma ku ishuri

Stay at school.

Mpaka turangi je

Up to the end.

Ottava ku ishuri

Don't drop out of school.

Okushoma nikwo mbere yacu

Education is our future.

I had a chance to engage with the group leaders for more light about the song. They told me that they had to come up with such a song and emphasize on education

because it is regarded as a tool used to unpack all the social injustice that affect refugees in camp settings.

Related to patrons absence, not only group leaders finding it hard to control their groups, it also caused alarm towards social cohesion within and outside practicing groups. This explains why in PS 2 Kampala group members were seen grabbing some of the materials from Bujumbura group during second observation.



Figure 4. 10: Showing SMP groups at Nakivale primary school during rehearsals (photo by researcher)



Figure 4. 11: Showing child mothers of Kinshasa group at Kashojwa primary school during rehearsal. (photo by Twagirayezu Ezra)



***Figure 4. 12: Showing SMP groups at Juru primary school during presentation
(photo by Anyijukire Joram)***



***Figure 4. 13: Showing SMP groups at Nakivale primary school during presentation
(photo by researcher)***



Figure 4. 14: Showing SMP groups at Kashojwa primary school during presentation (photo by researcher)

4.3.3 Ability to mobilize and manage SMP resources

In the view of coexistence, mobilization and management of SMP resources involve strategies of acquiring, usage and safety of the instructional resources. It is believed that when mobilization and management of SMP instructional resources engage learners, they will develop a sense of responsibility, sharing and caring for the resources on one hand and strengthening community- school relations. This is highlighted in 2.2.4 as Cabedo, Nethsinghe and Forrest (2017) acknowledge the significance of utilizing music to confront social and inter personal issues and to encourage constructive relationships among individuals and communities irrespective of their geographical and cultural contexts. In light of the theme at hand- Teachers' efficacy in using SMPs for peaceful coexistence, I exploited the document review, questionnaire and observation methods to generate data. The document reviewed was the activity plans to establish how the SMP teachers planned to acquire and manage the instructional resources. The acquisition of the resources had an array on teachers' attempt to engage learners and parents in mobilizing the resources. In the reviewed work plans, no strategic plan of mobilizing SMP resources. The interview ought to

capture teachers' opinions on which SMP resources were mobilized by the teachers, whether the engagement of learners was crucial in mobilizing SMP resources and how best the teachers exploited the learners.

The item on the resources mobilized, the SMP teachers were expected to state how the resources are mobilized. The responses indicated that all the six SMP teachers mobilized resources within schools and none of them exploited the community as a source of SMP resources. Teachers who mobilized SMP resources from within schools indicated that the material resources included musical instruments and costumes while the human resource included group patrons and group leaders.

The interview aimed at discovering how SMP teachers involved learners and parents. The teachers' responses indicate that none of the teachers engaged learners to mobilize the SMP resources.

Findings from the observation schedules revealed that the SMP teachers continuously used instructional resources kept in the music room. These included music instruments, costumes and props. The researcher also observed that the SMP teachers were able to sort costumes, label, repair and tune the available instruments. Contrary to this no attempts were observed in engaging learners in acquiring local materials and production of supplementary music resources. We note that while SMP teachers exhibited high efficacy in exploitation of stored musical resources, they lacked ability in acquiring and developing of resources using the local surroundings. The manipulation of local surroundings would create an avenue for learners to learn from one another, share resources and exhibit the spirit of ownership.

4.3.4 Teachers' efficacy in engaging parents' in SMP activities

In line with coexistence, it is premised that when parents take part in the activities, they will provide information about the learners' needs, participate in resource mobilization and give feedback about the impact of the activities. Data on teacher efficacy in engaging parents was generated using in the document review guide and the interview for SMP teachers (how do you engage parents in conducting SMP activities?).

Document review guide: (avenues of teachers engaging parents in SMP activities.) provided data on the avenues of teachers engaging parents in SMP activities. The document that initiated the data on parents' engagement was the training manual. As earlier mentioned in 4.2.1, the SMP leadership comprised parents' body which was represented by 5 SMP parents per school. Given this avenue, the SMP teachers were empowered to engage the parents at all levels of SMP activities.

During the interview, teachers were required to indicate their opinion on whether they involved parents in any of the seven activities including planning for activities, sourcing for instructional materials, conducting rehearsals, forming SMP groups and selecting choirs and organizing presentation days.

Findings indicate that SMP teachers did not engage parents in planning for SMP activities, sourcing for instructional materials, forming SMP groups, conducting rehearsals and evaluating the SMP activities. Out of the six (6) SMP teachers, four (4) teachers engaged parents to select SMP choirs. All the six (6) SMP teachers engaged the parents in organizing the presentation days.

Findings show that the two activities where SMP teachers engage parents are selecting SMP choirs and organizing the presentation days. In selection of choirs' teachers

involved parents to observe group performances, identify members for specific items and look through the presentations during the dress rehearsals. These parents were referred to as SMP parents. Whereas in organization of presentation days, teachers involved SMP parents in mobilizing other parents, observing the SMP learners' performances, presenting motivation messages to learners and attend get together sessions.

From the above findings we note that parents were not actively involved in the initial stages of SMP activities though would be invited during dress rehearsal and presentations. This implies that the role of parents in causing coexistence among learners was overlooked. In light of the roles of SMP parents, we therefore deduce that the teachers' efficacy in involvement of parents to cause coexistence was low.

4.3.5 Teachers' efficacy in modeling behavior for free interaction among SMP learners

Teachers' ability in modeling behavior for free interaction is viewed in the dimensions engaging learners in musical instructional materials (IMs) development, active participation in learners' rehearsals and attention given to individual learners. It is envisioned that when teachers and learners come together, their cordial relationship is enhanced. Learners freely share their experiences that form a stepping stone for the next action. The interview method was used to generate the data on level the SMP teachers modeled behavior for free interaction. The interview required the teachers to rate themselves the extent they demonstrated participation and interaction with the learners. Data generated indicate that six (6) SMP teachers presented high efficacy in grouping learners to break nationality stereotypes, supporting learners to interpret rehearsal items and encouraging unity among learners. Three (3) out of the six teachers communicated to learners using formal languages. On the other hand, low

efficacy was presented in speaking all local languages used in the camp by six (6) teachers, communicating to learners using formal languages by three (3) teachers, encouraging learners to keep united by two (2) teachers and attending to individual learner's needs by one (1) teacher. It was also discovered that none of the six teachers involved and 5 teachers never attended to individual learner's needs.

In addition to this, the SMP teachers were asked to state other modes used to model interactive behavior among learners. The responses indicated that the SMP teachers worked with group leaders to label materials to ensure ownership and safety (SMPT1). It was further noted that SMP teachers encouraged learners to be friendly within their groups and develop a spirit of positive competition (SMPT 1 SMPT 2 and SMPT 4) and exploit local language as a medium of communication (SMPT 1SMPT 2SMPT4 and SMPT6).

Data from focus group discussion with learners on factors that hinder free interaction among teachers and learners majorly featured responses of language barrier (SMPL 3, SMPL 5, SMPL 12, SMPL 15, SMPL 16, SMPL 25 and SMPL 30). Learners could not effectively communicate their concerns using universal languages (SMPL 15).

Basing on the findings, the teachers demonstrated ability in using rehearsals through, grouping learners, exploiting nationality dominant languages and skill modeling to cause interaction among learners. Inversely, SMP teachers did not exhibit competence in using the instruction material development and attending to individual learners' needs to cause free interaction among learners. The teachers' ability in modeling behavior for coexistence was limited by language proficiency, large size of SMP groups and lack of creativity.

4.3.6 SMP Teachers' efficacy in motivating to SMP learners to adopt the modeled behavior

It was noted that SMP teachers had related mechanisms towards motivating SMP learners. This motivation ranged from verbal and non-verbal. Verbal motivation included positive appreciations to SMP learners during rehearsals and presentations (SMPT 1 SMPT 3 SMPT4 and SMPT 5). Material motivation was informed of refreshments (drinking water, glucose, sweet Pepsi and biscuits (SMPT 1 SMPT 2 SMPT 3 SMPT4 and SMPT 5). Relatedly, during presentations across the three schools the best performers were identified by names and announced to the audience. During focus group discussion with SMP learners and SMP parents, focus was put on the negative reinforcements that are used by the SMP teachers to ensure compliance among learners. SMP learners (SMPL 4 and SMPL 28) mentioned that negative reinforcements were applied on the SMP groups that behaved contrary to the given guidelines. SMPL 15 indicated that one of the negative reinforcements included denial to access drinking water as she states;

“..... Iam not at peace with my group members. They are active when the patron is around. When he goes away, learners do their own playing activities. I am always blamed for not controlling my group and sometimes we are not given drinking water and yet this water is for us all....”(FGD with SMPL 15 April 17,2023)

The above submission aligns with the SMP parents' response while discussing about how SMP teachers discourage indiscipline during SMP activities.

“..... I know that our children participate in music at school. Some of our children are denied drinking water when it is actually meant for health purposes..... incase of misbehavior, teachers can use other means to handle the situation...” (FGD with PT 10 April 17,2023)

Based on the above we note that teachers used rewards and punishments to manage the learners' discipline and commitment to the SMP tasks. More prominent learners were identified and recognized before the parents on presentation days. Such learners and the excelling groups were given both verbal and material rewards by parents and WCC representatives. This therefore portrayed high competence in exploiting motivational strategies to keep learners focused within their groups.

4.3.7 Teachers' efficacy in assessing the challenges that hinder mutual coexistence

Data on teachers' ability to assess the challenges encountered in School Music Program that hinder mutual coexistence as gathered from the interview for SMP teachers. This item demanded the SMP teachers to state the challenge and indicate the lasting solutions to address the challenges faced. The researcher discovered that in ensuring mutual coexistence the SMP teachers encounter several challenges. These included limited time allocated to SMP activities (SMPT 1, SMPT3 and SMPT5), limited resources to cater for all the SMP groups (SMPT 2 and SMPT 3), communication challenges across the SMP groups (SMPT4 and SMPT6), different backgrounds of the same nationality in Kigali group (SMPT 1, SMPT 2 and SMPT5), imbalanced relief aid (nationals and refugees) (SMPT2 and SMPT6) and obstruction from other co-curricular activities thus difficult in controlling the groups (SMPT1, SMPT 2 and SMPT6). In addition to the above, SMPT 6 indicated a challenge of expectant and child mothers who find it difficult to freely interact with others in their respective groups despite of being adolescents. Similarly, SMPT 3 highlighted a challenge of failure to fully interpret the theme so that coexistence demands are well harnessed in the SMP activities.

Despite the teachers' ability to identify challenges encountered in SMP activities which have a bearing on coexistence, they do not indicate possible lasting strategies to overcome such challenges. This means that SMP activities are conducted following routine with no emphasis on ensuring coexistence among learners.

4.4 Impact of SMP on coexistence among learners and the community

Theme four of this study sought to establish the effect of School Music Program on coexistence among learners and the community. Data for this theme was drawn using focus group discussion, interview and observation methods. The focus group discussion guide, questionnaires and observation guide were the tools focused on. The data for this theme was presented in the sub themes; mobilization, sharing and ownership of resources, active involvement of learners, impact of group formation, parent learner and teacher relations, disclosure of learners' co- existence challenges and behavioral imitation by the learners.

4.4.1 Mobilization, sharing and ownership of resources

The impact of mobilization, sharing and ownership of resources in this study, refers to the relationships that emanate through sourcing and usage of the materials. These relationships reflect social interaction between learners, schools and communities. In this section of the study data was generated through the use of focus group discussion and observation methods.

During focus group discussion, group leaders were asked to explain how mobilization, sharing and ownership of instructional resources affected coexistence among learners in school and outside school. The learners were guided to explain the effect in relation to material resources and human resources. As it has been noted earlier, the instructional materials were provided by War Child Canada and kept in the school

music stores under the custodianship of the SMP teachers. The teachers would distribute the materials to the group leaders during SMP sessions.

In line with the effect of the SMP material resource mobilization, sharing and ownership, responses of three learners (SMPL 11, SMPL 19 and SMPL 22) were captured verbatim:

“sir, right from the start, our teachers mark our instruments and in case of any damage, we are asked to explain and sometimes we are forced to pay money for repair. But it has taught us to be responsible. I personally try to be strict. In case of any challenge I report to our patron...” (FGD with SMPL 11 April 14,2023)

...When we own resource as a group, chances of struggling for them reduces. It is only in few cases when some members want to borrow our instruments. ...the blame comes back to us leaders when the instruments get problems. Other members misuse our instruments because they don't sign for them... The teachers advise us to give instruments through the group patron but the big challenge is that patrons are always absent. The good thing of owning instruments as a group is that each group practices peacefully. (FGD with SMPL 19 April 17,2023)

.....Chances of bringing enough instruments and costumes are high. Most of the choir members bring materials from home. Remember most of us are members of music clubs in camps. (FGD with SMPL 22 April 17,2023)

Accruing from the submissions of the SMP learners, mobilization, sharing and ownership of instructional material resources develop in the learners a sense of responsibility and accountability on the allocated resources, have a spirit of improvisation and learn better reporting strategies. Indeed, during the observation

sessions, the group leaders managed the instructional materials which were identified with group labels. Tension tended to rise especially when materials of one group were to be used by other groups as evidenced in school 2 as SMPL 19 express fear of being blamed. From the assertions, the effect of sharing and ownership of instructional materials on coexistence among learners can be amplified by the support of group patrons.

Apart from instructional material resources, the learners were asked to comment on how resource persons like patrons and community members impacted on coexistence among learners. According to SMPL 19, the patrons played a parental role. He expressed that since the patrons share the same origin with the group members. They would be seen as parents. SMPL 22 viewed patrons as counselors. She looked to patrons as key in addressing learners' concerns using familiar languages. SMPL 11 described the effect of human resource persons with focus on patrons and parents as he puts it;

“...when the patrons are present, there is life in the group. We interact freely and they become part of the choir. In my group, the patron go ahead to guide us on social issues as we practice. He tells us to remain in school as we work hard to change our life... when parents come to check, they give corrections and give us hope to continue moving...”(FGD with SMPL 11 April 14,2023).

From the above submissions, the resource persons more so patrons and parents are crucial in guiding and counseling the SMP learners and giving them hope despite the challenges faced. In this, learners find themselves as members of same group and easily interact and work together. It is also observed that the parents were not engaged in directing SMP rehearsals and the mode of usage and ownership of the resources was group based thus amplifying intra group as opposed to inter group unity.

4.4.2 Impact of group formation, on coexistence among learners

In this section of the study, data on the effect of group formation was gathered using interview and focus group discussion with the learners. In both the interview and focus group discussion guide, I asked the SMP teachers and the SMP learners to state how group formation affect learners' coexistence respectively. Data indicate from music teachers had related information as stated by one of them:

Group formation minimizes conflicts which are rampant between ethnic groups in camps. Learners freely use their native languages such as Kinyarwanda, Somali, runyankore, Kirundi and others to express themselves. The local languages are used to practice music pieces which some of them depict their home culture. groups gradually become families and learners understand one another as they use local languages to communicate. (Interview with SMPT 3 April 16, 2024)

On the other hand, the SMP learners' responses show that the SMP groups formed promoted unity among the learners (SMPT 9, SMPT 16 and SMPT 26). Other responses included, groups remind learners of their culture and traditions (SMPT 16), inferiority complex is reduced (SMPT 26), groups formed give room to learners to share experiences especially on presentation days (SMPT 9 and SMPT 26) and encouraged other learners to enroll in school (SMPT 9).

In reference to the responses of the SMP teachers and SMP learners, the group formation was instrumental in promoting unity, promoting culture, providing an avenue to express and share ideas and experiences among learners and with teachers and parents and the use of local languages builds confidence and assurance in communication. Given the above responses from the teachers and learners it is clear that the groups are formed based on ethnic rather than multinational orientations and

the effects enumerated are evident within individual groups rather than being cross sectional among learners.

4.4.3 Active involvement of learners in SMP activities on coexistence

In this study, the impact of learners' active involvement in SMP activities was viewed at the level of material preparation, rehearsing and presentation of SMP activities. In this section, I aimed at finding the influence of learners' involvement in SMP activities on their self- esteem, confidence, interpersonal relations, sense of cultural identity and belonging. Data for this section was collected using observation method. Through the observation guide, the focus was put on the observable indicators of harmonious living among learners during the SMP activities.

It should be noted that learners were not involved in identifying, collecting and developing instructional materials rather they manipulated the already existing material resources as already discussed above.

During rehearsals, SMP learners were actively involved in group activities constructed on nationality lines. The items observed included folk song, folk dance, poem recitation and drama. In all the three schools, the group members respected the group leaders and showed willingness to take up roles assigned to them. In PS 1 learners showed high level of self- drive in mobilizing and practicing tasks at hand. I also observed in school (PS 1) group patrons in Kampala, Kinshasa and Kigali groups got involved in directing group activities as opposed to PS2 and PS 3 where group leaders carried out the mobilization role. The level of concentration was noted to be low especially in groups where the patrons were absent. Learners frequently withdrew from group activities as was the case in PS 3, in Mogadishu group, where male learners withdrew to join football during the second observation.

I also observed SMP dress rehearsals and presentations to determine how learners' participation influenced mutual coexistence. At this stage, each SMP group had a patron and parents. The learners exhibited high level of team work and concentration in refining the performances. Learners improvised costumes and took up responsibilities according to abilities. In addition to this, in all the SMP schools, sharing of musical instruments was evident across groups on the presentation days under management of group patrons and SMP teachers.

When the SMP learners were contacted on how active involvement of learners in SMP activities influence peaceful coexistence, the findings from focus group discussion are reflected in the submissions of learners (SMPL 2, SMPL 14 and SMPL 24)

Working together is very simple the moment we are in groups where we use our local language eg Kinyarwanda. We work hard to be number one in the competitions so all members will keep trying with the help of the patrons. For sure when time comes everyone goes to the group base. Our patron wants us to begin by sharing stories which was very hard but now we are we are used and we learn from each other since we have many challenges. (FGD with SMPL 2, April 12, 2024).

Sir I see most of us have got friends because of music program...good performers have got friends from the whites and when they go back to the community, they are called to perform in music clubs. (FGD with SMPL 14, April 15, 2024).

According to me active involvement helps the youth to forget problems and concentrate on the SMP. Also, helps us to be confident in public and learn from others. But some learners dodge because some have children and they want to go and look for money etc. These people need more motivation. (FGD with SMPL 14, April 15, 2024).

In reference to the above submissions by the learners, we note that learners' active involvement in SMP activities had positive effect of group identity, constructive competition, sharing of experiences, getting exposure to the wide community and building confidence. However, much as active involvement has had positive effects on mutual coexistence, we also learn that some learners have unique challenges which detract them from active participation to tap its associated benefits.

4.4.4 Parent- learner and teacher relations

This section unleashes the effect on the partnership of SMP parents, learners and teachers in moderating the peaceful coexistence among learners. The trio is key in identifying the learners' needs and make follow up on the impact of school music program. In order to illustrate the effect of the trio on learners' peaceful coexistence, I explored the opinions of SMP teachers and SMP parents through interview and focus group discussion respectively. In the tools used, the respondents were required to explain how parent- learner– teacher relations influence coexistence among learners. The SMP teachers' responses did not show divergent ideas from the selected schools. During the interview one of the teachers highlighted that:

When parents come to school, they share with the teachers on learners' behaviors and sometimes guide on how to handle them since most of the learners live in difficult situations. Parents motivate the learners during presentations majorly through verbal complements. There is always a get together, where by parents of each ethnic group sit with their children and eat together. During presentations parents encourage SMP learners to transfer the acquired skills to the community. (Interview with SMPT6, April 20, 2024).

Related to the above, during my interaction with the SMP parents, I found out that the effect of parent- learner- teacher relations on learners' mutual coexistence included: it helps in supporting the learners while at school and in the communities (PT 5) and learners discover whom to report to their challenges (PT 9). In commenting about the effect of parents' involvement on presentation day, PT 13 remarked that:

“...teachers help in grouping the learners...when learners are grouped, it becomes easy for the parents to sit with their children since they speak the same language. They will always understand what affects their children and know their behavior at school. Also the children understand better when parents talk to them. However, there is need for involving parents at every stage of the program.”(FGD with PT 13, April 16, 2024).

Picking from the submissions of the SMP teachers and SMP parents, parent- learner- teacher relations play a crucial role in peaceful coexistence. This is viewed in the fact that parents play a part in mobilizing learners for schooling, the parents share with the teachers the learner related challenges and chat better strategies of handling them. Also, the parents are instrumental in guidance to the learners using motivational speeches and get together functions. The parent- learner- teacher partnership can further be strengthened by involving the parents at a very stage of SMP activities as advanced by parent PT13 above.

4.4.5 Disclosure of learners' coexistence challenges

In this section of the study, I aimed at finding out whether school music program was used to help learners to disclose their coexistence challenges. Disclosure of the challenges was viewed to be the benchmark for continuous modification of SMP

activities for effective mutual coexistence. I used focus group discussion with the parents to generate data on the challenges that were disclosed by the learners.

According to research findings, SMP parents indicated that learners majorly disclosed financial challenges (PT 5 and PT6), social obligations including child rearing (PT 1) language barrier (PT 3, PT 6 and PT 11), intimidation and stigma (PT 2 and PT 7) and tribal conflicts (PT1 and PT 6) These challenges align with the sampled learners personal stories presented in 4.4.1 above.

4.4.6 Behavioral imitation by learners

In this study, behavioral imitation is viewed in learners reproducing SMP pieces and skills acquired through preparations, rehearsals and presentations at school. This is in line with the theoretical frame work explained in 2.1.2 which envisages that novices learn by observing the behavior of the models around them. Through imitation they produce the acquired behavior. In this study I used focus group discussion and interview to collect data on learners' behavioral imitation from the SMP parents. The submissions of parents indicate that SMP activities were reproduced in the communities (PT5, PT6, PT 8, PT10 and PT14). PT 5 indicated that reproduction of similar music items in places of worship were common especially during youth presentations. PT 10 highlighted the use of same music during distribution and receiving relief aid where the learners from each zone mobilize themselves for entertainment and documented their life experiences. According to PT 15, the behavioral imitation was pronounced in voluntary engagements in communal activities like cleaning water points.

From the interview, the submissions from the SMP teachers revealed that behavior imitation among the learners was seen in dimensions of respect for one another, assertiveness, confidence building among others.

Given the submissions of the parents and teachers above, we note that the behaviors and skills accruing from school music programs is replicated in school bound respective groups and in communities on social obligations. However, it is clear that even in the community the learners' contribution remain in nationality circles thus coexistence in the wider perspective remain in balance.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter highlights summary of findings conclusion and recommendations. Summary of the data in different main themes and subthemes as earlier presented and discussed in chapter four is included in this part as seen below;

5.1 Summary of findings

Findings were summarized guided by the study objectives.

5.1.1 Learners' needs for peaceful coexistence

Theme one (Learners' needs) was summarized under the following sub themes; Identification and categorization of learners needs, stake holders' involvement in identification of learners needs, preparation of School Music Program (SMP) instruction resources to address specific needs, challenges faced in identifying learners needs, integration of learners needs in SMP curriculum and record of behavioral change.

5.1.1.1 Identification and categorization of learners' needs

Learners' needs range from education, safety, communication, belonging and identity to overcoming loss and trauma. These needs were broadly categorized into learning needs, social needs and emotional needs.

Research findings indicate that Learning needs included:

Learning a unifying language whereby learners were required to learn Kiswahili as a unifying language alongside English. However, during SMP rehearsals and presentations, native countries-based languages were used. These included Runyankore Rukiga, Kinyarwanda, Kiswahili, Somali and Kirundi. Such gesture

created a gap in bench marking for peaceful coexistence in Nakivale refugee settlement camp.

Catching up on schooling involved the need to catchup from the lost time during transit, settlement in the camp and rejoining school. It was revealed that, upon rejoining the schools, the learners had to be supported to catch up with accelerated learning program and be retained in schools to gain the lost time using Level One to combine (P4 and P5) and Level Two to combine (P6 and P7) respectively. This helped to bring on board the over age, dropouts and parent learners to integrate with the “normal” learners using a compressed curriculum. Findings indicate that the accelerated learning program levels were dominated by the refugee learners in the middle and late adolescence stages. Interestingly, the learners in question also participated in SMP activities. However, during SMP sessions most of the adult learners would escape and dodge SMP activities and concentrate on core curriculum content. This meant that the SMP activities were not effectively used to enhance accelerated learning.

Social needs included communication needs, sense of belonging, parenting and bonding, upholding personal identity, fighting stigma and tribalism.

Communication needs involved the mode and channels of disseminating coexistence messages and language acquisition for communication across all nationalities. This research indicate that communication of key coexistence messages was done on assemblies and displays within schools. These were written in Kiswahili and English despite the learners’ low competence in using English and Kiswahili. This led to the use of nationality group based native languages to interpret and practice SMP activities. Native languages were used in performing music items like songs, poems,

drama and dances. The findings indicate that during the rehearsal and presentation time, learners in their groups actively participated loved their culture and shared responsibilities. Such experiences promoted intragroup cohesion at the expense of intergroup cohesion.

The need for belonging, bonding and self-identity in SMP activities was evident. Learners worked in smaller groups, upheld the native languages and appreciated their culture and parenting. Learners found it easier to rehearse within their respective national groups. The need for belonging, bonding and self-identity was amplified by camp accommodation system where nationalities had designated areas of residence. This had direct implication on learners in schools who remained clinged to national groups hence undermining inter group peaceful coexistence.

In line with the need to fight stigma, it was discovered that the learner categories that suffered stigma included expectant and child mothers and over age learners. This need moved alongside the need to fight against tribalism that manifested between different nationalities resulting into isolation of the minority groups especially South Sudanese and Somalis. Sad to note is that even the SMP themes did not reflect any attention to fighting stigma among learners. This implies that the affected learners would not fully associate in school community.

Emotional needs included needs for safety and coping with separation, loss and trauma. Learners needed assurance of protection if coexistence was to be successful. On the side of coping with separation, loss and trauma, it was discovered that some learners were detached from their relatives and families in their countries of origin. The resultant effects were parentless learners, child parents, drug addiction, school dropouts, withdrawal and isolation. The safety deficiency retarded coexistence. As an

intervention, the School Music Program utilized nationality groupings with specific names in reference to capital cities of the countries of origin to act as umbrellas for safety and belonging. It is worth noting that the activities which bring together all learners in a single group to emphasize cohesion were limited in the SMP syllabus. Research shows that traumatic disorders were still prevalent and subsequently leading to despair, bereavement, anxiety and depression among learners.

5.1.1.2 Attention given to learners' needs

In this study, the attention to learners' needs is viewed in terms of considerations towards preparation of SMP activities, rehearsals and presentations. The SMP activities:

Emphasized a sense of belonging and fighting isolation by grouping the SMP learners in their nationality groups. Each group was given instructional resources sorted on group choices. Each group had a patron who was expected to moderate the SMP activities at hand.

SMP learners' leaders were identified and charged to ensure that rehearsals are done within the boundaries of the respective nationality groups in order to reduce tensions among the groups. Group members protected the materials at hand and practiced items using their native languages.

It was noted that SMP activities aim at containing learners in nationality subgroups. However, no activities were prepared to promote the unifying languages and cater for the self-reliance among the learners. There existed a deficiency in language of communication across nationalities and grading of SMP activities to cater for different age ranges.

5.1.1.3 Stake holders' involvement in identification of learners' needs

In this study, strong partnerships and linkages where children are expected to be empowered by all stake holders was a precursor. The stake holders in School Music Program (SMP) comprised War Child Canada (WCC), school administrators, teachers, parents and learners. Findings indicate that only WCC and SMP teachers participated in the identification of learners' needs at the expense of learners and parents. Moreover, learners are the direct beneficiaries while parents stay with the learners in the communities, understand the behaviors and their coexistence challenges.

5.1.1.4 Preparation of instruction resources to address learners' needs

The SMP instructional resources that embrace coexistence included traditional and western music instruments, costumes and props: locally produced using learners' hands on activities. It was expected that preparation of such material resources would trigger mutual understanding and sharing amongst learners, school and community. The research findings show that traditional and western music instruments were readily available in music rooms and were assembled by SMP teachers. The SMP teachers were involved in sorting, repairing and tuning the available materials for use. Concisely, preparation of instructional materials was limited to the already stored materials, attempts of sourcing for the raw materials from the community was not traced and the preparation process isolated learners' input hence limiting social relationships and inter dependence among the learners and between school and community which would otherwise strengthen coexistence.

5.1.1.5 Challenges faced in identifying and integrating learners' needs in SMP curriculum

Research findings show that identification and integration of learners' needs in SMP curriculum is hampered by exclusion of the parents, failure to disclose the needs by nationals, limited background information from parentless children and language barrier.

In addition to that, integration of learners' needs in SMP curriculum is challenged by lack of clear guidance on the scope of the needs since every learner has personal needs, diversity of refugees with varying needs, limited funds to run the SMP activities, use of divergent languages during SMP instruction and rehearsals. These challenges obstructed the key players in carrying out a comprehensive needs' assessment and management of the SMP learners

5.1.1.6 Record of behavioral change

Research finding indicate that no record of behavioral change was documented in preparation and evaluation stages. Nevertheless, SMP parents acknowledged positive behavioral change in social circles by imitating activities learnt from schools, playing together in local settings, being free to speak in local languages and Kiswahili. Despite the approval from the parents on positive behavioral change, the absence of behavioral change track record in schools negatively affected planning, choice of activities and loss of focus in effecting SMPs.

5.1.2 Nature and organization of school music programs

This objective was summarized in te following sub temes SMP leadership composition, choice and quality of SMP repertoire, SMP activity work plan and routine and organization of SMP rehearsals.

5.1.2.1 SMP leadership composition

In this study, the SMP leadership comprised 2 SMP teachers, 2 SMP learners' leaders per group, 5 SMP parents per school, 1 WCC representative and 1 District local government education representative. Each leadership category had specific duties as stated below:

War Child Canada (WCC) provided the leadership structure that was displayed in every SMP school and supervised general implementation of SMP activity work plans.

SMP teachers guided general program activities especially adherence to SMP routine, identifying the activities and allocating instruction resources. In each school, SMP teachers were assisted by group patrons identified by school administration following nationality criteria. The SMP learners' leaders were involved in receiving and managing the instructional resources and guiding group activities during rehearsals with assistance from the group patrons. The SMP parents were charged with the coordination role between school music programs in schools and the community. SMP parents were viewed as potential resource persons due to their experience with the learners within the community. However, it was discovered that the SMP parents were active in the SMP presentation stage especially in organizing the venue, observing pre-presentation rehearsals and ushering parents and invited guests. SMP parents' input was not realized in identifying learners' needs, preparing SMP activities, sourcing for instructional resources and management of rehearsals.

5.1.2.2 Choice and quality of SMP repertoire

The researcher found out that the SMP activities included singing, dancing, playing instruments, acting plays, reciting poems and community outreach, making instruments, costumes, props holding get together sessions and conducting inter

cultural contests following thematic approach. SMP themes had an array on environment, accessing and completing school, cultural heritage, early marriages, sexual and gender-based violence (SGBV), human rights violation, fighting tribalism and fighting hunger to mention. As already mentioned, all SMP activities were selected by WCC and the selected activities run for a year with a weekly rehearsal, termly presentations and yearly contests. Presentations at term level targeted learners' activeness in preparation for competitive contests.

5.1.2.3 SMP activity work plan and routine.

The work plan spelt out the theme, termly activities, resources, activity time frame and expected source of funds to run the SMP activities. SMP teachers were inducted on the work plan at the beginning of every term at WCC centre. In the induction sessions, SMP teachers were charged with planning, directing rehearsals and managing resources and the SMP activities were scheduled for two hours weekly. It was discovered that the major challenges in the SMP routine that hindered co-existence were congestion of SMP activities, limited man power to ensure learners work as teams, absence of patrons to some groups during rehearsals, absence of parents in the SMP routine management and other parallel non SMP activities.

5.1.2.4 SMP resource mobilization

The key sources for School Music Program included schools, community and NGOs. The schools were expected to source for man power, allocate appropriate time and ensure safety of the instructional resources. The community was expected to provide resource persons, locally available instructional materials and conducive atmosphere where as the NGOs provide funds. The music materials included drums, guitars, bow harps, costumes and props.

At school level, the school administration identified SMP group patrons to assist in management of SMP learners and ensure coexistence among them. Worth noting is that in resource mobilization, human resource challenges included lack of enough specialized trained music teachers, absenteeism of group patrons, resentment of teachers for patronage, monetized services and negative attitude of some patrons.

It was observed that during preparation and rehearsals, all music resources were purchased and kept in the music stores with no signals of school community partnership to ensure adequacy of instructional resources, enhance coexistence and demonstrate interdependence among learners and the community at large.

5.1.2.5 Organization of SMP rehearsals

Rehearsals were carried out in SMP groups formulated using nationality criteria. Across all SMP schools, the SMP groups included Mogadishu, Kigali, Kinshasa, Bujumbura, Juba and Kampala. Each SMP group independently interpreted the theme at hand using the native language for communication with the assistance of SMP teachers, group patrons and group leaders.

Findings clearly indicate that mutual coexistence was challenged by group dynamics that strengthened intra group cooperation, absence of group patrons and the outweighed capacity of the group leaders and lack of resource persons.

5.1.3 Teachers' efficacy in using SMPs for peaceful coexistence

Teachers' efficacy in using SMP for peaceful coexistence was viewed in terms of teachers' ability in integrating coexistence indicators in SMP activity work plans, choosing quality and effective performances, identifying and using choir training strategies, grouping of SMP learners for coexistence, mobilization and management

of SMP instruction resources, involving parents during training SMP activities, modeling coexistence behavior and assessing coexistence challenges.

5.1.3.1 Integrating coexistence indicators in SMP activity work plans

Study findings revealed that SMP teachers had no hands-on and minds on experience in developing SMP work plans. They depended on termly SMP activity workplans which were centrally developed by WCC highlighting the activities, the instructional resources, activity schedules and expected outcomes. Moreover, even during implementation of the work plans, there was no track record of progress in all the schools. Teachers indicated that sometimes the work plan could not rhyme with the urgent learners' needs, lacked parents' input and emphasized unity within nationality groupings.

5.1.3.2 Choice of quality and effective performance

In this study, the choice of quality and effective performance involved teacher's ability in selecting the activities based on the learners' needs at hand. Findings show that the key activities were identified by the organization (WCC) and the choice comprised drama, singing songs, dancing, playing instruments and reciting poems. SMP teachers' ability to attach the needs to the identified activities was low. The group patrons were charged with the duty of identifying the situation that matched with the group needs and the group leaders guided in rehearsing the selected activities. The activities were dominated by traditional orientations but encouraged socialization despite being limited to nationality groups.

5.1.3.3 Choice of choir training strategies

In this study, choir training strategies encompassed strategies of grouping learners, exploitation of both material and human resources and tracking life skills acquisition.

Grouping of learners was guided by WCC criteria of distributing relief aid following nationality boundaries and capitalizing on the premise that each nationality had unique needs. The size of the group depended on the number of adolescent learners of a particular nationality. None of the SMP teachers attempted to regroup the learners for effective group management. Additionally, SMP teachers used rote and demonstration of the tasks at hand. Actual rehearsals were thereafter conducted by SMP group leaders who organized the group members and took charge of the music resources allocated. The SMP learners rarely respected the leaders and hardly worked in unison. However, success was registered where SMP teachers conducted attendance roll calls at the commencement and the end of the activity. The grouping strategy gave birth to nationality clicks and raised tension over resource utilization across different groups.

5.1.3.4 Ability to mobilize and manage SMP resources

Mobilization and management of SMP resources involved strategies of acquiring, usage and safety of the instructional resources. It was observed that the SMP teachers continuously used instructional resources kept in the music room. The SMP teachers were able to sort costumes, label, repair, tune and distribute the available instruments. On contrary, teachers did not engage learners in acquiring local materials and production of supplementary music resources which would augment school-community interdependence and improvement of learners' practical skills.

5.1.3.5 Ability to engage Parents in SMP activities

In line with coexistence, teacher efficacy is viewed in terms of teachers' ability to engage parents in SMP activities. This is in consideration that when parents take part in the activities, they will provide information about the learners' needs, participate in resource mobilization and give feedback about the impact of the activities. As

earlier noted, SMP leadership composition had a parents' body representation of five members. Critical to note is that none of the SMP teachers engaged parents during planning for activities, sourcing for instructional materials and conducting rehearsals. SMP parents' representatives were involved in assessing the SMP groups during dress rehearsal and the general parents' body was involved as audience to observe presentations.

5.1.3.6 Teachers' ability to model behavior for free interaction among SMP learners

Research findings indicate that SMP teachers did not involve learners in Instructional Material development. SMP teachers grouped learners and continuously supported them alongside their group patrons in interpreting rehearsal items to suit group orientations. SMP teachers used the group leaders to receive the available resources. Group members were encouraged to maintain unity, friendship and develop a spirit of positive competition within their groups. In addition to that, they were advised to communicate using local languages as a medium of communication.

The findings also revealed that teachers did not attend to individual learners' needs due to limited time for SMP activities, SMP teacher-learner ratio and inability of learners to use universal languages.

5.1.3.7 Ability of SMP teachers motivate SMP learners to adopt the modeled behavior

SMP teachers capitalized on verbal and nonverbal motivation. These included positive appreciations to SMP learners during rehearsals and presentations, refreshments and the best performers were identified by names and announced to the audience. On the other hand, negative reinforcements especially restrictions on

drinking water were applied to deter indiscipline among learners in respective SMP groups during rehearsals thus tasking the SMP leaders to ensure compliance to the SMP activity rehearsal guidelines among the group members.

5.1.3.8 Teachers' ability in assessing the challenges that hinder mutual coexistence.

The SMP teachers were able to acknowledge the challenges that hinder mutual coexistence. These included limited time allocated to SMP activities, limited resources to cater for all the SMP groups, communication challenges across the SMP groups, different backgrounds of the same nationality especially in Kigali group, imbalanced relief aid and obstruction from other co-curricular activities. Relatedly, expectant and child mothers who had difficulty to freely interact with others in their respective groups and failure to fully interpret the theme so that coexistence demands are well harnessed in the SMP activities obstructed the program. Worth noting is that the SMP teachers presented low ability to spot workable strategies to overcome such challenges.

5.1.4 Impact of SMP on learners and community

The impact of SMP on learners and the community was presented on the bearing of the impact of; mobilization, sharing and ownership of resources, active involvement of learners, group formation, parent learner and teacher relations, disclosure of learners' coexistence challenges and behavioral imitation by the learners.

5.1.4.1 Mobilization, sharing and ownership of resources

The impact of mobilization, sharing and ownership of resources in this study, referred to the relationships that emanated through sourcing, developing and usage of the

materials. These relationships reflected the level of social interaction between learners, schools and communities.

As earlier reechoed, instructional resources were provided by WCC and kept in the school music stores. We also note that in the face of the inadequacy of the materials, learners had no direct hands on practice in developing and owning the materials. Nevertheless, the allocation of the available materials tasked the group leaders only to be fully responsible for the materials provided. However, signs of unwillingness to share materials across groups were evident. No resource persons from the local communities were engaged in directing SMP rehearsals. These were hoped to be versed with learners' coexistence needs that would be integrated in SMP activities to cause positive impact. This amplified intra group unity as opposed to the general learners' community and sustained the community-school relationship gap.

5.1.4.2 Active involvement of learners

In this study, the impact of learners' active involvement in SMP activities was viewed at the level of material preparation, rehearsing and presentation of SMP activities.

As retaliated above, SMP learners were not involved in identifying, collecting and developing instructional materials. They simply manipulated the already existing material resources. This inefficiency was attributed to limited time, limited funds, hostility of some communities and limited resources in stores.

During rehearsals, SMP learners were actively involved in group activities constructed on nationality lines. Where the patrons were present during rehearsals, learners showed high level of self-drive in mobilization and practicing tasks at hand. In groups where patrons were absent, group leaders carried out the mobilization role and some learners were observed switching to other non SMP co-curricular activities.

During dress rehearsals and presentations, with the help of patrons and SMP parents, learners exhibited high level of team work and concentration. Improvisation of costumes, distribution of responsibilities according to abilities and sharing of musical instruments across groups were evident.

5.1.4.3 Impact of group formation

As already explained, SMP groups were formed on nationality lines following of relief aid allocation and distribution guidelines issued by WCC. All SMP activities and resources were managed at the group level where native languages and group patron of the same nationality orientation were the key instruments in strengthening nationality stereotypes in form of group identity and unity at the expense of the general learners' community across different cultural settings.

5.1.4.4 Parent- learner and teacher relations

The study indicates that SMP parents, learners and teachers are the key stake holders in influencing interaction and coexistence. The impact of the trio was evident on the SMP presentation days. Parents' presence was recognized by using SMP group names and get together luncheon at the end of the presentation program. Parents cheered learners with nationality inclinations by rewarding them with material items including but not limited money, sweets, biscuits and scholastic materials. Free interaction was observed in nationality groupings especially during the meal time on presentation days. Limited interaction was observed between the parents and teachers during SMP activities. This was used as a platform of strengthening parent- learner bonds, group identity as opposed to prioritizing sharing of learners' needs and ensuring mutual coexistence across nationality groupings.

5.1.4.5 Disclosure of learners' coexistence challenges

Research findings show that learners disclosed their coexistence challenges retrospectively. Learners majorly disclosed financial challenges, social obligations including child rearing, language barrier, intimidation and stigma and tribal conflicts. However, it is worth noting that much as learners' coexistence challenges were disclosed, they were not adopted in the SMP activities for redress.

5.1.4.6 Behavioral imitation by learners

According to the study findings, the SMP learners demonstrated the acquired behavior in the communities especially in places of worship especially during youth presentations, during relief aid distribution where the learners mobilized themselves for entertainment and other voluntary engagements in communal activities. Also, the SMP learners were free at documenting their life experiences.

In summation, it is clear that the impact of SMP activities was reflected in the team work simulated in communities on social obligations. However, it is imperative to note that the simulation of the behavior in the community still remained in nationality circles thus coexistence in the wider perspective remained in balance.

5.2 Conclusion

Accruing from recurrent upheavals within Nakivale refugee camp over Common Property, peaceful coexistence has been hanging in balance. This called for different stake holders to devise mechanisms of ensuring mutual interdependence between nationals and refugees. It was envisaged that school music activities when well packaged can become catalysts for nationality differences. The in-School Clubs and School Music Programs in particular aimed at raising public awareness on the impact of war on communities and shared responsibilities to act through peace building, community engagement and local partnership among others.

In order to realize feasible impact of SMP on the behavior of the learners in the schools that can be replicated in the community to facilitate peaceful coexistence, it is crucial that the learners' needs be identified from different stakeholders (learners, parents, community and teachers), categorized and factored in the SMP activities, through the program organizational structures link the school and the community and the teachers' expertise be reflected in strategies that shatter nationality stereotypes which otherwise indicate intra group coexistence at the expense of intergroup coexistence.

5.3 Recommendations

Since the study revealed that War Child Canada (WCC) determines the grouping of learners on nationality lines, this research recommends that WCC and SMP teachers should ensure that during music performances, a mixed nationality grouping strategy should be adopted to encourage learners of different origins interact, share experiences of their cultural backgrounds and collectively own the available resources. Consequently, this upholds peaceful coexistence among them.

Also, the findings showed that the resources used in SMP performances are obtained from the music store rooms in schools. This limited the exploitation of the environment (community). The study recommends that SMP teachers need to involve the community in resource mobilization both material and human. The community and parents in particular should also be engaged at all levels of SMP activities. This facilitates a mutual relationship between the school and community. It also revamps the learners' ability to freely interact with the community and be creative. It also supports identification and integration of learners' needs in school and community hence peaceful living in refugee context.

There is need to maintain a smooth link between the in-school and out of school music performance activities where the peaceful coexistence takes the center stage. It is believed that the mentioned activities need to be inter twinned in the sense that their connectedness keeps the message of peace alive in the broder community. It should be noted that the learners join school with some music experiences which are later reshaped during SMP activities to produce coexistence indicators. The same items are taken back to the community to preach the gospel of harmonious living.

Findings show that the learners had several needs which were categorized in different aspects. These included learning, social and emotional aspects. The study recommends that the SMP implementing partners should carry out needs assessment on the learners. Their needs should be used as a center of focus in the music performances at hand to achieve the desired target of harmonious living of the refugees and the nationals.

The data indicated that communication need among the refugees was challenged by a diversity of languages within the camp schools. This research further recommends that there is need for progressive development of the unifying languages notably Kiswahili and English to facilitate SMP instruction and coexistence where effective communication can be enhanced. It expected that when all the learners, teachers, parents and other stake holders embrace this strategy, sending and receiving of messages from one another is

War Child Canada (WCC) and SMP schools should ensure all stakeholders are inducted and motivated. This will flash out the coordination gaps within the SMP activities and help in linking the activities at hand and learners' needs for peaceful coexistence.

Since the study demonstrated that the SMP plan and engages the adolescents in the music performances, it is recommended that there is need to scale up the SMP activities to incorporate the non-adolescent learners. The activities should be diversified to cover all learners' needs across different age ranges. This will reduce on the obstructions realized during rehearsals. Subsequently, this will aid to cultivate a new culture of socialization that is seen in terms of friendship formation, love for one another, sharing of resources, cross cultural appreciation among the young and old generations hence coexistence in the long run.

5.4 Areas for Further Research

More research needs to be carried out on:

Community-school partnership and peaceful coexistence.

The impact of refugee camp zoning on peaceful coexistence in schools and communities.

Psychosocial support practices on war affected learners in refugee schools.

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APPENDICES

APPENDIX I: INTERVIEW GUIDE FOR SMP TEACHERS

1. What are the SMP learners' needs that influence the integration of refugee and non-refugee children?
2. Can you please explain to me how learners' needs are integrated in the SMP curriculum?
3. Can you please explain to me the challenges that are faced in identifying learners' needs?
4. Describe the structure of SMP structure in your school
5. Explain the nature of SMP in terms of; (please also indicate how each relates to peaceful coexistence among learners)
6. As SMP teacher tell me what you consider during planning SMP activities?
7. Can you please explain to me how do you mobilize SMP instructional resources?
8. What strategies do you employ while training SMP activities to ensure that learners live in harmony?
8. How do you motivate learners to adopt the modeled behavior using SMP?
9. How is SMP enhancing peaceful coexistence among children regardless of diversity?
10. What challenges do you find in SMP that may hinder peaceful coexistence among learners and consequently the community at large?

Thank you.

APPENDIX II: FOCUS GROUP DISCUSSION FOR SMP

PARENTS

1. (a) In your own opinion, what do you consider as indicators for peaceful coexistence?

(b) As parents, what are the learner-based needs that influence or deter the process of coexistence among the learners?

(c) What are the factors that influence the emergence of the learner-based needs in the schools and communities?

(d) How are the learners' needs considered to enforce unity among learners?

(e) What are the challenges in identification of learners' needs that would deter peaceful coexistence among learners?
2. (a) Any educational venture aims at life skill development. How is SMP structured to foster peaceful coexistence among children in reference to;(i) SMP leadership (ii) SMP routine (iii) SMP activities (iv) mobilization of SMP resources (v) the time scope of the SMP rehearsals (vi) category of people who attend SMP performances (vii) how attendees are mobilized (viii) the outlook of the SMP presentations day

(Emphasis is on the nature and composition, indicators of coexistence therein and the outcomes)

(b) What are the proposals in each of the above that once implemented can further enhance peaceful coexistence among the learners in school and community?
3. (a) What is the criteria of selecting SMP teachers?

- (b) What are the abilities possessed by SMP teachers that propel learners to develop inter personal life skills? (*Emphasis is put on the SMP teacher's interventions and modeling of behavior*)
- (c) What advice would you give to SMP teachers to encourage learners to coexist?
4. (a) Which emotional expressions that are reflected by the learners and the audience during presentations and what is the implication of such emotions?
- (b) Which behaviors do children portray in homes (i) during the period of SMP rehearsals and (ii) after SMP presentations?
- (c) Do the learners continue acting out the performances in their play activities at home?
- (d) How is SMP influencing harmonious living among children in school and the community at large?
- (e) What perceptions do parents conceive in terms SMP and harmonious living among children at school and in the community?
- (f) What other suggestions that can be included in SMP to raise children with mutual love and respect to one another?

APPENDIX III: FOCUS GROUP DISCUSSION FOR SMP LEARNERS

1. (a) What differences do you see existing among learners that when addressed encourages you to live in harmony with each other?

(b) What factors that can hinder living together peacefully in school and in community?

2. (a) How are you involved in (i) identifying learners' needs (ii) SMP leadership (iii) SMP routine (iv) SMP activities (v) SMP resources mobilization (vi) SMP rehearsals (vii) mobilization of parents to attend performances (viii) organizing the performance day?

(b) How often do you participate in SMP?

(c) How do you feel during rehearsals and presentations?

(d) Which skills have you gained in SMP to live with one another peacefully?

3. (a) What qualities do your SMP teachers possess which encourage learners to live together peacefully?

(b) What else can the SMP teacher do to help learners to play together, share resources and live in harmony?

4. (a) How does the audience/ parents emotionally react when you present SMP performances on stage?

(b) What are the exiting stories do you have that impacted on your life to live peacefully with others?

(c) What are your suggestions to be included in SMP to improve on the level of harmony among learners?

APPENDIX IV: OBSERVATION GUIDE

Stage	Theme	Key concerns	Implications to coexistence
Preparations and Rehearsals	Learners needs	Attention given to learners' needs	
		Preparation of instructional resources to address specific needs	
		Rehearsals reflect learners specific needs	
		Stakeholders participation in preparations to address learners needs	
		learners groups address learners needs	
	Nature and organization	Choice and quality of the SMP repertoire.	
		Leadership during rehearsals	
		Scope of the SMP repertoire	
		Involvement of parents during rehearsals	
		Duration of the rehearsals	
		Adherence to SMP routine	
		Mobilization strategies to call an audience	
		SMP leaders are involved in the preparations and rehearsals	
		SMP activities are per the work plan	
		Mode of mobilizing SMP resources	
		Mode of organizing rehearsals	
		Category of people who attend rehearsals	
	Teacher efficacy	Preparation of instructional resources for coexistence	
		Grouping of SMP learners for coexistence	
		Teacher engages learners in resource preparations	
		Inclusion of activities relevant to coexistence needs	
		Ensure full participation of learners in preparation and rehearsals	
		Display of social skill during preparations and rehearsals.	
		Implementation of follow up strategies	
		Identification and distribution of SMP activities.	
		Choir training strategies in line with coexistence needs	
		Modeling of coexistence attributes by SMP teachers	
		Focusing on the theme in regard to learners' real life situations during rehearsals	
	Im pa ct	Learners' willingness and activeness across SMP rehearsals	

Presentations		Sharing of resources.	
		Learners involvement in preparations	
		Influence of rehearsals on learners intervention	
		Influence of learners group formation	
		Learners joint ownership of resources	
		Disclosure of coexistence challenges in preparations and rehearsals	
		Learners personal stories during rehearsals	
	Learners needs	Reflection of learners' needs	
		Learners groups at presentation reflect integration	
		Behavioral change reached during presentation	
		Presented pieces reflect learners needs	
		Presentation resources reflect specific learners needs	
	Nature and organization	SMP leadership involved in organizing presentation day	
		Activities presented reflected indicators of coexistence.	
		Categories of the audience	
		Instruction resources used reflect coexistence	
		Presentations drive towards addressing coexistence gaps.	
		Presentations climax coexistence developed through rehearsals.	
		Personalities in attendance positively impact on coexistence	
		Organization of the day for SMP presentations	
		SMP activities presented	
		Choice and quality of items presented	
		Teacher efficacy	Interpretation of the theme for coexistence during presentations
	Teachers' zeal in the SMP presentations		
	Modeling of coexistence attributes by SMP teachers during presentations		
	Focusing on the theme in regard to learners' real life situations during presentations		
	Impact of SMP	Learners' activeness in SMP presentations	
Parents eagerness in SMP presentations			
Motivation attached to different performances			
The impact of performances on learners			
The impact of performances on parents			
Behavioral imitation-Acting out of SMP skills outside SMP sessions			

APPENDIX V: DOCUMENT REVIEW GUIDE

S/No	Area of concern/Themes	Area specifics		Indicators of coexistence identified
1.	Learners' needs	i	Identification and categorization of learner's needs	
		ii	Stakeholders involvement	
		ii	Record of behavioral change	
2.	Nature and organization of SMP	i	Composition of SMP leadership	
		ii	Adherence to SMP routine	
		iii	Identification of SMP activities	
		iv	Mobilization of SMP instructional resources	
		v	How the SMP rehearsals are organized	
		vi	When are the rehearsals conducted	
		vii	Who attends rehearsals	
		viii	Who attends performances	
		ix	The mode of mobilizing the audience for the SMP performances	
		x	How the day of the performance is organized	
3.	Teacher efficacy		SMP activity plans	
			Choice of quality and effective performances	
			Nature and scope of performances (the repertoire included and their relationship with coexistence needs)	
			SMP Instructional resources identification	
			Grouping strategies	
			Choir training strategies	
			Level of learners' participation	
			Performance/social skill development	
4.	Impact of SMP		Learners' attendance	
			Modes of group formations	
			Material and/ or pieces developed	
			Disclosure of coexistence challenges	
			Other SMP related artefacts (pictures, photographs, videos, sign posts, paintings, talking compound),	
			Documented stories told about the School Music programs	

APPENDIX VI: INTRODUCTORY LETTER



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Department of Music, Dance and Drama

22nd February , 2023

The DEO/Headteacher/Community & Opinion Leaders

Dear Sir/Madam,

**RE: INTRODUCTION OF MASTERS OF ARTS IN MUSIC EDUCATION
RESEARCH STUDENT FROM KYAMBOGO UNIVERSITY**

MUSYABA JOPLEY

This is to introduce the bearer Mr/Mrs/Ms/Rev/Dr/Sr.....
who is required to undertake a Research on the approved areas of study.

The purpose of this letter is to request you to assist him/her in collecting the necessary data for
the research report from your office, school or area of operation.

The University will be grateful for any assistance to the student.

Yours faithfully,

Bkeneth

Dr. Keneth Bamuturaki
HEAD OF DEPARTMENT

