

*NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY*

*Influence of Socialization on Conflict Generation and
Breakdown of Social Order in Burundi*

*BY
DISMAS NZEYIMANA*

*A Thesis Submitted to the Graduate School in Partial
Fulfillment of the Requirements for the Degree of Master
of Divinity in Mission Studies*

JULY 2006

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July, 2006

Student's Declaration

**INFLUENCE OF SOCIALIZATION ON CONFLICT
GENERATION AND BREAKDOWN OF
SOCIAL ORDER IN BURUNDI**

I declare that this is my original work and has not been submitted to
any other College or University for Academic credit.

The views presented herein are not necessary those of the Nairobi
Evangelical Graduate School of Theology or the Examiners.

(Signed) 
Dismas Nzeyimana

July, 2006

ABSTRACT

Although there must be a number of factors that influenced Burundians in breaking down social order, the researcher concentrated on socialization as one major variable linked to conflicts. Basically, the researcher's focus was to find whether there could be relationships between socialization and conflict generation in Burundi. The purpose of the study was to equip the church by availing tools that would sensitize it to resume the noble task of reconciliation. Before the research went on, biases were exposed. Nevertheless, such claims were to be tested by using both the library and field research. The first step was to list research questions which led to formulate hypotheses. In total, seventeen hypotheses were enumerated as attempts to respond to research questions. After a brief definition of terms, the researcher visited literatures that are related to the major variables that comprise the topic. Firstly, the purpose was to check findings that would support the researcher's assumptions, and then secondly, library research aimed at helping the researcher formulate relevantly the questions and guide for data collection. Before the field research started, the methodological approach was put in place so that the researcher would know which research method to rely on.

As far as the topic and the demand of data gathering are concerned, the qualitative research method leading to focus group discussions was adopted. Data collection took place in one province of Gitega in Burundi where the researcher spent two weeks interacting with young people, parents and church leaders; that was in December 2005. In consideration of the purpose of the study, the researcher managed to test his assumptions by integrating operational questions/responses to the three research questions.

The findings showed that parents imparted to their children values and prejudices that led them into a breakdown of social order. Again, findings revealed that, socialization which is enhanced with biblical principles is a great tool that any community can hold and utilize for the sake of maintaining social order. Anthropologists say that the manner people think and act is relatively influenced by their original customs rather than what they are taught (Smalley and Nida 1967, 261). Therefore in order to let Burundian tribes be reconciled, young generations need to accumulate a lot of socialization in order to annihilate the previous teachings. Moreover, discussing the factors that led to conflicts generation ought to be the first step in conflict resolution.

Recommendations were made for the church of Burundi. The first focuses on equipping parents in ways of socialization; the second stresses the advocacy role of the church that needs to be preserved while the third suggests a holistic ministry towards victims of ethnic violence.

To

My wife Rachel Muhorakeye

**And our children Juste Abel Nzeyimana, Levi Morell Nzeyimana and Beraka
Ishimwe.**

ACKNOWLEDGEMENTS

I praise God for his provision and protection as He allowed me to accomplish this work.

My sincere gratitude goes to Dr Gatara, Timothy Henry for accepting to be my supervisor. His readiness to help as well as his words of encouragement will always be remembered. Special thanks are also extended to Dr Stephen Sesi, head of Missions department and also my second reader, for all the time he spent with me, giving advices and encouraging me for this work.

My special acknowledgements go to the faculty and students who lifted up me with prayers and encouragements as I did this work. The school's academic and spiritual input upon my life during my studies will never be forgotten.

Special thanks to Pastor Havyarimana Simeon and his dear wife Eodie for their supports and encouragements.

Special thanks and gratitude to Ulting and Educating Africans for Christ who financed my studies at NEGST.

Lastly , but not the least, special thanks to my wife , Rachel, our children Abel, Levi and Beraka for their relevant companionship and prayerful support.

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CHAPTER ONE INTRODUCTION

Burundi is a country situated in the Eastern part of Africa with a population estimated at 7 million. Three ethnic groups comprise that highest demographic density. Hutus (84%) are the major ethnic group and Tutsis are estimated at 14% while Twa community (the third ethnic group which is estimated at less than 1% of the population) and foreigners occupy nearly 2% of the population residing in Burundi. Since the tragic social revolution, which occurred in Rwanda in 1959, Tutsis from Burundi became worried about their security and decided to rule the country in order to overcome oppression from the majority as it had occurred in Rwanda. Several Hutus attempts to destabilize the minority ruling class failed and provoked civil wars. The worse ethnic crash of 1972 reinforced hatred between Hutus and Tutsis. According to Johnstone, many people were massacred in 1972. "It is reckoned that 200,000 died in the 1972 revolt and following reprisals" (Johnstone 1978, 164).

Hatred between the two ethnic groups reinforced tensions until the recent wave of democracy. Democratic elections were organized in Burundi but the climate of ethnic antagonism was developed to the degree to which people were convinced to elect their fellow ethnic candidate(s). Thus Tutsi soldiers massacred the President Melchior Ndadaye, the former refugee candidate who won elections in October 1993. After his death Hutus, accusing Tutsis that they killed their

candidate, massacred innocent Tutsi residing in rural areas. Those who escaped from death fled Hutu lands and were put into refugee camps where soldiers cared for their security. Some young people among them returned to the village just to take revenge on Hutus who had chased them from their lands. Hutus formed rebellion movements which begun to fight the Bujumbura regime until the recent negotiations. These peace talks allowed Hutus and Tutsis to sit together and discuss how they might share political power and end their clash. The peace agreement between the major group of rebels and the government allowed Burundians to come back to the democratic process by electing their leaders. The new president was inaugurated on 26th of August 2005.

However the ethnic strife that started during the colonial period, reinforced by the political rivalries among elite after independence, created a lot of damage among Burundians. Hutus and Tutsis have been affected socially and emotionally by their past, so much so that their healing will take a long process of reconciliation. As Magesa and Zablon say, reconciliation is a very long process that can't bear fruits at the inauguration of a good governance policy, as it is actually the case in Burundi (1999, 217). Raise also states:

Reconciliation is not a one-time act with a beginning and an end. Rather it is to be considered as a process which involves revisiting the divided past history with its painful memories, facing together the shame and the hurt of having the truth revealed as well as shaping a new and transformed future (2002, 121).

As far as the relationship of the research to the current context of Burundi is concerned, the former stresses that it is the right time for Burundians to confront their history with an open heart in order to move forward in a dynamic of reconciliation on a national level. Moreover, discussing the factors that led to conflicts generation is a first step in conflict resolution (Sande 1997, 91).

Background

Having been hurt by the loss of close relatives during the spiraling inter-ethnic crisis that led to bloodshed, the researcher was moved to search out the factors that contributed to such loss of human values in Burundi. Statistics in Burundi record a high rate of Christianity, yet these tragic events happened many times. Having served in Council of Churches of Burundi for 5 years as a national director in a youth department, he visited many places of the country and saw how important and urgent the initiation of the ministry of reconciliation in churches of Burundi is.

The researcher has attended seminars on conflict resolution since 1995, the first time he got in touch with ecumenical youth movements. The opportunities that he had to interact with young people from various backgrounds impacted his life so that his contribution towards conflict resolution in Burundi became a burden unto him. It is not until his coming to theological training that his concern on how to understand the issue of reconciliation increased, especially through interactions with lecturers. On top of that, the courses that the researcher took at NEGST increased his desire to search on conflict generation. This study focuses on 'one factor', socialization, that the researcher assumed generated conflicts and broke down social order in Burundi.

Purpose of the Study

This study is intended to enhance the church's contribution to the ministry of reconciliation by taking into account the importance of raising up children in the fear of the Lord so that at their adulthood stage, they may make a difference.

Goals

In this study, it was expected that the church and para-church organizations working in Burundi may:

1. Become more involved in teaching parents how to mold their children in their early age so that they may be steadily grounded in God's Word.
2. Take further steps in studying the relationship between socialization and the concepts of conflict. In other words, the goals of the study are to offer a first step on further research that is related to this study.
3. Contribute to any body of literature on conflicts and conflict resolution in Africa.

Significance of the Study

Firstly, the researcher has an interest in being involved in conflict resolution in his home country. Having served in an ecumenical project on peace building with other youth leaders from the whole African continent, the researcher realized that conflicts management is both a process and a huge task that must preoccupy the church, as the latter has the ministry of reconciliation as its first priority. Secondly, the findings can lead the Church of Christ to apply the biblical principles of teaching children in today's context, when the society seems to replace parents in educational disciplines. Thirdly, the benefits of the study are to be utilized by the government as a strategy to overcome any ethnic clash in the future.

Problem Statement

The problem to be addressed in this study is how socializing children came to be the major factor that led to breakdown of social order in Burundi in 1993. The research stressed the link between socialization and conflict generation, aiming at the presentation of a framework theory on conflict management based on socialization.

Research Questions

The study was guided by the following research questions:

- R.Q.1 How and to which extent did socialization influence in breaking down social order in Burundi?
- R.Q.2 What is the relationship between socialization and respect for human rights in Burundi?
- R.Q.3 How did socializing children in Burundi lead them to adopt a culture of violence and mass killing?

Hypotheses

- 1 The cultural values that parents impart upon their children during the period of primary socialization lead to the violation of human rights.
- 2 The cultural values that parents impart upon their children during the period of primary socialization create prejudice towards other ethnic groups.
- 3 To some extent, the cultural values that parents impart upon their children during the period of primary socialization lay a good foundation for the arbitration process in case of conflicts.
- 4 In some cases, the cultural values that parents impart to their children during the period of primary socialization incite the latter to use physical violence as a resolution to their problems.
- 5 Mass/folk media are tools that can enhance the process of arbitration in a conflict situation.
- 6 Mass /folk media has been utilized in creating prejudice that led to violation of human rights.

- 7 The use of folk and mass media in Burundi in 1994 played a role in spreading a hatred message that led in physical violence.
- 8 Parental discipline (both teaching and controlling) in the socialization process develops in children a tendency towards non-violence in conflict management (arbitration).
- 9 Parental discipline (both teaching and controlling) in the socialization process develops in children a tendency towards the violation of human rights as a way of conflict resolution.
- 10 In some circumstances, parents' behaviors influence children in creating prejudice towards other ethnic group.
- 11 Consciously or unconsciously, parents teach their children to rely on physical violence in case of conflicts.
- 12 Dogmatized beliefs reinforce one's biases and then lead to prejudice.
- 13 The clash of values due to competitive agencies of socialization can lead to violation of human rights.
- 14 The clash of values due to competitive agencies of socialization in a modern society cannot favor the arbitration process as a way of conflict resolution.
- 15 The clash of values due to competitive agencies of socialization can lead to physical violence.
- 16 Prejudice towards people from another ethnic group can lead to the violation of human rights.
- 17 The arbitration process is a tool that can be applied in order to avoid relying on physical violence.

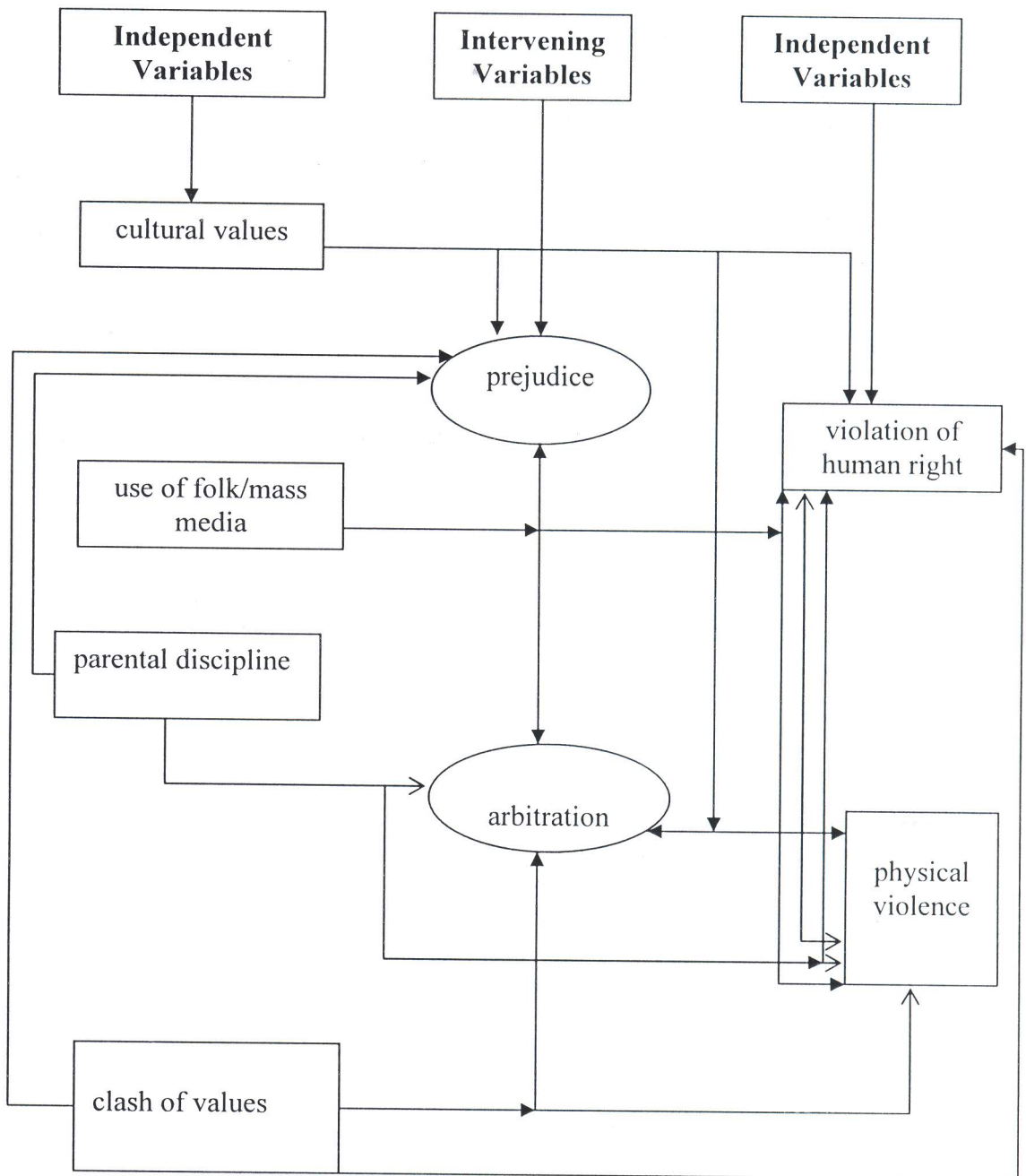


Figure 1. Path Model: Effects of socialization on human rights and physical violence

Limitations and Delimitation

As far as the limitation of the research is concerned, the researcher is neither a socio-scientist nor a scholar in conflict resolution. Nevertheless, the basic idea of correlation between socialization and the concept of conflicts was covered just as a

guide to further research study in that domain. The present study of Burundi challenges parents and educators in formal and non formal status to take into consideration, among a list of factors that are related to the dynamic of conflicts and their resolutions, the issue of socialization.

In summary, the study was limited by two factors that are time and finances. As far as the delimitation of the research is concerned, it is awful to acknowledge that the concept of socialization and the variables that are related to ethnic conflict and its resolution are too wide to be covered completely in a micro research.

Definition of Terms

Socialization

Broom and Selznick define socialization as ‘the process of building group values into an individual; the way in which culture is transmitted and the individual is fitted into an organized way of life’ (1963, 93).

The socialization agencies are mostly set into three categories: Parents (in African societies relatives and the community are also involved in socialization), peers and the public education (school). The three categories may complement one another or sometimes inculcate conflicting values (Broom and Selznick 1963, 110).

In psychology, socialization is the process by which children and others adopt the behavior patterns of the culture that surrounds them (<http://open-encyclopedia.com>).

The same source suggests that there are two sorts of socialization:

Primary socialization: the upbringing of a dependent infant, the initiations into a mother tongue.

Secondary socialization: training for specialist roles in society, through education systems and social groups, by building on the basic assumed primary socialization.

Conflicts

Conflicts are defined as power struggles over differences (Halverstadt 1991, 4). While people consider usually conflicts as a bad thing, it is common that for those who look at a conflict positively, it is an opportunity to solve common problems. Sande says though that: 'to some, conflict is a hazard that threatens to sweep them off their feet and leave them bruised and hurting' (1997, 17).

Conflict Generation

Conflicts can reach a stage of competing factions over control of the situation, reducing or minimizing chances of collaboration with one another. One can say that conflicts degenerate when belligerents reject respectfulness among themselves, thus deciding to fight each other instead of ending their matters.

Social Order

According to Burns, social order is a result of a systematic improvement of the society on political, economical, environmental and cultural levels (<http://www.open-encyclopedia.com>). The same source suggests that good governance alone is a prerequisite to achieving sustainable social order.

CHAPTER TWO LITERATURE REVIEW

A lot has been written about conflict management in general situations, though discussions of the African traditional way of dealing with conflicts are still lacking in our libraries. In the same line, socialization in Burundi ought to be analyzed in light of how Africans (especially people from the East African part of the continent, or precisely, Bantu communities) got involved in socialization as a multi-sector team because of their perception of extended family, which is unlike Europe and North America.

Socialization in Burundi

The African way of socialization, that is unlike the western, even to some extent the urban setting's approach in socialization, calls upon a large number of role-players (the so-called agents of socialization). While urbanization is characterized by a disintegration of the extended family in order to meet the exigencies of anonymous environment, rural dwellers follow traditional practices that involve the whole community in a process of socialization (Kayongo and Onyango 1984, 32). In comparison with Western realities, whereby the family focuses on common interests, democratic relations and happiness of family members (Etzioni and Etzioni 1973, 192), the African family in general and Burundians in particular hold to emphasizing upon mores, values, customs, public opinion and duty in the institutional form of family and kinship.

Two factors dictated the researcher not focus on urban settings in this study. First, the delimitation itself could not allow the researcher to cover the whole country. Second, the majority of Burundians are rural dwellers. Urbanites from Bujumbura the capital represent only 5.7% of the population of the country (<http://www.esa.un.org/unup>)

Therefore, an assumption was made that, wherever there is mention of Burundians in this discussion, abstraction of Bujumbura the capital might be considered because urbanization had taken away the noble role of parents in socialization (Kayongo and Onyango 1984, 22).

In Burundi, socialization was and is still a duty of the community whereby in some cases, children are never put under care of their parents (e.g. fostering is very common among Burundians) (Kayongo and Onyango 1984, 21). Generally parents are much involved in primary socialization, but as long as a child is growing, the community becomes increasingly supportive in giving discipline, so that the child becomes respectful towards all adults.

Parents: Key Agents in Socialization

Parents are actually agents of primary socialization, with a great involvement of mothers as compared to men, who come back home late when children are asleep. African realities on socialization give more chances to parents and relatives to control and train children. Alexander stresses the role of parents in educating children; she says that according to the very young child's worldview, parents are considered exactly as God (1982, 52). This statement means that God's image has to be portrayed by parents because children are too naïve to discern godly parents from evildoers. Oswalt Wendell says that "very little behavior in human is in born" (1970, 75). Broom and Selznick also support the crucial role of parents in socializing because the latter

have an early access to their children compared to other agents of socialization. Therefore, their parental influence in socialization is vital simply because at that stage, children's personality is still unformed (1963, 111).

Although peer groups play an important role upon adolescents, the extended family still has control over children due to a number of socializing events that link people (ceremonies, rites of initiation in some places, etc).

Other Agents of Socialization in Burundi

Agents of socialization, especially in modern Africa, confuse children so much that the latter adopt behavior that displeases parents. Actually, Christianity in Burundi plays a key role in supporting parental values by taking control over young people's behavior. In a sense, the church cooperates with the home and the community in socialization. The school is also an agent of socialization in our modern era; therefore institutions run by churches complement effectively the parents in socialization (Rice 1988, 309).

The traditional way of socialization assured cooperation between parents and the community on the one hand, and peer group as well as siblings reinforced the parental views of socialization on the other hand (Kayongo and Onyango 1984, 20).

Anderson and Dennis support the relevance of parent/child relationships as a first step of socialization. Theories that are related to the noble task of parenting as a process of socialization have been developed such as the fivefold developmental process suggested by Klien and Horner [the task of attachment, differentiation, individuation, establishing constancy or ability to trust, to forgive both self and others and the task of generalization](1985, 79-81).

Unfortunately, parents miss the opportunity to enhance the developmental process of their children, and consequently, the latter emerge in a community unprepared to impact their environment.

The African society in general and Burundians in particular, emphasize both the facets of controlling and teaching throughout the development of a child. During the early period of childhood, parents care for their children by emphasizing much on control rather than teaching. It is not until the time that a child is able to assimilate lessons that parents begin to teach in various ways. The use of taboos as a traditional way of education is commonly used especially in rural area. Teaching children by using taboos is effective in a society because children are yet to understand the rules made by the society. It is later, at the adolescent period, that a child begins to ask parents or his peers "why this and these are prohibited or permitted."

Theories of modeling a child suggest that in the earlier stage of development, the latter has great skills in instantaneous imitation (Bandura 1977, 30). In the case study of conflict generation, it is obvious that children learn a lot from their parents, for instance their attitude towards other tribes.

As Fugate suggests, the control aspect can't replace the need of teaching and vice-versa (1980, 71). There is room for controlling children while at the same time imparting upon them training that is at their level.

Issue of Conflict in Burundi

When we discuss conflict in Burundi, further explanations are needed because, like every community, Burundians experienced and are still encountering various types of conflicts depending on parties involved in power plays.

An analysis of Sub-Saharan Africa cautions that when tribesmen/women refer to their lot as better than their neighbors, as better educated more advanced or superior in particular way, they are simply sowing seeds of ethnic tension/ethnic conflicts which often explode, resulting in violence, armed struggle and so on (2002, 21).

Oucho is right. Prejudices in Burundi have created tension among Hutus and Tutsis whereby each ethnic group has a bad estimation of its opponent. Such cultural philosophy was encouraged by political leaders after independence to a degree that the minority (Tutsis) pretended that Hutus are not able to take leadership positions in Burundi as defined by colonial officers. Hutus, on their side, had their prejudices against Tutsis assuming that the latter are lazy people who can not survive unless they oppress their fellow Hutus. Those cultural qualifications developed not only ethnic hatred but also a wrong attitude of pride and arrogance among Tutsis while Hutus tried to change their fate by all means, including the use of violence.

Oucho deplores how low Kenya's moral fibre was during ethnic, clashes because of prejudice (2002, 185). The link between socialization and ethnic conflicts is clearly defined in the sense that every community that doesn't want to lose the future generation needs to take as serious as possible the sound socialization of children, especially those who grow up in ethnic conflicts (175).

Summary

In summary, findings from literature review highlight the role that parents and the community play in conflict generation, as they are pillars of socialization of children in African societies. Alexander, Oswalt, Broom Selznick and Bandura support the view that parents play a vital role in molding their children's character. Indirectly, the writers whose names are cited above agreed with the hypotheses number one to four, number eight, nine, ten and eleven. The literature review helped

the researcher to formulate operational questions in order to address effectively the research questions.

Magesa and Zablon's statement emphasized on the historical background of ethnocentrism that ravaged the great lake region. Oucho's view supported the hypothesis number twelve. In other words, the literature review supports a number of hypotheses that the researcher has listed.

CHAPTER THREE METHODOLOGY

This study examines the method of field research that the researcher used in conducting data collection and analysis. Thus, qualitative research method is the focus in this chapter. Research involves recording the description, analyzing and interpreting the conditions found (Gall, Walter and Gall 1996, 374).

The field research has to describe, compare, contrast and interpret by finding relationships between variables. Respondents give information related to the study during data collection. The researcher executed Focus Group Discussions among young people and women completed by in-depth interviews with policy makers. While undertaking in-depth discussion and interviews, the researcher was also a participant observer.

Qualitative Research

Gillham defines the qualitative research as a method that enables the researcher to understand the meaning of what is going on (2000, 10). In the same line, the aim of the research was to support or disapprove the hypotheses that were formulated at the beginning of the study. The qualitative research fits this project because the researcher is not required to control, count or measure factors; his aim was rather an address of the influence of a variable on another one (Andrews 2003, 11).

The researcher addressed the link between socialization and conflicts in Burundi. He collected information from an accessible population [so-called narrowly defined or manageable population] (Mugenda 1999, 10).

Population and Sampling

It is commendable to define basic terms that are used in research in the early stage of planning the field research work. Two common terms are defined below.

Population

Population refers to a group of individuals, objects or events that have in common, observable characteristics. Population is the aggregate of all elements that conform to a given specification (Mugenda 1999, 9). The limitation of the study dictated the researcher to focus on a narrowly defined and manageable population that, in this case study, is called the “accessible population”. The population of this study was composed of church attendees (committed and no-committed Christians from various denominations) from Gitega (in Burundi), ministers working in para-church organizations and church leaders. The choice of such a circumscribed space came because the province of Gitega was extremely affected by ethnic clash in 1993 after the assassination of the President of the Republic of Burundi, the late Melchior Ndadaye (20th October 1993).

Sampling

Practically, it is impossible to deal with all the members even of the narrowed accessible population. Therefore, researchers suggest that one may select a given number of cases from the accessible population in order to have a representative of

the whole research population with the relevant characteristics. That process of selecting a number of individuals for a study is called sampling.

As researchers agree that a sampling method is useful to resolve the problem of inaccessibility of the research population, the researcher selected smaller groups out of the targeted population (accessible population for this case study). In this type of qualitative research, careful sampling procedures are needed so that the researcher may extend to other individuals, groups, times or settings, the characteristics of the sample that is, generalization (Best and James 1989, 23).

The non-probability sample or biases sampling was executed by selecting respondents from Friend's Church and Anglican Church in Gitega (Burundi). Participants in rural socialization were taken as a sample of five teams (three focus groups of young people and two focus groups of parents). The choice of biases sampling is dictated by the fact that the qualitative research focuses on in-depth information rather than making inferences or generalization (Mugenda 1999, 50).

A sample is a smaller group selected from the accessible population. The aim of sampling is to facilitate the task of the researcher in targeting only a small proportion of the whole research population (accessible population for the present case) for observation and analysis. However, sample must be chosen systematically in a random way so that at the end of the day, a drawing of valid inferences or generalization may become acceptable (Best and James 1989, 11).

Method of Data Collection

As stated earlier, the researcher used three measure instruments. They are Focus Group Discussion (FGD), in-depth interviews and participant observation.

Gathering qualitative data suggests a use of interviews rather than questionnaires because the latter can easily bring false results compared to face-to-face discussions that allow the researcher to picture the thoughts, feelings and concerns of his informants (Gillham 2000, 11).

The unit analysis, as defined by Mugenda, is 'individual units about which or whom descriptive or explanatory statements are to be made' (1999, 14). In this case study, unit analysis was of three categories: young people, parents and policy makers. However, the units of observation [elements from which we measure the characteristics or obtain the data required in the research study] (15), in our case was made of five categories that are: young people, Mothers Union members, elders in the village, church leaders and para-church organization leaders. For each variable, the researcher reserved a record sheet for the sake of the clarity of data.

The Data Analysis

The case study required that fieldwork be planned in order to collect and then analyze data. The field research aimed at testing hypotheses that had been formulated earlier, before data collection (Mugenda 1999, 25).

The FGD required that the researcher review the notes taken and the tape record message immediately after each team session, in order to conciliate the two types of information and also capture the behavior and thoughts recorded, while the discoveries are still fresh in his mind. The reason why it is recommended to rush on analyzing data as soon as possible is that a FGD has the advantages of getting people's perceptions not only through discussion but also in recording behavior, feelings and attitudes that complement the speech. In analyzing FGD data, findings

from five FGD conducted were interpreted first, and then the researcher got theories that agree or disagree with the hypotheses.

Data analysis in qualitative research requires organization of field notes and establishing of codes in order to facilitate interpretation of information. The two assignments seem to merge together in the sense that data collection comprises, to some extent, elements of analysis such as categorization and reviewing notes while the researcher is still conducting in-depth discussions, for the sake of remembering details that are observed daily.

Approach to Field

The researcher visited churches in order to renew relationships that existed since 2000 the time he was working in Council of Churches in Burundi as a youth coordinator. During his visit, he introduced the purpose of his study. The letter from the Deputy Vice Chancellor for Academic Affairs helped the researcher obtain permission to do FGD as well as interviews. Before undertaking FGD, participants filled in the screening guide for identification, (appendix B), so that the researcher could know them.

Administration of the Instruments

As has been stressed earlier, the researcher used three methods in collecting data in this study: FGD, in-depth interviews and participant observation.

The interview sheet and the guide for conducting FGD are attached as appendices A, B and C.

The administration of FGD was conducted with permission and support from youth and Mothers Union leaders, whom the researcher was in touch, for a better selection of sample.

As far as the interviewing process is concerned, the research began with contacts through email in order to find the right persons who would be interviewed during data collection. Convenient location and respondents' names were arranged on Sunday and Monday (18 and 19th December 2005).

Focused Group Discussion

A sample guide for FGD (Appendix C) was used to interact with five teams that constitute the sample for the target population. The FGD guide was designed in such a manner that it exhausts all research questions proposed in chapter one. After being introduced to the respondents by local leaders (youth pastor leaders, Mother Union leaders and church leaders), the researcher conducted in-depth discussions following the guide. While he took notes, the tape recorder was used in order to speed up the discussion and also assure a proper way to cover all comments that the note-taker forgot or neglected.

Interviews

While FGD concerned program implementers (parents, especially mothers and elders) and beneficiary group (young people), interviews were addressed to policy-makers such as para-church organization and church leaders.

An effective arrangement of questions is a prerequisite to conducting a good interview. Brady suggests that 'the more questions the writer prepares, the more thorough his interview and story will be' (1977, 71). The same author proposes that,

even though the interview outline is needed (beginning, middle and end), the interviewer must be flexible so that his respondent moves from easy to tough questions. In formulating questions, the interviewer must expect an opinion rather than suggest a “yes” or “no answer full stop” (Brady 1977, 74). The researcher had an in-depth interview with Nduwayo John Wesley, Bishop of the Anglican church of Burundi in Gitega Diocese, Rev. Fidele Bizimana, the national youth leader and church elder in Friends Church of Burundi, and then with Mr. Innocent Mawikizi, the director of UCEDD (a para-church organization involved in advocacy towards the minority tribe in Burundi).

Participant Observation

As Walford suggests, it is very important to spend time in observing respondents (their feeling and their attitudes in discussing) and then record effectively what is going on. Participant observation is an ethnographic method that focuses on behaviors (2001, 96).

Validity and Reliability

Even though random errors are inevitable; the researcher conducted carefully FGD by trying to avoid errors such as inaccurate coding, ambiguous statements, failure in communication with respondents etc.

The validity of interview was relevant as the researcher did his best to eliminate cultural barriers between him and his interviewees on the one hand, and by ensuring that the questions discussed were related to the case study on the other hand. In this case, the reliability of interviews was evaluated through analyzing interviews separately.

As far as the validity of the study is concerned, the researcher made sure that data captured the hypotheses formulated.

CHAPTER 4 FINDINGS

First of all, there was a need to describe the challenges that the researcher faced while conducting field research. The time factor prohibited the researcher from meeting all expected respondents. That is why he managed to meet five focus group discussions instead of eight. Collecting data in a distant place, whereby the researcher crossed Kenya, Uganda and Rwanda borders in order to reach his home place, has financial implications that also limited the number of respondents for field research.

This chapter deals with data analysis, findings and their interpretation. As long as the researcher chose the interview guide and the FGD's questions by considering their link to the research questions, likewise findings and interpretation ought to integrate operational questions/responses to the three research questions and hypotheses as well:

- R.Q.1 How and to which extent did socialization influence in breaking down social order in Burundi?
- R.Q.2 What is the relationship between socialization and respect for human rights in Burundi?
- R.Q.3 How did socializing children in Burundi lead them to adopt a culture of violence and mass killing?

Hypotheses

- 1 The cultural values that parents impart upon their children during the period of primary socialization lead to the violation of human rights.
- 2 The cultural values that parents impart upon their children during the period of primary socialization create prejudice towards other ethnic groups.
- 3 To some extent, the cultural values that parents impart upon their children during the period of primary socialization lay a good foundation for the arbitration process in case of conflicts.
- 4 In some cases, the cultural values that parents impart to their children during the period of primary socialization incite the latter to use physical violence as a resolution to their problems.
- 5 Mass/folk media are tools that can enhance the process of arbitration in a conflict situation.
- 6 Mass /folk media has been utilized in creating prejudice that led to violation of human rights.
- 7 The use of folk and mass media in Burundi in 1994 played a role in spreading a hatred message that led in physical violence.
- 8 Parental discipline (both teaching and controlling) in the socialization process develops in children a tendency towards non-violence in conflict management (arbitration).
- 9 Parental discipline (both teaching and controlling) in the socialization process develops in children a tendency towards the violation of human rights as a way of conflict resolution.
- 10 In some circumstances, parents' behaviors influence children in creating prejudice towards other ethnic group.

- 11 Consciously or unconsciously, parents teach their children to rely on physical violence in case of conflicts.
- 12 Dogmatized beliefs reinforce one's biases and then lead to prejudice.
- 13 The clash of values due to competitive agencies of socialization can lead to violation of human rights.
- 14 The clash of values due to competitive agencies of socialization in a modern society cannot favor the arbitration process as a way of conflict resolution.
- 15 The clash of values due to competitive agencies of socialization can lead to physical violence.
- 16 Prejudice towards people from another ethnic group can lead to the violation of human rights.
- 17 The arbitration process is a tool that can be applied in order to avoid relying on physical violence.

As indicated in the diagram below, the researcher was not able to conduct all Focus Group targeted. Five out of eight FGD were successfully conducted within two weeks. First of all the time was short and then the researcher reached the field two weeks before Christmas day (respondents were not available due to Christmas preparations).

Table 1. Types of focus groups targeted and the number that the researcher managed to meet

Focus group discussion number	Type of focus group targeted	Focus group the researcher met	Observation
1	Young people (pupils from high school)	young people from Anglican church of Gitega	Age 15-19years (6 boys and 4 girls)
2	Young people (pupils from high school)	Young people from a para-church organization called Youth For Christ	Age 15-21 years (5 boys and 2 girls)
3	young people (high school pupils and professionals)	young people from Friends Church of Gitega	Age 18-26 years (2 girls and 4 boys)
4	Team of Mothers Union leaders (all have at least completed the primary School)	Mothers Union MU) of Saint Luke (Anglican church of Gitega)	Only 4 women responded to the invitation, other MU members were busy preparing for Christmas day
5	Group of local leaders (respondents have completed the secondary school level)	Elders of Magarama Friends church (four of them lead the local village)	6 primary school teachers, one government's officer (ministry of environment), a nurse , a mason and a church elder
6	Team of MU members	-	The time of meeting was postponed due to the death of the Archbishop of Anglican Province of Burundi and the researcher wasn't able to fit in the proposed timetable as the latter was supposed to come back to Kenya for class.

Table 1- *continued*

Focus group discussion number	Type of focus group targeted	Focus group the researcher met	Observation
7	Team of ex-soldiers and former rebels	-	Considering the time needed to make successful contacts outside church or para-church organization, the researcher was unable to meet the team
8	Group of elders in the village	-	There was miscommunication between the researcher while in Nairobi and the chair of MU committee.
Percentage	100%	62.5%	Focus group un-reached (32.5%)

Findings

As has been mentioned earlier, this chapter aimed at integrating operational questions/responses that came from the field into the research questions and hypotheses that guided the study. Transcribing focus group projects could be done either by narrating a complete group discussion or by using abridged transcript in analysis (Litosseliti 2003, 86). The researcher adopted the latter alternative because it saves time. That is why for each operational question, the researcher reported related debriefing response from five focus groups.

It is imperative to notice that there are preliminary questions/responses (Q1-Q6) that do not necessarily match with the research questions.

Q1. What are some of the biggest problems in our country today?

As a response to the first question, four issues were listed respectively as: ethnic crisis, poverty, loss of cultural values and HIV/AIDS disease.

Q2. Do you think there are solutions to these problems?

Concerning this question, 100% of respondents affirmed that there are solutions to the problems above listed.

Q3. What are they?

The responses from respondents indicated that four focus groups (80%) proposed a diagnosis of the causes that lie behind those problems, and then concerted solutions to each issue that would involve a synergy between decision makers and masses.

Q4. Have the people in our country joined forces to try and solve any problem?

All respondents supported the view of African community whereby individualism has no place; rather, people join their efforts to address major issues together. Examples of successful mass mobilizations to support needy people were noticed.

Q5. If so, how was this done?

Respondents again pointed out the pertinence of the collaboration between the leadership and policy implementers.

Q6. Who were involved in that matter?

All focus groups made mention of both social- economical categories as being involved in addressing their issues.

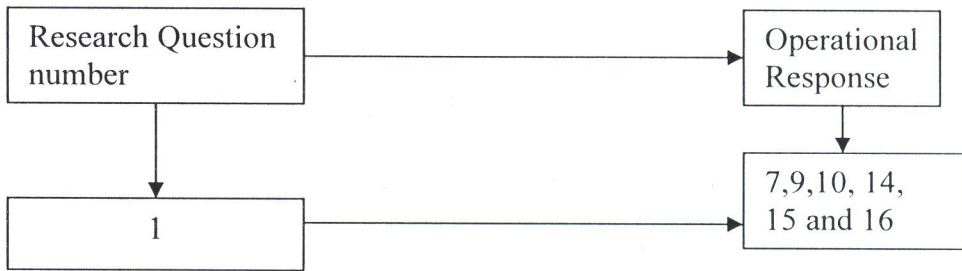
The researcher put preliminary questions in the list just to assess the relevance of the topic as compared to other potential issues that respondents may have come across.

As a result, an overview of the preliminary questions revealed that:

- Ethnic clashes, in other words conflicts generation and breakdown of social order came in as a major concern. Four FGD (80% of the respondents) answered that ethnic crisis is the major problem in the country.
- Socialization is somehow related to both social order and ethnic conflicts. Such a claim is suggested by the fact that the unanimity of respondents agreed that solutions to ethnic crisis will definitively come to an existence as long as all Burundians (masses as well as policy makers) get involved in dealing with the matters. Also, the preliminary responses show that, as far as the successful treatment of social issues is concerned, there must be a synergy between policy makers and the rest of the population. That was the response to question number 6 where 100% of respondents agreed that all citizens need to be involved in social matters.

The remaining operational questions/responses attempted to address the three Research Questions.

The diagram below was drawn with a view to mark the relationships between research questions and the operational questions/responses that later on led to the test of hypotheses.



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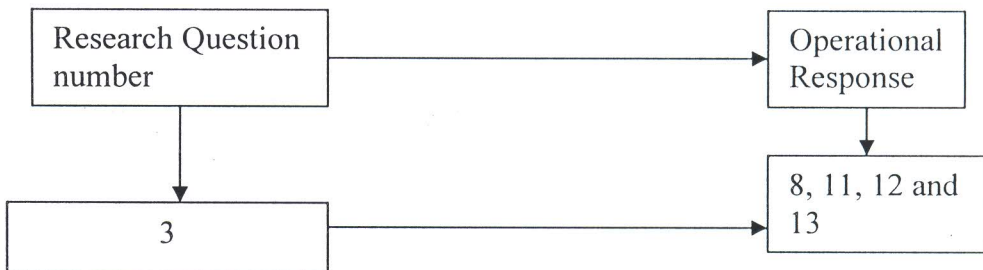
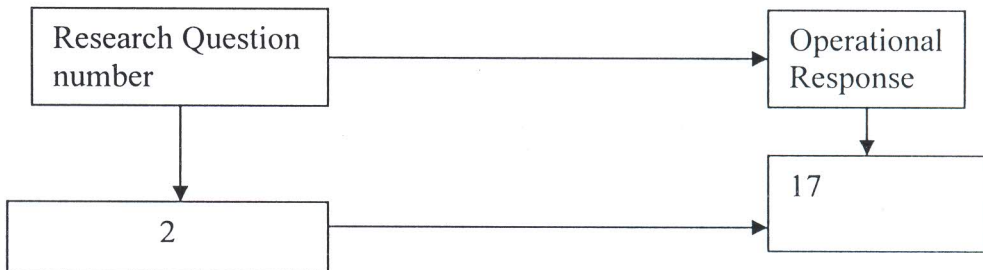


Figure 2. Relationships between research questions and operational questions

Influence of Socialization on Conflict Generation

R.Q.1 How and to which extent did socialization influence in breaking down social order in Burundi?

As the findings below describe it, the operational questions number 7, 9 and 10 attempted to respond to the R.Q.1.

Q7. What are the major factors that contributed in inter-ethnic crisis that began in 1993?

The debriefing report from the focus groups was as follows:

As far as the factors that led to breakdown of social order, (ethnic clash), particularly in 1993 are concerned, masses were manipulated by the elite. On top of that, people went on killing each other because of previous unresolved conflicts.

The Bishop of the Anglican church of Burundi in Gitega Diocese agreed on the same statement.

Many youths who were involved in mass killing in 1993 lost their fathers during the 1972 reprisals. The former were very young when their fathers died. Inevitably their mothers struggled in rearing them and then revealed them that their dad was massacred during ethnic crisis. In that context, parents played a vital role in inciting young people to physical violence. Mothers used to tell stories to their children: 'we are poor because of politics that are not clear, see how the bad governance doesn't bring justice to us. In April 1972 your dad disappeared miserably and no investigation has come up'. Consequently children who grew up in such hostile environment can end up in killings (Nduwayo 2005).

Findings indicated that, a hundred percent of respondents, (meaning all the 5 group discussions), agreed that the elite manipulated the masses. Four focus groups, (80%), said that mass killings that occurred in their region were due to previous unresolved conflicts, pointing to the 1972 revolt and following reprisals. By implication, the focus groups suggested that, if the youths were among those who ended up in mass killing, definitively the way they had been socialized couldn't be disregarded, as the Anglican Bishop of Gitega Diocese said. The FGD1 pointed to both conflicts and respect of human rights as having been at play during socialization. The team argued that, despite the evidence of ethnic violence, that none can deny, in Gitega

there are cases of people who resisted the virus of ethnic hatred because of socialization programs that they had gone through.

Based on the FGD1's statement, the researcher found that it is obviously bad to generalize by assuming that cultural values as well as discipline that parents impart upon children led to violation of human rights. The finding challenged hypotheses number one and two, but supported the hypotheses number three, four, eight and ten.

In other words, the findings from the operational question/response number 7 were agreed with the vitality of primary socialization as a key variable that led to conflict generation, but isolated cases (supported by the FGD1) caution one to avoid generalization.

Q9. What are your perceptions about socialization in regard to conflict generation here in your locality?

As far as the debriefing reports related to the question are concerned, all focus groups were in agreement that ethnic conflicts that occurred in Gitega as well as in other parts of the country started and degenerated because of the socialization process that young people received some years before 1993. On top of that, 80% of respondents noticed that a few cases of militants of social order among the youth indicated that also, throughout socialization programs, conflicts can be managed as long as agents of socialization have in their minds the ultimate goal to end ethnic strife.

The findings suggested that in Gitega, the parents' task in socializing children in regards to the subject matter definitely led them to conflict generation, with a few cases where parents influenced their siblings to avoid the way of violence. There was a resemblance between findings from questions number seven and nine.

Q10. What have you heard about socialization?

The Focus Groups discovered 3 variables that are related to socialization in Gitega. They are: parental model/behavior, cultural values and means of communication (folk/mass media). Apart from the latter, that was not supported by half of FGD (it got 40%), the rest got respectively 60% and 80% of respondent's approval.

The response suggested that if one is involved in child socialization, he or she better rely on the three components listed above. Basically the 5th, 6th and 7th hypotheses didn't get a lot of support. The operational question/responses number 14 to 16 gave more light on variables related to socialization in Gitega.

Q14. What are the different components of socialization?

The report from the 5 groups revealed that respondents listed 4 components of socialization which are: enculturation process, parental discipline, the use of media and promotion of cultural values.

As findings, the researcher discovered that in addition to the three variables that respondents listed by responding to question number ten, another variable that is "enculturation process" came in. The researcher found no disagreement between the two findings in a sense that such variable means also enhancing cultural values. In other words, findings that were discovered in response to this question proved that three independent variables are to be considered in dealing with socialization in Gitega.

Q15. What are your views on the following terms in regard to conflicts and social order: cultural values, use of mass/folk media, parental discipline, parent's behaviors, the clash of values?

The debriefing reports highlighted that, apart from the last term, (clash of values), that didn't get support from respondents as a variable related to conflicts and

social order, the focus groups drew a link between conflicts/ social order and each of the variables. A totality of respondents argued that there is relationship between conflicts and parental discipline/behavior in a sense that parental discipline, in socialization process, develops in children an attitude towards violation of human rights. Eighty percent suggested that there is a link between cultural values and conflicts. Forty percent of respondents agreed that the use of media has influence on the spread of violence.

Based on those findings, the researcher did a check on the hypotheses in light of these findings only to discover that still hypotheses number 5, 6 and 7 got little support. Also, the clash of values as a variable was neither mentioned in this response nor in the previous. By implication the findings disapproved hypotheses thirteen, fourteen and fifteen.

Q16. As far as conflict generation and the concepts of social order are concerned, if you were given a chance to be involved in socialization, what would be your strategies in order to succeed?

As strategies proposed by respondents, the child-parent's relationship has been noticed as a way forward in socialization. Then the church as well as the government is compelled to warn parents not only to set godly models for their children, but also to impart good values during the early stage of primary socialization.

Findings and interpretation for RQ1

In summary, findings that came as attempts to respond to the first research question are listed as follow:

- The range between 100 and 60% of the focus groups agreed on the crucial role of parental discipline in enhancing the program of socialization. The in-depth interview that the researcher conducted with the Anglican Bishop of Gitega supported the view of this majority of respondents.

- Forty percent of the focus groups supported the use of media as a tool in socialization. It is interesting to notice that, although the use media as a tool in socialization, according to the findings, found few support in the Gitega locality, the two focus groups which supported the statement were of parents. Two assumptions came in as a way of interpreting the findings. Maybe, in the hearing of the youths, the two variables which are cultural values and parental discipline/behavior were salient as compared to the use of media. Or, in Gitega province, parents rely more on media as means of communication as compared to the youths. Analysts of factors that led to the genocide in Rwanda in 1994 strongly support the role played by the Radio Television Libre Mille Collines (RTLM) in encouraging ethnic hatred (Plou 1996, 12). The researcher suggested that further research done in the area of discovering the role that mass media played in ethnic conflicts in Burundi would be of great help in addressing this issue.
- Eighty percent of respondents supported cultural values as a variable related to socialization. This finding was supported by Oucho when he said that, during the process of enculturation, prejudices are spread only later on to revive ethnic tensions (2002, 21).

As far as the test done towards the hypotheses that were anticipatively listed prior to field work is concerned, the following are related findings.

- The findings revealed that, in Gitega context, hypotheses 1, 2 and 4 are indeed correct (four FGD or 80% of the respondents supported them respectively in operational responses number 10 and 15).
- In the same manner, 60% were in favor of hypotheses 9, 10 and 11 based on responses to questions number 10, 14 and 15. Forty percent

agreed on hypotheses 5, 6 and 7 while hypothesis number 3 was supported by 20 % (statement rose by FGD1 while discussing on question number seven).

- The discussions on questions number ten, fourteen and fifteen disapproved on hypotheses 13, 14 and 15.

Findings relating to the first research question are as follows: Throughout the enculturation process, parents imparted upon their children values and prejudices that led them into breakdown of social order.

Influence of Socialization on Social Order and Respect for Human Rights

R.Q.2 What is the relationship between socialization and respect for human rights in Burundi?

The operational response number 17 discussed the above research question.

Q17. What would you recommend to policy makers in terms of socialization and conflict resolution?

The summary report related to the question showed that two key agents of socialization were mentioned: parents and the government. Concerning the former, an average of 40% of focus group's participants criticized the failure of parents in molding their children, and then reminded the former that God had given them the mandate to rear children in the fear of the Lord so that they may respect His creation (Humans as well as other creatures). As far as the role of the government in promoting values of socialization is concerned, 80% of the participants recommended that policy makers reinforce the system of civic education. In doing so, the young generation would respect human rights as an outcome of socialization. As there was no mention of behavior/attitude or policy that respondents noted from either policy

makers or any agent of socialization, definitely the assumptions number 3, 8 and 17 got little support in Gitega.

Findings interpretation for RQ2

The researcher noticed that respondents amplified the bad attitude of parents just to highlight the sorrow that the civic war brought. They did what media do every day. It is known that, very few even no positive values or actions are expected from newspapers, radios and televisions. Journalists are eager to report bad news, minimizing isolated good cases, whereby people's good initiatives are not published. In the same line, Dafne Sabane Plou said 'media do not invent evil but rework it' (1996, 9). Nevertheless, participants acknowledged that under godly circumstances, parents can lay a good foundation for children during primary socialization. In the same line Nduwayo the Rt Reverend commented,

Cultural values find deeper meaning in songs, proverbs, taboo and so forth. When parents warn their siblings not to kill a bird or a lizard arguing that 'in doing so, your mother's breast can get cut', the purpose is to use taboos to let children honor God's creature and then respect human rights(2005).

Basically, socialization was found related to both conflict generation (statement supported by 60% of respondents) and respect of human rights (view supported by the rest of respondents and also the Anglican Church leader in Gitega).

Pointing to the research question that was posed, socialization which is enhanced with biblical principles is a great tool that any community can hold and utilize for the sake of maintaining social order.

The Culture of Violence Spread as a Result of Primary Socialization

R.Q.3 How did socializing children in Burundi lead them to adopt a culture of violence and mass killing?

The operational question/response number 8 addressed that research question.

Q8. Who were involved in that crisis?

As a response to the question, one hundred percent of respondents agreed that both young and adults were involved in the ethnic clash but the youth's participation was underlined.

The response from this question confirmed the assumption that was stated in earlier findings (see operational question/response number seven). Therefore, the youth's involvement in mass killing in 1993 was a mark of parents' roles in perpetuating ethnic hatred through their children. In supporting the focus group's views, the Rt Reverend Nduwayo stated that none can overlook the role played by parents in inciting children to avenge their relatives who were butchered during the 1972 crisis. The assumptions number 12 and 16 can't be denied in the sense that incitement to racist tendencies is promoted via the use of prejudice. Malesevic Simsa suggested that in a context of imminent threat of conflicts, it is expected that peoples are more likely to amplify the importance of their ethnic identity (2004, 98). Likewise in Burundi in 1993, the mass killings were perpetuated easily because a longtime ago, ethnic tensions and rumors were spread.

All participants insisted on the vital role that parents play during the process of socialization. In the same line, operational questions/responses number 11 to 13 discussed fully the parental roles in socializing, the related answers are stated as follows.

Q11. Who are the key agents of socialization in your area?

Four agents of socialization have been listed: parents, peers, community and school.

Concerning the above issue, one team affirmed that 60% of the product of socialization comes from parenting. Such findings got full support from the Anglican leader of Gitega Diocese. The following is the related statement from the Bishop.

As long as parents get fully committed in teaching their children the Word of God in the early age, such foundation is sufficient. Even though a child gets acquainted to peer pressure, definitely the early education wins over and lets the child come back to the parents' teachings (Nduwayo 2005).

Some initiatives that the church took in Gitega in the area of socializing children revealed that the social crisis that ravaged the country succeeded because the parents and the community failed to educate the children. Because of the ethnic clash that began in 1993, the Friends' church of Magarama in Gitega Province considered socialization as a concern. Therefore, in 1996, the church launched the Peace Process Programs by initiating a "Peace School" at Magarama. Rev Bizimana, the board members of Peace School of Magarama, said that the purpose of the program is to rise up peace makers who would promote values of unity in diversity. Church leaders of Friend's Church hope that in the future, peace makers who attended the program will be given leadership positions where they will promote the peace values that they received in the early life.

Q12. How do they collaborate?

Agents of socialization collaborate in a sense that values and beliefs are exchanged as children move from one step to another.

Q13. Do they complement each other or disagree?

Most of cases, they complement each other and isolated cases also show that agents of socialization disagree.

Findings and interpretation for RQ3

Based on the discussion from question number eight, hypotheses number nine, ten, eleven, twelve and sixteen were approved. As far as the response to the third research question is concerned, findings revealed that by inciting their children to take revenge for the loss of their relatives, parents led the former in adopting the way of mass killing.

In summary, three research questions were addressed and seventeen hypotheses tested. Apart from the 13th, 14th and 15th hypotheses that were disproved by findings, the rest of the assumptions found approval. Nevertheless, debates rose on hypotheses number 5, 6 and 7 as opinions diverged on the basis of parents' view versus youths'. Consequently, the researcher expresses a wish that further research should be done in that area.

CHAPTER 5 CONCLUSIONS

Summary on Major Findings

Three research questions were addressed and the findings affirmed that:

- Throughout the enculturation process, parents imparted upon their children values and prejudices that led them into breakdown of social order.
- By inciting their children to take revenge for the loss of their relatives, parents led the former in adopting the way of mass killing.
- Socialization which is enhanced with biblical principles is a great tool that any community can hold and utilize for the sake of maintaining social order.

Based on findings, the researcher revisited the assumptions made before he conducted field research. The following are restated hypotheses based on data analysis:

- 1 The cultural values that parents impart upon their children during the period of primary socialization lead to violation of human rights.
- 2 The cultural values that parents impart upon their children during the period of primary socialization create prejudice towards opposite ethnic groups.

- 3 To some extent, the cultural values that parents impart upon their children during the period of primary socialization lay a good foundation on arbitration process in case of conflicts.
- 4 In some cases, the cultural values that parents impart upon their children during the period of primary socialization incite the latter in using physical violence as a resolution to their problems.
- 5 Mass/folk Media is a tool that can enhance the process of arbitration in a conflict situation.
- 6 Mass /folk Media has been utilized in creating prejudice and then led to violation of human rights.
- 7 The use of folk and mass media in Burundi in 1994 played a role in spreading hatred message that led in physical violence.
- 8 Parental discipline (both teaching and controlling) in socialization process develops upon children an attitude to non-violent way of conflict management (arbitration).
- 9 Parental discipline (both teaching and controlling) in socialization process develops upon children an attitude to violation of human rights as a way of conflict resolution.
- 10 In some circumstances, parent's behaviors influence children in creating prejudice towards opposite ethnic group.
- 11 Consciously or unconsciously, parents teach their children in relying on physical violence in case of conflicts.
- 12 Dogmatized beliefs reinforce one's biases and then leads to prejudice
- 13 The prejudice towards people from other ethnic group can lead to violation of human rights.

- 14 The arbitration process is a tool that can be applied in order to avoid relying on physical violence.

Conclusion and Recommendations

The present study offered a sample on discussing factors that led to conflicts generation in Burundi. The significance of the study was threefold:

- The researcher had an interest in being involved in conflict resolution in his home country. Having served in an ecumenical project on peace building with other youth leaders from the whole African continent, the researcher realized that conflicts management is both a process and a huge task that must preoccupy the church as the latter has the ministry of reconciliation as its first priority.
- The findings can lead the Church of Christ to apply the biblical principles of teaching children in today's context, as now the society seems to replace the role of parents in educational disciplines.
- The benefits of the study are to be utilized by the government as a strategy to overcome ethnic clash in the future.

Based on the findings and conclusions made, the researcher recommended that:

- The church of Burundi, through parent's fellowships, organizes seminars on child socialization so that parents become concerned about their responsibility as the first agents appointed to teach godly character to children.
- The church of Burundi organizes debates on its prophetic role in a context of ethnic crisis, so that belligerents may trust church leaders because of their standing.
- The church of Burundi launches a program on social and economical involvements towards victims of ethnic clashes. Such program joined together

with the existing spiritual support would help people be healed from their damaged memories.

Suggestions for Further Research

As far as the suggestions for further research are concerned, the following are key areas proposed by the researcher:

- A similar research to be extended in other provinces of Burundi.
- An examination of how cultural values contributed in conflicts generation in Burundi.
- An evaluation of parental discipline as a way forward in promoting conflict resolution in Burundi.
- An examination of the role that media played in ethnic conflicts in Burundi.

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APPENDIX A

Interview Guide

Introduction

Note of thanks to the interviewee and explanation to him that the results of the discussion will be kept confidential.

Questions:

1. What are the full names of your ministry?
2. What are the goals of your organization for socialization and conflict resolution?
3. What are the strengths and weakness of your ministry?
4. Who is your target group?
5. Based on your experience in ministry, how do you consider the variable of socialization as compared to other variables in dealing with conflict generation?
6. Would you list me variables that are related to socialization and conflicts in your context?
7. How do you rate the acquaintance with the following concepts in dealing with conflicts on the one hand and respect of human rights on the other hand: cultural values, use of mass/folk media, parental discipline, parent's behaviors, the clash of values and prejudice?
8. How does your organization partner with local churches and/or the administration officers?

9. What would you recommend to the government and the church in order to revitalize the program of socialization as a way to manage conflicts and bring social order?

10. What is your final comment in regard to the influence of socialization on conflict generation and breakdown of social order?

APPENDIX B

Screening Guide for Identification of FGD Participants

Name-----Age-----

Address-----

Residence-----

Sex: Male-----, Female-----

Ethnic Group: Hutu----- Tutsi----- Twa----- Others-----

Age Group: 15-20-----20-25----- 25-30----- 30 -35----- above-----

Marital Status: Single----- Married-----Others-----

Occupation: Student----Farmer----- Church Worker---, Primary School teacher-----

- High School teacher----- Nurse-----others-----

Educational attainment: None----- Less than Elementary ---- Completed Elementary -

--- Some High School-----Completed High School----College-----

Have you heard about conflict generation? Yes-----No-----

Have you heard about socialization? Yes-----No-----

Have you heard about Human Rights? Yes----- No-----

If yes would you explain briefly about the three concepts?

APPENDIX C

FGD Guide

Introduction

Greet your participants

Introduce yourself

Explain the purpose of the discussion

There is no right or wrong answers

Explain the procedures (use of the tape recorder and the note taking). You have to ask permission to tape record. The purpose is to help the researchers to remember the things being said.

Today, we would like to talk about the issue of conflicts in our country, and focus on the variables that are related to conflict generation and breakdown of social order, especially in our area of Gitega.

The country

1. What are some of the biggest problems in our country today?
2. Do you think there are solutions to these problems?
3. What are they?
4. Have the people in our country joined forces to try and solve any problem?
5. If so, how was this done?
6. Who were involved in that matter?

Gitega

7. What are the major factors that contributed in inter-ethnic crisis that began in 1993?
8. Who were involved in that crisis?
9. What are your perceptions about socialization in regard to conflict generation here in your locality?

Socialization as a Variable that is related to Conflicts

10. What have you heard about socialization?
11. Who are the key agents of socialization in your area?
12. How do they collaborate?
13. Do they complement each other or disagree?
14. What are the different components of socialization?
15. What are your views on the following terms in regard to conflicts and social order: cultural values, use of mass/folk media, parental discipline, parent's behaviors, the clash of values.
16. As far as the conflict generation and the concepts of social order are concerned, if you were given a chance to be involved in socialization, what would be your strategies in order to succeed?
17. What would you recommend to policy makers in terms of socialization and conflict resolution?

APPENDIX D

Time Line and Budget

Time line

Number	Activities	Month
1	Develop instruments of field research	November 2005
2	Refining instruments or Design	December 2005
3	Field Research	December 2005
4	Analysis of the data	January – March 2006
5	Write up	April 2006

Budget

Number	Item	Cost (Ksh)
1	Transport: trip to Bujumbura and come back	10,000
2	Transport: visit to Gitega	1,500
3	Accommodation	5,000
4	Typing services	4,000
5	Photocopying	6,000
6	Contingent	2,000
	Total	28,500

APPENDIX E

Letter from NEGST



NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

P.O. Box 24686 - 00502 Karen, NAIROBI, KENYA

Tel 254 (020) / 882104/5, 882038
Fax 254 (020) 882906
Email info@negst.edu
Website www.negst.edu

7th December, 2005

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH WORK

The bearer of this letter, Mr. Dismas Nzeyimana is a student at Nairobi Evangelical Graduate School of Theology (NEGST) and is doing research towards the completion of the Master of Divinity in Missions. The research is on **“Influence of socialization on conflict generation and breakdown of social order in Burundi”**

Any assistance that you can give to Mr. Nzeyimana will be much appreciated.

Sincerely,

Dwight Jessup, PhD.
Ag. Deputy Vice-Chancellor for Academic Affairs

CURRICULUM VITAE

Personal Data

Names: *Nzeyimana Dismas*
Birth: *30th June 1966*
Nationality: *Burundian*
Marital Status: *Married*
Number of children: *Three*
Name of Spouse: *Rachel Muhorakeye*

Educational Background

Primary school: *Primary school at Karago&Musaga: 1974-1982*
High School: *Secondary School in Matana College: 1982-1986*
High School in Gitega (Technical school of Public Work): 1986-1989
Under-graduate Studies: *University of Burundi (Engineering in urban Planning and Construction): 1989-1994*
Graduate Studies: *Nairobi Evangelical Graduate School of Theology (MDiv Missions): 2003-2006.*

Work Experience

Conception and Architecture Design in a AB Construct Company: 1994.
Employee in the ministry of Public Work: 1995-1997.
National youth Director in National Council of Churches of Burundi: 1997-2002)
Manager of an engineering company named ECOTA: 2002-2003.

Call and Ministry

Pastoral service in French fellowship (preaching and leading the service): 1997-2003
Volunteer in Scripture Union (evangelism in high schools): 2000-2003
Chairman of Youth for Christ in Burundi: 2000-2003
Board member of International Fellowship of Evangelical Students (national movement): 2000-2003.