

*Full Length Research Paper*

# Education as a public good: Justification and Avenues of values integration into Management of Ugandan school discipline

<sup>1</sup>Denis Sekiwu and <sup>2</sup>M.M. (Nonnie) Botha

<sup>1</sup>PhD, Department of Education, Faculty of Education, Muteesa I Royal University, Uganda.

<sup>2</sup>Professor of Education and Head, Intercultural Education Unit (ICEDU), Nelson Mandela Metropolitan University, South Africa

Corresponding Author's Email: dsekiwu1@yahoo.co.uk or Email: nonnie.botha@nmmu.ac.za

Accepted 9<sup>th</sup> October, 2014

**This qualitative study employs grounded theory and the Wilsonian concept analysis, as interpretative paradigms, to examine participants' voices on the justification and avenues of values integration into management of school discipline in Uganda. By using John Dewey's educational philosophy [pragmatism] as the theoretical lens for the study, we found out that participants in support of values integration emphasise the need for life-education so as to form respectable leaders, maintain brotherhood and peace education, have tolerance to diversity, have a rich and relevant curriculum, lessen aggressiveness and misconduct, and character formation. But those opposed to values integration argue that educators could use the values-education programme to impart secular influences whose aims are to provide disastrous knowledge, which are the foundation of a disruptive community of learners in any school. Regarding the avenues of values integration, Ugandan schools highly use physical punishment in values integration although it is too punitive. We further found out that restorative justice is important in managing Ugandan school discipline, and it could be in the form of counselling and guidance, school and social clubs. Restorative justice could also take on a collective participatory endeavour, where the school administrators, parents, educators, learners, the community and government are all important facets in the integration of values. The study recommends that promoting life-education, requires strengthening values integration into school discipline. But ensuring such life-education requires that the government of Uganda drafts a national philosophy of education on which all educational policies and actions should be pegged.**

**Keywords:** Values education, National education philosophy, John Dewey and education, Ugandan school discipline

## INTRODUCTION

Uganda as a country has endured a history of gross school indiscipline because of the political violations since independence in 1962 which saw a massive brain drain for educators. Bullies increased in the school planting a long history of indiscipline (Ogomarach, 1994). When the National Resistance Movement (NRM) government assumed power in 1986, one of its major ideas was to revamp the fallen economy and build the education sector (Mugagga, 2007), through maintaining positive school discipline in order to ensure quality performance. Maintaining positive discipline requires addressing school and public concerns like morality, creativity among learners, and citizenship building (Stewart, 2004) because education is a public good

which must provide the right knowledge and skills appropriate to ensure that learners participate in citizenship building and social development (Palermo, 2000:47). Mahlomaholo and Francis (2011:295) argue that the goal of education is to encourage the creation of socially well-adjusted individuals through the promotion of critical thinking, lifelong learning and social practices for communal and national development to be able to positively transform society, because schools are social organizations where values are imparted. Our paper seeks to explore the justification for values integration into management of school discipline and the avenues necessary for such integration. We address three critical research questions:

a) Should values be integrated into management of school discipline? What are the voices of those who support and those who oppose values integration?

b) What avenues are deployed by educationists to optimally integrate values into learners' discipline?

It is necessary to provide a conceptual and theoretical understanding of values as the basis for addressing important questions of whether they (values) should be integrated into school discipline, and what avenues are there for optimal integration.

## Conceptual and theoretical framework

### Meaning of values

Research indicates that there is no single-most definition of values, because their conceptualization defies a prescriptive definition (Batson and Thompson, 2001; Blum, 2008; Hitlin, 2010). Educationists and scholars describe values at the individual-level as yardsticks for determining individual progress and providing the desired individual *end-goals* (Ovadia, 2003:410; Rachels, 1986:3). At an organizational level, values are modes of behaviour that propel change in an organization (Searing, 2009:433) since an organization has goals. Organizational-level values provide the process of achievement of school goals such as discipline, leadership, punctuality in class, completion of the syllabus, academic performance, and school leadership (De Klerk and Rens, 2003:360). At a societal-level, values could be defined as elements of "conformity" to the established order (Du Preez, 2008:35). For example, people must conform to norms and customs of particular societies in order to ensure cohesiveness (Njoroge and Bennaars, 2000). As drivers of social change, societal-led values occupy an indispensable role in an entire society (Davidov, 2010:170). This social change factor could either be constructive or destructive to that whole community (Pepper, Jackson, and Uzzelli, 2010:127). Some scholars define values to refer to all-embracing human ethical standard, perceived as universal values (Putterman, 2000:79; Du Preez and Roux, 2010:78). Examples of these universal values include uprightness, peace, morality (moral conscience), and virtuousness (Morrison, 2000:44; Wolfsdorp, 2003:277). Secular ethics is part of the universal values and it defies religion as a universal element of value and human goodness (Lewis, 2001:111). Atheists like philosopher Aristotle and Emmanuel Kant claim that one may not need to know God in order to do what is ethically objective, because every human being has a conscience governed by the sensory world. It is these senses that govern the choice of good or bad. Darwinism for instance is the thesis that the diversity, complexity and the adaptability which organic phenomena manifest is solely the result of successive rounds of scientific random variation and

natural selection (Aspin and Chapman, 2007:23). Properly understood, Charles Darwin's theory undermines the place of spiritual purposes in nature. Universalism also brings in secular ethical principles which are governed by rationality and reasoning rather than the Devine will (Copan, 2013:412).

### Theoretical framework: John Dewey's educational philosophy

The theoretical framework for this study is John Dewey's educational philosophy that points out that all education proceeds when an individual participates in the social consciousness of the race (Palermo, 2000:47; Dewey, 2008:2), *"It is one of the complaints of the schoolmaster that the public does not defer to his professional opinion as completely as it does to that of practitioners in other professions. At first sight it might seem as though this indicated a defect either in the public or in the profession; and yet a wider view of the situation would suggest that such a conclusion is not a necessary one. The relations of education to the public are different from those of any other professional work. Education is a public business with us, in a sense that the protection and restoration of personal health or legal rights are not. To an extent characteristic of no other institution, save that of the state itself, the school has power to modify the social order. And under our political system, it is the right of each individual to have a voice in the making of social policies; indeed, he has a vote in the determination of political affairs. If this be true, education is primarily a public business, and only secondarily a specialized vocation. The layman, then, will always have his right to some utterance on the operation of the public schools"*.

Through the unconscious education process, the individual gradually comes up to share in the intellectual and moral resources which humanity has succeeded in getting together and becoming an inheritor of the funded capital of civilization (Chi-Fu, 2010:6). Values imparted by the educator stimulate the learner to act as a member of a unity. The learner emerges from his original narrowness of action and feeling and to conceive himself in the welfare of the group to which this learner belongs in social terms (Koch, 2007: 18). Dewey was trying to explain that education provides avenues through which learners acquire wealth and achieve political power to control the society that breeds the wealth. Therefore education is an aspect for national development (Fraser, 2000:35). The child's own instincts and powers furnish the material and give the starting point for all education (Neill, 2005:43), in order to recognize what is socially desirable in order to bring about good citizenship (Brunett, 2007:220-229). The relevance of John Dewey's philosophy is that formal education is a system that prepares learners by giving them life values to stimulate the child's powers to control society as the basis for

**Table 1:** Justification and description of the category of schools selected for the study

No.	Category	Justification
1.	Public schools	<ul style="list-style-type: none"> <li>□ Based on the findings and recommendations of professor Castle's 1963 report on education that formed the basis of the 1964 Educational Act of Uganda, it was resolved that government takes over education management and control in the entire country.</li> <li>□ The missionaries lost their schools under the control of the government. This was the origin of public (Government) schools.</li> </ul>
2.	Private schools	<ul style="list-style-type: none"> <li>□ Private schools started operating in the 1930s. A few African educators rebelled against the British colonialists on what they called political indoctrination in schools, and decided to set up their own private schools mainly to impart African values (Sekamwa, 2000).</li> </ul>
3.	Religiously-founded schools	<ul style="list-style-type: none"> <li>□ The Christian missionaries were the first to set up formal schools in Uganda from 1877 onwards. In these schools, they gave knowledge, skills and spread Christianity.</li> <li>□ The Muslims were initially suspicious of the Christianisation threat in Missionary schools; but in the 1940s they felt confident enough to use western style schools to spread Islam.</li> </ul>

**Source:** Sekamwa (2000) *history of educational development in Uganda*

good citizenship. Because of the vital need for values-education in schools and especially in managing learner's discipline, this study attempted to explore, through an empirical research, the school administrators as well as the learner's voices regarding whether values should be incorporated in the management of school discipline. The study also sought to find out the existing avenues used by educational stakeholders in managing discipline.

## METHODOLOGY

The critical questions that drive our study are: 1) should values be integrated into management of school discipline? 2) What avenues are used in values integration in management of school discipline?

### Participants and data sources

More specifically, we attempted to use the qualitative approach to acquire participant voices on each of the above research questions, because we wanted to conduct a holistic and interpretative inquiry in a natural setting that included sixty (60) participants picked from six denominational schools (Creswell, 2007:37-38; Amin, 2005:44). The natural setting or universe for this study was schools in Kampala district, which is the capital city of Uganda. The six selected schools were primary and secondary schools, categorized into public (government), private and religious schools, because these categories play an important role in the

development of Uganda's formal education since colonial times. Therefore, the researcher expected to collect credible data for the study based on this framework (table 1).

These schools were two religiously-founded schools with a sample of twenty participants, two public schools with a sample of twenty participants and two private schools with a sample of twenty participants. Each school from the three categories had four educators, two learners, one counsellor, two prefects, and one school management representative (either the principal or deputy), to make ten participants in a single school. The principal represented the members of the School Governing Body (SGB) because he or she is secretary to this committee. It was our desire to encourage intensive personal interviews and Focus Group Interviews to articulate the participant voices on the justification and avenues of values integration into school discipline (Amin, 2005:262). Both qualitative data strategies were intended to tap the study participants' feelings and beliefs regarding a particular subject through providing detailed, rich, and contextual data (Mohapi, 2007: 67).

### Data analysis

The study used an interpretative paradigm with a qualitative approach. In analysing the in-depth personal and Focus Group Interviews (FGIs), the researchers used grounded theory. Grounded theory was employed as a research design because it is used where the researcher wishes to study a social phenomenon,

problem, process or case when there is very little theory available or the available theories do not tantamount to the researcher's sufficiency (Urquhart, 2011:28). Strauss and Corbin's (1990) approach to grounded theory was used to analyse the empirical data on the justification for and avenues of values integration into school discipline in Uganda, because this approach employed three aspects of the coding system: open, axial and selective coding. All the three were instrumental in the data gathering, analysis and interpretation processes for this study. Open coding was used as an initial coding method to analyse the various transcripts of empirical data by assigning labels to data for purpose of identifying categories, properties and dimensions. Therefore with open coding, the researcher did the following:

- a) Listened to information from the audio recordings from personal interviews and FGIs and typed it into transcripts.
- b) Studied the transcripts with a view to underline key issues with regard to those who justify and those who oppose values integration and the ideas advanced for each category.
- c) Considered the relationship between categories or labels to deduce a core category known as a higher category.
- d) The categories deduced from the data later became the properties and dimensions of the higher category, which became the new knowledge.

Axial coding was the next step in the coding/analysis stage. It was used to re-assemble data that was fractured (and labelled) during open coding (Strauss and Corbin, 1998:124) and to find relationships between categories. These relationships are illustrated using Wilson Scott's (2004) Reflective Coding Matrix (RCM) (figure 1). Selective coding was also adopted mainly as the final analysis involving the identification of the "core" categories from which the theory emerged (Strauss and Corbin 1998:145). For ethical concerns, schools and participants in the study remained anonymous by employing letter characters (e.g. A, B, C) to describe them in the qualitative study.

## FINDINGS

Our findings are organised around two themes, those who support (justification) and those opposing values integration in schools.

### Justification for values integration into Ugandan school discipline

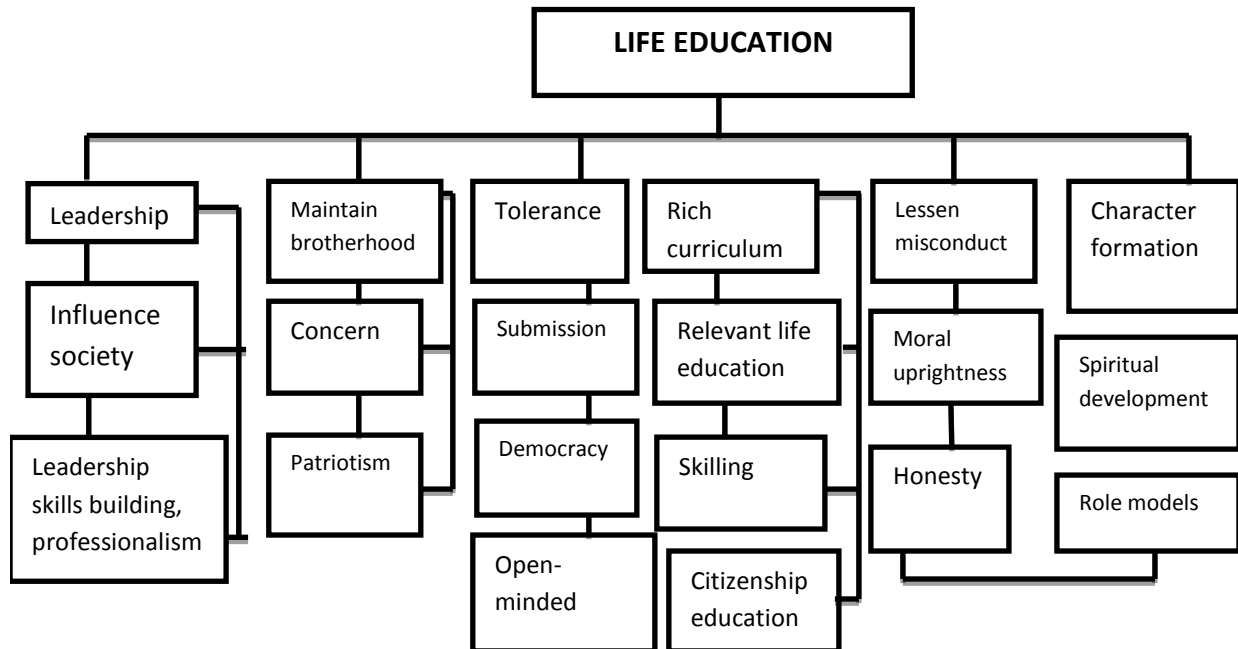
Participant voices were twofold: those who support values integration and those who oppose it. Those supporting that values should be integrated into school

discipline emphasize "life education", which emerged as the core category/theme in the transcripts (Figure 1).

They argue that the aim of schooling is to impart learners positive values as instruments for problem-solving. But the question is what is embedded in values for problem solving? In a FGI by a group of educators in School A, value must impart in learners, "the ability to make rational judgment, appreciation of social harmony, and respect of neighbour...which are prerequisites for problem solving; preparing them to confront life challenges so as to define life education". Likewise, a principal from School B supports the earlier idea that "schools are reformation centres. They mould character of all sorts of learners". According to Squelch (2000), the educational implication of those participant voices in support of integrating values into school discipline is that schools are philosophically designed to promote life education when used as the basis for promoting social transformation. In further support for the preceding argument, the Principal of School B denotes that "The education that is given in our schools is meant to make learners active and prosperous citizens because it is an education for life" (Personal interview with principal, School B). Learners also note that "through the school curriculum and the daily interaction with their educators, values for lifelong learning are imparted" (FGI for learners in School E), and "the sort of values that the school provides prepare them for life's challenges".

When learners are introduced to history or political education as disciplines in the curriculum for example, they [learners] acquire a series of skills and knowledge that will enable them to interpret life rationally and act with strong convictions. By life education, participants meant that values enable learners to acquire and maintain a sense of leadership (Sergiovanni, 2006). Acquiring leadership ability equips learners with inner capabilities to positively influence society through leading in social change. For example, schools visited provided learners with platforms to participate in leadership when the learners elect their prefects, class monitors, and club chairpersons. This is because leadership must be nurtured right from the school premises. The educators must closely monitor progress so as "to see learners engage in practical leadership campaigns...which encourages democratic principles" (Principal, School A). Leadership is also a value that helps learners to build virtues like self-confidence and professionalism, which is why some prefects "expect educators to provide them with knowledge to become good leaders" (Participant prefect in School D). By engaging in the production of future leaders, educators aim at producing people who will spearhead the positive transformation of society as a reaffirmation of life education, whose aim as a Counsellor in School E once concluded, "to develop the inherent leadership capacities of learners so that they can live competently in an exciting, diverse, increasingly uncertain and changing world".





**Figure 1:** Reflective Coding Matrix indicating properties and dimensions of “life-education”

**Source:** Adopted from Scott's (2008) Reflective Coding Matrix (RCM)

Therefore, promoting life education demands that values create in learners a spirit of brotherhood which portrays a feeling of concern for others, patriotic feelings and friendship, as visualised by educators in School F that, “learners are taught to love their country and to have a sense of sharing the little they have with others (Patriotism and sharing). The educators’ voices continue, “The educational experience is to nurture people who can collectively realize that in Uganda and Africa, there are many people who go without basic necessities of life....It is the obligation of every patriotic person to share the little he or she has with such people, so that they can live a better life. As educators, we have tried to teach this value to our learners so as to make them become responsible citizens” (Educators, School F).

However in an attempt to construct life education, a sense of tolerance for one another is built in the same learners. Positive discipline requires that learners are taught to be submissive; simple and accommodative as the basis of wisdom in any Ugandan school. This also points to what an educator in school B argued, “one cannot teach good religious virtues when learners are not submissive; to accept simplicity in order to show...the importance of putting God first throughout their study period. Sometimes many of the misbehaviour we get as a school are due to the reason that learners are hard hearted. Now...as an educator, you need to remove this bad character out of the learner.....to shape a good citizen” (educator, school B).

The philosophical implication from the above is that values must shape the curriculum offered to learners as

a means to provide positive citizenship education. This is historically why European missionaries introduced formal schooling purposely to offer an all-inclusive education relevant to the moral, spiritual as well as the economic demands of society. They taught both academic and moral disciplines (Sekamwa, 2000:15). As a recommendation, voices from educators in School A, show that there is need to revise the curriculum by imparting values that are socially demanded because, “society is worried...much about the ever increasing rate of graduate youth unemployment, which necessitates producing an all-round learner with values of self-sustenance. Hence, the provision of vocational skills, leadership skills, hard work, and creativity are part and parcel of this equation” (Educator, school C). On the other hand, quality education is pegged around a disciplined community of learners where there is need for schools to articulate moral values as requirements for the production of “role models that respect one another and are honest. This could be possible when a programme on moral values is emphasized” (Educator, school B). But there are also participants who oppose the integration of values into school discipline and their major arguments are that some values tend to impose bad secular influences on learners. By such secular influences they meant that values have disastrous knowledge which is described a counsellor in School B as “the knowledge which trains learners to become rebellious”. He categorically replicated that “when some learners get exposed to human rights values for instance, they develop a feeling that they are untouchables who must fight for their rights”. Much as

some of the values might be disastrous to learners, however, some learners recognise that the disciplines they take enable them to deal with such disastrous values such as deception, anger, dishonesty and cruelty. A literature learner in School B said she was “proud to be a literature student because the subject of literature enables her to acquire lessons of bad things which she should avoid doing”.

### Avenues of values integration

Participants reported that the use of physical punishment, restorative justice and collective stakeholder participation in school management are principally the major avenues of values integration in Ugandan schools.

### Use of physical punishment

The hallmark of an effectively functioning education institution is an effective system of discipline (Phatlane, 2001:6; Squelch, 2000:36). Therefore, physical punishment of deviant learners was earmarked as an effective method of moulding learners' discipline if only it is used with moderation. An educator from school B compliments the debate that, “*some physical punishments, like caning, are backward but effective disciplinary methods. For example, caning may be minimized but not discouraged, as some learners understand only when they are caned hard*”. The strength of physical punishment as an avenue for values integration is further contemplated by a principal in School E, “*for learners to behave there must be strong deterrents such as physical infliction of pain. What moulded me was the cane; its threatening impact is very effective. But what makes it bad is the person handling it. Otherwise, a stick has a lot of meaning to obstinate learners.*” Because of its immediate positive effects, educational stakeholders think that it is wrong for schools to completely abolish the use of the cane. Thus, the cane remains a cardinal driver for positive behavioural change and compliance in contemporary Ugandan schools, as a director of studies in school F articulates, “*today's society is morally lacking and we risk losing our young people if we do not take a strong step to protect our social and moral values. Therefore, when instilling morals we have to strictly be harsh. We need to ensure that there is no stone unturned that is why we need to use punitive measures when controlling the moral behaviours of our learners. We need to employ the carrot and stick policy in management of discipline*”.

The messaging of the participants, as summarised by the director of studies in school F, unanimously points to the fact that although physical punishment is at times crudely done, it is however effectual in management of learner discipline (Mohapi, 2007). Hence, physical

punishment is viewed by traditionalists as an effectual device for incorporating the most revered values in child learners in Ugandan schools. The process of tormenting learners for their misbehaviour comes with methods that are exponentially corrective. This is why Focus Group Interview data from School B indicated the following custodial control methods as being strictly emphasized in most Kampala district schools:

- The use of the wooden paddle,
- Authoritative rules and regulations,
- Assertive discipline through use of prefects with undue powers,
- Engagement of disciplinary committees,
- Giving manual labour to misbehaving learners,
- Expulsion from school and suspension,
- The use of a black-book to record names of notoriously repugnant learners,
- Being forced to bring a parent or guardian to administer punishment of the learner on/at school assemblies, and
- Making learners to kneel down and denying them lessons.

However, participants who disagreed with the use of physical punishment in schools argued that the method scares off learners who in the end might “*turn into rascals after leaving school*”(principal in School B). When sometimes educators use physical punishment to correct learners, the intent often turns into retribution. The act becomes corporal punishment when used excessively “*calling for wide condemnation*”.

### Restorative justice methods

Restorative justice is a popular method of incorporating spiritual and ethical standards into learners. However, it is extensively used in religiously founded schools in Uganda under the guise of a school chaplain or spiritual counsellor. Restorative justice means appealing to more liberal and reformational forms of discipline. In this study, restorative justice takes on different ways: 1) counselling, 2) through school club activities, 3) mentoring and career guidance. With counselling, the educators' voices showed that restorative justice takes on counselling and guidance programmes which instil moral, social and ethical mannerisms. As a common practice in religiously founded schools, counselling is conducted by the priest/school chaplain “*during liturgy on religious functions held in the school. The homilies given are focused on life principles*” (Chaplain in school A). The school chaplain uses these programmes as a tool for moral instruction. Virtues such as love, care, honesty, and knowing that doing evil is wrong are traded to the expectant learners. In this way, they grow up knowing what is good and bad. For example, “*learners need to grow up knowing that cheating and misbehaving are bad. Religion helps learners to accept that good conduct is an acceptable affair*”. Hence, in religiously-founded

schools in Uganda, spiritual counselling and guidance have crowned the plausible duty of a professional religious counsellor and educator. In Christian schools, for instance, schools have Chaplains who guide learners throughout their spiritual as well as their emotional lives. In Muslim schools, learners have, in their dominion, *Sheikhs* or *Imams* who are supposed to guide them throughout their spiritual and moral life, which is part of social education. But the usual panic is that often these spiritual directors have been used as a citadel for hard core spiritual indoctrination of the learners. For example most study participants noted that Islamic beliefs and practices are strictly emphasized in Muslim schools, more often than not even made compulsory even to non-Muslim learners. Likewise, Christian schools forcefully use Chaplains and spiritual leaders to spread Christian values and interests to the non-Christian brotherhood, which one educator in School F calls, *“The problem with our school administrative structures is to force learners to take on religious rituals which do not fall in the core of their different religious doctrines”*.

However, there are voices which might oppose use of religious counselling in secular schools in Uganda. They argue that religious counselling is at times not relevant to the sort of secular training needed in schools. For example a principal in school A criticizes that *“although religion is essential in character formation, sometimes its excessive use may hinder us from identifying the right values for our learners. Sometimes learners need to know about science and humanities as also forms of character formation”*. In other words, the scope of values to be integrated in schools is wide; beyond moral principles. This is why some educators in school A added, *“Schools are partly moral and secular institutions. They are not seminaries where religious programmes are routine. Learners need to prepare for their final national examinations. This means that they need more time to do academic work, other than spend a lot of time in the chapel”*. Some of the educators think that spending time in religious counselling and talks is time consuming. Therefore much as religious counselling might be a good restorative justice programme for many Ugandan schools especially those of a religiously-founded nature, it is imperative to use it [religious counselling] in a timely and rational manner not to compromise those with a secular outlook to education. This is why a principal in school D said, *“Secular education is the back bone of Uganda’s education. Therefore, much time should be given to life programmes like citizenship building, political education, teaching learner about the history of their country and patriotic feelings. In fact such programmes are quite important to a learner in a modern school environment; they touch life after school”*.

School managers also school clubs as restorative justice measures, and are quite necessary to supplement counselling programmes. The school could organize social etiquette programmes and use them to pass on a number of social skills like leadership, life

skills, socialisation patterns and many other useful programmes, as one educator in school B said that in *“his school management promotes restorative justice using religious and social renewal clubs. We have the Young Christian Movement (YCM), Youth Alive (YA) Clubs and Charismatic Renewal Groups as avenues for behavioural modification”*. Such clubs awaken the learners’ potential to acquire leadership as the basis of leading a well organised life just as a learner in school B added, *“I am a member of the YCM club.... In fact in this club we engage in religious programmes like helping the poor and bible study. I have benefitted from the club because I am now a responsible leader”*. Through the sorts of interactions and socializations that clubs give, learners develop the ability to control bad behaviours where moral and religious recollection is part of the activities in the club and it is used as a tool for moral development of learners.

But those who oppose the effectiveness of clubs in schools say that clubs have always been units that spread more permissiveness among youth. One principal in school E said, *“I have at times despised some clubs in schools. Most of our young people use them to share bad habits. Being socialization organizations, young people tend to use them as avenues for meeting their lovers in other schools. When the club arranges a trip to visit a particular school, it is the time that the wrong elements get to go out to do wrong things”*. Now, because of the danger that is likely to come out of clubs, school managers are dealing with them in a more systematic way. First, clubs must have a clear vision and mission. Second, clubs must be registered in the school. Third, clubs must have patrons who provide overall parental guidance to the young people. A prefect in school C commented that, *“It is not a crime to join a school club, but that club must be known by the school administration. Its mission must contribute to the growth and development of the school”*. Within these school clubs, there is an element that restores optimism in learners as they prepare for the afterlife. For example, an educator remarked that learners must engage in various cooperative and sacred activities which communicate messages that discourage engagement in bad activity, *“In the Young Christian Movement (YCM) in this school, learners are told to respect social norms by putting emphasis on the Gospel of Jesus Christ just as the Muslim brethren would be told to respect the laws of Mohammed in the Koran. The Christian and Muslim clubs are used for spiritual recollection..... This is part of constituent of restorative justice”*.

Mentoring and career guidance is another activity that promotes restorative justice in the existing Ugandan school. It refers to services that assist individual learners with occupational choices so as to manage their careers. These services include the transaction of career information, mentoring and career education. Power (1992:44) argues that through career guidance, learners

are enabled to construct responsible choices when choosing an academic and professional career. Participants' voices provide that career guidance and mentoring are key aspects to guiding Ugandan learners throughout their school life. They provide opportunities for excellence in life and open to the realities of the world through guidance programmes. In an interview, a deputy principal of school C said, *"Career counselling and guidance is becoming a trendy educative tactic in modern school settings in Uganda, where the counsellor or educators provide precious insights that will enable the learner open up to life confrontations and, in the course, know how to craft rationalized preferences"*.

The vast use of career guidance sessions in most Kampala district schools has helped many learners to make informed choices of the sort of academic disciplines to pursue for a right professional career. Career guidance bestows upon learners the tools of survival in later life because as principal in School D comments, *"learners need to be guided on their choice of future career opportunities so that they can select the best profession to take on for a life time. This is because a good choice of a discipline of study, in itself, encourages the proper integration of effectual academic and aesthetic values"*. The philosophical implication of the previous observation is that to be disciplined implies making good life choices where these choices could be political, economic or social. A school becomes the bedrock of civilization when learners can choose what is right and befitting to them in the anticipation of a decent future. Career choice and advancement therefore defines the bastion of superior Ugandan schools and the aim of formal education.

Restorative justice further implies the introduction of collective educational responsibility in values integration into school discipline. Educators, parents, learners, school administrators and the community are major players in school management in Kampala district, and their function in the integration of values into disciplinary management is to provide a VOICE and collegial leadership so as to encourage equal participation in decisions that affect a school entity collectively. Because of the fundamental necessity for collective stakeholder participation in values integration, school administrators and prefects therefore *must be at the forefront of the disciplinary process because they are the custodians of moral rearmament in schools"* (learner in school A). The use of prefects for instance is an effective school management strategy that provides a platform through which learners competently participate in management of their affairs. In Kampala district schools, prefects are student leaders who know much about the learners' experiences compared to their counterparts the educators at the higher school oligarchy. Prefects can provide reciprocal headship that is viable in the effectual implementation of a framework of leadership which makes them to be *"important pillars for enhancing positive school discipline because they have a personal*

*understanding of their fellow learners and can advise administration on better strategies to assume in order to improve learning"*. Educators also involve learners in decision-making on matters of discipline which builds confidence and an atmosphere of mutual support. In one school the researcher visited, the educators said that some disciplinary issues are managed by all the learners, just as one of the educators in school B said, *"At times when a learner does something wrong like playing in class, I tell the whole class to pass judgment on that learner. This prepares other learner to recognize that it is bad to get involved in bad behaviour."*

But in the same debate regarding collective educational responsibility one cannot exclude the parental role in school management. Like the school leadership, parents play a vital function in the education and discipline of learners. They tend to paint an accurate portrait of the community sense in education because of their great obligation in schools. Using the Parents' Teachers' Association (PTA), parents are mirrored to be strong educators and disciplinarians. It is therefore common practice for educators to exchange with parents topics regarding the latter's child performance. At times, educators meet parents on social events and have time to share learners' expectations. Visitation days, for example, are used by schools as days in which both parents and educators share the child's academic as well as social experiences. The theoretical sense in this is that parent-educator enterprises are important milestones for the construction of mutual partnerships in the modern school. Apart from coming to know about the learners' academic progress, parents take it upon themselves to spend the entire visitation day at the service of the educators talking about the learners' moral and intellectual progression. The theoretical core here is that both the parents and educators come into a contractual obligation meant to advance the academic as well as the behavioural life of the learner. However, parental involvement in values integration implies that Ugandan formal schools can only take on products that have passed the fundamental test of early childhood education where the home and the community participate in the learning process. Schools incorporate community values into the learning process by undertaking the logical but literal path of the provision of knowledge and skills as the body of ethics. In a word, schools cannot integrate values into an already corrupted mind. It is the family and community bonds that set the first ball rolling, and educators in formal schools latter do the refurbishing. The same implies that school is a social organization in which a community ethos is implemented for the good of the administrators and learners. A principal in School F clearly justifies the above, *"Building a sense of community participation in education leads to shared vision and positive changes in the school culture, and an improved capacity to serve the learners diligently. When the community participates in the affairs of schools, the development of a culture of*



*school discipline is enabled*" because the community represents a broader spectrum of citizenship education.

Within this community imperative is also the state, which is one of the most critical clusters representing national demands. The state is a politically organized people and a perfect and self-sufficing natural society consisting of many individuals and families, united under a common authority for the attainment of the temporal welfare of the community. The state sets policy and standards with which to govern schools, as mandated by law and policy provisions. The state's role in school discipline is premised on the notion that education must aim at preparing learners to be responsible men and women. Hence this forms the fundamental binding observation that, *"Schools exist for society and are guided by social values which is why we expect them to give learners what is ideal for social development lest learners go out half-baked"* (principal in School C).

However, participants' fears are that the community role in education today is reluctantly apprehended. Instead communities are wrapped into gross levels of immorality which, unfortunately, are ferried onto the Ugandan school. Philosopher Plato came outright to propose that if in a state or community there has to be peace and prosperity, there must be philosophers who educate the young into being pious. Lack of knowledge and ignorance, per se, are the root cause of social or community malfunction. However, the sole dilemma in today's Ugandan school is that, *"society is so corrupt, immoral and uncivilized is because schools have failed to transform learner character; to reflect moral uprightness. The sole objective of national education is to pass on civic values. Our schools, unfortunately, are solely passing on theoretical education. They have neglected the fact that schools must integrate civic values as the rite of passage [Educator, School C]"*.

When the state abrogates its duty to direct her citizens to be more civilized then the state is likely to lose grip of its fortress. State control is multifaceted implying that it has to provide economic progress as well as protecting the moral fibre of the entire populace. The national goals of education serve as the basis for effectual implementation of the role of the state in education growth and development. Government, through the White Paper (1993:6), endorses the national goals of development among which, forging national unity and harmony become pertinent requisites. Schools are mandated to teach brotherhood, emphasize ethnic harmony and social integration as the basis on liberal education. Equal importance is attached also to instilling a sense of democracy in the learners. However, unfortunately, many schools in Kampala district merely emphasize academic skills with little or no time paid to imparting other values like brotherhood, peace, wisdom and resourcefulness as general life skills. Educator instructions are solely focused on passing examinations but not to enable learners appreciate their civic obligations. Therefore much as the state features as one

of the vital ingredients in the promotion of liberal education and positive discipline in Ugandan schools, its roles remain unclear requiring a concerted effort gleaned towards the total reshaping of the state's role in school discipline and education.

Finally, the community aspect in school discipline has partly been pre-meditated through infusing several community activities into school programs. Some of these activities are of a moral, social and cultural inclination, enabling learners to appreciate the community organism and help direct learners through processes towards what is "ideal" and of good conduct. The investigator found out that some Kampala district schools are partly engaged in community activities which include: 1) Music, dance and drama, 2) anti HIV/AIDS campaigns, 3) sensitization of communities on good sanitary practices and hygiene promotion, 4) political and civic education, 5) educating communities on human rights issues and integrity building, and 6) formation of social clubs to promote universal values in learners.

The existence of various community programs in schools is an indication that schools are supposed to serve interests of the community and in this medium pass on the most revered community values to the learners. The management of discipline must involve the input from the community. Such community activities have enabled several schools to ably uphold constructive discipline in all their accomplishments. However, the communities' activities have also been an endorsement for further rowdiness among learners. In many schools, educators and school administrators bemoan some programs on sexual education and HIV/AIDS awareness to be broadcasted wrongly. Some of the methods of sexual education are pitiable. Condom use, for instance, was totally detested in most schools. A principal in an Anglican school once remarked, *"It is not bad to enable learners to accept their HIV/AIDS Sero-status. However the strong emphasis on condom use abrogates the original intent of schools on moral education. This being a deeply religiously founded school, condom usage is totally abhorred. Even the Ministry of Education and Sports would not permit any health promotion organization to promote condom usage in teaching institutions"*.

However, some school administrators assert that collective participation of educational stakeholders in school management may involve risks. If parents for instance are granted an opportunity to influence decisions, they may soon want to participate in matters which do not concern them, *"Participation breeds conflicts of interest. School managers may feel parents are popping their noses into matters beyond their control. The...effect is that school managers and parents may not participate freely in school management because of the second party problem"* (principal in school B). There are also voices which pronounce that the school administration may be ruined by the numerous ideas that external stakeholders might bring

on board because of information overload, “*When many outsiders are brought to make decisions concerning school matters, school managers may feel there is an attempt to bog down the old culture and creating a bond of collaboration which only exists in utopia*” (Educator from school C).

### DISCUSSION

Those participants in the study that support the view that values should be incorporated into learners’ discipline in Ugandan schools argue that values emphasise life-education. Life-education propels virtues such as forming respectable leaders, maintaining brotherhood and peace education, having tolerance to diversity, have a rich and relevant curriculum, lessen aggressiveness and misconduct, and character formation. To support this same view, Quisumbing (2002:3) wrote that life-education enables the blending of true development of human beings which involves more than mere academic excellence and economic growth. At its heart there must be a sense of empowerment and inner fulfillment of learners. This alone will ensure that human and cultural values remain paramount in a world where political leadership is often synonymous with tyranny and the rule of “a narrow elite”. People’s participation in social transformation is the central issue of our time. This can only be achieved through the establishment of societies, which place human worth above power, and liberation above control. In this paradigm shift, development requires democracy and the genuine empowerment of the people because education is aimed at social emancipation.

From Quisumbing’s above observation, one can safely say that values are necessary in schools in order to help educators easily highlight the three domains of education; the cognitive, affective and psychomotor domains. The cognitive domain focuses on education for skills and knowledge, the affective domain focuses on education for the moral being of learners, and finally the psychomotor domain focuses on practical education. All these combined, promote life-education. This opinion confirms John Dewey’s treatise on education as a public business in a sense that the school has power to modify the social order (Dewey, 2008:2).

From the discussion above, it can be philosophically interpreted that life-education presents a school to be a means of bringing the child to realize the social scene of action. For example, teaching history, biology or mathematics is meant to equip learners with disciplines that contain life skills. Life-education gives a criterion for judgment. Educators must also test their learners by finding out whether they afford the conditions necessary for the formation of good judgment. Judgment is the sense of relative values that involves ability to select, to discriminate and to know what is good and bad. Life-education also embraces the values of culture, of

information (knowledge and skills) and of discipline placed in a context of social life. Discipline is genuinely educative only if it represents a reaction of information into the individual’s own powers so that he brings them under control for social ends. Culture, if it is to be genuinely educative and not a factitious varnish, it represents the vital union of information and discipline. In other words, education marks the socialization of the individual in his outlook upon life.

On the other hand, those who oppose the integration of values into management of school discipline argue that educators could use the values-education programme to impart secular influences whose aims are to provide disastrous knowledge, over emphasis of academic values, learning bad vices and the permissive practices which some values may create in learners. Such traits are the foundation of a disruptive community of learners in any school. The axiological sense here is that values could be destructive to schooling and learning if used irresponsibly. For example, today’s schools tend to over emphasise academic values at the expense of bringing out the moral ethical component of schooling. This is why Delors (1996:45) argues similarly that: “*Thoughtful educationists have observed that the failure of education in the (twentieth) century is not the failure to teach humankind science, language or mathematics, but the failure to teach humankind to live together in peace and to harness the potentials in individuals and societies for full and equitable development*”.

More still, UNESCO (2002:12) describes that although values imply a new vision that goes beyond an instrumental view of education; the challenge of pursuing this new vision lies however in changing the aims of education and confronting the tendency of distortions in education. For example, in the Republic of South Africa the government has taken a very bold step to denounce tendencies towards human distortions by first putting in place a national philosophy which is “UBUNTUISM”. This philosophy simply demands that every product of formal schooling should be judged to be of good character and deeds manifested in “learning to be”. The essence of “learning to be” demands that we should emphasize the full development of all the potentialities of a learner such as memory, reasoning, aesthetics, imagination, and communication skills as well as physical capacities without negative indoctrination that could infiltrate bad traits into the learner.

The philosophy of UBUNTUISM, practiced in South Africa, has given rise to the philosophy of formal education in South Africa which is an Outcomes-Based-Education (OBE). Outcome-based education helps to focus discussion on the relationship between the curriculum and professional practice. Malan (2000:7) says that the use of an Outcome-Based Education model can highlight neglected areas, in the teaching-learning process while recognising the importance of traditional disciplines and content areas. Blending OBE

with academic disciplines calls for a comprehensive integration of values in the classroom pedagogy. By specifying the level of study, it can encourage higher level objectives and not just rote learning. However, the problem with Ugandan education is that the country lacks a solid national philosophy, like that of South Africa, on which to build a system of life-education; to provide a working link between academic efforts in schools with the world of work.

Much as the Government White Paper (1993) provided a new beginning in realizing focused changes in Ugandan education, some of the recommendations and policy directives in the White Paper have remained rubber stamp ideas that are never implemented in Uganda's formal education. For example, the issue of using education to produce patriotic graduates has never been realized. This is why many public servants are into massive misappropriation of public funds without duly recognising that they are suffocating the country's ability to provide social services to its people.

Regarding the avenues of optimal values integration, the study findings are that Ugandan schools highly use physical punishment (Custodialism) to integrate values into learners' discipline. However, physical punishment has proved to be punitive and those who support physical punishment indicate that some children need to learn when pain is inflicted upon them. In this way, they learn to obey rules and work hard. The philosophical sense in this is that disciplining learners requires instilling a sense of fear in order to propel positive education. Van Wyk (2000:6) complements that physical punishment is a traditional method of disciplining learners in Africa, which make educators feel empowered enough to deal with discipline. This is why in some states in the United States of America; corporal punishment is still exercised as a measure to ensure zero-tolerance to extreme cases of learner indiscipline like homicide.

Scaggs (2009:123) argues that despite the fact that the school-based homicides involving children (ages 5-19) remained relatively the same between 1992 and 2001, a vibrant call to "get tougher" in these institutions was budding. A popular response to the growing public fear of juvenile crime and school shootings was the implementation of wide-spread disciplinary policies (i.e., Zero Tolerance Policies). Even participant voices in Ugandan schools similarly appealed that there are cases where learners' behaviour is extremely bad that it necessitates use of punitive measures to remove those who have violated the school rules and regulations and enhance social exclusion. On the other hand, there are those participant voices that oppose the use of physical punishment to control learners' discipline. They argue that values cannot be integrated in a situation of excessive intimidation in the hope of impressing upon learners total sanctity. Rowling (2005:54) supports those who oppose use of physical punishment to discipline learners. He indicated that physical punishment brings

about trauma. Traumatization involves feelings of helplessness, loss of control, lack of trust and depression. Traumatized learners tend to develop an antagonistic attitude towards educators which, in the end, leads to more indiscipline. This is why, as Mukhumo (2002:23) further argues, the use of corporal punishment has been rightly abolished in schools because it infringes on the rights of children by traumatizing them.

According to the Global Initiative to end corporal punishment of children report (2009:1), in countries where governments are refusing to introduce law reform to prohibit corporal punishment of children or are actively opposing it, international human rights law and national law can be used to "force" them to accept their obligations to realise children's rights. Most states have provisions in constitutions or other basic laws that prohibit corporal punishment, for example laws protecting people's human dignity and physical integrity, prohibiting cruel or degrading punishment or treatment, or stating everyone's right to equal protection under the law. These national legal provisions can be used to challenge corporal punishment in all or some settings, in addition to using the international instruments which the state has accepted.

Although physical punishment is effective in cases where learners need to be coerced to reduce maladjustment, its use in integrating values into management of school discipline has been questioned by law reform institutions worldwide that it becomes too risky for educators to use it in the current school system. This is why the study further found out that restorative justice could be an important avenue to use by educators to manage school discipline in Uganda. The philosophical justification of the above finding is that restorative justice comes in as an alternative enforcement method other than the use of punitive sanctions. Restorative justice could be in form of services by counsellors and school chaplains who ensure that learners are guided spiritually, psychologically and morally as part of their mental and social preparation. Examples of restorative justice methods used are religious and social clubs, gatherings and counselling and guidance events.

Learners face many psychosocial problems leading to maladaptive behaviour, that it is necessary to employ the services of counsellors to help such learners. For instance, a number of psychosocial syndromes among children aged 10-17 years...were found to be severe and reflective of behavioural disorders. However in some schools visited, there are participant voices which criticize the use of restorative justice measures as being too soft and too passive especially when used on extremely stubborn learners. Their views are in line with what Munn and Chalmers (1992) supported that schools must adopt a "Zero-Tolerance" approach to solving discipline problems. This approach shows that no form of misconduct, no matter how trivial, should be tolerated;

it must be punitively punished for fear of such disruptive tendencies to persist in future.

It was further found out that management of discipline in Ugandan schools is a collective participatory endeavour, where the school administrators, parents, educators, learners, the community and government are all important facets in the integration of values. The philosophical implication of this is that effective school management is achieved where educational stakeholders complement each other in an organizational participatory arrangement. The term "participation", in the broadest sense, is to encompass transparency, openness and voice in both public and corporate settings. Thus, participatory processes must entail open dialogue, broadly active civic engagement and it requires that individuals have a voice in the decisions that affect them (Stiglitz, 2002). In essence, educational actors collectively participate in designing the best channel through which they can pass on values to the learner as a voice of decision makers.

Effective school discipline evolves from a team effort. The Annual General Meeting (AGM) for example is a central event that comes at the end of each academic year to bring together all these stakeholders in order to discuss pertinent issues pertaining to the learner's transgression. The parents, for instance, participate either passively through representative bodies like the Parents' Teachers' Association (PTA) or actively by meeting with educators on an individual basis during visitation days, and the purpose of such meetings is to design strategy for better control of the learners' behaviour. Leithwood and Riehl (2003) support the above views that through collective stakeholder participation in school management, school leaders can promote equity and justice for all students by establishing school climates where patterns of discrimination are challenged and negated.

## RECOMMENDATIONS

As a recommendation, in order to promote life-education, values should strongly be incorporated into management of school discipline. However, choice of values should be pegged onto those that strictly promote lifelong learning in the context of producing a morally upright, intelligent, creative, spiritually astute and culturally sensitive learner. In order to form good leaders, educators must involve learners into community development projects through formation and taking lead of community development clubs and taking part in community awareness campaigns that contribute to the community's effort to alleviate social and economic problems. This requires further that:

- a) Community education is practically promoted in schools to contribute to the social and economic development of the country.
- b) Schools should develop community rehabilitation

schemes and enable learners participate in community rehabilitation as one way of promoting social values and positive discipline. A learner who is highly aware of the community problems and seeks to participate in alleviating them is quite disciplined and ready to make a positive impact on the society after school.

In order to form better leaders, an inclusive education should be emphasised. Inclusive education refers to the promotion of Outcome-Based Education ("UBUNTU" or Ubuntu bulamu), citizenship education, lifelong learning, the feeling of care for others and patriotism. Government in developing countries should draft a national philosophy on which all educational policies and actions should be pegged. This national philosophy should have the most revered human values that all people should quest for and use the same national philosophy to draft a national education philosophy. The role of educators and schools should be to ensure that learning is implemented in the context of the national philosophy of education. Schools should closely monitor learners' conduct and peer groups to ensure that learners are not influenced to behave in bad ways. There is also need to encourage shared participation with parents on matters pertaining to the progressive development of the learner in terms of moral upbringing, academic growth and spiritual development. Schools should avoid teaching disciplines that encourage learners to become rebellious and truant. In order to avoid this, classroom instruction should be blended with moral instruction and counselling sessions.

Regarding the avenues for optimal integration of values, educators and school administrators should promote more of the restorative justice methods of disciplinary control because they are more flexible and encourage more self-correction compared to the custodial methods and the use of custodial methods like corporal punishment has been rejected by the government and human rights bodies. Such restorative justice methods include the introduction of moral and social clubs in schools, counselling and guidance sessions with fully established school counsellors among others. Schools should also encourage more participation of stakeholders (like parents, the community, learners and government) in the integration of values into management of learners' discipline. Nkata (1996:56) says that stakeholders can participate passively through representation on the PTA and on the School Governing Body. They can also participate actively through attending school meetings intended to share with educators on matters pertaining to their children's behaviours. Such stakeholder meetings encourage the element of professional learning communities in schools, bringing accountability and collegial leadership into school affairs.



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