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How Shakespeare's Dramas Help to Acquire Knowledge for the Students of all Level

By Mousumi Das

Abstract- This paper presents how Shakespeare through his writing always juxtaposes the philosophy of our own life. He is the best to portray human character which outdoes even the portrayal of Christopher Marlowe. He has written with a great charm of artistic beauty filled with moral vision. His supremacy lies in the fact that he can pierce very deeply the heart of so many passions accepting the respect of life. His writing combines so many unique phrases, exquisite metaphors and inverted sentences. So students of all levels must gain some knowledge from Shakespeare's writings.

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How Shakespeare's Dramas Help to Acquire Knowledge for the Students of all Level

Mousumi Das

Abstract- This paper presents how Shakespeare through his writing always juxtaposes the philosophy of our own life. He is the best to portray human character which outdoes even the portrayal of Christopher Marlowe. He has written with a great charm of artistic beauty filled with moral vision. His supremacy lies in the fact that he can pierce very deeply the heart of so many passions accepting the respect of life. His writing combines so many unique phrases, exquisite metaphors and inverted sentences. So students of all levels must gain some knowledge from Shakespeare's writings.

I. INTRODUCTION

Shakespeare, the greatest of the Elizabethan writers, depicts each and every aspects of our common life. So, all the students of schools, colleges and universities should study Shakespeare's writing which help them to acquire knowledge. The students of schools, colleges or universities face so many problems in case of reading Shakespeare's writings. They face new vocabulary, sentences with new syntax and Shakespearean language has some deviation from general English as it is based on a form of linguistic insecurity. Shakespearean English is not belonged to aristocratic people as it is not so sophisticated like Modern English. Before reading Shakespeare, students should be acquainted with the age of Shakespeare. Shakespeare describes new concepts that were inspired by the ancients, the Elizabethan borrowed many words parts from others.

Shakespeare's writing has unrivalled powers of expression, the aptness and originality of phrases with so many exquisite similes and metaphors, the richness and sweetness of verse in a highest degree. On every occasion, there is the multitudinous flow of words and various types of images from common day-to-day life which are depicted and reflected in Shakespeare's plays. Whenever someone goes through Shakespeare's *As You Like It*, the Forest of Arden seems to him just like a real picture of rural life. Character like Duke presents the aristocratic class of our society. Every human quality like forgiveness and freedom are the keynotes of Shakespeare's play *The Tempest*. *The Tempest* in its exquisitely complex structure incorporates two unallied natures of man- the power that leads one to embezzle the freedom of another and the utmost endeavour and craze for freeing oneself from the clutches of the power. Understandably, a thought which seems to run through

the whole of *The Tempest* is the thought that true freedom of man consists in service and one who has the power to punish has also the power to forgive, since forgiveness is always divine - it is a morality of our life which provides nobility to each human being and we learn this virtue of nobility from Shakespeare's play. So, the students of all ages can learn even divine knowledge from Shakespeare's writing. Shakespeare, being a Renaissance dramatist tried to get into the heart of audience belonging to all classes - aristocratic people, middle class gentry, noble men with intellectual ability and the groundlings i.e., simple rustic day worker and labour class. So, comic element for pleasure and entertainment was supplied to rustic people in a single play by Shakespeare which no other dramatist of his time supplied. Shakespeare understood his audience better than any other playwright of his time did. He picked up words from nearly cross-sections of the society and used them in his writing. Jespersen has said that Shakespeare's vocabulary has exceeded 20,000 words. Shakespeare has freely applied the vocabulary of the uneducated riffraffs like Falstaff, Baldolf and Pains on one hand and of sophisticated refined people like Duke Orsino or Monsieur le Beau on the other hand and at the same time intelligent and vivacious heroines like Rosalind, Viola and Portia, villainous men like Iago and Don John and poetic misfit like Richard II, shrews like Katherina, bawds like Mrs. Quickly and Doll. Shakespeare juxtaposes so many characters who speak in various styles using different vocabulary - Shylock speaks even peculiar words befitting a Jew, and no other Shakespearean character refers to the Old Testament as Shylock does. If we go through Shakespearean tragedy *Julius Caesar*, we find two unallied styles of speech of Brutus and Mark Antony in the Forum Scene which is the example of Shakespeare's mastery in using language in as many ways as possible. Even one single character like Henry V speaks in two different ways- first when he speaks with the Falstaffian company and second in conversation with Lord Chief Justice. Besides Shakespeare presents us the philosophy of our own life because each perspective of our own life is juxtaposed by Shakespeare's writing. In *As You Like It*, the character of Audrey and Phebe represent the rusticity of shepherd's life. In *Macbeth*, the Porter scene gives comic relief not only to the aristocratic people but also to the people of lower class as Shakespeare has presented characters

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like Farmer, Tailor and Equivocator. In *King Lear* the love-relation between father and daughter is exhibited by the relationship of King Lear and his daughter Cordelia. In *Hamlet*, Hamlet's revenge upon his uncle Claudius proves that a person who commits crime always gets punishment. In *Macbeth*, Macbeth commits horrendous crime like murdering of Duncan and at the end of the drama, Fate returns him the same punishment just like his doing. In *Othello*, Shakespeare shows that how jealousy and misunderstanding can destroy one's happy married life. All these are education which we need to lead our own life. In Shakespearean heroes, we find error of judgment. E.g., - due to blindness of power King Lear could not understand what true love is? So he commits injustice to Cordelia. Macbeth being tempted by three witches and Lady Macbeth went to murder Duncan because he felt a sense of insecurity. In case of *Hamlet*, the process of too much thinking without action was his error of judgment. Othello's tendency of suspecting without judgment and racial bias were his hamartia.

The characters represented by Shakespeare seem to us just like real characters of our own real life. When tragic situation befalls on the protagonist of the Shakespearean heroes, we can identify ourselves with them. The tragic hero like Hamlet or Othello moves us to pity since he is not an evil man, his misfortune is greater than he deserves; but he moves us also to fear because we recognize similar possibilities of error in our own lesser and fallible selves. So our identification of ourselves with the great heroes provides us a kind of pleasure through the purgation of our emotions of pity and fear. So Shakespeare has the power to present our every day society. So Shakespeare fills us with too much knowledge which other writers of Elizabethan age cannot fill.

Each and every kind of expression even vulgarism is depicted by him in prose and verse:

a) "What a devil hast thou to do with the time of the day?"

Unless hours were caps of sack,...and clocks were tongues of bawds. ...and the blessed sun himself a hot wench in flamed- coloured taffeta..."(*Henry IV, Part I*)

b) In verse the obscenity is also prominent:

"Royal Wench!"

"She made great Caesar laid his sword to bed.

He ploughed her, and she chopp'd."(*Antony and Cleopatra*)

He used the inversion of word order, as in many cases like- i) "Knew you not Pompey?" (*Julius Caesar*) (Instead of "Did you not know Pompey?")

- i. "I know thee not, old man" (*2 Henry IV*). (Instead of "I do not know the, old man")
- ii. "They love not poison that do poison need." (*Richard II*)

Students even can increase rhetorical knowledge from Shakespeare's writing. Inversion i.e., changing of grammatical order is noticeable in Shakespeare's writing.

- i. "A thought which quartered hath one part wisdom, And even three parts coward." (*Hamlet*)

E.g., In *Macbeth*, we find the use of image when he says-

"I have no spur.

To prick the sides of my intent, but only
Vaulting ambition, which o'erleaps itself
And falls on the other."

Here the word 'spur' is an image of horse riding and the phrase 'Vaulting ambition' reveals that overenthusiastic rider falling on the other side of the horse. It suggests that if any person tries to acquire this type of ambition s/he obviously will fall down. In *Richard III*, the phrase "cropped the golden prime of sweet prince" suggests the death of young and handsome Prince Edward compared to a full grown harvest untimely cut off. In *Othello*, by the phrase 'You are eaten up with passion', passion is compared to a poisonous worm.

Shakespeare has used innumerable unusual phrases-

- i. "full of sound and fury" (*Macbeth*).
- ii. "Wooden O" (*Henry V*-meaning the open stage).
- iii. "All that glitters is not gold" (*Merchant of Venice*).
- iv. "Frailty thy name is woman" (*Hamlet*)
- v. "More sinned against than sinning" (*King Lear*)
- vi. "So sweet was ne'er so fatal" (*Othello*)
- vii. "Finds tongues in stones, books in running brooks, sermons in stones and good in everything." (*As You Like It*).
- viii. "More honoured in the breach than the observance." (*Hamlet*).

Some sentences used by Shakespeare are used today as proverbs.

- i. "So sweet was ne'er so fatal." (*Othello*)
- ii. "not a falling man." (*Henry VIII*).
- iii. "smile and smile and be a villain." (*Hamlet*)
- iv. "The better part of valour is discretion" (*1 Henry IV*)

Many such phrases have given birth to a number of parallel phrases from 19th century onwards.

- i. "out-frown false Fortune's frown." (*King Lear*).
- ii. "the pink of curtesie" (In *Romeo and Juliet*, meaning "the very perfection of").

Shakespeare has used English syntax to his advantage- so much so, that his contemporaries like Greene and Marlowe could not even dream of doing such. A student of every age can acquire knowledge from Shakespeare's writing. Shakespeare has used many words which are newly introduced in his time like -

courtship, dwindle, enthrone, eventual, excellent, fretful, get (to mean "become"), gust, hint, hurry, loggerhead, hand, jade, control, dawn, dress, hatch, import from already existing verbs.

Double negatives are used by Shakespeare which is rare in the modern grammatical rule but were very frequently used in Old and Middle English.

- i. "Nor no more shoes than feet". (*Taming of the Shrew*)
- ii. "There is neither slander ... nor no railing in a known discreet man". (*Othello*)
- iii. "No squire in debt, nor no poor knight". (*King Lear*).
- iv. Shakespeare leaves out no definite articles like: "creeping like a snail" (Instead of "a snail") in *As You Like It*.
- v. Double comparatives like "more larger", double superlatives like "most kindest."

Reiteration of words is a steady source of climatic effect in Shakespeare, such as

- i. "Kill, kill, kill, kill, kill, kill". (*King Lear*).
- ii. "Never, never, never, never, never". (*King Lear*).
- iii. "Howl, howl, howl, howl". (*King Lear*)
- iv. "No, no, no, no". (*King Lear*)
- v. "Villainy, villainy, villainy". (*Othello*)
- vi. "Put out the light, put out the light". - (*Othello*) - where the first part means "to put out the lamp", the second part means "to strangulate Desdemona."

Shakespeare has used so many metaphors which is even today considered as the possessions of English language-such as

- i. 'My way of life is fall'n into the sear, the yellow leaf' (*Macbeth*)
- ii. 'Lowliness is young ambition's ladder'. (*Julius Caesar*)

In Shakespeare's unusual syntax, unusual compound words occupy an important place.

- i. Adjectives are used as adverbs in such compound words as:
 - Shallow- changing woman (*Richard III*)
 - Broad – spreading leave. (*Richard II*)
 - Earnest - gaping sight. (*II Henry VI*).
- ii. Two adjectives are joined together which is against the grammatical rule:
- iii. Happy-valiant (*Macbeth*)
- iv. Nouns are used as adjectives: "sword and buckler Prince of Wales." (*I Henry IV*)
- v. Adjectives are used as verbs: "Should safe my going." (*Antony and Cleopatra*).
- vi. Nouns are used as verbs: "I am un-kinged by Bolingbroke." (*Richard II*)
- vii. Pronouns are used as nouns: -"the cruellest she" (*Twelfth Night*) "the fair, the chaste and unexpressive she" (*As You Like It*).

So from his writing we can gain each and every kind of knowledge like knowledge of grammar and knowledge of language.

So Shakespeare fills us with too much knowledge which other writers of Elizabethan age cannot fill. Shakespeare through his writings reflects our daily life and society. Shakespeare's characters like Macbeth, Hamlet, King Lear and Othello- all are different from each other but they are very equal to common people and not stereotype.

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Peer Education and Behaviour Change on HIV/Aids Prevention in Secondary Schools in Rachuonyo District, Kenya: Prospects and Policy

By Dr. Paul A. Odundo, Dr. Urbanus Kioko, Dr. Evanson M. Muriithi,
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Abstract- By the end of 2012, about 1.2 million Kenyans were living with the HIV virus; which is expected to reach 1.8 million by 2015, mainly due to new infections. The age bracket 15-24 years provided opportunity for interventions such as peer education to prevent new infections and save future generations from the scourge. The aim of this study was to determine the difference between peer education club members (beneficiaries) and non-members (non-beneficiaries) in terms of behaviour change indicators, including abstinence, faithfulness to a partner, condom use and HIV testing. The study covered eight public secondary schools in Rachuonyo County, where peer education clubs had been operational for two years. The static group comparison design was applied to guide the research process, and primary data sourced from 260 beneficiaries and 212 non-beneficiaries. Club membership and class registers were used to develop sampling frames for beneficiaries and non-beneficiaries, respectively.

Keywords: *peer education, behaviour change, abstinence, faithfulness, condom use, hiv/aids prevalence. public secondary schools. beneficiaries, non beneficiaries*

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Peer Education and Behaviour Change on HIV/Aids Prevention in Secondary Schools in Rachuonyo District, Kenya: Prospects and Policy

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Abstract- By the end of 2012, about 1.2 million Kenyans were living with the HIV virus; which is expected to reach 1.8 million by 2015, mainly due to new infections. The age bracket 15-24 years provided opportunity for interventions such as peer education to prevent new infections and save future generations from the scourge. The aim of this study was to determine the difference between peer education club members (beneficiaries) and non-members (non-beneficiaries) in terms of behaviour change indicators, including abstinence, faithfulness to a partner, condom use and HIV testing. The study covered eight public secondary schools in Rachuonyo County, where peer education clubs had been operational for two years. The static group comparison design was applied to guide the research process, and primary data sourced from 260 beneficiaries and 212 non-beneficiaries. Club membership and class registers were used to develop sampling frames for beneficiaries and non-beneficiaries, respectively. Systematic random sampling procedure was applied to select participants and Fisher's formula used to determine sample sizes. Quantitative analysis techniques included cross-tabulations with Chi square statistic, beta co-efficients (β), and odds ratios [Exp (β)]. The study found that 27 (10.4%) beneficiaries and 8 (3.8%) non-beneficiaries were not sexually active, hence, were likely to be practicing abstinence. Controlling for gender, age, religion, orphan hood status and schooling consistency, the odds ratios indicated that beneficiaries had about 2.6 times the odds of practicing abstinence as non-beneficiaries ($\beta = 0.946$, SE = 0.189, CI = 1.78-3.73); beneficiaries were about 3.3 times as likely to practice faithfulness to an uninfected partner as non-beneficiaries ($\beta = 1.197$, SE = 0.272, CI = 1.94-5.64). Furthermore, beneficiaries had about 2.6 times the odds of using condoms consistently as non-beneficiaries ($\beta = 0.969$, SE = 0.186, CI = 1.83-3.78); and regarding HIV testing, beneficiaries had 2.1 times the odds of taking HIV test as non-beneficiaries ($\beta = 0.764$, SE = 0.181, CI = 1.506-3.061). In conclusion, the peer education project had contributed significantly to behaviour change among the secondary school

youths. However, without appropriate sustainability measures, such gains may be lost easily because behaviour change has a lot to do with change in the mind-set, something that may not be achieved through a project of two years. The study recommends that peer education be integrated in school extra-curricular activities. This will require the Ministry of Education and Ministry of Health to spearhead the formulation of appropriate policy guidelines and curricula, encourage professional development of teachers in peer education; and extend peer education sensitization to the community level to enable parents play a more active guidance role to sustain and scale-up the gains made through the project.

Keywords: peer education, behaviour change, abstinence, faithfulness, condom use, hiv/aids prevalence. public secondary schools. beneficiaries, non beneficiaries.

I. INTRODUCTION

The HIV and AIDS pandemic remains a critical challenge to the Kenyan population, with far-reaching consequences in all sectors of the Kenyan economy, despite strong interventions spearheaded by the Government in collaboration with development partners. By the end of 2012, about 1.2 million Kenyans were living with the HIV virus (National AIDS and STI Control Programme [NAS COP 2009] and Ministry of Health [MoH] (2013); the number is expected to reach 1.8 million by 2015, mainly due to new infections (NACC and NAS COP, 2012). The Kenya Demographic and Health Survey (KDHS) report 2008/09 places the HIV prevalence among adults aged 15-49 years at 6.3 percent (KNBS and ICF Macro, 2010). The Kenya AIDS Epidemic Update 2011 estimated HIV prevalence among the adult population at 6.2% (NACC and NAS COP, 2012); while the Kenya AIDS Indicator Survey 2012 reported a prevalence rate among adults aged 15 to 64 years at 5.6% (NAS COP and MoH, 2013).

Existing literature reveal outstanding regional variations regarding the burden of HIV in Kenya, with the Nyanza region reporting the highest prevalence at 15.1 percent, while Eastern North region recorded the lowest prevalence rate at 2.1 percent (NAS COP and MoH, 2013). Overall, Nyanza accounts for about one-half of

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the 1.2 million Kenyans living with HIV virus (KNBS & ICF Macro, 2010; NASCOP and MoH, 2013). By the end of 2011, Rachuonyo District, which forms part of the Nyanza region, reported a prevalence rate of about 32.1 percent (NACC and NASCOP, 2012), up from 30.0% reported in 2008 (NACC, 2008). Among the youth aged 15-24 years, the prevalence rate averaged 3.8% (NACC and NASCOP, 2012). By gender, the prevalence rate stood at 5.6% for young women and 1.4% for young men aged 15-24 years, implying that young women were four times more likely to be infected than young men (NASCOP, 2009; NACC and NASCOP, 2012).

As indicated by the *2009 AIDS Epidemic Update Report*, the youth aged 15-24 years account for about 45% of HIV transmission worldwide, an indication that they are highly vulnerable to HIV infection (UNAIDS/WHO, 2009). The *Kenya Demographic and Health Survey (KDHS) report 2008/09* indicates that about 70 percent of Kenyans have their first sexual experiences within this age bracket (KNBS and ICF Macro, 2010). The high vulnerability of young people to HIV infection is attributed to behavioural and physiological predispositions as well as socio-economic and cultural factors such as rampant poverty, inadequacy of correct information on reproductive health issues, including HIV and AIDS; drug abuse and alcoholism as well as peer influence, among others (Allan Guttmacher Institute [AGI], 2004; UNAIDS, 2008).

Further, the HIV virus spreads fastest and furthest in conditions of poverty, powerlessness ignorance and inadequate youth-friendly health services - conditions in which many young people in the SSA live (UNAIDS, 2008). Where people have no adequate access to basic needs such as food, clothing and housing, daily struggle to survive takes the bulk of their energy and resources. Young people in such places pay more attention to other pressing needs than safeguarding their sexual and reproductive health (UNFPA, 2005). A little earlier, the United Nations General Assembly Special Session on HIV/AIDS (UNGASS) noted that poverty, under-development and illiteracy are the principal factors encouraging the spread of HIV virus among young people in developing countries (United Nations, 2001).

The brighter side of the youthful age bracket (15-24 years) is that it is a critical group in the war against HIV and AIDS. It provides a window of opportunity through which appropriate interventions can be initiated to save future generations from the HIV and AIDS menace (Pikard, 2009). In view of this, the Government of Kenya (GoK) and various development actors have initiated interventions targeting youths in school and those out of school. One such intervention is the school-based peer education project in Rachuonyo District whose purpose was to empower young people with information covering a wide range of topics, including youth relations and sexuality, life skills and

living values, sexually transmitted infections, understanding HIV and AIDS, risk assessment and prevention, positive living as well as drug and substance abuse. The beneficiaries were expected to make informed decisions about their sexual behaviour; thus, avoid early pregnancies as well as sexually transmitted infections, including HIV and AIDS.

The project was implemented in selected secondary schools and after two years, an end line evaluation was commissioned to assess its impact on the sexual behaviour of in-school youths. Impact was defined as positive or negative changes in the life of targeted beneficiaries, which in this case, were measured in terms of abstinence, faithfulness to one uninfected partner, consistent use of condoms and HIV testing as key indicators of behaviour change. In this regard, the study sought to determine whether peer education club members were significantly different from non-members regarding the key indicators.

II. LITERATURE REVIEW

Peer education is an approach, a communication channel, a methodology and an intervention strategy for behaviour change (UNAIDS, 1999; Population Council, 1999). Peer education involves training, equipping, supporting and facilitating selected members of a group to reach out to their peers with information and skills with a view to influencing knowledge, attitude, behaviour and practices (UNAIDS, 1999; Walker et al., 2004). Peer group members share demographic characteristics such as age and gender, as well as risk behaviours such as premarital sexual networks, commercial sex work or intravenous drug use (Grusec, 1992).

As noted by the Population Council (1999), peer education is a strategy for effecting change at the individual level by modifying a person's knowledge, attitudes, beliefs and behaviors. However, peer education may also create change at group or societal level by modifying norms and stimulating collective action that contributes to changes in policies and programs. Worldwide, peer education is one of the key strategies used in the war against HIV and AIDS pandemic (Population Council, 1999; Siyaya, 2007). Furthermore, Siyaya (2007) points out that peer education is a strategy founded on the premise that a person's peer group has greater influence on the choices and decisions they make and eventually on their behaviors and practices.

Peer education exerts positive pressure on individuals to conform to prescribed behaviors voluntarily with full understanding of the consequences associated with non-conformance (UNAIDS, 1999). It anchors on the assumption that young people are more likely to trust their peers; and can talk about sexuality issues in their own language and style more freely than if

they were to talk about the same with their parents (Siyaya, 2007). Similarly, Plant and McFeely (2004) points out that young people prefer learning from and with their peers. As members of the target group, peer educators are assumed to have a level of trust and comfort with their peers, which allows for open discussions of sensitive topics (Campbell & MacPhail, 2002).

Peer education is founded on several behavioral theories, including Social Learning Theory (SLT), Theory of Reasoned Action (TRA), as well as Diffusion of Innovation Theory (DIT). SLT holds that all social behaviors are acquired primarily by observing and imitating the actions of influential models within the social environment. In this regard, significant others (role models) are capable of eliciting behavioural change in certain individuals, based on the individual's value and interpretation system (Bandura, 1986). Similarly, TRA asserts that one of the influential elements for behavioral change is an individual's perception of social norms or beliefs about what people who are important to the individual do or think about a particular behavior (Fishbein & Ajzen, 1975).

Furthermore, DIT posits that certain individuals (opinion leaders) from a given population act as agents of behavioral change by disseminating information and influencing group norms in their community (Rogers, 1983). Peer education draws from the elements of each of these behavioural theories as it implicitly asserts that certain members of a given peer group (peer educators) can be influential in eliciting behavioural change among their peers (UNAIDS, 1999).

A review of existing literature reveals that peer education interventions have been used with a number of target populations in developing countries, including youth (Agha & van Rossem, 2004), commercial sex workers (Morisky, Stein, & Chaio, 2006), and intravenous drug users (Broadhead, Volkanevsky, Rydanova & Ryabkova et al., 2006), among others. Similarly, various studies have been conducted to evaluate the impact of peer education on behaviour change. The studies reviewed indicated that peer education had a positive impact on behaviour change, as well as on the incidence of Sexually Transmitted Infections (STIs); thus, providing evidence of its value for HIV/AIDS prevention, care, and support.

Katzenstein, McFarland, Mbizvo and Latif et al. (1998) conducted a study, which covered 2,000 factory workers in Zimbabwe. The study applied the post-test only control group design, where the intervention group was provided with HIV counselling, testing and peer education, while the control group was provided with counselling and testing services only. The study found that HIV incidence in the intervention group was 34% lower than incidence among members of the control group.

In Philippines, Morisky et al. (2006) assessed the impact of peer education on the behavior of commercial sex workers (CSWs). The study covered 1,394 participants and applied a quasi-experimental design with four groups. The first group was treated with peer education with CSWs; group two included managers and supervisors who were trained on condom-use support and policies with no peer education; the third group consisting of CSWs and bar managers were provided with peer education and trained on condom-use; while the fourth group received no intervention. The study found a significant change in knowledge, attitudes and self-efficacy of CSWs and managers. Besides, a significant improvement in STI clinic attendance and reductions in STIs were observed in the intervention sites as compared to the control site. Furthermore, the results indicated zero infections in the intervention sites against four seropositive cases in the control site.

In Zambia, Kathuria, Chirenda, Sabatier and Dube (1998) applied a quasi-experimental design to assess the impact of peer education on behavior change among commercial sex workers (CSWs). The study had two groups, the first group, consisting of three communities, was treated with peer education, condom distribution and STIs care. The second group, consisting of two communities had no intervention. The study found that in the intervention communities, the rate of syphilis infection declined by a margin ranging between 47% and 77%, as opposed to the control sites where the infection rate grew over the study period. The variation was attributed to the intervention.

Still in the United States, Kirby et al. (1997) assessed the impact of peer education on various outcome indicators, including onset of intercourse and condom use. The study covered a total of 1,657 in-school youths, from where two groups were created. The first group was treated to peer-led interactive HIV/AIDS and pregnancy prevention curriculum, emphasizing skill-building plus existing middle school sexual health curriculum. The second group was designated 'the control group' and used the existing middle school sexual health curriculum only. The study found that the intervention curriculum significantly increased HIV/AIDS and reproductive health-related knowledge in the intervention classrooms than in the control classrooms. However, the intervention significantly improved only 2 out of 21 sexual attitudes and beliefs related to HIV prevention and pregnancy.

III. DESIGN AND METHODS

The study applied the static group comparison design, with both quantitative and qualitative approaches to source, process and analyse the requisite information. It targeted youth public day secondary schools, where peer education club

members (beneficiaries) and non-members (non-beneficiaries) were the respondents. Club membership and class registers were used to develop sampling frames for beneficiaries and non-beneficiaries, respectively. Fisher's formula of sample size determination from finite populations was used to determine sample sizes in each group and systematic random sampling procedure was applied to select non-beneficiaries. Peer education club members were selected on the basis of consistent and active membership for at least one year as guided by club patrons.

County education authority and school boards were informed about the study and approval obtained. Participants were consented to ensure voluntary participation. Primary data was collected in February 2011, where self-administered questionnaires were issued to the students and collected after 45 minutes. Participants were requested not to indicate their names on the questionnaires to conceal their identity improve confidentiality and encourage them to share personal information about their sexual behaviours. At the end of the exercise, 472 participants including 260 peer education club members and 212 non-members had provided the requisite information.

Both quantitative and qualitative data processing and analysis techniques were used in the

study. Quantitative data analysis included descriptive statistics, cross-tabulation with chi-square for nominal and ordinal-scaled variables, and Pearson's correlation coefficient and one-way analysis of variance (ANOVA) for interval scaled variables. Binary logistic regression model was fitted to determine the impact of peer education on the key indicators of behaviour change, including abstinence, faithfulness to one uninfected partner, consistent use of condoms and HIV testing. The output parameters of interest include beta co-efficients and odds ratios. Furthermore, qualitative data were transcribed, clustered into nodes, followed by thematic analysis and interpretation. (Nachmias & Nachmias, 1996; Bryman & Cramer 1997).

IV. RESULTS

The study covered 472 participants, of which 260 (55.1%) were members of peer education clubs (beneficiaries), while 212 (44.9%) were non-members (non-beneficiaries). Table 1 shows that the participants included 242 (51.3%) boys and 230 (48.7%) girls and were aged between 16 and 21 years. More specifically, 206 (43.6%) were aged below 17 years, 235 (49.8%) were in the 18-19 years aged bracket, while 31 (6.6%) indicated ages above 19 years. The results show 258 (54.7%) participants were in form three, while 214 (45.3%) indicated the fourth form.

Table 1 : Background profile of participants

Background Attributes	Members		Non-Members		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
<i>Gender</i>						
Male	126	48.5	116	54.7	242	51.3
Female	134	51.5	96	45.3	230	48.7
Total	260	100.0	212	100.0	472	100.0
<i>Age</i>						
<17 years	117	45.0	89	42.0	206	43.6
18-19 years	128	49.2	107	50.5	235	49.8
>19 years	15	5.8	16	7.5	31	6.6
Total	260	100.0	212	100.0	472	100.0
<i>Form</i>						
Form three	142	54.6	116	54.7	258	54.7
Form four	118	45.4	96	45.3	214	45.3
Total	260	100.0	212	100.0	472	100.0
<i>Religion</i>						
Catholic	49	18.8	49	23.1	98	20.8
Protestant	96	36.9	81	38.2	177	37.5
Muslim	30	11.5	15	7.1	45	9.5
Seventh Day Adventist	67	25.8	48	22.6	115	24.4
Others	18	6.9	19	9.0	37	7.8
Total	260	100.0	212	100.0	472	100.0
<i>Orphanhood</i>						
Both parents alive	110	42.3	72	34.0	182	38.6
Either parent alive	77	29.6	65	30.7	142	30.1
No parent alive	73	28.1	75	35.4	148	31.4
Total	260	100.0	212	100.0	472	100.0
<i>Schooling consistency (past 12 months)</i>						
Consistent	157	60.4	136	64.2	293	62.1
Inconsistent	103	39.6	76	35.8	179	37.9
Total	260	100.0	212	100.0	472	100.0

The results in Table 1 show that 177 (37.5%) participants were protestants, 115 (24.4%) mentioned Seventh Day Adventist faith, while 98 (20.8%) were Catholics. Religious affiliation may play a key role in shaping personal and community values and sexual behaviours. Up to 148 (31.4%) participants were total orphans, having lost both parents, while 142 (30.1%) indicated that either parent was alive. Notably, orphans may be compelled by economic circumstances to engage in risky sexual behaviours to support themselves as well as next of kin.

Further, the results show that out of 472 participants, 293 (62.1%) did not miss out on school for more than a week over the reference period, hence were considered to be consistent, while 179 (37.9%) indicated that they were not consistent with school attendance. Schooling consistency is important in two ways; firstly, consistent attendance ensures learning continuity, both in class and in peer education clubs. Secondly, consistent school attendance reduces contact with out-of-school youths who may exert negative peer pressure and influence. Furthermore, cross-tabulation analysis revealed that beneficiaries and non-beneficiaries were

homogenous in all the background attributes captured by the study; suggesting that variations in behaviour change indicators may be attributed to project's interventions.

a) *Abstinence and faithfulness to a partner*

Abstinence and faithfulness to one uninfected partner are among the indicators of behaviour change for which the peer education project advocated. The results shown in Figure 1 indicated that out of 472 youths, up to 437 (92.6%) had ever engaged in sexual relationship with a person of the opposite sex over the preceding 18 months period; suggesting that only 35 (7.4%) were likely to be practicing abstinence. Across the groups, the results in Figure 1 show that 233 (89.6%) beneficiaries compared to 204 (96.2%) non-beneficiaries had ever engaged in sexual intercourse. Based on the result, the cross-tabulation analysis obtained a computed χ^2 value of 9.357, with 1 degree of freedom and a p-value of 0.027, which is significant; suggesting significant variation between beneficiaries and non-beneficiaries in terms of abstinence from premarital sexual relationships.

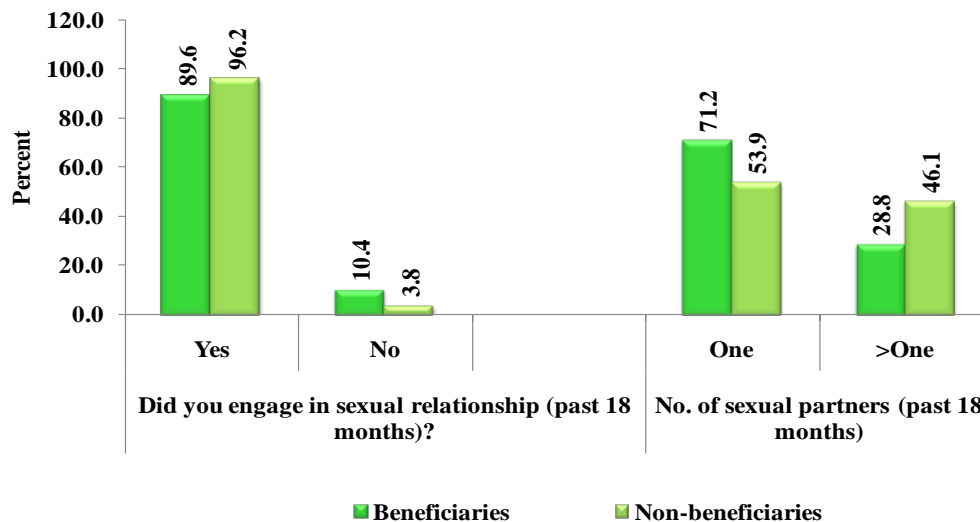


Figure 1 : Proportion of sexually active youth and number of sexual partners

Of the 437 participants who had been sexually active over the preceding 18 months period, 276 (63.2%) indicated having only one partner, while 161 (36.8%) had multiple partners. Figure 1 shows that among those who had engaged in sexual relationships over the reference period, 166 (71.2%) were project beneficiaries, while 110 (53.9%) were non-beneficiaries. The analysis obtained a computed χ^2 value of 10.666, with 1 degree of freedom and a p-value of 0.001, which is significant at 0.01 error margin. This suggests up to 99.9% chance that beneficiaries and non-beneficiaries were significantly different in terms of sexual activeness over the reference period.

b) *Condom use and HIV testing*

Out of 472 respondents used in the study 437 participants who had been sexually active over the reference period were further asked to indicate if they used a condom the last time they had sexual intercourse. The results showed that 241 (55.1%) participants had used a condom; while up to 196 (44.9%) did not. Across the groups, up to 142 (60.9%) beneficiaries compared to 99 (48.5%) non-beneficiaries had used a condom. Based on this, the analysis obtained a computed χ^2 value of 11.099, with 1 degree of freedom and a p-value of 0.001, which is significant at

0.01 error margin. The results suggest up to 99% chance that beneficiaries and non-beneficiaries were

significantly different in terms of condom use during the last sexual intercourse.

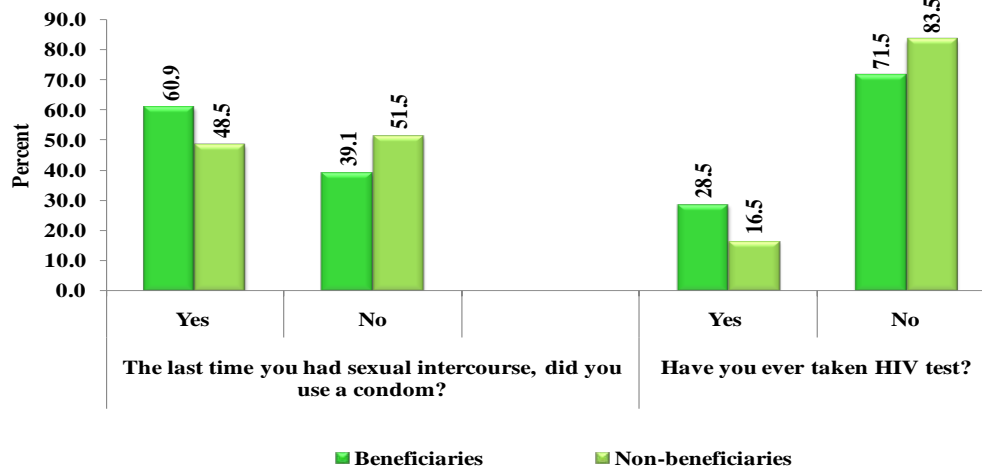


Figure 2 : Condom use during last sexual intercourse and HIV testing

All the participants were requested to indicate if they had ever taken HIV test? The results showed that 109 (23.1%) had taken the test, while the majority, 363 (76.9%) had not. Further analysis indicated that those who had taken HIV testing included 74 (28.5%) beneficiaries and 35 (16.5%) non-beneficiaries. Based on this, analysis revealed the existence of significant variation between beneficiaries and non-beneficiaries regarding HIV testing (computed χ^2 value = 9.393; 1 df and p-value = 0.002).

varied significantly in terms of all the four indicators of behaviour change, including abstinence, faithfulness to one uninfected partner, consistent use of condoms and HIV testing as key indicators of behaviour change. To determine whether the project created a significant impact on the behaviour of beneficiaries, the study incorporated the variables into binary logistic regression models using the 'enter method'. This process generated four regression models, one for each behaviour change indicator as summarized in Table 2.

c) Impact of peer education on behaviour change

Bivariate results in the preceding sub-sections indicated that the beneficiaries and non-beneficiaries

Table 2 : Summary Results of Binary Logistic Regression Models

Model	Behaviour change indicators	Beneficiary status	β	SE	Wald	p-value	Exp(β)	95% CI	
								Lower	Upper
1	Abstinence	Beneficiaries	0.946	0.189	25.053	0.000***	2.575	1.778	3.730
		Non-beneficiaries (RC)	1.000	1.000	1.000	1.000	1.000	1.000	1.000
		Constant	0.344	0.111	9.604	0.025**	1.411	1.135	1.753
2	Faithfulness to an uninfected partner	Beneficiaries	1.197	0.272	19.366	0.000***	3.310	1.942	5.641
		Non-beneficiaries (RC)	1.000	1.000	1.000	1.000	1.000	1.000	1.000
		Constant	0.544	0.210	6.711	0.051*	1.723	1.142	2.600
3	Condom use	Beneficiaries	0.969	0.186	27.141	0.000***	2.635	1.830	3.795
		Non-beneficiaries (RC)	1.000	1.000	1.000	1.000	1.000	1.000	1.000
		Constant	0.427	0.115	13.787	0.013**	1.533	1.223	1.920
4	HIV Testing	Beneficiaries	0.764	0.181	17.817	0.002***	2.147	1.506	3.061
		Non-beneficiaries (RC)	1.000	1.000	1.000	1.000	1.000	1.000	1.000
		Constant	0.566	0.210	7.264	0.034**	1.761	1.167	2.658

Note: *, **, *** show significance at 0.1, 0.05 and 0.01 error margins, respectively

The first model shows that beneficiaries had about 2.6 times the odds of abstaining from premarital sex as non-beneficiaries ($\beta = 0.946$, SE = 0.189, CI = 1.78-3.73). Model 2 shows that beneficiaries were about

3.3 times as likely to practice faithfulness to an uninfected partner as non-beneficiaries ($\beta = 1.197$, SE = 0.272, CI = 1.94-5.64). In the third model, the results show that beneficiaries had about 2.6 times the odds of

using condoms consistently as non-beneficiaries ($\beta = 0.969$, $SE = 0.186$, $CI = 1.83-3.78$). Lastly, model 4 indicates that beneficiaries had 2.1 times the odds of taking HIV test as non-beneficiaries ($\beta = 0.764$, $SE = 0.181$, $CI = 1.506-3.061$). Based on the Wald statistic, the project created the greatest impact in terms of condom use consistency, followed by abstinence, faithfulness to a partner and HIV testing.

d) Models' Goodness-of-Fit

The analysis obtained a Nagelkerke's R^2 of 0.260, implying that model 1 predicted up to 26.0% of variance in abstinence; and suggesting a fairly strong relationship between beneficiary status and abstinence from premarital sexual relationships. The Hosmer-Lemeshow (H-L) goodness-of-fit statistic shows that a logistic regression model is well fitting the observed data at an acceptable level when the resultant p -value is greater than 0.05; further indicating that the model prediction does not significantly differ from the observed frequencies. In this study, the H-L table obtained a χ^2 value of 2.273, with 2 degrees of freedom and a p -value of 0.361, which is not significant at 0.05 error margin. This result confirms that the first model was a good fit. The results further showed that model 2 explained up to 18.1% of variance in faithfulness to an uninfected partner; model 3 accounted for up to 29.5% of variance in condom use consistency; while model 4 explained up to 13.4% of variance in HIV testing. In addition, the H-L tables indicated that models 2, 3 and 4 had a good fit, suggesting the models did not differ significantly from the observed behaviour change practices among project beneficiaries.

V. CONCLUSIONS

The study was initiated to assess the impact of peer education on behaviour change in public secondary schools youths in Rachuonyo District, Kenya. The specific aim was to determine the variation between peer education club members (beneficiaries) and non-members (non-beneficiaries) in terms of behaviour change indicators, including abstinence, faithfulness to a partner, condom use and HIV testing. The results showed that beneficiaries had relatively higher odds of practicing condom use, abstinence, faithfulness to one partner, and voluntary HIV testing as non-beneficiaries.

The H-L goodness-of-fit statistic showed that all the modes generated were well fitting the observed data; thus, indicating that the model predictions did not vary significantly from the observed behaviour change practices among project beneficiaries. Consequently, the peer education project had contributed significantly to behaviour change among youth in public secondary schools, which is in line with the findings reported by previous studies such as Kirby et al. (1997), Morisky et al. (2006) and Katzenstein et al. (1998), among others. What the project and school administration should

prioritize is how to sustain the gains, and improve the projects performance. Without appropriate measures, such gains may be lost easily because behaviour change has a lot to do with change in the mind-set, something that may not be achieved through a project of two years.

In view of this, the study recommends the need for peer education to be integrated with school extra-curricular activities. This will require the Ministry of Education and Ministry of Health to spearhead the formulation of appropriate policy guidelines and curricula for entrenching peer education in Kenyan schools. Besides, the Ministry of Education should encourage professional development of teachers in peer education for health. The Ministry should extend peer education sensitization to the community level to enable parents and caregivers to play their parental roles in guiding in-school youth through the period of adolescence.

A key limitation of the study is the risk of social contamination between beneficiaries and non-beneficiaries. Although the analysis considered the effect of background profile variables, the results remain liable to confounding from social interaction between members of the two groups, given that beneficiaries and non-beneficiaries were sampled from same schools.

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Ego as the Cause of Unethics and Approaches to Dissolve it

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Abstract- The investigation has been carried out to understand the mechanism of creation and dissolution of ego and in turn the ethical value of the teachings of Lord Krishna. Ethics emphasize on the fact that one is to enjoy only that which is rightfully his. The Lord showed that our body consists of two faculties, one is the soul and the other is the body. Soul gives life force to the body and makes it functional. Soul is also the source of ethics but is neglected to the extent that human beings identify themselves only with their bodies and this leads to the creation of ego. To overcome the problem of creation of ego, the Lord advocated three approaches, namely, karma yoga, gyan yoga and bhakti yoga. The karm yoga is meant for action-oriented, while gyan yoga for the intellectuals and bhakti yoga for persons who have faith in God and surrender to him completely. In case of karm yoga, body is not considered our own but an exaction of God. The karm yogi utilizes his body and his resources for the welfare of others. The case of gyan yoga is slightly different; the gyan yogi gets absorbed in the soul and believes that all things are happening by natural forces. He believes that soul is not the doer, so does not claim any doer ship or ego. The philosophy of bhakti yoga has a totally different mode of functioning. The bhakti yogi works for the happiness of God as he feels that everything belongs to God and not to him. When one follows any one of these approaches there is no way one can be unethical, then only ethics prevail.

Keywords: ego, karm yoga, gyan yoga, bhakti yoga.

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I. INTRODUCTION

There are many living species varying from unicellular to multicellular organisms. Among these, human beings occupy the top most place as their minds are the most developed. As a result, they develop relationships whereas other beings cannot do so. Consequently, human beings also suffer from I-ness (ego) and my-ness (attachment). It appears to be an epidemic affecting each one of us with few exceptions of great saints. This disease has resulted into the bifurcation of our society as well as families. The human being is consistently involved in preserving his I-ness or my-ness by resorting to even unethical means. To prevent such menace, our ancestors have laid stress on following ethics. Keeping the above considerations in view, an attempt has been made to discuss the mechanism of creation of ego and some approaches to dissolve it so that human beings follow ethics and become true humans.

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II. EGO AS BASIC CAUSE OF UNETHICS

The morality or ethics demand that one should enjoy only what belongs to him or what comes to him naturally by fair means. But ego does not permit one to see any one higher than himself, so one is tempted to adopt unethical activities. It is therefore pertinent to understand the creation of ego.

III. CREATION OF EGO

Our body consists of two parts, one is soul and the other is the body. The soul is eternal and belongs to God, while the body is subject to change and belongs to creation (nature). There is no activity in the soul while activities keep taking place in the body so much so that it cannot take rest even for a second. The soul is animate while the body is inanimate, so it cannot attach or combine together because of their extreme nature, just as day and night cannot combine.

The soul has freedom to attach to its source i.e., God. But because of its ignorance it gets tempted to attach with the body and worldly illusions. Thus soul accepts or considers body as its own. As a result, the soul identifies itself with the body and creation of ego takes place. It could be represented as:

Soul (chetan) + Body (jad or matter) = Human being = ego (knot of chetan and jad)

The '+' sign denotes attachment and not the chemical combination of chemistry. The ego is nothing but an attachment to a perishable object may be body or anything else. Ego and attachment are nothing but two sides of the same coin. When we say, "I am body". This is ego (I-ness). When we say, "Body is mine", it means an attachment. Ego is so subtle in nature that it can take any form combining with anything possible. In the morning it may be present in the form of poverty and by evening it may take the form of extreme richness. Sometimes it may be in the form of health or sometimes some disease so on and so forth. A person experiences these various feelings depending on the ego in him. Both ego and attachment are interdependent, as one leads to another. Once ego is created, it further leads to the creation of desires, anger, greed, pride, deceit, hatred, jealousy etc. All these attributes are inherited from the body and are powerful because they control human beings.. It is under the influence of these attributes that human beings resort to all kinds of

unethical deeds. Besides, human beings also possess the attributes of soul, i.e. being perfect, eternal, powerful, infinite, accepting (beyond right and wrong), peaceful, loving, pure, blissful etc. These qualities are however, covered by impurities of desires and attachments to the extent that human beings are oblivious of their real qualities. The ethical teachings of India as given by Lord Krishna in Bhagwad Gita, revolve around the basic cause of ego and attachment and are described hereafter. Lord Krishna taught these ethics to Arjuna (his disciple) in the battlefield and are known as yoga systems. (Ram, 2005)

IV. ACTION ORIENTED APPROACH (KARM YOGA)

It is mainly useful to those individuals who are action oriented. It deals with living life as self-less service. One works for the welfare of other living beings without any expectations (In 2/47 Bhagwad Gita). While actions done with expectations develop a kind of attachment or bondage with the results. Further the

results of actions do not depend upon expectations but on our efforts.

A karm yogi believes that whatsoever we possess in the form of body, mind, intellect, time, health, wealth, land, buildings etc. belong to creation as the gross composition of these things and creation is same. Both creation and these things are made up of five gross elements (earth, fire, air, water and space), so they belong to one matter, (jad) (Sharma a, 2013). This understanding is very essential as these things do not stay with us permanently as they are subject to change. They are given to human beings for service purpose only. To own the things of creation amounts to dishonesty and using them further for own name and fame is against the principles of ethics. When one does not own the materials, which are used for creation purpose, where is the scope of ego? One works mainly with the help of body, mind, intellect and speech which are parts of body and turn of creation. In order to understand this one must know how to deal with them and which ethic needs to be followed to maintain their purity.

Table 1 : Ethics To Be Followed To Maintain Purity Of Functional Parts Of Body

Part	Guidelines
Body	Not to allow it to harm others; not to become inactive or lethargic and not to engage it in energy depletion by indulging in sensual pleasures but make it useful and ready to help others.
Mind	Not to allow the mind to label or consider as bad, not to have any kind of negative intentions but to have positive thoughts for every living being.
Intellect	Not to allow it to interfere or be judgemental in telling others their duties: not to dislike or hate others but to engage in discrimination between eternal and perishables and to remain in equanimity (beyond right or wrong) in an impartial state and without expectation.
Speech	Not to allow oneself to criticize, offend or insult any being whether present or absent, living or dead, not to reciprocate if someone uses harsh insulting language and to engage in speaking truth.

If one uses body, mind, intellect and speech for the benefit of others, it will result in their purification and lead to good health. But one should not claim any ownership on the body, mind, intellect and speech. The ownership creates impurities in them and they become our masters and control humans. (5/12 Bhagwad Gita). We can control them fully if we do not own them. No ownership means detachment from them at mind level. The detachment means no expectation from them and these results in inner peace (12/21 Bhagwad Gita). Peace leaves no scope for unethics. Human beings, who help others are helped by nature, for example trees serve their fruits without discrimination and expectation, and in turn are taken care by farmers. If trees were to eat their own fruits, farmers would cut them and not take care of them as they would be of no use to them at all. So let us also learn from the trees, the spirit of selfless service to others. Likewise the Karmyogi works without expecting any kind of result, in other words, no attachment (myself) with the results, which leads to

dissolution of ego in due course of time (2/71 Bhagwad Gita)

V. INTELLECTUAL APPROACH (GYAN YOGA)

This approach is useful for intellectuals. It deals with the realization of the soul. Soul realization is possible only by dissociating from body, mind and its attributes as these are hurdles in the way towards realization. Body etc being a part of prakriti (nature) are only meant to be used and not owned. With the help of intellect, one breaks his association or ownership with the body and other visible objects and later one continues to dissolve his association with subtle and subtle most thoughts till one gets detached fully from all the attachments. As a result, one realizes his soul (6/29 Bhagwad Gita). One may even put it in the sense that one breaks the association with the understanding that worldly things are not permanent so cannot stay with us.

For instance, we can neither keep the body permanently with us nor can the body remain permanently with. It is worth mentioning here that it is the soul (animate) which can attach itself to others but the body and things being inanimate cannot attach with the soul. Only by sheer ignorance the soul has committed the mistake of attaching to the body. But the soul has to finally detach itself from the body and remain in its original pure form. And the soul is capable to reverse the process of its attachment. I.e. by detachment with the help of intellect (vivek). The reversal process is shown below:

Embodied soul – body (and its possessions) =
Pure Soul

The ‘ – ‘ sign denotes detachment at intellect or mind level. Since creation of ego has taken place at intellect level therefore the dissolution would also take place at intellectual level. The creation is characterized by materials and actions. Both materials and actions are perishable. In the process, the Gyan yogi aims at detaching from activities also and remains in a state of non-doing (13/31 Bhagwad Gita). A non-doing state is a state free from ego or attachment where in a person does not claim the doership of actions done by him (his body etc.). A gyani understands that eyes see but ego claims that he is seeing. Likewise, ears hear but ego again claims that it is he who hears and takes the credit of these organs, so on and so forth. Outwardly the gyani appears to be doing work but internally he is established in the soul consciousness or ego-free state or in the non-doing state.

In fact, all actions are taken care of by nature and its natural forces (13/24 Bhagwad Gita) but the activities take place in the presence of the soul, as soul gives life to body. After dinner when we go off to sleep, activities keep going on in the body and in the morning urine; faeces etc are already in their required places. Blood flows in the body on its own without any interference from external factors. All activities take place in nature (3/27-28; 14/23; 5/14 Bhagwad Gita). None is doer except nature (14/19, Bhagwad Gita).

A non-doing person maintains aloofness not only from actions but also from the effects of their actions. These effects may be in the form of hatred, anger, greed, deceit, pains, pleasures, diseases and any other circumstances. He remains as an observer of the experiences being realized by the body or mind. It may be added here that pains and pleasures are experienced by mind. The ignorant beings are attached to the mind; therefore they undergo the effects of pain and pleasures. This is the reason why Lord Krishna advises all to remain in an unattached state, i.e. a state beyond duality of pains and pleasures; profit and loss ; victory and defeat; attraction and hatred etc (2/38 Bhagwad Gita). The Lord further explains that there is no provision for doer ship in nature. Everything is happening, nothing is being done (5/14 Bhagwad Gita).

The creator too created the universe in a state of non-doing (4/13 Bhagwad Gita). Had the creator been the doer, he would have come under the jurisdiction of cause and effect theory. It is therefore clear that the Gyani or gyan yogi works without attachment therefore he is free from unethics and ego (18/53 Bhagwad Gita).

Both the approaches, Karm yoga and Gyan yoga are worldly in nature but they differ in their approach. The karm yogi aims at first dissolving the attachments by doing selfless service and then result in the dissolution of ego. On the other hand, Gyan yogi aims first at dissolving ego and becoming free from mamta (attachments).

VI. DEVOTIONAL APPROACH (BHAKTI YOGA)

This approach is suitable for those who have faith in God. It is based on the ethic of ‘work is worship’. One can realize or worship God by performing one’s actions but in a particular mode. For this, one has to accept the fact that he belongs to God (15/7 Bhagwad Gita). When it is deeply ingrained in the mind that he including all creations belong to God and develops his association of ownership with God, all his actions will be God-oriented. This approach is divine in nature when compared with karm yoga and gyan yoga, this is because in this philosophy the very first step is god realization. When this happens dissolution of ego takes place as a by- product.

After surrendering oneself, the bhakti yogi surrenders all his possessions to God. He does not own anything, If one claims to own anything then the element of ownership pervades and makes the thing impure and inauspicious. This makes the thing unsuitable for the worship of God. Thus one maintains their purity by surrendering them to God. As a result, all his actions become pure and auspicious. The purpose of worship is happiness of God and this is achieved by serving all creations of God as that is where God resides. All mundane activities like getting up, taking bath, washing clothes, eating , sleeping, doing one’s duty and meditation all aim at serving God. One takes care of his body and all other things considering them to be gifts of God. The bhakti yogi considers himself as an instrument at the hands of God.

The Bhakti yogi believes that he is living in God’s house. Every material in the house, furniture, clothes, ornaments etc whatsoever is there in the house, all belong to the actual owner i.e. God. So every activity in the house becomes God-oriented. When the goal is eternal, all activities become eternal. The eternality awakens just as coal shines when it comes in contact with fire. One sees God in all the beings (6/29 Bhagwad Gita). One worships God by each and every activity (18/46 Bhagwad Gita) and the Lord takes care of those who surrender their actions to him (12/47 Bhagwad

Gita). The Lord assures that the moment one surrenders he would be free from all his sins. One does not need to have any doubt regarding this concept (18/66 Bhagwad Gita).

Now the question arises whether actions involving crimes or sins can be considered as God's work. Or can they be covered up in the garb of God's work. For this, it is advised that one should perform those actions which do not harm or hurt any living being even to the slightest extent in any way. The spiritual books and the codes of conduct prevailing in a particular country should act as a guideline (Sharma 2013 b).

One not only surrenders to actions but also to their results whether positive or negative and accepts them as a grace of God. As a consequence, the results are never questioned. The acceptance of results per se is beyond duality and is a symbol of satisfaction and contentment. Everything belongs to God. Rather, whole of creation is manifested in God (7/19 Bhagwad Gita). This belief itself dissolves ego (12/13, 14 Bhagwad Gita).

VII. CONCLUSIONS

From the above discussion, it can be concluded that Lord Krishna's teachings show that unethics start from the moment one owns the body and other possessions. This is because these things actually do not belong to him but to the creation according to the karm yoga, to nature according to gyan yoga and to God according to Bhakti yoga. Therefore one should act as a trustee and act by adhering to the principles of Karm yoga, Gyan yoga and Bhakti yoga. All these systems dissolve ego and attachments which are the basic cause of unethics.

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The Role of Syntactic Priming in Second Language Comprehension

By Zhan Zhang

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Abstract- The role of syntactic priming is one central topic in language acquisition research. The paper is to investigate the role of syntactic priming in language acquisition. In this context, the paper firstly reviews the related study on the role of syntactic priming in language acquisition. Then further studies on the relationship between syntactic priming and lexical structure are made. Following this, syntactic priming effect on self-embedded sentences is evaluated and extended in second language complex sentence comprehension. Finally, a number of conclusions are drawn with respect to the role of syntactic effect on complex second language sentence comprehension.

Keywords: syntactic priming; sentence comprehension; language acquisition.

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Keywords: syntactic priming; sentence comprehension; language acquisition.

I. INTRODUCTION

Syntactic priming is the facilitation of processing that occurs when a sentence has the same syntactic form as a preceding sentence (Ledoux et al., 2007), is one central topic in the study of language acquisition. A number of researchers show great interest in the role of syntactic priming in language comprehension. Branigan, Pickering, and Stewart (2005) sought to provide evidence for syntactic priming in comprehension. They used whole sentence presentation of garden path sentences in prime and target pairs. They found that relative clause targets were read faster after relative clause primes than after complement clause primes. However complement clause targets were not read significantly faster after complement clause primes than after relative clause primes. Thus priming effects were found only for one structure but not for the other. In another test, transitive and intransitive sentences were used. It showed that transitive targets were read faster after transitive primes than after intransitive primes. Intransitive targets were also read faster after intransitive primes than after transitive primes. The last result was slightly significant, however, and only by items. In a third test, main and reduced clause sentences were used. Reduced clause targets were read faster after reduced clause primes than after main clause primes ($p < 0.05$), but main clause targets were read significantly faster after main clause primes than after reduced clause primes only by subjects. Thus the three tests found weak effects of structural priming on a whole.

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Based on their results, Branigan *et al* give some explanation on the mechanism of syntactic priming, they propose that the process of sentence comprehension involves activating procedures associated with syntactic rules or principles, and that these procedures remain at a heightened activation level after being applied. It is therefore easier to apply these procedures next time they are required. Clearly priming effects were purely syntactic; however, semantic influences were not excluded from the test materials, so the results cannot be attributed solely to syntactic factors. Branigan *et al* also acknowledge that their results do not make it possible to decide whether priming takes place on the basis of a single rule, a set of rules or a set of rules applied in a specific order. They interpreted that, given that the study found evidence for pure syntactic priming, it still does not make it possible to decide between principle-generated and schematic syntactic structures. So in this sense it is necessary to investigate the relationship between syntactic priming and lexical structure.

II. SYNTACTIC PRIMING AND LEXICAL STRUCTURE

Regarding the relationship between syntactic priming and lexical structure, Pickering and Branigan (1998) found that when the same verb was used in both prime and target, subjects produced 17.2% more same type target prime completions than target completions that were of the alternative type to the prime. This percentage dropped to 4.4 % when the sentences had different verbs. Priming with different verbs was stronger only when two priming sentences were used before each target sentence. However, the study did not control for thematic structure, so it is not sure that the priming effect was purely syntactic. Since a) thematic structure might be encoded in the lexical entry of a verb; and b) a stronger priming effect was found when the verb was repeated, it is likely that the effect was largely thematic. The authors also acknowledge that their results do not distinguish between syntactic rules and sub categorization frames. Assuming that sub categorization frames are fixed schemata, the results are ambiguous between rule-generated and schematic syntactic structures.

Cuetos, Mitchell and Corley (1996) made a study which provided evidence for long-term syntactic

priming. Two groups of Spanish seven-year olds participated in the study and were asked to read, over a two week period, stories containing sentences which were biased towards a high attachment or low attachment relative clause interpretation. For instance, in the sentence *the daughter of the colonel with the limp*, the relative clause *with the limp* can be attached to the noun phrase headed by *the daughter* (high attachment) or to *the colonel* (low attachment). Two weeks later, the children received no materials concerned with the study for a week, after which they were tested for attachment preference. It was found that the children exposed to high attachment bias materials tended to prefer high over low attachment relative to their pre-test performance. No effect of the intervention was found for the children given the low attachment biased materials however. This result was explained by saying that, while the study was under way, the children were exposed to materials with a high attachment bias (a high attachment preference in Spanish had been established in an earlier study). If priming is a long-term effect, then it cannot be explained in terms of the temporary raising of activation in a procedure. It seems more plausible to suggest that exposure to a certain structure leads to a long-term change in the language processing system in a manner akin to learning. Their last study suggests that syntactic priming is a form of learning.

Cuetos *et al.*'s findings seem to provide support for the authors' tuning hypothesis. According to this hypothesis, parsing preferences reflect the statistical regularities found in natural language. If tuning can be equated with priming, then priming can be described as a kind of statistically driven learning, as suggested by Bock, Dell, Griffin, Chang and Ferreira (1996). Bock *et al.* (1996) found an effect of priming even when ten unrelated sentences intervened between prime and target. It was concluded that:

The persistence of structural priming over 10 unrelated sentences drives home the point that these effects are not transient, and cannot be attributed to a momentary change of activation. We need to consider an alternative mechanism for the priming effect, one that entails a more persistent change in the processing system (8).

Based on this, the authors propose the following account of priming:

[...] Structural priming can be seen as a dynamic vestige of the process of learning to perform language. We call this process "learning to talk", in a very literal sense. It is not learning language, but learning to produce it. So "learning to talk" is learning procedures for efficiently formulating and producing utterances. What structural priming shows is that these procedures undergo fine-tuning in every episode of language production (11).

Not truly as the expectation that syntactic priming would provide evidence for phrase structure

rules, research on long-term memory for surface form provided evidence which is more consistent with the experience-based approach, which takes language exposure is vital to language comprehension. Taken together, the work on long-term memory for sentences shows that previous sentence comprehension episodes can influence subsequent sentence comprehension. Therefore it appears that sentence comprehension makes use of long-term sentence memory. This possibility also allows for individual differences in grammatical knowledge to arise from individual differences in linguistic experience. Research on such differences is reviewed in the next section. The review is focused on comprehending self-embedded sentences.

III. COMPREHENSION OF SELF-EMBEDDED SENTENCES

It is important to point out why experiments were carried out to study the comprehension of self-embedded sentences. As we know, Chomsky (1965) considered the principle-based approach can give a good account for the creativity of self-embedded sentences. However, such account was criticized by experience-based approach and related evidence for phrase structure did not constitute evidence for the principle-based approach, since such evidence could be explained just as well in terms of the experience-based approach. This observation was made quite early on by Miller (1962), who noted an effect of grammatical structure on sentence comprehension 'does not show that some form of grammatical structure must be preferred to, say, a Markovian structure of the sort that communication theorists talk about.' (754). Similarly, after Miller and Isard (1963) found effects of grammar on sentence comprehension, they stated that, 'It is not possible to discredit [the] Markovian model in terms of our present data.' (224). It was suggested in both studies that the only way to discriminate between probabilistic and principle-based accounts of sentence comprehension was to investigate the comprehension of self-embedded sentences: experience-based models like that of Hockett (1955) indicate that subjects should not be able to comprehend such sentences, while Chomsky's principle-based theory indicates that subjects should be able to comprehend them.

To clarify this, Miller and Isard carried out two experiments. In the first informal experiment, they found that subjects did not treat self-embedded sentences as normal sentences. Firstly, when asked to repeat the sentences, subjects repeated them with list intonation. Secondly, subjects could only recall about seven words from the sentences, suggesting that they were treating the sentences as lists of words. A third result was that subjects needed to be presented with each self-embedded sentence two or three times before they could understand it. This study therefore indicated that

center-embedded constructions are harder to comprehend than normal sentences. However, Miller did not explain these results, in spite of the fact that it his original aim to distinguish between principle-based and probabilistic finite state accounts.

The difficulty of self-embedded sentences relative to non-self-embedded sentences is the primary evidence for a finite state model. This is because the finite state model depicts humans as weakly productive. Given the rarity of self-embedded sentences in natural discourse, difficulties in comprehending them can simply be attributed to insufficient experience with such structures. It is not clear, however, why subjects should have been able to understand the sentences after several presentations. It is supposed that there might be some inductive process going on. The problem for Hockett's model is that it does not possess a mechanism for inductive reasoning. Hockett himself did believe that self-embedded sentences could be understood through induction, and it might be assumed that he simply could not find a way to incorporate this capability into his model.

Syntactic priming effects in comprehension were supported with event-related potentials (ERP) evidence (e.g. Ledoux et al, 2007). These effects were observed to be dissociable from effects of the repetition of verbs across prime and target sentences. Repetition of syntactic form may result in changes in the electrophysiological response associated with a facilitation of syntactic analysis. Thus, it is reasonable that comprehension changes of verbs in self-embedded sentences that followed reduced relative prime sentences might be at least partially localized to changes in the representation of syntactic information at the verbs.

Arai and Mazuka (2014) tested priming phenomena in adult Japanese participants. The results showed adults relative to children had stronger priming. Furthermore language users with greater linguistic competence of the passives showed stronger priming, suggesting a tight relationship between the effect of priming and the development of grammatical competence. In addition, they found that priming effect decreased over time. It is logic that second language complex sentence comprehension is affected by priming effect, and such effect is correlated with second language grammatical competence.

IV. CONCLUSION

The paper examines syntactic priming effect in language acquisition; it shows that the syntactic priming effects are clearly seen in sentence comprehension, especially in complex second sentence comprehension. Priming effect is correlated with grammatical knowledge, strong priming effect can be observed obviously in self-embedded second language complex sentence comprehension.

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Alternatives to Instilling Discipline in Primary Schools during the Post-Corporal Punishment Era in Uganda

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Abstract- The purpose of this study is to look at instilling discipline in learners after corporal punishment was abolished in schools in Uganda. We approached the study by identifying the alternatives to corporal punishment and the attitudes of educational stakeholders (learners, teachers and parents) towards disciplinary management alternatives. Data were collected through questionnaires, interviews and observation using two neighbouring schools in Masaka Municipality. A qualitative research approach was used in the study. Findings reveal that there are several alternatives to corporal punishment and that educational stakeholders hold different views about these alternatives to corporal punishment. The study recommends that alternatives such as manual labour, professional support such as counseling and guidance and small class sizes should be employed as alternatives to corporal punishment.

Keywords: corporal punishment, discipline, school management.

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Alternatives to Instilling Discipline in Primary Schools during the Post-Corporal Punishment Era in Uganda

Sekiwu Denis ^α & Naluwemba Frances ^ο

Abstract- The purpose of this study is to look at instilling discipline in learners after corporal punishment was abolished in schools in Uganda. We approached the study by identifying the alternatives to corporal punishment and the attitudes of educational stakeholders (learners, teachers and parents) towards disciplinary management alternatives. Data were collected through questionnaires, interviews and observation using two neighbouring schools in Masaka Municipality. A qualitative research approach was used in the study. Findings reveal that there are several alternatives to corporal punishment and that educational stakeholders hold different views about these alternatives to corporal punishment. The study recommends that alternatives such as manual labour, professional support such as counseling and guidance and small class sizes should be employed as alternatives to corporal punishment.

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I. INTRODUCTION

Behavioural problems in schools are generally an area of concern in maintenance of quality education. Cohen and Cohen (2007:1) express that the 'growing incidence' of disruptive behaviour is posing a challenge to everybody and needs to be tackled by every means at our disposal, before it endangers the aims of education. It is for this reason that a study, however limited, on the perennial problem of discipline is of great importance and valuable cornerstone of learning. According to Sonn (2002:26), discipline refers to an understanding of what is right and wrong or self-discipline. In the classroom or in a learning situation, the intended outcomes of teachers and learners may not be achieved if there is a lack of discipline. Even learners themselves in coming to the classroom with learning goals to achieve, expect their classmates to be well disciplined or display behaviour that will not interrupt their own learning or that of their classmates. They should adhere to Asmal's view (2001) that discipline is a kind of 'moral compulsion' that one should submit to. Learners therefore need to subject themselves to discipline without which it would be difficult to engage themselves in any 'valued activity'.

However, the question is how discipline could be maintained in school especially at this time when

learners who used to be disciplined by corporal punishment can now no longer be physically punished (Fontana, 1985). It becomes not easy to abandon the old ways of keeping discipline in schools through corporal punishment since it has remained an effectual disciplinary method. Some of the alternative strategies to corporal punishment need specialised training for any effective implementation (Department of Education, 2001:14). For example the use of restorative justice means (e.g. counselling and guidance) need trained teachers to do the job. The professionals or psychologists to whom schools and teachers are referred are usually not available to most schools, especially in rural areas of Uganda. The behaviour problems encountered by teachers in schools pose problems to all those directly affected, as well as other stakeholders in the field of education. What seems to confront teachers mostly is the legal position of what was once believed to be the effective remedy to bad behaviour. Corporal punishment is no longer legal and cannot be administered as a corrective tool. Therefore, the topic of discipline without the use of corporal punishment in school is important, and needs to be addressed as a matter of urgency because of fast deteriorating situations with respect to behaviour. While teachers are assigned and burdened with the task of fostering a culture of teaching and of learning, the situation, conditions and environment to achieve these honorable goals, are fast crumbling, making it a frustrating and demoralizing state of affairs for educators. The purpose of this study is to explore two research questions: 1) how is the discipline of learners at two primary schools in Masaka municipality effectively instilled using alternatives to corporal punishment? 2) What are the positive and negative perceptions of stakeholders with respect to the implementation of these approaches?

II. LITERATURE REVIEW

a) *Possible approaches for the effective instilling of school discipline*

Disruptive pupils in the classroom have long been a problem (Eggleton, 2001). Thus, the suggestion of a behaviour modification approach takes its starting point from the recognition that the behaviour which is

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acceptable tends to be rewarded while those types of behaviour that receive no reward tend to be eliminated. This is why Dadisman, Manahan and Quade (1990) say that reward and punishment are techniques of control. Cowley (2001) argues that if problem behaviour occurs because of particular antecedents and consequences, it can be made to occur less by changing those conditions. They also suggest that disruptive behaviour can be reduced through good pastoral care planning together with more discussion and less shouting. More so, Fontana (1985: 122) writes about the cognitive approach to the problem of disruptive behaviour. The cognitive approach deals with the question of motivation, interest and life goals. If levels of motivation and interest are high, then learning takes place more readily. Although individuals may vary, in most cases where children are allowed or given chance to manage themselves by, for example, choosing own leaders to monitor noise levels and task completion, they will behave better.

Again, the effective inculcation of discipline in schools or classroom is dependent on certain rules. Rules for behaviour are needed to set limits on what can or cannot be done. According to Chaplain (2003:140-141), the goal pursued with rules for the classroom and the whole school is a safe environment and good working relationship. Rules should be clear, achievable and be subject to the school policy and government regulations. Rules can be for prevention and also, after the act of misbehaving, prescribe the consequences of the offence in relation to its seriousness. Chaplain (2003: 150) says that the rules in schools are mostly rules that relate to 'teacher - pupil and pupil - pupil relationships'. The code of conduct of a school can maintain or improve an existing positive learning situation. It can reduce the task of using tough disciplinary actions or measures against misbehaving learners. Therefore, the School Governing Body of each school should draw up a code of conduct for its school (Department of Education 2001:20). The aim of the code of conduct should be to maintain the 'disciplined and purposeful school environment that exists at school' (p: 21). The code of conduct should set standards of moral behaviour, promote self-discipline and constructive learning and be based in mutual respect and tolerance. A successfully implemented or enforced code of conduct can contribute to good school discipline.

According to Mercure (1995:1-2), a list of alternatives to discourage misbehaviour used in United States of America schools includes the use of parents. A principal can invite parents to school to 'literally baby-sit' children who are unruly. During their stay at the school their children can recite or repeat the schools' attitude pledge or whatever is about the schools' basic rules with an aim of building collective involvement of external publics into school management affairs. Bianco (2002) says that the emphasis should be on the responsibilities

of parents towards their children's attendance and behaviour in school. More still, schools need to set up pastoral support programmes especially for learners already identified as difficult to manage. Parents and schools need to draw up and agree on strategies that contain clear expectations from learners towards attaining acceptable behaviour. This home-school approach can achieve good outcomes, and parents should always be informed about their children's behaviour patterns.

Alexander and Carla (1995:2) believe that small classes have a positive effect on student behaviour. In addition to small classes, the authors also recommend that schools that are smaller and whose curriculum is easy to adjust may contain programmes aimed at prevention of ill-discipline and such programmes may be those that can promote social and cognitive skills in learners. Burgess (1988) is of the opinion that parents and teachers should reinforce behaviours that are compatible with any desirable behaviour in children through being exemplary. This is because children normally expect from adults a type of behaviour that is characterized by good manners and a helping hand to others. Docking (1996) agrees that a teacher should at all times be exemplary in being responsible and committed to people around him or her because children, in general, worship their heroes and imitate those whom they appreciate and admire.

III. RESEARCH METHOD

a) Design

We decided to do a qualitative study. According to Muijs (2004), the aim of qualitative research is '... understanding experience as nearly as possible as its participants feel it or live it' and also aims at '... discovery that leads to new insights'. We used a qualitative research approach mainly to understand what learners, teachers and parents experience in the process of maintaining discipline when corporal punishment is no longer used in schools. While we wanted to understand how the participants relate with the problem through their own perspective, we also wanted to gain understanding within my theoretical and conceptual framework and try to arrive at findings that will help solve the problem in the practical context of the school. The study we conducted was a naturalistic inquiry during and teachers and parents related their experiences in dealing with discipline after corporal punishment was abolished in Ugandan schools.

b) Area and study population

This study focused on two schools in Masaka Municipality. From each school, 15 learners and 5 teachers were chosen. From the community, 10 parents who directly linked to either of the schools were also chosen for the study. The questionnaire was completed by 15 learners, 5 teachers from each school as well as

the 10 parents. Even group interviews were conducted with 6 learners and 5 teachers from each school, while individual interviews were conducted with 10 parents. The authors also used observation as a method to gather information because it has been found to be a useful way of looking at many education research questions, and can give direct access to social interactions (Muijs 2004:52). We particularly observed how the teachers, including the principal, were coping to maintain discipline without using corporal punishment. We were also able to observe the behaviour of learners towards the application of alternatives to corporal punishment in these schools. As participant observers, we participated actively in the life activities and in the interests of a group of persons in the schools. Parents for the study were selected from the neighbourhood of the two schools and were purposely chosen because of their specific involvement in the disciplinary matters of both schools.

c) Data collection instruments

The main data collecting instrument was the questionnaire. The questionnaire is a survey of different opinions from (usually) large numbers of people who provide anonymous replies. The questionnaire we used was separated into three sections according to the two research questions. The first question required learners to list possible alternatives to corporal punishment. We included the question because it forces the respondents to think of answers without having a list of “acceptable” options from which to choose (Bell, 2001). The second question was focusing on the positives and negative perceptions of stakeholders with respect to the implementation of these approaches. We conducted interviews in order to address the second question. The interview schedule had small groups of 5 and with all parents. We used the tape-recorder for the interviews and later transcribed the responses. Tape recording the interviews ensures completeness of the verbal interaction and provides material for reliability checks.

d) Sampling

The choice of participants for the study was purposive which involves hand-picking respondents for a study for the specific qualities they bring to the study (Cohen & Manion, 1995). The learners were a head boy and head girl from each school, twelve class leaders and seven prefects. Ten educators i.e. five from each school, two principals and two deputy principals were also hand-picked. The group of ten parents approached was a combination of retired educators who were either parents of learners at one of the two schools involved, or current members of governing bodies of the two schools. These participants were all chosen because of their involvement and experience in dealing with disciplinary problems in their schools, and because of their awareness of the current legal position concerning

caning of children in schools. Data was presented using descriptive statistics (tables and frequencies) as well as themes developed from the interview data.

IV. FINDINGS

a) Alternatives to corporal punishment

In order to respond to the question of “*how the discipline of learners at two primary schools in Masaka municipality could be effectively instilled using alternatives to corporal punishment*”, the 30 learners were asked to list alternatives to corporal punishment used and results indicated in table 1.1.

Table 1.1 : Alternatives to corporal punishment as indicated by learners

Alternatives	Freq.	%
Manual labour	13	43.3%
Suspension	3	10.0%
Detention of misbehaving learners	5	16.7%
Counseling and guidance	6	20.0%
Isolation	3	10.0%
Total	30	100.0%

Source: Field data

We found that the thirty learners involved in the study provided five alternatives to corporal punishment commonly used in their schools and these are manual labour, suspension, detention of misbehaving learners, counseling and guidance as well as isolation. From the 30 responses from learners, the majority (43.3%) suggested manual labour. Because corporal punishment that seemed to inflict some form of pain in order to reduce misbehaviour was abolished, educators tend to highly substitute it for manual labour which also inflicts some bit of pain. In the participating schools, manual labour varied and ranged from cleaning the classroom, gardening in the teachers’ quarters, digging ant-hills, to preparing new school playing grounds. The suggestions ranged from light to heavy manual labour from a few minutes to many hours of hard work. The final decision should depend on the severity of the offence. Counselling and guidance (20%) was also frequently given because today schools are resorting towards more restorative justice methods other than the old-fashioned traditional methods like corporal punishment. The least used alternatives were isolation (10%) as well as suspension (10%). Isolating a learner is in itself not effectual because it tends to produce docile learners. Even suspension would not be the best solution because schools are entities supposed to mould learners however difficult they are other than suspending them to display the school’s failure to handle indiscipline cases.

The majority of learners were in favour of manual work as an alternative to corporal punishment because they want to be in groups. In an interview with a group of teachers, one teacher noted that:



“Children enjoy being in groups and hate isolation. It is a common practice by teachers to group all the punished learners doing manual work for easy supervision”.

Out of ten teachers given the question *“how is the discipline of learners at two primary schools in Masaka municipality effectively instilled using alternatives to corporal punishment?”*, (7) of them suggested that behaviour management programmes (40%) were the best alternatives to instilling discipline without corporal punishment, and this was followed by small class sizes (20%). The application and enforcement of codes of conduct (10%), detention and isolation (10%), use of professional support i.e. psychologists and counsellors (10%), as well as verbal and non-verbal interventions (10%) were ranked the same while parental involvement in school affairs and empathy (00%) received no response (See table 1.2).

Table 1.2: Alternatives to corporal punishment as indicated by teachers

Alternatives	Freq.	%
Behaviour management programmes	4	40%
Small class sizes	2	20%
Application and enforcement of codes of conduct	1	10%
Parental involvement in school affairs	0	00%
Detention and isolation	1	10%
Use of professional support (Psychologists and counsellors)	1	10%
Verbal and Non-verbal interventions	1	10%
Empathy	0	00%
Total	10	100%

Source: Field data

More explanations were given on why some alternatives were considered to be more effective than others while some were not even rated as alternatives to corporal punishment. The interviewed teachers agreed that it was generally easy to reinforce good behaviour through management training programmes given to teachers, prefects and class monitors. One teacher recalls:

“In our schools, teachers are given professional training courses in order to enable them to cope with unwanted behaviour. Counselling and guidance courses are given”.

But also important to note is that with the coming of the Universal Primary Education programme (UPE), pupil enrolments increased from time to time. Teachers feel it is difficult to handle large classes not only in terms of instruction but also in monitoring the discipline of each learner. As a matter of fact, school administrators find it effective to make small class sizes for easy disciplinary control. This is noted by a principal in one of the schools:

“Huge classes cannot be managed and monitored effectively. What is common practice is to put in place small class sizes for easy control of behaviour”.

The 10 parents involved in the study were (after explanation) each able to participate in the grading of the alternatives to corporal punishment according to what they consider to be their most effective alternatives when instilling discipline in schools. After grading the alternatives, we interviewed each parent asking them to expand on their responses i.e. giving reasons on how they had arrived at their choices. All the ten parents who individually answered the questionnaire on alternatives to corporal punishment chose the enforcement of the code of conduct and strict application of school rules as the best approaches to instill discipline in schools. Later during the interviews, they supported the response by suggesting the calling of parents to school when learners were failing to observe school rules. The researchers were able to realise why all the 10 parents had chosen parental involvement as their best strategy to lessen misbehaving of learners at school. Professional support i.e. the use of psychologists and counsellors and good behaviour management programmes were rated second and third respectively by all the ten parents who had participated in the study.

b) Stakeholder perceptions of the alternatives to corporal punishment

Teachers were using corporal punishment without restrictions to instill discipline in schools. When corporal punishment, as a corrective measure, was made unlawful in schools, teachers had to look for alternatives or other strategies for effective inculcation of discipline. The study we conducted on instilling discipline without use of corporal punishment in schools was extended to look at the stakeholder perceptions of the alternatives to instilling discipline in schools. In this study, learners were able to reveal the positives and negatives of alternatives to corporal punishment at school. Eighteen of the learners felt that some alternatives to corporal punishment were bad measures for achieving positive discipline. The responses of the learners are summarised below:

1. Learners said it was not good to do manual work which they claimed had health hazards or the possibility of being hurt while working with, for example, garden tools.
2. They also mentioned embarrassment in front of other learners when doing dirty manual work on school grounds.
3. They were also concerned about being left behind during lessons when suspended from classes for misbehaving.
4. On being detained after school, transport problems or walking alone home were mentioned. The fear of

rape, molestation or being mugged was also mentioned. For them it was negative because of detention during breaks. Learner in school B interviewed said:

‘You even miss out on learner gossip, you are left out on the latest news if detained during the lunch hour or going home alone’. They also claimed that all these types of disciplinary measures took a longer time than corporal punishment.

Twelve learners were of the opinion that there were positives to some of the alternative approaches to corporal punishment at school. A group of teachers had this to say:

‘Some alternatives were good and even educational if taken seriously. For example, if detention after school was hated by learners, then it was good as a deterrent to misbehaving in school. If learners hated these alternatives to corporation punishment, then it was a positive thing for the school in instilling discipline’.

A school principal similarly added:

‘That is why parent involvement as an alternative to corporal punishment in inculcating discipline at schools can also be claimed a good measure since most learners do not like their parents to being called to school. Most learners do not feel comfortable with all the school stories known to parents’.

During the oral presentation of their responses, two learners voiced concerns about some alternatives. They singled out a few that can have an educational negative effect on learners, e.g. suspension.

‘Suspended learners always come back after a few days and are then behind in their school work. This might lead to academic failure’.

The ten teachers involved in the study also answered the question on positives and negatives to corporal punishment. On answering the question, teachers related their own experience on alternatives they had implemented to instill discipline in their schools. Eight of the ten teachers involved in the study felt that most of the alternatives to corporal punishment were good measures to maintain discipline in school. In their answers to the open-ended question and during interviews, teachers were able to explain why they were mostly positive about the majority of the alternatives to corporal punishment. One teacher indicated:

‘Since all alternatives to corporal punishment were compatible with the laws of the country, they (teachers) were no longer liable for prosecution or being sued in courts of law for wrongly or excessively punishing learners’.

The alternatives to corporal punishment were acceptable by law which renders them as positive interventions to discipline. *‘Alternatives like the code of conduct make learner control easier’*, teachers said. With the code of conduct, teachers know what behaviour to expect and what disciplinary measures to take. On the issue of professional support, e.g. the use of psychologists, teachers said that they favoured such measures because they felt that professional support could be of great assistance in cases where they had problems with mentally and physically disabled misbehaving learners.

After teachers had voiced their opinions about alternatives to corporal punishment, they concluded that if the alternatives could be implemented, they could in future work better with all educational stake holders since they are accepted by all.

On the other hand, those participants that had negative perceptions about the alternatives to corporal punishment gave some reasons to support their claim:

1. They felt that these measures were time wasters. They claimed that to use a cane to discipline learners takes a very short time. Valuable teaching time will be wasted if the alternatives were to be applied, they said. During the interviews, one teacher said: *‘In a forty minute teaching period, you can beat all the wrongdoers in five minutes and you’ll have the best of their attention during the other thirty five (minutes)’*. The interviewee was supported by a colleague: *‘Our children behave better and learn only when they have something to fear’*.
2. They also claimed that since corporal punishment was outlawed in schools, discipline has deteriorated and learners were not doing their work. Teaching has been made more boring and frustrating, they claimed.

V. DISCUSSION AND RECOMMENDATIONS

Research findings reveal that learners were highly in favour of manual labour whereas teachers were in favour of behavioural management programmes as alternatives to corporal punishment. The learners seem to be positive about manual labour as punishment because it is usually done in groups and therefore they may do it without taking it seriously as a punishment (Rodgers, 2003). On the other hand, teachers were in favour of behavioural management programmes because these provide them with modern approaches to child education and training (Mercure, 1995). Probably this is why professional supports such as counseling and guidance (20%) are highly favoured alternatives to corporal punishment since teachers have the requisite training to handle behavioural issues among learners. Finally, adopting professional supports like counseling and guidance requires relatively small

class sizes (20%) for each teacher to closely monitor the behaviour of learners. Alexander & Carla (1995) do not only believe that small classes influence student behaviour positively, but also that smaller schools stand a good chance with programmes that aim at the prevention of ill-discipline. They further argue that programmes that promote social and cognitive skills are easily applied in small classes and small schools. The findings of the study clearly indicate that learners who participated in the study are not very clear about most alternatives that could be applied to correct misbehaving if corporal punishment was to be spared. This finding reveals their limited use in school and at home. However, there most alternatives were positively perceived by most participants because they substituted corporal punishment which traditionally inflicted pain and torture on the learners (Bull & Solity, 1996).

This study has revealed important opinions on each of the two questions investigated. In the light of that, this study recommended that:-

1. Parents should be encouraged to work with teachers to improve discipline at schools with the aim of strengthening better relationships between schools and communities.
2. Teachers should acquaint themselves and learn to know learner home - backgrounds in order to understand learners they are dealing with.
3. Co-operation or teamwork in the execution of school rules and codes of conduct should be promoted at each school.
4. Teachers, including schools management teams, should be developed and empowered through workshops with specialised knowledge or managerial skills. The skills could include discipline without corporal punishment, class management and organization and effective teaching.
5. The Ministry of Education should find ways to limit class size, since bigger classes are difficult to control.
6. Properly supervised manual labour as an alternative to corporal punishment should be highly considered with motivated teachers to play a responsible role.
7. Professional support i.e. psychologists or educational counsellors should be increased to support schools.

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Values for Social Development in the Context of Globalisation: Analysing the Role of the Ugandan School

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Abstract- To make education a profitable enterprise and contributor to social development in the age of globalisation a strong role of the school in values integration, and as part of the ethical construction of learners and citizenship building. A mixed design study was attempted on participants from Kampala district schools. The findings were that different values are imparted through the school process. Educators, SGBs, the community, counsellors, and worship centres participant in integrating these values. But the challenges are enormous, ranging from poor remuneration of educators, a theoretical education system and the unemployment problem which drains the original essence of education. In order to optimally integrate values for social development, a systems approach is proposed. The model has inputs, the process, outputs and the environment. The conclusion made is that reintegrating the school into social development requires an understanding of the policy context of the link between education and society. This policy context is thus observed as the conceptualisation of the globalisation impacts on the state of education. Globalisation impacts are those elements that affect the quality of industry and the school.

Keywords: education; values; globalisation, social development, social justice education, multiculturalism.

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VALUES FOR SOCIAL DEVELOPMENT IN THE CONTEXT OF GLOBALISATION ANALYSING THE ROLE OF THE UGANDAN SCHOOL

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Values for Social Development in the Context of Globalisation: Analysing the Role of the Ugandan School

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Abstract- To make education a profitable enterprise and contributor to social development in the age of globalisation a strong role of the school in values integration, and as part of the ethical construction of learners and citizenship building. A mixed design study was attempted on participants from Kampala district schools. The findings were that different values are imparted though the school process. Educators, SGBs, the community, counsellors, and worship centres participant in integrating these values. But the challenges are enormous, ranging from poor remuneration of educators, a theoretical education system and the unemployment problem which drains the original essence of education. In order to optimally integrate values for social development, a systems approach is proposed. The model has inputs, the process, outputs and the environment. The conclusion made is that reintegrating the school into social development requires an understanding of the policy context of the link between education and society. This policy context is thus observed as the conceptualisation of the globalisation impacts on the state of education. Globalisation impacts are those elements that affect the quality of industry and the school.

Keywords: education; values; globalisation, social development, social justice education, multiculturalism.

I. INTRODUCTION

When we talk about globalisation, we cannot exclude that the world today is undergoing unprecedented global changes in every dimension of human activity and interaction. This is the subject of this paper. It is imperative to note that some of the globalisation changes are new opportunities and others are challenges. Poverty, unemployment, women exploitation, lack of democracy and human rights, corruption, illiteracy, hunger, disease, over population, inequality and exclusion (to name but a few) have not been alleviated by recent advances in science and technology, nor by economic and financial globalisation and modernisation. In fact, social problems are rapidly worsening and are indeed aggravated by the effects of globalisation and modern technology (Delors, 1996). Added to these are new development-related dangers,

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relating to massive demographic shifts, and urbanisation, such as severe environmental degradation, climate change and loss of biodiversity, which affect large portions of developing countries. Then there are complexities arising from the dramatic growth of multimedia, information and communication technologies and rapid advances in science, biogenetics and technology, which have the potential to bring progress, social and economic well-being, but in practice give rise to new inequalities, a growing digital divide, ethical dilemmas, threats to governance and cultural standardisation (Annan, 2003; Faure, 1972). The failure for cultural standardisation may be due to the racially diverse regions of the world, containing a rich tapestry of languages, religions, cultures, ethnicities and heritage (multiculturalism) which might breed conflicts which might lead to underdevelopment especially in the developing world (UNESCO, 1998). Therefore, in a situation of this nature, what could be done in order to keep our society out of such human degrading circumstances?

a) The problem

Many scholars have written about the political, social and economic role in mitigating under development conditions of the kind (Tuyizire, 2001; UNESCO, 1998). Also scholars have indicated the role of education in social development, but the problematic case is that no study has attempted to show roles of schools in tackling the development challenges through values- integration in learning, yet as Sekiwu (2013) noted, values are key life principles. Values are supportive of positive social change, innovative development, and citizenship building. The problem for this research is twofold: firstly, to clearly demonstrate, with research data, that failure for education to address the challenges of development today poses a great threat to the Ugandan educational system and to the Ugandan society. Secondly, to show that the situation can be remedied through the strengthening of the value-based component in the educational system, which would require examining the roles of schools in integrating values education in order to contribute to a strong linkage between values, education and development. This study thus attempts to bridge the gap by examining the role of the school in integrating

values for social development. The following sub-questions address the larger research question:

- i. What is the role of a school in tackling the social development challenge?
- ii. What values are emphasised in the school as stimulants for social development?
- iii. What model could optimally integrate values for social development?
- iv. What are the challenges stakeholders in integrating values for social development?

II. LITERATURE REVIEW AND THEORY

a) *The concept of values*

A plethora of definitions of values exists in the literature. Scholars tend to classify the definitions of values into individual, institutional, societal, and universal level values (Batson & Thompson, 2001). Part of the literature describes values at the individual-level as yardsticks for determining individual progress, and providing the desired individual *end-goals*. At an organizational level, some researchers tend to assume that values are modes of behaviour that propel change in an organization (Searing, 2009:433). At a societal-level, values could be defined as elements of “*conformity*” to the established order. People must conform to norms and customs, of particular societies, in order to ensure cohesiveness (Njoroge & Bennaars, 2000). At a universal-level, scholars at times define values to mean human ethical standards. In other words, universal-level values must delineate principles of objective ethical goodness (Putterman, 2000:79). For example, it is of a universal concern that every human being possesses objective moral ethics (Du Preez & Roux, 2010:78).

Self-directional values are values that touch an individual independent of others (Jumsai, 2005:44). They are basically personal values that develop the self-concept. A critical understanding of the self-directional values blends with an understanding of human behavioural theory, specifically with Sigmund Freud’s concept of character and Erich Fromm’s Psychoanalytic Theory (Ryan & Riordan, 2000:454). Values also classified as moral. Moral values are principles to which a person’s character is judged as being good or bad (Fisher, 2002:99). Examples of these moral values are love, respect, tolerance, and dignity of a human being (Ozolin, 2010:415; Ryan & Ciavarella, 2002:179).

The ‘*spiritual values*’ viewpoint dictates that human behaviour owes its allegiance to the theological standpoint. In order to ensure a morally upright person, the relationship between God and man must actively interplay (Feldman, 2003:477). This spiritual view is partly explained in Saint Augustine’s doctrine of the political state. The state is described as a family defined by the relationship between God and man (Mugagga, 2007:25; Tiel, 2005:18-26). In this state, the Divine

nature of God is the Centre of what is of value, and man is the inferior being that must respect the Divine will (Genza, 2008:45; Ssebvuufu, 2006:67; Ssemusu, 2003:37). Therefore God and human values are connected. Without believing in God, Saint Augustine argues, human goodness cannot prevail (Brennan, & Modras, 2000:122). Values are also universal. Values at the universal level are assumed to be those at the apex of human society. These are values for every society, nation and humanity (Morrison, 2000:210).

Based on the above analysis of literature, values could be defined as the desired moral and secular principles of human life developed from childhood through adulthood and categorized as individual, group and universal elements that facilitate human goal achievement in personal, collective and transient in some ways.

b) *Understanding social development*

The concept of social development has distinct features which are an attempt to harmonize social policies with measures designed to promote social, economic, cultural and political development. It is an approach for promoting human social welfare. The term “*development*” connotes a process for economic change brought about by industrialization, urbanization, the adoption of modern life style, and new attitudes. Further, it has a welfare connotation which suggests that development enhances people’s incomes and improves their educational levels, housing conditions and health status. However, the concept of development is most frequently associated with economic change, and social welfare (Midgley, 2006). But critics (Fukuyama, 2006; Midgley, 2006), with justification, question the pace of development in developing countries. They note that grinding poverty still sweep majority of the communities in Africa, Asia and Latin America. Housing conditions are atrocious, and the spectrum of starvation still haunts many millions of rural dwellers, homeless children such as in northern Uganda after the war with Joseph Kony. Many will also point out that even among the prosperous industrial nations; homelessness, inner city decay, needs and neglect remain endemic. Experiences of these exist in Black South Africa among the historically marginalized communities (Pauw, Oosthuizen & Van der Westhuizen, 2006). Those who believe that there has been little social progress will note that cataclysmic wars have caused the death of many millions of human beings, for example recently during the ousting of Colonel Muamar Gadhafi in Libya. The same applies in Iraq, Afghanistan, Syria, Israel, Egypt and Palestine. The holocaust, the Rwanda genocide and the ongoing racial and ethnic hatreds, which perpetrate violence and brutality, plus the widespread subjugation of women all account for elements that social development is still far from our planet (Fukuyama, 2006).

c) *Tackling the development challenge: The place and role of schools*

In a troubled world experiencing such development problems like military conflict, violence, and risks of dehumanisation amidst multiculturalism and regionalisation; the role of schools cannot be underestimated (Adelani, 2008). Schools work not only to promote peace building but also education for economic development. This paradigm shift helps in producing socially responsible products to participate in social-economic transformation (Association for Living Values Education International, 2010). Education must promote values for lifelong learning, peace and citizenship building, social justice education hence fostering sustainable development (Sekiwu, 2013; Delors, 1996). For instance, a knowledge based economy is one where knowledge is created, acquired, transmitted and used effectively by enterprises, organizations, individuals, civil society and all the communities (World Bank, 2006). A study by Midgley (1995) paints that education and economic growth in emerging economies has found that investment in education is more beneficial in enhancing social development. Because of the internationally renowned role of education in development, the Ugandan government introduced a series of stabilisation programmes in the 1980s and 1990s as a quest for macro-economic development. One of these stabilisation policies was the universalization of education (Primary and Secondary education), that led to the introduction of Universal Primary Education (UPE) which increased school enrolment in government aided primary schools from 2.9 million in 1996 to 6.8 million in 2001, up to 7.3 million in 2006 (Ministry of Education and Sports, 2007). This influx led to the increase in access to secondary education calling for responsible leadership in secondary schools. The subsequent introduction of Universal Secondary Education (USE) in 2007, aimed to ensure that this programme does not only increase educational access, but also improves the schools' education outcomes on an on-going basis (Nsubuga, 2008).

Nabayego (2013) shows that education produces graduates who earn more in society, and their results suggest that there is a significant relationship between the cost and quality of education and earning attributable to educational attainment. To support the role of education in social development, Edgell (2006) argues that industrial capitalist society depends on capital-intensive production which is stimulated by a relative increase in skilled manpower produced by the education system. Another set of studies in developing countries analyses the relationship between cognitive skills and labour productivity (Bossiere, Knight & Sabot, 1985; Glewwe, 1996). They find that including cognitive skills in the earnings equation has a strong explanatory power. However, these studies myopically look at

education in the context of cognitive skills, ignoring the affective and psychomotor skills and their impact on development. But also important to note is that exploring the linkage between education and development calls for the enhancement of values education (UNESCO, 2002). This is so because true development involves a sense of empowerment and inner fulfillment gained from the sort of values gained from schooling (Pieters, 2008). Therefore, the question is what are the roles of schools in the social development process? What part do they play and how do they use the values process to promote development ideas?

To respond to these questions rationally, previous research has indicated that a troubled world experiencing conflict, violence, dehumanisation, poverty, disease, inequality and exclusion needs to invest in education for human development. Schools have to be at the centre of this development (Annan, 2003; UNESCO, 1998). The linkage between education and development through the school system calls for the enhancement of values education (Association of Living Values Education, 2010; Pieters, 2008). However, the researchers believe that schools today have failed to utilise values imparted in learning to ignite positive social development in order to build a sense of empowerment and inner fulfillment partly because of the lack of values-based learning in schools (UNESCO, 1998; Adelani, 2008). Consequently, schools are producing graduates who are educated but are morally lacking (Genza, 2008), cast in schools with no spiritual stand (Kasibante, 2001), and aesthetically deficient (Mazinga, 2001). Ssemusu (2003:24) upholds that there is an erosion of traditional values in child education where by schools are focusing more on academic excellence rather than promoting Outcomes Based Education (OBE). From the foregoing, the significance of values is identified in the literature and demonstrated that without values in schools we cannot expect sustainable development. How can the school be aided articulate the values in social development? A conceptual frame work indicates this paradigm.

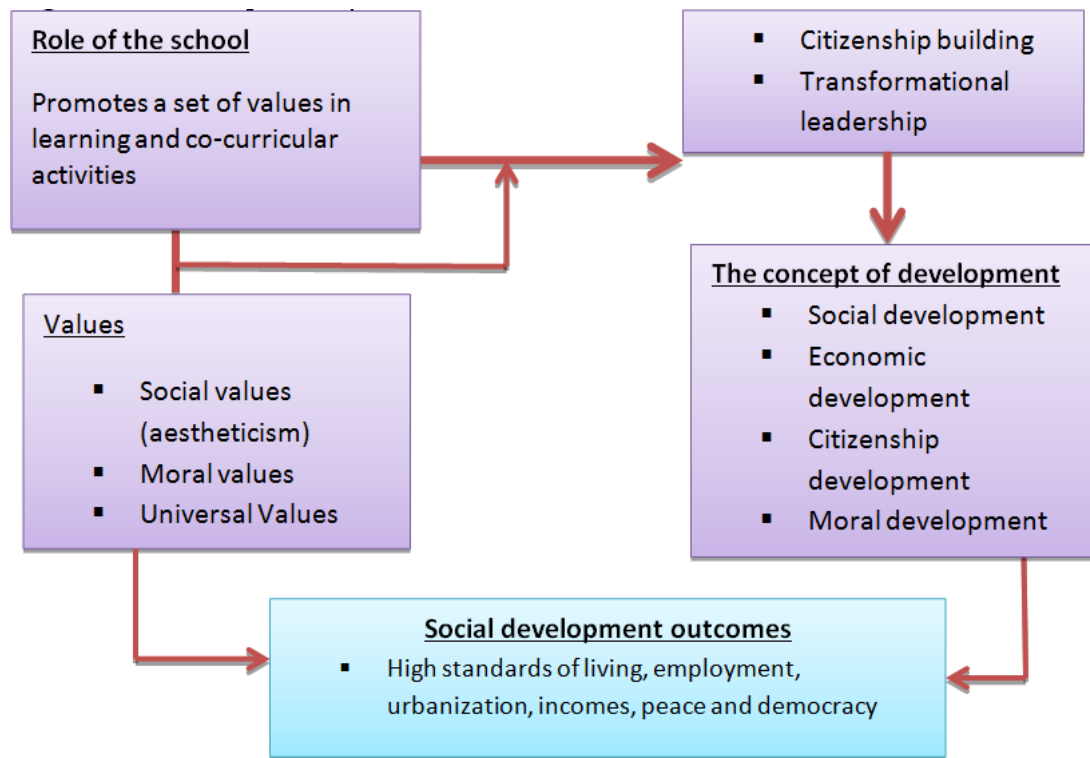


Figure 1 : The conceptual Frame work

III. METHODOLOGY

Any research endeavour begins with the identification of an appropriate research approach. A research approach is a method or plan to aid the process of data collection and analysis (Berg, 2004:16). This study was a mixed design of a descriptive type (Creswell, 2009). Qualitative approaches included methods of data collection like document reviews, which concentrate much on the credibility of the participants in the natural setting. Qualitative research approach aims at providing an understanding of a social setting or activity as viewed from the perspective of the research participants (Puchta & Porter, 2004:73). The qualitative research approach is an interactive inquiry in which data is collected during face-to-face interactions, establishing trust between the researcher and the participants. The quantitative approaches used were the structured questionnaire whose analysis was based on frequencies and percentages.

A sample of 120 participants from eight schools of Kampala district schools was used, four schools being primary and four secondary schools. In these schools, 8 principals, 60 educators and 52 learners were interviewed. The data analysis methods were both qualitative and quantitative. Qualitative methods were grounded theory and content analysis, while quantitative methods were use of descriptive statistics of frequencies and percentages. Grounded theory used coding. Coding means naming segments of data with a label or labels that simultaneously categorizes,

summarizes, and accounts for each piece of data (Punch, 2009: 43). It is the first step in moving beyond concrete statements in the data to making analytical interpretations (Punch, 2009:45). Coding in grounded theory is centrally concerned with rendering the data theoretically or converting the data analytically. This means using the data to generate more abstract categories, themes and categorisations.

a) The school role in tackling social development

The role of the school in social development was the major question of concern. The interviews conducted revealed that the school is an agent of social change. Through being an agent of social change, it provides education to increase skilled manpower needed in industry and in society as ambassadors of social change. One principal in one rural primary school (A) observes:

“Parents bring their children to our school because they expect us to turn these pupils into leaders. The aim of education is to train the head, soul and body therefore these should be felt in an ideal school system”.

Similarly, another principal in an urban secondary school (B) had this to say:

“The world is transforming into the garden of Aden in total decay because (I think) schools have not played their fundamental part. Civilisation begins at school, but what we (as educators) need to do is to teach our learners to be leaders of

change...like Madiba Mandela [RIP]. We cannot expect war and ethnic cleansing to end without we creating global awareness of the consequent evils of war and ethnic divides”.

However, some respondents still indicated that schools can be partners in social development through imparting academic values that increase skilled manpower to participate in the industrial capitalist society. Industrialisation and urbanisation can be realised where there is skilled manpower for national guidance, as well as making society aware of the social problems surrounding humanity. Education does that; it informs through critical observation and knowledge dissemination. Descriptive statistics were compiled to this effect (see table 2).

Table 1 : Gains from schools and education (N=120)

Response	%
Education produces role models, leaders of tomorrow	40%
Employable graduates to transform industry for national development	35%
Patriots in citizenship building	12%
Moral leaders	32%
Education for social justice, peace education	15%
Promoting inter-cultural dialogue	09%

Source: Field

Most participants indicated that education produces role models in society and leaders of tomorrow (40 per cent). Indeed this is championed as

Table 2 : Values espoused in schools

Category of values	Indicators	Freq.	%
1. Universal	Peace, democracy, patriotism, citizenship, Development	18	15%
2. Moral	Behaviours	22	18.2%
3. Spiritual	God fearing, Godly actions	18	15%
4. Social	Respect of social norms and culture, tradition	10	8.3%
5. Academic	Intellectualism	29	24.5%
6. Aesthetic	Being creative, innovative and love for beauty and environmental protection	10	8.3%
7. Psychological	Self-actualisation, leadership, conscience building	13	10.7%
Total		120	100.00%

Source: Field data

Data in table 3 indicates that most schools integrate academic values (24.5 per cent) because they have deadlines of completing the syllabi. However, this is a wrong notion that has landed our education system into big trouble: mainly the production of theoretical products who cannot change their conditions as well as those of society. The consequent bit is that with the high level of graduate unemployment, many skilled youth cannot self-employ themselves because education has taught them to be White collar job seekers. A relatively large number of participants also agreed that schools impart moral values (18.2 per cent). This is commonly done in religiously based schools. President Kasavubu of the former Zaire (currently the Democratic Republic of Congo) (cited in Mayanja, 2009:13) once remarked that *education and discipline are the preserve of moral*

the leading driver of schools in Uganda and elsewhere in the world. Being a role mode means you must be exemplary, morally upright, politically active and a persuasive developer and states man. Very few participants realised that education is a tool for promoting inter-cultural dialogue (09 per cent). This is perhaps so because inter-cultural education is a quite new field of consideration in contemporary Ugandan schools, yet as we move towards the East African Community (regionalisation) we need to recognise that inter-ethnic and inter-faith dialogue is handled effectively for social justice ideals. Participants also recognised that schools produce employable products (35 per cent) and moral leaders (32 per cent). But the dilemma today is the emergency of a labour-market paradox that has created more unemployed skilled youth. This means that quality, relevance and entrepreneurship in schools must be emphasized as tools towards sustainable employability.

b) What values?

Empirical findings underscored that there are varied values espoused in school discipline in Kampala district schools. These values are the spiritual values, moral values, academic, aesthetic values, social values, academic values, psychological and universal values. It is also important to note that different values are emphasized by different School Governing Bodies, whereby each founding body espouses those values that align with its original founding creed (See table 2).

teaching. Without morals, without love for one's neighbour, education can be harmful because it would lack what should constitute its very essence. There is evidence to support the above claim. Ganstad (2002:5) argues that educators must favour moral character and conduct where good behaviour must come first. This would be used to counteract a world of hopelessness, war and immorality.

Spiritual (15 per cent) and universal values (15 per cent) are equally imparted in schools as suggested by the participants. As evidence for the existence of spiritual values, in every Christian school there must be a Church as the symbol of divine tolerance and emancipation, just as a Mosque is a monument for the contemporary Islamic school. All these religious symbols depict the yearning by each denominational

school to profoundly convey spiritual values in the learning process. These gestures eventually inform the philosophy of redemptive discipline in such religiously-founded schools (Sekamwa & Kasibante, 1985). On the other hand, it is the obligation of every school to promote universal/life values and/or civic values without fear or favour. The government of Uganda endorses the national goals of development as the basis for projecting these universal/civic values in the school structure, but also looks at democratic education as the pillar for building positive citizenship and patriotism (Government White Paper, 1993).

Psychological values (10.7 per cent) are also provided and these include imparting leadership and self-discipline values. Consideration is also given to the social and aesthetic values (8.3 per cent). All School Governing Bodies (Religiously founded, public and private schools) promote and inculcate aesthetic values in learners. Through promoting aesthetic values in schools, Mazinga (2001:8) argues that learners are encouraged to be productive, creative, must possess talents, and possess a love for beauty and excellence in any progressive education system. The exploration of the potential aesthetic abilities of many learners is to develop better entrepreneurial and communication abilities of the learners. Mbuga (2002:14) remarks that the school administration must encourage learners to participate in creative building activities such as public speaking sessions and leadership programmes like campaigning for a prefectorate office in the school, and the compulsory involvement in co-curricular activities as a singular programme for nurturing learners' ingenious potentials. Likewise, a school counsellor's report (2003) reported this:

Finally, the incorporation of social values into school discipline provides learners with life principles required to aid them in their afterlife and to safeguard them from evil tendencies that might deter their progress. Social values are sometimes safe guarded by the schools' rules and regulations. Rules, laws and regulations, when critically observed in most of the schools the investigator visited around Kampala district, highlight the safe-guarding of social order as a cultural obligation. "Observe maximum silence in all important gatherings", was a common nomenclature in most school codes of conduct, "respect your superiors, be it prefects, educators, administrators and support staff" was yet another very important rule of the thumb that cut across many rules and regulations of those schools the researcher got in touch with. The Government White Paper (1993:7-8) on education stipulates several social values which are the mainstays that contribute to the social and economic expansion of society and are part of the goals of national development. Social values point to education for social transformation in preparation of young people for social survival. Social values are

emphasized in all schools and SGBs because they define the essence of citizenship.

Who integrates the values is also an important point of observation (See table 3) because the optimal integration of values depends of the person integrating them. The qualification of educational stakeholders in the integration process matters a lot. This is why the researchers were interested in knowing the extent of this matter.

Table 3 : Stakeholders that integrate values in schools

Category of stakeholders	Freq.	%
Educators	35	29.2%
School Governing Body	25	20.8%
Community	21	17.5%
Counsellor	20	16.7%
Church/Mosque	19	15.8%
Total	120	100.00

Source: Field

In table 3, educators integrate values the most (29.2 per cent). This is perhaps because of their professional obligations to the school and classroom where most of these learners interact most. The educators' experiences give them the impetus to handle discipline cases in a decisive, flexible, and democratic manner. Katende's (2008:43) treatise is a great complement to the above thoughts:

"The quality of learning, which the educators get from National Teachers Colleges and Universities in Uganda plus their experience in the profession, is enough to give them the sort of complacency they deserve to reinforce schools with positive values and discipline. Educators' leadership skills and experience are increasingly required in a beleaguered profession like teaching, and in choosing the right values to pass onto the learners."

But also of critical importance is the School Governing Body (20.8 per cent). In light of the role of the SGBs, the Government White Paper (1993) comments, "Their roles are to design school policy and make top disciplinary decisions in line with the school's founding mission and vision". It can be argued that the School Governing Body (SGB) monitors and supervises how school management implements policy including ensuring that values are integrated into school discipline in the best way possible. In Uganda's schools for example, government appoints members of the SGB to formulate policy and oversee schools on behalf of government. The community (17.5 per cent), school counsellor (16.7 per cent) and worship places (15.8 per cent) take peripheral positions simply because they cannot be relied upon since most schools do not have these places, and there is little time spent in these worship places to really transform learner behaviour,

although they remain central to promoting messages of social development.

IV. CHALLENGES OF VALUES INTEGRATION FOR SOCIAL DEVELOPMENT

Interview data has indicated several challenges of values integration. First, there is a problem of poor remuneration of educators in most schools. When educators are poorly facilitated, they resort to moonlighting. Wirth moonlighting educators, a school cannot ably handle the values challenge in schools. One educator from rural school (B) noted:

“Producing good leaders, people with aesthetic potential requires time and motivation which issues are stifled by the unavailability of good pay structures in schools”.

Likewise, it is a popular song that Uganda's curriculum is very theoretical and too linear. Such a curriculum cannot facilitate social change in terms of self-employability, entrepreneurial intent for learners (Morley, 2006), leadership in a politically devastated society, and support for social justice education in a multi-cultural society. Principal (C) had this to say:

“Often our school syllabus is specific on the learning of traditional disciplines that turn our learners into academic giants. When they get to the employment market, they want an already established job. They do not want to be starters of their own employment”.

Another said: *“Schools try to produce potential leaders, who can transform society by denouncing evil. But the usual fear is for them to come out to attack government on what is not right. I think we should make them role models; to do what is right for others to follow and to educate society about fundamental human rights, equality and democracy”.*

The unemployment problem has also derailed most young people. The labour market is more capital intensive, with a protection factor by the capitalist (Ryan & Ciavarella, 2002). Machining the age is more preferred than manpower. The youth is thus put in a dilemma of all sorts. An educator had this to say *“Without jobs, education has no meaning. Moreover employment is a means to survival. Of parents and guardians send children to school to acquire education to be able to access a job for an earning, then today's unemployment rate suggests that education is meaningless”.*

V. CONCLUSION AND POLICY IMPLICATIONS

In conclusion, values imparted in schools are the basis of promoting social transformation where learners must become change agents. The philosophical implication of this is that transforming society cannot be separated from the school. The

school is a unit for socialisation. The socialization process is a broader concept that defines school participation in community development and liberal education (Berger, 2001). Values are espoused where the community and school will help protect them. But what happens today is that the school is often isolated from the society and what schools produce as products tend not to match the demands of society. Because schools exist in a pluralist environment where behaviour may be shaped by diverse cultural philosophies, education tends to broadly refine values to be relative human choices. Therefore the concept of values, in the Ugandan school setting, is pegged on the reality that formal education becomes instrumental in pronouncing a set of multiple values (relativism) other than a single value (absolutism), because all values supplement one another in the ethical development of learners. Schools must change their approach; teach learner how to be entrepreneurs through service-based training, as well as teaching peace education, and making patriots.

In conclusion, our attempt in this paper has been to examine the role of the school in articulating values for social development in a globalized environment. From the findings, there is need to reintegrate the school into the demands of society so as to tackle the challenges of development solidly. This further requires an understanding of the policy context of the link between education and society, which policy context is thus observed as the conceptualisation of globalisation impacts on the state of education (Morley, 2003). Globalisation impacts are those elements that affect the quality of industry and the school. Within this process, the learner is an input into the school, and an output into the society (environment). Therefore, linking values-education to social development is a system.



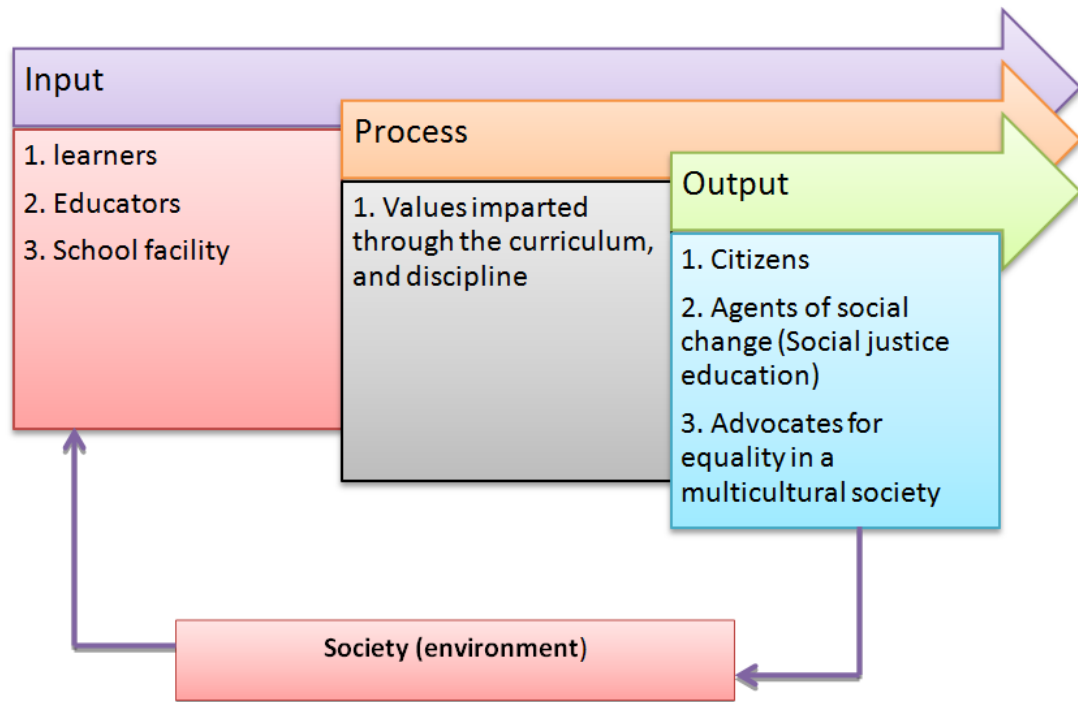


Figure 2 : Integrating values through a systems approach

This study provides the optimal process of integrating values for social development in a school system using the systems approach (Sekiwu, 2013). It has an input with learners who are agents of social change, educators who integrate values into learners and the school facility or plant which offers tools to facilitate the integration process. In the outer configuration, there is the society (environment) which provides inputs to the school. The environment also receives the finished product as graduates from the school. In other words optimal integration of values for social development is a system, where the school and environment must complement each other.

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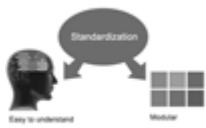
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Key Words

A major linchpin in research work for the writing research paper is the keyword search, which one will employ to find both library and Internet resources.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy and planning a list of possible keywords and phrases to try.

Search engines for most searches, use Boolean searching, which is somewhat different from Internet searches. The Boolean search uses "operators," words (and, or, not, and near) that enable you to expand or narrow your affords. Tips for research paper while preparing research paper are very helpful guideline of research paper.

Choice of key words is first tool of tips to write research paper. Research paper writing is an art. A few tips for deciding as strategically as possible about keyword search:



- One should start brainstorming lists of possible keywords before even begin searching. Think about the most important concepts related to research work. Ask, "What words would a source have to include to be truly valuable in research paper?" Then consider synonyms for the important words.
- It may take the discovery of only one relevant paper to let steer in the right keyword direction because in most databases, the keywords under which a research paper is abstracted are listed with the paper.
- One should avoid outdated words.

Keywords are the key that opens a door to research work sources. Keyword searching is an art in which researcher's skills are bound to improve with experience and time.

Numerical Methods: Numerical methods used should be clear and, where appropriate, supported by references.

Acknowledgements: Please make these as concise as possible.

References

References follow the Harvard scheme of referencing. References in the text should cite the authors' names followed by the time of their publication, unless there are three or more authors when simply the first author's name is quoted followed by et al. unpublished work has to only be cited where necessary, and only in the text. Copies of references in press in other journals have to be supplied with submitted typescripts. It is necessary that all citations and references be carefully checked before submission, as mistakes or omissions will cause delays.

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<i>Introduction</i>	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
<i>Methods and Procedures</i>	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
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<i>References</i>	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring



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