

EXPLORING THE PATTERNS OF VALUES INTEGRATION IN DENOMINATIONAL SCHOOL DISCIPLINE

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In line with social justice education, this paper attempts to demystify the pattern of values integration in denominational school discipline by focusing on ways through which values are integrated and the sorts of values emphasized in the denominational school. The researchers evaluated secondary documents such as archival materials, dissertations and school reports with a view of identifying forms of values integration and the types of values widely used in primary and secondary schools of Kampala district. Using a grounded theory approach, it was found out that the roles of School Governing Bodies, the need to promote denominational school interests, the educators role, governments role and the socialization process are some of the ways in which values are imparted. The paper also examines that different values are emphasized by different denominations depending on the divergence of interests and founding philosophies. The paper concludes that in order to build positive discipline, citizenship and social justice education; values integration should be a collective educational responsibility. More so, school stakeholders should harmonize values for purpose of promoting universal education and not their personalized interests at the expense of the learner and the society that is going to take on that learner.

KEYWORDS: Denominational Schools, Value Education, School Governing Body, Social Justice Education, Values Integration

INTRODUCTION

John Dewey, the American educator and philosopher, once remarked that education is the active participation of the individual in the pronouncement of

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values as the funded capital of civilization (Dewey, 2011: 28). Schools are places where values are emphasized for positive discipline as a strategy to build education for social justice (Felderhof, 2001). However when looking at daily reports on the lack of discipline in the denominational school, manifested through the absence of morality (Genza, 2008:6), incidences of learner delinquency, destruction of school property (Kibuuka, 1998:14); one wonders how values are being integrated into denominational school discipline. Indiscipline is an indication of a values vacuum in schools and an indication of a fragile schooling process that is bound to water down education. Mohapi (2007: 41) argues that positive discipline is maintained where explicit knowledge and skills are imparted and where certain values are learned as a cutting edge for citizenship building. When looking at experiences of corruption in public offices, the lack of patriotic ideals among the educated; one realizes that schools no longer emphasize values conducive to a healthy community (De Klerk & Rens, 2003: 354). Our paper seeks to explore the “patterns” of integrating values into management of school discipline with a view of highlighting the historical and contemporary praxis of values integration in the denominational school in Uganda. This pattern includes establishing the actors in the process and their roles, and the various categories of values stressed by different denominational schools. Finally, a discussion of the nature of the integration process comes in to aid policy implications for improvement. Before proceeding, it is necessary to clarify the ways in which we understand and conceptualize “school discipline”, “values” and the “integration of values into school discipline”.

CONCEPTUAL FRAMEWORK

Discipline

Blazing the trail of existing research dominating this field of school discipline, there are abundant definitions of discipline which focus on dissimilar dimensions of the concept. For example, definitions in terms of building self-worth, self-discipline, self-control and self-identity are quite common (Banjagala, 2010:53; Genza, 2008: 2; Joubert & Serakhwane, 2009:126; Mohapi, 2007:26). There are also cohorts of academic inquiry (Roussow, 2003: 426; Nakyanzi, 2004:30) that focus on discipline as not limited to self-worth and self-identity, but a broader understanding of the concept as “training to comply with societal norms and customs”. This view resonates with that of Drucker (2003:131) and Wolhuter and Steyn (2003: 522) who argue that discipline is the application of rules and regulations to comply with social norms. There are some authors (Leatham, 2005:65; Nkata, 2005: 42) who echo this dimension of the concept of discipline referring to it as an education-led activity, shaping learners to become civilized and responsible adults, offering social values such as honesty, patriotism, diligence and integrity which are the underlying

necessities of an Out-come Based Education (OBE). There are also research findings (De Klerk & Rens, 2003: 358; Lwanga, 2009:24; Mncube, 2005:78; Van der Walt & Oosthuizen, 2007: 320-337) which refer to discipline as retributive justice, denoting retaliatory and castigatory punishment. They look at discipline as a negative reinforcement strategy, in the end, to engineer positive learning. Other scholars (Lwanga, 2009: 44; Maicibi, 2005: 60; Oosthuizen, Wolhuter, Du Toit, 2003:468) still refer to discipline as a “humanistic approach”, involving the greater guidance of learners based upon counseling and guidance services.

Several disciplinary theories are also described in the literature. It is possible to identify further interpretations of the concept of discipline in most of them. When arranging disciplinary theories into a continuum, there are three budding extremes that emerge (Lyons, 2005:6; Mathukhwane, 2007:40; Malmgren, Trevek, & Paul, 2005:39; Mohapi, 2007:20), and these are the Behaviorists, Cognitivists, and Constructivists theories. The Behaviourlists theory is primarily concerned with the study of the behavior of humans, to enable a critical understanding of how they would, later on, become disciplined (Mathukhwane, 2007: 41; Mohapi, 2007: 21; Tiel, 2005:23). There are two pioneering classical and educational psychologists in this field, and these are Pavlov and Thorndike (Mohapi, 2007:40). They believed that disciplining the child is possible if educators aim at correcting learners' behaviour by means of a classical conditioning model which provides a behavioural reinforcement stimulus (Malmgren, Trevek, & Paul, 2005:36; Mohapi, 2007: 40-42). The Cognitivists theory, on the other hand, affords a psychological dispute that classroom theory, to transform student behaviour, rests upon the development of mental processes for cognition. Through imparting novel knowledge and skills, the learner changes his original self to a desirable one. Therefore, educators must choose the most suitable knowledge and skills that will facilitate the behavioural modification process (Conoley & Goldstein, 2004: 22; Gottfredson, Gottfredson, Payne & Gottfredson, 2005:432; Malmgren, Trevek & Paul, 2005:38). The Constructivist theory, in the final analysis, resonates that managing discipline is a social construct or experience (Cavalier & Manning, 2005:24; Kendziora & Osher, 2009:27). Hence, as Dinkes, Kemp and Baum (2009:100) indicate, constructivists aim at educator-directed social skills training, peer-focused strategies for promoting moral reasoning and the social perspective.

Values

A plethora of definitions of values also exists in the literature. Some of these refer to values as 'moral and spiritual standards for the promotion of good living' (De Klerk & Rens, 2003:356; Du Preez, 2003:3; Thornberg, 2009:11), while a number of studies equate the concept of “values” to the social aspect being part of acculturation, the social structuring, and stratification processes (Hitlin,

2010:393; Maicibi, 2005:45). In another dimension, there are volumes of scholarly works which characterize “values” to be the expression of the freewheeling society, explained by modernism and postmodern thinking (De Preez, 2008: 88; Dinkes, Kemp & Baum, 2009:18-21). Other scholars refer to values as universality principles that every man should enjoy (Van Der Walt & Oosthuizen, 2007:320). These principles include: human rights, honesty, hedonism, and respect for culture, creativity and patriotism (Cavalier & Manning, 2005:12; Roux, Du Preez, Ferguson, Jarvis, Small & Smith, 2009: 118-119; Vogel, Seaberry & Keller, 2003:38).

Integration of Values Into Management of School Discipline

An assortment of literature (Calin, 2004: 1; De Klerk & Rens, 2003: 359-360; Karen & Muller, 2009: 3) further indicate that educators prefer to incorporate values into school discipline, in order to promote citizenship education and lifelong learning. Equity, transparency, tolerance, honesty, openness, accountability, and social honor are part of the debate on values. There is still popular research that indicates the importance of integrating values into school discipline as a requirement for national development (Zalta, 2003:4). The integration of values into school discipline is a focal point in upholding self-discipline (Calin, 2004:1; De Klerk & Rens, 2003: 360; Kiprop, 2008: 65), in order to bring about positive transformation of learners' character, self-respect, brotherhood, orderliness, and uprightness (Kiwanuka, 2001:286; Thornberg, 2009:9). Similarly, Calin (2004:11-15) contemplates that values must represent the emotional rules by which a school organization organizes and disciplines itself, as the precious reminder that individuals obey to bring order and meaning into their personal and social lives. Other scholars (Lwanga, 2009:13; Mohapi, 2007: 23; Nakyanzi, 2004:12) describe the integration values into school discipline to be possible whereby values could act as control mechanisms for learners' discipline. The views of Genza (2008:80-92) refer to pedagogic discipline gained through incorporating values into the disciplinary process. In this same line of thinking there are scholars such as Witvliet, Worthington, Root, Sato, Ludwig and Exline (2008:10-23) who refer to values integration as principles for modifying learners' behaviour. There are also scholars like Du Preez and Roux (2008:15) who say that values have the power to impose in learners a sense of human dignity. Values are, therefore, “directive” when an individual has to make choices for positive living.

METHODOLOGY

The critical questions that drive our study are: 1) in which ways are values integrated into denominational school discipline? 2) What values are integrated in the denominations school structure? The study adopted a qualitative research approach to investigate these two research questions

(Amin, 2005: 42; Kothari, 2003:45). We used four criteria in the process of collecting and analyzing data for the study. First, answers to the two research questions depended on documentary literature (Creswell, 2003:22) gathered from pronounced national archives and libraries based in Kampala district. These archives were Rubaga Catholic national archive, Namirembe Anglican diocese archive and Kibuli Muslim archive. The national libraries were those of Makerere and Kyambogo Universities, and Ggaba primary teachers' college. Second, the grounded theory was used for the development of theory and drawing policy implications from the emerging patterns of values integration (Nsubuga, 2000:87; Zikmund, 2000:133). Third, the researchers analyzed the pattern of values integration using grounded theory, content and inductive analysis (Charmaz, 2006:23). Strauss and Corbin (1990:58) define grounded theory analysis as a set of procedures for developing the central theory through the analysis of data. Fourth, we aimed at critically examining archival data and existing literature on school discipline in Kampala district with a view to documenting key occurrences, patterns and core categories which become the center piece of the grounded theory. In other words, the researchers had to recognize the central role of conceptual abstraction, theoretical sensitivity, and the hierarchical structure of theoretical knowledge to form an analytical story that suits the participants' experiences (Punch, 2009:185). For example, on the question "in which ways are values integrated into denominational school discipline?" the researchers looked for the forms of integration available in primary and secondary schools right from top management, the classroom, the school and the community. In simple terms, they documented whoever was a leading actor or stakeholder in the process, why and how he or she was involved. On the question of "What values are integrated in the denominations school structure?" the researchers critically examined literature with an intent of identifying the sorts of values available, and which denominational schools emphasized what types and why. Finally, the weaknesses, strength and patterns embedded in the responses to these questions provided avenues for discussion and policy implications in the context of enhancing social justice education.

RESULTS

Our findings in this study are organized around two issues, each with sub themes: 1) the ways through which values are integrated, and 2) the values espoused in school discipline.

INTEGRATION OF VALUES IN DENOMINATIONAL SCHOOL DISCIPLINE

Following are the ways in which values are integrated in denominational school discipline.

1. Role of the School Governing Body

It was disclosed that values are integrated through the School Governing Body (SGB) which plays a central role in the denominational school structure. The SGB is involved in designing policy and making top decisions in line with the school's founding mission and vision. The attachment of School Governing Bodies (SGBs) in direct policy design and strict supervision of the implementation of such policy symbolize a fascinating recounting of their role in determining the status quo of values integration in the denominational school. The Government White Paper (1993:3) indicates that, "The School Governing Body is the back bone for clear-cut administration and management in Uganda's schooling process.....Each governing body is given the mandate to determine policy for the effective implementation of the broader government policy". Second, it was learned that integrating values varies from one SGB to another because each governing body displays features unique to its founding creed. School proprietors strongly feel they should play a master role in the decision making function. SGB representatives, who constitute the board of governors, are planted specifically to encourage and safeguard the founders' values and interests. The rank at which values are integrated into such schools must be indicative of the ideals cherished by its proprietors. If the proprietors have a deep sensation for Christian or Islamic patronage, the values that will be espoused are exceedingly in the moral and spiritual category. For example Sekamwa (2000:58) annotates:

"Foundation bodies are the supreme decision making organ representing the views of the proprietors of the schools. They have to make sure that the original founding philosophy is maintained in the management of denominational schools".

Third, this study focused on Church/Christian schools, Muslim/Islamic Schools, State/Public Schools, and Private sector/Private schools. Reasons to justify these four SGBs were eminent. Christian schools for example were the pioneers of formal education in Uganda and today their role in education is growing enormously. Education was one of the major apparatuses used in massive evangelization by the diverse religious denominations because it reawakens a sense of spirituality when used as a tool for religious indoctrination.

2. Promoting the Denominational School Interests

Values are imparted in line with the original interests of the denominational school. For example, we noted that religious denominational schools were instrumental in evangelization as a strategy for promoting social justice. This painted a methodically inclusive image of how such SGBs approached values integration in school discipline. Evangelization exactly means passing on the spiritual message to the community of believers who are "would be converts". In order to better accomplish this, missionaries used handy and symbolic

fragments that portrayed the ground-breaking reality. By penetrating the school system to convey formal educational requirements, the missionary educators indicated that formal schooling must, for example, reflect Godly deeds. Order and discipline were cardinal requisites. Through imparting spiritual values, missionary educators managed to communicate positive discipline and lifelong learning. Kataate (2000:6) acknowledges this fact, "The church, the Islamic faith, government and the private sector have been significant and cardinal players in the exhibition of fundamental values in the molding of learners' behaviour". However a critical observer would reason, on the contrary, that the interests of some denominational school proprietors were double faced; missionary educators carried with them a double-barrelled dagger. Kataate (2000:18) writes that when the missionary educators came, they put the "crucifix" forward and the "colonial flag" was hidden behind their fabric. Missionary educators did not only step in as the sole propagandist of spiritual education and civilization but also came to pave way for greater colonialism. Missionaries were European intellectuals who became colonialism's greatest champions. Ugandans then raised dissenting voices to the imperial orthodoxies, and the impact of colonialism on the personalities of the colonized. In a further attempt to promote selfish denominational interests however, government has been extensively condemned for assuming control over the school at the expense of other denominations.

The other denominational school founders (such as Catholic schools, Anglican schools and Islamic schools) realized the government's limited capability to sustain the novel and strong values of the founding fathers, when in 1962, the excellent bond between the church and the government in the provision of education was "viciously" swept aside by the first independence government which perpetuated the nationalization of denominational schools, and government assumed sole provider ship of education. Often government has been insecure on recognizing the unparalleled capacity of denominational schools in the development of formal education in Uganda, especially in the moulding of learners. To counteract this panic, government had to assume obliging power over other denominations. In specific terms, the denominational school interest has been strangled by government (in those denominational schools that were taken over by the government) since the latter blows the first trumpet and determines what other SGBs' closet will contain. Consequently, the sporadic efforts to take over denominational schools by government were labelled by religious leaders as the total confiscation of denominational schools by political interest groups (government). In the end, the schism between government and denominational school founders suggests a selfish intention for government to solely instil political values into learners over and above other value systems fostered by the religious founders of the same schools.

3. Roles of the Educator, Learner and the Classroom

The quality of educators, in terms of their experience and ability to control a particular maladjustment is also important in the integration process. Educators' life experiences are milestone requirements better suited to give them an ability to handle discipline cases decisively, flexibly, democratically and rationally. Katende (2008:43) writes that the quality of educators' learning, from National Teachers Colleges and Universities plus their experience in the profession, are 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. The characteristics of classroom instruction are that educators have the expertise that gives them the ability to judge school situations ranging from classroom management to child behavioural traits. They have the ability to circumvent the values needed in educational progress.

The educator's professional and life experiences would imply the progressive development of leadership and planning skills appropriately suited to the sort of classroom and school condition in which learners' behaviour is judged. The depiction of such skills by educators connotes their continued expertise in moulding learners towards positive life principles. Hence the educator is later equipped with the techniques and competencies to be in position to arbitrate and assess appropriate action in favour of his learners' behavioural demands. However, it cannot be ruled out that the same educators are "human" whose experience and professional competence could be outmanoeuvred by their "human" weaknesses as they begin to act unprofessionally, hindering the promotion of the right values. Unprofessionalism of educators can form the basis upon which it becomes difficult to promote the right values into the schooling process. Odong (2005:63) contemplates similarly, "In some Ugandan schools, there are cases reported of educators who, instead of guiding learners to do what is right and befitting, are found engaging the same learners into immoral activities. These educators are cynical, immoral and perpetrators of devilish behaviour which hinders the proper process of values inclusion in child education. Education is a process of imparting the correct values into the learning process. But above all the educators must be role models to the learners, while exhibiting good manners and acting professionally."

In addition, educators' professionalism could be outmatched by the often bully and militant learners. The bully types of learners often tend to control the educator and the environment in which learning takes place with a view to stagnate educational prosperity and progress. The wheels of this fate reflect often in schools where there are massive tendencies to topple the school oligarchy. Muyombya (2001:88) paints a desolate picture to that effect, when he

says, "But there are also cases where even the reasonably professional educator is bound to be a victim of learner aggression and subjugation. He may fail to convince learners to change their pattern of behaviour, especially when these same learners look very stubborn, militant, disrespectful and violent." The learners get too wild to the extent of riding beyond their boundaries of operation. Peer influence and supremacy isolate them from acting humanly as they become rowdy and tormenting. In this case, it has often become difficult for the educator to impart the desired values when the same educator becomes the victim of circumstances, and has to pay dearly for his personality. In such schools with violent and militant learners, the rule of law is replaced by jungle law to define the precincts of operation, and eventually to reinstate the power of the aggressors over the rest of the school members. Kibuuka (1998:28), in his doctoral thesis on the antecedents of inter-student aggression in the boarding secondary school, writes, "Bully learners are difficult to deal with even though educators may have the audacity and capacity to put discipline in the school. The result of all this is that two kingdoms are created in the school: one is for the educators and the learners who are loyal and have accepted, at all odds, to abide by the school ethos, the other is for the bully-type learners who do not compromise with the school ethos and sometimes supported by a small section of the unprofessional type of educators. Indiscipline and the lack of a values system exist on such ground breaking experiences".

But the strength of educators, to be in position to effectively mould learners, is exercised in the model classroom and school culture. The classroom and school will provide a values system that is judged by the society as good, and self-determination; prosperity and progress will paint the glimmering picture of a promising school and classroom. This viewpoint takes a global contemplation from Bernstein (2000:112) who complements that universally classroom and school management are enterprises of creating conditions for learner involvement in curricular and co-curricular events. Such a condition prepares the learners to receive a set of critical values required to change the learners' mind set by providing decent education and encouraging growth in positive citizenship. We further observed that the classroom and school provide mentoring that equips learners with universal, moral and spiritual values. It is from the classroom and school that the educator must pass on the acceptable values to ensure a total realization of learners' progressive development. In the Ugandan school system, classroom instruction is pegged on the lesson objectives which [objectives] represent critical life demands and cuddle a robust value configuration. The instructional methods and assessment procedures also reflect the core values appropriate to a learner's training in order for classrooms to produce a good end product in the face of the outside environment. The educator's central part in the classroom is therefore to preserve learners' cooperation in the programs

that shape social character and ensure behavioural modification. In this way, educators will be able to impart the right social values into the learners' educative process.

However, what is disheartening is that the current curriculum and classroom instruction process allows no room for imparting wider educational values. Much emphasis is pegged on theoretical classes with little or no emphasis drawn to the moral, patriotic and civic development of learners. Educators are widely criticized for producing clever products but with no value system. Morality has been sacrificed by the demands of scientific discoveries, the pursuit for medicine and economic prowess drawn from the linear schooling process. Kasibante (2001:99) vindictively comments that although formal education has provided a culture and curriculum that equips learners with the necessary industrial and professional skills; such an education threatens to reap society of a generation of civilized cadres, if it does not ponder into the demands of the hidden curriculum. The problem of today's schools is that they fail to give practical emphasis to moulding a learner who is not only academically sensitive but also morally, emotionally and politically astute. Educators also employ either retributive or restorative justice methods in order to infuse the right values into the learners. However, Lwanga (2009: 32) writes that a "retributive justice oriented school has been found to concern itself with a rigid learner control hierarchy as in any other authoritarian organization. The flow of power and accountability between educators and learners is non-directional. Learners are stereotyped in terms of appearance, behaviour and attitudes". The argument on the continued usage of retributive justice in Ugandan schools is integrated with the psychoanalysis of the historical construction of social violence and its later fall back into the school. The situation within which Uganda has progressed has legitimized the use of punitive methods of disciplinary control. Children grew under harsh social conditions and strict parentage where corporal punishment was highly validated and the educator tended to be quite dictatorial. Mbirizi (2004:13) observes in the following excerpt:

"The missionary and colonial educators tended to be brutal and harsh to.... morally undeserving and culturally primitive learners. In an attempt to use imperialism to impose alien social-cultural values, the colonialists and missionary educators adopted brutal methods to enforce this scheme in the African school. Hence the political history of Uganda focuses the lens on how the imperialist conditions and interests reshaped the process of values integration into the African school by employing corporal punishment measures to pass on the message because they thought that African learners were so primitive in character and behaviour, and thus, needed such treatment for social and moral revival".

4. The Socialization Process

The documented studies further define values integration to have a bearing on the socialization process. The socialization process is a broader concept that defines education as a progression from the community, specifically from the home, continues into the neighbourhood and later transcends the boundaries of the formal school structure. For positive discipline to occur, the connection between the home, the neighbourhood, and the school must remain dynamic. Values are espoused where the community and school will help protect them, and where parents and the community are basic power balances in the governance of schools. The community model provides that decisions about child education are collectively mended by the educator [school], parent and the community. The debate about the power balance between schools, parents, educators and the community, as far as child education is concerned, needs to provide opportunities to external publics to participate in key decisions about the future direction and well-being of the learner. Lutabi (2010:65) writes that there is certainly nothing new about parents and community leaders claiming control and influence over how the school addresses disciplinary matters. The rise in the parents' interest and intervention in education as a means of advancing the development of a better method of imparting good values into learners is well chronicled. Interest is often by a tacit compromise between control and autonomy where parents and the community participate in decision making either directly or indirectly. This claim gave rise to the Parents' Teachers' Association (PTA) a voice for both parents and educators.

Barge (2009:40) gives a global viewpoint in support of the community model as used in child education. He places his arguments in the context of the economic and Marxist visioning of the community in education. He contemplates that school management should be realigned with market-based realities, refocusing on traditions of community participation in school affairs. Therefore the origins of community and parent participation into school matters have more to do with the emergency of the liberal-democratic state as advanced by the Marxist phenomenon and, later, the welfare state than they do with postmodern conceptions of consumerism and citizenry. Katagaya (2009:33) argues that promoting active stakeholder participation in school affairs has significant meanings and values subsumed in a broader set of community-led imperatives. It is also imperative to note that community participation in child education and management of discipline helps to build collective involvement issues in school decision making. In this case, Katende (2008: 33) argues that, "the school encourages professional learning communities in which parents and the community are brought on board on matters related to child behavioral modification. The Primary Teachers' Association (PTA) model is an effective project whose role is to bring parents and educators closer in order to plan effectively for their schools".

The community stakeholders are full members of the school management configuration meaning that the school going child has been, and is shaped by the outside community. The right socialization process defines the right values that the learner takes on in later life and vice versa. If the early parenting process was handling children recklessly, when such children go to formal schools they lack opportunities for improvement because the home never gave them the opening. In this case, the child emulates what the home provides for his learning and this is carried forward into the schooling process.

VALUES ESPOUSED IN SCHOOL DISCIPLINE

The pattern of values integration in denominational school discipline also confounds the fact that different values are emphasized by different denominations. These are:

1. Spiritual/Theological Values

Our study discovered that spiritual or theological values are a core category highlighted more in religious schools and less in public and private schools. In every Christian school there must be a Church, as the symbol of divine tolerance and emancipation, just as a Mosque is a monumental ornament for the contemporary Islamic school, subscribing to Muhammedanism as the basis upon which the linkage between spiritual and moral values is permeated into the disciplinary process. Christians, in general, focus attention to the Messianic hope manifest in the person of Jesus Christ as the true path to positive discipline, citizenship and social justice education. The basic doctrine of religiously founded schools is to support a universal evangelization process. Therefore, the religious mission of schools is the formation of a whole human being who is God fearing, morally upright, having superior intellectual ability, equipped with skills and a religious witness. The religious school is not only an axis for learning but also a cradle for evangelization; laying emphasis on character formation through decisive value constructs and ethical anxieties, and striving to provide education to the poor and disadvantaged. In supporting this psychoanalysis, religiously founded schools, whether Christian or Islamic, seem to have a similar creed and philosophy, which aims at propelling divine, moral and philanthropic egalitarianism, as the basis for life-long learning and liberal education. These schools, specifically, pronounce redemptive discipline, the preparation of men and women intellectually and for spiritual purposes in the life ahead.

Further still, spirituality was critically observed as the embrace of the type of education and discipline that is conveyed in Christian and Islamic schools. It is the strongest identity, through which their (such Religious denominational schools) founders would get assured of being in control of the school ethos and the learners' behavioural pattern. But spirituality is a long-term commitment,

for it is not merely bringing about order and sanctity in Ugandan schools. It is aimed at the holistic development of the learner, to prepare him for life after school. It was, therefore, discovered that spiritual values, enunciated in religiously-founded schools, are often passed onto the learners through daily, but obligatory prayers and divine activities: Bible reading, Qur'an recitation and interpretation, spiritual direction, spiritual counselling and guidance, and spiritual classes given on particular days of the week. Nsereko (2001:65) remarks that spiritual programs are desirable in religiously founded schools, as a medium for continued emancipation of the young people by pointing out that "youth is the age of hope, promise and enthusiasm, and of plans and ideas. Youth must be empowered throughout their Christian formation, by emphasizing the divine will. Prayers and other spiritual activities is an important program of growth on their part".

The Christian schools have also been quite fundamental in centralizing the role of the catechist in spiritual values integration because he forms part of the greater spiritual reformist agenda for such schools. A catechist is a layperson who assists the priest in playing roles of spiritual conversion and preservation. Waliggo and Kasibante (1985:27) provide a chronological account of the role of catechists in church founded schools in Uganda; they argue that "right from 1877-1925, Christian education in Uganda was set on ... catechist who occupied a vital role within Christian education and learners' discipline. He was concerned with the age of conversion and consolidation of the faith. From 1925-1950s, the age of providing basic education to children implied the stress on the sons of chiefs where teacher training institutes were constructed side by side with catechist training centres. Catechists worked hand in hand with educators to impart spiritual values and the chaplain and diocesan education secretary became powerful figures in the Church schools". But each denominational school has a package of burly practices and rituals used to foster its own philosophy. Catholic schools for example imitate that the regular spiritual Eucharistic celebration by the school's community of believers and the strict observance of the Roman Catholic liturgy and dogma are vital impressions for the transgression of theological values in a Catholic school, or a particular Catholic community within a school.

Within the framework of Anglican-faith based schools on another extreme, biblical lessons and divine services are of paramount importance to the process of effectual integration of spiritual values into discipline. Since 1981, the diocesan education office of the Anglican Church in Kampala set definitive objectives for promoting integral education and discipline. Pastors, parents and the community were solely obliged to participate in passing on values into the learning process. The objectives are to restore the role of the Anglican education office in school development especially ensuring the moral development of learners, revival of the role and impact of the church in schools

of which she is the founding body, deployment of competent personnel in schools, especially as principals, deputies, educators and board of governors or school management committee members, assist parents to deepen their understanding and appreciation of their duties and rights in promotion of values-based education by giving them an opportunity to participate in the running of the Church founded schools and facilitate the formation of Parent-Teachers' Associations (PTAs), which are keen at ensuring that the school curriculum embodies basic values. In the Muslim perspective, spiritual values were passed onto learners in a bid to promote positive education. The sole resemblance between Christian and Muslim philosophies of education development is in their common emphasis on spiritual values, although the practice and rituals used differ from one another. Kulumba (2004:15) remarks that:

“According to the idea of brotherhood among the Muslim, the process through which spiritual values are highlighted is referred to as “Da’wa”. The ultimate goals of Muslim education and spirituality are that real happiness and peace can be found in submitting to the commands of the Creator and the Sustainer of this world. God has said, “Truly, in remembering God do hearts find rest (Qur'an, 13:28)”. Islamic schools have all along stressed strong Islamic principles and spirituality in education as a way of moulding God fearing learners”.

2. Moral Values

The educators' struggle to enhance moral values and impart them into learners is the essence of schooling. For example president Kasavubu of the former Zaire (currently the Democratic Republic of Congo) (cited in Mayanja, 2009:13) once remarked, “Education and discipline are the preserve of moral teaching. Without morals, without love for one's neighbour, education can be harmful because it would lack what should constitute its very essence”. Ganstad (2002:5) argues that educators must be committed to facilitating the process and developing the skills people need to learn to live together in this world of violence and hopelessness. Kasibante (2001:99) argues, similarly, “The true sense of school discipline and moral development in Christian and Islamic schools rests upon examining the moral fabric in these faith-based schools.” The need to emphasize moral obligations throughout the schooling process is both the concern and preserve of the national objectives of education as reflected in the Ugandan government memorandum and the Government White Paper (1993: x-xii) on education, “Education is the preserve for moral rehabilitation, and schools must therefore equip learners with values that make them (learners) be of integrity, be honest, and obedient citizens. Without the moral rehabilitation of learners, there will not be a physical rehabilitation of Uganda. Educators must therefore ensure that learners avoid what is evil and follow what is truly good, and this has to be carried out within the schooling process”.

Focusing the relevance of moral values in education on a global continuum, the educational philosopher John Dewey argues that we must avoid taking morals too narrowly giving them, on one side, a sentimental goody-goody turn without reference to effective ability to do what is socially needed, and on the other side, overemphasizing convention and tradition in order to limit morals to a list of definitely stated acts. As a matter of fact, morals are as broad as acts which concern our relationships with each other. Moral education is concerned with depolarizing the tension between loyalty and sedition (Dewey, 2011:90). Dewey adds that 'morals' are wrapped in human relations and decency. Moral life, Dewey contends, is situated in entering into 'proper relations with others in a unity of work and thought and developing decency' (Dewey, 2011: 95). In order therefore to preserve the moral value system in Christian and Islamic schools, many school principals have designed their core values in line with what is socially acceptable as good standards of morality. It was observed that several school mottos clearly reflected the evidence of moral conscience as the principle-propelling instrument for discipline in the schools. For example, the researcher found school mottos like: "Be known by good works and actions" and "Honesty is the key to success" in Anglican schools and the motto such as: "Seeking greater horizons in honest thoughts and actions" found in a Catholic school".

Such school mottos are a clear express of moral tolerance, as a recipe for anticipated good education and a pillar of excellence in the Christian and Islamic school model. Key to the success of Christian and Islamic philosophies of education is to appreciate the importance of moral living for the learners, as the basis for true liberal education. Education, thus, tries to develop and play a darning role for the human person to become a moral object of realism, to transcend righteousness through positive living. Religiously founded schools believe firmly in the rudimentary and inalienable right of every human person to poses education and positive discipline reflecting on moral consciousness. The Ugandan Catholic Episcopal Conference Report (2006:51) quotes the Vatican Council II (1962-1965) on Christian education, "Moral education is suited to the particular destiny of the individuals, as adapted to their ability, sex, national, and cultural traditions, and is conducive to fraternal relation in order to promote good conduct and a virtuous moral living". Christian and Islamic schools have an obligatory function in Ugandan education, which is to put strong emphasis on the psychotherapeutic treatment of the moral patterns of today's young people. Religiously-founded schools in Uganda strongly integrate moral values in order to transform the youth into responsible citizens, which is the explanation why such schools make an effort to encourage a moral-base that fosters restorative justice, and keeps pace with the existing social order.

The Uganda national goal of education VI, as stipulated in the Government

White Paper (1993:6), resonates, “Promoting moral and ethical values such as honesty, sense of responsibility, integrity in the use of public funds and property, love for productive and constructive work and respect for those who labor to produce material, intellectual and social wealth”. Subsequent to the above national goal of education is the broad aim of education, “To inculcate moral, as well as ethical...values in the individual and to develop self-discipline, integrity, tolerance and human fellowship” (Government White Paper, 1993:7). The promotion of moral values, such as honesty and a sense of responsibility, prepares learners for leadership in a deceptive country, and to be the touch-bearers in the campaign to restore the country's lost values system.

3. Aesthetic and Social Values

All School Governing Bodies (Religiously founded, public and private schools) promote and instil aesthetic values in learners. Through promoting aesthetic values in schools, learners are encouraged to be productive, creative, must possess talents, and possess a love for beauty and excellence in any progressive education system. Aesthetic values build a sense of leadership in learners where the concern would be on tapping learners' ability to communicate and for personal development. Mazinga (2001:8) writes, “Offering true and balanced education rotates around the development of creative potentialities in a classroom; where the pedagogy, educators and learners are part and parcel of the equation”. Mazinga (2001) helps to foment a generation of inventive, innovative, astute and assiduous leaders of tomorrow. In many Ugandan schools, learners are thus deeply encouraged to initiate developmental projects, join drama clubs, become play rights and actors, do creative art and design and read fiction and literature. In support of this programme of developing aesthetic values in learners, Sekamwa (2006:52) argues that role play, as an aesthetic advance, is carried out in Ugandan schools in order to encourage young people to examine, question, articulate, reflect, brainstorm, and problem solve interpersonal relationship issues as they prepare for citizenship. The focus is to enable young teens to identify their creative values, dramatize values situations from their lives and ask themselves if there was congruence between what they said and what they do in school as a creative project.

More so, the exploration of the potential aesthetic abilities of many learners aims at developing 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 program for nurturing learners' ingenious potentials. It can also be argued that aesthetic values offer learners the ability to

think creatively and independently as part of the educational process. 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.

4. Universal and Economic Values

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. The same Government of Uganda fully endorses the making of basic education available to all citizens irrespective of their age, sex, religion, or region to which they belong as a democratic gesture. All the different school governing structures must bear true allegiance to the all-embracing national education goals as a sign of the promotion of universal/civic values. The Government White Paper (1993:6) stipulates the national goals of education such as forging national unity and harmony between various ethnic groups, evolving democratic institutions and practices in society for political conscientization and sensitization, guaranteeing fundamental human rights which includes the provision of basic life necessities, creating national wealth for the development of an independent national economy, upholding and maintenance of national independence and patriotic feeling, and promoting a feeling of humanitarianism and co-operation by promoting a fellow-feeling, and a concern for others.

The economic values are another set of those universal values equally imparted in learners as a conviction that it is through education that government will rejuvenate the economic arm of the country as its civic responsibility. Education creates avenues for the modernization of society to transcend where it [education] provides knowledge and skills needed in social transformation and provides a channel for wealth acquisition. Kamuhanda (1976:20) writes that after political independence in 1962, government's sole aim was to nationalize education as a pillar for national development which offers economic transformation drives. There is also a general reckoning that Universalization of education is the roadmap to building an all-inclusive

education in Uganda. The role and persistence of government to the promotion of Universal education seeks to reconsider the fact that the production of a highly skilled manpower and citizen population are a significant component of poverty reduction. Universal values, like the economic values, are meant to enhance social productivity and positive social transformation. A Ugandan school is mandated therefore to train learners who are self-sufficient and can contribute to national development and economic recovery efforts through the type of formal education they get. All schools, religious, public and private, are obligated to propel this philosophy as one of the major factors for socioeconomic modernization.

DISCUSSIONS AND POLICY IMPLICATIONS

The results of this study show that values integration in denominational school discipline must embrace roles of educational stakeholders in order to encourage social justice education. Francis and Le Roux (2011:301) argue that social justice education is a process and goal that allows for the full participation of all groups in a society that is mutually shaped to meet their needs. In this way, the SGB, the educator, learner, and the community play a vital role in determining the original pattern of values integration in the denominational school structure (Kasibante & Kiwanuka, 2001). However, there is likelihood that the existing SGB might propel selfish interests at the expense of promoting social justice education when it remains that the SGB determines policy and makes decisions on behalf of other actors in the denominational schools (Uganda Episcopal Conference, 2006:10), a thing which suffocates the “principle of subsidiarity”. If the SGB has the clout to dominate control of schools, it is likely to put its prior interests at the fore front consequently barring schools from integrating the right values for social emancipation (Barge, 2009:44). The nationalization and colonization of school management by government with a hidden intention of thrusting individualistic interests at the expense of those of the founder members, for instance, is a clear indication of experiences that rescind subsidiarity in education development. Therefore, the SGB should revisit its founding philosophy to include interests that are more universal and promote positive discipline, citizenship and social justice. It is important that values are harmonized for purposes of clearing such continued schisms and propelling social justice. Many of the documents provided us with an observation that sometimes educators' experiences and professionalism is still wanting. In the end, this suffocates suitable values integration in denominational school discipline. Sometimes educators may fail to ably guide learners because the former's conduct is publicly challenging.

In the same way, denominational schools highlight different values depending on their different founding interests and cultural ethos (Kasibante

& Kiwanuka, 2001). For example religious schools encourage spiritual and moral values in the schooling process because of their linkage to the Divine intervention (Felderhof, 2001:5), while public schools emphasize universal, social and economic values with an aim of promoting social growth through economic prosperity, and encouraging democracy as a pillar of citizenship building (De Klerk & Rens, 2003:359). Private schools articulate economic values because their intent is profit maximization.

Though this paper elaborates existing historical and contemporary patterns of integrating values into the disciplinary program of the denominational school in Uganda, the ideas presented here are universal to the social justice equation. By showing the significance of the SGB, the educator, government, the learner, the community in values integration; this paper attempts to demystify that encouraging positive school discipline is a collective educational responsibility for the full and equal participation of all groups. All values, whether spiritual, moral, economic, universal or social, are collectively required in order to build a solid foundation for social justice education.

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