The influence of the current formal educational system on children behaviour patterns in Ankole diocese, Mbarara District-Uganda

By

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Declaration

I, Muhangi Francis do solemnly declare to the best of my knowledge that this is my original work and has never been submitted to any University or other institutions of higher learning for academic assessment.

Signature…………………………………… Date…………………….
Muhangi Nuwagaba Francis

This work has been accomplished under the supervision of

Signature…………………………………… Date…………………….
Prof. Lars Gaute Jossang,

Norwegian Teachers' Academy-NLA

Dedications

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To my dear parents the late Eliphaz and Veronica Buriiro, who worked their life to death for the good education of their children and from whom the clay of the earth moulded me into who I have become.

Acknowledgement

I give thanks to the Almighty God who through thick and thin has seen me through this thesis. At times when I almost gave up, He became my comforter, my hope and pillar. If it were not His love and blessings, I could not have accomplished this.

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Abstract

This study is aimed at investigating the influence of formal Education on children behaviour in Ankole Diocese. To achieve the aim, various research questions were formulated which centred on the indigenous forms of learning that were important in shaping children behaviour patterns before the introduction of the current formal educational system in Ankole diocese, aspects of formal education are important in shaping children behaviour patterns in Ankole diocese and the problems caused by the current formal educational system among children in Ankole diocese

The study was purely qualitative and purposive sampling method was used to select the respondents from Universal High and Nyakatukura Memorial secondary schools and the community. The method of data collection included interviews, participant observation. The study found out that it was the peer system rather than what was taught at the schools which contributed to the deteriorating children behaviours. It was found out that the schools acted as a collecting centre of children from various backgrounds and it was from these collecting centres (Universal High and Nyakatukura Memorial secondary schools) that the children exchanged their experiences as regards various behaviours which in the end were adopted by some children.

Chapter 1: Introduction

Being an Anglican church of Uganda priest for over 20 years, I have been concerned about the increased deteriorating moral behaviours of school going children in Ankole Diocese in particular and Mbarara district in general. With this concern together with various formal education criticisms from the Christians I preach in Ankole diocese which part of Mbarara district, I was motivated to investigate how the current education has negatively affected the behaviours of school going children so that concrete strategies could be suggested in order to implement some so as to solve the situation. With this big question to address, I now detail below the origin of formal current which is part of the complex modernization slogan.

The need to promote economic and cultural growth in East Africa led to the introduction of Westernised formal education system in the British colonial territories of Uganda and Kenya (Ann, 1966; Walker, 1917). This idea came about when British officials in East Africa, humanitarians, and leaders in missionary movements became concerned with the spread of native education (informal) which they regarded as anti-developmental and demanded a change in the existing system (Ibid). With their criticisms on the existing native education facilities and the skills it equipped the local people, the British demanded the right of the Eastern African people to be educated in order to achieve their political and economic motives (Ibid).

To foster their ideas, the British administrators made use of schools of Church Missionary Society, the White Fathers, and the Mill Hill Mission to train the native people and continued to do so for many years after the Colonial Office assumed responsibility for Kenya and Uganda in 1905 (Ann, 1966; Walker, 1917). The Christian missionaries who arrived in Uganda in 1877 (the CMS), 1879 (the white fathers), 1896 (the Mill Hill fathers) and 1910 (the Verona fathers) started conducting formal education (Ann, 1966). With the arrival of missionaries and the establishment of mission schools, the education system changed. Emphasis was first placed on the 3R's (writing, reading and religion). Later, the emphasis shifted to liberal arts. At present it is on sciences, at least in theory.

The schools that promoted westernised education and culture included among others Namilyango High School founded in 1902, Rubaga High School founded in 1908 which was later moved to Kisubi in 1926 and Buddo High school founded in 1905(Ann, 1966). The schools first targeted children of the chiefs and the Royal family.

However, though the form of education system which was geared to impart skills to the people in order to foster development in Uganda looked to be a great move, its methods have greatly transformed various cultures and have shaped the moral behaviours of many children which have become problematic. Therefore, this study was set out to examine in detail the link between the formal education and the observed behaviour patterns of school going children.

In this thesis, there are various key concepts which need defining. Formal education which a foundation of colonialism refers to a sociological process that involves an organised set of activities that are conducted in an established structure (School) with a purpose of transmitting skills, knowledge and values to the growing children (Abdi and Ailie, 2005). Traditional indigenous education is defined as the day to day native way of imparting the experiences of society in this case local skills, wisdom and knowledge to growing community children right from birth to death and even beyond, by older and more experienced members of the society (Daillo, 1994). Behaviour pattern refers to the mode of conducting one's self attributed to various factors (Centre for Disease Control and Prevention, 2007). The concept of socialization refers to the process by which individuals norms and beliefs alter as a consequence of a process of interaction with others (Harris, 1995). Educational system is any system supervised by the Ministry of Education, Culture and Sport of a particular country. (I will return to this in detail in the theory chapter)

1.1 Background to the study

This section looks at the broader perspective of education and learning transitions that have been instrumental in imparting skills, knowledge and behaviour patterns to the growing children since pre colonial to post colonial in Ankole dioceses in

particular, Uganda in general. To have a clear understanding of the various education and learning transitions, the model below is adapted to simplify the proceeding discussion.

Table 1.1 Historical perspectives of the types of educations systems and impact on children behaviours in Uganda (Ankole Diocese- Mbarara District).

Time / Type of education	Pre-colonial	Colonial	Post colonial
	Traditional (Informal)	Modern (Formal)	Modern (Formal)
Places for imparting skills, knowledge, behaviours	Homes, fire places, hunting grounds, farms etc	Churches and schools	Schools and churches
Agents with responsibility of providing skills, knowledge and teaching behaviours	Father, mother, aunts, uncles, grand parents, community elders etc with skills from their ancestors	Missionaries	Trained Ugandan Teachers but with skilled obtained from formal education
Aims of teaching children the various skills, knowledge and behaviour patterns	Train children in all life supporting skills, morals, norms, values, taboos	To preach the word of God, teach people how to write and read	To impart various social, political, economic, technical skills for Modernization and development
Resources used to impart skills, knowledge and behaviour	Locally available resources	The Bible as the main source	Computers, books, Radios, Newspapers, Televisions etc
Processes that influence the training of various skills, knowledge and behaviours	Traditional processes	Colonization geared for resource exploitation	Modernization geared for development
Out comes of training children in various skills, knowledge and behaviour patterns	Properly brought up children with behaviours which are socially acceptable	God fearing people but behaviours contrary to socially accepted customs (Bad)	Skilled people, but behaviours contrary to social values and norms (worse)

1.1.1 Education in the pre colonial era

In the traditional education system in most societies of Uganda, there existed no schools of the type that we have today. Nonetheless, people were educated and trained. There existed what the Europeans described as informal education (Ann, 1966). There were no defined institutions of learning, no particular teachers, any blackboards or pencils and books, but children could be taught all the same.

In all the societies, the system of instruction tended to be similar; only the subject matter or syllabus differed according to the particular needs and social values of the given society (Apter, 1967). The traditional educational system was offered by each ethnic group to train young men and women how to become acceptable and responsible adults in the eyes of their own group (Fallers, 1968; Apter, 1967)

Accordingly, discipline and respect were emphasized. The instruction normally took place round the fireplace after the evening meal or whenever a child committed an offence. Through stories, tales and riddles, the mother or grand mother would alert the children to what society expected of them as they grew up (Fallers, 1968; Apter, 1967). The fathers would, through proverbs, stories and direct instruction, teach the young boys their expected roles in society (Ibid).

Some societies used capital punishments to alert the young generations to the gravity of particular cases of indiscipline and immorality (Fallers, 1968; Apter, 1967). As regards the Bakiga, a girl child who got pregnant before marriage was killed by throwing her down a steep cliff in order to serve as a bitter lesson to the other girls who contemplated having sex before marriage (Cunningham, 1969).The Banyankole cursed and disowned the girl who became pregnant for reasons similar to those of Bakiga (Kasfir, 1988). The Langi and the Acholi would fine the boy heavily for such misconduct (Cunningham, 1969). This would help to persuade the young that such an act was socially undesirable.

Other punitive measures were taken to curb indiscipline and dishonesty in society. The punishments varied according to the weight of the offence as it was viewed by a given society. Most societies decried stealing and sorcery and in an attempt to educate

the young not to indulge in such activities, the thieves and the sorcerers were either chased away from the village or even killed (Cunningham, 1969).

Education was not only confined to discipline but also catered for the mind and the hand. In order to encourage togetherness and co-operation, the history of the society was often recounted. Among the Kakwa, the Baganda and the Banyoro, there were special persons with the duty of recounting the history of those societies (Ade, 1984; Cunningham, 1969).The people were taught about their origins, their relations with their neighbours as well as the common instances of rejoicing and suffering (Ibid). The main purpose in this recounting of the people's historical and social traditions was to enable the society to restrain a common heritage and identity.

It was a moral obligation of the adults that the young be taught their cultural values, norms, taboos and totems. The young were taught the dos and don'ts of the society into which they were born (Fallers, 1968; Apter, 1967). They were taught about their clans and the totems and the taboos of those clans. Besides, they were also taught about their clan relations and their boundaries in order to avoid incest (Ibid). The boys were taught and trained to grow up into responsible men in much the same way as the girls were groomed to grow up in responsible housewives. The boys among the Bakonjo, Bamba, Bagishu and also girls among the Sabiny were initiated into manhood and womanhood by under going the ritual of circumcision (Ibid). Accordingly, the fathers would train the boys in methods of herding, fighting, hunting, agriculture and trade. And the mothers would instruct the young girls in the proper ways of cooking, basketry, pottery, childcare, dressing and other functions related to house keeping.

As for the technical skills, boys would acquire skills while working alongside their fathers just as girls would duly acquire skills while working alongside their mothers. If one's father was a blacksmith, his son would learn the art by working with him. This helps to explain why some skills like ironworking, rainmaking, divination, healing, pottery and several other specialties tended to be hereditary. As a result, one finds that the *Banabuddu* of Buganda were backcloth makers (Fallers, 1968), the Banyoro were good red-spear makers (Beattie, 1960). These skills were not found

generally within each society but they were particular to individual clans within the given society.

However, the whole traditional system of educating and training of the young generation in the Ugandan societies and in many African societies was discouraged by colonialism, and it was replaced by what is termed as formal education. Formal education has been maintained in many African societies up to today because it was and still is viewed as one of the important pillars through which the African countries could develop and modernise like their counter parts in the West.

1.1.2 Education in colonial era and the modernization processes

This section explains how the western education systems quiet different from the traditional or indigenous one could facilitate the modernization processes in the African societies which were believed to be undeveloped and backward.

The introduction of formal education system in Africa was due to the multi-centric indigenous philosophies and system of education which was still intact which posed a great obstacle for the proper economic exploitation and modernization of the African societies (Abdi, 2005). It is argued that about 50 years ago, many countries around the world which were freshly decolonised and newly named underdeveloped or developing, had to embark on varying projects of national development (Giddens,1991; Kuhnen, 1987). Some began to develop indigenous industries for export; others stepped up industrial production to substitute for imports (Ibid). It is also argued that across the Cold War swathe with communist as well as capitalist models being influential by time, industrialisation was thought of, by the political and economic elite, as the key to development (Giddens, 1991; Kuhnen, 1987). In this singular conception of 'development' as economic growth, industrialisation became a race of catching up with the West or with standards almost entirely set by West-centric institutions for a country to be deemed developed (Giddens, 1991; Kuhnen, 1987).

However, accompanying this frenetic activity was the project of modernisation. The concept of modernization has been described as the process of change towards those types of social, economic, and political systems that have developed in Western Europe and North America from the seventeenth century to the nineteenth and have then been spread to other European countries and in the nineteenth and twentieth centuries to the South American, Asian, and African continents (Giddens, 1991).

According to modernization theory, internal factors in the countries, such as illiteracy, traditional agrarian structure, the traditional attitude of the population, the low division of labour, the lack of communication and infrastructure, are responsible for underdevelopment (Arthur, 1973). Consequently, a change of these indigenous factors was seen as a strategy for development and modernization. For example, it was conceived that in the social realm, modernised societies could be characterized by high levels of urbanization, literacy, research, secularization, bureaucracy, mass media, transportation facilities and improved health care systems contributing to lower birth-rates, death rates and relatively longer life expectancy is relatively longer (Ibid).

It was also conceived that in the political realm, that a modernised society becomes more participatory in decision-making processes, and typical institutions include universal suffrage, political parties, a civil service bureaucracy, and parliaments (Ibid). In the economic realm, there is more industrialization, technical upgrading of production, replacement of exchange economies with extensive money markets, increased division of labour, growth of infrastructure and commercial facilities, and the development of large-scale markets (Ibid).

Thus, it can be concluded that modernization comes with the need for and the development of occupational skills. It is indeed cogent to argue that increased differentiation in skills development is an essential benchmark of the journey into modernity and this can be achieved via formal education (Raymond and Torres, 1995; Kruithof, 1993). The knowledge to promote modernity and development can only be acquired in schools not in homes or traditional community meeting. In the schools established as a result of formal education, human beings (students and teachers) learn and interact amongst themselves, making the school a system which is directly

connected to other systems of society like the economy, political systems, legal systems, the family as well as the religious systems in which the dominant values and norms of a given society are imbedded (Ibid).

Thus, the knowledge, skills and behaviours got from schools have a linkage and influence on the modernisation process and vice versa. For-example, when President Bush announced the National Educational Goals for the year 2000, he indicated that the American children were not learning what they needed to know in order to modernize, live and work successfully in the world they will inhabit (Shin-Ying Lee and Graham, 1992). It was feared that the United States will not remain internationally competitive if their educational system was not improved (Shin-Ying Lee and Graham, 1992).

1.1.3 Education in the post colonial era

After decolonization in the 1950s and 60s, the emerging African elites continued to follow the European models of education (Kruithof, 1993). World pressure for modernization was mounting, and the ruling elites believed that the only way to modernize was to continue with a European formal education system (Ibid).

Today, schooling has essentially, though probably not intentionally, become the efficient warehousing of children in a way thought to be convenient to society at the expense of many teachers. The primary general objectives of schooling are to foster personal growth of students, to enhance their ability to contribute to society by being able to do useful work that helps them earn a living, and to teach the obligations and roles of citizenship (Abdi and Ailie, 2005).

However, the functions of schooling have been categorised as intended and unintended though there could be an overlap between them (Thomas, 1990 cited in Abdi and Ailie, 2005). The intended functions refer to those aspects of education that follow an official curriculum with the view of transmitting both generalised as well as specialized knowledge (Abdi and Ailie, 2005). Planned learning activities are contained in textbooks and other learning materials. While unintended functions refers the aspects of education that follow a hidden curriculum with implicit messages

which students receive about such matters as punctuality, neatness, achievement, deference toward teachers among others (Abdi and Ailie, 2005). Such hidden curriculum helps to inculcate students into the values of the society's dominant group that holds important and powerful positions in the society's institutions (Ibid).

One of the functions of schooling rotates on the technical/economic aspect which refers to a school's contribution to the technical or economic developments (Abdi and Ailie, 2005). In this cultural production, schools play a great role in producing new knowledge in technology, science, social sciences, humanities, business, art among others and this has been fundamental towards modernization of many countries (Ibid). In Uganda, teachers play a great role in helping students acquire such knowledge and skills (e.g. art and craft, music) necessary to survive and compete in a modern society.

Another function focuses on the political aspect which refers to the contribution of schools to the political developments of children at different levels of society (Abdi and Ailie, 2005). At the individual level, teachers help students to develop positive civic attitudes and skills, and to exercise the rights and responsibilities of citizenship. At the institutional level, teachers support their schools to act as places for encouraging critical discussion of political issues (Ibid). In Uganda's schools, this function has been adequately fostered whereby the teachers play an important role in promoting awareness of democracy and facilitating political developments and changes among children they teach through debates and students leaders.

Another function centres on the cultural role which refers to the contribution of schools to the cultural transmission among growing children (Abdi and Ailie, 2005). Cultural transmission also involves cultural diffusion whereby, Western culture, values, and schooling practices including curricula, have been wide spread or diffused to the indigenous communities living in many parts of the worlds (Abdi and Ailie, 2005). Teachers help students to develop creativity and aesthetic awareness, and to become familiar with the dominant values underpinning their society (Ibid). This is evident in various schools in Uganda whereby teachers and schools socialize students from different levels of society with different sets of values and beliefs and act as agents for systematic cultural transmission, cultural integration among their multiple and diverse constituencies, and cultural re-vitalization. For example there has been

neglect of traditional dances to modern discos modern formal education has neglected traditional drums and adapted bands.

Human/social function is another function which refers to the contribution of schools to human development and social relationships at different levels of the society (Abdi and Ailie, 2005). Schools make children functionally literate by teaching them how to read, write, calculate and provide them with the general knowledge they need to take part in society, to work and to learn other things (Ibid). In Uganda's schools, teachers help students to develop as fully as possible psychologically, socially and physically. However, a good relationship between the teacher and students is a key determinant of the quality of the knowledge and skills provided to the learning students.

The last function centres on the custodial role which shows that schools are places for children to be looked after, with the school having a legal responsibility to act as substitute parents, atleast for the duration of the school day (Abdi, and Ailie 2005).

However, schooling functions have continued to mirror that of the colonial education and this has had significant effects on children behaviour patterns negatively (Shizha, 2005; Abdi, 2005). Despite that, few studies have been conducted to investigate how formal educational system has influenced children's behaviour patterns in various societies of Uganda. Thus, this study set out to contribute to the closing of that knowledge gap.

1.3 Statement of the problem

Formal education in Uganda today is largely a cocktail of colonial and neo-colonial state, Christian Church and Islamic traditions and a multiplicity of bilateral and multilateral agencies. The Ugandan child is simply 'a lost sheep thrown on the street', a consequence of neo-liberal structural adjustment, capitalistic economics, a prey to the worse forms of bourgeoisie decadence like strikes, condom use, drugs, smoking, alcoholism, violence among others. This has been the case in most schools in Ankole diocese. Teachers only meet students in class to give out notes and concentrate on children's academic performance only. Thus, there is no room or forum for discussing challenges and opportunities in these schools which could help growing children.

The current formal educational system has made children of Ankole diocese to be school based rather than home based yet it does not provide values and ethics that protect and promote good children behaviour patterns. Instead it sows seeds of envy, helplessness, corruption, violence, laziness and insecurity among others.

Day school children in most schools in Ankole diocese spend the whole day at schools without going to their homes while those in boarding schools spend months without seeing their parents. This has made children to have little time to get advice and guidance from their parents about the informal life skills which are important in shaping their moral behaviours important in society. This makes children to get out of schools when they do not know how to cook, dig, fetch firewood, how to greet people, how to dress up properly among other behaviours which are respected in the community. Therefore, the study was concentrated on Universal High School and Nyakatukura Memorial Secondary School in Ankole diocese to establish a link between the current formal education and the observed poor behaviour patterns among the school going children. (Ref. chapter 3 for more detail)

1.4 Aim of the study

To examine the influence of the current formal educational system on children behaviour patterns in Ankole diocese.

1.5 Main hypothesis

The current formal educational system in Uganda is responsible for the observed bad behaviours among school going children in Ankole diocese.

1.6 Research questions

1. What indigenous forms of learning were important in shaping children behaviour patterns before the introduction of the current formal educational system in Ankole diocese?

2. What aspects of formal education are important in shaping children behaviour patterns in Ankole diocese?

3. What problems are associated with the current formal educational system among children in Ankole diocese?

1.7 Significance of the study

Despite the increased moral decay among the young children, the relationship between the current formal education system and children behaviour patterns remains one of the least studied subjects by social scientists. Therefore, the information that was generated shall hopefully help to partly fill in the knowledge gaps or trigger deeper inquiries into this field. Additionally, the study will provide information to policy makers on how the current formal education system has affected children behaviour patterns negatively so that they can come up with adequate policies to stream line the education system. Finally this research may generate more inquiry and study into the deeper issues of the subject by other scholars using this as a background work.

1.8 Scope of the study

In its theoretical scope, the study focused mainly on the influence of current formal education systems on children behaviour patterns rather than other factors like the influence of the media, western influences, intermarriages, laws and policies, political systems, among other. I focused on the current formal education because it has attributed to the establishment of schools which have acted as pools of children from where they interact with each others, learn various behaviours from each other, and practise the various behaviours amongst them. In its geographical scope, the study was carried out in Ankole diocese where I have been a priest for a long time. The schools focused on in this study included Universal High School and Nyakatukura

Memorial Secondary School and this was because of their prominence in the area and high student population which was helpful in providing the right picture of how the nature of formal education had influenced the behaviours of the children.

1.9 Behaviour change models

This study is located in both the Prochaska's and DiClemente's model (stage theory) (Prochaska and Di Clemente, 1992) and Group socialization theory (Harris, 1995).

1.9.1 Prochaska's and DiClemente's model

In this thesis, the Prochaska's and DiClemente's model borrows some arguments from the Social Influence or Social Inoculation Model (Evans *et al*., 1981; Evans, 2003) and Bio-psychosocial theory /Social-Ecology (Norman and Turner, 1993) as well. It had an advantage over other behaviour change models because it brings out the pertinent issues which a child undergoes when adopting new behaviour pattern from the formal education system.

Prochaska's and DiClemente's model is about the processes through which someone changes his or her behaviour (Prochaska and Di Clemente, 1992). The model indicates that behaviour change occurs in a cyclic format as indicated in figure 1 below
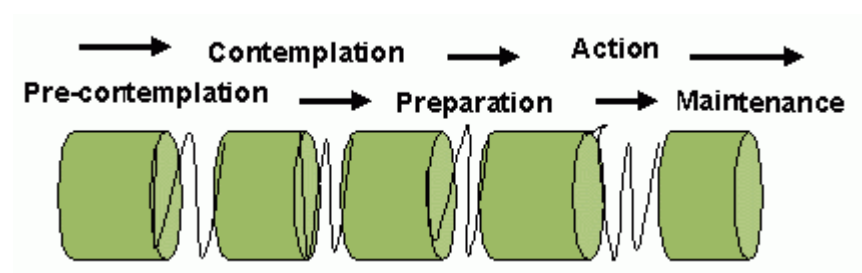
Figure1.1: Prochaska's and DiClemente's model of behaviour change (Prochaska and Di Clemente, 1992)

In the above model, the first stage is termed pre-contemplation. In this stage, a person's behaviour has not been changed and he/she might not realise that change is possible in the foreseeable future (Prochaska and Di Clemente, 1992). For example, a child who has not gone to school may be tied up within the traditional behaviour pattern taught to him/her by his or her parent and she or he might not realise that there other behaviours he or she can acquire somewhere. Thus, pre-contemplation stage is a state when a person is "uninformed" in the sense that no personally convincing reason for change has been presented as of yet (Ibid).

The second stage of the model is called contemplation. In this stage, a person gets some ideas about changing his or her behaviour and this makes him or her to start thinking about changing what she or he might call the inferior behaviours to superior ones (Prochaska and Di Clemente, 1992). To foster Prochaska and Di Clemente's argument, the Social Influence and Bio-psychosocial Model shows that the information on a given behaviour is got through interaction between the person and his or her internal and external environment (Evans *et al*., 1981; Evans, 2003; Wills and Shiffraan, 1985; Hawkins and Weiss, 1985; Kumpfer and DeMarsh, 1985). In this regard, the family and the community, (particularly the school), in addition to peer influences, are extremely important determinants of an adolescent's decision to engage in a given behaviour. For-example, when a child is taken to school, she or he might get a lot of information from friends, teachers among others which in the end shape the child's mind to start thinking in terms of adapting to new behaviour.

The third stage is described as preparation or determination. This is a transition period between shifting the balance in favour of change and getting things moving in that direction (Prochaska and Di Clemente, 1992). Here, a person is curious about adapting to new behaviour. The person gets information on the type of behaviour he or she wants to adapt taking into consideration the costs and benefits of adapting to that new behaviour (Ibid). For example, a child may get information about cigarette smoking, skills of how to smoke and how he or she might benefit from the cigarette smoking.

Prochaska and Di Clemente's argument on preparation stage is in line with the Bio-psychosocial Model which informs us that adolescent (children) behaviour patterns

will be more or less deviant depending on the kind of opportunities one is exposed to and the feedback one receives from performing activities (Norman and Turner, 1993).

Action is the fourth stage. Here people take every step to change their behaviour, experiences, or environment in order to overcome to satisfy their desires (Prochaska and Di Clemente, 1992). For example, a child may join peer groups which smoke acting on previous decisions, experience, information, new skills, and motivations for making the change. To strengthen Prochaska and Di Clemente's argument on action stage, Bio-psychosocial Theory further contends that adolescents turn to the use of alcohol and other Drugs as well as other behaviours in an attempt to cope with their problems (Norman and Turner, 1993). For example, if an adolescent is in a state of anxiety, then using a substance might have a calming effect. If bored, depressed, or tired, using a substance might have a stimulating effect. The fifth and final stage, maintenance, is where people work to prevent relapse and consolidate the gains attained in the action stage. The stabilization of behaviour change and the avoidance of relapse are characteristic of the maintenance stage (Ibid).

1.9.2 Group socialization theory

Since it is in the schools where children spend a great deal of time, this study adopted the group socialization theory. According to this theory, children acquire and transfer various behaviours when they are in groups like playgrounds, entertainment centres and schools. In schools, children are brought together in large numbers consisting of unrelated individuals of the same age as well as different ages (Harris, 1995). In such environment, children try to form groups based on age, sex and as they grow up they also tend to use ethnicity as base for forming a group (Ibid)
According to the group socialization theory, any behaviours or attitudes that are common to the majority of the children in the group are accessible to the group as a whole (Harris, 1995). For example, smoking, bullying, early sex, dressing code among others.

The theory assumes that the group that children identify with when they are outside the home is the peer group (Harris, 1995). The peer group is a group of others who

share socially relevant characteristics such as age, gender, ethnicity, and (in adolescence) abilities and interests. Children's peer groups create their own culture by selecting and rejecting various aspects of the adult culture and by making cultural innovations of their own (Ibid). During childhood, children move through a series of these child-created cultures. Identification with a group entails taking on the group's attitudes and norms of behaviours (Harris, 1995). This is a within-group process that results in assimilation whereby, the group members become more alike. In such situations, social comparisons within the peer group give children information about their own strengths and weaknesses and result in typecasting of individuals by other members of the group.

According to the group socialization theory, transmission of culture is via group processes (Harris, 1995). Children transfer behaviours learned at home to the peer group only if it is shared by, and approved by, the majority of members of the peer group. It should be noted that children who come from atypical homes do not transfer their atypical home behaviours to the peer group. For example, witch craft, night dancing among other unusual social behaviours

1.10 Organisation of the thesis

Chapter two focuses on literature review. In this chapter, an explanation of the concept of education is given in details, Africa's indigenous form of education are given and ways through which they shaped children's behaviour are disused. The same chapter discuses the history of modernization from a broad perspective and how formal education is vehicle to modernity. Functions of formal education (schooling) and the influence of formal educational system on children behaviours are also given in this chapter. The chapter continues to discus other factors contributing to children behaviour pattern in much emphasis on mass media.

Chapter three looks at Uganda's brief history, the history of education in Uganda from colonial time to post colonial period. The chapter further discuses the structure of the education system in details. The chapter further continues to show the study schools and where they are found. Chapter four presents the Methodology used, Research

design, Data collection methods, Data Validity and Reliability, Data processing and analysis.

Chapter five gives Data presentation and analysis; Indigenous forms of learning in shaping children behaviours, Aspects of formal education in shaping children behaviours and problems associated with the current formal education systems. Chapter six ends with general discussion, conclusions and recommendations

Chapter 2: Theory

This chapter gives a detailed generalised discussion of the merits of African indigenous education as regards children behaviour patterns. The chapter further shows how the modernized education system has been detrimental to the behaviour patterns of school going children

2.1 Education as major focus

Education is the process whereby the adult members of a society guide the development of younger members of the society into adulthood and initiate them into the culture of the society (Kruithof, 1993). In other words, education is the process of cultural transmission and renewal. For infants and young children, education often takes the form of programmed inculcation, that is, the process of pressing and prodding the child to carry out various learning activities at different times (Ibid).

These varying coercive processes socialize the child to respond in harmony with societal acceptable standards and the processes of socializing children are largely the preserve of adult members of the society (Ibid). Outside the school compound and classroom context, all adult members of the society are to varying degrees and at different times concerned with tasks and roles which complement school functions (Abdi and Ailie, 2005). Thus, new members of a society or a group are socialized to learn to act in accordance to the norms and institutionalized habits of the society or culture in question so that ultimately the moral and social order is maintained or improved in line with societal norms.

Education is thus, in every cultural setting, an instrument for the maintenance of the continuity of the cultural system. But it is at the same time also an instrument for social change (Abdi and Ailie, 2005). In order to understand and appreciate the implications of the concept of Education, we must study it as it functions, ensconced in the culture of which it is part. When education is understood in this way, the wider relationships between school and community, educational and social systems, education and cultural milieu become more transparent.

2.2 Africa's indigenous forms of learning important in shaping children behaviour patterns

African indigenous form of learning had overall and practical advantages in shaping children behaviour patterns. Traditional indigenous education prepared children to play their roles in the family, clan and the ethnic group as a whole (Daillo, 1994). It served as an important tool for the conservation and transfer of time-tested skills, customs and knowledge from generation to generation (Ibid). It was indeed through their education that young people learned to appreciate and value the heritage of their forebears. According to Walter Rodney (1982 cited in Abdi, 2005), in his book *How Europe Underdeveloped Africa* notes that

> '….indigenous African Education can be considered outstanding; its closely linked with social life, both in a material and spiritual sense; its collective nature; its many sidedness, and its progressive development in conformity with successive stages of physical, emotional and mental development of the children. …..Altogether, through mainly informal means, pre-colonial African education matched the realities of pre-colonial African society and produced well-rounded personalities to fit into that society.'

Thus, African informal education systems were designed following the earthly and related cosmological horizon and connectivities and within the time and space determinants and elasticities of the *Vita Africana* (Abdi, 2005). It should be noted that some form of Africa's indigenous forms of learning are still practiced by some few African societies like the Basuto of South African (Mabille, 1906), the Maasai of Tanzania (Birgit, 1994), the Acholi of Uganda (Odora, 1994), some tribes in Mauritania (Daillo, 1994) and Gambia (Joof, 1994) among others. The locally developed forms of bringing up the youngsters in Africa differ greatly from society to society and from culture to culture and transmitted from generation to generation (Ibid). In that matter, such accumulated society experience by the elders of the community structures children in particular to master the necessary social obligations and occupational skills which enable them to effectively cope with their socio-cultural and natural environment (Daillo, 1994; Joof, 1994; Odora, 1994; Birgit, 1994; Keynan, 1994).

In such societies where the African indigenous learning is still practiced, the growing child is seen as an asset of the community in whom the community maintains a stake. Therefore, every member of the community contributes to the upbringing of the child whether the child is an offspring, family relative, extended family member, or simply another member of the clan (Daillo, 1994; Joof, 1994; Odora, 1994; Birgit, 1994; Keynan, 1994). The oldest members of the community, continually engaged in non-formal and non- schooling building confined philosophical treaties about the best ways to teach the young ones complemented by experience-induced improvement that were constantly applied to the actual knowledge (Abdi, 2005).

Early days of growing African children involves teaching them various lesson rotating on story telling, mental arithmetic, community songs and dances, learning the names of various birds and animals, the identification of poisonous snakes, local plants and trees, and how to run and climb swiftly when pursued by dangerous animals (William, 1987). For example, in South Africa, before the Dutch settlers arrived in 1652, the process of informal education began by training the young ones manners, roles, responsibilities and history, the importance of fighting and military skills (Keto, 1990 cited in Abdi, 2005).

African traditional system of education were also comprehensive bodies of knowledge that, beyond the historical, philosophical and literary components, also addressed such issues as fishing techniques, method of food preservation, post-harvest, pest control programs and use of different herbs and plants to manage diseases (Semali, 1999 cited in Abdi, 2005). Thus, African traditional system of learning weren't only effectively developed and philosophically coherent but also scientifically and technologically connected (Abdi, 2005). Thus, the growing children are raised by the community and educated in the culture and traditions of their people. Other forms of education in some few African societies included sharing of expressions through festivals, ceremonies, games, and artistic performances such as dancing, singing, drawing as discussed below.

2.2.1 Initiation ceremonies

Every culture in the world ritualizes the important milestones throughout life with birth, marriage and death being typically marked by special ceremonies. In Africa,

initiation ceremonies are rooted in deep, conservative traditions facilitating the crucial cycle of transition from childhood to adult life and the making of families (Daillo, 1994; 1994; Odora, 1994; Birgit, 1994). As regard the African child, initiation ceremonies tend to focus heavily on the preparation of young children to be good wives or husbands and excellent mothers or fathers (Ibid).

In societies where Africa's indigenous learning is still practised, children approaching adolescence stage are rigorously trained in proper pattern of behaviour, work, play, gender associations with specific responsibilities rotating on domestic affairs, farm tasks as well as community tasks (Ocitti, 1973 cited in Odora, 1994). The parents are fundamental in the child's rigorous training whereby the father is responsible for male child's masculine and intellectual character (Daillo, 1994). A boy is required to learn his extended family history and that of his society, the geography of the region, names of neighbouring states and the nature of the relations with them, the handling of weapons, hunting as a skilled art, rapid calculation, clearing the bush for planting, the nature of soils and which kind grew what best, military tactics, care and breeding of cattle, the division of labour between males and females, bartering tactics, rule of good manner at home and abroad as well as competitive sports (William, 1987). While the mother is greatly responsible for proper up bring of female children as regards cooking, home management, marriage affair, sex education among others (Odora, 1994).

As regard African girl children, there are ceremonies performed as a passage to womanhood. For example, young girls from the Krobo ethnic group in Ghana perform the Dipo ceremony which lasts for five days (Louis, 1987). In this society, the mother of a young girl selects a 'ritual mother' for her daughter to prepare her in future role as a wife and mother (Ibid). The young girl is taught the art of cooking, household management, dance, beautification as well as the art of seduction which the ability to please a man in every way (Louis, 1987). The Dipo ceremony also acts as forum for attracting husbands from the community. However, this kind of initiation ceremony is widely practiced among many African societies though the names may differ. This kind of ceremony can be found among the Acholi of Uganda (Odora, 1994), waluguru tribe in eastern Tanzania (Unyago rites, Mwali rites) (Birgit, 1994) and many others.

African boys are also initiated. A good example comes from Tanzania with the Jando and the ritual forest (Birgit, 1994). In these initiation rites the boy is taught about his future life as regards their homes, respect and social responsibilities in the community (Ibid). In some tribes in Tanzania, a passage from boyhood to manhood may take a form of killing a wild animal preferably a lion as it is accustom among the Maasais while in other tribes the use of ritual forests for adulthood learning as it is the case with the Wagwano boys is emphasised(Ibid). The Wagwano boys were meant to stay in the forest for six months learning how to approach a woman for marriage, married life itself, how to take care of one's wife especially during pregnancy, how to take care of parents and old people and how to satisfy the spirits (Ibid). For Zimbabwe's cases, mock marriages in the ritual forest is encouraged whereby girls of 10-12 years and boys of 14-16 years are made to live together in the forest performing adult duties based on their sex(Ibid).

Circumcision of both the male and female child is a fundamental important initiation rite in many African societies. As regards the Maasais, Himba and Basuto, a young girl will not be suitable for marriage unless she undergoes the circumcision ceremony (Birgit, 1994; Mabille, 1906). Usually the ceremony is attended by the females of the girl's family. In a private room in their home or out in the countryside, an elderly matron cuts out the girl's clitoris with a razor blade (Ibid). Despite the world wide criticisms of female circumcision, the ceremony is done to enforce chastity among females and is central to the initiation rights of girls entering adulthood. Male circumcision is done to promote hygiene and braveness (Ibid). In this practise, the foreskin of the penis is removed and upon completion, the circumcised is congratulated of becoming a man

2.2.2 Seasonal festivals

These comprise a forum for imparting native wisdom, skills and knowledge to the growing children. In Africa, the most important festivals are conducted during the rainy season, good harvests, naming giving, funeral and marriage ceremonies (Diallo, 1994; Odora, 1994). In such festivals, artists, singers, storytellers, craftsmen meet to exhibit and demonstrate their social and technical skills (Diallo, 1994; Odora, 1994).

In this regard, children are given a chance to learn various things about their communities and the natural environment from experienced community members. For example, among the Acholi of Uganda, festivals comprise songs which form the running commentaries on the current affairs of individuals or groups, history of the chiefdom, victories won as well as battle defeats (Odora, 1994). In such events, children are supposed to spend time and eat together with one's age mates during which kids and grown up exchange ideas and experience with their pairs (Odora, 1994; Diallo, 1994).

In Mauritian, seasonal festivals are celebrated with various sports which included wrestling, overpowering bulls as well as horse and camel, foot race, dancing to drums and calabash beats were as well conducted (Diallo, 1994). In such games and dancing, people/children leant new socio-practical skills to improve the latest folklore of the community.

2.2.3 Proverbs, riddles and song lessons

In Africa, these forms of lessons are taught orally on fireplaces after dark with the view of teaching children good conduct and wisdom accumulated through generation and this was transmitted in a condensed form from grand parents to grandchildren (Birgit, 1994). In Maasai tribe, proverbs structure children to behave in a particular pattern which is culturally and traditionally acceptable (Ibid).

As regards riddles, they contain puzzling questions and statements with a hidden meaning which is meant to be discovered or guessed by children to whom the riddles are addressed. Among the Maasai, both complex and simple riddles are meant to train the reasoning ability, local vocabulary, and memorialisation and thinking speed of the growing children (Ibid). In Acholi land, proverbs are meant to promote cognitive development (reasoning), deliver moral lessons, warnings and advice (Odora, 1994).

In many African societies, songs form an important forum for structuring children behaviour patterns. Among the Acholi of Uganda, children are sung lullaby songs right way from day one (Odora, 1994). Other songs relate to games for young children and form an important introduction to the cultural and morals of the Acholi tribe while other songs bring out talents with a given social group (Ibid).

Arguably, a major limitation of African traditional education is that it focused societally inwards and restricted its members for external contact as we have seen above. Practically, this meant that the skills and knowledge possessed by a given ethnic group could not be readily transmitted to another group. The absence of literacy which mean the ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying contexts, implied that the accumulated knowledge and skills could not be preserved in a written form.

2.5 Influence of formal educational system on children behaviours

As children enter adolescence, many begin to engage in bad behaviour pattern contrary from those required of them in their community. Not only are these bad behaviours likely to compromise the present and future health of adolescents, they also are likely to cut short their education, impair their employment prospects, and even lead to crime, thus seriously putting at risk other aspects of their well-being, both as adolescents and adults. It should be noted that Adolescent bad behaviours do not occur in isolation. They grow out of complex interactions at the individual, peer, family, school, community, and societal levels.

Formal education has taken on a life of its own that has little to do with the needs of society, children, or the adults those children will become (Mazrui, 1993 cited in Shizha, 2005). Thus, schools are not places that give children meaningful responsibility in order to produce conscientious, mature adults and citizens. They have been regarded as places where obedient children learn to do what they are told or learn to do what teachers will reward (Shizha, 2005). The numbers of years children spend in formal school basically doing assignments that have no meaning to them and

little relevance to socially useful work, serves to postpone children's maturation rather than giving them more opportunity to learn and to develop discerning judgment (Ibid). Children learn to read and write (Abdi, 2005), but are not given the opportunities to apply those skills in either useful or interesting areas (Shizha, 2005). This means that children simply become good at doing things which are primarily only useful and rewarded in school itself.

In that regard, the current formal education curriculum make children unable to grow anything; make anything; build anything; or repair anything unless they learned to do those things outside of school (Shizha, 2005; Rust, 1991). Thus, it can be said that formal education curriculum makes children to have little understanding of human nature or its higher potentials, makes them unable to even imagine, let alone appreciate, the potential non-material richness of life or the capacity of the human spirit.

Formal education curriculum has also made children unable to discover lessons for their own lives in history, literature, or science because they have not learned to see their circumstances objectively (Giroux, 1996 cited in Shizha, 2005). They cannot compare their circumstances with those of other cultures or times and cannot make appropriate and useful distinctions (Ibid). Basically students are taught facts they will forget before they ever become useful, except on exams, to themselves or anyone. In that regard, students are just graded on how well they can remember mere statements of ideas rather than being encouraged to create, discover, understand, or appreciate those ideas (Shizha, 2005).

Another problem with the current formal education system rotates on 'polluting' the African language.' Today, African schools teach already codified texts, written in a western language projecting knowledge and skills unfamiliar to students and this has made the children's cognitive development and learning outcomes impossible (Shizha, 2005). Children always have to translate what is taught in a foreign language to their mother languages and then re-translate it to the same foreign language in order to communicate ideas to their teacher (Ibid). However, it has been noted that learning in English or French doesn't only violate the freedom of African students to learn in a language that is familiar and meaning full to them but also violates the indigenous norms, values and beliefs (Cleghorn and Rollnick, 2002 cited in Shizha, 2005).

To solve the western language problem in schools, a phenomenon called code switching (Shizha, 2005) has been proposed by African teachers and this has become a major threat to most of African languages and vocabulary. Code switching involves switching from English or French to the mother tongue in order to clarify concepts and meanings (Ibid). In this scenario, English or French words are combined in African languages when communicating. Code switching has however distorted the content, meaning and values of many African languages yet one's language is vital in understanding the cultural reality that surround one's life (Shizha, 2005).

In that regards Fisherman, (1996 cited in Kirkness, 1998) makes a very vital point about the relationships and importance of culture and language. He says that

> '….culture is in the language and is expressed in the language. Language is best able to express most easily, most accurately and most richly, the values, customs and overall interests of the culture. If you take language away from culture, you take a way its greetings, its curses, its praises, its laws, its literature, its songs, its riddles, its proverbs, its cures, its wisdom, its prayers. You are losing those things that essentially are the way of life…..it is our unique gift from the Creator; therefore, it is the mind, the spirit and the soul of people. Language is important because it want ties us together in a family.'

Therefore, the curricula presented in a foreign language supports acculturation, if not assimilation, into another set of societal norms which are not compatible with the African ways of living. The effect of this acculturation is a disjuncture between the culture of the home and the culture and language of the school (Shizha, 2005).

However, though formal education has done more harm than good as regards children behaviour pattern, it has to been credited for its role in modernization, international relationships which foster development, technological innovation, eliminating primitive cultural practices like circumcision, poor human disposal like among the *Batuwa* of Uganda, women inheritance among others.

 It is should also be noted that a part from formal education, various factors have been greatly responsible in shaping the children behaviour patterns negatively notably the influence of the media as regard violence, drug abuse and rape; the internet as regards

pornography among others. All these work hand in hand and supplement each other in shaping children behaviour patterns.

2.6 Influence of media on children behaviours

There are various factors which influence children behaviour pattern but the most important one, is the mass media. Social science and health researchers have examined and written extensively about the possible connection between the high levels of media exposure among growing children and increased adolescent risk behaviours.

2.6.1 Media Exposure and Smoking

The media bring billions of impersonations of glamorized smoking to millions of youths through television (TV), movies, video games, music, the Internet, and advertisement in general. Longitudinal, experimental, and cross-sectional studies provide clear and strong evidence that youth are more susceptible to viewing smoking favourably and to becoming smokers as a result of exposure to smoking in the media.

It has been noted that adolescents are flooded with cigarettes smoking promotional messages. For example in USA, during 2003, cigarette companies spent $15.2 billion to promote their products, including $156.4 million on magazine advertising and $32.6 million on outdoor advertising (Federal Trade Commission, 2003). Outdoor advertising includes billboards; signs and placards in arenas, stadiums, and shopping malls; and any other advertisements placed outdoors, including those on cigarette retailer property no matter their size (Ibid).

Smoking on television (TV) remains widespread in prime-time programming and this has led to increased adoption of smoking habits among the growing children (Gidwani, 2002; Gutschoven and Van den Bulck, 2005). A study conducted by Pradeep Gidwani examined the relationship between television exposure in 1990 and smoking initiation between 1990 and 1992 among U.S. adolescents aged ten to fifteen (Gidwani, 2002). Among the sample he studied, smoking increased from 4.8 percent in 1990 to 12.3 percent in 1992. The study also found important associations between

how much adolescents watched TV and when they began smoking. Adolescents who watched more than five hours of TV a day were almost six times more likely to start smoking than those who watched two hours or less a day (Gidwani, 2002). Those who watched more than four to five hours of TV a day were more than five times more likely to start smoking than those who watched two hours or less (Gidwani, 2002).

Other studies have made similar findings. It has been noted that the more TV that adolescents watch, the more positive they feel about smoking, the more likely they are to begin smoking, and the sooner they start smoking (Van den Bulck, 2005).

2.6.2 Media Exposure and Alcohol Use

It has been concluded that exposure to alcohol advertising and to electronic media that portray alcohol use increases adolescents' alcohol use (Strasburger and Wilson, 2002; Sargent, 2006; Everett *et al*., 1998) Alcohol advertising is designed to appeal to children and adolescents as it sells images of success, sexuality, fun, and love, via movies, television, magazines, billboards, and radio (Ibid). For, example in USA, each year the alcohol industry spends more than $1 billion on television, radio, print, and outdoor advertising (Federal Trade Commission, 2007). Research in USA has continued to show that the number of beer and distilled spirits advisement in magazines tended to increase with a magazine's youth readership (Federal Trade Commission, 2007).

Is has been concluded that in USA alcoholic drinks are the beverages most commonly advertised on TV (Strasburger, 2002). From 2001 to 2005, alcohol companies spent $4.7 billion on 1.4 million advertisements for alcoholic beverages on television and youth overexposure to alcohol advertising on cable TV increased from 60 percent to 93 percent (Center on Alcohol Marketing and Youth, 2006).

In the spring of 2000, researchers in USA recruited 2,998 seventh graders from Los Angeles for a longitudinal study to look at how televised alcohol commercials might have influenced their alcohol consumption one year later (Stacy, 2004). The study found a strong association between exposure to television beer advertisements in grade seven and alcohol consumption in grade eight, even after taking into account

other risk factors such as prior alcohol use, intentions, peer and adult alcohol use, peer norms, and sports participation (Stacy, 2004).

2.6.3 Media exposure and Early Sexual Initiation

Children and adolescents are exposed to indirect as well as to explicit, sexually oriented media marketing that sells everything from soda to candy to male body products. It has been noted that roughly two-thirds of Television programs contain sexual content which have impacted on children's behaviour patterns (Kunkel, 2003). Several cross-sectional studies have shown a link between sexual exposure on TV and sexual behaviour among adolescents (Brown, and Newcomer, 1991; Pardun, *et al.,* 2005). These studies suggest that high school students who watch television shows with high sexual content are more likely to be sexually active than those viewing television shows with less sexual content and that adolescents' sexual media consumption is significantly related to their sexual experience and intentions to be sexually active (Ibid). Other studies suggest that adolescents who view more television with sexual content tend to overestimate the frequency of certain sexual behaviours and to have more permissive attitudes toward premarital sex Davis and Mares, 1998; Greeson and Williams, 1986).

It has been also noted that music with sexual content can contribute early sexual initiation. Radio, CDs, and tapes make up 17 percent of teens' total daily media exposure and on average; adolescents listen to music between 1.5 and 2.5 hours a day depending on their age (Donald et al., 2005). Research has found that adolescents who spent more time listening to music with degrading sexual content were more likely to initiate sexual intercourse and to progress in their non-coital activity than those who spent less time (Martino, 2006).

2.6.4 Media Exposure and Aggressive and Violent Behaviour

The extent to which media violence causes youth aggression and violence has been hotly debated issue for some time. However, research evidence shows clearly that

media violence is a causal risk factor for aggressive and violent behaviour. The most recent thorough review of the research on media violence, by an expert panel convened by the U.S. surgeon general, concluded that media violence increases the likelihood of aggressive and violent behaviour in both immediate and long-term contexts (Anderson, 2003). Many cross-sectional studies have examined whether people who view many violent TV shows and movies tend to behave more aggressively. For example, one group of researchers studied the links between "aggressive behavioural delinquency," such as fighting and hitting, and TV violence viewing in samples of Wisconsin and Maryland high school and junior high school students (Comstock and Rubinstein, 1985). They found significant positive links between TV violence exposure and aggression for both boys and girls.

It has been also noted that the most popular video games played by youth contain violence. Studies have found out positive correlations between exposure to violent video games and various forms of aggression, including violent behaviour and violent crimes. Experimental studies in field and laboratory settings generally find that brief exposure to violent video games increases aggressive thoughts, feelings, and behaviour. For example, a laboratory study conducted by Anderson, Gentile Buckley, assigned children and college students randomly to play either a children's video game that involved shooting cartoon-like characters or a non-violent children's video game (Anderson, *et al.,* 2007). Later, all participants completed a standard laboratory task that measures physical aggression. Those who had played the violent children's game displayed a 40 percent higher aggression rate than those who had played a non-violent game (Ibid). The effect was the same for both elementary school children and college students.

In a field experiment conducted by Irwin and Gross, children were randomly assigned to play either a violent or non-violent video game and then were observed by trained coders during a free-play period (Irwin and Gross, 1995). The children who had played the violent game displayed significantly more physical aggression than those who had played a non-violent game (Ibid).

In summary, the above chapter has made a clear contrast between the indigenous education and the current formal education as regards shaping children behaviour

patterns. It has been shown that despite the fact that there was no documented curriculum or syllabus of how traditional type of education could be conducted, its methods, knowledge, skills were very vital in moulding growing children into adults who can handle challenges within locally acceptable norms and values. While for the formal education, it is shown that children are trained to be 'shallow minded' as they are taught how to pass exams and this has been problematic in that the children are not given adequate information, knowledge and skills on how to handle complexes in their local areas

Chapter 3: Uganda and the History of education

This section first presents background information about Uganda and Mbarara district so as to get a clear understanding of the study. Later a discussion on the history of education is given.

3.1 General Background of Uganda and the study area

Uganda which is crossed by the equator lies between the two arms of the Great Rift Valley in East Africa and is about 94,000 square miles, the same size as Great Britain or the state of Oregon in the United States of America (Adimola, 1963; Bureau of African Affairs, 2007). It lies between latitudes 4 degrees 12" north and 1 degree 29" south and longitudes 29 degrees 5" and 25" east (Department of Lands, 1962). Uganda is a landlocked country in East Africa bordered by Sudan in the North, Kenya in the East, Tanganyika, and Rwanda in the South and Democratic Republic of Congo in the West (See Map 3.1). Mbarara district which was the focus on this study is located in the southern part of Uganda. It is bordered by various districts which include Kyenjojo in the North, Rakai in the East, Bushenyi in the west and Ntungamo in the south (see map 3.1)
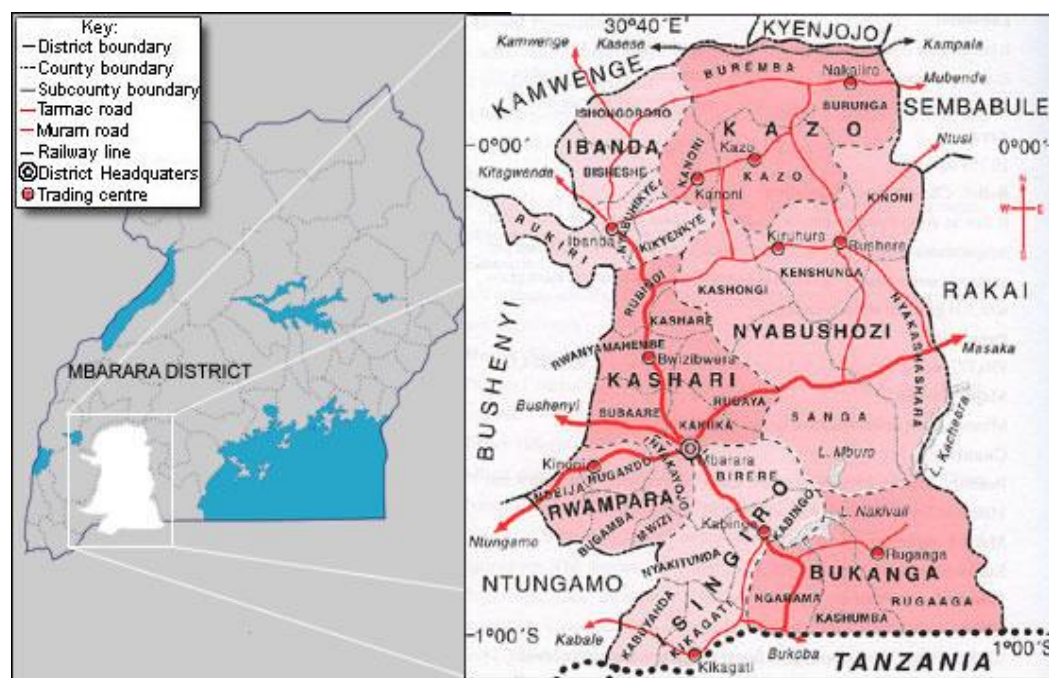
Figure 3.1: Map of Uganda and Mbarara district-the study area

3.1.1 Brief pre-colonial political history of Uganda

The present-day Uganda was forged by the British between 1890 and 1926 and the name Uganda was derived from the Buganda Kingdom (Reid, 1998; Tvedt, 2004). However, the history of Uganda dates back around 500 B.C. when the Bantu-speaking peoples migrated from West and Central Africa and inhabited the southern areas of Uganda bordering Lake Nalubaale currently known as Lake Victoria (Reid, 1998). By the 15th century, three kingdoms dominated in the present day Uganda and these included, Buganda (meaning "state of the Gandas"), Bunyoro, and Ankole and these were headed by kings (Ibid). Each kingdom had a central leadership under a king who exercised power through chiefs and clan leaders. The kingdom areas developed into small states that at times fought each other for supremacy and expansion of territory (Ibid). Education in these kingdoms was traditional focusing on linage, origin, culture, inheritance, marriage, security, food production and trade. However, this state of affairs changed with the arrival of colonialists who saw the informal education as an obstacle to development.

3.1.2 Brief colonial history of Uganda

In order for the British to cotrol the emerging "sphere of interest" in East Africa, Uganda became a British protectorate in 1894 (Tvedt, 2004). The Baganda immediately offered their services to the British as administrators over their recently conquered neighbors, an offer which was attractive to the economy-minded colonial administration (Ibid). Wherever they went, Baganda insisted on the exclusive use of their language, Luganda, and they planted bananas as the only proper food worth eating. They regarded their traditional long cotton gowns called kanzus as civilized; all else was barbarian. They also encouraged and engaged in mission work, attempting to convert locals to their form of christinanity which was brought by the colonilists. This corrabolation between the British and Baganda continued up when Uganda as a nation was granted indpendence in 1962 (Ibid).

3.1.3 Brief political-economic situation After Independence

Uganda became independent on 9th October, 1962 (Ruddy and Vlassenroot, 1999). Under leadership of Sir Edward Mutesa, the king of Buganda by then, Uganda was in a fantastic position to experience tremendous economic growth and prosperity. It had gained reputation in the production of coffee, tea, cotton, sugar, cement, power and tourism as major sources of foreign capital and economic growth (Sharer *et al*., 1995). A decade later, however, the political and economic situation in Uganda changed.

The 1970s saw the rise and fall of Idi Amin, and the collapse of the Ugandan Economy (Short, 1971). With the exception of coffee, all agricultural production came to a halt. Government seized control of all aspects of the business and industrial sectors, as well as agriculture, and Amin expelled all of the Asians, who controlled much of these sectors (Short, 1971). Operating on an inflated currency, Uganda's once promising economic outlook now seemed hopeless and beyond repair

Milton Obote, in his second run as president, made an attempt to revitalize Uganda's crippled economy (Sharer *et al*., 1995; Hansen and Twaddle, 1988). Accepting International Monetary Fund (IMF) support, Obote floated the shilling, reduced price controls on agricultural products and imposed strict limits on government spending (Ibid). However, he was unable to maintain these initial structural adjustment policies, and was soon abandoned by the IMF. Thus the economy once again began to fail. Inflation ran in the triple digits, topping the 200% mark for two years, and the value of the shilling plummeted (devalued 2000% in 1986) (Ibid).

In 1986, Museveni took over power but when his initial attempts to stabilize Uganda's economy failed, he agreed to follow the strict reforms of the IMF (Sharer *et al*., 1995; Hansen and Twaddle, 1988). Uganda began participating in an Economic Recovery Program in 1987 where the rampant inflation was reduced, excessive government workers were laid off, privatisation of government holdings and liberation of the economy was done (Ibid).

However, since Museveni took over power in 1986, various rebel groups have come up to challenge his leadership. The most vibrant rebel group which has seen thousands and thousands of people suffering over the last 20 years in Northern Uganda is that of the Lords Resistance Army (LRA) led by Joseph Kony. Between 8,000 and 10,000

children have been abducted by the LRA to form the army of "prophet" Joseph Kony, whose aim was to take over Uganda and run it according to his vision of Christianity (Ruddy and Vlassenroot 1999). The boys are turned into soldiers and the girls into sex slaves. Up to 1.5 million people in northern Uganda have been displaced because of the fighting and the fear that their children will be abducted (Ibid).

3.1.4 People and Culture

Uganda has diverse cultural groups speaking over thirty different languages. The people can be classified into the following broad categories, the Bantu, the Nilotics, the Madi-Okoru or the Sudanic speaking and the Pygmoid people. The Bantu who constitute more than 50% of Uganda's total population occupy the southern part of the country (Uganda Bureau of Statistic, 2002). The Bantu were the earliest group to come to Uganda. Out of a total population of 30,262,610 the major ethnic groups in Uganda include Baganda (16.9%), Banyakole (9.5%), Basoga (8.4%), Bakiga (6.9%), Iteso (6.4%), Langi (6.1%), Acholi (4.7%), Bagisu (4.6%), Lugbara (4.2%), Bunyoro (2.7%), other 29.6% (Uganda Bureau of Statistic, 2002).

3.2 History of formal education in Uganda

As seen in the introduction of this thesis, now more detail is given below.

Education in present day Uganda was started by the early missionaries in 1890's where people were taught how to read and write with the Bible and Prayer Book as the main literature of the country (Walker, 1917). Buganda's social and political structure contained traditional factors which made it particularly susceptible to innovation and which favoured the rapid incorporation of Western education system after only a short period of contact (Maas, 1970)

Administrators, particularly those given specific tasks rather than diffuse territorial responsibilities, could not be educated in the ordinary peasant households. Specialized educational arrangements or institutions were required to recruit and train future bureaucrats in the arts and skills of governance which no peasant father could teach

(Maas, 1970). The administrative skills taught in these educational establishments (schools), usually appended to the palaces of kings and chiefs but as time went on, every chief demanded a school from where reading, writing, and simple arithmetic were taught (Walker, 1917).

In their bible teachings, missionaries spread the gospel that said 'ignorance was curse of God and knowledge the wings with which we fly into heaven' (Ibid). The education development of the people of Uganda abundantly approved the truth of this statement. However, in order to have village schools with native schoolmates, it soon became necessary to have normal schools so that gradually the whole standard of education was advanced (Ibid).

In 1924, the Ugandan government established the first secondary school for Africans and by 1950; the government operated only three of the fifty-three secondary schools for Africans (Ssekamwa, 1997). Three others were privately funded, and forty-seven were operated by religious organizations (Ibid). Education was eagerly sought by rural farmers as well as urban elites, and after independence many villages, especially in the southern Uganda, built schools, hired teachers, and appealed for and received government assistance to operate their own village schools (Walker, 1917; Ssekamwa, 1997).

Most subjects were taught according to the British syllabus until 1974, and British examinations measured a student's progress through primary and secondary school (Ssekamwa, 1997). In 1975 the government implemented a local curriculum, and for a short time most school materials were published in Uganda. School enrollments continued to climb throughout most of the 1970s and 1980s, but as the economy deteriorated and violence increased, local publishing almost ceased, and examination results deteriorated (Heyneman , 1983; Ssekamwa, 1997).

The education system suffered the effects of economic decline and political instability during the 1970s and 1980s (Heyneman , 1983; Ssekamwa, 1997; Musisi, 2003). The system continued to function, however, with an administrative structure based on regional offices, a national school inspectorate, and centralized, nationwide school examinations(Ibid). Enrollments and expenditures increased steadily during this time,

reflecting the high priority Ugandans attach to education, but at all levels, the physical infrastructure necessary for education was lacking, and the quality of education declined(Ibid). School maintenance standards suffered, teachers fled the country, morale and productivity deteriorated along with real incomes, and many facilities were damaged by warfare and vandalism (Ibid).

In 1990 adult literacy nationwide was estimated at 50 percent (UNESCO, 1999). Improving this ratio was important to the Museveni government. In order to reestablish the national priority on education, the Museveni government adopted a two-phase policy to rehabilitate buildings and establish minimal conditions for instruction, and to improve efficiency and quality of education through teacher training and curriculum upgrading (UNESCO 1999). Important long-term goals included establishing universal primary education, extending the seven-year primary cycle to eight or nine years, and shifting the emphasis in postsecondary education from purely academic to more technical and vocational training (Ssekamwa, 1997).

3.2.2 Structure of the education system in Uganda

Uganda follows a 7-4-2-4 model of education, with seven years of primary education, 4 years of lower secondary, 2 years of upper secondary and 4 years of tertiary education (Ministry of Education and Sports, 2005). At primary level, the distribution of education is reasonably well balanced throughout Uganda (Ibid). Primary students study arithmetic, natural science, farming, health, reading, writing, music, English, religion, and physical education in grades one and two (Ssekamwa, 1997; Ministry of Education and Sports, 2005). Grades two through seven add art, crafts, language, history, geography (often of England and the United States), and cooking and domestic science for young girls(Ibid). Curriculums are established by the National Curriculum Development Center (NCDC) which are reviwed by panels of teachers and members of examination boards, university professors, and educational inspectors (Ibid). upon completing seven years study at primary level, pupils are awarded the Primary Leaving Examination Certificates which they use for secondary education admisions (Ibid).

Admission to secondary schools depends upon passage of the Primary Leaving Examination (PLE) with high scores (Ministry of Education and Sports, 2005). Most schools provide boarding facilities to cater for students who come from distant areas (Ssekamwa, 1997). However, Ugandans consider secondary education a "rich man's harvest." (Ssekamwa, 1997), in that parents have to pay large fees and buy school uniforms. Secondary Education curriculum includes mathematics, physics, chemistry, biology, English, French, history, geography, religious studies, political education, literature, and commerce (Ministry of Education and Sports, 2005).

Additional languages offered include German, Swahili, Urdu, Gujarati, and/or Luganda (Ibid). All schools have extracurricular activities such as soccer and other sports, games, and cultural activities such as school plays and concerts. Home economics, art, agriculture, wood and metal fabrication, and other practical subjects have been introduced in many schools to meet the demands of a labor market that must absorb over half of all Form IV graduates who do not advance to Advanced levels (A) (Ibid).

Upon successful completion of four years of "O" level secondary education, students take the Uganda Certificate of Education examination (Ministry of Education and Sports, 2005). Only 20 percent of "O" level graduates earn scores high enough for admission to "A" level secondary schools for advanced training in their area of specialization (Ibid). Advanced secondary education last for two additional years. Upon completion of "A" level education students face another hurdle known as the Uganda Advanced Certificate of Education examination. This examination determines selection for university education, national teachers colleges, and government employment (Ibid).

As regards higher education, only students who have successfully completed "A" levels and passed their Uganda Advanced Certificate of Education are eligible to enter postsecondary institutions of higher education (National Council for Higher Education, 2004). Publicly supported institutions are of three types; autonomous universities, institutions run by the Ministry of Education, and institutes administered by the Public Service Commission (Ibid). Makerere University and Mbarara University of Science and Technology are autonomous universities Ibid).

The Institute of Teacher Education, the Uganda Polytechnic, the National College of Business, four technical colleges, five colleges of commerce, and 10 national teachers colleges are administered by the Ministry of Education (Ibid). The Institute of Public Administration, the Uganda Law Development Center, the School of Radiography, the School of Medical Laboratory Technology, the School of Psyciotheraphy, four agricultural colleges, the Fisheries Training Institute, two veterinary training institutes, Kigumba Cooperative College, the Soroti Flying School and 10 paramedical schools are all administered by the Public Service Commission (Ibid). These are all considered postsecondary institutions of higher education in Uganda.

In summary, the structure of the education system in Uganda is actually not bad. It tallies well with the children's physical, psychological, conscience and cognitive development. The problem lies with the content of what is taught, type of knowledge transferred and lack of cohesion with the traditional education system.

Having seen background information about Uganda and the history of formal education, the next chapter discuses the methodology.

Chapter 4: Methodology

This chapter explains how the children behaviour patterns under the influence of formal education were investigated and analysed. The chapter has various aspects it focuses on as given below

4.1 Research design

The research design is a grand plan for accomplishing a research study. In that regard, the study adapted a survey research design. It was used to study the attitudes, beliefs, and behaviour of children in Ankole diocese. A survey research design was also found useful because it allowed the use of qualitative methods

Qualitative methods or phenomenological approaches (Patton, 2002; Kersten, 1978), are philosophical critiques of rationalism and logical positivism and are the foundation for studying human beings and their worlds from their own perspective (See Holt-Jensen, 1999; Rubin et al., 1995). In other words, qualitative methods help to 'understand and explain the nature of social reality' as perceived by the people (Eyles, 1988:1).

Qualitative interviews were used to get the understanding of the respondents' point of view about the relationship between current formal education system and the children behaviour patterns in Ankole Diocese by knowing the local language of Ankole diocese, I was able to understand the respondents' experiences and perceptions about the current formal education system and children behaviour patterns.

4.1.1 Field work procedure

I carried out a pilot study in Ankole diocese to establish the schools which could be used in the study. The criteria for selecting the school based on the students population, year of establishment and observable children behaviour patterns like smoking, drinking alcohol among other habits which were contrary to the society's norms, values and tradition

In that regard, Nyakatukura and Universal high schools were selected. These schools are found in Ankole Diocese, Mbarara district. Ankole Diocese is one of the 33 Dioceses in the Anglican church of Uganda. It is located in the south western part of Uganda with its headquarters located in Mbarara town (Ruharo ward). It covers the administrative Districts of Mbarara, Ibanda, Isingiro and part of Ntungamo District. It is an old Diocese in the western part of the country and has mothered other Dioceses namely; West Ankole Diocese in Bushenyi District, Kigezi Diocese in Kabale District, Muhabura Diocese in Kisoro District, North Kigezi Diocese in Rukungiri District, Kinkizi Diocese in Kanungu District and North Ankole Diocese in Kiruhura District which was curved off from Ankole Diocese in 2003.

Nyakatukura secondary school is a day and boarding privately owned school which was established in 1996. It runs classes from senior one to senior six and it has got a student population of 500. Universal high school is also a day and boarding privately owned school that was established in 1997 and it has classes running from senior one to senior six. The student population of this school is 600.

4.1.2 Study population and target population

The study population included respondents from Nyakatukura Secondary School, and Universal High school together with their families and the communities surrounding these schools. The target population from the schools included children from senior two to senior six, teachers of local language and the head teachers of both schools. From the communities surrounding these schools, the village elders were the target population especially those who witnessed the transition from informal to formal education and the changes in children behaviour patterns in Ankole Diocese.

4.1.3 Sample design and sample size

In this study, purposive sampling method was used to select information rich respondents from Nyakatukura and Universal high school. Because of the limited time and financial constraints, purposive sampling was used. It helped me to use the snowball technique which was instrumental to reach a targeted sample quickly

without incurring a lot of expenses. From each school I was helped by the teachers to selected one student who was believed to be stubborn. Later on, I asked the identified stubborn students to link up with their best friends until a total of 15 students were got from each school. This criterion worked because as it is always said that birds of the same features always fly together.

Table 4.1: Selection of students from the two schools

Schools	Selected students from S.2	Selected students from S.3	Selected students from S.4	Selected students from S.5	Selected students from S.6	Total
Nyakatukura	3	3	3	3	3	15
Universal High school	3	3	3	3	3	15
Total	**6**	**6**	**6**	**6**	**6**	**30**

The sample size included 1 head teacher from each school who were vital in providing the observed behaviour patterns of the children in the respective schools. I used these head teachers because they had both stayed in both of these schools for quite long compared to the other teachers. Again, some 4 elders who have seen the transition from informal and formal education and the changes in children behaviour patterns were interviewed. In total, 36 respondents were dealt with because of the financial constraints and the limited time which could not allow the researcher to cover the entire population.

4.2 Data collection methods

The methods which were used to get more valid, reliable and diverse construction of realities are presented below.

4.2.1 Interviews

An interview guide (See appendix) was used when collecting information from respondents. Open ended questions were used in order to facilitate in depth

interviews. This method was appropriate because it involved face to face probing which reduced on the misinterpretation of questions by the respondents. The questions were broad enough and encouraged the interviewees to express their knowledge, but narrow enough to provide the specific data which was required for the study.

4.2.2 Participant observation

This is an important complementary tool to interviewing which was used when participating in the activities of the community. For that reason, participant observation comes to social situation with two purposes that is to engage in activities appropriate to the situation and observe the activity people and physical aspects of the situation (Spradley, 1980). I participated in various activities with the children like fetching water, digging, going to class for studies and various break time activities. I chose this method because it helped me to get more detailed and context information which was not covered by the interview guide.

4.3 Data Validity

Validity determines whether the research truly measures what it was intended to measure or the truthfulness of the research results (Healy and Perry, 2000). The research study was able to get valid data because the researcher was able to match between conceptual categories in the interview guide with operational categories in the field. This was achievable because of the researcher's understanding of the local language of the area which made it possible to understand the various categories which people used in their daily life situations. Thus, questions which were relevant in answering the research questions of the study were asked.

4.4 Data Reliability

Reliability is the extent to which results are consistent over time which also reflect an accurate representation of the total population under study (Stenbacka, 2001). Since I was conversant with the local language of the area, the questions which were asked were properly understood by the respondents, thus collecting the right information. Ideally, there is reason to believe when another researcher who is able to speak the

local language as well as interpreting the meaning can collect the same information by using the same interview guide.

4.5 Data processing and analysis

Data processing involved transcribing field data from the tapes which were used. Interpretation of data together with explanations and discussions in relations to various scholarly literatures was done as presented in chapter four and five. The next chapter presents the research findings

Chapter 5: Data presentation and analysis

This section presents and analyses the research finding in relation to the research questions of the study. The presentation is based on the various interviews which were made in the study area

5.1 Indigenous forms of learning important in shaping children behaviours in Ankole diocese

Indigenous forms of learning in Ankole had no particular written curriculum but were based on people's experiences about their culture and environment over a period of time. Mukama (90 years) and Maria, (85years) the married couple who have 15 children but currently living with 12 grandchildren, gave an account of how they used to train their children in various aspects of their culture, norms, values, taboos, life supporting skills, among others right from child birth with the help of other community members and relatives as diagrammatically shown in figure 5.1 below.
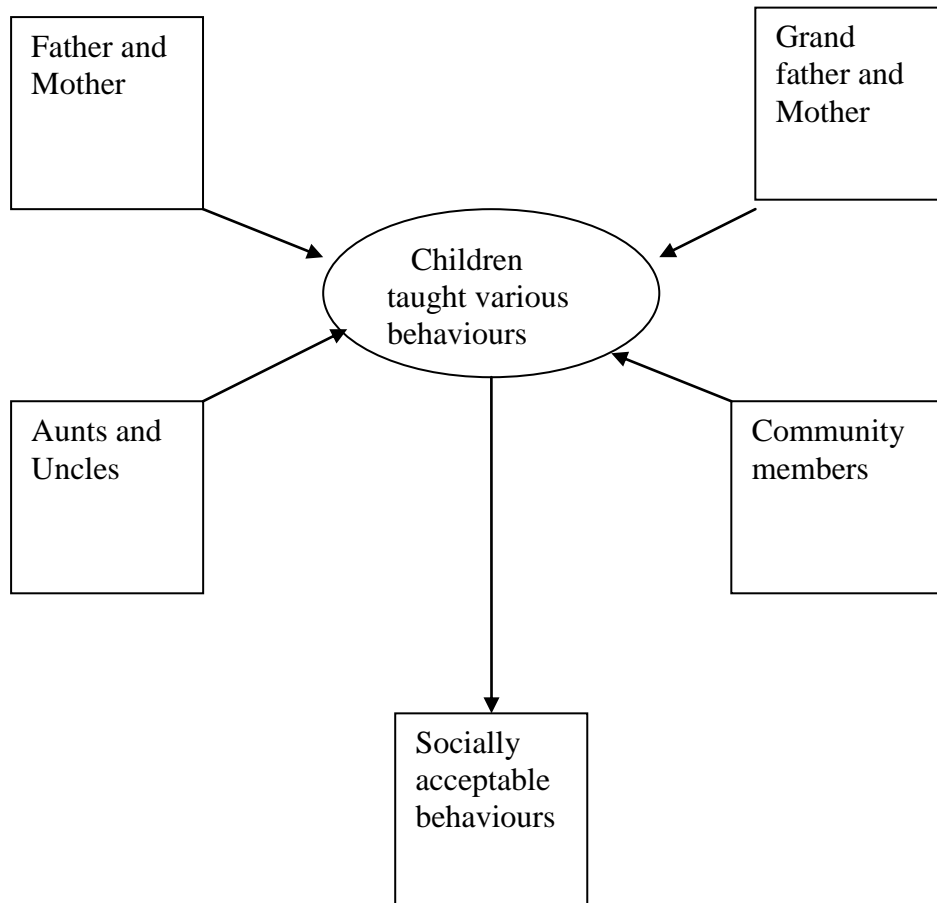
Figure 5.1: Traditional agents important in shaping children behaviour patterns in Ankole

Figure 5.1, reflects the argument made by Rowe, (1994) that a child can acquire cultural knowledge and behaviours from many sources like parents, peers, community elder, relatives and transmission is from individual to individual. However, the figure also tallies with the group socialization theory that transmission of behaviours is from group to group (Harris, 1995). According to the group socialization theory, most of the children in a given peer group will have parents who also share a peer group (i.e. based on age, ethnicity, sex, cultural norms) thus, most of the behaviours and attitudes that one child learns at home will also be learned by the other children in the group.

However, Mukama and Maria never attended any formal education but they have survived up to this far by using the indigenous knowledge and skills which were passed to them by their parents. Mukama and Maria were chosen as respondents on the pretext that they were aged people who had nurtured many children and other

people and all of their children have been successful for they were brought up properly. Mukama and Maria are custodians of knowledge for all the people in their community and even beyond come for pieces of advice in different fields.

Maria said that she concentrated much on her daughters to module them into good future mothers and wives through various teachings which included the following

5.1.1 Local medicine

Maria taught her daughters various local herbs, their uses, places where they grew well and how they were supposed to be used sustainably without depleting them. She trained her daughter how to make '*eshabiko*' for their children. The *eshabiko* was a mixture of local herbs mixed in water and boiled together at once and it is used to bath the children. Maria said that the various herbs used in the preparation of the *eshabiko* had different purposes ranging from shaping the child's body, cleansing the child from evil spirits, promoting success and luck for the growing child, immunizing the child from various diseases and witch craft. The *eshabiko* was not used for the child's external purposes only. Maria also taught her daughters herbs for curing malaria, measles, diarrhoea, as well as herbs for promoting happiness in the home without having divorce problems. This could explain why she has been able to live with her husband for quite some good years.

5.1.2 Food preparation

Maria said that women had a great role to the general welfare of their home and as such her daughters were supposed to learn how to promote the welfare. Maria revealed that she trained her daughters how to prepare various food stuffs. As regards millet preparation which is the staple food in Ankole, she called her daughters to see how she was preparing it. She showed them how to remove millet from the husks, how to grind millet using a grinding stone and how to cook millet using boiling water.

When it came to preparing bananas, Maria said that, she showed her daughters how to peel them, how to tie them in banana leaves and how to cook them. She also taught them how to prepare various sauces to accompany the different types of foods.

5.1.3 Digging

Digging was a fundamental job for women in Ankole as Maria narrated and as such, she had a responsibility to teach her daughters the skills of digging in relation to different crops. For example, pruning, spacing, weeding beans, millet, groundnuts, sorghum, and planting potato vines among others. Maria said that she could also teach her daughter how to control pests and diseases in crops plus various soil management techniques like intercropping, crop rotation, agro forestry among others. So the growing had to practically do want her mother told her on a daily basis so that the child does not forget.

5.1.4 Personal hygiene, dressing code and home sanitation

Hygiene is an important aspect of good health. Maria said that home sanitation, dressing code and hygiene among her daughters was her moral obligation and in that regard, she had to teach them in all aspect of hygiene. She taught her daughters how to clean their private parts in order not to have stinking smell while in public, she also taught them the local herbs to bath for eliminating a bad smell from their armpits and how to clean their clothes, their hair, nails all geared them to look decent and smart. She also taught them the various dresses they were supposed to put on various occasions. Mini skirts were not encouraged but only long dresses were preferred. Aspects of home sanitation which Maria taught her daughters include smoking the pit-latrine to avoid flies, cleaning the house, the compound, the kitchen among others. Personal hygiene home sanitation and good dressing code were emphasised by Maria because they were one of the fundamental aspects important in sustaining marriage for a long time without problems with the husband.

5.1.5 Sitting and greeting habits

Maria was responsible to teach her daughters both sitting and greeting habits. Maria said that she advised them to always sit while their legs were closed in order not to expose their private parts any how. Such sitting habits were required while eating, greeting visitors, or attending any community function like burial, marriage among others. She also taught them that whenever they woke up they should always greet the parents and that when they get married, they should always greet their husbands. This was encouraged mainly the children would be copying from what they would be observing from their parents

5.1.6 Art and craft

Maria said that women's self reliance in their home was fundamental in contributing to household incomes and reduction in household expenditure. Maria taught her daughters how to make mats, baskets, pots, how to weave and these could be sold while the rest could be used for house hold purposes. However, by keeping her daughters busy with art and craft, her daughters had no time for roaming around the village doing nothing. This protected them from joining bad groups which would in the long run have resulted into stealing, prostitution and other unwanted behaviours which the parents never had interest in at all. Having learnt these skills the children would keep with them even when they get to their own families in future and such would help them maintain and develop their homes.

5.1.7 Sexual affairs

At adolescent stage, Maria said she taught her daughters the various developments they were going through. She also taught them how they should handle their husbands in bed and what they were supposed to do. This was the time she taught them to distance themselves from boys and men because they were vulnerable involving them selves into sexual activities that may have resulted in early pregnancies. The research findings about the role of the Maria in training her daughters in various traditional behaviours are consistent with what takes place in Ghana among the Krobo ethnic group (Louis, 1987), in Tanzania among the waluguru tribe(Birgit, 1994), Acholi of Uganda (Odora, 1994) among others.

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On Mukama's side, his role was to module his sons into strong respectable members of the community by teaching them all what they needed to survive as given below

5.1.8 Cultural values and norms

Mukama said that he taught his sons and daughters the history of their culture, clan, taboos and values which they were supposed to know. He said that such historical teachings helped the children to behave in a way which was not contrary to the norms and values of the tribe. Such teaching also rotated on gender division of labour, inheritance, marriage, how to respect people, cultural tasks to be fulfilled by them like protection of virginity among the daughters up-to marriage time among others.

5.1.9 Livestock keeping

Livestock is a fundamental resource in Ankole and its well-being is an obligation of mainly boys/men, said Mukama. In that regard, Mukama taught his children skills concerning animal management. During milking session both in the morning and afternoon, he called his children to come and watch how he was doing the job. He said that the milking activity involved tying the behind legs of the cows, washing the teats of the cow, controlling the calves among others. Upon learning these skills Mukama, could leave the milking activity to his children. Mukama also taught his sons the grazing skills. These involved identifying good pastures which improved on the milk out put of the cows, rotational grazing skills, and bush burning to encourage the growth of good pasture during the rainy seasons among others. Skills to protect livestock from wild animals were also taught to the sons by Mukama. He also taught them how to make strong kraals and paddocks for the animals as well as the various herbs of treating livestock pests and diseases.

5.1.10 Hunting

Mukama said that hunting was done during times of hardships when food was not enough at home. He taught his sons the various wild animals for eating, where they lived, how to make nets and spears for hunting and how the animals were supposed to be hunted. Mukama further revealed that he could move with his grown up sons for

three to four days hunting. Sometime his sons could be hurt by thorns and stones but he taught them the local herbs to treat such wounds.

5.1.11 Sexual affairs and marriage

Mukama taught his sons the art of sex. He made it possible that all his sons were sexually active so that his family continuity would be there. Mukama was looking at his family continuity through child bearing and in that regard he determined when his sons were ready to marry and the girls they should marry. Mukama further said that he selected the girl to be married to his son according to girl's clan, how hard working was her family and whether the family was free of chronic diseases like diabetics, asthma, fits, madness, yaws and others. According to Mukama, his sons could not object to his decision as regards the women he wanted them to marry.

The research findings about the role of Mukama and his wife in training their children in various traditional behaviours are consistent with Daillo's (1994) argument that the parents are always fundamental in the child's rigorous training whereby the father is responsible for male child's masculine and intellectual character. The rigorous training created a real traditional child who had to behave in way acceptable by the society and this made his or her parents proud in the society.

Apart from Mukama and his wife, there were other people who played a great role in shaping their children's behaviours and these included the grand father and mother, aunts and the community elders.

Mukama narrated that the grandfather to his children focused on teaching the children their origin, linage, clan, totems, taboos, pastoral life, the strength and challenges to the culture, how to be united in order to avoid invaders, factors to consider before marrying in a certain family, how to be hard working, the various community tasks they were supposed to accomplish among others.

Grand mother like grand father also wanted their grand children to be exemplary. Mukama said that the grand mother was interested in seeing her grand daughters being successful especially in acquiring their own families. She taught the older grand

daughters how they can manage their husbands, children, visitors as well as the entire family. She further taught her grand daughters the various herbs and their importance.

Mukama and his wife further revealed that the aunts were strictly responsible for teaching the daughter sexual and marriage dynamics. They said that the aunts were open to the daughters as regards sex as compared to them. The aunts taught the daughters how to protect their virginity since it increased respects and honour toward the parents. The aunts also taught them how to behave when playing sex, how to entice their husbands in bed, the various herbs which were supposed to wash the private parts to keep them fresh and having a good smell and herbs which increased on the virginal fluids for reducing friction when playing sex. They were also responsible in shaping their daughters' private parts by making the labia minora longer enough so as to make the husbands happy when playing sex. The roles of the aunts were fundamental in keeping the families of their daughters together without major conflicts.

As regards the community, Mukama narrated that the community made sure that all community children were well behaved and hard working.

He further said that whenever a child in the village misbehaved, then the community elders intervened so that that child was brought back to the required behaviour. They could get the child, cane him or her for the bad behaviours committed.

The community elders also taught the children to be good citizens and adhere to the community values and norms as well as community tasks especially as regard spring wells and road cleaning, hunting wild animals which destroyed plants, defending of the community from external enemies, celebrating good harvests, burial and funeral rites among others. This research finding confirms the fact that children are an asset of a community in whom the community maintains a stake whereby every member of the community contributes to the upbringing of the child whether the child is an offspring, family relative, extended family member, or simply another member of the clan (Daillo, 1994; Joof, 1994; Odora, 1994; Birgit, 1994; Keynan, 1994).

Thus, the research findings about the indigenous learning shows that parents and elders were a heritage and that heritage was a wonderful source of information to the children which was important in shaping their behaviour treasured by the culture

5.2 Aspects of formal education important in shaping children behaviours

In Universal High and Nyakatukura Memorial Secondary Schools, the formal education system followed three main curriculum which include formal, informal or hidden and non informal and these were influential in shaping the children behaviour patterns as presented in the diagram below. In these schools, children were supposed to report at school at 7am in the morning and went back home at 6 pm in the evening.

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                    ┌─────────────────────────────────┐
                    │  Structure of Education in Universal │
                    │  High and Nyakatukura Memorial   │
                    │  Secondary Schools in Ankole diocese │
                    └─────────────────────────────────┘
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| Formal curriculum | In formal/ Hidden curriculum | Non- formal curriculum |

Subject Taught
English math, history, geography, physics, chemistry, biology, art, political education etc

Peer learning, emotional encounters, leisure experiences, hygiene, punctuality, respect, Etc

Extra Curricular and extra-mural activities
school games, clubs, art and craft, school visits etc

Cross-curricular themes
e.g. Sexually transmitted diseases /HIV AIDS, pregnancies

School Ethos
school climate, organisational culture, informal leadership, interethnic relationships

Students' behaviour patterns observed

Figure 5.2: Educational curriculum of Universal High and Nyakatukura Memorial Secondary Schools in Ankole diocese

The informal or hidden curriculum is a term to describe the unwritten social rules and expectations of behaviour that we all seem to know, but are never taught (Abdi and Ailie, 2005). Though a hidden curriculum exists in every environment, whether it is the classroom, the town pool, homes or places of worship, it contains many different elements such as the expected behaviours, actions and skills unique to a specific environment, degree of responsibility, and even conventional mode of dress (Margolis, 2001). The curriculum also changes according to location, situation, people, age, and culture (ibid).

Universal High and Nyakatukura Memorial Secondary Schools fostered the hidden curriculum among children in various ways and was taught by various teachers on duty who were in contact with the students in different areas of the school throughout the day. This research finding reflects the custodial function of schooling whereby teachers act as substitute parents (Abdi and Ailie, 2005). From the interviews, the head teachers revealed the various elements of the hidden curriculum which have been taught to the children as given in Table 1 below.

Table 5.1: Elements of the hidden curriculum in Universal High and Nyakatukura Memorial Secondary Schools

School locations	Behaviours enforced
Toilet	-Don't write on the toilet walls -Don't talk to others in a toilet while you are easing yourselves -Don't eat food in the toilet -Wash hands after visiting the toilet -Cover the toilet after using it -Clean the toilet in case you have spoilt it. -Boys are not supposed to use girls' toilets and the same applies to boys. -Don't force out anybody from the toilet found easing herself or himself
Classroom	Don't interrupt others (especially teachers) when they are talking. -Don't try to sit in a chair that someone else is occupying - even if it is "your" chair. -Talk to teachers using a pleasant tone of voice -Don't be late for classes -Ask for permission from the teacher when going out and coming in the class. -Don't fight others in the class -Don't steal your friend's books and pens
Dinning hall/canteen	-Don't talk while eating -Pay for the items bought from the canteen -Wash hands before and after eating -Don't grab your friend's food -Pray for the food before eating
Other places on the school compound	-Don't tease other children -Don't litter the school compound -Always report to school in time -Always put on your uniform -Don't escape from school before time -Always be clean -Respect students' leaders -Don't insult your friends -Don't smoke cigarette or drink alcohol at school. -Help your fellows children when sick

This hidden curriculum however, centred on teaching children to behave well when at school rather than at homes or a long the roads where the children passed everyday and this left the children with no actual guiding principle on how they should behave at home and along the roads. Thus, the hidden curriculum was limited in scope and content which left the children to create their own way of behaviours by learning from each other.

Universal High and Nyakatukura Memorial Secondary Schools also followed the formal curriculum in which various subjects were taught. According to the headmasters of both schools, in every academic year, there are three terms and at the end of each term students are supposed to sit for their exams. At the end of third year, students are promoted to another class or made to repeat

According to the headmasters, students from senior one to senior three are supposed to do 14 subjects which were compulsory. These included Mathematics, English, Biology, chemistry, Physics, Geography, History, Fine Art, Accounts, Agriculture, Commerce, political education, religious education.

After reaching senior three, then the students are supposed to drop some of the subjects and continue with between 8 and 10 but science subjects remained compulsory. These subjects were selected depending on the students' ability to do them and what they wanted to become in future. Those who wanted to be politicians, lawyers were told to select art subjects like history, religious education, and political education rather than the science subjects meant for children who wanted to be doctors, engineers among others

At the end of senior four, students are supposed to do the national examination called Uganda Certificate of Education which makes them to join Advance level of schooling for two years before joining other institution of higher learning. In the advanced level, students are supposed to choose subject combination of either sciences or Arts subjects depending on how one passed his or her National examination at senior four. According to the head masters, subjects chosen at Advanced level are what shape the students in given professional like doctor, teachers, lawyers, social workers, journalists among others. All subjects' right from senior one to senior six follow codified text books in English language.

Apart from the main subject being taught under formal curriculum, there were also cross curricula themes which were taught to students mainly as regards HIV/AIDS, Sexually Transmitted Diseases, and unwanted early pregnancies. As regards HIV/AIDS, children from senior one to senior six were taught the history of AIDS in Uganda, ways through which it is being contracted, signs, symptoms and methods of preventing it. In the AIDS prevention methods, children are taught the importance of the ABC strategy where A- stands for Abstinence, B- stands be faithful and C stands for condom use. Teaching about AIDS was supplemented with video shows every last Friday of every month. In such teaching about children's health issues, the main aim was to make children behave in a way which could not lead them into contracting HIV/AIDS and other sexually transmitted diseases.

Formal curriculum reflects the Human/social function of schooling which centres on educating the children how to write, read, calculate among others so that they become literate citizens (Abdi and Ailie, 2005). However, formal curriculum has been greatly criticised because it makes students to be graded on how well they can remember mere statements of ideas rather than being encouraged to create, discover, understand, or appreciate those ideas (Shizha, 2005).

Non formal curriculum was also part of the formal education system in Universal High and Nyakatukura Memorial Secondary Schools. It involved organised educational activities outside the established formal system that were intended to serve identifiable learning objectives. Extra Curricular, co curricular and extra-manual activities were part and parcel of the Non formal curriculum.

According to the Headmasters of Universal High and Nyakatukura Memorial Secondary Schools, children were encouraged to take part in the extensive range activities at school which included football, netball, chess, art and craft, debating, music dance and drama. The schools also organised game competions among schools in the dioecese whereby children had a chance to interact with other children from other schools. The schools also organised field trips for their students which made them visit different areas like national parks, lakes and rivers of the country, mountains, museums, among others which all refreshed the minds of the students.

Childern were also encourged to form various clubs geared to conserve the enviornment and the most notable one was the wildlife club. Here students were taught various names of wild animals and plants, importances of these wild animals and plants, how they were reducing in numbers due to human activities and how they were supposed to be conserved. According to the headmasters, encouraging students to form wildlife clubs was due to the fact that human beings have the moral obligation to utilise these wild resources sustainably for the benefit of the current generation as well as the further generation.

The schools also encouraged their students to attends church and moslem services on Sundays and Fridays respectively. On some occasions, the schools were part of the Sunday service chior. The headmasters of the two schools noted that by encouraging students to participate in various religious functions was aimed at shaping children behaviours along side religious principles.

School Ethos which had the guiding principles, beliefs that characterised the schools also formed part of the non formal curriculum. This was aimed at developing knowledge, skills, attitudes and values which enabled children to participate with increasing independence as valued members of the community. In other words, the school ethos affected children's behaviour and practice. According to the headmasters, the school ethos focused on practice, action, relationships in the school, purposefulness with which children applied themselves, beliefs and values as well as attainment and achievement. Students were encouraged to involve themselves in school politics through a democratization process which in the end resulted into students' leaders who were a go between the children and the teachers. Contesting students had to campaign in all classes and the children's election commission was responsible for facilitating other students during the voting day. This reflects the political function of schooling.

A critical focus on the curriculum of the schools shows that much emphasis was put on imparting foreign ideas, skills and knowledge into the children's' minds without due acknowledgement to the traditional learning of the area which was instrumental in providing life supporting skills, morals and values which were compatible with

culture, people and the environment. This observation is consistent Shizha's, (2005); Rust's, (1991) arguments that the current formal education curriculum make children unable to grow anything; make anything; build anything; or repair anything unless they learned to do those things outside of school. This is because children's behaviours have become book based rather that practical based.

5.3 Problems associated with the current formal education systems

The current formal education system in Ankole has led to dying of the indigenous forms of learning which were important in shaping the children behave pattern recommended in the Ankole society. The research revealed that raising a real traditional child in Ankole diocese had become difficult and in some cases impossible since the current formal education systems has made the children to be more school oriented than home oriented yet schools are more concerned with academics than morals. According to Canon Elimoth Katureebe, a 72 year old married father as well as a long serving teacher in Ankole diocese said that

> '….schooling has created no time for me to be with my children….they leave this house early at 7am and come back at 7pm in the evening thus, there is no way I can share my ideas and experience with them which could be important as regards their behaviours. ….immediately after supper, every child runs to his/her bed room to do home work and sleep so that they can wake up early for school the next day…'

> Canon Elimoth was selected as a respondent on the basis that he as a qualified teacher and a priest and at his age he knew a lot. He is an educationist as well as apparent. He taught in primary schools, became a principal for teacher training colleges and taught in University. Through all these walks of life he was a resourceful person with a lot of information which was relevant to my field study.

Elimoth's argument was confirmed by the children of Universal High and Nyakatukura Memorial Secondary Schools who were interviewed. They all said that they leave their homes early in morning for school and come back very late in the evening.

According to Yoramu Kahangire, a 67 year old retired Reverend and Elimoth confirmed that the children's behaviour pattern have changed drastically due to the influence of the media television and radio, internet and of course the formal education systems which has departed children from their parents. Yoramu and Elimoth said that poor behaviours adopted by children from schools have many costs to students, teachers, parents and communities. They gave the children behaviour patterns which were caused by the formal education system in Ankole as describe below.

5.3.1 Poor dressing codes

According to Yoramu and Elimoth, school going children dress any how especially during their holidays, weekends, and public holidays among other free days. They said girls put on what they term as 'see through clothes, literally meaning transparent clothes, very tight clothes, wear trousers, mini skirts, G-string underpants, dresses which expose their bellies among others. They revealed that the current poor dressing codes are learnt from schools when children interact with other fellow children and such dressing code is contrary to the cultural dressing code which hindered women to expose their body parts since they would make people uncomfortable. They said that such poor dressing codes were associated with acts of prostitution, rape among others. However, according to the children who were interviewed from Universal High and Nyakatukura Memorial Secondary Schools, the current dressing code is modern and the old dressing code is outdated and moreover traditional. It was observed that girls were poorly dressed up but never minded whether such dressing code caused discomfort among the people.

However, though children of Universal High and Nyakatukura Memorial Secondary Schools decided to dress any how during their free time, it was observed that during school time all children were dressed in good looking uniforms. Thus, it was the children's socialization processes which could have led to the new type of dressing code.

5.3.2 Poor greeting habits

According to Yoramu and Elimoth, greeting among the children has become no issue. They just wake up in morning and rush for school without even saying hullo father or mother yet in the olden days, greeting was among the most treasured behaviour. They said also that when it comes to other community members, children just ignore them and those who try to greet community members; they just say a simple hi which is annoying. They further said that such manners showed a sign of disrespect. However, according to the children who were interviewed, traditional greeting consumed a lot of time yet time nowadays is a scarce commodity. They said that community members when greeting them in the traditional way, one could spend over 5minites since; they will start asking how the parents slept, whether the livestock were in good health conditions among others.

5.3.3 Lack of cooperation

According to Yoramu and Elimoth, the current formal education system has bred a new behaviour of lack of cooperation among the children. They said that children no longer help their parents to do some domestic work since they are ever at school. They further said that, with lack of cooperation in the homes, children cannot learn from their parents various skills and knowledge for example how to dig, how to graze animal, how to plant among others. They further said that one can hardly see a child involved in any community work or gathering like cleaning the spring wells and roads, burial and funeral rites among others. Yoramu and Elimoth revealed that formal education has created a phenomena called 'every body for himself and God for us all' when it came to cooperation and this was contrary to the tradition of the community.

5.3.4 Drug abuse

According to Yoramu and Elimoth, school going children have learnt how to consume various drugs like local brew (waragi), eating maljuana, smoking opium, which are all illegal as pertains to the laws of the republic of Uganda. They said that the law

prohibits children from consuming such drugs but when they go to school where other children are consuming them, good children join the bad wagon after they have been convinced. They further said that children consuming such drugs loose their sense of consciousness and involve themselves in other dangerous unlawful crimes like rape, thefts, and strikes among others. However, according to the students who take these drugs, drugs increase their thinking ability as compared to when they are normal, they get respect from their friends and they believe that taking drugs is a sign of socialization or recognition, strength among others.

5.3.5 Bullying

According Yoramu and Elimoth Bullying is a subcategory of aggressive behaviour aimed at harming or injuring another person. They confirmed that the behaviour of bullying among school going children is high nowadays in Ankole diocese which shows the deterioration of the moral behaviour among our growing children. Table 5.2 presents the forms of bullying made by school going children in Ankole Diocese

Table 5.2: Forms of bullying among school going children in Ankole diocese

	Bullying types	
	Direct	**Indirect**
Physical	Fighting, Spitting, Throwing stones, Forced sex, Stealing	Involving other children to assault fellow children and adults
Non-physical Verbal	Verbal insults, Name calling	Spreading malicious rumours about fellow children and adults
Non-verbal	Threatening and obscene gestures	-Removing and hiding belongings of fellow children -Deliberate exclusion from a group or activity(Rejection)

From the participant observation, it was noted that children either bullied other children or were victimised by others. It was noted that Children who got disagreements or conflicted at school waited to fight until the time of going home and the fighting way done along their way home. According to the interviews it was noted that grown up boys between 14 to 17 years forced young girls into sexual affairs after threatening them. It was uncovered that sexual affairs were done along the way home especially in bushy areas.

From the participant observations, it was observed that boys bullied to establish dominance, status among their peers, display strength and fearlessness and this aim is achieved either by bullying boys or girls. In contrast, girls bullied in order to damage others' close peer relationships.

Thus, the identification of children as bullies and victims reflects the implicit attitude that bullying and victimization represent a problem only for some children. It was further noted that, even those children not categorized as bullies involved themselves in some form of indirect aggression. Therefore, it can be concluded that children who bully acquire power over their victims in different ways, for example by physical size and strength, by status within the peer group, by knowing the victim's weaknesses or by obtaining support from other children.

5.3.6 Deterioration of the Runyankole language and culture

According to Yoramu and Elimoth, formal schooling has made the Runyankole language to die out due to the English language which was swallowing it. They said that school going children have been forced to speak and write in English. Speaking or writing in Runyankole at school is punishable, they said. They further revealed that this has made many children to have little understanding of their language which was full of metaphors important when communicating. They further said that children combine some English words with Runyankole which is contrary to the culture and most of the old people can hardly communicate with the so called school going children. This research finding is consistent with Fisherman's (1996 cited in Kirkness, 1998) observation that If you take language away from culture, you take a way its

greetings, its curses, its praises, its laws, its literature, its songs, its riddles, its proverbs, its wisdom and its prayers. However, according to the students who were interviewed, they said that the combination of English with Runyankole is a modern way of communicating without any problem.

Chapter 6: Discussion and conclusions

This section evaluated the hypothesis of the study which states that '*the current formal educational system in Uganda is responsible for the observed bad behaviours among school going children in Ankole diocese'*. This is later followed by the conclusion and recommendations

6.1 Evaluation of the hypothesis

In light of the group socialization theory, I agree to the hypothesis posed in this study that the current formal educational system in Uganda is responsible for the observed bad behaviours among school going children in Ankole diocese. But the school factor worked along side other factors. According to the group socialization theory, behaviour patterns and cultural transmission occurs in groups. Since, in schools children are brought together in large numbers with differing backgrounds, they end up making up groups within themselves based on age, sex, interests, which in turn lead to a creation of a complex peer system

By looking at the curriculum of Universal High and Nyakatukura Memorial Secondary Schools, it was realised that the design of curriculum had little attention on peer systems and peer relations which was a fundamental cause of the bad behaviours observed among schoolchildren.

It was noted that the teacher-pupil relation was prioritized in the curriculum in that it became the sole means by which the teachers passed on the information, attitudes and values they wanted to impart to the children. However, according to the observations, interviews and various interactions with the school children, it was realised that a large part of the information, attitudes and behaviours which were acquired by the schoolchildren were derived from the complex and virtually complex peer system as illustrated in figure 6.1 below
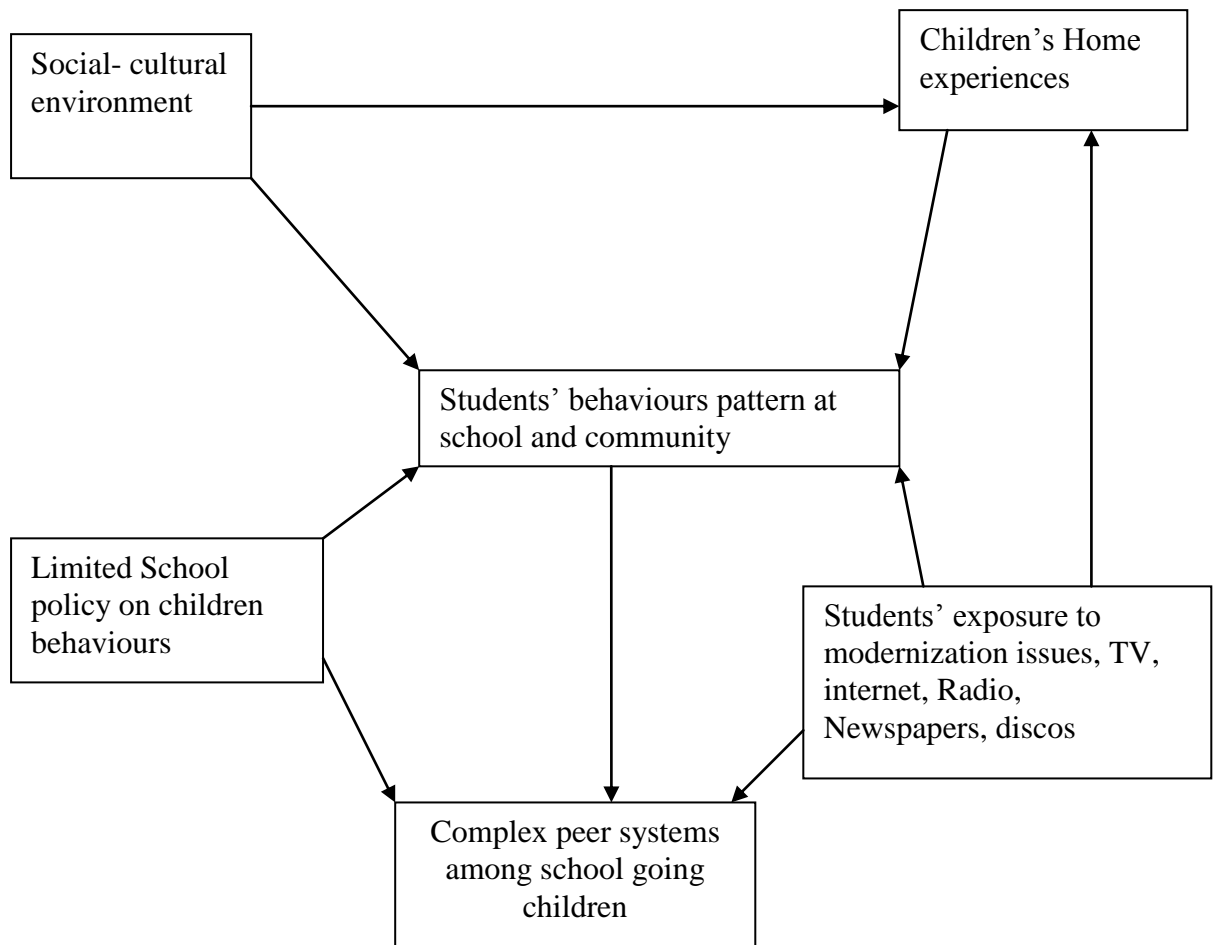
Figure 6.1: Factors contributing to a complexity of peer system among school going children

Figure 6.1 illustrates that there are a lot of factors as regards observable school going children in Ankole rather than one single factor of formal education.

First the children are oriented by various habits and behaviours from their homes resulting from interplay of the social- cultural environment and issues to deal with the levels of adapting to equipments of modernity.

It was noted that children who were aggressive to other children and community members, came from families where they was a lot of domestic violence. In such homes of aggressive children, various abusive words were used one a daily basis and parents fighting in the presence of children was the order of the day. It was further

uncovered that some stubborn children came from families with various social cultural norms and values adopted from other or their tribes and many of them were contrary to those of the Ankole. In such families abusing or bullying ones was not a serious issue to raise concern according to their cultural traditional. It should be noted that Ankole diocese is composed of people from various tribes like Lugubalas, itesos, Nyarwandas, Bakiga, and Acholis who migrated from other parts of the country as a result of various factors ranging from political insecurity, social and economic hardships.

Other stubborn children came from well to do families which had acquired some form modernization as regards possession of electronic like Televisions, radios, video decks, CD players among other which all together trained children in various behaviours from other tribes. It was noted that children coming from these well do families had access to pornographic materials, aggressive films via the televisions and these oriented the children to behave in way which they saw as advanced but contrary to the norms and values of Ankole

From figure 6.1, it is shown that after children have been oriented in a complex diversity behaviours resulting from the underlying social cultural environment and the modernization issues, they are brought to schools to learn various aspects as regards reading, writing, counting among others. It was uncovered that though children were brought to Universal High and Nyakatukura Memorial Secondary Schools with a purpose of learning, the same schools as a pooling centre where children from various backgrounds came together and share their lived experiences from their homes. In such environment, children who were ignorant about the bad behaviour patterns started to learn them from fellow children

This meant that the social organization of the school not only served as a place of acquisition of the knowledge and skills it wanted to impart, but also gave rise to systems of interpersonal habits, emotions and feelings that contained more than what was taught by the teachers. According to the interviews with the headmasters of Universal High and Nyakatukura Memorial Secondary Schools, it was realised that the relations that schoolmates establish among themselves during daily life at school and on the way when going home were out side their vision and were a closed book to

the teachers. For example love affairs, drug abuse, bullying, poor dressing code, poor greeting habits among others. Such behaviour pattern fit very well in the Prochaska's and DiClemente's model whereby some children of Universal High and Nyakatukura Memorial Secondary Schools went to school when they did not have bad behaviours (pre-contemplation stage) since they did not have information or any idea about them. Upon reaching school, children set various interpersonal relationships which resulted into a complex web of peer systems in which information on the various behaviours was received (contemplation). Information about various habits made the children to prepare themselves so that they can taste or take action. Those who took action and realised the benefits of associating themselves with such habits, they had to maintain thus resulting into the observed behaviour pattern among school children in Ankole diocese.

Thus, the day-to-day social interaction of schoolmates changed their behaviour patterns and attitudes that departed from the values of society. This observation is consistent with that fact that peer systems set the seal of approval on some social behaviour patterns seen as specific to them which convinces other children that the social behaviours are their own and most genuine social reference system (Hartup, 1978).

However, the current formal education system is not wholesomely bad as the study from the Universal High and Nyakatukura Memorial Secondary Schools revealed. It has to a greater extent contributed much in various circles like creation of awareness among children on various issues like dangers of early pregnancies, ways through which AIDS is spread, systems, how it is prevented among others. Children have also acquired various skills as regards first aid, sanitation, personal hygiene among others. Formal education has contributed to the literacy levels of the children whereby most of them know how to write and read. The problem with the current formal education was too many children to be school oriented rather than home oriented. This made it difficult for the children to learn various skills from their parents as well as helping them in the daily activities

In summary, this chapter has shown the importance of the peer system in influencing school going behaviour pattern rather than the current formal education a lone. In addition to the peer system, there are other social context variables which certainly play an important role in the emergence of children behaviours. Children's socialization experiences with parents or guardians have significant influence on children's behaviours in the peer group as we have seen in this chapter.

6.2 Conclusion

This study has identified the traditional form of teachings conducted by various categories of people. The study shows that the father was responsible for the proper up bring of his sons through various ways like teaching them various things which included cultural values and norms, livestock keeping, hunting, sexual affairs, marriage among others. While the mother was responsible for the daughters and they were taught the preparation of food, different local medicines and their uses, digging, how to maintain personal hygiene, dressing code and home sanitation, sitting and greeting habits and how to do art and craft among others. The study also shows that apart from the parents, other members of the community and relatives taught various issues to the growing children.

The study has shown how the aspects of formal education are important in shaping children behaviour patterns and these rotate on the curriculum. It is shown that formal education is composed of formal informal and non formal curriculum which shaped the children's behaviour differently. Formal curriculum focused on text book materially from where various subjects where taught to children like math, English, history, geography among others all which were intended to train the children into well skilled people.

Informal curriculum focused on children's discipline mostly while the non formal curriculum focused on extra curricular, co curricular and extra-manual activities. The study identified the problems associated with the current formal education systems which originated from the complexity of peer systems and these included poor

greeting habits, poor dressing codes, drug use, Lack of cooperation, bullying, Deterioration of the Runyankole language and culture, among others.

Conclusively this study has contributed to existing literature of the link between children behaviour patterns, current formal education and the issues of peer system. However, this Thesis is not an end in itself. It probably has many weaknesses. It is therefore important that more studies can be done in the same field of research so that a comparison can be made.

6.3 Recommendations

According to what was got from the respondents, it would be necessary to always invite elders from surrounding communities of the schools and even beyond to talk to children in matters pertaining discipline because these elders are custodians of knowledge for they know a lot of the past and even others can easily predict the future of an individual. So it is deemed necessary that such people if invited to talk to children, some children could learn a lot from their talks and adjust accordingly.

Another recommendation is that there is need for restructuring in the educational system such that the government can consider children since they come from different localities, backgrounds and cultures. Such when looked into can let children improve positively in their behaviour.

It was observed that children are no longer disciplined in the way as it used to be in the past. In African traditional society, bringing up of children was not a one man's responsibility as is the case today. It was the responsibility of the society to inculcate moral values in the children. Undisciplined children did not bring shame to the parents only but to the society as a whole. The influence of the current formal education system has changed all so there is need to have a look back wards on how children should be disciplined as it used to be in the African traditional society.

Students are resourceful people so I suggest that when designing the curriculum, students should be given a voice in designing the same. This would give room not the curriculum to be one sided mainly the government and such curriculum meets the demands of the government not putting children and parents in consideration. Such a curriculum should not be eliminating the gulf between home and school but should be done consciously, crossing the gulf by bridges at some moments, but keeping the respect for the two with relevant caution.

It would be better when the curriculum is being made; it caters for both academics and the moral aspects of the children. If this is done properly it will benefit the parents, the schools, the communities and the country at large hence good citizens.

From the headmasters of Universal High and Nyakatukura Memorial secondary schools, it was revealed that canning in school was stopped by the government law. In this regard in case of any indiscipline case no student is expected to be canned. Even that's why you find that students don't respect their teachers because they know that they are protected by the government. It is my humble request that this law be revised because teachers at school are working in place of the parents. This law should be revised so that teachers have room to discipline students and if this is not done the students will be unruly.

Finally, there is need to understand comprehensively the complex peer systems crated by the children. This will help to discipline the culprits involved

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Appendix

Interview guide/ research questions- To the homesteads

1. What were the traditional behaviour patterns taught to children before the introduction of the current formal educational system in Ankole diocese?

-Children dressing codes

-sitting habits or both boy-girl

-greeting habits

-cultural values, norms, and taboos

-Child-elder relationships

-Domestic work activities (cooking, rearing animals, fetching water and firewood, digging, building houses)-

-Community activities (cleaning wells, roads, harvest in case of coffee, funerals, ritual rights, traditional marriages, praising etc).

-child hygiene (washing clothes, saving hair, use of local herbs to curb bad smells)

 -Child- aunt relationships (morals and marriage issues)

-Father-son relationships (man's responsibilities in a home)

-Mother-daughter relationships (woman's responsibilities in a home)

2. How were the traditional behaviour patterns taught to children in Ankole diocese?

Gender role-Father-son, mother-daughter, aunt-daughter, uncle-son

3. What were the advantages of such traditional children behaviour pattern to the community?

-Reduced domestic violence

-cultural values continuity

- improved children discipline

4. Has your family continued to teach the children these old behaviour patterns?

5. If yes, what problems have you encountered in imparting such old behaviours into your children?

b) If no, what has made you stop from teaching your children these old behaviours?

6. What new children behaviour patterns have you noticed being caused by the current formal educational system in Ankole diocese?

7. How have these new behaviour patterns caused by the current formal education system affected the moral values as well as the daily activities of children in the community and your homestead?

8. Are you concerned about these new developments in the behaviour patterns of their children in Ankole diocese?

Interview guide to the school headmasters

1. When was this school established?

2. What was the student population by then?

3. What is the current student population?

4. What subjects do you teach?

5. In your opinion, why is that the children who take up formal education have changed their behaviour patterns which look to be deteriorating the moral values as well as the daily routine activities of our children?

6. Please, could tell me some of the old behaviour patterns which where being taught to the children of long ago?

6. What behaviours patterns do you teach the children who come to your school?

7. How important are these behaviour patterns in shaping the moral values of the children who come to your school?

8. Have you noticed any bad behaviour pattern which has been caused by the current formal educational system adopted by this school?

9. Do you see any benefit of teaching children the old traditional behaviour patterns which were important in keeping harmony of this community?

10. How is your school incorporating the old children behaviour patterns into the current educational systems?

11. What problems have you realised incorporating the old children behaviour patterns into your current teachings?

12. How based should we protect our children from the bad behaviour patterns brought by the current educational system

13. What community activities does your school participate in? (Funeral services, marriage, good harvests, attending church services)

b) What have been the advantages of your participating in these community activities you have given me?

Interview guide to the children- from S.1 to S.6

1. At what time do you go to school?

2. When do you come back from school?

3. When do you help your parents in digging, fetch water, fire wood and other domestic work?

4. Apart from what you learn from school, what new skills and behaviours are being taught by your parents?(their lineage, dressing code, how to greet elders, how to respect parents, when to marry, how to marry etc)

5. How will these life skills and behaviour be good to you in future?

6. Are they any problem with skills and behaviours being taught by your parents?

7. How good is the current formal educational system compared to the informal one?

8. Do you participate in some of the informal activities of this community?(burial, marriage, good harvests, attending church services)

9. If yes, how have you benefited from them?

10. If not, why have not you participated in these informal activities?

11. Do you have any peer group you are associate with?

12. How have benefited from this peer group?

13 what problems have you realised within this peer group?