

Students Morals and Discipline; Intra Socio-Philosophical Reflection on Ugandan Education System

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ABSTRACT

This paper reviews the integration of morals into school disciplinary management with a special focus and reflection of John Dewey's Philosophy as justified in his book Education and Democracy" with focus on "Interest and Discipline"- chapter 10, Page 135 and "Educational Values"- Chapter 18 Page 250. It dwells on the significance as well as theorizing an explanation of values integration with a logical conclusion.

INTRODUCTION

Morals and values exist in the entire culture and construct of human society. Similarly, values could occupy an indispensable role in society (Davidov, 2010:170). Therefore, this could imply that society cannot leave in harmony without a set of values, which act as intangible principles that govern human life. This paper demonstrates the roles of morals and values in schools with specific reference to ensuring positive learner discipline. The roles may include developing learners' character, positive citizenship, promotion of self-discipline and pedagogic discipline, values act as compliance measures with rules and regulations, and they encourage learners' self-achievement, dealing with the moral dilemma and the articulation of the spiritual self in learners.

Developing Learners' Character

In schools, values could develop learners' character in order to suit the moral demands of the society in which a child grows (Morrison, 2001). For example, Lawrence Kohlberg indicates that the process of incorporation of values among children follows the moral developmental stages. In this way, values may assist in shaping the moral trail of children (Crain, 2009:110). However, these stages begin right from the gradual development of child personalities at home and in school. Personalities are qualities in an individual or child which determine self-behavior (Cohen,

2006:268). For instance, enhancement of self-behavior could imply that children's personalities are developed to what are morally and socially acceptable standards (Veugelers, & Vedder, 2003). If such personalities are not remodeled to reflect goodness, a child or learner might remain enslaved in his or her bad behaviours. The role of education is to change personalities in order to reflect good deeds (Berkowitz, 2002:43). Education builds character through the altering of personality values. Therefore, Calin (2004:1) shows that values promote character education that is considered as the basis for the vision of national building. Character education exists to create an ethical society with good culture and civilization (Al -Hooli & Shammari, 2009:382).

Before considering the development of character in learners, it would be better to ground the definition of character. Berkowitz (2002:47) defines character as an individual's set of psychological characteristics that affect a person's ability and inclination to function morally. It is what leads to a person doing the right thing or not doing the right thing. Further, he proposed the so-called moral anatomy comprising of psychological components which constitute a moral person. There are seven parts to the moral anatomy: moral behaviour, moral values, moral personality, moral emotion, moral reasoning and moral identity (Coulby, 2000:23). Along with this, Dahlberg and Moss (2005) ascertain character as understanding, caring

about, and acting upon core ethical values such as respect, responsibility, honesty, fairness, and caring. Therefore, values are channels through which learners' character could be refashioned.

Promoting Positive Citizenship

Values further promote positive citizenship among learners as they (learners) prepare for life after school. De Klerk and Rens (2003:360), for example, argue that values could be incorporated into school discipline in order to promote citizenship education. In other words, values such as being honesty are meant to prepare learners to become honest citizens. In most schools in Uganda, educators teach values through establishment of "talking compounds". This is mostly rampant in primary schools. School compounds are decorated with words and phrases which encourage learners to do good, avoid bad activities, and provide channels of becoming responsible and respectable leaders (Kasibante, 2002:13). For instance, the talking compound could have words such as "respect elders" and "laziness is the root cause of poverty". In these words, educators pass on values to the young ones in order to develop good citizens. Such values are those that encourage self-dignity and social responsibility in order to produce people of great deeds and thoughts.

Because citizenship education aims at promoting 'active citizenship' and not just mere knowledge and skills, a values dimension is central to the enterprise. This is because the idea of education connotes more than just knowledge and understanding (Rossiter, 2009). It also includes the acquisition of values for lifelong learning. Education is concerned with bringing about human change through citizenship values like emotional maturity and aesthetic sensitivity. For example, Lovat (2000:5-7) argues that aesthetic values specifically give learners the capacity to be creative and innovative. Other such citizenship values developed through a schooling process include beliefs and social commitment (Bergmann & Ridlin, 2000:73-85). For example, Ssemusu (2003:40-42) adds that integrating values into the school disciplinary process should be done for purposes of imparting civic values and responsibility.

Promotion of Self-Discipline

It is also evident that values may promote self-discipline in learners. De Klerk and Rens (2003: 354) conducted a study on school discipline in South Africa. They observed that reports on the

lack of discipline in South African schools, the absence of consideration for one another in society, the high crime rate and incidences of violence, could be partly due to a strong lack of values conducive to a healthy society and a well-disciplined school community. The magnitude of crime in schools and the lack of self-discipline as indicated by the behaviour of both learners and educators significantly account for primary causes of the erosion of a learning and educational culture. Ryan and Bohlin (2000) argue that people's moral compasses are shaped by a number of self-discipline factors, from their inherent values, and those developed from their own experiences and encounters.

Values provide people with a moral starting point because such values are what orient people appropriately and strengthen their behavioural patterns (Veugelers, 2000:45). In order to bring in values for self-discipline in schools and in classrooms, educators could concentrate on approaching classroom instruction by emphasizing virtuous living (King, 2005:420). In the virtue-centred approach to classroom instruction, educators could begin their class by introducing a subject on corruption in society. The brief scenarios and discussions delving from the content of the subject matter could show how educators might approach the question of self-discipline under the banner of human character in the subject matter and texts read and written. The classroom centred on virtues contributes to a strong effort to foster self-discipline through the school curriculum. For example, the characters learnt in history as a classroom discipline, and the actions exhibited could provide significant lessons regarding the development of character and discipline in society (Nansikombi, 2012:14). Adelani (2008:4) concludes that in order to build a sense of self-discipline in learners, the sort of values that educators impart into learners through the curriculum or out-of-class activities must bring about constructive behaviour.

Promotion of Pedagogical Discipline

It is also important to note that values could promote pedagogic discipline (Zalta, 2003:4). Similarly indicates that pedagogic discipline refers to the child's voluntary acceptance of the influence and teaching of the adult educator as a distinct value system. Through this encounter, the child learner could get personal appropriation of the good knowledge, dispositions, and ideals from the educator. This

appropriation may come about as a result of the use of moral values and principles to act as disciplinary control measures. Genza (2008:80-92) similarly articulates the role of values in strengthening pedagogic discipline. He says that pedagogic discipline could be strengthened using academic values. Academic values might facilitate a school's entire disciplinary process. For example when learners are seriously pursuing their intellectual demands, it could be hard to realize disorder in schools, except in some cases where indiscipline might be used by some learners to propel such academic demands (Sergiovanni, 2006). Such demands could be the need for a well-stocked library facility, and materials for running practicals in some science-related courses.

Values Act as Compliance Measures

In another point of focus, the roles of values could also be to provide learners with a framework with which to enable them comply with school rules and regulations. Values could act as yardsticks for measuring learners' behaviour. In order to solidify such compliance, Halstead (2000) says that values must represent the emotional rules, and behavioural standards by which a school organization organizes and disciplines itself. This is because values are the precious reminder that learners obey to bring order and meaning into their personal, educational, and social lives (Calin, 2004:11-15). In addition, values are the best avenues through which rules and regulations could be propelled in schools if positive discipline is to be realized (Namusisi, 2004:88). Finally, Lyons (2005:11) concretizes that values might prompt the inner acceptance of being obedient to school rules and regulations.

Values could also be the psychological control mechanisms that enhance learners' discipline (Minnaar, 2002:87; Nakyanzi, 2004:12). This is because values are not written rules although they could provide self-control dynamics (Prencipe & Helwig, 2002:844). For example, culture and social norms of a particular group are known to be the central foci of moral goodness and behavioural modification in such a group, although such culture and norms may not be written (Rossiter, 2009:600). The strengths of values, as instruments of learner's behavioural control, is further indicated by De Klerk and Rens (2003:356) who argue that values should be integrated into school discipline for the fact that they are school actions that are in accordance with the moral

obligations and standards of the school in the maintenance of positive behaviour.

Values Support Learners' Self-Achievement

Achievement motivation theorists attempt to explain peoples' choice of achievement tasks, persistence to those tasks, and the vigour in carrying them out (Eccles, 1992:1). Models of achievement motivation posit that individuals' achievement-related values are important determinants of individual progress. The expectancy-value theory and the self-efficacy theory, for example, have proposed that individuals' expectancies for success play a prominent role in individuals' motivation to perform tasks. Individuals will tend to do tasks with strong positive values and avoid tasks that have negative values in them. In this way, Eccles's views on the achievement motivation models rightly depict that values promote self-achievement in individuals (Eccles, 1992). In a school context, Ssempanyi (2002:44) argues that values developed in learners enable them pursue success in academics, talent building and also emerge as social winners. Expectancies, therefore, are individuals' anticipations that their performance will be followed by either success or failure.

Through defining the values of success, people anticipate the relative attractiveness of succeeding on a task to prevail. During task accomplishment, learners' achievement goals and their task-specific beliefs are all channeled towards positive results developed through their individual values like determination and will-power to accomplish (Hunter, 2000). Values are exhibited in learners' expectancies. And these expectancies for success refer to learners' evaluation of their competence in different areas. For example, the learners' competencies in sports, academic work and leadership develop strong school achievement for them, and later on for the society they belong to.

Values Deal with the Moral Dilemma

Some educators and scholars believe that if values could be integrated into the management of school discipline, they provide solutions to the moral dilemma (Maree & Cherian, 2004:77; Van Wyk, 2001b:199). Values are relatively stable moral choices which build a sense of obedience among learners to respect the directives of educators. For example, Oosthuizen, Roux and Van der Walt (2003:373) argue that values will influence a learner to be obedient to the instructions of the educator in

the classroom. The values also provide lines of moral and ethical authority, which act as indicators of moral uprightness (Hackley, 2000:5). For example, a school might indicate that alcohol is forbidden on campus or that indecent dressing shall not be tolerated. These are moral choices turned into school law. They are values that restrict a certain form of undesired behaviour to take place in school (Briley & Wyer, 2001:226).

Ehrlich (2006:81-83) rightly puts it that addressing the moral dilemmas in the school or classroom, for example, can be particularly helpful in maintaining positive discipline where each learner's way of thinking and acting is controlled by the moral system. In this case, Nkwaju (2004:13) reasons that moral values determine what ought to be to which all learners' moral judgments rotate. The classroom therefore provides an excellent setting in which to practice the needed moral judgment. In a specific experience, allowing learners to participate in condemning academic cheating lessens the distortion of learning (Ritchie, 2008:5). West, Ravenscroft and Shrader (2004:178) argue that cheating is a moral issue that may indicate that values considered essential to moral uprightness have not been instilled. Burrows (2007:51) observes that cheating is almost universally condemned yet it is widely engaged in. The school authority therefore have to become motivated to make the effort to teach such moral and ethical values in order to establish a relationship between the behaviour exhibited by learners when in school and that behaviour subsequent to their professional practice. Schools cannot presume that learners will develop greater ethical sensitivity and awareness upon graduation without prior instruction and guidance on the part of the educator.

In this way, values if articulated in learning can help in developing moral consciousness about the many moral challenges in today's world. For example, Denig (1999:14) supports that learners need to be taught about values to avoid appearing to be drifting in a sea of conflicting opinions. Their world is a constant barrage of media competing for their attention. The generation of today's learners acts with the promotional ideal that an active life is the only life worth living. Patel (2007:40) also argues that when learners are confronted with the horrors of the holocaust and the reality of the nuclear weapons and the fighter jets, the scourge of the HIV virus or AIDS and the violent death

of friends, when suicide is one of the chief causes of death among adolescents; it is clear that things have not turned out as well as could be hoped. The moral promise that things not only will, but are getting better has turned out for many youth to be an empty promise. It is also clear to indicate that values are not used to confront the moral challenges of life especially in the school. Durlak et al. (2007:280) provide that learners need to learn that there are values greater than themselves to which they may commit their moral lives. This commitment adds meaning to life (Flannery, 2005:45).

Finally, there are comparative studies on the role of values in German and European schools. These studies confound that values are intended to shape the destiny and moral status of learners. For example, Kruger (2003:7) complements that the excessive moral degeneration in German schools today explains the fact that educators no longer emphasize the fundamental values that learners must get. Even Putnam, Marchie, and Luisselli (2003:10) supplement that the dwindling education system in Europe is partly blamed on parents and educators who have neglected their parental obligations such as teaching the young ones prayer, encouraging honesty and good deeds and yet, these very values are the cornerstone of promoting positive value-based education.

Values Support the Articulation of the Spiritual Self in Learners

If cultural continuity could be maintained in schools, religious values may be transmitted from one generation to another. The socialization theory stresses that the family, school and peer influence are the basis of religious value transmission (Dean, Petrillo, & Ella, 2002:570). Religious values provide a spiritual view of schooling (Felderhof, 2002:82). And this spiritual view is intended to mould a pious person; one who loves doing good things. The integration of such religious values into disciplinary management aims at building a sense of divine tolerance in the learners (Shen, 2009:4). Therefore, in order to have a God-fearing learner, there should be an incorporation of spiritual values using the teaching process. King (2005:434) argues that the current interest in spirituality in schools reaches far beyond the circle of religious education specialists. It expresses a widespread concern with the rediscovery of a much-neglected dimension in contemporary society and education.

For example, the history of the beginnings of formal education in Uganda indicates that the missionaries brought formal schooling alongside spiritual rearmament of the new converts. The intention was that the teaching of reading, writing, and arithmetic (3Rs) must be supplemented with Godly virtues as the basis of true modern education (Kasibante, 2002). More so, the report of the Congregation on Catholic Education [CCE] (2008:211-217) points out that the role of religious values in schools is to maintain order in learners. In order to promote such order, learners need to have a sense of what is divinely good throughout their human actions. According to DiMuzio (2000: 205), religious values if promoted objectively, may cause the educators and learners to appreciate the Divine-will transient in the education process.

Therefore, strong religious values are important to counteract even the problem of the emerging secular humanism that educators are exposed to. In such secular humanism, many public schools are busy indoctrinating learners into values contrary to the values of religiosity. There is a problem of meta-narrative philosophy, where excessive emphasis in schools is drawn to the provision of scientific knowledge, the development of reason and excessive freedom at the expense of promoting a God-fearing person. Bailey and Ross (2001:34) mention the new metanarrative that has hit schools: "Today, life is about self-fulfilment and satisfying one's personal desires rather than about learning to love God and neighbour. Value claims, including moral claims, are relative and subjective rather than objective and absolute. Freedom is essentially the absence of restraints rather than about the result of obeying God (or, for Plato, confronting one's life to the beautiful, the good, and the true); autonomy ought to be the chief goal of education rather than, as traditional Jews and Christians believe, heteronomy (living under the authority of God)".

However, it would be too subjective and biased if the values articulated are more inclined to promoting religious sentiments in learners in today's secular world-view of the school. Schools today give equal treatment to evolutionary theory and creation science, as they do with religious ethics (Lategan, 2009). For example, a debate on the claims to control the form and content of a child's education is turning to be more relativistic. Such a debate points to the accommodation of the secular view

of child instruction like it is with the Christian mind-set in schools (Arum & Way, 2003).

Although still debatable, secular education (with its secular practices) is expected to have a modernizing influence on learners. It is specifically supposed to maintain independence of mind even in the face of spiritual and moral battles (Kasibante, 2001:103). In religious societies which try to preserve their strong religious heritage, formal education may have little or no impact in changing an individual's modernizing perspective.

When the colonialists came to Africa with their modernizing influence, they had to find means and ways of overcoming the religious influences of the missionaries who reported earlier in order to give leeway for modernizing aspects and formal schools which contradict religious thinking but are critical in social progress (Sekamwa, 2000a). For example, in modernising society education needs not only religion as an influencing factor but also economics, politics and technology. These factors must be breed in the educational process to help protect the role of formal schooling in maintaining social progress.

From the above analysis, the paper reasons that the role of values is to propel individual and moral consciousness, social responsibility and citizenship through a school or community setting. Individual consciousness is developed through personality traits like leadership while moral consciousness is developed through the exhibition of good or bad behaviour. For example, in schools' learners may decide to be disciplined or undisciplined in their conduct. Educators must therefore emphasize good values that bring about positive discipline in learners. Social responsibility derives its elements partly from the concern with community or social growth. Examples are when a learner becomes a professional ready to contribute to the welfare of society. Finally, citizenship is developed through consciousness about the need to tackle the challenges of pluralism such as democracy and freedoms. This implies that learners are becoming more careful about constitutional requirements, the law, and their rights about accessing basic needs.

THEORETICAL SIGNIFICANCE OF VALUES INTEGRATION INTO SCHOOL DISCIPLINE

There are theories which clarify the significance of values integration into management of school discipline. Within the framework of this paper,

Socrates' value clarification theory and John Dewey's educational philosophy is described and discussed.

Socrates' Value Clarification Theory

Socrates (469 B.C-399 B.C) was an Athenian Greek of the second half of the fifth century B.C. He was deeply engaged in open philosophical discussion and debate on fundamental questions of ethics, politics, religion and education. His philosophical convictions on moral virtue, such as courage or justice, pointed to the conviction that our souls are more important for our lives than our bodies or external circumstances (Benson, 2000:443). In this, Socrates meant that morality drives the human life engine, and the actions of human behaviour (Brickhouse & Smith, 2000:82). In this dimension, Socrates was exchanging about the significance of moral values, labelling them as existent in our souls (Dahlberg, & Moss, 2005). The quality of our souls, for example, determines the character of our lives, for better or for worse, much more than whether we are healthy or sick, rich or poor (Brent, 2000:114). This signified that moral character drives human behaviour, either for the good or bad side (Raths, Merrill, & Sidney, 2008:101). For example, schools try to ensure that learners choose between doing good or bad as the basis of acquiring virtuousness. In other words, the school is a training ground for moral character which is charged with the duty of transforming learners' morality into positive behaviour (West, Ravenscroft, & Shrader, 2004:182). This is because the school is a department for exchanging knowledge. Socrates argued that knowledge propositions should explain "how best to live" and here Socrates relates learners' discipline to living a better life with good values.

Socrates argued further that if we are to live well and happily, we must place the highest priority on the care of our souls. That means we must above all want to acquire the virtues, since they perfect our souls and enable them to direct our lives for the better. If only we could know what each of the virtues is, we could then make an effort to obtain them. As to the nature of the virtues, Socrates seems to have held quite strict and paradoxical views about morality and the soul. Each virtue consists entirely in knowledge of wrong and bad. Weakness of will is not psychologically possible: if you act wrongly or badly, that is due to your ignorance of how you ought to act and why. He thought each of the

apparently separate virtues amounts to the same single body of knowledge: the comprehensive knowledge of what is and is not good for a human being. Thus, his quest was to acquire this single wisdom and all the particular virtues would follow automatically.

From the above views, Benson (2000:443) interprets Socrates' position on education and learner behaviour. He implicates that Socrates looks at the best life as the acquisition of what is "virtuous living". The concept "virtuous living", to Socrates, implies a sense of moral goodness and badness. Choice is to everyone who is not ignorant but knowledgeable with reason and rationality. Even Brickhouse and Smith (2000:19-25) interpret Socrates' doctrines in the context of value clarification. They try to portray who a virtuous learner might be. According to Socrates, they argue that one who maintains that a good person is one, who obeys the law, honours elders, and ancestors, scrupulously pays homage to the "divine truth" by obeying the conventions governing prayer, sacrifice, and good deeds. Raths et al. (2008:109) further argues that the practical aim of education is to promote learners intellectually and morally. In this regard, adults must be clear on values, state them in unequivocal terms, and set up a comprehensive system of rewards and punishments to reinforce the "good" values and extinguish the "bad" ones in a bid to enhance productive and positive moral behaviour.

Further still, Socrates' philosophy indicates that value clarification in schools aims at maintaining positive training for learners. Leatham (2005:61) for instance shows that value clarification in education provides productive directions for increased morality among learners. Through getting self-knowledge, Benson (2000:9) argues that learners acquire the ultimate goodness and truth which Socrates talks about. The destiny of every educational institution is to seek out values such as self-control and positive citizenship. According to Kirschenbaum (2009:422), Socrates continues to note that the concept of ignorance is what stands in the way of consensus. Humans can recognize the value of virtue, and then can apply it and improve the quality of their lives. In the same way, learners can acquire virtues from instructions by educators and then improve the quality of education.

The contemporary views of Puamau (2009:2) support Socrates' elaborations about value

clarification in schools. These views articulate that in both developed and developing countries, values promotion can squarely deal with the drug problem, the continued dismay over crime, the disintegration of the family, teen pregnancy, teen suicide, and other indications of social upheaval and disharmony if educators can emphasize moral growth. Similarly, Minnaar (2002:14) indicates that Socrates maintains the “Divine” hand in the child’s education as the foundation of a meaningful social heritage. Felderhof (2002:87) adds that from a Biblical perspective, education provides that God has set values, and it is from God that all education emanates. Thus, the educator, endowed with authority over the learner, must pass on these universal values to the learner as part of the disciplinary process. Calin (2004:11) supports Socrates to the effect that the importance of virtues in education means to build socially constructive lives, and do better in school. Rodgers (2004:23) concludes on Socrates that values are fundamental to building a good educational life. This is because education is about nurturing one’s ability to see the knowledge of good and bad (Rousow, 2003:414). Even Socrates saw knowledge of good as a virtue and being vital to making one wise and courageous enough to prefer doing the right thing.

In summary, Socrates’ philosophy suggests that knowledge acquisition is the basis of value clarification. Values are also the source of virtuousness and morality (soul) in any educational institution. This implies that whatever educators do should be to perfect the morality of learners through imparting knowledge that purifies the soul. The lesson learnt here is that integration of values in schools could be assured through passing on knowledge to the learners. Such knowledge should have ways through which the learners’ souls could be perfected so as to become morally upright people. Socrates is trying to paint the picture that education is a channel for moral development of learners the emphasis is on moral values as the basis of wisdom and virtuousness. (Genza, 2008:35).

John Dewey’s Educational Philosophy

John Dewey argues that education is a public business. He points out that all education proceeds when an individual participates in the social consciousness of the race (Palermo, 2000:47). This means that schools should give learners social values. His process continually

shapes the learner’s powers, forming their moral habits, training their ideas, and arousing their feelings and emotions towards the demands of society which define the social consciousness. This is similar to the following excerpt from Dewey’s (2008:2) work on moral principles in education: “It is one of the complaints of the schoolmaster that the public does not defer to his professional opinion as completely as it does to that of practitioners in other professions. At first sight it might seem as though this indicated a defect either in the public or in the profession; and yet a wider view of the situation would suggest that such a conclusion is not a necessary one. The relations of education to the public are different from those of any other professional work. Education is a public business with us, in a sense that the protection and restoration of personal health or legal rights are not. To an extent characteristic of no other institution, save that of the state itself, the school has power to modify the social order. And under our political system, it is the right of each individual to have a voice in the making of social policies; indeed, he has a vote in the determination of political affairs. If this be true, education is primarily a public business, and only secondarily a specialized vocation. The layman, then, will always have his right to some utterance on the operation of the public schools”.

From the above excerpt it can further be argued that learning is a public business which is the restoration of wealth and political systems (Gaido, 2005: 3-6). Therefore through the unconscious education process, the individual gradually comes up to share in the intellectual and moral resources which humanity has succeeded in getting together and becoming an inheritor of the funded capital of civilization (Chi-Fu, 2010:6). Thus, true education comes through the stimulation of the child’s powers by the demands of the social, political and institutional framework in which he finds himself. Through these demands, values imparted by the educator stimulate the learner to act as a member of a unity. The learner emerges from his original narrowness of action and feeling and to conceive himself in the welfare of the group to which this learner belongs in social terms (Koch, 2007: 18). Dewey was trying to explain that education provides avenues through which learners acquire wealth and achieve political power to control the society that breeds the wealth. Therefore, education is an aspect for national development (Fraser, 2000:35).

John Dewey further indicates that the child's own instincts and powers furnish the material and give the starting point for all education. Therefore, right from home, parents and then latter educators are obliged to shape the child by furnishing his or her instincts the social obligation (Neill, 2005:43). This implies that learners' instincts must develop to recognize what is socially desirable in order to bring about good citizenship. This should feature right from home and continue through the school process (Brunett, 2007:220-229). Further still, John Dewey's view shows the importance of developing social values in line with the learner's education when he argues that the knowledge of social conditions, of the present state of civilization, is necessary to interpret the child's powers (Gutman & Midgley, 2000:235).

John Dewey strongly emphasized the social factor in schooling characterized by the development of national education and the growth of citizenship. Harris (2004) agrees with John Dewey when he notes that social intercourse enables educators to align social realities and social values organically with the process of child education. This enables the educators to support child learning by indicating the social aspect of learners' education as adjusted to civilization and focusing onto the social and political status of the same learners. Furthermore, Ruthanne (2008:67) with reference to John Dewey's educational pragmatism, points out that John Dewey supported the inclusion of social values into the child's education by making learners to be active participants in the social function. Ruthanne (2008:80) adds that with the advent of democracy, it is impossible to discipline learners by incorporating these democratic and citizenship obligations using traditional control methods. Democracy permits collegialism and consensus building in order to remedy harsh situations in schools. In another context, Neill (2005:3) observes John Dewey's philosophy in the context of participatory education. He argues that democratic thinking in management of school affairs is crucial to steer schools to greater realization of their welfare development and according to John Dewey, learners' condition themselves to the realization of their social equivalents by realizing their contribution to social service.

CONCLUSION

Both Socrates and John Dewey provide philosophies on how values could be articulated

in schools. For Socrates, human life is governed by the soul. The quality of the soul determines character of humanity whether it will be good or bad. In other words, Socrates is much concerned with the fact that values could be integrated in learners in order to shape the human soul and morality. On the other hand, John Dewey pragmatically points out that education is a public good therefore educators work towards the social consciousness through the continued shaping of learners' moral habits to suit social demands.

Education as the process of forming fundamental disposition, intellectual and emotional, toward nature and fellow-men, philosophy may even be defined as the general theory of education. Unless a philosophy is to remain symbolic—or verbal—or a sentimental indulgence for a few, or else mere arbitrary dogma, it's auditing of past experience and its program of values must take effect in conduct....John Dewey

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