FOSTERING VALUES EDUCATION THROUGH STORYTELLING FOR CHILDREN'S BEHAVIOUR MANAGEMENT IN RWANDA'S LOWER PRIMARY SCHOOLS

By

Sylvestre Ntabajyana

A PhD thesis presented to the School of Education, College of Education of the University of Rwanda, in fulfilment of the requirements for the degree of Doctor of Philosophy in English Education

Main supervisor: Prof. Wenceslas Nzabalirwa (PhD)

Co-supervisors: Assoc. Prof. Gabriel Nizeyimana (PhD)

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Declaration

I hereby certify that this thesis *Fostering values education through storytelling for children's behaviour management in Rwanda's lower primary schools* is my original work. It has never been submitted to the University of Rwanda or any other institution for any other degree.

Signature……  ……

Sylvestre Ntabajyana

Registration Number: 216366364

I approve the final submission of this thesis "*Fostering values education through storytelling for children's behaviour management in Rwanda's lower primary schools*".

Signature…… ……

Main Supervisor: Prof. Wenceslas Nzabalirwa

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Sylvestre Ntabajyana

Dedication

To my wife, Alice Muhimpundu, for her genuine love and support
and
to my entire family for their patience and encouragement.

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I would like to express my appreciation to those who supported me for the achievement of this work.

My sincere gratitude goes to the Almighty Father for providing me with courage, knowledge and wisdom that enabled me to strive until the end of this study.

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Abstract

Values education is one of the elements of key competencies besides knowledge/understanding and skills in Competence Based Curriculum (CBC) that has been implemented in Rwanda since 2016. Hence, the focus of this research was to explore the implementation of values education by lower primary grade teachers to illuminate children's behaviours by addressing the following questions: How do Rwanda's lower primary school teachers perceive disruptive behaviour? How do Rwanda's lower primary school teachers implement values education? What values are embedded in Rwanda's lower primary school storybooks? How do Rwanda's lower primary school teachers promote values education via storytelling?

This qualitative research used a phenomenology method with interpretivist paradigm. Data were collected qualitatively by means of interviews, observations, and document analysis from fifteen lower primary school teachers who were purposively selected from five schools in Rwanda. The analysis of data was done thematically in the framework of the social constructivism theory of teaching and learning.

Four major findings are highlighted in this study. First, it was found out that teachers hate the teaching career due to the children's misbehaviour which makes them want to quit the teaching profession. Second, the study revealed that the word *ubukesha* used in the Competence Based Curriculum (CBC) framework to mean value has various interpretations among teachers, which makes the teaching of values problematic. Third, it appeared that lower primary grade stories are rich in values. Fourth, though teachers are aware of the important role of teaching values such as promoting positive behaviours among learners, this study revealed that the teaching of values via stories is not well implemented because many teachers rely on indoctrination or do not teach the values embedded in the stories.

Therefore, it is recommended that teachers be trained on values education, which increases positive behaviours among children. It is also suggested that the confusing term *ubukesha* be replaced by other meaningful terminologies such as *indangagaciro* to mean values. Additionally, to ensure deeper learning of values, teachers should prioritize constructivist teaching and learning which encourages critical thinking and active and collaborative learning.

Key words: *Value, Values education, Story, Storytelling, Disruptive behaviour, Competence Based Curriculum (CBC).*

Abbreviations and acronyms

Assoc.: Associate

Assoc. Prof.: Associate Professor

CBC: Competence Based Curriculum

CE: College of Education

Dr.: Doctor

IPA: Interpretive Phenomenological Analysis

MINEDUC: Ministry of Education

NESA: National Examination and School Inspection Authority

P1: Primary one

P2: Primary two

P3: Primary three

Prof.: Professor

REB: Rwanda Basic Education Board

T: Teacher

T1: Teacher 1

TTCs: Teacher Training Colleges

UR: University of Rwanda

UR-CE: University of Rwanda-College of Education

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CHAPTER ONE

GENERAL INTRODUCTION

This chapter constitutes a general introduction to the study. It presents the background of the study and offers the statement of the problem. It also outlines the research objectives and research questions, and then brings forwards the significance of the study. Finally, it describes theoretical perspectives and research methodology.

1.1. Background of the study

This section provides general information about this study on values education through storytelling in Rwandan schools, and it outlines the major gaps to be addressed. It also highlights the correlation between storytelling, values and behaviours.

Values are "principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged to be good or desirable" (Halstead & Taylor, 2000, p.169). Thus, a person needs to have a range of values to well fit in different spheres in his/her life. The values acquired at lower age of development accompany children until adulthood.

The world has been experiencing lack of values among children. As shown by Khathi, Govender and Ajani (2021), the lack of values is one of the major causes of various forms of misbehaviours among young people—these are misbehaviours such as fighting, lack of respect, stealing among others. In this regard, Durdukoca (2019) is convinced that the escalation of misbehaviours among school leavers in different parts of the world is an indication that values education was either neglected or not well implemented.

Values are very important in human development. Hence, there is a need of addressing this issue via education. Values education has been proven to play a key role in helping children grow up with good behaviours, which leads to their

success in schools as well as in life (Khathi et al. 2021; Obadire & Sinthumule, 2021). In old days, values were taught in families and communities—they (values) were transmitted from generations to generations (Court & Rosental, 2007).

Values help an individual reflect on his/her life and take an adequate decision on his/her behaviour (Celikkaya, Başarmak, Filoğlu & Şahin, 2014). Since no one is borne with values, they (values) are to be taught throughout human life. Therefore, it is better to teach values at lower age of a child development (Şahin, 2021; Thambu, 2017). This is evident in Rwandan proverbs: '*umwana apfa mu iterura'* (which can be translated as '*a child's mind is ruined at his/her lower age of development*' to mean that when a child does not get good education at lower age, he/she grows up with bad behaviours. A parallel of this Kinyarwanda proverb is a Kiswahili proverb which goes, '*Mtoto umleavyo ndivyo akuavyo*' which can be translated as the manner a child is brought up will also be reflected in his/her future—his old age. Besides, another Kinyarwanda proverb goes "*igiti kigororwa kikiri gito*" which can be translated as '*a child should be educated at his/her lower age*'.

It is worth noting that proverbs constitute societal reality and wisdom which serve to educate people (Carine & Oyoma, 2023; Dipio, 2019; Kemi, & Chijioke, 2021; Moasun, & Mfoafo-M'Carthy, 2021; Yakub, 2022). Indeed, as highlighted in the proverbs above, children, by acquiring values at their early stages of development, are likely to have successful life because, as Khathi et al. (2021) affirm, values education encourages appropriate behaviour and offers guidance about how individuals should behave in a society and/or in the world at large.

Furthermore, Zimmerman and Kitsantas (2014) believe that values inform desirable behaviours which regulate discipline among the learners. Thus, in a classroom where children are characterised by good conduct, the teachers' classroom management becomes an easy task. Hence, the children's learning achievement becomes higher, the factor that contributes to their development in

different domains (Obadire & Sinthumule, 2021). As expressed in Rwanda Official Gazette, for their success in life, learners should be "characterized by decent behaviours" (Rwanda Official gazette No Special of 18 February 2021, p. 31).

Storytelling which dates to very early periods in human's development has this power of instilling values in children. Various scholars believe that storytelling is in a better position to teach values to children (Fariyatul & Bandono, 2017; Killick & Boffey, 2012; Thambu, 2017) because it enables a child "to think, discover, and create" (Fariyatul & Bandono, 2017, p.69). Furthermore, stories are means of gaining new perspectives, exploring moral choices, and gaining insight into characters (Killick and Boffey, 2012). On this point, Bigirumwami (1987) stresses that stories present a model to imitate or to avoid.

Through stories, children tour the imaginary world of different characters who inspire them in different ways. To this end, Al-Somadi (2012) is of the view that stories teach children to appreciate others and not to judge people too hastily. If a character in a story takes a decision to fulfil a given task, the child as a listener decides to imitate that hero's character (Bennett, 1993; cited in Nurdini & Suparno, 2019). Storytelling provides an imaginary environment to explore the nature of good and bad characters or the connection between actions and consequences (Killick & Boffey, 2012). So, stories are a very rich form of learning, and they teach without directly dictating a child.

The Rwandan society acknowledges this great importance of stories in instilling values in young people. Indeed,

> Rwandan traditional stories have characters with quality to be copied by children for the sake of their behaviour shaping. Rwandan people, throughout their history, delivered messages. To achieve their goals, they chose storytelling as an expression for account of blameful and creditable actions. Hence, while growing up, children

> learn and respect the values contained in stories (Bigirumwami, 1987, p.14). *The translation is mine.*

Therefore, studying values education via story telling appeals for bringing in the issue of behaviour because, as Thambu (2017) affirms, the main role of values education is to promote good behaviours among children. That is why, in this study, the researcher found it crucial to bring in how teachers understand values education and disruptive behaviours. Thus, in the interviews, teacher participants were asked to give their views on disruptive behaviours and on how these misbehaviours interfere with teaching and learning process. They were also asked to give their views on values education and the roles these values play in children's development.

Nowadays, misbehaviour among school children is a global challenge (Obadire, & Sinthumule, 2021). Hence, "The focus of values education is to integrate core values that can help learners develop positive behaviours and remove the negative ones" (Khathi et al., 2021, p. 402). In ancient Rwanda, values were hailed for their bringing Rwandans together. In the current Rwandan context, values education is crucial to reunite Rwandans after the genocide against the Tutsi (Ndabaga, 2020; Nzahabwanayo, 2018). In this regard, "Values education should be delivered via various institutions, such as the family, church, school and the state" (Nzahabwanayo, 2018, p.73). The present research focuses on teaching values trough storytelling. The emphasis here is on formal education.

Teachers are at the forefront in instilling values in children (Khathi, Govender and Ajani 2021; Ndabaga 2020; Rubagiza, Umutoni & Kaleeba, 2016). In this perspective, Fariyatul and Bandono (2017, p. 69) emphasize that the success of values education dwells in teachers' capability in designing "the learning atmosphere that is innovative, using students' potential by involving them in the learning process." The need for schools to play a key role in values education is

also acknowledged by the CBC implemented in Rwanda, in which values education is a component of the key competency besides knowledge/understanding and skills (REB, 2015). To this end, implementation of values education should be done across all subjects (REB, 2015). However, as noticed by Fariyatul and Bandono (2017, p. 69), "each subject carries a different level of values education." Kinyarwanda is one of the subjects which are crucial in value teaching because, Kinyarwanda as a subject owes this fame of values education from the fact that it contains various stories which are engorged with values needed by children. Thus, the storytelling sessions that were observed in this study were conducted in Kinyarwanda language.

To be successful in teaching values via storytelling, the teacher should be able to use techniques which enable the learners engage with the story and be able to construct meaning which is relevant in his/her life. On this point, Hayati, Lestari, and Nurmawahda (2020) and Gunawardena and Brown (2021) expressed that such success depends on how teachers engage students to live the story experiences and critically interact with characters and events in the story world, which will influence their thinking and behaviour. Moreover, the success of values education should be in teachers' giving them (values) an equal importance as knowledge and skills by integrating them (values) in various subjects they teach. On this point, it is important to note that Khathi et al, (2021) found that some teachers ignore the teaching of values or teach them by default.

It is noteworthy to mention that, even if the storytelling for values education was the focus of this research, the research also investigated how teachers implement values education in general because, in Rwandan educational system, a single teacher teaches various subjects in lower primary school. Moreover, there is a very close link between storytelling, values (education) and behaviour. Storytelling takes the lead in instilling values in children (Fariyatul & Bandono, 2017; Thambu, 2017), and values play a significant role in shaping children's behaviours (Kasapoğlu, 2015; Killick and Boffey, 2012).

This research was worth conducting because the findings would illuminate how lower primary teachers implement values education in general and specifically how they use selected stories to equip children with values which enable them to adopt some desirable behaviours for the smooth teaching and learning process and, make them live in the society harmoniously. A well-selected story plays a crucial role in relaxing learners and reducing fears because they enjoy and entertain humorously. Likewise, Lawrence and Paiga (2016) confirm that storytelling can bring about a sense of togetherness in learning better than most traditional teaching methods.

A good number of studies related to the present thesis focus on the importance of storytelling in offering educational benefits to young children, especially by equipping them with various values to illuminate their behaviours (Al-Somadi, 2012; Friskie, 2020; Isik, 2016; Khatami & Ghahremani, 2014; McKeown, Williams & Pauker, 2017; Sawyer & Willis, 2011). Some other studies dealt with the issue on how teachers foster values in general and through storytelling in particular (Adeyemi, 2012; Brady, 2011; Durdukoca, 2019; Gunawardena, & Brown, 2021; Hakam, 2018; Halstead & Taylor, 2000; Khathi, Govender & Ajani, 2021; Thornberg, 2008).

However, in the context of Rwanda, there is scarcity of such research on values education especially in formal education whilst the Rwandan education system today based on CBC strongly emphasizes values education. It is worth remembering that a competence is made of knowledge, skills and values (REB, 2015). This thesis, therefore, comes to fill the gap by adding knowledge to the existing literature by exploring how Rwanda lower primary school teachers foster values education through storytelling. The lower primary school level was targeted because it is at this level that values education should be strengthened to help children grow up as sustainable responsible citizens (Lorente, Canales & Murillo, 2022). Thus, this study gave a thorough understanding on values

education in the Rwandan context as implemented by lower primary school teachers.

This thesis is paper-based. Paper one discusses the research question I, paper two corresponds to the research question II, paper three is linked with the research question III and paper four is in line with the research question IV. Paper one has been accepted for publication in the *Rwandan Journal of Education*. Paper two is already published in the *Rwandan Journal of Education*. Paper three was published in the *International Journal of Progressive Education* while paper four has been accepted for publication in the *East African Journal of Education and Social Sciences*. The following are publications emanating from this thesis:

1. Ntabajyana, S., Nizeyimana, G. & Nzabalirwa, W. (2024). Lower-primary school teachers' perceptions about learners' disruptive behaviours in Rwanda. *Rwandan Journal of Education.* (Accepted for publication).

2. Ntabajyana, S., Nizeyimana, G. & Nzabalirwa, W. (2021). Teachers' experiences of implementing values education in Rwandan schools. *Rwandan Journal of Education*, *5* (2), 228-238.

3. Ntabajyana, S., Nizeyimana, G. &Nzabalirwa, W. (2022). Analysis of Values in Rwanda Lower Primary Grade Children's Storybooks. *International Journal of Progressive Education*, *18* (6), 1-14.

4. Ntabajyana, S., Nizeyimana,G., Buhigiro J.L., & Nzabalirwa, W. (2024). Teaching values through story telling in Rwanda lower primary schools. *East African Journal of Education and Social Sciences.* (Accepted for publication).

1.2. Statement of the research problem

This section describes problems addressed by this study including inappropriateness of teaching values in Rwandan schools to which students' misbehaviours can be attributed. The section also indicates the scarcity of literature on values education in Rwandan schools.

The teaching of values is very important to ensure positive behaviours in children. Values illuminate behaviours to be adopted (Halstead & Taylor, 2000). Thus, by integrating values into an education system, learners are able to maximize their living with others peacefully and strive for integral development of their society (Khathi et al., 2021). The CBC adopted in Rwanda acknowledges this importance of values education in shaping children's behaviour. It also recognizes the role of the teacher in value education. It posits that the success of values education depends, among other factors, on the teachers' skills and strategies in implementing values education (REB, 2015). On this point, Özkan (2022) believes that without the teachers' capability, the curriculum implementation in classroom becomes a failure.

The CBC approaches stress that teachers should use the learner centred pedagogy, which has roots in constructivism theory of teaching and learning, to achieve the goal of education in general and, particularly, to well teach values (REB, 2015). However, values education being a new component of the key competencies introduced in CBC (REB, 2015), teachers may still have challenges in its implementation. On this point, in their study on hindrances to quality of basic education in Rwanda, Nizeyimana, Nzabalirwa and Mukingambeho (2020, p. 64) conclude that quality education in Rwanda basic education is jeopardized, among others, by students' misbehaviours and "insufficient training" of teachers. This insufficient training of teachers on values education in Rwanda is also stressed in Ngamije (2021) who notes that the lack of such training of pre-service and in-service teachers hinders the implementation of values education in Rwandan schools.

Indeed, cases of misbehaviours are regularly reported in Rwanda media. For instance, Bunigwire (2021) reported in KTpress that some of the cases of misbehaviours appearing in Rwandan schools are students injuring other students, students harassing teachers and students damaging schools' equipment. On this point, Asaba (2016) as cited in Habyarimana and Andala

(2021, p. 37) indicates that students in Rwanda 12-year basic education schools are still 'experiencing absenteeism, lateness, indecent dressing, drug abuse etc." Regarding the escalating misbehaviours among school children, there is an assumption that values are not well taught due to teachers' lack of skills in values education (Ngamije, 2021).

In research conducted elsewhere in the world, Khathi et al. (2021), during classroom observation, found out that only very few teachers integrated values in their classrooms.

Since behaviours are learnt (Habyarimana & Andala, 2021) and illuminated by values (Halstead & Taylor, 2000; Ngamije, 2021); by incorporating values education across various subjects in the curriculum (REB, 2015), children will shape their behaviours for their better future (Ngamije, 2021). Furthermore, about the above-mentioned problems and, because of the shortage of literature specific to values education in Rwanda's schools, the researcher found it important to explore how Rwanda lower primary school teachers implement values education in general and, more specifically, to investigate their implementation of values education through storytelling.

1.3. Objectives of the study

Values inform behaviours and the understanding of both (values and behaviours) makes values education successful. Besides, understanding how storytelling can be a vehicle of teaching values among lower primary school children is of great importance. Stories are engorged with values which shape children's behaviours. Therefore, the objectives of this study are to:

1) Explore teachers' perceptions on disruptive behaviours among children;
2) Investigate teachers' understanding of values education;
3) Identify values embedded in Rwanda's lower primary school children's storybooks;
4) Explore strategies teachers apply to promote values via storytelling.

1.4. Research questions

This study intends to fill up the research gap by addressing the following research questions:

1) How do Rwanda's lower primary school teachers perceive disruptive behaviour?
2) How do Rwanda's lower primary school teachers implement values education?
3) What values are embedded in Rwanda's lower primary school storybooks?
4) How do Rwanda's lower primary school teachers promote values education via storytelling?

1.5. Significance of the study

This section highlights the importance of this study on students, teachers, various educationists and researchers in the field of values education in Rwanda.

Values education helps in building a social cohesion and personal responsibility for a more peaceful society (REB, 2015). To achieve this, teachers should be well equipped with knowledge and skills in teaching values. Rwanda accommodated CBC in 2015 with the aim of improving quality of education through competence-based teaching and learning which allows active and collaborative learning (Ndihokubwayo, Habiyaremye & Rukundo, 2019). In this regard, while teaching values, teachers should help learners by 'taking learning to higher levels through the provision of challenging and engaging learning experiences which require deep thinking rather than memorisation" (REB, 2015, p.7). Moreover, to make values education more meaningful to young people, there is a need to incorporate storytelling in teaching and learning (Ayten & Polater, 2021; Rahiem, Abdullah & Rahim, 2020).

However, from the beginning of the implementation of CBC in January 2016, there is scarcity of research focusing on how values are taught in Rwandan schools. The study conducted by Rubagiza, Umutoni, and Kaleeba (2016) focused on conditions such as economic, social, cultural and political contexts that can enable the teacher to fulfil his/her teaching work appropriately, and specifically reach the promotion of peace building and social cohesion. Besides, unlike my study, their work did not consider the lower primary school level. Instead, it focused on upper primary and secondary school levels as well as Teacher Training Colleges (TTCs). Another recent research conducted by Nzahabwanayo (2018) focused on informal values education implemented in '*Itorero';* "a Rwandan traditional citizenship education school," (Nzahabwanayo, 2018, p.112). To the best of my knowledge, no any other research was conducted on formal education to evaluate how teachers implement the CBC in the Rwandan context with focus on values education as one component of the key competencies as highlighted in the curriculum framework. Hence, this thesis was designed to fill this gap with the aim of addressing the problems identified in the way Rwanda lower primary school teachers teach values with respect to the CBC.

The findings of this research are beneficial to many individuals and groups of people such as teachers, various educationists, children, policy makers and the Rwandan society in general. The teachers benefit from this research because they can recognize the crucial role of storytelling in values education, which enhances classroom management by deepening their positive relationships with the students. As noticed by Kuyvenhoven (2007), storytelling has the power to transform a noisy room of disparate children into silent, absorbed unity. Moreover, the results of this study help Rwanda lower primary school teachers in recognizing relevant approaches to use while teaching values. The results also help teachers be aware of various values embedded in the selected stories, which can guide their lesson plans designed for implementing values education.

Educationists are likely to benefit from this study. It is hoped that the findings of this study can trigger further debate among educationists on values education in Rwanda and stimulate further research on the issue.

Children have patent benefit from the results of the current research. If children are adequately taught values, especially via stories, they can gain experience from different story worlds. Thus, by recognizing the conflict between characters in short stories and their struggles to resolve the encountered problems, children recognize their own problems and seek solutions by challenging the environment in which they are reared.

Additionally, the present research outputs are beneficial to policymakers in implementing some of their plans. For instance, the Rwanda Basic Education Board (REB), the National Examination and School Inspection Authority (NESA) and the Ministry of Education (MINEDUC) may use the findings of the present research in adjusting the values education during the curriculum review.

Moreover, the findings of this research are important to the Rwandan society in general because those who will benefit from this research, especially children, can be good citizens. Once children, both males and females, grow up with desirable behaviours, they can contribute energetically to the development of the country, especially in this post genocide era.

1.6. Theoretical perspective

This section highlights the importance of the theory in research. Using a theory (theories) in "qualitative research entails making plausible conclusions to explain data" (Das & Devi, 2023, p.6). In qualitative research, the theory is used to guide the research process. In humanity and social sciences, the theory is a lens used to make sense of the phenomena under study (Kivunja, 2018).

This research adopted the social constructivism theory of teaching and learning (as an overall theory) in which CBC is rooted. In the present research, this theory

aims at illuminating how Rwanda's lower primary school teachers implement values education vis-à-vis the CBC which is implemented in Rwanda. Since the social constructivism theory is used in different disciplines such as philosophy (Sjoberg, 2010), this study focuses on its use in education, more specifically its use in values education in Rwandan lower primary schools.

In this regard, for a thorough understanding of the Rwanda's lower primary school teachers' experience in the implementation of values education, this study adopted the social constructivism theory of teaching and learning as a theoretical framework whose "pioneer is Vygotsky" (Liu & Chen, 2010, p.64).

For this theory, learning is a social activity, and the school is regarded as a social cultural setting used for teaching and learning (Mohammed & Kinyó, 2020; Munafo, 2016; Richardson, 2003; Yilmaz, 2008). This theory is rooted in four principles namely "scaffolding, knowledge construction, active learning and social interaction" (Finnegan and Ginty, 2019, p.1). With this theory, Vygotsky emphasizes that the role of others in an individual's (here the learner's) knowledge construction is of great importance (Bozkurt, 2017; Munafo, 2016; Trif, 2015). Hence, "understanding, significance, and meaning are developed in coordination with other human beings" (Amineh & Asl, 2015, p.13).

Furthermore, the social constructivism theory of teaching and learning positions the teacher as an organizer who creates a safe learning environment and gives learners sufficient time to interact (Munafo, 2016). The teacher, who is a facilitator, is to listen and observe (Muhajirah, 2020; Munafo, 2016; Trif, 2015) and then guide or support the learners whenever necessary. This help is done through scaffolding (Trif, 2015).

By scaffolding, the more experienced person (a teacher, a parent, a care giver etc.) helps a child to perform a challenging task (Neumann, 2020; Trif, 2015). The authors further state that this support is temporal because when the child

is capable to perform the task alone, the support can be gradually removed. Therefore, in the classroom setting, during a social constructivist lesson, scaffolding is done by the teacher or well-informed learners, which enables the supported learners to perform at higher level (Munafo, 2016; Trif, 2015). In the same spirit, Vygotsky (1978) as cited in Yüksel (2011, p.16) introduced the notion of Zone of Proximal Development (ZPD) which is the "…distance between the actual developmental level as determined by individual problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (p. 86).

On this point, Rwanda's CBC emphasizes that, during teaching and learning, children's abilities should be catered for by supporting those with learning difficulties "to find their most appropriate path" (REB, 2015, p.24). Note that a teacher can offer such support in problem solving via quizzes, clues, reminders, encouragements, providing examples, and breaking the problem down into steps" (Woolfolk, 2008 as cited in Frias, 2019, p.3).

Additionally, it is worth noting that the social constructivism theory of teaching and learning has a relation with some other theories. Thus, this social constructivism theory, to make it fore-grounded, is compared to other related learning theories which were also used in this study to make it solid. For instance, it has commonalities with Piaget's Cognitive Constructivism [also known as individual constructivism] (Bozkurt, 2017; Liu & Matthews, 2005; Liu & Chen, 2010; Munafo, 2016; Richardson, 2003; Schcolnik, Kol & Abarbanel, 2006; Yilmaz, 2008) because both theories (cognitive constructivism and social constructivism) act under the umbrella of 'constructivism' which means that knowledge is constructed not discovered or given as a gift—for cognitive constructivism, knowledge is constructed in the learner's mind but for social constructivism the knowledge is produced via social interactions. Hence the social environment where a child grows plays a key role in his/her knowledge.

To gain knowledge via cognitive constructivism, individual learning is to take the lead; while peer/comparative learning is a safe path in social constructivism. With constructivism, a learner is no longer a consumer of ideas but a producer of ideas.

Thus, to well implement constructivism (both cognitive constructivism and social constructivism), some of the teaching techniques to prioritise are: 'problem-based learning, discovery learning, project-based learning' among others (Khadidja, 2020, p.368). It (constructivism theory) encourages the teacher not to present knowledge but guide the learners as they are producing knowledge—in both cognitive constructivism and social constructivism, the active learning should take the lead—the teacher guides the students as they are busy constructing knowledge (Amineh & Asl, 2015; Anagün, S2018; Chuang, 2021; Juvova, Chudy, Neumeister, Plischke, & Kvintova, 2015; Liu & Chen, 2010; Mohammed, & Kinyó, 2020; Muhajirah, 2020; Munafo, 2016; Özkan, 2022; Yüksel, 2011).

For better teaching and learning, both theories encourage communication between teacher and students and students between students (Bozkurt, 2017; Finnegan, & Ginty, 2019; Vijaya Kumari, 2014). Additionally, both Piaget's and Vygotsky's theories emphasize that prior knowledge and experiences play a great role in learning (Chuang, 2021). Their major difference dwells on Vygotsky's emphasis that knowledge is socially constructed and on Piaget's emphasis that knowledge is individually constructed (Bozkurt, 2017; Schcolnik & Abarbanel, 2006; Richardson, 2003; Schcolnik & Trif, 2015); that is why cognitive constructivism is also known as personal constructivism (Chuang, 2021; Liu & Chen, 2010; Liu, & Matthews, 2005).

Thus, contrary to Piaget who stresses that learning is an ongoing interaction between the mind (an individual learner) and the environment, Vygotsky emphasizes that the social and interpersonal aspects of learning are more emphasized compared to individual, intrapersonal aspect of learning (Liu, &

Matthews, 2005; Richardson, 2003; Schcolnik, Kol, & Abarbanel, 2006; Thompson, 2020). Despite these differences, Sfard (1998) stresses that the cohabitation of Piaget's individual constructivism and Vygotsky's social constructivism is possible. On the one hand, Piaget acknowledges that an individual (a learner in this context), through interaction with other learners, may welcome perspectives that contradict his/hers (the learner's) and accommodate them; on the other hand, Vygotsky acknowledges the individual dimension in learning and meaning making despite his regarding them (such learning and meaning making) as derivative and secondary vis-à-vis socially constructed meaning (Bozkurt, 2017).

Furthermore, the collaboration emphasized in social constructivism learning has a linkage with Piaget's social cognitive learning theory and another Vygotsky's learning theory (socio-cultural theory) which posits that learning takes place in a society and cannot be separated from its social context (Shishko, 2022). According to both theories (socio-cultural theory and social cognitive learning theory) individual's learning derives from his/her interactions with the surrounding environment—other people—here children can learn from their peers, their teachers, parents, different people in their communities etc. (Eun, 2019). Hence, this closeness of individual learner with others makes him/her adopt various behaviours accordingly (Behroozizad, Nambiar & Amir 2014). For Vygotsky, social cultural context plays a lot in an individual's learning (for instance in his/her adopting new behaviours and vice versa). He also emphasizes that cognitive development varies across cultures, but Piaget stresses that cognitive development is universal". Moreover, unlike social–cultural theory, social cognitive learning puts much emphasis on the individual learning behaviours of others through the channel of observation, modelling then on later occasions, the learnt behaviours may be turned into action by the individual observer (Bandura, 1989). According to this theory, there are three ways one can learn a behaviour: either by observing a live model (a present person acting a behaviour); or learn a behaviour from a verbal instruction from someone, or learn a behaviour exhibited by a symbolic model (from a film, a storybook, television,

etc.). Thus, in this study, through the lens of teachers, the researcher knew how lower primary children adopt some behaviours due to the environments they interact with.

These relationships make the social constructivism theory take the lead in this study because it posits that learning should take place via individual collaboration in a given setting; specifically, regarding this study, in a classroom where learners and teachers are interacting. Accordingly, in the Rwandan schools, social constructivism is to prevail while delivering lessons as highlighted in the CBC in Rwandan context: "Learning should not only dwell on cognitive domain, instead, learners should construct knowledge in an active and collaborative way," (REB, 2015, p. 4).

Therefore, for better implementation of values education, teachers should create an environment allowing the learners to internalize values embedded in the subjects they teach via "paired and group work, oral questioning, discussions, debates, role play, presentations, etc." (REB, 2015 p.23).

More specifically, for values contained in stories, children should be allowed to discover and critically discuss them for their deeper learning. On this point, Gunawardena and Brown (2021, p. 37) write that "Storytelling provide teachers with valuable opportunities for allowing learners to engage in interpretation, communication, negotiation, and reflection to gain deeper insights into matters under discussion."

It is interesting to note that values are social and are socially constructed. Thus, in this study, the application of social constructivism theory is of great importance because it illuminates how teachers accommodate it (social constructivism) in the teaching of values to help lower primary school learners make the values learnt their own for deeper and long-life learning.

Furthermore, in this study, the authentic teaching and learning of values should be done by the teacher creating opportunities which enable learners to discover,

interact, complement each other on values, and then, when need be, the teacher's intervention through scaffolding comes in as a support. To this end, the understanding of discovered values is agreed upon by participants (students and eventually the teacher) after negotiations and compromise.

1.7. Research methodology

This section is about the justification of the research methodology. It discusses the relevance of the paradigm and design underpinning this research. It also describes the process of participants' choice, data collection as well as data analysis methods. Finally, it explores the aspects of ethical issues and trustworthiness related to this study.

1.7.1. Research paradigm

A paradigm constitutes a framework that guides the research process (Landi, 2023). Various paradigms are used depending on the nature and purpose of the study. This study adopted the interpretivist paradigm which took the lead to guarantee the participants' freedom of expression while giving their own ideas (Alharahsheh & Pius, 2020; Murphy & Sixsmith, 2013).

Instead of absolute truth advocated by positivists, interpretivists posit that there may be various truths for different people—hence multiple subjective realities dictated by our differences in life experience and cultures. Thus, interpretive researchers emphasize that the world should be understood via direct experience, truthful reporting and quotations of real conversations (Das & Devi, 2023; Merriam, 1998; Muzari, Shava & Shonhiwa, 2022), instead of testing human behaviour (Alharahsheh & Pius, 2020; Bryman, 2001).

In this study, each participant got time to express his/her experiences in values education, more specifically in values education via storytelling. Since the interpretivist paradigm allows multiple knowledge, I took time to listen to the meaning participants give to the phenomenon and I was honest to their

individual words on the phenomenon. In the reporting, I recognized each participant's experience as well as some commonalities in their knowledge on values education.

1.7.2. Research design

Qualitative research was preferred for this study. In qualitative inquiry, reality is situation-based and co-constructed by the researcher, participants and the reader/audience who interpret the study (Creswell & Miller, 2000). In this regard, as stressed by Muzari, Shava and Shonhiwa (2022, p. 14), qualitative approach is for "in-depth understanding of life experiences" of participants in real situation (Anas & Ishaq, 2022). In the present study, the qualitative research was chosen because the aim was to understand the teachers' experience in fostering values in the classroom settings and how they describe the influence of the values on the learners.

Lived experience

In this study, a phenomenological method which is one of the methods of qualitative approach to investigate the lived experience was preferred to describe the fostering of values education through storytelling for the children's behaviour management in Rwanda's lower primary schools.

Phenomenology method is about what a group of individuals experience in common rather than external truth. Via phenomenology, the research participants in the phenomenon give their experience on it. On this point, Yüksel (2011, p.26) emphasizes, "The main purposes of phenomenological research are to seek reality from individuals' narratives of their experiences and feelings."

Therefore, using this method helps the researcher understand a phenomenon as described by participants in the study (Cresswell, 2009; Muzari, Shava & Shonhiwa, 2022). It is worth noting that there are various types of

phenomenology (Gill, 2020; Tuffour, 2017), each of them striving to uncover the experience as lived by participants (Sloan & Bowe, 2014, p. 8).

Most phenomenology methods derive either from Husserian descriptive phenomenology (DP) or Heidegger hermeneutic phenomenology (Gill, 2020; Tuffour, 2017). A descriptive phenomenology is influenced by the positivist perceptive because it puts forward objectivity through bracketing (Tuohy et al., 2013). Bracketing means that the researcher must put aside his/her past knowledge or presuppositions vis-à-vis the phenomenon under study (Tuohy et al., 2013). Thus, from the data, experiences are described "without the influence of any external theory" (Tuffour, 2017, p. 52).

Unlike descriptive phenomenology, hermeneutic or interpretative phenomenology is against the idea ignoring personal opinions; instead, it encourages interpretation of experiences. With interpretive research, findings should be illuminated by philosophical, theoretical, and interpretative lens (Tuffour, 2017) which allows "presuppositions or expert's knowledge on the part of the researcher to make meaningful inquiry" (Lopez & Willis, 2004, p.729).

This study uses Smith's interpretive phenomenology analysis (IPA) which has relationship with Heidegger hermeneutic phenomenology. Both Heidegger's and Smith's phenomenology are known as interpretive because they use interpretive as a method of analysis; not descriptive method (Jackson, Vaughan & Brown, 2018). Even if some scholars use hermeneutic methods and IPA method interchangeably, these two methods are a bit different.

Contrary to IPA which relies mainly on participants' interviews, "documents may be the only necessary data source for studies designed within hermeneutic inquiry" (Bowen, 2009, p. 29). In this regard, it is worth noting that Hermeneutic Method has its historical roots in the discipline of theology through the interpretation of biblical texts (Lopez & Willis, 2004).

Thus, in this study, IPA method was used to find out how Rwanda's lower primary school teachers describe their understanding and experience of the implementation of values education. This method, through teachers' experiences, would help "bring out the meaning, essence and the pedagogical implications of storytelling in teaching values" (Owosho, 2020, p.129).

The researcher approached each teacher individually for interviews. The researcher sought to know the experience of each participant in teaching values and some similarities and differences in their narratives on the phenomenon. Since IPA allows observation, the researcher conducted lesson observations for triangulation on what participants report in interviews and what happens in real setting during teaching and learning sessions. Therefore, in this study, during observations, my focus was on how teachers help learners acquire values embedded in the stories.

1.7.3. Selection of participants of the study

Research participants were chosen based on purposive sampling as advocated by Creswell (2012). This sampling method "concentrates on deliberate selection of participants with particular characteristics that better assist with the relevant research" (Etikan, Musa & Alkassim, 2016, p. 3) to get rich data (Cresswell, 2012; Muzari, Shava & Shonhiwa, 2022; Patton, 2002). Since phenomenology requires participants with original experience, the teachers, who normally take the lead in values education as required by the CBC, were target participants in this research on values education via storytelling. Note that the researcher analysed Kinyarwanda subject materials and found that they are rich with values.

Therefore, the teachers who participated in this work were lower primary teachers who have Kinyarwanda subject on their teaching timetables besides other subjects they teach. Kinyarwanda subject teachers were targeted because, this subject contains stories to be told to children during lessons, which stories

contain values targeted by this study. Moreover, Kinyarwanda, being a mother tongue, eases communication between participants and the researcher. It also enables smooth interaction between the teacher and the learners during storytelling sessions because they feel relaxed and confident in the interaction.

The teacher participants were contacted through the school administration. The researcher first contacted the leaders of the schools who then put him in contact with three teachers (1 teacher from P1, 1 teacher from P2 and 1 teacher from P3) targeted by this research in each school. In a short meeting during break time, the researcher introduced himself to them (the target teachers), then he told them about the purpose of the research and its benefits. He told them that participation was completely on voluntary basis. They were given time to ask questions for clarification on the study and their roles as participants. All of them agreed to participate in the study after they read through the consent form and then signed.

As for the number of participants, normally, qualitative research uses a small number (Das & Devi, 2023; Muzari, et al., 2022,). Note that there is no consensus on the number of participants in phenomenology studies (Crawford, 2019); this is determined by the purpose of the study and depth of the data to be collected. Thus, according to some scholars, the number of participants in IPA can vary between three up to twenty-five participants (Creswell, 2013, 2016). For other scholars such as Pietkiewicz and Smith (2014), IPA studies can involve participants ranging from one up to fifteen. They further assert that "larger sample sizes are possible in IPA, but less commonly used in studies" (p. 9).

Therefore, in this study, the participants are 15 lower primary school teachers from 5 schools i.e., 3 teachers per school in 4 districts of Rwanda and Kigali city. These schools were purposively selected depending on their locations (one in each province) and on their having primary level. Moreover, to avoid barriers that can prevent reaching the schools especially during rainy seasons, the researcher selected the schools which are in accessible locations of the Provinces.

Indeed, IPA, being one of the methods in qualitative inquiry, does not require a big number of participants because its aim is to explore, flexibly and in detail, an area of concern to allow a detailed case by case analysis. That is why, "IPA does not claim for generalization, but a deeper understanding of a phenomenon" (Smith & Fieldsend, 2021, p.56). Therefore, in this study, 15 participants were enough for data collection from various provinces of Rwanda (3 participants from each province and 3 from Kigali City), and the number was suitable for a depth understanding of the phenomenon under study, i.e., values education in Rwandan lower primary schools.

With respect to IPA, in this thesis, the researcher describes and interprets the phenomenon in depth to arrive at the essence of the teachers' experience in values education. Indeed, to get deeper understanding, the current study put forward the lived experience, perceptions, and feelings of teacher participants on the phenomenon—values education as implemented by lower primary school teachers.

1.7.4. Research instruments

As for research instruments, interview guides consisting of six questions were made to collect interview data. Since this thesis is paper-based, each of the three papers had a separate research question for interviews. However, the fourth paper which focused on document analysis did not require any interview guide. The researcher also used a notebook to collect observational data. Furthermore, document analysis was used to collect data from the storybooks used in Rwanda lower primary schools as well as collect data from other text sources such as the curriculum framework, lower primary Kinyarwanda subject student's books and teacher's guides.

1.7.5. Data collection procedures

To get rich data, qualitative inquiry normally uses various data collection methods (Bowen, 2009; Noon, 2018). Semi structured individual interview is the most common data collection method in IPA (Miller, 2018). In this research, individual interviews, observations, document analysis were used. This was done, because, collecting data from different sources reduces "the potential of biases" (Bowen, 2009, p. 28), which maximizes reliability.

Interviews

Interviews enable the researcher to discover the meanings participants assign to their experience (Patton, 2015). Since IPA requires the participants to have a good command of the language used in research/investigation (Noon, 2018), Kinyarwanda, the mother tongue for all participants, was used to collect individual interview data. Using Kinyarwanda enabled the participants to feel relaxed and free to express their ideas. The interview data were later transcribed and translated into English by the researcher who is multilingual (Kinyarwanda language is his mother tonguage and he has a bachelor degree in English-French Education). Moreover, all of his post graduate education (Master and Phd in progress) were done in English language. This training experience in English and use of English in his academic duties enabled the researcher to do translation from Kinyarwanda into English and vice versa.

In this study, the researcher used semi structured interviews to collect interview data. Thus, probing questions were used to get more information mainly through asking for elaboration or clarification for some answers from the interview guide questions. To avoid disturbance during interviews, this activity was conducted in the classrooms during noon breaks or in the evenings, after classes. The researcher audio-recorded the interviews by using a recording device then stored the recorded audios on computer.

It is worth noting that many interviews were conducted face to face but, to observe the measures of the government of Rwanda to curb the spread of COVID-19 pandemic, the data which were collected in January and February 2021 were obtained through telephone calls. Note that face to face interviews as well as telephone interviews are "valid method for data collection" (Johnson, Scheitle & Ecklund, 2021, P.1142). The schedules of telephone interviews were fixed in the evening hours and they were also audio recorded and stored on computer for their safety. Then, they were transcribed verbatim. To ensure accuracy, the transcribed data were presented to the participants for their confirmation.

Classroom observation

Classroom observation enables the researcher to gather first hand data in real/live context. Moreover, "it permits the researcher to observe circumstances mentioned in interviews and situations that informants may be reluctant to divulge" (Morgan, 2022, p. 65).

In this study, observational data were collected through observing lessons by respecting the teachers' timetables. Throughout observations, the researcher took the role of a non-participant observer. During each observation, he sat at the back of the classroom and used a notebook to record the facts throughout the lessons.

With regard to the observation guide, the main focus was to observe how the teachers involve the learners in the storytelling lessons and how he/she helps them discover and internalize values embedded in the stories. That's why, from the beginning up to the end of the lessons, the researcher used fieldnotes to record the activities taking place in the classroom. He also added his reflective comments to be regarded for analysis and interpretation.

It is worth noting that the observation went beyond what the teacher was saying and doing in classroom; it also captured what was observable in the classroom. In this regard, the researcher noticed that some of the values governing the class

were written on one side of the chalkboard or fixed on walls of classrooms in some schools. In short discussions with teacher participants after teaching sessions, they told the researcher that these values are selected by the teachers for their respective classes as recommended by their school administrations.

Document analysis

Document analysis is concerned with the analysis of pre-existing documents as data source. In the current study, document analysis was used to review pre-existing texts (Morgan, 2022; Patton, 2015) to complement interviews and observational data.

The documents that were analysed are the Rwanda curriculum framework, lower primary Kinyarwanda student's textbooks and Kinyarwanda teacher's guides. These documents served to inform how the teaching of values is planned in these documents. Moreover, these documents, especially the curriculum framework and the teacher's guides serve to inform some of the methodological guidelines the teachers should accommodate during lesson delivery.

Since lower primary school level consists of Primary 1, Primary 2 and Primary 3, the researcher examined three Kinyarwanda student's books and three Kinyarwanda teacher's guides (One student's book in P1 and one teacher's guide in P1; one student's book in P2 and one teacher's guide in P2; one student's book in P3 and one teacher's guide in P3). Besides, the curriculum framework was also read to see how it caters for values education. Additionally, the researcher selected and analysed 60 children's storybooks used in Rwandan lower primary schools.

The researcher obtained the storybooks from one of the schools since REB supplied them (children's storybooks) in Rwanda's lower primary schools all over the country. After contacting the school leader, the researcher was allowed to borrow them (the storybooks) for analysis. The researcher selected 60 children's stories purposively and analysed both the texts and illustrations within the

stories. It is worth noting that this number of 60 storybooks was reached after eliminating some of the storybooks. The first consideration for the selection was to make sure the story books are accredited by REB. Since the researcher needed a variety of stories, the selection based also on avoiding duplication of the topics and the types of characters (humans and non-human characters, and a mixture of characters).

To achieve this, the researcher examined the titles and the front-page pictures/illustrations of the storybooks which indicate the topics of the stories and the types of characters. When two stories or more share the topic, one story was preferred over another after browsing through it to see how deep it is written to capture various values. After the selection of the stories, the researcher read each of the selected storybooks many times focussing on the values contained in them.

1.7.6. Data analysis

Data collection was followed by the data analysis which is about, "the process of breaking down, examining, comparing, conceptualizing, and categorizing data" (Strauss & Corbin, 1998, p. 57). In this study, the interview data, which had been audio recorded, were later transcribed verbatim to be well managed, then they were analysed respecting IPA method to generate themes (Noon, 2018).

After collecting data from three first participants, the researcher started data analysis because "in much qualitative research the analytical process begins during data collection as the data already gathered are analysed and shape the ongoing data collection" (Pope, Ziebland & Mays, 2000, p. 114).

Even if the analysis of data from interviews, documents and observations were analyzed separately, they were later gathered to present comprehensive summaries of the phenomenon under study.

Data can be analysed either by "hand or using a computer with appropriate software such as NVivo or Microsoft Word documents" (Kairuz, Crump & O'Brien, 2007, p. 372). Hence, in this study, to manage the data, the researcher used Microsoft Word document he is used to. It is worth noting that either analysing data using "a pen and paper or a software package, the thought process is the same no matter what tools you use" (Vears & Gillam, 2022, p.117).

Since the data analysis should be based on the research questions (Peel, 2020; Vears & Gillam, 2022), this study was guided by the following four questions: How do Rwanda lower primary school teachers perceive disruptive behaviour? How do Rwanda lower primary school teachers implement values education? What values are embedded in Rwanda's lower primary school storybooks? How do Rwanda's lower primary schools' teachers promote values education via storytelling?

With regard to IPA in which this study is framed, thematic analysis which is used to identify themes in the texts (Maguire & Delahunt, 2017) was used to generate findings. All data were analysed inductively i.e., themes were generated from the data and were not predetermined (Vears & Gillam, 2022).

Inductive coding was used—there was no predefined list of codes (Linneberg & Korsgaard, 2019) the codes emerged from the data during the analysis process. Thus, word document helped the researcher to manipulate the data by highlighting chunks of data in each transcript looking for patterns then, after each transcript/case analysis, the researcher continued with the next transcript/case before looking for patterns across cases (Noon, 2018) with regard to the research questions (Vears & Gillam, 2022). During the course of analysis, the researcher wrote short notes (or codes) to label each chunk. Later in analysis, similar chunks of data (Das & Devi, 2023; Vears & Gillam, 2022) also known as "patterns of shared meaning" (Braun, & Clarke, 2021) were grouped together to generate emerging themes (Mezmir, 2020).

Chunks were first compared within each transcript, which allowed the occurrence of the first emergent themes in each analysed transcript then after; they were compared across all transcripts after the completion of the analysis of all transcripts (Vears & Gillam, 2022, p. 117). This was due to the fact that, in IPA methodology, each transcript should be analysed independently before comparing patterns among all of them (Miller, Chan & Farmer, 2018). Thus, bearing in mind the IPA method, the researcher inductively analyzed the data by reading one transcript attentively for familiarity (Mezmir, 2020), coding chunk/unit of data then reread the same transcript to reorganize and, sometimes, rename the chunks until the researcher was satisfied with the comprehensive chunks (Vears & Gillam, 2022).

The data collected through interviews and the data collected through document analysis were also analysed inductively. As a recall, the data which were collected via document analysis consist of the Rwanda curriculum framework, lower primary student's books and teacher's guides as well as the children's storybooks used in Rwanda lower primary school level.

Thus, regarding children's stories, both texts and illustrations were analysed together (Aygün & Abacı, 2014, p. 94) because both (texts and illustrations) convey the message of the story complementarily. The aim of their analysis was to know the values embedded in them and their relevance. Note that Illustrations are mostly used to make stories more enjoyable and confirm the meaning that the story texts convey.

The researcher started the analysis by reading through all the 60 stories to have a general understanding of the meaning of their contents. Since illustration constitutes an integral part of the children's storybooks (Feathers& Arya, p.36), the researcher analysed these storybooks via intensive reading of the story texts and comparing them with their corresponding illustrations to confirm the values found in the texts. During the reading of the stories, the researcher compared

both the texts and the illustrations to see how they enhance each other for the overall meaning of the stories.

This was done inductively through categorizing the data into different types of values by the researcher. As the values had been put into categories, the researcher gave short descriptions and explanations about the reasons of the categories. These categories correspond to value names and determine the frequency of the value across different storybooks. Hence, in this study a type of value may appear in one book or in more than one book. For instance, 'forgiveness value' was found to be among the most frequent values because it appears in 12 books among the 60 books analysed, while 'courage value' is among the less frequent value because it appears in one book among the 60 books analysed.

During this third reading, some values were merged while some others were renamed, which allowed to make a comprehensive list of the values embedded in selected stories.

The curriculum framework, Kinyarwanda student's books and teacher's guides were also analysed via document analysis to find out how they cater for values education in the lower primary schools. The researcher read these documents focussing on the content and methodology these documents suggest for values education.

As for observation, the aim was to witness how the teachers implement values in live context and the methodology they use to help the learners internalize the values contained in the lessons. Thus, the field notes that the researcher recorded during classroom observations were integrated into other data obtained via other data sources mentioned above.

During the analytic interpretation, the researcher integrated the data and used description by inserting direct quotes from participants (Gill, 2020) to "illustrate and honour the individual voices as IPA requirement" (Miller et al., 2018, p. 244).

The interpretation was done with respect to the findings in the lens of the theories that illuminate the study, and other literature related to this study.

Since IPA research allows using both results and discussions separately or "compile both elements into a single 'results and discussions' section" (Smith & Osborn, 2008 as cited in Noon, 2018, p. 80), the researcher opted for using the latter option in the study—both findings and discussions are merged in one section.

1.7.7. Ethical consideration

Research demands involving people and institutions. Accordingly, the researcher should abide by ethical consideration which allows the protection of information providers, be research participants and/or institutions. When this protection is guaranteed, the participants feel encouraged to give their views without any stress about their identity to be revealed, which maximizes the veracity of the information they give.

Hence, voluntary participation and informed consent are important in research (Creswell, 2013). In this study, before their participation, participants were informed about the main purpose of the research. Besides, they were assured that all speech, action, behaviour which could expose them to problems would be kept undisclosed. They were also informed that the participation was voluntary and that their withdrawal was allowed at any time. To ensure the anonymity of participants, the researcher informed them that their real names would not appear anywhere in the final report, and, while writing, the researcher used pseudonyms and acronyms such as T1 (Teacher 1), T3 (Teacher 3), etc. The schools where the research took place were kept confidential. Before starting the research in the five schools, permissions were granted by the school leaders (head teachers). The researcher was also granted permission to conduct this study from UR-CE Research Directorate.

1.7.8. Trustworthiness of the research

“Reliability and validity are conceptualized as trustworthiness, rigor and quality in qualitative research” (Golafshani, 2003, p. 604). This is done to ensure that the findings are valuable information gained after the appropriate implementation of the research methods.

Hence, in this study, to ensure trustworthiness, the data were supported by direct quotations from the participants (teachers) and, triangulation which is about using multiple methods to collect data to eliminate possible biases (Creswell & Miller, 2000; Merriam, 1998; Quintão, 2020). In this regard, data were collected through participant observation, semi structured interviews and document analysis.

Moreover, the researcher was honest in data analysis to make sure the accuracy of the findings is reached. That is why findings and interpretations were reached basing on data obtained from the research participants, classroom observations in real settings and thorough examinations of the selected documents. The researcher also used member check technique (McKim, 2023; Olmos-Vega, Stalmeijer, Varpio & Kahlke, 2023) in which the participants (teachers) were given an opportunity to validate the interview transcripts of their interviews—participants were given back their respective transcripts to check the authenticity of the transcription. Moreover, the researcher presented his work in various seminars during which the comments were used to adjust the work accordingly. For instance, during a seminar in Kigali the researcher was advised to adjust the title with the content of the work. Additionally, the articles used in this research were published through a process of peer review by making corrections recommended by the reviewers.

The research instruments were validated by the supervisory team before they were used.

1.7.9. Reflexivity and field work experiences

With reflexivity, the researcher acknowledges his contributions in the construction of meaning of lived experiences during the research process (Palaganas, Sanchez, Molintas, & Caricativo, 2017). It is worth noting that reflexivity plays a crucial role since it never weakens the research, instead, it strengthens it (Olmos, Stalmeijer, Varpio & Kahlke, 2023) because, in qualitative research, the researcher cannot be away from the study he is conducting. In this regard, through reflexivity, the researcher does not distort the data gained from participants but enriches them by his background knowledge on the topic under study as encouraged by Interpretive Phenomenology analysis method (IPA).

There are various definitions of reflexivity; the most comprehensive one was given by Olmos et al., (2023, P.241) who state that, "Through reflectivity, researchers self-consciously critique, appraise, and evaluate how their subjectivity and context influence the research processes." Hence, in this study, reflectivity helped the researcher to locate himself in the research process for better meaning making. The researcher owes this position in the study from the multiple voice nature of qualitative research—reality is not discovered but created by individuals.

Thus, during interviews, when participants got stuck while answering questions, the researcher could help them complete their answers via probing questions. In case of non-verbal communication or inaudible words, the researcher could infer the meaning in the notes he took. In this study, there is a specific case where the researcher asked the participants to not using the confusing Kinyarwanda words *ubukesha* and replace it with another Kinyarwanda word *indangagacir*o which reflects well the concept of value in English.

Initially for this study, the researcher had preferred to use ethnography method which could have yielded deeper data since he could have stayed in the school settings for a long time to better witness values education and its impact on

children's behaviours. But, after noticing that it was not easy for him due to being a PhD student a regular lecturer at the University of Rwanda-College of Education (UR-CE) with a full workload at the same time, he abandoned it (ethnography method). His discomfort with this ethnography method prompted him to use the phenomenology method which does not demand staying longer on the field during data collection compared to ethnography. Hence, after discussing with his supervisors, the topic of the study was reshaped accordingly from 'Storytelling for children's behavioural change in Rwandan lower primary schools' to 'Fostering values education through storytelling for children's behaviour management in Rwanda's lower primary schools.'

The researcher also went to the field bearing in mind that his position as a PhD student at the same time a lecturer at UR-CE could distance him from participants who were lower primary school teachers. As predicted, he remembers one head teacher who introduced him to participants saying: 'This is a big man from above (to mean from the university, not a mere teacher at primary school) so, he deserves much respect'. The researcher knows that this could bring a bid gap between him and participants because "power dynamics can threaten open communication" (Olmos, et al., 2023, p.250).

To minimize this gap, the researcher created strategies to get familiar with them (the participants). Thus, before having interviews with participants, he used to first socialize with them at least for a week by engaging himself in various informal conversations with them or participating in regular school routines such as morning assemblies. Besides, he used to have lunch with them at school and, sometimes, he could participate in sport activities involving teachers and learners at school especially on Fridays afternoon. This made them be open to him later during interview sessions. Additionally, to lessen this distance, the researcher asked the participants to address themselves to him by using the word 'teacher' not 'Prof.' as they used to. Note that, in Rwandan context, the

word 'prof.' is metaphorically used to mean any 'teacher' or 'lecturer' in a more respectful manner—putting him at a higher status.

The researcher also knew that conducting a non-participant observation could impact on results because teachers could think that he might be playing the role of an inspector. Hence before entering classes, he could have informal conversations with the research participants to ensure that his role was not of an inspector but the one of a pure researcher who wanted to know the implementation of values education in lower primary schools. This allowed them (the teachers) to teach without fear of being reported to any superior organs/authorities.

The researcher's sharing the mother tongue (Kinyarwanda) with the participants was an advantage in data collection because it could ease communication during interview sessions, which allowed getting rich data. Moreover, the Kinyarwanda language was used to level the landscape of power relation between the researcher and participants. The using of the mother tongue obliged the researcher to translate the data, though it took much time, it helped him to well understand the meaning embedded in them (the data), which strengthens the present thesis.

1.8. Structure of the thesis

This thesis consists of six chapters. Chapter one is about the general introduction. It deals with the study background, research problem, research objectives and research questions. It also describes the significance of the study, the theoretical framework, the research methodology and the trustworthiness. The second chapter is an accepted paper for publication which is about the 'Lower primary school teachers' perceptions about learners' disruptive behaviours in Rwanda's schools. The third chapter is a published peer reviewed paper on 'Lower primary teachers' experiences of the implementation of values education in Rwandan schools. The fourth chapter is a published paper on 'Analysis of values in Rwanda lower primary grade children's storybooks. The

fifth chapter is a manuscript accepted for publication on 'Values education through story telling in Rwanda's lower primary schools. The last chapter deals with the general conclusion and recommendations.

1.9. Conclusion

This first chapter provided a general background to this study. It was shown that values are important in the children's behaviour management, the reason why the Rwandan CBC encourages involving them in all subjects taught in Rwandan schools as crosscutting. The gap on insufficiency of literature on this topic was highlighted, which prompted the researcher to investigate how values are implemented in Rwanda's lower primary schools. In this study, the social constructivism theory of teaching and learning took the lead since it is a base of the CBC. The overall study was designed in line with the qualitative research approach using a phenomenological method. The data were collected via interviews, observation and document analysis. The obtained data were then analysed thematically to generate themes.

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CHAPTER TWO

LOWER PRIMARY SCHOOL TEACHERS' PERCEPTIONS ABOUT LEARNERS' DISRUPTIVE BEHAVIOURS IN RWANDA.

This chapter matches with the first manuscript in this thesis. It has been accepted by the Rwanda Journal of Education for publication. It is not yet issued. It examines the lower primary school teachers' perceptions about children's disruptive behaviours and how these (misbehaviours) impact on the teaching and learning process.

Detailed account of the 1st paper (Next page)

LOWER PRIMARY SCHOOL TEACHERS' PERCEPTIONS ABOUT LEARNERS' DISRUPTIVE BEHAVIOURS IN RWANDA.

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Detailed account of the 1st paper (next page)

Abstract

Teachers should strive for the learners' good behaviours which help them deal with world challenges. Nowadays, disruptive behaviour is a concern in the Rwandan lower primary schools. Hence, the focus of this paper was to explore the teachers' perceptions about classroom disruptive behaviours and how they strive to control them. A qualitative research design was adopted and participants were lower primary school teachers from five schools across Rwanda. To obtain the data, an interview guide and an observation check list were used. Five themes which emerged from the data indicate that teachers understand well the concept of misbehaviour among children; children misbehaviours originate from different sources such as television, films and drug abuse; children's misbehaviours affect teaching and learning in different ways and such misbehaviours affect teachers' attitude; children misbehaviours are mostly managed reactively and parents neglect their roles in children's behaviour management. Then, appropriate recommendations were made.

Key words: *Disruptive behaviour, disruptive students, behaviour management, lower primary, lower primary teachers.*

2.1. Introduction

Disruptive behaviour is a concern among teachers, school leaders, parents and other education stakeholders. Mabeba and Prinsloo (2000) are convinced that disruptive behaviour is a disciplinary problem which ruins the learner's fundamental right.

Imperatively, children who behave disruptively are the most difficult to teach, which contributes to their failures in class. Similarly, Finn, Pannozzo and Voelkl (1995) concluded that most disruptive students scored lower than other students in academic tests. Giving his opinion in *The New Times Rwanda,* Solomon stated

that some misconducts such as theft, smoking, bullying etc. are still apparent in the Rwandan schools (The New Times, 2016).

In addition, Bunigwire reported in KTpress that, in some Rwandan schools, there are various cases of students' misconducts such as injuring other students, harassing teachers, damaging schools' equipment, etc. (KTpress 2021). As a measure to curb the escalating misbehaviours, Rwanda Competency Based Curriculum prioritizes the teaching of values (MINEDUC/REB, 2015) which are known to promote positive behaviours among children (Sari, 2013; Sutrop, 2015). On this point, the Ministry of Education (MINEDUC) issued instructions urging learners "to attend class regularly with due diligence without absenteeism and lateness; to avoid using any kind of drugs, involvement in sexual misconduct and other prohibited habits" among others (Rwanda Ministry of Education, 2020, p. 13).

The same Ministry instructs that, for a learner to be able to learn better and perform in the examinations and other assessments, he/she should: "demonstrate discipline in all activities and comply with school internal rules and regulations" (Ministry of Education, 2020, p. 12). In this case, it is evidenced that, in striving to control undesirable behaviours, the time allocated to effective teaching and learning is drastically reduced because as Grigg (2010) notes, behaviour cannot be isolated from learning and teaching sessions.

Thus, the time spent in bringing order in the teaching and learning process jeopardises the quality of attention paid by disturber and disturbed students as well as the teacher. Furthermore, lack of adequate behaviour management strategies allows these undesirable behaviours to intensify. Consequently, the achievement of set educational goals and objectives become weakened. To overcome such problems, knowledge of different types of disruptive behaviours by teachers as well as their good command of behaviour managements can be a

valuable remedy. Thus, this study is relevant because little research has been done in the area of disruptive behaviour in Rwandan schools.

There is a hope that the results of this study will help Rwanda's lower primary school teachers in using relevant approaches to curb children's inappropriate behaviours, hence encouraging them (children) to adopt appropriate behaviours. This study was conducted to explore the Rwanda's lower primary school teachers' perceptions about children's disruptive behaviours and how these impact on the teaching and learning processes. Therefore, this study seeks to answer the following three research questions:

- How do teachers perceive disruptive behaviours among lower primary grade children in Rwanda?
- How do pupils' disruptive behaviours affect the teaching and learning process in lower primary schools in Rwanda?
- What strategies do the Rwanda's lower primary school teachers use to manage pupils' disruptive behaviours?

2.2. Literature Review

2.2.1. The concept of disruptive behaviour

Disruptive behaviour is "any behaviour that significantly and/or persistently interferes with the learning process and/or the rights, safety and security of those in the teaching-learning environment" (Algonquin College, 1995, p.4). In the same view, Nash et al. (2016, p.168) described it as "any behaviour that is sufficiently off-task in the classroom, as to distract the teacher and/or class peers from on-task objectives". Indeed, such behaviours hamper the teaching-learning process as Feldman (2001) had already noted that disruptive behaviours disturb harmonies and effective learning atmosphere in the classroom.

Even if this study focuses on disruptive behaviours at lower primary school level, it is worth mentioning that, according to Predy, et al. (2014), undesirable classroom behaviours are present at all school levels. Hence, disruptive behaviours, besides affecting the students' achievements, they also hinder the teachers' educational objectives. For instance, in a school setting, disruptive learners do not comply with rules and regulations; they divert expectations and spoil teaching and learning activities. Moreover, such behaviours hamper the social development of the students (Duesund, 2013).

As for Finn et al. (1995), it would not be easy to change the behaviour of a student when he/she gets older. This aligns with a Rwandan saying: '*Igiti kigororwa kikiri gito'* which can be translated in English as '*Strike the iron when it is still hot.'* If the students' behaviours are not taken into consideration in early years of education, this may result into worse acts such as crime when the child reaches adolescence, adulthood or older age.

Indeed, Brewster and Railsback (2001), Farrington (1993), and Olweus (1997) found out that when children bully others at school, they may become criminals by early adulthood. Thus, the present article focuses on Lower primary levels. Common disruptive behaviours may include but not limited to talking out of tern in class during lesson, avoiding working on assignment (off task), fighting, cheating, lying, chewing or eating during lesson, missing classes (Gulec & Balcik, 2011).

2.2.2. Externalizing versus internalizing behaviours

The general categorization is about externalizing and internalizing behaviours (Hinshaw & Steinberg, 1992) which are caused by internal and external factors (Rossouw, 2003). Indeed, internal factors include negative influence of learners on their peers, absence of teachers in classrooms, large numbers of students in classrooms, lack of human dignities when some learners bully their peers, etc.

On the other hand, external factors include lack of discipline maintained by parents at home, serious traumatic experience such as alcoholism and drug abuse, pornography, poverty, lack of care in homes across all socio-economic levels**,** and parents' expectation of schools to instil good behaviours in children. In this regard, Jacobson (2013) notes that challenging behaviours appear at school as well as at home and challenging disruptive behaviours are the externalizing behaviours (Henricsson & Rydell, 2004). The fact is that teachers pay more attention on externalizing behaviours because they interfere with learning and teaching.

2.2.3. Behaviour management strategies

Behaviour management strategies are the actions a teacher takes to prevent inappropriate behaviours that are likely to occur during teaching and learning. Several teachers consider disruptive behaviour management as one of the difficult parts of the teaching profession (Dibapile, 2012).
Hence, to sustain students' good behaviours, Evertson and Emmer (2009) suggest that a teacher should encourage pupils' cooperation and compliance with classroom norms, rules and procedures. In this line, Pas and Bradshaw (2014) assert that teachers are leaders in the classroom; thus, they are the ones who regulate their classroom learning environment. Such relations prevent, to some extent, the occurrence of disruptive behaviours (O'Connor et al., 2011). In the same view, Ratcliff, et al. (2010) state that interaction between teachers and students is a good way of improving students' behaviours and their academic growth.

Behaviour management strategies can be reactive or proactive (Clunies-Ross, et al., 2008). Reactive strategies are used to respond to disruptive behaviours while proactive strategies are used to prevent undesirable behaviour from occurring. On this point, Kern and Clemens (2007) assert that antecedent strategies which focus on creating a harmonious environment that prevent problems are the best

ways teachers should use to prevent behaviour problems. This approach allows teachers to reflect and understand the pupils' behaviours instead of an abrupt solution (Geddes, 2006, Bombèr, 2007). On the contrary, reactive strategies consist in imposing consequences so that unwanted behaviour can stop or not increase (Gagnonet al., 2021).

It is in this regard that teachers should apply proactive strategies more often because reactive strategies may prompt teachers to react negatively and then cause more problems instead of solving them. Negative reactive strategies can cause students' demotivation and disengagement because they take them as being maltreated (Clunies-Ross et al., 2008; Green, 2014). When a teacher uses adequate classroom management strategies, he/she often makes the learners perform well (Stronge, Ward & Grant, 2011).

2.2.4. Disruptive behaviour and teacher's stress

The teaching and learning environment may become hostile to both teachers and students because "teaching is a demanding profession" (McCarthy et al., 2009, p. 282), and there is a great concern about teacher burnout worldwide. According to Greene (2009), students' misbehaviour is one of the major causes for a half of the newly qualified teachers to quit the teaching profession. Moreover, students' misbehaviour was found as the key stressor for teachers (Clunies-Ross et al., 2008), and challenging behaviours are the major causes of teachers' stress (McCarthy et. al., 2009). In this study, disruptive behaviour is addressed with the lens of the perceptions of lower primary school teachers. In fact, a teacher's view on the cause of students' behaviour is considered very important (Jacobson, 2013).

2.2.5. Theoretical framework

This research was guided by the social-cultural theory of Vygotsky and social cognitive learning theory by Bandura. According to both theories individual's

learning derives from his/her interactions with the surrounding environment—other people—here children can learn from their peers, their teachers, parents, different people in their communities etc. (Eun, 2019). Unlike social–cultural theory, social cognitive learning put much emphasis on the individual learning behaviours of others through the channel of observation, modelling then on later occasions, the learnt behaviours may be turned into action by the individual observer (Bandura, 1989). It is worth noting that social cognitive theory is an expansion of social learning theory (Tudge & Winterhoff, 1993; Bektas et al., 2010). The term 'cognitive' was added to emphasize "the cognitive processes in the human/environment interactions" (Eun, 2019, p.76). Hence, in this study, through the lens of teachers, we knew how lower primary children adopt some behaviours due to the environments they interact with.

2.3. Methodology

This study is qualitative in nature as it seeks to understand the teachers' perceptions about students' challenging behaviours and how these affect the lesson delivery. According to Maria (2011), qualitative research methodology enables the researcher to go beyond pure description and provides the basis for analysis of the environments, events, and behaviour of participants in their context. The participants in this study were teachers because, as Jacobson (2013) states, exploring teachers' perceptions of learners' challenging behaviours is of great value—teachers are the ones who are with children for many days hence they have to know the children's different behaviours and set up strategies to deal with them.

Teacher participants in this study were encouraged to speak freely. These are fifteen lower primary school teachers from five schools countrywide: one school in each of the four provinces of Rwanda and one school in Kigali city. This enabled the researcher to have a wide picture of disruptive behaviour across the country. The number of participants was sufficient to provide relevant

information for analysis. As Sandelowski (1995) noted, qualitative research uses smaller sample size to get information useful to understand a phenomenon because in such a study, the number of participants depends on "the complexity of your study" (Yin, 2011, p. 91) and even at least six participants are enough (Morse, 1994).

Since the data were obtained from a sample of fifteen participants only, "generalization out of this context cannot be made" (Nunan, 2018). The participants were recruited by using purposive sampling method which "concentrates on participants with particular characteristics who will better be able to assist with the relevant research" (Etikan et al., 2016, p.3) to get rich data. Thus, the teachers who participated in this study were lower primary school teachers who had at least one year teaching experience. Semi-structured interviews and observation checklist were used as tools for data collection.

Each interview lasted between twenty and thirty minutes. Data were recorded in audio and then transcribed verbatim. Member check technique by which participants were given back their transcriptions to check the authenticity of the information was used. Indeed, Lincoln and Guba (1985) argue that this technique is the most crucial technique for establishing credibility. Creswell (2013) also recommends the researcher to share the interview transcripts with the participants so that they can be sure that their ideas are accurately recorded.

Data which were gathered through semi-structured interviews were analysed inductively. We coded and structured the data into meaningful units and categorized them according to themes which emerged from the analysis. In this research, ethics was observed. Before data collection itself, the researcher informed participants about the purpose of the study and informed them that the interviews would be recorded. Participation was voluntary and interviewees

could withdraw from the study at any time. During data analysis and reporting, confidentiality and anonymity of participants were taken into consideration.

2.4. Findings and discussions

The purpose of this study was to examine the teachers' perceptions about students' disruptive behaviours and the strategies they use to curb them. Findings are presented and discussed in six themes that emerged from the analysis of data.

2.4.1. Teachers' understanding of the concept of misbehaviour among children

The findings of this study indicate that teachers have a good understanding of the concept of misbehaviour. It was found that some teachers described misbehaviour in a school context while others viewed it widely. For instance, teacher 2 described misbehaviour in the school context as follows:

> "Misbehaviour appears when a child does anything wrong disturbing other children during lessons". Additionally, Teacher 5 had this to say: "Misbehaviour means different things in children's lives in different settings—at home, even here at school. Inappropriate behaviours such as fighting, stealing, (…) and some more misbehaviours are copied from other people."

This finding corroborates with Hill and Hawk's (2000) understanding that behaviour is considered challenging depending on the context in which it occurs, and how an individual perceives it in that context. On this point, the participant teachers went further to give examples of disruptive behaviours they encountered in their classes such as absenteeism, lying, stealing, noncompliance with, walking in the classroom, fighting, talking, making noises, disrespect, off task, insulting, scratching between them, sexual intercourse,

lateness, playing ball in class, walking in class and cheating. Teacher 1 described a case of 'stealing' in these words:

> "I have children who steal pens and notebooks from their classmates. They steal notebooks and change the names of the owners—they cross off the names to fill in theirs. When I receive such cases of stealing, I engage dialogues with them for advice."

As already mentioned, talking in class without permission is another type of misbehaviour reported by the participants. In Teacher 2's words: "*There is a student called Mimi (pseudonym given to the student) who often likes talking with children sitting before her, behind her, on her right, on her left. Even when I am in class teaching, she likes talking.*" This finding is similar to that of Sahin (2015) who noted that disruptive behaviours are students' actions that disturb both the teacher and other students during learning and teaching sessions.

Another type of misbehaviour that is frequent in classroom and school contexts mentioned by many teachers is fighting. In this regard, Teacher 7 had this to say: "*Sometimes children come to me crying when other children have injured them especially during break time. So, I have to take care of the victimized children before looking for the offenders to be punished.*"

This finding shows that teachers understand the concept of misbehaviour and its consequences on both students and teachers. This coincides with Henricsson and Rydell (2004) who noted that disruptive students have negative relationships with their teachers as well as other students even if the teacher's attention is on them. Since misbehaviour can be traced in both school and external contexts, we believe that the collaboration between schools and the wider community should be of great importance to curb children's undesirable behaviours. On this point, we support Jacopson (2013) who asserts that challenging behaviours appear at school as well as at home and, sometimes, the way rules are enforced at school differs from the ways they are enforced at home.

2.4.2. Source of children's misbehaviour

Interviews with teacher participants revealed some causes of misbehaviours including society (community), family, poverty, television, film (pornography), peers, alcohol/drug abuse and absence of the teacher in the classroom. Hence, as Fauziati (2015) cited in Atmojo (2020, p. 509) indicates, "it is very essential for the teachers to know the sources of children's misbehaviour before taking the necessary steps to cope with the students' disruptive behaviour." For instance, teacher 11 stressed that *"Children get misbehaviours from their neighbours, from the children who refused to attend school or those who dropped out."* On this point, teacher 11 continued to give more examples*: "Sometimes they copy such behaviours from their family members who spend time insulting each other."*

To clarify the family as one of the causes of children misbehaviours, teacher 5 gave a tangible example of a child who copied misbehaviour from his father: "*There is a child who hit another child and I called him to tell me why victimizing his peer. The offending child told me that he hit his classmate just like his father hits his mother at home*." From this statement by teacher 5, we assume that the child beat another child because of his father's misbehaviour since the latter acts as a role model in the eyes of his child as echoed by proponents of social cognitive learning theory such as Bektas et al. (2010, p. 1144) that: "behaviours displayed by a role model or celebrity" (in this case the father of the child) are accepted and performed by individuals even if the behaviours have a negative effect.
Additionally, teacher 7 also gave another concrete example of children's misbehaviours in these words:

> "There is a serious problem I encountered with the two children I teach. Once I was teaching and one child hit another child. Blood started oozing from the nose of the offended. The offender said: 'My father and my mother told us that the family of this child are enemy of our family. That is why I decided to hit him—they are our enemy'. When I sent for the parents of

the offender, they confirmed what the child had told me. I advised them not to talk such things in the eyes of the children."

This finding is in the same tune with Vygotsky's socio-cultural mode of learning that emphasizes that parents are among agents who can affect children's behaviour via verbal instructions (Purwanti & Hatmanto, 2019).

Apart from the family, the research participants also described society as a cause of misbehaviour. Teacher 1 in his comment tried to compare the old and current society:

> "In old days, members of our Rwandan society used to take part in the education of all children. During those days each member of the society could rebuke and punish a child who showed inappropriate behaviours, but today it is the opposite. Today, if you try to punish the child, the parents would say you are maltreating their child. That is why, nowadays, it is commonly said, 'if a child is not yours do not mind about his/her business' (here business is used to mean misbehaviour).

Furthermore, teacher 2 said something on the society: "*You know the prostitutes take drugs like marijuana and fail to control their tongues. Consequently, children from such areas use such dirty words to insult their peers here at school.*"

Currently, with the new era of advancement in technology, children are exposed to films that spoil their behaviours. These are films of different kinds including pornography. On this point, Teacher 12 in an urban school stated:

> "I have some primary school children who watch pornography films. I have been attentively following some of their conversations about pornography." Then, to emphasize this point, teacher 12 continued, "For instance, there is an example of a child who kissed another imitating the pornography film characters."

Poverty is another cause that participants mentioned many times as a source of misbehaviour. Teacher 7 said:

> "There are some children whose misbehaviours are caused by poverty—they come here very hungry. These children, sometimes, go out of the school to steal from the people living around (the school). There are even some children who miss classes because of hunger."

Various studies on children behaviours attribute inappropriate behaviours to parents and home circumstances. In their study, Johansen et al. (2011) found that 76% of the teachers considered disruptive behaviours to be attributed to parents. Lai and Omololu (2005) assert that parents, poverty, peer group influence among others are major causes of disruptive behaviours. Parents should avoid exposing such bad behaviours in the eyes of their children.

Moreover, the findings of this research indicated that some children behave inappropriately because of poverty in their families. This should remind the ministry of education to take care of poor children in its instructions that urge the parents to provide necessary learning materials to the learner and provide them with resources for a balanced diet at home and/or at school. These poor children can be helped to get some money to pay for school feeding program since their parents cannot afford.

Despite the external causes of misbehaviours, findings in the literature affirm that teachers can also be a cause of children misbehaviours. In this sense, Finn, Pannozzo and Voelkl (1995) found that teachers could curb disruptive behaviours by making changes to the lessons. Furthermore, the findings of this study illuminate that, nowadays, children are attracted by the new technology—when at home, they watch films that are incompatible with their ages including pornography. Hence, to help their children, we support that parents, as well as the Rwandan society in general, should select the appropriate educative films the children would watch.

2.4.3 The effect of children's misbehaviour on teaching and learning sessions

All participants in this study reported that, because of disruptive students, bringing order in their classrooms reduces the time allocated to lessons. In Teacher 1's words: "*When a child disturbs in class, I spend like five minutes bringing order in class. You see! The minutes I spend talking to such children are lost. If there is a chapter to be taught in three weeks, I find myself teaching it in four weeks."* Similarly, to emphasize the previous teacher point, another teacher had this to say:

> "Sometimes, during lessons, I must deal with some accusations that are brought to me from the students who are disturbed. They are waiting for my judgement. So, I have to settle the problem before resuming the lesson. In such situation I cannot stop time from going on (…) hence, the objectives of the lesson and the time allocated to it get disturbed."

This finding agrees with Colvin's (2010) finding that disruptive behaviours divert teachers' instructions and conflict with the completion of the tasks. Additionally, Rosenberg and Jackman (2003) cited in Jacobson (2013) point out that teachers spend some of the time allocated to lessons on managing students' behaviours, which spoils classroom instructions. We believe that this is a big challenge for quality education achievement since participants in this study reported that, while teaching, they must rush to cover the planned content.

2.4.4. The effect of children's misbehaviour on teacher's attitude

Many teachers in this study reported having experienced a negative feeling due to children's misbehaviours. For instance, Teacher 8 reported how he feels bad towards the teaching profession because of children's misbehaviours. He said:

> "When I have a serious case of misbehaviour, I become very sad. Then I ask myself: 'Perhaps I no longer teach well because of the serious

misbehaviours of children I encounter in class' (…) I am thinking of requesting my retirement prematurely—before sixty-five years of age."

Likewise, Teacher 3 noted: "*Children misbehaviours for me are like 'ikigeragezo', temptations that push me, sometimes, thinking of quitting this teaching job!"* Similarly, in the study conducted by Sezer (2017, p.210) on Novice Teachers' Opinions on Students' Disruptive Behaviours, he found that "Negative teachers' feelings include feeling anxious, feeling stressed, thinking about leaving the school, feeling angry, feeling unsuccessful, feeling helpless, feeling insufficient, regretting teaching profession, thinking about resigning, and losing self-respect." Furthermore, Teacher 2 reported how children's misbehaviours could make one feel unhappy even after classes when children have already left the school: *"Some students' misbehaviours make me very unhappy. But I try to curb my unhappiness in class so that the lessons can go on. But after the lessons I'm wrapped by that bad mood (unhappiness)."* Then, Teacher 2 added:

> "Disruptive behaviours make the teaching profession a very hard job to do. I find it one of the worst jobs. Sometimes I consider myself like 'umuyaya' (a domestic worker spending much time dealing with children's problems), being like a judge of their challenging behaviours."

These statements above show that teachers are victims of their students' misbehaviours. These findings align with Ball et al. (2012) who conclude that bad behaviours in schools are ones of the worries of teachers. It is widely known that one of the greatest day-to-day stressors experienced by teachers at school is pupils' disruptive behaviour (Wilson, 2002; Kyriacou, 2009). Likewise, Martin et al. (1999) state that teachers, in their striving to help students improve their behaviours, get unhappy and at the same time, their stress is increased. This study shows that some participants thought of quitting the teaching profession. Similarly, in another study conducted in the United States, Greene (2009) found that pupils' misbehaviour is one of the primary reasons that force a half of the teachers to quit their profession in the first four years after qualification and employment.

2.4.5. Teachers' strategies in managing children disruptive behaviour

Interview with teachers showed that many of them use reactive as behaviour management strategies to control student's misbehaviours. In Teacher 3's words:

> "One of the strategies is to make the disturbing children be the leaders of the other children. You know there is a Kinyarwanda proverb which says: "Ushaka kutibwa arindisha igisambo" which can be translated in English as 'If you want your properties to be safe, you recruit a thief as a guard" (here a thief connotes children with inappropriate behaviours)."

Despite the prohibition of corporal punishment in Rwanda, findings of this study show that there are some teachers who still apply canning as a punishment to control the children's undesirable behaviours as Teacher 8 described**:**

> "After knowing about the girl student who got sexual intercourse, I canned her twice with a stick. We urged her not to do such act anymore. But the boys who had sexual intercourse with her we canned them with a stick four times. We, too, urged them not to trap the girl anymore."

On the other side, participants reported that proactive as a behaviour management strategy is less employed than reactive strategy. In this sense, Teacher 14 reported that being a role model to children makes them imitate their teacher's conducts. She said:

> "Children like copying teachers' behaviours. The ways you behave as a teacher will affect the children. If you are smart, they want also to be smart; if you are talking to them humbly, they will want to talk to others humbly; (…) children will copy your behaviours. I take these children like my granddaughters and sons. What makes me happy is to help them grow up harmoniously."

To emphasize this point, Teacher 3 described examples of proactive behaviour strategies he uses in these words:

> Other strategies are to have some dialogues with children even before lessons. I like using few minutes, before lessons, talking with children about appropriate behaviours to adopt during lessons. Then I write these behaviours on the chalkboard. This becomes a reminder of any child who may want to attempt to show inappropriate behaviours.

These strategies adopted by Teacher 3 and Teacher 14 align with advice put forward by various education researchers. Weinstein (2002) argues that teachers' establishing strong and positive relations with students is an essential factor in building a harmonious classroom environment. In the same view, Taylor (2010, p. 84) asserts that "sensitive response" is of great value because power-based reaction can intensify student's disruptive behaviours.

Additionally, in order to attract the learners' attention, Teacher 3 uses songs and physical exercises as warm up. This makes learners like him and respect what he tells them in relation with behaviours to be adopted. He said:

> "Another strategy I use is to teach them some short songs and also do some sport exercises as warm up. These activities make children love me as their teacher. Then they respect me. Because of this love of children toward me as a teacher attracts children with inappropriate behaviours to adopt good behaviours I want them to copy".

During observations, we witnessed these comments. It was during afternoon break, on Wednesday, the teacher (Teacher 3) stood at the door of his classroom as the learners lined up before him. Enthusiastically, he guided them (the learners) to do physical exercises as warm up before they started the afternoon lessons. After this act, all learners cheered up. It was clear that they were very happy.

In the same way, researchers in education advise using proactive behaviour management much often to control children behaviour. Weinstein (2002) argues that establishing strong and positive relations between teachers' and students is an essential factor in building a harmonious classroom environment. Likewise,

McNaughton (2002) finds that successful teachers greatly value positive and respectful relationships with their students. However, in this study, only two participants out of twelve use proactive behaviour management strategies. Hence, it is crucial for teachers to put forward respect, empathy**,** caring for students, praise, communication, connectedness, etc., in order to achieve conducive environment that encourages good behaviours.

2.4.6. Role of parents in children's behaviour management through the lens of teachers

All teacher participants recognize the importance of the role of parents in their children's behaviour management even if some parents do not act accordingly. Teacher 12 shared a common concern by teachers: *"We sometimes call parents to intervene in their children behaviour. We have a book in which we keep their contacts. Moreover, we have regular school meetings in which all parents are invited."* Then he added:

> "When we receive the child, we have to register the contact of his/her parents. We take these contacts so that whenever there is a problem with the child we communicate with the parents. We communicate with them to strive together for the education of the children. The parents report to us the source of misbehaviours of their children. We work hand in hand to correct these misbehaviours here at school and at home. When a parent comes to visit their children here at school it encourages the child. Then the child changes his/her inappropriate behaviours."

Despite the importance of parents' role in their children's behaviours, some parents are reported to be uncooperative. Teacher 4 stated: *"The serious problem is about the parents we invite here to see how to help their children, but these parents do not come.* Additionally, Teacher 13 indicated that some parents do not mind their children's behaviours; they are busy in other things:

> "There are some parents I call but they do not pick their phones. For instance, there are some I called and said to me: 'we are very sorry. We are looking for some money to survive—money to pay house rent, to get some food. We are very sorry, we can't come.' Besides, there are even some parents who accept to come but, at the end, they do not come."

Some parents think that teachers and school officials should deal with misbehaviours of their children at school. They say that their role as parents should be played at home only; not when children are at school. Teacher 5 describes an example of such parents in these words:

> "There is a child who injured another using a crochet hook. He hurt him seriously. Then I called the parents of the offender to come here. They said: 'you know if this situation happened at school, it should be dealt with there (at school), there is no need of my intervention'."

Positive parenting practices may prevent the development of children challenging behaviours (Russell & Russell, 1996). However, some parents ignore this important role and leave the behaviour management in the hands of the teachers. Miller (1996) conducted interviews with 24 primary school teachers and found that they attribute misbehaviours, among others, to parents. They (teachers) reported that such parents lack management strategies, are punitive or violent at home, or absent at home. Once parents step away from helping their children in shaping their behaviours, teachers' effort will be subjected to failure. The Ministry of Education instructions of February 2020 urge them (parents) "to collaborate closely with the school and participate in all parents' meeting at school" (Rwanda Ministry of Education, 2020, p. 11). Surely teachers alone cannot succeed in shaping children behaviour if some parents are still un-cooperative.

2.5. Conclusion and recommendations

Classroom misbehaviour jeopardises teaching and learning process. To control it, there is a number of things to be done: creation of a conducive learning environment by the teachers, continuous collaboration between teachers and the wider community, promotion of the use of proactive behaviour management strategy, etc.

From the finding of this study, the paper recommends that parents and teachers should work collaboratively to adequately control students' behaviours. Rwandan society should be mobilized to take part in discouraging children misbehaviours. The teacher should be given some training on students' behaviour management strategies. Canning as punishment should be eradicated in schools. Children should not be allowed to watch any films incompatible with their ages. Because of some gaps indicated in the study, further research should be conducted: (i) on specific strategies that teachers can use to help learners be engaged during lessons, (ii) on professional development programs that allow teachers to benefit behavioural management skills, and (iii) on parents' and community's perspectives of children disruptive behaviours.

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CHAPTER THREE

TEACHERS' EXPERIENCES OF THE IMPLEMENTATION OF VALUES EDUCATION IN RWANDAN SCHOOLS

This chapter is a journal article published in the *Rwanda Journal of Education* in 2022. It aims at revealing the lower primary school teachers' views on the implementation of values education and the problems they encounter in the teaching of values as a component of the key competences in Rwanda competence-based curriculum (CBC).

It can be accessed online here:

https://www.ajol.info/index.php/rje/article/view/222403

Detailed account of the 2nd paper (Next page)

Teachers' experiences of implementing values education in Rwandan schools

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Abstract

The aim of this study was to assess and analyse lower primary school teachers' views on the implementation of values education and the problems they encounter in the teaching of values in Rwandan schools. In this research, qualitative data were obtained through semi-structured interviews. The findings revealed that the word *ubukesha* used in Rwanda Competency Based Curriculum (CBC) to mean value has various interpretations among teachers. Hence, the teaching of values is hindered by this misleading terminology, *ubukesha*. The findings also revealed that, in their struggle to implement value education, teachers rely on indoctrination as their teaching strategy. It was suggested that constructivism theory of learning, which has been proven, should be prioritized in the teaching of values. It was recommended that training on values education be organized to enable teachers implement value education appropriately.

Key words: *Value, values education, curriculum, lower primary school*

3.1. Introduction

Education plays a crucial role in building a future strong society. Throughout history, its aim is to help a child grow up intellectually, socially and morally good. To achieve this valuable goal, a holistic development of a child is imperative. That is why education should focus on all aspects of human growth and development: physical, intellectual, emotional, and social development. To this end, values education plays an important role by affecting the manner in which a child behaves.

However, despite its crucial role in the development of a child, values education has been receiving little attention in the school curriculum compared to knowledge and skills. Hence some researchers found that the escalating children indiscipline is due, among other factors, from not acquiring necessary values to shape their behaviours. Sutrop (2015, p.193) argues that "to cope with today's challenges requires moving beyond the reproduction of accumulated knowledge and skills" and instead accommodate values which build appropriate behaviours among children.

To achieve government goal, values education should be more than words or the memorization of value concepts. But rather teach values by practice practicing these values. Apple and Beane (1995) assert that students learn values from their actions and the action of their peers. Values education is not only in the hands of the teacher. Lickona (1992) states that, values should be taught at home as well as at school. Nzahabwanayo (2018, p.73) goes further to stat that values can be transmitted via "family, church, school and the state." To avoid confusion, values taught at home and values taught at school should be in agreement. Halstead and Taylor (2000) point out that, schools have a socialization role by building on and supplementing the values children learn from their homes.

The basic values highlighted in Rwanda's curriculum are: "dignity and integrity, self-reliance, national and cultural identity, peace and tolerance, justice, respect for others and for human rights, solidarity and democracy, patriotism, hard work, commitment and resilience" (MINEDUC/REB, 2015). According to Rwanda competency-based curriculum, values education as a crosscutting issue must be embedded and integrated into all subjects across the curricula (MINEDUC/REB, 2015).

Hence, the aim of this study is to reveal the teachers' views on the implementation of values education and the problems they encounter in the teaching of values as key competence highlighted in the Rwanda competency-based curriculum. It is hoped that the findings of this study will trigger further debate on values education in Rwanda as well as stimulate further research on the issue. In parallel to the aim, this study seeks to answer the following research questions:

What strategies do lower primary school teachers use while implementing values education?

What are the challenges encountered by lower primary school teachers while implementing values education in Rwanda?

What do lower primary school teachers think about making values education more efficient?

3.2. Literature review

3.2.1. What is a value?

For Berkowitz (1996) and Oser (1996), values are stated via subjective judgment and via behaviour. Plunkett (1990), value means relatively established choices or preferences about how to be or to behave. Thus, the term value is regarded as desirable acts or conditions that are general guides to behaviour. In fact, each individual's ideas and actions are controlled by their values. Hence, a value or a group of values influence people's choices and decisions.

Some values are context bound (core values to a group of people) while others are universal (core values to all people). Schwartz (2000) lists patience, honesty and compassion among core values to be taught to children. The core values are basic values because various individuals regard them the same in terms of their importance, and find them to be instilled in young people. Nzahabwanayo (2016, p.40) argues that "there are values that can be established as meaningful to all humankind, irrespective of individual, social and cultural circumstances."

Even if researchers do not concur on the common list of universal values, Arweck and Nesbitt (2004) support the following list of values: respect, peace, honesty, love, tolerance, humility, freedom, cooperation, simplicity, responsibility, happiness and unity. Therefore, "it is important for a society to transmit its core values to younger generations" (Nzahabwanayo, 2016, p.40).

The Law N° 010/2021 of 16/02/2021 determining the organization of education published in Rwanda Official gazette No Special of 18 February 2021 gives the basic core-values which are to be emphasized in Rwanda education. These are patriotism, peace, tolerance, justice, and respect for human rights, solidarity, democracy, and environmental protection. These values are to be emphasized to bring cohesion in Rwandan post genocide society.

Silay (2013) is of the view that values can be learned and taught. Values are also a target of influence. Naidoo (2013) concludes that values can be influenced by various factors such as, the media, friends, family members etc. Lickona (1992) quoted in Cohen (1995) believes that it is good to help the learners know the meaning and sense of the values but also help them to be responsible for their actions acted against values.

3.2.2. Need for values education

The term values education is related to other terms which are sometimes used interchangeably. Some of them are education in virtues (Carr & Steutel, 1999), character education (Lickona, 1991), and the development of attitudes and personal qualities (Halstead & Taylor, 2000). Veugelers (2000) provides other terms which are used in relation with values education such as 'moral education', 'character education', 'personal and social education', 'civic education' 'citizenship education', 'religious education', 'democratic education', among others.

Smith and Montgomery (1997) assert that the teaching of values and education are inseparable. They further explain that education at home and education at school are always continuous. When values education is not emphasized at school, learners may not give respect to one another, to teachers or to property. According to Hill (2004), values education is to help the learner know the good choice and then practice it in daily life. Hence, values education is about helping children improve or change behaviour—from negative behaviour to positive behaviour. Arweck and Nesbitt (2004) argue that value education is like a reminder to young people in reflecting about values in their lives, applying them to improve their relationships and respect of properties.

Doyle (1997) asserts that a school cannot operate without values. Indeed, the educational mandate of schools includes the transfer of values (Kopp, et al., 2017). Hence, besides knowledge and skills in various subjects, schools should give a valuable time on the teaching of values embedded in the subjects. Values education is vital as a way of cementing good relationship among children and curbing or preventing cases of inappropriate behaviours that may occur among children. UNESCO affirms that education should be based on four pillars: learning to live together; learning to be; learning to know and learning to do (Delors, et al. 1996). All these pillars should be implemented equally to ensure holistic learning of the child that will fully help him/her to cope with challenging life.

Schuitema, et al. (2003) point out that values education is essential to the development and welfare of the student in helping him/her to contribute to the quality of society. In fact, the aim of values education is to enable the individual towards achieving personal fulfilment for success in their life and work (Kumar, 2017). He argues that values education enables students to develop healthy interpersonal relationships at school, at home, and in society which are required for better adjustment. In the context of Rwanda, Nzahabwanayo (2018) stresses

that values education is very crucial in post-genocide Rwanda to achieve 'social cohesion and peace building'.

3.2.3. Values education in Rwanda Competency Based Curriculum (CBC)

Values education can be a subject standing alone, or a cross cutting issue embedded in other subjects such as geography, history, etc. CBC embedded value education as crosscutting issues to be delivered in all subjects (REB/MINEDUC, 2015). When preparing a lesson, the teacher has to identify which values to be promoted during the teaching and learning process.

The process of teaching values can be done via methods, attitudes, and content. Methods are based on an interactive and learner-cantered approach to classroom instruction. The attitudes teachers employ in their teaching and in their everyday actions play an important role in helping learners learn those same positive attitudes and values. There are certain subject areas where it is possible to actually integrate content into the lesson that focuses on ideas related to peace and peace building. In a lesson focusing on international conflict, you help the learners to develop ideas about the root causes of conflict and how to prevent them (REB/Aegis Trust, 2018).

Values are absorbed not only in the classroom but also in the canteen, school corridors, toilets, and on the bulletin board, among others. Likewise, Cengiz and Duran (2017) conclude that values education should be given in daily communication and activities. Values should be shared and discussed but not imposed (Reddy, Thankachan & Shailaja, 2013). Supporting this point, Veugelers, (2000) noted that students have to make up their minds about the values their teachers stimulate. To this end, in values education, constructivism teaching and learning approach should be adopted. Ferreira and Schulze (2014) sum up what scholars think of constructivism as follows:

- Learning, including the learning of values, is an active process.

- Knowledge and insight (e.g. knowledge of values) is constructed and not inborn or passively absorbed.
- Knowledge is formulated, rather than discovered.
- Although knowledge is individual and particular, it is also socially constructed.
- Learning is essentially a process of trying to understand the world.

For Önder and Kanak (2017), children should be allowed to talk about, discuss and respond to values. Moreover, Court and Rosental (2007) argue that teaching and values education are inseparable since the methods the teacher uses should be interweaved with values.

3.3. Methodology

This research used a qualitative phenomenological approach to investigate teachers' views and experiences while implementing values education in Rwanda's schools. The findings of this research are not for generalization as Maxwell (2013, p. 136) states that, "qualitative researchers usually study a single setting or a small number of individuals or sites using theoretical or purposeful rather than probability sampling, and rarely make explicit claims about the generalizability of their accounts." From this perspective, this research selected fifteen lower primary school teachers who were purposively selected with regard to their experience in teaching.

However, Farber (2006) argues that qualitative research allows the researcher to get rich, deeper information from the natural setting in order to better understand the phenomenon being studied, and a phenomenological approach is used to describe and interpret an experience as perceived by the people who have participated in it (Ary et al., 2007). The main purpose of this study is to assess and analyse teachers' views on the implementation of value education and the challenges they encounter in the teaching of values across the curricula.

In this study, interviews and classroom observations were employed to find out how teachers incorporate values in the learning and teaching process. Data were collected through semi-structured interviews. The researchers developed the interview guide that consisted of six open-ended questions. Interviews were conducted face to face and through telephone in respect of COVID-19 pandemic procedures. The data obtained from observations and interviews were analysed via qualitative approach. Raw data was transcribed verbatim and the data were coded and grouped into small units to generate themes. Codes were developed via the words used by participants or words used by the researcher (Creswell, 2012). Data analysis procedures generated results that are presented and discussed in the next section.

3.4. Finding and discussions

During analysis of the findings, five themes emerged from the data: the problematic use of Kinyarwanda concept, *ubukesha*; teachers' understanding of value and values education; challenges in value teaching; strategies that teachers use to teach values; and teachers' views on values education improvement.

3.4.1. The problematic use of Kinyarwanda concept '*ubukesha*'

All participants reported that the Kinyarwanda concept *ubukesha* is problematic in its usage. This concept *ubukesha* was incorporated in the Rwanda Competency Based Curriculum (CBC) to convey the meaning of both attitude and value. Since this paper was on values education, we used the term *ubukesha* during interviews to capture the teachers' understanding of values education.

When teacher participants were asked to say their understanding of the term' *ubukesha*, they gave various answers that are far away from the meaning of the term 'value' the word *ubukesha* is assigned to. For example, Teacher 1 gave her

comments as follows: “the word *ubukesha* is difficult indeed. We are using it but, we, teachers, do not share a common understanding of it. Even the trainers who came to train us on CBC did not manage to give us the meaning of this concept, *ubukesha*.

Hence, it is clear that the term *ubukesha* has multiple interpretations not only among teachers but also among trainers. The researchers attribute this misunderstanding to the fact that *ubukesha* is a very new word in Kinyarwanda lexicon; it was coined by curriculum developers in 2015.

The comment by Teacher 1 indicated how much the word *ubukesha* is very confusing and makes teachers fail to give the real meaning of values education. When the same teacher (Teacher 1) was asked to say its equivalent translation in English, she stated: “I think this concept *ubukesha* can be translated in English as ‘critical thinking”. Another teacher trying to describe it said: “*Ubukesha* is like putting in action the knowledge. For instance when I am teaching, writing *ubukesha* means mastering writing. It means, ‘*ubukesha*’ is achieved when my students are able to master writing capital letters or small letters. So *ubukesha* is when the child is able to put in action what he/she has learnt. Obviously, Teacher 2 equates *ubukesha* with skills. Likewise, Teacher 3 said: “*ubukesha* means skills gained by the children, it is like what they do as a result of what they have learnt.” Rwanda CBC is clear about *ubukesha* and skills; both (*ubukesha* and skills) are key competencies, but not synonymous words which can be used interchangeably.

Some other teacher participants misuse the word *ubukesha* confusing it with knowledge transfer. According to Simons (1999), knowledge transfer is about the use of knowledge and skills learned in one situation in other situations. In the same view, Ogundeji (2007) says that if the knowledge and learning is to be useful, it has to be applied to the areas of life where it can make differences.

In this study, Teacher 3 said: "*ubukesha*' is about how the pupils will use knowledge and skills at home or elsewhere. It means anything a child learns and uses it in his/her life." Similarly, the teacher two said: "You know *ubukesha* is an application of knowledge outside the class, in other contexts rather than the class." Similarly, Teacher 2 gave illustrating examples as follows: "for instance after teaching measurement, the child goes home. Then, when at home, the child uses a rope to measure the length of a wall of their house, or the length of the cloth or even to measure his/her height. Meaning that all these activities he/she is doing at home measuring is what we call *ubukesha*." Teacher 4 too, gave illustrating examples as follows: "*Ubukesha* is when you teach a child to count numbers from one up to five and, while at home, he/she will also take examples of banana and counts them". The concept of *ubukesha* is here perceived by teachers as application of the knowledge learned at school.

It is evident that teachers, due to the problematic use of the word *ubukesha*, have confused values with other terms used in education such as 'knowledge transfer', 'skills' and 'character education'. Since *ubukesha* is a very new word and confusing for some as noticed in participants responses, it might be better to abandon it and replace it with the word *indangagaciro* which is commonly used as a translation of value(s) in Kinyarwanda language. That is why the researchers decided to use the Kinyarwanda term *indangagaciro* in lieu of *ubukesha* throughout the interviews with the participants.

It is worth noting that this word *indangagaciro* is used in various official documents to mean 'value'. For instance, in the recent Rwanda official gazette of 2.2.2021, in its article 4: specific objectives of education in its two versions (Kinyarwanda and English), it is written as follows: "*kugira uruhare mu guteza imbere indangagaciro (*Kinyarwanda version)" which is translated in English as

"to contribute to the promotion of Rwandan values." Hence, in the curriculum, this term *ubukesha* should be replaced by two words *'imyifatire n'indangagaciro'* which can be used as a translation of attitude and values (that is *imyifatire* to mean attitude and *indangagaciro* to mean values). This is because, despite having some similarities, value and attitude are two different terminologies.

We agree with Albarracin and Chan (2018) who define attitude as evaluations that drive to action about something or someone or an abstract idea. They further explain that attitudes are learned and can be affected by social pressure, persuasion, as well as the formal education. As with value, Sari (2013) describes it as fixing the rules by which we make decisions about right and wrong, should and should not, good and bad. Hence, values can influence attitude and both values and attitudes can be predictors of behaviour.

3.4.2. Teachers' understanding of value (education), *indangagaciro*

All teacher participants in this study are aware that the teaching of values should be done in each of the specific subjects as indicated in Rwanda CBC. (This understanding of values education was reached after the researchers used the term *indagagaciro* (values) in lieu of the confusing term *ubukesha* to collect interview data).

In this regard, Teacher 3 says: "*Indangagaciro*, Values, should appear everywhere, in every subject we teach." On that point Teacher 2 said, "values are in each lesson. Even the lesson plan template provided by REB has an entry indicating that values should be taught." When asked the meaning of the word *indangagaciro* (value), Teacher 2 said: "values are like guidelines, rules people fixed so that they can guide and govern these people." This understanding aligns with Sari (2013) who states that "values are the basic principles that influence human behaviours." On the same topic, Teacher 2 added: "There are values which are common to all of us. Everyone should have some values—either a

student or someone who never went to school. There are various values, such as Rwandan values, Christian values, military values, etc." On this point, Gautam (2015) lists types of values such as "social values, cultural values, personal values, traditional values, modern values, moral values, religious values, etc.

When asked about some of the values they teach, Teacher 2 gave an example of honest. He said that he likes teaching this value in mathematics in its topic on calculation (multiplication, addition and subtraction) explaining: In mathematics, when I am teaching multiplication, I tell the children that there is a value of trust and honest embedded in it. I tell them to be honest in calculation when they become businessmen. Then, I give them time to discuss honest and trust values embedded in calculation lessons. I also give them an example of paying taxes without lying (Interview: January 27, 2021).

Teacher 3 too gave an illustrating example stating that "for instance fraction can be used to teach 'peace' value. I show children that when people are sharing, they should not quarrel, they should share peacefully; they should share equally." Teacher 7 stated: 'the values we have to teach are indicated in the teacher's guide and in the curriculum." Then he continued: "But while teaching, you do not have to spend much time on them." In the same view, Teacher 2 said: "when I prepare each lesson, I have to indicate the values which will be taught even if one does not have to spend much time on them. In my lessons, I ask students to discuss the indicated values so quickly in order not to interfere with the real lesson on a specific topic of the subject."

From the above teachers' views, values are not given their crucial place in their implementation, despite being the key competencies in Rwanda CBC. This coincides with Lyer (2013) who observes that today's world is aware of the importance and relevance of value-based education but teachers often feel contented with covering the curriculum and producing intellectuals rather than humans. Hence, if teachers continue neglecting the teaching of values, learners'

competencies will be jeopardized since knowledge and skills alone cannot play this role when a competence is an integration of knowledge, skills and values/attitudes.

Regarding the importance of values education, Teacher 1 stated that “through values, children cement their good relationship. We give them some values such as hard work, avoiding dropouts, coming to school on time, etc. Then we have noticed that there are some changes in children.” In the same view, Teacher 8 asserted that “values are very important. We know that knowledge and skills alone cannot help a child to live harmoniously with others. So, besides knowledge and skills, children need values that will help them to know how to behave in everyday life, at home, in the society. Algani and Eshan (2019) concur with these statements by saying that values play a vital role in the development and cohesion of society. They qualify it to meet the challenges of all times and help it to anticipate the behaviour of its members in the light of their values and responses in different situations.

From the above testimonies, teachers showed how they directly teach values. However, none of them described how values could also be delivered indirectly. Indeed, values can be taught implicitly via the hidden curriculum. Veugelers (2000) noted that the type of school, the subject a teacher teaches and the personal characteristics of the teacher, as well as the culture of the school, also have an influence on the specific values teachers stimulate in their students. In the same view, Thornberg and Oğuz (2013) highlights that values education is also expected to be expressed in the informal curriculum. Hence, if teachers continue implementing values education by relying on values embedded in the curriculum and teacher’s guides, they will end up not helping children adequately with regard to values education.

3.4.3 Strategies teachers use to teach values

In this study, findings show that many teachers rely on indoctrination as a values education strategy. Teacher 1 reported that "there are some values we ask children to chant just like slogans. For instance, during morning assemblies, each class should chant their values—values specific to their class. These values are always written on the chalk board so that children can always read them and memorise them." On that topic, Teacher 4 said: "I take time to converse with children about positive values and negative values. I ask them, 'what bad things should you avoid?', 'What good things should you imitate?'" Teacher 10 said: "Values are embedded in lessons. Sometimes when you are teaching, a value word appears then you ask the children to discuss the word."

From the majority of participants' answers, they rely heavily on values whose words are indicated in the text. However, values words (words used to express values) are not always indicated in the text; there are some values which are to be discovered as Teacher 3 said: "It is not a must to rely on the values planned in the curriculum or teacher's guides; children may give some more values." Some subjects are rich in values as highlighted by Teacher 2 in these words:
Values are well taught in social studies as well as Languages. They are well embedded in these subjects. It has been indicated that many teacher participants, in their strategies while teaching values, they use indoctrination as a method. Children cannot get time to discuss values. Most often we, teachers, are the ones who give them these values to learn. They cannot discover them themselves (Interview: February 6, 2021).

Indoctrination as a teaching method is however criticised because it relies on content rather than on knowledge construction by the learners. According to Chaitanya (2017), indoctrination refers to when students are forced to act according to specific desired values. It inhibits children's critical thinking and it is in conflict with constructivism theory of learning. This theory entails that

children construct their knowledge, get time to discuss and sometimes question what they are learning contrary to pure memorization.

Effective learning requires meaningful, open ended, challenging problems to solve. Compared to other competencies (knowledge and skills) values are given little attention as teacher participants said. Teacher 1 pointed out that "values should be embedded in the lessons, but, sometimes, we ignore teaching these values despite their importance." Hence, the researchers encourage the application of constructivism during the implementation of values education. This will not only help children raise their motivation and participation in values education but also master and live the values they are learning.

3.4.4. Challenges in value teaching

During the interviews, teachers gave some challenges they encounter while implementing values education. Some of these challenges are, 'time', 'language of instruction', 'COVID-19', etc. For instance, Teacher 1 stated: "You know, we are not used to teaching values. We are still struggling. But we try." She further said: "The first challenge is time. We do not have time to teach values. There is no specific time for values education, so it is not easy to teach them without time. But, had I time, I could engage discussions with children on some values." On the one hand, this claim of lack of enough time to teach values is valid since during Rwanda curriculum review the time allocated to one lesson was shifted from fifty minutes to forty minutes. But, on the other hand, validity of this claim of a specific time should be fully supported if values education were a stand-alone subject. Rwanda curriculum adopted embedding values education in all subjects. Hence teachers should use the time specific for various subject lessons to teach values.

English as a language of instruction is another challenge teachers mentioned. For instance, Teacher 7 acknowledged not being used to English terminologies

about values. He said that “it is not easy for us to teach values in English. Children will not be able to discuss these values in English.” It is worth noting that this language challenge arose after the ministry of education, contrary to multitude research findings, decided to change the language of instruction in lower primary school from mother tongue (Kinyarwanda) to English. On this topic, Edward (2019) stresses that teaching learners in the language they don’t understand well will undermine the quality of education. In the present, we concur with teacher participants on the problem of teaching values in a foreign language because values are better conveyed through mother tongue (Kinyarwanda) through which the Rwandan culture is transmitted.

The outbreak of COVID-19 has also been a challenge because, as Teacher 14 stated, during COVID-19 students were no longer benefiting from some of the values embedded in the hidden curriculum. As illustrating examples, the same teacher said: “Because of COVID-19, children no longer meet in morning assemblies, no longer meet in clubs, no longer perform various plays.” There was no way to resume all school activities, because, in striving to curb the spread of COVID-19, the ministry of education urged schools to stop sports and other activities to encourage social distancing among students. Another challenge the teacher participants raised is about reference books which can help them improve the teaching of values. This challenge is valid since teaching values demand documentation from various sources.

3.4.5. Teachers’ views on value education improvement

When asked about what should be done for the improvement of values education, all teachers said that training could help improve the teaching of values. Teacher 10 said that: “To better teach values, we need training on values education”. He further said: “the training we had last time was on curriculum in general.” Like many other participants, she advanced her criticism: “even the trainers who came to help us did not understand values education.” This aligns

with Lyer (2013) who says that the teachers are trained and qualified to teach subjects such as mathematics but are rarely trained to teach values which they find is not easy to teach without such training.

Many teachers suggested to have specific time allocated for values education on the timetable. Teacher 7 reported: “For me, a special hour for values education should be timetabled; at least two sessions a week.” In the same view, Teacher 2 emphasized: “If we are given a specific hour for values education, we can manage to teach them. But now, even if they are reserved in the lesson plan template, many teachers do not spend time on teaching them.” On the same topic, there are some teacher participants who stated that having one or two teachers specialized in values education can be a good thing to improve values education. Teacher 8 said: For me it is better to have some teachers in charge of teaching values education. These teachers can arrange a specific time to engage talks with children on specific values. You know the way we are working now we may spend like two weeks without talking about values with the children. But once such teachers are present, they can organise regular talks on values (Interview: February 6, 2021).

In the same view, Teacher 9 reported: “Because of insufficient time, when we are teaching values, instead of having much time for discussion on values, we rush. Indeed, we do not spend time on values”. For improvement, Teacher 8 stated that a reference book on values can help us improve implementing values education via documentation.

My suggestion is that there should be a book reserved for values education which can help us, both teachers and students to discuss these values in the book; this can be done during a specific time not during the lessons. You know when we teach them in the lessons we rush, we do not have much time for them (values) (Interview: February 6, 2021).

Then Teacher 8 continued saying, “For instance, we need books containing short stories embedded with values like tolerance, forgiveness etc. These books can help us to show children concrete examples from the short stories.” As raised by all teacher participants, the researchers find it the same way, since, without training, value implementation cannot yield better fruits. Once provided, the training should focus on value teaching strategies as well as on indicating types of values to be taught at each level of education. The training can also minimize the worry of teachers who claim that they lack time because values are not taught in a specific subject.

From the fact that Rwanda CBC adopted embedding values in each subject, teachers have to cope with it and be the agents of its implementation. In fact, “values education can be more or less integrated with other teaching subjects, especially social studies and religion, but even in subjects such as history, biology, physical education, etc” (Thornberg & Oğuz, 2013).

3. 5. Conclusion and recommendations

The rationale for value education resides in the fact that the mastery of knowledge and skills alone cannot make pupils fully competent. Thus, teaching a CBC curriculum ignoring value education cannot benefit the learner. Values step in to fill in the gap by forming and cementing entity with knowledge and skills. In this regard, the role of the teachers is crucial to helping the students learn various values.

The findings have revealed that teachers misuse the Kinyarwanda term *ubukesha* used in CBC to mean value since confuse it with skills, knowledge transfer, character education. This misunderstanding hampers the implementation of value education. Based on the findings of this research, it is recommended that, teachers should be given training on the understanding and the teaching of values.

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CHAPTER FOUR

ANALYSIS OF VALUES IN RWANDA'S LOWER PRIMARY GRADE CHILDREN'S STORYBOOKS

This is a paper published in the *International Journal of Progressive Education.* The paper aimed at finding out the quality of the values embedded in the children's storybooks used in Rwanda's lower primary schools. This article is accessible here: DOI: **https://doi.org/10.29329/ijpe.2022.477.1**

Detailed account of the 3rd paper (Next page)

Analysis of Values in Rwanda Lower Primary Grade Children's Storybooks

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Abstract

This study examined the values embedded in Rwanda's lower primary grade children's storybooks accredited by the Rwanda Basic Education Board (REB). The data sources are the stories in grade one, grade two and grade three. Sixty storybooks were analysed qualitatively using content analysis. The data were analysed in frequency (f) and percentage (%). The findings show that there are 40 values contained in the 60 analysed storybooks. The results also show that many books contain human characters compared to nonhuman characters. The percentages of the mostly presented values in the stories are as follows: 'forgiveness' (9.4%), 'environment protection' (7.8%), 'friendship' and 'dignity of manual work' (4% each), 'cleanliness' and 'self-study' (5.5% each), 'housework duty' (4.7%) and 'happiness', 'peace' and 'helpfulness' (3.9 % each). The least presented values in the stories, with the percentage of 0.8% each, are: 'curiosity', 'flexibility' 'appreciation of cultural values', 'reverence of old age'; 'justice', 'self-respect, 'animal love', 'love of mother tongue', 'play', courtesy', 'love', 'simple living', 'respect', 'prayer', 'courage', and 'democratic decision making'. However, there are some core values to be taught in Rwanda's schools which were found absent in the studied stories: 'patriotism', 'tolerance' and 'solidarity'. It was suggested that these core values, absent as well as the least presented values, be more presented in future storybooks since they are needed for helping Rwandan children to shape their identity as Rwandans.

Keywords: *Lower primary grade, values, values education, Children's storybooks, stories, Rwanda.*

4.1. Introduction

Besides knowledge and skills, education systems should add on their curricula the teaching of values "to decrease a moral decadence" (Sari 2013, p.154). In fact, there are various ways of teaching values to children at school and one of them is using stories. To be fruitful to children, various stories should contain various values to instil in them (children).

Children's stories contain values that help children manage their own behaviours. It is believed that through stories, children adopt values easily and quickly. Indeed, "characters in stories serve as examples to children who adopt them as their role models" (Cengiz & Duran 2017, p.206). In the same view, Önder and Kanak (2017, p. 145) confirm that "stories help children feel with others through the interaction with characters in the stories." Children can read or listen to stories of their interest and, by enjoying them, they learn various values. These stories are one of the genres of children's literature in children's storybooks. Hence, well-selected stories help children internalize values for the better of their social lives. Children's stories teach values with favourable examples" (Kazancı & Atay, 2018, p.2), which helps them (children) learn values easily.

They further advise that stories for children should be chosen carefully according to their ages. Thus, stories selected for children should reflect children's points of view, should be entertaining and should train their imagination, emotions and feelings. The target stories in this study are types of stories that lower primary grade children (children aged between 6 and 9 years) like reading or listening to. According to Kaldum (2016) cited in (Ynati Tsi, 2019), to select children's storybooks, the evaluators should focus on the ones that are very attractive to children and reflecting their cultural context. Hence, the story subject should

reflect the real life and use simple language without symbolic and figurative meanings.

Moreover, to achieve their goals, the content of the children's storybooks should be clear, short with agreeable values (Hsiao & Chang, 2016, p. 2). According to Emre, cited in Önder and Kanak, (2017, p.144-145) the stories for children should have three important features:

1- Constant change: Children cherish changes. Hence, what characters do is important in the chosen story rather than literary descriptions.

2- Simple: Characters and events should be simple so that the child can comprehend them. Imaginations that the children are not familiar with lead to distraction and kill the pleasure.

3- Repetition: With repetition, children easily understand each event in a story, try to get the whole picture and enjoy doing this. If a story includes poetic and simple nursery rhymes it is appropriate for children.

Rwanda Basic Education Board (REB) made efforts to identify, select and evaluate some children storybooks that are used in Rwanda's lower primary schools. The target stories in this research are in various storybooks written by different authors and approved by REB to be used in Rwanda's lower primary schools. These stories are written in Kinyarwanda language, the mother tongue of Rwandan children (Rurangirwa, 2012; Karasenga & Nzanana, 2022). As evidenced by Kumar (2017), in addition to literacy acquisition, stories should equip children with values that help them to shape their behaviours.

In this context, the researchers found it crucial to analyse Rwanda lower primary children's storybooks in terms of values. It is hoped that the results of this study will be beneficial to the authors and evaluators of children's storybooks. It will also be important to teachers and parents in selecting books to be read to/by their children. The findings of this study will also contribute to children stories research field and it will pave the road for others who may conduct research on

values contained in children's stories.

Hence, this research was conducted in order to determine whether children's books approved by REB to be used in Rwanda lower primary schools are embedded with values appropriate to Rwanda lower primary grade children. In this study, sixty short stories were selected and analysed to see the values embedded in them and their relevance. Thus, this study was guided by the following two research questions:

- What are the values embedded in Rwanda's lower primary grade children's storybooks?
- How are the values embedded in Rwanda's lower primary grade children's story books depicted?

4.2. Literature review

4.2.1 Function of value

"Values are the basic principles that influence human behaviours (Sari, 2013, p. 155) that help to make a decision about right and wrong. In the same view, Kopp, et al. (2017, p.91) note that values serve to guarantee a peaceful living and they (values) are 'relevant in all countries all over the world". Thus, values have an impact on the lives of Rwandan pupils as evidenced by Kopp, et al. (2017, p.91) that values guide individuals in the selection of desirable behaviours. Rokeach (1973) as cited in Court (2007) adds that these desirable behaviours are important not only for an individual but for the whole society. Even if values can be transmitted via "family, church, school and the state" (Nzahabwanayo 2018, p. 73), this paper seeks to analyse values embedded in lower primary grade storybooks.

4.2.2 Value in the story

A story has always played a crucial role in human life; it is rich with values to be instilled in the people of the society. Before printing technology stories were important in knowledge transmission; they were shared verbally from one generation to another. It is impossible to consider an educational system without values (Önder & Kanak, 2017). Besides entertaining, stories play a crucial role in instilling values in children through the themes and behaviour of the characters. Entertainment makes pupils enjoy the story while learning values that are important in their lives.

Stories help children integrate themselves in the society and help them improve their values judgment, which makes them differentiate the right from the wrong. To emphasize this, Hamilton and Weiss (2005) indicate that storytelling is an educational technique with great power in teaching values. Stories with values are built on themes such as fidelity, love, tolerance, virtue, loyalty, courage, etc. These themes help the learners to shape their behaviours (Kasapoğlu, 2015). Characters in the story help the reader or listener to cement his/her relationship with others just the ways characters do behave in the story (Kenneth, 2001 cited in Hulya, 2015).

Thus, stories can inspire a reader or a listener and give hope for meaningful life (Baker, 2006; Russell, 2004). “Stories embedded with good values help pupils to differentiate good from bad, then they shape their behaviours accordingly” (Kasapoğlu, 2015, p. 1782). Stories enable children to maximize their social connections, and pave roads for their relations with others. Önder and Kanak (2017) believe that stories take children to the right path in which they (children) learn to love and being loved.

Hence, the power of the story dwells in its imaginary world where characters (humans and nonhumans) interact like real humans we know in the real world

we are living in. To emphasize this, Collins (1999) finds that, by listening to the stories, children construct a mental map and they can see fictional pictures in their heads. So, by reading/listening to various stories children will interact with the story world; and, by imitation, they will learn from characters in this noble world. Thus, it is worth giving children time to storytelling; it has power to connect them (children) to one another and therefore affect them positively for better classroom relationships.

4.3. Methodology

This study is by nature qualitative. It focuses on analysing words and describes their meanings. In this study, we used qualitative content analysis method. "Content analysis is used to interpret meaning from the content of text data" (Hsieh & Shannon, 2005, p.1277). In the same view, White and Marsh (2006, p. 36) assert that "when content analysis is used, the researcher uses texts that are appropriate to the research goal." Hence, with content analysis, we learn about a phenomenon by studying certain documents (Ary et al., 2010, p. 31). The phenomena in this study are various values contained in lower primary school children's stories.

4.3.1 Data source

In this study, the researchers analysed texts and illustrations of sixty storybooks accredited by REB. Illustrations are used to convey one or more meanings hence they can be subjected to content analysis either by themselves or by looking at the relationships between images and text" (White & Marsh, 2006, p. 27). To get the storybooks to be analysed, the researchers used purposive sampling. Since REB approved various storybooks, our target books were the ones approved by REB, and are currently being used in Rwanda lower primary schools. It is worth noting that these stories were raw data to be analysed. In qualitative content analysis, the researcher reads the data and then finds out categories by repeatedly reading the data (Hsieh & Shannon 2005). In this study, as a research

instrument, we chose the data source, collected them, analysed and interpreted them and drew conclusions.

4.3.2 Data Analysis

In this study, the data were obtained through document analysis and were further analyzed using content analysis. We analyzed both the text and the illustrations because, as Aygün & Abacı (2014, p.94) assert, they (illustrations and texts) are integral element to the text. The first step was to read and understand the 60 sampled stories. Then followed the second reading of the stories during which the values involved were obtained inductively as they emerge in the stories. Continuous discussions among the researchers were done to finalize the list of the values embedded in the sampled stories. The procedure used to obtain the values contained in the 60 stories was inductive and emergent.

4.4. Findings and discussion

4.4.1 Values embedded in the stories

The results of this study indicate that the analyzed children's stories contain a variety of values—there are 40 values found in the 60 studied lower primary children's storybooks available in grade1, grade 2 and grade 3 in Rwandan schools. The frequencies are presented in Table 1 below, from the highest to the lowest.

Table 1: The frequency and percentage of the values in the stories.

Values	Frequencies (f)	Percentages (%)
Forgiveness	12	9.4
Environment protection	10	7.8
Friendship	8	6.3

Dignity of manual work	8	6.3
Cleanliness	7	5.5
Self-study	7	5.5
Housework duty	6	4.7
Happiness	5	3.9
Peace	5	3.9
Helpfulness	5	3.9
Hard work	4	3.1
Quest for knowledge	4	3.1
Thankfulness	4	3.1
Concern for others	4	3.1
Determination	3	2.3
Hospitality	3	2.3
Success	3	2.3
Leadership	2	1.6
Aesthetic	2	1.6
Teamwork	2	1.6
Generosity	2	1.6
Cooperation	2	1.6
Gratitude	2	1.6
Advice	2	1.6
Curiosity	1	0.8
Flexibility	1	0.8

Appreciation of cultural values	1	0.8
Reverence of old age	1	0.8
Justice	1	0.8
Self-respect	1	0.8
Animal love	1	0.8
Love of mother tongue	1	0.8
Play	1	0.8
Courtesy	1	0.8
Love	1	0.8
Simple living	1	0.8
Respect	1	0.8
Prayer	1	0.8
Courage	1	0.8
Democratic decision making	1	0.8
Total	**128**	**100**

Source: researchers 2022

According to Table 1 above, in descending order, distribution of 'forgiveness' value is (12; 9.4%). This is followed by 'environment protection' value (10; 7.8%) which is followed by two values: "friendship' and 'dignity of manual work' with (8; 6.4%) each. 'Cleanliness' and 'self-study' values have distribution rate of 5.5% each, followed by 'house work duty' with (4.7%) then after come 'happiness', 'peace' and 'helpfulness' values with 3.9 % each. 'Hard work', 'quest for knowledge', 'thankfulness' and "concern for other", have distribution rate of 3.1% followed by 'determination', 'hospitality' and 'success' with 2.3%. 'Leadership',

‘aesthetics’ ‘teamwork’, ‘generosity’, ‘cooperation’, ‘gratitude’ and ‘advice’ have distribution rate of 1.6 %. The least represented values in the examined lower primary school storybooks, with the rate of 0.8%, are ‘curiosity’, ‘flexibility’ ‘appreciation of cultural values’, ‘reverence of old age’; ‘justice’, ‘self-respect’, ‘animal love’, ‘love of mother tongue’, ‘play’, ‘courtesy’, ‘love’, ‘simple living’, ‘respect’, ‘prayer’, ‘courage’, and ‘democratic decision making’.

With regard to the findings, it is clear that the ten top values presented in the studied stories are ‘forgiveness’, ‘environment protection’, ‘friendship’, ‘dignity of manual work’, cleanliness, ‘house work duty’, ‘happiness’, ‘peace’ and ‘helpfulness’.

It is worth noting that there is no study conducted on the examination of values contained in children’s stories in Rwanda found in the literature review. Hence, to fill in the existing gap, this study was worth conducting to examine values embedded in Rwanda lower primary grade storybooks.

But, elsewhere in the world there are some works related to this study. For instance, Şahin (2019), in his study on personal and social values in primary grade children’s books, found that among the most commonly present values in primary grade children’s books are friendship and helpfulness. While, in the same study, among the least addressed values are patriotism and peace. Likewise, in their study, Cengiz and Duran (2017) found that peace value is the least presented in children’s storybooks but, patriotism is mostly presented. Kurtdede and Ulu (2021) also found that peace value is almost absent in the children’s literary works they analysed.

The finding related to friendship and helpfulness in other studies concurs with our study results while the finding related to patriotism and peace is different from our study results. Peace, being the least present value in other studies, is

among the top 10 in this study. Patriotism, even if it is the least presented value in other studies, it is absent in this study.

On the other hand, our findings corroborate with the findings of Dirican and Dağlıoğlu (2014) who assert that the values of happiness and friendship are among 'the overemphasized values in children's storybooks'. We assume that the findings of this study confirm and contradict other studies because the presence of values in children's stories might be context specific. For instance, the high presence of peace value in Rwanda lower primary grade storybooks might be attributed to the past of Rwanda which was ruined by war that culminated into the genocide against Tutsi in 1994.

Hence, today, Rwandans, to recover from the bitter past, need to emphasize this peace value to pave a way to a good future as McLean (2011) asserts. In Rwanda, peace education should be given a high place among children and youth to mend the past conflict and tension for a good future. Like peace, there are some other values ('forgiveness', 'friendship' and 'happiness') which this study found more highlighted in Rwanda's lower primary grade children's stories. Likewise, their contribution could help to heal the wound of the bitter past of Rwandans.

Moreover, other values found highly presented in this study are 'environment protection' and 'cleanliness'. The researchers assume that these values ('environment protection' and 'cleanliness') owe this status to the Rwanda's goal on improving sanitation and encouraging environment protection as Nibeza (2015, p. 32) asserts that, in Rwanda, environment protection is among the priorities because "Rwanda is conscious that Sustainable Environment is a key to Sustainable Development." In addition, the values of "Dignity of manual work", "house work duty" as well as "self-study" are also among the top ten values in this study.

A possible explanation for this occurrence may be that, with 'dignity of manual work", "house work duty" children are initiated to loving work at the lower age in order to fight laziness which may hamper their good future as individuals and the development of the country in general as Brannon (2008, p. 63) affirms: "teaching values to children from lower ages will help them have good personality as they grow up." It is worth noting that we find important all the forty values present in the studied stories since they are needed in helping a Rwandan child to shape his /her mind for logical decision to better his/her future life as he/she grows up. Hence, teaching these values to children via short stories is a good move as Kinyarwanda proverb goes, "*Igiti kigororwa kikiri gito*' to mean '*A child is educated while is still young'.* In the same way Killick et al. (2012) believe that stories hold values and, in so doing, give children's life direction and meaning.

However, the finding of this study shows that there are some values which are less presented yet important. These less presented values which appear once (with a percent rate of 0.8 %) in the studied stories are: 'curiosity', 'flexibility' 'appreciation of cultural values', 'reverence of old age'; 'justice', 'self-respect', 'animal love', 'love of mother tongue', 'play', 'courtesy', 'love', 'simple living', respect', prayer', 'courage' and 'democratic decision making'.

Thus, these less presented values should be catered for to ensure the children benefit from them as they grow up. This can be done by increasing their numbers in next REB storybook selections. In a research conducted by Turan and Ulutas (2016, p.174) it was revealed that "storybooks should be enriched in terms of the values addressed." Likewise, for students to gain a variety of values, Otten (2002) suggests that it should be better to teach students a variety of stories embedded with a wide range of values. As children learn a value in one story and repeat it (the same value) in another story, they get to the stage of living it—then constantly, it will be reflected in their behaviours.

4.4.2 Presence or absence of core-values to be taught in Rwanda schools in the studied stories

The Law N° 010/2021 of 16/02/2021 determining the organization of education published in Rwanda Official Gazette No Special of 18 February 2021 gives the basic core values which are to be emphasized in Rwanda education. These are patriotism, peace, tolerance, justice, and respect for human rights, solidarity, democracy, and environmental protection. These core-values are to be emphasized to bring cohesion in the Rwandan post genocide society.
Basing on the findings, the core-values present in the analysed stories are peace, tolerance, justice, solidarity and environmental protection. However, other core-values (patriotism, respect for human right and democracy) are absent in the studied stories.

According to Table 1, the most emphasized core-value to be taught in Rwanda schools is 'environment protection' which appears 10 times (7.9%) in the analyzed stories. The second core-value found is 'peace' which appears 5 times (4%). These 2 core-values are among the top ten values found in the 60 analysed stories. There are other two core-values which appear once. These two core-values are 'respect' and 'justice'. However, there are three core-values which never appeared in any of the studied stories; these core-values absent in the stories are 'patriotism', 'tolerance' and 'solidarity'. The absence of these core values in the stories used at school hamper the smooth implementation of the curriculum in terms of value education. We believe that these core values absent in the stories should be given priority since they are supposed to be emphasized as highlighted in the Rwanda national Gazette N° 010/2021 of 16/02/2021. Hence, the findings of this study constitute a reminder that, to be sure that the most important values are not forgotten in children's stories, a prior list containing core values must be in place before selecting the children's stories to be used in schools.

4.4.3 Depiction of values in the stories analysed

In storybooks, values can be presented through texts, illustrations or in both text and illustrations. In text, values can appear in descriptions by the author or dialogues between characters in the story. These characters can be humans or non-humans. The findings of this research show that both text and illustrations carry the values.

Table 2: Distribution of stories according to the characters' types

Character type	**Frequencies (f)**	**Percentages (%)**
Humans	36	60
Non-humans	13	21.7
Human & non-humans	11	18.3
		100

Source: Researchers 2022

According to Table 2, there are many human characters in the analysed storybooks. In the 60 analysed stories, human characters appear in 36 storybooks (60%); non-human characters are in 13 books (21.66%) while 11 books contain a mixture of both human and non-human characters (18.33%) of the books analysed. The presence of both human and non-human characters in the stories is a good thing because this helps children gain values from various figures. Moreover, this variety prevents boredom as children read or listen to the stories with various types of characters interacting in various fictional worlds. Thus, children will easily remember and imitate these characters as Kenneth (2001 as cited in Hulya, 2015) clarified, characters in the story help the child to cement his/her relationship with others just the ways characters do behave in the story.

After examining the illustrations, it was found that human characters are presented in realistic manner but animals are predominantly anthropomorphised. Anthropomorphism is "the technique of attributing human traits, characteristics and feelings to animals and other non-human agents" (Sharama, 2017, p.215). This presentation of animals in unrealistic way (anthropomorphism) in children's stories is good because, with such presentation of characters, children are motivated to read or listen to the stories enthusiastically. Sharama (2017, p.215) states that "it becomes funny and humorous to children when they see animals behaving like humans: wearing clothes and talking to one another." It is assumed that when children enjoy the story, they easily learn the values embedded in such enjoyable stories. However, the anthropomorphised animals should not over-dominate the children's stories because such over-domination may refrain children from getting the real images of the animals in their natural habitats—hence, conflicting with natural sciences. We agree with Hara and Koda (2021) that the anthropomorphic depiction of animals is not bad.

However, the same authors add that, if used excessively, anthropomorphism may create a gap between reality and fantasy which may jeopardize the transfer of the information gained from the stories to real life. Thus, children's storybook writers, to accommodate both real and anthropomorphised characters, they should balance the numbers of storybooks with anthropomorphic depiction and the number of the storybooks with real depiction. Or, as Hara and Koda (2021) put it, use a mixture of animal characters with real and anthropomorphic characteristics in one storybook.

In the present study, since the studied stories contain both texts and illustrations, it was also found that the illustrations often enhanced the values expressed in the texts. For instance, the value of 'hospitality' was expressed in the story entitled '*Umusambi n'inuma*' translated as *'*The *Crane and the Dove'* as highlighted in the following text from the story: *Inuma n'umusambi bizimanira*

ihene, inka n'ingurube imigati, bisangira byishimye." (Translation: *'The dove and the crane welcomed the goat, the cow and the pig in their house and together ate some bread'*). This value of hospitality was also found in the story entitled '*Umunezero kwa Ngofero'* translated as: '*Happiness at Ngofero's home'*. In this story, a child called Mutesi went to Ngofero's house with Angelina, the daughter of Ngofero. She was well welcomed and entertained as expressed in the text of the story as follows: *Bose bicara ku misambi, Ngofero afata inanga atangira gucuranga. Abana nabo bafata ifunguro bumva umurya w'inanga. Mutesi yumva ibyo bintu byamunejeje'*. (Translation: '*All Ngofero's children sat on a mat with Mutesi. As they were eating supper, Ngofero played 'inaga', a stringed traditional music instrument, which made Mutesi very happy.')*

Figure 1

Source: *Umunezero kwa Ngofero* by Jean de Dieu Munyurangabo; published by Kibondo Editions LTD copyright © 2017

Figure 2

Source: *Umusambi n'Inuma* by Vanessa P. Mambendo Ishimwe; published by REB copyright © 2019

Both Figure 1 and Figure 2 above show the amplification of the 'hospitality' value. Figure 1 amplifies this value as expressed in the story '*Umunezero kwa Ngofero'*. Figure 2 also enhances the same value as expressed in the story '*Umusambi n'inuma'*. As it is seen, figure one presents this 'hospitality' value in real depiction while Figure 2 presents it anthropomorphically—the animals are like humans; sitting on chairs, holding bread just as humans do etc. We can mention that these duo presentations of values in a story are important to children because texts alone cannot achieve what both the texts and illustrations can (Zohrabi et

al., 2019). Hence, it is crucial to acknowledge the key importance of both in children's stories.

Another finding in this study is that values are also presented either via direct descriptions by the authors or via dialogues between characters in the stories. Both the descriptions and dialogues are addressed either explicitly (directly) or implicitly (indirectly). For instance, the value of 'friendship' in the story '*Ganza yaratabawe'* trasnlated as *'Ganza was saved'* is explicitly presented via the author's description of the situation as follows: '*Ganza na Ngenzi ni inshuti magara. Batuye mu mudugudu wa Byimana. Bombi bigana mu mwaka wa gatatu w'amashuri abanza. Buri gihe iyo bagiye ku ishuri barajyana.'* (Translation*: Ganza and Ngenzi are best friends. They live in Byimana Village. Both of them are in grade three. They always go to school together).* Another value expressed explicitly is 'house work duty' in the story *'Gasore ku murimo'* translated as *'Gasore at work.* This 'house work duty' value is expressed as follows: *Gasore yakundaga gukora imirimo yo mu rugo. Akabyuka akubura, akoza n'ibikoresho byo mu rugo.* Translation: *Gasore liked doing house work. He used to get up early in the morning to mop the floor then after, clean utensils).*

We believe that both descriptions and dialogues are good to be used in children's stories but dialogues should be more than descriptions. As Dhanwani (2017) asserts, children's stories should use more dialogues because they put forward active actions rather than passive actions which are associated with descriptions.

It was also found that some explicit values are embedded in the titles of some stories. For instance, the value of cleanliness is directly presented in the title of the story '*Shema agira isuku'* translated as '*Shema is always clean'*. We noticed that, when the value appears in the title, the same value is also addressed inside the story as it is in this title '*Shema agira isuku'*. This very value, 'cleanliness',

presented in the title, is also expressed inside the story as follows: *Abana byarabanejeje bafata umwanzuro wo kubibwira umuyobozi w'ishuri. Bamubwiye ko Shema agira isuku kandi akayitoza bagenzi be. Umuyobozi w'ishuri aranezerwa ashimira Shema cyane. Buri gitondo, mbere yo kwinjira mu ishuri, agaha Shema umwanya akaganiriza abanyeshuri bose ku isuku (*p.16). (Translation: *the children became very excited and decided to tell their teacher about Shema. They told him that Shema is always clean and he does his best to encourage his fellow students to be clean too. The school Head Teacher was very proud of Shema. During each morning assembly, the school Head Teacher asked Shema to have a word on cleanliness to communicate to the students).*

Another example of explicit example presented in the title of the story is the value of 'animal love' expressed in the story entitled '*Abana bakunda amatungo'* translated as '*Children love animals*. Regarding the presence of values in some titles of the stories, we support Uluğ and Bayraktar (2014) who confirm that it is not good to provide the explicit value message directly in the title of the stories. On the other hand, the values are also expressed implicitly (indirectly) like in the following example of 'friendship' value in the story '*Bakame na Kanyamasyo'* translated as *'Tortoise and Hare'*. This value is presented in the following text from the story: *Kanyamasyo yagiye gusura bakame. Bakame amutembereza mu murima we. Amwereka imbuto n'imboga aratangara (p. 3). (*Translation: *Tortoise went to pay a visit to Hare. Hare took him around his field. He showed him the gardens of fruit and vegetables, which surprised tortoise).*

In the text above 'friendship value' is not directly expressed. But it is inferred from descriptions of the actions of the characters. Another example of implicit value is the value of 'generosity' in the story '*Igiti, ishusho y'umubyeyi'* translated as '*The tree, a symbol of a mother*'. This 'generosity' value is embedded in the following text: *Igiti kiramusubiza kiti: ihangane simfite amafaranga ngo nyaguhe uge kuyigura! Hashize akanya kiramubwira kiti: "sarura izi mbuto zange uge*

kuzigurisha maze ugure imyenda (p. 4). (Translation: *The tree said: 'I am sorry; I do not have money. I can't help you.' After a while, the tree said: 'pick some of my fruits. Take them to the market. The money you get will help you to buy some clothes').*

We support explicit and implicit depiction of values because this mixture helps the learners to internalise values directly and indirectly. This complementarity enriches the learning of values since implicit depiction helps the learner to use critical thinking and engage some discussion from the indirect feature of the values as Widyaningrum et al. (2021, p.153) say that when values are stated implicitly, "the students need to be careful and make use of their critical thinking to understand the values they are learning." In the same view, Szabo and Brakas (2020, p.37), in their study on children's ability to recognize implicit and explicit reasoning of story book characters, direct that "teachers should use more explicit information for younger students in first grade (primary 1) while as children develop teachers can introduce text analysis that has more implicit information" which help them in reasoning and critical thinking.

Study limitation

This study dealt with a sample of 60 story books yet there are more than 60 story books accredited by REB. We selected 60 books we could read and analyse in the scope of the time we had. Hence, the values we found should have been more and varied if we analysed more stories. We assume that some of the absent values in the table might have been addressed if we read more books.

4.5. Conclusion and recommendations

All the stories analysed contain values which are good to be taught to children in lower primary school as Nzahabwanayo (2016, p.40) supports this view that "some values are meaningful to all humankind, irrespective of individual, social and cultural circumstances." A total of 40 values were found in the studied

stories. The top ten values in terms of their frequency found in the analysed stories are forgiveness, environment protection, friendship, dignity of manual work, cleanliness, self-study, house work duty, happiness, peace, and helpfulness. The least presented values are curiosity, flexibility, appreciation of cultural values, reverence of old age, justice, self-respect, animal love, love of mother tongue, play, courtesy, love, simple living, respect, prayer, courage and democratic decision.

The books containing many values have 4 values each and the books containing fewer values have 1 value each. The values are expressed in both texts and illustrations. Hence these books are good materials to be used in schools for learning about values some of which are core-values highlighted in the CBC implemented in Rwanda. However, it was found that there are some core-values absent in the analysed stories. These values should be emphasized in selecting children's stories in the coming years. Apart from the absent values in the stories, the values which appear once or twice should also be catered for in next storybook selection. Further research should be conducted on how the value influences children's behaviour. Further studies should also be conducted on other books not included in this study.

While writing and selecting stories in the future, a check list of core values should be taken under consideration to accommodate all of them (core values) in the stories.

Based on the findings of this study, we suggest that further studies could be conducted on more storybooks that are not only in lower primary but in other levels of education in Rwanda. We also suggest that the next research could consider the students' and teachers' opinions on values contained in children's storybooks.

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Appendix 1. List of Books Used in the Research

No	Book title	Publisher	Author	Illustrator	Publication year
1	Abana bakunda matungo	School Books Distributors	Mugunga Arthur	Frederic Safari	2016
2	Abatoni	Isoko Vision Ltd	Hategeka Alpha	Safari JMV	2017
3	Agakapu ka Ganza	REB	Cyusa Mulindwa Salomon	Bizimana Seif	2019
4	Agasaro ka Gasaro	REB	Igiraneza Celine	Muhirwafrancois Regis	2018
5	Akabuto nateye	Imena Publishers	Karangwa Ronald	Kamanzi Theophil	2018
6	Akanyoni mu mvura	Excel Education Parteners	Akanyoni mu mvura	Gasake Augustin	2017
7	Akayuki k'agakozi	REB	Irakoze Yakin	Nshimiyimana Emmanuel	2018
8	Amatsiko ya Bwenge	Isoko Vision	Uwimbabazi Monique	Niyonzima Jean bosco	2017
9	Bakame na Kanyamsyo	REB	Isingizwe placide	Ndarama Assumani	2019
10	Dufasha mama imirimo yo mu rugo	Fountain Publishers Ltd	Fountain Publishers	Albert Ngarambe	2017
11	Duturane mu mahoro	REB	Umutesi Angelique	BizimanaSeif	2016
12	Farida akura iwabo mu bukene	REB	Uwabagira Hamida	Muhirwa Francois Regis	2018
13	Gahunda ya Keza	Isoko Vision	Uwimbabazi Monique	Niykuza Pascal	2017
14	Ganza yaratabawe	Anonymous	Byiringiro Josue	Safari Frederic	2018
15	Gasore ku murirmo	Perdua Publishers	Muhirwa Jean Pierre	Amizero Patrick	
16	Ibikenewe mu rugo	Fountain Publishers Rwanda Ltd	Fountain Publishers	Albert Ngarambe	2017
17	Igishwi cyahasize inkuru	REB	Dusabe Ganza Nassau	Nizeyimana Antoine	2019
18	Igiti, ishusho y'umubyeyi	Anonymous	Byiringiro Jean Claude	Iradukunda Fabrice	2019
19	Ikirura n'abana	Pedua Publishers Ltd	Selemani Muzehe	Philippe Kwitonda	2016
20	Ikirwa kidasanzwe	Furaha Publishers	Warugaba Christine	Gitego Peter	2017
21	Inama	REB	Bugingo Jackson	Safari Frederic	2016
22	Inama nziza	REB	Niyodukesha Mahoro Bernice	Nshimiyimana Emmanuel	2019
23	Inda ni ingome	Isoko Vision	Uwimbabazi Monique	Niyikuza Pascal	2017
24	Ineza yiturwa indi	Excel Education Parteners	Uwingabire Nadine	Ngaranbe Albert	2017
25	Inkwavu za Mucyo	REB	Umwizerwa Marie Claire	BizimanaSeif	2019

26	Inyamanza n'abana bayo	REB	Uwumukiza Josiane	Bizimana Seif	2018
27	Inzovu ndamwaye	Perdua publishers	niyitegeka Jean Nepo	Byiringiro Bahizi Marks	2017
28	Isengesho rya kanyabwoya	Kibondo editions	Jean de Dieu Munyurangabo	Jean de Dieu Munyurangabo	2016
29	Isuku y'umubiri	Fountain Publishers Rwanda Ltd	Fountain publishers	Albert Ngarambe	2017
30	Iwacu mu mudugudu	Rise and Shine publishers	Uwiragiye Chantal	Dusabe Gabriel	2016
31	Jangwe yitura Mbeba	Master Consultancy and Editing Centre, LTD.	Bavugempore Jean de Dieu	Muhire Regis	2017
32	Kanani n'utunyange	REB	AbayoKezaJoyeuse	Ndarama Assoumani	2019
33	Kanyamanza	Perdua publishers Ltd	Boniface Cyiza Ngarukiye	Fortunatus Munsengimana	2016
34	Kanyugunyugu na Jeri	Kibondo Editions	Munyurangabo Jean de Dieu	Munyurangabo Jean de Dieu	2015
35	Kiki akunda igare?	Perdua Publishers Ltd	Uwera Perpetue	Kwitonda Jean Philipe	2016
36	Mafene yicuza	Rise and shine publishers	Tuyambaze Emmanuel	Safari Frederic	2018
37	Mahoro	Fountain Publishers Rwanda Ltd	Rwamfizi Fuastin Nyangezi	Albert Ngarambe	2016
38	Manzi muri Pariki	Imena Publishers	Karangwa Ronald	Kamanzi Theophile	2018
39	Marigarita	Perdua Publishers	Martine Uwacu Karekezi	Sebastien Iradukunda	2016
40	Mugeni agira isuku	Fountain Publishers Rwanda Ltd	Fountain Publishers	Albert Ngarambe	2017
41	Natwe dukine agapira	Excel Education Partners	Gasake augustin	Muneza Kodo Hubert	2016
42	Nkumbuye kuragira	Kibondo EditionS LTD	Ndagijimana Eugene	Iradukunda Bruno	2015
43	Nkunda Kuragira	Kibondo Publishers LTD	Ndagijimana Eugene	Iradukunda Bruno	2016
44	Nyiramatama	Iga publishers	Muyombano Thomas	Muyombano Thomas	2016
45	Nzovu na Rushishi	Kibondo Editions	Clement Umuhoza	Clement Umuhoza	2017
46	Pendo na Ruru mu rugo	REB	Karangwa Ronald	Kamanzi Theophile	2018
47	Rugero ntakiryamira	REB	Masengesho Angelique	Bizimana Seif	2018
48	Shema agira isuku	We for Kids Publishers	Kalisa Pitie Christian	Gravity Studio	2017
49	Sifa na Safari bamenye izitera amagi	Kibondo Editions	Jean de Dieu Munyurangabo	Jean de Dieu Munyurangabo	2016
50	Teta na Simoni	REB	Nsabuhoraho Olive	Nshimiyimana Emmanuel	2018

51	Toya	School Books Distributors	Mugeni Clementine	Karangwa Eloi	2016
52	Twabaye inshuti	REB	Tumukunde Alexandre	NdaramaAssoumani	2018
53	Udukende dutatu tw'udukugaganyi	IGA publishers	Muyombo Thomas	IradukundaSebastien	2017
54	Umugambi w'isazi	REB	UwiragiyeDevotha	Nzeyimana Antoine	2019
55	Umunezero kwa Ngofero	Kibondo EditionS LTD	Jean de Dieu Muyombano	Jean de Dieu Munyurangabo	2017
56	Umurima wa Manyaga	IGA Publishers	Muyombo Thomas	Habimana Augustin	2017
57	Umusambi n'inuma	REB	Vanessa Patience Mapendo Nishimwe	Nshimiyimana Emmanuel	2019
58	Umuyaga n'izuba	Pedua publishers	Byiringiro Bahizi Max	Rugaba Jean Julien	2016
59	Ururimi rwacu	REB	Murenzi Bwami Arnaud	Muhirwa Regis	2018
60	Yakijije akanyoni	REB	Umutoni Irene	Ndarama Assouman	2019

CHAPTER FIVE

TEACHING VALUES THROUGH STORY TELLING IN RWANDA'S LOWER PRIMARY SCHOOLS

This chapter emanates from manuscript IV which was submitted to the East Africa Journal of Education and Social Sciences. The manuscript was accepted for publication. It is about the understanding and how Rwanda's lower primary school teachers implement values education via storytelling.

Detailed account of the 4th paper (Next page)

TEACHING VALUES THROUGH STORY TELLING IN RWANDA'S LOWER PRIMARY SCHOOLS

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Abstract

This research aimed at investigating how Rwanda's lower primary school teachers understand teaching values using stories and the techniques they use to teach these values. Data of this study were collected qualitatively using interviews, observation, and document analysis techniques. Research participants were lower primary school teachers who teach Kinyarwanda subject in which stories are mostly taught. The data collected were analysed using the thematic content analysis method. Data analysis yielded two themes: teachers' views on teaching values via stories and techniques that teachers use for values education via stories. Research findings revealed that teachers do understand the role of stories in instilling values among children, and they use some motivating techniques while telling stories. However, results of this research show that the implementation of values education via stories is still problematic because some teachers ignore completely the teaching of the values embedded in the stories; instead, they prioritize teaching language skills. Moreover,

competence-based teaching and learning which is in use in Rwanda is sacrificed to teacher-centred. It was recommended that teachers should give value to its status of being one of the key competencies that the Competence Based Curriculum (CBC) framework in Rwanda focuses on, and they should use constructivism mode of teaching and learning to enhance quality values education.

Key words: *Storytelling, stories, values, lower primary, teachers, learners*

5.1. Introduction

"Values are acquired in life, they are not innate to the individual" (Şahin, 2021, p.577), hence they should be taught since childhood. It is at this stage of human development that children need to learn values that play a vital role in shaping their behaviours, because, according to Piaget (1951; 1999), children whose ages are between 2 and 8 years like leaning through imitating behaviours of animated characters and metaphors of nature. A story, besides its role in teaching language skills and entertaining children, "has been widely used by many teachers to play this crucial role of teaching values to young children" (Rahiem et al. 2017, p. 302). Thus, teaching values reflect the teachers' understanding of these values and the way they teach them.

It is worth noting that storytelling is a fun way of instilling values in children. Through this fun way, children easily understand the messages of the story and internalize the values embodied in them (Rahiem et al. 2017). On this point, Gartiand & Dolan (2014) affirm that it is almost impossible to teach uninterested children. Indeed, various researchers believe that characters in stories can influence the listeners the same way real people can.

Al-Somadi (2012, p.542) noted that children like imitating the people they admire and that stories, through characters, provide "abundance of proper role models." He further says that "sometimes stories can make even stronger impression on

children than real people". This is supported by Rahiem et al. (2017) who revealed that stories convey values without imposing on children what to do but interest them in what to do, which is in line with the competence-based learning. In this regard, CBC assigns a significant role to values education, and values should be taught in all subjects (REB, 2015). On this point, stories constitute a good channel to inculcate in children a deep sense of values which guide them for pro-social behaviours (León & Castañeda, 2018).

However, despite its significant role in values education, storytelling may not be fully exploited in Rwandan schools to teach values, and there is still little research on its use in Rwandan schools. To support this, Tappan and Brown (1989) affirm that storytelling is not given a valuable place in modern education. Hence, Durdukoca (2019) is convinced that the escalation of misbehaviours among school leavers across the world reflects the lack of adequate values education. In this regard, Ngamije (2021) affirm that there is inadequate teaching of values in Rwandan schools due to insufficient training of pre-service and in service teachers on values education. That is why, to better teach values, Rahim and Rahiem (2012, p. 457) conclude that "teachers should be encouraged to explore the content of stories and help children connect their own experiences and lives to the story."

Thus, the purpose of this study is to investigate lower primary teachers' understanding of values education through storytelling and the techniques they use to implement it. The finding of this study will be useful to teachers, parents, and educationists interested in stories for values education. It will also be useful to publishers and illustrators in their striving to publish appropriate storybooks for children. Hence, this study is meant to answer the following research questions:

- What are Rwanda's lower primary grade teachers' views about the use of stories in teaching values?

- How do Rwanda's lower primary grade teachers teach values imbedded in children's stories?

5.2. Literature review

5.2.1. Storytelling and story reading

"Stories can be read or told to pupils in class," (Sim, 2004, p. 140). Storytelling is about telling a story without any printed page in the storyteller's hand(s) Chesin, 1966; Sim, 2004). The same authors further said that the story told has the same attributes as the story read but at different levels, because, while telling a story, the narrator maximizes using his/her gestures, voice, eye contact and body. On this point, Isbell et al. (2004) assert that "The storyteller usually uses more repetitive phrases, sounds, and gestures than the story reader."

Additionally, when reading, a reader uses the exact words in a given story but when a story is told verbally, the narrator uses words creatively (Lucarevschi, 2016), but the message of the story remains the same whether the story is read aloud or told. Likewise, Isbell et al. (2004, p.158) stated that when a story is read, the words are "fixed upon a page" when the same story is told, the words are recreated.

It is clear that, both storytelling and story reading, when properly used, can play a great role in inculcating values in the learners. Thus, since the end goal of this study is about teaching values through stories, we adopt using the term 'storytelling' to mean both (telling a story verbally and reading a story aloud). On this point, we agree with Isbell et al. (2004, p.158) who expressed that "storytelling and story reading are similar in content."

5.2.2. Teaching values through storytelling

Values are important in children's life. Aroff (2014) argues that teaching values is to help children to be aware of the good, love the good and do the good.

Accordingly, values education helps a student to shape his/her behaviour. Indeed, there are various ways values can be taught to children. Vitz (1990) and Balakrishnan and Thambu (2017) affirm that storytelling is one of the methods we can use to instil values among children. They add that this power of storytelling is due to the fact that stories provide different options to deal with dilemmas. Moreover, a story preserves cultural values which are transmitted from generations to generations (Court & Rosental, 2007).

According to Bandura (1977; 1986), children like learning through imitation. Stories provide some positive examples to children, and children like imitating story characters more than imitating real figures in ordinary world (Al- Somadi, 2012, p. 542). Hence, stories help children to better understand the real world in enjoyable way and understand the people in their environment (Yoo, 1997).

For a story to be successful in achieving its goal of values education, a storyteller should "use some techniques such as voice variation, gestures, body language and actions that involve children in the story" (Newell, 1995, p.424).

Moreover, there are three steps one has to go through while teaching values using storytelling: pre-storytelling step, during storytelling step and after storytelling step (Rahasya, 2017). In the first step, students are engaged in activities preparing them to actively listen to the story. The second step is the real activity of telling the story as learners act as active listeners by adding their inputs in the story. The third step is a concluding part in which the students reflect on the story (Ellis & Brewster, 1991, cited in Rahasya, 2017). On this point, Rahim and Rahiem (2012) noted that "Discussions before, during and after storytelling activities help children understand the message of the story well"—thus they internalize values embedded in it (the story).

Moreover, to fully help learners adopt values embedded in the stories, teachers should make sure that any storytelling session be guided by “clear objectives and effective pedagogical strategies” (Strangeways & Papatraianou, 2016 as quoted in Gunawardena & Brown, 2021, p.37).

5.2.3. Theoretical framework

This study adopted the constructivism theory of teaching and learning. According to this theory, a learner constructs knowledge and meaning from his/her experience (Bada & Olusegun, 2015). Therefore, the teacher, during storytelling lessons, should involve the learners as much as possible by allowing their critical thinking.

“There are two major types of constructivism: Piaget's individual or cognitive constructivism and Vygotsky's social cognitive constructivism” (Kalina & Powell, 2009, p.248). It is worth noting that Piaget’s cognitive constructivism focuses on knowledge construction by an individual learner while Vygotsky stresses that knowledge is socially constructed. They both (Piaget and Vygotsky) agree that in both types the teacher’s role is to facilitate and guide the learners, not dictate them on what to do (Kalina& Powell, 2009).

Teachers should be familiar with both (cognitive constructivism and social constructivism) because their crucial roles in classroom make competence-based learning a reality (Kalina & Powell, 2009). Since Rwandan schools are fully implementing CBC, all teachers should use this approach in their everyday teaching and learning activities. To emphasize the relationship between constructivism and CBC, Luambano (2014 as cited in Mulenga & Kabombwe, 2019, p.125) stated that there is no difference between competence-based curriculum and teaching via constructivist approach.

Hence, this theoretical understanding was crucial for this study because, as stipulated in Rwanda curriculum framework, teachers should help the learners engage in activities "both in groups (social constructivist mode) and as individuals (constructivism mode)", (REB 2015, p. 23). Likewise, Hanlon (2000) as cited in Adie and Ushie (2018) concludes that teaching values through stories will be successful if the teacher will fully involve the learners in a competence-based mode.

5.3 Methodology

Design

Qualitative research approach (Creswell, 2012) was adopted in this study. We used the phenomenology method which is about describing a lived experience (Mapp, 2008) by participants. Since there are different types of phenomenology, this study adopted Interpretive Phenomenological Analysis (IPA) which allows the interpretive approach to be used as a method of analysis (Jackson, Vaughan & Brown, 2018). In this study, teachers expressed their experiences in teaching values via storytelling.

Instruments

For triangulation purpose, various sources were used to collect data: individual interviews, observations and document analysis. Collecting data from various sources enhances better understanding of a phenomenon under study (Bogdan & Biklen, 2005).

Population and sampling

Purposive sampling was used to select participants in this study (Creswell, 2012). The selection was based on key informants who could provide rich and relevant data to answer the research questions (Patton, 2002). In this study, we selected 15 lower primary school teachers who teach Kinyarwanda subject. The Kinyarwanda teachers were chosen because many children's stories in Rwandan

schools are taught in the Kinyarwanda subject. Hence, a total of 15 semi structured interviews were conducted. With document analysis, we focused on the Rwanda Competence Based Curriculum (CBC) framework, lower primary Kinyarwanda students' books and Kinyarwanda teachers' guides, as well as storybooks used in class. Besides, we conducted observation of lessons where stories were told to children by the teachers. We conducted observations in Primary one, Primary two, and Primary three respectively.

Validity and reliability

Individual interviews were audio recorded. Then they were transcribed in Kinyarwanda before being translated into English by the researchers. Member check technique that consists in giving back the transcriptions to their respective interviewees to check the authenticity of the information they have provided was used. Then after, we embarked on the analysis which was done inductively through coding. The codes yielded themes which were used for discussions.

Ethical consideration

Participation in this study was on voluntary basis and the consent form was signed by teachers, and some teachers accepted to be taken photos. Confidentiality was kept when reporting using 'T' for teacher, followed by a number while reporting the findings. Before the effective classroom observations, school leaders were contacted to allow us to conduct these observations during storytelling lessons.

Study limitations

The study adopted a phenomenology methodology. Hence the findings were limited to the information from the teachers and the observations of lessons during which teacher-students' interactions and learners' behaviours were observed.

We acknowledge that other methods (such as ethnography which allows a longitudinal study) would have yielded much information if they were applied—this would have allowed long period observations and interaction with the participants to witness variations in methods of storytelling and children's behaviours, as well as consistency in behaviours adopted as a result of values acquired during storytelling sessions.

5.4. Findings and discussions

The findings of this study derived from the result of individual interviews, observations and document analysis. These findings are guided by the following two themes that emerged from the data: teacher's views on values education via storytelling and the ways teachers teach values via stories.

5.4.1 Teachers' views on values education via storytelling

In this study, all the teachers interviewed argued that the storytelling is a precious method of teaching values. For instance, in T9's words, *"Stories play a great role in values education because they are about social lives. They depict what children meet in their daily experiences—from our cultures*." As can be inferred from this T9's answer, some of the values embedded in the stories used in classes are drawn from society where children live. This corroborates with Gunawardena and Brown (2021, p. 36) who assert that "Storytelling is a culturally inclusive and widely used pedagogical technique. "This was confirmed by some participants who gave examples of values they find important in the stories that they teach: *'helpfulness', 'love', 'forgiveness', 'peace', 'tolerance', 'respect', 'hard-work', 'cleanliness', and 'environment protection*'. As clarification, T5 had this to say:

> "Stories convey values very well. For instance, when a child listens to a story in which there is a value of 'helpfulness', the very child will know the importance of helpfulness. He/she may apply it or emphasize it."

Additionally, T3 summarized one of the stories he uses to inculcate values in her children:

> **"**For instance, there is a story in which Gikeri (a toad) is a character. Once, Gikeri went to pay a visit to her neighbour. Gikeri went there with her children who were very dirty. The neighbour, seeing them dirty, he decided to clean them. Gikeri was very happy seeing her children cleaned by the neighbour. Then, she was thankful to him.

From this Gikeri story, children were asked about the lessons they learnt. In their answers you could find values such as peace (living peacefully with neighbours/peers etc), cleanliness (The neighbour of Gikeri cleaned her children to show the importance of cleanliness, etc.)." These quotes above present a good example of how stories are crucial to values education since they contain some values essential to children's life.

Likewise, during observation, T1 taught a lesson on the story '*Inyamaswa zo mu gasozi* (translation: '*Wild animals')*. During the lesson, through questioning, he guided the learners to discover and reflect on the values embedded in the story as follows:

Teacher (T): What can you do to preserve the wild animals?
Student (S): We can do it by not harming the animals.
T: How?
S1: By avoiding killing them (animals).
S2: By avoiding poaching on them.
T: Why do you think some people poach on animals?
S3: They become poachers because they need some parts of the animals such as horns to sell. These horns are used to make some ornaments. But it is not good because they kill animals.
*T: (*To emphasize lifelong learning among children the teacher asked*): after today's lesson, what decision have you taken throughout life as you grow?*
S1: Protecting animals

S2: Avoiding killing animals
S 3: Avoiding poaching on animals

These short answers above show that the learners, guided by the teacher, have discovered themselves the 'environment protection' value from the story. Moreover, the learners themselves decided on what to do in the future to turn the value into attitude and behaviour, and this is emphasised on by the Competence Based Curriculum framework (REB, 2015) in Rwanda. Within this perspective, Uhrmacher et al. (2013) noted that, in a competence-based learning, students reflect on their own learning and take decisions.

We assume that, the decision made by the learners would be turned into actions in the future as expressed in a Kinyarwanda proverb: '*Akari ku mutima gasesekara ku munwa*' (which can be translated as "*what is expressed through the mouth normally derives from the inner thought*"). Additionally, another Kinyarwanda proverb goes, '*Ukuri gushirira mu biganiro*' which can be translated as "*From dialogues/discussions comes the truth*". In this line, we support Setiawan and Aisyah (2016) who affirm that the knowledge that children construct themselves will have a deepen place in memory and will be remembered for long time.

However, even if children got time to answer the teacher's questions, they (learners) did not get opportunity to discuss in groups to construct knowledge socially as supported by Schuitema et al. (2008) that students should be given opportunity to work in small groups, which enhances cooperative learning to stimulate critical thinking**.**

Adding another benefit of teaching value via storytelling, T7 clarified how simpler it is when values are taught through storytelling:

> "It becomes easier for me to teach values embedded in a story rather than using any method—for instance, instead of saying to the students 'do not steal', it is better to tell them a story in which there is a character who stole something but got a punishment for that."

This view by T7 is supported by various findings. For instance, in his study on students' opinions about the effect of value-themed stories used in education, Kasapoglu (2015, p.1782) found that storytelling is the best way of teaching values instead of "sermonizing and lecturing."

Additionally, some teacher participants said that due to the values embedded in stories, learners, after listening to the stories, share the values they gain from the stories with other children or even with adults in their villages:

> "You know stories contain values. My learners, after listening to the stories here in classroom, they acquire some values. Then they share the same values by retelling the stories to other children and even to adult people in their homes" (T6&T7).

We find this sharing of values very crucial because, such repetitions encourage lifelong learning as Souza and Oberauer (2022, p. 3114) noted, "Repeated exposure is assumed to promote long-term learning". Thus, we assume that as children go on sharing the values through retelling the stories, they will be guided by the values embedded in them (the stories). "Stories form mental images in children's minds that remain with them" (Al- Somadi, 2012, p. 534).

It was also found that learners transfer the values learnt into behaviour as clarified by T1: *"some learners tell me that once they meet other children, they will forgive them for their wrong because of the story they listen to here in class*". This finding agrees with Molenda and Bhavnagri's (2009) finding in their study on 'Cooperation through Movement Education and Children's Literature' that children turned into behaviours the values they had learnt in the stories. In the

same line T8 described the importance of values in children behaviour through an example:

> "When a child listens to a story in which there are some children characters who are playing, automatically, that child will know the importance of playing. He/she will want to be like these children in the story. Consequently, the play value will mark him/her—he/she will put it into practice—he/she will be guided by the good habit of playing."

This is in line with Brooks (1985) as cited in Kanak and Onder (2017) that "Stories help children make identification with the characters" and they want to be like them through modelling. This finding is crucial for deeper learning in a constructivist mode because "proponents of this constructivist mode strive to have students transfer information learned into other learning or life situations that are novel" (Uhrmacher, Conrad & Moroye, 2013).

Indeed, from the interviews, all teacher participants acknowledge the importance of the story in teaching values. However, during classroom observations, when storytelling lessons were delivered, the researchers found that only few teachers taught values while others used stories for language teaching only. This finding seems to be consistent with that of Maphalala and Mpofu (2018, p.9) who found that "The teaching of values happens by default; teachers do not plan to teach their learners values."

5.4.2 The ways teachers teach values via stories

The results of this study show that teachers use various ways in teaching values via storytelling. They divide the storytelling sessions in three main steps: 'pre-storytelling', 'during storytelling', 'after storytelling'.

Step I: Pre-storytelling. All teacher participants in this study reported that they start lessons by 'sharing the titles of the stories' with the learners, explanation of 'new words' and 'showing illustrations to the learners', which was confirmed by observation sessions. For instance, T7 had this to say: "*I have to prepare children to be ready for the story. As they are ready, I tell them the title of the story they are going to listen to.*" During observations, the teachers respectively, shared the titles (see figure 1 below) of the stories with the learners either by writing them (the titles) on the chalk boards (see an example in figure 1) or by telling them verbally to the learners.

We are convinced that the title hooks the listeners (here children) to the storytelling process. On this point, Lodge (2011 cited in Schaper, 2013, p. 103) argues that, "The title of a literary work is the first part of the whole work"; it "has considerable power to attract and condition the listener's attention."

As it was reported by all teachers, after writing the titles of the stories on chalkboards (or telling them (titles) to the learners verbally), they (teachers) proceeded with helping children understand new words to be used in the story. In T7's words "*If you have to use new words, define the word in simpler terms.* "This was evident during the observation sessions—many teachers wrote new words on the chalkboards (see Fig.1 below). Some other teachers, instead, told the titles to the learners verbally. Then, they asked them (the learners) to keep the titles in their mind. We found the telling of the title (in lieu of writing them on the chalkboard) to the students reasonable because, the teachers who did so teach Primary one students, who are not able to read at this level.

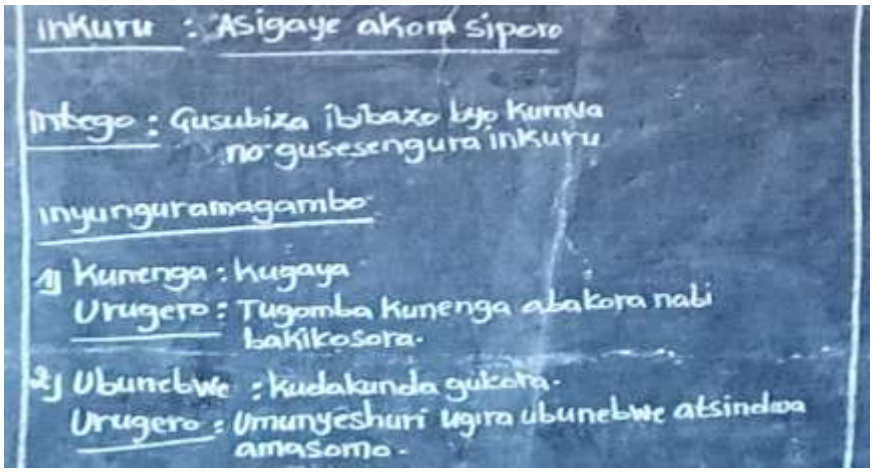


Fig.1: The title and the new vocabulary (words) in the story: *Asigaye akora siporo* (translated as 'Now *he does sport*').

Additionally, the teacher participants used the technique of showing illustrations to the learners. As reported by all teachers in individual interviews, this technique makes the storytelling more attractive to children. In T1's words, *"Before I tell a story, children should observe the illustrations carefully—the illustrations make the story more and more enjoyable—interesting—captivating.* Likewise, in their study, Rahim and Rahiem (2012) found that "Children were more and more interested when they looked at the images, than when they listened to the story".

To help children reflect on illustrations all teacher participants confirmed that, after the students' watching the illustrations, they ask some questions to them (children). In T5's words: "*After all of the learners have watched the illustrations; they answer the questions on them (the illustrations). These questions related to illustrations help them discover the content—the meaning of the story".*

The finding above is in line with that of Fang's (1996, p.138) who affirms that illustrations facilitate the children's "understanding of the written text." For many teachers in this study, often, the answers given by children on the story illustrations are different as evidenced by T7, "*As I ask them to say something on*

the illustrations observed, they normally give various answers." This finding concurs with the constructivist theory of teaching and learning because, the proponents of constructivism such as Garner (1983) cited in Uhrmacher et al. (2013) agree that constructivism is a mode of teaching and learning that places great emphasis on multiple ways of understanding." In the same line, Sidhartani (2019, p.15) says that, "The process of understanding and interpreting the message is influenced by individual factors as a listener/observer." We, too, agreed with the above findings since each individual has his/her own way of constructing knowledge, which enables critical thinking. Hence, children giving a variety of answers deepen their understanding and internalization of the values learnt.

Other cases reported by the teachers relate to the behaviours adopted by learners as they watch illustrations during storytelling lessons. For instance, T3 revealed,

> "The illustrations in the story make children very concentrated to listen to the story—they become attentive—they want to know if really what they say on illustrations is really in the story. So, they have to be silent to catch the whole story."

Likewise, T5 had this to say, *(...) stories also make learners eager to follow the storytelling calmly.* From this finding, we assume that using illustrations during storytelling helps teachers in the classroom management since children adopt positive behaviour by focusing on the story told to them. This finding is also supported by Vinyo et al. (2021, p.16) who argues that "interesting pictures of influential characters in a story catch children's attention." Likewise, as emphasized by T1, "*When children look at the illustrations, automatically they become attentive since they want to listen to the story until the end*."

The above findings from interviews were confirmed by the classroom observations. It was found that—during the observations, silently, all learners

were focused on the story illustrations and the majority of them, as the questions on the story illustrations were asked, they wanted to answer by raising their hands.

Figure 2: Storytelling sessions

During classroom observations, we noticed that some teachers were rushing when showing illustrations to children. Indeed, children did not get enough time to go into details to depict the message conveyed by the images. On this point, Wilson et al. (2014, p.58) advise that to help children understand the story, "teachers must give children the time to linger over illustrations." Therefore, we suspect that some children failed to answer the questions on linking the illustrations with the text because of teachers' rushing while presenting illustrations to children, as reported by T8:

> "Before telling the story, I show the pupils the illustrations. Then after, I ask them to compare the illustrations and the content of the story. But some students fail to give the relationship between what they see on the illustrations and the story itself."

Step II: During storytelling. In this study, during interviews, repetition as a technique used in this step was reported by some few teachers. In T7's words:

> "In order to help the learners understand the story very well, I have to read the story for the second time. For this second reading, I have to read it a bit quicker than before."

We find repetition as a good way to help the learners fully understand the story, and be able to extract and reflect on the values embedded in them (the stories) as evidenced by Garti and Dolan (2014) when they assert that to better learn the values contained in stories, children like listening to the stories over and over

again. 'Repetition', 'voice variation' 'body language', 'allowing learners' inputs should be used (Rahasya, 2017). In this line, Hayati et al. (2020, p.119) advise using 'several repetitions" but do not precise the number. However, Bayindir and Gökce (2022) caution that the repetitions should be well planned to avoid boring the audience (the learners in this case). In this study, during observations, it was found that only two teachers did read the stories twice; others read the stories once.

Moreover, when a story is told, it is better for the narrator/reader to highlight the meaning of the story by altering the voice, maintaining eye contact with the audience, adding pauses between events and using body language (Kanak &Onder, 2017). This way of teaching would help children better internalize the values embedded in the stories (SyahrainiTambak, 2016 cited in Mandira and Khoiriyah, 2022).

During observations, however, it was noted that only two teachers told the stories by varying their voices and adding some body languages with regard to the message conveyed in the story. For instance, in one observation of a teacher, as he was reading a story on '*Inyamaswa zo mu gasozi'* (translation: '*Wild animals'*), when he (the teacher) reached the sentence: "*Bukeyebwaho, Nyiramwezi ahamagara umukobwa we ati*" "*Kanyana Kanyana ngwuino* …!" (Translation: *on the following day Nyiramwezi called her daughter: "Kanyana, kanyana, come…*!").

Here, to link the meaning and the storytelling technique, the teacher raised his voice while reading the words *'Kanyana, kanyana, come'* to mark the distance between the two characters which demands using a high voice so that one character can hear what another character is saying.

Furthermore, it is worth noting that children are actors in storytelling. Apart from being active listeners, they also participate in the telling of the story. Their

participation depends mostly on the teacher telling the story. It is during this time of storytelling that "student participation should be promoted" by inviting them to individually or "collectively" imitate some actions, repeat some words or sentences in the story" (Zembat et al., 2013 cited in Kanak &Onder, 2017, p. 145).

During the interviews, a few teachers reported that, while telling stories, they allowed learners to participate by asking them to imitate some story characters using gestures. This was evident during observations when story telling took place; we observed only two teachers involving children in the storytelling process; others told the stories straightforward.

Step III: After storytelling**.** It was found that teachers allowed some few minutes for 'reflection' via dialogue and discussions. This is a good step to enable them (children) to internalise some values embedded in the story via scaffolding. In this regard, prior to storytelling, T6 reported that he asks the learners to be ready for this part after storytelling as follows:

> "I tell the students that we shall compare their answers on the illustrations to the content of the story after listening to it. I also tell them that there will be other questions related to the whole story."

In the same line, T1 added:

> "After telling the story to the children, I ask them about what they should do when they are in their villages and come across a child who is victimized by people. What shall you do? Will you pardon them?"

This is in line with Schuitema et al. (2008, p.9) who support the use of dialogue and discussions, because, through dialogues children develop 'critical thinking and independence of mind.' We find this relevant since it allows children internalizing values after weighing their importance in their lives. We also agree that the mastery of various teaching techniques of storytelling makes the success of value education as evidenced by Rahiem et al. (2020) that the techniques the

teacher uses to tell the stories play a great role in influencing the listeners (in this case children). Reflection on the story is essential because it shows whether children have fully understood the story or not (Schuitema et al. (2008). Thus, we assume that the values learnt in this way are subject to sustainability.

However, during observations, it was found that only a few teachers allowed this reflection part on values embedded in the story. Nonetheless, those who allowed reflection did not give it much time, and children were not given time to discuss in groups. Others used the teacher-centred method which conflicts with the constructivism mode of teaching and learning which CBC illuminates. On this point, T2 reported:

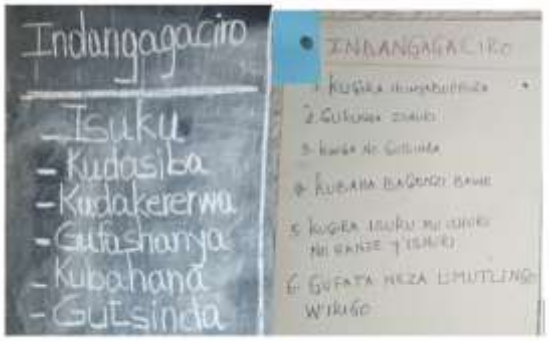
> "You know, the story like the one entitled 'Inyamaswa zo mu gasozi' (translation: 'wild animals') is embedded with a value on 'environmental protection'. When I tell/read it to children I have to tell them about this environment protection value (…) I tell my students that the National Park is a good place for animals to live peacefully where they are even protected."

We are for the view that the teacher-centred method cannot benefit children, because, as Al-Zu'be (2013) expressed, it allows the teacher to monopolize the teaching and learning by "acting as a knowledge transmitter", which inhibits the growth of the learners in values embedded in stories.

Moreover, in this study, findings show that many teachers rely on indoctrination as a values education strategy. During interviews, many teachers confirmed that, instead of storytelling, they mostly use the morning assembly to inculcate values in children. For instance, in T8's words: "*During the morning assembly, we have to sensitize the children on environment protection by telling them not to step on gardens, not to kill birds, etc."*

Additionally, some other teachers said that the values that students must rely on are already in their classrooms hanged on the walls or written on the chalkboards as reported by teachers during interviews. For instance, T1 who teaches in primary 1 revealed: "*The P1 children come here without respecting each other. I have to tell them the values that should guide them. These values are written on the chalkboard*."

The researchers were taken to different classrooms to witness these values. During the tour, the researchers found themselves that the values for Primary one (P1) are: *isuku (cleanliness), kudasiba (regular attendance), kudakererwa (punctuality); gufashanya (helpfulness); kubahana (mutual respect); and gutsinda (hard work/ success)*. The values for primary two (P2) are: *Kugira ikinyabupfura (respect/ discipline); gukunda ishuri (studying); kwiga no gutsinda (hard work and success); kubaha bagenzi bawe (mutual respect); kugira isuku mw'ishuri no hanze ya ryo (cleanliness at school and elsewhere); gufata neza umutungo w'ikigo (protection of the school properties).*



Values P1 **Values P2**

Indoctrination is very criticized because it does not promote knowledge construction among the learners as Chaitanya (2017) clarified, indoctrination urges the learners to swallow predetermined knowledge (in this case values) without critical thinking.

Hence, we find it better to teach values in a competence-based mode via stories—the teacher should guide the students to discover the values and then help them

to engage into dialogue /discussions about the very values to construct their own knowledge.

5.5. Conclusion and recommendations

This study has examined the teaching of values via storytelling in Rwanda lower primary school. All societies worldwide hail this crucial role of stories in fostering values to young people. Likewise, Rwanda lower primary school teachers recognize this crucial role in teaching values through stories. However, there are still challenges in the ways these values are taught in Rwanda lower primary school. Indoctrination is still dominating the teaching of values at this lower level of education. In this regard, CBC, which is implemented in Rwanda, encourages teachers to prioritize the constructivist teaching and learning which boosts the learners' critical thinking. Thus, there is a need for the teachers to overcome these challenges to better teach values.

Since stories constitute a valuable channel through which values are taught, teachers should be trained on how to use these stories in teaching values; they should also promote competence-based mode of teaching and learning values; and they should uplift values education to its level of key competence.
Future research could focus on the following aspects:
-Longitudinal study to find how values inform children's behaviours and how these behaviours are sustainable over a period of time.
- How stories contribute to values education through the lens of parents, school leaders as well as students.

This research adds value to the literature available on teaching values through stories. The results of this study could be used to inform education stakeholders on the gaps to be filled in and the awareness of some teachers who do not apply the CBC principles in the teaching and learning of values.

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CHAPTER SIX

GENERAL CONCLUSION

The present study entitled '*Fostering values education through storytelling for children's behavioural management in Rwanda's lower primary schools'* was conducted to answer the following research questions: (i) How do Rwanda's lower primary school teachers perceive disruptive behaviour? (ii) How do Rwanda's lower primary school teachers implement values education? (iii) What values are embedded in Rwanda's lower primary school storybooks? (iv) How do Rwanda's lower primary school teachers promote values education via storytelling?

As an overview of this PhD work, it has six chapters. Chapter one constitutes a general introduction which presents the background of the study, statement of the research problem, objectives and research questions, significance of the study as well the methodology used to carry out the research. Chapters two, three, four and five correspond to the papers on which this thesis is based.

Thus, chapter two is about exploring the lower primary teachers' views on learners' disruptive behaviours and how these misbehaviours affect teaching and learning sessions. Chapter three investigates the teachers' views on the implementation of values education and the problems they encounter in the teaching of values as it is a key competence highlighted in Rwanda's competency-based curriculum. Chapter four explores values embedded in Rwanda's lower primary school storybooks and the relevance of these values vis-à-vis the lower primary grade level of study. Chapter five investigates how lower primary school teachers understand values education through storytelling and the techniques they use to teach these values. Finally, Chapter six is the general conclusion of the study. These chapters are interconnected because values education through storytelling invites a holistic understanding of values, behaviours and

storytelling. Values inform behaviours, and children's stories are rich in values that influence their behaviours.

This is a qualitative research work framed in Interpretive Phenomenological Analysis (IPA) method. The data were collected using interviews, observations and document analysis. Fifteen lower primary school teachers were interviewed; observations were conducted in classrooms during storytelling lessons; and 60 lower primary children's storybooks were analysed. In addition to that, the researcher analysed the Rwanda curriculum framework, lower primary Kinyarwanda student's books and teacher's guides.

The findings of this study show that teachers understand the concept of misbehaviour and its consequences on both learners and teachers—hence, the whole teaching and learning session is jeopardized. Often the time allocated to a lesson is spent on bringing order in classroom. Therefore, the teaching and learning objectives are not achieved as planned. Moreover, because of children's misbehaviours, this study shows that the teachers' attitudes change negatively vis-à-vis their teaching profession—they feel they would like to quit the teaching job. This is a very serious issue because, a teacher with such feeling lacks motivation which is a key in the achievement of educational goals. Hence, the quality of education is weakened.

Teachers also recognize that children copy misbehaviours from their peers at school and/or imitate other people's misbehaviours in their homes and/or surrounding areas where they live. With advancement in technology, media were also reported by teachers to implant bad behaviours among children.

To control children behaviour, a number of things such as teachers creating conducive learning environments and promoting the use of proactive behaviour management strategy among others should be done. However, the findings of this study reveal that teachers use more reactive strategies to manage children's

behaviours, which is discouraged by many scholars. On this point, some teachers reported that canning, which has been eradicated in Rwandan schools, is still used to control children's behaviours. Indeed, this corporal punishment does not eradicate undesirable behaviours, instead, it harms the children both physically and psychologically. Moreover, it can't guarantee the everlasting behaviour change. For a sustainable behaviour control, this study encourages the teachers to prioritize proactive behaviour management by emphasizing respect, empathy, caring for students, praise, communication and connectedness.

It was also found that teachers have good understanding on the crucial role of values education in controlling children's behaviour. They know that values are guidelines that influence people in their decisions. These values make people have good conduct, hence in classroom situations, they can play a crucial role in creating a conducive teaching and learning environment. Nonetheless, with the present study, it was found that, compared to other components of the key competence (knowledge and skills) highlighted in the CBC, values are given very little attention or not taught at all. Instead of embedding values in their lessons, teachers focus on knowledge and skills in the subjects they teach. For instance, in the case of Kinyarwanda lessons, they focus on speaking, listening, reading and speaking skills as well as the mastery of vocabulary.

The current study also reveals that the teaching of values suffers from the Kinyarwanda term *ubukesha* which misleads teachers. This Kinyarwanda word *ubukesha* is used in the Kinyarwanda curriculum framework, syllabi, and teacher's guides to mean 'value' in English. This term was coined during the curriculum review in 2015.

However, the present research shows that teachers confuse this word *ubukesha* with other terms used in education such as 'skills', 'knowledge transfer' and 'critical thinking'. To deal with this problem, this thesis suggests replacement of

this confusing term with another term *indangagaciro* which is recognized in Kinyarwanda lexicon to mean 'value'. This term *indagagaciro* is used in different official documents such as the Rwanda national gazette and different media. Moreover, this term *indangagaciro* is used by many Kinyarwanda speakers in their everyday conversations to mean 'value' in English. Hence in this study, the word *indangagaciro* is used to mean value in lieu of the confusing word *ubukesha.*

From the analysis of children's storybooks, this study shows that the storybooks used in Rwanda's lower primary schools are rich in values. The analysed 60 stories contain 40 various values. Some of these values found in the stories analysed are: forgiveness, friendless, happiness, peace, hospitality, generosity, justice. These values are important in playing a big role in making unity prevail in Rwanda, the country whose past was torn by the genocide against Tutsi.

However, this study found that there is an absence of some of core values that the education system in Rwanda wants to emphasize on. The core values that did not appear in the analysed stories are 'patriotism', 'respect for human right' and 'democracy'. The researcher suggests that these core values absent in the analysed stories be given priority in the future children's storybooks selection.

This study notes that the teaching of values in schools is of great importance to pave a way for a good future of the children. More importantly, teaching values using stories is hailed in various societies and so do participants in this work.

In this study, teacher participants revealed that children were always clean and lived peacefully with neighbours as a result of listening to the story '*Gikeri*', 'the toad'. This was also evident during classroom observations. During storytelling sessions, the students were attracted to listening and their answers to the questions asked by the teachers on the stories showed their support of positive

behaviours displayed by characters in the story. After their listening to the story '*Inyamaswa zo mu gasozi,* 'Wild Animals', children themselves decided to be guided by the value of environment protection embedded in the story by deciding to protect the animals—avoid harming them. It was also found that storytelling sessions attracted the learners so that they became more attentive especially when illustrations are exhibited to them.

Since values are embedded in both the texts and illustrations in lower primary school storybooks, these books were found to be good materials for quality values education in Rwandan schools. Hence, in this regard, the role of teachers is crucial to help students learn these various values contained in the stories; this role can be achieved via scaffolding as emphasized by the social constructivism theory of teaching and learning.

However, this study shows that the social constructivism theory which is hailed by the CBC was found not exploited in values education. Instead of allowing the learners to maximize their discovery and critical thinking, teachers prioritize indoctrination by urging learners to memorize the predetermined values. In some schools, to make sure they know these values by heart, children were asked to repeat them in loud voice pitch during morning assemblies. This way of learning values does not bare good fruit because it is in disagreement with lifelong learning principle.

This research is a contribution to the literature available on teaching values. Even if this study was limited to five schools, the findings from interviews and classroom observations indicate that there is a gap between the expectations of Rwanda Competence Based Curriculum (CBC) and the implementation of values education. This gap is mostly associated with the types of values to be taught as well as the way values are taught.

Instead of focussing on the values embedded in the content of the lessons as emphasized in the CBC, many teachers in the study urge the children to focus on pre-determined values displayed on the walls of their classrooms, or memorise the values recited in the morning assemblies. It is worth noting that these predetermined values are fixed by the schools/teachers to guide the students.

Moreover, instead of allowing the children to discover and critically analyse values, they rely on 'teacher-centred' approach which is incompatible with social constructivist mode of teaching and learning advocated by the CBC. Furthermore, since this study was conducted with Kinyarwanda subject teachers as participants, it was found that the word *ubukesha* used in the CBC (Kinyarwanda version) to mean value confuses them (teachers) because it is a new word in the Rwanda CBC lexicon, which affects the teaching of values.

Briefly, the major contribution of this study is on competence application as stressed in the CBC. There is extensive literature that recognizes the competence as a combination of three interconnected aspects: knowledge, skills and values. However, with regard to this study, among the three key components of a "competence", values have been given neglectable consideration, particularly during the application to the teaching and learning process.

This study would contribute to emphasizing on the preponderant position occupied by values as a one of the key components of a competence. By adopting the constructivist theory, it seeks to introduce novel pedagogical approaches for integrating storytelling into the everyday teaching and learning practices at lower primary schools in Rwanda, focusing on values education. This involves role-playing, group discussions or creative activities related to the story themes, etc.

This study also improved my personal growth as an academic. Before embarking on this study, I was convinced that having a specific program for values

education was the best way to values education, but now I fully support the integration of values in various subjects. This conviction is due to the fact that values and an individual are inseparable.

Hence, whenever and wherever an individual is, values should be his/her everyday companions. Moreover, since each teacher spends much time with children, when he/she incorporates values in his/her lessons he/she becomes updated on values education. Therefore, with values education as a crosscutting issue, every teacher updates his/her knowledge on values continuously, which improves his teaching practices and help the leaners in improving their behaviours.

Even if this research is on teaching values via children's stories in lower primary school, this study equipped me with knowledge and skills that I can use in teaching literary works at undergraduate level. Now I know that I have to teach bearing in mind that students should be guided to acquire values embedded in literary works (prose fiction, poetry and drama) they analyse.

Before my journey in this study, my role during teaching and learning at the university level was mostly that of a knowledge holder, dominating the teaching and learning sessions. Now I know that, in teaching literary works, social constructivism approach should take the lead. I have found it to be more used especially in giving students much time to deal with texts in their groups, and then, share their literary analysis via discussions. Before this research, I used to come with my pre-determined understanding which I used to impose on students, but now I know that teaching in social constructivist manner necessitates negotiation and compromise among participants in the teaching and learning process (students, lecturer). My role should be that of a guide who intervenes when need be, but not that of a knowledge provider.

From the reviewed literature, my support to the power of stories/ literary works in transforming a human society increased a lot. Hence, like Nünning (2015), I am now fully convinced that stories or other types of literary works have the power to persuade the listener/reader to improve or change his/her beliefs accordingly. Before embarking on this study, I used to teach literary works to mostly improve the students' critical thinking, help them gain knowledge from different cultures and improve their language skills. With this study, I know that these literary works can influence students' behaviours in different ways.

From the finding of this study and the above-mentioned gaps, it is recommended that the teachers should be trained on the students' behaviour management strategies. They should also be trained on how to use stories in teaching values by promoting competence-based mode of teaching and learning values. The confusing terminology *ubukesha'*should be catered for—the researcher suggests that, during the next Rwanda competence-based curriculum review, this term *ubukesha* be replaced by other meaningful terminologies such as *indangagaciro*. Moreover, some Rwanda core-values which do not appear in the analysed stories should be emphasized in selecting children's stories in the coming years.

Additionally, further research should be conducted on: (i) professional development programs that allow teachers to benefit behavioural management skills, (ii) longitudinal study to find how values inform children's behaviours and how these behaviours are sustainable over a period of time, (iii) how stories contribute to values education through the lens of parents, school leaders as well as students, (iv) how specific selected stories could influence children's behaviour, (V) how values education is implemented in other levels of education in Rwandan schools, (vi) analysis of values contained in stories written in other languages (English, French) used in Rwanda schools rather than Kinyarwanda, (vii) and how values education is implemented in these other languages.

The results of this study could be used to inform education stakeholders on gaps to be filled in and raise their awareness of some teachers who do not apply CBC principles in the teaching and learning of values. Moreover, the findings of this work can benefit the Rwanda Basic Education Board (REB) and the Ministry of Education (MINEDUC) by taking them into consideration while revising the curriculum so that values education could be given its valuable position in the lower primary schools.

As limitations, this study adopted a phenomenology methodology specifically IPA which allows few participants. Thus, the present study was conducted using 15 participants. Hence the findings were limited to the information from the 15 teachers and the observation of lessons during which the learners' behaviours were observed. The researcher acknowledges that other methods (such as ethnography which allows a longitudinal study) would have yielded much information if they were applied—this would have allowed a long period of observations and interactions with the participants to witness variations in methods of storytelling and children's behaviours, as well as consistency in behaviours adopted as a result of values acquired during storytelling sessions.

APPENDICES

Appendix 1: interview guides for individual interviews

(a) Paper I interview guide

1) How would you define disruptive behaviour?

2) What are the common disruptive behaviours among the children you teach?

3) What are the major causes of disruptive behaviour among the children you teach?

4) How do disruptive children interfere with teaching and learning sessions as you teach?

5) How do you feel when such children behave disruptively in the classroom?

6) What strategies do you use to curb/mange children's disruptive behaviours? How do you support positive ones (behaviours)?

Is there anything else you would like to add? Thank you for your time!

(b) Paper II interview guide

1) What do you understand by the term value/ values education?
2) Why do you think values education is needed in Rwanda's schools?
3) Do you teach values *(indangagakiro*) in your lessons? How? What strategies do you use?
4) What challenges do you encounter while teaching values/implementing

values education?

5) What can be done to improve the teaching of values in Rwanda's lower primary school?
6) Have you ever benefitted from specific training on values/values education? If yes, what did you gain from the training?

Thank you for your participation in the interview.

(c) Paper IV interview guide

1) Could you tell me about your storytelling experience?
2) How do you describe the importance of children's stories in the curriculum?
3) What is your purpose while using storytelling in the classroom?
4) What strategies/techniques do you use to teach the values embedded in children's stories?
5) Could you give one example of a children's story you use in classroom and the values contained in the story?
6) How does the storytelling benefit the children in terms of values? Could you give examples of how the storytelling in classroom impacted on children behaviours?

Is there anything else you would like to offer that I did not specifically ask about?

Thank you for your participation in the interview.

Appendix 2: Observation guide

Name of the teacher: ----------

Date: ----------

Time: ----------

Place: ----------

1. What strategies does the teacher use to teach values as crosscutting issues?
2. How does the lesson reflect values as a crosscutting issue?
   -what is the place of values education vis-à-vis the skills (listening, speaking, reading, writing) conveyed in the lesson?
   -Does value education comprise the whole lesson?
   -How is values education reflected in the homework?
3. What strategies does the teacher use for storytelling in class?
4. How does the teacher guide the leaner to discover values embedded in the story?
5. How do learners respond to values embedded in the story?
6. How do learners behave during a lesson involving storytelling?

Appendix 3: Research permit

UNIVERSITY OF RWANDA

COLLEGE OF EDUCATION

RESEARCH AND INNOVATION UNIT

Rukara, 12th February 2019

Mr Sylvestre Ntabajyana
PhD Student
School of Education
UR-CE

Dear Sir,

RE: RESEARCH ETHICAL CLEARANCE FOR YOUR STUDY

Following your application for research clearance for your study entitled: **"Storytelling for children behavioral change in Rwanda Lower Primary Schools."**

Having reviewed your application and being satisfied by your protocol (your research topic, interview schedule, and informed consent), your study is ethically acceptable. This ethical clearance shall last for three years (From Much 2019 to June 2021) and is renewable upon request and presentation of the progress report to the UR-CE Research Screening and Ethics Clearance Committee (RSEC-C) through the Research and Innovation Unit. Please note that you will have to apply for ethical clearance before making changes in the protocol during the implementation phase. At the end of your study, the Research and Innovation Unit shall receive a final copy of your study report.

We wish you success in your study.

COLLEGE OF EDUCATION RESEARCH AND INNOVATION UNIT

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Appendix 4: Consent form for teacher participant

Of my own free will consent, I volunteer to be one of the participants in the research project entitled "Fostering values education through storytelling for children's behaviour management in Rwanda's Lower Primary School." I understand that the purpose of this study is to investigate how the teaching of values is done in Rwanda's lower primary schools. The researcher has assured me that my name will never appear in any of this research documents.

I understand that this study will help us understand better the implementation of value education in general and in Rwanda's school in particular, and I have the green right to ask any questions I have about the study. These assurances have been granted to me by the researcher, Sylvestre NTABAJYANA.

I have read and understood this consent form.

Teacher participant name……

Signature……