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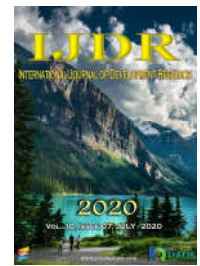
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RESEARCH ARTICLE

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INFLUENCE OF “EKISAAKAATE” NATIVE LANGUAGE INSTRUCTION PEDAGOGY ON EARLY CHILDHOOD MORAL LEARNING OUTCOMES IN BUGANDA KINGDOM

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ABSTRACT

Promoting the moral development at early childhood level may be the key to creating human beings that are caring and emotionally stable. However, there is still debate on whether the approach to promote children’s moral development should continue following a formal path or revert to traditional practices, especially when there is no universal agreement on the appropriate moral standard for all. This paper devoted itself to exploring the influence of traditional “ekisaakaate” native language instruction pedagogy on early childhood moral learning outcomes in Buganda Kingdom. Thus, the objectives of this study were to find out whether traditional drama, poetry and cultural context methods of instruction influences early childhood moral learning outcomes in Buganda Kingdom. Concurrent triangulation and cross-sectional research designs with phenomenological research approach were adopted involving 301 respondents. Data were collected using a questionnaire, interview guide and observation checklist. Content analysis was used on qualitative data, while a Simple Linear Regression Analysis (SLRA) was used to identify moral predictors. Results showed that while drama and cultural context methods were significant predictors of early childhood moral learning outcomes, poetry in the hierarchy was not. The study recommended that education stakeholders in the respective early childhood education centres should encourage use of traditional drama and cultural context as methods of instruction to early childhood moral learning outcomes.

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INTRODUCTION

The ever shifting perspectives to everyday moral values are making parents to continuously look out for different institutions that offer appropriate pedagogies that instil moral attitudes and values that will be accepted in their dynamic communities. Research has already shown that the foundation of values and attitudes built in the early years is a strong and enduring basis of life (Samuelsson & Kaga, 2008). Moral values empower people to do what is right depending on what the community believes in (Bagozzi, Sekerka, Hill & Sguera, 2013; Basourakos, 1999). One of the institutional pedagogical approaches to moral development that is gaining ground in some Ugandan communities is the ekisaakaate native language cultural pedagogy among the Ganda tribal group. The Baganda, one of the major ethnic groups in Uganda put more emphasis on moral responsibility and good behaviour as a basis for strong families (Buon, 2017). Good moral growth of a child is seen in such acts as reverence for elderly persons,

compliance to set rules, reverence for parents and elders, greeting older persons with kneels and or handshakes with their downsized heads (Karlström, 2004). The genesis of the ekisaakaate pedagogy comes from perspective where many Ganda families started disapproving of the behaviours of the young in the Kingdom, calling it moral decay. The Queen of the Kingdom, Her Royal Highness the Nnabagereka, Sylvia Nagginda initiated the pedagogy in 2009 at designated centers during school term holidays to bring back the lost moral values in their youths. This had been motivated by a shift in the way young people were showing moral growth that being labeled moral decadence among the young people of Buganda Kingdom and Uganda at large (Segawa, 2012; Ainebyona, 2015; Atuhaire, 2015; Okoth, 2013). It has also been noted that there is increased lack of moral ethics, etiquette and responsibility (Ainebyona, 2015). According to Segawa (2012), children do not respect elders, and are never honest. Many children are never sincere and rarely tell the truth

irrespective of what mistakes they may have made (Atuhaire, 2015). Such moral decadence levels have resulted into a number of negative effects such as numerous cases of indiscipline, lack of empathy, rebellious attitude, numerous cases of indiscipline, and children believing they do not need supervision from parents or elders (Okoth, 2013). These behaviours that being exhibited consistently among the youth is what the communities in Buganda are calling moral decay.

Ekisaakaate refers to the enclosure that was traditionally a fortified house in Buganda, where good values, disciplines, and cultures are developed, of Kabakas (King of Buganda), Chiefs (Abaami-ba Kabaka) and other high-ranking individuals. Her Royal Highness the Nnabagereka, Sylvia Nagginda of Buganda, realized that cultural values and beliefs were very much needed and that the holistic generation of people should be restored after the moral decline in society. The Ekisaakaate hosts all children from diverse cultural and social backgrounds (boys and girls) aged 6–18 years. Ekisaakaate teaches decorum and etiquette; professionalism and responsible citizenship; leadership skills; wealth creation; education, fitness and nutrition; ethics and integrity; sexuality; spiritual growth; security and justice; culinary arts; literature, arts and expression; housekeeping; traditional and contemporary dance, music and drama among others. While persons implementing the Kisaakaate believe that it is an answer to worsening moral decline of youth in the kingdom, we remain to see whether going back to traditional instructional pedagogies can result into better moral outcomes. This line of thinking is motivated by Bronfenbrenner (1979) Ecological Systems Theory

The theory states that various types of environmental systems affect the development of human beings (Addison, 1992). Thus, the interaction of factors in the maturing biology, the immediate environment and social context fuels and guides person's development (Berk, 2000). This theory explains that we experience different conditions during our life that can influence our behavior. In this context, we are guiding ourselves that a cultural context in the kingdom environment if maintained is able to help instill a given moral standard and values that youth can emulate from the adults after being introduced in the ekisaakaate classes.

The purpose of the study: This paper devoted itself to exploring the influence of "ekisaakaate" native language instruction pedagogy on early childhood moral learning outcomes in Buganda Kingdom.

Objectives of the study

- To find out whether traditional drama influences early childhood moral learning outcomes in Buganda Kingdom.
- To establish whether traditional poetry influences early childhood moral learning outcomes in Buganda Kingdom.
- To determine whether traditional cultural context method influences early childhood moral learning outcomes in Buganda Kingdom.

METHODOLOGY

The study adopted cross-sectional research design (Bergman, 2008; Sale, Lohfeld, & Brazil, 2002). Data was collected using a self-administered questionnaire (SAQ), interview guide and

observation checklist from a total of 301 respondents who included children, ekisaakaate trainers, teachers and parents. The sample was selected using simple random and purposive samplings techniques. The study area was the peri-urban districts of greater Kampala namely; Wakiso, Mpigi and Mukono. This area has many schools with children that have participated in the Ekisaakaate Kya Nnabagereka. Pearson Product Moment Correlation Coefficient was used to establish the relationship between variables (Amin, 2005). In order to establish the predictor variable that contributed most to moral learning outcomes, a Simple Linear Regression Analysis was used (Thomas & Nelson, 1996). Analysis of qualitative data was done through content analysis (Vaismoradi, Jones, Turunen & Snelgrove, 2016).

RESULTS AND FINDINGS

Background Characteristics of the Respondents: The data on background characteristics of the respondents of the study in Table 1 show that a typical respondent was a female (57.5%); married (50.5%); aged between 30 and 40 years (51.5%); with a Diploma (39.8%) and had been in service for a period below five years (43.5%).

Traditional Drama Method of Instruction Influence on Early Childhood Moral Learning Outcomes: The first objective of the study was to find out whether traditional drama method of instruction influences early childhood moral learning outcomes in Buganda Kingdom. Traditional drama is one of the approaches being used by the ekisaakaate facilitators to teach morals to young children. We first engaged the facilitators to understand how they use the drama in the moral learning. All the items under each component were scaled using the five-point Likert scale from a minimum of 1 for the worst case scenario (strongly disagree) to a maximum of 5, which is the best case scenario (Strongly agree). Their response is summarized in Table 2. Table 2 shows that facilitators believe that use of traditional drama helped them to arouse curiosity of the learners (with overall means = $4.56 \approx 5$) most as compared to using drama to identify lessons to be learnt (overall means = $4.24 \approx 4$). Note that 4.5 is corresponding to Strongly Agree while 4.2 is corresponding to Agree. This means that all facilitators believe that traditional drama helped them arouse curiosity and draw lessons from the drama to influence learner behavior. Parents of children participating in the ekisaakaate classes were also interviewed to learn what they thought of the methods being used as compared to the ones used in ordinary formal school. One of the parents noted that the approach gave children a practical direction to what is supposed to be done as intimated below:

My daughter comes back home excited every day after these classes. She is excited to show me the things they did, and starts to demonstrate in a dramatic way what they had been taught. She then goes on to say, am supposed to do them at home. I let her practice them, like greeting in a traditional way, the tone of language, I really got very excited. Another parent pointed out that the children have learnt to imitate all the things done and correct even the adults as follows:

I was at first taken by surprise when my daughter told me, mum, that is not how you serve food! Can you imagine?. I was first upset, but then I said, ok, how is it done? And she told me; let me show you how it is done. She then knelt down and

Table 1. Respondents Background Characteristics

Item	Categories	Frequency	Percent
Age	Below 30 years	100	33.2
	Between 30 and 40 years	155	51.5
	Over 40 years	46	15.3
	Total	301	100.0
Sex	Male	128	42.5
	Female	173	57.5
	Total	301	100.0
Marital status	Married	152	50.5
	Single	149	49.5
	Total	301	100.0
Highest academic qualification	Certificate	108	35.9
	Diploma	120	39.8
	Bachelors	73	24.3
	Total	301	100.0
Length of service	Below five years	131	43.5
	Between five and ten years	129	42.9
	Over ten years	41	13.6
	Total	301	100.0

Table 2. How facilitators use traditional drama to develop moral learning outcomes

Statements on traditional drama method of instruction	SD n (%)	D n (%)	NS n (%)	A n (%)	SA n (%)	Mean (\bar{X})	SD (s)
I engage pupils in drama during class		1 (0.5%)	9 (4.1%)	76 (34.2%)	136 (61.3%)	4.56	0.596
I teach pupils to identify the reasons for their actions.	2 (0.9%)	6 (2.7%)	31 (14.0%)	81 (36.7%)	101 (45.7%)	4.24	0.857
I arouse the curiosity of pupils during learning		2 (0.9%)	3 (1.4%)	86 (38.7%)	131 (59.0%)	4.56	0.574

Table 3. PLCC output from IBM SPSS statistics for traditional drama method of instruction and moral learning outcomes

	Traditional drama method of instruction	Moral learning outcomes
<i>Traditional drama method of instruction</i>	Pearson's correlation Sig. (2-tailed) N	1 - 301
Moral learning outcomes	Pearson's correlation Sign. (2-tailed) N	0.228** 0.001 301

** Correlation is significant at the 0.05 level (2-tailed)

Table 4. How facilitators use traditional poetry to develop moral learning outcomes

Statements on traditional poetry method of instruction	SD n (%)	D n (%)	NS n (%)	A n (%)	SA n (%)	Mean (\bar{X})	SD (s)
I use poems while teaching.		2 (0.9%)	37 (16.7%)	85 (38.5%)	97 (43.9%)	4.25	0.762
I promote self-directed learning among my pupils	82 (37.1%)	117 (52.9%)	7 (3.2%)	11 (5.9%)	4 (1.8%)	1.81	0.857
I stimulate pupils thinking, analysis and reasoning	1 (0.5%)		9 (4.1%)	93 (42.1%)	118 (53.4%)	4.48	0.622

Table 4: PLCC output from IBM SPSS statistics for traditional poetry method of instruction and childhood moral learning outcomes

	Traditional poetry method of instruction	Childhood moral learning outcomes
<i>Traditional poetry method of instruction</i>	Pearson's correlation Sig. (2-tailed) N	1 - 301
Childhood moral learning outcomes	Pearson's correlation Sign. (2-tailed) N	0.322** 0.000 301

** Correlation is significant at the 0.05 level (2-tailed)

Table 5. Descriptive statistics on respondents' self-rating on traditional cultural context methods

Statements on traditional cultural context methods	SD n (%)	D n (%)	NS n (%)	A n (%)	SA n (%)	Mean (\bar{X})	SD (s)
I teach pupils about their culture		1 (0.5%)	4 (1.8%)	101 (45.95)	114 (51.8%)	4.49	0.561
I teach pupils to always keep my promises.	1 (0.5%)	6 (2.7%)	29 (13.2%)	113 (51.4%)	71 (32.3%)	4.12	0.770
I teach pupils to always be there to help friends	6 (2.7%)	23 (10.4%)	28 (12.7%)	91 (41.2%)	73 (33.0%)	3.91	1.056

Table 6: PLCC output from IBM SPSS statistics for traditional cultural context method of instruction and early childhood moral learning outcomes

		Traditional cultural context method of instruction	Early childhood moral learning outcomes
Traditional cultural context method of instruction	Pearson's correlation	1	0.333**
	Sig. (2-tailed)	-	0.000
	N	223	223
Early childhood moral learning outcomes	Pearson's correlation	0.333**	1
	Sign. (2-tailed)	0.00	-
	N	223	223

** Correlation is significant at the 0.05 level (2-tailed)

Table 7. Simple Linear Regression of scores on moral learning outcomes on drama, poetry and cultural context

Independent Variable	Standardized Co-efficient (β)	Significance (p)
Traditional drama method of instruction	.218	.003
Traditional poetry method of instruction	.193	.002
Traditional cultural context methods	0.532	.000

Adjusted R² = 0.314; F = 19.607, p = 0.000

Table 8. Descriptive statistics on respondents' self-rating on moral learning outcomes

Statements on moral learning outcomes	SD n (%)	D n (%)	NS n (%)	A n (%)	SA n (%)	Mean (\bar{X})	SD (s)
My pupils make effort to obey rules at school	1 (0.5%)	1 (0.5%)	1 (0.5%)	39 (17.6%)	179 (81%)	4.78	1.069
My pupils keep free from fights at school	3 (1.4%)	18 (8.1%)	10 (4.5%)	78 (35.1%)	113 (50.9%)	4.26	0.968
My pupils attend school every day without skipping	2 (0.9%)	11 (5.0%)	38 (17.2%)	63 (28.5%)	107 (48.4%)	4.19	0.952
My pupils tell the truth all the time	2 (0.9%)	1 (0.4%)	31 (14.0%)	85 (38.5%)	102 (49.7%)	4.51	3.501
My pupils are faithful not to steal anything that belongs to others	7 (3.2%)	33 (14.9%)	41 (18.6%)	94 (42.5%)	46 (20.8%)	3.63	1.069
I help others even when no one is watching me	14 (6.3%)	51 (23.1%)	14 (6.3%)	74 (33.5%)	67 (30.3%)	3.60	1.313

demonstrated how it is supposed to be done. What she did reminded me of what my mother used to teach me. I was blown away. One elder who is always around the training facility also gave us his view when he said: Children are fast in learning compared to adults. If they continue role playing how things are done, the children continue doing those things even in real life, which is really a good way of learning. The above excerpts suggest that traditional drama approach to teaching helps to bring to life that would be abstract moral aspects to the level of learners. it also helps the learners to gain a step by step understanding of how things are done and why they are done in that way, unlike in the formal settings where teacher emphasize academic cram work as opposed to concept conceptualization. To test whether traditional drama method of instruction influences early childhood moral learning outcomes, the two indices, namely traditional drama method of instruction and early childhood moral learning outcomes were correlated using Pearson's linear correlation coefficient (PLCC) as shown in Table 3:

According to Table 3, PLCC was computed for traditional drama method of instruction and moral learning outcomes and the results ($r = 0.228$, $p = 0.001$) indicated that there was a positive influence PLCC ($r > 0$) of the traditional drama method of instruction on moral learning outcomes. However, since its significance level ($p = 0.000$) was less than $\alpha = 0.05$ ($p > 0.05$). Hence the null hypothesis to the effect that traditional drama method of instruction has no significant influence on moral learning outcomes is rejected at the 5% level of significance. This suggested that traditional drama method of instruction influences moral learning outcomes. However; these were preliminary results pending use of a more powerful multivariate tool (simple linear regression).

Traditional Poetry Method of Instruction Influence on Early Childhood Moral Learning Outcomes: The second objective of the study was to find out whether traditional poetry method of instruction influences early childhood moral learning outcomes in Buganda Kingdom. Poetry represents one of the literary works which can be used in giving morale education in teaching learning in the ekisaakaate. It involves presenting and viewing the world metaphorically, symbolically and in a condensed form allowing a stronger impressionistic meaning for the reader or listener because it is a central way by which human beings use words to explore and understand.

Facilitators were first engaged the facilitators to understand how they use the poetry in the moral learning. All items measuring were scaled using the five-point Likert scale from a minimum of 1 for the worst case scenario (strongly disagree) to a maximum of 5, which is the best case scenario (Strongly agree). Their response is summarized in Table 4. Therein from Table 4, it is illustrated that the respondents overall rated themselves highly on stimulating pupils thinking, analysis and reasoning (with overall means = $4.45 \approx 5$, corresponding to Strongly Agree); while they rated themselves lowest on promoting self-directed learning among my pupils (overall means = $1.81 \approx 2$, corresponding to Disagree). This suggests that the majority of the facilitators believe that traditional poetry method of instruction helped them to stimulate pupils thinking, analysis and reasoning. Parents of children participating in the ekisaakaate classes were further interviewed to learn what they thought of the poetry methods being used as compared to the ones used in ordinary formal school. One of the parents noted that the poetry approach gave children a practical direction to what is supposed to be done as intimated below:

My child returned from the ekisaakaate training transformed. The boy is very different in behavior. I am very proud of him. He loves demonstrating in a dramatic way what they were taught. I don't regret sending my son to the ekisaakaate. Another parent pointed out that her daughter learnt to imitate all the things done during the training and correct even me. For example:

Dennise surprised me when she was able to lay her bed neatly. I was very much impressed with what I saw. She continued and also my bed, this was lovely. Kale, I am so grateful to Buganda Kingdom for the ekisaakaate arrangements. Thanks the Queen of Buganda for the great work done. One elder who is always around the training facility also gave us his view when he said:

Nowadays our children have bad habits, acquired from a mixed society, from exposure to different values and harmful peer pressure, and from limited discipline by parents. In the past, children were the responsibility and concern of all members of the community, but this is no more. The ekisaakaate arrangements are doing serious work to bring the situation back to normal. The above illustrations suggest that traditional poetry method of instruction helps learners to gain a step by step understanding of how things are done and why they are done in that way, unlike in the formal settings where teacher emphasize academic cram work as opposed to concept conceptualization. To test whether traditional poetry method of instruction influences early childhood moral learning outcomes, the two indices, namely traditional poetry method of instruction and early childhood moral learning outcomes were correlated using Pearson's linear correlation coefficient (PLCC) as shown in Table 4:

According to Table 4, PLCC was computed for traditional poetry method of instruction and childhood moral learning outcomes and the results ($r = 0.322$, $p = 0.000$) indicated that there was a positive PLCC ($r > 0$) influence of traditional poetry method of instruction on childhood moral learning outcomes. However, since its significance level ($p = 0.000$) was less than $\alpha = 0.05$ ($p > 0.05$). Hence the null hypothesis to the effect that traditional poetry method of instruction has no significantly influence on childhood moral learning outcomes is rejected at the 5% level of significance. This suggested that traditional poetry method of instruction positively influences childhood moral learning outcomes. However, these were preliminary results pending use of a more powerful multivariate tool (simple linear regression).

Traditional Cultural Context Method of Instruction Influence on Early Childhood Moral Learning Outcomes:

The third objective of the study was to find out whether traditional cultural context method of instruction influences early childhood moral learning outcomes in Buganda Kingdom. All the items used to traditional cultural context methods were scaled using the five-point Likert scale from a minimum of 1 for the worst case scenario (strongly disagree) to a maximum of 5, which is the best case scenario (Strongly agree). Table 5 gives the resultant respective results.

According to Table 5, respondents overall rated themselves highly on teaching pupils about their culture (with overall means = $4.49 \approx 5$, corresponding to Strongly Agree); while they rated themselves lowest on teaching pupils to always keep my promises (overall means = $4.12 \approx 4$, corresponding to

Agree). This means that all facilitators agreed that traditional drama helped them arouse curiosity and draw lessons from the drama to influence learner behavior. Parents of children participating in the ekisaakaate classes were also interviewed to learn what they thought of the methods being used as compared to the ones used in ordinary formal school. One of the parents noted that the approach gave children a practical direction to what is supposed to be done as intimated below:

I am impressed with my son's conduct. In fact, my son's school commended the boy for improved conduct and academic performance; he was also selected to make a presentation on public speaking and discipline during the following Ekisaakaate course.

Another parent reported that

I witnessed my son come out of his shell and become a star performer in a very short time! My son is now singled out as a role model and has opportunities to interact with prominent people (such as the Kabaka, the Nnabagereka, facilitators and NGO representatives) who are likely to have a positive influence on his life.). Other parents describe with much surprise how their children now comment on the way they dress, some even asking their mothers to dress more modestly. Less positively, but importantly, after receiving counselling from the facilitators, some female participants have also revealed being abused by male relatives at home, and the program has attempted to provide an opportunity to address these issues with their parents. One participant interviewed revealed that:

I am a Senior 4 Rwandese student. My family came to Uganda in 1993, so I can speak Luganda. In the Ekisaakaate I learnt to make luwombo (traditional steamed food), bagghia and paper bead necklaces. Learning in the Ekisaakaate helped me to fit in Ugandan society better. I have made new friends and I think the program should be expanded to East Africa because my non-Ugandan friends have said they would like to learn more about culture. It would also make people appreciate African culture, respect ourselves and gain respect from people of other cultures for being decent. The above illustrations suggest that traditional cultural context methods of instruction helps learners to gain a step by step understanding of how things are done and why they are done in that way, unlike in the formal settings where teacher emphasize academic cram work as opposed to concept conceptualization. To test whether traditional cultural context method of instruction influences early childhood moral learning outcomes, the two indices, namely traditional cultural context method of instruction and early childhood moral learning outcomes were correlated using Pearson's linear correlation coefficient (PLCC) as shown in Table 6: According to Table 6, PLCC was computed for traditional cultural context method of instruction and early childhood moral learning outcomes and the results ($r = 0.3755$, $p = 0.000$) indicated that there was a positive influence PLCC ($r > 0$) of traditional cultural context method of instruction on early childhood moral learning outcomes. However, since its significance level ($p = 0.000$) was less than $\alpha = 0.05$ ($p > 0.05$). Hence the null hypothesis to the effect that traditional cultural context method of instruction does not significantly influence early childhood moral learning outcomes is rejected at the 5% level of significance. This suggested that traditional cultural context method of instruction directly influences early childhood moral learning outcomes.

However, these were preliminary results pending use of a more powerful multivariate tool (simple linear regression).

Statistical Model for Predicting moral learning outcomes using "ekisaakaate" native language instruction pedagogy:

To establish whether the dependent variable (DV), namely moral learning outcomes could be predicted using the independent variables (IVs), "ekisaakaate" native language instruction pedagogy, the DV was regressed on the IVs. The pertinent results are in Table 7. The results in Table 7 show that the three elements of "ekisaakaate" native language instruction pedagogy explained 31.4% of the variation in moral learning outcomes (adjusted $R^2 = 0.314$). This means that 68.6% of the variation was accounted for by extraneous variables, that is, other factors not considered in this study. The regression model was significant ($F = 19.607$, $p = 0.000 < 0.5$). While all the three elements of "ekisaakaate" native language instruction pedagogy were positive predictors of moral learning outcomes, all of them methods ($p < 0.05$) proved to be statistically positive significant predictors of moral learning outcomes. Thus H_1 , H_2 and H_3 were upheld. Of the three positive significant predictors, cultural context methods ($\beta = 0.532$, $p = 0.000$) was most significant followed by drama ($\beta = 0.218$, $p = 0.003$) then poetry ($\beta = 0.193$, $p = 0.002$).

The Dependent Variable: Moral Learning Outcomes: The dependent variable, DV, moral learning outcomes was broken into six questions. All the items under each component were scaled using the five-point Likert scale from a minimum of 1 for the worst case scenario (strongly disagree) to a maximum of 5, which is the best case scenario (Strongly agree). Table 8 gives the resultant respective results. According to Table 8, respondents overall rated themselves highly on making efforts to obey rules at school (overall mean = $4.78 \approx 5$, corresponding to Strongly Agree); while they rated themselves averagely on helping others even when no one is watching them (overall means = $3.60 \approx 4$, corresponding to Agree). Finally, an average index of moral learning outcomes from all the six items used to measure moral learning outcomes, had an overall mean = 3.36 meaning that overall the respondents were undecided about moral learning outcomes.

DISCUSSION

The study supported the first research hypothesis (H_1) to the effect that drama was a predictor of moral learning outcomes. This finding was similar to findings by Lee, Patall, Cawthon and Steingut (2015) who found that the psychological and social results of educational achievements have been positively influenced by drama-based pedagogy. Wright (2006) found significant growth in role-taking skills, vocabulary and self-concept enhancement in research on the impact of teaching drama on personal development in suburban city and rural village schools in Australia. As part of the school curriculum, the teachers use drama as a key pedagogy to teach and inculcate values in their pupils. This allows them to not only consider moral issues but also express themselves confidently and develop their language skills. Drama encourages children to learn how to influence others and how to put themselves in other people's shoes (Saracho, 2013). This activity is thought to have educational value. The finding is supported by those of Toivanen, Komulainen and Ruismäki (2011) who established a significant relationship between drama instruction and moral learning outcomes.

Through drama, learners take on the identities of characters in scenarios and stories, thus being able to act as if they were within the situation, having the same challenges and thus ethical learning (Toivanen et al., 2011). Dram is the most significant model of learning and is a basic activity for learning. It is the way of helping children to think about their individual or social problems. Children can learn to explore issues, events and connections, by means of drama. In drama, children draw on their knowledge and experience of the real world in order to create a make-believe world, thus, drama is one of the few areas of the curriculum which is built on dreams and voices. With drama, pupils have the opportunity to explore many different situations that put their moral values to the test. As part of the school curriculum, the teachers use drama as a key pedagogy to teach and inculcate values in their pupils. This allows them to not only consider moral issues but also express themselves confidently and develop their language skills.

The study also supported the second hypothesis (H_2) that to the effect that traditional poetry instruction was a predictor of moral learning outcomes. The finding is line with Widyahening and Hum (2016)'s findings that poetry is one of the literary works that can be used to teach literature in morals. According to Simecek and Rumbold (2016), poetry is important because it is a fundamental way of exploring and understanding by human beings. Poetry involves describing and viewing the world in a metaphorical, symbolic and simplified manner that allows the reader or listener to have a more impressionistic experience (Burdick, 2011). In teaching learning, children are not only given by the materials which have the cognitive aspect but also they need to be given education which is related to the values of morale which can be utilized in their life. Poetry represents one of literary works which can be used in giving morale education in teaching learning and can be integrated also in teaching learning language which is related to four language skills those are speaking, reading, writing and listening. Poetry helps the children to become more realistic, mature, wiser, and humane. It helps them understand to human interests, human problems, human values, and so on. It also brings them closer to other human beings of the same or different nationalities, culture, human values, and so on.

The finding from third hypothesis (H_3) that, cultural context method was a strong positive significant predictor of moral learning outcomes agreed with the finding by Schuitema, Dam and Veugelers (2008) who reported that cultural context method enhances moral outcomes. That improving skills such as critical thinking, moral choice and moral reasoning improved pro-social and moral growth for students. The finding supported by Zylkiewicz-Plonska (2014) who argued that cultural context concerns the unique space for learners. Cultural contexts explore the culture of the people that is affected by their behaviour (Idang, 2015). Cultural contextual learning enhances the learner's awareness of the dynamic nature of the objective and the learner's environment. Teaching in the cultural context calls for the acquisition of political, cultural, cultural and behavioural awareness of daily routines and behaviours. By increasing moral thinking, reasoning stimulation applies to strategies that encourage increased participation in day-to-day mentally stimuli (Kelly, Loughrey, Lawlor, Robertson, Walsh & Brennan, 2014).

Conclusion

Summary: This paper has reported on a survey on the Influence of “Ekisaakaate” native language instruction pedagogy on early childhood moral learning outcomes in Buganda Kingdom. The survey was carried out with the purpose of checking whether early childhood moral learning outcomes could be predicted using drama, poetry and cultural context methods. In this effort the study closed gaps such as the study being carried out in the context of primary schools in the developing world context that so far had been ignored by earlier studies. The main findings of the study were that drama and cultural context methods were probable prerequisites for early childhood moral learning outcomes, while poetry in the hierarchy was not.

Implications: The findings of this study have practical significance to education managers in primary in Uganda and other similar institutions of learning. Particularly, the findings that were significant positive predictors of early childhood moral learning outcomes imply that drama and cultural context methods should be given due consideration in the management of primary education. Hence this study recommends that education stakeholders such as the directors, head teachers and teachers should encourage the use of drama and cultural context methods to enhance early childhood moral learning outcomes. However, the finding that poetry in the hierarchy was not significant antecedents early childhood moral learning outcomes means that they should not be given much emphasis.

Limitations: Whereas this study makes significant contributions in as far as promoting early childhood moral learning outcomes is concerned, there are a number of limitations in this study that cannot be ignored. For instance, the study considered only “ekisaakaate” native language instruction pedagogy as independent variable yet there is evidence that many other variables could have been taken into account as independent variables. Future studies should take account of more variables that were not considered in this study. The study was also based on data collected from teachers from a few primary schools as the respondents. Therefore, the generalization of the research findings to all should be taken with care. Besides, the study having taken the positivist paradigm may have limited the reliability of the findings which calls for future studies to consider a pragmatic paradigm for broader findings about the variables studied.

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