

Teaching Character Education Across the Curriculum and the Role of Stakeholders at the Junior Secondary Level in Botswana

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ABSTRACT Various educational policy statements in Botswana support the teaching of values across the curriculum in Botswana (Republic of Botswana 1977, 1994, 1997). In other words, a topic can be taught across the subject spectrums. The notion of the interdisciplinary approach to teaching shares the idea that a topic is better taught and understood when more than a subject is involved in the teaching and learning of the subject matter. The deep understanding of a phenomenon cuts across the use of only a discipline to teach or 'do justice' to the topic under consideration. This paper justifies and illustrates the teaching of an aspect of character education across the subject boundaries, and in this case, with the use of a passage from English literature text to also teach a topic in social studies at the junior secondary school level in Botswana. It provides an illustration of how 'unity', as an aspect of character education can be taught in English literature and Social Studies in Botswana in an interdisciplinary manner. It finally recognizes the role other stakeholders can play, apart from the formal school system, in the continuing efforts to enhance character education in Botswana.

INTRODUCTION

In any society where there is law and order, the development of the citizens who can contribute to the overall development of that society and into the larger society cannot be overemphasized. Schooling is regarded as more than cultivating the mind and the body. Even though other socializing agents are at work in developing the character of the child, the school is also capable of developing character, pro-social behaviours, and civic competences (DeRouche et al. 2001). In their words:

School is a place where students have the opportunity to witness and practice civility, caring, and compassion and to develop together as a community of learners and can help develop both positive personal values and civic competences. The two major purposes of school are cognitive – academic development and character education. Together they prepare students for the world of work, for lifelong learning, and for citizenship (DeRouche and Williams 2001:8).

The above statement recognizes the school as an integral part of the society which can also help to mould the character of the pupils. However, the school alone cannot achieve the objective of

teaching character. It is the shared duty of the families, the faith communities, youth organizations, business, government, the media and all citizens. The family is regarded as the first school of virtues. It lays down the moral foundation on which other social institutions can build, including the school (Jwied and Rizzo 2004, Bohlin 2005).

Character education, variously known as values education, moral education, transmission of cultural values, and socialization is regarded to have been around for centuries. Farris (2001) states that historically, many leaders such as Aristotle, Quintilian, Muhammad, Martin Luther, Johann Herbart, Horace Mann and John Dewey have advocated for character education in schools. To some educators, character education helps learners to acquire the norms of the society. Burnett (2000) in Farris (2001) opines that early in the upbringing of children, certain norms are internalized to enable them know what is appropriate behaviour or not in a given setting.

Linked to acquisition of norms of the environment is emotional intelligence or the ability to understand other people and manage own emotions which enable children with high emotional intelligence to be better learners, have better ego, have fewer behaviour problems, feel better about themselves, and are better conflict

managers. Emotional intelligence simply put, can be summarized as a particular set of learned abilities and knowledge-building attitudes that enable people to tap into their feelings and emotions as a source of energy to foster understanding, personal effectiveness, interpersonal relations, and the ability to achieve personal goals (Smagorinsky and Taxel 2005; Coetzee 2005).

Further, it is recognized that character education is a great challenge for all and sundry including the school, the parents and the public at large. No wonder Gibbons in one of the *Forewords* in Brooks (2001) asked some questions: 'What do we, as a society, want of young people as they walk across the stage and receive their diplomas after a 13-year experience in our school? What do we want them to walk away with and be able to do?' He answered:

Yes, we want them to be able to write, calculate, and read, but we also want them to resolve conflicts in a peaceful manner, care about what happens to others, exercise self-discipline, show respect for others, be honest and truthful, and have confidence in themselves and others. The list of characteristics goes on and on. In short, we want to help students develop their character as well as their academic skills... Being of strong character is quite an accomplishment. It involves a lot of small steps that children take long before entering school. Parental and family guidance through talking, listening, reading, and being positive role models are the first steps in character building. Soon educators also impart their influence on the child, serving as role models and mentors in caring, civil classroom environment with a moral discipline code (Brooks 2001: 9).

Some questions are pertinent from the above quotation. How can character education be enhanced through the teaching of topics in English literature and Social Studies at the junior secondary school level in Botswana using an interdisciplinary approach? What other agencies play important role in molding the character of the child?

Objectives

The objectives of this paper, derived from the questions above are to:

- (1) Justify and illustrate an interdisciplinary teaching by using English literature and Social Studies to teach an aspect or topic on character education across subject bound-

daries, with reference to the junior secondary syllabus in Botswana; and

- (2) Identify the role which other partners can play in the overall development of character education to pupils in Botswana.

BRIEF BACKGROUND TO BOTSWANA

Botswana, formerly known as Bechuanaland Protectorate is a landlocked country located in the Southern part of Africa. It has a land area of 582,200 square kilometers in the centre of the Southern African plateau and shares border with Zimbabwe, South Africa, Namibia and Zambia. The population of Botswana according to the 2001 census is 1.7 million while the economy depends mainly on diamond mining and the rearing of livestock (Adeyemi 1996). A six year old child is eligible for admission to Standard 1 in January to graduate as a primary school leaver after a period of seven years. Following this level, three years are spent at the junior secondary school after which a leaver may opt for the senior secondary school (SSS) or a vocational, secretarial, or commercial training.

At the junior secondary school level, social studies is taught as a core subject, while literature in English is taught as an element of the English language which is equally a core subject at the junior secondary school (JSS) curriculum. Both are courses that can be used to develop character education in students whose ages range approximately between 12 and 16 years. The rationale for the choice of the junior secondary students in Botswana is based on the fact that children at this level are in the adolescent stage of their lives when their character can be shaped. It is at this stage of life that students experience a lot of peer pressure and also the ability to explore into the unknown.

Character education is an essential part of the curriculum of schools. It is recognized that if the development of the character of students is an all round responsibility of the society at large, the role of the school can also not be ignored. In examining what constitutes good character, many authors have advanced the following virtues, among others: wisdom, honesty, justice, unity, courage, compassion, respect, fairness, self control, love, hard work, integrity, humility, generosity, fortitude and so on (Lichona 2004; Bohling 2005; Elkind and Sweet 2007).

The National Policies on Education (Republic

of Botswana 1977 and 1994) imply the building of a nation enviable to the global community. Further, the seven pillars of the famous government document, *Vision 2016* state that by the year 2016, Botswana would become:

An educated and informed nation;
 A prosperous, productive and innovative nation;
 A compassionate, just and caring nation;
 A safe and secure nation;
 An open, democratic and accountable nation;
 A moral and tolerant nation, and
 A united and proud nation (Presidential Task Group 1997).

The seven pillars of *Vision 2016* are value-laden and they intimately relate to character education. It follows that if the above visions are to be achieved in the next nine years, then, the school has an important role to play, apart from the other social fabrics of the society. For citizens of Botswana to be well-educated, informed, prosperous, innovative, compassionate, just, caring, democratic, united and so on, the inclusion of character education must form part of the curriculum and be taught across subject divisions too. This vision, with its seven aims which are value-laden, directly impacts on the building of effective citizens with good character. It follows that if Botswana is to be a compassionate, just, united and accountable nation, in addition to other aims enunciated above, the citizens must be able to make choices among many alternatives. The school is a place where these values can be taught in addition to the contributions of the larger society.

Aims of Teaching English Literature and Social Studies in Botswana

The three year junior secondary English syllabus of the Botswana Ministry of Education (1996) states that the course is intended to be the culmination of formal English studies for those pupils entering the world of work as well as a foundation for ongoing studies. It emphasizes that literature at the junior secondary level is taught as an element of the English language, and not as a separate entity. It further states that, literature is not only particularly important as an aid to the study of the language, but is also intended to make a significant contribution to the moral and intellectual development of the students, as they are exposed to universal truths embodied in literature (Ministry of Education 1996: ii).

Apart from the ability of literature to encourage the moral development of pupils, it is also utilized extensively at the junior secondary level to teach literacy in the English language. It is believed that it would enable pupils gain further practice in the key areas of listening, speaking, reading and writing, consolidating these skills in interesting and communicative ways to enrich their day to day language. Furthermore, it is hoped that the study of literature would encourage learners to develop a culture of reading which would help them have access to information on a wide variety of topics. The multi-faceted advantages of teaching literature would in addition, contribute to the achievement of some of the pillars of the nation's 'Vision 2016'. All these, it is believed would lead to the achievement of the aims of the ten-year basic education programme as stated below:

1. Develop the ability to express themselves clearly in English, in Setswana and in a third language both orally and in writing, using them as tools for further learning and employment.
2. Acquire knowledge and understanding of society, appreciation of their culture including languages, traditions, songs, ceremonies, customs, social norms and a sense of citizenship.
3. Acquire a good knowledge and practice of moral standards and health practices that will prepare them for responsible family and community life.
4. Develop their own special interests, talents and skills whether these are dexterity, physical strength, intellectual ability, and/or artistic gifts.
5. Develop critical thinking, problem solving ability, individual initiative, interpersonal; and inquiry skills.
6. Develop desirable attitudes/behavioral patterns in interacting with the environment in a manner that is protective, preserving and nurturing (Ministry of Education 1996: ii-iii).

It can be deduced that the recurring themes in the aims above are also value or character building oriented. For example, aims 2, 3, 4 and 6, stress the values of the appreciation of language, culture, traditions, songs, moral standards in family and community life, and developing desirable attitudes and behavioural patterns in interacting with people and the environment. These are core values that the teaching of literature and social studies emphasize.

For example, the novel *Things Fall Apart*, read at the junior secondary level provides a good example of teaching traits of character education in English literature and Social Studies. Themes or topics related to values associated with culture, traditional norms, citizenship, patriotism, discipline, family, and unity are evident in the text. It is equally evident that several disciplines in the school curriculum, can also be used to achieve the desired goals, hence the case for the integration of social studies and language through the medium of literature in teaching character education. The themes at the core of both disciplines are closely allied with how people can be shaped to interact responsibly with fellow people and elements in their environment.

In fostering the development of character education, the following general aims of teaching literature are articulated:

- The study of literature provides a solid foundation for jobs and professions which require empathy and interpersonal skills. It provides insight into what other people think, do and say, and helps learners to see more through the 'eyes' of others, leading to an improved understanding of the world.
- Literature develops the capacities for moral and intellectual discrimination, judgment and decision making and a creative relationship to the world around us, encouraging learners to feel they are a part of a wider community of learning and culture.
- The study of literature facilitates conceptualization and helps provide better insights for learning and problem solving in other subjects. It deepens the learners' knowledge base and helps to develop personal philosophies of life.
- Furthermore, the study of literature develops the ability to infer deeper meaning from text and in other communicative situations. It will lead learners into expressing not only facts, but speculations, deductions, opinions and feelings that will extend their communicative abilities and develop their own learning (Ministry of Education 2000: ii).

Social Studies

In addition to the aims of teaching English literature, the aims of junior secondary Social Studies are provided below. On completion of the three years of junior secondary social studies, students would be able to:

1. Understand and appreciate Botswana's environment, society, development and their inter-relationships;
2. Recognise the importance of culture within Botswana and the problems that accompany cultural or social change;
3. Understand the main development issues facing Botswana and the most serious social problems facing humanity;
4. Appreciate Botswana's position within the African continent in terms of regional, political, and economic groupings and its bilateral and multi-lateral relations with other countries;
5. Understand the concept of governance and structure of their government;
6. Practice concepts of justice and good citizenship and choose to participate in the growth and development of society;
7. Analyze and use simple statistical information and maps; and
8. Collect, organize, evaluate and use data (Republic of Botswana 1996: ii).

It may be argued that all the eight aims are deemed necessary in developing character education in students. They directly fit in with the enhancement of character education which also relate to the seven pillars of Vision 2016.

All the aims of the two subjects discussed above in Social Studies and English literature are meant to develop the character of the pupils to be able to effectively participate as leaders of tomorrow. This being so, it becomes imperative to teach character education in the programmes of schools in Botswana, even though the efforts of the broader community cannot be ignored.

Justification of Teaching a Topic (Unity) Across English Literature and Social Studies Curriculum

Seely (1995) says that integration of instruction is an approach to curriculum and learning that is revolutionizing how students construct meaning about the world around them. The National Commission on Education (NCE) (1993: 153) states 'Compartmentalization of subjects should be avoided and every effort should be made to establish linkages between the subjects in a holistic way'. Also, Knowles and Smith (2001: 77) say of integration:

More and more emphasis has been placed on the power of literature to integrate

curriculum, linking disciplines through literature provides a richer, more meaningful understanding of subject matter - - -. Linking disciplines with literature can facilitate collaborative learning as well as help students become independent problem solvers.

It can be concluded that, the integration of English literature and Social Studies may encourage critical awareness of social studies concepts such as justice, citizenship, human rights, moral and emotional development, family, community, and unity in ways that touch on personal and community experiences. It also makes sense to assume that such integration of historical, physical, emotional and behavioural occurrences in the two disciplines will help to develop value judgment that pertains to personal, social or community issues. Students can, at the same time have the added advantage of increasing their knowledge of vocabulary of the disciplines while working on related topics.

English literature and Social Studies teachers who handle the teaching of the concepts related to character education should employ practical and reflective strategies in the teaching of topics associated with character education. This can be done by teaching across the subject boundaries (Jweid and Rizzo 2004). The teaching of a concept using the interdisciplinary or the multi-disciplinary approach is in line with the philosophy of Gestalt psychology, whose slogan is 'the whole is greater than the sum of its parts'. This implies the teaching of a concept and in this case from, not the use of only one discipline e.g. English literature, geography or history to teach or learn an academic issue, but with the use of two or more disciplines or subjects to better understand the phenomenon under study i.e. English literature and Social Studies.

As a result, the notion of using two subjects or the interdisciplinary approach, or more than two subjects, i.e. the multi-disciplinary approach is to allow learners to be able to ask questions which cut across artificial subject divisions and see the exercise from a 'holistic' angle. This practice is a revolt to the philosophy of Brunner (1961) who advocates for the teaching and learning of concepts with the use of the structures i.e. the single subject disciples, for instance, the single subjects in form of Social Studies or English alone without drawing any connection between the two subjects. Rather, related subjects should be utilized in teaching and ultimately making

connections between and among disciplines toward a better understanding of humans and their interaction with their total environment. For example, in supporting the use of an interdisciplinary approach to teaching and learning in African countries, Lucan (1981: 59) argues that children do not naturally observe the world through the perspectives of the academic disciplines by noting:

A child sees the world as one unit and naturally asks questions which cut across artificial subject divisions. An interdisciplinary approach to learning attempts to allow the child's natural ways of learning, viewing the world as a whole, the teacher's role being to provide experiences and to assist the inquiry process by suggesting further lines which might be followed.

We now provide an illustration of the use of the inter-disciplinary approach to teaching and learning the concept of 'Unity' with the use of English literature and Social Studies at the junior secondary level in Botswana. A passage is taken from an English literature text used at the Botswana junior secondary level, titled *Things Fall Apart* by Chinua Achebe to teach the topic 'Unity', which is also an important topic in Social Studies that is linked to the development of a united country.

Unity is a value that influences one's relationships and interactions with others. Through the teaching of this value, students would be able to reflect on their customs and culture in order to maintain those that they feel are good, and discard those that are not to the best interest of either the individual or the society. For instance, Botswana is a multiethnic society with the dominant Tswana people and other ethnic groups such as the Ikalanga, Barsawa, Baherero, Bakgalagadi, just to mention a few. For the country to achieve the aims specified in Vision 2016, the country must be united in its diversity.

Students learn about culture and customs in Social Studies, and the awareness created through the teaching of literature in this context, would enable them to discuss and review some of the customs of different people and places they have studied and make value judgments about them, in objective ways. The passage below would also help them to compare and contrast their own cultures and customs with those of other people. This is good because the point about unity, would allow students to understand

themselves in relation to their nation. Collie and Slater (1987: 4) point out that:

It is true that the 'world' of a novel, play, or short story is a created one, yet it offers a full and vivid context in which characters from many social backgrounds can be depicted. A reader can discover their thoughts, feelings, customs, codes.... This vivid imagined world can quickly give... a reader a feel for codes and preoccupations that structure a real society.

In this context, the passage below taken from *Things Fall Apart* can be used by both teachers of English and Social Studies to discuss with their students the values of unity in a multilingual society. Furthermore, it would help students to understand the concept of unity, and how it can be applied to think critically, speak and relate to others, while at the same time fulfilling one of the pillars of , 'Vision 2016' of a united and proud nation. The following excerpt from the novel, *Things Fall Apart* has been chosen to illustrate how unity can be taught across English literature and Social studies.

Illustration of Teaching a Topic 'Unity' Across English Literature and Social Studies Curriculum

The fascinating example of unity in the traditional sense is illustrated by the passage adapted from Achebe's *Things Fall Apart* (1958: 118) which is also applicable to Botswana as a nation. The passage was describing a man Okonkwo who was pleading for communal unity at a feast hosted by him for his kinsmen:

The Passage

A man who calls his kinsmen to a feast does not do so to save them from starvation. They all have food in their own houses. When we gather together in the moonlit village ground it is not because of the moon. Every man can see it in his own compound. We come together because it is good for the kinsmen to do so.....I fear for you young people because you do not understand how strong is the bond of kingship. You do not know what it is to speak with one voice.

(Adapted from *Things Fall Apart* (1958: 118) by Chinua Achebe)

From the passage above, both the English literature teacher and the Social Studies teacher can promote the social and moral development to

depict the salient attitude/s from the passage which relate to character education in both subjects, and in this case unity. As an illustration, the following questions may arise from the passage (Lamme et al. 1992) :

1. What happened in the passage? This question is soliciting whether the students have understood the key concept through reading the literature passage.
2. Why did this happen? This requires students to attribute meaning to the story.
3. How did this make the story character/s feel? This question enhances the students to respond both in the affective and the cognitive domains and also moving up the ladder of moral development.
4. How did this make you feel? This question is trying to elicit high order response from the students.
5. What does this story remind you of in your life? This question is trying to link the passage to the personal experience of the students.
6. Did you learn something from reading the passage? What was it? These are questions to elicit more thoughtful reflection about the character theme in the passage.

In so doing, the English literature and the Social Studies teachers are expected to avoid spoon-feeding the students with facts and figures, but should allow the students to inquire for themselves the 'nitty-gritty' of the topic thereby enhancing the understanding of the concept of unity under study. Students can be made to consult encyclopedia, the internet, newspapers, magazines, books on reserve in the library, and also work collaboratively at arriving at answers to pertinent questions for presentation in the classroom (Jacobs and Jacobs-Spencer 2001; Smagorinsky and Taxel (2005). The English literature and the Social Studies teachers might further inquire from students the other values, the passage is trying to teach, apart from unity.

The students might mention values such as patriotism, bravery, determination and hard work. The concept of focus or the moral lesson of unity being taught in English literature is very relevant in Social Studies. This concept from the passage can also be handled by the Social Studies teachers by using a variety of teaching techniques which task the students to be actively involved in the teaching-learning process, and which is expected to lead to better understanding of the phenomenon under study. In Botswana for example, Unit

4.3 of the *Three-Year Junior Secondary Syllabus (Social Studies)* specifies the topic as *Threats to Botswana Lands* while a specific objective derived from the topic is 'to describe the Boer threats to Botswana lands until the Dimawe and Kolobeng attacks of 1852'. Using the passage above, the English literature and the Social Studies teachers in Botswana can teach the concept of unity to their students in an interdisciplinary manner to make connections between the two subjects for a better understanding of the topic under study.

The Role of Other Partners (Stakeholders) in Enhancing Character Education in Schools

Other stakeholders also have a role to play in promoting character education in schools and the larger society. The school alone should not be saddled with the responsibility of teaching character education. No wonder why Beyer (1997) advocates for the participation of other people and agencies including individuals and organizations representing business and industry, politicians and special interests groups to help in promoting the moral perspectives communicated to students. Below are some of the key players that can enhance the promotion of character education in the Botswana society at large.

Educators and Parents Serving as Role Models

Apart from the classroom interaction between the teachers and the students, learners look onto teachers and parents as role models. The influences of the teachers and parents on students by no means shape students' behaviour in the society. Invariably, it becomes necessary for teachers and parents to provide exemplary conduct and character for students to emulate. As the saying goes, 'like teachers like students', there is the implication that students may copy what the teachers do. For instance, how do the teachers interact in schools? Do they work cooperatively? Do they provide the situation for students to learn unity from them? By the same token, students look upon their parents as role models in terms of character traits pertaining to unity, honesty, justice and fairness, responsibility, caring, respect and trustworthiness. Children tend to learn through daily encounters and observations of their own interactions and the interactions of others (Wyner and Farquhar 1991).

Hartup and Moore (1990) state that family relations and peer socialization combine in a synergistic relationship to determine the child's adaptation and conclude that children with good family relations in infancy and early childhood tend to engage more frequently in social contact, and are more effective in offering guidance and suggestions to others than children with insecure relationships. The concept of unity should start at the family level. Wyner (1978) further advocates for more research on children's thinking about group life in the context of the classroom, particularly as related to peers, friendship, authority, and group membership and how social relationships are formed by caring, interest, trust, school rules, agreements and governance, conflict resolutions and so on. Parents therefore need to visit schools to give talks to students on various aspects of character education since parents are partners in the education of their children

Visiting Individuals Renowned for Exemplary Character

The English literature and the social studies teachers at the junior secondary school level in Botswana should adopt, in addition to the inquiry method from passages in English literature texts, the opportunity for students visiting and collecting relevant data from individuals in the society who are renowned for exemplary character. These personalities may include traditional rulers, politicians, clergy men and women, educators and those in businesses who have contributed immensely to the moral upbringing of their immediate and farther environments. This is very necessary because as stated earlier, the school alone cannot build the character of the learners. Unity which enhances the social, psychological and economic development of a society should be emphasized by the aforementioned personalities. It must be done in conjunction with other agencies in the community. This is capable of having lasting and positive effects on the way students see themselves as a nation, rather than as ethnic groups (Rusnaik 1988).

The community is a very valuable resource for the study of the concept of unity. It is a positive tool for use in instructional matters particularly when elders in the community are interested in the schools. More often than not, people recognized in the society can be invited to give talks on various aspects of character

molding, and community and national unity in particular. The community should therefore provide resources to the schools in the locality in form of encouraging exemplary leaders within and outside the community to give talks on the attributes of sound character education as Gibert (1984) opines that education is a matter of great community concern because of its centrality in the development of cultural, ideological and political knowledge.

Reading the Biographies of Responsible and Respected Non-Living Personalities

There abound in the libraries and the archives the biographies of non-living personalities who have contributed their quotas to unity and nation building of their people. Assignments by way of reading and finding out from documents and resource people the contribution of respected people who have contributed immensely to the creation of a united Botswana society.

A list of such people compiled from the *History of Botswana* (Tlou and Campbell 1984) may include Kgosi Sechele, Sir Seretse Khama, Khukhu Mogodi, David Livingstone, Simon Ratshosa, Robert Moffat, and Kgosi Sebele, among others. Examples of ethnic groups uniting for a common good abound in those texts. Also, through the African literature series and African folklores, students can explore the attributes of character and virtue from their recommended books by using moral dilemmas from these literature books as a vehicle for enhancing unity. For instance, elements of unity and disunity can be depicted by characters from English literature and Social Studies from which the students can analyze and compare with good and bad incidences within the society.

The Role of the School Authorities

Apart from the teaching-learning process taking place in the classrooms, the school authorities have a significant role to play in shaping the character of students. The enhancement of unity as a value should also be done by the school authorities under whom students learn. Students spend an average of nine to ten hours in school from Mondays to Fridays and occasionally few hours on Saturdays. Students who live in boarding houses spend twenty-four hours under the supervision of the

school authorities. In order for the schools to be peaceful and orderly, there are school regulations for students to adhere to.

These regulations have to deal with how students wake up early in the morning, their morning duties, punctuality to the classrooms, eating and dressing habits, respect for one another and to the teaching staff, all in an attempt at bringing in unity in the society, among others. It is the responsibility of the school authorities to ensure the existence of a conducive learning environment so that staff and students will be able to achieve the overall educational goals of the society.

CONCLUSION

As the students of today are taught in their various disciplines to be able to contribute their quota to the development of their nations, so also should they acquire the three priorities of moral instruction by way of knowledge of the good, love of the good, and doing the good. This may enhance through the proper teaching of the concept of unity a diversified and peaceful society such as Botswana. While the strategy of imparting these qualities should not be by indoctrination, various strategies of getting the students actively involved in the teaching-learning process are a welcome idea. Popular wisdom holds that the best way to implement character education is through holistic approach that integrates character development into every aspect of the school and the community life (Elkind and Sweet 2007).

In teaching unity in schools in Botswana, the concept should not be seen as the prerogative of a subject alone. It should be taught in an integrated manner through any subject such as mathematics, science, humanities, social sciences, law and so on, and in this case English literature and Social Studies, to prepare reflective citizens who would be able to positively contribute to the realization of not only the goals of Vision 2016, but also globally to the millennium goals. In so doing, role of other stakeholders in achieving the overall goals of character education in schools cannot also be ignored.

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