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Review

Pastoral education: The missing link in Uganda education system

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Pastoralism is a production system closely linked with cultural identity that relies on raising livestock on pastures. Studies indicate that over 30 million people in the Great Horn of Africa (Somalia, Ethiopia, Kenya, South Sudan, Eritrea, Djibouti, Sudan, Tanzania and Uganda) practice pastoralism and agro-pastoralism as a major source of livelihoods. Livestock are their social, cultural, spiritual and economic assets providing food and income for the family within and between generations. Yet this important production system of livelihood as well as socialisation mechanism is missing in the school or university curriculum of these countries including Uganda. With the exception of Tanzania and Ethiopia that have recently designed a curriculum on pastoral studies in their university curriculum, pastoral education has been missing in the school and University curriculum of the Great Horn of Africa school systems yet most of these countries livelihoods depend on pastoralism. From the socialisation perspective, the dynamism surrounding the livelihoods of these communities and/ or families impedes peace in society. Families as social units play very important role of socialisation and recreation therefore, making pastoral education an important element not only from an African traditional context but also from the sociological perspectives. The sense and complex nature of communities and households struggling to improve on their own survival and development through the practice of pastoralism are complex yet central to the maintenance of peace and stability of the communities. The inclusion of pastoral education to the school and university curriculum as a common or cross cutting course unit would introduce undergraduate and postgraduate students to the fascinating and rich world of pastoralism. This would provide the students with knowledge and skills to analyse and understand pastoral systems as they exist today, and the options for their future development in support of national economic growth in a changing world. The curriculum would also help students from different backgrounds to understand how pastoralism functions as a system, its contributions to local, national and global economies and sustainable environmental management, and its role in promoting peace, socialisation, and harmony between pastoral and other communities.

Key words: Pastoralism, pastoral education, livestock.

INTRODUCTION

Pastoralism in policy and in practice is the most neglected area of knowledge and requires greater attention in

developing capacity and creating opportunities for the communities that practice it. Many of the institutional, economic, social and ecological problems of Africa drylands are to some degree associated with ineffective knowledge on pastoralism management (Tilstone et al., 2013). These regions have suffered decades of neglect, political marginalization and the undermining of indigenous knowledge and traditional mechanisms of self-organization, along with a lack of appropriate education, information provision and capacity-building support (FAO, 2018). Policy makers and practitioners have often based their interventions on a series of myths and misconceptions, due to a lack of local understanding regarding dryland livelihoods and ecosystems and how to work with the associated knowledge (IIED, 2013). Misperceptions that mobile livestock keeping is backward rather than resilient, that the drylands are wastelands and that herd management methods are illogical, have all led to ineffective and often damaging potential sustainable development. These myths continue today with the implementation of interventions that ignore the integrity of the dryland socio-ecological system and continue to advocate for converting rich water-resource areas to crop production, without understanding the subsequent implications on pastoral systems (Tilstone et al., 2013; Elhadary, 2014).

The assumption and the desire for “one size fits all” have led the pastoral communities to lack access to education, information and capacities to access and use external knowledge (Tsegaye, 2013, Aikman and El Haj, 2006). Despite this, there is evidence that they are extremely adept at using their own existing local resources, social networks and organizations, for generating and passing information through scouting, collecting information on rangeland condition and adapting to new opportunities by extensive use of their conservative ways of passing information (Asal, 2012). In Africa, scholars have not moved enough in contextualising theoretical propositions of the classical or generic forms of knowledge from the Western viewpoint. Most students in Africa leave schooling with theory that is largely not utilised to benefit their particular educational needs and challenges (UNESCO: Report on the State of Education in Africa). Further to this, in some African universities, apart from education in agriculture, the other foundations of education in pastoral studies have for the past decades, been side-lined and is one of such peripherally handled within agriculture as a discipline.

The objective of this study aims to examine the past and the present Uganda education system and policy that have continuously continued to side-lined the inclusion of

pastoralism into the school/university curricular. The study discusses the process of mainstreaming pastoralism in the University curriculum, and assesses the subsequent approaches that have been undertaken with minimal consideration to operationalise pastoralism into the Uganda education system. This probably explains why in Uganda and elsewhere the pastoral communities around the world are often marginal people in the nation-states which they inhabit. In East Africa alone, there are several examples of pastoral communities who have historically been viewed as difficult to administer, such as the Turkana of Kenya, the Nuer and Dinka of south Sudan, the Somali of Somalia, the Nyangatom of Ethiopia and Sudan and the Karimojong of Uganda. Policies dealing with the pastoral communities are often guided by mistaken assumptions about pastoralism and pastoralists which lead to interventions ill-fitting to the realities on the ground. The assumption that pastoralism is often associated with violence, and that pastoralists are inherently conservative and unwilling to change their ways are all ill misconceptions (Kandagor, 2005). The interventions based on these assumptions risk ending up working against the livelihood strategies of these people, leaving them with poorer options for survival and well-being (Galaty, 2002).

In schools or universities, Uganda has never designed any clear curriculum on pastoralism as a subject or a course unit even during the colonial administration. At the beginning of the education system in Uganda, the colonial authorities regarded pastoralism system as prone to insecurity. The clan and community were believed, to have no incentive to invest in the land, while individuals with initiative and means lacked incentives to make improvements because of inadequate security provided to them. Though it is said the colonial government in Uganda was a protectorate and ruled indirectly, rather than as a colony or territory, its policies towards the indigenous pastoralism system were far from indirect. The 1955 recommendation by the East African Royal Commission, which Uganda pursued on land tenure policy that seeks the individualisation of land ownership, has had far reaching effects on pastoralism and the pattern of rangeland management. Land tenure policies in Uganda have been following the individual owner model especially in the area of crop cultivation where the impact of investment is easily noticed; this is because of the state's view that rangeland has no economic benefit and that pastoralism is unproductive (Kisamba-Mugerwa, 1992: x).

Since earlier studies had been conducted with a focus

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on agricultural development and farm land tenure in predominantly crop farming system areas, it became pertinent for this study to first examine pastoralism as an embedded subject or topic within the agricultural domain and secondly as an important aspect in itself. The overall purpose of the study is to review and establish the general state of pastoralism in the Uganda education system. Specifically, the study sets to examine where and why the curriculum is situated, what it is and how it might be applied, particularly with a view to enhance resilience in the Horn of Africa. This is not a comprehensive review, but nonetheless will provide a means to be considered as a definitive process to developing a curriculum on pastoral studies into schools and other tertiary education set up. This would be considered as a stand-alone subject or as a course unit that can cut across the other university programs in order to provide adequate knowledge on the subject. The study also aims at identifying areas that may need investigations and revisions to promote knowledge on pastoralism in Uganda, particularly for appropriate technological and policy interventions for sustainable resource management and integrated resource conservation.

Universities in Uganda have operationalised agriculture curriculum by using different, dynamic and multi-faceted approaches. Many offer agriculture as a core course and a stand-alone degree while other institutions offer it as a short term training programme. Agriculture programmes in Uganda Universities have been implemented for many decades because it is viewed as one of the major strategies for the economic growth of the country. In essence and based on this, the study seeks to analyse also the trajectory behind side-lining pastoralism within the agricultural courses, in fact very little attention has been given to pastoralism in this context. The study posits that if pastoral studies would be offered as a stand-alone module by the different Universities this would ultimately and cumulatively present the opportunity to promoting conditions of sustainable development for the communities that practice pastoralism in Uganda and elsewhere in Africa.

As a source of information, the researcher sampled and used two organisations to collect the information for the report. The two organisations were: National Curriculum Development Centre (NCDC) and the National Council for Higher Education that develop and approve the school and the University curricular respectively. The researcher also made some spot observations while meeting and discussing with experts in agriculture where pastoralism is placed. In the Government White Paper (1992:173) it clearly indicates that Karamoja Region where pastoralism is practiced has been accorded a special status, and Government of Uganda (GoU) has put in place some strategies to respond to the problems prevailing in this region, including education, in a broader context the

integrated development effort. This therefore, clearly shows that pastoralism is viewed as a problem.

Pastoralism is not only practiced in Karamoja region, there are many other communities in Uganda that still depend on pastoralism as a way of livelihood yet knowledge about pastoralism is inadequate. These communities are dynamic and fluid and respond to changes that are taking place in their social, economic, political and physical environment (IIED, 2013). A number of forces currently are affecting these communities causing changes, while others are able to benefit, others are losing out. These changes include among others government recognition of agriculture where pastoralism is hidden, increasing wealth concentration, increasing education, new technology, tourism, conversion of rangeland to other uses, and income diversification (ODI, 2009).

During the colonial administration in Uganda, between 1911 and 1950, some of the pastoral lands were closed and referred to as 'special areas' or 'human zoo'. According to Cisternino (1979), it required one to get a parsimoniously issued permit to enter. These areas included Karamoja region. They were intentionally isolated from the rest of Uganda and left completely out of the entire process of modernization and education provision and development, which the rest of the country enjoyed. By 1999, the OAU/USAID Report 1999 reported that the pastoral population in the world was 50 million, while Ethiopia, Eritrea, Sudan, Djibouti, Kenya and Uganda supported around 20 million.

There are different types of pastoralism resulting from varying characteristics of rangelands coupled with socio-economic, sociological and technological influences. Pastoralism includes nomads, transhumance, and agro-pastoralism. With all the troubles and disappointment to bureaucrats and planners in Uganda, the pastoralists have not been left alone since their colonisation at the turn of the century, and it seems they will not be allowed simply to work out their own destiny in the future. Too much capital, time and administrative energy have been invested by governments that have ruled Uganda to disband pastoralism but in vain. Pastoralism is seen as a challenge by the agrarian community, and a blemish on the face of the new Ugandan nation.

Pastoral communities are becoming significant and expanding daily in several parts of Uganda. The current restocking programmes taking place in the districts of Uganda are evidence that more people are beginning to adopt pastoralism both as a way of life and a mode of production. So, pastoralism has come to stay. Therefore, the problem of Pastoralism as a subject of study will not go away soon and is now one of the major challenges for education provision today (Dyer, 2006). In fact, the overall education policy in Uganda seems to condemn pastoralism at many levels in their principles, and goals; in their explanatory paradigms; in their approaches and

methodologies; and in their implementation (Davies, 2017; DIIS, 2015).

PASTORAL EDUCATION: A CONCEPTUAL FRAMEWORK

To understand the concept of pastoralism, it is important to start with the conceptualisation of education. A robust literature exists that defines education. Paulo Freire, whose work in the 1980s focussed on pedagogy and learning in Latin America, defines education as the processing of experience, particularly critical reflection of experience, which allows for learning to move into application to life and action (Freire, 2006). Recognising education both as a right and an imperative for societal advancement, Joseph Stiglitz takes this argument further, positing that knowledge is a public good and that restricting knowledge leads to inefficiency and a slower pace in innovation (Stiglitz, 2006:123).

Education, particularly tertiary level education, has been known not only to impart skills to learners, but also as a vehicle for social transformation and social justice (Vongalis-Macrow, 2006). At the individual level, recipients of education benefit severally, for example by gaining a range of social, linguistic and inter-cultural management skills, in addition to increasing networks, collaborative activities and mutual learning. Specifically, Tierney views education as empowering individuals to play a role towards enhancing public welfare in society (2009:134).

Paying attention to the role of higher education, Ghani and Lockhart conclude that higher education imparts skills which will nurture citizens to support the development of the economy and polity (2008: 89), while Castells views universities as fundamental tools of development which facilitate innovation in society through mechanisms such as technology transfer and economic development (Castells, 1994:15). He further discusses how universities in particular have always been mechanisms of selection of dominant elites, including in such mechanisms, beyond selection in the strict sense, the socialisation process of these elites, the formation of the networks for their cohesion, and the establishment of codes of distinction between these elites and the rest of society (Ibid, 1994:26). That is why Freire emphasised the education should play a role not only in developing and nurturing a questioning attitude towards the violence of the status quo, but also in presenting alternatives to that violence (2006). For this questioning attitude to be fully nurtured, Freire underlines that there is need for a democratic space between learners and educators (Freire, 2006:116-117). Education indeed is an imperative for societal advancement (Dyer, 2016).

The Uganda education system has not been an exceptional to this observation. There have been systematic indigenous education methods of imparting

knowledge before even the missionaries came to Uganda (Krätli, 2009). The colonial and post-colonial efforts and independence governments, together with development agencies and non-government organisations (NGOs), have invested substantial monetary resources on education with the efforts to improve on agricultural/rangeland productivity but without commensurate success in pastoralism for sustainable development (Kisamba-Mugerwa, 1992:1). With the population growth and the increasing levels of environmental awareness, education still plays a very important role on issues of sustainable resource use of the livestock especially, food security, and social stability that have become central to Ugandan national development programmes.

RATIONALE AND JUSTIFICATION

It is evident that pastoralism as a field of study in the provision of education at all levels in Uganda is undermined thereby creating a social consciousness with values, norms, knowledge and skills, which have a complex and dynamic relationship among those who practice pastoralism as a mode of production and livelihood (Krätli, 2001). The author is compelled to write this book because of the brunt of injustices of the education system and policies in Uganda that frowns at pastoralism and gives it little attention. This study is expected to provide an initial guidance to education planners and providers in Uganda and to bench mark on inclusion of pastoralism as a substantive field of study at all levels or the education cycles. This will form an initial body of information that will guide government, Non-Governmental Organisations and other partners in the education provision in Uganda in formulating relevant education policies on pastoralism, designing and developing pastoralism as a field of study at all levels of education provision, and subsequently improving on the planning and management functions of the subject.

EVOLUTION AND CONTEXT OF EDUCATION IN UGANDA

The indigenous education

Before the introduction of Western education in Uganda by the Christian missionaries in 1880s, there existed a systematic indigenous educational method of imparting knowledge and skills to the younger generation. The indigenous type of education helped each society not only in Uganda but the whole of Africa to pass their educational values to the younger men and women. This education played a major role in transmitting the general and the life skills to the younger ones to ensure the

survival of the humanity within their vicinity. The transmission of skills started right from the day one is born until he/she dies (Castle, 1965). Every ethnic group had their own educational system with aims, organizations, contents, methods of teaching and places where education was imparted.

During this time one fundamental learning place among the Uganda society was within the homestead. In these homestead classes were conducted in various places for example around a fireplace at night. In the homestead boys were to light fire in one central place in a homestead where elders sat together warming themselves with fire as they fought off the cold of the evening. As they sat together in this place elders taught the young ones the skills that were necessary for their survivals. Classes were also conducted in houses by both elderly women and men concerning the ongoing activity within the house itself. If cooking was going on then, the elderly women taught the young women how to cook or care for the house. If the construction of the house or store was going on the men were taught the art of construction there (Okello, 2014:4).

For the pastoralists, work depended on the expertise of all family members, usually divided by gender and age. Support within the family and between families was vital to ensure pastoralists can maximize on their needs and spread any risks. It is impossible to consider the pastoral family without considering the wider social and economic institutions within which they live. The family provides the labor, technical knowledge, marketing expertise and social networks that allow the system to function. Different members of the family contribute in different ways. For example, women were experts in marketing cattle milk and small stock as well as being experts in animal healthcare, monitoring the growth and health of calves and their mothers, deciding how much cattle milk to take for the family and informing decisions when the family needs to move, based on the quality and quantity of milk being produced. Negotiations among clan leaders (older men) were implemented and influenced by the social and economic networks established by younger men who are herding and taking livestock to the markets (Hesse et al., 2015: 27).

Other teaching and learning also took place in places where people carried out social, economic and political activities. For the technical skills like the blacksmiths it had designated areas, especially within the homestead for classes and place of work where they impart their knowledge to the younger generations. Such areas were mainly out of bounds to idlers. They enforced taboos (regulations) to scare off the idlers and some other intruders who would want to copy the technology and use for their own advantage. The African indigenous educational system covered all subjects that learners needed ranging from Science, Geography, history and Technology. An African man or woman at the age of

about 20 years knew all the basic knowledge about his or her surroundings. He or she knew zoology and Botany by mastering names of all plants and animals in the surrounding. They knew their early history and geography (Okello, 2014:5).

The formal and the tertiary education

Formal education was first initiated by voluntary Missionary Organisations when they arrived in Uganda around the period of 1880s. Government of Uganda (GoU) then started playing an active role by 1920s by exercising control over education, which was expanded rapidly during the 1950s and 1960s. In the 1920s and 1930s, the missionaries made education only available to a small group of people mainly children of the aristocracy, clergy and tribal chiefs.

The Government involvement in formal education began in the colonial period following a report in 1924 by the Phelps-Stokes Fund. Prior to that report formal education was entirely in the hands of missionary organisations. Government had neither set up any school, nor considered to take over the education monopolized by the missionaries for two reasons; Education of the natives was expensive and since the missionaries were kind and holy people willing to foot the costs, there was need for Government to relax and only give the missionaries tax rebate. Secondly, the missionaries never wanted government to take over education at first; they feared that Government would make education secular. Bishop Willis objected to an attempt by government to take over schools. He asserted that; to make education compulsory would be to invite Government to set up secular system (Phelps-Stokes Fund Report, 1925). The position of government participation in education was enhanced when Phelps-stokes fund, a philanthropic organization whose interest was the education of Africans showed an interest in conducting research in Africa. The British colonial government gave them an upper hand of support in her colonies in Africa.

The interest of the Phelps-Stoke Commission (1924-1925) in Africa was an opportunity for the colonists who had no clear policy on education in Uganda. The colonial government gave support to Phelps-Stokes fund to sponsor a special commission to study and make recommendations on the type of education suitable for Africans. When the Phelps - Stokes Commission visited Uganda in 1924, there were six types of schools. These were:

a) Subgrade (equivalent to Primary 2). This was of uncertain educational value. Teachers were unqualified and unsupervised. It was intended largely to make pupils literate enough before baptism.

- b) Maternity schools to produce mid-wives.
- c) Central Schools (equivalent to Primary 4). They provided rudimentary education.
- d) High Schools (equivalent to primary 7). English was taught to all classes. Those for boys prepared them for the Colleges. Those for girls prepared them for being house wives and their curriculum was inferior to that of the boys.
- e) Normal schools. These were meant to produce teachers for High Schools.
- f) Colleges. These aimed at producing moral, upright and honest Christian clerks, traders, interpreters and chiefs. They were taught in English.

The Commission found out that the education offered in Uganda by the missionaries was too literary, the educational activities in the schools were not related to the community needs of the people and among the essential components missing from the curriculum were: agriculture where now pastoralism is embedded, health science, hygiene and care of children by the women. Little or no attention was given to the pastoralist from the onset of education in Uganda, the British protectorate government focused on isolating and pacifying the Karimojong instead. They saw little economic gain from the region and concentrated on protecting the administered neighbouring areas from Karimojong cattle raids. Subsequent governments following Ugandan independence similarly focused on security interventions while the provision of public goods and services lagged behind the rest of the country (Masebo, 2015).

The Government avoided owning schools because it lacked concrete ideas and policy about African Education, unlike the missionaries who had been in the field for long. Therefore, the school educational objectives and the curriculum continued to be determined by the missionaries. The anticipated agricultural and technical education was offered only by some schools. In addition, the attitude of most teachers, pupils and parents towards these activities were largely negative (Muyanda-Mutebi, 1996:4-6).

The recommendations of this commission changed the attitude of colonial Britain towards the education of the natives, not only in Uganda, but in the whole of Africa. The report criticized the type of education that the missionaries were giving to Africans. This report was not only damning to the missionaries, but it was an embarrassment to the colonial powers at Entebbe colonial office in Uganda. To them, the education was not conducive for adaptation of Africans to their way of life. They made recommendations, among which they emphasized the teaching of technology and handiwork, geography, science, history and music. This paved way for the government to take over the control of the education system in the country changing its development completely (Okello, 2014:19-20).

In its bid to improve on the education of the state,

government took over the direction of education in 1925. In the same year Government appointed Eric Hussey Director of Education to reorganize the education system in the country. The government came up with the education policies which favored the general development of education and technical education only in particular. In 1927, the education ordinance was enacted to guide the development of education in the country. In the ordinance, the Director of Education was empowered to reorganize the education system. It spelt out Government's powers and procedures in education. After the reorganization of the education system, technical and vocational education was to be taught to the Ugandan societies in four ways:

1. Through primary schools where village craft would have to be taught;
2. Through workshops on apprenticeship basis where learners would have a participatory learning guided by an experienced engineer or a technician;
3. Through special instruction workshop on production basis and;
4. Through properly instituted technical schools. (Ssekamwa, 1997:118).

This way government thought that the newly trained people would replace the imported labor from India. Government forthwith arranged technical and vocational education in such a way that some learners were to train through formal education. Department workshops were actually turned into technical schools. The workshops were affiliated to the departments of Lands, Surveys, Medical and Public Works to enable the training of the natives in these skills. These kinds of training institutions were only stopped in 1953, mainly because of the controversy that arose on the roles of formal technical institutions and these workshops. There was duplication in their work and to avoid this, the workshop schools had to come to an end (Ibid).

The de Bunsen Committee 1952

The development of education brought about by Sir Andrew Cohen is best seen through the de Bunsen Education Committee of 1952. During the year 1951 when Sir Andrew Cohen was appointed Governor of Uganda, the British government in London set up two education Commissions. One Commission was called the Jeffreys Education Commission for West Africa and the other one was called the Binns Study Group for East Africa and Central Africa that is Malawi, Zambia and Zimbabwe. At that time Britain felt that there was a need to improve the quality and quantity of education for Africans in these areas. Feelings had begun to advance that in the foreseeable future, these areas would eventually become independent of Britain. Therefore

there was a need to increase the number of educated men and women who would take up positions of responsibility when these countries would become independent. The Binns Study Group examined in 1951 the situation of education in Uganda and recommended major changes in the education system to improve both the quality and quantity of education in the country.

On the departure of the Binns Study Group, Sir Andrew Cohen appointed the de Bunsen Education Committee in 1952 to advise the government as to how to implement the suggestions of the Binns Study Group. Therefore the educational developments brought about by Sir Andrew Cohen are better seen through the recommendations of the de Bunsen Education Committee (Muyanda, 1996; Syngellakis and Arudo, 2006:5). The de Bunsen Committee looked into teacher education and the educational structure which were subsequently implemented as follows:

Teacher education

- i) The report said the training of teachers must be the basis of all educational development, a principle which the Protectorate Government had already recognized by initiating in advance of the report an interim scheme for the expansion of teacher training;
- ii) The improvement of the conditions and terms of service of teachers of all categories;
- iii) The expansion of secondary education in order to provide teachers for senior primary and secondary classes, Training College staffs, and men and women for the professions generally;
- iv) The expansion of facilities, both primary and secondary, for girls, which had seriously lagged behind facilities for boys;
- v) The extension of the full primary course from six to eight years, and the provision of a minimum of four years of education in all grant-aided schools;
- vi) The establishment of new primary schools.

Education structure

A new structure of education was established:

- i) The primary school course was to last 6 years with a final examination at the end.
- ii) A junior secondary section to last for 2 years, that is, Junior One and Junior Two. The schools in this section were divided up into two categories. One category was implicitly called academic section. Another section of schools was called practical. These were the Farm Schools, the Rural Trade Schools and the Home Craft Centres.
- iii) The Secondary School course 0-Level to last 4 years.

iv) The Secondary School course A-Level to last 2 years. (This section had not been there before in the education system of Uganda).

v) Makerere University College and other Universities abroad were established.

vi) Teacher Training Colleges Grade II to be joined by candidates from Primary 6 or from Junior Two.

vii) A Government Teacher Training College Grade III to be joined by candidates from Secondary 4. This college was first set up at Mbarara and then transferred to Kyambogo. Teachers trained in Grade II Teacher Training Colleges were to teach in Primary Schools. Teachers trained in the Grade III Teacher Training College were to teach in the two classes of the Junior Secondary section.

viii) Technical Colleges for candidates from Junior Two.

ix) Kampala Technical Institute for candidates from Technical Colleges. Graduates from this Kampala Technical Institute would proceed to the Royal Technical College in Nairobi since Makerere did not offer courses in technology. Kampala Technical Institute was at Nakawa and then it was later on transferred to Kyambogo as Uganda Polytechnic Institute (Muyanda, 1996; Odaet, 1990).

The major and limited functions that these recommendations were apparently meant to serve were to provide a Ugandan cadre for the local colonial civil service especially at the lower levels. However, it did serve to construct a good foundation for an education system that was possible to build on the later and withstand difficult political and economic conditions (Syngellakis and Arudo, 2006:5). These recommendations shaped African education in Uganda until independence. Before Uganda gained its independence in 1962, education and training for Ugandans was geared to the limited chances that existed for employment in Government administration and in social services. With independence in 1962, came rapid changes, including the immediate availability of posts for Ugandans in Government employment and the expansion of educational opportunities. Plans were made to prepare Ugandans to fill manpower gaps in commercial, managerial and technical fields in order to foster national development. The structure of education in Uganda was thus developed to cover both formal and informal education, though the system lays great emphasis on formal education from the primary level through the University (Odaet, 1990:1-3). A strong emphasis on the quality of education for all people was pointed out by the Castle commission (1963), which argued for raising standards of agriculture, and technical education, expansion of girls' education, and provision of adult education. Since 1963, education policy in Uganda was mainly guided by the Castle Commission report up to the inception of the 1992 Government White Paper (Syngellakis and Arudo, 2006:4)

The Castle Commission 1963

The demand for this commission was for high-level human power to take over the running and management of both the public and private sectors. Although the need for expanding primary education was recognised, it was felt that there were not enough resources for both primary-level and higher levels. A large proportion of the education budget then went to post-primary institutions. The practice of more resources going to post-primary institutions continued for more two decades. That situation persisted despite two attempts to promote universal primary education through the Third Five year Development Plan (1972-1976) and the Education Policy Review of 1977. The major constrain of achieving universal primary education was the negative political climate closely coupled with poor economic growth that characterised that period. The post-conflict NRM¹ government instituted a series of commissions to investigate the situation in all areas of government. One of them was the Education Policy Review Commission, which was appointed in 1987 under the chairmanship of Professor W. Setenza Kajubi (Syngellakis and Arudo, 2006:5).

The Government White Paper 1992

The 1992 Government White Paper on Education is the basis of official policy on the purpose and programmes of education in Uganda. While some of the programmes have been revised as a result of intervening events; the White Paper's articulation of the purposes of Ugandan's education system continues to be the supreme guidance for the sector. Its aims are to promote citizenship; moral, ethical and spiritual values; promote scientific, technical and cultural knowledge, skills and attitudes; eradicate literacy and equip individuals with basic skills and knowledge and with the ability to "contribute to the building of an integrated, self-sustaining and independent national economy". The key policy thrust in the educational sector for both rural and urban Uganda includes providing equitable access to quality and affordable education to all Ugandans, propelling the nation towards achieving the goals of Poverty Eradication Action Plan (PEAP), meeting commitments to achieve Education for All (EFA), the Millennium Development Goals (MDGs) that ended in 2015 and now the Sustainable Development Goal (SDG) that is to end in 2030 and the Uganda Vision 2040, are all developments initiatives focussing on streamlining the Uganda education system with the aim of making Uganda to attain a middle income level status.

THE HIDDEN CURRICULUM AND KEY CONCEPTS

Pastoralism

There is no single definition that defines the term pastoralism, many authors have defined it in various ways; the Republic of Kenya (2012) describes it as a production system which is closely linked with the cultural identity that relies on raising livestock on pastures that may be commonly or privately managed and accessed through agreements based on negotiation, reciprocity and competition. By definition pastoralism refers to both an economic activity and a cultural identity but the latter does not necessarily imply the former. As an economic activity, pastoralism is an animal production system which takes advantage of the characteristic of instability of the rangeland environments, where key resources such as nutrients and water for livestock become available in short-lived and largely unpredictable concentrations. Crucial aspects of the pastoralist specialisation are: First, the interaction of people, animals and the environment, particularly strategic mobility of livestock and selective feeding, and secondly, the development of flexible resource management systems, particularly communal land management institutions and non-exclusive entitlements to water resources.

According to Swift (1998:3), pastoralism is a production system where 50% or more of household gross revenue, such as the total value of marketed production plus the estimated value of subsistence consumed within the household comes from livestock or livestock-related activities; or where more than 15% of household food energy consumption consists of milk products.

To summarise on the definitions of pastoralism, Maliki (1992) modifies it to encompass populations which are essentially linked to animal production but have also undertaken several adjustments including agricultural activities, trade and wage labour; and those who, due to specific circumstances, lost their livestock as a result of cattle theft or cattle rustling; but still hope to resume a normal pastoral life. These also include agriculturalists that have taken on pastoral livelihood with all its social, economic and cultural dimensions.

As a matter of fact, pastoralism is found in some of the most challenging, as well as rich and fertile, environments on earth, from the Nile and the Rift valleys to the steppes of Mongolia and the edges of the Sahara Desert as well as in the mountainous and lowlands regions in Europe. In East Africa the International Fund for Agricultural Development (IFAD) estimates the total number of pastoralists at nearly 200 million worldwide (Rota and Sperandini, 2009). From the steppes of central Asia to the highlands of South America, the types of livestock herded by pastoralists depend on the climate, environment, and geographical area, and include camels, goats, cattle, sheep, yaks, horses, llamas, alphas,

¹ National Resistance Movement that took over power in Uganda in 1986

reindeer and vicunas.

However, data describing the number and importance of pastoralism worldwide are highly incomplete. India pastoralism in the Rajasthan desert has been extensively researched, but insecurity in Pakistan and Afghanistan has limited the degree to which pastoral systems have been documented and understood (Hesse et al., 2015).

Similarly, there are regions of Turkey and North-west India that are also poorly documented in literature. In central Asia, particularly in Mongolia and the Commonwealth of independent states, there is a growing interest in supporting pastoralism, but the extent and practices of Mongol and Kazakh herders in North-west China are still vague as Chinese dominated regions of central Asia have been off-limits for research for decades. Andes pastoralism, once considered a borrowing from European traditions, is now known to be an ancient tradition but studies describing these systems are again patchy (Ibid).

In the Greater Horn of Africa that includes Somalia, Ethiopia, Kenya, South Sudan, Eritrea, Djibouti, Sudan, Tanzania and Uganda pastoralists and agro-pastoralists are estimated to be over 30 million people (FAC CAADP, 2012). In these countries, pastoralists have been shifting between a range of livestock and non-livestock based activities for millennia but with livestock remaining central to their social, economic and cultural livelihoods. Pastoralism in these areas is diverse and dynamic, and has continuously responded and adapted to the opportunities and challenges that face them. Most of these areas especially the East African countries is better researched, with a number of scholars focusing on some of the main pastoral groups, including the Masai (Spear and Waller, 1993), the Turkana (Lamphear, 1993), the Ariaal (Fratkin, 1991), the Borana and Rendille (Fratkin, 2001).

Within these communities pastoralists are differentiated by gender, age and wealth. Importantly, pastoralism is not just about the management of livestock. It also involves livestock products (milk, hides and in some cases, dungs) and integrating other activities such as agriculture, non-timber forest products and trade into their livelihood. The levels of engagements and the types of non-pastoral activities that support their livelihoods vary within and between groups based on the geographical location, age, gender and access to markets, amongst others. Because of this not all pastoralists are affected in the same way by the common problems of drought, land alienation, conflict and other environmental issues.

Transhumance

Transhumance is a production system that is highly mobile, so, individuals and their herds move between definite seasonal bases every year. In this case, some

part of the family and/ or the herds of livestock seasonally move and the other part remains behind at a fixed location. The pastoralists that practice this kind of pastoralism in Uganda are the Jie, Dodos and the Karimojong.

Agro-pastoralism

Agro-pastoralism is a production system whereby crops are grown in particular season but the same parcel of land is used by the livestock for grazing when the crops have been harvested. In this system, the household basically depends on crop production supplemented with pastoralism. Some of the pastoralists involved in this mode of pastoralism are the Iteso of Katakwi, Soroti and Kumi of eastern Uganda; Langi of Apac and Lira of northern Uganda; and Ethur of Abim District in the Karamoja region.

Mobility

According to Bernard Van Leer Foundation newsletter No. 72 (1994:1, 2), mobility as a practice, is not a new phenomenon. The human race has been mobile and migratory since the early days as hunters, gatherers and shift cultivators. Although the degree of mobility in the 2nd millennium is unprecedented, and still remains a subject of debate and dilemma. Mobility by the pastoralists is not aimless or random. It is well protracted with objectives at certain times of the year and to particular places. It is well planned in a pastoral context. This mobility is an economically strategic technique of pastoral production that changes according to ecological conditions. In fact the pastoralists believe that livestock mobility stimulates and sharpens their reproductive instincts. These pastoralists leave areas even when there is permanent water because their animals need a variety of forage, soils with mineral mixes and vegetation. All these cannot be found in a single place. Adewale (2000:13) compares this movement situation to that of the Fulani pastoralists of West Africa who believe that mobility is as soothing as the breath of spring. Mobility is also considered as an insurance mechanism against spread of disease both among humans and livestock.

Pastoral education

The secret of the pastoralists is their intimate knowledge of a vast area of land, its meteorology, geology, hydrology, botany, fauna and disease patterns. This is a formidable body of knowledge in terms of inventory, hardly matched by any modern scientist. Knowledge of these values and norms should be transmitted and

translated through normative situations in order to contribute to the symbolic order of pastoralism. Neither the role nor the essential ingredients of pastoralism has ever been comprehended by education providers in Uganda. The pastoralists bring with them these skills' knowledge and experiences, as well as analytical abilities, which are not given opportunities to be used, demonstrated or even developed.

ASSUMPTIONS AND PREJUDICE AGAINST PASTORALISM

As previously mentioned pastoralists and agro-pastoralists are one of the most researched yet least understood groups in the world. Despite decades of empirical research, many policy makers, government staff, NGO personnel, and the broader public believe that the levels of poverty and conflict facing many pastoralists and agro-pastoralists is a result of their production system. Livestock mobility, a key feature of pastoralism, in search of markets and nutritious pastures and water and as a mechanism to avoid stress, is widely believed to be a primitive way of life that is uneconomic, environmentally destructive and incompatible with delivering services in a modern world.

As portrayed by Dwight (1976), in the African context, particularly in East Africa, the 'conservative native' has been the pastoralist. A widely held view about them in Uganda is that they are inherently conservative and obstinately resistant to all propositions for change, irrational economic actors, technically stagnant and primitive, wandering erratically and spoiling the rangelands by creating desertification, and exhibiting conservative and retrograde cultures and values.

Adewale in the *Sunday Independent* April 9, 2000:13 corroborates in respect to the Fulani pastoralists of West Africa that the Fulani and their timeless way of life was becoming a great attraction for the world. These pastoralists had never seen a TV, E-Mail was a strange thing, and sighting a portable radio would cause a great deal of stampede and commotion. Adewale asserts that this amazing tragic primitivism is a legacy that runs through the veins of the average pastoralist family. Conservatism of these pastoralists is contextual because it depends on the way their system operates rather than on a particular stand they as individuals have chosen to take. Thus it is imperative that the process of change through education, should first address the pastoral forms and structures that are in place.

The pastoral prejudice and crisis in Uganda has resulted in what Maliki (1992:29) calls, "a crisis situation of massive impoverishment, social marginalisation, discrimination, destitution, disequilibrium, destabilisation, tribalism, refugee camps and subsequent history of progressive social and educational underdevelopment".

This has had an increasing impact on the practice of pastoralism as a mode of production and livelihood. These beliefs have consistently driven policy to settle pastoralists and introduce them to modern agricultural and livestock production techniques with little evidence of success.

Policy has consistently ignored both the scientific evidence on the dynamics of dryland ecosystems and the strategies and institutions used by local people to exploit environmental diversity and unpredictability to their advantage. The inability of local pastoral and agro-pastoral communities to articulate the rationale of their livelihood system and the scope and scale of its benefits to the economy, the environment and society further exacerbates their marginalisation. Top-down, technical solutions, often imported from elsewhere, are thus imposed exacerbating poverty, environmental degradation and conflict in many pastoral and agro-pastoral areas of East Africa and Africa as a whole.

In summary, studies indicate that over 30 million people in the Great Horn of Africa practice pastoralism and agro-pastoralism as central source of livelihoods (Hesse et al, 2015:13). Livestock are their social, cultural, spiritual and economic assets providing food and income for the family within and between generations. Yet this important production system is hidden or silent in the school and University curriculum of many countries including Uganda. With the exception of Tanzania and Ethiopia who have already mainstreamed pastoral studies as a common course and currently taught at the universities of Bule Hora, Jigjiga and Samara as part of their undergraduate and graduate programmes. The inclusion of pastoral studies to the school and University curriculum as a common or cut-crossing course unit would introduce students to the fascinating and rich world of pastoralism (Sifuna, 2005).

This would provide the students with knowledge and skills to analyse and understand pastoral systems as they exist today, and the options for their future development in support of national economic growth in a changing world. The curriculum would also help students from different personal and professional backgrounds to understand how pastoralism functions as a system, its contributions to local national and global economies and sustainable environmental management, and its role in promoting peace and harmony between pastoral and other communities.

GAPS AND CHALLENGES IN UGANDA SCHOOL AND UNIVERSITY CURRICULAR

The delivery of pastoralism as a subject is a process which begun many years ago but continued to be packaged within the agricultural domain. For instance in Uganda, curricular reviews have been done several time

but with little attention given to the area of pastoralism as evidently shown: In 2008 Uganda Agriculture Teaching Syllabus review (Senior 1-4) the sub-topic “important farming systems and practices” was the only content on pastoral system considered. This is taught in term one as a sub-topic whose objectives are: to describe the different farming systems and practices in Uganda. While in the National Certificate in Agriculture of 2012, Pasture Management and Silvi-Pastoral practices was the only module added. In the Primary Teacher Education Syllabus 2004 on Agriculture, it has a theme on Livestock production with the specific objective that trainee should be able to compare traditional and modern methods of rearing livestock. It does not come out that pastoralism should be handled.

Also in the Uganda Advanced Certificate of Education Agriculture Teaching Syllabus 2013, there is a subtopic on Livestock Rearing and the Environment and the learners are expected to acquire the competence of evaluating the environmental problems in routine rearing practices of livestock. This does not suggest in any way that Pastoralism would be used to deliver it. When it comes to other subjects like geography teaching syllabus (senior 1-4) there is a topic on changes from nomadic pastoralism (meaning, location and characteristics) to modern livestock farming: Ranching in Africa. This is not so different from what is taught under Uganda Advanced Certificate of Education in Geography where there is a topic on development of agriculture and nomadic pastoralism plus measures taken to improve nomadic pastoralism. In other words these are the only entry points on pastoralism that gives “just a lip service” to its beauty. The revisions of the syllabus at the different levels as seen above have not been able to give enough coverage on pastoralism.

At the Community Polytechnic Institutions where Agriculture is the main domain course taught in year one, topics such as farm structures, machinery and agricultural economics are the main issues covered, what is covered at this level too does not give students enough information on pastoralism. Also the knowledge on agriculture which is given at the community polytechnic institutions still follows strictly the European market needs. Generally agriculture which is taught at this level is given a small doze because the design has not changed much; it's still using the European design because they are still strong in decisions making.

At the universities, agriculture is the main domain and stand-alone courses with minimal concepts on pastoralism. In practice, it can therefore, be concluded that very little coverage or content is given to pastoralism or taught under the agricultural domain courses, and also there is very little coverage at both senior one and at the community polytechnic institutions. This clearly shows that the knowledge given to students who may wish to further their studies in pastoralism is inadequate or

completely missed out.

Besides, teachers also cover only what is provided in the syllabus. At the secondary level agriculture is taken by the majority of rural schools while ignored by urban or other well to do students. It is perceived that the students who take up the subject regards it for purposes of passing and improving on their grades but not to have the skills and knowledge to practice. Hence, this signifies the lagging behind of the concepts pastoralism and pastoral education.

Generally in Uganda other challenges include the high stakes testing and examinations driven syndrome. Examinations are done by students to pass and attain certificates at the expense of acquiring skills to apply to the real demands of the society. Yet various studies inform us that what is examined is what teachers teach. As noted by Cubberley (2009), the emphasis on high-stakes testing has a danger of narrowing the curriculum content and this is what has happened to the content of pastoralism in Uganda.

Notwithstanding the issue of attitude, it stands out as a serious challenge among the various actors that include the parents, students, teachers, educational practitioners and supporters. Many of these actors sometimes look at the inputs verses the outputs of education and how soon the results shall come. Yet the returns to education can be miles away from the time of successful completion. In turn this can influence decision making and is challenging when ranking priorities. To overcome such barriers, attempts and arrangements have been made of benchmarking study tours.

For instance, the exchange visit programs to other countries would improve on the situation particularly within the University settings. However, the experience of Kyambogo university 2014-2017 exchange program with the agricultural institutions in Israel has shown no big impact or value additions to the field of agriculture. Thus the experience and knowledge acquired by students when exposed to such opportunities of the exchange visits is confined within the individuals or lost. Such students on return join the rest of the students who remained behind looking, searching for jobs and employment without having an opportunity to share the new skills learnt from the multicultural setting. Hence, knowledge acquired is lost or confined just within the individuals.

OPERATIONALISATION AND RELEVANCE OF PASTORAL EDUCATION

Pastoralism with its strong emphasis on family and clan loyalties, and on common, rather than individual, ownership of land and forests, throws down a profound challenge to many of the assumptions that underlie ‘modern’ governance. Whether such visions can co-exist

is a test of the ability of governments and societies to recognise and appreciate the practice of pastoralism.

Given the relevance and importance of pastoralism to many societies, pastoral studies if developed and designed in school and University curriculum will address the 'knowledge gap' in two ways: by helping decision-makers and planners better understand the scientific rationale underpinning sustainable pastoralism while simultaneously strengthening the skills of pastoralists and their advocates to articulate the economic, ecological and social benefits of their livelihood systems and argue for their inclusion in national policy.

The curriculum will prescribe solutions or promote specific policy options. Using scientific evidence and case study material, the curriculum will demonstrate the logic of pastoralism in environments characterised by highly variable and unpredictable conditions, including drought exacerbated by climate change. It will show how pastoralism is a livelihood and land use system regulated by, and proactively exploited, ecology with complex modes of social, political and economic organisation that enable it to prosper in the high spatial and temporal diversity of dryland environments. The curriculum will also show that pastoralism, far from being outmoded and seen as uneconomic, is highly dynamic and intricately linked into the modern world contributing significantly to local, national and international markets in East Africa and beyond. On the basis of this knowledge, the curriculum will identify policy options relevant to the needs of pastoralists.

The curriculum will also target at leaders of pastoral civil society and other pastoral policy advocates as well as government, donor and NGO staff and other practitioners responsible for implementing development policy at the local and national level. The adapted curriculum will target relevant policy makers and practitioners in the public and private sectors to contribute to more informed decision-making in support of climate resilient development and service provision.

The pastoral curriculum will enable learners to have rich insight of the knowledge, skills and attitude required in pastoralism analysis. It will equip learners with ability to manage pastoralism as a system properly, develop seminar on various debatable pastoralism related issues, advise relevant strategies to pastoral areas and appreciate livelihood strategies employed by pastoral community to maintain their well-being.

On the Cross cutting issues, the curriculum will enable learners to understand how pastoralism works as a system that addresses the issue of sustainability with regards to gender and environmental aspects.

Most importantly, the curriculum will also introduce students to the basic concepts, origin and history of pastoralism, and location of pastoralists. This will mainly deal with the basic pillars of pastoralism that includes natural resources, livestock herd and pastoral society and

institutions showing the interdependence of each system. The curriculum will also address the utilization and management of natural and livestock resources in a sustainable manner. The course will attempt to discuss the main functioning of the social institutions in pastoral societies that are related to natural resources. Additionally, it will address the socio-economic and environmental contribution of pastoralism.

STRATEGIES AND WAY FORWARD

Pastoralism as a practice is not actually new. But what is actually new is its concept through which education and socio-economic change is believed to occur at both user and societal level. It will be an intervention meant to bridge the gaps created by the limitation, false starts, irrelevancies and failures of the current education systems. To develop the curriculum the following aspects and strategies would be significant and important:

Developing the life calendar for the pastoralists

1. The Curriculum for Pastoralism should be content – specific, contextualised, flexible, revolutionised in presentation and approaches, based on outcomes.
2. The curriculum should be diversified to take into account the respective functional needs and socio-economic requirements of pastoralism.
3. The curriculum should have a good balance of practical knowledge and skills that can be of immediate use to the pastoral communities in improving their conditions of living.

Human resource development

1. Pastoralism knowledge and skills should be integrated into all levels of education and training. A pool of expert pastoral educators should be developed to ensure that universities have crops of lecturers who can produce effective graduates.
2. There is need to continue to train both new and existing lecturers to ensure that they are adequately equipped not only to manage the pedagogical approaches to pastoral studies education, but also to remain connected to emerging developments

Relevant policies and curriculum

1. More policy debate is needed on how different actors can play various roles in ensuring a peaceful Uganda. This requires a curriculum that addresses the ways in which Uganda can recovery from its current political and

economic dilemmas regarding the problems of pastoralists. It is this reality that informs the centrality of the education sector in facilitating long-term, strong peace among the pastoralists.

2. Given the enthusiasm and huge uptake of pastoral education at university level, it is important for this thematic to be offered also with primary and secondary education.

3. Since the long-term goal of pastoral education in schools and universities is to contribute to the creation of a more peaceful community, it is important for universities to promote stronger links between themselves and the community. This could be done through collaboration with Civil Society Organisations as well as through community outreach and capacity building programmes that promote pastoral education in their local communities.

4. The uniqueness and relatively early pastoralism success of the pastoral communities' means that it has potential to become a regional and pan-African model. Other regions should incorporate lessons from Ethiopia and Tanzania that have designed pastoral study curriculum into their own initiatives as cross cutting course units at their universities

5. Teacher training is there, syllabus is there, secondary and community polytechnics institutions are there what is left is mainstreaming pastoral studies as a stand-alone programme into systems

6. Courses like animal husbandry covered in agriculture-breeding, production, nutrition, health, products are misplaced and should be linked to pastoral studies where they naturally fall. There is no doubt cattle is one of the animals that is widely taught.

7. The need for information on the functioning of the pastoralists to enable the education providers plan and design pastoralism as subject of study.

8. Integration of pastoral indigenous education including pastoral functions, behavioural patterns, attitudes, skills, knowledge, pedagogical skills and learning methodology should all be packaged together to make pastoral education relevant and essential to Ugandans and to the communities that rely on pastoralism as a way of livelihood.

CONCLUSION

The study has focussed on the trajectory of the process of mainstreaming pastoral education in the school and University curriculum in Uganda, including an analysis of the strategies that have been used in the Uganda education system from the colonial to the present day. The study has demonstrated that higher education has a broader mandate that goes beyond training learners in specific job related skills. The number of university programmes focussing on pastoral studies is increasing within the horn of Africa. The pastoral studies education

as a common course has been introduced and currently taught at the universities of Bule Hora, Jijjiga and Samara as part of their undergraduate and graduate programmes. The common course introduces students to the fascinating and rich world of pastoralism in Ethiopia and beyond. Undoubtedly universities in Ethiopia have contributed not only to the discourse of pastoral studies, but also to its practice.

Additional outcomes of the pastoral studies programme include the creation of platform for collaborative efforts to rebuild higher education institutions to evaluate their pedagogy as well as other processes in the provision of teaching and learning. The study has examined the potential of higher education as a tool for pastoral studies and a platform for generating concrete socio-economic and political transformation at community and national levels. By mainstreaming pastoral studies in the various curricular in Uganda, it would demonstrate that higher education in a stable state like Uganda could not be underestimated and the role of universities in providing a solution to the problems of pastoralists.

To conclude, this work has not only been informative but significant to government and partners in the education provision to initiate a general rethinking establishment of Pastoralism as a subject of study in the school, college, tertiary and University curricula; to policy makers to create realistic policies that can enhance appropriate implementation of Pastoralism as a subject of study; to curriculum designers and developers in designing and developing the programme that is relevant to the needs, aspirations and interests of the community, and that portrays the good image of Pastoralism; and finally to other education providers in involving the pastoralists in the evolution of the programme from their contextual perspectives.

CONFLICT OF INTERESTS

The authors have not declared any conflict of interests.

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Full Length Research Paper

The effect of an innovative teaching technique on the success and attitudes of sixth grade English language students

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English language teaching is an area that the Turkish Ministry of Education (MNE) tries to enhance with utmost priority. The 21st century, also known as the Information Age, is an era during which communication is mainly established in English. The main problem encountered by students while learning foreign languages is that teachers focus mostly on correcting grammar mistakes rather than improving communication skills. This has a negative effect on students learning of English and results in the development of negative attitudes among them toward their success in English classes. The aim of this study is to identify how the Boray Technique (BT) affects sixth grade secondary school students' levels of success in their English classes and their attitudes toward English classes. This study collects and compares students' English exam scores, attitude scale scores, and the teachers' opinions about students. The findings of the study showed that BT had a positive effect on both level of success and the attitudes of students toward their English classes.

Key words: English language education, language learning, language teaching, English language classes.

INTRODUCTION

English language teaching is one of the priority areas of the Turkish Ministry of National Education (MNE) and they have been trying to improve it over the years. The MNE expended a lot of effort on English language teaching since the beginning of the Republican Era (1923); however, English language teaching became a major priority in the last few decades, since it became more prominent over the other languages in the world. English is the language for global communication in the

21st century, which is called the Information Age. In the past, languages such as Latin and Arabic were used for cross-cultural communication. The communication language of the present century is English. Due to the political and economic status and the influence of the United States of America, there is no doubt that the mother tongue of the United States, which is English, is the main candidate to become the Lingua Franca of our age (Yıldırım, 2012). Although, the Turkish MNE tried

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to modernize English language teaching process under the influence of various educational policies adopted over time, everybody in Turkey accepts that students, who take English language classes starting from the elementary school to the higher education, have serious problems in communicating in English. Turkey ranked 50 among 70 countries in 2015 in the English Proficiency Index of the Education First (EF) (<http://www.ef.com.tr/epi/regions/europe/turkey/>).

LITERATURE REVIEW

A news article published on the news website T24 (Paker and Höl, 2012) indicated that 90% of students are not successful in English, despite receiving 1400 h of English education from elementary school to high school. A report submitted to the MNE stated that as students move to higher grades, their interest in and attitudes toward English classes deteriorate. The reason behind this is that students find book-dependent and book-oriented teaching methods boring. The same study revealed that students do not like English course books. Whereas 80% of fifth graders at the first year of the middle school say that they like English classes, only 37% of the twelfth graders at the last year of high school share the same sentiment. Similarly, the percentage of students who like English classes decreases gradually from 80 to 37% throughout the grades. One of the striking points mentioned in the report is that there is a need to focus on communication and daily conversation skills instead of grammatical rules in English classes T24 (2017) (http://t24.com.tr/haber/neden-ingilizce-ogrenemiyoruz,258240_ September 07, 2017).

Paker and Höl (2012) also state that the MNE needs to change both the teaching programs and the teaching methods of English classes and work harder to ensure that students are more successful in learning English. In Turkey, “providing education in a foreign language” did not solve the problems of learning and teaching foreign languages and there is still a serious need for the foreign language education in Turkey to be redesigned and reorganized so that it can be of better quality and more successful (Bayraktaroğlu, 2012).

The main purpose of English program, which was updated after the age to start learning English was changed to two years, is to make sure that students learning English perceive their English classes as enjoyable (MEB-TTKB, 2013). The most important problem students face while attempting to learn a foreign language is that teachers who adopt a grammar-oriented approach to teaching pay more attention to correcting the grammatical mistakes of students than to improve their communication skills. Teachers place too much emphasis on correcting the grammatical mistakes of students instead of focusing on understanding and explaining what

students are trying to communicate and this makes students quickly and permanently lose interest in the real goal of learning English. This has a negative impact on the attitudes of English learning students toward the classes and the resulting negative attitudes have a negative impact on students' level of success in these classes. The most basic duties of teachers are to prepare a learning environment where students can learn cognitively, which contributes positively to the emotional development of students toward the class and learning in general as well as to maintain this environment throughout students' learning process. Students should feel free and comfortable to orally express themselves. Otherwise, the development of students' conversation skills in English would be inhibited and the language learning process would be inconclusive.

The Boray Technique (BT) is a successful and effective method of learning English developed by an English teacher who dedicated himself to determine and eliminate the obstacles in English language learning process in Turkey. The technique was developed in Anatolia and it is specifically designed for people living there. It is a goal-oriented system explaining what to do and how to do it instead of providing generalized methods and techniques. It is fully compatible with the learning characteristics of the Turkish people since it was developed locally. Therefore, it yields positive results. Since it is an authentic technique developed locally, it has a high probability of success (Işık, 2008).

This method is about overcoming Turkish people's problems in speaking English no matter what their level is, facilitating the process of learning English, and ensuring that they acquire effective communication skills. Depending on their level and schedule, students are able to learn English within 1 to 5 months. No matter where and how English is taught the primary technique or the constructive-supportive technique can be used individually, in groups, or in classrooms under the supervision of a teacher.

This method prevents individuals from the following issues: (1) constantly worrying about grammar rules; (2) speaking in an exceedingly flat, fast, monotonous, and frigid manner that lacks intonation due to the structure and use of their mother tongue; and (3) hesitation due to the fear of making mistakes and sociological fear such as the fear of being ridiculed by others. This method persuades those who want to learn English, suggesting that English language can be learned by taking a physical and psychological break from their fears and worries. In essence, this method was developed to revolutionize English language education in Turkey, and to liberate students' ability to speak English through the initiative of institutions and teachers.

The Dead Fish Syndrome (DFS) defined by BT, which was developed as an innovative teaching method, is one of the major factors affecting English learning experiences

of students. According to BT, the first step of learning English is to release students from the DFS and motivate them to learn English. While explaining the effects of motivation on learning, Gardner (2001) stated that sufficiently motivated individuals would be able to show an effort to reach their goals, would be able to remain determined by focusing on their goals until the task is completed, and would use their successes as positive reinforcers while applying their strategies and resolutely working on their goals in this process. The purpose of this study is to determine how BT, which is an innovative method of teaching English, affects sixth grade students' levels of success in English as well as how it affects their attitudes toward English classes. The learning environment created in English classes that adopt BT is more participatory as compared to other classes and accordingly, every student actively participates in the learning process. As a result, there is a higher possibility for students to adopt a better attitude toward the class. This is a result of the significant relationship between success and attitudes (Karabiyik et al., 2012).

This study measured and compared sixth graders' levels of success in English classes at a school that used BT and at a school where BT was not used. At sixth grade of the school where BT was not used, the levels of success and attitudes after applying the technique were measured and the effects of BT as an innovative method on the level of success and attitudes in English classes were compared. A study conducted by Kırkız (2010) discovered a moderately positive relationship between the levels of success and attitudes of eighth graders in middle school and 11th graders in high school with regard to their English language classes.

Positive attitudes of students toward their English classes might have a positive impact on their levels of success (Karahan, 2007). Different studies (Firat, 2009; Öner and Gedikoğlu, 2007) indicate that the attitudes that students develop while learning English might have a bigger impact on their success levels than the tools and equipment used in class. Öner and Gedikoğlu (2007) mentioned in their studies that there is a negative relationship between the level of anxiety, which is one of the emotional aspects of students, and their level of success. Their study showed that students who had a higher level of anxiety had lower levels of success, whereas students who had a lower level of anxiety had higher levels of success. Çetinkaya (2009) indicated that the positive attitudes of English language learners have a positive effect on their levels of success. Otherwise, their level of success deteriorates in parallel with their negative attitudes. Kazazoğlu (2013) explains this relation as follows: the emotional characteristics of students consist of the factors that determine the necessary capacity to learn the target language. The most important ones among the emotional factors affecting the process of learning a foreign language are students' attitudes.

Teachers should not underestimate the attitudes of their students and try to involve students in relevant educational programs.

Since students' attitudes toward their English classes are so crucial (Bağçeci, 2004), schools associated with the MNE should pay attention to have students develop positive attitudes toward English classes and this factor should be taken into consideration when preparing and implementing educational programs. Additionally, it is suggested that some changes are made to employ different techniques and methods to promote correct English speaking and to encourage fluent speaking and communication besides vocabulary and grammar. Kocaman (2014) points out the problems in foreign language teaching programs and states that the methods should be revised and more useful, beneficial methods should be developed. In his study, Şahin (2005) mentions that native English teachers are more successful in teaching English to their students because they help students develop positive attitudes toward English language. In the same study, Şahin concludes that the attitudes of students toward English classes directly affect their levels of success.

Kızıltan and Atlı (2013) point out that the attitudes of elementary school students toward English classes affect their level of success in learning English; hence, teachers should measure students' attitudes before and after the learning process. Yavuz and Yağlı (2013) demonstrate that the attitudes of 10th graders toward their English classes do not change in parallel with their levels of success in these classes.

Students' attitudes affect their behaviors and thus, determine their level of success (Kara, 2009). There is a very strong relationship between students' levels of success in learning a foreign language and their attitudes toward that language and toward learning a foreign language (Masgoret and Gardner, 2003; Levine, 2003; Fakeye, 2010; Gömleksiz, 2010).

The purpose of this study

The purpose of this study is to examine the effects of BT on sixth graders' levels of success and attitudes of toward their English classes and English language.

MATERIALS AND METHODS

This study was designed to use an experimental comparative method. However, we had to change the methodology, since the school hosting the classes, which was to be used as the planned control group of the study, decided not to share the relevant data.

In this study, to examine the effects of BT on the level of success in and the attitudes toward English classes, we planned to observe 15 sixth grade students at a private school where BT was not used during the fall semester but it began to be used in the spring semester, and 39 sixth grade students at a private school where BT

Table 1. The year end English scores of sixth and fifth grade students (SGEYES and FGEYES).

Data coupling	Average	Number of individuals	S. Deviation	S. Error
SGEYES	82.27	15	11.190	2.889
FGEYES	79.53	15	13.341	3.445

Table 2. The year end English scores of sixth and fifth grade students (SGEYES and FGEYES).

Wilcoxon test results	SGEYEC - FGEYEC
Z	-0.369
P	0.712

Table 3. English scores at the end of the spring and fall semesters of sixth grade (SGSSS and SGFSS).

Data coupling	Average	Number of Individuals	S. Deviation	S. Error
SGSSS	85.13	15	12.005	3.100
SGFSS	79.33	15	11.932	3.081

Table 4. The results of the Wilcoxon test for English scores at the end of the fall and spring semesters of sixth grade (SGFSS and SGSSS).

Wilcoxon test results	SGFSS and SGSSS
Z	-2.332
P	0.020

was used since the fall semester. However, since we failed to acquire data from the school with the said 39 students where BT was used, we completed the study with the group consisting of only 15 students. The study has a one-group experimental AB research design (Büyüköztürk et al., 2016: 219).

Sample

As BT is a new method, it is not widely used. Therefore, we had to select the sample from schools that already used or decided to use BT. While choosing the sample size of the study, we opted for the appropriate sampling method (Büyüköztürk et al., 2016: 92), as the sample had to consist of students from schools that decided to implement BT. Since the number of schools using BT was not sufficient, we selected a school that had recently decided to use this technique and was able to teach it to their teachers. A class consisting of 15 students and their English teacher at the said school participated in the study.

Data collection tools

Fifth and sixth grade school reports of students, the teacher's opinion note sheet, and English attitude scale prepared by Kırkız

(2010) as data collection tools were used. The Cronbach Alpha coefficient of the Attitude Scale for English Class prepared by Kırkız, which was used to determine whether students express different attitudes, was calculated as 0.93 in the study conducted by Kırkız (2010).

Data analysis

The data was analyzed using the SPSS 22.00 program package. The Wilcoxon signed-rank test and effect size test values were used. We calculated the effect size using the formula $r = z/\sqrt{N}$. The results were interpreted according to the criteria of Cohen (1988) ($r = 0.1$ small, $r = 0.3$ average, and $r = 0.5$ big).

RESULTS

Tables 1 to 8 demonstrate the study's data in detail. Fifth and sixth grades year end English scores of the classes were calculated where BT was used as 79.53 and 82.27, respectively. When we looked for a meaningful difference between these two scores of students, we found out

Table 5. The English teacher's opinion scores at the end of the fall and spring semesters of sixth grade (ETOSEFS and ETOSESS).

Data coupling	Average	Number of individuals	S. Deviation	S. Error
ETOSESS	75.00	15	23.299	6.016
ETOSEFS	65.33	15	30.441	7.860

Table 6. The results of the Wilcoxon test for the English teacher's opinion scores at the end of the fall and spring semesters of sixth grade (ETOSEFS and ETOSESS).

Wilcoxon test results	ETOEFS and ETOSESS
Z	-2.714
P	0.007

Table 7. The Attitude test scores at the end of the fall and spring semesters of sixth grade (ATSEFS and ATSESS).

Data coupling	Average	Number of individuals	S. Deviation	S. Error
ATSESS	3.8200	15	0.73747	0.19041
ATSEFS	3.4500	15	0.89781	0.23181

Table 8. The results of the Attitude test at the end of the fall and spring semesters of sixth grade (RATEFS and RATESS).

Wilcoxon test results	RATESS - RATEFS
Z	-1.706
P	0.088

that there was not a meaningful difference between the year end average English scores in fifth and sixth grades, as shown in Table 2.

When students' year end average English scores in fifth and sixth grades were compared, it was found that the average English score of sixth grade students was 79.33 in the fall semester and 85.13 in the spring semester. As shown in Table 3, the average English score of the class in the spring semester, during which BT was used, is higher than their average English score in the fall semester. When the effect size of the year end average English score in fifth and sixth grades was calculated, it was found to be $r = 0.07$. This is a very small value.

According to the results of the Wilcoxon test conducted to determine whether the difference between sixth grade students' scores at the end of the fall semester and at the end of the spring semester was meaningful, the semester end average English scores when BT was used were

significantly higher than the average English scores of the semester during which BT was not used.

The English teacher's opinion notes regarding students' performances during the fall and spring semesters of sixth grade was also taken into consideration. The opinion notes assigned by the English teacher to each student were compared. The average opinion score assigned to students by the English teacher was 65.33 for the fall semester and 75.00 for the spring semester, which are shown in Table 5.

The results of the Wilcoxon test conducted to determine whether the resulting difference is meaningful are shown in Table 6. According to Table 6, there is a meaningful difference at the $p < 0.05$ level between the English teacher's opinion scores assigned to students for both semesters, which indicates a significant increase in the spring semester. The results of the Wilcoxon signed-rank test indicate that the effect size between the English teacher's opinion scores for students in the fall and spring

semesters of sixth grade is $r = 0.43$. This effect value indicates a significant difference.

The results of the Wilcoxon signed-rank test indicate that the effect size between the English teacher's opinion scores for students in the fall and spring semesters of sixth grade is $r = 0.50$. This effect value indicates a significant difference.

The difference between students' year end English scores in fifth and sixth grades is similar to the difference found by Kırkıcı (2017). However, the difference between students' average English scores at the end of the fall and spring semesters of sixth grade and the English teacher's opinion scores assigned to students at the end of the fall and spring semesters of sixth grade are very similar to the difference found in the previous study (Kırkıcı, 2017).

When students' responses to the attitude test at the end of the fall semester and those at the end of the spring semester were compared, it was found that there was a difference between their attitude levels in favor of the spring semester. As seen in Table 7, the attitude test scores of students who participated in the study increased by 0.37.

As a result of the analysis of the attitude tests using the Wilcoxon method, the values were obtained as shown in Table 8. Although we found a higher value in favor of the spring semester when comparing the attitude scores of the fall and spring semesters, there is not a significant difference between the scores at the level of 0.05. However, we calculated the effect size as $r = 0.31$ using the z value in Table 8. This value indicates an average effect size in favor of the attitude scores of the spring semester.

DISCUSSION

BT is a method developed by a teacher. The purpose of the technique is to increase students' interest in English language thus increasing their level of success, and to help them overcome the "I understand but I cannot speak" prejudice associated with the process of learning English in Turkey, and to make English a language that can be spoken in Turkey.

In this study, the effects of BT on students' level of success and attitudes toward learning English at a school which decided to use BT were examined. One of the main findings of the study is that there was no significant difference between the year end English scores of fifth and sixth grade students participating in the study ($z = -0.369, p > 0.05$).

Sixth graders at the school where the study was conducted were transferred there from different schools at the beginning of the academic year. Therefore, the fact that they did not study in the fifth grade at that school caused problems regarding their English scores at the

end of fifth grade. Moreover, the year-end scores of sixth graders were calculated by taking the average of the fall and spring semesters. Thus, the scores of the fall semester, during which BT was not used, were included in the year-end scores alongside the scores of the spring semester when BT was used. These might have affected the chance of detecting a possible difference between the year-end English scores of sixth graders and fifth graders. There is a meaningful difference ($z = -2.332, p < 0.05$) between students' average English scores at the end of the fall semester during which BT was not used, and their average English scores at the end of the spring semester during which BT was used. When the effect size of this difference was calculated the difference was found as $r = 0.43$, which is accepted to be an important effect.

Another difference was found between the English teacher's opinion scores assigned to students at the end of the fall semester when BT was not used and at the end of the spring semester when BT was used. The opinion scores were assigned by the teacher according to various criteria, such as students completing their homework and participating in class discussions. The average opinion score was higher in the spring semester when BT was used than in the fall semester when it was not ($z = -2.714, p < 0.05$).

The effect size of the difference between the teacher's opinion scores for the two semesters was calculated as $r = 0.50$. This value indicates that the difference in the opinion scores of the teacher between the two semesters was significant.

Upon examining the attitude scores of students at the end of the fall and spring semesters, it was found that there was a difference of 0.37 between the scores in favor of the spring semester during which BT was used. Although the results of the Wilcoxon test were not meaningful ($z = -1.706, p > 0.05$), the effect size value between the attitude scores of the two groups was $r = 0.43$, which was in favor of the spring semester. This value shows that there was a significant development in the groups during the two semesters.

In addition to a small number of studies arguing that there is no relationship between students' level of success and attitudes toward learning English language (Yavuz and Yağlı, 2013), there are many previous studies that obtained results similar to the present results. The positive attitude toward English classes increases students' level of success in English classes and as their level of success increases, their attitudes toward learning English language become more positive (Karahana, 2007; Fırat, 2009; Öner and Gedikoğlu, 2007; Şahin, 2005; Kara, 2009).

If students' attitudes are important for the process of learning English, English learning programs should aim for emotional achievements, such as attitudes, in addition to obtaining cognitive achievements (Kazazoğlu, 2013;

Kızıltan and Atlı, 2013).

Another important suggestion is that speaking skills are more important for students who want to learn a foreign language (Ismail, 1991; Jaseem and Jaseem, 1997; Leong and Ahmadi, 2017). Boray Technique has an emphasis on the development of speaking abilities to make students more motivated to learn foreign language. Dewi et al. (2017) stated that motivational tools like games enhance students' speaking skills and like in Boray Technique, students can learn to speak a foreign language. According to Kuşnierek (2015) who found that role play helps students to grasp the speaking ability in a foreign language because role play motivates students.

RECOMMENDATION

As an innovative technique, BT leads to a positive change in students' attitudes and increases their levels of success. However, studies about the effectiveness of this technique can only be conducted if schools themselves want to adopt this technique. In order to achieve more comprehensive results, various studies need to be conducted at different schools and with different teachers, which is only possible if this technique becomes more commonly implemented. The presence of a significant connection between the attitudes and levels of success of students who want to learn a foreign language demonstrates that emotional achievements should also be included in the goals of the lessons during preparation of the educational programs and the teachers should pay attention to students' emotional achievements (Masgoret and Gardner, 2003; Levine, 2003; Fakeye, 2010; Gömleksiz, 2010). Therefore, in accordance with the findings of the Kocaman's (2014) study, the educational programs need to be revised and reorganized in a way that would eliminate the current problems with English language teaching with regard to the methods and techniques. A regulation as such would increase students' levels of success and make their attitudes toward learning English more positive. The effects of the new and innovative methods and techniques in teaching should be carefully assessed through comprehensive studies and their findings should be taken into consideration for future improvements.

CONFLICT OF INTERESTS

The authors have not declared any conflict of interests.

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Full Length Research Paper

The effect of enriched creative activities program supported with Aytürk technique on creativity level in music courses

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The aim of this study is to reveal a new and unique technique that can be used in music lessons and other courses and to determine the impact of the Enriched Creative Activities Program with the Aytürk Technique, which was developed by Ertürkler, on the creative thinking abilities of students. The study was designed according to a pretest-posttest experimental model with a control group. In the spring semester of the 2017-2018 academic year, two of the fourth-year classes of Hasan Akan Primary School were randomly selected as study groups. The two classes were assigned as an experimental group and a control group. As a measuring tool, Raudsepp (1983)'s "How creative are you?" creativity test was used. While the control group continued with their ordinary music lessons and school education, the experimental group students were supported with the Aytürk Technique and Enriched Creative Activities Program in addition to the music lessons they attended at the school. In this context, in addition to the use of teaching methods and techniques in the literature, a new technique, which is not included in the current literature, was implemented in the learning process. It was aimed to have a participatory, creative and interactive educational environment in the activities applied to the experimental group and to give students the opportunity to imagine, create, and to express themselves. The Rhythmic Table, on which the technique is based, was used in each activity and rhythmic products or musical products were obtained. The students produced creative ideas for the intended objectives during the study and created permanent products related to the subject by using the new technique. At the end of the activity, the activities were exhibited by the students. At the end of the 10-week experiment, the experimental group students were observed to be more successful compared to the control group students.

Key words: Creativity, music education, drama, new approaches in music education, new education techniques.

INTRODUCTION

A teaching method is the way of taking students to a specific goal. This method is intended to organize and conduct teacher-student activities using certain teaching

techniques and tools. Technique is the method of executing the teaching method. It is the implementation of the method and the entirety of studies in the class

(Sümbül, 2001).

Teaching technique is a skill, process or application selected to improve the effectiveness of teaching. In other words, it can be said that teaching method is the process pattern or plan to reach goals, and teaching technique is the method of putting patterned or planned ideas into practice. The leading teaching techniques discussed in the literature are as follows (Arslan, 2016: 96):

1. Group teaching techniques: Brainstorming, Idea Production, Six Thinking Hats, Roleplaying, Drama, Question-Answer, Show, Micro Teaching, Analogy, Educational Games, Experiment-Laboratory, Station, Talking Circle, Fishbone, Cognitive Apprenticeship, Socratic Seminar, Socratic Debate.
2. Individual teaching techniques: Programmed Teaching, Peer Teaching, Computer Aided Education, Personalized Instruction (the Keller Plan), Tutoring.
3. Non-classroom teaching techniques: Field Trips, Museum Teaching, Observation, Interview, Homework, Exhibition.
4. Active teaching techniques: Ranking Ladder, Snowball, Letter-Telegram Game, Ball Bearing, Cornering, Poem Writing, Aquarium (Inner Circle), Showing Cards, Philips 66, Gossiping, Round of Questions, Right or Wrong?, Marketplace, Gallery Walk (Board Technique), Information-Learning Eagerness Cards, Picture Prompt, Jigsaw, Acrostics, We Are All Teachers Here, Mind Mapping.

A few significant techniques with similarities to the Aytürk Technique in terms of research method are explained as follows:

The brainstorming method, intended to improve the productivity of group members in organizations, was developed by Osborn (1957) (Coşkun, 2005: 79). This technique is used as a group session to find multiple solutions to a problem for evaluation and development. In other words, a brainstorm is when a group thinks creatively to create ideas. Suggestions of each member of the group help others draw associations, increasing the number of ideas, and a wide range of suggestions are produced (Kaptan and Kuşakçı, 2002). The goal is to generate ideas and options for a certain situation or problem. A liberal technique, it does not involve any limitations. It is based on associations. Each expression triggers new ones in others (Arslan, 2016: 98). There are no evaluations between associations in its implementation.

In the teaching method named Mind Mapping, each of the important concepts or ideas on a subject is written

separately. Then, each student is asked to position the concepts or ideas according to their relationships. Students can use this exercise individually or as a group. The maps they obtain are presented and explained at the class. Many meaningful relationships are discovered between what has been learned in this exercise (Arslan, 2016: 140). Mind maps were designed as a quick technique of taking notes. Complex and forgettable information is arranged in a simpler and more systematic way with the notes, which consist of main concepts and images. The technique improves thinking and creativity by developing classification and categorization skills (Aktaş, 2012: 20; Arslan, 2016: 140).

In the Educational Game technique, educational games are designed with their playfields, the number of players, player levels, play and replay time as well as instruments and tools to be used in the game for educational purposes (Özen et al., 2018: 5). It is similar to the Aytürk Technique as it is used to reinforce the subjects discussed during the teaching-learning process in a more relaxed and fun environment. The games are pleasant and fun activities that improve artistic and aesthetic skills and they involve competitions among students in achieving their learning objectives. The Aytürk Technique essentially repeats and consolidates information in order to make course subjects more interesting and incorporate students who exhibit little or no participation in class. It develops fun, artistic and aesthetic skills. The games are actively used during the preschool and early elementary period, which is also called the play age. The Aytürk Technique primarily addresses preschool and elementary school students.

Learning through games is an activity outside the conventional classroom atmosphere. Educational games are used to make the course subject more interesting, activate the students and help them learn in a relaxed environment while they have fun (Arslan, 2016: 116). The Aytürk Technique can be used in or outside classrooms. It activates students through fun. Educational games are aimed at Repetition, Consolidation and Support. These activities are based on rules. The Aytürk Technique serves the same purposes and has rules.

The Gallery Walk (Board Technique) is an active learning technique that helps students evaluate what they have learned in a certain period of time. The process implemented in the Aytürk Technique is similar to the Gallery Walk in the following ways: in both techniques, students are divided into groups of 3 to 5, where they list the information, skills, development and interest they have in the subject. In the Aytürk Technique, each student or group writes a rhyme based on the list they have

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prepared (Arslan, 2016: 139).

In the Aytürk Technique, concepts or ideas generated in the Mind Mapping Technique are arranged in a fun way. A rhythmic table is used in practice to make the information permanent in mind.

The Aytürk Technique, developed by Ertürkler, is an original technique. It was used in music lessons as part of the study; however, it can be implemented in several other disciplines. The technique is based on entertaining activity principles such as discovering the students' interest, arousing their curiosity, making the information more interesting, employing information technologies, using images and puzzles, explaining the usability of the subject, and introducing different perspectives. Based on a rhythmic table pattern, the technique draws upon brainstorming, mind mapping, educational games, and gallery walk (board) techniques.

Advantages:

1. It develops body language.
2. It creates a fun, cheerful and relaxed learning environment.
3. Communication is based on words, rhythm, music or movement.
4. Subjects are made more interesting with games.
5. Students learn to obey rules.
6. Students are more motivated to learn.
7. Students are prepared for real situations they will encounter.
8. It helps students socialize.
9. It contributes to the cognitive, sensory and psychomotor development of students.
10. Students consolidate the information they learn in class.
11. Students gain more experience from the actions they personally participate in and like.
12. Students get the chance to explain their feelings and attitudes.
13. It develops creative attitudes and behavior of students.
14. It allows students to feel the situation instead of just comprehending it.
15. It saves classwork from monotony.
16. It is beneficial to the development of social skills.

Limitations:

1. Allocated time may not be long enough.
2. Some students may have difficulty in ordering concepts, characters or events.
3. It may not be a good method for students who lack certain skills, such as shy students or those with speech disorders.
4. The method may be useless when it is not associated with the course.

5. It requires group work.

6. It does not serve its purpose when it is not understood well.

7. It is difficult to use in crowded classes.

8. It requires some creativity from each participating student.

9. Goals may not be achieved if the teacher lacks class management skills.

10. Talented students may monopolize.

11. It is not effective in solving difficult and complicated subjects.

12. It wanders away from the educational process in the presence of circumstances like contests and competitive feelings, or winners and losers.

Creativity

The concept of creativity is called "kreativitaet, creativity" in western languages. It was derived from the Latin word "creare", which means "to bring about, create, produce" (San, 1985).

The concept of creativity is regarded as one of the most difficult qualities to define as it involves multiple attributes and a large scale. Creativity is a characteristic that is associated with concepts like magic, genius, gift etc., which are attractive to individuals (Samurçay, 1983).

Until the early 20th century, creativity was believed to be an inborn quality. However, the opinion that creativity is a supportable and improvable quality has gained acceptance in recent years (Bayraktar et al., 2012: 1). Creativity or creative thinking is not specific to scientists and artists. We all develop creative ideas at various levels. We use our creative skills in our day-to-day lives to solve our daily problems.

Creativity today is a prominent concept because there exists a balance between transience and creativity on one hand and permanence and routine on the other (Morley and Silver, 2000: 90). In other words, creativity determines the difference between convention and innovation, and whether an idea or product will become permanent.

It is difficult to find an area of research more important than creativity among the research areas of psychology at present. This is because we can use tools that make people's lives easier, such as cars, trains and planes as means of transport, and we like the finer aspects of life like music and arts. If we can decipher what lies behind creativity, it is certain that we will offer great benefits by incorporating research findings into teaching and the education of future generations (Gobet et al., 2011: 242).

According to a general definition by Torrance, creativity is the process of sensing problems, defects, gaps in information, missing elements and inconsistencies, then identifying the difficulty, seeking solutions, making guesses or forming hypotheses on the defects, adjusting

or retesting the hypotheses, and proposing a solution (Sungur, 1992: 20-266).

Everyone can exhibit more or less creative behavior. Inter-individual differences in creative thinking depend on heredity, cultural environment, and education, and the intensity of creative thinking and behavior is based on these factors (Kirişoğlu, 1991; Yıldız, 2010: 16).

Studies on creativity indicate that subjects of creative products, creative personality and creative process have been researched extensively. In recent years, concepts like creativity management and creative environment have been studied as well.

Wallas (1926) mentions four stages or phases in the process of creativity: preparation, incubation, illumination and verification. In the preparation stage, information is collected and organized to form a creative idea and the individual concentrates on the subject. The incubation stage focuses on the problem. Information obtained during the preparation stage saturates the brain in all its aspects and associations. Illumination is the stage where the method used to solve the problem is realized. At this stage, the missing link in the chain is found and added to the chain. Verification is the stage of looking back and reapplying the solution to verify it (Gobet et al., 2011; Çoban, 1999; Yıldız, 2010).

People we think are creative in fact look at the same event or object as us, but they ask different questions about the event, and look from different perspectives. This requires programs to train individuals to examine, analyze and synthesize the problem and arrive at a solution rather than the classic educational system, which teaches and demands exactly what has been taught.

Guilford mentions divergent and convergent thinking on creativity. Divergent thinking is defined as the process used to generate ideas when there is no one response to a problem or question an individual encounters (Guilford, 1950; Runco et al., 2006; Roue, 2014). Divergent thinking expresses that answers given to a question in a community are the most divergent from commonly given answers.

Many tests have been developed to measure creative skills and creative thinking. Most of these tests tend to measure divergent and convergent thinking. The majority of the tests consists of open-ended questions and measures the following criteria (Adams, 2005: 26; Torrance, 1988: 59):

1. Fluency: The number of answers
2. Flexibility: Diversity of idea categories produced in the answers
3. Originality: Extraordinariness and uniqueness of the answers
4. Elaboration: Detailing, completeness and complexity of the answers

The subject of creative environment mostly consists of

studies that support individuals in expressing their creative ideas. This is frequently used in organizational structures and educational work. Brainstorming is a widely used technique for groups to generate creative and new solutions (Osborn, 1957). Group members try to produce a lot of ideas very quickly and forget about their concerns about quality - they simply say everything they think of that is not critical and is based on others' ideas when possible. Brainstorming makes creative thinking easier and the group more creative (Hogg and Vaughan, 2010: 184).

In each individual, creativity emerges as the result of three elements: specialty, creative thinking skills and motivation. Specialty includes everything a person knows and can do in the general area, and it arises from technical, methodical and intellectual knowledge. Creative thinking skills determine how flexible and imaginative people are in their approach to a problem. This skill is somewhat dependent on personality and how a person thinks and works. For instance, feeling free to disagree with others, trying solutions that go outside the established order, inverting problems, being able to combine information from different fields, and persistently trying pave the way for creativity. The source of motivation is important. Inherent passion to solve the problem at hand leads people to much more creative solutions compared to motivation (external awards such as a prize) (Amabile, 2000: 14).

There are certain preconditions for individuals to realize their creativity. Elements that hinder creativity include over-compromise, conformation, self-indulgence, lack of internal freedom, lack of necessary information, insecurity, dependence on a certain authority, excessive perfectionism, and training in a rational-analytical system based on academic right-brain thinking (San, 2004: 20).

Creative thinking skills can be supported. It is known that creative thinking skills develop in flexible and psychologically safe environments that do not limit learners, activate inherent motivation in individuals, do not judge evaluative approaches, and arouse curiosity (Tezci and Gürol, 2003: 54).

Music education

Music education is a different education than in other fields because while studying music, the person does not only learn but also has fun and experiences different emotions. The basic aim in general music education is education through music. In this case, music is used as a tool.

Listeners report a wide range of emotions aroused by music, including feeling happiness-joy, pleasure-enjoyment, sadness-melancholy, nostalgia-longing, love-tenderness, interest-expectancy, and pride-confidence evoked by music (Juslin, 2013; Tan et al., 2018).

The classroom is an emotional place. Students frequently experience various emotions in classroom settings. Emotions can have important effects on students' learning and achievement. Emotions control the students' attention, influence their motivation to learn, modify the choice of learning strategies, and affect their self-regulation of learning (Pekrun, 2014: 6). Music education is a good tool for internalizing, understanding and regulating emotions.

The left brain was commonly associated with logical and analytical thinking, objectivity, order and abstraction; the right was associated with intuitive thinking, improvisation, emotion, humour and creativity (McIntyre et al., 2018: 49). Music education is one of the most important tools for the use of both halves of the brain. Because while music working, our brain deals with both logic and emotions.

In international music education methods such as Orff, Kodaly, Dalcroze, persons or students are taken to the center. Most of these works include improvisation, games and creative activities.

It is generally seen that art education is associated with creative thinking. However, it is also emphasized that artistic creativity is a different dimension. It seems possible that art training can affect our productivity. Art education can support creative thinking skills as it utilizes creative skills.

Problem

The main objective of this study is to propose a novel and original technique for music courses and other courses and determine the effects of the Creative Activities Program Supported with the Aytürk Technique. Based on this general goal, the following hypotheses were tested

Hypotheses

1. No meaningful difference between Pretest Creativity scores of the Experimental and Control Groups.
2. No meaningful difference between Pretest and Posttest Creativity scores of the Control Group.
3. Meaningful difference between Pretest and Posttest Creativity scores of the Experimental Group in favor of Posttest.
4. Meaningful difference between Pretest and Posttest Creativity scores of the Experimental and Control Groups in favor of Posttest.

Significance

Creative thinking skills are among the most emphasized subjects of our time because they allow people or

communities to have a high level of creativity and boost production, leading to technological or economic development in services. Therefore, identification of factors that influence the level of creative thinking is important for education and other social sciences.

The new and original approaches to education and teaching methods and techniques used in the teaching-learning process in recent years have been welcomed by instructors. New methods and techniques are important for increasing productivity and reorganizing education. Therefore, the developing world requires alternative approaches and enrichment in education. In the novel Aytürk Technique, identification of factors that influence the level of creative thinking is important for education and other social sciences.

METHODS

The experimental study employs a pretest-posttest experimental model with a control group.

The study group

Study groups consist of two of the fourth-year classes of Şehit Öğretmen Hasan Akan Primary School, located in Ataşehir, İstanbul, randomly selected as study groups in the spring semester of the 2017-2018 academic year. Grades of the study groups were determined by the observation that fourth-year students can independently and adequately fulfill their responsibilities and respond to data collection tools. The randomly selected two classes were assigned as an experimental group and a control group.

Among the 33 students in Control and Experimental Groups, 18 were assigned to the Experimental Group and 15 were assigned to the Control Group (Table 1).

Data collection tools

A form of the "How Creative Are You?" creativity scale developed by Raudsepp (1983) adapted to Turkish by Çoban (1999), titled "Ne Kadar Yaratıcısınız?" was used as the study's data collection tool. Cronbach Alfa reliability coefficient of the scale was estimated as 0.95. The scale, which evaluates individual behavior, values, interests, motivations, personal attributes, and other variables, includes 50 expressions. Answers in the five-point likert scale are "I strongly agree" (2), "I agree" (1), "Undecided" (0), "I disagree" (-1) and "I strongly disagree" (-2) (Çoban, 1999: 190).

Data collection

While the control group continued with their ordinary music lessons and school education, the experimental group students practiced a Creative Activities Program Enriched with the Aytürk Technique in addition to the music lessons they attended at the school.

Activities of the experimental group were intended to have more participants and a more creative and interactive education environment and allow students to imagine and create more and express themselves. Activities in the program were designed to expand students' perspective of their own worlds.

Activity principles such as discovering the students' interest,

Table 1. Frequency distribution of students in study groups.

Group	f	%
Experimental Group	18	51.51
Control Group	15	48.48
Total	33	100.00

Table 2. Descriptive Values of Creativity Test Scores of Students in the in Experimental and Control Groups.

Creativity Test	N	Pretest		Posttest	
		\bar{x}	SD	\bar{x}	SD
Experimental Group	18	23.22	14.93	29.78	10.79
Control Group	15	19.87	17.57	15.73	17.45
Total	33	21.70	16.01	23.40	15.67

arousing their curiosity, making the information more interesting, employing information technologies, using images and puzzles, explaining the usability of the subject, and introducing different perspectives were used in order to enhance the in-class learning process.

The teacher monitored teaching programs during implementation, occasionally reminding students the games given to them to continue at home. Some of the students' families volunteered to play fun rhythm games with their children.

The activities were performed in an experimental class of 18 students in 40 minutes for 10 weeks. The program, titled "Enriched Creative Activities," was supported with a new technique developed by the researcher. Body percussion was used with sources of timbre such as pens and erasers as materials to explain the technique during the activities.

The first six activities employed the book titled "Oynayalım Eğlenelim," which was prepared to share the products of the technique and edited by the researcher according to the ideas of students of Istanbul Science and Art Center, and the book's website, oynayalimeglenelim.org. In addition to vocalization of the tables in the book, subjects like What Is Rhythm and How Is It Measured?, Does Rhythm Have Length, Weight, Width?, What is Pulse? Measuring Our Pulse Rate with a Metronome, Animating Our Rhythmic Table, Rhyming, What Is Brainstorming?, What Is Creativity?, What Is Imagination?, Is Our Imagination Limited?, Factors That Kill Creativity, How Do We Find Creative Ideas?, Relationship Between Creativity and Mind Mapping Technique, and Relationship Between Creativity and the Aytürk Technique were studied. The following four activities consisted of subjects of Creating Our Own Brand, Learning about Professions of the Next Century, and Living with Robots. Renzulli (2017)'s Creativity Program was also utilized during the "Creating Our Own Brand" activity.

The students were asked to consider the concepts within the "Enriched Creative Activities Program" in the Mind Mapping Technique and schematically visualize the words in their minds. They were also asked to combine words or symbols selected among the words and symbols in the mind map in a fun way in rhymes or sentences. A Rhythmic Table of 16 cells in total, with four cells in each column and row, was distributed to the students. The students were asked to design the table, already familiar from the first four activities, and place the rhymes according to the length of daily words, or symbols associated with the words in the mind map. So, the table, which can become a rhythmic game, was turned into

rhythmic or melodic structures in symbols or words. The table was designed to teach the students that sounds have mathematical durations. Later, products created by students were presented to the class, with a musical product emerging at the end of every activity. Students created the concepts, movements and music used in the workshop themselves based on their own preferences. The products were also videotaped. All of the resultant products were presented to other students in classrooms, at the schoolyard or the conference hall.

Activities created in the Aytürk Technique have been included in the "1st Material and Activity Competition Catalogue" prepared by the Department of Special Talent Development of the Directorate General of Special Education and Guidance of the Ministry of National Education. An activity in the Aytürk Technique, titled "The Letter Song," participated in the Special Education Material and Activity contest "Competing Ideas, Overcoming Obstacles," and came in third in Turkey in the activity category. The technique was disclosed as part of the "E-Twinning" project, and 76 schools exemplified for its implementation included the technique in their curriculum as project partners.

Data analysis

The data were analyzed in the SPSS (Statistical Package for The Social Sciences) 20.0 package program. As nonparametric difference tests, Mann-Whitney U and Wilcoxon Signed Ranks were used to evaluate any difference between the Creative Thinking Skills scores of students as groups included fewer than 30 individuals.

FINDINGS

In the Creativity Test scores of students in the Control and Experimental groups, the lowest mean score was in the Control Group posttest with 15.33, and the highest mean score was in the Experimental Group posttest with 29.78. Nonparametric difference tests were used in difference analyses as control groups consisted of fewer than 30 individuals (Table 2).

No meaningful difference was found between the

Table 3. Results of the Mann Whitney U test of the creativity pretest scores of students in the experimental and control groups.

Group	n	Mean Rank	Rank Sum	u	z	p
Experimental	18	18.06	325.00			
Control	15	15.73	236.00	116.00	0.69	--

Table 4. Results of the Wilcoxon Signed Ranks Between the Creativity Pretest-Posttest Scores of Students in the in Control Group.

Pretest-Posttest	n	Mean rank	Rank sum	z	p
Negative Ranks	9	8.94	80.50		
Positive Ranks	5	4.90	24.50	1.76	--
Equal	1				
Total:	15				

Table 5. Results of the Wilcoxon signed ranks between the creativity pretest-posttest scores of students in the in experimental group.

Pretest-Posttest	n	Mean rank	Rank sum	z	p
Negative Ranks	2	2.50	5.00		
Positive Ranks	14	9.36	131.00	3.26	0.001
Equal	2				
Total:	18				

Table 6. Results of the Mann Whitney U test of the creativity posttest scores of students in the in experimental and control groups.

Group	n	Mean rank	Rank sum	u	z	p
Experimental	18	21.06	379.00			
Control	15	12.13	182.00	62.00	2.65	p<0.01

Creativity pretest scores of students in the Experimental and Control Groups ($z=0.69$, $p>0.05$) (Table 3).

No meaningful difference was found between results of the Wilcoxon Signed Ranks Test of the Creativity Pretest-Posttest scores of students in the Control Group ($z=1.76$, $p>0.05$) (Table 4).

A meaningful difference in favor of posttest was found between results of the Wilcoxon Signed Ranks Test of the Creativity Pretest-Posttest scores of students in the Experimental Group ($z=3.26$, $p>0.01$) (Table 5).

A meaningful difference in favor of the Experimental group was found between the Creativity posttest scores of students in the Experimental and Control Groups ($z=2.55$, $p>0.05$) (Table 6).

Meaningful differences between pretest and posttest scores of the experimental group and between the posttest scores of the experimental and control groups indicate that the experiment resulted in success.

DISCUSSION

The study validated the hypotheses designed to determine the effects of creative activities enriched with musical activities on the creative thinking skills of students:

1. No meaningful difference was found between the Pretest Creativity scores of Experimental and Control groups.
2. No meaningful difference was found between the Pretest and Posttest Creativity scores of the Control group.
3. A meaningful difference in favor of Posttest was found between the Pretest and Posttest Creativity scores of Experimental group.
4. A meaningful difference in favor of the Experimental group was found between the Posttest Creativity scores

of Experimental and Control groups.

These results indicate that the experiment ended in success, and the Creative Activities Program Enriched with the Aytürk Technique can have positive effect on the creativity of students.

The Aytürk Technique leads students to find new solutions, create new designs and reflect on problems from a different perspective. In this aspect, it is believed that the technique develops creative thinking skills.

Bağcı (2003), in his study with the Torrance Test of Creative Thinking, found no meaningful relationship between Creative Thinking Skills and Musical Talent. Aral (1999) in his study in conservatory students found that the mean score of adolescents training in arts in the scale of creativity was meaningfully higher than the scores of adolescents who are not trained in arts. Ulaş et al. (2014), in their study in fourth year-students of primary school level using the Raudsepp Creativity test found that creative drama activities had a positive effect on the creativity levels of students. It can be concluded that the creative activity program supported with musical activities can promote creativity.

Ritter and Ferguson (2017) investigated influence of music listening on creative thinking. Creativity scores was higher for participants who listened to happy music (that is, classical music high on arousal and positive mood) while performing the divergent creativity task, than for participants who performed the task in silence. Research of Woodward and Sikes (2015) revealed that Thinking Creatively with Sounds and Words test scores of musicians that plays a musical instrument is higher than non-musicians. The results of these examinations indicate that musicians score significantly higher on general creativity assessments than non-musicians when the tests involve the use of sound stimuli to elicit original responses. However, when the general creativity assessments involve only the use of words and imagery, there are no significant differences between the 2 groups.

Torrance (1963) carried out a large number of studies in children of various age groups (3-18 years of age) on the development of creative potential in children. In his studies using the Torrance Test of Creative Thinking scale, he presented the development of creativity in children on a developmental curve that generally rises with age but falls at certain ages (Yontar, 1992: 23). Torrance (1963) lists certain factors that affect creativity as different upbringing of girls and boys, early and unwarranted prevention of fantasies, restriction and control of curiosity, fear and timidity as a result of authority and friend relationships, overemphasis on obstacles and success, lack of necessary resources to study functional ideas, and level of education (Yontar, 1992: 27).

Bayındır and İnan (2008) in their study found that teachers do not use activities that develop the creativity of students in classes, Music and Art are the most

frequently used courses to develop creativity, and the most significant factor in the development of creativity in children is knowledge the teacher has on developing creativity.

Research of Kincal et al. (2016) reveals that activities about creative problem solving, scamper, creative drama, vision development, six-hat thinking techniques and innovative thinking develop creative thinking skills and increase academic achievement. Results of the research of Malycha and Maier (2017) showed a significant positive influence of mind-maps on creative problem-solving. Mind-map templates led to the high levels of fluency and originality in more complex tasks. The results of research of George (2016) reveal that there is a significant influence of brain storming on total creativity scores, verbal creativity, verbal elaboration and verbal originality scores. In the research of Taylor and Rogers (2001), the qualitative data analysis revealed that such a relationship may exist between playfulness and creativity.

Proposals

It is believed that the Creative Activities Program Enriched with the Aytürk Technique, which has an apparent positive effect on Creative Thinking Skills, could make genuine contributions in the teaching-learning process. The original technique can be used to teach rhythm, the basic element of music, in music courses, especially in preschools and elementary schools, and reinforce information on the course in other disciplines.

The Creative Activities Program Enriched with the Aytürk Technique is proposed for education programs to enable positive change in the creative thinking tendencies and habits of students, which could boost our social production volume in services and industries.

Education system, the fundamental method of teaching creativity at schools, involves teachers. Teachers that will teach students about creative thinking clearly play an important role in the development of creative thinking skills of students. It is proposed to introduce creativity and incorporate it in creative education programs in order to develop the creative thinking skills of teachers.

It is thought that development of analytical thinking alone does not develop creativity. Music and art training should have a significant place in education programs. It is proposed to increase the activities and number of courses in arts at schools.

CONFLICT OF INTERESTS

The authors have not declared any conflict of interests.

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Appendix: Lesson plan sample

A. Introduction

1. Drawing Attention: The teacher comes to the class with a metronome and asks what it is and what it does. After hearing students' answers, he introduces the metronome and asks whether it has similarities with a clock. The class discusses at what metronome speed do a clock's tick-tock and a metronome's tick-tock overlap. The teacher asks the students about what rhythm is, what associations can be established between daily life and rhythm, and what rhythm is associated with, and he asks students to think about and discuss whether rhythm exists in dance, social life, nature, plants and animals, even politics. After the students give their answers, he asks whether students have observations about what kind of rhythm may exist in our bodies. He carries out an activity on how we feel our pulse on our arm or neck.

2. Motivation: The teacher motivates students by telling them the lesson will teach them that time is measurable and how these measures are determined, and they will be able to measure the rhythm of their own heart and those of their family members.

3. Recalling Prior Knowledge: The teacher tells the class they must have told rhymes before and that each rhyme includes a rhythm, and asks the students for examples.

4. Exposition of Target Outcome: The teacher tells students that they will learn how creativity can exist in daily life and in various areas, starting from their own lives, asks them what the subject could be and lets them find it.

B. Development

The sample Rhythmic Table below from the book titled "Oynayalım Eğlenelim" is distributed to students.

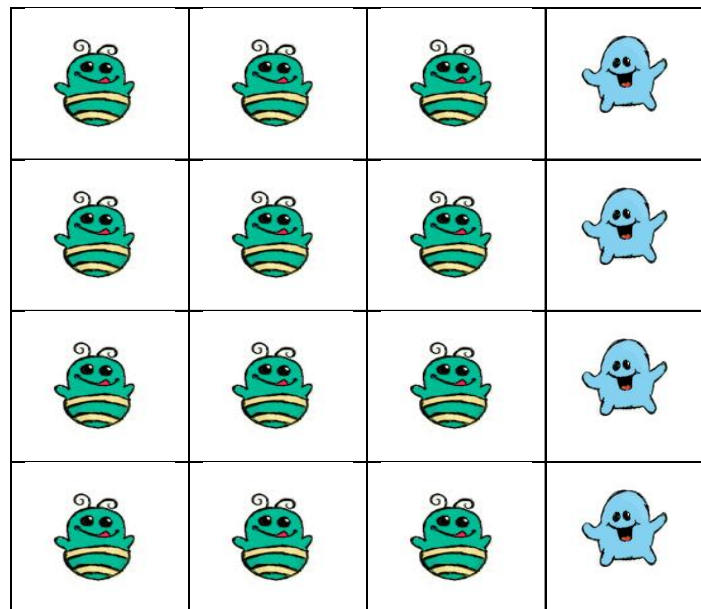
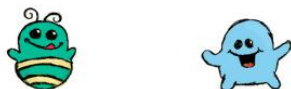


Figure 1. Sample Rhythmic Table.

The shapes in the table above consist of two characters. The game is played in two groups based on the number of characters. Before starting the game, players listen to tick-tocks of the wall clock. They repeat two different sounds of

the same length while keeping the rhythm. The players are asked to assign two different sounds of equal length to the two shapes.



A. Clap Hands B. Stomp Feet

Figure 2. Explanation of the shapes in the rhythmic table.

The students are told that funny sounds, like clapping hands, snapping fingers or letting out unusual sounds from their mouths or noses, would make the game more entertaining. The two teams follow the table from top to bottom and from left to right and give it sounds. As the games in the book gradually get more difficult, they should be followed in order. Students decide what kind of sounds they can make. Repeated attempts are made by using different sounds and changing the starting point in the table. The Rhythmic Table can be given sound with simple sources of timbre or body percussion. If it is going to be vocalized, sounds should be divided into equal lengths like the sample count and positioned in the table. The students are asked to take care of their articulation and diction.

Fırıl	fırıl	fırıl	dak
Kur	bağa	cırt	lak
Hani	bana	ışıl	dak
Gel	bize	vak	vak

Figure 3. Sample rhythmic table.

The teacher asks students whether they can find the hidden rule in the table and whether they liked the game. They are explained that the source book was designed by their peer and they could also have extraordinary, different or original ideas on the subjects they want. It is clarified that each item we see around us were based on a creative idea. The teacher introduces the subject of creativity by telling the students that they will need creative ideas while giving sound to their Rhythmic Tables as well as preparing their own table in the next stage. Then, the teacher explains that they must establish relationships between objects, situations and events. The students are asked to concentrate on the subject of rhythm and creativity and brainstorm on how creativity could be used in other courses. If misunderstandings go uncorrected by classmates, the teacher corrects them by giving clues. Students with different ideas on the sounds assigned to the table share their ideas, which are implemented if the class approves.

C. Conclusion

1. Summary: We saw how important rhythm and creativity is in the universe, the world, daily life and our own lives.
2. Preparation for the Next Class
 - a. The students are asked to measure how many times their heart beats in a minute at home.
 - b. The students are asked to do creative rhythm work by filling an empty Rhythmic Table on the subject of "our feelings and us" and present the outcome as they wish (in pictures, video, etc.).
3. Closing

At the end of the event, students are explained that they learned about the common traits of rhythm and dance, rhythm and social life, rhythm and nature, rhythm and animals, and rhythm and politics, and how these traits exist in their lives, moving on to the assessment.
4. Assessment:

The teacher discusses the traditional Turkish motifs in rugs and the motifs they generate in their unique rhythm, and leads the students to a discussion on how this rhythm could be expressed.

Related Journals:

