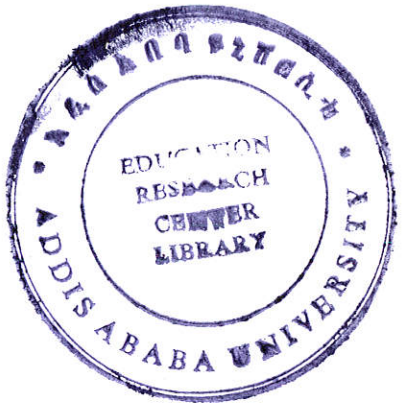
ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

The Practice of Values-education in General Secondary Schools

(The Case of One Selected General Secondary School in Amhara Region)

BY

Aschale Tadege



June 2009
Addis Ababa

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A Thesis Presented to the School of Graduate Studies, Addis Ababa University, in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Curriculum and Instruction

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Acknowledgements

I am deeply grateful to my thesis advisor Dr. Amare Asgedom for his dedication in guiding the research process and for his suggestion of critical comments, from the very beginning up to the accomplishment of the work.

My heartfelt gratitude also goes to Abay General Secondary School staff and students specifically to the participants for their cooperation during the data collection.

I would like to thank the Department of Curriculum and Teachers' Professional Development Studies in particular and the College of Education in general for providing financial support for the research; and Debere Markos University for its sponsorship in reading my second degree.

I also thank Ato Ali Yasin for his constructive comment on my overall research work. My friends Aragaw Anteneh, Mulat Sinishaw, Aman Sado, and others who were forwarding comments are also unforgettable.

Still, I would like to appreciate Meaza Fikadu for her politeness, patience, and concern for typing and finalizing the paper.

I am also appreciative of W/o Yeshimebet Geremew, Ato Muluneh Alamneh, Ato Abraham Dagnew, and Ato Tizazu Kebede for their encouraging me to have motivational and moral energy during my postgraduate study.

Lastly, I would like to extend my heartfelt thanks to my parents as well as to all my sisters and brothers especially to Ato Mengistie Tadege and his family for their material and psychological support throughout my school life.

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Abbreviations and Acronyms

AGSS: Abay General Secondary School

AREB: Amhara Region Education Bureau

ASCD: Association of Supervision and Curriculum Development.

ESDP: Education Sector Development Program

ICDR: Institute for Curriculum Development and Research

MoE: Ministry of Education

MoI: Ministry of Information

PTA: Parent Teacher Association

UNESCO: United Nations Educational, Scientific and Cultural Organization

Abstract

The purpose of this study was to investigate and understand the status of values-education by considering one high school in Amhara Regional State. An integrated approach to values-education stresses that values are available every where in the school both explicitly and implicitly and can be taught through various ways. From this perspective the provision of the special course in ethics, pedagogical strategies in teaching any subject, the co-curricular activity program, the management of students discipline and some other opportunities for students to imitate and practice ethical behavior were considered and assessed. To this end qualitative case study design was employed and data were collected through semi-structured and unstructured interview, participant-observation, and document reading. Participants were purposely selected from the teachers, principals, and students. Finally, the raw data were presented and analyzed qualitatively, in narrative and vignette forms based on the participants' views and my personal interpretations. The result shows that there was less opportunity for students to develop pro-social thoughts and pro-character when we compare with the effort being made on reducing the incidence of bad conducts: The teaching of Civic and Ethical Education was more of cognitive; academic subject teachers were interested more with the cognitive than with the affective; co-curricular activities were generally weak; the discipline method was more of curing than prevention, more of punishment than psychological persuasion; and teachers were not strongly committed to the realization of moral virtues. Accordingly, it is implicated that building an ethical school where caring and justice are modeled by the staff and practiced by the school community in general is necessary. In order to address the affective component of human behavior, curriculum developers need to devise strategies with regard to the teaching of the separate subject and other subjects, and more collaborative effort among all stakeholders is demanded than ever done before.

1. Introduction

1.1 Background of the Study

It has always been the demand and interest of any society to get its members all-rounded and well-functioning. Accordingly, the education we provide must prepare all children to develop not only intellect but also good habits and to become equal and active participating members in a given society (Walker & Soltis, 1997). Whatever intellectual might a person be, he/she can not be successful and can not run a society without a human minimums in the way of conduct (Johnson, 2008). That means, there are core common values which every one should hold and develop.

To help young people develop good habits or virtues character or values education was provided for them through indoctrination and imitation of adult authorities, in ancient days, mostly informally and personally (Wynne, 1992). According to Titus (1994), civilizations have passed their cultural values to succeeding generations as a means of cultural preservation, and at least more than two millennia have passed since Aristotle referred to "virtues" and self-decline. And "most education system gave greater priority to character as an education goal than to cognitive learning" (Wynne, 1992:79).

In America, values-education had been emphasized since the revolutionary era (Titus, 1994). According to Titus (1994), formal character education was part of the educational program of virtually every school in the early decades of 20th century. Since then the emphasis has been reduced due to the emergence of logical positivism which considered values as expression of feelings and not objective truth; however, it has been again revived in 1960's (Titus, 1994).

In Ethiopia too, moral or character education is not a recent phenomenon. As to Yalew (1977) cited in Girma (2006), social values had been taught in the moral education which was equated with religious education. During the imperial period, character education was served to transmit values that make people loyal to the king and behave in accordance with the Imperial system (Markakis, 1979 cited in Girma, 2006). Similarly, the Military Government (Dergue) had introduced values-education in the form political

education with the purpose to inculcate socialist ideology and create whole-rounded personality (ICDR, 1983 cited in Girma, 2006).

With a vision to have sound democratic system in the country the Federal Government of Ethiopia has introduced Civic and Ethical Education starting from the primary to tertiary levels. The major social values that are meant to serve for the purpose of developing social and life skills of each citizens include democratic system, rule of law, equality, justice, patriotism, responsibility, industriousness, self-reliance, saving, active participation, and the pursuit of wisdom (MoE, 1999 E.C:11).

However, it is doubtful to say that the values-education system of Ethiopia is still effective and successful in transferring, internalizing, and sustaining ethical values, and building sound character. If we see every day experience and ethics, people tend to reject many norms of conventional ethical behavior. It is not uncommon to hear and see corruption in various sectors (MoI, 2008), disciplinary problems such as insulting and disrespecting teachers in high schools, bullying among students in higher institutions, and so on. According to Fanta (2007), altruism, sense of concern for others, integrity, cooperative spirit, etc seem to decline when compared to the past. Although those moral classes were predominantly influenced by religious teaching in the time of Haile Sillasie, citizens who had a chance for the then modern education used to build up themselves with the knowledge they needed to respect the social norms or values of the time (Fanta, 2007). "According to the perceptions of many of the elders today, the traditional society of the country began to lack the moral fibers with the coming of Dergue and its subsequent declarations" (Fanta, 2007:5).

Different quantitatively conducted local researches on the current values-education show that Civic and Ethical Education, which was intended to bring good ethical behavior and social skills, has not been effectively implemented and did not bring pro-social behavior as expected (Dawit, 2006; Ayele, 2006; Girma, 2006; MoE, 1999 E.C). The Ministry of Education (1999 E.C) reported that this values-education curriculum fails to achieve the desired goal because of lack of trained teachers in the subject, the negative attitude of teachers of the subject, inadequate reference materials, weakness of the satellite TV

transmission, and lack of attention to the course by those concerned bodies at different levels. According to this report, these factors have inhibited the transmission of values, acquisition of knowledge about them, and the development of sound character. This reveals that the provision of such course as a separate subject has been taken for granted in an attempt to build an ethical and competent citizen. However, in addition to evaluating the implementation of this separate curriculum of values-education, I felt that it needs also to assess other ways of teaching values and opportunities of character development, through qualitative case study by selecting one high school.

1.2 Statement of the Problem

There are debates (among educators) on the education of social/moral values and building of character and moral behavior. Supporters of great tradition to character education contend that it is inevitable and proper to shape the principle values of youth, by providing them more or less fixed values (Titus, 1994). They stress the transmission of core and common values which adults know are right, desirable, and good. According to Lickona (1993) cited in Titus (1994), the teaching of shared values are helpful in affirming human dignity, promoting the good of the individual and the common good, protecting human rights, and defining our responsibilities.

Objecting this approach as a type of brainstorming and mind control, some educators rather emphasize the programs which invite students to make values-related choices and to play a central role in decision making (Titus, 1994). Raths et al.(1978) cited in Leenders & Veugelers (2006) claimed that the aim of values-education must be to help students develop a consistent set of values, by providing them with the opportunity to identify their own values and to remove possible inconsistencies between the different values. Critics about this approach pointed out that shared values are not articulated, statements about the worth of values are missing, and too strong emphasis is given to the individual autonomy which may lead to individualism and calculating behavior (Leenders & Veugelers, 2006). In this way, it differs from moral communication in which moral criteria such as justice and care are taken as criteria for judgments (Oser, 1994 cited in Leenders & Veugelers, 2006).

The other approach, the developmental approach to values-education, has been variously described by different scholars. Some of them like Piaget, Kohlberg, etc have focused on the structure of moral knowing (Ryan & Lickona, 1992). Even though it differs from the values-clarification method by aim, the moral reasoning approach (proposed by Kohlberg) inevitably leads us to individualistic and calculating behavior for it ignores the emotional side of morality. Others such as Gilligan, Noddings, etc have addressed the affective aspect of morality (Ryan and Lickona, 1992).

According to Ryan and Lickona (1992), a matured human character involves the interplay of knowing, affect, and action. To this effect, indoctrination or inculcation, values-clarification method, and the developmental approach are all demanded in the efforts of building a whole-person. Most educators of the day recommend that such an integrated approach to values-education should be stressed if we want to build a whole-person with a meaningful moral behavior (Ryan & Lickona, 1992; Johnson, 2008; Rusnak et.al 1992; Starratt, 1994). They advocate that schools can foster character and ethical behavior through various ways and opportunities.

When we come to high schools in Ethiopia, I could not find a research conducted on the practice of values-education from the viewpoint of such perspective. Thus, the purpose of this study is to investigate, understand, and describe the status of values-education in AGSS in the context of this perspective. In an attempt to do so, the following guiding questions were raised:

1. How are the explicit values communicated and realized?
2. To what extent are students given opportunities to imitate and practice ethics?

1.3 The Scope and Limitations of the Study

An integrated approach to values-education involves both visible and invisible curricula. And it is very broad issue that demands researchers to deal with the analysis of units or contents across all subjects and the whole-school climate of fairness, cooperation, and caring. However, this study has focused on addressing some major issues related to pedagogy, management of students' discipline, and activities of co-curricular program. Though it can throw some light, this research has a limitation to show the whole picture of the status of *integrated values-education.*

On the other hand, this course of study was not an easy area, and related researches that would enable me to develop insight were not available. Nevertheless, I have exhaustively invested my effort to reduce the possible flaws through my intensive reading and full engagement of collecting and analyzing the data. Still, I felt that other researchers are needed and encouraged to deal with this area of study which has become a hot and sensitive issue in this century.

2. Review of Related Literature

In this section, the theoretical framework for my study on values-education is organized from literature. The nature of values and their effects on human thoughts and activities; the two major contrasting perspectives on morality and human relationship; the rationale and evolution of values-education; and the teaching of values in secondary schools–ways of teaching and opportunities needed for character development–are presented.

2.1 What are Values and how do They affect Human Thoughts and Activities?

In order to maintain an environment that protects the rights and welfare of its members, any society needs morality consisting of accepted system of rules that shape individual's moral conduct and character (Durkeim, 1961 cited in ASCD, 1992). Each member of the community is expected to behave according to the norms, rules and regulations as well as the demands of that community in which he/she belongs. This depends on the possession and realization of the values which reflect the common good and serve as binding forces of people to live together in harmony.

According to sociologists values are beliefs, principles, or ideals about what is right or wrong, desirable or undesirable, good or bad within a particular culture. "They are abstract ideas of what is desirable, correct, and good that most members of a society share," (Vander-Zanden, 1988: 65). Rokeach (1970) considers a value as a type of belief about how one ought or ought not to behave. Wringe (2006) on the other hand defines our values as essentially attitudes of admiration or approbation towards certain ways of behavior or aspects of our way of life, which we regard as important to preserve or be guided by.

Values define our personal decisions and actions as good or evil, moral or immoral. They affect our thoughts, feelings, and activities in every day life. "They steer our beliefs and behavior and give meaning to our actions," (Berkowitz, 1997 cited in Leenders & Veugelers, 2006: 13). As sets of ideas, standards, or goals held or accepted by an

individual, they establish patterns of behavior to enhance group's survival (Gibbs & Earley, 1994 cited in Titus, 1994).

"When values are shared, taken seriously, and invested with deep emotional significance, people are moved to make sacrifices, even to fight and die to preserve them," (Vander-Zanden, 1988: 65). Values such as tolerance, respect, equality, empathy, and responsibility are considered to be important for people to live together (Leenders & Veugelers, 2006). Moreover truthfulness, fairness, justice, duty, trust, integrity, honesty, freedom, are some among the important values that every one should hold and preserve (Kizlik, 2008). Kizlik believes each person, touching another through these common values, can change, and even improve the world; however, when values and value systems collide, the worst potentials of man are often realized (Kizlik, 2008).

According to Kizlik values are the context, the cognitive and emotional matrix that is different for each human being, but which provides enough generality to have universal applications. They are intimately connected to our motives and our sense of wants and needs (Maslow, 1971; Kizlik, 2008) and each member of the society is required to have healthy emotional connection with one another and with the world. Thus, the development of such moral and social values will help individuals to understand themselves and to have empathy and concern for others. That means, common values contribute to the development of a sound moral character and a sense of community and competence in responding to the personal, social, and cultural aspects of life.

While values guide our own conduct and shape our own characters and aspirations they can't be exempted from critical scrutiny (Wringe, 2006). Our moral actions and interactions are informed not only by universal values but also by our own personal values. According to UNESCO (1996), uniformity is not to be seen as the best means to creating the community; individuals are wanted to reflect the ideal of a world that respects the individual.

The individual is a social-cultural being who is both compliant and reflector of the culture of the community (Starratt, 1994). Virtue ethicists like Swanton (2003) remind individual

persons to flourish themselves and promote the good of their community; self-realization is a crucial quality of character of an individual in order to enable him to respond well to the demands of other persons and the community at large. Similarly, Etzioni (1996), a contemporary communitarian writer, expounds that excessive morality and excessive liberty are each a threat to the health of a society, so that there should be an equilibrium between individual right and the common good, between the self and the community. Therefore, strict individualism or strict communitarianism is not recommended as a substantive moral doctrine or way of life (Etzioni, 1996). That means, there has to be a balanced integration between individual needs and community needs (Etzioni, 1996; Swanton, 2003; Leenders & Veugelers, 2006; Starratt, 1994).

2.2 Perspectives on Morality and Human Relationships

As a social animal we need morality in talking, treating others, behaving with and around our friends, colleagues, families, neighbors, etc. (LaFollette, 2007). Morality refers to how we should conduct our lives, and especially, how we should interact with others (Noddings, 2007). The way people behave depends on two basic types of reasoning styles which are contrasting to each other: *Justice-based and care-based ethics or reasoning styles* (Gilligan, 1993; Loewy, 1997).

Justice-based Ethics:

Such ethics reasons along rule based lines and finds resolutions for problems by an appeal to rule. We must follow rules which accord to an overarching principle and must resist our inclinations (Kant, 1965/1797). According to Kant's conception of morality acting from inclination is devoid of moral worth (Loewy, 1997). The Kantian moral agent has a standing commitment to perform his/her duty according to justice and universal principles (Swanton, 2003). Moral actions are governed by standard rules and principles rather than by contexts and inclinations.

Carried on Kant's moral theory, Lawrence Kohlberg (1971) cited in Starratt (1994:50) "claimed to have documented in his research an isomorphism between psychological development of moral reasoning and normative ethical theory". He and his followers believe that morality is decidedly not a matter of special-purpose virtue, dispositions, and

reasoning strategies but, rather consists of the application of general-purpose style of thinking (Flanagan & Jackson, 1993). As humans moved from one moral stage to a higher moral stage, they moved toward formal moral criteria of prescriptiveness and universality (Kohlberg, 1971 in Starratt, 1994). As commented by Starratt (1994), Kohlberg postulates the individual as a source of ethical judgment, and reason as the instrument of morality.

To this line of thinking, we govern ourselves by observing justice; we treat each other according to some standards of justice which is uniformly applied to all of our relationships (Starratt, 1994). According to the justice perspective, emphasis is placed on rights, duties, and general obligations, and "moral reasoning is marked by a schematic understanding of moral problems that allow previously ordered rules and principles to be applied to particular moral areas" (Bowdon, 1997: 8).

Care-based Ethics:

Such an ethic focuses on the demands of relationships, not from a contractual or legalistic standpoint, but from a standpoint of absolute regard (Starratt, 1994). According to care-based reasoning style we as a moral person do what our inclinations or innermost instincts counsel us to do in a situation in which we are deeply involved (Loewy, 1997). One is motivated not by prescribed rules but "affection and regards". Greater attention is given to particularities of the persons and situations. A response to moral dilemmas is often to demand more information about the situation or individual involved.

Carol Gilligan, Nel Noddings, Daniel Goleman and other advocates of feminist ethics promote a concern for care, responsiveness, receptivity, and taking responsibility in human relationships. With a focus on emotions, intuitions and contextual environments rather than on mere cognitive calculations and prescribed guiding rules, this group of scholars strongly promotes human relationship to base itself on feelings with others; listening with full receptivity; understanding other's thoughts, feelings, and intentions; and caring about others' needs and acting accordingly.

Gilligan (1982) cited in Wringe (2006) defined moral maturity not interms of a universalizable notion of justice, but of achieving caring relationships which are honest and in which the adults take responsibility for his/her own actions and the management of those relationships. She claimed that an ethic of care and responsibility, more typical of females, corresponds to the experiences of the self as part of relationship as connected self; moral judgments consider specific details of concrete situations and are guided by an interest in minimizing the overall harm done (Gilligan, 1982 cited in Nunner-Winkler, 1993). Moral judgments are tied to feelings of empathy and compassion.

Noddings has a similar position with Gilligan in that she claimed basic human reality as not our separation from each other but our relatedness. "One wants what the other wants and totally identifies with the other's point of view," (Noddings, 2007: 86). She views a morally mature person as being committed to meeting the needs of others, not in the sense of dutiful burden of care but a result of motivational displacement.

On support of feminists' view and in contrast to Kohlberg's conception of human relationships, Goleman (2006) contends that a focus on cognition about relationships neglects essential non-cognitive abilities like primal empathy, self-presentation, concern, and the like. A purely cognitive prescriptive, Goleman says, slights the essential brain-to-brain social glue that builds the foundation for any interaction. Any full account of social intelligence and good relationship will be hardly possible by valuing a calculating intellect and ignoring the virtues of a warm heart (Goleman, 2006).

This popular American psychologist highly regards emotions as determining and controlling virtues of human conduct and personal relationships as a whole. Strengthening Richard Davidson's (1996) idea of an emotion as it can not be separated from the world of relationships, Goleman (2006) argued that we are hardwired to connect, we are programmed for kindness, and we can use our social intelligence to make the world a better place.

Table: Differences between Ethics of Caring and Moral Justice

	Morality of Care *(by Gilligan)*	**Morality of Justice** *(by Kohlberg)*
Primary moral imperative	Non violence/care	Justice
Components of morality	Relationships, Responsibility for self and others Care Harmony Compassion Selfishness/Selflessness	Sanctity of individual Rights of self and others Fairness Reciprocity Rules/Legalities
Nature of moral dilemmas	Threats to harmony and relationships	Conflicting rights
Determinants of moral obligation	Relationships	Principles
Cognitive processes for resolving dilemmas	Inductive thinking	Formal/logical-deductive thinking
View of self as moral agent	Connected, attached	Separate, individual
Role of affect	Motivates care, compassion	Not a component
Philosophical orientation	Phenomenological (contextual relativism)	Rational (universal principle of justice)
Stages	I. Individual survival IA. From selfishness to responsibility II. Self sacrifice and social conformity IIA. From goodness to truth III. Morality of nonviolence	I. Punishment and obedience II. Instrumental exchange III. Interpersonal conformity IV. Social system and conscience maintenance V. Prior rights and social contract VI. Universal ethical principle

*Source: Brabeck (1993), Moral Judgment, In Larrabee (Ed), **an Ethic of Care**, P.37*

In the context of education, advocators of an ethic of justice believe that moral development comes through the changes in the structure of moral knowing (Ryan & Lickona, 1992). Accordingly, moral education focuses on the intellectual development rather than on emotional development of a moral agent. The job of moral teaching, as commented by Lovlie (1997), is seen as being to make children know and act according to universalized norms.

On the other hand, schools committed to an ethic of care address the affective aspect of morality such as caring, identity, commitment, etc (Ryan & Lickona, 1992). They promote moral education that focuses on the development of emotional intelligence than on the mere cognitive and rationality development of the moral agent. Noddings (2007:226) stated, "We are not primarily concerned with moral reasoning, although, we don't ignore reasoning... we are mainly concerned with the growth of our students as carers and cared-fors".

In real world with real problems both justice and caring are necessary elements (virtues) in almost all ethical decisions (Loewy, 1997). Abstract reasonings are informed by experiences or at least knowledge of context and concrete problems and vice versa. They are inevitably inseparable, intertwined, interrelated, and mutually reinforcing and corrective (Loewy, 1997; Wringe, 2006; Piters, 1973; Starratt, 1994; Rest, 1983 in Brabeck, 1993). People who treat each other justly can also care about each other. As commented by Starratt an ethic of justice (justice-based reasoning) is unable to determine claims in conflicts and is needed to serve its more generous purpose by combining it with an ethic of care (care-based reasoning).

The blending of the two themes encourages a rich human response to the many uncertain ethical situations we face every day in secondary schools, both in the learning tasks as well as in its attempts to govern itself (Starratt, 1994). It is from this standing point of view of morality that contemporary educators remind schools to practice values-education. Moral education, in this view point, must emphasize and foster compassion as well as training reason (Loewy, 1997). Schools need to train both the mind and the heart if they are to build good character.

2.3 History and Rationale of Values-education

Being human is a social and an individual phenomenon (Starratt, 1994). We are interdependent and mutually responsible to each other. Because we must grow and develop together as a people and in a community, we require the development of a moral art (Johnson, 1992). According to Johnson (1992), we live in a social world of multiple needs and desires, claims and counter claims, that are real but conflicting and that introduce a problem of obligation and call for ethical thinking. Hence, the young people are to be brought into the moral life of the society through the formal and informal means (Durkeim, 1961 cited in ASCD, 1992).

In earlier days, the academic learning itself inextricably bound up with religious doctrine characterized by ethical do's and don'ts (ASCD, 1992). By the end of 19th century, public schools increasingly adopted a purely secular form of moral education that emphasized student teamwork, extra curricular activities, student councils, flag salutes and other ceremonies, and common sense moral virtues like honesty, self-discipline, kindness, and tolerance (ASCD, 1992). While such character education was enjoying wide popularity during the first three decades of the 20th century, John Dewey was articulating a theory of moral development that emphasized reflective thinking rather than moral lessons (ASCD, 1992).

Character education based on selected core values (virtues) declined by the 1950's due to the emergence of logical positivism (Titus, 1994). As Titus (1994) stated the rise of scientific thinking and research has made morality to be relativized and individualized. Positivists considered values expressions of feelings and not objective truth; all knowledge including values, was seen as changing, situational, and relative; morality was portrayed as personal, dependent upon unscientific value judgments and inappropriate for schools to transmit (Lickona, 1993 cited in Titus, 1994).

In the 1960's and 1970's character education has again revived as two programs_values clarification and cognitive developmental approaches. By 1960's, Luis Raths and his colleagues, claiming to follow the work of Dewey, developed the values clarification approach which sought to have students clarify their own personal values (ASCD, 1992).

"While this method was often viewed as a simple set of value-free activities, its original theory intended to help students make value decisions based on careful reasoning and democratic principles" (ASCD, 1992: 344).

In the 1970's, Lawrence Kohlberg proposed a cognitive developmental approach to moral education based on the work of Dewey and Piaget (Kohlberg, 1976 cited in ASCD, 1992). As to the report of ASCD *Panel discussion on moral education,* this approach emphasized the application of thinking skills to the development of moral reasoning based on increasingly complex concepts of justice. Moral thinking is influenced by the individual's state of cognitive development (Kohlberg, 1973).

Researches have shown that both programs had some effect on students' thinking, but neither program appears to be effective in influencing students' behavior (Leming, 1993 cited in Titus, 1994). Both, the values clarification and rational thinking approaches, stressed on personal reasoning processes related to moral judgment (ASCD, 1992). The Kohlberg's cognitive focus on moral reasoning neglected the behavioral and emotional components of character (Titus, 1994). Values clarification on the other hand failed to differentiate between personal preference and moral values; no distinction was made between right and wrong; values were clarified not taught (Titus, 1994).

These days fragmentation of the family, decline of trust in public institutions, increasing public concern about questionable ethical practice in business and industries, the impact of mass media, and the gradually increased affluence have called for moral education to focus on inculcation of core common values (Ryan & Lickona, 1992). According to Titus (1994), this type of character education has received renewed attention and emphasis when educators and the public view social stability as threatened and moral standards weakened. Such is the American mode of the 1990's as concerns about crime, gang violence, and juvenile delinquency have taken center stage (Titus, 1994).

Contemporary virtue ethicists and communitarians strongly promote the teaching of core values so as to enable a nation to survive. To enhance just society, to preserve and promote cooperation and harmony within and between social and cultural groups it is the emphasis of today's moral education to help youngsters acquire common social values

and develop good habits necessary for their autonomy and social commitment. According to Lickona (1993) cited in Titus (1994), core common values affirm our human dignity, promote the good of individual and the common good, and protect our human rights. For Lickona, not to teach such values in school is a grave moral failure. MacIntyre (1981) cited in Power (1992) also argued that at the heart of any moral community is the ability to speak for group's shared norms and values or for a genuine moral consensus. Power (1992) himself suggested that the Aristotelian communal context for doing character education fosters students' forming of a kind of attachment and commitments that lead to a developed sense of moral obligation and loyalty.

In high schools adolescents are learning to stand apart from others, both peers and adults, in order to establish their own individuality and autonomy (Starratt, 1994). In his book, *Building an Ethical school,* Starratt (1994) stated, "It is during these days that youngsters have to struggle with the seemingly conflicting demands of being part of a group or a family and being an individual" (p.69). And he warned that if teachers and adults are unaware of or indifferent to such adolescent's behavior and do not take corrective measures, adolescents will create their own world separated from the adult ones.

2.4 The Teaching of Values in Secondary Schools

There is no doubt on the necessity of character or values education; however, the debate is between educators on how to teach. In agreement with Plato, Kohlberg has accepted the premise that to know the good is to do the good. For Plato, "No-one knowingly does wrong, so that intellectual and moral education go hand in hand. The one who truly perceives the good is bound to pursue it" (Wringe, 2006: 100). In his words Kohlberg (1973: 61) speaks, "The man who understands justice is more likely to practice it." However, this approach is criticized in that knowing the rules will not always help us decide what to do (LaFollette, 2007).

Values clarification approach focuses on the process of making students form their own values and ignores the moral contents or values held by the society (Leenders & Veugelers, 2006). On the other hand the traditional direct transmission approach to inculcate common social or ethical values may inhibit individuals from critical thinking

and critical reflection (Leenders & Veugelers, 2006). Hence, an adequate approach to moral education or character development must be built on comprehensive, integrative view of the moral agent, a view which focuses on the development of a whole-person (ASCD, 1992; Ryan & Lickona, 1992; Titus, 1994; Johnson, 2008; Rusnak et.al, 1992; Starratt, 1994).

In an attempt to build a whole-person, advocates of an integrated character education use a triangle model to explain moral development (Johnson, 2008). Johnson states that in every lesson we do, in every program we put on, we balance the triangle taking into account values formation, thought processes, and skill development. According to Ryan & Lickona (1992), the cognitive part of a human character involves knowing a moral content or a value (cooperation, courtesy, courage, fairness, loyalty, responsibility, forgiveness, helpfulness, love, work, equality, democracy, freedom, and respect for self, others, and environments) and what behavior it requires in concrete situations. The affective side of our moral selves which includes moral identity, attraction to the good, commitment, conscience, and empathy constitute the essential bridge between moral knowing and moral action which consists of will, competence, and habit (Ryan & Lickona, 1992).

2.4.1 Ways of Teaching Values

Moral education is whatever schools do to influence how students think, feel, and act (ASCD, 1992). The effort in an integrative view of a full moral agent demands schools to create many and varied opportunities for students to observe and imitate values from good models (exemplars), to practice these values, and to make reflection on those values (or what they value). In support of this Starratt (1994: 60) speaks the following;

> *When youngsters encounter various teachers throughout the school day who model ethical values, when ethical concerns are discussed in various subjects across the curriculum, when multiple opportunities are present to practice the ethic of caring, the ethic of justice and the ethic of critique, when guidance counselors, coaches and moderators of student activities all consistently speak about ethical concerns, when the school corridors are hung with posters which reflect ethical values of respect, loyalty and honesty, and when the school and the home express consistent concern over ethical issues, the message is petty hard to ignore.*

Modeling

According to Starratt, we do not expect teachers to become ethicians. He believed that they are already teaching ethical behavior and attitude by their examples and the informal ways they interact with students. "Fundamental to teachers' impact as a moral model is how they do their work and take stands for moral principles"(ASCD, 1992:352). According to ASCD, model teachers and schools exemplify high standards of work and apply those standards equally to themselves and their students. They exhibit genuineness, fairness, hard-working, caring, and good listening (Titus, 1994). "By establishing, explaining and enforcing rules they can model and teach important moral values" (ASCD, 1992:352).

As Williams (1993) cited in Titus (1994) puts, "actions clearly speak louder than words". In favor of this, Noddings (2007) contends that we teachers and adults have to show in our own behavior what it means to care. She justified, "we do not merely tell them to care and give them texts to read on the subjects; we demonstrate our caring in our relation with them (p. 226)." As part of hidden curriculum model teachers and administrators reveal moral principles and reasoning in their relationship with students, other educators, and the community (ASCD, 1992).

Dialogue and Discussion

Moral education must involve dialogue and disagreement (Starratt, 1992). According to Nel Noddings (2007: 227), "dialogue helps us and our students to reflect upon and critique our own practice. It gives us an opportunity to ask why we are doing certain things and with what effect". She noted that dialogue is always a sensitive task that involves total receptivity, reflection, invitation, assessment, revision, and further exploration.

Practice

In addition to modeling and dialogue the practice of students in morality is vital in the values-education efforts (Noddings, 2007; LaFollette, 2007; Starratt, 1994). To learn ethics we must practice ethics (Starratt, 1994); to develop a habit or regular display of virtue, we have to mimic virtuous persons and exercise the virtues (Aristotle cited in

LaFollette, 2007); to learn caring and responsibility, we have to engage in a cooperative work and make reflection on our practice (Noddings, 2007). Noddings expounds that the experience in which we immerse ourselves tend to produce "mentality", so that children need to participate in ethics with adult models that show good behavior. The more we practice self -discipline, empathy, and cooperation, the stronger the underlying circuits become for these essential life skills (Goleman, 2008).

Confirmation

According to Starratt (1992), teachers should stress the kind of moral behavior that seeks to the good. Effective moral education requires confirmation or high expectation of students by adults or teachers. Martin Buber (1965) cited in Noddings (2007) described confirmation as an act of affirming and encouraging the best in others. Noddings (2007) claimed that when we confirm one, we identify a better self and encourage its development. And it should be noted that trust and continuity are required for confirmation and rewards (Noddings, 2007). Noddings adds, "Continuity is needed because we require knowledge of the other. Trust is required for the carer to be credible and also to sustain the search for an acceptable motive", (p. 229).

Discipline

Character development is not only concerned with rewarding or affirmative elements. There is also a matter of prohibition. Groups can not be effective unless their members suppress forms of misconduct (Wynne, 1992). Discipline involves both the need to restrict impulse and the need to yield to the moral order (Durkeim, 1961 cited in ASCD, 1992). Good character is fostered by orderly schools and classroom environments and by clear rules which are fairly enforced (Titus, 1994); and the school rules and codes should portray the belief that, even when students commit mistakes, they are capable of moral growth (ASCD, 1992). "Reasonable steps need to be taken to help the individual to see why his/her actions are unacceptable rather than simply ensure conformity under threat of more severe sanction in future" (Wringe 2006: 167).

It is suggested in ASCD *panel on moral education* (1992) that discipline as a teaching is effective when it is part of caring relationship. Using discipline as a tool for moral

growth, schools manage behaviors in a way that develops students' moral understanding, respect for legitimate authority, responsibility for their own behavior, and accountability to the moral community of the classroom and the school (ASCD, 1992).

2.4.2 Opportunities Needed for Character Development in Schools

According to Taba (1962), values are learned not by "learning about," but by going through experiences which touch the feelings and affect the very core of personality. And schools are already teaching values, and it is impossible to run an ethically neutral school (Starratt, 1994). Accordingly, schools can plan a way of life in schools designed to foster certain values and character structure (Taba, 1962). Rusnak et al. (1992) also contend that it is the responsibility of the school to plan opportunities and provide the conditions for character development.

When schools and teachers provide variety of opportunities for students to immerse, the students will learn and develop appropriate moral behavior. Therefore, schools must give an abundance of opportunities for youngsters to learn what it means to be an ethical person and member of an ethical community (Starratt, 1994). Such opportunities could be in the context of the classroom or the school-wide level. Under this portion, opportunities like the social/moral climate of schools, the classroom curriculum and pedagogical strategies, and co-curricular activities are discussed as follows.

2.4.2.1 The Social/Moral Climate of Schools

"Character education is action education", (Rusnak et.al, 1992: 335). As has been said so far, moral development emerges from the interactions between individuals and the community of which they are a part. It is stated by ASCD (1992) that effective schools and teachers know that morality is not a spectator sport, but is developed through human relationships and interactions. According to Desmedt (2001) cited in Leenders & Veugelers (2006), moral education demands a school culture in which students can actively participate and where the teacher is a role model. Accordingly, students must be given opportunity to exercise active participation in decision making processes and other activities in the school (Lenders & Veugelers, 2006).

If we expect young people to develop moral attitudes and behaviors, we are responsible for making certain that the school itself demonstrates moral principles (ASCD, 1992). Wringe (2006: 164) justifies that:

> *We can not expect young people to learn kindness and caring where the weak are bullied and abused, tolerance and respect where role models are destructive and censorious, truthfulness where school mission statements, while avoiding literal falsehood, are couched interms calculated to impress rather than enlighten and guide, or justice where privileged and underprivileged alike are bound to perceive that neither material advantages or chances are distributed fairly.*

In the first place, the school would have a philosophy statement which describes its institutional sense of identity (Starratt, 1994). According to Starratt (1994: 66), a high school is expected to have a consistent and explicit discipline program which is based on five basic principles which the school attempts to support through out the daily activities of the school life:

(1) Treat others as you would be treated;
(2) Take pride in your work;
(3) Take responsibility for your self;
(4) Be generous for you have received much;
(5) Be a friend.

The school governance, relationships, and conflict resolutions in an ethical school are guided by these moral principles as well as the concrete circumstances (Starratt, 1994).

In any type of school every member of its community is expected to build positive, caring, and family-like relationships thereby promoting the growth of social and personal values and skills of youngsters. As they are closer to one another, each member is trusted to have caring of and responsibility to each other. The relationship that ignores such virtues of caring, responsibility, and justice as important aspects of moral culture or life in schools will be superficial and the learning of morality is unthinkable.

We can change people not by telling what to do and not to do but, rather by being virtuous and exposing them to practice that ethics or morality (LaFollette, 2007; Titus, 1994; Noddings, 2007; Starratt, 1994; Wringe, 2006). To this end, LaFollette (2007) reminds us to know the needs and interests of those affected by our actions; to have psychological dispositions (vivid imagination and caring of others); and to know something about the character of a person whom we are receptive and responsive. LaFollette extends his argument that being able to judge others is not enough to make a morally better world so that we have to morally improve ourselves and focus on what we do. "If we do not first have our moral house in order, others will tend to discount our moral claims", (LaFollette, 2007: 209). Knowing our own failures to care for others, our own immature ways of rationalizing moral choices, knowing our own reluctance to challenge questionable school arrangements, we are able to confront the general weakness in the human community (Starratt, 1994).

In human relationships we need to see the importance of context if we want to understand an action of a person (LaFollette, 2007). Hough LaFollette (2007) claimed that we may misinterpret eachother; we may be biased in judging the behavior of some one; or we may pass harsh judgments based on a single action, leading to a hasty generalization about the behavior of the actor. The same author argued, "Our judgments of some one's character must always be based on patterns of behavior, not isolated behaviors", (p. 203).

The staff and students

Teachers can teach respect, responsibility, and many more virtues by being committed to their work and possessing respectful mind for any other person. "A socially intelligent leader helps people to contain and recover from emotional distress" (Goleman, 2006: 270). According to Goleman, the best bosses are trustworthy, empathic, and connected who make us feel calm, appreciated and inspired; the worst (distant, difficult, and arrogant) make us feel uneasy at best and resentful at worst.

Good schools, according to contemporary virtue ethicists like Oakley and Cocking (2001), apply both codifiable and non codifiable regulative ideals or rules and principles in handling and treating students. Oakley and Cocking argued that a virtuous person's

motivational structure is governed by a particular regulative ideal which itself is governed by a higher order or more general regulative ideals. School administrators are expected to use their standards of excellence or emotions and also refer to the universal principles while treating students. Similarly, Stephen Covey (1991) argued that leaders should have principles when they attempt to influence others. He reminds people to centre their leadership around such timeless principles as fairness, equity, justice, and integrity that constitute the roots of every institution that has ever prospered.

A teacher in the education of morality is expected to exhibit behaviors that impartially recognize the needs and interests of all students. As Nel Noddings (2007) clearly puts he/she is expected to enter a very specialized caring relations but without necessarily establishing a deep, lasting, time consuming personal relationship with every student; what he/she must do is to be totally and non-selectively present to each student. The time interval may be brief but the encounter is total (Noddings, 2007).

According to Golman (2006), the special connection between the teacher and students represents a powerful tool in helping the students to learn. He argued that emotionally connected students have lower rates of violence, bullying, and vandalism; anxiety and depression, drug use, and suicide; truancy and dropping out; and other delinquent acts. Whenever teachers create an empathic and responsive environment, students not only improve in their academic achievements but also they become eager learners (Goleman, 2006).

Since emotions flow with special strength from the more socially dominant person to the less, Goleman argues, leaders (teachers) are to be mindful of what they say and do. As Goleman clearly puts, people in any group naturally pay more attention to and place more significance on what the most powerful person in that group says and does. On the other hand people recall negative interactions with a boss (teacher in school) with more sensitivity, in more detail, and more often than they do positive ones (Goleman, 2006). Having understood the powerful influence of his emotional tone, the teacher is expected to make reflection on him/her self and on his/her actions in order to have got students in the right track.

2.4.2.2 The Classroom Curriculum and Pedagogy

In many countries like France, Germany, Canada, etc. values-education is a separate subject (Leenders & Veugelers, 2006). According to Leenders & Veugelers, there are also countries like Netherlands that do not develop one specific school subject but embed the values in all subjects and in the school culture. However, an integrated approach to character education does not rule out the special course in ethics. Rusnak et al. (1992) contend that in addition to having special course, character education should be seen as a dimension of the total school curriculum. That means, values-education will be effective and successful if we have a whole-person focus and view a person as an integrative being.

As Kizlik (2008) points out, we can not really teach values as we do other parts of the curriculum, but we can and should help our students to develop values through our behaviors, our methods of teaching, our approaches to students, and other invisible curricula displayed in teaching any subjects. Many scholars argued that every academic curriculum is a pregnant of values (Johnson, 2008; Sttarratt, 1994; Titus, 1994; Leenders & Veugelers, 2006). Throughout the academic program, teachers can create opportunities for class discussions of ethical issues and for projects that carry ethical import (Starratt, 1994). Robbert Starratt claimed that they explore the connections of the curriculum to the journey which adolescents are making. Effective teachers generate many specific examples of ethical lessons they could teach within the material that make up their present curriculum (Starratt, 1994). In their selection of objectives, contents, activities, resources, and evaluation devices teachers can make values explicit what has been implicit or hidden.

Current curriculum recommendations put a great emphasis on cooperative learning to promote competence in caring (Noddings, 2007). Cooperative learning has been found to demonstrate a positive influence on attitudes related to concern for the welfare of others, independent collaborations, tolerance for diverse views, and conflict resolution (Ryan & Lickona, 1992; Starratt, 1992, 1994). In one of the overarching principles, *Learning to Live Together,* suggested by UNESCO (1996), we find a statement: *To teach yet unknown levels of world cooperation, wellbeing, integration, and peace, we must employ*

strongly and increasingly collaborating and affirming teaching methods. From this statement, we can see that the classroom instructional methods should enable students to cooperate in learning and discuss eachother concerning any issue raised in side or outside the class. Such participatory method of teaching plays a great role in putting a fertile ground to the moral life of the learners.

2.4.2.3 Co-curricular Activities

Secondary schools offer the students an opportunity to participate in co-curricular activities or clubs to enable them to acquire experiences of different kind and develop a healthy social behavior. Co-curricular activities are activities conducted outside the classroom but integrated with the school curriculum (Page & Thomas, 1977). Most co-curricular activity programs have strong character education components which encourage students to practice and learn values such as initiative, diligence, loyalty, tact, generosity, altruism, and courage (Wynne, 1989 cited in Titus, 1994).

Starratt (1994) pointed out that such program is intended to support and enable adolescents in high schools to develop the foundational qualities of autonomy, connectedness, and transcendence; and to teach the ethical frameworks of justice and care. Karlin & Berger (1971) also stated that through an extensive variety of clubs we can throw open the doors of creativity, cooperation, self-confident, liking the school, making the school a place of enjoyment, etc.

Facilitators in an ethical school, according to Starratt (1994), are expected to attend various ethical learnings that emerge out of the nature of activities. They should encourage a sense of pride in one's work, a generous sharing of one's talents with others, a willingness to talk through alternative solutions to difficult problems, a concern to make a contribution to the life of others, and an appreciation of the talents of others (Starratt, 1994). Thus, variety of extra curricular programs with a promising attention to actively involve students is what high schools should have in the efforts at moral or character building. By doing so, students will improve their private conduct and develop their responsiveness to public life.

3. The Research Method and Design

In this research, I used a qualitative approach in general and a case study design in particular so as to get detailed information about and understand the problem in focus. Qualitative research is oriented towards analyzing concrete cases in their temporal and local particularity, and starting from people's expressions and activities in their local context (Flick, 2003). One of the main characteristics of this type of research is its focus on the intensive study of specific instances or cases of a phenomenon (Gall et al., 1994). It strives for understanding the deep structure of knowledge that comes from visiting personally with participants by spending extensive time in the field and probing to obtain detailed meanings (Creswell, 2007).

According to Stake (1994), qualitative case study research is based on a holistic view that the social phenomena, human dilemmas, and the nature of cases are situational and influenced by happenings of many kinds. Gall et al. (1994) defined it as, "an in-depth study of instances of a phenomenon in its natural context and from the perspective of participants involved in the phenomenon" (p.545). It is helpful to explore multiple truths or realities about and to have an extensive description for a single school and its processes with its natural setting. This type of method is crucial for exploring in-depth a program, an activity, a process, or one or more individuals (Creswell, 2003).

Unlike quantitative researchers who focus on testing or verifying theories by collecting data on predetermined instruments that yield statistical data, qualitative case study researchers focus on developing patterns or themes from the data collected through open-ended interviews, participant-observations, and so on (Creswell, 2003). It allows researchers to collect detailed information using a variety of data collection procedures over a sustained period of time (Stake, 1995 cited in Creswell, 2003). It aims to help them understand the case but the result does not represent other settings and the world.

As a research method, the case study is used in many situations to contribute to our knowledge of individual, group, organizational, social, political, and related phenomena (Yin, 2003). According to Yin, investigators are able to retain the holistic and meaningful

characteristics of real-life events such as individual life cycles, organizational and managerial processes, etc.

Constructivists claimed that knowledge is constructed as individuals interact with their environment. And the goal of the constructivist researcher is to rely as much as possible on the participants' views of the situation being studied (Creswell, 2003). Thus, admitting subjectivity and biasedness, qualitative researchers seek to understand the context or setting of participants and make interpretation of what they find, an interpretation shaped by the researchers' own experiences and backgrounds (Creswell, 2003). Having understood this, it was my preference to study the practice of values-education in secondary schools through qualitative case study design.

3.1 Data Gathering process

The data were obtained through interviews, observation and document reviewing. Punch (1994) has argued that qualitative research covers a spectrum of techniques but central are observation, interview, and documentary analysis. Furthermore, Germain (1993) cited in Ploeg (1999) mentioned that the essential data collection methods of participant observation and in-depth interviewing permit the researcher to learn about the meanings that informants attach to their knowledge, behavior, and activities. Gall et al. (1994) also noted that a case study researcher obtains participants' perspective through direct observation of participants as they behave naturally in the field, and through informal conversation with them.

3.1.1 Observation

Qualitative field work employs participant-observation as its centeral technique and that this involves the researcher in prolonged immersion in the life of a group, community, or organization in order to discern people's habits and thoughts (Punch, 1994). Participant-observation is a check, enabling the researcher to verify that individuals are doing what they believe they are doing (LeCompte & Preissle, 1993 cited in Taddese, 2006).

In interviews participants may be asked about how they behave in certain situation but there is no guarantee that they actually do what they say they do (Hancock, 2002).

Hancock also stated that to see how they actually behave observing them in those situations is more reliable. The same author added that observation can also serve as a technique for verifying or nullifying information provided in face-to-face encounters.

Considering it as one major means of data collection strategy, I stayed for one month (26/02/2009- 27/03/2009) and observed the classrooms, discipline method, teacher-student interactions, teachers' way of conduct, students' way of conduct, and other activities in both shifts. I recorded what I watched and wrote reflective notes on my diary.

3.1.2 Interview

The second tool of data collection was an in-depth interview. Both semi-structured and unstructured questions were employed as interview guides from which specific questions were emerged during the discussion. If the interview schedule is too tightly structured, this may not enable the phenomenon under investigation to be explored in terms of either breadth or depth (Hancock, 2002). Hancock claimed that qualitative interviews should be fairly informal to enable interviewees to feel as though they are participating in a conversation or discussion rather than in a formal question and answer situation.

In an attempt to understand their feelings, perspectives, knowledge, and experiences, I used the style of every day conversation or informal discussion with the teachers, administrators, and students. And for ease of conversation, Amharic language was employed. Based on the consent of the interviewees I recorded the talks in an audiotape and then transcribed these carefully.

3.1.3 Document Review

Hancock (2002) noted that written materials can produce qualitative information. They can be particularly useful in trying to understand the philosophy of an organization. They can include policy documents, annual reports, minutes of meetings, codes of conduct, notice board, etc (Hancock, 2002).

In my study, I employed reading of various documents like school's manuals, codes of conducts, teachers' efficiency forms, notice board, quotes, test papers, etc in order to enrich my understanding about the case under study.

3.2 The Research Setting and Purposeful Sampling

Case study demands involvement of participants in data collection and needs the researcher to build rapport and credibility with the individuals in the study (Creswell, 2003). Therefore, it was my preference to consider Abay General Secondary School (AGSS) as there were many teachers whom I know closely and intimately.

It is believed by qualitative case study researchers that knowledge and theories are developed only for that particular setting. For my study, purposeful sampling was preferable because an interview is connected to the decision about which persons to interview and from which groups these should come (Flick, 2002). Therefore, sampling was based on hunting for those information-rich persons. To this end, my friends (from teachers) and other selected participants helped me in locating a possible informant.

The total number of interviewees was twelve: two principals, three teachers (males) and seven students (three females and four males). The principals and teachers were selected based on their role, punctuality, and honesty. The student participants were taken from grade ten for I believe they have better experience about the school than grade nine students have. And they were selected based on their expressiveness and genuineness. Data collection is emergent in case study research (Gall et al., 1994). Thus, some of my participants were event-driven i.e. watching incidents or events and interacting with the actors.

3.3 Data Analysis

Qualitative research is fundamentally interpretive which includes developing a description of an individual or setting, analyzing for themes or categories, and finally making an interpretation or drawing conclusion about its meaning personally and theoretically, stating the lessons learned and offering further questions to be asked (Creswell, 2003). According to Creswell (2003), the process of data analysis involves making sense out of text and image data. He mentioned that it involves preparing the data for analysis, moving deeper into understanding the data, and making an interpretation of the larger meaning of the data. Huberman & Miles (1994) also stated that once actual field notes, interviews, tapes, or other data are available, data summaries, coding, finding themes, clustering and writing stories are all instances of data selection and condensation.

One can not escape from the personal interpretation brought to qualitative data analysis (Creswell, 2003).The data analysis depends on an investigator's own style of rigorous thinking, along with the sufficient presentation of evidence and careful consideration of alternative interpretations (Yin, 2003). In this study the collected raw data were organized and categorized into different themes and then discussed in the context of the incidents I encountered and the participants' perspectives, by using interpretational analysis and reflective analysis.

Interpretational analysis according to Tesch (1990) cited in Gall et al. (1994) is the process of examining the case study data closely in order to find constructs, themes, and patterns that can be used to describe and explain the phenomenon being studied. Gall et al. (1994) themselves asserted that one of the most critical steps of such analysis is developing a set of categories that can encompass and summarize the data. On the other hand, a reflective analysis is a process in which the researcher relies primarily on intuitions and judgments in order to portray or evaluate the phenomenon being studied (Tesch, 1990 cited in Gall et al., 1994). Gall et al. (1994) also contend that it is not only suited for thick description but also can lead to the discovery of constructs, themes, and patterns.

3.4 Ethical Issues

Any qualitative researcher is not allowed to invade the privacy of others (Stake, 1994). Stake noted that it is imperative to exercise great caution so as to minimize the risks. Punch (1994) on the other hand stated that settings and participants should not be identifiable in print and should not suffer from harm as a consequence of research. Bulmer (1982) cited in Punch (1994) also suggested that identities, locations of individuals and places are concealed in published results, data collected are held in anonymized form, and all data kept securely confidential. And I wanted to hide the location itself, in addition to the participants. As a result, the names given to participants and the school are pseudonyms.

Participant observation, as a form of social interaction, always needs to involve impression management (Berreman, 1964 cited in Punch, 1994). In order to get honest data it was inevitable for me to be somewhat secretive about my objective and to control

my emotional expression and explicit comments on some bad conducts I watched because I understood that participants and other people would try to hide actions and attitudes they consider undesirable (Gans, 1962 cited in Punch, 1994).

The participants of research have the right to be informed that they are being researched and also about the nature of the research (Punch, 1994). Punch posited that a professional code of ethics is beneficial as a guide line that alerts researchers to the ethical dimensions of their work, particularly prior to entry. Thus, consented agreements were adapted from Ali (2005) and were orally presented and discussed with my participants on individual basis (*Appendix 1*).

3.5 About Myself

I have ten years experiences in the world of teaching. I earned my first degree from Bahir Dar Teachers College in Pedagogical Sciences minoring Mathematics. Before I have joined Debre Markos University as an instructor of Pedagogy, I was teaching Mathematics in high schools for about five years and professional courses like General Methods of Teaching and Special Needs Education in a private college teacher education for three years.

When I come to my role as a researcher of this case study, I selected a school in a town where I lived for more than five years. This school was suitable for me as there are many teachers whom I know closely and intimately. In an attempt to collect the data I easily obtained permission from the school administrators. Then, I began to observe incidents, hunt for informants, and read documents. To enrich my understanding, I was fortunate to attend a conference that involve top-twenty students from each section, department heads, principals, and the Woreda education officers in order to discuss problems related to the teaching learning processes. And I have received the report of this conference from the woreda education office (*Appendix* 5). In short, as a major "data collecting instrument" (Gall et al., 1994), my role was sensitive observer, storyteller, and descriptive writer, by admitting the participants' and my own subjective perceptions.

4. Data Presentation and Analysis

This section deals with organization and analysis of raw data collected from *Abay General Secondary School*. Case study involves a detailed description of the setting followed by analysis of the data theme or issue (Creswell, 2003). Thus, after description of the research site, I have presented the data on the special curriculum, ethical concerns in academic subjects, co-curricular activities, disciplining process, and commitments of the staff to the moral realm. Description of the interview and observation results, direct quotes, and the subsequent personal interpretation and understanding of the researcher are presented in narrative and vignette forms. The names used are fictitious names, including the school's itself.

4.1 Description of the School

Abay (fictitious) General Secondary School is one of the two general secondary schools in Abay Town Administration (which is found in Amhara Regional State, as a Capital of Semen Zone). It has five old and two new buildings comprising classrooms, library room, administrative offices, pedagogical center, and laboratory rooms. There is only one toilet block common for serving both the staff and students. The classroom buildings are very old; the classroom walls and floors are cracked; the inside covering (cornice) of roofs are torn; the blackboards are out-dated to write on; and in general the school physical setting is not conducive for teaching and learning. What was impressing to me was that the Federal flag is circled by the nine regional flags, and the poem of the National Anthem is posted near the flag pole for students to read while singing.

There are 30 sections each containing an average of 78 students. The students are made to stay in the school only for one shift (*2:00-6:30 or 6:40-11:10*). The total number of students is 2,336 of which 1,172 and 1,164 are grades 9 and 10 respectively. In grade 9 there are 563 males and 609 females; and in grade 10 there are 530 males and 634 females. The students are made to share one desk for 3 or 4 and are seating in a traditional way, facing to the blackboard.

The school has 49 teachers out of which 6 are females. The minimum and maximum service years of the teachers are respectively five and twenty eight. There are 6 principals to govern the school activities: one director, one vice director, and four unit leaders. Moreover, the teaching learning activities and disciplinary problems are also monitored by the Parent Teacher Association which comprises two teachers and three parent representatives.

Vision and Mission *(Posted around the flag pole)*

Vision: ጥራቱን በጠበቀ ትምህርት በስነ ምግባር የተመሰከረለት ብቁ ዜጋ አፍርቶ ማየት (Producing an ethical and competent citizen through quality education)

Mission: የትምህርት ጥራትን ጠብቆ አዲስ አደረጃጀቶችን በመፍጠር ብቁ ዜጋ የማፍራት ጥራትን የጋራ ማድረግ (Producing competent citizens by ensuring the quality of education and creating new organizations, through collaborative effort)

The Subjects offered and Teachers' load:

The subjects offered are Amharic (with out plasma), English, Mathematics, Physics, Chemistry, Biology, Civic and Ethical Education, History (with out plasma), Geography (with out plasma), and Physical Education (with out plasma). The maximum and minimum loads of the teachers in a week are 25 and 12 respectively.

Co-curricular activities:

There are 9 clubs: Girls' club, Civic and Ethics club, Anti-AIDS and Red Cross club, Anti-drug club, Minimedia club, Charity (*Yebego Adragot*) club, Tour Ethiopia (*Agerihin Ewok*) club, Community Conversation (*Yemahbereseb Wuyiyit*) club, and Library club.

Ethical Principles, Rules and Regulations:

As any of government institutions the major twelve ethical principles that govern any worker are listed and posted at the door of the director and notice board on the school yard: *integrity, honesty, loyalty, impartiality, confidentiality, serving the public interest, exercising legitimate authority, responsiveness, respecting the law, exercising leadership, transparency, and accountability.* In addition to these virtues the school has rules and regulations which are formulated at the regional level. Except classroom ground rules

created by students, there are no context-dependent school-made rules. Some of the rules (and consequences) are listed as follows (AREB, 1996 E.C: 102-106):

a. The students' obligations *(about 19 obligations)*

- Be punctual in performing homework, classwork and assignments.
- Be cooperative with others while working and learning.
- Be respectful for peers and staff
- Be loyal to the school and the community
- Don't wonder within the school yard and corridors without having sufficient reason
- Don't cut and go away from the school during class time
- Don't insult and attack the staff
- Don't involve in stealing, cheating during tests, gambling, etc.
- Don't smoke, chew chat, etc in the school
- Clean the classroom and the school, etc.

* *Any one who breaks the above and other rules will be punished starting from oral reprimands up to suspensions (AREB, 1996 E.C).*

b. The teachers' obligations *(11 obligations)*

- Avoid unnecessary personal contacts with the students (sexual harassment, drug abuse, demanding bribe, etc)
- Respect human and democratic rights of students (insulting, degrading or undervaluing, responding inappropriately and irresponsibly, etc are forbidden)
- Don't punish your students physically (beating or letting others beat is forbidden)
- Be respectful of your profession
- Be loyal to the school's rules and regulations, etc

* *One who breaks the above and other rules will be punished appropriately, starting from oral warning up to cutting salary and lowering positions or ranks (AREB, 1996E.C).*

c. Rights of students *(6 rights)*

- To learn and ask questions
- To utilize the school facilities
- To know and obtain rules and regulations
- To get support from the teachers
- To evaluate teachers
- To involve in co-curricular activities

d. Rights of teachers *(7 rights)*

- To comment on the teaching learning process and quality of education
- To enrich one's knowledge and skills and get training in workshops, seminars, …
- To get incentives necessary when upgraded
- To protect one's profession
- To involve in different committees
- Not to be accused of his/her ideology

The teachers and students asserted that these rights and obligations are orally notified to each new entry students but, they have not been circulated among the staff, students, and parents in written or hardcopy form; nor have been displayed on the school yard and corridors. Since oral messages are more likely to be forgotten or deliberately denied, I think that there may be some people who, knowingly or unknowingly, do not realize and habitually exercise these values.

Ground rules created by students *(sample)*:

In this school, every section/class is expected to formulate ground rules and act accordingly.

$10^{th}C/9^{th}C$,

- Don't disturb in the class every time
- Clean the classroom
- Don't wear cape or shash, …

❖ The rest are torn away. And this shows that there is low attention given for ground rules by the classroom teachers or homeroom teacher as well as students themselves.

10th K/ 9th K,

- መጠጥ ጠጥቶ መግባት አይቻልም (Coming to class is not allowed for those having drunk)
- ሽታ ያለው ነገር ተቀብቶ አለመምጣት አለዚያ ከክላስ ይወጣል(Perfume or ointment with strong odor is not allowed, otherwise he will stay outside the class)
- ፕላዝማ ተከፍቶ የሚረብሽ ከክላስ ይወጣል (Anyone who disturbs while plasma is on progress will stay outside the class)
- ከአለቆች በስተቀር ፕላዝማ ማነካካት አይፈቀድም(Operation of plasma is not allowed except monitors)
- ፕላዝማ ከተጀመረ በኋላ መግባት አይፈቀድም(Entering class after plasma has begun is forbidden)
- ማስቲካ በክፍል ውስጥ የሚያኝክ ብቻውን ክፍል ያፀዳል(Anyone who chews gum in class will clean the classroom lonely)
- ክላስ ያላፀዳ ሽንት ቤት ያፀዳል(Anyone who does not clean the classroom will clean toilet rooms)
- ከቦታ ቦታ የሚንቀሳቀስ ሁለት ቀን ብቻውን ክላስ ያፀዳል(Anyone who moves from place to place in the classroom will clean the classroom lonely, for two days)
- * የተለያዩ ነገሮችን ይዞ ወደ ት/ቤት መምጣት አይቻልም(Carrying unnecessary materials is not allowed in the school)
- ወንበር መቀየር ክልክል ነው(Moving chair is forbidden)

This culture of making students establish their own rules and act accordingly can help them practice self-governance and responsibility. I feel this is a good start that needs to be sustained. However, as we can see above, some of the statements are without the consequences when broken, and some of them are vague (*). This implies that there was lack of concern on the part of the teachers to help the students create clear rules. As a leader and moral educator, the teachers are demanded by students to assist them both at the time of formulation and applying their ground rules.

Quotes: There are interesting quotes (which reflect respect and responsibility) posted and displayed on different places. Some of them include the following:

- እኔ የትምህርት ቤት አመራር/መምህር
  "አዎ እኔ የምመራው/የማስተምርበት ት/ቤት ችግር አለበት፤ ከዚህ ችግር ማጥ ውስጥ ላወጣው ይገባል። ያለኝን ዕውቀት፣ ሀብትና ጉልበት በመጠቀም የዛሬውና የነገው ትውልድ የተሻለ ኑሮ እንዲኖር የትህርት ጥራትን በት/ቤት ማሻሻል ፕሮግራም ዕውን አደርጋለሁ።(A school wherein I lead/teach has problems. With the knowledge, wealth and energy I possess, I have to alleviate the problems and improve the life of the generations of today and tomorrow through quality education and realization of the school improvement program)
- Knowledge is power (*on the door of the main gate*)
- Time is the coin of your life (*on the staff building*)
- Good things do not make an excellent teacher, but an excellent teacher makes good use of tools (*on the staffroom wall*)
- Make your environment green (*on the classroom building*)
- Practice practice makes perfect (*on the classroom building*)
- Prevention is better than curing (*on the classroom building*)

Of course, I did not ask the participants about their understanding and viewpoint on these quotes. However, I think, displaying quotes on different locations are signs of caring attitudes on the part of the school towards the learners and school community as a whole. As we can see the above ones, they are carrying or reflecting the virtues of respect and responsibility. And they may be helpful for students (if they read and understand them) to develop a feeling that there are adults who value them as a person and care for their wellbeing.

On the other hand, I have understood that some of the quotes were not seen to be realized by people as displayed. For instance, if we consider "Prevention is better than curing", some adults were observed to work more on curing rather than prevention, in the case of handling disciplinary problems; and if we take "Time is the coin of your life", some teachers were seen to waste instructional time and to disregard the value of time as a coin of the students' life.

4.2 About the Special Subject: *Civic and Ethical Education*

With a rationale to build competent citizens who believe in a democratic system and act accordingly, the Federal Government of Ethiopia has introduced Civic and Ethical Education as a separate subject to be offered in all levels, from primary to tertiary levels. This explicit curriculum centers on inculcating 11 social values that are trusted to reflect the common good of our society: democratic system, equality, patriotism, pursuit of wisdom, saving, rule of law, justice, responsibility, industriousness, self-reliance, and active participation (MoE, 1999 E.C:11).

Appreciating the already identified ones, the subject teachers in AGSS commented that values related to obedience and respect to elders are missing as content from this separate curriculum though they may be reflected in our day to day activities. They said that other virtues like honesty, loyalty, punctuality, strong work habit, etc are raised in different units of the subject.

With regard to the pedagogy, the interview report and my observation show that the methods of teaching employed are more of explanation or lecture and demonstration. There is less room for reflective discussion of values. When I entered a class, 9^{th}C (*12 March, 2009/2:02-2:42*), to observe the teaching learning process, plasma was interrupted because of electricity problem. After revising the previous lesson, the teacher started the day's lesson-*Introduction to Economic System*. He elaborated the three types of economic system-*market economy, command economy, and mixed economy*-for more than 30 minutes. During the rest of the time, he invited students to raise questions they found not clear. One student asked, "Which market system among the three is better?"' The rest of the students were given chances to forward answers, and very few of them tried. Finally, the teacher told the answer.

The instructional activities were dominated by the teacher's talk. The time was insufficient to conduct discussion. As we can see it, the question raised by the student was to be treated in the form of dialogue and discussion but, there was a tendency on the part of the teacher to respond the question by himself because of shortage of time. This problem was even worse in the televised lesson. On the same day, the same teacher had

again invited me to observe the second period, in grade 10thk. When we entered, we had got the televised lesson already began on the topic, *The Importance of Saving for Future Generation*. The plasma teacher gave more than four questions which can involve higher order thinking: *"How ..., Why..., What can be done...,"* types of questions were displayed on the screen each to be treated within two minutes followed by provision of answers from the plasma teacher. After explaining and demonstrating for about 30 minutes he left ten minutes for the classroom teacher. And the classroom teacher simply summarized the lesson and left the class.

All of the three class periods of the week are covered by such lecture-dominated plasma teaching, making teachers as "teaching aids". One of the teacher participants, fictitiously named Chanialew reported;

> *Students frequently raise questions related to the rhetoric-reality gap they experience but we have shortage of time to treat such type of questions in discussion form. The plasma teacher has already substituted the classroom teacher. Plasma may be good and necessary as a teaching aid to demonstrate and transmit the theoretical aspect, but there needs to be enough time to deal with the practical aspect of the subject.*

This shows that values in this special course are taught more of in a direct transmission approach and with less critical reflection. It seems that the students are made to recognize the values and principles, and to recall when required. In addition to my observation and the teacher's report, the type of questions appeared in tests can also signify that this separate subject is basically concerned with mastery of the principles or values based on memorization *(Appendix 3)*. They are under the realm of "What".

Apart from the technical transfer of values, there seems a contradiction between what the students learn in theory and what they see in practice. One of the subject teachers, fictitiously named Bitew, described, "Students hear news about corruption among officials, they see policemen beating people, and they experience physical punishment in their school." Bitew is telling that students are in the environment where some officials lack fair-mindedness in the work place, where policemen neglect the fundamental value of respect, and where school teachers as a role model neglect and fail to demonstrate the

virtue of respect for persons. This indicates that there are adults (inside and outside of the school) who have weak commitment to be good models and habitually realize the values the students are learning. In situations of this kind, I feel that the teaching of this subject will be less likely to address the emotional or affective component of morality which bridges moral knowing and moral action.

At his conclusion, Chanialew as an expert also commented on this situation by saying;

> *It is difficult to foster character and civic behavior only through the provision of this special course as a subject, ብቻውን እንደ ትምህርት ተሰጥቶ ለውጥ ለማምጣት ይከብዳል:: It demands ethical community and collaborative effort among all stakeholders.*

As we can see his expression, the teacher here has a feeling that the offering of such course is taken for granted in fostering desirable character. And the burden of character building is laid or imposed upon the Civic and Ethical Education teachers only. He added;

> *Other (academic) teachers are seen to push the responsibility of building character towards the subject teachers; the school does not have frequent contact with parents to discuss on the progress of students' behavior; and most parents show negligence about how their children behave in the school.*

Accordingly, Chanialew is suggesting that everybody can be and has to be a teacher of ethics. Scholars also argued that character education should be the responsibility of every adult (ASCD, 1992). I also feel that if adults are not ethical and do not shoulder this responsibility and if parents in particular do not have follow-up for their children's progress, it will be hard for the school to build the desired ethical and civic behavior only through the offering of such a course, and by the specialists only.

4.3 Ethical Concerns across all Subjects: *The Pedagogical Aspect*

In addition to offering the special course in ethics, I understand that character education is an integral part of every subject. Through their methods of teaching and their approaches to students, teachers can help students develop essential values and character. However, I have recognized that the methods being employed and the culture of treating

students in teaching their subjects were not as such supportive to the realization of integrated character education: Lecture method was dominant, cooperative learning was marginalized, and students were academically treated not fairly and differently.

4.3.1 Marginalizing Cooperative Learning

To promote competence in caring and to develop skills and spirits of cooperation students must work together and talk together. However, all of the participants commonly reflected that group work is not sufficiently provided due to different reasons. Regarding his subject, Garedew described;

> *I have no time to give group work in my class. It is time taking so that I can't finish the course on time. For 10 minutes or so I rarely try to provide tasks that involve students in group activity. Once in a semester I usually give group-based assignment to be graded out of 10%-20%.*

Garedew seems to believe in group work but does not frequently apply it due to the time constraint he fears. The subject he teaches seems voluminous to cover within the allotted periods so that he is compelled to apply lecturing and demonstration methods to finish normally. On the other hand, a credit-generated group task is not frequent: he provides only one task per semester.

Moreover, the lecture-dominated plasma teaching adds insults to injuries. The subject that Poulos (fictitious) offers is one of the Natural Science courses which is taught integrated with plasma technology. He appreciates plasma's demonstration of laboratory procedures throughout the country. He believes that physics, chemistry, and biology need to be supported with such a technology as there is the scarcity of laboratory facilities in the school. But still, he has reservation with the time distribution among the plasma and the classroom teachers. He said, "I believe in group discussion at classroom level; however, apart from the vast nature of the course to cover on time, the plasma teacher does not give enough time to conduct group discussion in the class." Cooperative learning in the classroom seems impossible for Poulos due to the televised lesson and time shortage he usually encounters. As a result of this, he is forced to be far from conducting group discussion within 10 minutes left by the plasma teacher.

Regarding group-based home assignment, Poulos does not personally believe in and has never given such group-based projects. He asserted;

> *I do not believe in group project that will be graded because it inhibits individual's academic performance. I know all of the group members do not equally and actively participate; most of the low achievers even push the task to a few clever ones for accomplishment. I need each of my students to score good grades on tests and exams, by enhancing their individual competency so that I always give assignments on individual basis if I have to give.*

As one can see this report, Poulos does not believe in group project due to the fact that only few academically brilliant students take the lion's share in performing the task. He seems to reflect that students who are below average rely on clever students for performing the task and scoring better grades on the project. And he is in a position to reject group work in order to avoid such dependency and foster academic achievement of each and every student. Poulos's primary objective is revealed to prevent the occurrence of poor grades and to get individual students scored best grades on the paper-pencil tests. In this regard, the teacher seems to give priority to the individual's academic performance than the development of affective behavior; to competitive and individualistic academic learning than that of cooperative and collective life (Power, 1992).

Similar to the teachers, the students themselves reported that cooperative work is rare. They commented that if by chance it is provided, it is not effectively applied: In the classroom discussion, some trouble makers tend to have a private talk other than the issue; and in the group project, many students are not committed and slow learners do not contribute constructive idea. From their experiences, Eniyih, Mehari, Zinash and other participants confirmed that such students are most of the time exempted from the group task outside the classroom but, they may be required or expected to cover all the cost incurred for the accomplishment of the task.

As it is revealed from the participants' report, the task is performed by a few but the score is the same for all of the members. Having understood this, teacher Bitew has been trying his best to make all students participate in the group project provided for them. He lets the entire group members present and reflect in the class. He reported;

> *I do not know how my colleagues handle the problem of uninvolvement in group project. I am not sure they have controlling mechanism of their own. But to tell you mine, I usually make every student to reflect what he/she has done. I split the value of the assignment into written report and oral presentation. All of the members will be allotted the same grade for the written report. The presentation or reflection aspect will have a different value which is relative to each individual presenter.*

Bitew seems to recognize the fact that putting students in group is not enough in itself. He seems to believe that if they know they will reflect what they have done, group members will actively and equally participate in their discussion and accomplishment of the task. His reason is that students will contribute their idea and will be committed to the group task so as to appear effective in the class presentation. Even though their rationale to actively participate in the group task might be primarily for scoring good grade from the reflection or presentation, Bitew's mechanism, I think, can take the students to touch their affective behavior, which, in this case, might be considered as a by-product. In addition to the intention on enhancing academic learning, it is also important to be explicit in telling the students that the primary purpose of cooperative work is helping one another (Noddings, 2007).

On the other hand, Bitew (as a teacher and one of the principals) did not have any information about group work implementation by his colleagues; nor did he share his experience to them. This has an implication that there is no cooperation among the teachers on how to effectively implement group work as a teaching method. This further shows that there is a tendency on the part of the teachers and administrators to deemphasize cooperative learning.

4.3.2 The Students are not helped fairly and differently

As usual there are slow, medium and fast learners. According to student interviewees, teachers usually keep the pace and follow the speed of the faster ones; the needs, interests, and abilities of the slower students are not taken into account. Zinash is among the slow learners. She doesn't enjoy with the teaching learning process in her classroom. And she has a special complaint about the plasma teachers as they do not correspond with her speed of learning. She said, "Plasma may be good for fast learners because they are

capable of understanding the pronunciation and writing short notes as quickly as possible, but I am unable to follow and grasp ideas from the plasma teachers."

If the plasma covers the whole period, it is obvious that there will be little gap for the teacher to help students of her kind. All participants asserted that with the coming of plasma technology, teachers and students have become far from each other. In this regard, the classroom teachers were in a better position to help and treat individual students. However, it was asserted by the participants that all of the students are not academically treated in a fairer manner, even by the classroom teachers. Moreover, during my observation of the lessons, only few students who raised their hands were called by name and invited to ask or answer questions. For instance, Garedew (*20 March, 2009*) gave chances to three students only: *boy A (twice), boy B (once), boy C (twice).*

If the teacher is academically present not to all of the students, I have understood that there is a possibility for slow learners to develop undesirable values and a feeling of being neglected. Zerfe is low achiever in her class. She does not feel good at the teacher-student relationship taking place in her class. She described her experience as;

> *Teachers call their names when asking questions and providing answers; frequently get eye-contact with them; read their face and interpret their feelings; etc. At that time I get offended with such over care. ያኔ በጣም ብሸቅ ይለኛል እንደዚህ ሲንከባከቧው:: They do not bother about us.*

In reply to my question 'why do not you be as clever as they are?' Zerfe said, "**እኔማ ወቼ አደለችና አንዴ ሰነፍ ሆኜ ተፈጥሬ** i.e. Unluckily, I am already created dull".

When we see Zerfe's experience, her teachers did not exhibit behaviours that impartially recognize the needs and interests of all learners. As to her feeling, they are more concerned to encourage clever students in special manner. This special treatment offends Zerfe because she feels that she is neglected by the teachers. From her comments, we can imagine that she is on the way to develop negative values. Perhaps she suffers from low self-image, helplessness and feeling of being unproductive, and so on. As she described she started perceiving herself as incapable and incompetent in her academic activity. She feels that it is not possible for her to become clever; she considers herself as inferior to

others. Probably then she may become less respectful for others. As Petty (2004) puts it a teacher who encourages and helps students of different origin equally, is teaching the students to respect every one regardless of origin. And one can imagine that there might be other Zerfes.

These problems of marginalizing slow learners seem to be true to all subjects. As many students complained, slow learners are not identified and treated in a special manner except in rare cases. In the context of his classroom, Eniyih genuinely reported, "Our teachers are observed to move keeping the pace of fast learners. I have never seen a single teacher encouraging those slower ones during instruction. Of course, tutorial class is very rarely conducted."

Teachers themselves admitted that the condition associated with the courage to improve and interest to learn on the part of such students is discouraging for teachers to exert their effort. Garedew said that most of them have a desire merely to have completed grade 10. He said, "ተስፋ ያስቆርጠሃል::" It means that they are academically un-improvable. This indicates that there is no high expectation or affirming element on the part of the teachers about such students.

The above problems generally show that teachers are interested more with the cognitive and less with the affective aspects of student behavior. Zerfe's experience, Eniyih's comment, and Garedew's expression revealed that the teachers are attracted more towards the cognitively brilliant group and less towards the slower ones. That means, their main criteria seem to be the quality of cognitive component.

4.4 When the Exemplars and other Clubs are Neglected

High schools in Ethiopia have been made to provide a variety of extra curricular activities for all students to participate and develop their talents and healthy moral behaviors (MoE, 1989 E.C). Accordingly, AGSS involves students in nine types of clubs available in it (*see 4.1 above*). In this school a student has a right to participate in more than one clubs. According to the participants, there is no grade assigned for participation; however, certificate is awarded at the completion of grade ten.

On one Saturday (*14 March, 2009*) I was invited by a facilitator of *Yemahibreseb Wuyiyit* club in order to attend the discussion. The facilitator opened the discussion by first letting all of the members to stand up and think of what surprised them in the real life situation. The students were then invited to reflect what they thought and felt surprising on voluntary basis. Three or four minutes after this warm-up activity, the main agenda of the session took its turn: HIV/AIDS.

The members were split into five groups and began discussion for about 35 minutes. Stationary materials were provided for each group to enable them to record and display the already agreed upon ideas. Finally, representatives reflected followed by questions from the audience. Every body became active participant. While talking and debating, they were acknowledging and quoting each other's idea already said. The phrases used while discussion was on were *"As X has already said it ...; To me it is ...; To add a few ...; To give stress...; What you said might be right but I see it ..."* No body was belittling another's idea and they were freely talking.

From this session, I have understood that students could learn countless virtues like tolerance, respect, politeness, friendship, responsibility, caring, and so on. As to me, the phrases themselves could be signs of these virtues. I feel that students immersed in such environment will be more likely to develop skills of regarding others and moral acknowledgement. This is also asserted by Starratt (1992) that if people are engaged in a healthy behavior, they will not have the time and inclination for unhealthy behaviors.

Each club is expected to make some kind of contribution to the school or the larger civic community (Starratt, 1994) thereby giving chance to young people to learn how to contribute to the lives of others (Ryan, 1992). In agreement with this, student Eniyih who is a member of *Agerhin Ewok* club reported that members in *this* club had collected worn-out clothes by moving from door to door in the town and donated to vulnerable children and helpless oldies. "ከአንድ ሺህ በላይ የሚሆን ልብስ ነበር የሰበሰብን። i.e. We had collected more than thousand clothes." From this benevolent act, one can possibly say that members were given the opportunity to understand, feel, and respond to the pain of others. In this regard, I can say that they were showing altruistic, caring, respectful, and

empathic behavior that may improve the quality of their relationships among themselves and with the others.

When we come to the overall co-curricular activities of the school, it is possible to say that this part of education is less emphasized. More attention is paid for academic learnings than for such social activities. This program is not normally scheduled on the working days. All of the periods of the week are occupied with academic and regular classes. The only option to run is to use Saturdays or Sundays. But, as it is well known Saturday and Sunday are holidays for civil servants so that a teacher is not obliged to work on these days. As a result, there have been less frequent meetings of the members to discuss their own agenda and exercise moral virtues.

One of the principals of the school, named Siferih, reported, "There is no gap to run extra-curricular activities on the working days and it is difficult to force teachers to work on these holidays." This shows that extra-curricular activities are becoming almost outside the usual duties of a job if teachers are not obliged to come on holiday and if there is no option to run this program except these days. And such activities seem to become dependent on the willingness of the teachers to sacrifice their own private time.

Teacher Garedew, a co-facilitator of *Yemahibereseb Wuyiyit* club, said that they have programmed to run their club every two weeks on Saturdays. He commented that these holidays are used for private purpose. He said, "Students coming from rural might go to their home for bringing food. Others are demanded by their parents for buying and selling of goods and commodities. Saturday is business day for some students". Garedew is describing that these days are not comfortable for students so that they are less likely to participate. I witnessed that out of 74 members, only 30 of them were present on the session I visited in *Yemahibereseb Wuyiyit* club.

Student Eniyih also told me his experiences of extra curricular activities in comparison with the lower grades as;

> *When I was at elementary school 10 minutes were cut from each class periods. And a total of 1½ hours were allotted every Thursday. Of course, there was no plasma there so that arrangement of programs was easy. Moreover, we were to stay in the school for the whole day.*

At this secondary level, the schedules are rigid due to plasma so that arrangement of schedules is impossible. Eniyih's report shows that there was no shift system so that the program was facilitated in a better way than at high school level. From Eniyih's experience, we can see that extra curricular activities are getting less attention as we go from elementary to secondary level. This seems to contradict with what scholars like Starratt (1994) claimed that extracurricular activities apply more to the secondary than elementary level and should run everyday after academic or regular class if we have to build an ethical school.

4.5 The Climate and Management of Students' Discipline

For groups to effectively persist their members should not engage in random and undisciplined conduct so that there must be restrictions and rules that govern (Starratt, 1994; Wynne, 1992). As Power (1992: 134) writes, "Any serious attempt to reach both the cognitive and affective dimensions ... must deal with real-life moral decisions and actions..." Having recognized this, I have presented the place for values-education in the discipline, which celebrates justice.

4.5.1 Commitments to Having and Enforcing Rules

"By establishing, explaining, and enforcing rules teachers can model and teach important moral values" (ASCD, 1992:352). As any of schools in Amhara Region, activities in AGSS are governed by the standard rules which have been formulated by the Education Bureau. As Eniyih said it, "Such rules and regulations and the consequences when broken are orally notified to every entry in each academic year". However, according to the principals, the school as an institution has not yet created and developed its own context-specific rules. They said that the already established rules at the regional level are not

translated into specific ones which address particular moral areas; nor did the classroom teachers draw up a contract with the students for what kind of behavior is to be expected.

On the other hand there is a good practice that each class is made to establish and display its own rules of conduct. I observed that ground rules were displayed on the walls of 12 classrooms from the total of 15. But, three classrooms *(10G/9G, 10J/9J and 10H/9H)* had no ground rules. Zinash, whose class has no ground rule, described that the students in her class had formulated and displayed on the classroom wall; however, she did not know when it was detached and missing. This implies that there was lack of attention given for having such ground rules, both by the staff and students of these classrooms.

Even in those classes where ground rules are available, there seems weak commitment to create clear rules and get them enforced. Some of the rules were written without including the consequences when broken *(see 4.1 above)*. Here, I think that support was not given by the staff at the time of formulation. Eniyih and other participants reported that their respective classroom teachers do not encourage the classes to put into practice these set of principles. Eniyih said, "ለስማ· ነው· የ·ኮ·ቀ·መ·ጡ·ት i.e. They are displayed but usually not enforced". As an expert (a teacher) of Civic and Ethical Education, Chanialew expressed his feeling as, "Teachers are not equally committed to urging students enforce their rules. Students themselves are not that much inclined to report violators by them selves."

From Eniyih's and Chanialew's comment we can see that there seems a contradiction between what the students consider their common or shared values and their value systems. That means, there is no deep commitment on the part of the leaders to help students realize the values which they believe reflect their common good. However, parallel to academic teaching every teacher is obliged to follow up the daily activities and shape the ethical behaviors of his/her students (AREB, 1996 E.C). As a leader, I feel that teachers are responsible to assist their students to create regulative ideals and act in accordance with them.

During my stay I have recognized that coming late, disturbing in class especially when there was no classroom teacher, and cutting class and truancy were pervasive. One day (*06 March, 2009*), Siferih was patrolling behind the buildings of the school. He had seen six students truanting in group in the jungle of the school yard. He ordered the guard to catch them. When they saw the guard moving towards them, they started running away so as to escape and not to be identified. The guard chased, but caught only two of them. The principal asked them why they did so. Without expecting any response he shouted and told them to leave the school for ever. When I asked whether his decision was irreversible, he replied, "I am sure they will come tomorrow. I have identified them so that I will let them call their parents".

In order to alleviate the problem of class cutting, attendance is taken by the administrators especially after break. But as I observed and participants asserted, such control was occasional and not frequent. And this on-and-off way of monitoring was criticized by my participants, especially by students, as aggravating the problem. They said that when sudden and unexpected attendance is taken, plenty of class cutters are caught. All of the participants (students) asserted that it is customary to see that if attendance is taken today, more students will cut their class the next day because they know that attendance is not taken every consecutive day.

With regard to disciplinary problems of any kind, Eniyih concluded the culture of getting the rules enforced by saying, "The principals unexpectedly take severe measure on a day when disciplinary problems reach at climax stage." This indicates that the school lacks consistency between having rules and applying it in the same manner with all students; when some violators are punished on one day, there are others who break rules on different days but not punished.

The whole issue discussed above show that there was lack of true commitment on the part of the leaders to create specific rules and get them enforced. Moreover, the established rules were not consistently and fairly enforced showing that moral expectations were not taken seriously. In this kind of leadership situation, I think, it is

difficult to say that the school is teaching the students as to how rules and principles are applied to govern human actions.

4.5.2 Regulating Misbehaviors of Youngsters by Ault Authorities

People do not always act in accordance with their moral values and beliefs. While we are expected to be good, at times we may not be. When bad behavior occurs, I believe that reasonable steps need to be taken to help individuals see why his or her actions are unacceptable. Hence, schools are expected to provide for incremental, simple, unpleasant punishment for misconduct and must try to understand and reform persistent violators (Wynne, 1992).

In AGSS a student who does not have attended for more than 20 days will get suspended after being given successive warnings by his/her home room teacher. According to the schools' manual, other misbehaviors that lead to suspension include insulting and attacking staff members, destroying school properties, etc. When such and other persistent destructive behaviors occur PTA will pass judgment and make decisions depending upon the severity of the disciplinary problem but corporal punishment is never allowed (*see 4.1 above*). However, as I have understood from my observation and interview, timeout and corporal punishments were the dominant techniques of regulating students' misbehavior in this school.

4.5.2.1 Many Students consider Time-out as Enjoyment

Siferih commented that to be far from applying corporal punishment, teachers mostly let students stay outside of the class whenever they encounter disciplinary problems in their classes. According to the interview report and my personal observation time-out is the usual practice when students display destructive behavior in the classroom. Bitew said, "Depending upon the degree of the undisciplined act of such students, a sort of advice might be given or further measures might be taken by the teacher him/herself or by the principals." The other principal, Siferih added, "If the teacher doesn't resolve by him/herself within two days, we will get interfered because it is not his/her right to take that kind of measure on the actor for a longer time".

There are many students who like being outside the class. As I heard a teacher talking about a destructive class most of the students create trouble while the lesson is on progress. She said, "When I use time out for every incidence of misconduct in this class, I am some times afraid that I will be left alone latter on". I feel that the teacher here wanted to emphasize how time-out has no role on correcting misconduct for many students. Supporting this idea, Mehari said, "ለመፎረፍ ሁኔታው ባይመቻችለት መምህሩ እንዲያስወጣው በክፍል ውስጥ መረበሽ ይጀምራል። i.e. if the condition does not allow him to skip, he will start disturbing in the class so as to be let out by the teacher."

When I was observing a classroom during an English lesson (*11 March, 2009*), plenty of students were found to come without getting their homework done while the teacher was checking at the middle of the period. However, the teacher did say nothing except expressing his grief with such a large number of students. At the end of the period, he told me that they were expecting timeout. "In the previous period, I had warned that whosoever is coming in my class without having done would stay outside the class. Expecting this measure, many students did not do because they like to enjoy timeout."

This type of punishment is not unpleasant punishment for such students, showing that they do not find empathic and caring environment in the classroom. The special connection students have with the school represents a powerful tool in helping them to learn (Goleman, 2006). Goleman writes, "Emotionally connected students to teachers and schools have lower rates of violence,...truancy and dropping out (P. 282)." That means, if the school and the classroom condition are repulsive, students will tend to go out and find the place where "pleasant environment" is available.

4.5.2.2 The "Stick" without the "Carrot"

"A morally mature person habitually reflects on moral choices and thinks about the consequences of decisions" (ASCD, 1992:349). Following are incidents that, I feel, might illustrate the practice of corporal punishment and its potential impact on the students' moral development. However, I am not to generalize the behaviors of these particular teachers based on a single event I encountered. But I want to take each single action as having a negative moral value or content to be picked up by students.

Preaching something and Practicing something else:

One day (04 March, 2009) in the afternoon student Kume was walking towards the gate. Zinabu, who is one of the principal of the school, called and asked Kume where he was going to. Kume replied that he had a hospital appointment at that moment. But, Zinabu did not trust that Kume was telling truth. Having this in mind, he told him to return to his class but, Kume did not accept Zinabu's decision. In exchange of words both of them became angry at each other Zinabu started beating. Kume then became more aggressive and attempted to attack the teacher. Some of the staff members interfered to protect them from attacking each other. A principal at a higher position (compared to Zinabu) called and told them to enter his office for discussion. After having listened the talks from both sides, the principal allowed Kume to go to the place where he had wished earlier and ordered to comeback with his parent the next day. Kume was very resentful and said, ከዚህ ሀሉ ትምህርቱ በቀርብኝስ:: *While they were talking about the issue, some teachers who knew the history of Kume witnessed that he was a patient.*

From his day to day experience, Zinabu recognized that many students use different techniques to go away from the school. He seems to be preoccupied with the fact that students are most of the time deceiving. And he considered Kume as if he were lying and cheating him to get out of the school. He did not listen to Kume with full receptivity so that he could not understand the feelings of Kume. He did not try to seek more information associated with Kume before passing a harsh judgment of such kind. This is what Gilligan, Noddings, and other care ethicists are crying about; caring persons demand more information about the individual and the situation.

From the above story we can also see that there was a sort of physical fighting between Zinabu and Kume. The moment Zinabu inflicted hurt, Kume unconsciously decided to take his own action by force. The bond of caring relationship between them became broken and the otherness of others intensified. In this situation, I feel that there will not be a healthy psychological climate on both sides. Specially, the student will be more likely to develop hostility towards the teacher and the school itself (Goleman, 2006). As he expressed it, he was on the way to decide that he had to dropout.

Apart from being abused by the teacher, Kume was made to call parents for his attempt to attack his teacher. This led him to feel that he was treated badly. In this regard he was more likely to consider the staff as they were unjust and not caring about the students. I think, that is why he felt resentful and expressed the feeling to withdraw from the school. Normally, it is believed that the primary aim of moral thinking is to help us be less cruel, more caring, fairer, and more just. Zinabu, who is one of the civic and ethical education teachers, at least in this situation, was said to be preaching civic and ethical values but demonstrating another. "If we do not first have our moral house in order, others will tend to discount our moral claims," (LaFollette, 2007:209). And in this kind of treatment it is difficult to expect students to learn kindness and caring.

Seeking to earn Respect and Power through Punishment:

It was an afternoon shift (20 March, 2009). Dereso (a principal) and Abelu (student) were walking side by side towards the staffroom. The moment they arrived, Dereso made Abelu kneel down and started kicking with stick. After a while, Abelu was told to go and comeback with his parent. As Dereso described, he saw him outside the school the day before that day. As a principal, Dereso had to control students from cutting class. Having this in mind, he told him to call parents for cutting the class and staying or enjoying in a hotel with a lady during class time. Dereso described the situation as;

> *When I ordered him to do so he rejected my decision and showed me an illegal and bully act. He asked me to tell his fault, and I promised that I would tell him in front of his parents. But he insisted on saying no! "ጥፋቱን ካልነገርኸኝ ወላጅ አላመጣም አለኝ i.e. he said, unless you tell me the fault, I will not call a parent'. I then became offended so that I decided to beat him. And I did that. አስተንፍሸ የግድ እንዲያመጣ ላኩት:: i.e. I sent him to call his parent after making him shrunk. If you don't use such kind of measure, they will undermine you. They will not respect you. ጭንቅላት ላይ ይወጡብሃል i.e. they will ride you.*

From the perspective of justice and restoring order Dereso was responsible to take corrective measure for what Abelu did. According to the school's rule, cutting or skipping the class without getting permission is forbidden. And as a principal, Dereso had to get the discipline handled by enforcing the rules. But I witnessed that class attendance

was not taken on the day when Abelu cut his class. This shows that the rule was not fairly enforced.

When we see the entire situation happening to Dereso and Abelu, there seem at least two problems or mistakes. Firstly, Abelu is an old adolescent aged above 18 years and was enjoying with the lady. Dereso was not willing to tell the reason for the need to call parents. Even though the principal was right to take regulative measure, this lack of transparency might have caused Abelu to suspect his rationale for taking that action. Furthermore, he was the only student ordered to call parent as a consequence of class cut. In this respect it seems that there was little room in Abelu's moral judgment to take Dereso as a faire-minded and caring teacher so that he was derived to challenge him further.

Secondly, Dereso was getting angry with Abelu's over-acts when asked to call the parent. This anger derived him to beat and get Abelu shrunk. The main cause for such physical punishment was revealed to be the feeling of being undermined on the part of the teacher by the student. He seems to exert effort on the instrumentalities of maintaining order and enforcing rules. His physical force was aiming at earning respect and power rather than correcting unethical behavior.

On the other day with a different occasion (24 March, 2009), Dereso caught ten students while they were playing behind the school buildings during class time, but soon after break. After making them kneel down, he allowed seven of them to enter to their classes. Three of them were made to stay and ordered to call parents as it was not their first time to engage in illegal acts. One of them shouted and said, "I don't need to call parent because I know that I have no fault." Dereso then clapped his face. The student stood up, and Dereso pushed him physically. Subsequently, the student attempted to attack but other teachers interfered. The principal became offended and said, "I know that you sought to attack me outside of the school, but I will get you shrunk. ከውጭ እንደምትፎክርብኝ አውቃለሁ ግን አስተነፍስሃለሁ። You will never come to school unless you call your parent".

I believe that persistent violators should be identified and reformed (Wynne, 1992). Out of the ten students, Dereso selected those whom he thought have history of disciplinary problems to call their parents for discussion. But one of them did not accept the fact that he had engaged in frequent breaking of rules. In this respect, the student felt that he was unfairly treated. On the other hand, Dereso seems to correct the student's misbehavior through threat and physical force. And the primary aim of this punishment didn't look to improve bad behavior, rather to enhance his image in the eyes of the student. Using his authority and power, he sought to get that adolescent shrunk and then to show him respect. He demonstrated the same behavior as he did with Abelu-punishment sought as a means to earn respect and power. Emile Durkeim (1973) cited in Power (1992) advised teachers of such kind as they should not act as if the source of their disciplinary authority comes with their superior size, status, or capacity to punish.

He was in Need of Special help but…

It was around 5:30 (20 March, 2009/ morning). I saw a student forced by a principal to move away from the school. His gesture and style of walking could speak that something had happened to him. Closing to him, I requested to have a talk with me about what he encountered. He is named (fictitiously) Tegoda. He is 22 years old. He is so poor economically. He is lottery-ticket seller. He lives with his old mother. I tried to paraphrase what he had told me as follows:

> *Yesterday, my exercise book was missing from my bag when I checked during Physics period. Being angry with this, I slept laying my forehead on my desk while the plasma teacher was lecturing and demonstrating. Having seen this, five students who were sitting around me laughed loudly. Consequently, the classroom teacher shouted at and forced us to stay outside the class. At the end of the period I was reported by the teacher to a principal since I was a cause for the laughter. The principal started beating and pushed me out from the school campus. Today, I entered the class. The principal called and forced me again to move away after clapping my face. The pain was severe.* ዛሬ ደግሞ እንደተላንተናው በጥፊ ሲያቃጥለኝ እራሴን መቆጣጠር አልቻልኩም *i.e. While he was forcefully clapping my face as he did yesterday, I became unable to control myself. What was irritating to me was the kind of insult he used "*አንተ በሽተኛ ነው የምትመስለኝ ሂድ ውጣ አለኝ *i.e. He said, I think you are ill. Go out!"*

By the time he was talking with me he repeatedly expressed that he was economically poor and became hopeless. He complained that the income generated by selling a lottery ticket was expected to feed him and his old mother. On top of that, he felt abused by the school authorities. "እኔ ለንድ ድሃ ምን ሊቀርብኝ ነው? ሆድ ብሶኛል i.e. Being a single poor boy, what benefit will I lose? I can not tolerate it." Tegoda seems to take revenge if things were getting worse and worse. Fortunately, he was allowed to enter the next day.

When we evaluate the disciplinary process, both the principal and the classroom teacher seem to take immediate reaction to Tegoda's misconduct (sleeping on a desk). The teacher reported Tegoda to the principal since he was considered to commit double mistakes: sleeping and being a cause for laughing of others. Both did not try to diagnose the root cause for his asleep but simply rushed into punishing as a consequence of breaking the rule of conduct in the classroom disrespecting the teacher. Without discerning the situation associated with him, without having collected relevant facts around him, and with out being imaginatively involved in his future life, they seem to make quick and unjust moral judgments on Tegoda.

I feel that whatever mistake he might make, the student here was not the one to be treated that way (and through corporal punishment) for he is an old adolescent and poor boy. As he expressed during our conversation, he was in a position to suffer from dropout, to develop hostility towards the teachers and learning ingeneral, and to manifest other kinds of undesirable behavior. This implies that his emotional distance with the school was getting farther. Even he became aggressive and felt resentful especially with the principal. As a result, fighting might get started if things were not reversed (Tolle, 2005).

When we see the above three cases in the eyes of care ethicicists, moral judgments did not consider specific details and concrete situations and were not tied with feelings of empathy and compassion. Inflicting hurt in the form of 'words' and 'sticks' exemplified that caring was not taking place in the moral domain of these caring professionals. I can say that they did not demonstrate sensitivity to the dignity and uniqueness of each of the student. Let alone applying such physical punishment, caring teachers some times break the rule rather than the students (Garrison, 1997). When we see it in the eyes of advocates

of moral justice ethic fair-mindedness and respect for persons were not exhibited by the adults. Since corporal punishment is legally not accepted, these principals, I think, failed to demonstrate such legalistic stands, as a role model.

In addition to the above specific incidents or cases, the interview results ascertained that the culture of maintaining discipline is characterized by "physical force rather than psychological persuasion", to use Starratt's term. Eniyih intelligently commented that there are students with different economic and psychological background which might be the cause for misbehavior. He said, "Prior to identifying the root causes or sources of certain misconduct, our teachers usually get angry and rush to regulate through physical force rather than seeking peaceful way of resolving." Here, Eniyih is expressing that as a morally mature person they do not habitually avoid corporal punishment and verbal aggression and listen carefully to their students.

As a human being, physical punishment of such kind may lead such adolescents to carry grievance and seek revenge. In agreement with this, I suspected one student who was observed (*on 06 March, 2009/ afternoon*) inserting short quills of porcupine throughout his grown and twisted hair; በተፍተለተለው ፀጉሩ ዙሪያ ትናንሽ የጃርት እሾህ ስግስግ አድርጓል። Having seen this event, the guards caught and reported him to the director. We circled him because it was surprising. When the director asked why he did so, he replied, "What is the matter? I did it just for nothing." One of his teachers said, "Is it because I usually kick your head so that you wanted to get my hands harmed?" Everybody including him laughed with this saying.

From the teacher's expression and the subsequent laughter by the student himself, I suspected that it might be his rationale to do so. Of course, he might have a different reason, but one can also say that the usual practice of such physical punishment might have led him to think that way, who knows? As some of his teachers told me, he is one of the trouble makers in his class.

It is undeniable that teachers and the school are responsible to reward positive behavior and punish undesirable conduct (Ryan, 1992). However, except for academic

competency, it is not common to see students rewarded for their ethical behavior. The teacher participants said that they know those top and persistent violators and at the same time those who display outshined ethical behavior. There are students whom the teachers are appreciating in their moral conduct but the school has never rewarded students of such kind. All participants reported that there is no culture of selecting and praising ethically model students in front of others. And that is why I want to say the stick is alive but the carrot is not.

4.5.3 The Students in Handling their Discipline

Though adults are powerful figures in the lives of most youth, the rise of new forces like the media and peer culture are producing a new kind of character in the young (Ryan & Lickona, 1992). Students should, therefore, share responsibility for creating good environment and solving problems that arise. On the other hand, Heater (1990) cited in Leenders & Veugelers (2006: 14) puts, "People must learn to act responsibly by being given responsibility".

In AGSS each class has elected two monitors. The classroom monitors are provided responsibilities for regulating student behaviors in their respective classes. When they encounter students misbehaving persistently, they will report them either to the home-room teachers or principals. However, students asserted that there are occasions when appropriate measure is not taken by the school authorities. Eniyih described the situation as;

> *Monitors are ordered to report persistent violators from their classes every time but some times appropriate measure is not seen. When the monitors feel disappointed with such on-and-off punishment and become negligent they are again told to do so after the problems have appeared severe.*

This shows that there is a tendency to focus on curing rather than prevention.

The other governing body assumed to have a positive influence on students' behavior is the student council consisting of three representatives from each section. The council has 90 members in its assembly out of which a seven-member executive committee has been established. Baykedagn, who is a member of the executive committee, reported that the

election process was made based on academic achievement and consideration of ethical behavior. However, Baykedagn and other participants commented that the role it is playing on regulating students' behavior is not as expected. Baykedagn said this,

> *The assembly conducted only two meetings in this year (one for electing the executive committee and the other for discussing the teaching-learning and disciplinary problems); however, the executive committee has never conducted a meeting since its establishment. On the other hand, we were told to keep records and organize reports about what we performed. But we did not do that because 1) we don't have office to work 2) every member is concentrated on his/her own academic learning so as to score best grades. The school did not provide specific rules of conduct; nor had the council been made to create by its own.*

Generally, I can possibly say that the opportunity given to students in selecting members by themselves, participating in the school activities though not satisfactory are good practices. However, there seems less effort made on involving students in governing themselves thereby promoting their own pro-social thoughts and characters This report also shows that members are concerned more with individualistic and privatistic academic matters than with the social matters.

The duties and responsibilities given to each member of the executive committee have not been announced for the rest of the students and the community in the school. Baykedagn and other informants confirmed that most of the students do not know the members of the executive committee. I can also witness this situation. In my attempt to contact with the head of the council those whom I asked to show me were not sure whether or not there was a head.

Baykedagn concluded that the council is made available but is less functional in its influence on students' behavior to the right direction. He said, "መማክርቱ የተቋቋመው ለይስሙላ ነው ባይ ነኝ i.e. I can say that the council is established but less functional." Furthermore, almost all of my participants asserted that students are not involved to take part in making decisions when disciplinary problems occur. They are not contained in the school's discipline committee. Note also that making decisions on disciplinary cases in the school is the responsibility of PTA, which does not include members from students.

4.6 Teachers in the Moral Realm

As noted by scholars, fundamental to teachers' impact as a moral model is how they do their work and take stands for moral principles. "A morally mature person habitually takes pleasure in helping others, works to help others reach moral maturity, practices diligence, displays moral courage, and exhibits many more virtues"(ASCD, 1992:349). And I personally believe that if teachers demonstrate such kinds of virtues, the students will not only imitate the virtues but also have smooth relationships with the possessors (the teachers). However, my observation and interview results show that a considerable number of teachers failed to demonstrate some virtues at best and displayed some vices at worst.

4.6.1 Missing Classes and Unpreparedness

According to the participants, coming late, leaving the class before the period ends, and missing the whole class period is not uncommon in this school. One day (*23 March, 2009*) teacher Zellelew came back from his class to the staffroom soon after he had entered. When his colleagues asked why he did so, he replied that the students offended him. This shows that Zellelew was missing the class due to the fact that the class offended him. He punished his students in terms of education time. It is revealed that his primary objective to leave the class was not to correct unethical behavior of students but to be far from that 'destructive environment'.

Like Zellelew there are also some other teachers (as reported by the interviewees) who ignore their class when they feel anger with trouble makers. Zerfe, Zinash, and Eniyih have encountered such experiences in their respective classes. In Eniyih's term, "ሰ.ናደዱ· አስ·ርፊው· ይወጣሉ· አልያም በጅምላ ይሳደባሉ· i.e. they go out or insult massively when they get angry". This indicates that these teachers are emotionally distant and uninvolved. Goleman (2006:283) pointed that "emotionally distant and uninvolved teachers angry at students more often and have to resort to punitive methods of restoring order."

The other cause for wasting instructional time has been found to be related to lack of readiness due to the presence of plasma teachers. Teachers are becoming dependent on the plasma teacher. Assuming that the lesson will be carried out by this technology, some

of the teachers enter the class without being prepared thereby missing the class period when the plasma gets off. One day (*12 March, 2009*) I heard a teacher, standing at the door of her class, asked her colleague to tell her the topic of the lesson that was to be taught by the plasma teacher on that day. This incidence of plasma interruption exposed her in front of her students in that she was not prepared with that lesson. All of my student participants complained that their time is wasted when the plasma teaching is not available because the teachers do not get prepared to cover the class period by themselves whenever plasma gets off.

Thus, it is possible, for me, to say that respects for time as well as for students are missing from the moral domain of such teachers. Perhaps I can say that they are disinterested and not enthusiastic in their work as well as students' academic success and character development.

4.6.2 Lack of Concern for School-level Issues

I was frequently attending flag ceremonies in morning shifts. I can say that the students were not habitually observed to make straight lines and involve in singing the National Anthem at flag salutes. They were repeatedly warned to sing again and again if their sound was not loud. For ease of control, the school authorities categorized the students (the sections) into four groups each to sing turn by turn. If they did not sing satisfactorily, they were made to kneel down and sing again.

On one day (*13 March, 2009)* when one of the four groups was ordered to sing the students tried to resist for it was not their turn. They murmured and said, "We sang yesterday. It is not our turn." But the unit leader insisted and forced them to do so. This signifies how these students were not interested to sing the National Anthem. As one of the teachers, Poulos told me, they have tried their best to change the minds of the students. He said, "We repeatedly beat or kneel them but no change has been seen." This implies that whatever threat and physical force the staff might employ, students did not show willingness.

On the other hand, it is possible to say that this activity is the neglected part of the teachers' duties and responsibilities. Unit leaders, directors and only few teachers (2 or 3) were seen to attend and facilitate the ceremony. Some teachers expressed in their words that let alone the teachers, the students themselves need not involve in such flag saluting activities. While talking about the issue, two teachers, whom I frequently saw to attend, expressed their belief that it is time consuming and is not important at the secondary level. One of them said;

> *They (the administrators) frequently told us to attend and facilitate; even they included it as one criterion of evaluation of our performance. As to me students at this level are matured enough and are capable of leading themselves so that only the principals are enough.*

The other teacher continued "Yah! In addition to that, it is unnecessary at this level. Are universities doing so?"

These teachers don't believe but attend. This reveals that they attend and facilitate for the sake of efficiency or evaluation by the administrators (*Appendix 4*). As these teachers expressed their beliefs in words, the rest who do not usually come to attend the flag salute already expressed their beliefs in actions. In the absence of teachers' involvement, I feel that it is difficult to expect students to line up by themselves and sing the National Anthem enthusiastically (Starratt, 1994; Wynne, 1992).

On the other hand, this can also exemplify that there is lack of cooperation between the teachers and principals. Lack of cooperation was reflected not only on flag ceremony but also on monitoring student behavior and other administrative issues. Students reported that many teachers show negligence especially for truancy or class cutting. Eniyih said, "ተማሪ ሲፎርፍ እያዩ ዝም ይላሉ::".This shows that these teachers have a feeling "*To learn or not to learn is apt to you, and that is none of my business.*" I feel that as a caring professional, they are not showing concern and sensitivity to such students; as a responsible adult, they are not exerting efforts on shaping such youngsters for the generation of tomorrow; and as a leader and role model, they are not demonstrating the virtue of cooperation with the administrators.

One of the principals, Bitew, concluded, "Most of the teachers come to the school only when they do have class periods. Many teachers are simply concerned with covering their class, ክፍለ ጊዜያቸውን መሸፈን ብቻ ነው።" These all indicate that such teachers are working only for salary; using students as a means to an end. And I think that teachers of such kind are disinterested and emotionally uninvolved in their work.

4.6.3 Sexual Harassment and ...

Fanaye (fictitious name) is a student who had experienced sexual harassment by her teacher. One teacher asked her for sexual relation, but she did not accept his request. He kept on trying to convince her by using different approaches but, still she insisted. Consequently, he started to be a fault finder in her activities and became hard to take measure on whatever slight, mild or severe mistakes she committed. "በየስበቡ አስባቡ ከክፍል ማስወጣት።"

> *He repeatedly let me stay outside the class in his period. One day I insulted him indirectly when he passed through the road. Having understood this indirect insult as it was forwarded to him, he shouted and wanted to suspend me. He asked me to repeat what I said in front of his colleagues but, I denied because I felt that things might get complicated if I assured. His colleagues threatened me that suspension would be inevitable if I did not tell what I had already said. I started crying. Finally, some teachers who know me closely advised me to apologize to him as if I had insulted. I accepted and made that apology while he was alone. I apologized because I spent the whole class periods outside the classroom and I had no option to make things less complex. አምንሽ? ሲለኝ እሽ ይሁንልህ ብዬ ነው አልኩት i.e. When he said, you assured? I said, Ok let it be. While grading class activity and exercise book he gave me the least mark in my class. It were good if I revenged him.*

As per to this story, the teacher chased her and tried to mistreat her because she did not accept the request. He frequently called her out from her class and later he attempted to threaten her. After she had insulted, he tried to suspend her. Finally, he gave her unfair grade (at least she felt that way). This shows that he was in possession of corruptive behavior in this regard; both justice and caring were missing from his value system. Fanaye was made angry and wished to take revenge. She decided to involve in unhealthy social behavior. She insulted him which was not to be expected from a morally mature person. She disregarded and disrespected him which was not a character of a caring

person. She apologized to him not from the bottom of her heart showing that she carries a sort of grievance. In such psychological environment, I personally feel that she will not be successful in her academic activities too, at least in his subject.

Together with her friend, Zerfe, Fanaye also informed that there were some teachers who were involved in requesting girls for sexual relation. In addition to these girls' comment, Bitew, one of the principals, concluded;

> *It is not uncommon to hear rumor about sexual harassment and unfair distribution of grades. እከሊትን አምጣልኝ እከሊትን አምጭልኝ የሚለውም አይጠፋም። A sort of making use of student-brokers to get contact with a demanded lady! However, we could not easily find true evidence. What the managers usually do is to call and tell the alleged teachers about the rumor so as to enable them to be reserved from that practice if they are involved.*

Practicing sexual harassment with students is strictly forbidden (*see 4.1 above*). Besides this legalistic point of view, it was not to be expected from a caring teacher. "Good teachers are like good parents" (Goleman, 2006:283) and are responsible for the good of their students.

5. Conclusion and Implications

In this section, the findings of the research and generalization to the case under study as well as the overall implications for the concerned bodies are presented.

5.1 Conclusion

Armed with a view that values are available everywhere in the school(explicitly and implicitly) and can be taught in various ways, I have tried to investigate and understand the provision of special course in ethics, pedagogical strategies of teaching any subject, co-curricular activities, method of disciplining, and other opportunities for students to imitate and practice ethical behavior as to how they were such helpful for developing or promoting pro-social thoughts and good character of the young in AGSS. And the research suggests that there was less opportunity for students to develop pro-social thoughts and pro-character when compared to the efforts being made on reducing the incidence of bad behavior. This generalization is justified by the following three themes that I have developed using my personal interpretation.

5.1.1 Emphasizing the Cognitive and De-emphasizing the Affective

The values selected in Civic and Ethical Education were communicated or taught more in the form of knowing. That means, youngsters were made more to recognize the values and principles than to be ethical persons. There seems "*To know the good is to do the good*" paradigm which was said and applied by Plato (2300 years ago) and strengthened by Kohlberg (in the 1970's). One who advocates Kohlberg's conception of morality has a standing commitment to train only the mind for building good character. Kohlberg (1973) stated that the youth who understands justice will act more justly. And with regard to such a separate subject, the school seems to position itself with this line of thinking which is incapable to sufficiently and comprehensively capture the full complexity of human character. In such type of effort, the development of sound character is difficult (LaFollette, 2007; Lickona 1993 cited in Titus, 1994; Ryan, 1992; Wringe, 2006). Training the mind alone will never be enough to bring sound character. Character education which is strictly intellectual ignores the emotional side which bridges the gap between knowing and action (Ryan & Lickona, 1992).

In their own subjects, academic teachers were concerned more with promoting cognitive, individualistic, and competitive learning and less with affective and cooperative learning. Without blaming only the teachers, I feel that the televised lessons and the shortage of time to cover the course also led students to get very less opportunity to work together and help each other and practice ethical behavior. In such non-participatory pedagogy the school will be less likely to foster the development of affective behavior (Lickona, 1992; Noddings, 2007; Rusnak et.al, 1992; Starratt, 1992).

On the other hand, the teachers were found not to demonstrate helpfulness and fair-mindedness for all students of different academic abilities in their classroom teaching as expected. They tend themselves to uniquely treat those academically brilliant students and neglect the slower ones, showing that they are attracted more towards the cognitive development and less towards the affective one. But scholars like Covey (1991) and Power (1992) noted that such a focus on academic learning will often negate the affective aspect of a human behavior.

The other integral part of values-education and one of the social emphases of education in general is the extracurricular activity program which can be carried out after regular class. However, the place of this program was not as such adequate and the activities were generally weak because of different reasons. As a character fostering program the clubs were not seen to play what they were expected to play. The program as a whole is not scheduled on the working days because of (1) the rigid schedule of the televised lesson and (2) the shifting system of the school so that students have got less opportunity to practice ethics in such social activity program as Saturday and Sunday are not comfortable for them. In short, academic learning is more emphasized and extra-curricular activities are de-emphasized. As to my understanding, deemphasizing co-curricular activities means deemphasizing important social skills in the education process.

Although they have the right not to work on holidays, the teachers as care givers were expected to sacrifice their time and energy and encourage their students to practice ethics in such activities. By considering the concrete situations, I feel that teachers were trusted

to arrange their own programs and facilitate their respective clubs, perhaps, on the opposite shift by dividing the students (members) into two groups, at least once in a week if not every day.

5.1.2 Lack of Leadership

When we turn ourselves from fostering virtues to avoiding vices or bad behavior we find discipline, which basically celebrates the virtue of justice. I have understood that the spirit of threatening students not to do wrong deeds; making them respect for others and comply with the standards in the school coercively; and in general, reducing the incidence of bad acts were the main tools for regulating misbehavior and teaching desirable character in the school. This indicates that there was no balanced integration between leadership and management: Leadership was subordinated. The method of disciplining and type of punishment discussed so far can exemplify that students were over managed and under led. "Organizations that are devoted to hard data orientations usually neglect leadership," (Covey 1991: 249).

In this school coming late, less concern for flag, cutting class, and disturbing in the class were seen on the part of students. To get these disciplinary problems handled various techniques of punishments like timeout and physical punishment were found to be pervasive. In an attempt to protect rules from being broken, inappropriate and unfair punishments, with less care, were exhibited by administrators and teachers. Correcting unethical behavior was characterized by aggression and more of unjust force rather than psychological persuasion and negotiation with the actors. The stick was taken as one of the dominant tools for making the students act in accordance with the standard of the school showing that the virtues of caring, respect for human dignity, and benevolent authority are not well exercised. However, a morally mature person is expected to avoid physical punishment and verbal aggression (ASCD, 1992: 349). As a mature leader, he needs to exhibit and model accepted rules and principles as well as empathy and great patience if he/she really wants to help people change (Covey, 1991).

The principals and teachers were habitually waiting for incidence of undesirable conducts rather than exerting more effort on prevention and promotion of the desirables. There was

more reactive, control-oriented management and less proactive, empowerment-oriented leadership. For example, the students were given less opportunity to participate in decision making and practice self-governance if we consider their council; they were forced by managers to sing the National Anthem without the presence and involvement of their leaders(teachers) if we take flag salutes; etc. On the other hand, while misbehavior was punished, good behavior was not rewarded or praised through different means. Many psychologists agree that students should be rewarded for their virtuous acts (Starratt, 1994; Titus, 1994). As Starratt (1994) argued, students in an ethical school should be made to select best citizens every month or so and acknowledge them through different ways like frequent displaying of student work, posting their photos, and other kinds of reward. Is it difficult to do so?

In order to influence people it is better to deal with the opposite of vicious acts rather than directly and explicitly stressing them (Starratt, 1992, 1994; Covey, 1991; Carnegie, 1981). Starratt (1992: 187) stated, "Teachers who respond to moral mistakes and failures in their youngsters only with punishment are missing a great opportunity to help them learn from their mistakes". Covey advised leaders to influence people not by force but by caring relations with them. He writes, "If we create an environment that models the characteristics that we want in our students, we never have to teach integrity, honesty, or trustworthiness" (p. 309). That means students will develop those traits when these characteristics come through a system that models them. Similarly, Carnegie reminds us to treat mistakes indirectly rather than direct criticism. He concluded that good leaders call someone's attention to the behavior they wish to change indirectly, and the chances are he/she will live up to their expectations (p.232). I feel that only emotionally involved teachers and principals are committed to such wisdom of leadership.

5.1.3 Lack of Commitment to Moral Issues

The teacher is expected to see the moral issues as an integral part of his/her work (Ryan, 1992: 292). However, I have understood that commitments to the character education of students are not as such active and strong. When we see the implementation of civic and ethical education curriculum, other teachers were found to be distant observers of the course. Shaping and developing the ethical behavior of the students seem to have been

left just as the responsibility of the special subject teachers only. But, to place the responsibility of character education on one group or program will not be effective; it is the responsibility of every adult (ASCD, 1992). And I believe that one of the preconditions for such character education program is to have committed staff.

Ground rules were not consistently enforced; student council was less functional; co-curricular activities did not play their role as expected; many teachers were less concerned to go beyond covering their class periods; and so on. Not all teachers were engaged in preventing and correcting unethical behavior of students. They do not take class attendance which implies that they are not imaginatively involved in student's future life; they do not enforce the rules consistently showing that moral expectations are not taken seriously; they do not show cooperation with administrators in handling disciplinary problems and other school level issues indicating that they are less committed to foster character.

The whole issue raised above can also show that there was lack of commitment on the part of the staff to the realization of essential values and moral virtues in every day moral actions. The basic respect for persons was neglected where corporal punishment is a case in point. Concern for others, feeling of empathy, imaginative involvement and high expectations for all students, fairness, and other virtues of relationship ethics were not sufficiently exercised in the school. Moreover, commitments to one's work, enthusiasm, and some other qualities of a human character were not well exhibited. But the most important way of shaping other people's behavior is by what we do rather than what we say (LaFollette, 2007; Noddings, 2007; Titus, 1994). As a leader and model, teachers and administrators are expected to possess and display such foundational qualities.

There were teachers who do not show caring attitude for all learners. Almost all of the teachers were not fully engaged in helping slow learners uniquely except conducting tutorial class very rarely. This implies that imaginative involvement about the future fate of these students is almost remote from the moral domain of the teachers. In such situation, I feel that the slow learners will be less likely to develop the virtues of caring, respect, and fairness when compared to the brilliant ones. The teacher is trusted to be fair

in his/her professional expertise and as a care giver he/she is to be totally and non-selectively present to each student if he/she wants to help individual students develop such habits.

On the other extreme, some teachers miss their classes, some others especially principals punish severely and aimlessly and still some others harass their students. 'Moral actions' like missing the class, un-readiness due to plasma, leaving the class when annoyed or angry with destructors, massive insult, inflicting physical harm, and harassing girls could exemplify and signify that the actors are less committed to their work and moral virtues at best and immersed in a world of vice at worst. "The fundamental values of respect and responsibility" (Lickona, 1993 cited in Starratt, 1994:6) seem to be neglected by such teachers and the teaching of virtues like patience, kindness, compassion, fairness, etc is given less attention in such a situation. Eventhough not all of the staff members are involved in such acts, I feel that one is enough to spoil the situation, as everyone in his/her circle of influence makes a difference (Goleman, 2006; Covey, 1991; Carnegie, 1981). That means there are some students who will be less likely to develop pro-social thoughts and pro-character at best and more likely to develop negative values at worst, in environments of such kind.

5.2 Implications

In a nutshell, it is difficult to expect our students to develop desirable ethical and civic behavior in such kind of character education paradigm. In the first place, I believe that offering the special course alone should not be taken for granted; it needs to build an ethical and caring community in the school that enable students to imitate, practice, and develop sound ethical behavior or character. The school needs to have teachers and administrators who, as Starratt (1994) argued for, model ethical values, discuss ethical concerns in various subjects, provide multiple opportunities to practice ethics, consistently speak about ethical concerns, involve the parents in ethical issues, etc. I personally believe that the school and its staff are primarily responsible for shaping and building the character of their students so that "they need to focus on seeking the good rather than simply avoiding the bad"(Starratt, 1992:190).

As to me, there is no institution in a better position to influence the behavior of students other than the school because "not every student has supportive families and not every student goes to the religious institutions" (Ryan & Lickona, 1992:11). The educational system is expected to address and compensate for the failures that take place in the home and other institutions (Covey, 1991: 302). By throwing away their sticks, they should psychologically persuade students; by being virtuous, they need to model and influence the students; by encouraging their students to involve in a healthy behavior, they need to avoid unhealthy behavior and foster good character. This is possible through adequate and well-functioning co-curricular activities, involving students in cooperative work, stressing psychological persuasions and affirming elements rather than being overbearing and censorious, treating students equally and uniquely, and demonstrating good model in terms of hard work, enthusiasm, and commitments to moral values or virtues. Through the facilitator concept they can better meet the individual needs of students and empower them to enable them to be responsible for their own learning process (Covey, 1991: 302).

Moreover, the school needs to have frequent contact with parents and emphasize students' involvement in decision making process and disciplinary problems more than it did in the past. This is what Starratt (1994: 12) justified, "A school community which wants to build an ethical school must confront the apathy and indifference of parents and challenge them to get involved". Furthermore, it will be good if teachers draw up contract with their students (by letting them have a say) as to how activities are to be carried out and discuss how it is working once in a month or so (Starratt, 1994).

I also believe that the school is not the only institution to bring effective change on character of the young. Even though they were not addressed well in this research, it is obvious that the media, the peer pressure, the community outside the school, etc. have their own impact. The students are staying in the school only for less than 5hrs of a school day. The rest of their time is spent outside of the school so that it will be difficult to lay blame on the school. Thus, the educational family and other concerned bodies are demanded to exert more effort on intervening in the activities outside of the school and taking part in building sound character than ever done before. Especially parents who are the central teachers for character of their children need to support the school in terms of

follow-up of students' activities both in and outside of the school and correcting unethical behavior when exhibited.

It seems that teachers who demonstrate dedication, concern and commitment are not identified, acknowledged, praised, and encouraged in this school. As one student on a conference spoke, "We saw outstanding farmers rewarded but we have not yet seen such a reward on teachers. ጀግና አርሶ አደር ተብሎ ሲሸለም አይተናል ጀግና መምህር ተብሎ ግን ሲሸለም አላየንም::" To mean that outstanding teachers should be recognized and rewarded like outstanding farmers. I think this is also one area to be stressed by the school and woreda. "One of the deepest hungers of the human soul is to be appreciated, to be valued, to be recognized," (Covey, 1991: 303). In addition to this, it needs to empower teachers through short-term and long-term training about how to influence adolescents and persons ingeneral.

With regard to pedagogy and curriculum, the teacher-student interaction in the classroom was narrow due to the plasma technology so that it needs to be maximized by reducing the time allotted for such televised lesson. There needs a classroom condition that stresses the affective dimension of learning. Thus, curriculum planners need to devise strategies as to how the affective behavior is addressed in the teaching of civic and ethical education and other subjects. This could be possible through developing a more activity-oriented curriculum with appropriate volume.

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_____ (1999 ዓ.ም)፤ የአጠቃላይ ትምህርት ጥራት ማረጋገጫ ፓኬጅ፣ አዲስ አበባ፤ ት.መ.ማ.ማ.ድ.

_____ (1999 ዓ.ም)፤ የስነዜጋና ስነምግባር ትምህርት መርሃ ግብር፤ አዲስ አበባ፤ት.መ.ማ.ማ.ድ.

የአማራ ብሔራዊ ክልላዊ መንግስት ትምህርት ቢሮ (1996 ዓ.ም)፤ የትምህርት አመራር፣ የአደረጃጀት፣ የሕብረተሰብ ተሳትፎና የፋይናንስ መመሪያ፤ ባህርዳር

Appendices

Appendix 1: Consent Agreement to be discussed orally with Individual Participants

First and for most, I would like to thank you for accepting to participate in this research. My purpose is to undertake research as a requirement for MA qualification at Addis Ababa University in curriculum and instruction. Beyond that the research might have contribution for devising strategies for the efforts in building good character of the young. And, I hope you will be happy to share this responsibility and help me better understand the practice of character or values – education in this school. Data will be collected through interviews, observations and necessary documents.

Furthermore, I would like to assure you the following:

1. Participation in the research is voluntary. You have the right to withdraw from the research at any time.
2. I will seek your permission to create or use audio records. After being recorded, you have the right to change your mind or withdraw your recordings.
3. I will securely store data confidentially, and your personal identity will be kept anonymous
4. Fictitious names will be used (in the report) not only for the participants but also for the school itself if you like.
5. I would be happy to share the findings with you after the research is completed.

Thank you in Advance!

Aschale Tadege

Appendix 2: Tools of Data gathering

a. Interview Guide

For Students:

1. How often are students made to involve to work and learn together in group?
2. To what extent do teachers encourage all of the students inside and outside the class?
3. How do you describe students' participation in the co-curricular activities?
4. How do you perceive the method of handling discipline by the teachers? By the administrators?
5. To what extent are students involved in decision making processes?

For teachers and principals:

1. How do you describe the role of Civic and Ethical Education in fostering pro-character of students? What support is lacking?
2. How often are students provided with activities that involve group work?
3. How do you describe the place of co-curricular activity program?
4. To what extent does the school encourage and praise students with best ethical behavior?
5. What are the usual methods of handling disciplinary problems?

b. Observation Guide

In the classroom;

- The students' participation
- The way the teacher encourages students
- Time distribution between plasma and the classroom teacher
- Type of questions raised and ways of dealing with, and so on

Outside the classroom:

- Co-curricular activities
- The students' ways of conduct and truancy (if any)
- The method of getting discipline handled.
- The culture of flag salute
- Teachers' ways of conduct, and so on

Appendix 3 Mid-Exam (20%)

2001 D/M S.S school Civice Rhhical Eduction for grade 9 (Regular)

Part One Time Allowed 20'

Ture or False

___ 1. Democracy is system of gov't in w/s the supreme political power resides in the hands of the political elites.

___ 2. In a democracy decisions are usually are on-to- made on the basis of minority vote.

___ 3. Political righs refers to the rights of citizens to get involved & participate in the function of government.

___ 4. The purpose & function of a given constitution canes from the characterstics of the peryailing political systems.

___ 5. In asociety where there is equality not rights & Opportunities but burdens are also distributed among citzens with dixcrimination on grounds of rafe, religion , sex & political offiliation.

Part II

Multiple choice.

___ 6. One of the follwoing is not the principle of democracy.

A. Sovereign political power of the people

B. Minority rule and majority right

C. The Rule of Law D. security of human & democratic right

___ 7. Identify the wrong statement

A. people who have little or on exposure to other ways of life are more likely to sep differences positvely .

B. Discrimination against any gropp of people or on individual on the basis of gender, ethnic back ground & other factors is destructive to individuals & society.

C. right is aconcept which means a liberity or choice about behavng in acertain way with shich others must not interfere.

D. Rule is apreseribed guide for conduct or action, regulation or principle.

___ 8. In Identify the odd one

A. constitution B. Domestic Law

C. Intrnational Law D. unlimited governnent.

___ 9. The constituion of the Federal Democratic Republic of Ethiopia

A. Establish the Federal & democratic state structure

B. States the power & functions of the federal & regional state

C. Limit the power of the governnent

D. Allowed only one party systen

/2

___ 10. Indentify the wrong

A. Judical branch-Interprating the Law

B. Legislative branch-making Law

C. Excutive branch - House of people reprodentatives

D. corruption - Embezzlement.

Part III

Matching iten

A	B
___ 11. Corruption	A. One of the fundamental Values of democracy
___ 12. Unlimited gov't	B. the links & conactions that alertain country has with other countries
___ 13. Equality	C. Accepting & respecting differnces
___ 14. Foreign relations	D. Absolute monarchies
___ 15. Tolerance	E. Making onesaf the owner of unjust benefit or favour.
___ 16. Written constitUtion	F. Democracy a single document that is handly and is easy to read and amend
	G. Democracy

Part IV.

Fill in the blanck space.

17. _____ is a fundamental law that contains basic principles, values, beliefs & traditions that direct or governa or regulate the internal & external affaris of a given country.

18. ___ & ____ are the two methods of liniting the power of the government.

Appendix 4
Efficiency Form

የመምህራን የሆቅዱ አፈፀፀምመመዘኛ / አጠቃላይ ነጥብ 15 %

ቅጽ 1.2

ሀ ተማሪ ያቸ የሚመለ

ተራ ቁጥር	የታቀደጉ ተግባር	ከጋ፭ የተሰጠ ነጥብ	መለኪያ 2	3	4	ያስ ዘዴት ጉጠት
1	1. ከጀማሪ መምህር እስከ መሪ መምህር ላሉ የጊራ ቁልፍ አበይተና ንዑሣን ተግቢራት					
1	ቁልፍ ተግባር ትምህር ቱነ በብ ያት የሚስ ተሞር ተግራራት	13				
1.1	ተማሪ ያት ትምህር ቱነ በደንብ እን ሚከታተሉና እን ጂረ ጓጉ ለማደረግ . ተም/ ቱነ ከአስ፫ቢጉ ተመጣጭሁኔታ ጋር በማገናዘብ ፣ . የተለያዩ የማስ ተሞር ዘዴ ያቸንና የተም/ መር ኛ መሣሪ ያንቸን መጠ ቀም፣ . በግለጽ ያ ቁ በማስረ ጓትና ተማሪ ያቸ ሙሉ ተሳተ ፍ እን ጂየደር ጉ በማበረ ታታ ማስ ተሞር	13				
2	ግሶዚዎች ተግቢራት ፣ ተማሪ ያቸን የተ ም/ት አ ቀ በበሰ ለግ፭ልበት የሚከና ጋኑ ተግቢራት	8				
2.1	. ለ ተማሪ ያቸ አ ጋን ታ ፒ አ ቀ፫በሰ ማደረግ ፣ . ለ ተማሪ ያቸ የተ ም/ት አ ቀ፫በ ሰ አመቸ ሁኔታን መፍጠርና ጤና ማ ገንዥነት ለን ጂናር ማደረግ . ተማሪ ያቸ ገተ ም/ ታቸጉ አርስ በር ስ እን ጂረ ጓ ጩ ማመ ቸት ፣ . የክፍሉ ንጽህናና ሥነሥር ዓት እን ጂጠበቀ ፕሮግራም ማዘ ጋ ጀት ፣ . የ ተማሪ ያቸን ምአ ቴን ናንስ ዘ ጋ ትር በመካ ታተለ የጂ ቀ ረ ተማሪ ያቸን ጉዳይ በክፍለ ኃላፊ መምህራን ጋ ደ ም በ ጂመለከ ታ ቸው ጊር በመመካከር መፍትናሄ እን ጂገኘ ማደረግ ፣	2				
2.2	. ተማሪ ያቸ እን ደ ተ ምህርት አ ቀ፫በሰ ለ ዱነ ታ ቸው ዐገዘ ማደረግ ለ ተማሪ ያቸ የተ ም/ አ ቀ፫በሰ መገ፭ለበተ ሳስ ተ የጽ አ ለማደረግ ፣ . የ ቲተሪ ያለ ፕሮግራምን ማዘ ጋ ጀት ጋደ ም እን ደ ሮ ሉታጋና እን ደ መሞር . ቸግራ ቸው በመመደብ የቀርብ ክተተ ለና ድጋፍ ማደረግ	2				
2.3	. ተማሪ ያቸን በተ ምህርት አ ቀ፫በሰ በኩል የ ጂያሣ ጭ ት መሻሻ ለ በ የጊዜ ኑ መለ፫ተ ፣ . ተከ ታ ታይ ፈ ተና ያቸን ፣ . መለመ ጫ ያቸን ፣ . የክፍለና የቤት ሥራ ያቸን በ የጊዜ ጉ መሰ ጠተ ፣ . ከ ታረ መ በ ኋላ ም በቃ ክትክለና መለ፫ቸ ለ፱ ግ ጉ ዘቡ እን ጂያ ጉ ማደረግ . በተ ምህር ታ ቸው ዝቅ ተኛ ንጥት ያመጡ ነ ተማሪ ያቸ ለ ዩ ድጋፍ መሰ ጠተ	2				
2.4	ተማሪ ያቸ መለ፫ም ሥነ ም ግባር ታ ነፀ ጉ እን ጂያ ድጉና መለ፫ም ዘጉቸ እን ጂሆኑ ማ ገዝና መ ምራት ፣ . መምህራን ከ ተማሪ ያቸ ጋር ያለ ቸው ግ ንኙነት አ ወ ታ ረ /እና ታ ረ/ መለክ እን ጂና ጂገ ኙ ተ ረተ ማደረግ ፣	2				

ገጽ 2

ተ.ቁ	የታቀደጉ ተግባር	ከ25 የተሰጠ ነጥብ	መለኪያ 2	3	4	ያስ ዘዴት ጉጠት
	. የተ/ቤቱን ደንብና ሥነ ሥር ዓት እን ጂያከ በ ር ተገቢለ ተግባር መፈጸም . የግ፱ ፈለጉ ቢሀር ያትን እን ጂያስ ገግ ዱ ያለ ይ ለን ታ መሰሪት ፣ . ስተ/ቤት ጉጭ በአለ፭ቢ ቦ ታታቸ እን ጓ ይ ገኙ መምከር ፣ . የዘ ንተር ካተ ተ ለ በማደረግ የአር ምት አር ምጃ መ ጋለ ፱					
3.	ንዑሣን ተግቢራት ፣ ተማሪ ያቸን የመ ያገፍና አር ያ ሆ የመገ ኘት ተግቢራት	4				
3.1	. በ ተማሪ ያቸ በአፍለ ጋለ የ ጂገ ኙ ትን የን ዐ ሀሣብ ተ ምህርት ተግቢራ ጊ ሥራ ያቸ ግ፭ለበተ እን ጂቻለ ፣ . በ ተጨማሻ ፕሮግራሙቸ ፣/ በስ በ ቢት ፣ . በ ለ ኑ ለ ዩ ክ ጂ ጌ ፆና ካ መ የ በ ና ተ ምህር ተ ፕሮግራሙቸ ጉጭ በ ጂከና ጋ ኑ ተግቢራት / አገ ደ ፍላጉ ታ ቸው እን ጂሣ ተፈ ተማሪ ያቸን መደገፍ	1				
3.2	በ ተማሪ ያቸ ዘንዉ ተቀባይ ነ ነት እን ጂናሬ ቸንና በሥራ ቸንም ጋው ታማ መሆን እን ጂቻሉ . መምህራን በ ሠነ ምግ ባራ ቸው ፣ . በ ሥራ ጋ ዳይነ ታ ቸንና መሰ ከም አር አ ደ ሆና መገ ኘት ፣ . ተማሪ ያቸን በ ኣ ምነ ታ ቸው ፣ . በ፱ ታ ቸው . ዘሪ ለ ጂባ ለመለካከ ታ ቸው፣ . በሰ ጠራ ቸው ጋ፱ ጎ ም በ ዘራ ቸው ፅ ባነት አለማደረግ	1				
3.3	ተማሪ ያቸን በ ኮ ፍለ ጋለ የ ጂያገ ኙት እጌ ቀት በ ተጨማሪ የእጌ ቀት አ ይ ማ ቸ ን ጭስ ፋ ተ እን ጂቻሉ . በ በ ተ መጻ ጨ ፍት ጊመጠ ቀም ለ ም ይ እን ጂ ያ ሚ ረ ጋ ጀ ም የ ተለ ያ ዩ መጻ ጠፍትን ባ ጽ ገ ያ ነ ቡ መምከር ፣፣ . ቤ ተ መ ጽ ጠፍት ን ባ ጭ ጠ ም ጋ ፱ ም በ ሌ ሉቸ ዘ ጂ ያቸ ሠር ተ ጌ እን ጂ ያ ጀ ጭ ማደረግ ፣፣	1				
3.4	. ተማሪ ያቸ ለ ጂ ያገ ዮ ጋ ቸው የ ት ምህርተ ም ሆነ ለ ሌ ሉቸ ቸግር ቸ መፍተ ሃ ማ ገኘ ት እን ጂቻ ሉ ለ ተማሪ ያቸ የ ማማከር አ ገ ለ ገ ሉት መ ሰ ጠተ ፣ . በ ዘንጌ ቢ ያ ቸው መሠረት እን ጂገ ፈ ማበረ ታ ታተ ቸግር ያ ቸንን ለ መፍ ታ ት የ ጂያስ ፍለ ጥና ቶቸን በ ማካ ሄደ ሥራ ለያ እን ጂ ሉ ማደረግ	0.5				
3.5	ለ ተማሪ ያቸ መጥፍ ም ሣላ ሆና አለ ጠ ታየ ት በተ/ቤት ግቢም ሆነ በክፍለ ጋለ ጎብኖ እን ጂሁም ተማሪ ያቸ ሊ መለከ ቱ በ ጂቸለ ጊ ቸው ታ ያቸ ጉ ከ የ ጂያቢ ሙ የ አ ሰ ከ ለ ጠመ ጠ ፣ አ ደ ጋ ዘ ጊ አ ፀ ቸ / ጭ ት ፣ ሲ ገ ራ / አ ለ መ ጠ ጣ ት ፣ አ ለ መ ያ ም አ ለ ግ ጠ በ ፣፣	0.5				

የግምገማ ሥምርመር

1.

ፊር ማ

Efficiency form

የትምህርት አመት፡ አጠቃላይ 2ኛ ደረጃ ት/ቤት የመምህራን የውጤት ተኮር የአቅድ አፈፃፀም መመዘኛ : ለታ/ሰፈ ኢስተዲደር የመርሃግ

	የጀግሪና መለስተኛ መመህራን ቁልፍ አበይትና ንዑሣን ተግባራት (መምህርነትና አዚያ ጊቲ ደርጃ ብይርሱትም የተጣተ ነው)	ከ25የተ ሰጠ ነጥብ	መ ለ ኪ ያ			
			2	3	4	የብዜት ውጤት
	1. ቁልፍ ተግባራት . የትምህርትን ጥራት ማስጠበቅ . የት/ቤት አበይትና ንዑሣን ጉዳዩችን በመተግበር የማሪዎችን ውጤት ማሻሻል	14				
1.1	ለሚያስተምሩት የትም/ዓይነት የስርዓተ ትም/ን ዓላማዎና ይዘቶች መሠረት በማድረግ በተገቢው መልክና ጊዓመታዊና ዕለታዊ የትም/እቅድ ማዘጋጀት . አግባብነት ያላቸውን የማስተማሪያ ዘዴዎችን መጠቀም መተግበር . በት/ቤቱ በተዘጋጅ የት/ምት መሣሪያዎች በቤተ መከራ በማስገደፍ ማስተማር የICT ና የተማሪዎችን ትምህርት አቀባበል ሂደት በመገምገም ማስታወሻ በመያዝ በመመህራን ጠቅላላ ጉባኤ እንዲጠናክሩና እንዲሻሻል ሃሣብ ማቅረብ	3				
1.2.	ለተዕለ-ግኛ ንዑስ ርዕሰ በሚያገዘው ጋይድላይን መሠረት የቤት ሥራዎች የክፍል ሥራዎችን መከራዎችን አደራድቶ በመስጠት ክትትል ማድረግ ማረምና ወደ ውጤት መቀየር	3				
1.3	ልምድ ካካበቱመመህራን መ.ያዊ ድጋፍ በመሻት የአያንዳንዱን ተማሪ የመማር ፍላጐቶችን በአባታዊ/ እናታዊ/ መንገድ ማስተናገድ	3				
1.4	የተማሪዎችን ፈተናዎች ማዘጋጀት ማረም ውጤቶችን መመገገብ ውጤቱ መሻሻሉን ወይም አለመሻሻሉን ወይም አለመሻሻሉን ለወላጆች ማሣወቅ	3				
1.5	የራሱን መ.ያዊ እድገት ለማሻሻል በመምህራን ተከታታይ መ.ያ ማሻሻያ/CPD/ መሣተፍና መ.ያዊ ልምዶች ላይ ጽብረቃ ማድረግ	2				
2	አበይት ተግባራት የክፍሉን ትምህርት በሌሎችተጓዳኝ ኘሮግራሞች የማጠናከር ተግባራት	8				
2.1	የክበብ ዕቅድ ማዘጋጀት በመሪነት መሣተፍ የክበብ አባላትን ማደራጀት ተጨባጭ የሆነ ተግባራትን ማከናወን በልዩ ልዩከሚቱዎች መሣተፍ	2				
2.2	በሥርዓተ ትም/ቱ በተማዎች የት/ም/ት አቀባበል በዲፓርትመንት አባላቱ የቡድን አስተያየቶችን ማሰባሰብና ለተማሪዎች ከፃኛ ውጤት እንደገና መጠቀም	2				
2.3	ትኩረት በሚሹ ጉዳዩች ችግሮችና ፈታኝ ሁኔታዎች ላይ በሥራ ባልደረቦችና ከት/ቤቱ አስተዳደር ጋር በትብብር መስራት	2				
2.4	የሚያስተምራቸውን ተማሪዎች ስነ-ምግባር በትክክል በማወቅ ለሚመለከታቸው ክፍሎች አስተሠየት ሲጠየቅ ምስክርነት መስጠት	2				
3	ንዑሣን ተግባራት አርያ ሆኖ የመገኘት ተግባራት አዘውትሮ መስጠት	3				
3.1	.ሥም የሚጠሯቸውን ተማዎች አዘውትሮ መስጠት በሰንደቅ ዓላማ ሰልፍ ላይ ተገኝቶ ማሰለፍ ወደ ክፍል ማስገባት	1				
3.2	.በስም ጠሪነቱ የክፍል ጽዳት ማስጠበቅ . የቲቶሪያልና ማጠናከሪያ ትም/ት ለሴቶችም ሆነ ለሌሎች ተማሪዎች መስጠት .የሚጠየቀውን ማንኛውንም መረጃ በተባለው ጊዜ ወደ መዘክር ክፍልና ቢሮ ማስገባት ማቻል	1				
3.3	.የት/ቤት መሻሻል እቅድን በአግባቡ ተግባራዊ ማድረግ .የትምህርት ሰዓትን ሳይሸራረፍ መጠቀም .ሞዴል መምህር ለመሆን ጥረት ማድረግ	1				
	ድ ም ር					

የገም ጋሚወች ሥም ፊርማ
1ኛ.---------- ር/መምህር
2ኛ. ---------- ም/ር/መምህር
3ኛ. ---------- ዲፓርትመንት ተጠሪ
የመምህሩ አስተያየት ውጤቱን በተመለከተ
ተቀብየዋለሁ ☐ አልተቀበልሁትም ☐

ሥምና ፊርማ ---------- ሥምና ፊርማ ----------

Appendix 5

Report (on Conference) by the Woreda Education office

Held On 28/06/2001 የሁለት ቀን ጉባኤ

ኘሮግራሙን ስመምራት የተጠቀምንባችው ስልቶች

- ኘሮግራሙን በጋራ ከከተማ አስተዳደር ክንቲባ አመራር አካላት የከተማ አስተዳደሩ
  - ህዝብ ግንኙነት አማካሪ ጽ/ቤት 2ቱ ኃላፊዎች
  - የድርጅት ጉዳዩ ጽ/ቤት 2ቱ ኃላፊዎች
  - የ... ክ/አስ/ትም/ጽ/ቤት 2ቱ ኃላፊዎች /ጽ/ቤት ኃላፊ/
  - የተሟማት የሰው ኃይል ም/ኃላፊ

የተሣታፊ ተማሪ ብዛት
ወ = 716
ሴ = 368
ድ = 1084

- ለትምህርት ቤቱ የትምህርት የጂፓርትመንት ኃላፊ መምህራን ባሉበት እና ዲፓርትመንት ኃላፊዎች የተነሡ ጥያቄወችን በመያዝ በየትምህርት ቤታቸው ሰፊ ውይይት ከመምህራን ጋር እንዲያደርጉ በማዘጋጀት
- ቀደም ሲል በነበሩ መድረኮች ላይ የተነሡ ጥያቄወችን በማደራጀት በወቅቱ ከተነሡ ጥያቄዎች ጋር ውህደት በመፍጠር በመለየት ቋሚ መፍትሄ ያልተሰጣቸውን ችግሮች ነቅሶ በማውጣት መፍትሄ ሃሣብ በሚመለከት
- ቋሚ በሆነ የተማሪዎች ሳጭወያያ አጀንዳ መዝገብ ላየ አደራጅቶ የክትትል ኘሮግራም በማዘጋጀት የሚተገበር ቋሚ ስልት በማስቀመጥ የስራ አቅጣጫ በመንደፍ የሚተገበር ይሆናል።

የተጠየቁ ጥያቄዎች

1. *በተማሪዎች በኩል መስተካከል ይኖርበታል ብለው ያነሷቸው ጥያቄዎች*
   - በተማሪዎች መካከል የመከራረጅ ችግር ይታያል ስለዚህ በተሰይ እኛ ጉበዝ ተማሪዎች በማስኮረጅ በኩል መስተካከል መኖር አለበት እኛ የምናስኮርጅ ከሆነ ብዙ ክራጅ ተማሪዎችን ልናፈራ ስለምንችል መጠንቀቅ አለብን፣
   - ከገጠር አካባቢ መጥተው ዶርም ተከራይተው የሚማሩ ተማሪዎች ነፃነት ስለሚሰማቸው ወደ ተሰያዩ መጥፎ ባህሪያት እየገቡ ስለሆነ ቁጥጥር ቢደረግላቸው እንዲሁም በአቅራቢያቸው ወላጆች ካሉበት አካባቢ ት/ት ቤት ቢሰራላቸዉ ጥሩ ነው
   - ልዩ ዝንባሌና ፈጠራ ያላቸውን ተማሪዎች ሊያበረታታ የሚችል ... ተጠናክሮ ቢሰራ የተማሪዎችን የግል ችሎታ ማውጣት ይቻላል።

- ፎርፈው ት/ት አቋርጠው የሚሄድ ተማሪዎች ክክፍል ውስጥ ረጅም ሰዓት ተቀምጠው ከሚማሩ ተማሪዎች በላይ ወጤት ያመጣሉ። ስለዚህ ተማሪዎች ተስፋ በመቁረጥ ራሳቸውን ወደ ት/ት ማቋረጥና /መፎረፍ/ እያበዙ ይገኛሉ /
- ት/ት ቤቶች በአብዛኛውን የፋሺን መታያ ቦታ ሆኗል። የነጮችን ባህል በመቅዳት ት/ት ቤቶች አካባቢ ተማሪዎች በአለባበስ፣ በፀጉር አቆራረጥ፣ . . . የነጮችን ባህል በስፋት እየጐዳን ይገኛል፣
- መምህራንን በአግባቡ መያዝ እና በአግባቡ ማክበር ያለበት ራሱ ተማሪው ነው። በዚህ በኩል የተማሪዎች ችግር አለብን
- አብዛኛው ተማሪዎች ት/ት መጨረስ በተሰይ 10ኛ ክፍል ካጠናቀቁ በኋላ ሹፌር መሆን ይፈልጋሉ። ነገር ግን ጨርሰው የማንን መኪና ሊነዳ እንደሚቻል አስቸጋሪ ነዉ
- የት/ት ጥራትን በጋራ እናምጣ ከተባለ እኛ ጉበዝ ተማሪዎች ፎርፈው የሚሄዱ ተማሪዎችን መቆጣጠርና መምከር መቻል አለብን።
- ከዚህ በፊት ውይይት ያደረግንበትና የጠየቅቸው ጥያቄዎች፣ የተደረሰባቸው ተግባራትና ያጋጠሙ ችግሮች ቢገለጽልን።
- ብዙ ተማሪዎች ግዜአቸውን የሚያጠፉት የነጮችን የኳስ ኘሮግራም በመነጋገር ነው። /
- ጀግና አርሶ አደሮች በየጊዜው እንደሚሸለው ሁሉ ጀግና መምህራን መሸለም መቻል አለባቸው። /

2. *በመምህራንና በት/ት/ቤቱ አስተዳደር አካባቢ መሰተካከል ይኖርበታል ተብሎ የተጠየቀ*
   - Plasma ት/ት አሠጣጥ ላየ ብዙ መምህራን ትምህርቱን ከIntroduction እስከ ማጠለያ ድረስ በመጣለት የማስተማሪያ ኘሮግራም ሳይሆን የመቆራረጥና ከተጀመረ በኋላ ይገባሉ የኘላዝማ ትምህርቱን አስጀምረው በሥውጣት ከጓደኞቻቸው ጋር ከሰሩና አካባቢ ያወራሉ፣ ክትትል አያደርጉልንም
   - Chemistry ፣ Physics ት/ት ላይ የላቦራቶሪ ት/ት በተግባር ተምረን አናውቅም፣ የምንማረውን ት/ት በአብዛኛው ትምህርቶች በተግባር ላይ የተመሠረተ ት/ት አይሠጡም /

- የት/ት ቤቱ አስተዳደር የራሱን ኘሮግራም በማውጣት እና እናንተን ሳይጠብቅ ማወያየት መቻል አለበት
- ብዙ መምህራን Review Question አይሠሩልንም፣
- ጥያቄዎች በኮምፒዩተር ተዘጋጅተው ቢሰጡ፣ የተዋጡ ጥያቄወችም ፈተና በሚሰጥበት ወቀት ብዙ ግዜ የሚጠፋው ኮሬክሽን በመስጠት ላይ ነው፣ በተጨማሪም የማጠናከሪያ ት/ት Make - up ትምህርት በተጠናከረ መንገድ ስለማይሰጥ ይሄ ቢታሰብበት፣
- የተማሪዎችን የት/ት አቀባበል ችግርና የመምህራንን ችግር በተመለከተ ራሳቸው መምህራን ችግሩን በጥናት በተደገፈ መልኩ ጥናት ቢያጠኑ / መንቆረር ት/ቤት/
- ጐበዝ መምህራን ማበረታቻ ቢሰጣቸው ጀግና አርሶ አደሮችም እንደሚሸለሙ ሁሉ ጀግና መምህራንም ማበረታቻ ቡሰጣቸው።
- አልፎ አልፎ በአንዳንድ መምህራን የሚጠየቁ ጥያቄዎችን በድፍረት መመለስ አይችሉም በተለይ የስነ-ዜጋ መምህራን
- በብዙ መምህራን ላይ በተቻለ መጠን የራሳቸውን ጥራት የሚያደርጉ እና የሚመሰገኑ መምህራን እንዳለ ሁሉ ለአንዳንድ መምህራን ላይ ግን የግዴለሽነት ችግር ይታያል።
- ተማሪዎች ፎርፊው ት/ት እንዳያቋርጡ ለምሣሌ የሒሣብ መምህሩ በክፍል ሁልግዜ ስለሚፈረም ማንም ተማሪ በሒሣብ ት/ት ግዜ አይፎርፍም ይሄ ጠንካራ የመቆጣጠሪያ ስልት ነው ሌሎችም መምህራን ቢከተሉበት፣ /
- በባለፈው አመት ለወደቁ ተማሪዎች የተማሪዎች ችግር እንዳለ ሁሉ የመምህራንም አስተዋያኦ አለበት፣ /
- በት/ት ቤቱ ላይ ያለው የላይበራሪ ሐላፊ ቁጥጥር ስልት ቢቀይሱ አስተዳደሩም ክትትል ቢያደርግበት አንዳንድ መጽሐፍት ላይ ተማሪው ስድብ ይላደባል።

በመንግስትና በሚመለከተው ጽ/ቤት መፈታት አለበት ተብሎ የተጠየቀ

- መንግስት አሁን ትኩረተ አያደረገ ያለ በት/ት ጥራት ላይ ሣይሆን በብዛት ላይ ትኩረት ይታያል፣
- መምህራንን ሊያበረታታ የሚችል ሽልማት፣ የደመወዝ ማትጊያ ቢፈጠርላቸው የበለጠ ሊያግዙን ይችላሉ።

- በ2/ሁለቱ/ 2ኛ ደ/ት/ቤቶች የላይበራሪ አመችነት አለመኖር በተለይ የላይበራሪ መጽሐፍቶች አብዛኞቹ አሁን የምንማረውን ት/ት የሚያጠናክር አይደለም የድሮ ጊዜ ያሰፈባቸው መጽሐፍት ይበዙበታል።
- በሒሣብ ት/ት ከ5/አምስቱ/ የት/ት ቀናት ውስጥ 5ቱ/አምስቱ/ ቀናት ሁሉ የኘላዝማ ኘሮግራም ይሠጣል። ስለዚህ የውይይት ግዜ ስለማይበቃ 4/አራት/ ቀናት ብቻ ኘሮግራም ቢመቻች ጥሩ ነው፣ የሒሣብ ት/ትን ክህሎት የበለጠ ያጠናክርልናል።
- የምንማርበት ት/ት ቤት ክፍሎቹ በጣም የፈራረሱ እና ግንቡ ሲናድ የደረሰ ስለሆነ ዛሬ ነገ ተናደብን በማለት እየፈራን እንገኛለን። ሌሎች ማስተማሪያ ክፍሎችም መቀመጫ ወንበር እጥረት ያለበት እና የተማሪዎች መብዛት ይታያል ስለዚህ ለመማር ማስተማሩ ምቹ ሁኔታ አልተፈጠረልንም።
- አንዳንድ ክፍሎች በተለይ 10ኛ I እና 10ኛ L ክፍሎች በጣም ቀፍተኛ ሙቀት ያለባቸው በመሆናቸው ሙቀቱ ከፍተኛ በመሆኑ ለመምህራንም ለእኛም አስቸግሮናል። /
- አሁን ለብዙ ተማሪዎች ባህሪ መበላሸት መሠረታዊ ምክንያቶች ተማሪዎች በ1ኛ ደረጃ እያሉ በጥሩ ሁኔታ በዲሲፒሉን መማር እና መሠረት የሚያስይዙ መምህራን መሠረት አልያዝንም ስለዚህ 1ኛ ደረጃ የት/ት አሰጣጥ እኛ የቁጥጥር የአደረጃጀት ስራው መንግስት ትኩረት ሰጥቶ መሰራት አለበት /
- መንግስት /የሚመለከተው ክፍል/ ከተማሪዎች ጋር ብቻ ሣይሆን ከወላጆች ጋርም ሰፊ ውይይት ማድረግ አለበት /
- በከተማችን ቀደም ሲል የታሰበው የመኪና መገጣጠሚያ ኘሮጀክት ታስቦ ነበር ለምን ዘገየ ችግሩስ ምንድን ነው?
- ት/ት ጽ/ቤት የት/ት ቤቱን ችግር ሊፈታ የሚችል በዛ ያለ በጀት በመመደብ የት/ት ቤቶችን ችግር መፍታት አለበት።
- ጐበዝ መምህሪን በጥሩ ሁኔታ እየሰመድናቸው ተግባብተን እያለ በቶሎ ወደ ሌላ ት/ቤት ይላወራሉ። ከገጠር በ ት/ቤት በጣም ሰፊ ችግር ይታያል።
- በ ት/ቤት የውሃ ችግር አለ እሱንም ጥያቄ ጠይቀን መፍትሄ አላገኘንም እና ቢታሰብበት።

3. በማጠቃለያ የተሰጡ አስተያየቶችና ማደማደሚያ

3.1 በመድረኩ የተነሡ ጥያቄዎችን በማደራጀትና በመከፋፈል በአብዛኛው ጥያቄዎች በቂ ምላሽ የተሰጠባቸው እና ተማሪዎችም በተመለሱ ምላሾች ላይ በመርካት አስተያየት

Declaration

This thesis is my original work and that all sources consulted for this work have been properly acknowledged.

Name Aschale Tadege

Signature

Date June 19 / 2009

Approval

This thesis has been submitted for examination with my consent and approval as University advisor.

AMARE ASGEDOM

Name

Signature

Date June 30, 2009