

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

**Rhetoric-Reality Gap in the Implementation of Civic and
Ethical Education: The case of Nigus Tekle Haimanot
Primary School**

**A Thesis Submitted to the school of Graduate Studies in partial fulfillment of the
requirements for the Degree of Master's of Art in Curriculum and Instruction**

By Mulugeta Yayeh

June 2009

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Abbreviations and Acronyms

AACC:	American Association of Community Colleges
AAU:	Addis Ababa University
CE:	Civic Education
CEE:	Civic and Ethical Education
CTE:	College of Teachers' Education
CTPDS:	Curriculum and Teachers' Professional Development Studies (Department of)
EJOSSAH:	Ethiopian Journal of Social Sciences and Humanities
EPRDF:	Ethiopian Peoples Revolutionary Democratic Front
ESDP:	Education Sector Development Program
ETP:	Education and Training Policy
FDRE:	Federal Democratic Republic of Ethiopia
ICDR:	Institute for Curriculum Development and Research
IER:	Institute of Educational Research
MOE:	Ministry of Education
MOI:	Ministry of Information
NGO:	Non- Governmental Organization
NTHPS:	Nigus Tekle Haimanot Primary School
PTA:	Parent Teacher Association
TGE:	Transitional Government of Ethiopia
UNDP:	United Nations Development Program
UNESCO:	United Nations Education, Scientific and Cultural Organization
USAID:	United States Agency for International Development
WPE:	Workers Party of Ethiopia

1. INTRODUCTION

In this part of the thesis, I have tried to put emphasis on on the background of the study, mainly historical background of Civic and Ethical Education. I have also briefly showed the statement of the problem (the debates and gaps in the implementation process of Civic and Ethical Education). Besides, the purposes and major questions of the research as well as the limitation of the study are indicated.

1.1. Background of the Study

Education is increasingly acknowledged as the best means in combating diverse societal problems: be they social, economic or political. It is also widely accredited as preeminent in fostering fundamental behaviors and skills of citizens essential for the affluence of societies. Nevertheless, many societies today remained overwhelmed with numerous societal challenges such as endemic corruption, deterioration of ethical behaviors, lack of moral qualities, lack of good governance, negligence for the common good and the like (MOE, 2002a; Sharma, 2006; Taneja, 1990). These societal problems, according to many scholars, emanate from societies' failure to incorporate and put emphasis on the necessary citizenship values in their education systems (Ibid). It seems cognizant of this verity that many nations nowadays embark on rethinking on the mission of their schooling. Hence, the creation of good citizens, citizens who are well informed, mindful of the common good, committed to democratic values and principles, autonomous, respectful, and participant (Cotton, 1996) has become the prime concern of the education systems of many countries (Margaret, 1998).

The desire of nations to cultivate good citizens through formal schooling has resulted in the revitalization of global interest for citizenship (civic) education in the 1990s. The establishment of democratic states in different parts of the world, the emergence of multicultural societies, threats of terrorists and other extremists were some of the factors that contributed for the renewed interest of citizenship education (Osler and Starkey, 2004). In a further distinguished research work, these two scholars also pointed out that the following six key contextual factors have considerably helped for the growth in citizenship education over the past decade. These are *global injustice and inequality, globalization and migration, concerns about civic and political engagement, youth deficit, the end of the cold war, and anti-democratic and racist movements* (Osler and Starkey, 2005:4-10). Consequently, the

1990s is considered as the decade of citizenship education (Allehone, 2005; Davis Gregory and Riley, 1999). It was starting from this time that citizenship education embraces a central position in the school curriculum of many countries.

Likewise, the last decades have seen a rapidly growing awareness and interest in the teaching of ethics. Some of the major factors that initiated interest in the teaching of ethical education, according to the UNESCO (2003), include: rapid changes in scientific output, increased cross-cultural contacts, and weakening of national boundaries due to expansions in internet, satellite TV and other media. Decline of upholders of ethical traditions (the family, religious institutions, neighborhoods and other close social groups), deterioration of the environment and creation of a very new ethical situation through biotechnology have also contributed a great deal for the revival of interest in Ethics/Moral education (ibid).

When we specifically proceed to the case of Ethiopia, we could come across to some sources that indicate ‘attempts’ to introduce civics/ethics type education in the country prior to the 1990s. However, the names, purposes and contents of those subjects were different from the current one (Girma, 2006; Meron, 2006; MOE, 2006). For instance, during the imperial regime, the subject with the name of **Moral Education** was given formally in Ethiopian schools. The purpose of that subject was to shape the character of students in line with the orthodox faith to instill obedience and sense of subservience in the younger generation so that they could remain docile to the prevailing political, social and economic order (Girma, 2006; MOE, 2006). This nature of moral education prevailed in the country right up to the demise of the monarchy in 1974.

The government that ousted the monarchy through *coup d'état* was a military dictatorship in line with the socialist political philosophy. This government soon declared Marxism-Leninism as its official ideology and education in the country was geared towards the inculcation of this ideology (Woube, 2005; Ayalew, 2002; Seyoum, 1996). For instance, the then ruling party, the Workers Party of Ethiopia (WPE) had declared the aim of education in the country as follows.

The aim of socialist education is to mould citizens who have an all-rounded personality by inculcating the entire society with socialist ideology thus arming them with the required knowledge for socialist construction (WPE, cited in Seyoum, 1996: 19).

For this purpose, a sort of civics education called **Political Education** was invented and launched in the school curriculum of the country (Akalewold, 2005a; Woube, 2005; Ayalew, 2002). Given that the government was a totalitarian and a single party rule, it had no place for the teaching of the various democratic ideals and essential citizenship values. Besides, due to the anti-democratic nature of the military government, one may perhaps not expect that political education of that period was helpful in enabling students understand and exercise their rights and responsibilities. Instead, it was used by the government as a weapon in its effort to indoctrinate the socialist ideology in the minds of the students and to intensify its anti-feudal, anti-imperialist and anti-capitalist struggle (Girma, 2006; Meron, 2006; Akalewold, 2005a). Soon, the subject became dishonored for its devotion to the ideology of the then ruling party and consequently lost its relevance in the latter years of the 1980s (Akalewold, 2005a).

Regardless of these 'efforts' to teach civics/ethics education as one integral part of Ethiopian school curriculum before the 1990s, many believe that the subjects taught during the reign of emperor Hailesilassie I and the Dergue may not possibly be considered as civic education. For instance, Meron has the following to say:

Both the imperial period's moral education and the Dergue's political education cannot be taken, as civic education for both of them did not fundamentally deal with the rights, freedoms and duties of Ethiopian citizens (Meron, 2006: 251).

In Ethiopia, like elsewhere in the world, the 1990s was a formative period for civic and ethical education. This was due to the major socio-political developments that took place in the country (Girma, 2006; Akalewold, 2005a). In May 1991, the pro-socialist military dictatorship was overthrown by an armed political group called the Ethiopian Peoples Revolutionary Democratic Front (EPRDF). Meanwhile, this political group established a transitional government under the guiding principles of the Transitional Period Charter. This charter, according to many observers, was unique in the country's political history for its stipulation of numerous democratic ideas. It was in line with this charter that the Education and Training Policy (ETP) of the country was promulgated in 1994 (Solomon, 2008; TGE, 1994). The promulgation of this policy could be considered as a milestone for the renewed interest of civic and ethical education in Ethiopia. The policy unambiguously designates the transitional government's desire and dedication for the provision of civic education in its modern essence. In the mean time, the Institute for curriculum Development and Research

(ICDR), a government agency responsible for curriculum development in Ethiopia, proposed civic education to be included in the curriculum of the country (Akalewold, 2005a). Based on this proposal, the curriculum of civic education was designed by the ICDR and introduced to schools in 1995. In the primary level, it was given in integration with other subjects (environmental science for grades 1- 4 and social studies for grades 5-8) and in secondary schools as an independent subject with the name of **Civic Education** (Girma, 2006, Akalewold, 2005a). In 1994, the FRDE constitution was promulgated ending the transitional government and its charter. This constitution introduced the major democratic ideals and principles to the country by giving due consideration for citizenship rights. More than 30% of this constitution¹ is devoted for fundamental rights and freedoms of citizens (FDRE, 1995). This development could be considered as a further stride for the teaching of civic education in Ethiopia.

In 2002, after few years implementation of civic education in the country, the government publicized numerous national policies and strategies to the public. One of those policy documents, *the Ethiopian Federal Democratic Republic capacity Building strategy and program*, dealt with the status of civic education in the country. In the document, the government uncovered that the new civic education curriculum introduced throughout the country was not properly executed due to different problems. Nevertheless, it obviously showed the government's desire to further consolidate the teaching of the subject (MOI, 2002). Additional government policy documents that aimed at clarifying the what, why and how aspects of civic education were also put in effect (MOE, 2004; MOE, 2006; MOE, 2007). Through these documents, the government introduced some reforms in the curriculum of civic education. One of the reforms was that the responsibility of designing the curriculum of the subject was transferred from the ICDR to the Department of Civic and Ethical Education (MOE). Soon this department revised the previous curriculum and in 2003, new text books were introduced to all grade levels simultaneously. The name of the subject was also changed in to **Civic and Ethical Education (CEE)**. Besides, the subject became independent subject from grade 5- 12. It was also to be given in all higher learning institutions at least as common courses (Ibid). Currently, civic and ethical education is one of the topical issues in the

¹ Out of the 106 articles of this constitution, 32 OF them (articles 13-44) deal with fundamental rights (both human and democratic rights) of citizens

education system of the country. It is also a statutory subject in all education institutions of the country.

Although much attention is given and lucid curriculum policy² is formulated for the curriculum of Civic and Ethical Education, many concerned bodies including the government, complain that the subject has not been properly implemented in schools as it was expected to be (MOE, 2007; MOE, 2006; Girma, 2006; Junedi, 2006; Allehone, 2005). For instance, in commenting the weak points of the current curriculum of Civic and Ethical Education, Meron (2006:251) pointed out that:

... the present curriculum was not sufficiently planned. And, different contextual aspects were being subsumed, while greatest numbers of issues were entirely copied from western elements of education in general. The present government in this regard needs to be able to balance the forces of internal as well as external demands.

Hence, this study aimed at the investigation of the implementation process of Civic and Ethical Education curriculum in line with the national rhetoric policy and various theories of the subject.

1.2 Statement of the Problem

Although there has been global revitalization of interest for CEE, since the 1990s, many studies pointed out that there is a substantial mismatch between rhetoric policy and school reality of Civics and Ethical Education and consequently, the desire of nations to cultivate good citizens is not adequately materialized (Kerr, 1999; Alan and Andrew, 1996; MOE, 2006; MOE, 2007). For instance, after conducting a research on the status of citizenship education in sixteen countries, Kerr (1999) concluded that the ways schools and teachers manage and implement the curriculum of citizenship education in many countries contradict with their national curriculum policies. This was well observed in many schools of Hungary, Japan and Korea (Ibid). The study carried out by Alan and Andrew (1996) too confirmed that the conception of citizenship and citizenship education in the official educational policy of

² Unlike many countries, Ethiopia has no specific curriculum policies. There are only curriculum guides or syllabi in line with the national ETP (Solomon, 2008:70). Although I agree with this general idea, I contend that CEE is exceptional. The two government documents, i.e. MOE (2006) and MOE (2007) that show detail standards and specific activities/strategies to be followed in schools/classrooms could be considered as curriculum policy documents of Civic and Ethical Education.

Canadian provinces and territories was not reflected in the actual classroom practice of the curriculum.

Correspondingly, some local studies revealed that the school/classroom practices of civic and ethical education do not mirror the rhetoric of the subject. For instance, the Ministry of Education indicated that civic and ethical education was not practiced in schools as it was envisaged in the national policy documents (MOE, 2006; MOE, 2007). The studies conducted by Allehone (2005), Dawit (2006) and Girma (2006) also reported that classroom practices in many Ethiopian schools were not consistent with the national curriculum policy of civic and ethical education.

All studies conducted on civic and ethical education (both inside and outside Ethiopia) consistently confirmed the preponderance of substantial rhetoric – reality gap in the implementation process of the subject. However, these studies lack consistency concerning the cause/s and degree of this gap. For example, the major factor according to Kerr (1999) was the attempt of the curriculum policy makers to bring a drastic change in teacher attitude and classroom practice in a relatively short period. Alan and Andrew (1996) on the other hand contend that the major factors that attributed for rhetoric – practice gap were more of school/teacher related. For them, teachers' passive conception of citizenship, their emphasis on rote learning and transmission view of education, their reluctance to deal with controversial public issues, and so forth had widen the rhetoric- reality gap of citizenship education.

Likewise, local studies conducted on civic and ethical education lack uniformity concerning the factors that encumber effective implementation of the subject. The major factor on the side of the government has been *attitudinal problem* of teachers, principals, supervisors and the community towards civic and ethical education (MOE, 2007; MOE, 2006; MOI, 2002). Nevertheless, some studies have indicated that attitudinal problems are no more considerable problems in implementing the subject (Girma, 2006 and Junedi, 2006). These two researchers concluded that there has been an improvement of teachers and students' attitude towards civic and ethical education. Instead, the major factors that hindered the implementation of civic and ethical education, according to some researchers were the following. Government's failure to involve practitioners of civic and ethical education in the process of

1.3 Purpose of the Study

As indicated above, an in-depth and school-based research that aimed at the investigation of the implementation process of primary school civic and ethical education curriculum, as of my knowledge has not been adequately conducted. Hence, the intent of this study is to:

1. Describe and understand *the implementation process of civic and ethical education curriculum* in Nigus Tekle Haimanot primary school, from different perspectives of practitioners,
2. Illuminate school ethos and strategies vis-à-vis the implementation of Civic and Ethical Education,
3. Explicate instructional strategies of Civic and Ethical Education teachers,
4. Understand the factors that facilitate/inhibit effective implementation of the curriculum of civic and ethical education.

1.4 Research Questions

Based on the above-mentioned purposes, the study will attempt to find answers for the following research questions.

1. How do practitioners perceive the essence and significance of civic and ethical education?
2. How conducive is the school environment for effective implementation of CEE?
3. How appropriate are the teaching-learning strategies/approaches of CEE teachers?
4. How apposite are CEE teachers' assessment techniques?
5. How Civic and Ethical Education instructional resources are offered and utilized?
6. How could the rhetoric-reality gap on civic and ethical education be mitigated?

1.5 Limitations of the Study

As this study focuses on the investigation of the implementation process of Civic and Ethical Education curriculum, it did not thoroughly scrutinize the curriculum itself and rigorously evaluate to what extent is the mission of the subject (the cultivation of good citizens) realized in the school studied. Though the nature of a curriculum itself may inhibit/facilitate its implementation, time and space did not allow me to analyze how the curriculum of primary Civic and Ethical Education was organized and developed. Besides, I did not meticulously evaluate whether the major qualities/characteristics of good citizenship expected from Civic

and Ethical Education are realized or not. This is because, as many scholars in the field of Civics and Ethics education presume, civic and ethical education programs (which are more of conceptual and abstract) are difficult to be evaluated/assessed both through teacher made and standardized tests (Kidwell, 2005; Ross, cited in Gardner, Cairns and Lawton, 2000). This idea holds true especially in the context of Ethiopia where what is meant by a good citizen is not explicitly defined and the various characteristics that qualify a good citizen are not yet satisfactorily enumerated in the various policy documents. I strongly believe that, could these limitations have been dealt with, my study would have been capable of portraying a full picture of issues that might be arise in the Civic and Ethical Education arena, in Ethiopia.

1.6 Operational Definition of Terms

Assessment: Is the process of gathering and interpreting information about students in order to plan instruction and evaluate achievement.

Civics and ethical education: It refers to a systematic study of both the multifaceted issues of citizenship and ethical/moral standards.

Community Service learning: It is a teaching strategy that the combines community service and classroom instruction.

Curriculum policy: Statements that convey standards and activities to be pursued both in the design and implementation process of a certain curriculum. It also guides what and how should be taught in schools.

Deliberative pedagogy: An instructional means involving students in discussion of ethical questions with the intention of recommending suitable public action.

Good citizens: Citizens who are well aware of their citizenship rights and responsibilities and at the same time competent enough to discharge and entertain them.

Portfolio assessment: A compilation of student work gathered over time that furnishes evidence of a student's understandings, skills and even dispositions to act in particular ways.

Rhetoric: Government intentions expressed mainly through policy documents.

Rhetoric-Reality gap: It refers to the divergence between statements of policy documents and their actual practice in schools.

Whole school events: Situations or planned experiences that provide students with opportunities, with in the school, to *practice* issues learned in classrooms.

2. A LOOK AT THE LITERATURE

In this part of the thesis, attempts have been made to review and critically analyze both fundamental concepts related to civic and ethical education, and the necessary strategies for its effective implementation. To this end, I have consulted an assortment of works of prominent scholars in the fields of civics and ethics education, curriculum and instruction as well as other related field of studies. Most importantly, the Ethiopian government policy documents on Civic and Ethical Education curriculum are given much credence.

2.1 Conception of Civics and Ethics, and its place in the current education system of Ethiopia

2.1.1 Conception of Civics and Ethics

This section presents basic theoretical perspectives of Civics and Ethics Education by giving due emphasis for their definition, significance and approaches.

2.1.1.1. Defining Civics and Ethics

Though civics and ethics are treated, as one school subject in the current education system of Ethiopia, many writers pointed out that a bit difference exists between them and as a result, they considered them as different subjects. Hence, it seems logical, at this juncture, to define the two terms separately.

Meaning of civics- Before looking at the various definitions of Civics/civic education, it is imperative to have some insights about its terminologies used in different countries. Civic education (CE) has different names in different countries. For instance, Kerr (1999) pointed out that, civic education, education for citizenship, people and society, political education and life skills are some of the names used to denote CE. Osler and Starkey (2004) too identified numerous names used in many countries to refer to the same subject. These include civic culture, science of citizenship, education for human rights and democratic citizenship, law education, social education, living together, science of society and the like (ibid). As far as the meaning of civics is concerned, many scholars define it as a subject dealing with the multifaceted issues of citizenship. For instance, Rao and Rao (1995:31) defined CE simply as “the science of Citizenship”. Margaret (1998) on the other hand defined the subject as ‘an education for self-government’. For her, civic education is a subject that enables citizens to actively involve in their own governance rather than passively accepting the dictums of others

and abide by the demands of others. For the UNDP (2004:5), civic education is “learning for effective participation in democratic and development processes both at local and national levels”. Aggarwal (2004) on his part defined CE as an education responsible for the development of the ideas, beliefs, habits, behaviors and attitudes of the individual so that s/he may become a useful member of the society and contributes her/his share for the uplift of the society. Similarly, Kerr (1999) viewed civic education as a subject devoted to the preparation of young people for their roles and responsibilities as citizens. Birzea, cited in Osler and Starkey (2004) too defined CE as a set of practices and principles aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in society. From the above definitions, one can deduce that CE is a subject that deals with major issues of citizenship by giving due emphasis for the rights and responsibilities of citizens with the aim of creating informed, responsible and committed citizens who are capable of tackling the multi-faceted problems of their societies.

Meaning of ethics- According to Moore and Bruder (1999:226), ethics is “the philosophical study of moral judgments, value judgments about what is virtuous or base, just or unjust, morally right or wrong, morally good or bad or evil, morally proper or improper”. For Velasque et al (2008), Ethics is two things. First, ethics refers to well based standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues. Secondly, ethics refers to the study and development of one's ethical standards. Fieser (2006), on his part defines ethics, as a field of study that involves systematizing, defending, and recommending concepts of right and wrong behavior. For him, Philosophers today divide ethical theories into three general subject areas: metaethics, normative ethics, and applied ethics. *Metaethics* investigates where our ethical principles come from, and what they mean. Metaethical questions focus on the issues of universal truths, the will of God, the role of reason in ethical judgments, and the meaning of ethical terms themselves. *Normative ethics* takes on a more practical task, which is to arrive at moral standards that regulate right and wrong conduct. This may involve articulating the good habits that we should acquire, the duties that we should follow, or the consequences of our behavior on others. Finally, *applied ethics* involves examining specific controversial issues, such as abortion, animal rights, environmental concerns, homosexuality, capital punishment,

or nuclear war (ibid). From the above definitions, it is possible to construe that ethical education is a subject that aimed at enabling students identify issues of good, moral, justice ... from those that are bad, immoral, injustice...

In the current education system of Ethiopia Civics and Ethics Education are considered as one school subject with the name of Civic and Ethical Education (CEE)⁴. It is defined as:

a subject that deals with: the rights and responsibilities of citizens, the powers of the government, the relationship that should exist between citizens and the state and among citizens themselves as well as ethical values expected from citizens" (MOE, 2006:1, translation is mine).

The MOE further defined CEE as a subject responsible for the creation of ethical youth who believe in teamwork, ready to live with all and possesses positive attitude towards human beings (MOE, 2007).

In this study, civics and ethics are treated as one school subject termed as **Civic and Ethical Education** (CEE). This is because (1) as indicated above, in Ethiopia they are integrated as one school subject and as a result the various government documents to be considered in this study treat them as one subject and most importantly (2), both subjects share a lot in common concerning their values/contents and goals (the goal of creating good citizens). That is why Pritchard (1996:92) concluded the following.

...civic values such as respect for the rights of persons are themselves moral values. Thus, no clear separation of civic and moral education is possible. ...the dispositions that civic education encourages do not, in fact, confine themselves to the civic arena.

2.1.1.2. The Importance of Civics and Ethics

Many scholars argue that the teaching of Civics and ethics are indispensable in the process of creating competent and responsible, in short good citizens.

Importance of Civics - According to Aggarwal (2004: 99-100), civic education plays a decisive role in making students understand the social, economic and political forces that are shaping the face of the modern world. To him, CE helps students to be tolerant and broadminded, to make decisions independently, to be patriot and to be good leaders and followers. He further argued that the subject contributes a lot in making students understand

⁴ In Ethiopia, it was since the year 2003 that the name Civics education was changed in to Civic and Ethical Education 'incorporating' some ethical issues.

their rights and responsibilities, have faith in democratic ideals of life, believe in the equality of man and be devoted to freedom (ibid). Many scholars also underline the subject's potency in building and sustaining democratic systems. For instance, Margaret (1998) pointed out that civic education is an important subject to sustain constitutional democracies. For her, 'democracy is not a machine that would go of itself, but must be consciously reproduced one generation after another through a proper teaching of civic education'. Similarly, Parker and Jarolimek (1997:62) indicated that citizenship education enables students to live democratically. According to these scholars, if children are not educated about the major ideals of democracy through citizenship education, "they could become the next generation of people to sponsor holocausts such as the one practiced by the Nazi Germans in the 1930s and 1940s". For the UNDP (2004:10), teaching civic education is important to foster effective participation in democratic and development processes both at local and national levels. It also enables citizens for exercising civil, political, economic and social rights and for bringing about greater transparency and accountability. Pritchard (1996:92), also argued that civic education is very important in enabling students acquire the necessary understandings and skills for effective and responsible participation in constitutional democracy.

From the foregoing discussions, it could be concluded that Civic education could make a big difference in the attitudes, knowledge and skills of young people that are vital for the socio-political and economic development of their societies.

Importance of Ethics- Many scholars underline the fact that the teaching of ethics is instrumental in developing the students' ability to recognize and analyze ethical issues in order to be able to reach at sound decisions and to act ethically. For instance, the UNESCO (2003:11) contends that the teaching of ethics:

increases the students' awareness of ethical issues, provides a deeper understanding of ethical matters and greater clarity in ethical issues, places ethical problems in a wider context and make explicit the alternatives that might be chosen from various consequences, develops the skill for ethical analysis and argumentation and determines areas where social practice or legislation is at odds with ethical standpoints.

Similarly, Pritchard (1996:15) pointed out that ethics education helps students to stimulate their moral imagination, recognize moral issues, analyze key moral concepts and principles and develop a sense of responsibility. For this scholar, ethical/moral education contributes a good deal in the process of cultivating responsible citizens.

In the Ethiopian context too, CEE is viewed as an important instrument in addressing the various societal problems of the country. In the discussion paper prepared for teachers, principals and supervisors about CEE, the MOE indicated that CEE is important:

To enable citizens, particularly the young citizens, understand their rights and responsibilities accept the rule of law, develop the cultures of tolerance and equality so that they could participate actively in all societal issues (MOE, 2006:2, translation and emphasis is mine).

Similarly, in the recent government document, the MOE articulated the importance of CEE as follows. It:

- Enables each citizen to govern him/her self effectively
- Enables the youth to know and implement basic democratic values
- Creates young citizens who can actively participate in the process of formulating and implementing national policies
- Enables the youth to protect natural resources and heritages, and develop good attitude towards nature
- Enables citizens to solve their local and community problems based on volunteerism and sense of ownership (MOE, 2007: 8-9, translation and emphasis is mine).

To sum up, Civics and ethics education plays significant roles in the process of creating responsible, democratic, ethical and competent citizens. It equips students with the fundamental knowledge, skills and dispositions so that they could effectively discharge their citizenship responsibilities and at the same time entertain their rights. The subject also contributes a lot in transforming peoples' lives by stimulating community participation.

2.1.1.3. Who should teach Civic and Ethical Education?

The task of creating an informed, effective and responsible citizenry is a formidable task that cannot be left for someone else. Different individuals and institutions should work hand in hand for the realization of the mission of CEE. To indicate the importance of involving different individuals for effective citizenship education, Gardner, Cairns and Lawton (2000:156) argued, "in a participative democracy everyone is a teacher". Similarly, Ryan and Lickona (1992) indicated that placing the responsibility for moral education on one group or program is neither acceptable nor practical. This indicates that many individuals and institutions are responsible in the process of implementing Civic and Ethical Education.

For Margaret (1998), the institutions that contribute in developing citizens' knowledge and skills and shape their civic character and commitments include the family, religious institutions, community groups and the media. The UNDP (2004:28) also argues that the government, civil societies, NGOs, faith-based groups, the media, political parties, the private sector and others are important actors of civic education. Sharma (2006) too noted that the home, the school, the church and the press are important institutions in shaping citizens' characters.

Although the actors in the process of implementing CEE curriculum are too many in number, the role *schools* play has no substitute. Schools and educational institutions are believed to be the only media through which the national educational policy can be put into actual practice (Sharma, 2006). For Margaret, the responsibility of schools in the process of developing civic competency and civic responsibilities is special and historic. Berlach (1996) also noted that the schooling system as a societal institution is the most appropriate vehicle for providing information about the civic process as well as training in citizenship.

Needless to say the effectiveness of any school in creating active and responsible citizens largely depends on what is going on in each classroom. It is the successful implementation of curriculum by each individual teacher that results in the success of each school (Gene Hall, cited in Solomon, 2008:16). Teachers as the ultimate change agents play a central role in the implementation of both the formal and informal curriculum of CEE (Gardner, Cairns and Lawton, 2000:9). From these ideas, one can safely appreciate that the role of teachers is critical for successful execution of the mission of CEE.

However, *which teachers should teach Civic and Ethical Education?* The question "*should Citizenship education be taught by a specialist or a generalist teacher?*" is one of the controversial issues in the field of citizenship education (Kerr, 1999; Taneja, 1990; Aggarwal, 2004; Osler and Starkey, 2004). Before looking at the practice of different countries and ideas of different scholars concerning this issue, I think it is vital to have a brief insight about the teaching approaches of CEE.

According to Aggarwal (2004), children get citizenship education through three approaches. These are the **perceptual**, the **exemplar** and the **experience service** approaches. The

perceptual approach refers to teaching the subject formally. It may have three forms: teaching citizenship education as a *separate subject*, teaching it in *integration with the social studies* and *incorporating it through all subjects of the school curriculum*. The exemplar approach assumes that what may not be achieved through the formal curriculum may be achieved through the examples of the members of the staff. Hence, it emphasizes the informal curriculum and all teachers are expected to reflect/practice behaviors that are considered important for students. The third approach, the experience service approach on the other hand gives much emphasis for co-curricular activities and experience learning (ibid).

Similarly, Osler and Starkey (2004) have identified an assortment of approaches for the implementation of CEE. These researchers explored that civic education may be structured as a single definitive subject, as a field integrated into the social sciences or into the curriculum, or primarily as an extra-curricular activity. They also observed that the extracurricular model was the least popular among teachers, and that a model that integrates civic education in to other social sciences was most popular.

From the exceeding discussions it is not complicated to understand that there is no universally agreed upon approach/model for the teaching of CEE. It is also possible to understand that the teaching of CEE is not a matter to be left usually for some group of teachers. To put it differently, all teachers of the school, including non-CEE teachers could play an important part in the process of implementing the subject. In this regard, Taneja (1990) underlined that the teaching of CEE should be the responsibility of the entire staff of the school.

The responsibility of such education [CEE] devolves upon every subject and every teacher on the staff. Each subject contains within itself its own disciplines and thus contributes to the development of character and intellect, which is essential for thorough understanding of the concepts of citizens....There is no subject which does not cater for one virtue or the other and the aggregate of all will result in producing a worthy citizen. ...The teachers of language, mathematics, science, art, music, etc have the supreme responsibility of inculcating among the children the values, ideals and skills of good citizenship (Taneja, 1990:231).

The view of this scholar reflects the cross-curricular approach of teaching CEE. This implies that every teacher in the school could/should teach citizenship values in his/her own field of study. The experience of many countries in teaching CEE too seems consistent with the ideas of the above scholar. For instance, Kerr (1999) reported that in many countries there was no specific initial and in-service training of teachers for civics education. For him, the general

trend was the use of generalist teachers to teach civic education. By generalist teacher, he refers to a teacher who is not trained specifically for the teaching of a certain subject. Interestingly, Kerr (1999) pointed out that those few 'specialist teachers' who taught in the lower secondary and to a lesser degree upper secondary were not in fact specialist teachers of CEE. For him,

They [the specialist teachers] are not specialists in citizenship education per se, but may teach it alongside their responsibility as a teacher of social sciences or social studies, or as a teacher of history or geography. ...Most teachers defined as specialist citizenship education teachers have a background in history or the social sciences through qualification and experience (Kerr, 1999: 20).

What we can recognize from the findings of Kerr (1999) is that in most cases the teaching of CEE is the responsibility of teachers with diverse qualification and experience.

In the Ethiopian context, until recently, the teaching of CEE was left for social science teachers. However, in recent times, it seems that there are two trends as to who should teach CEE. The first trend is that instead of focusing on social science teachers alone, other teachers are also encouraged to be teachers of CEE. Nowadays it is usual to see science, math and other subjects' teachers teaching CEE, especially in primary and secondary schools. The second trend is that universities and colleges of teachers' education have started the training of CEE teachers up to undergraduate level. This indicates that there is an inclination towards the idea of teaching the subject by CEE professionals (specialists). This idea is well avowed in the recent government document as follows.

On every occasion, when CEE professionals who graduated from universities and colleges of teacher education are available, civic and ethical education will be taught by these graduates (MOE, 2007: 30, Translation is mine).

To sum up, the teaching of CEE or the task of creating informed, effective and responsible citizens is a hard and complex task that requires a skillful orchestration of various institutions and individuals. The idea that "in a participative democracy, every responsible and competent body is a teacher of good citizenship" seems the best answer for the question 'who should teach CEE'?

2.1.1.4. Cultivation of Good Citizenship: The Mission of Civics and Ethics Education

Although, definitions of good citizenship and what constitutes it have been contested, the role of schools in producing good citizens is almost universally accepted. On top of this, Germa *et al* (1974:14) have the following to say.

It has already been emphasized that one of the chief aims of education at all levels is to produce "good citizens". However, the phrase "good citizen" is subject to various interpretations. What constitutes the good citizen is different for a communist, a capitalist or a socialist. Usually the government in power determines what the "good citizen" is.

In the same fashion, almost in all literatures of civics and ethics education, it is unequivocally indicated that the *alpha and omega* mission of any civic/ethical education program is the cultivation of good citizens (Fach, 2007; Ryan, 2006; MOE, 2002b; Ellis, 2000; Cogan and Derricott, 2000; Margaret, 1998; Cotton, 1996; Pritchard, 1996; Welton and Mallan, 1992).

Yet, *what is meant by a good citizen?* In addition, *what are the major qualities/characteristics of a good citizen?* As indicated above, the answers of these questions may vary in different contexts depending on diverse factors such as countries' historical tradition, socio-political structure, economic system and national aim of education. Nonetheless, many scholars have tried to enumerate different qualities expected from citizens of this epoch. For instance, a good citizen, according to Cotton (1996) is one who is well informed, mindful of the common good, committed to democratic values and principles, autonomous, respectful, and participant. For Ryan (2006) a good citizen is an individual who:

Respects others and their property, is helpful and considerate, willing to put others first, listens to the views of others and thinks about what they have to say, helps people who are not in a position to help themselves, respects the environment and does not damage it in anyway, works hard, well mannered, pleasant and always willing to learn (Para. 1).

For this author a good citizen also exhibits the following characteristics. S/he obeys the law, respects authority, contributes to the community, loves his/her country, respects all nationalities, believes in doing what is right, stands up for the rights of others and tries to serve others before himself/herself. Similarly, Davies, Gregory and Riley, (1999:36) pointed out that the major qualities expected from good citizens are the following. These are:

knowledge of current events, participation in community or school affairs, acceptance of an assigned responsibility, concern for the welfare of others, moral

and ethical behavior, ability to question ideas, ability to make wise decisions, knowledge of government, patriotism, fulfillment of family responsibilities, knowledge of world community and tolerance of diversity within society.

In Ethiopia, as elsewhere in the world, the cultivation of good citizens is the central mission of the education system in general and Civic and Ethical Education in particular. This is clearly indicated in the various government documents (MOE, 2007; MOE, 2006; MOI, 2002; MOE, 2002a; MOE, 2002b; TGE, 1994). For instance in the ESDPII, it is indicated that:

...the overall mission of all educational institutions in the country is to produce good citizens who respect and defend the rights and responsibilities stated in the constitution ... (MOE, 2002b:19).

In conclusion, though there may be social, economic and political differences across countries and consequently there might be variations on the aims and purposes of their schooling, all (including Ethiopia) envision that the cultivation of responsible and competent (good) citizenship through civics/ethics education programs is one of the central missions of their education system.

2.1.2 The place of Civic and Ethical Education in the current education system of Ethiopia (What does the rhetoric say about Civic and Ethical Education?)

As indicated in chapter one of this study, it was since the early 1990s that much attention has been given for the ideas of CEE in Ethiopia. The various socio-economic and political developments introduced in the country, immediately after the collapse of the military rule, had created a prolific ground for the teaching of the various societal values and ideals of democracy. This in turn had created a revitalization of interest for CEE. This became true particularly following the promulgation of the new Education and Training Policy (ETP) in 1994. This policy, like the policies of many modern states, makes the idea of creating good, competent and responsible citizens the central mission of the education system of the country. Within the framework of this national policy, the Ethiopian government introduced a number of policy documents that further detailed the what, why, how and other aspects of CEE. Therefore, in this section, major government documents that depict the rhetoric policy of CEE will be briefly reviewed and critically analyzed.

The Education and Training Policy (ETP) of Ethiopia

In 1994, the Transitional Government of Ethiopia (TGE)⁵ publicized its education and training policy. The policy document is divided into four parts: introduction, objectives of education and training, overall implementation strategies and areas of special attention and action priority (TGE, 1994). In various parts of the policy, one can come across to many statements/phrases that shape the mission and contents of CEE. For instance the three, out of the five general objectives of education and training, are firmly related with the mission of CEE. They read as follows:

- *Bring up **citizens who can take care of and utilize resources wisely**, who are trained in various skills, by raising the private and social benefits of education*
- *Bring up **citizens who respect human rights, stand for the well-being of people, as well as for equality, justice and peace, endowed with democratic culture and discipline***
- *Bring up **citizens who differentiate harmful practices from useful ones, who seek and stand for truth**, appreciate aesthetics and show positive attitude towards the development and dissemination of science and technology in society (TGE, 1994:7-8, emphasis is mine).*

These statements are quite similar with the goals and various contents of CEE in Ethiopia. These statements imply that the idea of creating responsible, competent and democratic citizens is the major goal of education in general and CEE in particular. We can also apprehend that this government document has the aspiration of developing democratic culture and cultivating good citizens who are well aware of and responsible for their society. Other parts of the ETP also touch different issues of CEE. To see some of them:

- *To provide education that promotes **democratic culture, tolerance and peaceful resolutions of differences...***
- *produce citizens who stand for **democratic unity, liberty, equality, dignity and justice** who are endowed with **moral values***
- *.....promote the culture of **respect for work**, positive work habits and high regard for workmanship (TGE, 1994:10, emphasis is mine).*

From the above statements we can comprehend that the major values/contents and goals of CEE are resultants of this policy. In addition, one can easily be aware of that the eleven values treated in the syllabi of CEE (democracy, the rule of law, equality, justice, industriousness, etc) are the manifestation of the ETP. Briefly, this policy document envisages the creation of informed, participant and democratic citizens (good citizens) who could contribute a great

⁵ This government was established some weeks after the collapse of the military regime following the peace and democracy conference of Addis Ababa held in June /July 1991. This government stayed on power until it officially assumed political power following the first election in 1995.

deal in the democratization process and play momentous role in coping with various societal problems.

The Education Sector Development Programs

Subsequent to the introduction of the national ETP, the Ministry of Education came up with abundant documents that comprise elaborated strategies/activities to be carried out for effective execution of the ETP. The Education Sector Development Programs (I, II and III) were some of those documents wherein the mission of the education system in general and CEE in particular were articulated. For instance in ESDPII (it was a five-year educational action plan for the years 2002/3 – 2004/05), the mission of education in the country was stated as follows.

*The overall mission of all educational institutions in the country is **to produce good citizens** who respect and defend the rights and responsibilities stated in the constitution ...Therefore, the overall goal of producing good citizenship shall continue to receive greater importance in the coming years (MOE, 2002b:19, emphasis is mine).*

To achieve these objectives, the same document forwarded the following strategy (among others).

*The education system will be revitalized so that it nurtures and produces responsible citizens who participate actively in and also knowledgeable about public affairs. To this end, **the central mission of all educational institutions will be to provide citizenship education**. Many and varied activities will be planned in order to achieve this central mission (MOE, 2002b: 22, emphasis is mine).*

From ESDP II, without any qualms, one can be aware that the major goals of education in Ethiopia during those five years was the creation of good citizens. We can also unmistakably recognize that citizenship education (CEE) was given outstanding place vis-à-vis realizing the central mission of schooling in Ethiopia.

Producing good and responsible citizens remained to be the central mission of the education system of Ethiopia in the next five years education plan. This was evidently indicated in ESDP III (a five-year education action plan for the years 2005/6 – 2010/11) as follows.

*The education system has a societal responsibility **to produce good and responsible citizens**, who understand, respect and defend the constitution, democratic values and human rights; develop attitudes for research and work and solve problems; develop a sense of citizenship to participate in and contribute to the development of the community and the country. To achieve this objective, curriculum has been developed, appropriate textbooks were prepared for each grade level, and teachers were*

oriented and the delivery of Civics and Ethical Education as a subject begun in primary, secondary and tertiary learning institutions (MOE, 2005:26).

This implies that producing good and responsible citizens has been given much consideration in the current education system of Ethiopia.

Capacity building program and strategy of the FDRE

It is a policy document published by the Ministry of Information (MOI) in February 2002. The document revolves on the idea that the premium means to quash poverty in Ethiopia is building citizens' capacity. It accentuates the verity that the country's abundant natural assets may possibly be altered into bona fide wealth if and only if citizens' capacity is put up first (MOI, 2002: VI). The document is divided into three parts and part two is dedicated to education and training. One of the issues that this document bequeaths attention is the issue of CEE. In the document, the duty of Ethiopian schools is designated as follows.

Our education system should produce citizens who are vigorous participant in our exertion to build a democratic system. Schools could and should play a key role in this process. In view of the fact that, the issue of building a democratic system is the issue of guaranteeing our peoples' peace, unity and survival; schools could not be considered triumphant if they failed to realize this mission(MOI, 2002: 50, translation and emphasis is mine).

The above statements enlighten us that the mission of education in general and schools in particular is the *creation of citizens endowed with the culture of democracy*. To put it briefly, the education sector is given much responsibility in the process of building and sustaining democratic system in Ethiopia. The document also plainly affirms that the above mission of schools could be realized in the course of implementing the curriculum of CEE (ibid: 50). However, this government policy document uncovered that the works accomplished on civic education until that time were intolerably scanty due to diverse reasons. These include, attitudinal problem of its practitioners, inadequate effort to make all teachers and educational leaders grasp a full understanding and strong confidence on the subject as well as nonexistence of effectual structure for the execution of the subject (MOI, 2002: 50-56).

As a final point, the document enumerates both general and specific guidelines/strategies to be pursued for effective realization of the subject. These include:

- Teaching CEE in line with the country's **constitution**
- School organization and administration and all activities inside and outside the class room should be **consistent with the major values of the subject**

- **All** subjects and teachers of the school should play a significant role for the teaching of CEE
- Evaluating and improving CEE text books persistently
- The contents of the subject should be comprehensive enough to help students develop the values of industriousness
- Improving the **teaching methods** for CEE
- Creating **favorable settings** to look for the contribution of prospective stake holders outside the school
- Creating an all-inclusive system of CEE and through it providing **uninterrupted training and support for teachers** to enable them have a comprehensive understanding of the system
- Making both pre-service and in-service trainings projected at enabling teachers not only to possess the required academic knowledge and teaching skills but also constructive **attitudes** towards CEE (MOI, 2002: 83-89, translation and emphasis is mine).

To recapitulate, in this document the government had unambiguously attempted to demonstrate the general mission/purpose of education in general and CEE in particular. It had not only explored the challenges that inhibited effective implementation of the subject, but at the same time, it attempted to enlighten practitioners with the solutions to be pursued against those challenges. It was subsequent to the publication of this document that the MOE embarked on a series of measures with respect to CEE. One of such measures was the establishment of a new department called Department of Civic and Ethical Education within the ministry of education in 2002. Since that time onwards, the responsibility to develop curriculum materials of CEE was reassigned from the ICDR to this department (FDRE, 2004: Akalewold, 2005a). One more significant work carried out by the ministry following the publication of MOI (2002) was the identification of societal values to be incorporated in the curriculum of CEE. This work was made evident in the following document.

“What Values should Citizens Build”?

It is one of the well-known government documents of CEE published by the MOE in 2002. This document appears to be the response of the ministry of education for the general guidelines/strategies avowed in MOI (2002). The document could also be considered as the first of its kind for its in-depth and well-elaborated goals and values/contents of CEE. Many believe that this document is the heart of the existing CEE curriculum.

In the document, the meaning and advantages of CEE are elucidated in a detail manner. It indicates that one of the advantages of teaching civic education is to boost democratic and

social values in Ethiopia. The most important thing that this document accentuates is the societal values to be taught in CEE. It is in this document that the current major values of CEE are spelt out and explicated. According to this document, the values incorporated in the curriculum of CEE are anchored in the major problems of our societies. The societal troubles that reigned in Ethiopia today, according to MOE (2002a: IV-V) are too numerous and may possibly be classified under the following three major categories. These are

political problems (e.g. refusal to accept the equality and equal right of nations, nationalities and peoples, inability to solve differences/conflicts through democratic and peaceful ways, the prevalence of injustice and violation of citizenship rights due to less emphasis attached to rule of law, etc), **social problems** (e.g. be short of the habit of industriousness and unpleasant outlook for the reverence of work, failure to guide our life based on plans and insufficiency of the culture of saving, unable to be grateful for others' work and capability, etc) and **economic problems** (e.g. unable to create work, unable to make use of modern agricultural techniques, intensification of smuggling and illegal trade, decline of interest to pay taxes, appreciating foreign products at the expense of the domestic ones, etc.) MOE (2002a: iv-v, translation and emphasis are mine).

The document makes public that the major values included in the curriculum of CEE originated from the above mentioned and other related societal problems. It also asserts that the best solution to tackle those evils is the inculcation of the selected values through CEE. The major values chosen to be incorporated in CEE include *democratic system, rule of law, equality, justice, patriotism, responsibility, self-reliance, honesty, respecting professional ethics, industriousness, saving* and the like. In the document, the essence and importance of these values and ways in which citizens could develop them are fairly discussed. Subsequent to the publication of this document, i.e. after the values/contents are identified, the entire curriculum of CEE was amended by the department of civic and ethical education in 2002 (FDRE, 2004). It was also after this development that the name civic education was substituted by civic and ethical education.

A Discussion paper presented for Teachers, Principals and Supervisors about Civic and Ethical Education

Four years after the publication of "What Values should Citizens Build?" the MOE came up in 2006 with a further important national document of CEE. The document was prepared for the national educational conferences conducted in 2006 throughout the country. Despite the fact that this document is somewhat analogous with the previous document, i.e. MOE (2002a), it conveys some important issues on the what and why of CEE, its history in the

education system of Ethiopia, the experience of other countries and international trends on CEE. In this document, the MOE once again disclosed that the former revised curriculum of CEE was not well implemented owing to the preponderance of numerous challenges. It states:

Some years have passed since the revised curriculum of CEE has been introduced. However, numerous challenges were encountered in its implementation. These include: [negative] attitude and lack of competency from CEE teachers, principals' and supervisors' consideration of the subject as irrelevant and the community's unfavorable attitude for the subject (MOE, 2006: 55, translation and emphasis is mine).

From the above statements, one can safely generalize that the various efforts to realize the mission of creating good citizens through CEE in the years between 2002 and 2006 were once again unsuccessful.

One of the peculiar features of this document is that it called attention on the various stakeholders/actors of Civic and Ethical Education. In the document, potential stakeholders of Civic and Ethical Education and their responsibilities are intensely spelled out. Accordingly, CEE teachers, principals, supervisors, 'woreda' education and training boards, Parent-Teacher Associations (PTAs), etc. are considered as potential actors of CEE. The roles expected from each of the above actor are also described in detail.

The Blue Print of Civic and Ethical Education: Binding Regulation/Policy Document of Civic and Ethical Education curriculum

It is the latest CEE policy document published by the MOE in June 2007. It is a comprehensive document in that it not only summarized the different scrappy CEE policies we discussed so far under one compiled document, but it also for the first time made clear the general standards to be maintained both in the development and implementation of the CEE curriculum. To be specific, the document exhaustively deals with *Standard of CEE curriculum* (Contents, number of Periods and approaches), *Instructional process of Civic and Ethical Education* (teaching methods and assessment techniques to be employed), *responsible institutions for the implementation/management of Civic and Ethical Education*, *Standards of CEE text books*, and *Profiles of CEE teachers and Students*.

This document also specifies different stakeholders of CEE. These include families/parents, the community, teachers (both CEE and non-CEE teachers), PTAs, various government

institutions (from the center to the school level), students, principals, supervisors, the mass media, religious institutions, NGOs, international organizations and others (MOE, 2007: 35-56).

In conclusion, this document (MOE, 2007) could be considered as the most important curriculum policy of CEE in Ethiopia owing to its comprehensive nature in specifying the various activities in the process of CEE curriculum. Like any curriculum policy, it determines the standards that must be maintained. It also put forward the necessary guidelines for all concerned bodies in the process of designing and implementing the subject.

From the foregoing discussions, it is possible to conclude that Civic and Ethical Education, derived from the country's constitution, various ideals of democracy and societal problems of the country has been considered in Ethiopia as a key subject in realizing the aim of the country's education system. To that end, the rhetoric documents envisage appropriate strategies for effective implementation of Civic and Ethical Education curriculum including; conducive school environment, competent teacher in utilizing appropriate teaching and assessment strategies, active involvement of stake holders, utilization of the necessary instructional resources and effective monitoring and support system.

2.2. The Implementation of Civic and Ethical Education Curriculum

Before looking at the various implementation strategies of Civic and Ethical Education curriculum, it seems important to have a brief insight on the meaning of curriculum implementation itself. Different scholars define curriculum implementation in several different ways. For instance, Giroux, cited in Solomon (2008:10), views curriculum implementation as "simply putting the curriculum that was planned and developed in to practice". Similarly, Fullan (1991:65), defined curriculum implementation as a "... process that consists of putting in to practice an idea program or set of practices and structures new to the people attempting or expected to change". The above definitions imply that curriculum implementation is a process of translating curriculum plans (reforms) in to classroom reality/action. According to Ornstein and Hunkins (2004:298), a well-developed (planned) curriculum may become worthless if it is not properly implemented. For them, if curriculum is to achieve its goals, it should be effectively implemented. This indicates that curriculum implementation is a critical phase in the process of curriculum development.

But, what are the major requisites for effective implementation of a curriculum? For Ornstein and Hunkins (2004) successful implementation of curriculum could be possible if there is **careful planning** which in turn focuses on three factors: *people, program* and *organization*. They contend that peoples' belief or understanding about the innovation, teaching methods and curricular materials (program) and organizational structures should be changed first. Their view implies that a reform is unlikely to be implemented if old (previous) beliefs, assumptions, strategies, approaches and materials are unchanged. Fullan (1991) on the other hand identified about nine critical factors (under three categories) that are vital for effective curriculum implementation. These are **characteristics of the change** (need, clarity, complexity and quality of the change), **local characteristics** (the attitude, potential and roles of principals, teachers and others) and **external factors** (the relationship between the school and other governmental and NGOs) (ibid: 67-80). For this scholar, a thorough investigation and dealing on the above variables is indispensable for successful implementation of any curriculum or educational innovation. In other words, sound decisions on the nature of the change, about the change agents' role (such as teachers and principals) and on the organization (quality and quantity of staff development, the channel of communication, the availability and adequacy of instructional materials, etc) should be made in advance of implementation. Having this piece of information about general implementation prerequisites of a curriculum, now let us shift our attention to the specific implementation strategies essential for effective execution of Civic and Ethical Education curriculum.

Strategies for Effective Implementation of Civic and Ethical Education

Successful teaching and learning in Citizenship education can take place in schools, if and only if many difficult issues and serious obstacles are confronted and overcome (Davies, Gregory and Riley, 1999:89).

From the above statement, one can be aware of the fact that the task of schools to create good citizens can be realized if and only if numerous issues are addressed first. In other words, both curriculum policy makers and practitioners of CEE should give due consideration for strategies essential for the implementation of the subject. Hence, in this section attempts have been made to highlight the major strategies to be dealt with for effective implementation of CEE.

2.2.1 Strategies at School level (Conducive school environment)

If schools' mission of bringing up responsible and committed citizens is to be realized, their leaders and all other staff members should employ a variety of favorable strategies. In line with this, many scholars suggest different strategies (Taneja, 1990; Sharma, 2006; Davies, Gregory and Riley, 1999; UNESCO, 2007; Margaret, 1998). Their suggestions could be summarized under the following major principles.

i. Democratic school organization and administration

It is increasingly argued and accepted that the implementation of CEE requires the democratization of schools (Osler and Starkey, 2004:22). The nature of schools should reflect the various principles, procedures and cultures of democracy so that students may learn to live democratically (Sharma, 2006). For Taneja (1999), a democratic school organization and administration focuses on:

A life of give-and-take and of balance between rights and duties. In such an administration the teachers enjoy the freedom of classroom technique; the students have full opportunities of expressing themselves....and the administrators do not consider themselves as ends in themselves but as means to certain ends (Taneja,1999:246).

For the UNESCO (2007), the establishment of governing boards in schools, with representatives of pupils and staff, could promote the prevalence of a democratic school atmosphere. It further argued that respect for others and non-violence in attitudes and behavior must be the rule in schools. CEE could promote a democratic culture if its methods and approaches are guided by freedom of thought and expression (ibid). Kerr (1999) too contends that all school activities should be carried out in accordance with fundamental democratic values. For him, imparting knowledge of democratic values is not in itself sufficient. Instead, the school must also use democratic working methods and prepare pupils for active participation in civic life. Similarly, Osler and Starkey (2004) contend that:

Democracy is best learned in a democratic setting where participation is encouraged, where views can be expressed openly and discussed, where there is freedom of expression for pupils and teachers, and where there is fairness and justice (pp.10-11).

In conclusion, the values taught in CEE such as democracy, rule of law, justice and equality are less likely to be realized, if the nature of schools failed to reflect them in their day-to-day

activities. Put differently, authoritarian nature of schools is incompatible with the teaching of Civic and Ethical Education.

ii. Flexible Bureaucracy and Curriculum

The teaching of CEE requires flexible time table to exercise such activities as service learning and community learning. For example, organizing a whole-school event on a citizenship theme may require a block of time, such as half a school day. A visit to a museum may require a full day. Hence, Schools should be flexible enough to local needs and situations. Teachers also should be guaranteed the freedom to modify the curriculum according to the requirements of children and social conditions (Sharma, 2006; Osler and Starkey, 2004).

iii. Making the Entire Staff Responsible

The teaching of CEE cannot be left for CEE teachers alone. Accordingly, the school should promote the cooperation of the entire staff in assisting the teaching of the subject (Taneja, 1990; MOE, 2007).

iv. Cooperation with Stakeholders

As discussed earlier, schools are not the only institutions responsible for the teaching of CEE. The family, religious institutions, civil society organizations, the media and others could contribute a great deal for effective implementation of CEE. Therefore, the school should try all of its bests to establish strong partnership with these institutions (Sharma, 2006; Margaret, 1998; USAID, 2002; MOE, 2007).

2.2.2 Strategies at Classroom/Teacher level

Teachers are the ultimate implementers of any curricular policy. This makes teachers' role crucial and decisive in curriculum implementation. In order to discharge their responsibility of producing informed, committed, ethical and responsible citizens, CEE teachers should give due consideration for the following issues.

i. A neutral and pluralistic approach

Teachers of civic and ethical education are citizens themselves and they have their own political and social opinions. As a result, there may be tendencies (intentionally or unintentionally) to inflict their own views on students. However many scholars insist that teachers should refrain from imposing their views on students and instead should follow a

'neutral' approach in classrooms. In line with this Kultur Kontakt (1995:22) has the following to say.

A neutral and pluralistic approach is a must - teachers should be politically transparent. This ideal is sometimes impossible to achieve; students easily get to know the teachers' position on certain issues either by watching them carefully (e.g. newspapers read by the teacher) or by asking direct questions. It is unrealistic to think that teachers will be able to, hide their opinions, but it is absolutely justified to require that they will not impose their views on young people.

ii. Democratic classroom management

The practice of a CEE teacher both inside and outside classrooms should not contradict with the various democratic ideals. In this regard, Ellis (2000: 216) has the following suggestion for CEE teachers.

Always remember that children learn what they live. If your classroom is a miniature democracy, where students are expected to participate in decisions, work and play together, share their thoughts and dreams, and become involved in school and community... they will begin to understand what it means to be a citizen

Furthermore, a democratic teacher is expected to practice the following:

Encourages and protects free and open expression of ideas, establishes and applies rules fairly, according to principles of equal protection and due process for each individual, creates a classroom environment in which the worth and dignity of each person is respected... (Patrick, 1995:2).

In brief, a democratic teacher should give his students many opportunities to express themselves in an open forum. Because this is the essence of democracy: *to hear and to be heard.*

iii. Competency to develop students' moral character

According to Ryan and Lickona (1992), seven areas of competence are seen to be necessary if the teacher is to deal adequately with the role as developer of character and as a moral educator. These are:

- The teacher must be a positive **model of good character and of the moral person**
- The teacher must see the development of the student's moral life and character as a professional responsibility and priority
- The teacher must be able to engage the student in moral discourse
- The teacher must be able to articulate clearly his own moral viewpoint on a range of ethical and value issues

- The teacher must be able to help students empathize with the moral world of others
- The teacher must be able to establish in the classroom a positive moral climate, an environment of communal support and concern
- The teacher should be able to provide the students with the opportunity for activities in school and in the community that will give them experience and practice in behaving ethically and altruistically (page: 37).

iv. ***Competency to make use of appropriate teaching methods both inside and outside classrooms***

Successful implementation of CEE involves active learning and opportunities to undertake open-ended investigations of issues that have real social and political significance. In line with this, Cogan and Derricott (2000: 157-158) indicated that:

The qualities of multi-dimensional citizenship will not develop by chance. They need to be learnt through enquiry and discourse about key public issues. Students of all ages would be given the opportunity to examine in-depth the greater issues of our day which will most certainly impact lives fully in the coming years.

The teaching strategies in the implementation of Civic and Ethical Education, according to many scholars, could be grouped in to three: *appropriate teaching methods with in the classroom, whole school events/ teaching strategies outside the classroom, but within the school and community service learning*, teaching opportunities outside the school. Therefore, it seems imperative to have a brief look at on each of the above three teaching-learning strategies of Civic and Ethical Education.

➤ ***Democratic, Deliberative and Dynamic Teaching Methods in Classrooms***

According to Taneja (1999:245), democratic teaching is a “bipolar process between the teacher and the taught that opposes the domination of the teacher or the textbook in the teaching-learning process”. For him, the teacher should act as a guide, supervisor and inspirer encouraging free inquiry and discussion. He contends that stuffing information into the child’s mind is undemocratic and the refutation of the principles of psychology. Taneja’s ideas are somewhat consistent with the educational thought of the renowned educational philosopher, Paulo Friere. In one of his books, *Pedagogy of the oppressed* Freire recommended that:

Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students (Freire, 1970:59).

This implies that 'dialogue' between the teacher and the student should be emphasized and that both of them should be equally responsible in the teaching- learning process. He further asserted that:

Through dialogue, the teacher-of-the students and the students-of-the teacher cease to exist and a new term emerges: teacher-student with students-teacher. The teacher is no longer merely the one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach (ibid:67).

From the above ideas, one can uncomplicatedly discern that teaching and learning could be meaningful and effective if and only if a democratic teaching approach is reflected and students are exposed to different practical learning experiences in the classroom. In other words, the *traditional knowledge transmission approach of teaching* is neither suitable nor applicable if students are expected to acquire the desired behaviors (knowledge, skills and dispositions).

Many scholars argued that participatory teaching approaches are critical to the success of CEE programs (Davies, Gregory and Riley, 1999; USAID, 2002; UNDP, 2004). In line with this, the USAID (2004:24, forcefully argued that

Lectures do not work and that emphasis should be placed on helping participants [students] find their own way toward the skills and behaviors that will enhance their roles as democratic citizens.

Correspondingly, in its article entitled '*Civics education for the Twenty First century*', the UNESCO strongly insists to use 'a new way of teaching civics education'.

The methods and approaches chosen are those based on discussion among pupils and between pupils and teachers, and make provision for children and young people to speak and express themselves. Modes of expression may be varied: in addition to oral exchanges, drawings, songs, poems, different kinds of written materials are excellent instruments for reflection on citizenship, democracy, justice, freedom and peace. In a democracy, civics education seeks to educate citizens who will be free to make their own judgments and hold their own convictions (UNESCO, 2007: para. 27).

Quite in a similar fashion, Cogan and Derricott (2000) contend that deliberation is an effective way of teaching multi-dimensional citizenship. For them, deliberation means:

An instructional means involving students in discussion of ethical questions with the intention of recommending suitable public action. ...it is making choices about what to do about issues a group is facing in common....it is also making decisions together about the kind of world 'we' want to forge (Cogan and Derricott, 2000:153).

Therefore, what can be deduced from the above ideas is that Civic and ethical education, is best taught through interactive and dialectic activities that encourage students to examine current events and democratic principles through discussion, questioning, debate, and thoughtful analysis of issues. Put it another way, the conventional teaching methodology characterized by passive, didactic and transmission teaching approach is neither appropriate nor applicable in the teaching-learning process of Civic and Ethical Education. Instead, the teaching methodology in CEE should encourage a more interactive and participative approach.

Many scholars claim that successful learning for citizenship education depends on participative and *active teaching and learning approaches*. Active learning opportunities, that offer students the chance to engage in discussions of issues and take part in activities that can help put a “real life” perspective on what is learned in class, are suitable approaches in the teaching of Civic and Ethical Education. From their research in schools in England where citizenship education has been successfully introduced, Wales and Clarke cited in Osler and Starkey (2004) identified and epitomized some active learning approaches as appropriate for effective teaching and learning in civic education. These include *discussion, formal debate, investigations and projects, role-play, group work, preparing and making presentations, simulations, learning and communicating with technology, participation and taking responsibility*.

➤ **Whole School Events**

Many scholars believe that good citizenship emerges not from an abundance of factual knowledge, but from experiencing citizenship (Sharma, 2006; Ellis, 2000; Taneja, 1990). In line with this, Ellis (2002) has the following to say.

For citizenship education to be effective, we [teachers] must lead our students beyond the horizon of information...Information in learning is like a spectator sport; watching tennis on television won't make you physically fit or even sweaty' (Ellis, 2002:223).

This implies that if the goals of Civic and Ethical Education are to be realized, students must be given learning experiences that allow them to experience/practice the different theories they have learned in classrooms. For Taneja (1990:232-233) such activities are commonly known as experiential learning, which simply refers to the provision of opportunities,

situations and planned experiences within the school to enable *students participate* for effective citizenship. The following are some examples of whole school events/experiential learning vital for the realization of the goals of Civic and Ethical Education.

- Organizing debates and discussions on controversial issues
- Providing school- broadcasting service
- Having scouting
- Celebrating National days
- Group investigation or projects
- Mock elections
- Mock trials
- the establishment of student- self government
- Sanitation campaigns
- Interaction with Guest speakers (Ellis, 2000; Taneja, 1990; Sharma, 2006; Margaret, 1998; Davies, Gregory and Riley, 1999; UNESCO, 2007; MOE, 2007).

➤ ***Community Service Learning***

It is the combination of community service and classroom instruction, with a focus on critical, reflective thinking as well as personal and civic responsibility (AACC, 2002:5). Allehone (2005:157), on the other hand defined service learning as “a situation where practical activities, which often involve outreach programs to institutions and communities are undertaken by students as a component of a particular course”. It is one of the ways to help bridge citizenship learning in school with citizenship experiences in the community and the world (parker and Jarolimek, 1997:71). Some sources indicate that participating in community service activities significantly enhanced the students’ sense of civic responsibility, academic development and over all life skill development (AACC, 2002: 8-9). The same source reveals that students who performed community service were more aware of the need to become involved in the policy process, felt a greater connection to the community, and were better able to view situations from others’ perspectives. Service learning offers the greatest potential for fostering civic responsibility because it provides opportunities for students to engage directly in their communities and meet community needs while enhancing their coursework

(ibid). It is important that, at the same time, students purposefully explore what civic responsibility means and the importance of both understanding and embracing this concept. As far as the teaching approach of ethics/moral education is concerned, some authors have come up with specific teaching approaches. For instance, for Welton and Mallan (1992), there are four major approaches to the teaching of values. These are:

- (i) **Inculcation**- Based on the premise that if you show or tell peoples something often enough, eventually they will behave accordingly,
- (ii) **Values clarification**- Based on the premise that ‘until individuals are confronted by situations that cause them to examine their values, they may not be clear about what values they hold,
- (iii) **Moral reasoning**- Encouraging students to resolve dilemma by comparing two or more alternatives and
- (iv) **Values analysis**- Encouraging students to take positions only after analyzing the issue involved (Page, 136-154).

To conclude this section, appropriate strategies/approaches (as those indicated above) should be employed by Civic and Ethical Education teachers, both inside and outside class rooms if the values we aspire are to be meaningfully developed by our students.

2.2.3 Assessment Strategies in Civic and Ethical Education

If we determine success primarily in terms of test scores, then we ignore the social, moral and aesthetic dimensions of teaching and learning as well, we will miss those considerable intellectual achievements, which are not easily quantifiable (Ros, cited in Gardner, Cairns and Lawton, 2000:13).

Assessment for parker and Jarolimek (1997:267) is finding out what students know and are able to do. It is an activity designed to show what a person knows or can do. It is concerned with the appraisal of individuals (Madus and Kellaghan, 1996:120). Assessment is an activity that includes a variety of procedures to gain information about student learning. The information derived from assessment is valuable for the teacher to make important instructional decisions such as modifying teaching methods, reorganizing the class, changing the pace of instruction, and the like (Madus and Kellaghan, 1996:120). According to parker and Jarolimek (1997), instructional decision making without assessment data would be subject to considerable error. Not only does assessment information allow teachers to tailor

instruction to individual students, it also helps them to decide on the instructional objectives themselves and monitor students' progress (Ibid). These show that assessment is an integral part of curriculum and one of the teachers' most complex and important tasks.

Nowadays it is common to see the classification of assessment methods in to two general categories. For instance, Orenstein and Hunkins (2004) classified assessment techniques as traditional and alternative/authentic. Madus and Kellaghan (1996) and Parker and Jarolimek (1997) on the other hand classified assessment techniques as formal and informal. Ryan and Lickona (1992) on their part categorized assessment strategies, especially assessment strategies of ethical education as quantitative and qualitative. The formal/traditional assessment strategies, which are dominated by standardized and teacher made tests are criticized for their emphasis on factual knowledge of terms and rules rather than complex thinking skills. Informal/alternative assessment strategies on the other hand are acknowledged as appropriate to capture the knowledge and skills that students possess. Due to this, there is a growing global interest to use the informal/alternative assessment methods since they attempt to address the various shortcomings of the formal assessment methods (Orenstein and Hunkins, 2004).

As indicated in many parts of this study, CEE is a subject responsible for the all round development of students. As a result, the subject not only deals with knowledge (concepts, principles and information), but it also treats skills and civic dispositions. Accordingly, assessment procedures in CEE should pay attention for all these components of the subject (Patrick, 1995; Margaret, 1998; Ellis, 2000; Kidwell, 2005, MOE, 2007).

Many scholars in the field of citizenship education convincingly argued that the traditional assessment procedures, both standardized and teacher made test cannot effectively measure students learning. In line with this Kidwell (2005) argued, "Civic education tends to be conceptual in nature and problematic in standardized assessment reporting". Likewise, Ryan and Lickona (1992) contend that the purpose of assessment in any ethical/character education programs should aimed at the monitoring of the growth of students' maturity of character in moral action. These include the following areas in which character growth can be monitored: physical and affective development, moral judgment, self-realization, and interaction with the social, cultural and ecological environments (ibid). For them, these characters of students

could not be satisfactorily monitored/ measured through paper and pencil tests. Hence, they pay attention both for quantitative and qualitative methods to assess students' progress on ethical/moral behaviors. The MOE also reverberate these ideas as follows:

Though it is true for all subjects, especially in CEE written examinations in classrooms are not capable of ascertaining whether stated students' profiles and the subject's objectives are realized. Hence, the practice of a variety of assessment evaluation system is not only necessary, but also mandatory (MOE, 2007:19, translation and emphasis is mine).

This entails that effective assessment of CEE should go beyond the formal assessment techniques. Put differently, CEE teachers need to employ a variety of assessment techniques that are capable of measuring students' progress in learning civic knowledge, civic skills and civic dispositions. This, in turn necessitates the practice of continuous assessment. Continuous assessment is a mechanism whereby the final grading of learners in cognitive, affective and psychomotor domains of learning systematically takes account of all their performances during a given period of schooling (Ellis, 2000; Welton and Mallan, 1992; Orenstein and Hunkins, 2004, parker and Jarolimek, 1997). This kind of assessment helps to detect students' weaknesses and provides the necessary remedial work that they require to improve their performance (ibid). As far as the assessment strategies of CEE is concerned, different scholars propose various techniques (MOE, 2007; Ellis, 2000; parker and Jarolimek, 1997; Welton and Mallan, 1992; Orenstein and Hunkins, 2004).The following table may well summarize these techniques.

N o.	Assessment technique	Meaning/Description
1	Portfolio assessment	A compilation of student work gathered over time that furnishes evidence of a student's understandings, skills and even dispositions to act in particular ways
2	Performance assessment	An assessment technique that shows how students are practicing the knowledge/information they acquired in their day to day activities (e.g. checklists, rating scales)
3	Self-reporting	A strategy to have students asses their own progress
4	'I learned statements'	An assessment strategy that requires students to write or tell something they learned at the end of an activity or lesson
5	The week in review	Involves challenging students to look back over the week with the idea of identifying some of the most important things the class did and learned
6	Students' teaching	Assigning students to teach an idea, skill or some content they have learned to someone else
7	Search for meaning	Asking students to write/tell their teacher the learning that was meaningful for them
8	Attitude scales	Analyzing the pattern of students response to infer the individual's attitude or belief toward the topic in question
9	Questionnaires and inventories	Questionnaires often deal with a wide range of topics, where as interest inventories are usually restricted to what an individual likes or dislikes

Table 2, Appropriate assessment strategies in CEE

To sum up, a variety of assessment techniques should be employed in CEE. Since the subject is more of conceptual and deals with numerous civic skills and dispositions, traditional assessment techniques are less likely to give a full picture of what CEE students have learned and how effective a teaching –learning process of CEE was.

2.2.4. Instructional materials for the implementation of Civic and Ethical Education

It is known that the availability and proper utilization of appropriate and high standard instructional materials is one of the factors for effective implementation of a curriculum. Instructional media, according to Aggarwal (1996) play central roles in making instruction attractive and effective. They help to reduce verbalism, motivate students to learn, increase retentivity, attract student attention, give vividness to the learning situation, save energy and time, help to meet individual differences and the like (Ibid). Solomon (2008: 22) too contends that instructional materials are essential to enhance the clarity of message, simplify concepts and principles, help to make learning concrete and help students to learn how to learn.

Like any subject, effective implementation of CEE requires the use of a variety of instructional resources in the teaching-learning process. Though, in many countries the dominant instructional resources in the teaching-learning process of CEE are text books, other resources such as teachers' manuals, work books, teachers' guide, audio visual materials, online telecommunication network, and news papers should be employed so as to facilitate effective student learning in CEE (Kerr, 1999). According to Welton and Mallan (1992), resources such as current event publications, newspapers, computer-based resources, pictures, films, videos and resource persons are important media to capture students' attention and thereby easily implementing instructions of social sciences, including CEE. According to the MOE (2006:60), the Federal and regional constitutions and the various national development policies and strategies of the existing government are important instructional resources for the teaching of CEE. The MOE contends that since the basic sources of the subject are these documents, teachers should refer to these documents in the teaching-learning process. Likewise, the UNESCO (2007) insists that civics education of the 21st century should give due consideration for international human rights documents such as the Universal Declaration of Human Rights (UDHR), the international convention on the Rights of the Children (CRC), regional and human rights charters and national constitutions. In conclusion, for effective

implementation of CEE lessons, a variety of resources should be employed. Concerned bodies should make sure that the necessary resources are sufficiently available in schools and that they are well utilized in the teaching-learning process of CEE.

2.3. Why Rhetoric –Reality gap in Curriculum Implementation?

*Curriculum was never really implemented as planned
(Synder, Bolin and Zumwart, 1996: 428).*

The reasons/factors that create rhetoric –reality gap are quite numerous and vary considerably according to diverse contexts of implementers. However, the major reasons according to Orenstein and Hunkins (2004:298) are:

- Implementation had not been considered critical in curriculum development.
- Individuals often think that implementation is a clear cut yes or no process
- Those in charge of developing the curriculum have little or distorted understanding of the cultures of schools.
- Teachers are impatient, wanting quick results, etc.

Moreover, many scholars believe that the following are factors that usually create gap between curriculum policy and curriculum practice in schools.

- The attempt of curriculum policy makers to bring a drastic change in teacher attitude and classroom practice in a relatively short period of time (Kerr, 1999)
- Curriculum rhetoric elites' unrealistic assumption about the context of the implementing institutions (Johns, 2000; Mulugeta, 2001)
- Governments' failure to communicate policies to public in general and teachers in particular (Johns, 2002; Dereje, 2001)
- Top-down approach of curriculum development, irrelevance of curriculum, lack of flexible school management, incompatibility of school pedagogy with new reforms (Ellias, 2004)
- Governments' lack of experience on decentralized education, developing and introducing curriculum in a rush manner, little or total absence of professional support for teachers and principals (Dereje, 2001)
- The ministry's (MoE) domination in the process of curriculum development and policy formulation (Akalewold, 2005b; Solomon, 2008)

- Lack of adequate instructional time and/or opportunities for interdisciplinary approaches within a classroom or a school, preponderance of local control and impeding political structures (Kidwell, 2005:57)

From the above discussions, it is not difficult to understand that the implementation of curriculum (including CEE) is affected by different factors. The discussion indirectly signifies that curriculum policies could not be effectively implemented unless those issues identified above are wisely addressed.

To terminate this chapter, Civic and Ethical Education, which is important in the process of cultivating responsible, competent and in short good citizens, has been given much attention in the education system of many countries since the last decade of the 20th century. In Ethiopia, as elsewhere in the world, much attention has been given for this subject. Though much attention has been given for the teaching of Civic and Ethical Education globally, the mission of the subject, *the cultivation of good citizenry* has not been satisfactorily realized. For effective implementation of Civic and Ethical Education, a number of factors should be addressed. These include clear understanding on the essence and significance of Civic and Ethical Education and positive attitude for it, the establishment of conducive school environment, the practice of appropriate instructional and assessment strategies, and the utilization of quality instructional resources among others.

3. THE RESEARCH PROCESS

In this part, I have highlighted the research paradigm, approach, strategy and methods employed in this study. My positions as a researcher, the ethical considerations as well as strategies to ensure trustworthiness are also treated.

3.1. The Research Paradigm

Paradigm, in the words of Guba and Lincoln (1994:105) is the mental window through which the researcher views the world. Creswell (2007:197) too defined paradigm or worldview as “a basic set of beliefs that guide the action” of the researcher. To put it briefly, paradigm is the philosophical perspective of the researcher towards the world around himself/herself: for example, the way the researcher views the nature of reality and knowledge as well as values and claims for perspective and method. Many educators contend that the major competing paradigms in the field of social research could be categorized in to three: positivism/post positivism, interpretivism or constructivism and emancipatory/critical theory paradigms (Chilisa and Prece, 2005; Gephart, 1999). The research paradigm that I employed in this study is **interpretivism/constructivism**. This is because, its ontological, epistemological, methodological, axiological and rhetorical assumptions (Creswell, 2007; Chilisa and Prece, 2005; Guba and Lincoln, 1994) are found to be relevant and consistent with the approach and purpose of this study. Now let me briefly enlighten my reader about the major philosophical assumptions of this paradigm.

The **ontological** assumption of interpretivists is that reality is a personal/social construct and that there are many intangible realities as there are people constructing them. For them, reality is therefore, mind dependent. Reality is limited to context, space, time and individuals or groups in a given situation and cannot be generalized into one common reality. These assumptions are a direct challenge to positivists’ assumption about the existence of a tangible external reality (Chilisa and Prece, 2005:29). For Guba and Lincoln (1994), realities are apprehendable in the form of multiple, intangible mental constructions, socially and experientially based, local and specific in nature, and dependent for their form and context on the individual persons and groups holding the constructions. In short, for these scholars *realities are relative*, not absolute.

Epistemologically, interpretivists believe that *knowledge is subjective* because it is socially constructed and mind dependent. Truth lies within the human experience. Statements on what is true and false are therefore culture bound, historically and context dependent, although some may be universal (Chilisa and Prece, 2005:16-18). For Guba and Lincoln (1994:111), the investigator and the object of investigation are interactively linked so that the findings are literally created as the investigation proceeds.

Since reality is mind constructed/dependent and knowledge subjective, social inquiry is inevitably influenced by the values of the inquirer. This is the **axiological** assumption that characterizes interpretive research (Chilisa and Prece, 2005:29; Creswell, 2007:18). Accordingly, in interpretive research, the researcher admits the *value-laden* nature of information gathered from the field. Furthermore, the researcher notifies his/her readers about his/her positions during the entire research process (Creswell, 2007:18).

Rhetorically, interpretive researchers contend that the writing of the research report needs to be *personal and literary* in form. For, example, they use metaphors, they refer to themselves, using the first person pronoun, "I" and they tell stories with a beginning, middle and end, sometimes crafted chronologically. The language of interpretive researcher in short tends to be personal and literary/fictional (Creswell, 2007:18-19).

Parallel to this, **methodologically**, interpretive paradigm, maintains that the researcher needs to observe (look at, listen to, and/or sense) the participants in their natural setting, and respect and acknowledge their multiple perspectives. Besides, the researcher should hold the research design open, flexible and emergent that runs inductively, and assume her/him self as the primary research tool (Creswell, 2007; Chilisa and Prece, 2005; Gephart, 1999; Guba and Lincoln, 1994).

3.2. The Research Approach

Research approach, according to Creswell (2003) and Kothari (2004) simply refers to classification of research as qualitative, quantitative and mixed. Researchers choose one of these approaches based on their philosophical assumptions about what constitutes knowledge claim (paradigms), general procedures of research (strategies of inquiry) and detailed procedures of data collection, analysis and writing-methods (Ibid).

The research approach reflected in this study is the **qualitative approach**. Creswell (2003:18) delineates qualitative research as an approach, which the inquirer often makes knowledge claims based primarily on interpretivist/constructivist perspectives. Qualitative research according to Amare (2004:5) is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. For Dooley (2003:259) qualitative research is a social research based on field observation, analyzed without statistics. Chilisa and Prece (2005:142) on their part define qualitative research as an inquiry in which the researcher carries out research about peoples' experiences, in natural settings, using a variety of techniques such as interviews and observations and reports findings in words rather than statistics. From the above definitions, one can safely construe that qualitative research is a research approach that focuses on the understanding and interpretation of a social/ human behavior by giving due emphasis for qualities (not quantity), process and meanings.

Several writers have identified the following prominent *characteristics of qualitative research* (Creswell, 2007; Chilisa and Prece, 2005; Amare, 2004; Solomon, 2004; Creswell, 2003; Dooley, 2003; Trochim, 2003; Hancock, 2002; Hoepfl, 1997; Silverman, 1993; Guba and Lincoln, 1994; Bogdan and Biklen, 1982). The following list represents a synthesis of these authors' descriptions of qualitative research and I have tried to address these features in my study.

- ***Naturalistic inquiry***: Qualitative research is a natural inquiry because it takes place in settings where the experiences of the research participants occur.
- ***Inductive analysis***: In qualitative research, analysis begins with the description and meaning making of individual experiences of the researched people in the field. Analysis begins from the time the researcher enters the field and continues throughout the study.
- ***Holistic perspective***: A holistic approach refers to the fact that the research problem is investigated and reported taking into account the complex and multiple contexts in which it occurs. For instance, peoples' perspectives, experiences and insights are studied in the setting.
- ***Qualitative data***: It refers to the detailed descriptions of what was observed, voices of participants and the researcher's reflections.

- ***The researcher as the instrument of data collection:*** The researcher is the main data-gathering instrument and has to interact with the research participants.
- ***Design flexibility:*** The design of qualitative research is open to revision throughout the research process. For instance, one cannot always decide on the size of the sample prior to the study. Sampling continues until there is no more new information from participants.
- ***Special criteria for trustworthiness:*** The quantitative/positivist strategies of data validation that is internal validity, external validity, reliability and objectivity are not of interest for qualitative research. Instead, qualitative researchers have their own strategies to ensure authenticity and trustworthiness. These are Credibility (for internal validity), Transferability (for external validity), Dependability (for reliability) and Confirmability for objectivity.

Why I choose qualitative research approach? A researcher should not choose a research approach haphazardly. Instead, s/he ought to examine many issues in advance. As far as the qualitative research approach is concerned, many believe that it is preferable if the researcher:

wants to explore a problem or issue, wants to a complex/ detailed understanding of the issue, intends to understand the contexts or settings in which participants in a study address a problem or issue, wants to empower individuals to share their stories, hear their voices..., wants to describe (write) the study in a flexible style, without the restrictions of formal academic structures of writing, etc (Creswell, 2007:39-40).

The abovementioned ideas are consistent with the purposes of this study. Put differently, since my intent is to fully explore/describe and understand the implementation process of civic and ethical education curriculum, qualitative approach goes well with my study. Besides, the unique features of the approach such as those mentioned above have encouraged me to choose the qualitative research approach.

3.3. Research Strategy

Research strategy as compared to research paradigm/approach in terms of its producers, rules, assumptions, and directions is more specific and concrete (Cress well, 2003). Different scholars enumerate different strategies within the qualitative approach. However, Cress well (2003); Chilisa and Prece (2005) and Creswell (2007) contend that the major strategies under the umbrella of the qualitative approach are five: *narrative/biography, phenomenology, ethnography, case study and grounded theory*.

The research strategy I made use of in this study is **case study**. Case study, according to Koul (1997: 447) is “an intensive investigation of a social unit”. The social unit may be an individual, a family, a school, a group, etc. Kothari (2004:113) also views case study as a popular form of qualitative research that involves a careful and complete observation of a social unit. For Dooley (2003:38) a case study is an in-depth, usually long-term examination of a single instance of a phenomenon. It is a strategy in depth rather than in breadth.

Why I choose case study strategy? According to Yin (2003:5), Solomon (2004:2) and Hancock (2002), the type of questions posed by the researcher dictates the type of strategy. These scholars believe that “How” and “why” research questions could be addressed better through the application of case study. As can be seen in part one, all of my research questions are ‘how’ type rather than ‘what’ or ‘who’. Therefore, this thought of scholars is one of the reasons why I choose this strategy. Perhaps, the main reason that compelled me to choose case study among other qualitative strategies is the fact that its basic assumptions and procedures are found to be both appropriate and consistent to/or with the intent of my study. First, its *naturalistic feature* has helped me to immerse myself with the research participants in their setting so that I was able to exploit in-depth data. Secondly, since case study is carried out over a *long period*, it has given me an opportunity to understand/interpret things from different perspectives. Furthermore, its *exhaustive nature* has also helped me to understand the behaviors of my participants in a comprehensive way (Flyvbjerg, 2006; Solomon, 2004; Yin, 2003; Merriam, 1988; Stake, 1994). As Solomon (2004:7) suggests, case study is also important to approach problems and practice curriculum implementation from holistic perspective in order to get an in-depth understanding of the implementation situation and meaning for those involved. Therefore, these were the reasons to choose this research strategy.

3.4. Research Method

Research method refers to the specific research techniques and procedures to be used in activities such as collecting and analyzing data (Silverman, 1993, Creswell, 2003). Hence, in this section I will briefly portray the research setting, the research participants, the data gathering process and data analysis procedures of this study.

3.4.1 The Research Setting

The research site that I chose to investigate the rhetoric- reality gap of civic and ethical education curriculum is Nigus Tekle Haimanot primary school. This school is found in Debre Markos, the capital town of Eastern Gojjam administrative zone. The town is located at a distance of 300 Kilometers to the North West of Addis Ababa. The town hosts many governmental and private educational institutions. To mention some of them: a public university, a college of teachers' education, a technical and vocational college, a school of medicine, a college of police training, private medical colleges, one preparatory secondary school, two general secondary schools and eleven full cycle primary schools.

Why I choose this research setting? The major criteria to select Nigus Tekle Haimanot Primary School were geographical convenience and user friendliness for data collection and analysis. To be precise, the school studied is found in Debre Markos town where I am permanently working and living. In addition, the school is sited near to my residence. Consequently, this factor has allowed me to exploit in-depth data from the school community both formally and informally. Another reason to prefer this school from others was the fact that it is the biggest primary school in the town so that it has enabled me to obtain optimal number of respondents, especially teachers of civic and ethical education. Finally yet importantly, the cooperation, tolerance and open-mindedness of the school community in providing necessary data for research have compelled me to decide on the school. I was convinced of this verity two years ago when I was in the school for a similar task i.e. to undertake research as one member of a research taskforce organized and sponsored by the Amhara region education Bureau. Therefore, these were some of the reasons for choosing Nigus Tekle Haimanot Primary School as my research site.

3.4.2 The Research Participants

It is known that in qualitative research, data sources /respondents are simply taken through a non-probability sampling. Purposive sampling is the most common sampling strategy as it allows the researcher to choose participants who are judged knowledgeable on the topic under study (Chilisa and Prece, 2005:30). Hence, the following participants were selected through a purposeful criterion-based sampling.

- A. **All civic and ethical education teachers:** During the research process, there were four Civic and Ethical Education teachers in the school and all of them were taken as

data sources. This is because; I contend that Civic and Ethical Education teachers are more responsible for and knowledgeable about diverse issues in the implementation process of CEE.

- B. **Principals:** Since school principals are one of the potential actors of Civic and Ethical Education and consequently are given many responsibilities in its implementation, both the principal and the vice principal of Nigus Tekle Haimanot Primary School were taken as important research participants of this study.
- C. **Students:** Four students from the second cycle (one from each grade level) were chosen on the criteria of assertiveness. That is to say, students from grade 5-8 who were believed to be capable of providing the necessary information assertively were taken as data sources. Civic and Ethical Education teachers have helped me in this regard.
- D. **Non- civic and ethical education teachers:** It is expected that the entire staff of the school is responsible for effective implementation of Civic and Ethical Education. Therefore, to understand how the non-Civic and Ethical Education teachers of the school were involved in the implementation process of the subject, I selected two non-Civic and Ethical Education teachers of the school for their willingness to participate in the research process.

3.4.3 Data Gathering Process

The very nature of qualitative case study seeks multiple forms of data gathered from a natural setting using interactive and communicative tools. Hence, in this study I have used in-depth interview, observation and document analysis in an attempt to obtain the necessary data for the research.

In-depth Interviews: In-depth interviewing, also known as unstructured interviewing, is a type of interview, which researchers use to elicit information in order to achieve a holistic understanding of the interviewee's point of view (Berry, 1999). This type of interview involves asking informants open-ended questions, and probing wherever necessary to obtain data supposed to be useful by the researcher. They are important tools because they are adaptable for different circumstances (Bell, 2004:135). Hence, four different unstructured interview schedules were developed and used to get the necessary data from civic and ethical education teachers, principals, non- civic and ethical education teacher and students. The

interviews for civic and ethical education teachers, principals and non- civic and ethical education teachers were made in a one-to-one approach. But the interviews for students were focus group interviews for their advantages such as being inexpensive, rich data, stimulating to respondents, cumulative and elaborative over and above individual responses and the like (Fontana and Frey,1994:365). For all Civic and Ethical Education teachers, interviews were made twice, each session lasted approximately 45 minutes. The interview with other participants was conducted once. However, I had further chances to exchange ideas with all research participants informally during my two months presence in the school. During interview all information, except one of the Civic and Ethical Education teachers were recorded using audio tape recorder. I recorded each interview on a separate cassette and labeled each cassette with pseudonyms of the participants.

Observation: Qualitative research as already noted requires the presence of the researchers in the setting not only to hear what the participants say, but also to see, smell and touch as they interact with participants (Chilisa and Prece, 2005:155). Observation according to Patricia and Peter (1994:378) is gathering impressions of the surroundings world through all relevant human faculties. For them, observation is not only gathering visual data, but it involves the engagement of all of the senses, from smelling to hearing, touch and taste. Researchers conduct observations to enable an elaborate discussion of a specific issue, to corroborate findings and to triangulate or complement data gathered through interviews (Chilisa and Prece, 2005:155). It was having this idea in mind that I employed observation as another principal data-gathering tool of my study. My observations range from formal to less formal data collection activities. The formal included observation of Civic and Ethical Education classrooms, the pedagogical center and library of the school. Less formally, my observation included the observation of the school ethos in general and whole school events in particular with reference to the different implementation theories of the subject. To this end, I have developed and used an observation guide (see the appendix part). As far as the observational technique is concerned, neither checklists nor rating scales were employed in this study. Instead, what I did was using narrative description. Narrative description is one of the observational techniques that involves writing in narrative form everything observed that is relevant to the focus and purpose of the observation (Stallings and Mohlman, 1990:643). I used this observational technique for the following advantages. It allows observing and

describing of the context in a rich and holistic manner, it helps to preserve the natural sequence of events, allows recording of unpredicted events, and enables the researcher to record qualitative statements that could not be measured by the quantitative observational techniques, i.e. checklists and rating scales (ibid). In doing so, records were kept in notebooks. That is, any issue/practice that I got relevant for the study was recorded in my field note.

Document Analysis: Analyzing documentary source relevant to the purpose of the study is another useful means to get valuable data. According to Bell (2004:106), document analysis could be used either to supplement information obtained by other tools or as a central or even exclusive method of research. Yin (2003) on the other hand contends that for case studies, the most important use of document is to corroborate and augment evidence from other sources. Since the main data-gathering instrument in my study is in-depth interview followed by observation, document analysis was employed to complement information obtained by these two tools. The method has also enabled me to have some valuable background information about the school and the teaching learning process of civic and ethical education. Hence, I have critically analyzed the following documents: *teacher related documents* (annual lesson plans, daily lesson plans and mark lists), *annual plan* of Civic and Ethical Education department, *minutes* of civic and ethical education department and club, the current *strategic plan* and *annual plan* of the school.

3.4.4 Data Analysis Procedures

Bogdan and Biklen (1992:142) defined qualitative data analysis as:

Working with data, organizing it, breaking it into manageable units, synthesizing it, searching for patterns, discussing what is important and what is to be learned and deciding what you will tell others.

In qualitative study, data analysis is concurrent with data collection and is more or less completed by the time the data are gathered (Merriam, 1998; Solomon, 2004; Bogdan and Biklen, 1992; Creswell, 2003). This indicates that in qualitative inquiry, data collection and analysis is a simultaneous activity. In view of this fact, it could be said that data analysis process of this study was already started while I was interviewing, observing and analyzing documents. This was true especially for the data that I collected through informal means. Many sources on qualitative research (Yin, 2003; Bogdan and Biklen, 1992; Stake, 1994; Creswell, 2003; Creswell, 2007; Huberman and Miles, 1994) indicate that the general process

that researchers pass through in analyzing qualitative data involves; preparing and organizing the data, reducing the data in to themes through a process called coding and describing/interpreting data. For instance, Huberman and Miles (1994:429) contend that the process of qualitative data analysis involves three interrelated sub processes; *data reduction*, *data display* and *conclusion drawing and verification*. Creswell (2007: 150-151) on his part argues that data analysis in qualitative research is a four step process involving: *data management* (organizing data in to file folders, index cards or computer files), *reading and memoing* (getting a sense of the whole database), *describing, classifying and interpreting data* and *presenting the data* in text, tabular or figure form. Therefore, bearing in mind these and other suggestions, I adapted my own five-phase data analysis model and passed through the following major procedures.

Data Reduction: The data generated by qualitative methods are voluminous, so that not all information could be used and still some may be discarded (Creswell, 2007:152). Hence, this task prevailed in all of the analysis procedures of this study. I did not analyze all of the information that I gathered. Instead, data that I got less important or irrelevant were either reduced or discarded.

Data Organization: It simply refers to locating the data collected for easy retrieval (Chilisa and Prece, 2005:172; Creswell, 2007:150). This process begins with open coding i.e. the process of breakdown of data into themes or patterns to create a meaningful story from the volumes of data. Hence, the data collected through interview, observation and documents were located under three general categories and nine themes. In short, it was at this phase that I created my database to make next procedures ease.

Getting Sense of the Data Organized: As the name implies, this phase of data analysis aimed at getting a comprehensive picture of the database/data organized (Creswell, 2007:150). Accordingly, at this stage I thoroughly read the transcripts of interview in their entirety. The same was true for my field notes and documents. This task has enabled me to immerse myself with the general picture of the database.

Data Display: Huberman and Miles (1994: 428) define data display as an organized, compressed assembly of information that permits conclusion drawing and/or action taking. Hence, reduced data from the transcript were displayed using direct quotations.

Observational data on the other hand were displayed in narration. In some stances, long narrations were presented using boxes. The data from documents were either narrated or displayed using tables.

Describing and Interpreting Data: Describing simply means explaining what the researcher has seen, what was going on and how things were proceeding (Creswell, 2007:151; Huberman and Miles, 1994: 432). It is also making complicated things understandable by reducing them into their component parts. One common vehicle for description is *storytelling*, a sense making construction of a scenario (Huberman and Miles, 1994: 432). Thus, a detail description of data was made in different themes within the context of the research setting and participants. In doing so, the views of participants and mine were reflected, and diverse ideas/data were compared and contrasted. Concerning interpretation, which involves making sense of the data (Creswell, 2007:154); meanings were constructed by linking the data with theories/rhetoric treated in the literature part.

My data analysis procedure could be best summarized in the following figure.

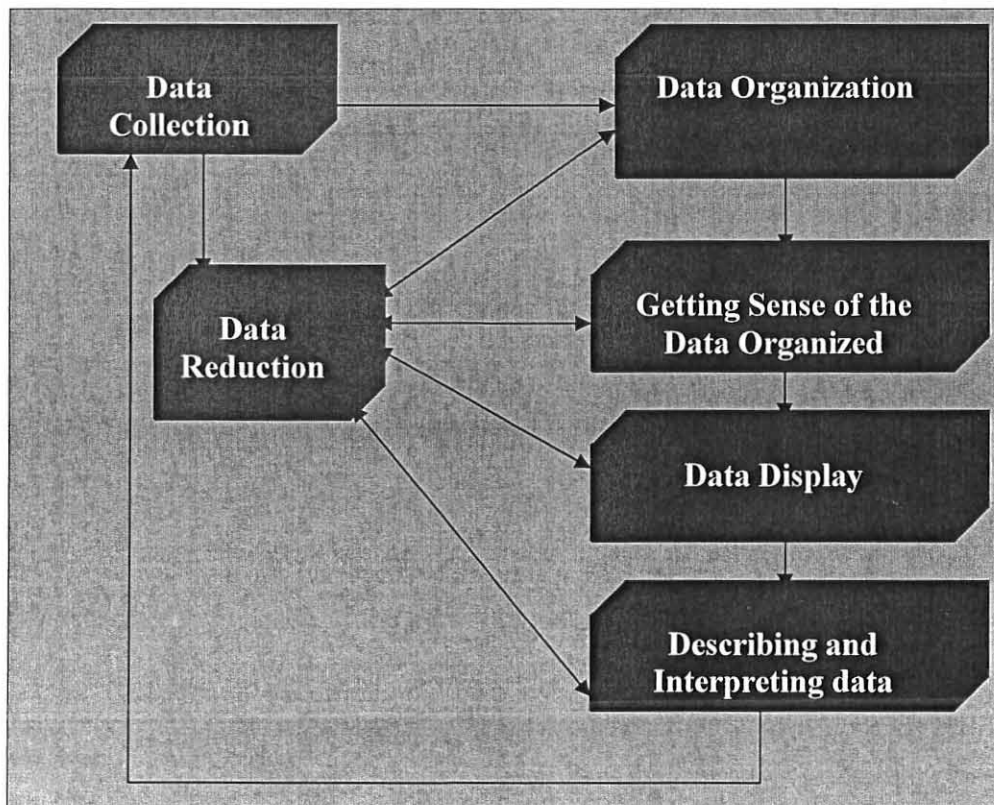


Figure 1, Adapted interactive data analysis model used in this study

3.5 Positioning My Self

Since a qualitative researcher is the main data-gathering instrument and interacts with research participants, his /her experiences, prejudices and value systems inform the research process. For this reason, many scholars advise qualitative researchers to enlighten their readers about their position with regard to the research problem and the people researched (Chilisa and Preece, 2005; Trochim, 2003; Creswell, 2007). As a qualitative researcher, I believe that my study is not free from the subjective perception of mine and of the research participants. In view of this, I will briefly narrate my positions on curriculum implementation, qualitative research and Civic and Ethical Education so that my readers could make sense of my subjectivity as a researcher.

I became interested to study the process of curriculum implementation since last year, i.e. after I took two courses in the Addis Ababa University, department of CTPDS that deal with curriculum implementation and evaluation. In those courses (curriculum implementation and evaluation in secondary and primary schools and Seminar in curriculum and instruction) I understood that many noble educational policies/innovations in the past were not satisfactorily materialized mainly due to the low worth attached to curriculum implementation. In the past, there was a general propensity that once an educational program or a curriculum was 'well' prepared, it would be faithfully executed by those responsible for its implementation. Thus, those individuals/institutions responsible for curriculum development were less interested and committed to understand the realities of schools. Consequently it was/is customary to read on different books/articles about rhetoric- reality gap of educational/curriculum policies. Many researchers disclosed that there were substantial gaps between developed and enacted curricula due to this problem. This issue has provoked me to give attention for the milieu of grassroots level practitioners, in view of the fact that effective implementation of a curriculum is determined by their practices. To be precise, I contend that a well-developed curriculum, without adequately addressing the required implementation variables, particularly the human and organizational contexts of grassroots level implementers, is less likely to achieve its purposes. Therefore, it was one of my preconceived ideas that I held before launching this research.

Another interesting and valuable lesson that I got from the department of CTPDS during my first year graduate studies was about the essence of qualitative research. It was in this

department that I was acquainted, for the first time, with various philosophical assumptions of the qualitative research. I was convinced with the ontological, epistemological, axiological, methodological and rhetorical assumptions of this research approach so that I conducted all of my term paper researches (for different courses) taking into account the qualitative research paradigm. Consequently, I realized that the difference between the qualitative and quantitative approaches goes beyond the number game. Rather, it is their philosophical assumptions on *the nature of reality* (ontology), *the relationship between the researcher and the researched* (epistemology), *the role of values* (axiology), *the language of the research* (rhetoric) and *the process of the research* (methodology) that differentiate the two research approaches. I argue that qualitative research is preferable to undertake an in-depth investigation and to empower practitioners of a certain program (to get their views consulted and voices heard). I also presume that it is suitable to describe an issue from different perspectives and subjective experiences of implementers. Positivist researchers believe that there is a single, objective reality that we can observe, know and measure. To the contrary, interpretive researchers believe that there are multiple realities; the world is not an objective thing out there but a function of personal interaction and perception. Therefore, it is in line with the latter's position that I have attempted to undertake this study. Thus, it is my second Presumption both ahead of and during the course of this research.

My interest to study the implementation of Civic and Ethical Education curriculum emanates from my experience of teaching the subject for the past eight years both at a secondary school⁶ and at a college of teacher education. Besides, in 2003/2004 I had the chance to share with many teachers from many 'woredas' of the Amhara region about different issues of Civic and Ethical Education while I was giving training on the new curriculum of the subject. As a practitioner of the subject at a grass root level, I had the opportunity to recognize what was going on in the curriculum implementation of Civic and Ethical Education in Ethiopia. I strongly argue that Civic and Ethical Education could contribute a lot in the process of cultivating good /competent citizens. I also appreciate the emphasis given for Civic and Ethical Education in the current education system of the country. This is because, I believe that citizens who are knowledgeable in science, technology and other areas, but lack the

⁶ I have been teaching Civic and Ethical Education alongside History, my major subject.

necessary citizenship qualities and skills are less likely to become all rounded citizens who could wisely address the multi-faceted problems of their society. This idea can be well attested by examining what had happened in the world during the Second World War (1939-1945). The world of that time was not empty of citizens with the talent in science and technology. But, she was lacking citizens with major qualities of good citizenship. As a result, scholars of that time had used their minds for the fabrication of destructive weapons that caused heavy casualties and atrocities. Engineers of that time were busy in designing concentration camps and other evil projects, which had facilitated genocide and other forms of mass destruction. I dare that Civic and Ethical Education has a great potency in cultivating good citizens who could contribute a lot in the process of building a peaceful, democratic and just world. However, I do not have the courage to say that these types of citizens could be cultivated only by formulating lucid curriculum policy and developing good curriculum of Civic and Ethical Education. It is the effective implementation of this policy/curriculum by practitioners at the grassroots level that guarantees the creation of good citizenship. To this end, I contend that the activities and voices of Civic and Ethical Education practitioners should be continuously investigated to assure better implementation of the subject. The factors that inhibit/facilitate effective implementation of the subject should also be identified and addressed. Hence, it is another preconception that I conveyed while conducting this study.

3.6 Strategies for Authenticity and Trustworthiness

The findings of any type of research; be it qualitative or quantitative should be authentic and trustworthy. Yet, the two major research paradigms (positivism and interpretivism) have their own strategies to ensure authenticity and trustworthiness. Many scholars indicated that the quantitative/positivist strategies of data validation that is internal validity, external validity, reliability and objectivity are not pertinent to qualitative research (Guba and Lincoln, 1994; Dooley, 2003; Trochim, 2003; Creswell, 2003; Amare, 2004; Creswell, 2007). Instead, qualitative researchers have developed their own strategies to ensure authenticity and trustworthiness. These are **Credibility** (for internal validity), **Transferability** (for external validity), **Dependability** (for reliability) and **Confirmability** for objectivity (Trochim, 2003:159; Hoepfl, 1997; Chilisa and Preece, 2005; Creswell, 2003; Creswell, 2007). Bearing this in mind, I have used the following strategies to ensure authenticity and trustworthiness in my study.

1. Triangulation- It refers to the use of multiple methods, data sources or investigators to eliminate biases in the study (Chilisa and Preece, 2005). Hence, in this study both *methodological triangulation* (comparison of data collected by various means) and *data triangulation* (collecting data in different times and spaces) (Chilisa and Preece, 2005) were employed. To be precise, in order to assure methodological triangulation I have used in-depth interview, observation (both formal and informal) and document analysis to gather the necessary data of the research. Besides, I have collected the necessary data from different data sources at different times and places to guarantee data triangulation. For instance, Civic and Ethical Education teachers were interviewed twice at different times. In doing so, the views of each participant at different times were compared and contrasted.

2. Member (participant) checking- I had allowed my research participants to check whether their views were correctly recorded by me. To this end, I have used the following two methods (Chilisa and Preece, 2005). Firstly, at the end of each interview, I summarized what has been said by them and asked them if the notes I took from the interview accurately reflect their positions. Secondly, participants were allowed to read the reduced interview transcripts.

3. Thick description- Qualitative researchers are expected to provide intense background information about the research participants, research context and setting so that those reading the study can determine whether there are similar settings to which the study could be applicable or transferable (Chilisa and Preece, 2005:170-171). In materializing this strategy, I have incorporated a bit extended description on the research setting of my study, i.e. Nigus Tekle Haimanot Primary School. Besides, I have attempted to provide thick descriptions on what I had observed and heard in the setting. Attempts were also made to describe fairly the voices and reflections of the research participants.

4. Prolonged and substantial engagement in the field- Prolonged time in the field and engagement with participants is important in enhancing the credibility of a study (Chilisa and Preece, 2005:166). On top of this idea, I spent a period of two months in my research setting. This has helped me to observe long enough and to identify salient

features of the school. Besides, it has helped me to obtain more invaluable and sensitive information from my research participants. My prolonged stay in the setting was also important to triangulate the data over time. Last, not least this strategy has allowed me the opportunity to ask further clarifications of some vague ideas from the research participants.

5. Peer debriefing - Researchers of any paradigm should engage in discussions with peers on the procedures of the study, findings, analysis and conclusions (Chilisa and Preece, 2005:166). I have attempted to materialize this criterion by making frequent discussions about the research process with my friends (three MA students of the AAU) and many colleagues (teacher educators in Debre Markos CTE). Those discussions have enabled me to view issues from different perspectives.

6. “Emphatic neutrality”- In order to assure confirmability, I have tried to materialize Patton’s criteria of ‘emphatic neutrality’. According to Patton, cited in Hoepfl (1997), a qualitative researcher should try all of his bests to be neutral in judging and reporting what was found in a balanced way. In materializing this suggestion, I have tried to be empathetic toward the research participants. Besides, I have tried to be neutral in presenting and interpreting findings.

3.7 Ethical considerations

Qualitative research requires dealing with a professional ethical code. Hence, in my study, I prepared a **consent agreement form**⁷ (set of ethical principles) and a thorough discussion was made with research participants before the data gathering process commenced. However, since asking participants to sign on the consent agreement form is still controversial, (Israel and Hay, 2006:73-76) I did not force my research participants to do so.

The following issues were discussed with my research participants.

- The **purpose** of the study was informed for all research participants
- They were told that their participation in the research was **voluntary** and as a result, they had the right to withdraw from the research for any or no reason at any time.

⁷ It is attached in the appendix part.

- **Disguising personal identity**-I asked my research participants whether they would be named, given pseudonyms or remain anonymous (Solomon, 2008:33). As a result, all of them agreed to have pseudonyms and that task was given for the participants themselves. That is each participant gave a pseudonym for him/her self.
- I asked participants' **consent for audiotaping** during interviews. Except one of the Civic and Ethical Education teachers, all of them agreed to be audiotaped. Hence, except that teacher, the interviews of all participants were audiotaped.
- I guaranteed participants that all data obtained from them would be treated with the strictest **confidentiality** and I could say that I have kept my promise.

In short, in this study I have tried to discharge the major obligation of a researcher, i.e. the obligation to respect the rights, needs, values and desires of participants during both data gathering and data analysis processes (Creswell, 2003:201).

4. The Implementation of Civic and Ethical Education in Nigus Tekle Haimanot Primary School

This part of the thesis depicts the major findings of the study. However, before presenting the major findings of the study, I would like to enlighten my reader with the general background information of the research setting, i.e. Nigus Tekle Haimanot Primary School.

General Description of Nigus Tekle Haimanot Primary School

Nigus Tekle Haimanot Primary School is one of the oldest schools in the modern education history of Ethiopia. Some sources trace its foundation prior to the Italian fascist aggression. For instance, a magazine published by the school and the strategic plan of the school, make clear that the school was founded in 1934. According to the same sources, the school had served as both a primary and secondary school (grades 1-12) almost for 28 years. However, with the opening of a new comprehensive secondary school in 1962, the school was reduced to be a primary and junior secondary school teaching grades 1-8. Nonetheless, in 2004 it was decided that students of grades 9 and 10 to be taught in the premises of Nigus Tekle Haimanot Primary School, but its administration to be independent of the main school. This was due to the rapid growth of secondary school students in the town and the subsequent failure of the town's comprehensive secondary school to accommodate all secondary school students. As a result, currently there are 'two schools within one school compound', *Nigus Tekle Haimanot Primary School* and *Debre Markos General Secondary school*.

According to the information that I obtained from the school's principals as well as different documents of the school, Nigus Tekle Haimanot Primary School has a total area of 280,000 care meters. The school compound is fenced with wood and wire. Currently the school has 40 classrooms, a science laboratory, a school pedagogical center, a modern hall, a library, an administration building, a staff lounge, a staff office, three different toilets for teachers, male and female students. Major infrastructures such as electricity, telephone and pipe water are fulfilled in the school. However, essential facilities in the library and laboratories are not sufficiently available. Besides, there is no ICT center in the school. Unlike many town schools of this day, Nigus Tekle Haimanot Primary School seems lucky in having a tranquil school compound decorated with many big size eucalyptus trees and other evergreen trees. It also

possesses relaxed spaces for flag ceremony and celebration of various whole school events. The school has also a soccer field outside the school compound.

During the time of data gathering there were 34 certificate and 35 diploma teachers from which 35 were female and the remaining 34 were male teachers. The school is one of the biggest primary schools in the zone hosting 1857 students. Out of this number, 652 students were learning in the first cycle (grades 1-4) and the remaining 1205 in the second cycle (grades 5-8). Again, out of the total number of students (1857) 966 were females while the remaining 891 were males.

Nigus Tekle Haimanot Primary School offers a full day teaching. In the morning, class begins at 8:00 AM. However, there is a daily practice that takes place 30 minutes ahead of the first class, *the flag ceremony*. All members of the school community are expected to attend this ceremony. Hence, it is common to see students with their school uniforms (red and blue color) and teachers with their nice-looking white color gowns attending this ceremony. It is a good venue to notify different messages and transfer advices to students. It is also common to see/hear different entertainment programs prepared by both students and teachers. Between 8:00 AM and 10: AM the first three periods (each having 40 minutes) takes place. The time from 10:00-10:15 AM is a break time. This is the time that different colorful activities take place in the school. During this time, it is common to see students and teachers enjoying various things. The lounges of the school, the soccer and handball fields, toilets and other spaces of the school will be busy by the school community. In short, it is a time of revelry and happiness for the school community. This short-lived and attractive occasion of the school ends at 10:15 AM and the next three periods commences right up to 12:15 AM. Almost all of the school community leave the school for their lunch between 12:15 AM and 1:50 PM. Of course, few students and teachers remain in the school during lunch recess. The afternoon session starts at 1:50 PM and ends at 3:10 PM. One of the unique features of this school, compared to all other schools in the town and the nearby '*woredas*', is its offering of *special education* for students with disabilities. Special education program, unlike the formal one, operates in two shifts and eight classrooms of the school are assigned for it.

Owing to the joint effort of the local community, the government and a local NGO there are three recently constructed buildings containing many modern classrooms. Because of this, large class size, which is one common annoyance for many town schools in Ethiopia, is no more a serious problem in Nigus Tekle Haimanot Primary School. According to the information that I obtained from the school principals, student - classroom ratio in the school is 1:50 and 1:52 in the first and second cycles respectively. The student-teacher ratio on the other hand is 1:19 and 1:45 in the first and second cycles respectively.

Having this piece of information about my research setting now let me turn your attention to the major part of this chapter, the research findings. In doing so, the data collected through in-depth interview, observation and documents from research participants are presented and critically analyzed under three major categories and nine general interpretive themes. The categories and interpretive themes are constructed in line with the general research questions I posed in part one of this thesis. Subsequently, each theme and sub-theme was accompanied by descriptions and interpretations using extensive direct quotes from the research participants. Besides, research results and other essential assumptions from the literature reviewed have been referred to throughout the descriptions and interpretations of the accounts.

4.1 Conception and attitude of practitioners towards Civic and Ethical Education

In part one and two of this study, it was disclosed that citizenship is a value-laden concept and as a result, there prevails a difference of opinions concerning the meaning and purposes of Civic and Ethical Education. Thus, the first thing what practitioners should hold is a clear conception and favorable attitude on/for the change itself that they are going to implement. This is because as Fullan (1999) pointed out, significant educational changes are possible if and only if teachers understand the changes themselves and their beliefs are changed first. Teachers' practical instructional practices could be affected by their conceptions on the real meaning of the change to be implemented. Besides, attitude of teachers is a critical factor for implementation of a curriculum (McLaughlin, in Solomon, 2008:7). Consequently, in this section practitioners' conceptions and attitudes on Civic and Ethical Education will be highlighted under the following two themes: *conception* and *attitude*.

4.1.1 Superficial and narrow/incomplete conception on the essence and significance of Civic and Ethical Education

Practitioners at Nigus Tekle Haimanot Primary School conceptualize Civic and Ethical Education in different ways. The data gathered through interview for instance, revealed that their conceptions, on the meaning of Civic and Ethical Education, were superficial and narrow or incomplete. For instance, Lydia⁸ defined Civic and Ethical Education superficially as follows.

Civic and Ethical Education is a subject that deals with citizenship. It is a subject given for the sake of both students and the community. It is also a decisive subject that contributes an important role for the realization of the goals of other subjects.

In this definition, Lydia stressed out for whom the subject is important and its role in implementing other subjects other than touching the real essence of the subject. Her definition for Civic and Ethical Education as ‘a subject that deals with citizenship’ too seems to mean as science is a subject that deals with science.

Other practitioners on the other hand did not view Civic and Ethical Education in its entirety. They conceptualized it as a subject merely responsible only for some aspects of citizenship. For instance, Ewnetu defined Civic and Ethical Education as a “subject that teaches students about identity and patriotism.” In this definition Civic and Ethical Education is viewed squarely responsible for fostering only two values; *identity* and *patriotism*. Although these two values are part and parcel of the curriculum of Civic and Ethical Education, they are not the only things that Civic and Ethical Education is concerned with. Friew too observed Civic and Ethical Education as follows.

*It is a subject that aims at enabling students acquire the **knowledge** that they should know. It is a subject to help students understand what democracy, responsibility and accountability are.*

Like his colleague, Friew capitalized only one component of the Civic and Ethical Education curriculum, *knowledge*. Other equally important components of the subject, that is, civic skills and dispositions/characters are not reflected in this definition.

In the same vein, Semehel narrowed Civic and Ethical Education when she viewed it as a subject in charge of teaching students with their citizenship responsibilities alone. For her:

⁸ All names of the research participants in this thesis are pseudonyms. In case there are similarities of names in the school studied, it is a matter of coincidence.

Civic and Ethical Education is a subject through which citizens understand and practice what they should do for their country.

Her definition did not give emphasis for citizenship rights. In all of the above definitions, Civic and Ethical Education was not viewed in a comprehensive way.

As indicated in part two of this thesis, though civics and ethics are treated as one subject in the current education system of Ethiopia, there is a bit difference between the two. Though this is the fact, some of the practitioners viewed Civic and Ethical Education as utterly devoted only to one of these issues. For instance, Gemechu conceptualized Civic and Ethical Education solely as a moral/character education when he said:

There is an ever-growing ethical problem on the present day generation. Unlike its predecessors, this generation lacks moral qualities. Youngsters of this time are not honest; they are not committed for their faith. In short 'የፈሰሰ ወግ የማይታዩ ትውልድ ነው', that is, a generation incapable of performing even too painless tasks. Therefore, Civic and Ethical Education to me is a subject responsible for correcting these and other ethical deficits of this generation.

This definition implies that there is a propensity to view Civic and Ethical Education merely as a character/moral education. The very things of Civic and Ethical Education such as rights and responsibilities, democracy, rule of law and others are not echoed in this definition.

What about their conception on the significance of Civic and Ethical Education? The conception of most practitioners on the significance of Civic and Ethical Education epitomized their conception on the meaning of the subject. Put simply, they were found to be unable to elucidate the versatile purposes of the subject. For instance, Ewnetu and Gemechu reflected that the subject is important to “create citizens with good ethical behaviors.” For Semehel, Civic and Ethical Education is instrumental in the process of creating “responsible citizens who could contribute a lot for the betterment of their society.” In the same manner, Friew reflected his conception of the meaning of Civic and Ethical Education while explaining the fundamentals of the subject as follows.

*The subject is important in cultivating citizens who are **knowledgeable** about democracy, responsibility, accountability, ethical behaviors and the like.*

The above ideas let somebody know that practitioners of Civic and Ethical Education lack a comprehensive conception on the significance of the subject that they are implementing. Similar to their conception on the meaning of Civic and Ethical Education, they conceptualized the subject's purpose narrowly and superficially. Some said that the subject is

important in fostering ethical/moral characters on students, to the neglect of the subject's contribution in creating informed, participant and democratic citizens. Some also confined the subject's role to the cultivation of knowledgeable citizens, to the neglect of the subject's potency in creating citizens with the necessary citizenship skills and dispositions.

Only two of the research participants were able to demonstrate a better understanding on the significance of Civic and Ethical Education: Lydia and Daniel. Lydia contended that Civic and Ethical Education is given for "*the purpose of creating good and competent citizens*". Although, she did not define what a good and competent citizen is, Lydia has boldly conceptualized that the creation of good citizenship is the prime purpose of the subject. Similarly, Daniel approached a good conception on the purpose of Civic and Ethical Education when he said:

*The subject helps students to **know** and **practice** their rights and responsibilities. It is important to enable students understand and practice the current issues of their nation. It is especially important to develop our constitutional democratic system.*

4.1.2 Fuddled attitude towards Civic and Ethical Education

Now let me explicate the attitude of practitioners towards Civic and Ethical Education. The data gathered through different means suggested that there were two contending views among practitioners on Civic and Ethical Education. To be precise, some practitioners (especially Civic and Ethical Education teachers and school administrators) demonstrated positive attitude for the subject whilst others (of course most of the school community) doubted the rationale behind giving Civic and Ethical Education in Ethiopian schools.

In order to infer the attitude of Civic and Ethical Education teachers towards the subject they are teaching, I had tried to investigate how they became teachers of Civic and Ethical Education and their plan with reference to the subject. The responses of all Civic and Ethical Education teachers in the school were similar demonstrating that they were assigned with their full consent to teach the subject. In the same way, all of them showed interest to keep on teaching the subject. For instance, Semehel straightforwardly replied that:

It was my principal who informed me that he had proposed me to teach Civic and Ethical Education. Although I was an English language teacher during that time, I accepted that invitation with much warmth. That is I became teacher of Civic and Ethical Education with my full consent. And it is my pleasure to keep on teaching this

subject. If I am given any option to upgrade myself, Civic and Ethical Education will be my first preference.

Lydia too confirmed a similar position when saying the following:

Previously I was a self- contend teacher in the first cycle. Then, when a CTE was opened in this town, I joined the department of social sciences (majoring three subjects including, Civic and Ethical Education) in its 10+3 extension program. After graduating with a diploma, I was assigned to be teacher of Civic and Ethical Education in the second cycle (grades 5-8). I welcomed that chance because I was interested for historical and law-related issues starting from my childhood. The subject I was assigned is also what I am qualified for. So, I became a Civic and Ethical Education teacher without any imposition, but on my interest and permission. It is my interest to teach the subject in the future as well. For that matter, I am waiting for the opening of the department of Civic and Ethical Education in the extension program of Debre Markos University to upgrade myself with BA in Civic and Ethical Education.

The above responses imply that teachers teaching Civic and Ethical Education in the school studied have joined the field with their full consent and interest. Their intention to upgrade themselves in Civic and Ethical Education too suggests that they have a positive attitude towards the subject. This finding contradicts with one of the findings of the MOE (2006), which explored that 'lack of inspiration' to teach the subject was one barrier for effective execution of Civic and Ethical Education in Ethiopian schools.

Though a positive attitude was explored from Civic and Ethical Education teachers, the data obtained from non-Civic and Ethical Education teachers revealed a preponderance of a contradictory state of mind in the same school. Non-Civic and Ethical Education teachers of Nigus Tekle Haimanot Primary School questioned the reason why Civic and Ethical Education is given in Ethiopian schools. They were also discontented and frustrated by the criteria used to recruit Civic and Ethical Education teachers. Due to this, Habtie for instance considered Civic and Ethical Education as:

*To me this subject is a **political education**. I cannot perceive it in a way that I perceive physics, chemistry or other subjects. I said this because the criteria used to assign Civic and Ethical Education teachers is political. Membership or ardent allegiance to the ruling party [EPRDF] is the most important criteria to recruit Civic and Ethical Education teachers. All of the Civic and Ethical Education teachers in our school, for instance, are members of the EPRDF. For your surprise, those teachers who are assigned to Civic and Ethical Education through the above manner are engaged not only in teaching the subject they are assigned for, but they are also trying their bests to recruit members (from the school community, including students) for the ruling party. These are some of the reasons that have forced me to view Civic and Ethical Education as a political subject responsible for the inculcation of the political programs of the ruling party.*

Melak too has been 'forced' to develop a similar conception to Civic and Ethical Education when saying:

There is an open perception that Civic and Ethical Education is a subject coined to indoctrinate the politics of the ruling party. Initially I did not believe that Civic and Ethical Education was a political education. Instead, I had considered the subject that aimed at creating students who well understand and at the same time exercise their citizenship rights and responsibilities. Nevertheless, nowadays, I am forced to question my previous conception of Civic and Ethical Education. I think the government itself is committing one grave mistake concerning the implementation of Civic and Ethical Education. Assigning teachers only by considering their political affiliation to the ruling party by any means is an unfair and unacceptable practice.

This research participant further gave details on his attitude concerning Civic and Ethical Education as follows.

Another thing that I can add here is about the ethical behavior of Civic and Ethical Education teachers. I believe that the subject is concerned with ethical issues of our time. Accordingly, its teachers should exhibit ethical behaviors/characteristics. However, most of the Civic and Ethical Education teachers I know so far are ethically corrupt- 'የተበላሹ ፍጥፊቶች'. These are some of the issues that have eroded my earlier conception of Civic and Ethical Education.

From the above data, it is not problematic to understand that non-CEE teachers of the school have developed unfavorable attitude for CEE, mainly due to the selection criteria of its teachers. In connection with this, the selection criteria of CEE teachers, I had asked one of the experts at the Amhara Region Education Bureau. This individual, with pseudonym Biruk, explained the issue as follows:

Until recently, teachers responsible for the teaching of CEE in Ethiopia were social science teachers. Nevertheless, in the elections of 2005 it was observed that there was a tendency (both from CEE teachers and other bodies) to use the subject as an instrument to propagate their own hidden political agenda on the students.

Biruk explained the measures taken against this 'problem':

Due to this problem, the criterion to recruit CEE teachers has been changed, since 2005. A recruitment criterion of CEE teachers, that gives attention for teachers' attitude rather than their academic qualification, was prepared by the MOE. Consequently, we distributed this selection criterion to our zones and woredas.

This informant, however, did not want to obscure the problem when he said the following.

I know that there is no a single statement insisting that teachers of CEE should be members or ardent supporters of the ruling party (EPRDF). However, informally, I know that most of the 'woreda' education officials and school principals give priority for members of the EPRDF while recruiting CEE teachers.

From the above data, one can indisputably notice that the idea mentioned by the two non-CEE teachers above, seemed truthful. Though the policy does not openly cherish, government officials at the lower level looked as if interested for political affiliation, while selecting CEE teachers. As can be evidently seen from the ideas of non-CEE teachers above, this practice appeared to force the majority of the school personnel to have a misunderstanding on the essence and purposes of Civic and Ethical Education. It seemed that the subject's mission of cultivating good citizenship, promoting democracy, the rule of law and the like were not yet acknowledged by the majority of the school community. Instead, it was observed that there was a profound inclination to conceptualize Civic and Ethical Education as a political instrument, imposed from the above, to create citizens who are obedient, docile and subservient to the existing ruling political group. As pointed out by the two respondents above, the main reason that brought about this position might possibly be the assignment of teachers to Civic and Ethical Education with affiliation to the ruling party. Another important factor for this problem (as will be discussed later) seemed to be dearth of communication between the school community and concerned governmental bodies pertaining to the what, why and other aspects of Civic and Ethical Education. Whatever the cause/s might be, at this juncture, it is not complicated to take a view that the overwhelming majority of the school community has developed unfavorable attitude towards Civic and Ethical Education.

To sum up, the conception of practitioners on the meaning and purposes of Civic and Ethical Education was found to be superficial, narrow and incomplete. Their attitude towards the subject on the other hand was found to be fuddled. Only some of school practitioners (Civic and Ethical Education teachers and school administrators) showed good regard while the majority of teachers to the contrary were not yet convinced on the rationale of giving Civic and Ethical Education in Ethiopian schools. Lack of awareness on the essence and purposes of Civic and Ethical Education and the current selection criteria for Civic and Ethical Education teachers look as if contributed to this negative conception and attitude of most schoolteachers.

4.2 School ethos vis-à-vis the implementation of Civic and Ethical Education

Under this general category, the following four general interpretive themes have been dealt with. These are; *Support for and cooperation with Civic and Ethical Education teachers, democratic school organization and administration, involvement of the school community in*

teaching the values of Civic and Ethical Education and stakeholders' participation in augmenting Civic and Ethical Education.

4.2.1 Support for and cooperation with Civic and Ethical Education teachers:

Replicating a blunder

Support for and interaction with colleagues is one of a satisfying aspect of being a teacher (Fullan, 1991:124). Lack of administrative support and colleagues' negative attitude to the contrary are some of the factors that led to teacher stress (ibid). It is having this idea in mind that I have tried to elucidate the status of support and collegiality in Nigus Tekle Haimanot Primary School.

The term *support* here is used to refer to any activities that aimed at capacitating Civic and Ethical Education teachers through different means ranging from classroom supervision and feedback to sustainable staff development and in-service training. However, the data obtained revealed that the attempt of concerned bodies to develop the capacity of Civic and Ethical Education teachers was at its infancy stage. The same data suggested that most of the Civic and Ethical Education teachers were assigned to teach with very little or without any relevant subject matter and pedagogical training essential for the subject they are assigned for.

For instance, Semehel explained the issue as follows.

In the summer of 2006 (1998 Ethiopian calendar) there was a nationwide TV broadcast for selected teachers, principals and supervisors about different issues of education in which the issues of Civic and Ethical Education is one. I had the chance to attend that occasion. That is the only training (if it could be considered as training) that I got about Civic and Ethical Education so far.

Lydia and Friew on the other hand claimed that they had taken some Civic and Ethical Education courses while they were attending their diploma program in Debre Markos CTE. But, Ewnetu did not get the chance of neither Semehel nor Lydia and Friew. He explained it as follows.

First of all, I am a certificate teacher teaching in the first cycle [grades 1-4]. But since last year I was also assigned to teach Civic and Ethical Education in some classes of the second cycle [grades 5-8]. So far, I did not get any kind of training on Civic and Ethical Education by any means.

These data denote that the main actors of Civic and Ethical Education in the school were with no/little training essential for the implementation of the subject. A 'training' through a TV

broadcast (where a two-way communication is denied), for a very short period of time and only for few practitioners by any standard could not be considered as sufficient. Few pre-service courses that deal with citizenship too could not be considered as adequate. Assigning teachers without a pre-service and in-service training about the subject they are assigned for also connotes the prevalence of an implementation crisis in the field of Civic and Ethical Education in Ethiopia. In a nutshell, it seems that teachers of CEE are trying to teach without having the necessary knowledge and skills for the subject they are assigned for. Although there is a consensus on the idea that 'teachers cannot teach what they do not know' (Solomon, 2008:17), the reality of Civic and Ethical Education in Nigus Tekle Haimanot Primary School was found to be quite inconsistent to this idea.

Lack of training was a problem not confined to Civic and Ethical Education teachers. The data obtained from the school's vice-principal demonstrated that this problem was extended to the school's principals as well. Daniel sincerely reported the following.

It was recently that I was assigned to be the vice principal of this school. As a result I am not familiar both with the various issues of the Civic and Ethical Education curriculum policy and the different theories and practices of school organization and management.

From this data we can make sense of that the person who is expected to provide worthwhile support for Civic and Ethical Education teachers (MOE, 2007) himself is without sufficient knowledge about one of the major responsibilities of his school organization- *implementation of the curriculum policy of Civic and Ethical Education*. The same data also exhibits that principals who could play a pivotal role in materializing curriculum policy were without the necessary leadership knowledge and skills. Though, it is unanimously believed and accepted that the principals' leadership is critical to the success of any curriculum implementation (Orenstein and Hunkins, 2004:322), it should be also noticed that they may become blocker of change unless they gain some understanding about the changes introduced in their schools (Fullan, 1999:76). In other words, a principal without a clear understanding of a change introduced in his school is less likely to understand his teachers' concerns. Consequently, s/he will not provide the necessary support during implementation. This was the case episode in Nigus Tekle Haimanot Primary School. It might be, partly, due to the above problem that one of the Civic and Ethical Education teachers generalized the support from her principals as extremely weak. Semehel explained the problem as follows.

'እንደም ቀን ሰብስበውን ተወያይተን አኖረቅም' that is they [the principals] never convened a meeting of Civic and Ethical Education teachers to discuss issues in the process of Civic and Ethical Education curriculum implementation.

She further indicated that:

No principal or supervisor has formally discussed with us about different issues of Civic and Ethical Education. I know that Civic and Ethical Education has been given a special attention in the current education system of the country. However, in my school there is nothing special concerning Civic and Ethical Education.

To conclude, though staff development/support for teachers plays a decisive role for effective curriculum implementation, especially in curriculum implementation of Civic and Ethical Education, where the subject is sensitive and value laden (Osler and Starkey, 2004) and where there are no teachers qualified for it (like the case in Ethiopia), actual practice in Nigus Tekle Haimanot Primary School never mirrored this principle.

What about 'sense of collegiality' in the school? Earlier it has been indicated that the predominance of a smooth cooperation/interaction among the entire school community is one of the factors that facilitate successful implementation of curriculum. Stated another way, teacher isolation/ absence of collegiality and colleagues' negative attitude jeopardizes the successes of implementation. Having this piece of information about the role of collegiality in the implementation process, now let us have a glance at the issue in our case, Nigus Tekle Haimanot Primary School.

The data I gathered through interview revealed that the relationship between Civic and Ethical Education teachers on the one hand and other subjects' teachers on the other was not that much promising. For instance, one of the non-Civic and Ethical Education teachers in the school described his relationships with his Civic and Ethical Education counterparts as follows.

As I have told you earlier, there is a tendency to view Civic and Ethical Education as the responsibility of only some group of teachers. No one has invited us to contribute for its implementation. Another notable problem is that, all issues of Civic and Ethical Education are linked with the current political issues of the country. For instance, commenting on any issue in the implementation of the Civic and Ethical Education curriculum will automatically be interpreted as commenting on the country's constitution or any other political issues of the current regime. As a result I can say that our interaction with them [Civic and Ethical Education teachers] is very restricted (Habtie, interview).

Civic and Ethical Education teachers of the school also evaluated their relations with the school community as unsatisfactory. Semehel, for instance had the following to say.

It is very difficult to explain our relationship. In short, I can tell you that it is too minimal.

She further elaborated the issue by citing the following example.

You know, initially we Civic and Ethical Education teachers had been convinced and committed to correct any kind of student misbehavior outside the classroom. Accordingly, it was a common practice for Civic and Ethical Education teachers to advice students, especially at the flag ceremony. But, the reward given for us was really disappointing.

Semehel explained the problem that followed as:

Soon the school community began to consider us as cadres of the ruling party. They began mockery on us by saying 'እናንተ ደግሞ መቸ የመጣችሁ ካድሬዎች ናችሁ፤ That is, which cadres are you?

She desperately continued to narrate the issue.

The principal too was on their side. Instead of convincing them, he warned us to suspend our program on the pretext that such an activity was only the duty of the school's unit leader. Generally, we could not accomplish many of our responsibilities effectively partly due to the bad conception and attitude of the school community towards us and the subject we are teaching.

Another Civic and Ethical Education teacher, Lydia too did not feel comfort from her relations with teachers of other subjects. She reported that:

Though there is a slight improvement, still many things have remained unresolved. For example, other teachers' initiation to support us in teaching Civic and Ethical Education is too negligible. Once we had invited some teachers to teach member students of Civic and Ethical Education club. However, their response was not encouraging.

From the above responses, one can deduce that the relationship between Civic and Ethical Education teachers and other members of the school community was unhealthier. Though many scholars such as Fullan (1991) argued that the relationships of teachers is a critical variable in the implementation process and that interaction is the primary basis for social learning, the reality of Nigus Tekle Haimanot Primary School did not echo this idea.

To sum up, two of the critical variables for effective implementation of any curriculum, i.e. support for and cooperation with teachers were found to be unaddressed in the implementation process of Civic and Ethical Education. Though many scholars stated that lack of updating training, lack of motivation and lack of teacher enthusiasm may inhibit the

implementation of any curriculum and even can wipeout program effectiveness (Solomon, 2008; Fullan, 1991; Osler and Starkey, 2004), these issues remained almost untouched in Nigus Tekle Haimanot Primary School.

4.2.2 Democratic school organization and administration: To be virtuous one must live in a virtuous condition

One of the reasons why Civic and Ethical Education is prioritized in the education system of many countries is due to the increased desire of peoples for democracy. However, it is believed that schools cannot successfully cultivate democratic citizens only by imparting knowledge about democracy (Kerr, 1999). Instead, they must also use democratic working methods and their nature in general should reflect the various ideals of democracy (Sharma, 2006). Put it differently, schools cannot teach democracy when they are undemocratic themselves. Having this view in mind, I have tried to scrutinize the organization and administration of Nigus Tekle Haimanot Primary School by focusing on its implication on the implementation of Civic and Ethical Education curriculum. Accordingly, the data obtained revealed that there was a big divergence between what is expected and what is actually going on in the school concerning the issue at hand. For instance, Semehel evaluated the management of her school as follows.

Our principal pretends as if he is a democratic school leader. But, in reality he is not a democrat leader. The various activities/decisions made by him do not reflect the major principles of democracy. To begin with, he is not interested to make an open discussion with both teachers and students. Surprisingly, once he was reluctant to attend a panel discussion that was arranged by students themselves.

Semehel further indicated that:

He practices an obvious discrimination among the schoolteachers. He does not treat the staff equally. He also punishes students corporally.

From this data one can easily be acquainted with the fact that the heart of democracy- *open discussion, fairness, equality, rule of law...* were not practically reflected in the day to day activities of the school principal. Furthermore, it is also possible to be aware of that; some of the issues raised above (e.g. corporal punishment) were open violations of what the students are taught in the Civic and Ethical Education curriculum.

Students could learn democracy, rights and responsibilities effectively if they are given opportunities to exercise them. In this regard, students' self-government (students' council)

could play a significant role. However, in Nigus Tekle Haimanot Primary School, this issue seemed unrecognized. One of the students in the FGI for instance replied that;

In our school, there is a body that represents all students of the school called 'monitors union'. However, this union is approached by the school management usually to appraise the performance of teachers. The school management's effort to allow students participate in different affairs of the school is almost absent.

Daniel On the other hand believed that his school management was democratic when he said:

Our management reflects the most important principles of democracy. For instance, we have established clubs that work on democracy. These include the clubs of Civic and Ethical Education, children's right and girls' club. We have also conducted a student conference allowing students to express their views on various activities of the school.

Though the points mentioned by Daniel are worthwhile, the establishment of numerous clubs alone may perhaps not warrant the existence of a democratic school management. At the same time, it may not justify the prevalence of opportunities for students to experience what they have learned in classrooms. One-day student conference is also not expected to be adequate in assuring student participation.

My informal observation too signified that the school has to take many actions to improve the issue at hand. For instance, I observed that, the office of the principal, most of the time was closed. Furthermore, I have noticed that most of the time, principals do not attend the flag ceremony. These practices may undoubtedly inhibit frequent discussions and open communications between the school management and its community.

To sum up, one of the opportunities for effective implementation of Civic and Ethical Education, the existence of democratic and competent school organization and administration was found to be yet immature in the school studied.

4.2.3 Involvement of the school community in teaching the values of Civic and Ethical Education: A demanding area to put into practice

As it has been indicated in section 2.1.1.3, the task of cultivating good citizenship cannot be realized by the efforts of Civic and Ethical Education teachers alone. Instead, the entire staff of the school should teach the values of Civic and Ethical Education in different ways (Taneja, 1999). In the Ethiopian context too, the school community (particularly non-Civic and Ethical Education teachers) is given much responsibility to teach (explicitly or implicitly)

the various values of Civic and Ethical Education (MOE, 2006; MOE, 2007). This could be possible if the school community is first oriented and convinced in relation to the various issues of Civic and Ethical Education. It is with this premise in mind that I have treated this section. Nonetheless, the data gathered indicated that much work has not been worked to enlighten the school community about the essence and purposes of Civic and Ethical Education. Consequently, the school community was not found contributing what it is supposed to be. For instance, Semehel indicated that:

As of my knowledge, any school level discussion focusing on Civic and Ethical Education is not conducted yet. I did not remember any effort made to aware and mobilize the school community for effective implementation of Civic and Ethical Education.

The response of the school principal as well was not very far from the above idea.

At the outset, there was a negative attitude towards Civic and Ethical Education. To mitigate this problem, I had raised the issue in one of the staff meetings and as a result, a good discussion was made. However, we did not create similar occasions for further clarification on the essence and purposes of Civic and Ethical Education (Gemechu, interview).

In the same vein, Daniel explained that:

The subject is almost a new subject. Accordingly, there are some limitations in its implementation. I do not have the courage to say that enough work has been carried out to involve/mobilize our staff towards effective implementation of Civic and Ethical Education.

Melak, a non-Civic and Ethical Education teacher in the school too replied that:

Never! I did not remember a single forum organized by the school intended for awakening and mobilizing the school community for the realization of the subject's mission.

The above data indicates that the school administration was not competent enough to discharge one of its responsibilities, *the responsibility to initiate and mobilize the entire staff pertaining to the implementation of Civic and Ethical Education* (MOE, 2007; Taneja, 1999). The same data also reveals that there was a dearth of two-way communication among concerned bodies of Civic and Ethical Education. In other words, the Civic and Ethical Education curriculum looked as if it was dispatched for implementation without addressing one key implementation variable i.e. *communication between designers and implementers of curriculum* (Fullan, 1999; Orenstein and Hunkins, 2004). In spite of the fact that recurrent discussion/communication regarding a new program among teachers, principals and curriculum workers is critical for successful implementation of curriculum (Orenstein and

Hunkins,2004) what was actually explored in Nigus Tekle Haimanot Primary School was incongruent with this suggestion.

To sum up, from the foregoing discussions one can safely construe that almost nothing has been attempted to enlighten the school community about the rationale for providing Civic and Ethical Education. Consequently, the involvement of the school community in the implementation process of Civic and Ethical Education was found to be nominal or not at all. One can also notice that the negative attitude developed for the subject by the bulk of the school community (as discussed in 4.1.2.) may emanate from this drawback.

4.2.4 Stakeholders' participation in augmenting Civic and Ethical Education: A naïve idea

In many parts of this study, it has been indicated that the cultivation of good citizenship necessitates the wholehearted participation of diverse stakeholders. The joint endeavor of different institutions and individuals could guarantee successful implementation of Civic and Ethical Education. To this end, the school management is expected to synchronize all potential stakeholders of the subject. The MOE (2007:25) unmistakably indicated that for the realization of the goals of Civic and Ethical Education, school administrators should seek the support of all concerned stakeholders. Thus, the school administration should conduct continuous discussions with different institutions or stakeholders of Civic and Ethical Education such as parents, PTA, governmental organizations, NGOs, religious institutions and the like. It is in line with this supposition that I have tried to expound this issue in Nigus Tekle Haimanot Primary School.

The data gathered through interview from the school principals and Civic and Ethical Education teachers indicated that the attempt to coordinate the various stakeholders for better implementation of Civic and Ethical Education was not considered as one duty of the school administration. For instance, for my question “how do you manage/coordinate the various stakeholders of Civic and Ethical Education?” the school principal replied:

We have structural relations with them. For instance, we have vertical relations with the 'woreda' education office and the school PTA. Therefore, we exchange different ideas with these institutions about different educational issues (Gemechu, interview).

If someone critically analyze the data above s/he can come across to the fact that the principal had no a profound understanding about the stakeholders of Civic and Ethical Education. At the outset, how the school could have structural/vertical relations with all stakeholders of Civic and Ethical Education? At least it could not have vertical relations with institutions such as religious and non-governmental organizations. Therefore, from this position of the principal we can notice that the school principal was either unclear with the issue at hand or had a narrow conception of it. To be precise, he tended to consider such institutions as the woreda education office and the school's PTA as the sole stakeholders of Civic and Ethical Education. What's more, though the principal claimed that he had good relations with different institutions, he could not cite specific examples that justify his claim. The only thing that he could able to remember was some of the letters that he wrote for some governmental institutions in reply for the request of Civic and Ethical Education teachers. In some of the documents that I analyzed (e.g. the annual and strategic plans of the school) too, I did not get any account that highlighted this issue. The data I obtained from other informants too challenged the ideas of the school principal. For instance, Semehel explained the same issue as follows.

For the last three years, I have been teaching Civic and Ethical Education in this school. On those days, I did not remember any consultation forums between our school and other institutions about Civic and Ethical Education.

Friew too asserted that:

As of my knowledge, any consultation program with different stakeholders concerning Civic and Ethical Education is not yet conducted.

Ewentu in his part evaluated the school's effort in establishing strong partnership with different stakeholders in Amharic as "አናሳ ነፃ" that is "it is negligible". Therefore, the above data indicate that the school's effort in establishing strong partnership for effective implementation of Civic and Ethical Education was too minimal. Different institutions that were declared as potential partners of Civic and Ethical Education in the rhetoric were found to be unaware of their responsibilities in relation to Civic and Ethical Education. Shockingly, some of the institutions were reported as obstacles for the subject's implementation. In this regard, Semehel had the following to say.

Let me tell you some cases. Once I had given my students a project work that required them visiting a police station. Accordingly, my students went there, but the response they received was never expected. One of the students was bitten by a policeman. When this student oppose the action of the police man by mentioning his

constitutional rights, the police man told him that Civic and Ethical Education is only for the sake of learning, not to demand rights.

Semehel further explained:

Again at another occasion I ordered my students to visit a trial in the nearby first instance court. But the workers from the court ridiculed at the students and told them that visiting/observing a trial for them was a worthless thing (የእናንተ ችሎት መማር ደግሞ ምንድን ነጂ?). The students returned to class with great disappointment and one of them seriously asked me why they were learning Civic and Ethical Education. You know, the response of some governmental institutions has forced students to doubt the importance of learning Civic and Ethical Education.

From the above unpleasant incidents, one can understand that students were confronted with conflict of theory learned in classrooms and actual reality outside the classrooms. It is unquestionable that such conflicts had not only eroded students' confidence to learn the subject, but at the same time forced them to be suspicious of learning it.

In conclusion, Civic and Ethical Education was in the process of 'implementation' without any meaningful cooperation and support from its stakeholders. Many of the institutions that were considered as partners of the school in the process of implementing Civic and Ethical Education were found to be unaware of their responsibilities and roles. As a result, they not only failed to discharge their responsibilities but also in some circumstances, they also played a depressing/inhibitive role for the subject's success. All these problems prevailed mainly due to the failure of concerned bodies, notably the school administration and the *woreda* education office, to aware and coordinate stakeholders in line with the implementation of Civic and Ethical Education.

4.3. Instructional practices in the implementation of Civic and Ethical Education

Under this category, the third and last category, I have illuminated the instructional practices of Civic and Ethical Education teachers in Nigus Tekle Haimanot Primary School. For that reason, three major interpretive themes have been constructed: *teaching methods* of Civic and Ethical Education teachers, *assessment strategies* in Civic and Ethical Education and the *availability and utilization of instructional materials* in the teaching-learning process of Civic and Ethical Education.

4.3.1 Teaching methods

As it has been indicated in section 2.2.2 of this thesis, the conventional teaching methodology characterized by passive, didactic and knowledge transmission theory of teaching is neither appropriate nor applicable in the teaching-learning process of Civic and Ethical Education. Instead, the teaching methodology in Civic and Ethical Education should demonstrate a more interactive and participative approach (Kerr, 1991). It is in line with this idea that I have attempted to scrutinize the teaching approach of practitioners in Nigus Tekle Haimanot Primary School. In doing so, I have divided this major theme in to the following three sub-themes: *teaching strategies in classrooms*, *whole school events* (teaching strategies at the school level) and *community service learning*.

4.3.1.1 Teaching strategies in classrooms: Good beginnings, but with tedious process

The data obtained from interview, observation and documents disclosed that practitioners in Nigus Tekle Haimanot Primary School were familiar with one universal idea- *the idea that student-centered teaching approach* is the best teaching approach in the teaching-learning process of any subject. On top of this idea, Gemechu boldly stated that the teaching methods used by all his teachers were quite student-centered.

The teaching methods of all teachers (including Civic and Ethical Education teachers) in this school have been completely changed. This is true, even in subjects like physics and math. Civic and Ethical Education is different in its nature. The subject by its very nature encourages discussion, expression of ideas and other similar activities. Hence, I can confidently tell you that teaching-learning process in Civic and Ethical Education is based completely on student-centered approach.

Daniel too nicely conceptualized the teaching approach to be employed in Civic and Ethical Education as:

The subject itself invites teachers to use a variety of teaching strategies like group discussion.

The above responses imply that a fair awareness has been created among school practitioners on the advantages of student-centered teaching methods. Interestingly, from the above two responses it is also possible to understand that a consensus has been reached on the fact that Civic and Ethical Education by its nature requires such activities as discussion and expression of ideas. This finding is consistent with different theories of Civic and Ethical Education. For

instance, the UNESCO (2007) maintained that teaching and learning in civic education should be like a forum that gives rise to and nurtures a genuine culture of discussion. In the same fad, Osler and Starkey (2005:36) indicated that citizenship education of any kind should provide opportunities for debating and discussion. Therefore, this important pre-requisite essential for the teaching and learning of Civic and Ethical Education, seems fulfilled in the school studied. In other words, all of my informants believed (at least theoretically) that the teaching methods in Civic and Ethical Education should be dynamic, diverse and participatory.

Despite the fact that, the theoretical orientation of school practitioners concerning teaching methods seemed encouraging, soon it was found out that there was a dangerous trend of narrowing the concept of student-centered or active learning approach. For instance, Friew described his principal teaching methods in classrooms as follows.

First, I will write the topic of the lesson. Then I will invite my students to discuss in groups about the topic. After discussing the issue, one student from each group will present (reflect) the most important points raised by his/her group. Lastly, I will consolidate the lesson by adding my own ideas. In this process, each presenter is encouraged to reflect issues that are not touched by others.

Semehel too described her major teaching methods as follows:

First of all, I will employ brainstorming, that is I will ask my students to tell me general points about the new topic. Then, they will discuss in their groups. After completing their group discussion, each group will report (through its representative) to the class. Based on that report, the class will be invited to raise questions and the presenter (and of course other members of the group as well) will reply for those questions. Finally, a conclusion will be made by me.

The responses of other Civic and Ethical Education teachers and interviewed students also revealed that the above-mentioned procedures were the dominant features of the teaching-learning process almost in all subjects. So, what could be learned from the above data? As I have generalized above, there was a good conception on the importance of active learning approaches and because of this, there was a general attempt by practitioners to shift from the traditional teaching method approaches to those that are student centered. From the above data, one may wonder the two teachers' effort to make their instruction participatory. Students were allowed to exchange ideas freely on the issues raised by their teachers. Though this was encouraging by itself, what one can notice from the same data is that "group discussion" was perceived and exercised as *an alpha and omega* approach in making instructions student-centered. It seems that there was a general negligence of other active learning strategies. In

other words, the approaches employed by Civic and Ethical Education teachers were not found to be dynamic and diversified. The data gathered both from the classroom observation of Civic and Ethical Education teachers and documents such as annual and lesson plans of Civic and Ethical Education were also consistent with the above data. In order to substantiate the above interview data, let me narrate the data I obtained through classroom observation from one of the Civic and Ethical Education teachers (Lydia).

It was on 24/06/01 E.C., 2nd period that I, with Lydia visited grade 6A to observe the teaching-learning process of Civic and Ethical Education. After greetings and introduction about me to students, the teacher immediately wrote the topic of the lesson, which reads in Amharic as 'የሀብት እና ንብረት አይነቶች' that is types of wealth and property. While she was writing this topic, I was observing the general atmosphere of the classroom and I soon appreciated one thing. It was the students' sitting arrangement. The sitting arrangement of students was not the traditional one. Instead, they seated in a rectangular. That is students of four benches sit down together in a face-to-face way forming one group. Later I realized that this was the case in all classrooms of the school.

After introducing the main lesson, Lydia, gave each group different tasks related to the main lesson. After about fifteen minutes, Lydia ordered her students to begin reflection. The first group presented its ideas with its representative. The first presenter reflected in front of the class in a polite and assertive manner. After finishing his presentation, the student himself proudly invited his classmates to raise questions and even comment his presentation. Some questions were forwarded by the class and Lydia wrote those questions on the board. The presenter replied with extended explanations for the issues raised. The remaining three groups presented their works turn by turn with a similar fashion.

During that period, I was able to observe some inappropriate things. Firstly, during group discussions and presentations there were domination of one/few students. This was well observed during the first presentation. Though the presenter of the first group was active and interesting, he was dominating the class in raising questions and clarifying and answering questions. There was also a general tendency both from the teacher and from the students to look for answers/solutions from this student alone. Secondly, the second and third groups were not active during discussion, reflection and responding to questions. There were many inactive students during that period. I was able to observe students that said nothing during the entire period. Thirdly, although Lydia had a motherly approach to the students, she was not active in monitoring and supporting groups during discussions. She spent the entire period moving around the board. She was also not successful in involving/encouraging all students to participate actively.

Towards the end of the period, Lydia asked someone to revise the main lesson of that period. It was after this that she began to 'revise' and 'consolidate' the main lesson. However, the bell ran before touching the main issues and this task was postponed to the next period.

Box 1, Instructional procedures in Civic and Ethical Education classrooms

The data obtained from the classroom observation of the remaining three Civic and Ethical Education teachers too showed a somewhat similar instructional procedure, except some

minor differences. So what are the implications of the above data? The implication could not be different from those we discussed above (the interview data). Like the interview data, here one can notice that there was almost a homogeneous instructional procedure, *i.e. introducing the main lesson-giving group works-group discussion-reflection-conclusion by the teacher*. One can also understand that group discussions were the dominant teaching methods employed by Civic and Ethical Education teachers. From this data, one can also deduce that, though there was a 'habit' of conducting discussions through group work, this strategy itself was entangled with lots of problems. For instance, as in the case of Lydia's class, the class was dominated by one or few students. In other words, most of the students were passive listeners of the ideas and views of others. This entails that the teacher-centered approach was replaced by one/few students-centered approach, not yet student centered approach. Teachers' lack of competency in managing the class (failure to monitor and motivate students during group works) had led to some undesirable student behaviors such as sleeping, conflict among themselves and the like. So, how can one conclude that there was a student-centered/active student learning when most of the students were passive listeners of others, and when many were suffering from monotony? Due to these drawbacks one of the qualities expected from a competent citizen, *i.e. active participation and free expression of ideas* were not put into practice by the majority of students or they were not exposed to such learning experiences. Hence, the idea that Civic and Ethical Education should 'help students to find their own way toward the skills and behaviors that will enhance their roles as democratic citizens' (USAID, 2004:24) was not materialized on the greater part of students. Besides, Ellis' expectation of a Civic and Ethical Education classroom characterized by active participation of all students in various decision makings, students working and playing together, sharing thoughts and dreams, and become involved in the classroom (Ellis, 2002) was not nicely reflected in the classrooms observed.

4.3.1.2 Whole School Events: A neglected teaching Approach

It is believed that the teaching-learning process of Civic and Ethical Education is unlikely to be effective if it is not reinforced by different activities outside the classroom (USAID, 2002:21). The implication is that for effective implementation of Civic and Ethical Education, schools should provide opportunities that enable students to practice what they have learned theoretically. Events such as debates on selected issues, panel discussions by students

themselves, celebration of national and international days, student self-government, mock elections, mock trials, interaction with guest speakers, sanitation programs, co-curricular activities and others are important opportunities to reinforce the curriculum of Civic and Ethical Education (Davies, Gregory and Riley, 1999). Though this is the fact, the data obtained in Nigus Tekle Haimanot Primary School indicated that whole school events were not given that much attention in relation to the implementation of Civic and Ethical Education. Lydia for instance claimed:

I cannot say that we have satisfactorily practiced these things. Of course, many clubs and committees have been established and students are encouraged to participate actively in them. But, it is not encouraging' የሰፋ አይደለም

Gemechu too seemed unsatisfied in this regard when saying:

There is a pressure from the woreda education office to organize and practice these events. Though some sporadic events (for example inviting guests) have been carried out, I do not dare that we are effective in this regard.

Friew, Semehel, Daniel and Ewnetu too admitted that the work attempted by them hitherto was very limited. From these data, it is possible to construe that one of the useful strategies for effective implementation of Civic and Ethical Education curriculum was almost missed in Nigus Tekle Haimanot Primary School. Though some of the respondents have mentioned very few occasions, they were not results of systematic planning. Rather they were due to external demands. The data that obtained through my informal observation also suggested that the issue under discussion was not given much consideration. For instance, during my first round stay in the school there was one big national day. It was the Adwa victory day, which was celebrated on Monday, 'yekatit, 23 E.C. I had attended the school's flag ceremonies both before and immediately after this national day. Nonetheless, I did not observe and take notice of anything about that national day in the school. In some of the school documents I consulted too, I did not get any evidence that justify the recognition of this issue by the school practitioners.

4.3.1.3 Community service learning: A nebulous concept for practitioners

Another useful strategy in realizing the values of Civic and Ethical Education is community service learning. Some sources indicate that participating in community service activities significantly enhanced students' sense of civic responsibility, academic development and over all life skill development (AACC, 2002: 8-9). Students who performed community service

were more aware of the need to become involved in the policy process, felt a greater connection to the community, and were better able to view situations from others' perspectives. Nevertheless, this potential teaching strategy was found to be almost unknown in Nigus Tekle Haimanot Primary School. I came across to this generalization after a vigilant investigation of the data from the school. For instance, Friew concluded that:

So far, we did not ask the community what their problems are, and what support they seek from us.

This data attests that practitioners in the school did not touch even the preliminary phase of community service learning, identification of areas for students' engagement. The reason Friew mentioned for this problem was:

If the 'kebele' had arranged the necessary program, we would go with our students to the community. However, they never asked us.

From this response, Friew was found to be unclear about the essence of community service learning. It seems that he has forgotten (did not understand) that community service learning is one of the strategies in teaching Civic and Ethical Education. If it is an instructional issue, then who should arrange the necessary pre-conditions for its delivery? Friew inclined to believe that the 'kebele' administration was responsible for it. Therefore, this data suggests that the essence of community service learning was not well understood in Nigus Tekle Haimanot Primary School. Semehel too confessed that community service learning was not practiced in her school, but she tried to externalize the problem to the school management.

Our plan to take our students into the community has failed due to the principal's sluggish bureaucracy- 'ነገ ዛሬ ባይነገ'

Though she claimed that she has planned to conduct community service learning, her annual plan did not confirm this claim. Therefore, what one can deduce from the above data is that community service learning, a useful teaching approach in Civic and Ethical Education was not attempted in the school investigated, mainly due to lack of awareness about its significance and procedures. This shows that the government's intention to integrate the curriculum of Civic and Ethical Education with actual realities of the local community through visiting, volunteering and other means (MOE, 2007: 16-17) has remained only in the rhetoric.

To sum up this section, attempts have been made to portray the various strategies employed by practitioners of Nigus Tekle Haimanot Primary School in implementing the Civic and

Ethical Education curriculum. Accordingly, Civic and Ethical Education teachers' teaching strategies in classrooms were dominated only by a single teaching approach-*group discussion*. Though teachers' belief and instigation to change their pedagogy in favor of the active learning approach was quite encouraging by itself, it was discovered that there was a general tendency in Nigus Tekle Haimanot Primary School to consider group discussion as an *alpha and omega* strategy to make teaching participatory and student-centered. Other important strategies in the process of implementing the Civic and Ethical Education curriculum, i.e. *whole school events* and *community service learning* were also found to be at their infancy stage and unpracticed yet respectively. Generally, it could be generalized that appropriate strategies in teaching the various values of Civic and Ethical Education mentioned in the literature and the rhetoric were at their lowest stage or not at all.

4.3.2 Assessment strategies: Theory-Practice Inconsistency

It has already been indicated in part two of this thesis that in the teaching-learning process of Civic and Ethical Education, where the development of skills, attitudes and dispositions are highly emphasized, heavy reliance on formal assessment strategies endangers teachers' efforts to ascertain how the desired behaviors are realized. It seems cognizant of this fact that the MOE stressed the utilization of alternative/informal/authentic assessment strategies such as performance assessment, checklists, rating scale, anecdotal and portfolio assessment in the teaching-learning process of Civic and Ethical Education. It was having this issue in mind that I have tried to illuminate the assessment strategies of Civic and Ethical Education teachers in Nigus Tekle Haimanot Primary School.

The data obtained through interview suggested that practitioners in Nigus Tekle Haimanot Primary School had two different views concerning assessment. The first group of practitioners believed that they were effectively assessing both the behavior of their students and the courses they were teaching. The other group on the other hand openly admitted that the assessment strategies employed in their school were more of formal/traditional. In reflecting the first view, Lydia said the following:

I am trying all of my bests to measure the knowledge, skill and disposition levels of my students

However, Lydia's response was immediately found to be treacherous when she failed to enumerate the specific strategies to measure each of the above dimensions/behaviors of her

students. Besides, she was found to be naive on some of the assessment strategies indicated in the curriculum policy of Civic and Ethical Education.

The same was true for Semehel when she said:

I am following the daily activities of my students in the classroom. I have a list holding the names of all students. I use this list to record the different activities of my students.

Semehel, like her colleague was captured to be oblivious of the essence of assessment (both formal and informal) when her 'list' exhibited no important evidence about the character of her students. From these data, one can understand that some Civic and Ethical Education teachers were not familiar with the essence of assessment and particularly with the authentic/alternative assessment strategies, which are appropriate for the teaching of CEE.

The second group of practitioners openly contended that they were not competent enough in employing the general assessment strategies, let alone the alternative assessment strategies. For instance, Daniel confessed:

One of the things that I believe essential to our teachers is a special training on the why and how aspects of assessment. Because, most of our teachers are without a clear understanding and skills required for continuous assessment.

In the same vein, Friew admitted that:

The common practice in our school to appraise students is giving tests and final examinations. To be frank we are not familiar with assessment strategies that you have enumerated now.

Similarly, Gemechu claimed that:

I believe that we have problems on the issue you have raised now [assessment]. Most of the time teachers evaluate students' knowledge through paper and pencil methods. I think teachers, including myself, are not acquainted with the necessary skills to measure the entire personality of our students. Our effort to assess students' attitude in particular is too minimal

So, these data reveal that teachers were not only unable to practice most of the relevant assessment strategies believed to be indispensable in the teaching-learning process of Civic and Ethical Education, but at the same time they were not clear about them.

In order to substantiate this data I have tried to analyze the following teacher documents: annual lesson plans, daily lesson plans and mark lists of Civic and Ethical Education teachers. The data obtained through this method could be presented on the following table.

No.	Document	Assessment strategy indicated
1	Annual plan of grade eight CEE	Exercise, oral questions, test, examination
2	Lesson plan of grade eight CEE	Oral question, exercise
3	Mark list of grade eight CEE	Homework, class work, project and group work, test and final examination

Table 2, common assessment strategies of Civic and Ethical Education teachers

Tables 2, above reveals that the assessment strategies employed by Civic and Ethical Education teachers were more of formal/traditional and that they were suffering from being undiversified. From the same table we can also realize that the alternative assessment strategies /authentic assessment strategies such as performance assessment, checklists, rating scale, anecdotal and portfolio (MOE, 2007) indicated in the curriculum policy of Civic and Ethical Education were not practiced by school practitioners.

To conclude this section, practitioners of Civic and Ethical Education in Nigus Tekle Haimanot Primary School were not found to be familiar with the various alternative assessment strategies. Most of them were found to be unfamiliar even with the names of some strategies. It was also explored that the training (both pre-service and in-service) they took has not made them competent enough in carrying out one of their difficult and critical tasks-*assessment*. With these findings, the policy rhetoric with attractive and persuasive words about the assessment strategies of Civic and Ethical Education was found to be by far untouched in school realities.

4.3.3 Instructional materials: The blueprint was neither in the minds and in hearts of practitioners, nor on the shelves of the school

One of the most important factors for successful implementation of curricular innovation is whether useful, high-quality instructional materials accompany the curriculum (Pratt, 1994:258). Scarcity of instructional resources is one of the factors that jeopardize the effort of developing countries to provide quality education (Verspoor, cited in Solomon, 2008:22). Amare (1999:64) also argued that the problem solving or student-centered approach could not be realized without making optimal use of instructional materials. From the above ideas of scholars, one can easily understand that the availability and utilization of instructional materials is a decisive factor in the process of implementing curriculum of any kind. It seems due to this fact that the issue is given much emphasis in the current curriculum policy of Civic

and Ethical Education in Ethiopia. Both in the curriculum policy and the syllabi of primary Civic and Ethical Education, a number of instructional resources are specified to be utilized in the teaching-learning process of Civic and Ethical Education. It was in line with these views that I have tried to elucidate the issue under discussion vis-à-vis the implementation of Civic and Ethical Education.

The data gathered through interview and observation revealed that in Nigus Tekle Haimanot Primary School Civic and Ethical Education was a *marginalized* and '*forgotten*' subject concerning instructional materials. The problem seemed of two-fold. Firstly, most of the materials/resources that are expected to accompany the Civic and Ethical Education curriculum were almost unavailable. Secondly, few of the available materials/resources were not effectively utilized by practitioners. So, let me explicate these problems turn by turn.

One of the materials that Civic and Ethical Education practitioners are expected to possess, understand and materialize in their teaching are **national curriculum policy documents of Civic and Ethical Education**. As I have tried to indicate in chapter two, the MOE has publicized various national documents that clarify the what, why, how and other aspects of Civic and Ethical Education in Ethiopia. Needless to say, these national documents are the 'travel maps' of school practitioners. Nevertheless, many of the school practitioners were found to be travelers without 'travel maps'. For instance, all of the school practitioners that I interviewed replied that they were not familiar with the major curriculum policy document of Civic and Ethical Education, i.e. '*the blue print of Civic and Ethical Education*'. For instance, Semehel, Gemechu, Daniel and Ewnetu said that it was their first time to see (from me) and even to hear about this major curriculum policy document of Civic and Ethical Education. Soon I realized that this problem was not confined in the school I studied, when many teachers and other school personnel from other schools too frequently asked me to photocopy this document. So what does it imply? Civic and Ethical Education practitioners were 'implementing' the curriculum policy of Civic and Ethical Education without knowing/understanding the curriculum policy itself. Though this curriculum policy document, *the blueprint*, tries to address such prominent issues as the rationale for teaching Civic and Ethical Education, appropriate teaching and assessment methods and instructional resources to be employed in its implementation, duties and responsibilities of different stakeholders for its effective delivery and other important curriculum standards, all these issues seemed

strange for practitioners of Nigus Tekle Haimanot Primary School. This was due to the absence of the policy document itself. Indisputably, one of the problems explored in earlier parts of this chapter (*conception and attitudinal problems of the school community concerning Civic and Ethical Education*) has partly emanated from this problem. How implementers of a certain policy are expected to implement that policy nicely, without properly understanding the policy itself? How practitioners could be held responsible for developing negative attitude for a policy in the absence of the policy document? These were some of the controversies that remained unaddressed in the implementation of Civic and Ethical Education curriculum in Ethiopia.

To make things more worse, Civic and Ethical Education practitioners in Nigus Tekle Haimanot Primary School reported that there was no a single copy of Civic and Ethical Education *syllabi* in their school. For instance, Gemechu reported that:

We have no any Civic and Ethical Education syllabus. I think Civic and Ethical Education syllabi are not available throughout our 'woreda'. We have asked them [the 'woreda' education office experts and officials] so many times, but we are given a deaf ear. For that matter, they are not sensitive for such academic issues.

This data too informs us that Civic and Ethical Education teachers were 'implementing' or forced to 'implement' the curriculum of Civic and Ethical Education without any curriculum guideline. In order to understand how this problem could inhibit effective implementation of Civic and Ethical Education, I think it is essential to have a glimpse on the definition of a syllabus.

*The syllabus is the basis for all educational and instructional activities and as such serves as **the sole point of reference**. All educational materials, teaching aids, and evaluation and implementation activities derive their purpose from the syllabus...In short it is a **state document**, which must be strictly adhered to in all curriculum and educational works (ICDR, quoted in Solomon, 2008:82).*

As can be seen from the above definition, a syllabus, especially in the Ethiopian context, is the most important term of reference for teachers about issues like what to teach, how to teach, whom to teach, which teaching/assessment methods to which content, which instructional resource to which teaching method and the like. It is also a state document that every teacher is expected to observe and 'implement'. Nevertheless, the above ideas happened to be meaningless in education systems where these important and decisive curriculum inputs are viewed as less important (as evident from the response of Gemechu). Civic and Ethical

Education teachers in Nigus Tekle Haimanot Primary School (and of course in other schools of Ethiopia) were expected to implement the syllabi of Civic and Ethical Education effectively without having these important curriculum documents. They neither had a material/document nor a qualified personnel in the nearby to consult what learning experiences, assessment techniques and instructional resources to employ in their efforts to cultivate competent citizens. It seems that they were left with only one option-*doing everything that their previous experiences and orientations inform them relevant and worthwhile.*

In the same fashion, all of my research participants pointed out that there was no any *teachers' guide* for the curriculum of Civic and Ethical Education. Due to this problem, Civic and Ethical Education teachers were exposed for many instructional problems from which the one Ewnetu considered as serious was the following

In the textbooks, there are many subjective and dubious questions. Due to this, there are times that we teachers give our students with quite different and contradictory answers. This problem could have been solved if we were provided with the teachers' guides.

As Ewnetu has pointed out, lack of teachers' guide could be considered as a serious problem in the implementation of Civic and Ethical Education. This is because, the teachers assigned for it are neither specialists of Civic and Ethical Education nor the in-service training they 'received' about Civic and Ethical Education is adequate. Due to this subject matter incompetence, as Ewnetu mentioned above, teachers may sometimes fail to give their students with correct answers. Rather they may give mistaken or destructive answers, which undoubtedly will have a negative effect on realizing the subject's mission.

This uninteresting story of Nigus Tekle Haimanot Primary School continued unchanged when I further investigated the replies of my respondents for another related issue.

Another key instructional resource missed in our school is the guide for radio instruction. It is really one of the serious challenges that we [Civic and Ethical Education teachers] face in the classroom (Friew, interview).

Semchel explained how the absence of the radio guide irritated her as follows:

You know, we enter the classroom without any preparation for the radio lesson. There are many occasions that the radio teacher asks us to clarify concepts that we are not ready for and to show resources that we do not have at hand. It is really humiliating to teach in such class room environments.

Daniel too felt disappointed by the same issue when saying:

I do not dare that radio instruction for Civic and Ethical Education is properly given in primary schools. This is because of the absence of the radio instruction guide for the subject. Due to this problem, teachers cannot make the necessary preparation for it.

However, genuine Daniel never totally externalized the problem:

In this regard, we school practitioners have some problems. It was not difficult to record all of the Civic and Ethical Education programs in audiotapes so that every Civic and Ethical Education teacher could listen it and make the necessary preparation ahead of the radio transmission.

Whomever the responsible body for the above problem is, one can notice that due to the problem-identified, one third of Civic and Ethical Education instruction⁹ was not properly taught. At the same time, it had caused frustration and disappointments for Civic and Ethical Education teachers.

After having a disappointing glance on the status of Civic and Ethical Education curriculum materials (curriculum policy documents, syllabi, teachers' guides and radio instruction guides), now let me turn your attention to the status of other instructional resources in the same School. Like any subject, Civic and Ethical Education requires a variety of up-to-date and quality reference materials. The availability of quality reference materials (books) for Civic and Ethical Education, undoubtedly contributes something in alleviating teachers' subject matter incompetence. In other words, it could contribute a lot for teachers getting valuable opportunity to enhance their knowledge and skills essential for the proper delivery of the subject they are assigned for. However, the data obtained both from interview and observation did not confer me with good news. For instance, when I asked Friew to explain the issue at hand, he replied shortly as follows.

The only important reference book of Civic and Ethical Education in our school is a book entitled 'what values should citizens build?'

While Friew informed that the above-mentioned document was available in the school library, the data I obtained from observation in the school library did not confirm his response. The librarian told me that the document (not a book *per se*) mentioned above was not available in his library. I personally did not observe this document. Even if the document mentioned was available, it is very difficult to consider it as a reference book. Rather, as it was indicated in part two, it is a policy document that illustrates the position of the government and determines

⁹ Out of the three weekly periods of Civic and Ethical Education, one is devoted for radio broadcast.

the values to be taught in Ethiopia through Civic and Ethical Education curriculum. Therefore, what could be generalized here is that Civic and Ethical Education teachers and students in Nigus Tekle Haimanot Primary School had no any relevant Civic and Ethical Education reference books to consult in so as to reinforce their textbook knowledge.

As indicated in MOE (2007) and the UNESCO (2007), international human right documents such as the UDHR, CRC, as well as national and local constitutions are indispensable resources for the teaching of Civic and Ethical Education. The MOE (2007) especially underlined that the country's federal constitution and the constitutions of regional states as well as the various national policies and strategies of the existing government should be the center of any Civic and Ethical Education programs. Hence, all Civic and Ethical Education teachers are required to consult these national documents frequently while teaching the subject. The data gathered, however, indicated that there was an acute shortage or total absence of these documents. To begin with, as all of the research participants reported and I personally observed in the school library, international human right documents indicated above were completely unavailable. Besides, national policy documents were unavailable in the library. However, Gemechu had the following to say:

Though the national policy and strategy documents are not put in the library, I can confidently assure you that all of the teachers in my school individually posses the major policy documents of the government.

Though Gemechu's idea seems correct (because I personally remember that a few years ago there were extensive nationwide conferences for teachers and as a result each participant was given individually these major policy documents for free), it does not warrant that currently each practitioner has with its hands these documents to refer to. Besides, how students can access and refer to them if they are not made available in the library?

As far as the federal and regional constitutions was concerned, all my research participants replied that these documents were available (though not sufficient) in the school library. My observation in the library and the information from the librarian too revealed that there was one federal and another regional (the regional state of Amhara) constitution in the library. But, how one federal and one regional constitution could serve a school community of about two thousands raises another obscurity. The ratio 1:2000 by any means and by any standard could not be acceptable. Especially, when we notice the fact that the foundation of Civic and

Ethical Education in Ethiopia is the country's constitution (MOI, 2002; MOE,2002; MOE,2006; MOE,2007) and when we recognize that these documents could be purchased elsewhere with a very fair price (less than twenty birr) we may be forced to conjecture many things. Undoubtedly, negligence of concerned bodies for effective implementation of the subject could be one of those things.

Another thing that I have tried to investigate concerning instructional resources was the availability and utilization of Civic and Ethical Education *teaching aids/media*. Civic and Ethical Education teachers are expected to accompany the teaching learning process with various teaching aids such as posters, pictures, models, audio-visual materials and the like. However, all research participants unanimously reported that there was an acute shortage of instructional media in the school. For instance, Lydia replied:

Yea, it is not possible to say that instructional media for the teaching of Civic and Ethical Education are fulfilled in our school.

Friew too reported that there was an acute shortage of instructional media, but he replied that the teachers themselves were preparing the necessary teaching aids with locally available and cheap materials.

We are trying to prepare teaching aids by our efforts. The coordinator of the school pedagogical center too helps us in this regard (Friew, interview).

It was after this that I observed the school's pedagogical center. The information from the coordinator and my own observation, however, revealed that the above claim of Friew was very far from reality and that Civic and Ethical Education was one of the school's subjects suffering from the absence of instructional media. I came to this generalization after analyzing the following data that I obtained through my observation of the school pedagogical center.

In the pedagogical center, each subject was allocated a certain space (corner) for the exhibition of its teaching aids. For instance, in the biology corner I was able to observe both locally prepared and manufactured teaching aids. The same was true for subjects such as social studies, chemistry, physics, and physical education. However, I did not observe a single teaching aid (chart, picture, model, etc) in the corner of Civic and Ethical Education. Surprised with this, I asked the pedagogical coordinator to show me the instructional media of Civic and Ethical Education. Her answer was short, but astonishing, "we have no any instructional media here for Civic and Ethical Education!" But, why? For Semehel, the answer was "both the government and the school management are not bothered for the instructional media of Civic and Ethical Education". She tended to blame other bodies for the problem.

Box 2, Status of CEE teaching Aids in NTHPS

However, if we critically examine Semehel's response, we cannot make the bodies identified by her are the only to be blame for the scarcity of instructional resources of Civic and Ethical Education. As pointed out by her, the government and the school management may and should contribute their part to fulfill Civic and Ethical Education instructional resources (as they do for other subjects). However, teachers themselves could take the lion's share in this regard. This is because; this task is one of the duties of any professional teacher. Besides, a number of important instructional media such as charts, posters, and models could be easily prepared in the school pedagogical center either with locally available materials with in the school or with materials that could be purchased with fair prices. Teachers could contribute in addressing this problem through another means. They have many opportunities to invite their students to prepare different teaching aids as project works. Therefore, Semehel's response could not be considered as the root cause for the scarcity of Civic and Ethical Education instructional aids in Nigus Tekle Haimanot Primary School. Perhaps, teachers' negligence and lack of commitment was a significant problem that resulted in the problem identified.

The availability and utilization of electronic audio-visual media was also one of the things that I considered in this section. I have asked my informants to tell me their effort in utilizing electronic audio-visual aids, especially films/videos. Some of their responses such as the following were surprising.

So far, no attempt has been made to supplement instruction with audio-visual aids. To be frank, we are not aware of this issue. It is my first time to hear about the issue. Nobody so far has advised us to use audio-visual materials in the teaching learning process of Civic and Ethical Education. Besides, there is a budget problem to fulfill these materials (Gemechu, interview).

The above data generally indicates that the school has not yet tried to utilize electronic media in the teaching-learning process. We may not be surprised by this, because it is the general truth in schools of many developing countries like Ethiopia. However, what some body could be surprised from the above data is by the response forwarded. In the first place, how a professional school personnel of the 21st century could be considered as ignorant of the importance of audio-visual aids in the teaching learning process. The informant was definitely aware of the plasma TV instruction, which was taking place only few meters away from his office. The thing that makes me more surprised was the second reason, i.e. budget problem to purchase audio-visual materials. I am not saying that the cost of such equipments is affordable

for many primary schools of Ethiopia, which receive almost no annual budget from the government. But, what is surprising was that the issue raised by Gemechu was not really the problem of his school as there were at least one big size TV and a new video deck player in the school. Semehel confirmed this when she said:

There is a big TV in the staff lounge. Besides, the school has a new video tape player in the store.

Semehel continued to explain the problem behind as follows:

Once I had a chance to visit one of the renowned communities of the Amhara region, the Awuraamba community. I was also able to get a commentary video film that give details on the fascinating and unique cultural practices of that community. Believing that my students could gain quite many invaluable lessons from that video film, I had asked the school principal to permit me the TV, video deck player and the school hall. However, my request failed to get the attention of him.

Therefore, what can we learn from the above story is that audio-visual aids were not considered that much useful in augmenting instruction. As a result, though they could help students in understanding/clarifying many concepts of Civic and Ethical Education such as diversity in Ethiopia, procedures in law making process, the destructive nature of war, the historical and cultural heritages of our peoples, etc., with diminutive cost, the school experience showed that much attention has not been given for them, mainly due to some administrative/bureaucratic hurdles in the school.

To sum up this section, though both curricular materials (such as the curriculum policy, syllabi, teachers' guide and the radio instruction guide) and instructional materials of Civic and Ethical Education (such as national and international human rights documents, charts, pictures, models, audio-visual aids...) could play a lot for the smooth implementation of the Civic and Ethical Education curriculum, their status in Nigus Tekle Haimanot Primary School was found to be frustrating and disappointing. The absence of the curriculum policy, syllabi and other related documents, in particular seemed jeopardizing practitioners' effort of cultivating good/competent citizenship. Acute shortage of instructional resources was also found to be an inhibitive factor to make Civic and Ethical Education instructions vivid, attractive, colorful, concrete and real (Aggarwal, 1996). In short, this section could be turned over by saying "*the rhetoric-school reality gap of Civic and Ethical Education concerning instructional materials/resources was substantial and by far beyond one's expectation*".

5. CLOSING THE ‘STORY’

5.1. Conclusions

In an endeavor to describe and understand the implementation process of Civic and Ethical Education curriculum in Nigus Tekle Haimanot Primary School, due consideration was made to the investigation of some of the major factors that shape effective implementation of curriculum in general and Civic and Ethical Education curriculum in particular. Accordingly, lessons learned from the investigations were treated under the following interpretive themes. These were: conceptions and attitudes of practitioners towards Civic and Ethical Education, support for and cooperation with Civic and Ethical Education teachers, democratic school organization and administration, involvement of the school community in teaching the values of Civic and Ethical Education, stakeholders’ participation in augmenting Civic and Ethical Education, instructional practices and assessment strategies in the implementation process of Civic and Ethical Education, and the availability and utilization of Civic and Ethical Education instructional materials. Hence, in this part of the study, I have tried to focus on the key findings of each interpretive theme and summarize the answers to my research questions. For that reason, this part is structured under the research questions that I posed earlier.

1. How do Practitioners Perceive the Essence and Significance of Civic and Ethical Education?

Practitioners’ *conception* on the essence and significances of Civic and Ethical Education was found to be superficial, narrow and incomplete. Almost none of the research participant was able to give an inclusive definition for Civic and Ethical Education. Besides, research participants’ conception on the purposes of Civic and Ethical Education was found to be unsatisfactory.

As far as the *perception/attitude* of practitioners towards Civic and Ethical Education is concerned, it was learned that there existed two contradictory attitudes among the community of Nigus Tekle Haimanot Primary School. Some practitioners of the school, notably, Civic and Ethical Education teachers and principals of the school showed a positive attitude towards Civic and Ethical Education. To the contrary, the overwhelming majority of the school

community, particularly non-Civic and Ethical Education teachers were found to be with unfavorable attitude for the subject. These practitioners argued that Civic and Ethical Education, in Ethiopia, was coined and delivered in schools to create subservient, submissive and obedient citizens to the current regime. In other words, most of the school's practitioners did not yet acknowledge the rationales, purposes and goals of Civic and Ethical Education.

2. How Conducive is the School Environment for Effective Implementation of Civic and Ethical Education?

The following conclusions could be made under this research question.

- In the School studied, two of the critical variables for effective implementation of any curriculum, i.e. ***support for and cooperation with teachers*** were found to be unaddressed in the implementation process of Civic and Ethical Education. Though support/staff development for teachers plays a decisive role in the process of curriculum implementation, actual practice in Nigus Tekle Haimanot Primary School never mirrored this principle/rhetoric. Besides, though many scholars such as Fullan (1991) argued that the relationships of teachers is a critical variable in the implementation process and that interaction is the primary basis for social learning, the reality of Nigus Tekle Haimanot Primary School did not echo this idea. The relationship between Civic and Ethical Education teachers and other members of the school community was not found to be encouraging.
- One of the venues for effective implementation of Civic and Ethical Education, the prevalence of ***democratic and competent school organization and administration***, was also found to be yet immature in the school studied.
- Almost nothing has been attempted to enlighten the school community about the rationale in providing Civic and Ethical Education. Thus, ***the involvement of the school community in the implementation of Civic and Ethical Education*** was found to be too negligible. Furthermore, most of the non-Civic and Ethical Education teachers in the school were found to be uncooperative in the implementation process of the subject.
- Civic and Ethical Education was in the process of 'implementation' ***without any meaningful cooperation and support from most of its stakeholders***. Many of the institutions that were considered as partners in the implementation process of Civic

and Ethical Education were found to be unaware of their responsibilities and roles. As a result, they not only failed to discharge their responsibilities, but in some situations, they also played a depressing role for the subject's success.

In view of the above findings, it could be generally concluded that almost none of the requisites, which should be maintained at the school level, were satisfactorily dealt with. This entails that the school environment in general was not yet conducive enough for effectual implementation of the civic and ethical education curriculum. It was also found out that these problems prevailed mainly due to the failure of concerned bodies to aware and coordinate stakeholders in connection with the implementation of Civic and Ethical Education.

2. *How Appropriate are the Teaching-Learning Strategies/Approaches employed by CEE teachers?*

- It was found out that there was a general tendency of practitioners to alter traditional *teaching method* approaches to those that are student centered. A good conception on the importance of active learning approaches was also explored in the school studied. Though this is encouraging by itself, however, it was found out that “*group discussion*” was perceived and exercised as *an alpha and omega* approach in making instructions student-centered. Further, the group discussion strategy itself was entangled with many problems. It was also learned that there was a general negligence of other active learning strategies in the teaching-learning process of Civic and Ethical Education. Consequently, it was discovered that the very qualities expected from a competent citizen, i.e. *active participation* and *free expression of ideas* were not exercised by the majority of students or they were not exposed to such learning experiences.
- One of the useful approaches for effective implementation of Civic and Ethical Education curriculum, *whole school events*, was almost missed in Nigus Tekle Haimanot Primary School. Though some of the respondents have mentioned very few occasions, they were not results of systematic planning.
- Another useful teaching approach in Civic and Ethical Education, *Community service learning* too was not attempted in the school investigated, mainly due to lack of awareness about its significance and procedures. Thus, the government's

intention to integrate the curriculum of Civic and Ethical Education with actual realities of the local community through visiting, volunteering and other means (MOE, 2007: 16-17) has remained pleasant only in the rhetoric.

4. How Apposite are CEE Teachers' Assessment Techniques?

Practitioners of Civic and Ethical Education in Nigus Tekle Haimanot Primary School were found to be unfamiliar with the various alternative assessment strategies. Most of them were found to be strange even with the names of some strategies such as portfolio, performance and anecdotal assessment techniques. Accordingly, the assessment strategies employed by Civic and Ethical Education teachers were found to be traditional, *paper and pencil methods*. Hence, Civic and Ethical Education teachers did not materialize one of their critical tasks i.e. assessing the multifaceted behaviors of students (knowledge, skills and dispositions), as it should be.

5. How Civic and Ethical Education Instructional Resources are Offered and Utilized?

Though, both *curricular materials* (such as the curriculum policy, syllabi, teachers' guide and the radio instruction guide) and *instructional materials* of Civic and Ethical Education (such as national and international human rights documents, charts, pictures, models, audio-visual aids...) could play a great deal for the smooth implementation of the Civic and Ethical Education curriculum, their provision and utilization in Nigus Tekle Haimanot Primary School was found to be inadequate and unacceptable. Such critical curriculum materials as the curriculum policy, syllabi, teachers' guides and radio instruction guides of Civic and Ethical Education were completely unavailable in the school. Indispensable instructional materials such as the UDHR, CRC, periodicals and related documents too were unavailable in the school. Besides, an acute shortage of Civic and Ethical Education *teaching aids* such as charts, pictures, films, and the like were discovered. Hence, practitioners' effort to make Civic and Ethical Education instructions vivid, attractive, colorful, concrete and real was found to be not worth mentioning.

5.2. Implications

From the foregoing discussions, it is implied that the curriculum of Civic and Ethical Education has been in the process of 'implementation' in schools without adequately addressing the required implementation variables. In other words, many of the issues stressed in the curriculum policy of Civic and Ethical Education were not given that much consideration in the implementation process of the subject. Stated in another way, there was a substantial discrepancy between the rhetoric policy and actual reality in the implementation process of Civic and Ethical Education curriculum. Consequently, practitioners' efforts in cultivating responsible, committed, ethical, democratic...in short good citizens, was found to be entangled with numerous challenges. In brief, the curriculum of Civic and Ethical Education in Nigus Tekle Haimanot Primary School was not going on through the right track.

This again implies that much work should be carried out by different bodies in order to improve the implementation process of the subject and consequently to realize its mission soon. I believe this could be possible if the following measures are nicely accomplished.

- i. A two-way communication between curriculum developers/policy makers and grassroots level implementers of Civic and Ethical Education on the essence and significances of the subject should be given much priority. Because, failure to do so, may possibly led to the preponderance of wrong conception and attitude towards the subject. This in turn may jeopardize the successful implementation of the subject. Hence, much work should be done to clarify the fundamental nature and importance of Civic and Ethical Education in a sustainable manner. This work should target the community in general and the non-Civic and Ethical Education teachers in particular.
- ii. The organization and administration of Schools should reflect the various values of Civic and Ethical Education. To this end, school principals should be approached and enlightened with the specific strategies to be carried out. School principals' competence and leadership qualities in establishing conducive school environment, fostering democratic administration, ensuring active participation of Civic and

Ethical Education stakeholders, capacitating Civic and Ethical Education teachers through different means, etc. should be given much consideration.

- iii. Since Civic and Ethical Education teachers are the ultimate and decisive implementers of the subject, much attention should be given for them. These include recognizing them as professionals committed to the cultivation of good citizens, the provision of sustainable in-service training that aimed at enhancing their subject matter and pedagogical knowledge, cooperation and willingness to support them in time of need. Civic and Ethical Education teachers themselves too should try all of their bests to update and upgrade themselves to be familiar with the recent knowledge, skills and attitudes essential for effective implementation of Civic and Ethical Education curriculum.
- iv. It should be always remembered that teachers could not effectively implement syllabi or curriculum policies without possessing and understanding them in advance. Hence, as much as possible the major curricular and instructional resources of Civic and Ethical Education should be fulfilled. As a short-term solution to these problems, a comprehensive handbook that details the core issues of the subject, targeting its most important practitioners, with their own vernacular language, should be prepared and sufficiently distributed to all schools and responsible institutions. Since we are living in an information era, much attention should be given for the utilization of information communication technologies so that practitioners at grassroots level could easily access at least the major inputs of the subject easily.

Actually, these undertakings demand meticulous efforts and colossal investment with openness and commitment both from the curriculum developers/policy makers and implementers. Nevertheless, since these are issues meant for the cultivation of good citizenship, and certainly, the development of behaviors and skills essential for the wellbeing and betterment of our societies, all concerned bodies should give much credence for them.

5.3. Contribution to knowledge

This study has dealt with one of the topical issues of the current education system of Ethiopia: *the implementation of Civic and Ethical Education curriculum*. I have attempted to highlight the major theoretical and rhetorical perspectives of Civic and Ethical Education by focusing on the major strategies for its execution. To that end, I have reviewed and critically analyzed the various strategies essential for effective implementation of Civic and Ethical Education curriculum. Besides, the status of the subject and major challenges for its effective implementation are described and explored by giving due emphasis for the subjective experiences of its practitioners. Remedies for the shortcomings identified are also forwarded.

Hence, I argue that this study could do well to various beneficiaries. To begin with, it could serve as a reference for Civic and Ethical Education teachers, researchers and students concerning the notion, significances and approaches/strategies of Civic and Ethical Education. The study will specifically benefit primary school civic and ethical education teachers as it provides insights on appropriate and productive strategies essential for the implementation of civic and ethical education. Secondly, it would help the school studied and other schools with similar contexts to understand the status of the implementation process of civic and ethical education so that they could rethink on it and take corrective measures to improve its implementation. Thirdly, since the study has illuminated the implementation process and identified major challenges of Civic and Ethical Education, I claim that this study could be a valuable input for curriculum developers/policy makers of civic and ethical education. They could use it as an important resource in their future endeavor to improve the curriculum. Finally yet importantly, this study may possibly awaken interest and imply directions for those individuals/institutions who aspire to pursue further investigation on the issue at hand.

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Appendix A
Addis Ababa University
School of Graduate Studies

(Consent Agreement to be discussed with research participants)

General information

1. Research Topic: *Rhetoric–Reality gap in the implementation of Civic and Ethical Education: The case of Nigus Tekle-Haimanot Primary School*
2. Researcher: Mulugeta Yayeh
3. Research participants: Civic and Ethical Education teachers, other teachers, principal, vice principal, and students in Nigus Tekle-Haimanot Primary School
4. Purposes of the study: the study is part of the requirements for MA degree at the Addis Ababa University and aimed at:
 - *Examining the implementation process of civic and ethical education curriculum in Nigus Tekle Haimanot Primary School, from different perspectives of practitioners by focusing on the rhetoric and general implementation theories of Civic and Ethical Education,*
 - *Exploring major factors that facilitate/inhibit effective implementation of the curriculum of civic and ethical education*

Your Voluntary cooperation is needed in the following three major data gathering activities.

1. At least two sessions of open ended **interview** each lasting approximately 45 minutes
2. At least two periods of **classroom observation** (for Civic and Ethical Education teachers)
3. **Analysis of different documents** related to the teaching-learning process of Civic and Ethical Education

I guarantee that the following conditions will be met:

1. Your participation in this research is voluntary; you have the right to with draw for any or no reason at any time.
2. Your real name will not be used at any point of data collection and analysis; instead I will use Pseudonyms in order to disguise your personal identity

3. If you grant permission for audio taping, no audiotapes will be used for any purpose other than to do this study, and will not be played for any reason after the research ends
4. All information will be treated with the strictest confidentiality
5. The research is to be evaluated by the Addis Ababa University for examination purposes only, but should the question of publication arise at a later moment, permission will be sought from the research participants
6. Other ethical issues are to be seriously considered through out the research process
7. Up on completion of the study, I would be happy to share with my research participants the major findings of the study plus the invaluable insights that I obtained in relation to effective implementation of civic and ethical education while conducting this research.

Thank you for agreeing to participate in this study!

Mulugeta Yayeh, Researcher

Appendix B
Addis Ababa University
School of Graduate Studies
Department of CTPDS

Interview guide for CEE teachers

1. What is your personal conception on the meaning and significance of CEE?
 - What is Civic education? What is ethical education?
 - What are the major fundamentals of Civics and Ethics Education?
2. How do you evaluate the attitude, practices and support of the different actors of CEE in your school?
3. Which teaching methods do you frequently use in teaching CEE?
 - To what extent your teaching methods are dynamic and participative?
 - To what extent experiential learning and co-curricular activities are practiced in your school? , Why?
 - To what extent community service learning is practiced in your school?
4. How do you evaluate the availability and utilization of CEE instructional materials in your school?
5. How do you assess the learning of your students?
 - Could you tell me the major assessment techniques that you frequently use to assess students' learning of civics and ethics?, Why?
 - Are your assessment techniques aimed at evaluating students' civic knowledge, skills and dispositions?, Why?
 - To what extent you practice the various informal/alternative assessment strategies?, why?
6. How do you evaluate the availability and utilization of Civic and Ethical Education curricular and instructional materials in your school?
7. What major challenges did you encounter in the process of implementing the CEE curriculum?
8. What suggestions do you recommend for better implementation of the CEE curriculum?

Appendix C

Addis Ababa University
School of Graduate Studies
Department of CTPDS
Focal points for observation

I. Things observed in the teaching-learning process of CEE (in classrooms)

1. Teacher's classroom management
 - Teacher-student interaction
 - Student participation
 - Student-student interaction
2. Teaching methods employed in the classroom
 - Are they participative?
 - Are they varied?
 - Are they consistent with different theories and the syllabi of CEE?
3. Assessment techniques
4. Utilization of instructional resources in the classroom

II. Things observed outside the classroom

1. general school atmosphere
2. interactions among members of the school community
3. whole school events/experiential learning

III. Things observed in the library and the pedagogical centers

- policy documents of CEE
- national and international documents
- textbooks, syllabi, teachers' guides
- maps, posters, charts, photos, models, films
- Newspapers, magazines, and others.

Appendix D
Addis Ababa University
School of Graduate Studies
Department of CTPDS
Major Documents Referred

1. Strategic and annual plans of the school
2. A magazine published by the school, entitled "ርእዮ ተግባር፡ ንጉስ ተክለ ሐይማኖት ት/ቤት (ከ1927-1994 ዓ.ም.)
3. CEE department plan
4. CEE club plan
5. Annual plans of CEE
6. Lesson plans
7. Mark lists and rosters.

Appendix E

(Approval letter from Nigus Tekle Haimanot Primary School)



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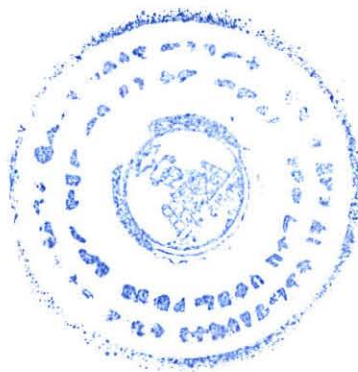
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ጉዳዩ፡ መስረጃ ስለመስጠት

አቶ መሐረታ ያየህ የተባሉት የዩኒቨርሲቲያችሁ የድህረ-ምረቃ ፕሮግራም ተማሪ ስለ ስነ-ዜጋ እና ስነ-ምግባር ትምህርት አተገባበር "Rhetoric-Reality Gap in the Implementation of Civic and Ethical Education: The case of Nigus Tekle Haimanot Primary School" በሚል ርዕስ ለሚያደርጉት ጥናት በትምህርት ቤታችን መረጃ መስጠት የሚገልፅ ማስረጃ እንድንሰጣቸው በ 03/09/01 ዓ.ም. በተሳፊ ደብዳቤ ጠይቀውናል። በዚህም መሰረት አቶ መሐረታ ያየህ በተገለፀው ርዕስ ጉዳይ ዙሪያ ከሚመለከታቸው የትምህርት ቤታችን ማህበረሰብ አባላት ማለትም ክርዕስ-መምህራን፣ ከስነ-ዜጋ እና ስነ-ምግባር ትምህርት መምህራን፣ ከሌሎች ትምህርት መምህራን እንዲሁም ከተማሪዎች የተለያዩ መረጃዎችን ከየካቲት፣ 19/2001 ዓ.ም. እስከ ሚያዝያ፣ 30/2001 ዓ.ም. ድርስ ሲያሰባስቡ የቆዩ በመሆኑ ይህን ማስረጃ የሰጠናቸው መሆኑን እንገልጻለን።



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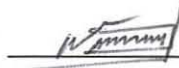
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Minwoyelet Getahun
Director

Declaration

This thesis is my original work and has not been presented for a degree in any other university, and that all sources consulted for the thesis have been properly acknowledged

Name Mulugeta Yayeh

Signature _____

Date 19 June 2009

Approval

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

Name Amare Asegedom (PhD)

Signature _____

Date 19 June 2009