

**THE INCLUSION OF ETHIOPIAN COMMON
SOCIAL VALUES IN CIVIC AND ETHICAL
EDUCATION CURRICULUM AND INSTRUCTION
IN SECONDARY SCHOOLS OF ADAMA TOWN**

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Abstract

The main purpose of this study was to examine the adequate inclusion of Ethiopian common social values in civic and ethical education curriculum and instruction in two general secondary schools of Adama town.

To achieve this objective a descriptive survey method was employed and data were collected through instruments such as questionnaires, interview, classroom observation checklist and document review. The respondents were 15 civic and ethical education teachers and school principals, 98 randomly selected grade 10 students in the two schools as well as 2 curriculum experts of civic and ethical education and training department in MoE.

Thus, two sets of questionnaires were administered on teachers and school principals, and students. Besides, the interview was conducted with curriculum experts. Furthermore, classroom observation and document review had been made on grade 10 secondary school classes and civic and ethical education textbook respectively. The data collected through questionnaires were tabulate and analyzed using mainly percentages whereas; the data collected through interview, classroom observation and document review were analyzed in narrative manner.

According to the findings of the study, the Ethiopian common social values such as respecting basic rights of an individual, tolerance and diversity, responsibilities and cooperation had been inadequately incorporated in civic and ethical education curriculum and instructional processes. The findings also show that mot of the teachers and students have critics on civic and ethical education as it reflects more of one sided political indoctrination in neglecting the valuable common social life experiences of the people as existed in Ethiopia real situation. Moreover, based on the finding, limited need assessment, misconceptions and lack of knowledge on the existing Ethiopian social values as well as lack of professional skills and principles were exhibited as the results of the study.

Finally, the adequate inclusion and exemplification of Ethiopian common social values in civic and ethical education curriculum and instruction, the use of wide rage need assessment to identify the context and the existing values, utilization of situational model and secular approach of culture based curriculum design and the likes have bee recommended as remedies.

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Acronyms

FDRE	Federal Democratic Republic of Ethiopia
MOE	Ministry of Education
NETP	New Education and Training Policy
TGE	Transitional Government of Ethiopia
UDHR	Universal Declaration of Human Rights
UN ESCO	United Nation Education Science and Culture Organization
USA	United States of America

Chapter One

The Problem and Its Approach

This chapter deals with the problem and approach of the study. It comprises the introduction, statement of the problem, the objective and significance of the study, delimitation and limitation of the study as well as operational definition of terms.

1.1 Background of the Study

Education is a socio-cultural process that takes place in specific socio-cultural context which implies that the relative worth of special goals and educative means are rooted in the social, cultural, political, and economic context in which people learn and educational institutions function (Pai, in Woube, 2004). Thus, for education to be closely bound to the wishes of the people, its curriculum should be rooted in the culture of the society. Because it contributes to the development of a sound moral character, a sense of community, and competence in responding to the personal, social and cultural aspects of life (Smith and McQuigg, 1969).

Further more, Shilback (in Salia - Bao, 1989) arguing about the need for the inclusion of social values in curriculum development stated that for any curriculum to be functional and for education to be relevant, the curriculum must be rooted in the culture and needs of the people concerned.

Accordingly, the relevance of curriculum to a specific socio - cultural context is, then, a vital issue in education for the achievement of civil society in life and national development. Because the essence of the curriculum mainly determines the quality of education in a country to meet the objective of national development in the context of cultural diversity for joint self-reliance. In this respect the Ministry of Education (in education sector strategy (1994) stated that the quality and standard of education in a given country is mainly determined by the essence of the curriculum, which incorporates the cultural values, and the process of its implementation. It cultivates the individuals' capacity for problem solving and adaptability to the environment so as to they actively participate in all round development of the community in which they live. To this end, the curriculum development should be designed considering cultural values to meet the needs of the society.

Similarly, culture based curriculum which constitute people's social values is a necessity for Ethiopia. That is to say that the development of relevant curriculum to its socio - cultural context is important for greater responsiveness to societal needs in Ethiopia as the country has a multicultural society in which the people have common features that bind them together; who share common history, values, principles and destiny, which give them common identity to live together for their common good (civic education; 2003).

Hence, well aware of this Ethiopian cultural diversity, people's values of common good and the need for relevance of curriculum based on Ethiopian socio - cultural context, the Ministry of Education has formulated New Education and Training Policy in 1994 by changing the educational objectives and the structure of education. To this end, the curriculum has been revised to fit in with the educational objectives in line with the Education and Training Policy which consider the cultural values of the people and the real life situation in order to address the felt needs of Ethiopian society. In light of this the MOE, in Education Sector Strategy (1994) states, "The contents of the curriculum will be revised to be relevant to the needs of the community and be realistic to the objective situation of the country".

Consequently, the educational motto of the recent Educational Reform and the revised curriculum shall be to produce citizens who have basic knowledge about themselves, and their environment, the awareness for wise use of natural resources and the attitude to interact with their fellow citizens in a civilized and tolerant manner. To effect these educational objectives of producing good citizens, the curriculum of civic and ethical education has been developed and implemented recently. Nevertheless, the curriculum seem to have some difficulties in inclusion of Ethiopian common values in its planning and development to be culture rooted curriculum to meet the felt needs of the society

Therefore, the purpose of the study was to examine whether the Ethiopian social values are considered adequately in the curriculum development and instruction in order to meet local needs as intended by the education policy.

1.2 Statement of the Problem

For education to serve and satisfy the needs of the society, the curriculum should be relevant in considering the social values of the target groups of people, for this will promote self-realization, human relationship, economic efficiency, and civic rights (Smith and Mcquigg, 1969).

Further more, Salia-Bao (1989 in Woube, 2004) argues curriculum development based on social values of the target people by emphasizing that the basis for effective curriculum development for Africans is a curriculum theorizing based on African culture and environment.

However, in contrast to the above argument of education and culture based curriculum development which closely bound to the need of the society, the objective of education and the curriculum in Ethiopia lack such quality to be developed based on real life situation of the country. Accordingly, the document of the Education Sector Strategy (MOE, 1994) pointed out that though the curriculum was broadly based on international standards, its usefulness to the objective situation in Ethiopia is contentious. This may imply that the impact of modern education on the day-to-day life of the society at large has been negligible.

Accordingly, in the regime of Haile Silassie, for instance, the educational curriculum had been dominantly shaped by western culture with the purpose to produce elites and western intelligentsia. Similarly, the educational curriculum during the Military 'Dergue' Regime (1974-1991) had been over loaded by Eastern socialist values. The cardinal and ultimate target of the educational curriculum of post 1974 was to induce of Marxist and Leninist ideology in all levels of learning. The educational objective was to produce socialist citizens (Milkias, 1988).

Moreover, Teklehaimanot (1999) argues the existence of irrelevant curriculum in the past two governments as " the Ethiopian secular culture and spoken languages were not given appropriate emphasis and level of importance in the curriculum from traditional education and in the modern system of education up to the beginning of the 1990's".

As a result in the last thirty years, the contents of the curriculum and the objective of education did not consider the needs of the society and did not adequately indicate future direction. As the Ministry of Education, in the Education and Training Policy (1994) stated, "Education in

Ethiopia is entangled with complex problems of relevance, quality, accessibility, equity and efficiency"

Hence, the need for educational reform arises because of this aged long educational problem after the change of the government since 1991. In this respect, the Ministry of Education has attempted to revise the educational objective and curriculum based on the culture and objective situation of the county. For instance, one of the changes of the curriculum was the formulation of civic and ethical curriculum. However, this development of civic and ethical education curriculum seemed to lack the capability to adequately address the needs of the society in incorporating Ethiopian common values as stipulated by the education policy. As culture rooted curriculum design is a new trend in the Ethiopian context, the curriculum planning and development of civic and ethical education may have some difficulties in the formulation approach and professional skills.

The researcher has, therefore, developed his major hypothesis as follows: The curriculum of civic and ethical education for secondary schools has not adequately dealt with Ethiopian social values. To investigate this issue, he has, then, set the following basic research questions:

1. What is the place given to the selected Ethiopian common social values in civic and ethical education curriculum and instruction for grade 10 in Adama secondary schools?
 - 1.1 Did curriculum developers give attention to Ethiopian social values in writing textbooks and preparing other instructional materials?
 - 1.2 Are the social values observable in the textbooks?
 - 1.3 Are the social values reflected in the instructional process?
- 2 To what extent do teachers and students consider the inclusion of Ethiopia social values as something worth in the curriculum and instructional process?
- 3 What are the factors that impede or enhance the inclusion of social values in to the civic and ethical education curriculum?

1.3 Objectives of the Study

The study has the following main objectives. The major objectives of the studies are;

1. To assess the adequate inclusion of selected Ethiopian common social values in civic and ethical education that aims to prepare learners for life in becoming active, informed and responsible citizens.

2. To explore the technical difficulties of civic and ethical education curriculum development if a problem encountered during its planning processes since the formulation of culture-rooted curriculum is a new trend in Ethiopian context.
3. To recommend some remedies to possibly alleviate identified problems of civic and ethical education as a result of the findings explored in the study.

1.4 Significance of the Study

The researcher believes that the output of this research study will have the following significance:

- 1 It will help various stakeholders in civic and ethical education at secondary level to identify problems of curriculum planning and development which hinder the adequate representation of contents dealing with Ethiopian social values
- 2 It will also show the need for the curriculum planners to have prior adequate knowledge about Ethiopian social values before developing the curriculum.
- 3 It will also serve as a springboard for other researchers who are interested to investigate the problems related to the provision of civic and ethical education at various levels of the educational ladder of the country.

1.5 Delimitation of the Study

It was good to cover all the regions in the country to get adequate information for the purpose of this study. However, the vast number of educational personnel, pupils, and the territorial diversity of regions and districts in the country was not manageable for the researcher work. As a result, the researcher is forced to delimit his study in the town of Adama secondary schools.

Moreover, since the Ethiopian social values are broad, the study is delimited on some selected social values, such as:

- i A value of basic rights and liberties for all e.g. respecting individual dignity as member of the community.
- ii A value of responsibility and citizens' obligation in society. e.g respecting elders and loyalty to the community.
- iii A value of tolerance and peaceful conflict resolution.

- iv A value of living in cooperation among equals as the way to solve common problems and promote common concern

1.6 Limitation of the Study

The researcher acknowledges also that this study had some limitations since it is hardly possible to make only curriculum planning responsible for the inadequate representation of Ethiopian common social values, for there are a number of factors that influence the issue. Some of these factors could be lack of experience in culture based curriculum design and problem of prior identification of the existing Ethiopian common social values, absence of integration and coordination among institutions dealing with culture and academic institutions working together during planning and development of civics and ethics curriculum.

Further more, there was problem of communication opportunities with curriculum experts due to their burden of tasks and frequent meetings and lack of time to make wide study in the field as a challenge to the study.

1.7 Definition of Terms

- **Arbitration:** is a peaceful method of settling the conflict between two bodies or groups through the involvement of the third body or arbitrator chosen by both sides. The procedures in arbitration are that the groups in conflict present their arguments one by one in the presence of the arbitrator for his decision (Belete and Aklilu, in civic education, 1999).
- **Basic rights:** are traditionally known as natural rights of human beings which comprise the right to life, the right to dignity and the right to develop ourselves (Diokno, 1975).
- **Citizen:** is an individual who is a legally recognized member of a given state. Each citizen has full and equal right under the law. All citizens are endowed with fundamental rights and privileges and the one hand, and entrusted with certain responsibilities and obligations (Belete and Aklilu, civic education, 1999).
- **Citizenship:** refers to the legal status of an individual member to be a citizen of the state. In other words, citizen ship is the official recognition of an individual's integration in to the political system of a particular state of a country (civic education, Op.cit, 1999).

- **Cooperation:** is the relationship among people that exist when they work together toward a common goal. It requires recognizing the value of every one's part and keeping a positive attitude (Tillman, 2000).
- **Community:** is where any group, large or small share life in such a way that they share basic conditions of common life (Nsamizi Training Institution, 2000)
- **Cultural rights:** refers to the rights of people as society, rights which belong to each of us individually but which we can exercise only collectively as a people (Diokno, Op. cit 1975).
- **Culture based curriculum:** is culture-rooted curriculum. That is those things, like set of educational objectives, subject matter knowledge and skills and method of instruction, comprising the curriculum are derived from the common values of a particular society as cultural core that are important as fundamental rule and experience of life (Shilback, 1976).
- **Culture:** is the fabric of ideas, ideals, beliefs, values, skills, tools, aesthetic objects, methods of thinking, customs, and institutions in which each member of society is born, i.e. How people live - the way they produce, how they earn their daily means of survival, the way they live together as family, community or society, how they express their joy, sorrow, success or failure and the likes (Smith, Stanlay and Shores, 1957).
- **Curriculum:** is the device, which a society uses to transmit what it considers as the worthwhile aspects of its culture – knowledge, values, beliefs, and skills. In designing this device for application in its schools, a pluralistic society has to build it up on the elements that are common to the various subcultures that together make up the total culture of the society (Mamidi and Ravinshankar, 1984).
- **Ethics:** is a branch of philosophy that deals with what is good and bad and with moral duty and obligation. It is an area of study that is concerned with the clarification of fundamental moral or ethical concept, principles, and the critical discussion of positions and perspectives (civic education, Op. cit. 1999).

- **Human rights:** are natural and basic rights every one should enjoy for being human. They are rights naturally possessed by human being. They are rights naturally possessed by any human beings (civic education, civic education, Op.cit 1999).
- **Morality:** refers to a system of principles and standards of right or wrong in human behavior. It emphasizes on conforming to a standard of right behavior. Moral values and standards, then, define personal decisions and actions as good or evil, moral or immoral (civic education, Op.cit 1999).
- **Need:** refers to a deficit, as a discrepancy between the actual and an optimal state, i.e. any difference between the current status of the learners and some acceptable norm (desirable condition) (Tyler, 1950).
- **Norms:** are the standards, which should govern behavior in roles; they are the societal expectations of what is 'normal' (Peil, 1977).
- **Social value:** are values of people in a society which constitute the rules of conduct by which they shape their hopes, values are the beliefs of people both as to what the facts are and their sense of what is right honest, fair, desirable, most worth while (Rinehart and Winston, 1964).
- **Society:** is a collection of individuals who are joined together by relationship or patterns of behavior, which distinguish them from other individuals who do not share these relations. It is an organization of mutually adapted personalities (Nsamizi, Op. cit 2000).
- **Tolerance:** is mutual respect through mutual understanding. It is being open and receptive to the beauty of differences (Tillman, 2000).

Chapter Two

Review of Related Literature

2.1 Cultures and the Curriculum

Since education refers to the entire social process by which individuals acquire the ways, beliefs and standards of society, the curriculum is always a reflection of what the people think, feel, believe and do in every society. Then, to understand the structure and function of the curriculum, it is necessary to understand what is meant by culture, what the essential elements of a culture are, and how these are organized and interrelated. (Derabisa, 2004).

Accordingly, the concept of culture and the universal relationship that obtains between the curriculum and culture of a society is discussed in the following sections.

2.1.1 The Meaning of "Culture"

A culture is the fabric of ideas, ideals, beliefs, skills tools, aesthetic objects, methods of thinking, customs, and institutions in to which each member of society are aquired. The way individuals make a living, the games they play, the stories they tell, the heroes they worship, the music they play, the way they care for their children, their family organization, their modes of transportation and communication. (Smith, Stanlay and Shores, 1957:4)

Culture is that part of human environment, which man himself, has made. According to Lewton:

Culture is considered as constituting three main elements: a) symbolic forms which select and co-ordinate people's individual experience (this refers to crude symbolic forms, gesture and mime); b) Conventions of usage developed through interaction with in social groups and c) systems of beliefs, values and actions. Culture could be explained through semiotic approach meaning that it focuses on the process by which patterns of meaning and significance in people's lives are developed, selected, bounded and coded (in Woube, 2004:15).

As the anthropologist Taylor (in Mussay, 1871) depicted, culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.

When culture is distinguished from the concept of society, then, society is a group of organized individuals who think of themselves as a distinct group. To be a society, a collection of persons must have something in common: a set of loyalties and sentiments that induces the individual to subordinate or even to scarify himself for the good of the group. These common elements are parts of the culture that consists of the things the people have learned to do, to believe, to value and to enjoy in course of their history (Smith, Stanley and Shores, 1957). As a result, they argued that culture will vary from society to society, and with in the society over a given period of time.

2.1.2. The Cultural Based of Curriculum

Lawton (in Woube, 2004) stated that culture in the context of curriculum development is taken as everything that is man-made in society: tools and technology, language and literature, music and art, science and mathematics, attitudes and values – the whole way of life of a society. Pai (1990) also forwarded the concept of culture as the whole of humanity's intellectual, societal, technological, political, economical, moral, religious, and aesthetic accomplishments. Based on this analysis of culture, Woube (2004) described the relationship between culture and curriculum as education is concerned with making available what is regarded as the most worthwhile elements of culture to the next generation though schools have limited time and resources to accommodate it.

Smith, Stanly and Shores (1957) stated that those things comprising the curriculum are always derived from the culture in every society. They described that a set of educational objectives, a body of subject matter which embraces the most significant ideas and most generally used knowledge and skills, as well as a list of activities to be performed contain the universals and specialties cultural values of a particular society.

For the purpose of understanding and reconstructing the curriculum based on culture, Linton (1945) also revealed that universal or common values of a particular society as cultural core which are important as fundamental rules of life. He described that they are fundamental principles, knowledge and skills by which the people live, by which they carry on and rationalize their conduct, upon which they build their expectations and hopes. These are the elements of

culture from which the society draws its stability and vitality. They underlie all social institutions and constitute the base of moral and social judgment.

Similarly, Shilbak (in Salia-Bao, 1989) argued that for any curriculum to be functional and for education to be closely bounds to the wishes of the society, it must be rooted in the culture by constituting social values in curriculum design process. That meant Shilbak had developed situational model as appropriate to design culture-based curriculum. In contrast to situational model of curriculum design as stated by Salia-Bao (1989), there are principal curriculum design models such as the objective model (developed by Tyler) and the process model (developed by Stenhouse). When objective model is rooted in behavioral psychology which focus on the educational objectives in both the kind of behavior to be developed in the pupil and the area of content in which the behavior is to be applied as the base of curriculum design, process model is founded in philosophy of education which emphasized on specifying content and principles of procedure to design curricula rationally rather than by pre specifying the anticipated outcomes in terms of objectives.

However, Salia-Bao(1989) revealed that the objective model is criticized for it is not always practical to determine ends first, content and learning experiences can not be separated as successfully as aims and contents, and it doesn't take the uniqueness of each child into account; whereas the process model has been criticized for the difficulties associated with assessing pupils work and the problems of teacher competence since it assumes the autonomy of the individual teacher.

Consequently, the situational model form of curriculum design that has its roots in cultural analysis is preferable for it is a more comprehensive framework that encompasses either the process model or the objective model depending on which aspects of the curriculum are being designed. It is flexible, adaptable and open to interpretation in the light of changing circumstances. The situational model out lined does not presuppose a means, end analysis at all; it simply encourages teams or groups of curriculum developer to take into account different elements and aspects of the curriculum development process, to see the process as an organic whole, and to work in a moderately systemic way. This situational mode encourage those

involved in curriculum development to consider planning systematically in their particular context, which links their decisions to wider cultural and social considerations.

Therefore, for education to be relevant to the needs of the community and be realistic to the objective situation of the country, the curriculum should reflect the ideals, knowledge, beliefs, attitudes and skills that are believed to be significant as common values and activities of the society. The inclusion of people's social values in curriculum planning and development as contents is then a necessity since the curriculum is interwoven with the social fabric that sustains it.

2.1.3 What are Social Values in Society?

Social values are values of people in a society, which constitute the rules of conduct by which they shape their behavior and from which they shape their hopes. In their valuations, people express their beliefs both as to what the facts are and their sense of what is right, honest, fair, desirable, and most worthwhile - that is their value (Rinchart and Winston, 1964).

Moreover, Margaret Peil (1977: 15) defines value as *a conception, explicit or implicit, distinctive of an individual, or characteristics of a group, of the desirable, which influences the selection from available modes, means and ends of action.'*

Accordingly, taking social values as rules of conduct which shape people's behavior, Manual Dy Jr (1994) described the importance of values which intervene in our life, " as instigator of action, as a prospect for commitment, as a reason and standard for behavior and expressions, norms and principles of conduct, and as criteria for aesthetic appreciation and economic utility."

Thus, values generate the rules, norms and principles of conduct which guide the person to an ought - to - be and an ought- to - do as member of the society. As Dy Jr, for instance, because justice is a value, justice ought to exist and I ought to be just. values, in other words, ground our obligations, beliefs, ideals and attitudes.

Hence, social values exercise an influence on the totality and unity of societal life since they attract us, address us, call us, generate in us an ought - to - be and an ought - to - do. That is to say values form a kind of obligation and a kind of horizon to our life.

Therefore, as society is meant people who think themselves as distinct group having common social values, Nsamizi Training Institution for Social Development (2000: 36) reported, that society is characterized by the following features which can reveal the root of social values:

- i people living and working together to ensure defense and survival for its members*
- ii People sharing common interests and supporting one another.*
- iii People having common ties.*
- iv People bearing and raising children.*
- v People having a feeling of belonging and co-operation*
- vi People with common norms and values*
- vii A collection of people who develop with time.*
- viii People staying in one geographical location*
- ix A collection of people with same aspirations and goals.*

Consequently, it is possible to define society as a group of people who have common social values for living and working together, share common interest and supporting one another.

In general, as values and beliefs are meant certain thoughts, knowledge, norms, principles of conduct, instigator of action, prospect of commitment, or practices people cherished with in the society to guide their conduct and practices, so unity, conformity and co - operation are typical attributes in a society.

Therefore, based on the above arguments, it is possible to infer that social values have to be incorporated in curriculum development and instruction for the curriculum to be functional. Because social values contribute to the development of a sound moral character, competence and a sense of community being used as instigator of action and a prospect for commitment for the responsiveness to the real needs of social, economic and cultural aspects of people's life.

2.1.4 Values in Education

Education is a process of transmittion of culture of the target group of people to the new generation in order to preserve the societal cultural heritage and improve its way of life (Smith and McQuigg, 1969).

Mamidi and Ravishankar (1984: 19) stated then, culture as the total way of life a society and behaviour patterns are learned and man made. They described education as a process of transmission of culture to the new generation as:

" schools are formal institutions specially set up for the preservation and transmission of culture by the society. Schools seek to discharge these functions through the curriculum. Thus some kind of selection and processing is necessary to determine what aspects of culture should be transmitted and in what form. It is these selected segments of cultural values then that constitute the school curriculum."

Furthermore, Mischa Titiev (1965: 239) stated education as enculturation that means the process where by a cultural community transmits its values and mores to its young. In education enculturation manifests itself in the content and procedures of pedagogy. Through the content, then, the person becomes more and more knowledgeable in the values and customs of his/her own people; through the procedures, the citizen discovers that his/her progress is measured by his/her achievement of the skills and perspectives, which promote the well being, and aspirations of his/her society.

Accordingly, UNESCO, in World Education Report (1991) illustrated that as cultural factors have been the primary determinants of education in Africa, the primary function of Education is enculturation, which seeks to inculcate social norms and mores in the young to prepare each person for his or her future role in society.

Similarly, Joseph Roche (in Dy JR, 1994: 133-134) pointed out that social scientists viewed "values" in relation to a number of allied concepts, such as behavior that refers to specific observable actions; attitudes ' to favourable or un favorable dispositions towards certain situations; belief systems are overall frames of reference or world views. " In this context, the social scientists argued that values are enduring preferences for certain modes of conduct (e.g. honesty) or life - situations (e.g inner peace). They usually cluster to form a values system in which particular values are ordered according to a certain priority of importance.

Accordingly, Roche stated that the important thing for the social scientist is that values are learned-they do not come "pre - packaged" in the new - born baby. Consequently, the social scientists believed that value education is a necessity. They suggested that social values can be taught in social sciences as society seeks to preserve itself in some form of balance.

Therefore, it is possible to deduce that values are vital components of a curriculum in education. As education is enculturation of social value to the young, value, are then, contents of the curriculum that will be taught as knowledge, skills and attitudes in education in the form of life experiences and standards of the society.

2.1.5 Cultural Rights as Human Rights

Human rights have been defined and enumerated in international documents. The international documents are the Universal Declaration of Human Rights (UDHR) (adopted on December 10, 1948), its two implementing covenants; the international covenant on civil and political rights (took effect in 1976), economic, social and cultural rights, the declaration and action programmed in the Establishment of a new international Economic order, and the Economic rights and duties of states, both of which the United Nations adapted in 1974 (Dy Jr, 1994).

The above five documents enumerate more than twenty human rights in the later section for detail insight, but senator Diokno (1975: 47) explains " the basics" as:

"First: None of us asked to be born. And regardless of who our parents are and what they own, all of us are born equally naked and helpless, yet each with his own mind, his own will and his own talents. So each of us individually has three basic rights, such as the rights to life, the right to dignity, and the right to develop ourselves. These are traditionally known as the rights of human beings.

Second: Even if we may know who our parents are, we are never born without parents, and never live outside society, a society with its own peculiar culture, history and resources. So besides our rights as persons, we have rights as society, rights which belong to each of us individually but which we can exercise only collectively as a people. These rights are known as the rights of people. They are analogous to the rights of man, and like the latter, comprise three basic rights to survive, to self determination, and to develop as a people.

Third: Once as society reaches a certain degree of complexity, as almost all societies have, society can act through government. But government always remains only an agent of society; it never becomes society itself; it never becomes the people themselves. It is always only an instrument of the people . . . All the rights of man and all the rights of the people come from those three basic principles."

Hence, cultural rights are inalienably part of human rights. That is to say cultural rights are our rights, which lie beneath the basic rights of human beings such as the right to life, the right to dignity, and the right to develop us.

Accordingly, Manual Dy Jr (1994:106) illustrates the cultural rights as inalienable part of human rights that beneath the basic rights, the rights of people lie to their own culture as follows:

"i) The right to life is not only the right to be alive, but to live as one wishes, as one sees fit in order to bring his talents to full flower, as one was shaped by his culture. It is the right to live as his own tribes or ethnic groups in the way these cultures consider it good to live.

ii) The right to dignity is the right to the regard of one's fellow man, and therefore of one's cultural community. It is the right to live and work, to survive and produce, as a farmer, as a fisherman, or as a weaver - rewarded with just wages and with the support and regard of his peers.

iii) The right to develop ourselves assumes a development of what we are, of what our culture made us, with in the context of our families, towns, and nation. It is the right to learn and grow as a student, doctor, a social worker as member of his nation and nationalities, each developing the particular cultural traits and gifts that make him equal citizen being his own tribe with shared values and his nation.

Therefore, cultural rights are inalienably part of the rights of a person. They are also, thus, part of the rights of a people to survival, to self - determination, and to development since a people consists of humans brought together as member of a society, formed by a particular culture and history.

Thus, since cultural rights as people's values are human rights, then, for the purpose of content analysis, the Universal Human Right principles will be discussed next as important people's values to development for detail insights and cross check.

2.1.5.1. The What of Human Rights

Human rights are "generally accepted principles of fairness and justice". They are "universal moral rights" that belong equally to all people because they are human beings. Human rights are basic and fundamental rights that do not have to be earned or inherited. That means people are equally entitled to them regardless of their race, sex, color, language, nationality, age, class, religious and political beliefs (Bedru and Girma: 2003). Glenn (1955) also described human rights as rights that people have by virtue of simply being human. Such rights are thought to exist universally.

Furthermore, UDHR (1948) stated that a human right is seen as 'natural' in that it is conceived as a moral entitlement that all people possess by virtue of their humanity, not in relation to their social, civil or economic status.

Hence, human right is conceived as the right to development of individuals, groups and peoples to participate in, and enjoy continuous economic, social, cultural and political development (United Nations, 1991).

In light of these rights to effective participation in all aspects of development and at all stages of the decision making process, Oxfam (1991) has illustrated the Universal Declaration of Human Rights in a summary table as a report of the United Nations as follows:

Universal Declarations of Human Rights

Oxfam outlined the summary of the 30 articles of the Universal Declaration of Human Rights (the headings below are not contained in the UDHR, but denote suggested groupings)

Rights

1. *All human beings are born free and equal in dignity and rights*
2. *Every one is equally entitled to all the rights and freedom in UDHR, with out discrimination. No state, party or individual has license to destroy rights or freedom contained with in UDHR.*

Physical security and freedom

3. *Right to life, liberty and security of person.*
4. *Freedom from slavery and servitude.*
5. *Freedom from torture or cruel, inhuman or degrading treatment or punishment.*

Status and protection under the law

6. *Equality of recognition before the law (legal personality)*
7. *Equality before the law, equality of protection from discrimination.*
8. *Effective legal remedy for breach of fundamental rights.*
9. *Freedom from arbitrary arrest, detention or exile.*
10. *Fair and public hearing by an independent and impartial tribunal in determining of rights/ criminal charges.*

11. *Presumption of innocence for penal charges.*

Various: Movement, family, status and property

12. *No arbitrary interference with privacy, family, home or correspondence, or attacks on repute.*

13. *Freedom of movement and residence within state borders, and the right to leave any state and return to one's own.*

14. *Right to seek and to enjoy in other countries asylum from persecution.*

15. *Right to nationality; not to be arbitrarily deprived of nationality, or be denied the right to change it.*

16. *Right to marry, only with the free consent of parties: the family is the basic social unit.*

17. *Right to own property alone or in association; and not be arbitrarily deprived of property.*

Freedom of conscience and political rights

18. *Freedom of thought, conscience and religion, and of practice*

19. *Freedom of opinion and expression including the right to receive and impart ideas through any media, and cross frontier.*

20. *Freedom of peaceful assembly and freedom of association*

21. *Right to take part in public life, with equal access to public service, and universal suffrage.*

Social, welfare, work and cultural rights

22. *Right to social security, and to the realization of economic and social rights' indispensable for dignity and free choice of employment,*

23. *Right to work, free choice of employment, just conditions and fair pay, equal pay for equal work, and the right to form or join trades unions.*

24. *Right to rest and leisure, reasonable limit on working hours, periodic holidays with pay.*

25. *Right to standard of living adequate for health and well - being, including food, housing, health care etc.*

26. *Right to education, and to free universal primary education*

27. *Right to participate freely in cultural life*

28. *Right to a social and international order in which the rights and freedom in UDHR can be realized.*

29. *Every one has duties to the community' which places legitimate limits on rights and freedoms in certain circumstances.*

Thus, cultural rights are inalienable part of human rights that every person has the right to participate freely in cultural life and in public affairs in his/her community and the society in which he /she lives in.

Therefore, by implication cultural rights as parts of human rights are people's cultural values in every society. In this respect, to their respecting and full participation in reality in the contribution for the realization of societal socio - economic progress, the cultural rights as social values should be incorporated in the curriculum as contents to be taught since education is enculturation that seeks to inculcate social values and norms in the young.

2.2. Arguments for the Inclusion of Common Social Values in Curriculum Planning and Development and in Instruction

2.2.1 The Very Reason of Philosophical and Sociological Foundations of Curriculum to the Inclusion of Common Social Values

The “Why” of curriculum development invites the discussion about the foundation of curriculum as an argument for this very question in relation to the study since they are determinants of the curriculum.

As Derebesa (2004) states, “Curriculum foundations are those basic factors that influence and shape the content and organization of the curriculum on the basis of social values and needs of the society.”

Accordingly, the philosophical and sociological foundations, the most commonly accepted foundations of curriculum, will be illustrated as principal evidence for the necessity of considering cultural values in curriculum planning and implementation in the following sections.

2.2.1.1. Philosophical Foundation of Curriculum

Philosophy deals with our own personal systems of beliefs and values as it is the way to perceive the world around us, and how we define what is important to us. Allone and Francis (1988) describe that philosophy helps us to understand who we are, why we are and to some extent

where we are going. It refers to the philosophies; values, ideals and ideologies of the society concerned which guide the development of the curriculum at a particular time (Derbessa, 2004). Thus philosophy is an important foundation of curriculum that influences the aim of education and contents as well as the organization of the curriculum.

Mamidi and Ravishankar(1984:16) pointed out the necessity of philosophical foundation in order to set the goals of education as:

“The aim of education in any society are influenced by various factors like the history and tradition of the society, social patterns, economic and political systems and circumstances and also by purely philosophical considerations.

The philosophical aspects influencing educational aims may be taken from beliefs in certain universal and eternal values reflecting higher human spirit like justice, honesty and ethical principles governing of the good life and the picture of the ideal society, and belief in certain intrinsic values.”

To sum up, as philosophy acquaints us with values in life, education, then, tells us how these values can be realized. That is why so much emphasis is placed on values in life while considering the nature of school curriculum, the method of school discipline, techniques of instruction and school organization. Thus these values are philosophy of education, which in turn considered as philosophy of life.

2.2.1.2. Sociological Foundations of Curriculum

Social foundations are concepts and theories of the way that groups manifest themselves in their culture. Allane and Francis (1988) stated that social foundation of curriculum is the area of study which analysis the relationships of individuals, groups and institutions which have existed in the culture and through which human activity has been conducted.

As a result, the social foundations determine the curriculum to a considerable degree that in turn reflects the undergoing society. Because social foundations of curriculum make the systematic study of groups and institutions in the culture with reference to their contribution to the process and growth of the educational system as well as the established practices in the school system (Derbessa, 2004).

Thus, education, sociologically speaking, is a process of transmission of culture of the targeted group of people in order to preserve its heritage and improve its way of life. Because culture is the total way of life of a society: its knowledge beliefs attitudes, art, moral, law, customs and other capabilities acquired by a person as a member of a society (Tylor, in Woube, 2004)

Accordingly, curriculum planning is therefore, about the way these elements of culture are selected and structured. As the instrument of society for the education of the young, the curriculum planning should, thus, consider and reflect the ideas, beliefs, knowledge, skills and philosophy of life of the people that are believed as significant cultural values of its society that children have to experience them in the schools.

Therefore, the Ethiopian curriculum planning and development should experience in utilizing the principles of philosophical and sociological foundations in order to prepare indigenous curriculum since there are basic factors that influence and shape the content and organization of the curriculum on the basis of common social values and needs of the society.

2.2.2 The Rationality of Curriculum Planning and Development for The Inclusion of Common Social Values

As curriculum is a structured and organized set of intended learning out comes which aims to promote the societal knowledge, values, beliefs, attitudes and life skills to its new generation, curriculum planning and development is a systematic and rationally designed endeavors that takes in to consideration the child, society, subject and ideology of the nation. That is to say curriculum development should start from the study of the cultural elements, such as important common people's values, and philosophy of life of the society so as to determine what to include in the curriculum (Tyler and Hawes, in Salio - Bao, 1989:). Thus, for the curriculum to be relevant and reflect the cultural values and needs of the society, social values has to be incorporated in times of curriculum planning and development within the frame work of national goals of education.

Accordingly, Derebissa (2004) argued in the inclusion of cultural values in curriculum development for the curriculum should reflect what the people think, feel, believe and do Further more, Mamidi and Ravishankar (1984) stated that curriculum planning is a pre - specification of

actions about the way the elements of common culture are selected and structured that constitute the school curriculum as curriculum is a tool which society uses to transmit what it considers as important aspects of its culture. Thus, they argued on the need for inclusion of important common social values in curriculum development since the culture of most societies can be explained as intermixing of several different regional or ethnic sub - culture, which fuse to some extent, but at the same time, also retain their distinctiveness and individually. As Mamid and Ravishankar (1984) further explained, India present an excellent example of this phenomena:

India is a vast country inhabited by people belonging to diverse social stocks, culture, languages, religions and customs. As a result in order to promote unity in diversity, India developed culture-based curriculum. That is to bring about emotional and national integration through a national system of education with out diminishing its cultural variety and richness.

Similarly, Cameroon McCarthy (1988, in Desu, 2006: 3) argued on the inclusion of common cultural values in curriculum planning and development as cultural education, which originates in the liberal pluralist approaches and society designed to:

- ◆ *Teach learner to recognize, accept, and appreciate cultural, ethnic, social, class, religious and gender differences.*
- ◆ *Instill in learners during these crucial development years a sense of responsibility and a commitment to work toward the democratic ideals of justice, equality and democracy.*

To sum, it is reasonable for curriculum planning and development to incorporate people's common social values to be taught since the curriculum must be rooted in the culture and needs of the society in order to be relevant and functional.

2.3 Strategies for Culture Based Curriculum Planning and Development

2.3.1 Method of Inclusion of Values in Curriculum Development

Curriculum planning and development is very important in the educational development of any nation. The development of relevant and functional human resources depends chiefly on the curriculum syllabus planned and developed for their education. In doing so, the curriculum planning and development should be rooted in cultural framework by incorporating social values with the hope of bringing more relevance to education according to changes in society (Salia-Bao, 1989: 20).

Thus, according to Tyler and Hilda Taba (in Salia - Bao, 1989: 21), there are two planning strategies such as situational analysis, and administrative strategy as a means and method of inclusion of social values in curriculum planning and development to make the curriculum relevant to the needs of the community. These strategies are: situational analysis and administrative strategies.

1. Situational Analysis

As stated by Salia - Bao (1989), for any curriculum to be functional, it must be rooted in the culture of the society. It is, therefore, necessary for curriculum developers to begin studying several sources, which are useful for selecting the objectives, content and methodology of the programme. Among the several sources, the society and the learners are important sources to be studied as a method to include social values in curriculum development for the purpose of this study:

i) The society:

Ralph Tyler (1949, in Salia-Bao, 1989:23) suggests that the society can be studied in terms of health, family, recreation, vocation, religion and civic affairs. In addition Hawes (1976) suggests the following:

1. *Learning resources available in the society, e.g. physical, cultural and human resources available with in communities in relation to present and potential demands of curriculum, parallel learning systems, both formal and informal.*
2. *Values and attitudes in the society, e.g. what is considered important and worth while, unacceptable or undesirable attitude to present schooling and its curriculum; priorities.*
3. *Needs and goals of the society; development and learning needs with in wider and narrower communities; relations between goals; priorities.*
4. *Other learning systems parallel to the formal school system, e.g. current content and future potential of non - formal programme: agriculture, health, political and religious education, the mass media and African indigenous education.*

ii) The Learners

As stated by Tyler, the needs and interests of the learners should be studied in order to develop relevant curriculum. In this respect, Hawes adds:

- i. *The social and cultural background of learners has to be studied: patterns of learning authority of child- rearing within the home and family; norms, values and customs; games, folktales and stories; work and duties performed and expected of children.*
- ii. *Language and perception could also be studied, e.g. languages used, spoken and understood; content and demands of the curriculum visual perception of children in relation to materials used.*
- iii. *Children's cognitive, physical and psycho- motor development could be studied, e.g. the ability to comprehend ideas and processes at various ages and stages and in relation to the current demands of the syllabus.*
- iv. *Development in relation to present and possible future demands of the curriculum, health and nutrition.*

Thus, all this information could be gathered from government statistical office, administrators, inspectors, researchers, lecturers, teachers, students, the community (parents and employers) and the wider environment.

After the situational analysis, the curriculum planning committee can now turn to administrative strategies.

2. Administrative Strategies

According to Salia-Bao, (1989: 24-25), after making field work, the curriculum workers must consider:

- i. *National political philosophies and policies, economic goals, policies and needs, social values*
- ii. *Different cultures, needs and aspirations in the local community*
- iii. *The needs to safe guard the development of individuals as well as communities.*
- iv. *The nature and structure of knowledge*
- v. *The human and material context of the curriculum and its implementation*
- vi. *Aims and objectives for*
 - a. *National policy on education*
 - b. *Different levels and types of education*
 - c. *Local areas and individuals*
 - d. *Different subjects or groups of subjects*

As a result after accomplishing the planning and administrative strategies, the actual curriculum development begins with the formulation of educational objectives, which continues in selecting the important common social values as curriculum contents.

Similarly, Douglass and Mills (1948: 38-48) pointed out the need for prior study of the learner and the society to identify educational objective and to determine what should be included in the

curriculum. They further, then, described that the determination of what should be included in the curriculum may best be made by proceeding some what as follows:

- i) *Determine the objective of education in terms of the kind of end products desired, e.g. the good citizen, vocational competence, etc*
- ii) *Determine for each of the characteristics of the kind of person desired the necessary or contributory information, attitude, interests, skills, habits, tastes, concepts, principles, and understandings*
- iii) *Select and arrange according to pupils' interests, abilities, and previous growth.*

After the identification of the contexts and determining what social values to include in the curriculum as preliminary stage, the next useful procedure is to break down the objectives of education in to various types of behavioral components.' Accordingly, Douglass and Mills had categorized the great variety of components of behavior as they can be applied to good citizenship for each of these is a phase of growth, which requires guidance and stimulation. Thus, each component as educational objectives enables good citizen to involve in the following:

- i) *To know what is right and effective in the society*
- ii) *To be willing to behave in a way which is right and effective-To act, think and feel in ways conducive to moral values and standards of the society*
- iii) *To aware citizens in becoming informed on which intelligent decisions must be made by the citizens of the society in which one lives and to discharge the duty of any office to which one might be elected or assigned, such as labor problems, various types of private and public social security.*
- iv) *Developing appropriate skills - skills in getting on with others, in self-expression, in the thinking clearly, and in evaluating what he may read or hear on questions confronting or likely to confront citizens of his time.*
- v) *Acquiring wealth of appropriate habits*
- vi) *Developing a working collection of useful concepts and basic general ideas which enables the citizen to understand and evaluate human experience and proposed lines of social action, for instance, to know what constitutes democracy, communism and fascism.*

Therefore, planning strategies and curriculum development processes are methods of inclusion of social values as contents in the curriculum, Because it is important to learn the cultural elements as life experiences of a given society for the preservation of its cultural heritage and significant for the improvement of the life style of the people in political and socio- economic progress of their nation.

2.3.2 Method of Teaching Values

After curriculum planning and developing the curriculum incorporating social values as contents, the approach of teaching social values will rest on various disciplines, such as civics and Ethical education or citizenship education in the case of England and America respectively. It is also possible to teach social values in multicultural education. For instance, according to Christine E. Sleeter (1996, in Desu, 2006: 2) teaching cultural values in multicultural education is important to address human differences, tolerance social justice that enable educational provision conducive and to become appropriate in a pluralistic society. Besides, social values can be taught in social sciences, natural and physical sciences.

2.4 Lessons from Other Countries in Teaching Social Values in Various Disciplines

From the experience of other countries, social values can be taught in various disciplines. In one hand, values are taught in civic and ethical education in different countries in different names, such as citizenship education in USA, Germany; civics education in England, Australia; moral and ethical education in Singapore and civics and ethical education in Ethiopia.

On the other hand, social values are taught in social sciences, natural and physical sciences in the case of Philippine. Thus, the experience of USA and the Philippine has been discussed as examples in teaching social values in citizenship education (in USA) and in social sciences natural science (in Philippine) as follows:

2.4.1 United States of America (U.S.A)

According to James Quillen (1958:34) there are five fundamental values of American people that are required to be preserved and transmitted to the new generation as cultural heritage through citizenship education. The five fundamental values are:

- i. A recognition of the unique worth and dignity of every individual- that the good society rests on the fullest development of the individuality of each person. This might be considered the ethos of American culture.*
- ii. A belief in equality of opportunity for every individual to develop and use his potentialities regardless of race, creed, nationality background, or economic circumstance.*
- iii. A belief in basic rights and liberties for all, i.e. civil rights*

- iv. *A belief that the best way to solve common problems and promote common concern is through co - operation among equals.*
- v. *A belief in the use of reason as the most effective way to solve problems. A final value that is important in the American tradition is optimum and hope for the future.*

As a result, American schools have served as a significant unifying force in a pluralistic culture by providing opportunity for children and youth from a wide range of backgrounds to develop mutual acquaintance and respect (op. cit).

Hence, Daniel Roselle (in Smith and Mcquigg, 1969: 21-32) described the nature of good citizen and the goals of citizenship education in America as follows:

1. *A citizen who believe in BOTH liberty of the individual and equality of rights for all.*
2. *A citizen who recognizes that we live in an "open - end" world, and is receptive to new facts, new ideas, and new processes of living.*
3. *A citizen who makes value judgment that enables him to function constructively in a changing world.*
Values, as Robin Williams (1960: 400) makes clear, "are not the concrete goals of action, but rather the criteria by which goals are chosen."
4. *A citizen who accepts the responsibility to participate in decision - making by informing his representatives, experts, and specialists of his reactions to alternative public policies.*
5. *A citizen who develops skills and acquires knowledge to assist in the solution of political, economic, social and cultural problems of his community of his time.*
6. *A citizen who takes pride in the achievement of his nation, and at the same time appreciates the contributions to civilization of other peoples throughout the world.*
7. *A citizen who remains constantly aware of the tremendous effects of scientific discoveries on his country and world civilizations, and works for their use in the question for improved living for all mankind.*
8. *A citizen who realize the importance of economic security and economic opportunity in the lives of all persons and concerns themselves with strengthening both.*
A good citizen realizes that economic security and opportunity - like political and social democracy are vital factors in the health of his country." (Lyndon Johnson, US. President, 1964).
9. *A citizen who uses the creative arts to sensitize himself to human experience and to develop the uniqueness of his personality.*
" A good citizen contributes to the spontaneity, energy, and creativeness of his society by developing his individual potentialities fully" (Cooke, 1952).
10. *A citizen who has compassion for his fellow citizen and other human beings, and is sensitive to their needs, feelings, and aspirations.*
11. *A citizen who develops a set of principles consistence with his cultural and democratic heritage, and applies them conscientiously in his daily life.*

Hence, according to James Quillen, the inclusion of their social values in the citizenship education curriculum is the concern of the American people in education as continuing evidence of their hope for the realization of their democratic life in the future.

2.4.2 The Philippine

According to Manual Dy JR (1994), Philippine realized the need for values education in Philippine culture for the root of their economic and political instability as a nation is a moral crises since their culture has been termed a "damaged culture". Consequently, Philippine has launched a moral recovery program by developing indigenous curriculum that constitute common Filipino cultural values since February revolution of 1986 under the slogan, "Building a people is building a nation". As the task of building the nation requires the need for economic recovery, the need to reestablish democratic institutions and to achieve social justice, the inclusion of social values in the curriculum is a necessity for the education to be relevant to the needs of the entire society. In doing so, new educational goals and strategies has been drawn for change. For instance as stated by Patricia Licuanan (1988), the specific strategies were developing:

- i. patriotism and national pride*
- ii. a sense of common goods*
- iii. integrity and accountability*
- iv. discipline and hard work*
- v. self - reflection and analysis*

Thus, to effect these specific strategies, the common values of the Filipinos can be taught in various disciplines, such as teaching values in social science, natural and physical sciences.

1. Teaching social values in social science:

In Philippine, indigenous curriculum has been developed in order to teach values in social science which enable citizens develop basic human skills. As pedagogical basics, Meyer Greene (1953: 37-40) suggested four types that human capabilities can be developed through teaching values in social science:

i) Linguistic proficiency

- *Ability to use effectively a first language, and at least a second language on various levels of communication. Familiarity with, and proficient use of, the specialized*

technical language of at least one of the arts, and the natural and physical sciences and technology, for which the language of mathematics is basic.

ii) Factual discovery:- The issue here is to get the truth

- *It is the basic skill of being proficient in various methods and techniques of discovering and/or acquiring data and the processes which transform such data in to information.*
- *It is the ability to divide tools of discovery such as maps for the location of geographic places, directories and catalogues, research design for guiding the task of discovery, formulae for arriving at answers.*
- *Knowing whom to ask or what to consult about facts one wishes to know*

iii) Synoptic interpretation

- *It is reading the meaning of patterns that become apparent only when several facts are put alongside each other so that they can be seen together.*
- *It is rooted in the assumption of the relativity of meaning and the greater the number of facts seen together, the more reliable the interpretation.*
- *Inability to do synoptic interpretation leaves people unable to make intelligent decisions.*

iv) Normative Evaluation

- *It is applying a set of criteria (norms) to a subject in order to arrive at a judgment*
- *The criteria or norms to be acquired come in the form of moral (ethical), legal, cultural, rational, aesthetical, political, religious, scientific, procedural, professional and technical norms.*
- *Normative evaluation saves human from the instability and unpredictability's of arbitrariness. It is the basis of ethical behavior and therefore of the order in life.*

Accordingly, Florentino H. Hornedo (in Dr JR, 1994: 96) have suggested that the social sciences should pay close attention to cultural values, in the Philippine situation to developing and honing (sharpening) the students abilities for factual discovery, synoptic interpretation, and normative evaluation. In this way, the social sciences can promote and enhance greater fidelity to disciplinal values. Value education in social sciences ought to provide critical norms by which social phenomena are evaluated by students so as to process the information and make sense of the social phenomena.

Therefore, it is possible to infer that social values can be taught in social sciences as basic human skills every individual needs for effective human life.

2. Teaching Values in Natural and Physical sciences

Serafin D. Talisayon (1988) stated that the 1987 constitution is a formal document embodying social values deemed desirable for the nation. In this respect, for example Article XIV, section 3 echoes the importance of ethical and spiritual values, good moral character and personal discipline. Similarly, the other core values in the 1987 Philippine constitution are:

- i. National self - reliance*
- ii. Free enterprise*
- iii. Recognition of women and the rights of the indigenous cultural communities*
- iv. Ecological balance*
- v. Negative values placed on war, nuclear weapons, military supremacy, degrading and inhuman punishment, corruption, political dynasties, monopolies and social inequalities*
- vi. Democratic values and human values in the Bill of Rights, social justice;*
- vii. Patriotism and nationalism, love and humanity, respect for human rights, appreciation of the role of national heroes,*
- viii. Critical and creative thinking, invention and innovation, scientific technological self-reliance and vocational efficiency.*

Thus, according to the constitution, teaching social values in natural and physical science is viewed as a means for social ends in serving such national goals such as self - reliance and development.

Consequently, as described by Talisayon, values enter in to the teaching of science in three ways (1) values inherent in the content of science and technology, (2) values developed in learning the processes and methods of science, and (3) values related to the benefit or harm generated by the application of science and technology. In light of values inherent in science, for instance, there is a school of thought that a moral system can be derived from ecology or biology in general. In other words, science by itself can be used to drive a bioethics. In addition, geography is a branch of science where the linkages between natural and social phenomena are delineated. When applied to the study of Philippine geography, values can be taught, such as the appreciation of other ethnic and cultural groups, understanding of certain regional idiosyncrasies, and pride in the natural endowments and unique assets of the nation.

Values from Learning Scientific Processes

According to Dy Jr (1994: 160) certain values and personal traits can be taught through the practice of scientific methods. Among them are:

- i. *Honesty and accuracy in recording and reporting observation*
- ii. *Ability to suspend judgment whenever warranted; the ability to prevent one's personal preference from affecting observations and results;*
- iii. *Willingness to admit error and to change views when confronted with data to the contrary;*
- iv. *Giving credit to another author for using his idea or never claiming some body else's idea as his own;*
- v. *Resource fullness and creativity in formulating a problem, developing a new method or theory, or finding new applications;*
- vi. *Persistence and patience while preparing and waiting to produce results*
- vii. *Sensitivity to social needs in selecting a research topic and in testing applications of a principle and*
- viii. *A sense of appropriateness and proportion in matching research technique to research problems, deciding the level of precision.*

In general, science teaching is an enculturation process; values are learned in the process- values can, therefore be taught through science teaching. As illustrated by Talisayon (1986), some guidelines that may be adopted in planning this process follow:

1. *Scientific principles in geography, physical, and especially ecology provide the bases for teaching many desirable social values;*
2. *The scientific method can also be viewed as a basis for teaching many desirable personal disciplines;*
3. *Teaching the consequences of the use or misuse of science and technology is a fertile avenue for teaching values. Seeking beneficial applications in alleviating poverty and pain in improving livelihoods, and in developing communities are processes which can be used to develop positive values about the use of technology;*
4. *Educational technology is culture-bound, Thus, the teacher needs to exercise care in adopting educational technologies from cultural context alien to that of the students;*

To sum, according to the experience of other countries, it is possible to conclude that social values can be taught in various subject matters or courses of study, such as civics and ethical education or citizenship education, social sciences, natural and physical sciences. As a result, Ethiopia can learn a lot from other countries as to how to teach people's social values in various disciplines.

2.5 Values Education in Ethiopia

2.5.1 Historical Background

Ethiopia is a multi - ethnic and multi - cultural country, which has diverse religion, tradition and geographical feature. With all their differences, its people have common features that bind them together. They share common beliefs, values, principles, national feelings and destine, which give them common identity. These common shared cultural values enable, then, the people to live together to their common good for ages (Bedru and Girma, 2003).

Thus, these important people's common social values that bind them together for long should be preserved and transmitted to the young through education as life skills and standards in the society since education is a socio - cultural process that takes place in a specific socio - cultural context (Pai, 1990, in Woube, 2004).

However, since the inception of modern education in 1908, the objective and relevance of education in Ethiopia has become questionable. The usefulness of the curriculum to the objective situation in Ethiopia is contentious (FDRE, MoE 1994). In this respect Teklehaymanot (1999) argued that despite the complex nature of cultural basis, both the monarchy and the Military administration of the 'Dergue' regimes had opted for setting educational foundation on a narrow segment of the Ethiopian culture which effectively served only a limited membership of the Ethiopian community, and as a consequence, resulted in unsatisfactory and undesirable social, economic, political and cultural outcomes.

As a result, social values had been taught in moral education to produce citizens loyal to the Emperor during the Imperial period. The purpose of the moral education was to inculcate absolutism and the legitimate authority of the Emperor over his citizens (MOE, in principle of citizens responsibility, 1996).

Similarly, in time of Dergue regime, values had been taught in political education with the purpose to promote the youth grow up with socialist out look in order to make him politically conscious and competent citizen capable of actively participating in the political, economic and social affairs of his country (curriculum of political education, 1983: 23). However, the objective of political education was to inculcate one party rule for the Dergue was in the tradition of modern totalitarianism.

As a result, the country has been suffered in problems of relevance, equity quality and efficiency of education as the curriculum was not culture based and with no clearly defined objectives based on the needs of the society. Thus, both of the monarchy and the military periods had education which suffered dependence on outside curriculum which did not correspond to the local peculiarities since the Ethiopian broad masses' secular culture was not given the appropriate emphasis and level of importance in the curriculum (TGE, in Tekelihaymanot, 1999).

Therefore, it is evident that the curriculum had been irrelevant and the role of education in the domain of both cultural maintenance and promotion was anomalous as both moral education and political education did not constitute and address the common Ethiopian cultural values.

2.5.2 The Present Trend: Values Education in Civic and Ethical Education

Teaching social values in civic and ethical education began in Ethiopia after the downfall of the military government. Since the installation of the Transitional Government of Ethiopia (TGE) in 1991, Ethiopia is undergoing sweeping changes aimed at a total redefinition of its social, economic and political system in line with democratization and decentralization. The single most significant political context effecting the education sector is the adoption of educational reform and its formulation of a New Education and Training Policy (NETP) in 1994.

The first statement of the policy was that education is a process by which man transmits his experiences, new findings and values accumulated over the years, in his struggle for survival and development through generation (MoE, NETP, 1994:2). The education and training policy further promulgates that every nation, nationality and people in Ethiopia has the right to develop its own language, to express, to develop and to promote its culture and to preserve its history (TGE, 1994)

Thus, these policy statements exhibit the need for the foundation of culture based education in the country. This is then, an assertion for the policy determination to believe in culture as the basis of education.

Consequently, the Ministry of Education has recently established a new curriculum in civic and ethical education which constitutes social values in order to address the needs of the people.

Hence, the purpose of civics and ethnical education is to develop good moral character and civic competence in producing citizen who knows and exercise his/her rights, responsibilities and participate in political, economic and social affairs of their country.

In doing so, the Ministry of Education, in principle to show the responsibility of citizens for expanding civics education (1996: 12) has, then illustrated the eleven values as chosen core Ethiopian communities' values, which are included in the curriculum as:

. . . ወታደራዊ መንግስት ወደቆ ወደ ዲሞክራሲያዊ ሥርዓት ሽግግር እንደተደረገ መሰረታዊ የለውጥ ዕርምጃዎች ከተወሰደባቸው መስኮች አንዱ የትምህርት ሥርዓቱ ነው። ከዚህም ጋር የዲሞክራሲያዊ ሥርዓቱን ዓላማ ለማስረጃና ዜጎችን በመልካም ዕሴቶች ለማነፅ ሲባል የስነ ዜጋ ትምህርት በሁሉም የትምህርት ዕርክኖች እንዲሰጥ ተደርጓል። በአሁኑ ጊዜ ደግሞ ትምህርቱን በበለጠ በማሻሻል በሕብረተሰቡ ዋና ዋና እሴቶች ላይ የተመሰረተ የሥነ ዜጋና ሰነ ምግባር ትምህርት በመስጠት ላይ ይገኛል። ማህበራዊ ዕሴቶችም

These community values are:

- | | |
|-------------------------------|-------------------------------------|
| 1. Building democratic system | 7. Industriousness |
| 2. Rule of law | 8. Self - reliance |
| 3. Equality | 9. Saving socio -economic resources |
| 4. Justice | 10. Active community participation |
| 5. Patriotism | 11. Pursuit of wisdom |
| 6. Responsibility | |

After incorporating them in the curriculum, as stated by MOE (1994), these values are then taught with universal human right principles and the constitution in civic and ethnical education as a first start for culture based education in Ethiopia.

Hence, the endeavor to include these values as Ethiopian people's values in civics curriculum development is the cornerstone for culture based education and Ethiopianization of the curriculum for it will contribute to the realization of self - development of individuals and national growth and prosperity in all round development.

However, the inclusion of these values seem inadequate in terms of Ethiopian elements of culture and approach of teaching because Ethiopia has numerous peculiar values of its society that bind the people to live together in unity and diversity with common identity for their

common goods. Some of these values can be hospitality, love, diplomacy, respecting of elders and community members, extended family life, tolerance of endurance and the likes.

Concerning the existing Ethiopian common social values that have been accepted and practical by each community, the Ministry of Education, in the former grade 9 civic education textbook (1999: 109) stated the common national values and cultural traits that bound the various peoples of Ethiopia together and united in to one state as follows:

Ethiopia is a country of several ethnic and linguistic groups with different religions and traditions that are bound together by common national and cultural traits. Each of these nations and nationalities has its own particular values, beliefs and traditions. Nevertheless, Ethiopians do share common moral and ethical values that transcend their specific differences. The various peoples of Ethiopia are united in to one state while preserving their religious, ethnic and cultural diversity. Thus, there are some moral virtues that are shared by all Ethiopians alike. For example, honesty, the love for our country, patriotism, our independence and sovereignty, respect to other, freedom to conscience and belief can be mentioned as elements shared by Ethiopian citizens.

In particular, in Ethiopia doing wrong to the members of the community in terms of abusing the properties of other people, telling lies, failing to help people in need of assistance are considered socially immoral. Whether Christians or Muslims or other believers, Ethiopians are usually ready to extend assistance to others voluntarily. Ethiopians are very well known for their hosp vitality. This is considered the right thing to do. In any part of Ethiopia, people always tend to respect elderly people by way of t greeting or by other gestures during social interaction. Advice and reprimands of the elderly people are very well accepted. Ethiopians also usually abide by the law of the state even if when governments misuse their power to abuse the rights of the people. However, Ethiopians usually do not tolerate excessive abuse, exploitation and attempts of denying freedom and independence to their country. Ethiopians are very well known and admired for their devotion and commitment for independence and sovereignty. We Ethiopians also have a number of civic rights and liberties as well as duties in our communities.

Similarly, these considerable values are confirmed by European historians who wrote a lot about the unity and the substantial cultural heritage of Ethiopians. For instance, Edward Ullendorff, the British historian (1973: 43-44) stated that Ethiopians are dominantly mixture of Hamito-Semitic people. He described Ethiopians as:

Physically, the Hanito -Semitic union has produced a handsome race, elegant, subtle, and nervous. It is more difficult to generalize about the Ethiopian national character, for all such pronouncement are of necessity purely impressionistic and subjective. Yet every one will agree about the Abyssinian is exceptionally intelligent, mentally agile,

and extraordinarily eager to learn. His quick absorption of knowledge is at times stupefying, but profundity is not, perhaps, greatly esteemed.

Ethiopians are proud people, yet at the same time they display a courtesy and humility towards each other as well as towards strangers that can be deeply moving. Their low bow and their kiss are not an expression of obsequiousness, but an aspect of politeness and considerations in manner which has all but disappeared in Europe. Most of them are born diplomats, some of them are unduly suspicious, but all are generous and quick to forgive. Many Ethiopians are given to litigiousness, but their sense of honour and justice is satisfied once the matter has been properly argued out. Of hospitality - the people are generous and uncalculating. Friendship is greatly prized and willingly offered, Few of those who have come in to contact with Ethiopians have been able to resist their compelling charm and abiding interest of country and people.

Accordingly, Ullenderff had, then, portrayed that the Ethiopians are handsome, polite, hospitable, cheerful and generous. They are people who are ruled by law and live in cooperation having common concern and respect to each other. By nature Ethiopians are diplomat and open towards other people. Thus, Ethiopia has rich social values to be incorporated in the curriculum and illustrated in the textbook adequately.

Nevertheless, the organization and presentation of those values in both textbook and classroom instruction lack detail historical explanation in Ethiopia context as cultural elements of the people.

Moreover, according to the experience of other countries, social values can also be taught in various disciplines, such as in social sciences, natural and physical sciences. Therefore, Ethiopia may learn a lesson from other countries in teaching social values in some other disciplines in addition to civic and ethical education.

Chapter Three

Research Design and Methodology

This chapter deals with the research design and methodology that consist sampling techniques, sources of data, and instruments of data collection and methods of data analysis.

3.1 Research Design:

A cross sectional descriptive research design was employed to assess the adequate inclusion of Ethiopian common social values in civic and ethical education curriculum and in instructional process. The study was conducted in Adama and Goro general secondary schools of Adama town.

3.1.1. Study Population

The study comprised civic and ethical education teachers, school principals and grade 10 the students in two general secondary schools. The proximity of the schools was relatively convenient in terms of accessibility for the researcher to conduct his study.

There were 15 civic and ethical education teachers and 4 school principals making a total of 19 educational personnel considered in this study. Thus, the study included all civic and ethical education teachers and school principals in those schools. Whole population study was undertaken since they were small in number to take the sample that would represent them.

The researcher employed a random sampling method in order to obtain sample students for this study. First 10 sections were randomly selected from a total of 60 grade 10 sections in both Adama and Goro general secondary schools. Likewise, 10 students were randomly selected from each grade 10 sample sections. Accordingly, a total of 100 sample students were obtained as a sample population to be included in the study.

3.1.2. Sampling Techniques

The researcher employed available sampling technique for civic and ethical education teachers and school principals, as they were small in number. Furthermore, simple random sampling was

used as sampling technique for selecting student respondents in grade 10 in their respective schools.

3.2 Research Methodology

In this study descriptive survey method was used to obtain adequate information from the study population. The researcher mainly employed the quantitative study as statistical method of gathering, organizing, analyzing and interpreting the numerical data.

Moreover, qualitative study was utilized as additional method for collecting data in order to support the analysis and interpretation of the findings obtained through quantitative approach.

3.3. Sources of Data

The researcher used school principals, teachers and student respondents as primary sources of data for the study. Besides he obtained data from curriculum experts through interview and classroom observation.

Moreover, the researcher reviewed relevant books, policy documents and articles as secondary data sources.

3.4. Instruments of Data Collection

The study employed two survey questionnaires, interview, document review and classroom observation checklist for gathering the relevant data.

3.4.1. Questionnaires for teachers and school principals

Questionnaires were designed for civic and ethical education teachers and school principals in Goro and Adama general secondary schools. They consisted of about 44 closed-ended and 4 open-ended questions. The questions were developed to inquire about the adequate inclusion of Ethiopian common social values in civic and ethical education curriculum and instruction. After preparing the items of the questionnaires in a sequence from general to specific the pilot study was conducted in distributing questionnaires for teachers and principals in Kokebe Tsebah and Bole Secondary Schools of Addis Ababa. Based on the feedback obtained in the pilot study the

researcher omitted some identified ambiguous questions and rearranged the sequence of the items from specific to general as convenient to lead the respondents to their sound judgment starting from particular application. Thus, the items of the questionnaires were made to have a five-point scale (5-1) ranging from strongly agree (5 points), to strongly disagree (1 point). As rating scale values to be used by respondent to determine from the given alternatives in each closed end items.

3.4.2. Questionnaires for students

The researcher developed the second set of questionnaires for grade 10 students in Adama and Goro general secondary schools. The questionnaires consisted 39 closed ended and 4 open-ended items. Pilot study was made in the two same secondary schools and sequential rearranged items, which inquire from specific to general opinions as well as similar procedures, and rating scale values as used in teachers' questionnaires.

In addition, a necessary orientation was provided for student respondents by the researcher about the purpose of the study and as to how apply the five-scale point as rating values with sample demonstration for their appropriate response for each item before the distribution of the questionnaires. Follow up support was arranged and provided for these student respondents when they complete the questionnaires by the enumerators.

3.4.3 Interview

Interview was employed in the study as one of the instruments of data collection and analysis in the qualitative approach. The interview was conducted with curriculum experts of civic and ethical education and training department in the MoE.

The researcher has set ten structured open-ended questions to assess the professional skills and qualifications of curriculum developers in the field of curriculum development. It was also to examine to what extent the need assessment had been made for the identification of context and the existing Ethiopian social values in real situations. In the process of constructing the interview items for these curriculum experts the researcher has considered different theories and principles about culture based curriculum development from national and international dimensions.

3.4.4. Classroom Observation and Document Review Checklists

The researcher ardently believed that distributing questionnaire and conducting interview may not enough for his research study. Classroom observation could be one of the research bedrocks in which the researcher fills the gap as other types of collecting data instruments fail to complete the perfection of his study.

Hence, the purpose of the classroom observation was to obtain information on the ground as to what extent those intended Ethiopian common social values are demonstrated and exemplified contextually in the lesson by the teacher as experienced in Ethiopia communities' real life in civic and ethical education classroom. Accordingly, the classroom observation has been made on three grade 10 sections in Adama and Goro general secondary schools.

Moreover, document review was utilized as method of data collection in the content analysis of grade 10 civic and ethical educations textbook. The content analysis was made on selected Ethiopian common social values such as the value of respecting basic rights, value of responsibility and citizens, value of tolerance and diversity as well as the value of cooperation in order to make the study manageable.

3.5. Methods of Data Analysis

Percentages were used as units of analysis and interpretation for quantitative data collected through questionnaires. Besides, narrative way of analysis was utilized for the data collected through interview, classroom observation and document review in the qualitative study.

Chapter Four

Analysis and Interpretation of Data

This chapter dealt with the analysis and interpretation of the data. The data were collected from three groups of respondents, namely, curriculum experts, principals teachers and students using the questionnaires, interview, personal observation as well as document analysis.

4.1 Characteristics of the Respondents

In the personal data obtained in item 1 of Table 1, there were about 62 male and 36 female students, and about 14 male and 1 female teachers had also involved in responding in the questionnaire. As shown under item 2 of Table1, the ethnic origin of the students was from various nations and nationalities. Of them, 89 students were from six ethnic groups, 5 from Amhara and Oromo parents and 4 students were from Oromo and Guraghe. Besides, the teachers were from four ethnic origins. This indicate that the ethnic diversity of the respondents was important to confirm the Ethiopian common social values in accordance with Universal values for the purpose of the study to possibly draw the conclusion.

Table 1: Characteristics of Respondents

No	Item	Respondents			
		Students		Teachers	
		No	%	No	%
1	Sex				
	A) Male	62	63.3	14	93.3
	B) Female	36	36.7	1	6.7
	Total	98	100	15	100
2	Ethnic origin				
	A) Oromo	31	31.6	9	60
	B) Amhara	34	34.7	3	20
	C) Guraghe	10	10.2	2	13.3
	D) Tigrai	8	8.2	1	6.7
	E) HGararie	4	4.1	-	-
	F) Hadiya	2	2.0	-	-
	G) From Amhara and Oromo	5	5.1	-	-
H) From Oromo and Guraghe	4	4.1	-	-	
3	Education				
	A) Diploma	-	-	6	40
	B) B. A	-	-	8	53.3
	C) M. SC	-	-	1	6.7
4	Service in Teaching Civics				
	A) 1-2 Years	-	-	10	66.7
	B) 3 Years	-	-	3	20.00
	C) Above 4 years	-	-	2	13.3
5	Field of study				
	A) Geography	-	-	9	60
	B) History	-	-	4	26.7
	C) EDAD	-	-	2	13.3

In addition, according to item 4 and 5 in Table 1, 66.7% of the teachers have 1-2 years of teaching experience, whereas 33.3% of them have more than 3 years service experience in teaching civic education. About 86% of these teachers have also been recruited from social science field of studies, such as history and geography. This social science background of

teachers would, then be important that help them to address the cultural values to their students in terms of the intended goals of civic and ethical education.

4.2. The Inclusion of Basic Rights and Liberties as Ethiopian Social

Values

Survey results on the opinions of students and teachers about the adequate inclusion of basic rights and liberties as social values of Ethiopian communities are shown in Table 2 and 3. As it can be seen in item 1 of the Table, thirty nine (40.2 percent) of the students disagreed and thirty - seven (38.2 Percent) of them had strongly disagreed when seven (50 percent) of the teachers disagreed and two (14.3 percent) of them strongly disagreed on the adequate inclusion of the right to dignity of an individual as a person and equal member of each community. Furthermore, concerning the adequate incorporation of social recognition and prestige of an individual to equally participate in public affair as basic rights of Ethiopian common values in the curriculum, seventy (72.9 percent) students and nine (60 percent) of the teachers had disagreed in general. From this information, one can possibly comprehend that the respecting of basic rights and liberties as Ethiopian social values that are practical at each community level had been inadequately included in civic curriculum contents and taught in a very limited approach.

Table 2: Inclusion of the value of Basic Rights and Liberties (students' Response)

No	Item	5		4		3		2		1	
		No	%	No	%	No	%	No	%	No	%
1	As Ethiopian value adequately										
	i) Right to dignity of an individual as a person is taught	4	4.1	8	8.2	9	9.3	39	40.2	37	38.2
	ii) social recognition and prestige as a person included as content	2	2.1	13	13.5	11	11.5	53	55.2	17	17.7
	iii) Social recognitions and prestige as equal member of community is taught	4	4.2	1	1	11	11.5	33	34.4	47	48.9
	iv) Teaching human right principle in relation to cultural rights	15	15.8	8	8.4	16	16.8	31	32.6	25	26.4
2	As universal value adequately										
	i) Social recognition and prestige of individuals as equal member of community is taught	44	44.8	27	27.6	8	8.2	9	9.2	10	10.2
	ii) Respect for the rights and property of others is included as contents	24	25.5	30	30.6	22	22.5	10	10.2	12	12.2

Table 3: Inclusion of the value of Basic Rights and Liberties: (Teachers' Response)

No	Item	5		4		3		2		1	
		No	%	No	%	No	%	No	%	No	%
1	As Ethiopian value adequately										
	i) The right to dignity of an individual to equal member of each community taught	1	7.1	2	14.3	2	14.3	7	50	2	14.3
	ii) Social recognition and prestige of individual included as content	1	6.7	3	20	2	13.3	5	33.3	4	26.7
	iii) Social recognition and prestige of individual taught	1	6.7	2	13.3	2	13.3	7	46.7	3	20
2	As universal value adequately										
	i) Social recognition and prestige of an individual as a person and equal member of each community taught	2	13.3	5	33.3	4	26.7	4	26.7	-	
	ii) Respect for the rights and property of others included as content	3	20	9	60	2	13.3	1	6.7	-	

In contrast, from item 2 of the same Table, it is clear that the teaching and inclusion of basic rights and liberties as social values had been adequately implemented as universal values. For instance when forty - four (44.8 percent) students strongly agreed, twenty four (24.5 percent) of them had agreed on the adequate instruction and inclusion of social recognition, prestige of an individual and the respect for the rights and property of others as universal values in the curriculum. Similarly, five (33.3 percent) and nine (60 percent) of the teachers agreed that social recognition, prestige of an individual, and the respect for the rights and property of others had been taught and included in civic curriculum adequately as universal values. Thus, from the above information one can argue that the basic rights and liberties of an individual to be exercised for equal membership in public issues at national level were taught and in-graduate in the civic curriculum dominantly as universal values.

Consequently, since the respect and practice of basic rights and liberty of individuals are recognized people's common values at each community level, the attempt to teach and include those Ethiopian common social values as curriculum contents have got very little consideration.

Similarly, a content analysis had been made to securitizing the adequate inclusion and explanation of the value of basic rights and liberties in secondary civic and ethics education textbooks. In Grade 10 civic and ethics education text book (MOE, 2003: 2), when the basic rights of a person as democratic rights and human rights were illustrated under the topic about principles and values of a democratic system, they had been stated in sub - topics of wide spread public participation in the text as:

One of the benefits of a democratic system is that it allows wide range of public participation and decision-making. A healthy democratic society is not simply an area in which individuals pursue their own personal goals. Democracy flourishes when it is they are tended by citizens willing to use their hard - won freedom to participation in the life of their society through public debates, electing representatives who are held accountable for their actions and accepting the need for tolerance and compromise in public life.

In addition, when basic rights were described in the sub - topic about the prevalence of universal suffrage, they were reflected as :

- *According to the principle of universal suffrage, every citizen shall have the right to:*
- *take part in the conduct of public affairs, directly or through freely chosen representatives;*
- *Vote at genuine periodic elections held by secret ballot; guaranteeing the free expression of the will of the electors.*

From this description citizens' freedom to participate in the life of their society, take part in public affairs and hold accountability as the exercise and respecting basic rights had not been reflected in Ethiopia context as people's values which exist at each community level.

Moreover, when personality rights, political and civil rights as part of basic rights presented in the text book as human right lesson, they were explained as follows:

The first group of human rights is made up of so - called personality rights. Contained among these are rights intended to protect the person against encroachment. These rights ensure that a person's human dignity remains intact.

An example of these rights is the right to life which forms the basis of all other rights.

Political and civil rights, along side personality rights, form a second group of rights. Their aim is to ensure that every person is free to take part in his/her community's social affairs and political life.

From this illustration, the personality rights, political and civil rights as well as social and economic rights had not been still shown in relation to common social values of Ethiopian society as they have been experienced locally in each community. For this, one can possibly argue that basic rights and liberties of an individual had not been incorporated both in the curriculum and in the text book as Ethiopian cultural values exercised at local level in each community.

In this regard, concerning the possibility of inclusion of basic rights in the text book as practiced in the context of each Ethiopia community, they could be illustrated and explained in detail as the basic rights have been exercised traditionally as cultural rights of the people at community level.

These basic rights then exercised in establishing social organization and social administration with full participation of every person in the community. Every member is also expected to obey community's norms and governed by social laws. This culture of local communities' social administration is exhibited in most Ethiopian nations and nationalities broadly in rural Ethiopia.

As evidence for an argument, it is possible to take the Oromo Gada system as an example among the various Ethiopia communities. The Gada system had been the social and political organization and administered by elected leaders in the community. Leadership in Oromo society was based on ability and achievement through election. There had been strong culture of public debates and decision making with active participation of every member in the Oromo society.

Accordingly, the Ministry of Education (in grade 9 history, 2005: 108-105) noted the democratic cultural elements in the Gada system as the following;

The Oromo had their own political, economic, social and religions institutions. For political, economic and social purposes, the Oromo were organized in to the gada system. The Gada system in which Gada classes succeed each other every eight years. In this system, the male member of the society would join gada

classes and pass through a number of ages. The first five age-grades with a total period of 40 years mainly served as schools to gain experience of shouldering responsibilities for young Oromo people.

The six age - grade (41-48 years) was the stage of political, social, military leadership called gada. The gada assembly was the main decision making body in the gada system. The head of the gada assembly (the chaffe) was elected democratically called Abba Bokku who would serve for eight years as the spokesman of the assembly. Thus, the Gada system political power was held by a group of political power from one Gada class to the other every eight years. These who left the office would serve as advisors to the new gada class.

Hence, although this magnificent democratic nature of the gada system had been absorbed by the feudal system of the country, some of the democratic cultural elements still exercise and exist at community level in the Oromo society. These respecting of basic rights are exercised as to know one's worth and to honor the worth of others respecting the right and property of others, social recognition of a person as equal member with the freedom to participate in public debate and decision making in his Oromo community.

Similarly, this democratic formation of social organization and administration system with active involvement of each member of the communities can be seen and exercised popularly, in communal type, in communities like in Afar, Somalie, Beneshangul, Guraghe, and other Ethiopian communities even, in rural people of Amhara, Tigrae where the central government is more dominant. Thus, the belief in respecting basic rights of a person can be argued to be Ethiopian common value which can possibly incorporate in civic and ethics curriculum and text book.

To sum up, from the information in the document analysis, one can possibly infer that the basic rights and liberties of an individual as democratic rights under the subtopics in wide spread public participation, in principles of universal suffrage, and in human rights as individual personality right and civil rights had been set in the text book as universal values, but not as common Ethiopian values at all.

4.3. Incorporation of the Values of Responsibility and Citizen's Obligation in Society as Ethiopian Social Values

As depicted in item 1 of Table 4 and 5, when 55 (55.3 percent) and 34 (36.2 percent) of students disagree, 6 (40.1 percent) and 4 (26.7 percent) of the teachers had strongly disagreed on the adequate teaching and inclusion as curriculum contents of the values of social responsibility of citizens to serve the community as well as to care for children, parents and the concern for community as Ethiopian social values. Besides, nine (60 percent) teachers did not agree on the adequate instruction and inclusion of respecting of elders, obey group norms, truth fullness, honesty and fair - mindedness as Ethiopian social values in civic curriculum.

Table 4: Inclusion of values in Responsibility and obligation of citizens (students' response)

No	Item	5		4		3		2		1	
		No	%	No	%	No	%	No	%	No	%
1	As Ethiopian value adequately										
	i) Social responsibility of citizens to serve community is taught	5	5.2	5	5.2	1	1	30	31.3	55	55.3
	ii) Responsibility of citizens to care children, parents, and concern for community are included as contents	7	7.5	10	10.6	8	8.5	35	37.2	35	36.2
	iii) Responsibility of citizens to care children, parents is taught	6	6.3	8	8.3	14	14.6	38	39.6	30	31.2
	iv) Truthfulness and honesty are included as contents	10	10.2	9	9.2	14	14.3	37	37.8	28	28.5
2	As universal value adequately										
	i) Respect for the right and property of others as responsibility of individuals are included as content	24	24.5	30	30.6	22	22.5	10	10.2	12	12.2

Table 5: Inclusion of values in responsibility & obligation of citizens (Teacher response)

No	Item	5		4		3		2		1	
		No	%	No	%	No	%	No	%	No	%
1	As Ethiopian value adequately										
	i) Respecting of elders obey group norms included as contents in curriculum	2	13.3	1	6.7	3	20	4	26.7	5	33.3
	ii) Social responsibility of citizens to serve community is taught	2	13.3	2	13.3	-		5	33.3	6	40.1
	iii) Responsibility of citizens to care for children, parents and concern to community is included as contents	1	6.7	2	13.3	4	26.7	6	40	2	13.3
	iv) Responsibility to care for children, parents is taught	1	6.7	2	13.3	2	13.3	6	40	4	26.7
	v) Truthfulness, honesty and fair - mindedness are included as contents	-		3	20	3	20	6	40	3	20

Hence, from this data one can possibly generalize, as there are inadequate inclusions of the values of social responsibilities of citizens to serve the community as Ethiopian values in the curriculum. The responsibility to care parents, children, for truth fullness, honesty and fair-mindedness in adhering to commonly accepted standards of discourse and to different arguments as Ethiopian common social values had very little reflection and consideration in the curriculum and in instructional processes.

According to information gathered under item 2 of the Table, on the other hand, when 24 (24.5 percent) students had strongly agreed and 30 (30.6 percent) of them agreed on the respect for the rights and property of others as the responsibility of the individual to be taught and included in the curriculum adequately as universal values, 22 (22.4 percent) of the students responded as they disagree. Thus, this information implies that the responsibility of citizens to respect the rights of other, and toleration of diversity in ways of life, customs and beliefs as the responsibility of individuals are adequately taught and incorporated in the curriculum as universal values.

Furthermore, the content analysis portrayed that in the unit of responsibility, lessons like duties of a citizen, shouldering the consequences of one's own action, family and social responsibility

were inadequately discussed and reflected in the textbook. For example, in the lesson about duties of citizen, the sub - topics of citizenship, responsibility and public services were reflected in grade 10 civic text (MOE, 2005: 79-81) as follows:

Citizenship entails a broad rights and responsibilities as these are opposite sides of the same coin. An individual's exercise of his rights is also his responsibility to protect and enhance those rights - for himself and for others. Citizens in a democracy enjoy the right to join any organization of their choice and to participate freely in the public life of their society.

Civic responsibilities entail participating in the democratic process to ensure its functioning. The universally accepted traits of civic character are civility, self-discipline, civic - mindedness, open - mindedness, compromise, toleration of diversity generosity, etc.

From this discussion, it is possible to suggest that as there is no word that show the values in Ethiopia experiences, the detail descriptions about the values of good citizenship, civil responsibility and participation of citizens obligation in public life of their community did not say any thing as they were experienced as common values at each community level in Ethiopia situation in the past and at present time.

Similarly, the lesson about shouldering responsibility that constitutes honesty, organizational responsibility, social and moral responsibility as sub - topics had been illustrated in the textbook as universally agreed values essential in a democratic society, but not experienced values of Ethiopian communities.

In general, the values of responsibilities and citizens obligation, such as duties of citizen, shouldering responsibility and its consequences, family and social responsibility and the likes had been set and reflected entirely in the text book as accepted values in democratic society.

Moreover, to cross – check the adequate inclusion of the values of responsibility in instructional processes on the ground, classroom observation was held with teachers; Woldegebriel, Samson and Tibebe in Grade 10 in both Goro and Adama general secondary schools in Adama / Nazireth Town on April 17 to 19, 2007. The topic of discussion was about values of responsibilities. When the lesson was introduced, it was explained in universal dimensions to what citizenship and citizen's obligation mean, about the importance of obeying a law and keep promise as well as customs.

In Goro secondary school, for instance, Woldegebriel posed the contents such as constitutional responsibility and social responsibility for discussion. During the discussion, the teachers illustrated the lesson as:

Social responsibility is to fulfill one's responsibility for one's family, community and society. It is also performing public services in the Kebele and monitoring government officials. Participating in community is, then important for us shouldering responsibility.

Regarding constitutional responsibility, we have to obey the law, because law limits the boundary of people's action towards others. Having respect to public property and paying taxes are important as citizens

The result of this discussion implies that these values as lessons were taught as standard values that found in a democratic society. The responsibility to be ruled by the law and shouldering social responsibility and accountability were not illustrated as these values had been experienced by Ethiopia communities as there cultural elements.

In addition, contents like accountability and keeping promise as sub - topics of the lesson in responsibility were discussed in grade 10 Adama secondary school. In presenting the lesson, the teachers put it as:

In a democratic society, accountability mean being questionable to one's action, the qualities of a responsible citizen can be the person knows the consequence of his actions; he/she is accountable for his /her action.

On the other hand, keeping promise is an obligation to be loyal to a family, to community and the country. It means, for example, promise to Ethiopia as the citizens of other country. We need to help poor people, to fight backwardness and corruption as a promise for our community and the country.

According to this presentation, the values of accountability and the responsibility to keep promise were discussed that these values were important for Ethiopia as social obligation of citizens from international democratic culture point of view at large.

In general, the entire discussion about the values of responsibilities and citizens' obligation did not rest much on the background of Ethiopia existing experience as common values of each community in all classroom observations.

Hence, based on the observations, one can possibly infer that the inclusion of the existing different values of responsibility in each community as Ethiopian common social values is very much limited and inadequate in classroom lesson presentation and discussion on the ground.

As a result, although curriculum planning and development should be culture based in Ethiopian context, the values of responsibilities to individual and social obligations of citizens are incorporated in curriculum contents and taught as Ethiopian common social values inadequately.

4.4. Inclusion of the Values of Tolerance and Peaceful Conflict Resolutions as Ethiopian Social Values

Exhibited in item 1 of Table 6 and 7, when 44 (47.3 percent) students and 4 (26.7 percent) teacher strongly disagreed, 42 (45.2 percent) students and 6 (40 percent) of the teachers had disagreed on the adequately inclusion as contents and instruction of peaceful conflict resolution, and about 74 (77 percent) students as well as 9 (60 percent) of the teachers did not agree on the adequate inclusion of religions tolerance as Ethiopian social values.' Moreover, 70 (73.7 percent) of the students and 13 (86.6 percent) teachers in general had responded that arbitration and negotiation for peaceful resolution are not adequately included to be curriculum contents as Ethiopian social values. Regarding to the inadequate inclusion of curriculum contents of tolerating of ethnic and cultural diversity as Ethiopian values was responded by eleven (78.6 percent) teachers and 65 (69.2 percent) students. As a result, the data in item 1 of Table 6 and 7 revealed that peaceful conflict resolution in arbitration, tolerance of religions and ethnic difference as well as the recognition of cultural diversity to live in peaceful co -existence were inadequately constituted in the curriculum and lack to be reflected in instructional processes.

Table 6: Inclusion of Values of Tolerance and Peaceful Conflict Resolution - tudents' Response

No	Item	5		4		3		2		1	
		No	%	No	%	No	%	No	%	No	%
1	As Ethiopian values adequately										
	i) Peaceful conflict resolution is included as contents and taught	4	4.3	2	2.2	1	1	42	45.2	44	47.3
	ii) Religion tolerance is included as content in the curriculum	7	7.3	4	4.2	11	11.5	41	42.7	33	34.3
	iii) Religion tolerance is taught	2	2.2	14	15	9	9.7	32	34.4	36	38.7
	iv) Arbitration and negation for peaceful resolution are included as contents	4	4.2	10	10.5	11	11.6	31	32.6	39	41.1
	v) Arbitration and negation are taught	2	2.1	11	11.5	9	9.4	39	40.6	35	36.4
	vi) Tolerance of ethnic differences and recognition of cultural diversity in clouded as contents	7	7.4	9	9.6	13	13.8	29	30.9	36	38.3
	vii) Tolerance of ethnic different and cultural diversity are taught	6	6.4	5	5.4	12	12.9	36	38.7	34	36.6
2	As Universal value adequately										
	i) Peaceful conflict resolution is included as contents	36	36.7	43	43.9	10	10.2	6	6.1	3	3.1
	ii) Religion tolerance is included as contents in curriculum	56	57.7	20	20.6	8	8.3	9	9.3	4	4.1
	iii) Religion tolerance is taught	48	51.1	25	26.6	12	12.8	6	6.4	3	3.1
	iv) Tolerance of ethnic differences and cultural diversity are included as contents	36	36.7	35	35.7	12	12.3	9	9.2	6	6.1

Table 7: Inclusion of Values of Tolerance and Peaceful Conflict Resolution - Teachers
Response

No	Item	5		4		3		2		1	
		No	%	No	%	No	%	No	%	No	%
1	As Ethiopian value adequately										
	i) Peaceful conflict resolution is included as content	-	-	3	20	2	13.3	6	40	4	26.7
	ii) Religion tolerance included as content	1	6.7	4	26.7	1	6.7	5	33.3	4	26.7
	iii) Religion tolerance taught	-	-	3	20	1	6.7	5	33.3	6	40
	iv) Arbitration and negation for peaceful conflict resolution as contents	-	-	1	6.7	1	6.7	10	66.6	3	20
	v) Arbitration and negation for peaceful resolution are taught	-	-	-	-	1	6.7	10	66.6	4	26.7
	vi) Tolerance of ethnic and recognition of cultural diversity as content	1	7.1	2	14.3	-	-	7	50	4	28.6
	vii) Tolerance of ethnic and cultural diversity are taught	1	6.7	1	6.7	-	-	10	66.6	3	20
2	As Universal value adequately										
	i) Peaceful conflict resolution is included as content	3	20	4	26.7	3	20	2	13.3	3	20
	ii) Religion tolerance is included as content	6	40	4	26.7	1	6.7	3	20	1	6.7
	iii) Religion tolerance is taught	7	46.7	3	20	2	13.3	3	20	-	-
	iv) Tolerance of ethnic and cultural diversity are included as content	2	13.3	9	60	3	20	1	6.7	-	-

On the other hand, the information in item 2 of the tables portrayed that the great majority of students and teachers had agreed on the adequate inclusion of the values of peaceful conflict resolution, tolerance of religions and ethnic diversity in the curriculum and in instructional processes as universal values. For instance, in general 76 (78.3 percent) students and ten (66.7 percent) teachers agreed the adequate inclusion of religion tolerance in the curriculum as

universal values where as eleven (73.3 percent) of the teachers and seventy one (72.2 percent) students had agreed on the universality values of tolerance of ethnic and cultural diversity as curriculum contents in civic and ethnical education.

Moreover, in the content analysis of the textbook, the lesson about Diversity and Tolerance in grade 10 civic and ethical education (MOE, 2005: 9-10), the sub - topic about the impact of diversity and tolerance on peace and stability in the text depicted as follows:

Tolerance involves developing a positive attitude to wards differences. Diversity/ pluralism encompass the willingness to accord equal respect to the civil, political, economic, social and cultural differences of individuals. Hence, once tolerance and pluralism adopted, there cannot exist discrimination on citizen based on race, language, religion, social origin etc.

Diversity and tolerance have direct implication for the prevalence of place and stability in the country. In other words, the absence of tolerance and disrespect to diversity with out ant doubt could lead to violence and instability.

Intolerance in a society is the sum - total of the intolerance of its individual members. In tolerance breeds violence. In order to fight intolerance individuals should become aware of the link between their behavior and the vicious cycle of mistrust and violence in society.

From this explanation one can be witness for the values of tolerance and the necessity of diversity was not totally inclusive and reflected in the text as Ethiopia value in experience.

However, it was possible to illustrate the impact of diversity and tolerance on peace and stability for Ethiopia communities have experienced these values in common for long period of time in history. As an argument, the peace and security with in each community and with other ethnic communities have been protected and preserved traditionally by the people themselves through locally constituted social laws, norms and established communities' social organizations which recognize the social worth and honor of members with in and out of one's community to other people. This prolonged common culture of togetherness and living in peaceful co - existence among various ethnic communities has been portrayed dominantly in rural Ethiopian who live and governed by their own established rules, group norms and social administration since the rural people are remote from immediate state supervision and control system in every part of Ethiopia.

For instance, the people of various ethnic communities have developed the common culture of living peacefully in neighborhood in sharing common goods, having common markets, accepting inter - marriage, and celebrating mutual religions festivals and holidays. Thus, the belief in diversity and tolerance are worth noticed common cultural values of Ethiopian communities that possibly incorporate in detail in civics curriculum and illustrated in the textbook in Ethiopia context.

Further more, the topic about the rational and essentiality of Tolerance in Ethiopia society was inadequately set in the textbook. For example, according to grade 10 text (MOE, 2005:11), the essentiality of tolerance in Ethiopia noted as:

Ethiopia is the home of more than 80 people nations and nationalities most having a distinct culture religion, language, etc. It is with such differences that the people of Ethiopia manage to live together and prevail over periodic famine, diseases and aggressions for centuries. This fact by itself tells us that living together in harmony does not mean we do not have differences. All it takes is accommodating differences in a civilized manner by respecting rather than attacking each other.

Tolerance and pluralism strengthen democracy and facilitate the full enjoyment of all human rights that help to constitute a sound foundation for civil society, social harmony and peace. Thus, the guiding principles of democratic society such as equality, the rule of law, respect for pluralism and the practice of tolerance need to be actively promoted by all Ethiopia people to warrant unity and development.

Accordingly, this lesson description about the need for the values of tolerance and diversity in the text book had stipulated broadly as essential values to be promoted in a country universally, but not stated as common values which have been experienced by Ethiopian people in various forms for ages as glaring history of the country. It explained tolerance in relation to Ethiopia people as they managed to live together in periodic famine, diseases and aggressions for centuries in general terms.

However, as stated by Belete and Aklilu (1999) Ethiopia is known with the colorful diversity of its people who belong to various ethnic group, language, religion, tradition and culture. In spite of their diversity Ethiopia communities have lived together in having various common value of

responsibility intolerance and diversity such as the responsibility to respect elders to care children and parents, tolerance of ethnic and religion difference the ability to face difficult situation, to abide to the rule of law and community norms as well as the responsibility to peaceful conflict resolution in arbitration and negotiation through elected elders or traditional leader have been some of the known peculiar social values of Ethiopian people.

In regard to culture of tolerance, for instance communities' value of religious tolerance have indorsed Ethiopia to belong to magnificent history in global arena to be considered as sacred place for the survival of the two major world religions where the Christian and Muslim religion exist in peace and tolerance since ancient time.

Hence, the lesson explanation about the value of tolerance in the text was not exemplified with major value issues of Ethiopian communities, cultural practices of mutual respect through mutual understanding, such as tolerance of religions difference, ethnic and cultural diversity, tolerance of endurance and peaceful conflict resolution in arbitration through elected elders and traditional leader in each Ethiopia community. For this reason, one can possibly prescribe the exertion of these enormous aged long values in the curriculum and exemplified to be illustrated in the textbook as widely practiced common values in each community, which enhanced the Ethiopian people, live in unity of diversity for centuries.

Consequently, though these values of peaceful conflict resolution and tolerance of ethnic and religions diversity have aged long history in Ethiopia as its people's common shared values that help them to live together, one can realize that very little attention has been given to these values to be incorporated in the curriculum development as Ethiopian common social values.

4.5. Inclusion of the Values of Cooperation as Ethiopian Social Values

As it is observed in Table 8 and 9, respondents were asked to what extent social recognition and prestige of individual exercised as equal member of the community in order to participate in public affairs are included adequately as curriculum content. In this regard, 53 (55.3 percent) students and 5 (33.3 percent) teachers answered as they disagree and about 15 (15.6 percent) students and four (26.7 percent) of the teachers had strongly disagreed on the adequate inclusion

of the social recognition of an individual to participate in public affair in the curriculum as Ethiopian value. From this, one can conclude that the social recognition and prestige of individual that are accepted values of each community-lacked consideration to be put in place in civic and ethical curriculum.

Concerning the adequate instruction and inclusion as contents of the values of cooperation and helping each other to solve common problems and develop common concern as Ethiopian values, 7 (46.7 percent) teachers and 47 (47.9 percent) of the students strongly disagreed and for about 5(33.3 percent) teachers and 33 (33.7 percent) students had also disagreed. Further more, 77 (78.6 percent) of the students and nine (60 percent) teachers in general disagreed on the adequate instruction of the value of cooperation and helping each other as Ethiopian social values. According to the information gathered, it is possible to suggest that little attention has been provided to values of co-operation and helping each other among members of each community to be constituted in the curriculum and instructional process as valuable Ethiopian social values.

Table 8: Inclusion of values of cooperation to some common problems and concern for common goods (Students response)

No	Item	5		4		3		2		1	
		No	%	No	%	No	%	No	%	No	%
1	As Ethiopian value adequately										
	i) Social recognition and prestige of individual as person and participate in public affair included as content	3	3.1	13	13.6	12	12.5	53	55.2	15	15.6
	ii) Social recognition and prestige as person and participate in public affair taught	6	6.5	11	11.9	24	26.1	32	34.8	19	20.7
	iii) Co-operation and helping each other to solve common problems included as contents	4	4.1	3	3.1	11	11.2	33	33.7	47	47.9
	iv) Cooperation to each other to solve common problems taught	5	5.1	4	4.1	12	12.2	34	34.7	43	43.9

Table 9: Inclusion of values of cooperation to solve common problems and concern for common goods: - Teachers' responses

No	Item	5		4		3		2		1	
		No	%	No	%	No	%	No	%	No	%
1	As Ethiopian values adequately										
	i) Co - operation among members of community to solve problems included as content	-	-	3	20	-	-	5	33.3	7	46.7
	ii) Co - operation among members to solve problems is taught	1	6.7	2	13.3	-	-	6	40	6	40
	iii) Social recognition and prestige of individual as equal member of the community included as content	1	6.7	3	20	2	13.3	5	33.3	4	26.7

Consequently, although the values of co - operation and helping each other in times of individual and social problems and sharing common concern to common goods have been practiced traditionally for long time as valuable common social values of each Ethiopian community, very little consideration had been given in both curriculum contents and classroom instruction in Ethiopia context.

4.6. Views on the Efficiency of Curriculum Developers in Civic and Ethical Education Curriculum Development and Text Book Preparation

As it is observed in Table 10 and 11, majority of teachers and students argued that the inclusion of Ethiopian social values in civic and ethical curriculum contents, textbooks and in classroom instruction is low and very limited. In this regard, for example, in item 1 of these Tables, six (46.1 percent) teachers and forty- two (44.2 percent) students disagreed and about twenty four (25.3 percent) of those students had strongly disagreed on the adequate teaching of human right principles in relation to cultural rights which constitute basic rights and liberties of a person as Ethiopian common values.

Table 10: General teachers' view on efficiency of curriculum developers regarding adequate inclusion of Ethiopian social values in civic curriculum, textbook preparation and classroom instruction

No	Item	5		4		3		2		1	
		No	%	No	%	No	%	No	%	No	%
1	Adequate teaching of human right principle in relation to cultural rights and social value in Ethiopia context	1	7.7	3	23.1	3	23.1	6	46.1	-	-
2	Adequate inclusion and reflection of one party ideology as content in civic curriculum neglecting the contribution of Ethiopian people's common goods in the past	4	26.6	6	40	1	6.7	3	20	1	6.7
3	Complains of students for learning more of western values	2	13.3	9	60	-	-	4	26.7	-	-
4	Complains of students for they learn more of sectarian political orientation condemning the past in Ethiopia context	-	-	10	66.7	2	13.3	2	13.3	1	6.7
5	Curriculum planner gave more attention to Ethiopian social value in writing text books	1	6.7	3	20	-	-	8	53.3	3	20
6	Ethiopian social values are observed adequately in the textbooks	-	-	1	6.7	-	-	8	53.3	6	40
7	Ethiopian social values are reflected in detail in the instructional process	1	6.7	1	6.7	2	13.3	7	46.6	4	26.7

Table 11: General students' views on efficiency of curriculum developers regarding adequate inclusion of Ethiopian social values in civic curriculum, text book preparation and in classroom instruction

No	Item	5		4		3		2		1	
		No	%	No	%	No	%	No	%	No	%
1	Teaching human right principles in relation to cultural rights in Ethiopia context	4	4.2	9	9.5	16	16.8	42	44.2	24	25.3
2	Civic curriculum contents constitute and reflects more of one party ideology neglecting the contribution of Ethiopian people's common goods	20	21.5	29	31.2	23	24.8	9	9.7	12	12.9
3	Students have complaints for they learn more of western values	24	26.1	18	19.6	17	18.5	19	20.6	14	15.2
4	Students have complaints in civics as they learn more of sectarian political orientation condemning the past of Ethiopian context	30	31.9	25	26.6	10	10.6	17	18.1	12	12.8
5	Ethiopian social values are observed adequately in the text books	6	6.2	15	15.6	16	16.7	49	51.1	10	10.4
6	Ethiopian social values are reflected in detail in the instructional process	5	5.2	18	18.8	30	31.2	33	34.4	10	10.4

Regarding to the adequate observation and detail explanation of Ethiopian social values in civic textbooks, eight (53.3 percent) teachers and 49 (51.1 percent) students had disagreed, and about six (40 percent) of the teachers and ten (10.4 percent) students responded as they strongly disagreed. Similarly, concerning the detail reflection of Ethiopian social values in the instructional process, eleven (72.3 percent) of the students in general had responded as they disagree. Thus, based on this information, it is possible to realize that the detail reflection and illustration of Ethiopian common social values in civic textbook and in the civic textbooks and in the instructional process have been seriously depressed. As a result, one can possibly argue that the inclusion of Ethiopian common social values as curriculum contents in civic and ethical education had been inadequate and very limited.

Moreover, both teachers and students respondents had commented the civic and ethical education in general for its curriculum contents reflected and preached sectarian ideological influence of the day neglecting the long history of Ethiopian people's philosophy life of the past. For example, the curriculum lacked to constitute peculiar experiences of people's local social organization and administration, collective thinking, tolerating of endurance and tolerance ethnic and religion differences at each community level which enhance them to live in unity of diversity and in peaceful co-existence in their nation state sharing common concern to their common goods for ages. In this respect, in item 2 and 4 of the same tables, ten (66.6 percent) teachers and forty-nine (52.7 percent) students argued that the civic curriculum contents consisted and reflected more of one party ideology in regard to Ethiopian context neglecting the past experience of common goods as important values of the people of Ethiopian. Similarly, concerning students' complains on civic education for they learn more of sectarian political orientation, ten (66.7 percent) of the teachers and fifty-five (58.5 percent) students had agreed. From this information, it is, then, possible to suggest that the civic and ethical curriculum development had lacked to utilize secular approach in accommodating the interest of the learners, society and the state all together.

4.7. The Professional Effectiveness of Curriculum Writers and the Procedures Used in the Development of Civic and Ethical Education Curriculum and Instruction

An interview had been conducted with higher officials of civic and ethical education curriculum department in order to explore about the professional qualification of the curriculum developers in the field and their Endeavour to use need assessment as procedure to develop appropriate curriculum based on Ethiopian culture.

The interview was held with Ato Girmay Alemayehu, former civic curriculum developer and team leader of social science panel, and Ato Girma Alemayehu, current head of civic and ethical education and training department in the Ministry of Education. In regard to their educational status, both higher officials were specialized in MSC degree in curriculum study with the qualification of B.A degrees in philosophy and history background respectively.

Thus, the qualitative method used as a tool to analysis and interpret this interview results obtained from these interviewees was narrative approach. In doing so, the summary of questions raised during the interview addressed to what extent need assessment, context identification used and curriculum writers qualified in curriculum development, as well as question about the extent of inclusion of Ethiopian social values in the curriculum and reflected in the text book. Finally, questions like what problems have encountered in implementation and how effective is the civic and ethical education on the ground as stated by the policy were interviewed.

Question one to three was, then, dealt with the utilization of need assessment, context identification and the professional requirement of curriculum writers. Thus the first interview had answered the questions in the following:

«ወታደራዊ የደረግ መንግስት ወደቆ አዲስ የስርዓተ መንግስት ለውጥ ከተካሄደ በኋላ በኢትዮጵያ የትምህርት ስርዓት መሻሻል ሲደረግ ስርዓተ ትምህርቱም በተቻለ መጠን ኢትዮጵያዊ ይዘት እንዲኖረው ጥረት ተደርጓል ለምሳሌ የአከባቢ ሳይንስ ከ1-4፣ ማህበራዊ ሳይንስ ከ5-8፣ ታሪክና ጆግራፊ ከ9-12፣ ኢኮኖሚክስ ከ11-12 ክፍል ኢትዮጵያዊ ይዘት እንዲይዝ ተሞክሯል።»

በተጨማሪም ኢህአዲግ ሥልጣን እንደያዘ ዜጎችን በስነ ምግባር ለማነፅ ሲባል በይድረስ ይድረስ የስነ ዜጋ ትምህርት ካራኩለም ባስቸኳይ እንዲዘጋጅ በመታዘዙ የዜግነት ትምህርት ካራኩለም ለማዘጋጀት በጥድፊያ ተጀመረ በዝግጅቱም ዲሞክራሲ የመላው ህብረተሰብ ፍላጎት በመሆኑ ዲሞክራሲን መሰረት ያደረገ ስርዓተ ትምህርት እንዲቀረጽ በመታመኑ አስፈላጊ መሆኑም የፍላጎት ጥናት (Need

Assessment -) አልተደረገም ጊዜም አልነበረም። ስለዚህ የዜጎችን ፍላጎት ዋና ማዕከል ያደረገ የዜጎችን የእውቀት አድማስ ባለማቀፍ ደረጃ የሚያሰፋ ይዘት ያለው ከአለማቀፍ እሴቶች የያዘ የስነ ዜጋ ካሪኩለም ተዘጋጅ በዚህ ካሪኩለም ዜጎች ስለ ሀገራችው ህገ መንግስት እንዲያውቁና ስለ መንግስት አወቃቀር፣ የመንግስት አሰራር እና ተጠያቂነት እንዲረዱ ካለማቀፍ የተለያዩ ሀገራት ህገ መንግስቶች ልምድ ጋር ያነፃፀረ የስነ ዜጋ ትምህርት ይዘት እንዲኖረው ተደርጎ ነበር። ከነዚህ ይዘቶች ከዘጠኝ እስከ 12ኛ ክፍል ውስጥ ለምሳሌ (1, constitution 2, Government of different forms 3, state and citizenship 4, rights and duties of citizens 5, Freedom and responsibilities 6, Moral values) ይሁንና ይህ አዲስ የስነ ዜጋ ትምህርት በተማሪው እየሰረጸ በመሄዱ እና ተማሪው መንግስትን መጠይቅ በመጀመሩ በመንግስት አልተፈለገም ስለሆነም ሌላ ካሪኩለም በኢትዮጵያ ባህላዊ እሴቶች ላይ መሰረት ያደረገ አዲስ የሲቪክ ካሪኩለም እንዲዘጋጅ ተደርጓል። ነገር ግን አዲሱ የስነ ዜጋ ትምህርት የመንግስትን ፍላጎት መሰረት ያደረገ ይዘት ሲኖረው ካሪኩለሙን የፃፉት ባለሙያዎች ባለዛኛው ልቦለድ ፀሃፊዎች እና ቲያትር ደራሲያን በመሆናቸው ችግር አለበት። ይህም በትምህርት ሚኒስቴር በመጣ ማንም ባለሙያ ፖሊሲውን እስከ ደገፊ ድረስ ካሪኩለም መፃፍ ይችላል ከሚል ሲወርድ ሲዋረድ የመጣ ባህል ነው። የተባሉት አሰራ አንድ የኢትዮጵያ እሴቶችም ፕሪንሲፕልስ፣ እሴቶች ይሁኑ ወይም ሌላ ግልጽ ትርጉም አልተሰጣቸውም። እነዚህም እሴቶች በኢትዮጵያ ማህበረሰቦች ውስጥ እንዴት እንደነበሩ እና አሁንም እነዳሉ በቂ ማብራሪያ እና ምሳሌ አልቀረቡባቸውም።

Therefore, the above responses of the interviewee are illustrated by Girmay as the need assessment had not been made during the development of the former civic curriculum as the government urged the department to prepare a curriculum in citizenship education with in short period in line with democratization. The only context identification made was the political context of democracy for the state consider, as it is the need of Ethiopian society. As a result, the interviewee explained that the department prepared the syllabus and the textbooks in objective model centered more on the interest of citizens to widen their knowledge horizon in universal values in relation to Ethiopia context to some extent. However, after some years implementation, the government for its own sake did not like the curriculum. As he pointed out, the civic education was changed and replaced by the new civic and ethical education curriculum more taking the interest of the government in to consideration rather than the learners.

From this information, one can suggest that the new curriculum lacked to constitute the three vested interests of the learner, society and the government in appropriate balances.

In addition, when he was asked the efficiency of the new curriculum and specialization of the curriculum developers in the field of curriculum development, the interviewee had commented the curriculum as it lacked quality and technical standards in lesson integration and illustration of Ethiopians values in the experience of each community in both civic syllabus and text book since non qualified curriculum writers developed it; who are fiction writers. This is because of the tradition in the Ministry of education in the belief that any one can write a curriculum since he is professional who support the policy. Accordingly, if the course writers were non-qualified professionals in field of curriculum development, it is possible to realize the lack of technical clarity and the required skills of curriculum planning and development in preparing the syllabus and textbooks as culture rooted curriculum in incorporating Ethiopian social values, according to the new trend.

Regarding the adequate inclusion of Ethiopian values in the curriculum and textbooks, Girmay suggested that the contents of the two curriculums had no difference on the inadequate inclusion the Ethiopian social values. As he said, the contents are only taken as elements of ethical philosophy, universal values and as human experiences at large. They were not put in place and explained adequately in Ethiopia context as long experiences of people's values. From this, it is possible to argue that the inclusion and reflection of Ethiopian values in civic and ethics syllabic and text books had been very little and limited.

On the other hand, in answering the questions to need assessment and the professional qualification of curriculum developers the second interviewee states:

«በቅድሚያ የበፊቱ የስነ ዜጋ ትምህርት ካሪኩለም የተቀየረበት ምክንያት በመሰረቱ የስነ ዜጋ ትምህርት ህገ መንግስት መሰረት ባደረገ ሲሆን መምህራን ግን ህገ መንግስቱን ለማስተማር ቁጥብነት ስለአሳዩ፤ ሱፐርቫይዘሮችም ለተፈፃሚነቱ ተገቢውን ክትትል አላደረጉም በተጨማሪም መምህራን በመንግስት ፖሊሲ ላይ የአመለካከት ችግር ስላላቸው ይህ ሂደት በመንግስት ባለመፈለጉ እና የኢትዮጵያ ባህላዊ እሴቶችን በካሪኩለም ለማካተት እንዲቀየር ተደርጓል ለዚህም አዲስ ካሪኩለም ለማዘጋጀት ግብር ሃይል ተቋቁሞ የፍላጎት ጥናት (Need assessment) በአዲስ አበባ እና በዙሪያዎቹ ባሉ ህብረተሰቦች ላይ የተወሰነ የጥናት ስራ በማከናወን 90 ዓይነት እሴቶችን በማሰባሰብ ከ90 ውስጥ የጋራ አባይት የሆኑ 11 ባህላዊ እሴቶችን ጨምቆ በማውጣት በካሪኩለሙ እንዲካተቱ ተደርጓል። ለዚህም ስራ ኮርስ ጸሃፊዎችን ከዩኒቨርስቲ የትምህርት ባለሙያ፣ ልቦለድ እና ቲያትር ደራሲያንን በመጋበዝ አዲስ የስነ ዜጋ ትምህርት ሲላበስ እና መማሪያ መጽሐፍ ተዘጋጅቷል። የልቦለድ ፀሃፊዎች እና ቲያትር ደራሲያን የተጋበዙበት ምክንያት ለመማሪያ መጽሐፍት ፍላጎት

(Flavor) ለመስጠት ነው ስለዚህ አዲሱ የሥነ ዜጋ ትምህርት አለማቀፍ እሴቶችን በመያዝ ኢትዮጵያዊ ይዘት እንዲኖረው ተሞክሯል። የህብረተሰቡም ፍላጎት እንዲሟላ የጋራ የሆኑ ባህላዊ እሴቶች በተቻለ መጠን በካሪኩለም እንዲካተቱ ተደርጓል። እዚህ ላይ ምን ያህል ኢትዮጵያዊ እሴቶች በስፋት ተካተዋል ለሚለው ጥያቄ ጥናት የሚያደርገው ተመራማሪ በጥልቀት ፈትሾ ጉድለቱን መጠቀም ይችላል።

Therefore, Ato Girma stated that need assessment had been made but it was limited in Addis Ababa and its surroundings. After the assessment those eleven values were agreed to be common Ethiopian values and used them as contents in the curriculum. As he said, attempt has been made to bring the curriculum Ethiopian based in teaching its cultural values in civic and ethical education by changing the former civic education.

Concerning the question about the qualification of the curriculum developers, the interviewee said that the course writers and reviewers were from three groups, namely, fiction writers, theatre authors and academic specialists. He said that the reason for the involvement of fiction and theatre authors was just to give flavor to the text. According to this information, among the seven curriculum writers and reviewers, it was one professional, Ato Girma, who qualified as curriculum specialist. Thus, as suggested by the first interview, the preparation of the syllabus and textbooks by more non-qualified personnel may exhibit lack of appropriate professional skills and techniques to incorporate Ethiopian common values efficiently in the curriculum for the curriculum to become relevant and closely bound with the needs of the entire society.

In answering the question about the extent of inclusion of Ethiopian common social values in civic and ethics syllabus and textbooks, the interviewee stated that both universal values and Ethiopian values were constituted as curriculum contents.

Attempt had been made, to some extent, to manifest the Ethiopian values as cultural elements in civic and ethical education. When he further explains as an example, Girma notes:

ስለ ዲሞክራሲ ስናስተምር ኢትዮጵያ የብጥብጥ አገር ስለነበረች ስለ ዲሞክራሲ መማርና መመራት ያስፈልጋል። ሕብረተሰቡ ግጭቶችን በሰላማዊና በውይይት በዲሞክራሲ መፍታት እንዳለበት ማስተማር ያስፈልጋል። ለምሳሌ ያደጉ አገሮች ዲሞክራሲያዊ አሰራርና አካልብተው እድገት አምጥተዋል።

This is to say when democracy is taught, as Ethiopia was a country in conflict, the students should learn about democracy to live in tolerance and work democratically. The society had to learn how to solve conflict peacefully and in arbitration. This then implies that democratic

cultural elements had not been experienced and the culture of living in tolerance and peaceful conflict resolution did not practiced and exist in Ethiopia society at all in each community and with in communities in the past. Accordingly, this information will, then, be an evidence for the inclusion of the values of basic rights and tolerance in the curriculum as universal values.

However, the above-mentioned notion may be true as problem of lack of political democracy of pluralism at government level, but not at community level in the society. As it is clearly known, Ethiopia has long history for its people have strong culture of living in tolerance of ethnic and religions diversity, peaceful conflict resolution in arbitration and the exercise of respect ion of basic rights of a person as equal member at each community level. Based on this information, thus, one can possibly deduce that sectarian political doctrine and orientation of the day has got more emphasis in the curriculum neglecting the past shared values of social life and common goods of Ethiopian society that bind the people to live together in a nation hood for ages. This approach may, then, erode the acceptance and interest of the learners to lack credibility for their learning civic and ethical education. Consequently, from the above information, when the responsibility and skills of the experts in civic curriculum development are evaluated from professional ethics perspective, it is likely to suggest the inadequate knowledge of the curriculum developers about the existing values of Ethiopian communities at local level and their affiliation with the government to some extent.

Finally, regarding the effectiveness of civic and ethical education in meeting the intended educational goals, the interviewee pointed out that the civic and ethical education seemed less effective for two main reasons as the government has confirmed in its assessment. One is that the civic education lacked acceptance by teachers and students because of the relationship between the curriculum and the constitution. The other is the consideration of civic and ethical education as supplementary subject by the executive body and the school administration. It has not been recognized as the main subjects like English, Mathis, physics and the likes. From this it is likely to argue that the educational personnel, particularly at school level and the beneficiaries, that of students seemed to consider the civic and ethical education as the political indoctrination of the state.

Chapter Five

Summary, Conclusions and Recommendations

This chapter has presented the general picture of the study. It dealt with the summary, conclusions and recommendations

The objective of this study was to empirically examine the civic and ethical education curriculum syllabus and its grade 10 text books whether the Ethiopian common social values considered adequately in civic and ethical education curriculum planning and development and in classroom instruction in order to meet the local needs as stated by the education and training policy (1994). As culture based curriculum development is a new trend in the history of Ethiopian Education system, there are a number of difficulties in the approach and technical skills in curriculum planning and development of civic and ethical education in line with the new trend. The study is also to forward possible solutions that will enhance curriculum developers and responsible body to alleviate the technical professional skills deficiencies and weaknesses, which encountered as draw backs for the development of appropriate culture rooted curriculum.

Thus, this study was focused to get an answer for the following basic questions in respect to the aforementioned curriculum shortcomings:

1. What is the place given to the selected Ethiopian common social values in civic and ethical education curriculum and instruction for grade 10 in Adama secondary schools?
 - 1.1. Did curriculum developers give attention to Ethiopian social values in writing textbooks and preparing other instructional materials?
 - 1.2. Are the social values observable in the textbooks?
 - 1.3. Are the social values reflected in the instructional process?
4. To what extent do teachers and students consider the inclusion of Ethiopia social values as something worth in the curriculum and instructional process?
5. What are the factors that impede or enhance the inclusion of social values in to the civic and ethical education curriculum?

To accomplish this descriptive study and to answer those basic questions, the researcher has employed survey method in order to collect the data from principals, teachers, students and

curriculum experts. In gathering the opinions of respondents, two descriptive approaches have been used as tools, namely, quantitative method - two sets of questionnaires and qualitative method - interview, classroom observation and document review as instruments. In addition, simple random sampling and available sampling were used to select the respondents and utilize percentages as method of analysis and interpretation for statistical measurement of the survey questionnaires. Moreover, narrative method has been used to analysis and interprets the data obtained through instruments of the qualitative approach. Consequently, the data analysis and interpretations of the findings were summarized as follows.

5.1 Summary of Findings

After the analysis and interpretation of the data, the study exhibited the following findings:

1. As depicted in item 1 Table 2 &3, the recognition of basic rights of an individual exercised at community level as Ethiopian common values were inadequately included in civic and ethical education curriculum contents and instructional processes. In the content analysis, the reflection of the right of individual dignity, the right to life, freedom to equally participate in societal life through public debate and decision making, personality right, political and civil rights to take part in his/her community's political and social affairs as accepted and practiced values in each Ethiopia community in the lesson under democratic rights and human rights had been very much limited in grade 10 text book.
2. As it was observed in item 2, Table 2 and 3, the basic rights constituted of social recognition, prestige of individuals to equal membership in the community as well as the respect for the rights and property of others had been adequately included as contents and taught as universal values.
3. As depicted in table 4 and 5, the inclusion of social responsibility of citizens to serve the community, respecting of elders, as well as to care for children, parents and concern for one's community as Ethiopian common social values in curriculum content and instruction were very little. Besides, shouldering responsibility which constitutes honesty, organizational responsibility, social and moral responsibility as values of responsibilities

and citizen obligation had been illustrated at large in grade 10 text book as universally agreed values essential in a democratic society.

4. According to the information gathered in item 1 of Table 6 and 7, the exercise of peaceful conflict resolution in arbitration, tolerance of ethnic and religion differences were not included in instructional processes as Ethiopian common social values. In addition, the recognition of cultural diversity to live together in peaceful co-existence traditionally at local level in each community of Ethiopia had very little consideration in the curriculum and lacked to be reflected in grade 10 textbooks. For example, only the necessity of tolerance and diversity which have direct implication for the prevalence of peace and security in a country had been discussed in terms of universal value with out due emphasis on the experiences in the Ethiopia context.
5. Based on the information in table 9, concerning the practice of the values of living in co-operation and helping each other to solve common problems, hospitality, and to develop common concern among members of each community, little attention had been given in the contents and in instruction of civic and ethical education as existed common accepted values of Ethiopian communities for ages.
6. As it is observed in Table 10 and 11 as the general views of the respondents, the detail reflection and illustration of Ethiopian common social values in civic and ethics text books and instructional processes have little consideration.
7. Regarding teachers' and students' consideration of Ethiopian social values inclusion in civic and ethical education curriculum and instruction as something worth, there has been little consideration because of their complains for civic curriculum reflected more of sectarian ideological influences of the day neglecting the values of common goods, such as respecting basic rights with mutual understanding hospitality, tolerance of religious and cultural diversity which developed among Ethiopian communities for long as people's philosophy of life in the past. However, if people's values are appropriately included in the curriculum, the respondents have considered the inclusion of Ethiopian common social values as substantial important for national development of the country.

8. As depicted on table 10 and 11 the teaching human rights principles in association with cultural rights as traditionally exercised locally among members in Ethiopia communities, as accepted common values had not detail illustration in grade 10 textbooks.
9. There was very limited need assessment held to study the interests of the learners and the society as well as in identifying the existing Ethiopian common values, which lacked nation wide coverage.
10. According to the result of the interview, the curriculum planning and development in the new civic and ethics education lacked to accommodate the three vested interests of beneficiaries. Further more, the curriculum developers had been observed to have inadequate knowledge about the existing common social values of Ethiopia as they were exercised at the community level.
11. According to the interviewee's information, the curriculum contents of civic and ethical education were taken from elements of ethical philosophy, universal values as human experiences at large.
12. Regarding the professional status of the curriculum developers, there had been more non qualified professionals who were involved in civic and ethical education curriculum development as course writers and reviewers. There was only one qualified professional in the field of curriculum development among all curriculum developers. Besides, one single professional was seen as head and curriculum expert who runs all the duties and responsibilities of the civic and ethical education and training department at national level.
13. Based on the information in the interview, civic and ethical education was less effective to achieve its educational goal to produce good citizenship as intended by the policy due to lack of acceptance by the students and educational personnel. Curriculum developers had been observed to have the affiliation with the government since the experts did not take the interest of citizens at large.

5.2. Conclusions

Based on the findings of this study the values of respecting basic rights of an individual, the values of responsibility in religious and ethnic tolerance, respecting elders, the responsibility to peaceful conflict resolution as well as the values of cooperation were adequately incorporated and exemplified as content in both the curriculum and the text book from universal standards perspectives. However, the inclusion of Ethiopian common social values in civic and ethical education curriculum and their detail illustration in the textbooks had been inadequate and limited.

The emphasis given to universal standards was because of the adoption of the curriculum contents from elements of moral philosophy, universal values and human experiences without their due assimilation with people's existing common values as exercised at each community level in Ethiopia real life situations. As a result, the reflections and detail exemplification of these Ethiopian common values in classroom instruction and in the textbook had little consideration.

Thus, it is possible to conclude that this inadequate inclusion of Ethiopian common values in the curriculum may adversely affect the effectiveness of civic and ethical education in promoting competence, a sense of community and sound moral characters of citizens. Consequently, it is difficult to enhance citizens to actively participate in the maintenance of socioeconomic progress and political development of their nation.

As one can understand from the findings, though most of the teachers and student respondents had considerably accepted the inclusion of Ethiopian common social values in the curriculum and in the instructional process as necessary, they have critics on civic and ethical education for it reflects more of one sided political influence and indoctrination which neglects the importance of the existing valuable common life experiences of Ethiopian people. This implies that civic and ethical education lacked secular approach and standards to accommodate the three vested interested such as the interest of the learner, the society and the state during its curriculum planning and development. As a result, this limitation can not motivate and attract the interest of both educational personnel and the beneficiaries in civic and ethical education, and principally

caused the curriculum to become unequally satisfactory for all parties in the country to enhance the formation of pluralistic society.

Furthermore, since the curriculum need to be rooted in the culture of the society, the curriculum developers have to make appropriate need assessment to study the learner and the society at large in order to identify the existing common value in the entire society. Nevertheless, the need assessment held during civic and ethical curriculum development was very limited and had little nationwide coverage. As notified in the findings, there had been problem of identification of the Ethiopian accepted common social values, which are practiced at each community level but misused at government level.

This portrayed that there were misconceptions and lack of knowledge in considering the practice of accepted common values at each community as non existed in the nation. Besides, since more non qualified professionals in the field of curriculum development involved as civic curriculum writers and reviewers, the civic and ethical education were lacked the necessary professional skills and technical principles during its curriculum planning and development. For this reason, it is possible to infer that lack of intensive need assessment at national level, the misconceptions on the existing people's common values at community level as well as lack of professional skills and principles in curriculum planning and development are some of the factors that impede the adequate inclusion of Ethiopian common social values in civic and ethical education curriculum and in its instructional process.

5.3 Recommendations

In order to alleviate the problem of inadequate inclusion of Ethiopian common social values in the curriculum and instruction of civic and ethical education, the following recommendations as remedies are forwarded based on conclusions.

1. There is a need for appropriate wide range prior need assessment on the existing Ethiopian common social values and detail identification of contexts, such as historical, social, economic and political contexts is also needed as preliminary stage of curriculum development in civic and ethical education. It ensures the capability of curriculum developers in formulating indigenous, culture rooted curriculum to make the educational provisions realistic to the real life situation of the Ethiopian society which enhances national development and becoming self reliance nation.
2. Adequate inclusion of existing common social values of Ethiopians as contents in the curriculum is a necessity. In addition, there is a need for detail discussion and exemplification of each value system in both textbook preparation and classroom instruction in light of the social life experiences of Ethiopian community.
3. Utilization of situational model is a vital trend for culture rooted curriculum development since it's a more comprehensive frame work which can encompass either the objective model or the process model depending on which aspects of the curriculum are being designed. Situational model of curriculum design is flexible, adaptable and open to interpretation in light of changing circumstances which encourages curriculum developers to consider planning systematically in their particular context, which links their decisions to wider cultural and social consideration.
4. Maintain secular approach that accommodate the advantage of the public in curriculum planning and development free from sectarian political affiliation for appropriate formation of pluralistic and free society.
5. Better to accommodate the three vested interests such as the interest of the learners, society and the state in curriculum development for the curriculum be reliable and to work for all parties, at all time for its contribution to socio -economic and political

growth and prosperity of Ethiopia as free education which allows academic freedom is a deriving force for holistic social transformation.

6. Staffing the civic and ethical education and training department in the Ministry of Education with more qualified educational personnel in the field of curriculum study. Besides, it is better for curriculum developers and experts to take training and have adequate knowledge in the existing common cultural elements and social values of Ethiopian society.

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Appendices

APPENDIX- A: Students' Questionnaire

ADDIS ABABA UNIVERSITY SCHOOL OF GRADUATE STUDIES DEPARTMENT OF CURRICULUM AND INSTRUCTION

Questionnaire on Inclusion of Ethiopian Values in Civics & Ethics Curriculum

Dear students, I kindly request your full co-operation in providing genuine answers and returning back the questionnaire.

The objective of this questionnaire is to make an assessment and detail examination on civic and ethical education to what extent Ethiopia social values are included in the curriculum as contents to be taught in classroom as lessons.

In addition, this study will try to explore or identify what social values are in common for Ethiopian people to include the values in the curriculum for our common goods based on your honest information. In doing so, your active participation in completing this questionnaire is very important and valuable.

Therefore, you are kindly requested to fill in the questionnaire honestly and patiently for our common purpose. The researcher sincerely, then, expresses his thanks and appreciation in advance for developing your time and energy to complete the questionnaire being responsibility.

General Direction

- i. There is no need of writing your name.
- ii. Please use thick mark "✓" for each choice among the given alternatives.
- iii. Please notice that your response would be kept confidential and secrete.
- iv. Please also notice that telling your nation or nationality you born is very important to know and decide what social and cultural values are common to all Ethiopians based on your genuine information.

Part 1. Personal Data

1.1. Sex: male female

1.2. Age: _____

1.3. Grade you learn: _____

1.4. Ethnic origin: _____

Part II: Opinion

Instruction: The following statements represent opinions and your agreement or disagreement will be determined on the basis of your particular convictions or belief. Kindly check your position on the scale, as the statement first impresses you. Indicate what you believe, rather than what you think you should believe. Thus, you are sincerely requested to rate the statement on a five-point scale as follows:

Scale values:

I strongly agree	5
I agree	4
I am un decided	3
I disagree	2
I strongly disagree	1

	Statement	5	4	3	2	1
1	Peaceful conflict resolution (ግጭትን በሰላም መፍታት) is included in the curriculum and taught more as Ethiopian social values in civic and ethical education					
2	Peaceful conflict resolution is included in the curriculum and taught adequately as universal values in civic and ethical education					
3	Social responsibility (ማህበራዊ ሃላፊነት መወጣት) of citizens to serve the community is more taught as important Ethiopian value in civic and ethical education					
4	The responsibility of citizens to care for children, parents and concern for community is included as contents more as Ethiopian social values.					
5	The responsibility of citizens to care for children, parents and concern for community is taught more as Ethiopian social values.					
6	Social recognition and prestige (ማህበራዊ ተቀባኝነትና ክብር) of an individual as a person and equal member of the community is more taught in civic and ethical education as universal values.					
7	I believe shouldering social responsibility and obey community norms (ማህበራዊ ኃላፊነትን መወጣትና የህብረተሰቡን ደንብ መከተል) to serve the community are common people's social values in Ethiopia to be recognized as member of the community.					
	Statement	5	4	3	2	1

8	The right to dignity of an individual as value to equal member of each community in Ethiopia society is taught in detail as lesson in relation to human right principle in civics.					
9	The right to life and use individual's talent to participate equally in public issues are common values recognized in each Ethiopia community as cultural rights					
10	The right to dignity and the right to work as individual accepted people's value in my community.					
11	Cooperation and social life to help each other among individuals for their common goods are common people's values in my community.					
12	I believe respecting elders, group norms, social obligation, ethnic and religions tolerance are recognized common values in my nationality					
13	Social recognition and prestige of an individual as a person is included as content in curriculum as experience of Ethiopian social values in civic and ethical education					
14	Social recognition and prestige of an individual as a person is adequately taught as experience of Ethiopian social values in civic and ethical education					
15	Religions tolerance (በኃይማኖት ልዩነት መቻቻል) is included as content in civic and ethical education curriculum more as universal social value.					
16	Religions tolerance (በኃይማኖት ልዩነት መቻቻል) is taught more as universal social value.					
17	Religions tolerance is included as content in civic and ethical education curriculum as Ethiopian social value.					
18	Religious tolerance is taught more as Ethiopian social value.					
19	Co-operation and helping each other among members of the community to solve common problems and promote common concern are included as contents in civics more as Ethiopian social value					
20	Co-operation and helping each other among members of the community to solve common problems and promote common concern is taught in civic and ethical education more as Ethiopian social value					
21	Truthfulness, honesty and fair - mindedness are common values for recognition of a person to be equal member of each community in the Ethiopia society					
22	Truth fullness, honesty and fair - mindedness is adequately taught more as the experience of Ethiopian social values					

	Statement	5	4	3	2	1
23	Respect for the rights and property of others is included in detail as contents of the curriculum and taught more as western and universal values.					
24	Arbitration and negotiations for peaceful conflict resolution (ግጭትን በሽምግልና በድርድር በሰላም መፍታት) are more included as contents in the curriculum in detail as Ethiopian social values in civic and ethical education					
25	Arbitration and negotiations for peaceful conflict resolution (ግጭትን በሽምግልና በድርድር በሰላም መፍታት) are more taught in detail as Ethiopian social values in civic and ethical education					
26	Tolerance of ethnic differences (በብሔር ልዩነት መቻቻል) and the recognition of cultural diversity incorporated adequately as contents of the curriculum in civic and ethical education as Ethiopian social values.					
27	Tolerance of ethnic differences (በብሔር ልዩነት መቻቻል) and the recognition of cultural diversity adequately taught in civic and ethical education as Ethiopian social values.					
28	Tolerance of ethnic difference and the recognition of cultural diversity are included more as contents in the curriculum and taught as universal value in civics education					
29	I believe social life and living in co-operation for people's common goods are common Ethiopian social values.					
30	I believe respecting elders and social obligation of citizens in society are long aged Ethiopian common social values					
31	I believe arbitration (ሽምግልና) and negotiation (ድርድር) by elders and community traditional leaders for conflict resolution are recognized common social values in Ethiopian society.					
32	I believe religious tolerance has long history in Ethiopia used as common people's value to live peacefully in neighbor hood					
33	I believe tolerance of ethnic difference has been used long as Ethiopia common social values important to live together in neighborhood					
34	Teachers are teaching human right principals adequately in relation and as part of cultural rights and social values in Ethiopia context					
35	In my opinion the curriculum contents of civic and ethical education incorporate and reflect more of one sided political influence of the present time without due emphasis on the social life experience of common good in the past developed among Ethiopia community.					
36	Students have complaints (ቅሬታ) for they learn more of western values in civics and					

	ethical education.					
37	Students have complaints (ቅሬታ) in civics education as they learn more of sectarian (ለአንድ ብቻ የወገኑ) political orientation condemning the past in Ethiopia context.					
38	Ethiopian social values are observed adequately in the text books					
39	Ethiopian social values are reflected in detail in the instructional process.					

Part III: Open - ended Items

Please attempt to answer the following questions at your best. Your valuable opinions about Ethiopian common cultural and social values are highly important for the intended goal to incorporate those common values in Ethiopia curriculum development to make our Education more relevant to the real needs of Ethiopian society. It is possible to list the values and explain your opinion in Amharic for your comforter.

1. In your opinion, what could be the common cultural and social values in Ethiopia society? Please list all common people's value you believe in detail (የኢትዮጵያን የጋራ ባህላዊ እና ማህበራዊ እሴቶችን ቢዘረዝሩ)

2. In your opinion how detailed Ethiopian social values are included as contents and illustrated /described/ in civics and ethical education textbooks to be suitable for students' understanding of national identity and moral development? Please list Ethiopian common social values you think that are included in the curriculum and illustrated in the textbook.

3. Are there Ethiopian common social values you think that are not included as contents of the curriculum in civics and Ethical education? Please list them

4. In your experience what difficulties you find as problems to include Ethiopian social values in preparation as curriculum contents and presentation in the textbook and classroom instruction?

APPENDIX B: Questionnaire for School Principals and Teachers

ADDIS ABABA UNIVERSITY SCHOOL OF GRADUATE STUDIES DEPARTMENT OF CURRICULUM AND INSTRUCTION

Questionnaire About the Inclusion of Ethiopian Social Values in Civics and Ethical Education Curricula.

Dear school principals and teachers, I kindly request your full co-operation in providing genuine answers and returning back the questionnaire.

The objective of this questionnaire is to make an assessment and examine whether the Ethiopian social values are adequately included in secondary curriculum of civics and ethical education or not. Besides, it will try to identify what social values are in common to all Ethiopian people and attempt to explore if there are problems in the curriculum development and in the instructional process that hinder the effectiveness of the program. In doing so, your active participation and comments in completing the questionnaire is valuable for the accomplishment of this study.

Therefore, you are kindly requested to fill in the questionnaire honestly and responsibly. The researcher sincerely expresses his thanks and appreciation in advance for devoting your time and efforts to complete the questionnaires.

General Direction

- i There is no need of writing your name
- ii Please use a thick mark "✓" for each choice among the given alternatives
- iii Please notice that your response would be kept confidential and secret.

Part I: Personal Data

- 1.1. Sex: Male Female
- 1.2. Age _____
- 1.3. Education Diploma B. A M.Sc
- 1.4. Area of specialization/ Field of study _____
- 1.5. Total service year _____
- 1.6. Service in teaching civics education _____
- 1.7. Grade you teach _____
- 1.8. Ethnic origin _____

Part II: Opinion

Instruction: The following statements represent opinions and your agreement or disagreement will be determined on the basis of your particular convictions or belief. Kindly check your position on the scale, as the statement first impresses you. Indicate what you believe, rather than what you think you should believe. Thus, you are sincerely requested to rate the statement on a five-point scale as follows:

Scale values:

I strongly agree	5
I agree	4
I am un decided	3
I disagree	2
I strongly disagree	1

	Statement	5	4	3	2	1
1	I am satisfied in teaching respecting of elders and obey group norms adequately included in curriculum of civics education as common of Ethiopian social values					
2	Peaceful conflict resolution (ግጭትን በሰላም መፍታት) is included in the curriculum and taught more as Ethiopian social values in civics education					
3	Peaceful conflict resolution is included in the curriculum and taught adequately as universal values in civics					
4	Social responsibility (ማህበራዊ ሃላፊነት መወታት) of citizens to serve the community is more taught as important Ethiopian value in civics					
5	The responsibility of citizens to care for children, parents and concern for community is included as contents in curriculum more as Ethiopian social values.					
6	The responsibility of citizens to care for children, parents and concern for community is taught more as Ethiopian social values.					
7	Social recognition and prestige (ማህበራዊ ተቀባይነትና ክብር) of an individual as a person and equal member of the community is more taught in civics as universal values.					
8	I believe shouldering social responsibility and obey community norms (ማህበራዊ ኃላፊነትንና መወጣትና የህብረተሰቡን ደንብ መከተል) to serve the community are common people's social values in Ethiopia to be recognized as member of the community.					
9	The right to dignity of an individual as value to equal member of each community in Ethiopia society is taught in detail as lesson in relation to human right principle in civics and ethical education.					
10	The right to life and use individual's talent to participate equally in public issues are common values recognized in each Ethiopia community as cultural rights					
11	The right to dignity and the right to work as individual wishes are accepted people's value in my community.					
12	Cooperation and social life to help each other among individuals for there common goods are common people's values in my community.					
13	I believe respecting elders, group norms, social obligation, ethnic and religious tolerance are recognized common values in my community.					
14	Social recognition and prestige of an individual as a person is included as content in curriculum as experience of Ethiopian social values in civics and ethical education.					

	Statement	5	4	3	2	1
15	Social recognition and prestige of an individual as a person is adequately taught as experience of Ethiopian social values in civics and ethical education.					
16	Religions tolerance (በኃይማኖት ልዩነት መቻቻል) is included as content in civics and ethical education curriculum more as universal social value.					
17	Religions tolerance (በኃይማኖት ልዩነት መቻቻል) is taught more as universal social value.					
18	Religions tolerance is included as content in civics and ethical education curriculum adequately as Ethiopian social value.					
19	Religions tolerance is taught more as Ethiopian social value.					
20	I have adequate knowledge about Ethiopian social values in order to teach them in civics education efficiently					
21	I am satisfied on curriculum planners and experts as they have detail knowledge about Ethiopian social values to include those Ethiopian values as important contents in civics and ethical education curriculum development.					
22	Other civics and ethical education teachers have adequate knowledge about Ethiopian social values to teach efficiently in national context.					
23	Co-operation and helping each other among members of the community to solve common problems and promote common concern is included as contents in civics more as Ethiopian important social value					
24	Co-operation and helping each other among members of the community to solve common problems and promote common concern is taught in civics more as Ethiopian important social value					
25	Truthfulness, honesty and fair - mindedness are common values as requirement for recognition of a person to be equal member of each community in Ethiopia society					
26	Truth fullness, honesty and fair - mindedness is adequately included in the curriculum and taught more as the experience of Ethiopian social values					
27	Respect for the rights and property of others is included in detail as contents of the curriculum and taught more as western and universal values.					
28	Arbitration and negotiations for peaceful conflict resolution (ግጭትን በሽምግልና በድርድር በሰላም መፍታት) are more included as contents in the curriculum in detail as Ethiopian social values in civics and ethical education.					
29	Arbitration and negotiations for peaceful conflict resolution (ግጭትን በሽምግልና በድርድር በሰላም መፍታት) are more taught in detail as Ethiopian social values in civics and ethical education.					

	Statement	5	4	3	2	1
30	Tolerance of ethnic differences (በብሔር ልዩነት መቻቻል) and the recognition of cultural diversity incorporated adequately as contents of the curriculum in civics as Ethiopian social values.					
31	Tolerance of ethnic differences (በብሔር ልዩነት መቻቻል) and the recognition of cultural diversity adequately taught in civics and ethical education as Ethiopian social values.					
32	Tolerance of ethnic difference and the recognition of cultural diversity are included more as contents in the curriculum and taught as universal value in civics education					
33	I believe social life and living in co-operation for people's common goods are common Ethiopian social values.					
34	I believe respecting of elders and social obligation of citizens in society are long aged Ethiopian common social values					
35	I believe arbitration (ሽምግልና) and negotiation (ድርድር) by elders and community traditional leaders for conflict resolution are recognized common social values in Ethiopian society.					
36	I believe religions tolerance has long history in Ethiopia used as common people's value to live peacefully in neighbor hood					
37	I believe tolerance of ethnic or nationalities difference has been used long as Ethiopia common social values important to live together in neighborhood					
38	Teachers are teaching human right principals adequately in relation and as part of cultural rights and social values in Ethiopia context					
39	In my opinion the curriculum contents of civic and ethical education incorporate and reflects more of one party ideology neglecting the contribution of people's common goods of the past in Ethiopia.					
40	Students have complaints (ቅሬታ) for they learn more of western values in civics and ethical education.					
41	Students have complaints (ቅሬታ) in civics education as they learn more of sectarian (ለአንድ ብቻ የወገን) political orientation condemning the past in Ethiopia context.					
42	Curriculum developer or planner gave more attention to Ethiopian social values in writing text books					
43	Ethiopian social values are observed adequately in civics and ethical education the text books					
44	Ethiopian social values are reflected in detail in the civics and ethical education instructional process.					

Part III: Open - ended Items

Please attempt to answer the following questions at your best. Your valuable opinions about Ethiopian common cultural and social values are highly important for the intended goal to incorporate those common values in Ethiopia curriculum development to make our Education more relevant to the real needs of Ethiopian society. It is possible to list the values and explain your opinion in Amharic for your comforter.

1. In your opinion, what could be the common cultural and social values in Ethiopia society? please list all common people's value you believe in detail (የኢትዮጵያን የጋራ ባህላዊ እና ማህበራዊ እሴቶችን ቢዘረዝሩ)

2. In your opinion how detailed Ethiopian social values are included as contents and illustrated /described/ in civics and ethical education textbooks to be suitable for students' understanding of national identity and moral development? Please list Ethiopian common social values you think that are included in the curriculum and illustrated in the textbook.

3. Are there Ethiopian common social values you think that are not included as contents of the curriculum in civics and Ethical education? Please list them

4. In your experience what difficulties you find as problems to include Ethiopian social values in preparation as curriculum contents and presentation in the textbook and classroom instruction?

APPENDIX C: Interview Questions

ADDIS ABABA UNIVERSITY SCHOOL OF GRADUATE STUDIES DEPARTMENT OF CURRICULUM AND INSTRUCTION

Interview questions for curriculum experts

1. What was the very reason for the change of the former curriculum of civic education?
2. Did your curriculum department utilize diagnosing needs as a procedure before curriculum planning and development of civic education?
3. If needs assessment was made what priorities were established by the task force?
4. What were the sources of the data for your need assessment to identify the Ethiopian common social values?
5. What kind of curriculum design model was applied in civic and ethical education curriculum development?
6. In your opinion, do you believe that curriculum planners have adequate knowledge about Ethiopian common social values?
7. As your experience, do civic curriculum writers and reviewers have adequate professional skills and specialization in the field of curriculum development?
8. As curriculum planner, do you believe that Ethiopian common social values are observed in detail in civic and ethical education textbooks?
9. According to your experience, do you think Ethiopian common social values are included adequately in the curriculum and in the instructional process?
10. In general how effective do you think of the civic and ethical education is implemented in order to produce good citizens as stated by the education policy?

Appendix – D

Content Analysis and Classroom Observation Check Lists

1. Tolerance Reflection check List

- Peace is the goal, tolerance is the method
Adequate Inadequate
- Tolerance is being open and receptive to the beauty of differences:
Adequate Inadequate
- Tolerance is mutual respect through mutual understanding
Adequate Inadequate
- The seed of intolerance, fear and ignorance:
Adequate Inadequate
- Those who know how to appreciate the good in people and situations have tolerance as each community values in Ethiopia:
Adequate Inadequate
- Tolerance recognizes individuality and diversity taught as community value in the Ethiopian context:
Adequate Inadequate
- Tolerance is the ability to face difficult situation taught as Ethiopia community value
Adequate Inadequate
- Tolerance of endurance as Ethiopia communities values:
Adequate Inadequate
- Religions tolerance as Ethiopia communities values:
Adequate Inadequate
- Ethnic tolerance as Ethiopia communities value
Adequate Inadequate

Goal: To increase knowledge and appreciation of different cultures in Ethiopia context:
Adequate Inadequate

Goal: To develop socially conscious skills for increased social cohesion in Ethiopia context:
Adequate Inadequate

ii. Cooperation reflection for check List

- Cooperation exists when people work together toward a common goal is taught as values of each community in Ethiopia context:
Adequate Inadequate
- Cooperation requires recognizing the value of every one's part and Keeping a positive attitude is taught as social value common to each Ethiopia community:
Adequate Inadequate
- One who cooperates creates good wishes and pure feelings for others and the task is taught as the experience of Ethiopia people common value.
Adequate Inadequate
- Cooperation is governed by the principle of mutual respect illustrated as values in each Ethiopia community:
Adequate Inadequate
- Courage, consideration, caring and sharing provide a foundation for cooperation as requirement to individuals to be member and participate in community as common values in Ethiopia
Adequate Inadequate
- Cooperation in social life to solve common problems as aged long experience of each community in Ethiopia:
Adequate Inadequate
- Cooperation to develop common concern among group members in each community as common values in Ethiopia society:
Adequate Inadequate