Building Good Citizenship through Relevant Strategies: Key Remarks on the Instructional Process of Civic and Ethical Education

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Abstract: Citizenship education is universally recognized as an invaluable approach in building up good citizenship. As a result, it has become the principal concern of the education system of many countries particularly as of the 1990s. In Ethiopia, citizenship education (Civics and Ethical Education) has embraced a central position in the country's education system. Nevertheless, many studies conducted on civics and ethical education, both at national and international levels, indicated that the aspiration of nations to buildup good citizens through formal citizenship education has not been satisfactorily achieved due to the prevalence of different problems. One of such problems is the inability of grassroots level practitioners to employ appropriate strategies in the implementation stage of the subject. Hence, this article deals with this problem with the aim of illuminating some important thoughts for its grassroots level practitioners. To that end, strategies that should accompany the teaching learning process of Civics and Ethical Education, both at the classroom and outside the classroom, are fairly dealt with. These include the establishment of democratic school organization and administration, flexible curriculum and timetable, the meaningful involvement of all actors of Civics and Ethical Education, the utilization of democratic, deliberative, participatory and dynamic teaching-learning methods in classrooms and experiential learning (whole school events and community service learning) outside classrooms.

Key terms: Community service learning, Experiential learning, Good Citizenship, whole school events.

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Initial Remarks

Education is universally accepted as an effective way of combating diverse societal problems: be they social, economic or political. It is also generally ascribed as preeminent in fostering essential behaviors and skills of citizens essential for the prosperity of societies. Nevertheless, many societies today are besieged with numerous societal challenges such as endemic corruption, deterioration of ethical behaviors, lack of moral qualities, negligence for the common good and the like (Sharma, 2006; Taneja, 1990). These problems, according to many scholars, emanate from societies' failure to incorporate and put emphasis on the necessary citizenship values in their education systems (Cogan and Derricot, 2000; Davies, Gregory and Riley, 1999). It seems aware of this reality that many nations have begun to rethink on the mission of their schooling. Thus, citizenship education, with the aim of creating good citizens, has become the principal concern of the education system of many countries, particularly as of the 1990s (Gardner, Cairns, and Lawton 2000; Davies, Gregory and Riley, 1999).

In Ethiopia, like elsewhere in the world, it was since the 1990s that attention has been given to develop societal values through citizenship education. In fact, there were attempts to teach the subject before the 1990s. For instance, during the imperial regime, the subject with the name of **Moral Education** was given formally in Ethiopian schools. Its purpose was to shape the character of students in line with the orthodox faith, to instill obedience and sense of subservience in the younger generation so that they could remain docile to the political, social and economic order of the day (Girma, 2006; MoE, 2006). This nature of moral education prevailed in the country right up to the demise of the monarchy in 1974. Likewise, a sort of citizenship education called **Political education** was introduced in the school curriculum of the country during the military regime (Solomon, 2008; Akalewold, 2005). However, since the government was a totalitarian and a single party rule, it had no place for the teaching of the various democratic ideals and essential citizenship values. Besides, due to the anti-democratic nature of the military government, one could not expect that political

education of that period was helpful in enabling students understand and exercise their rights and responsibilities. Soon, the subject became unpopular for its devotion to the ideology of the then ruling party and consequently lost its relevance in the latter years of the 1980s (Akalewold, 2005).

As indicated earlier, in Ethiopia the 1990s was a formative period for citizenship education. This was due to the major socio-political developments that took place in the country (Girma, 2006; Akalewold, 2005). In May 1991, the pro-socialist military dictatorship was overthrown by an armed political group called the Ethiopian Peoples Revolutionary Democratic Front (EPRDF). Meanwhile, this political group established a transitional government under the guiding principles of the Transitional Period Charter. It was in line with this charter that the Education and Training Policy (ETP) of the country was promulgated in 1994 (Solomon, 2008; TGE, 1994). The promulgation of this policy could be considered as a milestone for the renewed interest of civic and ethical education in Ethiopia. In the mean time, the Institute for curriculum Development and Research (ICDR) proposed civic education to be included in the curriculum of the country (Akalewold, 2005). In 1995, based on this proposal, the curriculum of civic education was designed and introduced to schools all over the country. Currently, civic and ethical education is one of the topical issues in the educational system of the country. It is also a statutory subject in all educational institutions of the country.

Although much attention has been given and lucid curriculum policy has been formulated for Civics and Ethical Education, many concerned bodies have indicated that the values cherished in Ethiopia are not yet satisfactorily fostered on students due to the prevalence of diverse obstructions. Hence, this article is concerned with one of such problems that hinder the smooth implementation of Civic and Ethical Education. More specifically, it deals with strategies that should be practiced in the process of implementing the curriculum Civic sand Ethical Education.

Bottlenecks in Relation to the Implementation of Citizenship Education

Although there has been global revitalization of interest for citizenship education, the aspiration of nations to foster desirable societal values on their students has not been adequately materialized (Sharma, 2006; Kerr, 1999; Alan and Andrew, 1996). The factors that attributed for this problem were different. For instance, Davies, Gregory and Riley (1999) pointed out that strong emphasis on political aspects of citizenship education to the neglect of other related, but potentially significant values, such as moral values was one problem. Similarly, Cogan and Derricot (2000) indicated that the view of citizenship taught in schools had often been unduly passive, conformist, and reflecting the interests of those in power and thus had been a matter of indoctrination and the establishment of ideological hegemony rather than of education.

Many other researchers on the other hand emphasized the instructional practice of schoolteachers as a prime factor for poor achievements on citizenship education. In this regard, Alan and Andrew (1996) contend that teachers' passive conception of citizenship, their emphasis on rote learning, their reluctance to deal with controversial public issues, and so forth were major obstacles in the process of fostering societal values through citizenship education. Kerr (1999) also uncovered that schools and teachers manage and implement the curriculum of citizenship education not in line with what they were expected to do. Besides, Gardner, Cairns, and Lawton (2000) explored that teachers were uncomfortable to teach citizenship education, because they felt that citizenship was a value-laden concept and as a result inappropriate to impose on multi-cultural classrooms.

Correspondingly, some local studies conducted on civic and ethical education have identified different problems that encumber effective implementation of the subject. Attitudinal problem of teachers, principals, supervisors and the community towards civic and ethical education has been one major issue that impeded the smooth implementation of Civics and Ethical Education (MoE, 2007; MoE, 2006; MoI, 2002). Failure to involve

major actors of Civics and Ethical Education in the process of curriculum formulation, less efforts to monitor and support its practitioners, forcing teachers to teach the subject without their consent and scarcity of necessary instructional materials were also reported as potential factors that sluggish the process of fostering values on students (Mulugeta, 2010; Mulugeta, 2009; Yishak, 2007; Dawit, 2006; Girma, 2006; Junedi, 2006). Concisely, these studies implied that Civics and Ethical Education in Ethiopia was dispatched to schools for 'implementation' without adequately addressing the key curriculum implementation variables.

In addition to the above mentioned problems, most of the local studies conducted on the issue under discussion unanimously stress on one challenge that affect the successful implementation of Civics and Ethical Education and ultimately the realization of its mission. This problem is the inability of grassroots level practitioners to employ appropriate strategies (both instructional and non-instructional) in the implementation stage of the subject. To put it simply, strategies employed by practitioners of Civics and Ethical Education were reported as inappropriate and less effective to foster societal values on students (Mulugeta et al, 2011; Mulugeta, 2010; Mulugeta, 2009; MoE, 2007; Dawit, 2006; Girma, 2006).

For instance, the study conducted by Mulugeta et al (2011) on the effectiveness of Civics and Ethical Education program in the Amhara region, focusing on East Gojjam Administrative Zone, explored that most of the instructional strategies that should be employed in the teaching-learning process of Civics and Ethical Education were not in line with the suggestions of many scholars of the field and the rhetoric of the Ethiopian government. Though this was a problem observed in all school levels, it was found to be serious in general secondary and preparatory schools (ibid). The study conducted by Mulugeta (2010) on the appropriateness of Civic and Ethical Education teachers' instructional strategies vis-à-vis the fostering of societal values in primary schools of East Gojjam Administrative Zone, also found out that strategies that should accompany the implementation of Civics and Ethical Education curriculum were almost unknown and untouched by

practitioners of primary schools. Likewise, Mulugeta (2009) in an attempt to understand and describe the implementation process of Civic and Ethical Education in one primary school of the Amhara region reported that there was a substantial rhetoric-reality gap in the implementation of Civic and Ethical Education curriculum. In this study, instructional strategies were found to be traditional and inconsistent with the Ethiopian government curriculum policy of Civic and Ethical Education and the ideas and suggestions of prominent scholars of the field.

Many other studies on the issue under discussion also came up with the conclusions that substantiate the above findings. For instance, Girma (2006, p. 79-80) explored that "almost all grade eight Civics and Ethical Education teachers, in the schools of Addis Ababa were teaching through methods that were dominantly characterized by lecturing." Similarly, Dawit (2006) revealed that though Civics and Ethical Education teachers, in South West Shoa believed that participatory teaching-learning activities were quite valuable in fostering values, their actual teaching practice to the contrary was dominated by traditional authoritarian approach of instruction.

To sum up, the strategies employed by Civics and Ethical Education teachers in their attempt to foster societal values in Ethiopia were not found to be at a satisfactory level. This signifies that much work should be done as the fostering of values largely depends on the use of modern, democratic, deliberative and dialectical teaching-learning methods in classrooms and many other appropriate strategies outside classrooms (UNESCO, 2007; Osler and Starkey, 2004; Cogan and Derricot, 2000; Davies, Gregory and Riley, 1999). To that end, the following sections deal with approaches/strategies that should be taken into consideration in any attempt of fostering values through formal Citizenship/Civic and Ethical Education.

Approaches of Citizenship Education

There are different approaches/models of Citizenship Education. The general approaches, however, according to Alan and Andrew (1996) and Kerr (1999) are **values-explicit** and **values implicit** citizenship education. The values-explicit Citizenship Education emphasizes a major role for education through the school and the formal curriculum. This approach of Citizenship Education is important in countries where citizenship is largely viewed as a public concern (Kerr, 1999). On the other hand, values-implicit citizenship education, which is important in those countries that view citizenship as largely 'private' affair, advocates a much strong role for the family and community organizations than schools and teachers. In his evaluation of these two approaches of Citizenship Education, Kerr (1999) reported that values-explicit approaches were criticized for the associated dangers of bias and the indoctrination of students, while values-implicit approaches were attacked for their malfunction to help students to deal adequately with real-life and controversial issues.

Aggarwal (2004) on his part identified three major approaches of Citizenship Education. These are the **perceptua**l, the **exemplar** and the **experience service** approaches. The perceptual approach refers to the teaching of values through the formal curriculum. It may have three forms: teaching citizenship education as a separate subject, teaching it in integration with the social studies and incorporating it through all subjects of the school curriculum. The exemplar approach assumes that what may not be achieved through the formal curriculum may be achieved through the exemplar activities of the members of the staff. Hence, it emphasizes on the informal/hidden curriculum and all teachers are expected to practice behaviors that are considered important for students. The third approach, the experience service approach, on the other hand gives much emphasis for co-curricular activities and experiential learning (ibid).

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

From the exceeding discussions it is not complicated to understand that there is no a universally agreed upon single approach/model for the teaching of Civics and Ethical Education. In some countries, much emphasis is given for the hidden/informal curricula of schools and other institutions outside the school. To the contrary, some countries heavily rely on the formal curriculum to foster citizenship values on their students. What could be learned from this discussion is that there is no an approach that is entirely free from some sort of drawbacks. Thus, it is essential to meticulously scrutinize national realities before deciding on one kind of approach.

Strategies for Effective Implementation of Civics and Ethical Education

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

From the above statement, it can be understood the fact that the task of schools to create good citizens can be realized if numerous issues are addressed first. Hence, in this section attempts have been made to highlight major strategies to be dealt with for effective implementation of Civics and Ethical Education.

Useful Strategies at School Level

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

Democratic School Organization and Administration

It is increasingly argued and accepted that the implementation of Civics and Ethical Education requires the democratization of schools (Osler and Starkey, 2004). The nature of schools should reflect the various principles, procedures and cultures of democracy so that students may possibly learn to live democratically (Sharma, 2006). According to Taneja (1990), a democratic school organization and administration focuses on:

> a life of give-and-take and of balance between rights and duties. In such an administration the teachers enjoy the freedom of classroom technique; the students have full opportunities of expressing themselves….and the administrators do not consider themselves as ends in themselves but as means to certain ends (Taneja,1990, p. 246).

Osler and Starkey (2004) also contend that democracy cannot be learned without a democratic setting. For them, democracy could be best learned in schools where participation is encouraged, views expressed and discussed openly, freedom of expression guaranteed, and fairness and justice prevailed. All school activities should be carried out in accordance with fundamental democratic values.

In conclusion, the values taught in Civics and Ethical Education such as democracy, rule of law, justice and equality are less likely to be realized, if the nature of schools failed to reflect them in their day-to-day activities. Put differently, authoritarian nature of school organization and administration is incompatible for the teaching of Civics and Ethical Education.

Flexible Bureaucracy and Curriculum

The teaching of Civic and Ethical Education requires flexible time table to exercise such activities as community service learning and many other activities outside the classroom. Hence, Schools should be flexible enough to local needs and situations. Teachers also should be guaranteed freedom to modify the curriculum according to the requirements of children and social conditions (Sharma, 2006; Osler and Starkey, 2004).

Making the Entire Staff Responsible for Teaching Values

The task of fostering citizenship values is not a matter to be left for some group of teachers. To put it differently, all teachers of the school, including non-Civic and Ethical Education teachers and support staff should play an important role in the implementation process of the subject (MoE, 2007: Taneja, 1990). In this regard, Taneja (1990) underlined that the teaching of Civic and Ethical Education should be the responsibility of the entire staff of the school.

> The responsibility of such education [Civic and Ethical Education] devolves upon every subject and every teacher on the staff. The teachers of language, mathematics, science, art, music, etc have the supreme responsibility of inculcating among the children the values, ideals and skills of good citizenship (Taneja, 1990, p. 231).

The view of this scholar implies that every teacher in the school could/should teach citizenship values in his/her own field of study.

Cooperation with Stakeholders

For citizenship education to be fully realized, the education of citizens must be seen as a responsibility shared among schools and other institutions within the society (Cogan and Derricot, 2000). The family, religious institutions, civil society organizations, the media and other institutions should contribute a great deal for effective implementation of Civic and Ethical Education. Therefore, the school should try all of its bests to establish strong partnership with these institutions (MoE, 2007; Sharma, 2006; USAID, 2002 Margaret, 1998).

Establishment of Positive School Ethos

The hidden curriculum, which is also called the informal, unofficial and implicit curriculum, is one of the forces that influence schooling by either supporting or weakening the accomplishment of schools' mission (Mc Neil, cited in Reed Bergmann and Olson, 1998). It is a concept that denotes the informal aspects of life in the school environment such as student-student interactions, student-teacher interaction, teacher-teacher interaction and the like (Reed Bergmann and Olson, 1998). According to Riner (2000), they are unplanned experiences that happen by chance and can cumulatively have a substantial impact on the characteristics and outcome of students' learning.

So, what is the implication of the above ideas in the implementation of the Civic and Ethical Education curriculum? From the above ideas it is not difficult to understand that unless the informal aspects of life in the school environment (particularly the interaction among all school communities) reflects the values cherished in the curriculum of Civic and Ethical Education, any attempt to foster them through the formal curriculum will be a worthless effort. In other words, students cannot wholeheartedly practice the values they learn in classrooms, if the hidden curriculum/school ethos failed to reflect them.

Utilization of Appropriate Instructional Strategies for the Teaching of Values

It is needless to say that the success of education in general and Civic and Ethical Education in particular heavily depends on the quality of the teaching-learning process. It is due to this fact that both the Education and Training Policy of Ethiopia and the various documents of Civic and Ethical Education strongly insist the utilization of modern/learner-centered, active learning and problem solving approach in the teaching-learning process (MoE, 2007; MoE, 2006; TGE, 1994).

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

Democratic, Deliberative, Participatory and Dynamic Teaching Methods within Classrooms

According to Taneja (1990, p. 245), democratic teaching is a "bipolar process between the teacher and the student that opposes the domination of the teacher or the textbook in the teaching-learning process". For him, the teacher should act as a guide, supervisor and inspirer encouraging free inquiry and discussion. He contends that stuffing information into the child's mind is undemocratic.

Cogan and Derricott (2000) on their part contend that deliberation is an effective way of teaching multi-dimensional citizenship. For them, deliberation is:

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

Therefore, from the above ideas it can be deduced that Civics and Ethical Education is best taught through interactive and dialectic activities that encourage students to examine democratic principles through discussion, questioning, debate, and thoughtful analysis of issues. Put differently, the conventional teaching methodology characterized by passive, didactic and transmission teaching approach is neither appropriate nor applicable in the teaching-learning process of Civic and Ethical Education.

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

As far as the teaching approach of ethics/moral education is concerned, some authors have come up with specific teaching strategies. For instance, for Welton and Mallan (1992), there are four major approaches to the teaching of values. These are:

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

Briefly, it is very important to remember and materialize the following ideas in the teaching-learning process of Civic and Ethical Education.

- Learning is more effective when it is an active rather than a passive process
- Problem-centered learning is more enduring than theory-based learning
- Two-way communication produces better learning than one-way communication
- Students will learn more when they share tasks/activities and take responsibilities in the teaching-learning process than when this opportunity lies solely with the teacher
- Learning is most effective when thought and action is integrated

Experiential Learning

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

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

This implies that if the goals of Civic and Ethical Education are to be realized, students must be given learning experiences that allow them to experience/practice the different theories they have learned in classrooms. For Taneja (1990) such activities are commonly known as experiential learning. The two important ways/ opportunities to engage students in experiential learning are whole School Events and Service learning.

Whole School Events

Whole school events, according to Taneja (1999) refer to those learning experiences that allow students to experience/practice the different theories that they have learned in classrooms. They are opportunities, situations and planned experiences **within the school** that enable students participate for effective citizenship.

The following are some examples of whole school events vital for the realization of the goals of Civics and Ethical Education as stated by UNESCO (2007), MoE, (2007), Sharma (2006), Ellis (2000), Davies, Gregory and Riley (1999), Margaret (1998), and Taneja (1990).

- Mock elections;
- Mock trials;
- Celebrating national days;
- Establishment of student- self government;
- Interaction with guest speakers;
- Organizing debates and discussions on controversial issues;
- Providing school- broadcasting service;
- Having scouting;
- Sanitation campaigns; and
- Co-curricular activities.

Hence, these opportunities should be given due consideration in schools as they are potentially valuable opportunities to enable students practice behaviors/values what they have learned theoretically in their classroom.

Community Service Learning

The drive to make students responsible citizens should not be restricted to school premises. One of the most important ways of learning more about responsible citizenship is by taking an active part in society, exercising and performing one's rights and duties actually. One of such invaluable strategies in this regard is community service learning. Community service learning is the combination of community service and classroom instruction, with a focus on critical, reflective thinking as well as personal and civic responsibility (AACC, 2002). It is one of the ways to help bridge citizenship learning in school with citizenship experiences in the community and the world (parker and Jarolimek, 1997).

Community service learning may include a variety of activities and the following are some examples of such activities (Eurydice cited in Yishaq, 2007, p. 20-21):

- visits to neighborhood institutions or community groups including the police, museums, local or national authorities, religious institutions, non-governmental institutions, homes for children with special needs, elderly people or asylum seekers;
- voluntary work, including help in old people's homes, or with cleaning playgrounds or the local forest;
- fund raising to support charity or solidarity projects, especially for the benefits of children; and
- short term work placements, etc.

Some sources indicate that participating in community service activities has significantly enhanced students' sense of civic responsibility, academic development and overall life skill development (AACC, 2002). The same source reveals that students who performed community service were more aware of the need to become involved in the policy process, felt a greater connection to the community, and were better able to view situations from others' perspectives. Community service learning offers the greatest

potential for fostering civic responsibility because it provides opportunities for students to engage directly in their communities and meet community needs while enhancing their coursework (ibid).

To conclude this section, appropriate strategies/approaches should be employed, both inside and outside Civic and Ethical Education classrooms if the values aspired are to be meaningfully fostered on students.

Assessment Strategies in Civic and Ethical Education

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

As indicated in many parts of this paper, Civic and Ethical Education is a subject responsible for the all rounded development of students. As a result, the subject not only deals with civic knowledge, but it also deals with civic skills and civic dispositions. Accordingly, assessment procedures in Civic and Ethical Education should pay attention for all these components of the subject (MOE, 2007; Ellis, 2000; Margaret, 1998; Patrick, 1995).

Many scholars of citizenship education convincingly argued that the traditional assessment procedures, both standardized and teacher made tests, cannot effectively measure students learning. In line with this, Ryan and Lickona (1992) argued the multi-faceted characters of students could not be satisfactorily monitored/ measured through pencil and paper tests. Hence, they pay attention both for quantitative and qualitative methods to assess students' progress on ethical/moral behaviors. The MoE also reverberate these ideas as follows:

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

This implies that effective assessment of Civics and Ethical Education should go beyond the formal assessment techniques. Put differently, CEE teachers need to employ a variety of assessment techniques that are capable of measuring students' progress in learning civic knowledge, civic skills and civic dispositions[1].

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

Concluding Remarks

The building up of good citizenship, one major concern of the current education system of many countries, including Ethiopia, heavily relies on the utilization of appropriate and effective strategies both at the school and classroom levels.

At school level, the establishment of democratic school organization and administration, flexible curriculum and timetable, and the meaningful involvement of all actors of Civic and Ethical Education play decisive roles in materializing the goal of Civic and Ethical Education. The establishment of

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[1] For more information refer to MoE, 2007; Ellis, 2000; Parker and Jarolimek, 1997; Ryan and Lickona, 1992; Welton and Mallan, 1992; Orenstein and Hunkins, 2004.

positive school ethos that is congruent to the values taught in classrooms also plays an important role in the process of building up good citizens. Hence, all these issues need to be given due consideration as failure to do so will jeopardize the successful implementation of the curriculum of Civic and Ethical Education and lead to the preponderance of skepticism and theory-practice contradiction

At classroom level, instructional strategies employed by Civic and Ethical Education teachers need to be democratic, deliberative, participatory and dynamic encouraging free exchange of views, discussions, debates and the like. Besides, useful learning experiences that could substantiate theory based learning need to be arranged outside classrooms. In this regard different **whole school events** that enable students to experience/practice ideas/theories that they have learned in classrooms should be given attention. Likewise, strategies that help students integrate citizenship learned in school with citizenship experienced in the community (community service learning) need to be given emphasis. Finally, yet importantly, assessment strategies in Civic and Ethical Education should always consider the three major components of citizenship education i.e. civic knowledge, civic skills and civic dispositions. Accordingly, assessment strategies that could give full evidence on these issues need to be employed by Civic and Ethical Education teachers.

In materializing the above views, acquainting grassroots level practitioners with the necessary knowledge and skills should be given much credence. In this regard, Teacher Education Institutes responsible for the preparation of Civic and Ethical Education teachers should revitalize their pre-service trainings vis-à-vis these issues. Most importantly, they need to ascertain that their would-be teachers have passed through these procedures at higher education institutions. Likewise, school-based in-service trainings offered by different organizations need to accentuate on the universally accepted strategies that are vital to effectively building up values on students.

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