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Inclusion of values in Grade 10 Civics and Ethical education textbook: A content analysis

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Abstract

The purpose of this research is to analyse the Place of core Ethiopian communities' values in grade 10 civic and Ethical education textbook. In order to answer the research purpose, the following leading question was raised: What is the extent of inclusion of the Ethiopian core values in grade 10 Civics and Ethical education textbook? The study employed qualitative content analysis method. The analysis was based on grade 10 Civic and Ethical education textbook issued in 2002. The data was collected from Civics and Ethical Education textbook of grade10, policy documents, articles and research reports. From this textbook analysis, it is

revealed that the values included in the contents seem universal, at face value; the details are influenced by indoctrination. The book preparation signifies the intention of the government to use Civics and Ethical education for its instrumental tool value. That is, it is intended to foster submission to regime norms not for critical engagement. Basically, the contents lack inculcating Ethiopian social values, morality and ethics. The researchers noted that textbook writers should give due emphasis to values that cross time and geographical boundaries while writing Civic and Ethical education textbooks.

Keywords: Core Values, Civics and Ethical Education, Values in Education, Textbook Preparation

Introduction

The concept of Civic and Ethical Education in Ethiopia is not only a 1990s phenomenon. Its historical existence can be traced back to the beginning of indigenous education that parallels the introduction of Christianity in the 4th century B.C (Tsfaye, 2013) ^[9]. From that time on, the Ethiopian Orthodox Church was devoted to offering moral education primarily intended to create the unconditional acceptance of the loyalty and the ruling classes. It was being influenced by the deep-rooted religious and cultural values of the country and by the nature and orientation of the political philosophy of a particular political system (Meron, 2006).

Contents of Civic and Ethical Education have been changing from regime to regime in Ethiopia. It continued to be used in modern education until the end of the Imperial regime in 1974 (Tsfaye, 2013) ^[9]. The subject as moral education was taught formally in Ethiopian schools during the Haile Selassie regime (Tekeste, 2006) ^[5]. The purpose of the subject was to shape the character of students in line with the Orthodox Christian faith and was directed towards inculcating a sense of obedience in the younger generation (Tekeste, 2006) ^[5].

After the collapse of the Imperial regime in 1974, the country failed to a military coup with a completely Marxist-Leninist ideology. The education system of that era was a means of inculcating socialist ideology into the respective society and thus enables the revolution to move forward (Birhanu, 2012). To this end, the socialist regime introduced political education to better indoctrinate Ethiopian students with Marxist-Leninist politico-economic ideology. The education system was not successful as it ignored the inculcation of values that keep a cohesive society. Later on, however, political education turned out to be discredited for its devotion to the ideology of the then ruling party, and consequently lost its relevance and was finally eliminated from the then school curriculum (Tsfaye, 2013) ^[9].

In Emperor Haile Selassie I and Derg regimes, moral education and political education respectively could not be taken as civics education since both of them did not fundamentally address the rights, freedoms and duties of Ethiopian citizens (Meron, 2006). Thus, the role of the subject in creating active and participant citizens for the democratisation of the country was insignificant during the two regimes.

In the post 1991, Civics was first introduced and later Ethics was added in the curriculum of Ethiopian education system. And the new constitution was adopted to establish the Federal Democratic Republic of Ethiopia (FDRE) officially (Yamada, 2014). In this period, though the contents seem universal, at face value, the details are imbued by indoctrination. The government's control in textbook preparation signifies the intention of the government to use the subject for its' instrumental value. It is intended to foster obedience to the then regime's norms but not for critical engagement of its citizens into the different dimensions' society. To establish the firm basis of its rule, gaining support from ethnically and culturally diverse entities of society, rapid and wide diffusion of the understanding of the system and rationale of democracy as an urgent task for the government. Civic education was seen as one of the significant means to achieve its goal. The concepts taught in the Civic and Ethical education contents are seemingly universal. However, tracing the development of the textbooks provides insights on how democracy, human rights, and other related concepts have been modified to fit Ethiopian national perspectives, the Ethiopian political agenda, and social issues.

The process of developing the then new curriculum and the subject civics education had started after the inauguration discussion of the FDRE. The first curriculum in civic education was introduced in 1993. At first, the subject was called Civic Education, but it was then renamed Civics and Ethical Education after a curricular reform in 2000 (MoE, 2010) [8]. The subject Civics and Ethical Education has been regarded as an important means of inculcating the ideas of democracy among citizens all over the country (Yamada, 2012) [10]. With this understanding, Civics and Ethical Education has started being taught at the primary, secondary and higher education levels (Tesfaye, 2013) [9]. In grades 1-4, civics and ethical issues are taught from part of the integrated content of environmental science. In grades 5-12, civics and ethical education is treated as a separate subject. Contents are made familiar with the culture and mechanisms of democratic governance and the need for moral and ethical values with the society (MoE, 2010) [8]. The contents are drawn from the various disciplines, the social science (political science, economics, philosophy, law, Ethics) civic education endeavours to enrich the cultural and civic aspects of the learner for both better citizenship and academic preparation for the next cycle (MoE, 2010) [8].

Values in Education: The social scientists argued that values are enduring preferences for certain modes of conduct like honesty, life-situations (inner peace) and the like. They usually cluster to form a values system in which particular value are ordered according to a certain priority of importance (Eyayu, 2007) [6]. For the social scientist, 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 (Eyayu, 2017) [6]. Margaret (1977) also 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. Inculcating values in education may help in decisions and individuals make deliberate choice to focus on what is important to them. When values are shared and they can help to build internal cohesion among groups of individuals.

Values in Civics and Ethical Education Textbooks in Ethiopia

The policy document (ETP, 1994) exhibited the need for the foundation of culture-based education in the country. This is an assertion for the policy determination to believe in culture as the basis of education. The Ministry of Education has established a new curriculum in civics and ethical education which constitutes social values in order to address the needs of the people. The purpose of civics and ethical education is to develop good moral character and civic competence in producing citizen who knows and exercise one's rights, responsibilities and participate in political, economic and social affairs of their country. In doing so, the Ministry of Education in principle illustrated the eleven values as chosen core Ethiopian communities' values, which are included in civics and Ethical education textbooks as:

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

After incorporating these values in the textbook, the values provided with universal human right principles and the constitution as civics and ethical education is a first start for culture-based education in Ethiopia (MoE 1994). Moreover, the inclusion of these values in the textbook can foster democratisation in Ethiopia. Values in education in civics and ethical education in grade 10 textbook could highlight to see the balance of FDRE government to stand and struggle illegal acts autocracy, suppression with a bright future of Ethiopia as productive, tolerance and competent state in the global world. So, this content analysis research was aimed at whether these values are inculcated in grade 10 Civics and Ethical Education textbook properly or not. In order to answer this objective, the following leading question was raised: *To what extent are the Ethiopian core values included in grade 10 Civics and Ethical education textbook?*

The Rational of Including Civics and Ethical Education Textbook in the Ethiopian Education System

The rationale behind providing Civic and Ethical education at all grade levels in general is to maintain their civic knowledge, skill and change their civic attitude and behaviour. This mission of Civic and Ethical Education is the corner stone to make citizens politically active and participative in all aspects of their social life so that students do not accept the dictums of others or acquiesce to the demands of others (MoE, 2010) [8].

As far as participation is concerned, the research conducted by USAID in 2002, found that citizens who learned Civic and Ethical Education are better in democratic participation in election and political decision making than those who do not learn. Citizens in non-democratic countries do not have the required elements of citizenship and morality. Thus, the best solution for citizens who do not have the desired civic knowledge, skill and dispositions is teaching Civic and Ethical Education as it helps them to be active participants

in addressing societal and political problems of their respective countries (USAID, 2002).

Methodology

This study employed qualitatively with content analysis narration approach. The analysis was based on values in grade 10 Civics and Ethical Education textbook issued in 2002. The data was collected from grade 10 Civics and Ethical Education textbook and reference materials including policy documents, articles and research reports.

Content analysis: grade 10 Civics and Ethical Education textbook

Eleven values were selected that frame grade 10 Civic and Ethical Education textbook. The textbook has eleven units including: building a democratic system, rule of law, equality, justice, patriotism, responsibility, industriousness, self-reliance, saving, active community participation, and the pursuit of wisdom. The textbook introduced various approaches of interactive learning such as discussion questions, case studies, photos/ drawings. In addition, keywords, conceptual explanations, memorisation and summaries in each unit were addressed thereby to relate more or less the subject with the students' daily experiences and further references. To this end, the following paragraphs unfold the place of values in each unit of grade 10 Civics and Ethical Education textbook.

Under unit one 'principles and values of a democratic system', the textbook spent a large number of pages on theoretical explanation of democracy. It did not systematically address or cover a wide range of democratic values that could promote behavioural changes of the learner. Fragmented sentences or ideas and pictures are used. For example, the picture on page four shows 'voting as one of the democratic rights' should be placed under subtitle of 'universal suffrage and majority rule'. Such content coherence is helpful for the learner to achieve the desired values.

In the textbook, page 3, under the sub-topic 'public participation' it is pointed out that *'The great majority of Ethiopians live in the country side. They too have to participate to make democracy visible to all.'*

The above issue emphasises political agendas instead of their involvement in various social and economic activities. The contributions of individuals, families, and the local community to democracy had been given little emphasis. The content seemingly over emphasized the political agendas and gave little emphasis to fact description. Besides, when the principles of democracy were described in the sub-topic 'the prevalence of universal Suffrage' is stated as: take part in the conduct of public affairs, directly or through freely chosen representatives, vote at genuine periodic elections held by secret ballot, and guaranteeing the free expression of the will of the electors.

From the above discussion, it is true that the idea is universally reflected in the textbook, but citizens' freedom to participate in the life of their society, take part in public affairs and hold their accountability were not reflected in the textbook as people's values that exist at each community level.

In the textbook, right, obligation, responsibilities were presented separately in different pages. As interdependency exists between these seemingly opposite concepts, they should not be separately presented. In Ethiopia, there is a

gap with regard to discharging one's own responsibilities and obligation unlike claiming for their rights. The challenge is that the youth try to enjoy the basic rights without discharging the expected responsibilities. This is because concepts in a coin are not inculcated properly in the textbook with narrative explanations and examples. For example, in the unit 'responsibility' it is portrayed that lessons like duties of citizens, shouldering the consequence of one's own action, family and social responsibility were inadequately discussed and reflected with verified examples in the textbook.

Students from the different grade levels are becoming selfish, irresponsible, unmotivated to discharge their responsibilities. They always run to protect their rights without carrying out their responsibilities or obligations. They were very serious for pieces of their rights but they are negligent for their obligation and responsibility. The textbook gave prior emphasis for democratic rights but the entire discussion about the values of responsibilities and citizens' obligation were not well addressed in the textbook. The responsibilities to care parents, children, for truth fullness, honesty and fair mindedness hold to commonly accepted standards of dialogue and to different arguments as Ethiopian common social values had very little reflection and consideration in the textbook.

As to the information in the textbook, it is possibly to deduce that the principles of democratic system such as wide spread public participation, presence of universal suffrage, etc. can be seen as universal values, but the ordinary Ethiopian values that emphasises democracy like the 'Oromo Gada system' are not articulated in the textbook.

Regarding the need for the values of tolerance and diversity, the textbook had stipulated broadly as essential values to be promoted in a country universally. Moreover, the explanation of tolerance with case study as one of democratic value is indispensable and important. It explained tolerance in relation to Ethiopia people as managed to live together in the periodic famine attacks, diseases and aggressions for centuries. 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 textbook. Cultural practices of mutual respect through mutual understanding, such as tolerance of religious differences, ethnic and cultural diversities, tolerance of endurance and *peaceful conflict resolution* in arbitration through elected elders and traditional leaders in each Ethiopia community are totally neglected in the textbook.

In addition, people's common shared values that help and enhance them to live together have been given little attention in the textbook. But some irrelevant topics and pictures were presented in the textbook, such as, the picture on 'page 16' which is not descriptive in showing cultural tolerance. It should be replaced by real practices to signify cultural tolerance values. Besides in the sub topic 'the state in Ethiopia' it was also stated as: *'Before 1991, governments were repressive because human rights of people were seriously violated' (p20).*

What do students learn from the above statement? The statement emphasises as no human violence after 1991. The researchers felt that this idea is against the realities of the current Ethiopian government where there is protracted ethnic based violence in the nation.

Under the sub topic “federalism in Ethiopia” that showed regional states of the country, three different maps of regionalisation are demarcated in the same subject and grade level. The two textbooks edited and printed in 2002 by FDRE, Ministry of Education, the other is reprinted in 2007

by Amhara regional state, Bureau of Education. The researchers have pointed out that, the three different regionalisation of federal states in Ethiopia under the same heading of the map entitled “*maps of Ethiopia showing regional states*”.

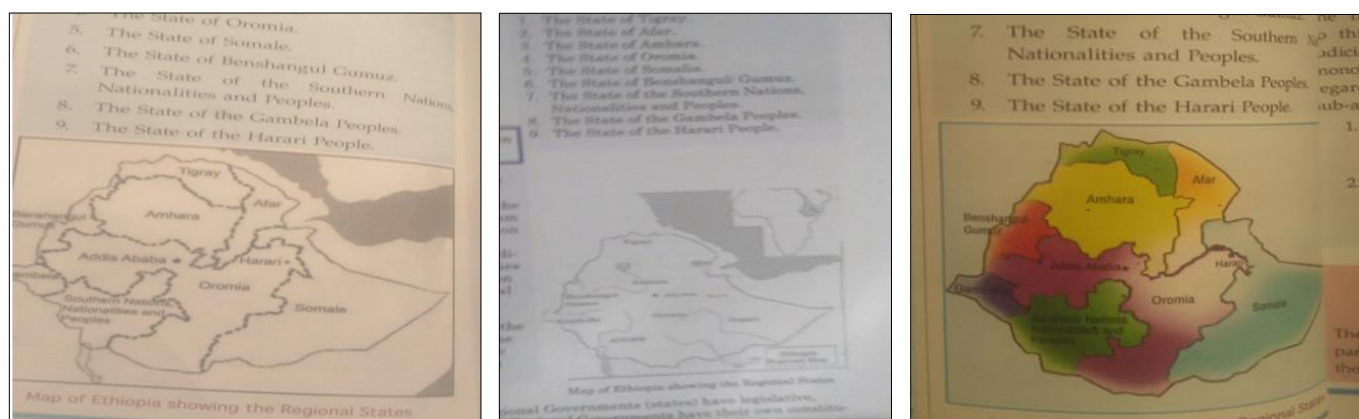


Fig1: Three different maps of regionalisation demarcation (source: grade 10 textbook issued in 2002, 2004, 2007 respectively)

The above maps as well as the objectives set indicated that self-role of the regions is emphasised rather than how the regions could form a meaning and coherent Ethiopia. The content analysis also confirmed that there is mismatch between period allotments and the contents in the textbook. For example, in the first unit “building democratic system”, 14 periods are given; this is boring and brings repeating of contents during classroom instruction.

In unit two ‘The rule of law’ was tightly linked with the issue of controlling power abuse and legitimate authority. A number of issues like legitimacy, procedure of rule of law, articles of FDRE constitution were cited in each sub contents of the textbook. But some sub-topics need to be re-organized in the textbook. For example, ‘*Understanding rule of law*’ (p.37) should come before ‘*constitution as source of law*’ (p33). This is just to minimise complexity of learning and makes easier to understand values related to rule of law. In the textbook, ‘rule of law’ is used as the basic principle to demonstrate the legitimacy of current government and to condemn efforts of former regimes of Ethiopia. But, in practice this legitimacy may separate the current government only thinly from the past regimes regarding suppression of power.

Regarding the adequate incorporation of recognition and prestige of equality, the textbook gives emphasis on the definition and the concept of equality. Gender, cultural, language equalities are over considered. These concepts are constitutional issues. This is an indication that contents of the textbook are over saturated by the articles of FDRE constitution. Little attention had been provided to the values of co-operation for equality and helping each other among the community members. For example, the practical cooperation between Muslims and Orthodox Church followers are good examples to show religious equality.

In this unit, the inclusion of disable cases among the society are not defined and articulated in the textbook regarding their equality with others. Hence, it is possible to forward that little attention had been provided to values of equality to co-operation and helping each other among members of the community to be constituted in grade ten Civics and Ethical education textbook.

It is clear that justice is fair; which is tightly linked with the issue of distribution of benefits and burdens that leads legitimate authorities and power. In this section, the textbook clearly stated the efforts to convince the learners that the past regimes which abuse power in illegitimate manner and did not distribute resources equally, but the current government success in defeating this problem. For example, in the textbook on (p. 63) says:

“.... But the 1974 revolution did not bring about democratic system. The Derg controlled and exercised power without considering the will of the then people. It did not recognize the rights and equality of nations and nationalities and people of Ethiopia. It violated the rights of individuals and groups in the name of unity. It denied citizens right to use their languages in schools and the laws courts, to elect their representatives and to rule themselves”.

The above idea tells to the students and tries to convince them regarding the success of the current government in defeating the corrupted past regimes. This is to look the old regimes as nothing embodied to the current government. The content lacks to treat the practical fairness of justice values in the current government. The textbook inadequately incorporated the recognition of equal public participation. The contents emphasise the legitimacy of the current government constitution in regarding to justice. In this unit in the textbook in lesson 4, it says that

“the organisation and function of the judiciary under Ethiopian federal government system gives more power to the states in governing themselves, in addition they could have their own means of settling their cases which may differ from state to state” (p70).

The above concept does not add any true value rather it creates practically a dispute to one state to another state. In addition, in this unit economics concepts that do not go with any value of justice are incorporated, for example, activities

such as 'tax base, tax rate and exercises issued to calculate tax base and tax rate' (p72).

The Civic and Ethical education textbook (G-10) preaches ethical considerations or behaviours of patriots who should have the qualities of fairness, truth fullness and courage (p76). It is also mentioned facts like the rise of national pride when one looks Ethiopian athletes winning Olympic medals and citizens responsibility to respect their flags which embody aspiration of people. The textbook incorporates the sensitivity to diversity values and self-determination of different ethnic and cultural groups. But there are many pitfalls that the FDRE government falls as did the former governments did regarding the balance of patriotic diversity.

Industriousness is assigned as one value in the textbook to teach ethical or moral aspects of individual citizenship. But fragmented economic concepts which are not stand alone and well-matched to any other values are utilised in the textbook. For example, the sub-topic 'choice of economic system' (p118) should be aligned with the economics subject. And the way how bad working habit could be amended is not articulated. This is important to shape immoral values of some learners.

The explanation of 'self-reliance' in the textbook across the unit is filled with dependency assumption. Usage of ambiguity words like 'dependency' and 'dependable' creates confusion to learn values in self-reliance. Practical circumstances are ignored in actual circumstances that enable the learners to be self-reliant or decision makers as a base for resolving conflict.

In the title "saving", it starts with the picture of national bank of Ethiopia and rough explanation with case study of the importance of saving. The explanation is mostly associated with 'setting aside of money.' Additional concepts like wise use of resources, appropriate use of time and use of communal materials etc. that can be seen as good examples of saving were not inculcated in the textbook. Under this unit the sub topic entitled 'choosing a career' (p145), may not go with the topic saving, rather it is better to go with the topic 'work habit' or 'industriousness' (chapter seven of the text book).

In the unit 'active community participation', an explanation also starts with levels of community participation (like political participation) with case study of civic society participation taking an example of the 'Girl's empowerment Management project (GEM)' as well as social community participation like *Idir*, *Ikub*, *Mahiber*. In other sections, different types of community organisations like youth organisation working on issues such as HIV/AIDS awareness, environmental protection, and the like are given as an example of civic participation. But case studies presented on page 147 of the textbook and case study accompanied with a picture on page 148, such usage of pictures and ideas which are essential to convey the objectives of the unit. However, it should be seen as an effort to promote the values of gender equality rather than community participation.

The unit emphasises more about the current political culture. The textbook poorly illustrated the majority of social community participation values in different parts of Ethiopia. For example; "Gada system" in 'Oromo' people which is social, economic and political organisation administered by elect of the Oromo community. This is the best practical example of community participation for

democracy in Ethiopia. The election is based on ability and conducted through the Oromo community in every eight years. There is a strong culture of public debate and decision making with active participation in Oromo society or community (Eyayu, 2007) [6].

In the Eleventh value 'The Pursuit of wisdom' like other units, the textbook also starts with an explanation of knowledge and wisdom regarding their relation, fundamentals of knowledge (facts, concepts and generalisation) with case studies. This section is designed to teach ethical and moral consideration of individual's citizenship with regards to pursuit of wisdom. This value is the core of all values presented in the different units of the textbook. This is because there should be knowledge and wisdom at first to fulfil one's interest. In order to understand democracy, rule of law and values in general, learners should be aware of wondering knowledge. In this regard, this chapter should be the first unit of grade 10 Civics and Ethical education textbook.

Conclusion and Implication

Conclusion: in the textbook, each section starts with explanation of the topic concepts with the summary, case study and questions in the middle. The questions are intended to confirm students' memory and tend to be conceptual. The contents of the subject have some irregularity. Fragmented topics such as, resource management, economic concepts and the like are not well suited to other values and incorporated unnecessarily. The subject places great emphasis to legal frameworks of the country's constitution. In grade 10 Civic and Ethical education textbook, it is significantly outlined that the lessons devoted much time to inform students about the constitution laws and policies while international laws and issues received very limited emphasis. This demonstrates that the subject is dedicated a great deal inculcating into students' minds the government's political ideology, strategies and policies. Civics and Ethical Education created demanding society that asks basic rights to be effective and implemented. However; the context in which contents are incorporated is blameworthy. Thus, it is argued that democracy, human rights, and other related concepts are customised to fit the Ethiopian national perspectives of the FDRE own political agenda, and social issues. These brought citizens look into those democratic and human rights values through a distorted lens. What we look today, violation democratic and human rights values in different parts of Ethiopia is partly the result of this problem. It abuses citizens' understanding to those values. It can be inferred that the government is using Civic and Ethical Education as an instrument to maintain legitimacy of its power of ruling its people.

Implications: it is true that the present Civics and Ethical education curriculum is progressive compared to the former ones. However, the subject lacks major points. For example, the content analysis of the textbook indicated that the contents basically lack inculcating the Ethiopian social values, morality and ethics. Values of ethical aspects and social moral values are ignored and undermined in the textbook. The ethical values are marginalised in grade 10 Civic Ethical Education textbook that help to teach students about scientific moral philosophy. A number of indigenous moral values in Ethiopia that the society has developed are

not included. Therefore, indigenous social values and philosophies that were undermined in the textbook should be considered as the main values in Civics and Ethical education textbook preparation.

Ethiopia is rich in cultural diversity and values that are appreciated by its people. These values which have emanated for the wide spectrum of life and ways of living of its diverse people have contributed to its integrity and existence as a nation for centuries. Civics and Ethical education curriculum in general should be able to promote these values and lay the ground for their development among learners. To ensure this, 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 is very critical. Hence Civics and Ethical education curriculum developers and experts should be professional in the existing common cultural elements and social values of the Ethiopian society.

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