

Civic Education and Students of Higher Learning: A Case Study

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Moral values are things held to be right or wrong or desirable or undesirable. Different cultures have very different moral value systems. Moral values, along with traditions, laws, behavior patterns, and beliefs, are the defining features of a culture.

In this regard, one of the purposes of education is to teach citizens to become responsible, thoughtful and enterprising citizens. Education, thus, is a means to fostering the individual's, society's, and even humanity's future development and prosperity. A country's societal development and the capacity to fulfill its own purposes can depend among other things upon the quality of education.

This study aims at examining the impact of Civic Education on the moral values of College students. It conducts a survey to gauge the moral values added on students through Civic Education. The Study considers a total of 100 students of higher learning institutions.

Finally, it attempts to make recommendations based the findings obtained through the entire analysis.

Introduction

Among other things, education is a means of fostering the individual's, society's, and even humanity's future development and prosperity. It also gives a firm foundation for the achievement of personal fulfillment. It is obvious, moreover, that a country's social development and the capacity to fulfil its own purposes can depend upon the quality of education.

Civic Education, in this regard, is an important component of education that prepares citizens to participate in the realm of public lives through using their rights and discharging their responsibilities with the necessary knowledge and skills. Civic education also aims at creating active, competent, and responsible citizenry who have adequate knowledge about their rights and duties. Citizens also need to be well aware of the history, values, and binding norms of their society in general. It was, thus, upon premises of this kind that Ethiopian higher learning institutions have incorporated civic education into their curricula.

As indicated in the title, I mainly focus on the effects that civic education has achieved upon the morals of higher learning students in reference to their possible practical engagements as students, and citizens in general.

Moral values, in this regard, are things held to be right or wrong, desirable, or undesirable. Different societies may have very different moral value systems. However, moral values, along with traditions, laws, behavior patterns, and beliefs, are more or less the defining characteristics of cultures. Specific concepts and beliefs about right and wrong are often generalized and codified by cultures and, thus serve to regulate the actions, and behaviors of their members. Individuals, and/or societies conformation to such codification can thus be understood as morality. A “moral” may refer to a particular principle, usually as an informal and general summary with respect to a moral principle, as it is applied in a given human situation. Morality can thus also be seen as a collection of beliefs as to what constitutes a good life. A good life in my context does not mean a merely a collection of visions and regulations of an ideal life. A good life accordingly is an actual human life through which various institutional structures and their alleged activities in a society work in harmony with each other and give birth to progress and development as a whole.

Meanwhile, this study aims at examining the impact of Civic Education on the moral extent of values of students of higher learning institutions. It conducts a survey to gauge for the changed values of students as a result of Civic learning.

The study considers 60 students, who took the course in Civics from Addis Ababa University and St. Mary's University College. The study also considers examining documents such as FDRE constitution and civic education textbooks.

The study can be divided into three chapters. The first chapter deals with the conceptual framework i.e. the theoretical perspective of Civic Education. It provides the meaning and purposes of Civic Education. The second chapter tries to present an historical account of Civic Education in Ethiopia. The third chapter attempts to make an assessment about the contribution of Civic Education in building the moral values of higher learning students. In addition, there is a final conclusion, and recommendations based on the findings.

1. Theoretical Perspective of Civic Education

This chapter outlines some of the theoretical aspects of Civic Education in general. It, thus, provides an overview of basic notions related to civic education.

1.1. The Notion of Civics

Civics is basically a study of government and means of administering public trusts, or theory of governance as applied to public institutions with respect to their relations to the public. It is usually considered a branch of applied ethics and, is certainly a part of politics. Within any given political or moral tradition, civics refers to education in the obligations and rights of citizens enshrined under that tradition.

The history of civics dates back to the earliest theories of citizenship in ancient Greece. The word civics has been derived from a Latin word *civitas*, which means citizen, or of citizen. This in turn construes civics as a discipline of knowledge dealing with day-to-day affairs of the state and its citizens. civics claims that each individual must be aware of his rights, duties and social responsibilities to create better society. In this regard, various thinkers have defined civics as follows:

For F.J Gold, civics is a discipline of knowledge, which deals with institutions, habits, activities and sentiments, which provide an individual irrespective of gender, with a moral force to pay his duties and to enjoy a sense of belongingness with an organization.

E.M White defines Civics as a useful discipline of human knowledge, which deals with every aspect of human life covering his past, present and future aspects at local, national and global levels.

In a slightly similar way, Patrick Gaddis declares Civics as a study of civic life and its related issues.

According to some social philosophers, however, Civics deals with the social aspect of human life; and all social, moral, political and religious institution are included in it. It also involves the study of local, provincial and federal governments.

Based on the above quoted definitions, we can define civics as a branch of Social Study, which deals with the human character, habit, tradition, political organization, mutual relations of state and citizens and the structure, and working of local, provincial and federal governments. Briefly speaking, it encompasses all aspects of human social life explaining the society where a man lives and works for its own welfare.

Another important word is ETHICS. In Greek terminology, the word ethics connotes ones' moral or charter. Ethics, therefore, literally means moral character. For some social philosophers, ethics is a branch of philosophy, which deals with human actions from the moral point of view, as right or wrong, good or bad.

1.2. The Origin and Development of Civic Education

The origin and development of civic education is similar to that of democracy. Civic Education first originated in Athens, one of the city-states of ancient Greece. Accordingly civic education was considered to be a political engagement. To be a citizen means, to be politician. It involved a direct and active participation in the public realm of the Greek

city. The education systems in Athens facilitated the development of responsible citizens and laid the foundations for modern educational practices.

Aristotle, for instance, pronounced that the primary mission of education was to produce good and virtuous citizens for the polis.

He stated that, “all who have meditated on the art of governing have been convinced that the fate of empires depends on the education of the youth.”

Under the emperors of ancient Rome, there had also been a sort of citizenship education. That aspect of Roman education was adapted in many areas of the world along with the expansion of the Roman Empire.

In the medieval Europe, citizenship education was inter-twined closely to the church and to religious education. This was because in the Medieval Europe there were close linkages between the state and the church in all aspects. Thus, the state and church were partners in education. Accordingly, Civic Education was given along with religious education.

During Renaissance, i.e. the revival of the human interest in the great learning and art of Greeks and Romans, the church lost dominance over the state. In this way, religious influence on public education that existed in a number of countries declined thereby making education (including Civic Education) secular or free from religious influence.

Economic and intellectual activities of the Renaissance Period (14th -16th centuries) triggered many social revolutions such as the 1688 English Revolution, the 1776 American Revolution and the 1789 French Revolution. The revolutions emerged with modern democratic concepts and, therefore, advanced Civic Education in Europe. In fact, in the United States of America (U.S.A.), a pattern for the social studies program that is still widely followed was introduced in 1916. The program covered a full-year civics course in the high schools.

Formal ethical thought began in ancient Greece with Socrates in the 5th century B.C. During this period, the Greek city-states formed the background of the moral life, and according to the then Greek philosophers, a man who performed his duties as citizen was

regarded as a good man. Socrates in his dialogues to his student Plato initiated the question of ethics.

When there was dialogue and argument between Socrates and Plato, others questioned whether Socrates' argument was right or wrong.

Thus, the question initiated serious ethical thought in ancient Greece. That is why we say ethics first originated in ancient Greece.

In the Medieval Period of Western Europe, ethics was developed by the Christian church, whereas non-Western ethics was linked with the religious beliefs of Buddhism, Confucius, Hinduism, and Islam. Even today, in tradition-oriented societies, ethics is usually a part of religion. In societies less dominated by tradition such as ancient Greece and the modern west, other justification is sought.

For Judaic Christians (such as Jews), the law of Moses, along with the writings of subsequent prophets and commentators, was absolute. The Jews, who believed that the Mosaic Law was inspired or given by God, based their ethical code on faith. Christianity eventually resented many specific provisions of the Jewish Code. However, Christianity retained the idea of a code of conduct (ethics) revealed by God and supplemented by the teachings of Jesus as central to Christian ethical thought. In his teachings, Jesus said that: "You shall love the Lord your God with your entire mind." This is the first command. The second command says: "you shall love your neighbor as yourself" (Matthew 22 - 37-39). Jesus taught that our love for ethics (or religious ethics in general) is fundamentally different from pagan or non-religious ethics in that Christianity (like other religions) focuses on subjectivism. This means that religious ethics are based on faith but not on reasoning. Faith is based on unseen and intangible things, events or activities, where as reasoning is objective that it is based on tangible and concrete things, objects or events. Therefore, a man's inner motives indicate true spiritual condition, and fitted him for the life of heaven, which was the aspiration of every good man. The standard of right and wrong had become obeying God's law as it was recorded in the Bible and interpreted by the church. It was also seen as a sin to question or doubt those critical standards set by the church.

In the 16th century, the medieval world order, based on the universal church, was replaced by the rise of Protestantism coupled with the split of the church and other secular developments such as the emergence of the new scientific experiments of Copernicus and Galileo.

Due to those developments, the road was opened to the rebirth of philosophy as an independent subject. Ethics, in this case, is taken as a branch of this grand subject-philosophy.

Thomas Hobbes was the first scholar to base his ethical theory on the scientific findings of Galileo, that is, on empirical observation rather than on beliefs. According to the ethical theory of Hobbes, nothing is good in itself. Rather, a thing becomes good or evil when it is an object of our desire. Hobbes applied, in this case, the principles of natural science in order to account for 'internal states' of man. He reduced all of them in the realm of mechanics. Thus, every aspect of human intentions and desires are construed in terms of our motion towards, or from wards our object of intentions/desires. Our motion towards entitles the object to be good. Our aversions are for the object make it evil. John Locke, on the other hand, adopted Hobbes' theory of value and equated good with pleasure and evil with pain. Another scholar, Benedict Spinoza maintained that all knowledge, including knowledge of moral truths could be achieved with the help of human reasoning, which is the most important attribute of man. For Spinoza, the virtuous man is the rational man. In his ethics, Spinoza defines "good" in terms of usefulness. Spinoza says, "Man does everything for an end, namely, for that which is profitable to him, and what he seeks." In this manner, all the above and other modern scholars and thinkers attempted to establish ethical code based on rationalism and intellect.

1.3. The Purpose of Civics Education

Civics Education is a multi-purpose package of school curriculum. According to Bekele Kebede (1999:1), some of the purposes of civic education are the acquisition of knowledge, development of understanding, making judgements and decisions on societal

and political issues, internalizing values and principles of democracy, formation of commitment to a democratic government, the capacity and desire to be active citizens.

Similarly, different scholars and philosophers have proposed the importance of learning and teaching Civics Education. For instance, the famous Greek philosopher, Aristotle said that “If liberty and equality are chiefly to be found in democracy, they will be attained when all persons alike share in the government to the utmost.’ This means that the democratic principles of liberty and equality can be exercised if and only if there is equal participation of the people in the government. Without equal participation of liberty and equality, democracy will not or cannot be exercised. In other words, when there is discrimination based on color, sex, language, race, etc., the democratic principles of liberty and equality cannot be realized.

Another scholar, Benjamin Rush wrote the ‘Youth should be educated to watch for the state as if its liberties depend on their vigilance alone.’ What does this mean? This means that the younger generation needs to be taken as the focal point with respect to education to ensure a proper and sustainable monitoring of the activities of the states’ cause. This in turn creates a supervising structure in cases of possible breaches of the rights or liberties of the people by the states’ machinery. As designed by the Ethiopian Ministry of Education, Civics Education in the Ethiopian school curriculum has the following three basic objectives:

One of the objectives of Civics Education is to promoting civics dispositions and commitments of fundamental values and principles required for competent and responsible citizenship. Thus, the first goal of Civics Education is to promote/develop civic interests, commitments and minds of citizens.

The second objective of Civics Education is to develop the participatory skills required to monitor and influence the formulation, implementation, adjudication and enforcement of public policy as well as participation in voluntary organizations or efforts to solve

community problems. In this regard, Civics Education aims at equipping students with participatory skills.

The third objective of Civics Education is to enrich citizens intellectual capacity that enables them monitor and influence government rules, decisions and actions that significantly affect individual rights. It also helps citizens to evaluate information, to take sides and defend their position in public policies. Therefore, Civic Education provides them with the basic knowledge and skills about their government and society.

The basic premises of civic knowledge are obtained from family, religious institutions, the media (radio, television, newspapers....), trade unions, etc. These institutions play an important role on citizens' attitudes toward civic affairs. Higher learning institutions in this case also bear a special and historic responsibility for the development of civic competence and civic responsibility because they are public institutions whose full-time duty is to educate people.

2. Historical Perspective of Civic Education in Ethiopia

In Ethiopia, the name, contents and methods of civic education have been changing from regime to regime. The deep-rooted religious and cultural values in the country have greatly affected the contents of civic learning in particular. The nature and orientation of the prominent political philosophy of a particular political system also determined the contents of civic education. Therefore, a great reliance on and sensitivity of Ethiopian education in general to such short-lived ideologies and subject-specific realities hindered the possibility of a standard and working curriculum.

A good curriculum, however, that aims at the production of good citizenry need to transfer some degree of neutrality and incorporate, at least, both societal and students' needs. Moreover, of all the standards, students' needs should be given priority i.e. how best to assist students on their way to become good citizens. However, most of the time,

the interests of the government is being prioritized over the needs of students when curricula of this type are designed.

For example, the previous two Ethiopian governments [the Imperial regime and the Derg regime] used the terms Moral Education and Political Education respectively to describe their civic education programs. However, the question is whether these two subjects serve the same purposes of civic education.

In Ethiopia, it is very difficult to trace back the existence of civic education as an independent subject. This is mainly because of lack of standard systematization and organization of systems of education. The first form of civic education was attempted during the Imperial period under Moral Education. Textbooks were prepared for this purpose.

Moral education aimed at spreading the idea of the perpetual rule of feudal lords. It took the lead in inculcating the values and tints of the Ethiopian Orthodox Church and the system of absolute monarchy (rule by one). In order to pursue this objective, Orthodox Christian moral teachings were given in almost all schools of the country by priests.

In the late 70s, civic education had been offered as a component part of the history course at grade eight under the chapter entitled 'civics'. The basic purpose of civics was to acquaint students to the Imperial rule of constitutional monarchy. However, the contents of civic texts had vital elements for the individual and societal development of virtuous life. Citizen's entitlements and rights through international legal persons, like the League of Nations were also discussed in the chapters.

After the downfall of the Imperial government, the Military Government sought to construct the country and reorganize the society along the line of the then Soviet Union's version and vision of socialist ideology. The Derg adopted a form of citizenship program entitled "political education". The fundamental objective of this political education was to create class-conscious and hardworking body of citizens with national, international and

scientific worldview. The government introduced this program at various levels of the Ethiopian school system starting from grade four. In general, political education was highly skewed to inculcating the socialist ideology in the minds of the students.

However, both the Imperial period's Moral Education and civics and the Derg period's Political Education cannot be taken as Civic Education for both of them did not fundamentally deal with the rights, freedoms and duties of Ethiopian citizens. In other words, both took as the core position in the curriculum the interests of the then ruling bodies and primarily served as educational tools for propagating the religious doctrine of the Ethiopian Orthodox Church as the state ideology of the Imperial government, and, socialist ideology of the Derg regime.

Following the demise of the Derg, a newly designed civics education was introduced in the Ethiopian Educational System along with the introduction of the 1994 Education and Training Policy.

Nonetheless, the designers of this curriculum seem to take into account the problems encountered in the past. The current civic education, therefore, is not a tool for religious indoctrination. There are significant differences between the previous two curricula of Imperial and Derg regimes, and the present Civics and Ethical Education in terms of objective, content and methodology. But the present curriculum was not sufficiently planned. And, different contextual aspects were being subsumed, while greatest numbers of issues were entirely coping western elements of education in general. The present government in this regard needs to be able to balance the forces of internal as well as external DEMANDS.

As enshrined in terms of principles of practicality, it is in the assumption of helping students to become competent citizens, promoting their democratic values, and the culture of respect for human rights, enhancing their understanding, use, and upholding of the Ethiopian constitution to mention some that civic education has been brought to institutions of higher learning at large. The objective by it self seems good, but it does not

meet the academic capacity and level of many Ethiopian students. Therefore, we need to seriously account students' places in order to achieve something, at least.

3. Assessment of the Contribution of Ethiopian Civic Education in Building the Moral Values of Higher Learning Students

Given the decline of community virtues and moral values in Ethiopia, in general, the need for civic education among young Ethiopian students is very important if development and social welfare are to be reached. Institutions of higher learning, in this regard, are ideal places for the production of virtuous and enterprising citizens be possible.

Of course, political freedom and participation of citizens in the political system are also very important elements.

To this end, following the inception of the FDRE constitution, the Ethiopian government viewed the development of students' character and the transmission of values as an important responsibility of schools and higher learning institutions.

As it has been indicated in the introduction part, the purpose of this study is to assess the extent to which the process of civic teaching effected on the morals of students of higher institutions, and mainly those from Addis Ababa University and Saint Mary's University College. The present chapter, therefore, deals with the assessment of the contribution of moral values brought onto students of higher learning through civic education. First, it presents the general characteristics of the respondents in terms their age, sex, class levels and discipline. It further presents the analysis of the data using diagrams with some conclusions and recommendations.

3.1. General Features of the Respondents

Analysis of the data shows that the distribution of the respondents in the survey by modes of study. The following table presents the general characteristics feature of the respondents.

Table 1: General characteristics of the respondents

NO.	ITEM	NUMBER	PERCENT
1	<u>Gender</u>		
	Male	38	63.3%
	Female	<u>22</u>	<u>36.6%</u>
		Total = <u>60</u>	Total = <u>100%</u>
2	<u>Age</u>		
	19 years old	3	5%
	20 years old	12	20%
	21-23 years old	36	60%
	24-27 years old	6	10%
	28-31 years old	3	5%
36 and above	-		
		Total= <u>60</u>	Total=<u>100%</u>
3	<u>Mode of Study</u>		
	Regular	51	85 %
	Evening	9	15%
		Total= <u>60</u>	Total = <u>100%</u>
4	<u>Institution</u>		
	Addis Ababa University	45	75 %
	St. Mary's University College	15	25%
		Total= <u>60</u>	Total =<u>100%</u>

As can be seen in the above table, 85 percent of the respondents were regular students, and evening students constituted only 10 percent while only 5 percent of the respondents were under the group of others. With regard to gender distribution of the respondents, 60 percent of the respondents were male, and 40 percent female. Besides, 60 percent of the respondents were in the 21-23 age group, and 20 percent of the respondents were 20 years of age.

While 19, 24-27, 28-3, and 36, and above groups of age, constituted 5 percent each. Most of the respondents (90 percent) were year two and above class level, only 10 percent of the respondents were first year students.

3.2. Civic Engagement of the Respondents

An important element of civic engagement is the right of citizens to participate in the election process.

Ewoh, Elliott, and Guseh (2000) write that elections serve as a strengthening bond between citizens and their elected officials to confer legitimacy on the government. According to Peters (1999, : 73), legitimacy is a belief on the part of citizens that the incumbent government represents a proper form of government, and a willingness on the part of those citizens to accept the dictates of the government as legal and authoritative.

As can be seen from Figure 1 below, most of the respondents i.e. 80 percent participated in the recent election in Ethiopia, 15 percent of them did not take part in the election in any form, while 5 percent of the respondents did not indicate whether they took part or not. A significant number of the students indicated in addition to their responses that civics courses in, either their high schools, or universities made a great contribution to their participation in the election 97. We, therefore, claim within such a limited scope that, civic education has contributed on the respondents' level of civic engagement with respect to participating in the elections.

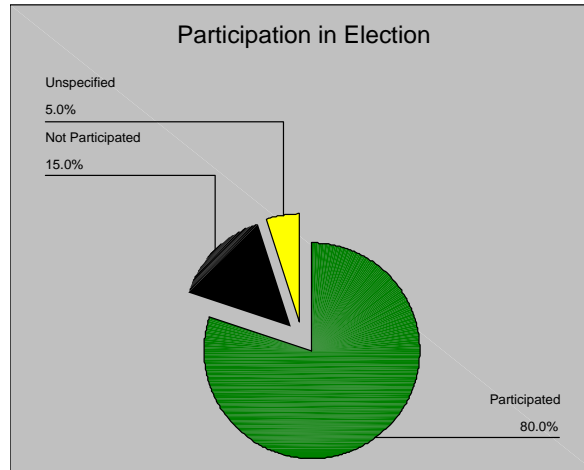


Figure 1: Distribution of respondents in their participation in political election

3.3. The Outcomes of Civic Education

In order to assess the outcomes of Civic Education upon their moral/practical values, students were asked to rate from 1 to 5 i.e. (5=strongly agree, 4=agree, 3=undecided, 2=disagree, 1=strongly disagree) among the following six points. Asked if the course helped them to think critically of moral values, 30% of the respondents replied that they strongly agree, 50% of the respondents agree, 10% of the respondents undecided, while 5% of the respondents responded they disagree and the remaining 5% of the respondents strongly disagreed. The conclusion in this regard can be as follows; civic education has efficiently enhanced the students' capacity to critically evaluate their moral values as indicated by the large majority of the survey group i.e.80 percentage of the respondents.

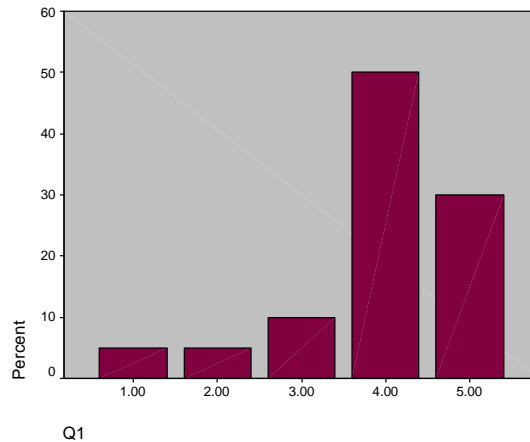


Figure 2: The percentage distribution of respondents in their response to how helpful the course is to think critically

In addition, most of the respondents i.e. 80 percent of the respondents answered that they would ‘STRONGLY AGREE’ and/or ‘AGREE’ for the course helps them in building their moral values. However, 10 percent of the respondents ‘STRONGLY DISAGREE’ and/or DISAGREE that the course helps them in building their moral value. And, 20 percent of the respondents replied ‘UNDECIDED.’ The students who are ‘undecided’ in this case can be amongst those who are very skeptic about the positive outcomes of civic education in the present context and structure.

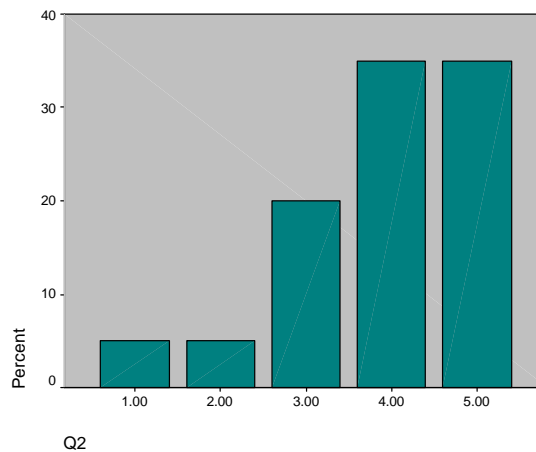


Figure 3: The percentage distribution of respondents in their response to how helpful the course is in building moral values

Regarding the out come of the course in helping them know what is morally right and wrong in the society, 40 percent of the respondents replied that they ‘STRONGLY AGREE’, 30 percent of the respondents replied that they ‘AGREE.’ And, 20 percent of the respondents ‘UNDECIDED’, while 10 percent of the respondents said that they ‘DISAGREE’ or ‘STRONGLY DISAGREE’ with the fact.

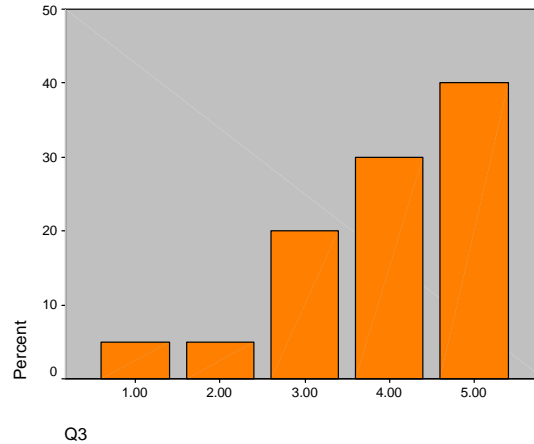


Figure 4: The percentage distribution of respondents in their response to how helpful the course is to know morally right & wrong

Most of the respondents (55 %) ‘STRONGLY AGREE’ that the course i.e. Civic Education should be given to all students of higher learning.

Moreover, 20 percent of the respondents replied that they ‘AGREE’, 20 percent replied that they ‘disagree’ and 5 percent of the respondents replied that they ‘strongly disagree’: All the words in block letters should be in small letter.

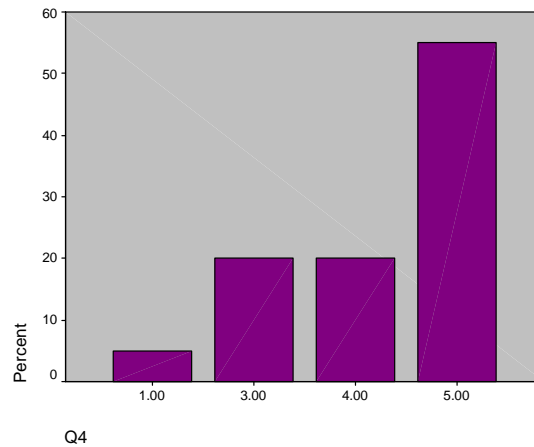


Figure 5: The percentage distribution of respondents by their belief that the course should be given for all students

3.4. Attitudes of the respondents towards their moral/practical engagements

Fundamental knowledge of moral values can be acquired through both moral/practical experiences in one's own society, and the basic cultures of education within that society. However, the notion of civic education is very difficult to comprehend and so far manifested in various ways. In addition, most of the issues addressed so far in all the curricula with regard to moral values are diverse. Within such a predicament and limited scope, however, we can assess the impacts of Civic Education on the moral values of students through the working curriculum at present.

This study has attempted to gauge the attitudes of the respondents with respect to their moral/practical engagements. For instance, asked if they would report to the police in the case of observing an act of robbery in their neighborhood, 90 percent of the respondents replied 'yes', while 5 percent of the respondents said 'no' and 5 percent of the respondents said 'difficult to decide'.

Similarly, respondents were assessed with respect to their attitude towards favoritism; they were asked if they would act in favor of their brother in a process of applying for a certain job, given that they have influence in a certain government organization. Only 50 percent of the respondents answered 'NO', 30 percent of the respondents answered 'difficult to decide', while 15 percent of them answered 'YES'.

Again, the respondents asked, if they would try to stop election irregularities if they happened to observe any, during an election, 60 percent of the respondents answered 'YES', only 5 percent of the respondents said 'NO' and 35 percent of the respondents answered 'DIFFICULT TO DECIDE'. However, with regard to their attitudes towards discriminatory acts against people's ethnic origin, gender, language, religion and other social factors, 65 percent of the respondents said they would do something trying to stop this discriminatory act. While 30 percent of the respondents answered 'DIFFICULT TO DECIDE'.

Regarding, the basic knowledge of the FDRE constitution, 40 percent of the respondents feel that they have a basic knowledge of the FDRE constitution through Civic Education.

On the contrary, 40 percent of the respondents feel that they don't have, 20 percent of the respondents believe it is difficult to decide.

To finalize this part, we can generally suggest that most of the students have at least the will to act in conformity with moral values in general. Contradictions in the cases of moral/practical engagements usually occur at the time of acting. Therefore, it would be difficult to conclude that they act accordingly at the right time. However, we always need to focus on redirecting students' actions themselves to make them as right as possible.

Moral/practical actions generally assume some level of impartiality to their effective working on real ground. Nevertheless, we can observe problems of a very essential element of morality i.e. impartiality. For instance, with regard to a case of favoritism significant numbers of students (15 percent) responded they would act accordingly. And, thirty percent were undecided. Actions are, therefore, the central areas where change in practical terms can be achieved.

4. Conclusion and Recommendation

The introduction of Civic Education into the Ethiopian Higher Learning syllabus suggests the states commitment to the cultivation of good citizens. In order to develop skills, values and behaviors that are thought to be necessary for stable and effective political system, in this regard, civic education needs to meet the following main goals:

- 1) An introduction of the basic rules, and institutional features of democratic political system to the citizenry. In addition, the provision of appropriate skills and knowledge about democratic rights and practice needs to be at hand for citizens at large.
- 2) Special set of values, which are essential for democratic citizenship such as political tolerance, trust in the democratic process, respect for the law, and compromise, need to be addressed.
- 3) Ethical values of the individual and the society need to be promoted.
- 4) Sense of responsibility and a culture of active political participation are also necessary.

In this respect, higher learning institutions play a significant role for communicating fundamental backgrounds of students' moral, ethical, and character development through both the classroom environment they create, and their formal syllabi, and lesson plans.

As it has been indicated in the previous chapters, the role of Civic Education has been played seems to be promising in addressing its goals. It has specially played a significant role in making students of higher learning knowledgeable to what is morally right and wrong, with respect to their rights and responsibilities. This in turn, brings an active participation of the citizenry at large.

To my recommendations at last, I would like to focus on two main problems that are seen in the process of civic learning. The first one is the teaching methodology that currently conducts civic learning into the classroom environment. Most of the students are found to be highly critical about the lecture-oriented manner of civic teaching by higher learning instructors.

Students further noticed that the lectures do not raise interest in the subject matter. Such a direct and logical criticism of the teaching methodology at hand leads to a serious need for the formation of continuous assessment structures in institutions of higher learning. We also need to promote elements of professionalism in order to tackle practical problems arising in relation to the subject matter. The last one in this regard would be the lack of standardized and open-ended textbooks with regard to higher learning institutions. This, I contend, created a sense of biasedness, and regarded civic notions as final, and conclusive. These notions, in addition, seem to taken as 'politically' alien elements, and overall immanent. Therefore, public spaces, as mini-media need to be structured within the framework of higher learning institutions. This would open up a discourse environment about moral/practical issues as such. If we are also looking forward to a progressive change with the help of civic education, we need to be able to prepare textbooks, which incorporate relevant practical premises in conformity to the academic levels, and demands of students.

For instance, we can include possible moral/practical issues, which arise from their own academic environment as content. This would help students to build an efficient moral/practical capacity within their own environment.

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