



SCHOOL OF GRADUATE STUDIES

**THE INTEGRATION OF TRADITIONAL MORAL VALUES AND
CIVICS AND ETHICAL EDUCATION IN SHAPING THE MORAL VALUES
OF STUDENTS**

**THE CASE OF HIDASE YEWOGERAWO GENERAL SECONDARY
SCHOOL IN MIHURNA AKLIL WOREDA OF GURAGE ZONE;
CENTRAL REGIONAL STATE OF ETHIOPIA**

MA THESIS

ERMIAS DEA BRAMO

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**The Integration of Traditional Moral Values and Civics and Ethical Education in
Shaping the Moral Values of Students**

**The Case of Hidase Yewogerawo General Secondary School in Mihurna Aklil
Woreda of Gurage Zone; Central Regional State of Ethiopia**

**A Thesis Submitted to School of Graduate Studies in Partial Fulfillment of the
Requirements for the Degree of Master in Civics and Ethical Studies**

Ermias Dea Bramo

Major Advisor: Robel Fantu (PhD)

Co- Advisor: Mr. Nahom Solomon

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Wolkite, Ethiopia

APPROVAL SHEET

WOLKITE UNIVERSITY

SCHOOL OF GRADUATE STUDIES

We hereby certify that we have read and evaluated this Thesis entitled “**The Integration of Traditional Moral Values and Civics and Ethical Education in Shaping the Moral Values of Students; The Case of Hidase Yewogerawo General Secondary School in Mihurna Aklil Woreda of Gurage Zone; Central Regional State of Ethiopia**” prepared under our guidance by Ermias Dea Bramo. We recommend that the Thesis shall be submitted as fulfilling the requirements for the award of an MA degree in Civics and Ethical Studies.

Robel Fantu (PhD)

Name of Major advisor

Signature

Date

Nahom Solomon

Name of Co-advisor

Signature

Date

As member of the Board of Examiners of the Master of Social Thesis open defense examination, we have read and evaluated this Thesis prepared by **Ermias Dea Bramo** and examined the candidate. We hereby certify that the thesis is accepted for fulfilling the requirements for the award of an MA degree in Civics and Ethical Studies.

1. Wogari Negari (PhD)



Name of External Examiner

Signature

3/1/24

Date

2. Abdulkerim Shafi

Name of Internal Examiner

Signature

Date

3. Frito Kassa

Name of Chairman

Signature

Date

Final approval and acceptance of the thesis is contingent upon the submission of the final copy of the thesis to the Council of Postgraduate Program (CPGS) through the candidate's department or School Graduate Committee (DGC or SGC).

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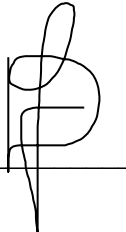
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Name - Ermias Dea Bramo

Date-Tahsas/2016 E.C

School/Department

Signature 

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Ermias Dea Bramo ; +251916624447; Email: edb0831@gmail.com; WKU;2016 E.C.

ABBREVIATIONS

CvEE- Civics and Ethical Education

FDRE- Federal Democratic Republic of Ethiopia

FGD- Focus Group Discussion

GSS- General Secondary School

HYGSS- Hidase Yewogerawo General Secondary school

MAW- Mihurna Aklil Woreda

MOE-Ministry of Education

MVs- Moral Values

MVSS- Moral Values of Students

PTSA- Parent Teacher Student Association

SMVSS- Shaping the Moral Values of Students

SER- School, elders and religion leaders

TMVs- Traditional Moral Values

TABLE OF CONTENTS

APPROVAL SHEET.....	iii
DECLARATION.....	iv
ACKNOWLEDGMENTS.....	v
ABBREVIATIONS.....	vi
ABSTRACT.....	x
1. INTRODUCTION.....	1
2. LITERATURE REVIEW.....	7
2.1. Introduction.....	7
2.2. Theoretical Framework.....	8
2.2.1. Deontology.....	9
2.2.2. Utilitarianism.....	9
2.2.3. Virtue Ethics.....	9
2.3. Empirical Review.....	10
2.4. Conceptual Framework.....	12
2.5. The advantages of TMVs.....	16
2.6. The ways to enhance behavioral change of students.....	17
2.7. The challenges that encounter traditional moral values.....	18
3. MATERIALS AND METHEODS.....	22
3.1. Research area setting.....	22
3.2. Research Design.....	23
3.3. Research approach.....	23
3.4. Population.....	23
3.5. Sampling Techniques and Size.....	24

3.6. Sources of Data.....	24
3.7. Data Gathering Tools and Techniques.....	24
3.8. Data Analysis.....	26
3.9. Ethical Considerations.....	26
4. DATA INTERPRETATION AND DISCUSSION.....	27
4.1. Introduction.....	27
4.2. The features of students' behaviors and their MVs.....	27
4.3. The integration of CvEE and TMVs.....	32
4.4. The challenges that encounter TMVs and CvEE.....	38
4.5. Solutions for shaping the MVs of students using TMVs and CvEE.....	42
5. SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	51
5.1. Summary.....	51
5.2. Conclusion.....	52
5.3. Recommendations.....	53
6. REFERENCES.....	54
7. APPENDICES.....	60
A. Panel discussion.....	60
B. Interview.....	60
C. Observation Checklist.....	61

List of Tables

Table 1: Observation Checklist on the duties of school and social classes.....	34
Table 2: Translation of figure 2.....	38
Table 3: School documents that entail on students' behaviors:.....	47

List of Figures

Figure 1: Mihurna Aklil Woreda(named as Muher at the center); The map of Gurage Zone.....	22
Figure 2: The relationship between TMVS and CvEE in SMVSs and make peace.....	37
Figure 3: Stakeholders to shape students behaviors.....	47
Figure 4: Elders.....	48
Figure 5: Social classes and their responsibilities to SMVSs.....	49
Figure 6: Anxiety on extinctions of traditional values just as deforestation.....	49
Figure 7: Planting traditional moral values and ethics just as seedlings are planted.....	50

ABSTRACT

The primary aim of this study was to investigate the integration between traditional MVs and CvEE in SMVSs in HYGSS. Even if the school and teachers take several efforts to influence students' ethics, it has not been effective. The title was chosen for research because there was a bitter worry in the pupils' behaviors that the society reflected in various school meetings. This shown as the students' behaviors contradict with the expected goal of CvEE, which demonstrates a lack of students' MVs. The community and the school always criticize the pupils' behavioral problems in isolated ways rather than looking for a holistic solution. Making CvEE efforts solely in school is equivalent to applauding with one hand. So, this study was designed to highlight its findings on their various contributions in order to create a strong bond and teamwork. The study employed qualitative approach to get necessary information in deep interviews from little number of representatives of the subjects. The subjects of the study were 261 students in 2015 E.C. Targeted groups from the teachers, SER were taken. Purposive sampling was used to attain its objectives. As a research design, a descriptive case study was employed. Various data collection methods like interviews, observation, FGD and document analysis were used. According to the study findings, there was no integration in between the school CvEE and the society's TMVs in SMVSs. While educational regulations do not assign influential bodies in the social classes such as local elderly people, religion leaders, and their sera teachers with their duties, the community considers its TMVs backward and regards the school and teachers as the prominent, modern, trained, and paid leaders of academic and behavioral issues to shape MVSS. So, it is recommended that, the school has the highest responsibility to convene the communities for deepest conversation and implementation on SMVSs collaboratively in integrating TMVs of the community and CvEE of the school.

Key words – behavior, ethics, integration, morality, moral values, traditional moral values

CHAPTER ONE

1. INTRODUCTION

1.1. Background of the Study

The overarching purpose of education is to produce competent citizens through academic performance and behavioral development (ETP: 1994). CvEE, as part of ETP, is intended to instill excellent behavior in children (Birhanu 2012; MOE, 2007; SNNPREB, 2015 E.C), MOE, 1999 E.C). Similarly, several MOE Frameworks clearly define the responsibilities, goals, requirements, and importance of CvEE in molding student behaviors. The blueprints and related documents of the MOE state as the primary goal of ethical education is to shape the behavior of students in various ways.

Currently, MOE has included ethical issues under the six General Education Quality Assurance Package Programmes and has given special attention for it and strongly suggests that it to be delivered collaboratively by various stakeholders (Refisa Oljira Erena, 2017:2; MOE, 2010 E.C:28; SNNPREB, 2010 E.C:33). From the stakeholders, the society is the front responsible body to improve students' behavior (Catherine, 2014; Gedifew Sewenet Yigzaw, 2019:335).

The society's TMVs have a big share in SMVSS by cultivating their behaviour from their play ground (M Shamnadh, 2019:319; Refisa Oljira Erena, 2017). It's believed that human nature is full of teaching and learning from the traditional values (Sunday,2015).Alwasilah, Suryadi, and Karyono (2009:50) state that, indigenous communities have been basically carrying out the traditional education that includes the moral and character education for the students' good behaviours for present and future life. Mayowa (2021:302) suggested as the underlying factor for morality which is vivid in religion is to impact these values or codes to the child in order to form and lead acceptable behaviour in the society. As Lailatul Khuriyah et al (2017:103) indicated, education cannot be separated from the culture. The education process is the transformation of the social system of culture from one generation to another in a society. Students learn from their society and external environment

(Endalcachew,n.d;MOE/CDICP,2010).

The attention that should be given to MVs seems less in the schools (Tenna Dewo, 2009); that in turn affects the effectiveness of school teaching-learning processes on behaviour (Edward A. Wynne, 1985:4).

By the same token, HYGSS has its own ethical regulations and CvEE to shape the MVs students. The local community also has its traditional moral values to SMVSS. But, strong integration and tie that the social norms and the school must play left out and more responsibilities are laid on the shoulder of the school. As different sources, it's important to consider TMVs in ethical behaviour, namely, the traditional resources of virtue ethics (Gong Qun, 2018:5). However, most of the time, more priority is given for modern school education and the society's MVs are seen as backward thinking.

According to Catherine, (2014), collaborative teaching approach in MVs and CvEE can enhance axiological changes.

Therefore, this study played its role in investigating the integration of TMVs with CvEE. To come up with the possible recommendations, the necessary data have been collected from primary and secondary sources and it has been analyzed and interpreted thematically.

1.2. Statement of the problem

Even if HYGSS administrative bodies and the teachers take many actions to shape MVSS', it is still a challenging issue currently. In every school meetings; the parents, teachers (Continuous Professional Development Participants) and others, school leaders, education experts and students themselves always blame and criticize the behaviors of students many times as it is more inclined to bad i.e. most of the students don't feel the sense of responsibility for their learning, pass more time by mobile phone, show disobedience, shouting, absenteeism, not doing homework or class work, late coming and early going, not coming with text books, cheating in exam, carelessness, disrespectful, and others which are expressed as "*the broken-down of ethics*" or "*yesinemigbar sibirat*" in Amharic (SNNPREB, 2015 E.C:3).

When the children are seen on their playground whether at school or locality, *immorally*, the

worst thing that worries is insulting by *taboo words*. Even the children who haven't identified well and bad use it to insult their peers on the playground. The issue is heard widely but the society is silent on cultural values degradation rather than condemning it as local norm "*Dredig*" to mean *let not hear it again*. The communities speak such words immediately to condemn any evil practice or even speech when they see or hear it. The living traditional rules /"*Sera*" in local language that restrains wrong doing in a fear of "*Berche*" or "*Xur/Tur*" which means *undoing evil* that will be kept to be paid back to oneself in any future times (Mengistu 2013 E.C).

When the problem concerns all, the school lacks the collaborative ethical shaping mechanisms with the society's MVs and responsible bodies so that many educational problems encounter the school and the society. Teaching CvEE in the school couldn't enhance behavioral change. Students lack adequate parental guidance in their character formation so that they behave unethically in the school.

No study was conducted in this area in the locality or in the school when the sources are searched in many related titles. However, as resources witness, in other areas, many people conducted different researches in related issues and class levels. For example, Refisa Oljira Erena conducted a descriptive survey based research in Jimma town government secondary school, in students' disciplinary problems and its impact on their learning performance (Refisa Oljira Erena, (2017). His finding showed as there is a failure to do collaboratively with parents on students' discipline problems.

Birhanu Jibril also conducted a qualitative research on the role of Civics and Ethical Education in the development of Students' behaviour at Kokebe Tsibah secondary and preparatory school in Addis Ababa. He put the finding as the coordination of parents and school administration is poor (Birhanu Jibril June, 2012).

These and many others conducted researches in many educational institutions but there was no research conducted on the integration of CvEE and TMVs. This was the gap to be filled by this study. It was focused on the indigenous traditional norms that can be made by elderly people, religious leaders and local cultural justice systems like *Yejoka* which can play an influential role in shaping moral values of students in collaboration with CvEE of the school.

1.3. Objectives of the study

1.3.1. General Objectives

In overall ways, this study aimed to investigate the integration between TMVs and CvEE in SMVSSs in HYGSS.

1.3.2. Specific Objectives

Specifically, this study aimed to;

- ❖ describe the role of TMVs and CvEE in SMVSSs.
- ❖ identify the challenges that encounter TMVs and CvEE in SMVSSs collaboratively.
- ❖ state the possible solutions to the challenges of the school's CvEE and the society's TMVs on students' behaviors.
- ❖ align the responsible bodies how to integrate TMVs and CvEE in SMVSSs.

1.4. Research questions

Research questions allow us to further narrow down the purpose of our study by focusing on exactly what we are trying to understand(Steven R. ; 2016:25).

So that, the necessary data have been gathered using the following basic questions.

1. What are the common roles of TMVs and CvEE in SMVSSs?
2. What are the current challenges of TMVs and CvEE to do not play their roles in SMVSSs in collaboration with the school?
3. What are the possible solutions that TMVs and CvEE should point in SMVSSs?
4. Who is responsible to integrate the society's TMVs with CvEE to use firmly for common goal in SMVSSs?

1.5. Significance of the Study

This study brings the following importance.

- It makes the bond of responsible bodies on the endeavors of SMVSSs in a society.

- It strengthens building students' MVs in the achievement of the goal of CvEE to SMVSSs.
- It helps to make recognition of TMVs of the society as the important tool for shaping students' behaviour in collaboration with CvEE.
- It points out the major contributions of TMVs as the CvEE goals in the school.
- It helps to fill the research gap and the school CvEE and TMVs in SMVSSs.
- It serves as a reference for next research works on related topics.

1.6. Delimitation of the Study

The scope of this study is targeted on the integration of TMVs and CvEE in SMVSSs in the case of HYGSS in MAW of Gurage Zone; Central Regional State of Ethiopia. This school was selected purposely from seven GSSs in its geographical feasibility to gather necessary information. The researcher's observation on the problem in his work staying times attracted to identify this topic in this place to state meaningful ways and to seek possible measures.

1.7. Limitation of the Study

The challenges that encountered during the study were;

- 1) With government working time, there was a shortage of time during collecting data and the greatest effort was paid in using night time and weekends.
- 2) Educational experts have been so busy in office works. So that, making phone calls during weekends and night have been done to get needed interview data from them.
- 3) Financial problems for every action. For this challenge, the researcher used other options of sources of financial in various ways.

Generally, by giving timely and necessary solutions for the problems, the research has been successful as it was intended.

1.7. Organization of the research

This research report has been organized in five chapters in its main body as the following basic issues. In chapter one of its part, it has details about introduction which includes the

background of the study, statement of the problem, objective of the study, basic questions, significance of the study ,delimitation of the study, limitation of the study and definition of terms. In chapter two, it contains review of related literature. Here, national and international research findings, theories, experiences and perspectives about the study have been widely reviewed under different subtopics.

Chapter three puts research methodologies and procedures that the study went through. In its part, research design and approach, the area of study, sources of data, sampling procedure, sample size, data gathering tools have been addressed. Chapter four includes data analysis, interpretation and discussion. Lastly, chapter five comes up with summary, conclusion and recommendations.

1.8. General definitions of Terms

Terms and words in this study are meant as the given meaning.

Collaboration - working together to develop solutions.

Ethics - moral principles that govern a person's behavior or the conducting of an activity.

Integration- to form, coordinate, or blend into a functioning or unified whole: unite to incorporate into a larger unit, to unite with something else.

Moral value- guidelines that assist a person in deciding between right and wrong.

Traditional Moral Values- Indigenous societal MVs that the community develops in its own life progress which help them to shape their generation.

Values- the degree of usefulness of something which makes it helpful, useful or desirable, a standard or idea which most people have about the worth of good qualities.

CHAPTER TWO

2. LITERATURE REVIEW

2.1. Introduction

In this section, the research focus area will be elaborated on the views of intellectuals, research findings, theories and approaches, books and journal articles. It presents theoretical framework, empirical review, and conceptual frameworks from various sources.

As stated in Geoffrey et al, (2005:34),

...it is important to bear in mind that literature reviews are absolutely indispensable when planning a research study because they can help guide the researcher in an appropriate direction by answering several questions related to the topic area. Have other researchers done any work in this topic area? What do the results of their studies suggest? Did previous researchers encounter any unforeseen methodological difficulties of which future researchers should be aware when planning or conducting studies? Does more research need to be conducted on this topic, and if so, in what specific areas?

According to Andrew S. Denney & Richard Tewksbury (2012:219) cited from (Berg, 2009, p. 388), literature reviews are important because, they force a writer to educate him/herself on as much information as possible pertaining to the topic chosen. They also demonstrate to readers that the author has a firm understanding of the topic. This provides credibility to the author and integrity to the work overall argument. And, by reviewing and reporting on all prior literature, weaknesses and shortcomings of prior literature will become more apparent. This will not only assist in finding or arguing for the need for a particular research question to explore, but will also help in better forming the argument for why further research is needed. In this way, the literature review of a research report “foreshadows the researcher’s own study”.

So for, this section presents the ideas as different perspective of the past works below.

2.2. Theoretical Framework

According to John McMillan (n.d),

...Moral theories are different from other theories: while they can help us to justify the ethical decisions that we make, they are often not predictive. While there are some reasons for being cautious about moral theories, they also hold great potential for enriching critical reflection upon our decisions.

The model and theoretical foundation of this research lays its base on the well known ancient political thoughts on ethics and morality. From many deepest sources, three school thoughts on Moral philosophy were focused; Deontology, Utilitarianism and Virtue ethics.

In their moral theories, the ancient philosophers depended on several important notions regarding to the behavior that citizens and politicians must have. The integration and construction of these behavioral ideas can help to shape good citizens by one or another.

As well described in different sources, Kant's Theory of ethics maintains that deontology is motivated by a duty principle that is not influenced by experiences as cited from (Christie et al., 2008). Ethical behavior is determined to be inherently right or wrong on the basis of essential principles of duty as cited from (Hunt & Vasquez-Parraga, 1993) to ensure that the means do not determine the ends.

Similarly, Mills Theory of Liberty argued that consequentialism theory (utilitarianism) is superior to deontology as cited from (Altman, 2007) because it dictates right or acceptable conduct to provide the greatest good for the utmost people as cited from (van Staveren, 2007). Any ethical or unethical actions in business dealings are developed through cognitive moral development as cited from (Kohlberg et al., 1990), which is used to develop good character and habits over time (Christie et al., 2008). Several theories offer better perspectives on moral concerns that influence ethical reasoning. Karande et al. (2002) argued that ethics offers a foundation for individual moral principles leading to a position of moral rightness or wrongness.

2.2.1. Deontology

Different sources put as individuals possess both a duty and an obligation to be fulfilled as well as the power to determine their moral law.

Kant's deontological theory is based on the idea that individuals possess both a duty and an obligation to be fulfilled as well as the power to determine their moral law (Christie et al., 2008), ... morality is hindered by emotions; therefore, duties and obligations guide what ought to be done. ethical custom, norms, culture and law are indispensable societal rules

2.2.2. Utilitarianism

Bernard Williams, (1993) has more elaborated about the Works by Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873) pioneered the conceptual development of utilitarian theory, which proposes that moral action should maximize the welfare of the greatest number of people (Ferrell & Ferrell, 2005).

...ethics is perceived as a symbol for the congruence of values in an organization's societal preferences; therefore, virtuous character is dismissed from functioning social duties as McMillan J.(n.d) cited from (van Staveren, 2007; de Colle & Werhene, 2008).

2.2.3. Virtue Ethics

As the above source details, Aristotle's system of virtue ethics is characterized by individual integrity of character (Knights & O'Leary, 2006).

.... the focus of virtue ethics is on the moral agent. Integrity and ethics have different meanings, yet ethics is a subset of integrity (Shanahan & Hyman, 2003).

Arjoon (2000) suggested that virtue ethics must be integrated with act-oriented and result-based ethics to obtain a better insight into moral issues and dilemmas. Christie et al. (2008) proposed that virtue ethics balances the act of damage-reduction and self-discipline to support an interactive tripartite approach to normative leadership, as claimed by Whetstone (2001). Christie et al. also observed that moral philosophies better support managers' practice of ethical reasoning. According to Solomon (1992),

the ideal combination of character and goodness in a person has created the concept of virtue ethics.

Also as the same source, character is closely related to virtue by reinforcing the link between an individual and the values applied in a decision making where the organizational citizen will act on the basis of the virtuous principles nourished via the organizations culture and code of conduct. Therefore, to embrace the good life to which Aristotle refers as practical wisdom (Carroll, 2004), ongoing pressure should be managed via a sense of fairness or justice, self-control and courage. The results obtained in studies by Christie et al. (2008), de Colle and Werhene (2008), and van Staveren (2007) all revealed that societal benefits are delivered through honesty, loyalty, trust and other similar attributes. A recent study by Warna-Furu et al. (2010) reported that when the level of virtue ethics is high, fewer sick leaves are taken by employees in companies. Lau and Wong (2009) discovered that equity is an antecedent for distributive norms. As cited from Arjoon (2007), they argued that although the concept of virtue ethics was introduced millennia ago by Aristotle, only a few empirical findings have been reported concerning virtue ethics.

According to the source, since deontology, utilitarianism and virtue ethics are absolutely independent, perhaps these three ideologies could merge into a tripartite approach, as suggested by Christie et al. (2008), who suggested that the most important aspect in moral philosophy is to search for the level of each that realistically contributes to ethical issues.

2.3. Empirical Review

In equivalent school levels of this study, many research works have been conducted on related topics on students' behaviors, discipline, creating good citizens and the roles of civics and ethics in relationships with enhancing behavioral change of the learners. Some of them are presented below.

Birhanu Jibril conducted a qualitative research on the title; *The Role of Civics and Ethical Education in the Development of Students' behavior at Kokebe Tsibiha Secondary and Preparatory school* and put its finding as the subject encountered failures on improving the behaviors of students (Birhanu Jibril (2012). As him, the influence of external environment

and family's socio-economic background of the students found to be the great challenge for the cultivation of the students' ethical behavior. As remedies, he put as awareness creation and skill development training for teachers should be given, improving school-parent relationships, involving stakeholders like the media, the NGOs, well known elderly people for the teaching of good behavior have to be practiced in creating ethical school environment and the surroundings.

Another researcher Refisa Oljira Erena conducted also a descriptive research on the students' disciplinary problem on learning performance at secondary schools of Jimma Town. His findings revealed that, there was poor communication between schools and parents that make schools unable to obtain support from the community. As he recommended, the school administration needs to establish effective communication channel with parents, involve pupils and teachers in the establishment and enforcement of rules and regulation in the school to form school discipline policy (Refisa Oljira Erena 2017).

Mulugeta Yayeh is also another researcher who conducted a *quantitative and qualitative* research *using descriptive survey design* on the title *preparing good citizenship through active stakeholder participation; Some Ethiopian Schools in Focus. And his findings, the stakeholders of citizenship education, in Ethiopia, did not satisfactorily discharge their responsibilities for good citizenship. He recommended finally as awareness creation on the responsibility of good citizenship.*

Gedifew Sewenet Yigzaw , descriptive research The Role of Parents in Improving the Behavior of School's Students in Azena Primary School, Ethiopia. As his findings, the contribution of parents in improving student school behavior is low due to lack of proper training strategies and poor home -school interaction, improper rule and regulations, negative relationship between students and teachers, lack of continuous monitoring and evaluation of school administrators, poor teaching method, inadequate school facilities, unusual monitoring of parents, and the school administrators are causes of indiscipline. The result found that giving rewards and praises for students behaving well and involving parents are more effective in producing desirable behavior in the school (Gedifew Sewenet Yigzaw ;2019).

The research works stated above have not linked the disciplinary problems in comparison with

modern and traditional norms of the society. For this reason, this study tried to fill the gap they haven't covered in terms of the integration of TMVs and CvEE in this grade level.

2.4. Conceptual Framework

In addition to the above empirical reviews, here are different views in terms of various conceptions. Accordingly, Mengistu Abera (2013 E.C) put the details of Gurage people's Cultural Values. According to him, they have the tradition to grow their children in good moral values like respectfulness, truthfulness, not harming others and fear of *berche* is the one articulated in the text.

Here, even if the words are different from place to place, TMVs of the society are more elaborated and included under moral issues in the literature. The following text puts the meaning and role of related disciplines.

A. Etymologically, the word **civics** has been derived from a Latin word **civitas**, which means citizen, or of citizen. This, in turn, takes civics to mean a discipline of knowledge dealing with day-to-day affairs of the state and its citizens (Meron, 2006).

On the other hand, the word **ethics** comes from the Greek word *ethos* which means character, custom, place of residence and already in the 5th century BC indicating the manners in which living things exist and act in their environment. According to Aristotle, it means a nice, good, useful, but also efficiently and economically. Ethics is in a broader sense the science of morality or moral philosophy. It explores the meaning and objectives of moral norms, criteria for the moral evaluation, foundation and source of morality. Ethics above all, belongs to the philosophy which studies human behavior that is accepted by certain moral aspect. It is normative science and norms decide on the specific nature of ethics and so they differentiate it from other sciences (Diana Kocanjic, 2016:88). Branson (cited in Birhanu, 2012) noted on the major role of civic & ethical education as;

...The purpose of Civic Education is creating good citizens who have an intellectual capacity to critically analyze ideas, actively participate in civic life, has an admirable character, and genuinely cares about the wellbeing of other citizens (Shon, 2015).

In general, the most important aim of CvEE is to produce ideal citizens i.e. to inculcate in students mind all the qualities of an ideal citizen (Birhanu, 2012) cited from (MOE, 2002).

B. According to Orhungur (2003), (cited in Ushe), **moral** refers to behaving exactly according to what is considered by the society to be good and acceptable. It also involves action, attitude, virtue and the way of life that makes up a moral person. In this context, traits such as tolerance, love, honesty, kindness, loyalty, fair-play and so forth, are accepted as morals. Anti-social behaviors such as stealing, money laundering, bribery and corruption, inflating contract sum, election rigging, injustice and so on are immoral acts since they are out of steps with what is regarded as proper conducts in the society. The people of Gurage, the study area have also such moral issues.

C. Morality is derived from the Latin word "*more*" which means "manner Ushe, (2011). In the normative sense, "morality" refers to a code of conduct that would be accepted by anyone who meets certain intellectual and volitional conditions, almost always including the condition of being rational. The quote from Jan E. Stets and Michael J. Carter (2012) states that,

Morality represents cultural codes that specify what is right or wrong, good or bad, or acceptable or unacceptable in a society (Turner 2010; Turner and Stets 2006). ...morality binds people together through a common system of rules and expectations during interactions.religious and moral practices stem from ritual worship of cultural symbols (totems) that are attributed a sacred quality and arouse strong emotions in interaction. The power of cultural symbols resides in their ability to define appropriate moral behavior. Actions conforming to these expectations are virtuous; actions violating these expectations cause outrage (p. 121).

D. Moral values are defined as guidelines that assist a person in deciding between right and wrong. In order to create honest, credible, and fair judgments and relationships in daily life, the awareness of one's morals - along with self-awareness - is crucial (Ushe 2011). And also as Kluckhohn (cited in S. I Ogunssakin - Fabarebo), a moral value is a selective orientation towards experience, implying deep commitment or reputation, which influence the ordering of choices between possible alternatives in action.

According to Tatyana A. et al. (2015:262), the initial values were chosen by a certain people in the course of its history and formed its culture and traditions. Secondly, these are the values that form the basis of the people's lifestyle. They are represented in the language and customs of the people and they create the basic archetypes of the national world-view. Thirdly, these are values that make a certain national culture unique (different from the other cultures) (Kostyukova, 2002). As he cited from Joseph and Damian (2005), morality deals with the principles of human behaviors to ascertain whether an act is good or bad, right or wrong and all what not, for the wellbeing of man and his harmonious living with the Supernatural Being. And also he cited from Orhungur (2003), morality as the formation of character, manner or custom in a way that a distinction between what is right and wrong is known by a society.

Traditions are bearers of values and standards of excellence. The renowned moral philosopher, Alasdair MacIntyre, says about tradition: »A living tradition ... is a historically extended, socially embodied argument and an argument precisely in part about the goods which constitute the tradition. Within a tradition the pursuit of goods extends through generations, sometimes through many generations (Mateja Pevec Rozman, 2012:621).

In a sense, tradition is a custom of hereditary derived from their ancestors that they operate in a society. As Lailatul (2017) cited from Peursen (1993: 11), tradition is translated by inheritance or forwarding norms, customs, rules, treasures. Therefore he argues that "men that make something with that tradition: the human accept, reject or change it."For Fabarebo (n.d), although an individual may have a certain personal morality, the social cum religious moral values are what guide his choices and actions. Some of these traditional social values are justice, truth, sincerity, respect for elders, for husbands, care for relations, faithfulness, loyalty and chastity. The corporate nature of traditional culture which involves a three-dimensional relationship-man and the ontological order stimulates further, these values. Also he put as, human values are the ingredients cementing societal harmony and reinforcing self-esteem and worth to individuals in the society. Moral values are actually the determinants of choices, for good or for bad. According to his journal, the sources of moral values can be traced to the following: family, society religion, culture, conscience and the law.

As Ushe states concept of tradition and its relationship to morality and values; the term TMVs

involves common place terms traditional, morality and values (Ushe 2011).

Karen Fulbright, Anderson and Patricia Auspos, (2006), had conducted one of the most extensive examinations of the sense of *Neighboring as Context* in their book titled as *Community Change: Theories, Practice, and Evidence*. As cited about Andrea A. Anderson and Sharon Milligan's points, a neighborhood can provide the social conditions needed for neighboring behavior, in which people care for one another and protect each other from harm. In this context, a neighborhood has three crucial components: *social, cognitive, and affective*. Social component refers to the networks or linkages among residents, including informal and formal social supports (emotional, instrumental, and informational). This component captures both the social control and social support functions of neighboring. Again, as quoted about Michelle Alberti Gambone's note in the volume, residential networks provide an important social control function through the supervision, monitoring, and sanctioning of youth and others in need of oversight. The cognitive component comprises residents' beliefs about the neighborhood's physical and social characteristics. It involves residents' developing "social maps" for managing their neighborhood. For example, residents construct a variety of beliefs about the neighborhood, such as, "this is a safe place to live" or "My neighbors are nice people I can trust." this is type of cognitive mapping helps residents make decisions about where and when it is safe to walk and how to interact with neighbors. Neighboring also has an affective dimension, which includes feelings of membership and belonging, attachment to the neighborhood, and impulses to provide assistance in times of need. This affective component captures a sense of mutual assistance and community that encompasses feelings of membership and belonging with others in the neighborhood.

It also encompasses an emotional vested interest in the success or failure of the neighborhood and neighbors. (Karen 2006: 67). From the Karen's point of view, behavior matters everywhere and everybody else. And also social life is base for all behaviors. Morality and ethics are the part of a way of life and cannot be separated from all other aspects of life experiences as (Mohammad, 2016) cited from (Kang & Glassman, 2010). Lack of moral values and good ethics result in many problems as; Corruption (Robel Fantu 2017:513), Prodigality; as indicated under subtitle the Vices of Wealth as the opposite of the Virtue of Wealth (Peter Hadreas, 2002:363&365), peacelessness, civil war, hatred, destruction, anarchism, instability

& chaos, terrorism, segregation, cheating and plagiarism (Tony Peregrin, 2021:1) and generally economic, social, political, and psychological challenges.

2.5. The advantages of TMVs

Mulugeta Yayeh (2018:66), strongly stated his discussion of ideas on the data interpretation by referring from different sources as,

Many scholars contend that traditional institutions (the family, community, and religious institutions) have irreplaceable responsibilities in the process of preparing good citizenship. For instance, they believe that the family is the first important institution in imparting major societal and citizenship values (Pestalozzi, cited in Sharma, 2006; Tozer, Viola & Senese, 1998; Taneja, 1990). Similarly, the community is considered to be an important source of knowledge, skills, and dispositions essential for good citizenship (Tozer, Viola & Senese, 1998).

As Sunday Awoniyi (2015) cited from Ajayi and Ojo (2009), cultural education is such in which children and young individuals are educated according to the native custom, practices, beliefs and general life pattern of the society. Its main concerns are character, morals, physical and vocational development of the individual, as well as the inculcation in the children of the society right type of values as they learn to identify, understand and appreciate the cultures, norms and values of the society (also cited from Ajayi and Ojo 2009:40). In more specific terms Yoruba cultural education is concerned with the manner of greetings, dressing, house cleaning, taking one's job seriously, good behavior, and respect for elders among others.

In a similar vein, Shalom H. Schwartz (1999:5-6), stated different ideas on the advantages of cultural values. Following several theorists (as he cited from e.g., Hofstede, 1980; Kluckhohn & Strodtbeck, 1961; Rokeach, 1973), he postulated that cultural dimensions of values reflect the basic issues or problems that societies must confront in order to regulate human activity. Societal members, especially decision-makers, recognize and communicate about these problems, plan responses to them, and motivate one another to cope with them. Values (e.g., success, justice, freedom, social order, and tradition) are the vocabulary of socially approved goals used to motivate action and to express and justify the solutions chosen (Jan E. Stets and Michael J. Carter;

2012:6), under American Sociological Association conducted a Theory of the Self for the Sociology of Morality. As their points of view, identity theory; people continuously evaluate their actions in relation to their internal identity standard. And also as they cited from (Burke and Stets 2009; Stryker [1980] 2002), identity theory, when people have a moral identity, being (more or less) moral will influence their behavior in a situation. Other individuals will then react to their behavior. When individuals think others interpret their behavior in the same way they intended, they feel good. When individuals think others interpret their behavior differently (as either less or more moral than how it was intended), they feel bad.

2.6. The ways to enhance behavioral change of students

2.6.1. Providing Collaboration of stakeholders

As indicated in Catherine (2014), collaboration and partnership are beneficial to the wellbeing of students.

...education is everyone's responsibility and not solely the purview of teachers by citing from (Hands, 2005a). For some time, the education literature has echoed the same sentiment, and educational researchers have been touting the benefits of partnerships among schools, families, and communities as a means for supporting student achievement and well-being.... School community collaboration is one possible means for schools to garner ...social support and educational experiences, to supplement students' in-school learning opportunities (cited from Hands, 2005a).

On the other hand, Lailatul (2017:102) points as the inculcation of nation's cultural values is one of the efforts in tackling and to overcome different issue. Each culture from each ethnic group has the positive values that are able to serve as guidelines and solutions for the problems of such community. Alwasilah, Suryadi, and Karyono (2009:50), state that indigenous peoples/communities have been basically carrying out the tradition education (etnodidaktik) that includes the moral and character education. Traditional education is effective in providing educational practices for the community. Modern education has various courses to shape the learners' moral values.

2.6.2. Organizing Moral Value Club

As Lailatul (2017:102) points, the inculcation of Nation's cultural values is one of the efforts in tackling and to overcome different issue. Each culture from each ethnic group has the positive values that are able to serve as guidelines and solutions for the problems of such community. Alwasilah, Suryadi, and Karyono (2009:50), state that indigenous peoples/communities have been basically carrying out the tradition education (etnodidaktik) that includes the moral and character education. Traditional education is effective in providing educational practices for the community. Modern education has its courses like moral education, ethical education, CvEE, behavioral education and the like to shape the learners' moral values.

On the other hand, providing media coverage, publicizing the contributions of both TMVs and CvEE and making Campaign in acknowledging the relationship can be the possible way to develop moral values.

2.7. The challenges that encounter traditional moral values

2.7.1. Modernization and Westernization

Humans don't stay in the same place for ever. They try to change their lives for several reasons. As Lailatul (2017:102) points,

....changes in culture, western and other countries that have penetrated the lives of our people. The challenges of life, modernization and technological development were not only a positive impact on the life of society, but also gave birth to the negative impact of the weakening of the local cultural wisdom. This resulted in the growth of behaviors that were inappropriate and contrary to the dignity of the nation, and can be detrimental to the existence of cultural values of the nation.

Tenna Dewo, (2009) puts this as;

In the context of western philosophy, tradition and modernity are very often antagonized. The word 'tradition' very often connotes negative meaning whereas the term modernity is loaded with a positive one. Modernity is seen as good, safe, humane and rational whereas tradition is seen as devoid of these good qualities. But this may not be true. Modernity

should not make us think that everything in the storehouse of our tradition is backward and harmful, and everything in the culture of the West is good. Tradition also should not blind us to the good sides of modernity. This is one of the basic reasons why my dissertation sets out from the belief that tradition is not virtually useless and modernity is not totally good.

From many sources, it does appear modernization is a threat to maintaining those values necessary for the survival of the people (P.N. Wachege and Florida G. Rūgendo (2017:691) cited from (Ime & Unwanabong, 2014). Society is never static but dynamic, changing from simple traditional outfit to a more complex modern one. Scholars of history agree that modernization as a major feature of modern society has a political, economic, cultural and even religious impact on individuals, families and nations; they however disagree on the nature and extent of this impact as cited from (Mensah & Ammisah, 2016). Alongside the changing society, its peoples, values, activities and trends also change. The changes have been positive and also negative, and in particular the values continuing to change to suit the character of a changing society marked by increased moral decadence now being witnessed in alarming proportions, and more anxiety as cited from (Ime & Unwanabong, 2014). Fabarebo, (n.d) strongly argued about it on Nigerian traditional values as;

A modern Nigerian had his wholistic conception of the world shattered. His wholesome personality has been fractured, making a nonentity of him, a caricature, an isomer, a split personality, a fugitive in his own country. He is a product of two cultures and a master of none. He is an ambivalent product who is neither here nor there, effectively uprooted, but not transplanted. He has no moral root anymore, and he is floating in life like a cloud.

There, under the point sub titled as Traditional Moral Values to the Rescue, he put as social values that prompt conflicts and divisions should be dropped, for values that stimulate moral consensus and national integration, particularly, conflicts between traditional values and foreign values inherited from different factors of social change. Patriotic values should be encouraged, noting that European culture is not synonymous with Christianity. Morton Deutsch, Peter T. Coleman and Eric C. Marcus cited from Yang (1999), it is described as ;the

consequence of imposing the assumptions of a Westernized dominant culture on non-Western cultures. “What has been created via this highly Westernized research activity is a highly Westernized social science that is incompatible with the native cultures, peoples, and phenomena studied in non-Western societies. The detrimental over-dominance of Western social sciences in the development of corresponding sciences in non-Western societies is the outcome of a worldwide academic hegemony of Western learning in at least the last hundred years” (p. 182). They also add the way how to go beyond Western culture dominance as;

As an alternative to the dominant monocultural perspective Liu and Liu (1999) point out that spiritual interconnectedness in many non-Western cultures is becoming more important than the pursuit of individualistic values implicit in the Western perspective. In an attempt to go beyond the Western perspective, the study of “world views” became popular.

As Birhanu Jibril (2012:14) cites from different sources, in the case of Ethiopian, the relevance of a modern education to its people has been often claimed by (Ayele, 1996, Seyoum 1996; Tekeste 1998) the Ethiopia education and training policy lacked originality. Especially the curriculum was that of the westerners or Americans, during especial regime of socialist countries in the military government.

The rapid advances in technology due to ICT are forcing librarians to become more innovative as they grapple with the drive to integrate culture and technology to meet the information demand of the new millennium. In Africa, culture and tradition has an impact on the integration of new technology because many projects have faltered because of a failure to merge the differences between interests of designers of technology and those of the recipients (Collence Chisita and Izzudin Abdullahi, 2016:633).

2.7.2. Less attention of community for TMVs

The community doesn't give due attention and value TMVs. And also there's less emphasis on CvEE practice. This failure adequately addresses the national events and educational institutions exposed to various internal and external contexts (SNNREB, 2015 E.C).

2.7.3. Religion

Religion is part of tradition but seems doesn't play its roles in creating good citizens. So far, in Germany, Marx writes,

'the critique of religion is essentially completed'. Thus the problem is how to go beyond it. Marx's first step is to explain the significance of that critique, as he understands it. The world of religion is a reflection of a particular form of society: 'This state, this society, produces religion, which is an inverted world-consciousness, because they are an inverted world.' Only an inverted secular world, that is to say, would produce religion as its offshoot. In religious belief, man finds himself reflected in the 'fantastic reality of heaven', whilst he can find only 'the semblance of himself, only a non-human being' in this world. Religion thus provides a realm in which individuals can realize themselves, at least partially, given that full and adequate self-realization is not possible in the profane world.

Michael Rosen, (n.d). Fabarebo (n.d), highlighted the power of some value -modifying factors such as; Colonialism, Christianity and Islam to expose the effects of these agents of social change on Nigerians.

On the other hand, Ian Adams and R. W. Dyson (2003:34) put as;

The Utopians seem to readily take to Christianity because it is close to their own moral ideas. The implication here, deriving from Aquinas, is that religion and morality are essentially rational, needing revelation to reach completion.

CHAPTER THREE

3. MATERIALS AND METHEODS

3.1. Research area setting

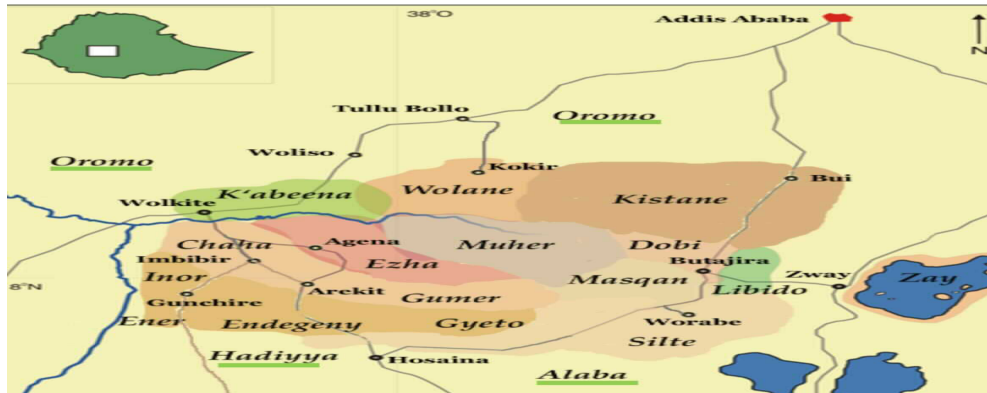


Figure 1: Mihurna Aklil Woreda (named as Muher at the center); The map of Gurage Zone

Adopted from <https://ars.els-cdn.com/content/image/1-s2.0-S2666719321000261-gr1.jpg>.

HYGSS is found in MAW; which is found in Gurage Zone; Central Regional State of Ethiopia currently. The school is one of the 7 GSSs in the Woreda, found in Yewogerawo Kebele in rural area near the main road of Agena - Wolkite. The school is located around 35 kms from Wolkite, Zonal town and around 17 kms from Hawaryat; the Woreda town. The school was established in 1960s; started by teaching grades 1-4, gradually developed grade levels 5-8, 5-10, 6-10, 6-11, 7-12 in different years. Currently, it is serving in two cycles from 8-12 grade levels in 2015 E.C. There are 9 building blocks consisting of 15 class rooms, library rooms, administration office laboratory room, and pedagogical center. There two toilets for male and female students separately. The school has a sport field. Electricity is available but no tap water and telephone services in the school. There are 11 classes consisting of at least 40 students. The school working time is 2:30-8:15. There are 310 students from 8-12 grades (155 Males and 106 Females; from grades 9-12 there are 155 Males and 106 Females; totally 261 students), 25 teachers (19 Males and 6 Females), 1 Typist, 1 Psychologist, 2 Guards, 1 Librarian, 2 Lab technicians (Chemistry and Biology) and 2 principals.

3.2. Research Design

Descriptive case study method has been used for this study. Case study is a strategy of inquiry in which the event, activity and process one or more individual (Creswell 2009) is studied. Qualitative case study is an intensive and holistic description of a program a person processes the implementation (Solomon 2004).

Thus, the study has been bounded to a single school case to get its data on how the school and the society work on shaping students' behaviors by integrating TMVs and CvEE.

3.3. Research approach

The study has employed a qualitative research approach which is used to study the problem at hand because qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social human problem. Likewise, Flick (2004) states that, qualitative research claims to describe the life from inside, from the point of view of people who participate. It can be employed when the concern is with the people because a researcher studies in depth and detail (Patton: 1990). It is an approach that the researchers learn at first hand to explore about social world they are investigating by means of involvements and participation in the world through a focus up on with individual actors say and do. Qualitative method focuses on the depth of information rather than generalization of the whole population. It produces a wealth of detailed information about a much smaller of people and case (Patton: 1990). Qualitative research is done in naturalistic setting and interpret phenomenon in terms of the meaning that the people bring to them. This method focuses on processes, qualities and meanings that cannot be experimentally measured or frequency (Denzim Lincon, 1999 in Creswell, 2007). For this reason, this study employed qualitative approach than other approaches.

3.4. Population

The study has focused in HYGSS students in 2015 E.C. The number of total population and focus area of this study were 261 students and 12 society leaders, 7 teachers and 4 Woreda education experts as targeted groups.

3.5. Sampling Techniques and Size

In qualitative research, sampling is not that much in focus on a balanced case and explores it intensively and holistically. Sampling in this case is purposive as stated by Patton (1990s). Purposeful sampling selects information that is rich case for in depth study.

From the school 261 students; 32 students were selected purposely from their respective sections on the base of class monitoring, group leadership and students' representation. They're selected also on the base of their maturity to give deepest ideas. Accordingly, from 8 sections of grades 9-12, four representative students were selected. There were two sections named as A&B for each grade levels.

From 25 teachers; 7 have been selected (5 from social sciences and 2 from natural sciences), 1 supervisor and 2 School Directors, 12 society/religion leaders and 4 education office experts; totally 58 informants have been sample size which were selected as the source of data. The items for the sample were selected deliberately by the researcher because as various sources, his choice concerning the items remains supreme. According to (C.R.Kothari, 2004:59),

The organizers of the inquiry purposively choose the particular units of the universe for constituting a sample on the basis that the small mass... will be typical or representative of the whole.

3.6. Sources of Data

The data have been collected from primary and secondary sources. The primary sources of data were 32 students, 7 teachers; 1 supervisor and 2 School directors, 12 society/religion leaders and 4 education office experts; totally 58 informants. The secondary sources of data were school records and minutes, published legal documents and MOE blueprints.

3.7. Data Gathering Tools and Techniques

The data gathering tools were semi-structured interview, FGD, observation and document analysis. Data gathering in qualitative research is multi-stage. There is no one and final technique to gather the data rather varieties of techniques are used. For all data gathering tools, there were varieties of techniques when conducting each of them.

Regarding to data gathering techniques, all primary sources were involved. From 58 respondents, 32 students, 7 teachers and 1 supervisor, 2 directors and 12 society's local elders/religion leaders, 4 education office experts totally 26 were interviewed and 32 students have participated in FGD. Each techniques and procedures are discussed below.

3.7.1. Interview

In qualitative research, interview is a major instrument of data gathering (Creswell, 2009). It was used to collect live from the source and has been conducted in face-to-face communication by asking in Amharic. The questions were constructed not as an end by themselves rather they have been developed in a manner under investigation. The interviews with the key informants have taken place intermittently at different times but the interview with experts have been done on pre-arranged program and conducted via telephone. Hence, the interview has been conducted by asking six semi-structured open-ended questions. It has been presented for assigned respondents by considering the participants' understanding and views on the study focus area. It has taken place while taking note/recording their sound by sound recorder for their responses. Every action, aim, place and time has been informed before an interview. The interviewing time was from 40 to 1:20 minutes depending on the discussion with the prior consent of respondents; friendly conversation was employed to enable the informants feel free, relaxed and confident so as to use flexible program.

3.7.2. Observation

Observation has taken place in following up conditions via a survey with prepared checklist in 7 statements including Yes/No columns with descriptions in terms of date, issues and participants on the cases.

3.7.3. Focus Group Discussion / FGD

FGD has been conducted by asking four open ended questions in two rounds of discussion led by a researcher. Each round has included 16 students. It has been conducted in convenient and agreed time after actual learning class. There was a necessary data recording by asking related additional questions during discussions. It was planned to involve students for interview but the students were too busy in exam schedule changes and preferably used this method.

3.7.4. Document analysis

Document analysis was conducted on thoroughly reviewing MOE legal documents, school records and minutes, Education regulations and directives. This enabled to triangulate the data collected from different sources. The roles of both stakeholders (the school and the society) have been reviewed and summarized.

3.8. Data Analysis

As cited in Creswell (2009),

...qualitative data analysis is conducted concurrently with gathering data, making interpretation and writing reports.

Accordingly, for this study, the researcher further added case study which involves a detailed description of the setting / individuals followed by analysis of the data for themes or issues. The data gathered by interviews and FGD were first transcribed. The researcher attempted to read all the data thoroughly to get the meaning of those varieties of data to develop categories or codes and reducing the voluminous data into manageable sets of themes. Using direct quotations and narrative descriptions each theme was analyzed.

3.9. Ethical Considerations

Prior to collecting any data from study participants, the participants must voluntarily agree to participate in the study (Geoffrey et al, 2005). Accordingly, before a process research, all study participants were informed about the procedures and any actions, its risks and benefits of participating in the study, their rights and confidentiality on the base of informed consent.

CHAPTER FOUR

4. DATA INTERPRETATION AND DISCUSSION

4.1. Introduction

In this section, the collected data from the primary and secondary sources have been analyzed and interpreted in collocation of researcher's view with the participants' response by accompanying personal comments and literatures. To protect the rights of the informants, coded names like "participants, informants, discussant and other related options have been used in the report to maintain the ethics of the research.

4.2. The features of students' behaviors and their MVs

The data obtained revealed that, students are not responsible for what they are expected to be regarding to respecting norms and moral values of the society. The teacher participants again confirmed that their students are not good at shouldering responsibilities for presented questions below.

- ❖ How do the current behavior and moral values of students seem like?

As participant Z said,

The behavior of some students is getting changed from good to bad; they don't want to do anything for the school voluntarily. They live only in the fear of school regulations but not for moral duties. They are ignorant, irresponsible, unhelpful and really ignorant. They always run to protect their rights without caring out their responsibility.

From participant Z words, it's possible to understand as the behavior of some students is getting changed from good to bad. This also is contrary to the societal lived norms.

Another participant B also expressed his ideas in a similar way with the above participant Z as the students are not responsible for themselves as well as for the society. They have developed the 'me first' sense. They are careless even for their learning, they lack interest to learning.

He also forwarded his view of the students' wrong conception about their rights and responsibilities.

The FGD participant student Y also agrees with the above idea as;

The rights given to the students are much respected but their duties are forgotten. They don't feel to be obedient not only at school but also at home and in the community. They feel modernization follower in being silent for local orders.

As the student's idea, the students are aware of their rights on their own way. This seems a big confusion about their rights and responsibility. In fact, this selfish attitude is a major problem of the young people throughout the world today. As noted by May (1971), as cited in Birhanu Jibril (2012), youth of today are more concerned with their individual desires than their responsibilities to society. Extending this idea, May argued that gratification of one's own desires to the detriment of the social goods is a basic problems in a consideration of moral value criticizing this selfish notion /individualism. He also cited from Vevins, May (1971) argued as an area demanding cooperation and social mindedness, the concept of individualism must be open to question.

Informant X, one of the participant teachers described the situation as:

Our students do not want to learn, to do task, to study, to attend attentively. Their parents always tell their disobedience as out of the traditional norms of the society. They don't hear their family's orders.

The teacher is very dissatisfied in the character of the students. The teachers comment is not different from his colleague informant X. As their statements, the students lack responsibility to their learning.

Parent C also expressed related issue as he is disappointed by his irresponsible son and said;

My son asks me for his needs to go to school. But he is careless for his learning. He passes more time in mobile phones, learns something bad like chat, watching movies or something that can affect his learning. He doesn't hear to my advice. For this kind of students schooling is meaningless because their friend may be those youngsters who are delinquent.

Informants Z, M, X and D also explained that,

The students dislike work. When they take tasks, they usually show their reluctance to do assignment, project work, even home work, their result is poor.

As can be seen from the above ideas of participants, the students are not active both inside and outside the classroom. The students come and sit in the classroom without their interest, but it is for the pressure of their parents that they come to school.

The researcher also observed, the instruction of the teachers, the researcher could see many students felt exhausted and judged the teachers are bored of such mal practices. The students are not conscious for their behavior. Accordingly, the students are strong enough to defend their rights and they do not compromise their rights. They are sensitive to defend it whatever it is. Lickona (1992) contended that, if children are helped to take real responsibility, they will develop the sense of responsibility properly; more children take care of young children, do chores, so on, the moral trusts is their behavior in other situation. He further explained that children become responsible by having responsibility. They learn to care by performing caring actions. Such responsibility can start early. As the future of the nation depends on the behavior of the children and young people, the new generation is always expected to shoulder the responsibility expected of him/her.

One religion leader, informant A said;

The school is doing on it firmly but not the society especially in shaping the behavior of students. In our religion, every one of us is expected to be respectful to others. Respect to elders, teachers, parents, guests, every human beings are typical Ethiopian values. In our Gurage culture also, we have respect to not only humans but we live wild animals like hyenas in peace and agreement but, today this value seems forgotten by most of young generation. When we see our youth students who can replace us to teach our customs, they are no more respectful to their teachers and parents.

A local leader informant Z also stated that;

Most of our youth students are no more respectful. They are ignorant. They can offend you unless you are wise how to approach them. They do not bother whether their action affects your feeling or not, their languages is bad (vulgar) they have no patient to listen to you, they are only good talkative. The school is doing on it firmly but not the society

especially in shaping the behavior of students.

Here above, both participants expressed their ideas as the students forgot respecting their elders, teachers, cultural assets. Students lack the values of considering others feelings. They are concentrating on their own feelings only. They ignore others' feelings. Because of their poor approach to their students, teachers are also not interested and motivated to help their students.

Teacher respondent L expressed as;

The students do not respect the teachers when they order the students to do so, when they advise and help them, they do not accept with full heart in contrary to their traditional moral values.

As a teacher respondent L expressed, the students do not respect the teachers and their ideas when teachers order the students to do obligatory actions even. When the teachers advise and help, they do not accept with full heart in contrary to their traditional moral values.

Informant T, a parent participant also reflected as;

*The children lack respect even for their parents. The behavior of students today is difficult for parents. Such ignorance is very underlined in our traditional norms as **berche** in our lived belief that doing misbehaved actions and being disobedient goes no anywhere but comes back to a person any future times even to one's generation. When they grow up and learn more, most of them get misbehaved, don't care about traditional norms, religious values and others.*

According to informant T, the students lack respect even for their parents they have mocking behavior which is "tur"/; evil credit for tomorrow in the local traditional myth. Such ignorance is much underlined in the tradition also as **berche** in the lived belief that doing misbehaved actions and being disobedient goes no anywhere but comes back to a person any future times even to one's generation. The informant expressed his anxiety as, the students grow up and learn more, most of them get misbehaved, don't care about traditional norms, religious values and others.

The idea of the experts seemed somewhat similar with the teachers and the parents.

We can imagine the students' respectfulness of their living norms on the base of CvEE points in the schools but today, it is questionable. Teachers usually complain that students are getting worse and worse. They bitterly blame the students for their rude and immoral act. But I think the behavior of the students make great complain of the teachers. The students are not as such peace makers especially males some of who are disobedient, undisciplined, and selfish; however the society is not conscious for it.

As an expert, the students' respectfulness of their living norms on the base of CvEE points in every school today is questionable. Teachers show complaints on students' behaviors which are getting worse and worse. Here, it's possible to conclude that the society still couldn't aware the impacts of the misbehavior of their children.

The FGD participants discussed as;

The teachers do not feel comfort when students boldly confront them to defend their rights. As they uttered, they do not surrender for anybody. Their MVs are under a question. The students would accept the advice of teachers and other old people if and only if the advice seems sound to them. They would not be submissive for any advice. For them, to accept anything given from elders is foolishness. They are influenced by new and modern styles than the living traditional styles of the society. They appreciate modernization but not respectfulness which they consider it as backward and fear fullness.

The ideas concluded as the teachers, the government, the society and everybody in the locality must give due attention for students' behavior. The majority of their ideas were similar to the rhetoric uttered by government bodies at educational discourses.

The situation demands the government and teachers to rethink their differences and narrow the gap. Respect for legitimate authority is a decisive morality that ever one should develop. Even if school does its part, it is preferable to make collaboration of parents and even other government bodies to watchdog their behaviors in anywhere in the community.

As May (1983) stated, schools must go much greater parents to stress the idea that students must listen to learn respect authority on all levels. In addition, as Omoegun (2009) noted due to the exposure to western media and stranger culture which is currently degrading our indigenous tradition. The children and youth are confused to develop their own value system.

Lickona (1992), argued that respect is the core of morality and parents should teach this value to their children. He went on to explain that respect is a two Way Street – respect is reciprocal. Habtamu (1994) confirmed that respect is Ethiopian traditional distinct value. However, this core value is missed as a result of the influence of western culture western oriented education (Ayele, 1996; Fekade, 2003). Today, in our country elderly people express their concern for the fact that today’s children and youth lack this core value. They blame when elderly people use the words like *xur, berche and dredig* (Mengistu 2013:91-98).

CvEE focuses on the values of respect as a core value by one or another. But it seems that the morality of respect has been ignored. The morality of respect has decisive role for social relationship. As Lickona (1992 in Birhanu) pointed out that, there should be mutual respect between children and parents, students and teachers, the manager and the subordinates, or the relationship between individuals is essential for mutual benefit and understanding.

Other participants confirmed as;

The students are disobedient to the school administrators but the school takes measurement according to the rules and regulations of the school. However, their parents don't stand with us using their living culture. They would take advice if both the school and the elders do in cooperation.

To sum up, the students disrespect teachers, other staffs and parents. They also do not obey rules and regulations of the school compound. They are more influenced by globalization. They could not understand the negative effect of it. They take it as modernization than the traditional norms of the community. Such issues need rethinking of concerned body to save the morality development of the students.

4.3. The integration of CvEE and TMVs

Building morality is the concern of every society since the earliest time (as Birhanu Jibril: 2012 cited from Wynee: (1992). Also Birhanu cites from Iheoma (1995) that, children should be educated to develop moral values since values which can't be gained inherently or innately.

The informants' ideas for the queries presented as;

- ❖ Is there integration between traditional moral values and CvEE in SMVSs when you

observe in the school?

Teacher informants

When CvEE teacher and other subject teachers were interviewed independently, they all (without any difference) replied as; it is not observed when elders and religion leaders take part in SMVSs.

Teacher A;

More than anything else, the youth students should be cultivated in collaboration of all social classes to shape their moral values. Unless the government and the society give due emphasis to students' MVs collaboratively, the end result will not be good whatever knowledgeable and skillful they are. If they do not have ethical conduct, they will not be useful members of our society. Government needs to work hard through different mass media to address ethical issues on TMVs which is competent, responsible and honest, educating children/students to develop good conduct.

In view of this CvEE teacher B; Parents should be primarily responsible to cultivate their children's moral values on the base of their lived norms but they ignore to follow up their behaviors when student children grow up and up.

The government, by its part, should transmit accepted moral standards via mass media like radio and television. It is the primary responsibility of the government to prevent those media which negatively influence students' character. For instance, unnecessary clothing styles, non-Ethiopian cultural dances but the society must condemn bad practices like addictions, videos and films which are sources of vulgar teachings. Today, in the society's ignorance, many students have become the victim of this new cultural phenomenon. The idea of informant B is unanimously shared by other teachers. Here, one can imagine that the majority of the teachers even thought are aware of the need for character education; they exclude themselves from the domain of teaching moral values and leave it for other bodies if not assigned to do on it.

On the other hand, CvEE teachers and the experts seem to have better awareness on MVs ethical issues. For e.g.informant N; non CvEE teacher said:

With regard to cultivating MVSs to make the students ethical and morally good, the

school and government should coordinate each other. No single body /institution can be successful to accomplish character education if there is no joint effort.

The education expert in the same manner underlined that; the teachers, parents and the government are responsible to foster MVs of students in integrated ways.

The participants' responses indicated as there is lack of integration of the school and society in SMVSs.

On the other hand, the data obtained by observation revealed also similar points with the respondents' ideas.

Tick “X “sign under whether Yes or No for conditions based on the statements.

Table 1: Observation Checklist on the duties of school and social classes

No	Statements	Yes	No	Description
1	Religion leaders teach students about the MVs.		X	
2	Society leaders teach students about TMVs.		X	
3	The school has a system how society or religion leaders shape students.		X	
4	Religion leaders have programs to teach MVs in the school.		X	
5	School principals teach students about the MVs.	X		
6	Civics and Ethical Education teachers teach students about the good ethics.	X		
7	Local elders have programs to teach MVs in the school.		X	

The observation checklist clearly puts as social classes are not get involved in SMVSs but the school and the teachers do. But, the worries on the ethical misbehavior of students are the usual agenda for every meeting of the community. Furthermore, the school teachers always blame the behaviors of the students.

Parents strongly pointed as their children should be ethically oriented not only at school but also in the social norms too, but they are not well aware of their traditional costumes and their

values. One mother informant M, said:

*Parents must teach their children carefully to be polite, respectful, disciplined and open-minded. The school education must do this in collaboration with respective bodies. The students do not regard their advice, comment and help. The school has enough time to help students. Gurage **sera** are now forgotten. Our influential traditional aspects are getting degraded by students. The school has no such regulations to interact local and religion leaders in students' moral issues. We get to school only in parents' day and for money payment related issues and sometimes when our sons and daughters make mistakes in the school. The school regulations must be matched with our social norms unless it is hard to shape the moral values of them.*

From the above ideas expressed by the respondent, we can clearly understand that parents do not feel themselves responsible to cultivate their children on the base of their tradition. As can be seen, despite their desire to have ethically oriented sons and daughters, parents expect the school to do this huge responsibility without their support. But the support of parents to the school has decisive role to foster the behavior of the students. The decline of parents support to the school result in their influence at home current oral decline has become a great threat to the world. When the work of the school become opposite to what parents do, it will be impossible to promote character development. Parents have the primary obligation to teach their children the basic traditional norms of the social living (Mengistu 2013 E.C).

In FGD the students stated as the school and the societies have no integration in such issues. A good character is essential part of our learning but it is unseen when it's cultivated collaboratively.

Student A, One of the discussant explained the following;

While moral values and good ethics are the concern of the whole society, the responsibility is more laid on the shoulder of school. If someone has good character, he will be loved by everyone. We like students who are cleaver academically and all of us need to be cleaver like them. CvEE is a good subject for students because it encourages us to know our rights and practice it. But when the students leave the school, they don't consider it in the locality. If there are similar procedures in the locality to do on it involving other elderly people and religion leaders together, it can be possible to watchdog in the same way as the school.

From the above statement, one can infer that, good character matters everybody but no integration and unity in shaping it collaboratively.

The students do not practice them except uttering the words in rote memory. Their understanding for good character is not comprehensive. They do not agree with what teachers and principals claim. Although they seemed appreciating good character, they particularly seem to have different understanding from school and traditional norms. When they were asked whether the students conduct is good or not, the students almost assured their conduct is not good. For example, participant student B said,

The behavior of students is not well constructed when it is seen practically. They are disobedient, disrespectful and careless about their learning.

From their points of discussion, shaping character should be given due attention in order to produce good citizens. However, even if there is a consensus among teachers, parents and the experts, it lacks practice in collaboration.

The above idea is stated in Endalcachew (n.d; 36) as, educating CvEE by government institutions alone will not be sufficient to create good citizen equipped with ethical values and democratic culture. Instead, it should also be corroborated by the teachings of other stakeholders, namely the family, religious institutions, civil society organizations, the media and other institutions (cited from Mulugeta, 2015).

Nevertheless, as findings of the present study confirmed, the overall participation of these institutions, in Ethiopian schools, was below what was expected. From this finding, therefore, it is not difficult to generalize that the views of many scholars (e.g., Parker, 2014; Sharma, 2006; Taneja, 1990; Tozer, Violsa & Senese, 1998) and organizations (e.g., UNESCO, 2003; MOE, 2007) on the role of traditional institutions in preparing good citizens has not been adequately materialized in Ethiopian schools (Mulugeta Yayeh ;2018:66).

Both local TMVs and CvEE contribute their own parts for good ethical development and change in SMVSs on the base of intended national ethical goals. The ideas from variety of sources can be drawn in pictorial representation as follows.

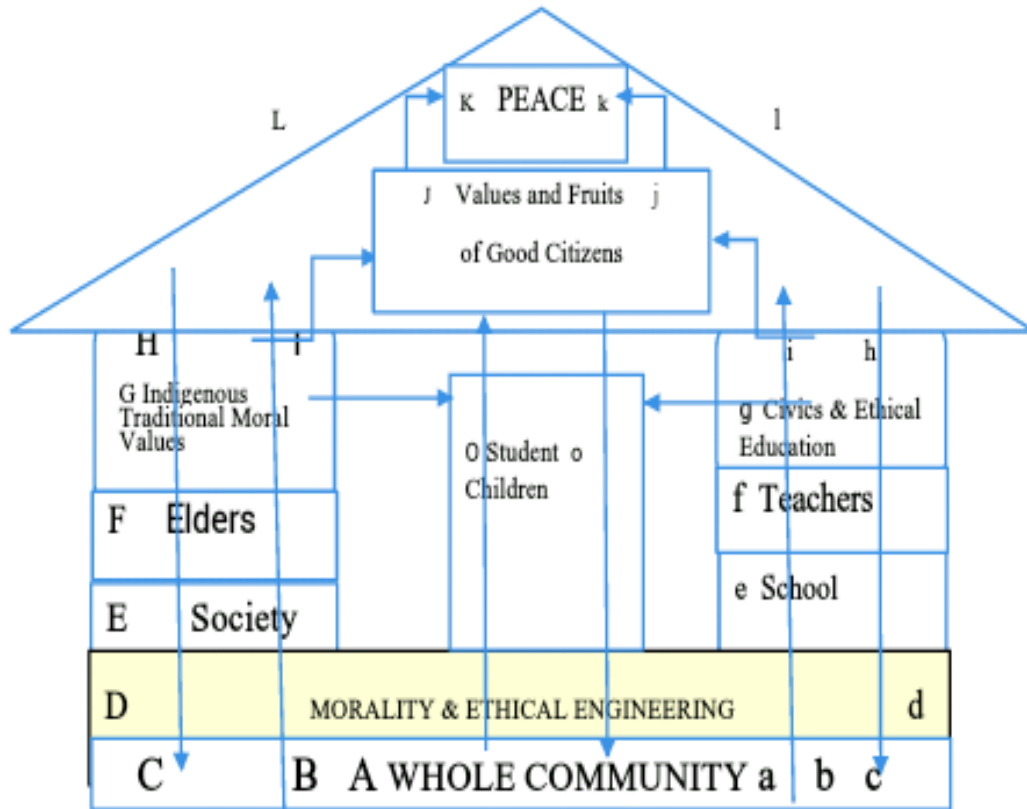


Figure 2: The relationship between TMVS and CvEE in SMVSs and making peace

In the picture above, all the rooms and arrows show how TMVs and CvEE have relationships to build moral values to make peace. It is drawn as a home or house because, everybody lives in a common house if and only if there is peace in it. In each room, top bottom or vice versa lines have their own in replaceable values. The same is true for society, nation, country or the globe as a whole. To make peace, every action should be moral. We take what we give, we mow what we sow in our children's life. So, there should be very care when we sow our mental seeds in the mind of our children wherever we are.

The table below gives the full translation of the figure.

Table 2: Translation of figure 2

Letter	Representation	Letter	Representation
A	Whole community including the schools and other society.	a	Literate people
B	Indigenous knowledge that the traditional societies have; Moral Values; non designed curriculum.	b	Designed curriculum
C	Letter L-draws from up to down to the community; result of teaching & learning TMVs.	c	Result of teaching & learning.
D	The endeavor that the whole community makes to enhance moral values.	d	The endeavor that the literate community makes to enhance moral values.
E	Unstructured institution; The society out of school	e	Structured institution
F	Elders who teach morality out of school (Cultural teachers).	f	Trained experts to teach morality
G	Indigenous Traditional Moral Values (Curriculum of the society) means to change the behavior of learners.	g	A school subject; means to change the behavior of learners.
H	The ways of transferring wisdom to children; folk tales, puzzles....	h	Curricular and co-curricular methods to teach students.
I	The common points of teaching.	i	Points to teach the students MVs.
J	Outcomes/goals of teaching cultural values.	j	Goal of teaching in school.
O	Children's outreach to learn moral lessons.	o	School to learn moral lessons.

4.4. The challenges that encounter TMVs and CvEE

Query presented to the informants

❖ What do you think are the challenges that affect students MVs?

4.4.1. Less Treatment and background of the Family/Parent

Most of the elder participants underlined as morally poor family background as the major obstacle for promoting ethical behavior of students. Biologically, morally good family bears morally good children. Those who are bad in their behavior bear bad children.

Elder informant A has commented as;

If the parents are good, they teach their children to be good and have good friends. As a result, these kinds of children can have a good ethics. On the contrary; children from the poor behaved families may be exposed to bad behavior because of peer influence and lack of model at home. The more thing to be focused is, parents have the first duty to teach and cultivate their children in accordance with the living traditional values of the society.

The idea of informant A tells us that, good family and parenthood matter for the morality of the child. From this idea, it's possible to imagine that the traditional value of casing from people especially for children was lost from parents. If the children do not get parental help at home, they are more likely to learn bad behaviors from external environment. At school, the roles of teachers are more crucial. The teachers are expected to give especial counseling and guidance for them on the base of their moral development. Of course, the cooperation of the school, the teacher and the parents always needed for the healthy development of the students' behavior.

To sum up, if children do not get good parental support in the home and in the school, their moral and ethical development can be influenced negatively. Most of the informants condemn parents not for caring their children's life when they get influenced by unethical practices like using of vulgar /taboo/ words. Especially, at early stage, children need guidance, counseling and encouragement to direct their way because human beings learns ethical behavior or good conduct from the environment where he/she interacts (Endalcachew n. d).

Evolutionary, background of children's family influence their morality greatly. This idea is more elaborated in Narvaez. D. (2018:347) as;

...two general sets of influences on the development of moral values. These comprise aspects of ethogenetic theory, which uses an evolutionary developmental systems perspective to describe how moral dispositions are rooted in neurobiological structures that are biosocially shaped by early experience and how those structures influence later moral orientations and behavior (Narvaez, 2014, 2016, and 2018). The second set of influences on moral values concerns the horizontal influences (across generations) which are inherited through evolutionary processes occurring over millions of years, including both genetic and nongenetic inheritances (e.g., capacities for self-organization), as well as ancestral history (e.g., one's grandparents' experiences influences on one's genetic expression or phenotype) (Gluckman & Hanson, 2005).

4.4.2. Upbringing Environment and Neighboring

The informants witnessed as the upbringing, peer pressure and external environment have a great impact on the MVs of students.

Informant X Said:

In the real environment, they have exposures to youth and adults who demonstrated bad behavior. Even adults are not good models. They are disrespectful, smokers, drunkard, use of taboo words to insult as civilized action, use pornographic videos, immoral dance, alcohol, bad dressing, etc which can affect the behavior of youngsters.

Informant F's idea also strengthens what has been explained by her colleagues as;

I am very pessimist for the future of our students. All the social classes are not helping them even if there is a wish to have good behavior. All seems unconcerned for the grave challenge that faces us in the future. While our students are going to the worst way, nobody is committed to help them take the right way. We expect them to be good but we expose them to life crisis. Our adults are also not good models for them.

Extending the discussion, they argued as; the government must be concerned for the problems of such youth students. Cultural degradation should be taken into account when the media transmit any messages. More than what they learn in the classroom, the students are greatly influenced by the external events. The local people use chat and alcoholic drinks and this may affects the behavior of the society and the students.

In FGD of students, they indicated also as drinks, alcohols, chats, smoking etc. are as pervasive as in every corner of the village. They underestimate the negative impact of these phenomena on their behavioral development and suggested as the parents need to be strong enough to manage their children. In this way, the problems can be very minimized than silence. It is not surprising to hear from students such idea that these lived circumstances may not have immediate negative impact on their behavior. In one case, they assume that their behavior is not as bad as the society expects. Second, their awareness on the impact of the circumstance may be low.

Teachers have also strongly recommended that;

Unless coordination oriented, good measure is taken to prevent this aggressive growth of social evils (drug use, alcohol, chat etc), the attempts of the school to foster good character of students cannot be realized.

For students' MVs development, the social realities should not be opposite to that of school realities. Misbehavior of front people like corruption, murdering, stealing and the like also affect their moral development.

Generally, the incompatible social environment (outside school environment) is a big obstacle for the development of students' behavior because they can be easily attracted by what they encounter regularly (Endalcatchew Bayeh, n.d, 37).

4.4.3. Technologies and Modernization

All informants without any difference, agreed as technologies and modernization highly affecting the MVs of the students who couldn't use it properly (this point is more elaborated under 2.7.1 on page 18 above).

4.4.4. Ignorance of Students

Most of the informants feel uncertainty on the current students' ignorance. They witnessed as they expect better but what they encounter is the opposite.

Teacher informants X,M,D and G hopelessly put their ideas independently but similar. As their points, the current students' life is challenge full until they walk in such the ways that they feel aimlessness, disobedience, ignorance and wishing better life without hardworking.

4.4.5. Lack of attention on elders participation

A local leader participant Z also stated that;

The school is doing on it firmly but not the society especially in shaping the behavior of students but our society is ignorant to shape behavior of students with the school because they consider themselves as backward. This is the result of Derg ideology on that "traditions are backward and education is modern". This thought is still bears in the mind of our society so that nobody accounts it as useful. The school has also no such arrangements for elders and religion leaders to collaborate in such issues.

From the above expressions, it's possible to draw a conclusion that the school has no arrangements for elders and religion leaders to collaborate in SMVSs. Also the community has a thinking on the past regime influence which made distance from them to school as uncivilized to traditional norms and civilized to modern school. The students also think as the past thinking that they belittle the living cultural traits of the society.

Such ideas are stated in Tenna Dewo, (2009) as the context of western philosophy, tradition and modernity are very often antagonized. The word 'tradition' very often connotes negative meaning whereas the term modernity is loaded with a positive one. Modernity is seen as good, safe, humane and rational whereas tradition is seen as devoid of these good qualities.

4.5. Solutions for shaping the MVs of students using TMVs and CvEE

- ❖ What are the solutions to shape the moral values of students?

4.5.1. Strengthening School Stakeholders' Participation

4.5.1.1. All school teachers

All the informants in all data collecting mechanisms put the school in the first and prominent place. Elders put it as the foundation for the society which can meet and discuss the issue. One of the elder respondents said as;

The school and the teachers are eye for our community. We have a greatness confidence on them. We also should support them in their endeavors in the moral crisis of our children and give recognition for our traditional moral values. We must take responsibility to inform the whole society because if our students are only guided by us, their living ground is still under questions. So, the society should be aware of the

*breaking of the **sera** of the locality. If we do only on students, it can't be effective.*

The elder respondent's idea above shows as the school is a key variable in the effectiveness of the MVs. There is no reason to believe it is less important to the effectiveness of moral education. Not only teachers need the school it appropriate understanding and skills for moral education, but also they must feel encouraged and rewarded for their efforts (as Birhanu Jibril: 2012 cited from Ryan and Lickona, 1997).

One of the experts said;

Schools have the right to make their own rules based on their school context by the participation of the staffs, students, parents and other concerned bodies/stake holders which have been made at the top level; MOE and Regional Education Bureau and Zonal education sector rules.

One of the principals also explained as the rules and regulations are usually posted the school compound and in each class to help the students learn the rules gradually. There are ground rules in each class room, the rules and regulations, duties and responsibilities of teachers and students have been posted on the notice board as well as on the wall of the principals' office.

The above ideas express as school has its own rules based on their school context by the participation of the staffs, students, parents and other concerned bodies/stake holders which have been made at the top level; MOE and Regional Education Bureau and education sector rules but no concern for TMVs of the society.

Participant Y put that,

I am not CvEE teacher, and my responsibility is primarily to teach my subject. CvEE teachers are also responsible to teach their subject even though they have no good teacher (graduated by the subject) for the subject CvEE. Therefore, they must teach it. Even if it is my interest to teach ethics, how can I do it? My subject does not allow me. The nature of my subject is not related to ethics. Students also do not expect me either for it is the responsibility of CvEE teacher.

As implied from the response of the other subject teacher, the teacher does not contribute to the moral development of students. His assumption, "I'm out of ethics teacher" is clearly

stated. Implicit to this idea, one can understand that he has no understanding about ethics education. Moreover, his rational “the students not expect me to teach either” is quite wrong. Science has a direct effect on the ecology, the natural and human world (as Birhanu Jibril: 2012 cited from May: 1968). Kenan (2009), in the same manner contended that the global crisis such as climate change, deforestation, the spread of HIV etc. are due to failure of education to focus on ethical aspects of education.

In addition to that, the teacher’s notion that the students do not expect him to teach ethics also reveals that the teacher seems losing him as a teacher. Obviously by the virtue of his knowledge and experience the teacher is *laisser-faire*. This in turn implies that, the teacher is *laisser-faire*.

The suggestions from the FGD also show as the struggle of the non ethical subject teachers to moral development is insignificant. They further said that, teachers do not attempt to help students whether they face problem.

The researcher’s observation also confirmed that the other subject teachers prefer neutral position for moral education. Although this is particularly impossible, the teachers' effort to keep students' moral value understanding is very weak.

Thus, without the involvement of teachers for moral development of students, the effort of CvEE alone will not be effective (as Birhanu Jibril: 2012 cited from May: 1968). Therefore, the absence of other subject teachers' corporation for character development is one great challenge in spite of other efforts.

4.5.1.2. Family and parents

One of the participants; Z indicated that,

Parents are very distant from the school. They are not voluntary to come to the school and to communicate with teachers about their children some time when they are called the majority of them do not come accordingly”.

Participant Z pointed that, the parents' involvement in the school is very weak. They don’t feel a sense of ownership to come to the school and to communicate with teachers about their children.

One of the principals expressed his idea as follows:

The parents are careless for their children. Once they send their children to school; they do not think that their support is needed for their children. They need the school to do everything which is impossible.

The informants underlined on the negligence of parents to be involved in their students learning. From their ideas; it's clear that the parents leave the whole burden to the school. This may be either due to lack of awareness or not caring for the students' learning. As pointed elsewhere, parents expressed their dissatisfaction about their children's disobedience and disrespect for them. There may make them to shift the burden to the school. The students' idea also goes in line with what the teacher and principal complained.

Similarly, students expressed their thoughts as their parents are not voluntary to come to school even when they are told by their children. As the students, their parents' involvement is less because of lack of awareness about the significance of their support for the character formation of students.

FGD participant student H said;

Many parents consider coming to the school as a waste of time and not voluntary to come except the school calling at the beginning and end of the semesters.

As he discussed, the willingness of parents to meet the teachers and their children regularly in the school program is weak. It is difficult to say parents come to school without penalty fee. Thus, it is possible to generalize that the involvement of parents in this school is negligible.

Parent participant C reflected his suggestion concerning his link with the school as;

It is my second time to come to school. I come on September when the school was opened. I came on that time because my daughter forced me to go because the school administration passed strong order for every student to take their parents. Only 20-30 parents were present at that time the school demands us to frequently visit them but we are very busy on our daily business issue. I think the school was sent a message for about 600 parents and guardians. Not only parental involvement but also the involvement of whole local community is also essential to effectively promote students ethical behavior.

The school administration needs to establish effective communication channel with parents, involve pupils and teachers in the establishment and enforcement of rules and regulation in the school to form school discipline policy (Refisa Oljira Erena 2017).

The above ideas show that, the parents lack their involvement in the school for SMVSs. But parents must involve in their children's learning of morality (Starratt: 1995). He further argues that, not to teach children the core ethical values are gave moral failure. It is obvious that the involvement of parents and the community helps the school to be effective to attain the intended objectives be it knowledge, skill or value. Also, the school administration needs to establish effective communication channel with parents, involve pupils and teachers in the establishment and enforcement of rules and regulation in the school to form school discipline policy (Refisa Oljira Erena 2017).

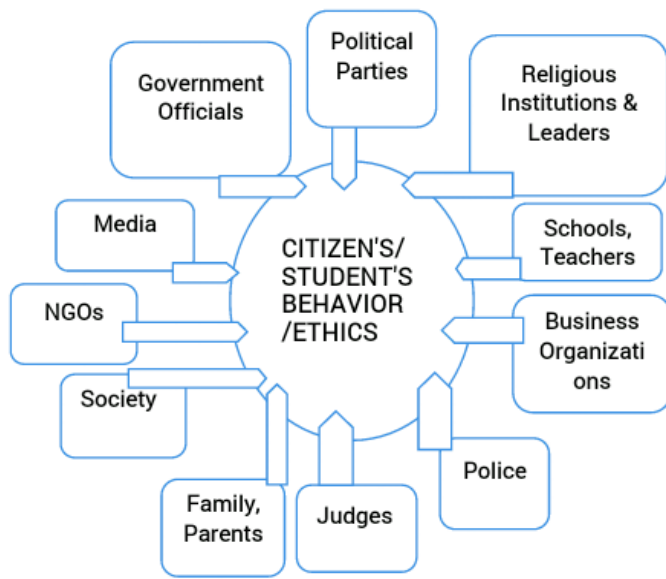
4.5.1.3. Government, Education Sector, Media and others

One of the PTSA member informants discussed as;

Without government, nothing can be effective; because all resources are in the hands of government. When the society works with the government, it's possible to enhance change in children's moral development.

The other participant teachers like Y and Z also elaborated the above ideas in the same ways. One special idea from another interviewee from education office is that;

Above all, the government must recognize the community's indigenous moral norms using local mass media because it can make difference. Education sector also must do more on implementation than teaching on behaviors. The front leading classes must walk their talk. Exemplary leadership must be observed in all government structures because everybody learns more from life.



This diagram shows as how everyone is responsible for building moral values to enhance common welfare. It is drawn as a circle because it is a nucleus or central issue that everybody must contribute collaboratively for it from different scenarios.

Figure 3: Stakeholders to shape students behaviors

All informants via interview and FGD gave similar solutions as all stakeholders (the school, the society and the government) should treat the issue by coordinating and integrating the efforts based on their respective values. The community is composed of all the above listed ones in the diagram. Nobody is free from caring the MVs of children.

Furthermore, the documents' analysis also shows that, the materials plan and include the ways on improving the behaviors of students. Nevertheless, they don't have any ideas to integrate the lived traditional norms in SMVSSs. Some of the documents which focus on students' behavioral concern are listed in the table below.

Table 3: School documents that entail on students' behaviors:

No	Name of Document	Publisher	Description
1	Civics and Ethical Education Blue Print (Amharic version)	MoE(1999 E.C)	Addresses school committee and government for implementation.
2	School Improvement Program (SIP)	MoE(1999 E.C)	>> >> >> >>
3	Students' Discipline Blueprint	SNNPREB (2008 E. C)	Addresses school committee and government for implementation.
4	School CPD Module 1	School (2013-5)	Addresses school CPD participant teachers for implementation.
5	Students' Discipline Record	School	Addresses school teachers/Principals for recording.
6	General Education Quality Assurance Package	MOE (1999 E.C)	Addresses school committee and government for implementation.

As shown on the table above, all documents that assign the behavioral duties of students are more focused on the school committee and government for implementation. School committee includes PTSA, KETB, School Directors, Teachers' Representatives, Program Heads and Department Head Teachers. The school committee is organized for overall aspects of the school. Here, no elders, religion leaders and other local influential people are mentioned in the documents and blueprints.

4.5.1.4. Elders and Religion Leaders



Adapted from Gurage Cultural, Heritage and Tourism Department Official Website

Figure 4: Elders

All interviewed elderly people S,N,J,S,K and M; the well-known people around the locality who know more about the indigenous Gurage Community TMVs and living norms deeply put their ideas as follows.

It is the school that has a lion share to call stakeholders, NGOs and other well respected persons, elders, religion leaders and any valuable bodies for behavioral improvement.

It shows as local elder people should identify the immoral actions and speeches and make "Gurda"/ promise/ to stop it. When this process is done fruitfully, it is very feasible to enhance unity and integration to develop moral values and possible to fight the vice behavior together. Their ideas are shown and concluded in a diagram below.

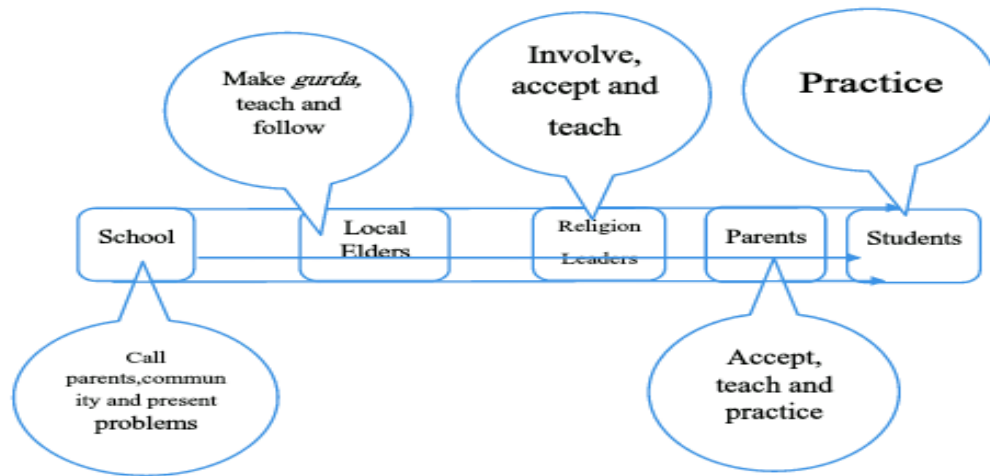


Figure 5: Social classes and their responsibilities to SMVSS

On the other hand, the respondents like elder local leader J,S and K express the TMVs degradation as;

The loss of our living traditional values is equal to deforestation, degradation, culture menopause. No generation loves to inherit it. Our unique expressions to fight evils are getting forgotten by our children. Words like dredig,berche,xur and other so many cultural traits are in danger. Those who respect their living norms respect everyone.

They remember their childhood life as they fear and respect their teachers, family and all the community classes. But now, as they expressed, the children are not giving attention to learn the traditional values like respect, obeying, truthfulness and the like even if the people have different norms in their culture. When elders pass, the traditional norms are getting forgotten. Now they are in confusion when their student sons and daughters do not feel any good actions after their learning not only in the school but in Mosques and Churches too.

The above ideas can be represented degradation in a figure as;



Figure 6: Anxiety on extinctions of traditional values just as deforestation

The local elders have also put the solutions as the society should have an agreement to plant

and rehabilitate TMVs. For this, all concerned bodies from children to adult must give due attention before we get out of our long lived culture of respect.

As their ideas, all institutions including NGOs must fight the degradation of the tradition because without tradition, humans can't live together. Traditional norms bind the community. Religions are also similar in building good behaviors of the children. So, there should be an integration of them to shape the MVs of the students. The school solely can't change society without the involvement of other stakeholders. Their ideas are shown and concluded in a picture as follows.



Adapted from <https://www.ulprospector.com/knowledge/media/2022/09/>

Figure 7: Planting traditional moral values and ethics just as seedlings are planted

4.5.2. Organizing Moral Value Club in the school

This point is elaborated above under 2.6.2. The TMVs club should be organized and incorporated members from local elders, religion leaders and local popular people. They should have a schedule to come and teach students out of the class as their agreed time.

Generally, the TMVs and any character building subject of the school curriculum should be done with a firm bind of both. The policy makers and the community must have collaboration to enhance the good behavior of students. The school should use the lived norms of the society rather than considering it as backward and the society should practice more its valuable indigenous moral values in teaching the generation rather than leaving the responsibility for the school in considering it as modern. The integration in between TMVs of the society and CvEE or any ethics related school subject is crucial, valuable and necessary to enhance harmonious environment locally which in its turn contributes to the peace of the country directly or indirectly and now or in the future.

CHAPTER FIVE

5. SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1. Summary

The main objective of this study was to investigate the integration of TMVs and CvEE in SMVSs. The roles of TMVs are very high to meet the goal of CvEE in SMVSs if the SER collaboratively work. In terms of making integration, the school lacks the culture of working with different social classes like elders, religion leaders and local popular people. Besides, the challenges that encounter TMVs and CvEE in SMVSs are the thinking that the societies bear in their mind that their traditional norms are backward and the school education as modern. Hence, the society belittles the lived tradition which can influence the improvement of MVs of the children as intended by MOE. The external environment, neighborhood, the ignorance of students to their societal norms, modernization and lack of collaboration of stakeholders to control children are the most influential factors. These factors the school encounters in the ethical misbehavior of students hurt the school and the community so many ways. So, the lion share duties are laid down on the school stakeholders; PTSA and KETB to call influential social classes and parents to make discussion in involvement of students. They then after making deepest discussion and informing the problems to stakeholders, they must put possible solutions. Here, social classes like elders, religion leaders and local popular people should make a *gurda* and inform it to all parents and students in any places. This needs strong commitment of SER.

Generally, making integration of TMVs and CvEE can enhance axiological change in the MVs of students. Such endeavors are base to make harmonious life of the students, the school, the society and the country as a whole.

5.2. Conclusion

The Integration of TMVs and CvEE can play the greatest role in SMVSs. Ethical issues are the concern of everyone. This research was employed to enhance the integration of CvEE and TMVs of the community. The repeated worries of the teachers, parents, education experts and the community on the behavior of students initiated this study. The qualitative data gathering mechanisms like deep interview, FGD, observation and document analysis have been used.

As the findings of the study, there is a big gap in the integration between CvEE of the school and TMVs of the society. It emanated from the lack of the culture not giving value for traditional norms compared with the modern school ethical subject; CvEE. And also the ignorance of students for their lived societal norms. If the SER don't take actions quickly, the worse behaviors of students affect all the communities directly or indirectly in all affairs of the locality and the country as a whole.

Just as the ball is played in two teams in a court, the problem is remained in between two parties; the school and the society. While they have equal responsibilities to solve it together, they point it from one body to another and it got worse and worse; the waged school personnel and unpaid students' parents and society. Here, it needs other further studies on such thinking and solutions.

Therefore, the collaboration of the communities in lifting up their traditional values and the religion leaders with their religious values can improve the MVs of students. Finally, the researcher recommends that, it is important to consider the indigenous TMVs to be implemented in the school in an integrated way with CvEE or any field of study that the school teaches on the ethics of students. There should be conscience for elders' lessons as local norms as blessings and cursing when opening every school meeting in a planned way. Even if the subject name change of CvEE occurs, it doesn't mean that the school lacks other ethical/behavioral education. Ethics and MVs are the independent variables ever.

5.3. Recommendations

For the problems, the following measures should be used as remedies.

1. The school, the teachers and the community should conduct collaborative MVs teaching approaches to SMVSSs in and out of the class. Local elderly people should make oath and pledge at least four times a year. Oath is better to enhance MVs development because human people are more mythic. Because, the traditional blessings and cursing have their own potential in SMVSSs. Local elder people also should make *gurda* on immoral speeches and actions seen in the locality.
2. The school should organize the traditional moral values club which can work with students' council in the school by assigning the working committee from different social classes like religion leaders, local representatives. This helps to aware the students on TMVs.
3. The school and government have to underline collaborative ethical engineering mechanism (as figure 2 on page 37) just as construction engineering to teach, assess and promote behaviors and characters of students. In this regard, the school should give recognition for the involvement of elderly people, religion leaders and their lived traditional moral values.
4. Rather than working alone, the school must condemn the bad behavior of students that degrade the living values of the society in doing with religious institutions and the whole societies.
5. All front people whether in the school and or social classes should work clearly, avoiding corruption, transparent, responsive and have to give more attention on ethical principles.

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7. APPENDICES

Wolkite University

College of Social Sciences and Humanities

Department of Civics and Ethical Studies

Thank you very much in advance for giving time and cooperation!

A. Panel discussion

1. In terms of shaping students' behavior as good citizens, how do the society's traditional MVs and Civics and ethical education play their roles collaboratively? Who is responsible to make integration? Who is responsible to shape students' behaviors?
2. Currently, what challenges are encountering the school and the societies in terms of shaping students' behavior as good citizens? How is it possible to solve?
3. At present, how do you express the behaviors of most students?
4. How is it possible to promote the contributions of traditional MVs to be used with CvEE in creating good students/citizens in high school level?

B. Interview

1. How can we explain the current high school students' behaviors and what are its challenges society's traditional values and school Civics and ethical education?
2. Who is responsible to follow up and shape the behaviors of students to create them good citizens? How?
3. Do local/religion leaders collaborate and participate to teach students the traditional MVs of the society in addition to school CvEE to CGC regularly? How?
4. What are the common roles of traditional MVs and Civics and ethical education in creating good students/citizens?

C. Observation Checklist

Tick " X " sign under whether Yes or No for conditions based on the statements.

Table 1: Observation Checklist

No	Statements	Yes	No	Description
1	Religion leaders teach students about the MVs.			
2	Society leaders teach students about TMVs.			
3	The school has a system how society or religion leaders shape students.			
4	Religion leaders teach students about the MVs.			
5	School principals teach students about the MVs.			
6	Civics and Ethical Education teachers teach students about the good ethics.			
7	Local elders have programs to teach MVs in the school.			