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Women's roles in conflict resolution and peace among Sidama people of Hula Woreda, Sidama National Regional State

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Abstract

This study aims to assess women's roles in conflict resolution and peace-making among the Sidama people of Hula woreda, Southern Ethiopia. The study employed a qualitative approach and purposive sampling was used to select informants from the total women population. To collect necessary and relevant information, various instruments were used. These include an in-depth interview, group discussions, and structured observation. Concerning data sources, both primary and secondary data sources were employed. In Ethiopia, as in other developing countries, Men's and women's respective positions and roles have been presented in such dichotomous categories as public/domestic, nature/culture, and production/reproduction. These categories depict the men-women relations that constitute a relation of domination and subordination. To further discuss theoretical orientations, symbolic anthropology, feminist perspectives, and structural-functionalist views were examined. As the findings of this study depict, among others, one of the many major reasons for the low participation of Sidama women in indigenous conflict resolution mechanisms relates to low social status and discriminatory attitudes towards women. Women are the primary victims of conflict. The inclusion of women in conflict resolution mechanisms can be beneficial to ensure sustainable peace in society. To enhance women's participation in conflict resolution and peacebuilding, patriarchal attitudes and discriminatory value systems should be eradicated. Women must be involved in conflict resolution at all levels. When they are not active participants, the views, needs, and interests of half of the population are not represented, and, therefore, interventions will not be as appropriate or enduring.

Keywords: *conflict, conflict resolution, peace, Sidama, women*

1. INTRODUCTION

Conflict is an inherent and ever-present element of human society from the dyad to the largest human group. There is no human group in which life moves along in harmony at all times (Offiong, 1997). Handled badly, it harms relationships among individuals, organizations, communities, and nations. And handled well, it helps to identify and solve problems and build stronger, deeper relationships. Conflict mishandling is quite common in developing countries, partly due to their underdevelopment. Africa is the typical example of this (OSSREA, 2004).

In Ethiopia, it is commonly known that women and men do not have the same right of using resources; they do not equally participate in politics and decision-making. They have many differences of experience in conflict circumstances. Men dominate the political, economic, and social arena in all cultures (Esrael, 2009; Bamlaku, et al, 2010). Women have long been excluded/ underrepresented from the political, social, and economic life of the society in which they live (Melisew et al., 2015).

However, it is believed that one of the important means of creating greater stability in Africa is giving a greater voice to African women. Women need to become major voices in the decision making not just about development - although that is crucial - but on the other issues, including security matters (OSSREA, 2004). The Ethiopian government proclaimed and enacted different laws and regulations to change the legal trajectory and improve women's involvement in the socio-economic sphere and enhance their development. The 1995 FDRE Constitution guarantees equal rights to women and men and puts an end to discriminatory laws and regulations that adversely affect women (Article 35 of the FDRE Constitution). To put this into effect, institutional arrangements have also been put in place at all levels to push the realization of the constitutional objectives and ensure women's empowerment (Tsehay and Lebesech, 2010). Key government programs and strategies, including the Plan for Accelerated and Sustainable Development to End Poverty (PASDEP), 2005-2010 (FDRE, 2005a) and the Growth and Transformation Plan I, 2010/11-2014/15 (FDRE, 2010) pay special attention to women and their legitimate questions for social, economic and political inclusion. In response to these, considerable efforts have been made to enhance women's political representation and economic empowerment and maintain their legal and human rights (Nigatu and Tesfaye, 2015). Among these significant efforts, in 2018 the federal government of Ethiopia made 50% of the ministers' council to be women.

Despite these efforts, the situation on the ground is quite different. It is unfortunate that Ethiopian women, particularly those living in the rural areas, in most cases, are still given lower status, and most customary laws and practices consider women as unfortunate and weak. Similarly, among the Sidama, social, economic, and political institutions accord primacy to men, and the issues that concern women are subordinated to these frameworks (Markos, 2014). This does not mean that women do not play any role in society. "Since women make half of the entire population and also emanate from their maternal proximity to children and the whole family, their role in all aspects of human activities need to be given due attention and significant recognition" (Jemila, 2014). Accordingly, this study is all about women's roles in conflict and conflict resolution endeavours by taking experiences from Hula woreda as a case study.

1.1. Problem Statement

Biases against women are a worldwide phenomenon, at virtually every income level and in every stratum of society but are pervasive in the poorest parts of Africa (EGLDAM, 2008). Similarly, Ethiopian women face structural, cultural, and economic constraints upon their participation in conflict resolution and peace building processes. Many of the constraints stem from the perception that women are "not associated with violence" (IIRR, 2009).

Despite these, Ethiopian women are significant contributors in building peace and resolving conflicts that occur between individuals, families, clans, and others. "During the conflict, women's role is very pivotal in promoting as well as stabilizing the conflict immediately by making distress call, uuu….uuu….uuu!, i.e. help… help… help!, to call the neighbourhood in the surrounding area, organizing themselves in the form of a human chain to enter physically between the conflicting parties (Tuso, 1988). For example, women are the only group in the Oromo society who have such status of being woyyu (sacred) with authority to prevent conflict; no one in society would pass over a chain of human bodies created by women and attack the other side party"(IIRR, 2009).

Contrary to these, women actively took part in the hostilities during the Second World War and the Gulf War, in liberation wars, and in intrastate conflicts such as in Sri Lanka where one-third of the fighting forces consist of women. In Bosnia-Herzegovina and Rwanda, women participated in ethnic cleansing. They are also involved in a conflict indirectly by supporting their men in military operations and by providing them with the moral and physical support needed to wage war (Tsjeard and Frerks, 2002). Women are also responsible for instigating conflicts that occur at a community level, for instance, by singing certain songs, enacting certain dances, and delivering certain gender-related insults, all or any of which can be used in promoting male dispute. Within the Amhara society, for instance, there is a famous Amharic saying, "Set yelakew mot ayferam", which could roughly be translated as "a female sent man does not afraid to die ". Such sayings demonstrate the fact that women exert significant influence over the existence of either peace or conflict within the community and the nation as a whole. In north-western Ethiopia, it is common for women to invite their husbands towards conflicts by questioning their manhood, so if the men shy away from conflict, the women may use a well-known insult and say, "Kekmisegiba" which is roughly translated as "if you do not act like a man why do not you wear a women's dress?"They also use gender-specific insults like "setua set agibita""a woman married to a woman" (IIRR, 2009).

In South Omo Zone, during traditional ceremonies such as girls' circumcision, women chant a song of praise for the killers during the war and insult the non-killers. So the men who are not respected by women become unbearable for a man to listen to the insulting songs directed to him by women. This enforces the man to engage in killing and cattle raids owing to such songs. In other areas of the country, women may create community disharmony by being conspicuously absent from important community events or by not being present in the marketplace. In this case, they may claim that their absence is because they have been "disgraced" by their husband's failure to enter into conflict to protect them (IIRR, 2009).

This shows that women are stakeholders in peace and conflict because they are impacted by and have an impact on violence in very specific and gendered ways. Analyses of peace and conflict should, therefore, include women's experiences (Hedstrom and Senarathna, 2015).

Though not well studied and documented, the above assertions are also applicable in conflict scenarios of the Sidama people as well. Different scholars conducted researches on conflict and conflict resolution in the Sidama society. Of these, Kifle (2007) studied building stability in a multinational/ethnic society by taking conflicts in Sidama society as a case in point; Markos, together with his colleagues (2011) researched *Sidama History and Culture*. Recently Markos (2014) also studied *State-Society Relations and Traditional Modes of Governance among the Sidama*. However, no one of these researchers studied the role of Sidama women in conflict and conflict resolution. Thus, this research aims to fill this gap.

1.2. Significances of the Study

The findings of the study are intended to provide a reliable and up-to-date account of the role of Sidama women in conflict resolution/peace endeavours. Since there is no sufficient researched document on the status of women in conflict and conflict resolution, this study could contribute towards initiating other researchers who want to research the same area further; it can give them basic and preliminary information on the subject under study.

1.3. Objectives of the Study

The objective of this study was to assess women's roles in conflict and conflict resolution among the Sidama people of Hula woreda, Southern Ethiopia. The specific objectives of the study were to:

- describe how Sidama women understand conflict and peace;
- list the major sources of conflict among the Sidama;
- uncover customary institutions that help Sidama women protect their honor;
- identify the prevailing changes in the customary conflict resolution institutions.

2. MATERIALS AND METHODS

2.1. The study area

The Sidama people are located in the southeastern part of Ethiopia and are bordered by the Oromia Regional State in the northeast and southeast, with Gedeo zone and Oromia regional state in the south and Wolaita zone in the west.

The Sidamabelong to the Cushitic language family group of peoples; the language is known as Sidammuafo. Sidammu afo is spoken by over 4 million people. Religiously, the Sidama practice Christianity (protestant, Ethiopian Orthodox Church, and Catholic), Islam, and indigenous religions.

The Sidama is a patriarchal society where males/husbands make important social, economic, and political matters in the family affairs and out there, and they follow a patrilocal residence rule in which newly married couples construct their residence in or around the compound of the groom's father. In terms of descent systems, they are patrilineal in which descent is reckoned through males'/fathers' lines.

The Sidama customarily practice clan exogamous marriage. Though monogamy is the -accepted form of marriage, polygyny is also widely practiced, decreasing due to the expansion

of the Protestant religion. The family is the basic unit of resource holding and decision-making. However, power within the family is not evenly distributed among members. The dominance of men in the economic, social, and political spheres is apparent. The husband is the breadwinner and principal decision-maker over major resources such as land and livestock.

Hula, the specific study woreda, is located about 96 km southeast of Hawassa, the regional capital. Agereselam is the principal town of Hula woreda. Of the 35 rural kebeles of Hula woreda, Adola Kora and Chelbessa kebeles are selected for this study's specific study kebeles.

Sidama women are marginalized from the rights of inheriting, administering, and transferring land. If a man does not have a son, his land would be inherited by his close relatives such as a brother. This means, among the Sidama land inheritance is open to sons; in the absence of sons, it could be inherited by other male close relatives. Informants tell that an unmarried girl has no problem using her father's land if she wishes to do so. Upon marriage, a woman joins another clan. Thus, she cannot inherit land from her father. The father, when becoming old and/or sick, being impressed by the care and support of his daughter, can give land to his daughter as a gift. This means contrary to the custom of Sidama, she might be allowed to get married and live by the land she got as a gift.

2.2. Methods

Gender relations as socio-cultural constructs are explained through cultural logic based on prevailing values and norms of a society. These may constitute issues of meaning, beliefs, values, perceptions, and feelings that could effectively be approached qualitatively.

This study employed mainly a qualitative approach. Purposive sampling was used to select informants from the total population. To collect necessary and relevant information, in-depth interviews, group discussions, and structured observation were adopted. With regards to data sources, both primary and secondary data sources were employed. The primary data sources were Sidama women and men living in Hula woreda who had different societal statuses. These include local, knowledgeable women, religious leaders, and woreda authorities who in one way or another, participated in conflict resolution endeavours in their respective localities. Besides, court officials and police investigators at different levels were interviewed. To this effect, an in-depth interview was employed with ten women and six men.

Regarding focus group discussions, six focus group discussions were conducted (each group comprised 6-8 women) in the study area. In the FGDs, members of different sexes, age groups, economic and social statuses were given equal attention. This method was also used to triangulate some outcome differences encountered in individual interviews. Structured observations were also used to investigate the environs of the study area. This method was useful to look into the day-to-day relationships among the community members and local customary conflict resolution settings. The secondary data sources include reports, official and unofficial documents, and published and unpublished materials from the offices of the woreda administration, culture and tourism, and women, youth and children's affairs, university libraries as well as internet sources.

As this is qualitative research, ongoing data organization, interpretation, and analysis were carried out as of the very first day of the fieldwork. Field notes were used and developed into a full-fledged research document.

2.3. Theoretical approach

The theoretical approach in anthropology on the study of gender relations has evolved in the framework of inequality studies. Men's and women's respective positions and roles have been presented in such dichotomous categories as public/domestic (Rosado, 1974), nature/culture (Ortner, 1974), and production/reproduction (Edholm et al., 1977). These categories depict the men-women relations that constitute a relation of domination and subordination. Society assigns different statuses and roles to men and women upon which the gender power relations rest. These value and behavioural patterns are socio-cultural constructs, which influence real social relations, eventually defining rights to resources. Women's lower socio-economic positions as compared to men's have been assumed to be universal, whereby gender constitutes a basis of inequality as it affects access to power, resources, and prestige (Getaneh and Mamo, 2016).

Gender role is the belief that individuals socially identified as males and females tend to occupy different ascribed roles within social structures and tend to be judged against divergent expectations for how they ought to behave. Owing to their gender, women face social exclusion in many forms. In explaining the role that women have in conflict resolution and peace building, there are theoretical approaches that include, among others, feminism, structural functionalism, and symbolic anthropology.

The feminist movement of the 1970s was indeed a direct result of excluding women from the labour force and undervalued housework (Moosa-Mitha, 2005). As such, feminists argue that men and women should equally participate in the labour, public sector, and home with due and equal regard to their capabilities. Luchsinger (2010) argues that in a conflict and post-conflict situation, there is systemic exclusion of women from the public sphere (and war), which becomes difficult to move out of. The needs of women are not met and their capacity and potential to participate in peace building and recovery remains unutilized and underutilized. "They form a sizeable part of the population, yet the chances of achieving sustainable peace are diminished by their under participation" (McCarthy, 2011).

The structural-functionalist theory states that conflict is so bad that disintegrates the unity of society. Nader (1968) recognized that this theory emphasized both the structural sources and the structural functions of conflict. "The structural functionalists consider society as an equilibrium system whose parts play a role in the maintenance of the whole. Therefore, as part of social life, conflicts also work towards maintaining the social structure (Lewellen, 2003).

As to the proponents of this theory, "social institutions are functionally integrated to form a stable system and a change in one institution will precipitate a change in other institutions. Societies are seen as coherent, bounded and fundamentally relational constructs that function like organisms, with their various parts (social institutions) working together to maintain peace and stability" (Bemlaku, 2010). In our case, Yakka is one of the social institutions in which Sidama women collectively play socio-cultural and political roles in their society. This institution is known for resolving the conflict and building peace by symbolizing women with a stick called Siqqo.

According to Clifford Geertz, the prominent symbolic anthropologist, cultures are embodied in public symbols and actions. Symbols are means of transmitting meaning. Geertz focuses on how symbols affect the way people think about their world and how symbols operate as vehicles of culture. The importance of symbolic anthropology is that it is an instrument for examining specific aspects of a society that involve symbolic representation and interpret the social structure and what is respected to a particular society (Geertz, 1983). Lastly, he argued that cultures may be 'read' as if they were texts, and has gone far, especially early in his career, towards trying to show that cultures are integrated in a 'logic meaningful' way (ibid).

Each of the three approaches discussed above has, in one way or another, contribution to explaining conflict and conflict resolution endeavours. Besides, no one theory alone can fully explain a reality. Women's role in conflict and conflict resolution should be understood contextually beyond the common thoughts discussed above. To better comprehend conflict and conflict resolution, there is no worth of dismissing one or the other of the thoughts for depending on several factors as all thoughts illustrate the real nature of conflict and peace in their way.

3. RESULTS AND DISCUSSIONS

3.1. Results

3.1.1. Definition and sources of conflict and peace

The Sidama understand conflict as a disagreement between two or more individuals/groups emanating from differences in interests, ideas, ideologies, and aims of the people concerned. Conflicts arise within families, neighbours, villages, clans, or a national or international level.

Informants revealed that conflict might also lead to hostility or physical confrontation. The Sidama believe that conflict is omnipresent in all societies and is a phenomenon that is inevitable in all human relationships due to differences in interests, goals, values, and aims among people.

As to one of my elderly woman informants, among the Sidama, peace is expressed as keere, and is defined as a complex mix of prosperity, truth, productivity, togetherness (living in love), and progress/development. Keero is also their routine greetings. The Sidama regard peace (Keere) and forgiveness (Mararo) in higher normative value than revenge and retaliation.

Since Keere is so valued, there are numerous mechanisms to restore Keero when it is disturbed or lost for whatever reason. Forgiving is a non-violent means to keere. Keere has a special place and is valued by the Sidama and it is expressed in greetings (Keereho), songs, prayers, proverbs, blessings, folklore, and public speeches. The Sidama believe that Kero is important to improve the quality of life and development in the economy of a country.

My FGD informants expressed peace as an attitude, state of mind, and mode of behavior that reflects mutual respect and love with one another. They further stated that women are engaged in peace building through positive childcare, responsible mothering, and nurturing children in ways that prepare and socialize them towards peaceful co-existence. Among the Sidama,

a culture of peace, tolerance, and an anti-war tradition is embedded in and transmitted via mothers.

Among the Sidama of Hula woreda, different types of conflict arise with varying frequency. As per the information from key informants and woreda court and police documents, conflicts instigated via homicides are rare, yet resource-based conflicts are among the most prevalent causes of conflict in the woreda. Informants list conflicts over landholdings and inheritance, issues of boundary, destruction of property by cattle, theft and robbery, adultery, abduction of girls, and girls' refusal of arranged marriage as rampant ones in the woreda.

3.1.2. The roles of sidama women in conflict and conflict resolution

With regards to conflict resolution, informants reveal that the conflict resolution mechanisms among the people of the study area are broadly classified as customary and formal mechanisms. Both methods are functional in the area. "While the formal one was imported from the European legal system, the indigenous mechanisms, which is time-tested and effective, is made by the people and derived its legitimacy from participation and consensus of the local community" (Alula and Getachew, 2008). However, informants regrettably report that the state's adoption of the formal conflict handling mechanisms disregarded indigenous practices and their authority and legitimacy; the formal methods assumed the major roles while the indigenous practices held a secondary place.

Besides, customary institutions give primacy to men, and the issues that concern women are subordinated to this framework. The issues of identity and property rights are based on the descent male line. Until recently, informants disclosed that Sidama society did not recognize land ownership rights of women except under special conditions when the husband dies and where the wife claims guardianship of her children. Male domination is highly visible ranging from the household up to the highest social level.

Sidama women could not take part in elders' council (songo) meetings of their respective localities. They are not allowed to participate in important political, economic, and social matters of their community. They do not involve even in issues concerning themselves. They are considered simply housewives, whose role is, among others, merely raising children, caring for the old and the sick, shouldering domestic affairs like decorticating ensete, milking cows, cooking food, fetching firewood, and potable water to the family. Though a husband and his wife produce and rise joint property/possession, during divorce the woman leaves her home without having any share of her part. This shows that Sidama women are subject to marginalization.

Despite these, informants reveal that Sidama women are effective in influencing elders and others to intervene in conflicts and mobilize resources to finance peace meetings and support demobilization. Sidama women have also led ways in mobilizing the society for engagement in peace work. Informants reveal that as far as women's role in peace building is concerned, the *Sidama of the study area has also a tradition of providing their women to their "enemy" group for the sake of peace and tolerance.* They *exchange a woman as a mechanism of inter-group conflict resolution.* This age-old culture of bringing female members of the community onto the negotiation table by the Sidama of the study area shows the significant role women have in conflict resolution and peace building.

Contrary to these, Sidama women are also responsible for instigating some of the conflicts that occur at the community level, for instance, by singing certain songs, enacting certain dances, and delivering certain gender-related insults, all or any of which can be used in promoting male dispute. During confrontations, they disseminate war news to other men of their group/ally usually through crying. When conflict erupts, they participate in fetching water to fighters and providing care to the injured. Sidama women praise men who join the war without hesitation and at the same time they also ridicule, nag, belittle and abuse those who are reluctant to join the war. They bless conflicts and prepare food beforehand, and welcome those who return with blessing, song, and dances. They give moral and *psychological support like ululation and hailing* for those who engaged in conflict /*war.*

3.1.3. Yakka: sidama women's institution of conflict resolution

The Sidama have typically used indigenous mechanisms to prevent conflicts and abuse of women. Among all these mechanisms, there are institutions under which the Sidama women could strengthen their solidarity and have a chance to come together to address their complaints against unfair treatment by men in their society through Yakka institutions.

Yakka is an indigenous socio-cultural institution that focuses on defending the rights of women. Yakka is organized and led by elder women as a unique institution in terms of purpose and objectives focusing on protecting women from domestic violence and other attacks. All members of the institution are women engaged in preventing domestic violence, abuse, and mistreatment. Yakka also strives to draw the attention of the community in times of the aforementioned misfortunes affecting women, urging community leaders to involve and interfere in protecting women from maltreatment. If the community fails to respond and solve a given problem, members act to the extent of protesting and rioting against the transgressor in various forms(Markos, et al., 2011).

The Sidama women hold their honour very dearly so that they have formed a special women's group, known as Yakka, whose purpose is solely "*meentuhalale*" or " to give honour to females." The institution is meant to protect women against physical and psychological harm from men. All married women of the community are required to join the Yakka. If any woman refuses, the Yakka may tear down her thatched roof house, smash her pots, or "confiscate" her precious store of butter. Meanwhile, if a woman's husband prevents her from joining the Yakka, the women of the community will enact a "fine" upon him. Often this takes the form of an ox, which is a very big fine, to the Sidama of Hula area indeed.

To the Yakka, many things constitute a threat to their honour. If a person beats or insults his wife and does physical and psychological harm (particularly against a pregnant woman, a woman who recently gave birth, a woman engaged in decorticating ensete, a woman slept naked, and sick woman), he would be subjected to the actions of yakka. Whatever the cause of conflict, the Yakka take up their Siqqos (sticks) and gather before their leader, who is known as the Qaritte. Qaritte is the oldest woman in the village. She is highly respected and considered as sacred. Qaritte is a model for fairness, justice, love, and motherhood. Qaritte is an honest, trustworthy, and wise woman. She well knows the norms and values of her society. Her words are respected and obeyed. Not only village women, but the men also give due respect and honour to Qaritte.

Amongst the Sidama women, a stick is known as Siqqo, a symbolic 'staff of peace', which is used to uphold and celebrate the idea of female honour. Apart from the above functions, Siqqo has a pivotal role in the field of conflict resolution mechanisms. The use of the Siqqo has also been combined with the formation of a specific women's unity group, Yakka that would act as a powerful female conflict resolution tool.

A village woman, being 7-21 in number, organized and led by Qaritte go to the offender's house. When they apprehend him, they will beat and even do acts that may degrade his honour. They may take off all his clothes and smear him with fresh dung, and they would compel him to go naked. Besides, he may also be enforced to perform activities that are assigned to females as per the custom of the community. The yakka might not limit their mob acts against the offender. They may break house furniture and destruct homestead farms which include ensete, the staple food crop of the Sidama. The women involved in such mob actions teach the offender, so he would not involve in such acts or behaviours that undermine the honour of women ever again. Such a move represents serious female displeasure, and the woman will immediately persuade the man to submit. Then he will be required to pay compensation. Subsequently, he is expected to slaughter a bull or sheep to the crew and reconciliation would follow. If this has not happened, the Yakka would smash their Siqqos in the man's face.

Although the Sidama has long relied on the powers of the male elders to maintain peace and order, it has also been strengthened by the contributions of the female elders. Older and more experienced women are perceived as being wise and just. Religiously devout, they are also valued as mediators and counsellors of women in conflict. It is Qaritte's job to ensure that the honour of the females of the community is protected. Having reviewed the nature of the "crime", the Qaritte will lead the Yakka in pursuit of the offender, who will soon find himself surrounded by an angry and emotional group of hissing women. Waving their Siqqos in his face, they will chant, "Let this offense be gone! Let it not be repeated!" A jury will then be formed, before which the man must defend himself. If he is found guilty, he will be coerced to pay compensation. Typically, he will be forced to slaughter one of his bulls or sheep and give the choicest cuts to the Yakka. The yakka institution is frightened by males. This institution is highly respected in the Sidama community. No one crosses women's path as they are holding Siqqo on their way to resolving a conflict, or returning from one or returning from prayers regarding the whole community.

As to my informants, female honour could not be easily achieved. It costs so much. Informants listed out some of the major benefits of Yakka. These include empowering women in a male-dominated society, delivering swift justice, lessening the workload of the secular courts, and acting as a powerful limiting against male-female abuse.

Among the Sidama of Hula woreda, informants reported that whenever conflicts among different parties could not be resolved by elders of the community; as last resort, it is taken to the group of Qarittes. The Qaritte, apart from resolving conflict between husband and wife, mediate conflicts among brothers, families, neighbours, and different clans of the Sidama.

Sidama women are very frightening while cursing as they can influence while blessing. The women's curse is very frightening and believed to be dangerous. The yakka, which went out to resolve a conflict, do not return home without resolving conflicts between individuals or groups. If they can, they try to find a solution or arbitrate by themselves. However, if they do not arbitrate the case, they could pass it on to elders. If elders are also unable to resolve it, they

will do whatever possible solution. If the case is still beyond their capability, they curse and sanction him from any social life until the man returns for apology and resolution by himself. So, Sidama women can ask for help when they see conflicting parties and make the way for conflict to end with arbitration before serious damage could happen.

If the arbitration did not bring the solution, the final duty would be a curse to conclude the case. Besides, if women do not arbitrate the conflicting parties and go home without slaughtering a bull/sheep or without blessing, it is taken as a curse. Even though they do not declare, it is believed that their spirit felt bad and it is assumed that bad things happen to the wrongdoer or the community at large. These bad things include death upon any family member, lightening up on the wrongdoer, etc. This means the women are believed to have strong spirits, who never forgive anybody for they have no energy, fall when thrown and cry when beaten. There is a belief that their spirit pays wrongdoers back for what they did.

When the conflicting parties refuse the arbitration, any of their close relatives (brothers or fathers) can slaughter an animal to those women not to go home with an empty stomach. This is because the damage caused may pass on to the conflicting parties and may also destroy their close relatives. In other words, the reasons why the relatives of the offender pay slaughter are to prevent a death that may occur upon them, their family, or relatives due to the curse.

3.1.4. Displaying 'private body parts' as conflict resolution tool

Rather than standing as a passive witness to the event, the Sidama elderly women throw themselves between the fighters and outstretch arms. As the role of motherhood is highly respected among the Sidama, they directly engage in resolving conflict in their community.

The Sidama elderly woman uses respect due to her motherhood to appeal for calm amongst fighting parties, yet in other cases, she may use her mere physical presence as a form of appeal. In appealing for mercy, the women of Sidama are renowned for their bravery.

As a last resort, sometimes special mothers, the Qaritte, use begging in the name of their breast and womb to end the conflict between two conflicting groups. A group of Qaritte, comprising five women, goes to the actual war front and uncovers their dresses up to their private body parts to end the war. Women will traditionally reveal their breasts and 'womb' and remind the conflicting parties that it was the women who gave them life saying "for the sake of our breasts that gave you milk, for the sake of our womb that gave your birth, stop quarreling!"Women also exert great influence over the attitudes and behavioral patterns of future generations. Eager to avoid conflict whenever possible, Qaritte brings the parties in conflict to understand that fighting and conflict are not acceptable. In doing so, they do not only discourage conflict from the domestic arena /community at large but they also ensure the value of peace as an important requirement that would be firmly imprinted into the minds of future generations.

3.1.5. Qu'ne and Gorfa as a Tool to End Conflict

While qu'ne is a tin garment made to tie the waist of an old woman, gorfa is a Sidama woman's traditional coat made of leather. The Sidama elderly women, particularly the Qaritte, use these garments as tools to end conflict among individuals and groups. They put these materials on the ground between the conflicting parties and beg them by saying "for the sake of our tradition,

respect our words and obey what we request you to do. No one could get profit from conflict. Harmony, love, friendliness, and tolerance are God-given entities that could give you strength."

> *"You better end the conflict prevailing between you and back to the routine farming activity."Using this way, the Sidama women, as a last resort, try to end up conflict in their community. The qu'ne and gorfa are used to resolve conflict if the conflict cannot be resolved by different levels (family, neighbor, and clan) of Sidama elders.*

3.1.6. Marriage as a tool for conflict resolution

Sidama women play a vital role in stabilizing conflict and bringing sustainable peace through marriage. When married women give birth to sons, it is believed to fill the missed life that was perished in the clash. The enemy clan welcomes and will arrange a marriage with the other party. This enables the two enemy clans to bring together and build sustainable peace and stability. The Sidama women have always been the centre for integration through marriage that brings the two enemy clans together and cements their positive relationships. In Sidama culture, the married woman connects the two parties who have levelled each other as enemies, and thus she is considered as a backbone of the newly established family/community. This can be termed as bridging two enemy clans.

According to the key informants in the traditional Sidama society of the study area, women are considered to be bridge builders and symbols of unity between different families through the institution of marriage. Informants state that this type of marriage is proposed by any one of the conflicting clans and/or third parties to resolve conflict and build peace between the conflicting families/parties. Of course, this is done with the full consent of the couple who engage in the marriage companion.

This can indicate how women in the old days were mature and more concerned for the wellbeing of their society. Based on the above results, we can say that women have been the basis for the development of peace and unity of the Sidama community for a long.

3.1.7. Changes in the customary conflict resolution institutions

Customary conflict resolution institutions are not archaic entities protected from the effect of change. These institutions are currently changing. Though indigenous conflict resolution formalities and procedures are more or less intact, currently, increased involvement of the government in the affairs of indigenous institutions is observed.

Formerly, in the process of mediation of different disputes through indigenous mechanisms, a male disputant could argue with community elders for his rights; he could express and forward his ideas fully and freely. However, women could not express their ideas and feelings directly; instead, they expresses their feelings through males who are the closest persons to them. Thus, the women had to be satisfied with the argument presented for their rights through the male representatives. They had to accept the elders' final decision based on the arguments presented by males representing the female disputants.

Currently, since societal attitude towards women's rights is changing, there is progress in women's participation in formal and informal conflict resolution mechanisms. According to informants, although the Sidama women were highly deprived of their right to live equally with their male

counterparts in the community, today the use of the Siqqois is declining because the younger generation has been increasingly influenced by the global media and modern education. The expansion of protestant religion is also mentioned as one of the factors contributing to the decline of this institution. The young generation does not have respect for this custom and institution. They view such women's institutions as backward, primitive, savage, and outdated. The expansion of formal education (especially increased participation of females in school), urbanization, and modernization have contributed to the change.

3.2. Discussion, Conclusion, Recommendation

Though bias is observed in favouring males, customary conflict resolution mechanisms are practiced in all parts of Sidama; especially rural communities prefer the customary systems to the formal one. These conflict resolution mechanisms have lasted for a long time and still are being practiced for there are persistent and different kinds of intra- and inter-group conflicts among the community. Informants state that in comparison to the formal ones, customary mechanisms are less complex, time-saving, and are easily accessible and understood. More importantly, they give a chance to parties in conflict to actively participate in resolving their problems in their way. However, as the community is moving towards modernization, formal norms are growing while the customary practices hold a secondary place, especially in urban areas.

One of the many reasons for the low participation of Sidama women in indigenous ways of conflict resolution mechanisms has to do with the low social status they have been given by the community and their discriminatory attitudes towards them. Women are the primary victims of conflict. Therefore, the inclusion of women in conflict resolution mechanisms can be beneficial to ensure sustainable peace in society. To enhance women's participation in conflict resolution and peace building, patriarchal attitudes and discriminatory value systems should be eradicated. Women must be involved in conflict resolution as well as management efforts at all levels. When they are not active participants, the views, needs, and interests of half of the population are not represented and therefore, the maltreatments from any side will not be appropriate or tolerable.

Siqqo, among the Sidama women, is a Yaka institution in-built mechanism that can be seen as a means of check and balance to the men-dominated Sidama social order. Women can stop a violent conflict that can happen between clans by using their Siqqo. Physically Siqqo is a stick, but as the custodians of Sidama oral literature says, a deeper and richer symbolic meaning of the term should be sought within the context, history, and culture of the people who named and practiced it. A woman uses her Siqqo to enforce women's rights and resolve conflicts according to the tradition of the Sidama. If the traditional Sidama women see people fighting, they use their Siqqo to intervene. They will put their Siqqo between the fighters to separate them till the community elders come to resolve the conflict. The fighting men do not continue fighting in the presence of the Siqqo since they are bound by the tradition and culture of the traditional law of the Sidama. The Sidama women use their siqqo to control and defend over their honour and rights. Especially, when a man beats his wife or pregnant wife, the yakka group would come together with their leader / qaritte and resolve the conflict.

Informants report that among the Sidama of Hula woreda, these days, due to the influence of urbanization, modern education, and the widespread of the protestant religion, younger generations are not willing to accept those traditionally embedded aspects of women's

customary conflict resolution institution like Yakka, which they used to mitigate conflict for centuries. They consider it backward, primitive, and savage. Therefore, there should be a need for revival and appreciation of those indigenous women's institutions. This could be possible through educating and socializing the younger generations and empowering women to use their gifts in the tasks of conflict resolution and peace building.

Women and men have different experiences of resolving conflict, cooling violence down, and prevailing peace; women must be allowed and encouraged to bring unique insights and gifts to the process of conflict resolution and peace building.

Women's core priorities for peace and security could be increased by allocating greater and more sustainable financial resources to support their economic empowerment and increase their political participation. If this is done, they can make important political decisions both at family and community levels. These in turn will enable to witness an environment in which women enjoy real freedom, justice, and equality both during and after conflicts.

In sum, we need women in conflict resolution and peace-building endeavours because they are half of every community and their tasks of peace building are so great that they must be equal partners in the process of conflict resolution and peace building.

4. CONFLICT OF INTEREST STATEMENT

No conflict of interest was reported.

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Teachers' concerns and policy suggestions for bridging the wide gaps between policy ambitions and classroom practices in Ethiopian teacher education system

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Abstract

The mismatch between educational policy ambitions and classroom practice is a long-standing debate. While often seen as 'normal,' a wider gap is undesirable and poorly understood in contexts like Ethiopia. This paper focuses on mapping the causes of the wide practice gap and its impacts on teachers' classroom practices in Ethiopia. The study adopted a critical social science perspective, assuming that teachers operate within a socio-educational system that both constrains and enables them. Participants were 99 in-service teachers pursuing their postgraduate studies in various school subjects. The teachers were asked to fill out a questionnaire that sought both quantitative and qualitative responses. Descriptive statistics backed by qualitative analysis showed, the gap is neither the result of the teachers' poor theoretical knowledge or skills to transfer the policy into classroom practice nor as such due to the lack of material resources, but is largely generated by the lack of intellectual freedom to construct authentic pedagogic texts which in turn is a reflection of the dictatorial socio-educational system within which the teachers work. Based on the findings, it is recommended that an independent teacher union that protects their job security, legal-political rights, academic freedom, and respect as citizens should be established.would play a pivotal role.

Keywords: *Ethiopia, teacher education, pedagogic text, teacher autonomy, critical social science, critical ethnography*

1. INTRODUCTION

Since, at least, the early 1990s, Ethiopia has conducted a series of general education reforms and teacher education reforms with billions of dollars; of aids. especially between 2000 and 2010, Ethiopia implemented what some call a 'big-bang education expansion' (Chicoine, 2016). That is a massive expansion of schools and massification of universities, provision of technological infrastructure to schools, restructuration of administrative activities, increment of salaries in 'unprecedented' scale, massive training and upgrading of teachers; that enabled schools to be taught or administered even by MA/MEd/MSc degree holders. and so forth were all conducted (ODI, 2011; Girmaw, 2017; Demie, et al. 2021; UNESCO, 2004).

Ethiopia's ambitious bid for high-quality teacher education was first set in Education and Training Policy (MoE1994) which stipulated that teachers should be certified before being assigned to teach at any level of education and that teachers of all levels of education are required to have the necessary teaching qualification and competency. in all repertoire of teaching. In addition, Education Sector Development Program IV (ESDP IV) (MoE, 2010) wanted that all teachers at the school level, as well as tertiary level, should receive training on teaching methodology. For the most part, if not entirely, the purpose is geared towards accurate 'implementation' of the government's 'modernized' educational curricula and 'cutting edge' theories of good teaching. In other words, it was felt that policy and practice are to be made consistent or gaps among these are narrowed during the 'transfer' of the knowledge.

It follows that the commonest in-service teacher trainees' concerns, as far as Ethiopian experience indicates, are: 'How do we apply in schools the theories we learn here inside universities?' Likewise, the overarching concern of the government or the Ministry of Education is: 'How accurately shall teachers (learn to) implement the national policy or curricula set by the Ministry in school classrooms?' By the same token, both the Ministry and the in-service trainees expect the purpose of a training program or success of it inside the universities is measured by the extent to which it addresses both of these concerns. In other words, the match between the policy and the school classroom practice is assumed as a determinant factor of quality of education. Tasissa (2012), who studied Ethiopia's educational policy formulation and implementations with a special focus on the predicaments to the professional development of teachers, cites an interesting story from one of his respondents:

> *I have attended several in-service pieces of training provided by the Ministry of Education, Regional Education Bureau, and District Education Office. Most of them were theories and assumptions. They repeat what I have learned in the training institutions. They do not reflect the problems and realities of my school and my professional needs, as well... it is like sitting far apart and thinking as if nearer (Tasissa 2012, pp. 332-333).*

This is to mean, the centrally prepared courses and curricula, which, indeed, are derived from more theoretical texts, hence far removed from both the teacher's and student's lived experience and social context, become a stumbling block to effective implementation or practice in the actual classroom. Apparently, for this reason, the massive in-service training inside the higher education institution contexts usually ends up with no significant desired change in the actual school classroom.

1.1. Traditional Views on policy and practice gaps

Debates on the policy-practice gap, or gap among what contemporary theory indicates as 'best' training of teachers versus what the government adopts as 'best' policy versus the practical action in the school classroom, is an old debate in teacher education. Perhaps, it was the central question to the renowned John Dewey's project. In general, a complete correspondence between policy statements and school practice is far-fetched imagination, and nor is its primary goal of teacher education. The dualist view of theory and practice, too, is not palatable. Yet, the significant level of discrepancy among these can safely indicate a problem, if not a crisis, in the educational system.

According to Agegnehu (2017), challenges to Ethiopian teacher education pedagogy, hence, to the training universities, comes from the resistive schools, that is the transmission model in which teacher talks and the student listens still dominates Ethiopian classrooms despite universities training teachers against this model of. The other commonest obstacles to the employment of 'innovative methods of teaching as found out by the same study are lack of institutional supports/resources, teachers' lack of expertise, and students' lack of prior experience to actively participate in the teaching and learning process. In other words, the widening policy-practice gap is interpreted as a 'problem of knowledge transfer' (Van De Ven& Johnson, 2006). Similarly, a recent national document entitled Ethiopian Education Development Roadmap (MOE, 2018, pp. 40-43) lists some mundane 'lacks' as causes for the widening Policy-practice gaps, for instance, lack of alignment across policy instruments that the government issues to schools, lack of resources, inadequate training for both teachers and principals on the reforms. In general, the document sees it as a 'problem of knowledge transfer in the process of implementation of a state-designed curriculum.

Similar problems of policy-practice gaps are reported in many countries but the causal factors remain related to the aforementioned problem of knowledge transfer and/or problem of means of transfer of 'the knowledge (Spreen & Knapczyk, 2017) or failure to provide teachers with resources (Chapman, Wright, & Pascoe, 2018; Smith & Their, 2017; Tikkanen et al., 2017) or lack of enough time allocated in the schedule for teachers to plan for curriculum implementation (Germeten, 2011).

1.2. Teaching as a Practice of Freedom

From a critical educational theory perspective, teaching is not a mere transmission of ready-made knowledge to the student. Rather, teaching is a practice of pondering, inquiring, exploring, creating, challenging ideas and social conventions and absenting of lack of awareness, knowledge, or skills. It is an activity of removing ignorance about or misunderstanding of one's world. In other words, teaching is a practice of freedom-freeing and liberating ideas and humanity to the next, higher, desirable stage. "When our lived experience of theorizing is fundamentally linked to processes of self-recovery, of collective liberation, no gap exists between theory and practice. Indeed, what such experience makes more evident is the bond between the two-that ultimately reciprocal process wherein one enables the other" (Hooks, 1994: p. 61)

The extent to which teachers effectively practice freedom is strongly related to the extent to which they not only theorize and practice knowledge/skills but also produce their own-of course for their student's-authentic pedagogic texts rather than do the 'transmission' of the policy or official texts/curricula. We adopted in this study Selander's definition of 'pedagogic texts': "we shall

mean not only school textbooks but the whole range of possible texts + pictorial illustrations + films + computer programs, which are produced for educational purposes" (Selander, 1995, p. 9). We, however, add to these Paulo Freire's text, the social and natural world which is read to be understood and acted on. To be authentic, the text should be abstracted or derived from the social context and a whole lot of student life experiences. Such "generative themes" includes not only the environmental, economic, political issues but tangible objects such as cultural objects and embodied actions such as artistic performative in the form of drama, music, and poetry, sports, gestures, enactments, rituals, and sermons, acting out social and gender roles, as well as (doing) traditional paintings, graphics, and electronic hyper-graphics, and so forth. Shannon (1992, p.1) explicates 'text' beyond the traditional view:

> *Through literacy, we can learn to read and write the world to meet our needs and interests, taking from and making of the world what we will. Text is but one way in which we express our literacy. We not only read and write … the alphabet in connected passages, but we also read other types of symbols embedded in social practice and institutions and write other types of symbols through our social action to define ourselves and affirm our cultural and social histories. Through literacy, we can also learn to read and write the world others prepare for us, taking from it correct thoughts, correct behaviors, and correct lives. In this way, skills to decode, encode, and translate text are all there is to literacy.*

Teachers' construction and reconstruction of pedagogic texts are considered as praxis/practice of freedom, a practice of learning to theorize teaching and theorizing practices of teaching for themselves, knowing anew from before. In this process of designing pedagogic texts, the teacher conducts recontextualization, an act of making the text ready-or comprehensible input-for the learners in their social, historical, cultural, and ecological context (King, 1986). In so doing, teachers engage the triad of practicing the policy, practicing the theory, and theorizing about/on each, viz., the theory, the policy, and their practice. Freire's definition of human ontology works the best for teachers: "To be human is to work, eat, speak, criticize, read, disagree, come and go; in short, the freedom to be" (1996, p. 146 cited in Dale and Hyslop-Margison, 2010 p. 90). Teachers should be free to abstract pedagogic texts, using their theoretical and experiential knowledge, from the social and natural reality of students, the life and living problems and conditions that affect themselves and their students.

1.3. The Problem

Parallel to the aforementioned traditional explanation of causes of the policy-practice gap, the traditional remedy is, instead of explaining the constraints to practicing freedom, to blame the 'untrained' teacher or the soft-hearted school administrators who do not be tough controlling the teachers and, hence, launch massive training programs for both groups. However, as was touched above, in their training sessions, the in-service teachers confidently tell teacher educators that they have gained the skills and knowledge to apply the courses they take but what they timidly, yet unambiguously, tell is that their lived professional experience has proven that they drop the courses at the gate of the university before they finally leave the campuses. Therefore, neither the traditional remedies of 'quick fix' strategies such as conducting massive training, issuing regulation standards, increasing the salary and so forth do not work well.

Thus, a more critical social perspective (Leonardo, 2004), instead of the technical-rationalist one (Standaert, 1993), to understanding the widening policy-practice gap, is an imperative endeavour. Particularly essential for this old but relentless problem, is allowing experienced

teachers to speak about themselves from critical social science perspectives which are concerned with understanding and explaining how the dominative and oppressive socio-educational system constrain them and, ultimately, exploring the condition of possibility for absenting such an undesirable system (Smyth, 2020). Accordingly, this study intends to seek responses to the following questions with experienced Ethiopian schoolteachers currently doing their MA/MSc /M.Ed. studies in Haramaya University:

1. What is the major gap between policy ambition and classroom practices from the in-service teachers' point of view?
2. According to their professional experience, what causes the wide gap?
3. How is the gap bridged in their views? What should the school condition be for bridging the wide policy-practice gap to be possible from the teachers' point of view?

2. MATERIALS AND METHODS

For this study, we adopted critical ethnography as a methodology to approach as well as sample participants, formulate data collection instruments and go about the actual data collection in context as we train and research in tandem (Carspecken, 1996). Ninety-nine in-service teacher trainees studying for their MA/MSc/MEd degrees in Summer Program 2019 in Haramaya University's departments of history, chemistry, biology, mathematics, English, and Afaan Oromo were randomly selected out of 551 population whose list was obtained to offer their professional experience. They come from every corner of Ethiopia and their teaching experience ranges from 5-20 years. Data was collected using a structured questionnaire designed by the researchers with a 3-Likert scale of nine items and one open-ended item all of whose general purpose was to extract the participants' experience and views about the policy-practice gap they encountered. The open-ended item required the participants to freely reflect on their experience write an essay or as longer paragraphs as of their own choice. This qualitative data is used to not only triangulate with the quantitative data but also used as a key and guiding theme(s) for analyzing and synthesizing the whole data. Simple descriptive statistics and the most salient qualitative data segments are sorted out and thematized to present the results in parallel.

3. RESULTS AND DISCUSSIONS

3.1. Gap as Caused by Absence of Autonomy

Teacher autonomy is relative freedom from centralized control, say from MOE or its local agents; the right, without external body's restriction, to carry out their jobs in accordance to what their task demands and what their theoretical knowledge informs. This involves their career of theory-and-research orientedness, their freedom to innovate their programs, lessons, or tasks as current theory of learning and the situation of their teaching and their learners demand. Nevertheless, the data we obtained shows that only 4.16% are regularly theory or research-oriented and able to innovate their lessons or classroom tasks based on emergent public issues, and 70.82% seldom/rarely do this. Though the remaining 25% say they innovate their lessons sometimes, maybe what they mean is skipping or revising the 'given' lessons by authorities who authored the student textbooks and teacher's guide. This is confirmed not only by our experiential knowledge but also by the most recurrent qualitative data the respondents

offered: "I have theoretical ideas but impossible to translate to practice because it is political" and the very figurative response one participant gave is "classroom seems dirty prison."

Likewise, 21.12% and 26.76% respectively responded that they regularly and sometimes do experiments or conduct research or an inquiry into their practices to produce new knowledge and then try to practice better what they already know. This level can be considered phenomenal by Ethiopian standards compared to the 52.11% who seldom practice experiments/research or inquiry. Maybe this relatively positive response is influenced by the fact that these respondents are students who are already doing or are to conduct their M.Ed./MA/MSc theses research works. The data significantly changes if non-trainee teachers were asked at their schools the same question.

In a nutshell, the data shows there is a highly inflated authority of the central government which, in tandem, diminished the autonomy of the teachers. In other words, teachers act not dutifully, for they have snatched the core professional duties, Instead, they are subject to every year, every semester, every lesson, regurgitating the end product externally prescribed ten or so years ago as official knowledge claimed by elites in the ministry as 'true', 'valid' knowledge as in the official Student Textbook and its partner Teacher's Guide. Consequently, there is a high prevalence in their school of heteronym, i.e. subjection to external rule, authority, or dictatorship.

3.2. Gap as a Consequence of Teachers' Detachment from Reality

The social reality is, in essence, the textbook, the classroom task, and the laboratory work for both teachers and students. Connection to the social and natural contexts of learning is real, meaningful, and substantive teaching to understand and help students understand and change their world as both teachers and learners. Nevertheless, disconnection invokes purposelessness, meaninglessness, pedagogical anomie, and alienation. We attempted to extract data from the teachers on this issue of connectivity. Asked how frequently they are engaged in open discussions on ecological, social, cultural, and policy issues, inside their classrooms, 2.81% responded they do this regularly, 26.76% responded sometimes while the vast majority, 70.42%, responded they seldom do this. Similarly, 61.42% of these teachers seldom reflect, discuss inside their classrooms on ideas, views, theories of other people such as politicians, writers, researchers, philosophers, or historians, while 24.28% said sometimes and only 14.28% of them said they do this regularly.

Africa's past and present are traditionally presented artistically or in a form of wisdom literature, symbolic material cultures, including ancient megaliths, totems, rock arts, regalia, and so forth, and performance arts of myths, rituals, games, music, dance, conflict resolution, peace building, and so forth. Excellent studies on these which offer vital opportunities and possibilities are available (Sefa Dei, 1994). In our study, unfortunately, 74.3% of the teachers responded they never/seldom do or use wisdom literature, symbolic material cultures, or performance arts for presenting their lessons while 5.71% and 20% say they regularly and sometimes engage in doing this, respectively. The qualitative data they offered was more fascinating. Among the recurrent ones are:

- "MoE [=the Ministry of Education] should think about history subject";
- "Teachers, students, society, and government are not cooperating [=not let to involve] to put theory into practice";

- "The society or community is not being involved [=incorporated in the curricula] ";
- "Teachers are not working [=not in their capacity] to engage the society";
- "Students' parents and community are not working with [=excluded from school curricula by] the government."

The first point that the Ministry "should think about history subject" is worth fleshing out. Ethiopian society is polarized on history subjects and historiography. One group and the mainstream dominating history curricula are the Eurocentric narratives that trace Ethiopian history back to Caucasian origin and, consequently, de-Africanizes everything that is ancient and Ethiopian (Bekerie, 1997). The other stream and the suppressed one is/are Ethiopia and Ethiopians who is/are indigenous Black Africans have their proud history and origin. In Ethiopian school subjects and university courses, history has been deleted over the past few years for two main reasons. Students rejected the colonial era, Eurocentric texts which dominated Ethiopian curricula and which many scholars describe as a 'technique of anachronistically writing future history' (Legesse, 2000, pp. 14-15). Consequently, the Ministry withheld history subject out of school curricula and university courses, and neither of the two polarized streams is yet treated so far at the time this study is conducted (some information obtained later on indicate that it is being 'revised' and 're-written' to be re-introduced into school subjects and university courses, sooner, after long hiatus).

Indeed, the respondents know this fact and are saying, in their context, the social and historical realities of themselves and their students are excluded from the school compound, curricula, or classroom tasks, hence the students and teachers have no opportunity to observe, re-describe, discuss, dialogue with their society in its strict sociological sense. Particularly, the fact that Ethiopian education denies teachers and students reflect on, name, and learn their societies' political and cultural history reminds us what Freire describes as "historical schizophrenia" and to which both teachers and students are coerced to, i.e., "retreat" or "contempt for the world and flight from it" (Freire, 1972, p. 88). But, it reminds us more Woodson who, in the early 1930s, accurately noted: "In history, of course, the Negro had no place in this curriculum.... No thought was given to the history of Africa except so far as it had been a field of exploitation for the Caucasian" (Woodson 1933/1990, p. 21).

3.3. Gap as Effected by Dichotomy between Word and World In Teaching Practices

Paulo Freirean's distinction between two types of words is essential (Freire, 1972). The first one is the false word, which "is unable to transform reality" because of being deprived of one of its dimensions; and the second one is the true word, which is "to transform the world" because of the close connection to the praxis, the combination of reflection and action on the world to change it. Having this in mind, we presented a question we thought was pertinent to this to our respondents. The response indicated 18.30% of them regularly discuss/read/criticize/ everyday public-ethical issues such as pollutions, human rights, corruptions, (un)employment, inside classrooms regularly while 29.57% only sometimes and a quite considerable one, 52.1% almost never brave or have opportunity to bring these issues to their classroom. This means these teachers' and their students' experience is less nourished with 'true words' by which they could have attempted to name and transform their world. The teachers put forward a similar point of view in the qualitative data as follows;

- "Teachers and students are not discussing freely inside and outside the classroom.

Now, we are not discussing";

- "We teach [transmit to] students & they listen but they don't talk or solve problems"

This is to mean that both the teachers and students are missing Freirean praxis and dialogue, the two closely related concepts, because genuine dialogue represents a form of humanizing praxis (Freire, 1972, p. 61). This gap, a decouplation of dialogue and praxis, is further exacerbated by another emergent theme, viz. lack of technologies, which is discussed next.

3.4. Gap as Caused by Absence of Tools Mediating between Cognition and Real World

Current cognitive theory shows us we have no direct access to reality especially to the social, subjective reality; concepts and/or technologies mediate between us and our world. Both concepts and technologies (be it as simple as flashcards, diagrams, realia or the microscope, SPSS, and so forth) are just tools, i.e., gates to and fro reality. Therefore, any absence of such a tool invokes a gap between our theoretical knowledge and practical action, despite we would wish to bridge it. On this, we sought the teachers' experience and the data indicates only 26.76% of them regularly use technologies such as the Internet-connected computers, laboratory facilities, LCD projectors for classroom tasks while 25.35% and 47.88% responded they use sometimes and seldom, respectively. Supporting this, teachers expressed in the qualitative data that:

- "Technology particularly computer is essentially wanted";
- "MoE should develop technology & internet infrastructure";
- "Laboratory is crucial to translate chemistry knowledge into practice, unfortunately, there is no material for lab";
- "There is no laboratory or workshop for practice, so these [theories] can't be translated into practice."
- There is no laboratory; no experiment so, theory can't be translated into practice;

If technology is a means to facilitate Freirean dialogue, that is "the encounter between men, mediated by the world, to name the world" (Freire, 1972, p. 61), the absence of it inhibits the conation of "naming the world", i.e., the process of the human-here, the teachers-quest to understand and transform their world, through communication with others, and interaction with their social/natural world.

3.5. Gap as Effected by Teachers' Meager Salary

Some of the most recurrent responses the respondents offered to the generic open question as to what should be done to help them practice the theory and the policy at the required level of congruence were that:

- "Improving teachers' salary can change the ide policy-practice gap or the quality of education";
- "Impossible to put into practice because of being poor";
- "All the above mentioned [questionnaire items] are possible but the problem is teachers are poor"
- "It is good to put the above points [questionnaire items] into practice but not possible

because of our [teachers'] poverty"

We might have, indeed, wondered how improving salaries bridge the teachers' training-practice or policy-practice gaps. Meager salary reduces the profession artificially to one of the lowest levels of consciousness, a level named by Freire as semi-intransitive consciousness. This is a level characteristic of which people cannot apprehend problems situated outside their sphere of biological necessity. Their interests "centre almost totally around survival, and they lack a sense of life on a more historic plane" (Freire, 2005, p. 13). In Ethiopian tradition, even if a meagre salary increment is occasionally made for teachers, it comes as the government's tool of legitimizing its political power and coercing their willingness to comply with curricula/policy directions rather than as enhancing the earnings of the teachers for many reasons.

Teacher poverty makes impossible the highest level of consciousness the teaching profession requires, viz., critical consciousness to develop. This is a level characterized by, inter alia, refusing to transfer responsibility or rejecting passive positions, and openness to information and revision of own assumptions by the attempt to avoid distortion and misconception (Freire, 2005, p. 14). Reasonably adequate salary helps teachers transcend survival tactics such as passivity or instrumental rationality of co-option with the dictatorial regime, and unleash their co-national rationality to constantly yearn for understanding and change.

- Gap as a Consequence of Strategy Dichotomy between Training Context and School Context
- Two of the respondents mentioned their critical insights which are, doubtlessly, true of all despite only some of them managed to articulate well:
- "I have no idea about your theory and practice; I take the theory course, I drop it at the university's gate because the school condition doesn't allow me practicing it";
- "I know only the [theoretical] course I studied. I did not take pedagogy courses with me to my school because it contributes nothing to my salary or promotion"

What these mean is strategy 'dichotomy' or gaps between the training context (university) and the practice context (school). The classical approaches to change formulated by Chin and Benne (1989) can help us to substantiate this dichotomy as one big generative factor for the existing wider gap among policy desire, theoretical stock of knowledge, and actual classroom practice in Ethiopia school teachers. More or less, university-based training relies on rational-empirical strategy whose underlying tenets is transmitting scientifically 'proven' information (theories, methodologies, research findings or data, tools, technologies, etc.) to the trainee teachers who are 'naturally' rational, hence, uptake it and apply to effect proposed (by policy) changes in their school classrooms. The general misconstrual is higher education institutions (HEIs) disseminate to teachers and schools theories and 'research' findings (both of which policy-makers unequally pay attention to (theory is given more attention than research finding because the former is global and imported from Westerners while the latter 'only nags or dismisses the government's policy). Both HEIs and policymakers residing inside the MOE construe teachers as 'policy implementers' and all the teachers need is understanding and transfer of 'proven facts' set by experts. For instance, both the HEIs curricula and MOE's in-service training recommend the importance of continuous assessment but emphasize that teachers "should comply", however, with the list of "competency" and "objectives set by the education authorities" (MOE, 2019, p. 5).

Given our professional observations and lived experience, as well as some related research findings (Semela, 2014), Ethiopian school and educational management, employ solely what Chin and Benne (1989) call power-coercive strategy. The underlying tenets of this strategy are that power is legitimate and carries rights with it – teachers should listen to, from higher to the bottom in the echelon, policymakers in the Ministry and their local agents, viz., regional, zonal, and school administrators because they hold power and best knowledge which cascade down. These have the responsibility to give direction to teachers as well as the right to punish teachers who do not follow their directions, especially as exactly stated in the curricula and school regulations. The latter, school regulations, and rules set forth explicitly directives which interest the ruling groups instead of good, creative pedagogy or research skills. Top priority standards come as promotion and educational opportunities for the clever supporters of the regulations but none for the dawdling teachers and, hence, as threats to their job and existential security. Teachers, at least in Ethiopia, never tested intellectual freedom to free action a professional action which is guided not necessarily by theory or policy 'X' out there but what they believe is theoretically right action, save that, teachers construct and reconstruct again and again over their theoretical beliefs as they design lessons, teach, read, research, critically reflect and conceptualize learning as a yearning for change. But, these teachers have no protection from government-picked authoritarian administrators and politicians, offended by what they think or say in the classroom, and their 'freedom' is at best only when they parrot what the latter say or invoke what they only think is 'right'. These "anti-democratic actions of such standardized education policies threaten the academic freedom of teachers around the world" (Kincheloe, 2008, p. 7).

3.6. Gap as Caused by Dearth of Afrocentric Paradigm

The result of this study shows, of all the challenges, exclusion of doing or using wisdom literature, symbolic material cultures or performance arts for presenting lessons is the most weighty one (Table 1) followed by absence teachers' orienting oneself to theory/research and autonomy to, accordingly, innovate classroom programs/lessons/activities/tasks. This speaks to the need for the Ethiopian educational system to adopt the Afrocentrism or Afrocentric paradigm which is best defined by Asante (2007, p.2): "is a paradigmatic intellectual perspective that privileges African agency within the context of African history and culture trans-continentally and trans-generationally." It can safely be concluded that Ethiopian curricula completely ignore Ethiocenterism which is just a sub-component of Afrocentrism. In other words, the curricula ignore our common heritage, beliefs, moral and ethical values, folklore, ceremony, symbolism, and rituals that have been important aspects of the Ethiopian/African social and personal lives. Nobles (1980 cited in Harris, 1992 p. 312) explicates the "ideal" of Afrocentric curriculum: "The educational process was not seen only as acquiring knowledge; it was seen as a PROCESS OF TRANSFORMATION of the learner or initiate, who progressed through successive stages of re-birth to become EXCELLENT."

This compels us to say a few words about one of the ancient and rich African curricula completely excluded from Ethiopian education, namely the Gadaa System. The Oromo worldview involves the spiralling cycle of time and history which boils down to the Gadaa paradigm, which is not linear like the Western view of history (Urton, 2017). According to Gadaa System, which is being best practiced in Boorans (Disasa, 2017; Hinew, 2012), every Oromo person used to pass through eleven series of grades, acquiring the various ontological, epistemological, and methodological knowledge, attitude, and skills, including agriculture, politics, arts, ecology, military, health, economics, mathematics, astronomy, parenting, and others. Every person is

prepared to be a politician in the context of the inseparability of education, power, and politics. During fora, a practicum, or jila, field experience, learners have ample time to learn many things related to their culture from aged men and adults accompanying them; are educated by elders about values and customs of the Oromo community; study history, puzzles, stories, tales, poems, songs; argue with each other; and study manners of argument from seniors, whose purposes are to develop creative thinkers. Disasa (2017) affirms that Gadaa principles are guided by a culture of speaking (discourse-making and dialoguing) and collaborative learning and learning by practicing or inaction, in sharp contrast to rote-learning which, for instance, is widely practiced in the Abyssinian monastic circle.

Table 1: Constraints as gaps in ascending order

Issues (summarized)	In %
Absence of issues related to doing or using wisdom literature, symbolic material cultures or performance arts for artistically presenting lessons/didactics (indigenous games, rituals, material cultures, poetry, paintings, short stories, music, dance, etc.)	74%
Absence of issues related to orienting oneself to theory/research and autonomy to, accordingly, innovate programs/ lessons/activities, tasks myself	70.82%
Absence of issues related to engaging in open discussions in and out classrooms on ecological/ social/ cultural/policy issues, etc. pertinent to lessons	70.42%
Absence of issues related to freedom to reflect/discuss in and out of classrooms on ideas/views/theories of other people (politicians, writers, researchers, philosophers, historians, etc. pertinent to lessons	61.42%
Absence of opportunity to do experiments/ research/inquiry to produce new knowledge & practice better what one already knows	52.11%
Issues related to freedom to discuss/read/criticize/ everyday public-ethical issues such as pollutions, human rights, corruptions, (un)employment, etc. as pertinent to lessons	52.1%
Issues related to deciding/controlling sufficient time to teach/assess/test the way courses I took informed me	50%
Absence of opportunity to accessing & using technologies such as computer, internet, overhead projectors, LCD, etc.	47.88%
Absence of opportunity doing sports like athletics, football, basketball, volleyball, etc. as a healthy component of enhancing pedagogic fitness	45.1%

4. CONCLUSIONS

This study attempted to understand and explain the problem of widening policy-practice and policy-practice gaps in the in-service teacher education system of Ethiopia. It also intended to explore the condition of possibility for bridging such an undesirable wide gap. Smaller population and sample size, limited setting (only Haramaya University), and non-extensive study especially, with such a limited instrument of data collection might not help us reach a generalizable conclusion. However, the participants' views and opinions should not be undermined not only because these are a mixture of young and highly experienced people coming from various parts of the country. Their insights can, at least, help us as a springboard for further extensive surveys as well as deeper practitioner inquiries.

In general, the findings indicate that the usual blame such as teachers' 'lack' of adequate understanding of the policy reform or methodological skills or of subject area knowledge or their "clinging to technocratic and traditional attitude" (Tasissa, ibid., p. 401) does not hold.

Also, although the other 'traditional' lacks, such as resources or technologies can play a role, again, these cannot be an adequate explanation for the relentlessly prevalent wider policy-practice gap merely because the provision of these alone cannot guarantee translation of theory or policy into action. It is generally agreed that theoretical knowledge offers adult learners a powerful impetus and lenses for their practices of teaching, researching, and analyzing their practices. Nonetheless, teachers are meta-theoretically creative in the sense that they might unleash or withhold their skills, knowledge, or co-national pulse of liberating their theory by action based on their socio-educational context, especially the extent of their 'freedom to be'.

Teachers have adequate awareness that there are undesirable and unacceptable wide Policy-practice gaps, so do they have the knowledge, skills, and positive conation to narrow the gaps, but they could bridge it only contingently, i.e., with necessary school conditions. They distance themselves from bridging the wide policy-practice gap only because, at 'this' time, place, and position, they want freedom and security (existential, familial, economic, job, and so forth) far more desperately than the usual lacks, i.e., lack of pedagogic 'resources', such as laboratories and computers. Thus, for the teachers, the 'proven' and 'scientific' theories or the policy and curricula 'menus' are worthless, even if they have adequate awareness, skills, competence, and interest in employing them in their classrooms. Supporting the ruling group's interests outweighs it by far given the relatively affluent life of the regime's cadres, quite many of who have never stepped into the gates of schools for ever.

These teachers are under 'pedagogical authoritarianism' which intrudes into their preferential territory without dialogue or without theoretical justifications. These teachers have nothing they control, including their fundamental human rights and expressive-performative rights. It is intellectual freedom-freedom from epistemological authoritarianism in the presence of teachers' cognitive competence to act and create-which the teachers want to narrow down the gulf between policy, theory, and practice by their potential to creativity, specialty creating authentic pedagogic texts. This is intellectual freedom in its wider sense of freedom from all the gaps enumerated, substantiated with the teachers' voices, and explained above in this paper. Above all, the implication is that an independent teacher union that protects teachers' job security, legal-political rights, academic freedom, and respect as citizens would play a pivotal role. After all, teachers are 'teachers of expression of oneself' concerning own world. Finally, it should be emphasized that a practitioner inquiry or action research in which teachers are involved in the construction and implementation of authentic pedagogical texts as defined earlier remains to be explored in the Ethiopian context.

5. CONFLICT OF INTEREST STATEMENT

No conflict of interest was reported.

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ICT-based English language instructions in rural and urban secondary schools: access, utilization, awareness, and challenges

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Abstract

This study investigates EFL teachers' use of ICT in English language instruction in rural and urban secondary schools in Sidama Regional State, Ethiopia. A descriptive survey design was employed in the course of the study. The data were gathered from 70 EFL teachers and 8 English language department heads that were selected randomly from 13 secondary schools. Among the secondary schools, 5 were rural and 8 were urban. The instruments employed were questionnaires, semi-structured interviews, and observation. The data were analyzed using both quantitative and qualitative techniques. The quantitative data were analyzed using the outputs (mean score and p-value) from the independent sample t-test. The qualitative data were analyzed by categorizing the data thematically. The findings of the study revealed that the scarcity of ICT tools was a serious challenge in both urban and rural secondary schools. However, the problem was more severe in rural secondary schools where there have been only a few/no computers and no computer labs at all. In addition, teachers in both urban and rural secondary schools have positive awareness/perceptions about the role of ICT in the EFL classroom. Nevertheless, English teachers in urban secondary schools have significantly better practice in the frequency of utilization of ICT than their rural counterparts. The challenges in ICT use were grouped as school-based and teacher-based factors. Among school-based challenges, the most common ones were the shortage of computers and accessories, absence/ frequent cuts of electricity, absence of computer laboratories, limited finance/resource, limited/no access to the internet, and absence of ICT policy, are the major ones which are common to schools in both settings. Similarly, EFL teachers' limited technical knowledge, failure to include ICT during lesson planning, and lack of interest due to overloaded paper works at schools, are the common teacher-related challenges in the schools.

Keywords: *ICT, access, utilization, challenges, EFL, awareness*

1. INTRODUCTION

At present, information and communication technology (ICT) is contributing much to the overall development of nations. Thus, the world has acknowledged its importance as a key component in enhancing economic growth, making better education accessible, enhancing democracy, and offering e-services to citizens. Considering this fact, various educational organizations around the world are being committed to improving the quality of education by supporting the teaching-learning process with ICT. This is because the use of ICT can improve education quality, expand learning opportunities and make education accessible (Olaleye et al., 2010).

Likewise, the government of Ethiopia has given top priority to the expansion of equitable, relevant, and quality education at all levels. However, its quality is not up to the desired level (MoE, 2008). To address the problem, a general education quality improvement package (GEQIP) was started in 2007. One of the main areas of intervention of GEQIP is the use of ICT in education, which focuses on continuous improvement of quality teaching and learning through targeted interventions that could bring about long-lasting change in the Ethiopian education system (MoE, 2008). Ministry of education, in its overall strategies, also stated, "… the use of ICT in secondary schools will be promoted and strengthened to improve educational quality by enhancing the pedagogical skills of teachers and also by enabling both students and teachers to effectively use electronic educational materials" (MoE, 2010). Supporting this view, several research reports also confirmed that the use of ICT in education provides opportunities for both teachers and students, to improve the quality of teaching and learning, motivate students and engage them in the learning process. Using ICT also provides effective ways of communication between students and teachers and rises new opportunities for learning by facilitating contextual, social, active, and reflective learning strategies(Fiseha, 2011; Abdul-Salaam et al., 2011; Ajayi et al., 2009; Ekundayo, 2007).

Despite the attempts made to improve the quality of teaching and learning by using ICT in Ethiopia, still, a considerable number of stakeholders claim that the role of ICT in secondary schools is not perceivable. Specifically, schools have been giving less or no attention to ICT. Current researchers' observation indicates that ICT is not a part of professional discussion among EFL teachers in most secondary schools. Some local and global studies which were conducted at the zonal and district level disclosed that the government has been purchasing the tools and distributing them to the secondary schools. They also revealed major challenges like shortage of computers, lack of internet facilities, lack of information for teachers to support e-learning, the inadequacy of accessories to maintain computers, high numbers of students per class, lack of suitable places for e-learning, shortage of skilled manpower (Fiseha, 2011; MoE, 2010; Hennessy et.al, 2010; Hare, 2007; Al-Otaibi, 2006; Abebe, 2004). However, as far as the investigators' knowledge is concerned, there was not any study on the extent to which available materials are being used in the teaching of English. Besides, frequency and status of practices were not studied by comparing the realities in secondary schools in urban areas viz-a-viz in rural contexts. Apart from this, in the earlier studies, the challenges were treated generally without considering schools in different contexts. Here, the challenges in both settings were separately studied. Therefore, the main purpose of this study was to investigate the practice of EFL teachers in implementing ICT-supported English language instructions in rural and urban secondary schools.

1.1. Objectives of the Study

1.1.1. General Objective

The general objective of this study was to investigate the practice of EFL teachers in using ICT-supported English language instructions in rural and urban secondary schools.

1.1.2. Specific Objectives

The specific objectives of this study were to:

- check the awareness of EFL teachers on the role of ICT in developing the students' English language skills.
- assess the availability of ICT tools for the teaching and learning of English in study areas.
- examine the extent to which ICT facilities are used by teachers for teaching and learning English.
- identify the major challenges affecting the use of ICT tools in the teaching & learning of English.

2. MATERIALS AND METHODS

2.1. Study Design

This study used a descriptive survey design to collect, process, analyze and discuss the data. This design was preferred for its strength in enabling the researchers to give detailed explanations of the data collected through different research tools. Moreover, as Gay (2009) states, a descriptive survey design enables the researchers to collect sufficient/adequate data/evidence that would enable them to answer the questions in-depth. Thus, the study was intended to investigate the existing realities in connection to applying ICT-supported English classroom instructions in the selected secondary schools.

2.2. Subjects, Sample Size, and Sampling Procedures

The schools and the districts in the Sidama Regional State are classified into three agro-ecological zones; these are Dega (Enset& Barely belt), Woyina Dega (Coffee belt), and Kolla (Maize belt). From the first two agro-ecological zones, 3 urban and 2 rural secondary schools, and from the last one, 2 urban and 1 rural were selected using a simple random sampling method. Thus, the data were gathered from 13 secondary schools. Among them, 5 schools were from rural and 8 schools were from the urban context. To select the schools, stratified and simple random sampling techniques were employed. First, the schools were stratified into two groups: rural and urban. Then, simple random sampling was used to select the secondary schools. The population of the study was secondary EFL (English as a foreign language) teachers and English Language Department heads.

Regarding the subjects of the study, the total number of EFL teachers to be selected was decided based on the following sampling techniques adopted from Yemane (1967).

By using Cochran's sample size determination as

$$n = \frac{N}{1 + N(e)^2}$$, where

n = is sample population, N = is the total target population, e = is sample error (at 5%)

$$n = \frac{846}{1 + 846(0.1)^2} = 89$$

Then, 70 EFL teachers were selected proportionally from the 13 schools. Thus, 37 EFL teachers from urban and 33 from rural schools were selected using a simple random sampling technique. Similarly, applying the same technique, 3 and 5 English Language Department heads from rural and urban secondary schools respectively were included.

2.3. Data Gathering Instruments

In this study, three data gathering tools, namely questionnaire, semi-structured interview, and observation were employed. A questionnaire was developed as the main research instrument, administered, and data were collected from English teachers who were teaching in39 urban 35 rural schools. The questionnaire was prepared in the English language and administered to the selected teachers with the assumption that they do not have a problem in understanding and responding to each item. The items were designed in close-ended form having five-point Likert scale values. Specifically, for frequency measurement, the items have 'always', 'frequently', 'sometimes', 'rarely', and 'never' options. For themes such as availability of the ICT facilities and challenges in applying them, the Likert scales "strongly agree', 'agree', 'undecided', 'disagree' and 'strongly disagree' were used.

Semi-structured interview items were prepared for the interviewees to gather in-depth data about the practices of using ICT in EFL classrooms. The items were related to those items in the questionnaire as the aim was to triangulate the data collected through the questionnaire. Correspondingly, the researchers interviewed7 urban and 8 rural secondary school secondary schools EFL teachers.

The last data gathering tool was observation. First, a checklist that contained the classroom activities expected to be observed was designed. It had two columns, of which one included the activities to be observed and the rest blank spaces to narrate the observed points. In addition, EFL teachers' utilization of information and communication technologies was observed and notes were taken from 3 urban and 2 rural EFL classes. Each class was observed twice for 40 minutes from 16 January to 26 February 2020.

2.4. Methods of Data Analysis

In this study, both quantitative and qualitative data analysis techniques were employed. To analyze the quantitative data, both descriptive and inferential statistics were computed depending on the nature of the basic questions. Descriptive analyses such as mean score and standard deviation were used to analyze and interpret the findings. Moreover, inferential

statistics such as p-value was computed to examine the level of difference between urban and rural secondary schools. Cronbach Alpha was also computed to see the extent to which the items in the questionnaire were reliable. Accordingly, the value was 0.78, which disclosed that the items were reliable. The statistical method used to compare the schools in the two settings was an independent samples t-test. This was used to check whether there is a statistically significant difference between the two groups of respondents.

Unlike the quantitative data, the data collected through interviews and observation were analyzed, narrated, and organized thematically by sorting out major themes. Regarding the interview, live quotations from the respondents were used to substantiate the textual analysis. Again, notes which were taken during observation were carefully examined to see if they converge with the results obtained through other tools.

3. RESULTS AND DISCUSSIONS

This section presents the results and discussions based on the variables and themes stated in the specific objectives. The objectives are: teachers' awareness, access or availability of ICT tools, purpose, and frequency of utilization, and the most common challenges that existed in practice.

3.1. Availability of ICT Instruments

Table 1: Availability of ICT Tools in Schools

Availability	School setting	Mean	SD	P-value
There is a well-organized computer laboratory in my school for students.	Rural	1.50	0.99	0.00
	Urban	2.72	1.27	
There is a well-organized computer laboratory in my school for teachers.	Rural	1.24	0.72	0.00
	Urban	2.11	1.1	
All computers in student's computer laboratory are functional.	Rural	1.47	0.99	0.00
	Urban	2.4	1.06	
There are enough computer accessories in my school for maintenance.	Rural	1.52	1.11	0.07
	Urban	2.01	1.02	
There is an internet connection in my school.	Rural	1.72	1.18	0.91
	Urban	1.70	1.02	
All department offices in my school are connected to the internet.	Rural	1.27	0.75	0.52
	Urban	1.61	0.98	
All computers in the teacher's laboratory are connected by the internet in my school.	Rural	1.29	0.80	0.46
	Urban	1.75	0.98	
All computers in the student's laboratory are connected to the internet in my school.	Rural	1.49	1.02	0.06
	Urban	1.60	0.86	
There are enough tape recorders to teach lessons by audio.	Rural	1.21	0.77	0.00
	Urban	1.95	1.02	
There are radio cassettes to teach recorded lessons in different subjects.	Rural	1.14	0.57	0.00
	Urban	1.96	0.96	
My school has educational software for teaching different subjects.	Rural	1.52	1.07	0.001
	Urban	2.10	1.02	

In the above table, the respondents in the two categories were asked about the extent of availability of ICT instruments that support the teaching/learning of the English language. As the mean value for all items ranges from 1.0 to 2.5, the ICT tools are scarce in both urban and rural secondary schools. However, when we compare the ICT use at schools in both settings, there was an observable difference between the urban and rural secondary schools in experiencing the application of ICT. Concerning the availability of internet connections, in classrooms and computer laboratories and the availability of accessories for maintenance, both settings experienced almost the same type of challenges as the p-values are greater than 0.05. Nevertheless, urban secondary schools were significantly better than that of their rural counterparts concerning the availability of computers, radio cassettes, and audio players (p-value is less than 0.05).

In line with this, the interview conducted with an EFL teacher (T2U) in one of the urban secondary schools said, "In my school, though there are some computers, it is difficult to get an internet connection. Thus, I don't access varieties of activities to my students. What I often do is that I use tape recorders to play cassettes so that my students can get natural experience." On the other hand, an EEL teacher (T4R) from a rural secondary school stated: "The only ICT tool available in my class is the plasma TV which works when there is electricity. But, in most cases, it doesn't work."

Apart from this, the observation report revealed that though there were many ICT tools in the stores (which do not work) in both urban and rural secondary schools; those in rural schools are too many and the number of currently working tools is very few.

The data generated through both tools indicate that ICT tools are scarce in both urban and rural secondary schools. Nevertheless, rural secondary schools are experiencing considerably severe challenges. The result concedes with the findings of Odhiambo (2015), which revealed that the majority of the schools had limited internet facilities, which were hardly available and adequate while only a few schools had available and adequate internet facilities. Others did not have internet facilities. The same was also confirmed by Yambo (2012). He stated that materials /tools like TV, printers, Film projectors are hardly available in most of the secondary schools in Kenya. He added that the majority of the schools reported that they had no cassette recorders, and only a few schools indicated that cassette recorders were available and inadequate. On the other hand, in line with the current findings, Sarfo (2011) underscores that ICT tools are more scarce in rural schools than the ones in the urban setting. This scenario also has been typically common in secondary schools in the study area.

3.2. Teachers' Awareness in Using ICT for EFL Instruction

Table 2:EFL Teachers' Awareness in Using ICT

Teachers' Awareness Items	School setting	Mean	SD	P-Value
ICT improves the teaching-learning process.	Rural	3.6557	1.47066	0.06
	Urban	4.0476	1.01678	
ICT promotes an independent language learning approach.	Rural	3.2787	1.27973	0.02
	Urban	3.7262	1.14441	

ICT facilitates the engagement of students to learn more.	Rural	3.2787	1.35562	0.00
	Urban	3.9762	1.09738	
ICT motivates students to learn a language naturally.	Rural	3.5082	1.28612	0.02
	Urban	3.9524	1.12908	
ICT arouses students' interest to learn language more.	Rural	3.0984	1.20699	0.00
	Urban	3.7738	1.17557	
It is difficult to integrate ICT into pedagogical experiences in the English language teaching context.	Rural	2.9180	1.14448	0.21
	Urban	3.1667	1.21073	
ICT improves English language learning differently.	Rural	3.5246	1.24642	0.07
	Urban	3.8929	1.21256	
ICT's contribution to learning the English language is very much low.	Rural	2.5574	1.36045	0.74
	Urban	2.4881	1.22714	
ICT brought additional load/burden on EFL teachers.	Rural	2.4918	1.39789	0.94
	Urban	2.4762	1.31237	
ICT is not important to develop the English language skills of learners.	Rural	1.7049	1.06996	0.51
	Urban	1.8214	1.03156	
Students who use ICT frequently do not perform well in class.	Rural	1.7541	.94262	0.19
	Urban	1.9643	.96251	
I do not want to use ICT for instructional purposes.	Rural	1.8361	1.09819	0.77
	Urban	1.7857	.99482	

Table 2 shows the extent of EFL teachers' awareness in using ICT tools for English language teaching purposes. In addition, their awareness was categorized into two settings: rural and urban. Accordingly, most of the teachers had an acceptable (positive) level of awareness on the role of ICT in improving the teaching-learning process, independent language learning approach, the engagement of students to learn more, natural way of language learning, students' interest to learn language more and English language learning differently as the average mean value ranges from 3.00 to 4.00, which is positive. When we compare the awareness difference based on the settings, there is a significant difference between the urban and rural secondary school teachers, that is, urban secondary school English teachers are more aware of the benefits of ICT in teaching English than that of the rural ones. In all cases, except improving the teaching-learning process and learning the English language differently in which the p-value is 0.06 and 0.07, urban secondary school teachers' awareness is by far better than that of the rural ones.

Likewise, the data from the interview indicates that all secondary school EFL teachers had awareness of the role of ICT, but the extent is somehow stronger in the case of urban secondary schools EFL teachers. For example, in the interview, one urban secondary school EFL teacher (T4U) forwarded his/her opinion as follows: "I took training on the role of ICT in supporting students' English language learning. And, I believe that it adds a variety to the teaching of language and motivates students. I even feel that ICT bridges my weaknesses. Using ICT creates an opportunity for students to have a real setting of language use."Similarly, a rural secondary school EFL teacher (T1R) said, "I think ICT helps students' language learning in some ways as I can see from a plasma TV. But, I can't specifically mention the areas/skills which are influenced by ICT-based English language instruction."

On the other hand, for items like 'It is difficult to integrate ICT into pedagogical experiences in the English language teaching context', 'ICT's contribution to learning the English language is very much low', 'ICT brought additional load/burden on EFL teachers', 'ICT is not important to develop English language skills of learners', 'Students who use ICT frequently do not perform well in class' and 'I do not want to use ICT for instructional purpose', the respondents' mean scores, which range from 1.0 to 2.4 revealed that they do not agree at all. This means that their awareness of the role of ICT in English language learning is quite positive. Even, there are only insignificant differences between EFL teachers of the two settings: rural and urban secondary schools.

Regarding this, Rahimi (2011)discloses that teachers' awareness of technology is among the most frequently studied technology-related variable in ICT use literature because it is generally assumed that positive computer attitudes foster computer integration in the classroom. Yet, Yusuf (2018), in line with the finding, revealed that EFL teachers do believe that ICT supports their teaching and learning processes in the ELT classrooms. As evidence, EFL teachers reported that compared to printed books, ICT is more interesting. The students do not feel bored when learning English. However, the depth of their understanding/awareness varies slightly in the case of urban and rural secondary school EFL teachers which favour those in the urban setting.

3.3. Frequency of Utilization

Table 3: EFL Teachers' Frequency of Utilization of ICT in Classroom

Items on Frequency of ICT Utilization	School Setting	Mean	SD	P-Value
I am using a computer to process all data about my student and my work.	Rural	1.42	0.76	
	Urban	1.92	0.86	0.00
I am using laptops for teaching in an English classroom.	Rural	1.27	0.6	
	Urban	1.28	0.66	0.94
I am developing tasks and activities for my students to make my work more effective and easy.	Rural	1.42	0.74	
	Urban	1.85	1.0	0.006
I am using a projector to present my lesson in the classroom.	Rural	1.36	0.73	
	Urban	1.44	0.71	0.51
I am using the internet in my school to update my subject to teach.	Rural	1.37	0.66	
	Urban	1.58	0.85	0.11
I am using the internet in my school to get information about the world.	Rural	1.27	0.87	
	Urban	1.78	0.94	0.04
I am using the internet in my school to share my teaching experience with others.	Rural	1.8	0.9	
	Urban	1.76	0.87	0.78
Students in my school are using the internet for educational purposes.	Rural	1.21	0.75	
	Urban	1.77	0.84	0.02
I am using a tape recorder to teach audio lessons recorded by cassettes/CD.	Rural	1.26	0.44	
	Urban	1.59	0.79	0.004
I am using television to teach visual lessons recorded by video devices.	Rural	1.32	0.62	
	Urban	1.5	0.75	0.14

I use different educational software to teach my subject.	Rural	1.39	0.66	
	Urban	1.58	0.83	0.14

In the above table, the statistical output of the respondents in the mean column ranges from 1.0 to 1.92. This shows that the extent of using the available ICT facilities for the teaching/learning of the English language is very low. However, when the extent of utilization is compared between the urban and rural schools, in most cases, like using laptops for teaching in English classroom, using a projector to present a lesson in the classroom, using the internet in school to update the subject to teach and using videos and other visual aids, there are no significant differences between the respondents in the two settings as the p-value in each case is greater than 0.05. On the other hand, the frequency of utilization in the urban secondary schools is significantly better than that of the rural ones in using a computer to process all data about the teaching-learning process, developing tasks and activities for students, using the internet in schools to get information about the world, using the internet for educational purpose and using a tape recorder to teach audio lessons recorded by cassettes/CD as their p-values are 0.00, 0.006, 0.04, 0.02 and 0.004 respectively.

This is also supported by the teachers' interviews. For example, an EFL teacher (T3U) said, "I use ICT tools to support my lessons when I feel that my students are bored of the usual way. Most commonly, I use tape recorders, flash/ CD/ DVD players. In addition, I sometimes browse the internet to find additional activities for my students. I don't use projector or LCD as the school has no such tools."

The results indirectly agree with that of Azmi (2017) which states that the availability of computers at the workplace, especially computer rooms and availability of internet, significantly determines (positively affects) EFL teachers' frequency of using ICT in the classroom. This means EFL teachers in the urban secondary schools who have better access to computers and the internet, use ICT frequently in English classrooms.

3.4. Challenges to Use ICT in Teaching EFL

3.4.1. School-based Factors

Table 4: School-based Factors Affecting ICT Use

Items on School-based Factors	School Setting	Mean	Std. Deviation	P-value
Shortage of computers in the school	Rural	4.06	1.12	0.42
	Urban	3.89	1.38	
Shortage of computers in the students' computer laboratory	Rural	3.63	1.23	0.77
	Urban	3.7	1.36	
Lack of finance to buy ICT facilities by the school	Rural	3.72	.968	0.51
	Urban	3.64	1.34	
Absence of financial support from government to buy ICT facilities to school	Rural	3.85	1.43	0.09
	Urban	3.42	1.57	
Absence of support from NGOs and donors to provide ICT tools	Rural	3.59	1.1	0.30
	Urban	3.8	1.39	

Absence of training offered to teachers on the use of ICT in education by the school	Rural	4.0	1.19	0.20
	Urban	3.78	1.38	
Lack of well-furnished laboratory rooms in the school	Rural	3.11	1.53	0.75
	Urban	3.55	1.40	
Absence of school-based ICT policy	Rural	3.55	1.28	0.44
	Urban	3.72	1.33	
Intermittent disruption of electricity	Rural	3.98	1.33	0.008
	Urban	3.32	1.53	
Absence of internet connection in the school	Rural	4.31	1.13	0.003
	Urban	3.63	1.48	
Absence of computer accessories for maintenance	Rural	4.37	1.18	0.001
	Urban	3.58	1.48	
Lack of maintenance to ICT facilities in school	Rural	4.0	1.23	0.00
	Urban	3.2	1.36	
Absence of instructional software in different subject areas	Rural	4.0	1.3	0.001
	Urban	3.35	1.23	

In table 4, the mean value ranges from 3 to 4 in all factors regardless of the setting differences. This means all the listed factors have been contributing negatively to the practice of ICT-based EFL instruction. Nevertheless, when we see their contributions, specifically, school-based factors like shortage of computers, absence of training offered to EFL teachers, absence of internet connection, lack of maintenance on ICT facilities, and absence of instructional software in different subject areas are the leading contributors to hamper the practice since their mean value hits 4.0. In addition, when we see the influence in the urban and the rural settings, except in intermittent disruption of electricity, absence of internet connection and shortage of maintenance accessories and teaching software which have been dominantly affecting the rural secondary schools (p-value less than 0.05), the rest are common problems in the two settings as there are no statistically significant differences observed (p-value is greater than 0.05).

In the interview, one of the EFL teachers (T1U) from the urban secondary school said,

> *I want to support my lesson with ICT, but it is difficult in practice. For example, the computers in the lab don't accommodate all students. Most of the computers, radio cassette players don't work due to technical problems. Also, the shortage of maintenance personnel and accessories are a serious problem. Even to use the available ones, frequent power interruption is a serious challenge as there is no alternative power source.*

Similarly, another teacher (T6R) from one rural secondary school stated the following:

> *In my school, computers and tape recorders are not available to students. They are being used at the office for administration and entertainment purposes. We don't have computer labs. But, we occasionally use tape recorders to let students listen centrally broadcast services whenever power is available. Above all, many ICT tools that don't work may be due to certain technical problems. However, the school doesn't give any attention to fixing/maintaining them, rather than looking for new tools to come.*

Likewise, the data from the school observation depict that the schools are not giving attention to ICT-based English language instruction as many tools don't work, availability of only a few

computers in labs (10 to 20), lack of technical staff, lack of accessories and lack of ICT tools, except plasma, in some secondary schools.

Therefore, both urban and rural secondary schools were trapped by school-based factors that hamper the practices of applying ICT in teaching the English language. However, the extent of the problem is much more serious in rural secondary schools, especially where there is intermittent disruption of electricity, absence of internet connection, and shortage of computers in students' lab, maintenance accessories, and teaching software.

Concerning the school-related factors, Senabulya (2016) and Aduwa-Ogiegbaen (2005)pointed out that it is a very big challenge to many rural students and schools as they cannot afford to own computers as their counterparts in urban schools, which has created a digital divide among the rural and urban students. Specifically, though the challenges are common in both settings, rural school students suffer much with unstable or completely no power supply, poor computer supply, limited/no access and connectivity to the internet, and no access to language learning software.

3.5. Teacher-related Factors

Table 5: Teacher-related Challenges which Affect Use of ICT

Teacher-related Factors	School Setting	Mean	SD	P-Value
Lack of awareness on the use of ICT in the language classroom	Rural	3.44	1.55	0.84
	Urban	3.39	1.28	
Lack of planning to use ICT facilities in EFL classroom	Rural	2.98	1.24	0.69
	Urban	3.0	1.39	
Lack of interest by teachers to use ICT facilities	Rural	3.18	1.25	0.64
	Urban	3.28	1.44	
Lack of technical assistants in school	Rural	3.21	1.55	0.73
	Urban	3.13	1.32	

Table 5 shows the extent of teacher-related factors in influencing the practice of EFL instruction through ICT-based materials. Accordingly, the mean value in the table is above 2.5 for all factors listed. This indicates that the listed factors (awareness, planning, teachers' interest, and absence of technical assistant) were affecting negatively the practice of ICT-based EFL instruction. On the other hand, when the factors were compared in settings, they hampered the practice in both settings almost equally as the p-value is greater than 0.05, which shows that there is no statistically significant difference between the groups.

During the interview, an EFL teacher (T3R) from a rural secondary school said,

> *"As a language teacher, I haven't included ICT materials in my lesson plan to support my classroom instruction as they are time-consuming to deliver and plan. I often use them to improve my English language, but not interested to bring them to class because I'm very busy with other paper-based activities. One thing that I want to add is that my technical knowledge is very low in the area. "*

Thus, it is possible to infer that teacher-related challenges such as low awareness of ICT-supported language instruction, inability to include ICT use in a lesson plan, low interest,

and absence of technical assistant are affecting negatively the practice of supporting English language lessons through ICT.

Likewise, recent studies agree with the teacher-related finding stated above. Yesuf (2018) states that many EFL teachers use much of their time at school to complete the paper works. Particularly, this becomes even harder when classes comprise large numbers of students. The other challenge which affects the ICT use was EFL teachers' lack of technical knowledge. In support of this, Tezci (2009) states that more skilled teachers in terms of computer and internet applications tended to use ICT tools more frequently in their teaching. In the same way, Niederhauser and Stoddart (2001) and Alazzam, Bakar, Hamzah, and Asimiran (2012) concluded that teachers face the same challenges and perceptions to use ICT in the classroom regardless of their demographic variability (gender, qualification, experience, and age).

4. CONCLUSIONS

As ICT is becoming a growing concern to improve the quality of education. Similarly, the current study focused on investigating the practices of urban and rural secondary school EFL teachers in supporting their English language instructions using ICT. Availability of ICT tools should be at front before bringing the discourse of practices. Accordingly, scarcity of ICT tools is common both in urban and rural secondary schools. However, the problem is more severe in the rural secondary schools where there were very few/no computers and computer labs at all. In addition, in most of the rural secondary schools, the only ICT tool available for students was the plasma TV, which does not work most of the time due to frequent power cuts. Regarding EFL teachers' awareness of using ICT, teachers in both urban and rural secondary schools had positive awareness/perceptions. Nevertheless, when it comes to the frequency of utilization, EFL teachers in urban secondary schools had significantly better performance than that of their rural counterparts. This can be associated with the relative advantage of having better access to ICT tools. The challenges were grouped as school-based and teacher-based factors. Among school-based challenges, the most common to schools in both settings were a shortage of computers and accessories, absence/frequent disruptions of electricity, absence of computer laboratories, limited finance/resource, limited/no access to the internet, and absence of ICT policy. Similarly, EFL teachers' limited technical knowledge, failure to include ICT during lesson planning, lack of interest, and overloaded paper works at schools are common teacher-related challenges in urban and rural secondary schools.

Based on the findings, it is suggested that the provision of ICT tools to schools in both settings, especially to those in the rural areas, plays a key role to motivate the EFL teachers to use them. In addition, ICT should be a part of both pre-service and in-service training (continuous professional development).

5. CONFLICT OF INTEREST STATEMENT

No conflict of interest was reported.

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No fund was received

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Analysis of errors in students' writing in EFL context: The Case of three selected secondary schools of Hawassa City

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Abstract

The purpose of this study was to analyze errors in secondary school students' writing in the EFL context. Three secondary schools were purposively selected from Hawassa Town, Sidama Region. A quantitative approach was employed to investigate the type of errors and their frequency of occurrence in students' writing. A total of 26 students with different L1 backgrounds participated in the study. Of these four-fifth were Geez-script L1 users, and the remaining one-fifth were users of Latin-script L1. Chuang & Nesi's (2006) error categorization system was adopted for analyzing errors in the paragraphs. In terms of the target language level, the categories of errors identified in the students' writing were grammatical, lexical-grammatical, and lexical. The first one was a predominant error category identified and the third one was also common in the students' paragraphs. Based on the linguistic unit they belong to, the top ten errors in order of frequency were: punctuation, capitalization, misspelling, sentence part, lexical misconception, preposition, verb, determiner, and noun. The third and the fifth categories of errors were lexical errors, while the remaining eight were grammatical errors. The most frequent errors were that of surface structure such as misselection, misformation, and commission. The findings also reveal that Geez-script L1 users and Latin-script L1 users had some differences in terms of written error categories as well as the frequency of occurrence. This can be attributed to the influence of L1 as Latin script users had the experience of using the same script for writing their L1 which may confuse when trying to use it for the target language which has an entirely different rule. It can also be due to the frequent use of L1 in learning other subjects rather than using English, the MoI, which they find difficult. It is recommended that secondary school students should be given opportunities to practice writing and to tackle their deficiency of lower-order linguistic and surface structure skills of writing. They should also be supported to strive for achieving higher-order skills. Latin script L1 users also need further support to distinguish between the use of the same script for different languages focusing on their areas of difficulty.

Keywords: *error, error analysis, grammatical, lexical, script, Geez-script L1, Latin-script L1*

1. INTRODUCTION

Learning is a process that entails committing mistakes. Mistakes and erroneous assumptions are important aspects of learning virtually any skill or acquiring knowledge. Learning to swim, play tennis, type, or read all involve a process in which success comes by benefiting from mistakes: using mistakes to get feedback from the environment, and making use of feedback for further attempts that gradually lead to the desired goals. The same applies to language learning (Brown, 2006, p. 226).

Learning a second or foreign language is a process that is similar to learning L1 in its trial-and-error character. In the process of acquisition, learners inevitably commit errors and that process will be impeded if they do not make mistakes and then profit from the various forms of feedback on those mistakes (Brown, 2006, p. 226). This indicates that the occurrence of errors is not only unavoidable in the process of language learning but is also beneficial as it can help the learners to seek and get appropriate feedback and guidance from their teachers.

Thus, as part of the language learning process, errors need to be studied to make an informed decision as to how to address them and facilitate students' learning. "The study of error is part of the investigation of the process of language learning. It provides us with a picture of the linguistic development of a learner and may give us indications as to the learning process." (Corder, 1974, p. 125).

Error analysis (EA) is a kind of linguistic analysis that aims at dealing with the errors learners commit. Unlike contrastive analysis in which the comparison is made with the native language, EA compares the learners' errors in producing the target language (TL) and the form of the TL itself (Gass and Selinker, 2008, p. 102). Error analysis entails the difficulty of the rough and zigzagging path through which a language learner travels in the pursuit of proficiency (Brown, 2006, p. 240). Errors can be considered as "red flags; they provide windows onto a system" as they are shreds of evidence of the progress level of a learner's skill in the target language. They are indicators of not merely deficient learning that teachers should complain about (Brown, 2006, 102). They rather give hints at what the teacher and the learners need to exert more effort. Learners' errors can also "provide to the researcher evidence of how language is learned or acquired, what strategies or procedures the learner is employing in the discovery of the language." (Corder, 1967, 167).

Within an error analysis framework, there are two major error types: interlingual and intralingual. Interlingual errors are those errors that can be attributed to the learners' mother tongue and involve cross-linguistic comparisons. Intralingual errors are those that occur due to the language being learned, without the interference of the learners' L1 (Gass and Selinker, 2008, p. 103). While the interlingual transfer is a major source of error for all learners, the beginning stages of learning an L2 are particularly vulnerable to interlingual transfer from the native language or L1 interference. During these early stages, before the learners are familiar with the system of the second language, the native language is the only previous linguistic system from which they can draw (Brown, 2006, p. 232).

Error analysis is the systematic investigation of errors that are committed by second language learners. Learners' language began to be viewed as a linguistic system in its right worthy of description (Methcell and Myles, 2004, p. 38). Gass and Selinker (2008, p. 102) also define that an error analysis, as the name indicates, is a sort of linguistic analysis that deals with learners'

errors. It compares the errors a learner makes in producing the TL with the TL form itself, unlike contrastive analysis which compares with learners' L1. Error analysis starts from learner production of data but in contrastive analysis, the comparison is made with the native language (Gass and Selinker, 2008, p. 102).

"A learner's errors ... are significant … [as] they provide to the researcher evidence of how language is learned or acquired, what strategies or procedures the learner is employing in the discovery of the language" (Corder (1967, p. 167). Errors can be considered as 'red flags that serve as windows onto a system or evidence of the state of a learner's knowledge of the target language. They are not to be considered merely as a product of deficient learning, so errors are not points of complaints about teachers "to throw their hands up in the air about" (Gass and Selinker, 2008, p. 102).

Research has indicated that second language errors are not manifestations of inaccurate reproduction. They rather are taken as implications of a learner's endeavour to understand some system or to familiarize the learner with the target language. They indicate a fundamental system governed by the rule. It can be said that the emphasis on an error is the beginning of second language acquisition as a discipline in its own right; it has begun to surface itself as a field of interest for the pedagogical implications that may be derived from understanding about second language learning as well as due to the theoretical implications for fields like psychology and linguistics (Gass and Selinker, 2008, p. 102).

Corder (1981, p. 10) pointed out that the learner's errors have importance to the researcher as they provide evidence of the system of the learner's language use at a certain point or while the learner is learning or acquiring the target language and the strategies he employs in the learning process. Secondly, it is helpful to the teacher in that errors give him information through a systematic analysis regarding the degree of what the learner has achieved towards the goal and by way of which what remains to be learnt yet. It is indispensably beneficial to the learner as well. Given this, the researcher was initiated to conduct the study by analyzing errors secondary school students committed in EFL writing.

Secondary school students learning in the study area, Sidama Region, received their primary education in their L1 and used English as a foreign language (EFL) and medium of instruction (MoI) beginning from grade five. However, due to the low level of proficiency, they have to follow the lesson using English MoI, upper primary and even secondary education is conducted using L1 or there is excessive use of L1 translation in the class. As a result, the participants of the current study who were secondary school students in the Sidama Region can be considered at an early stage of L2 proficiency where more errors can be committed in their EFL use in general and writing in particular. Therefore, this study attempts to analyze students' writing to identify the dominant errors and determine the frequency of occurrence of the errors.

1.1. Statement of the Problem

English language, which is in the status of a foreign language, serves several functions in Ethiopia. It is a working language in private and some government organizations and has a vital role in education. As Amlaku (2010) notes, although Ethiopia is a multilingual and multiethnic country, English has more dominance and importance in education, business, and administration. It has wider usage as a medium of instruction in business and trade interactions and transactions as well as the medium of communication. International organizations and

most government public and private organizations in Ethiopia use English along with Amharic, the federal working language, or as a sole working language in transboundary communications (Amlaku, 2010, p. 12). Its most significant function, however, is its use as a medium of instruction beginning from primary education in some private schools, some public secondary schools, and all higher education institutions in the country. This indicates the essential role it is playing in the educational success of Ethiopian students.

However, students' proficiency in the EFL literacies is below the standard as a result of which they are struggling to use English as MoI in higher education, let alone in secondary schools. Studies show that students find the transition to English MoI very challenging. Grade 8 study (HSRC, 2006, cited in Heugh, et al., 2007) in South Africa compares mother tongue education (MTE) and L2 students' achievement in literacy/language and mathematics. This study reveals that there is a significant gap between academic literacy in L2 when assessed as a MoI across the curriculum, and the academic literacy in the mother tongue as a subject. Moreover, the study shows us that academic language needed for subjects across the curriculum is more difficult than the academic language required of language as a subject. Thus, the use of L2 for subjects across the curriculum increases the level of difficulty of these subjects considerably (Heugh, et al., 2007, p. 35).

The above researchers further explain the implications of various studies they reviewed. According to them, before students are ready to switch to L2 MoI, they need at least 6 years of MTE in well-resourced situations while they are simultaneously taught the L2 by highly proficient (near-native-like users) of the L2. Moreover, in less well-resourced conditions, students can likewise achieve well where they have 8 years of MTE supplemented also with very good teaching of the L2 as a subject. Under these provisions, students could have a good transition to English medium education and achieve well in secondary school (ibid).

African language speaking learners who shift to English MoI from MTE by Grade 5 understand and can use only around 10% of the required English vocabulary and sentence structure they need for the curriculum at that level (Macdonald, 1990, cited in Heugh, et al, 2007, p. 34). In such situations there is neither adequate resource for using the mother tongue efficiently nor is EFL taught with proficient users of the language, which results in poor performance of learners who use English as MoI.

Similarly, many Ethiopian secondary school students have difficulties in learning the English language. They have developed the attitude that they cannot easily understand the subject and tend to make less effort to practice the use of the language. Given the less proficient English teachers and poorly equipped language classes, there is little opportunity to change the students' attitudes and improve their language skills. Added to this is other subject teachers' excessive use of L1 instead of English, which is a MoI. English is a foreign language in Ethiopia, so students have little opportunity to use the language outside the classroom. The only access they have is the classroom, but they are losing this opportunity and this deteriorates the status of students' EFL proficiency in general.

Due to the mentioned multifaceted problems, students have an apparent deficiency of English language skills of which writing skill is the major one. To work on their deficiency, it is important to show the gap to be filled by the current study; here is a short review of the most recent studies. Amoakohen (2017) explored the errors in a corpus of 50 essays written by first-year students of the University of Health and Allied Sciences (UHAS) and found out that students

had serious challenges of writing error-free texts after going through the Communicative Skills program for two semesters. Out of the 50 scripts analyzed, he detected 1,050 errors of which 584 (55.6%) were related to grammatical errors, 442 (42.1%) were mechanical errors and 24 (2.3%) were linked to poor structuring of sentences. Similarly, Javaid (2017) analyzed essays written by students in government and private schools in Southern Punjab. He analyzed essays of hundred students using Pit Corder's (1967) model and categorized students' errors into different types, i.e. verb tense, subject-verb disagreement, inappropriate use of an article, wrong use of preposition, etc. He also discussed the frequency of occurrence of different errors as well as the possible sources of errors. The findings highlighted that students of government schools commit more errors than that of private. Moreover, the findings also suggested that students committed errors not only due to their mother tongue influence but because of other reasons.

A study by Nwigwe and Izuagba (2017)sought to determine errors made by students undergoing the Professional Diploma in Education Programme. The students comprised 50 graduates who studied a variety of courses in different Nigerian tertiary institutions. In this study, document analysis was done to detect the grammatical errors in these students' written essays in English. A further classification of the errors was made based on their types and sources, and the percentage was employed in the analysis. The results of the study revealed that there were errors dominantly in the areas of spelling, tense, concord, use of prepositions, punctuation, and plural and singular forms.

Most of the studies cited above are error analysis studies conducted on students of higher education context, but Javaid's (2017) was a study on secondary school students. Similarly, the current study was conducted on secondary school students of Hawassa Town, Sidama Region, Ethiopia.

However, to the knowledge of the researcher, there were a few local studies conducted on error analysis of secondary students' writing in general and in the study area in particular. Among the local studies, Dawit and Demis (2015) investigated the common errors made by graduating students in selected colleges of Oromia Regional State. Four teacher training colleges were randomly chosen and the sample of 200 learners filled in a background questionnaire and produced essays for data collection. The teachers in these colleges also filled in questionnaires regarding writing practice and marking essays in the TL. The findings of the study revealed that errors in spelling, word choice, sentence fragment, verb form, capitalization, punctuation/ comma splices, word form, and run-on sentences were the eight most common faults that the participants committed in their writing. This study is different from the current study not only because of the study area but also the level of the students.

Meshesha and Endale's (2017) study analyzed the common grammatical errors in the written paragraphs of the first-year students of Wolaita Sodo University (WSU) in the academic year 2015/6. The participants were 400 students selected from a population of 3320 students using a systematic random sampling technique. The data were collected using students' written paragraphs. The findings of the study revealed that first-year students of WSU commit errors in tense, voice, preposition, article, and the usage of adjectives and adverbs.

Another study was conducted by Tizazu (2014) which reports the dominant linguistic errors that occur in the written productions of Arba Minch University (AMU) students. Participants of his study ranged from freshman students to graduating class ones and data collection had taken two years. Sample paragraphs were collected, coded, described, and explained using the

error analysis method. His findings revealed that learners' paragraphs were affected by almost all components of the English language errors (orthography, morphology, syntax, mechanics, and semantics). The study identified two causes that resulted in learners' errors: intralingual and interlingual.

Birhanu's (2013) study analyzed the written errors of pre-engineering students in writing an argumentative essay. Argumentative essays of forty-five students were analyzed and evaluated. The findings of his study indicated that the major errors in their written essays were spelling, word choice, and subject-verb agreement.

Yeshitila (1999) conducted a study on spelling errors among Oromo learners of English at Asella Teachers' Training Institute (TTI). In his study, the participants were 160 trainees (80 from Asella TTI and 80 from Dessie TTI), who were native speakers of Oromo and Amharic respectively. Five English teachers, three from Asella and two from Dessie, whose L1 was Afan Oromo & Amhharic respectively, were also participants of the study. To elicit the possible spelling errors from the above subject groups, composition and dictation tests were administered. The results of the study indicated that most of the spelling errors (about 74.1%) committed by trainees of Asella TTI were intralingual misspellings. Phonetic spellings and errors of analogy with target-language spelling patterns were also found to be the most recurrent errors among the intralingual misspellings. It was also found out that trainees of Asella TTI committed interlingual spelling errors (about 25.8%) in their writings. In this type of error, errors of analogy with native language spelling patterns were found to be dominant. The data obtained from the teachers' writings, however, showed fewer spelling errors both in the composition and dictation as compared with the trainees' errors.

Gebi (2007) investigated the current ability of students' English in written composition, the overriding causes, and some working solutions of second-year Asella Teacher Education College Oromoo students' deviant EFL expressivity from the standard English norm. Using systematic random sampling and purposive sampling techniques, the data were collected from 72 English learners. 143 spontaneously written essays were collected from them. Eventually, the major findings were that their overall current learning conditions of grammar in writing context was inadequate. While learning-induced errors had a prominent impact in their writings, L1 Afaan Oromoo error influence, and overgeneralized English rules were the most predominant causal impacts to their perception.

Most error analysis studies abroad and locally are conducted on students at higher level (HE students), but the researcher believes that errors that students commit as beginner writers at the school level should be studied. In the case of the current study, the sample secondary school students in Hawassa Town were not able to produce meaningful text that can be used for analyzing their errors; however, an attempt was made to assign them a guided paragraph writing task. This was done with the intention that identifying students' errors earlier would contribute to the efforts of improving students' writing proficiency by minimizing the possibility of fossilization, which according to De Wit (2007, p. 3) is "persistent erroneous forms and usages of the target language which are strongly resistant to change". Calve (1992) also notes that there is an appropriate real concern that errors, if not corrected, will become fossilized. Consequently, this study attempted to analyze the students' written paragraphs to identify the predominant errors and determine the most frequent ones.

1.2. Significance of the Research

Learning EFL writing skill is a complex endeavour that calls for a painstaking struggle and demands continuous practice. This can be more effective when it is supported by teachers providing appropriate feedback. Teachers need to have a better understanding of the errors and the possible sources of such errors in the process of EFL writing so that they could distinguish specific areas of students' difficulties in learning the language. It will also help them to employ appropriate teaching strategies to help EFL students learn better. Therefore, the result of this study can be significant in that it is hoped to contribute to teachers by highlighting students' areas of difficulty to be addressed by using appropriate remedial work. It can also help students by indicating their weaknesses so that they can make more effort to improve their writing skills. It may further contribute as a source of information for further research in the same and related areas.

1.3. Research Questions

This study is hoped to address the following research questions:

- What are the predominant EFL writing errors of secondary school students in Hawassa Town?
- Which category of errors is the most frequent in the students' writing?
- Are there differences in the type and frequency of errors between students of different language backgrounds?

2. MATERIALS AND METHODS

In this section, a description of the study area, subjects of the study, design, and methodology of the study as well as data management and analysis are discussed.

Southern Nations Nationalities People Region (SNNPR) is one of the largest regions in Ethiopia. It accounted for more than 10 percent of the country's land area (http://www.rippleethiopia.org/page/snnpr). The region was populated by extremely diverse (80) ethnic groups in the country, out of which over 45 (56 %) are indigenous to the region (CSA 1996). These ethnic groups are characterized by different languages, cultures, and socioeconomic setups. The major ethnic groups in the SNNPR are the Sidama (17.6 percent), Wolayta (11.7 percent), Gurage (8.8 percent), Hadiya (8.4 percent), Silite (7.1 percent), Gamo (6.7 percent), Keffa (5.3 percent), Gedeo (4.4 percent) and Kembata (4.3 percent) (Hogan & Betemariam, 2003).However, of the major ethnic groups in the region, the Sidama which had been organized as Sidama Zone has established its regional state since November 2019 referendum.

The languages spoken in the SNNPR can be categorized into four linguistic families. There are Omotic, Cushitic, Semitic, and Nilotic. The family of Omotic language comprises the majority of the ethnic groups in the region, whereas the Nilotic language family includes mostly minority ethnic groups. The Gamo, Goffa, and Wolayta, which are among the largest ethnic groups, are members of the Omotic linguistic family. While the Hadiya, Kembata, and Sidama are from the Cushitic linguistic group, the Gurage and Amhara belong to the Semitic language family (Hogan & Betemariam, 2003). These different language groups can be classified into two major groups based on the writing system or scripts they use. These are Ge'ez-script and Latin-script. The Semitic language, particularly Amharic, Tigrinya, Sebat-Bet, and other Gurage languages

of Ethiopia use "alphasyllabic scripts" using Ge'ez symbols. In the Ge'ez-script, sometimes called Ethiopic, symbols are called fidels and represent mostly syllables (depending on whether open or closed syllables are represented)" Piper & Ginkel, 2016, p. 3) whereas other Cushitic and Omotic languages, such as Sidamuafoo, Afan Oromo, Wolaitigna, etc "use an alphabetic script with letters as in English or Spanish, often referred to as Latin letters" (Piper & Ginkel, 2016, p. 3).

Based on Census conducted by the CSA about a decade ago, Sidama Zone which has become a region had a total population of 2,954,136, and a population density of 451.83 with an area of 6,538.17 square kilometers. The three largest ethnic groups reported in this zone were the Sidama (93.01%), the Oromo (2.53%), and the Amhara (1.91%). All other ethnic groups accounted for the remaining 2.55% of the population. First language speakers of Sidamu afoo accounted for 94.23% of the inhabitants, 2.14% speak Amharic, and 2.07% Afan Oromo; the remaining 1.56% were speakers of all other primarily reported languages (CSA, 2007).

2.1. Study Participants

The participants of the current study were students of grades 9 up to12 in different schools of Hawassa Town. These students attended their primary first cycle education (1-4) using local languages. They have been learning English as a subject since grade one and using it as MoI since grade five.

2.2. Study Design

This study adopted a quantitative approach to investigate the type of errors and their frequency of occurrence in students' writing. The quantitative approach to an empirical inquiry involves the collection, analysis, and presentation of data in numerical rather than narrative form (Given, 2008, p. 713). A quantitative research design was believed to be appropriate for this study because it enabled quantifying the data regarding the type and frequency of errors in students' writing. As Kruger (2003, pp. 18-19) notes, quantitative methods let us summarize a large amount of data and make comparisons across categories easier.

The sample students were selected from secondary schools of Hawassa Town. Three secondary schools were selected for this study. The schools were selected using the purposive sampling technique so that students of heterogeneous language groups can be included. This is because the study seeks to identify the type and frequency of errors committed by students of different language backgrounds. From each school, 10 students were selected using a stratified sampling technique. "This guarantees that the sample included specific characteristics that the researcher wants are included in the sample" (Creswell, 2012, p. 144). Accordingly, this study sought to include students from different L1 speakers in the region. The total number of sample students was 30. The languages spoken by the sample students include Sidamu afoo, Wolaitigna, Kembatigna, Afan Oromo, Tigrigna, and Amharic. In this study, these five languages were grouped into two based on their scripts. That is, the first four languages are Latin- based script users whereas the last two languages are Ge'ez script users for writing.

2.3. Study Methodology

In this study, primary sources of data were used to find relevant answers to the research questions. These sources were grades 9-12 students in three schools of Hawassa Town in the

Sidama Region. To analyze the students' written discourse and identify dominant errors in their EFL writing, a guided paragraph writing task was employed through which relevant primary data were collected. Furthermore, various published literature sources and articles were reviewed to get more insight into the area and contextualize the issue at hand.

2.4. Writing Task

Topic-based paragraph writings task was administered to the sample students of the study. The writing task was designed by considering the familiarity of the topics and was piloted on five selected students before using it in the actual data collection. The pilot result indicated that some students found the task too difficult to manage and the researcher was forced to completely change the topics and modify the way the task was designed. Therefore, in addition to giving the least demanding topics to write about (writing about oneself, ones' family, a simple self-description, etc.), the researcher tried to give additional explanations about what was required in the paragraph writing task.

2.5. Data Collection Procedure

First, the writing task was designed and piloted with about five students. After the appropriateness of the writing task and its level of difficulty had been checked, the required modifications were made based on the results of the pilot study. Next, the selected sample students were contacted in different ways. Most of them were contacted in person for getting their consent. After ensuring their consent, an appointment was made for the actual administration of the task. However, due to the Covid 19 pandemic, the task was not easy to manage. Therefore, different strategies were used to contact the individual students by going to their own houses and by using phone calls. By applying the required precautions for preventing the pandemic, most of the students' writings were collected in pieces of paper handwritten, and some were collected through telegrams. When collecting data for this study, a significant number of students withdrew after they had given their consent and received the task. They claimed that they had no experience of doing such a task on their own. Five of the collected paragraphs already submitted were also found to be copied from other sources although a thorough explanation and orientation were given for each student about the purpose of the study and the requirements of the task.

2.6. Data Management and Analysis

The data collected through students' paragraph writing tasks were analyzed quantitatively using descriptive statistics, which refers to describing, aggregating, and presenting the variables of interest or associations between these variables (Bhattacherjee, 2012). The students' paragraphs were thoroughly analyzed, predominant errors were identified, categorized into different types, and quantified using percentages. Following this, the most frequent errors were identified in terms of category as well as specific errors. Finally, the error frequency of students of different language backgrounds was examined.

3. RESULTS AND DISCUSSIONS

After the paragraphs were collected they were checked for appropriateness, and five of them were rejected due to originality problems. The remaining 26 were considered for analysis. The analysis process involved the following steps: careful reading, error identification, classification, and quantification. Chuang and Nesi's (2006) error categorization system was adapted for analyzing errors in this study.

The system had two kinds of taxonomy: a linguistic category taxonomy, which is used to describe errors in terms of the linguistic units they belong to, and a surface strategy taxonomy, which is used to describe errors in terms of their surface structural deviances. Each error category was clearly defined and distinguished from other categories. Chuang & Nesi's (2006) linguistic category taxonomy used a hierarchical code structure comprising of one major category code and a sequence of sub-codes. The major code signified the target language level which is grammatical, lexical-grammatical, or lexical and the sub-code refers to the linguistic unit the error belongs to. As defined by Chuang and Nesi (2006) grammatical errors were morphosyntactic errors of a word class mainly at the sentence level. Lexical-grammatical errors refer to errors committed due to violation of the morpho-syntactic properties of words (Granger et al., 1994 cited in Chuang & Nesi, 2006). The error subcategories were identified concerning five features: the nouns being countable, the transitivity pattern of verbs, the attributive/ predicative function of adjectives, the special syntactic pattern of a word, and the association of a preposition with a verb, a noun, or an adjective were modified to suit the study having only the last two excluding the first three as no cases were found in the current study. The third category was lexical classification which consisted of "misspellings, non-existent L2 words (i.e. incorrect word coinage and borrowing), lexical misconceptions (i.e. misconceptions concerning the denotative or referential meaning of words) and collocation errors)" (Chuang and Nesi, 2006:6).

Chuang and Nesi's (2006) system of surface errors taxonomy consisted of five categories: omission, over-inclusion, misformation, misselection, and disordering. An omission error was a missing word or a group of words that would have appeared in a grammatical sentence, but inflected morphemes (e.g. -s and -ed) were not considered as omission errors. An overinclusion error was a redundant or unnecessarily inserted word or a group of words that would not have appeared in a well-formed sentence. The over-included item had to be a whole word; redundant, inflected morphemes (e.g. +s, +ed) were not considered as over-inclusion errors. Misformation was used to refer to a mechanical error that involved the use of the incorrect form of a morpheme (e.g. an incorrect past tense form of a verb) whereas the term misselection was used when the selection of the incorrect item entailed a more complex conceptual judgment (e.g. the incorrect choice of tense/aspect). A disordering error involved the incorrect placement of an item in a sentence. These specifications were preferred as they helped to improve the mutual exclusiveness of error categories. Accordingly, errors were identified, coded, and categorized into the relevant class as specified above. Furthermore, under each broad category-specific instances of errors were listed for further discussion. Therefore, each error code structure comprised three aspects: language level, linguistic unit, and surface alteration of the error.

3.1. Analysis of Language Errors

A total of 26 paragraphs were considered for analysis in this study. About three-fourth of these paragraphs were written by Ge'ez-script L1 users whereas the remaining one-fourth were written by Latin-script L1 users. For the sake of ease of expression, Ge'ez-script L1 users were coded as group G and Latin-script L1 users are coded as group L throughout the following discussion.

Table 1: The relative frequency of errors for each language level

Language level	Number of occurrences		Total errors
	Geez-script L1 users	Latin-script L1 users	
Grammatical errors	435 (80%)	149 (75%)	584 (78.9%)
Lexical-grammatical errors	17 (3%).	7(3.5%)	24 (3%)
Lexical errors	90 (16.6%)	42 (21%)	132 (17.8%)
Total	542	198	740

As depicted in Table 1 above the total errors committed in the 26 paragraphs were 740 which implies that on average each paragraph has around 28.5 errors. When we consider the three major linguistic categories, both Geez-script users (group G) and Latin-script L1 users (group L) committed the highest number of grammatical errors 80% and 75% respectively, and the least number of lexical grammatical errors. However, the two groups had a considerable difference in the number of lexical errors (16.6% and 21% respectively). Group L had more lexical errors than group G. Besides, the two groups had a substantial difference in the average number of errors they committed per paragraph (group G = 27, group L = 33).

Table 2: Analysis of grammatical errors

No	Grammatical category	No. of errors (Frequency %)		Total
		Geez-script L1 users	Latin-script L1 users	
1	Punctuation	106 (24.3%)	27 (18%)	133 (22.8%)
2	Capitalization	99 (22.7%)	15 (10%)	114 (19.5%)
3	Sentence part	36 (8.2%)	15 (10%)	51 (8.7%)
4	Preposition	31 (7.1%)	9(6%)	40 (6.8%)
5	Verb	31(7.1%)	17(11.4%)	48 (8.2%)
6	Determiner	28 (6.4%)	12 (8%)	40 (6.8%)
7	Noun	28 (6.4%)	12 (8%)	40 (6.8%)
8	Tense and aspect	18(4.1%)	6 (4%)	24 (4%)
9	Conjunction	17 (3.9%)	6 (4%)	23 (3.9%)
10	Auxiliary	14 (3.2%)	8 (5.4%)	22 (3.8%)
11	Adverb	3 (0.6%)	1(0.67%)	4 (0.6%)
12	Pronoun	5(1.1%)	7(4.7%)	12 (2%)
13	Adjective	8 (1.8%)	6 (4%)	14(2.4%)
14	Voice	4 (0.9%)	3 (2%)	7 (1.2%)
15	Modal	3(0.6%)	-	3(0.5%)
16	Infinitive	3 (0.6%)	2 (1.3%)	5 (0.85%)

17	Gerund	1(0.22%)	-	1 (0.17%)
18	Transitional phrase	-	3 (2%)	3 (0.5%)
	Total	435	149	584

As shown in Table 2 above, one of the major categories of errors in the students' paragraphs was a grammatical error. A total of around 18 specific aspects of linguistic errors were identified in the paragraphs of the two groups of students; of which, the ten most frequent errors in order of frequency of occurrence were punctuation (22.8%), capitalization (19.5%), sentence part(8.7%), verb(8.2%), preposition (6.8%), determiner (6.8%), noun (6.8%), tense and aspect(4%), conjunction (3.9%) and auxiliary (3.8%). There were slight differences between the two groups in terms of the order of frequency of these errors. While the top two errors in group G were punctuation (24.3%) and capitalization (22.7%) followed by a wide variation by sentence part (8.2%), preposition (7.1%) and verb (7.1%), and that of group L students were punctuation (18%) and verb (11.4%) closely followed by sentence part (10%) and capitalization (10%). The total grammatical errors of group G per paragraph on average was 21.8 while that of group L was 24.8.

Table 3: The analysis of lexical-grammatical errors

Linguistic feature	No of errors (Frequency %)		Salient errors/ (No. of errors)	Total errors
	Geez-script L1 users	Latin-script L1 users		
Incorrect syntactic pattern of a word (noun, verb, adjective, etc)	7 (58.3%)	4(57%)		11 (57.9%)
Incorrect association of a preposition with a noun, a verb or an adjective	5 (41.6%)	3 (43%)		8 (42.1%)
Total 12(100%)	12	7		19

Table 3 above shows the lexical grammatical errors committed by the two groups of students. Just more than half (57.9%) of the errors were related to the incorrect syntactic pattern of a word (a noun, a verb, an adjective, etc.) and the remaining ones (42.1%) were related to the incorrect association of preposition with a noun, a verb or an adjective. While group G committed more than half (58.3%) of errors related to the incorrect syntactic pattern of a word and 41.1% of them related with the incorrect association of prepositions with a noun, verb, or adjective, that of Group L were 57% and 43%, respectively.

Table 4: The analysis of the lexical errors

Linguistic category	No. of errors (Frequency %)		Total errors
	Geez script L1 users	Latin script L1 users	
Misspelling	60 (63.2%)	15(35.7%)	75(54.7%)
Lexical misconception	24 (25.3%)	19 (45%)	43 (31.4%)
Collocation	9 (9.5%)	8(19%)	17 (12.4%)
Non-existent words	2 (2%)	-	2 (1.5%)
Total	95	42	137

Table 4 above depicts lexical errors in the paragraphs of the two groups of students. These errors were further categorized into four major linguistic units; of which, the highest frequency of errors (54.7%) occurred as a result of misspelling and the next majority were lexical misconception errors which accounted for 31.4% of the total errors. The remaining 12.4% of them were collocation errors. Only a few instances (1.5%) of non-existent words occurred in one group.

The two groups had shown many differences in the order of occurrence of errors. When we consider the order of frequency, in group G, the majority of the lexical errors (63.2%) occurred due to misspelling whereas, in group L, lexical misconception accounted for nearly half of the total errors (45%) followed by misspelling which accounted for 35.7% of the errors. In both cases, the third error category in terms of frequency was collocation error but its occurrence was quite different in the two groups as collocation errors in group L (19%) were double the same errors in group G (9.5%). The remaining 2% were non-existent words which occurred only in group G. When the total lexical errors were considered, there was some difference between the two groups as group L committed 7 lexical errors on average per paragraph while group G committed around 5 errors per paragraph.

3.1.1. The Analysis of Surface Errors

Table 5: Analysis of surface errors of the two groups

Surface Error category	No. of errors/ Frequency (%)		Total no. and frequency of errors
	Geez-script L1 users	Latin-script L1 users	
Misformation	204(37.6%)	53 (26.7%)	257 (34.7 %)
Omission	161(29.7%)	47 (23.7%)	208 (28 %)
Misselection	120 (22%)	72 (36.3%)	192 (25.9 %)
Overinclusion	47 (8.6%)	21 (10.6%)	68 (9.2 %)
Misordering	10 (1.8%)	5 (2.5%)	15 (2%)
Total	542	198	740

Table 5 above depicts the surface errors in the paragraphs written by the two groups of students with different languages background. Misformation (34.7%) was the highest error committed in the total number of paragraphs produced followed by omission (28%) and misselection (25.9%) whereas over-inclusion errors accounted for 9.2% of the errors in the paragraphs of the two groups of students. However, there was a considerable difference between the two groups in terms of frequency of errors. The most frequent error among group L students was misselection (36.3%) which was the third one (22%) among group G students preceded by misformation (37.6%) and omission (29.7%) while they were the second (26.7%) and third (23.7%) respectively among group L students.

4. CONCLUSIONS AND RECOMMENDATION

This section discusses the major findings of the current study in line with the literature review and findings of similar previous studies. The purpose of this study was to analyze predominant errors committed in the paragraphs of sample students in secondary schools of Hawassa Town.

4.1. Major Errors in Students' EFL Writing

There were a total of 24 salient linguistic errors in the students' paragraphs of which the great majority (18) belonged to grammatical errors, four were lexical errors and the remaining two were lexical- grammatical errors. The least frequent category of errors in terms of language level was lexical- grammatical errors whereas the most frequent error category were grammatical errors in the students' paragraphs. When put in order of frequency, the top ten errors were punctuation, capitalization, misspelling, sentence part, lexical misconception, preposition, verb, determiner, and noun. Two of the ten errors (3rd and 5th) belonged to lexical errors and the remaining eight were grammatical errors which implies that students need extra support from teachers in these two areas. In terms of the three language levels, grammatical errors were the most dominant errors in the students' paragraphs followed by lexical errors and lexical-grammatical errors.

In this regard, the results of this study indicate that students experienced a serious limitation of grammatical knowledge and they had also a considerable challenge concerning knowledge of lexis. Dawit and Demis (2015) also investigated the common errors made by graduating students in selected colleges of Oromia Regional State. The findings of their study revealed that errors in spelling, word choice, sentence fragment, verb form, capitalization, punctuation/ comma splices, word form, and run-on sentences were the eight most common faults that the participants committed in their writing. A study by Nwigwe and Izuagba (2017) also sought to determine errors made by 50 graduates who studied a variety of courses in different Nigerian tertiary institutions and undergoing the Professional Diploma in Education Programme. The results of the study revealed errors dominantly in the areas of spelling, tense, concord, use of prepositions, punctuation, and plural and singular forms.

These findings imply that deficiency of grammar and lexical knowledge is a common problem not only among high school students but also among college students. Therefore, in an attempt to improve students' communicative competence, there is also a need to emphasize these problematic areas when teaching English in high school. The ultimate goal of second language learning is the realization of communicative competence even though the minimizing of errors is a crucial criterion for enhancing language proficiency (Gass and Selinker, 2008, p. 259).

From the perspective of surface structure, on the other hand, the students' errors reveal that misformation, omission, misselection, over-inclusion, and disordering are major error categories in the students' paragraphs. Similarly, Tizazu (2014) reports the dominant linguistic errors that occurred in the written productions of Arbaminch University (AMU) students. Of the surface structure errors, he identified the addition of an auxiliary, omission of a verb, misformation in word-class, and disordering of major constituents as the major ones.

The first three were more common surface errors in the current students' writing than the remaining two. Misformation error being the first major area of difficulty, specifically students' common errors included capitalization-related errors which resulted from capitalizing words that were not necessary as well as not capitalizing sentences and proper nouns. Another very common error under this category is a misspelling of words and run-on sentences and subject-verb-non agreement errors. Secondly, of the omission errors, missing the required punctuation particularly full stop and comma, missing articles, and possessive forms are the most common errors. This indicates that the students need additional support to increase their awareness of the importance of surface structure to produce more accurate writing.

4.2. Most Frequent Errors in the Students' Writing

A close examination of the data in this study reveals that grammatical errors were the most dominant errors in the students' writing accounting for nearly four-fifths of the total errors indicating the level of difficulty students were experiencing in the area of grammar.

About the most frequent specific linguistic units of grammatical items, punctuation and capitalization were found to be the most challenging ones for the students with 22.8% and 19.5% errors respectively. An incorrect syntactic pattern of a word (a noun, a verb, an adjective, etc.) is the predominant lexico-grammatical error whereas misspelling is a highly frequent lexical error with the frequency of 57.9% and 54.7% respectively. Birhanu's (2013) study also analyzed the written errors of pre-engineering students made in writing an argumentative essay. Forty-five argumentative essays of forty-five students were analyzed and evaluated. The findings of his study indicated that the major errors the students committed in their written essays were spelling, word choice, and sub-verb agreement.

The top five errors predominantly occurring in the students' paragraphs were punctuation, capitalization, misspelling, sentence part, and lexical misconception; a detailed analysis of the data reveals that under the umbrella of these, there were salient linguistic items that were found to be very tricky for the students. Missing full stop (53.3%), run-on (24%), missing apostrophe "s' for possessive (9.8%), and missing comma (9%) were the four top punctuation-related difficulties identified in the students' writing. This implies that before they can deal with the higher-level skills of writing, they need to master these basic mechanical skills. The first two errors indicate that students lacked basic knowledge of English punctuation, particularly the commonly used sentence ending dot or full stop as well as sentence beginning capitalization. The second predominant grammatical error category is capitalization, which was manifested in three ways the majority of which was capitalizing words in sentences where it is not required (54%), not capitalizing sentences(34%), and proper nouns (11.4%). These findings imply that students had incomplete mastery of the target language rules.

The misspelling was also a very common difficulty of the student writers, the highest number of which is misspelling words in general (74.6%) and one-forth (25%) of the errors occurred due to confusion of words with similar sounds and shapes. This is a clear indication that spelling also needs to be addressed by using different strategies and giving a special focus to tricky aspects like homophones, homographs, homonyms, etc. when teaching English vocabulary.

Of the grammatical errors, the top ten ones that occurred in the current students' writing were punctuation (22.8%), capitalization(19.5%), sentence part(8.6%), verb(8.6%), preposition (7%), determiner (article) (6.8%), noun(6.8%), tense and aspect (verb) (4%), conjunction (3.9%) and auxiliary (verb) (3.8%). Similarly, Javaid (2017) analyzed essays written by students in two different schools: a government and private in Southern Punjab. He identified and categorized students' errors into different types, i.e. verb tense, subject-verb disagreement, inappropriate use of the article, wrong use of prepositions, etc.

These errors were not only committed by high school students but also students of higher education institutions. This is confirmed by Meshesha and Endale's (2017) study which analyzed the common grammatical errors in the written paragraphs of the first-year students of Wolaita Sodo University (WSU) in the academic year 2015/6. The findings revealed that first-year students of WSU committed different grammatical errors in their paragraphs. These

are errors in verb tense, voice, preposition article, and usage of adjectives and adverbs. This implies that as long as these errors are not addressed at an earlier level, they persist to higher levels. This is because prolonged misuse of the grammatical rules may lead to fossilization which may be difficult to deal with or to avoid. As De Wit (2007, p. 3) defines, fossilization as "persistent erroneous forms and usages of the target language which are strongly resistant to change". Calve (1992) also points out that there is a very real concern that uncorrected errors will become fossilized.

The lexical misconception is one of the major lexical errors in students' writing which occurred mainly in the form of misuse of a word for another one. This indicates that students lacked the adequate vocabulary to use the right words in the right context; this error can also be attributed to a lack of sufficient practice of writing as they had difficulty making use of their potential vocabulary in their actual writing production. This can only be achieved through continuous practice. Concerning this, when collecting data one of the challenges was to obtain students who were willing to write a paragraph. This is because, as many of the students claimed, they had never tried it before indicating not only that they did not have the opportunity to write but also that they missed it by letting others do their writing assignments or copying from what others did.

4.3. Differences in the Type and Frequency of Errors between Students of Different Language Background

The participants of this study belonged to mainly two broad categories of L1 background though individual students speak different local languages. The different languages were categorized into two based on the scripts they use to write in the language. Accordingly, Geez-script and Latin-script L1 speakers participated in the study. One of the objectives of this study was to determine if there was a difference between the major errors and their frequency between the students of different L1 (in terms of script) backgrounds.

Regarding major areas of language errors, there was not much difference between the two groups. The first major and very common error in terms of language level was a grammatical error in both groups with the highest number of errors (80 % and 75%) indicating that both groups experienced very serious difficulty in grammar. The second one was a lexical error in both cases but group L had more errors than group G which implies that group L experienced more difficulty in vocabulary usage than group G. The last category of language error was a lexico-grammatical error, which was the least, and both groups had an equal number of errors.

A detailed examination of the results shows us where the differences between the two groups lie. In terms of the first level of language errors (grammatical errors), let us see the top three sub-codes or linguistic units to which the errors belong. The first and most frequent error in both cases was punctuation error, which occurred mainly due to missing sentence ending dot or full stop as well as missing apostrophe to indicate possession, so there is not much difference between the two groups indicating that this is a common error despite the students' L1 background. This indicates that students in both groups had incomplete mastery of and/or less attention to punctuation rules. Capitalization was the second in terms of frequency of occurrence among group G students whereas it was the fourth (closely preceded by verb and sentence part) among group L students. A great majority of capitalization errors among group G students occurred due to unnecessary use of capitalization within sentences whereas no such error was committed among group L students. The less type and frequency of capitalization

error among group L students may be attributed to their familiarity with the use of Latin script in their mother tongue as compared to group G students whose L1 writing system has no such a rule at all. The Ge'ez writing system has no division between upper and lower case letters and no established cursive form (Bloor, 1995).

The third grammatical error among group G was the sentence part which was only the fourth one closely preceded by verb among group L students. However, there was not much difference between the two groups in the specific aspects of the error. In both cases, sentence fragments and incorrect choice of a group of words were common ones along with more than five other errors indicating that, despite L1 background, the students had a serious difficulty of correct and meaningful sentence production. The third error in the order of frequency among group L was verb usage, which was the fourth among group G students; it is a similarity rather than a difference. In both cases, subject-verb agreement error accounted for the highest frequency followed by the missing copula. This indicates that students lacked understanding of the correct use of verbs without which meaningful sentence writing is difficult.

On the other hand, lexical errors, being the second error category, which was common in both groups; misspelling was highly frequent among group G students whereas it was the second among group L students. The other difference was that nearly one-third of the spelling errors among group G students occurred due to words of similar sounds, but there was no such error among group L students. This implies that group G students need more support on spelling than group L students, who were already familiar with the use of the script in their L1. Moreover, group L students had more lexical misconception errors than group G students. This implies that group L students had serious difficulty using the right words in the right context. This might be due to their underdeveloped knowledge of the target language. They and their teachers tend to use their L1 when learning other subjects as it is a new development in the country as compared to its counterpart (use of Amharic.

The results of students' writing on surface errors also indicate that there are considerable differences between the two groups though both groups committed a considerable number of errors in all the five broad categories of surface errors (misformation, omission, misselection, over-inclusion, and disordering) in their paragraphs. In order of frequency, the top three error categories in both groups were misformation, omission, and misselection. However, while group G had the highest frequency of misformation errors in their writing, group L students had nearly the same percentage of misselection errors. This can be because of different factors. When we compare the two errors, misformation is easier to correct than misselection and the latter indicates a serious difficulty than the former. The possible causes of the errors can also differ. While misformation may be caused by incomplete mastery of the target language rule, misseletion can be attributed to L1 interference as well as underdeveloped knowledge of the target language. The second most frequent error among group G is omission and that of group L is misformation. There were fewer disordering errors in both groups. These findings indicate that group G students had more errors on aspects that require a complex conceptual judgment whereas group L students had more mechanical errors involving the use of incorrect morpheme. However, this does not lead us to a deduction that group L students were better in aspects that require complex conceptual judgment because the sample size was too small to generalize from the results. Another variation is that group G committed more omission errors, (missing a word or group of words which are important for a grammatical sentence) whereas group L committed more over-inclusion (inserting unnecessary word or group of words) and disordering errors (incorrect placement of an item in a sentence). This generally indicates that

both groups of students had difficulty in all the surface areas of the English language usage and they need overall support to improve their writing.

4.4. Conclusion

This study aimed at analyzing secondary school students' errors in their written production. Accordingly, sample students were selected from three secondary schools in Hawassa Town. The findings of this study indicate that the sample students had serious difficulty in writing in English which is the MoI. From these findings, it can be deduced that there are clear gaps in the teaching of English and that the teaching of the language does little in meeting its goal. This is because students in secondary schools are supposed to master most of the major grammatical items and also develop their word power at the optimum level so that they can effectively use it in the study of other subjects not only at their level but also in the future when joining HEIs. Despite the script they use in writing their L1, students had difficulty in using the language for writing which can be attributed to the incomplete mastery of the target language rule. There is also some evidences that Latin-script L1 users had more difficulty in overall use of the target language in writing. This can be attributed to the similarity of their L1 script with that of the target language which may lead to confusion in distinguishing between the usage of the two languages as well as a frequent shift to their L1 when learning other subjects which affect the development of their skill in the target language.

4.5. Recommendations

The findings of the current study call for great attention to be given to students' language improvement. Teachers are required to make extra efforts to support students so that students can cope with the major difficulties that seriously affect their language use or their writing. There is also urgency in giving proper attention to the teaching of English in schools. The practice of teaching the language in schools needs revisiting by the government and the public. In addition to the efforts being made to enhance students' use of their L1, it is also mandatory that the concerned bodies should collaborate in improving students' English language use given the significant role it is playing in Ethiopia and worldwide.

5. CONFLICT OF INTEREST STATEMENT

No conflict of interest was reported.

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Adolescents moral and ethical development: whose responsibility, is it? The case of preparatory schools of Hawassa University Technology Villages

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Abstract

This study focused on identifying the responsible agents in promoting moral and ethical behaviours among adolescent students. 490 respondents (339 students and 151 teachers) were randomly selected from six schools of preparatory grades (grades 11 and 12) and made to fill out the questionnaire items. In addition, 36 discussants (six in each study site) participated in the Focus Group Discussion (FGD). Self-developed questionnaire items and leading questions for FGD were employed as data-gathering instruments. The data were analyzed using quantitative and qualitative data analysis procedures. Thus, descriptive analysis (percentage, mean and standard deviation) and inferential analysis (t- test and linear regression analysis) were conducted following the research questions posed. The response of the FGD was also narrated and integrated with the response of the quantitative data analysis. The analysis conducted using a t-test revealed that students and teachers perceive the role of civic education and its contribution in promoting moral and ethical behaviour differently; both student and teacher respondents were not aware of the difference between civic education, and moral and ethical education; religious leaders/institutions, parents, internal/external factors(more of technological, political and personal factors)and teachers were found responsible in promoting students moral and ethical behaviours. The result from the quantitative analysis was also supported by the response of the focus group discussants' T-test. Accordingly, the analysis further showed that except for the dimension of internal/external factors, teacher and student respondents differ in their response regarding the role of religious leaders/institutions, parents, and teachers in promoting students' moral and ethical behaviour. Furthermore, the result of regression analysis depicted that parent-related factors are the most determinant in promoting the moral and ethical behaviour of students. Based on the findings, it is recommended that implementing a new moral and ethical curriculum that is free from political and religious interferences is an urgent issue. To realize this, the curriculum developers and writers have to be professionally-oriented

Keywords: Critical Reflection, reflective practice, critical thinking, motivation

1. INTRODUCTION

1.1. Background of the Study

Morality and ethical values are important issues that can be considered when we are talking about the development of society. Morality is perceived as a system of rules that regulate the social interactions and social relationships of individuals within societies (Smetana, Campione-Barr & Daddis, 2004), and a body of standards or principles derived from a code of conduct from a particular philosophy, religion, or culture (Stanford University, 2011). Since people cannot be separated from their social context (these social contexts may refer to schooling, religion, politics, parental and peer influences), their morality is developed concerning the norms, values, and patterns of action in which they are part and parcel. In this regard, the key point is that members of any social community have a wide range of moral positions and may react to and construct a personal morality of their own concerning similar, shared "external" social and cultural settings.

In a similar context, ethics is conceptualized as a set of concepts and principles that guide people in determining what behaviour helps or harms conscious people (Paul, Richard, Elder & Linda, 2006); ethics includes phrases such as the science of the ideal human character or the science of moral duty (Kidder & Rushworth, 2003); and thus it tries to examine the reasoning behind people's moral life and critical analysis of concepts and principles connected to it. (Reiss, 1999). Thus, in a real-life situation, ethics is frequently used as a more consensual word than moral, which is less favoured.

Different authors argued that the implementation of moral education is important to promote students' moral development and ethical character. For instance, moral education, which is supported by moral philosophy, moral psychology, and moral educational practices enhance the moral development and ethical character of students (Han, 2014); moral education is a means for moral and ethical development by promoting rationale pro- social skills and a means to cultivate meaningful or real human value (Carr, 2014); moral education is about an inner change, which is a spiritual matter and comes through the internalization of universal human values (Halstead, 2007). Therefore, the objective of moral and ethical education lies in the fact that it can develop shared feelings with others and makes one committed to his/her responsibilities and actions (Campbell, 2008).

Although what is mentioned above is about the values of moral and ethical education and its contribution to the moral and ethical development of adolescents, the question is, "Who is responsible for teaching and promoting these moral and ethical behaviours that will shape young children and adolescents in a good manner?" Studies suggested that several stakeholders are responsible for the development of young children and adolescents' morality and ethical behaviours. For example, parents (Oladipo, 2009), schools, including teachers (Husu & Tirri, 2007; Baumi, 2009), peer groups, religious institutions, and culture (Norenzan, 2014) have responsibilities to discharge in this regard. Moreover, considering these contributing agents for promoting moral and ethical behaviour of children and adolescents, Smetena (1999) suggested that morality is a complicated reciprocal process that is manifested within a social setting through interaction while conserving self-identity. Similarly, Killen and Nucci (1995) argued that this type of social interaction, for example, within a peer group, parents/carers can

positively influence moral development in young children and play an important role in their moral development.

In the Ethiopian context, the government introduced an Education and Training Policy (ETP, 1994). Referring to the policy document, Seyoum (1996) explained that the education and training policy envisages bringing up citizens endowed with a human outlook, countrywide responsibilities, and democratic values that enable them to develop the necessary productive, creative and appreciative capacity to participate fully in the development and utilization of resources and the environment at large. In line with this, a curriculum of civic education was designed by the Ethiopian Ministry of Education (MoE, 2005) and implemented in schools. However, in the document, the government uncovered that the civic education curriculum which that was being implemented throughout the country was not properly executed due to different factors. Among these, according to the writer of this paper, one is that introducing or teaching civic education is considered the only responsibility of schools and teachers, and secondly, emphasis was given to the civic part (which seems politically shaped and oriented), ignoring the moral and ethical aspect that contributes to the development of the all-rounded personalities of young children and adolescent students.

1.2. Statement of the Problem

In present Ethiopia, from the report of different forms of media and personal observations of the researcher, there is increased violence among different social groups (for example, between ethnic groups, religious groups, political groups, members of the school community, etc,.). Juvenile crime, embezzlement, irrationality, cruelty, numerous human rights violations, racism, displacement of people from their residential areas, confusion between democracy and anarchism, and other forms of immoral and unethical behaviour were observed here and there. All these and other human rights abuses in different forms within the country declare the presence of moral and ethical crises. Furthermore, the political instability and other socio-political factors resulted in adolescent students experiencing some immoral and unethical behaviours that affected the teaching- learning process and the wellbeing of society as a whole.

The major actors in these immoral and unethical behaviours are mostly young school children and adolescents. It is believed that humanity comes if there is rationality. However, as indicated above, a significant number of young children and adolescents are observed as being irrational, immoral, and unethical. Consequently, rational thinking, moral and ethical values are declining and deteriorating from time to time. These social crises are immoral and most have complex origins such as politics, poverty, and globalization. The problems observed ensure that society as a whole is facing a real problem in promoting morality and ethical values for young children and adolescents.

It is also assumed that civic education given in Ethiopian schools at all levels is not in a position to meet the demand of the government in developing the moral and ethical behaviour of school children. Moreover, it is observed that no one is going to take responsibility for the immoral and unethical conducts that occurred frequently; rather, those who practiced immoral and unethical behaviour attributed the sources to different external factors. Therefore, to make a proper intervention against moral and ethical crises that the country has faced alarmingly and to promote the moral and ethical development of young children and adolescents, it seems crucial to introduce and teach moral and ethical education. But the question is, "Who

is responsible for teaching and promoting socially desirable moral and ethical behaviours for young children and adolescents?"

Based on the above explanations, the present study was aimed at giving answers to the following research questions.

1. Is there a difference between students and teachers in perceiving the value of the existing civic education in building students' moral and ethical behaviour?
2. Is there an awareness difference between students and teachers in perceiving what moral and ethical education is?
3. Is there variation between students and teachers regarding the factors that lead students to practice immoral and unethical behaviour?
4. Based on the view of students and teachers, which stakeholders (parents, schools, or religious institutions/leaders) are the most contributors in promoting the moral and ethical behaviour of adolescent students?

1.3. Objectives of the Study

General Objective

The general objective of the present study was to identify the responsible bodies in promoting moral and ethical behaviour of young children and adolescents.

Specific Objectives

More specifically, the research was intended to:

1. Identify whether there is a difference or not between students and teachers in perceiving the value of the existing civic education in promoting students' moral and ethical behaviour.
2. Investigate whether there is an awareness gap or not among students and teachers on what moral and ethical education is.
3. Identify whether there is a variation or not among students and teachers regarding the factors that lead students to practice immoral and unethical behaviour.
4. Identify the most determinant stakeholders (e.g. parents, schools/teachers, or religious institutions/leaders) that are responsible for promoting moral and ethical behaviour among young children and adolescents.

1.4. Significance of the Study

Due to the growing rates of immoral and unethical behaviours that affect the wellbeing of society, it seems imperative to investigate the causes of these immoral and unethical behaviours and identify responsible bodies for promoting young children's and adolescents moral and ethical behaviour. This is because well-establishing moral and ethical behaviour in

young children and adolescents through the implementation of moral and ethical education contributes to having good young citizens that contribute to building a nation. Thus, the findings of the present study are expected to close the gaps by benefiting,

- the school community (teachers, principals, and administrative workers) in acquiring knowledge on the necessity of integrating moral and ethical education in the curriculum at all levels of education.
- young children and adolescent students by recognizing what their rights and responsibilities are while learning in schools and living within the community that they belong to.
- The policymakers and curriculum developers by providing the information obtained from the study.
- parents, school teachers, and religious institutions in developing their awareness as they are responsible for promoting moral and ethical behaviour of young children and adolescent students.
- different governmental and non-governmental organizations that work on young children and adolescents in promoting moral and ethical behaviour of the young children and adolescents.

2. MATERIALS AND METHODS

The setting of the study covered some preparatory schools from Sidama Regional State and Hawassa City Administration, which are located within the technology villages of Hawassa University.

2.1. Research Design

A mixed research approach (quantitative and qualitative design) was employed in the present study. The data were gathered using a cross-sectional survey design. From the quantitative aspect, self-developed questionnaire items were developed, administered, and analyzed using descriptive and inferential statistical procedures. For the qualitative data, Focus Group Discussion (FGD) was conducted with the participants of the study.

2.2. Study Population

The population of the study encompassed the technology villages of Hawassa University located in Sidama Regional State, Ethiopia. Within the technology village, there are two clusters: Alata-Bansa cluster centres and Hawassa Zuria-Dalle cluster centres. Within these cluster centres, there were 4 preparatory schools (grades 11 and 12) that had 4115 students and 183 teachers.

Hawassa city administration cluster consists of 2 preparatory schools. Within these schools, there were a total of 4965 students and 239 teachers. Thus, the total populations for this study were 9080 students and 422 teachers.

From each preparatory school selected for this study, main and vice school principals, members of Parent-teacher Association (PTA), and leaders of the most common religious institutions

(Ethiopian Orthodox Church, Protestant Church, and Islam) were the target population of the study.

2.3. Samples and Sampling Techniques

From each of the above-mentioned Sidama Regional State and Hawassa City Administration cluster centres, 6 preparatory schools were selected both randomly and purposefully. Thus, Tabor preparatory and Addis Ketema preparatory schools from Hawassa City Administration, and Aleta Wondo and Dale preparatory schools from the other clusters were purposively selected. This was because of the presence of a large number of students and the information obtained that confirms that unethical and immoral behaviours are highly prevalent in the schools encompassed within these clusters. In addition, from the other preparatory schools which were relatively peaceful, 2 schools, namely Wondo Genet and Daye (Kewena Gata) preparatory schools were randomly selected. Based on the number of students obtained from the sampled schools, a representative sample of students and teachers was selected using the statistical procedure developed by Israel (2009). Thus, from a total of 9080 students, 339 students were randomly selected. Furthermore, 151 teachers (about 25 teachers from each school) were selected using a systematic random sampling procedure to participate in the study. This gave a total of 490 respondents who filled in the questionnaire items. Furthermore, for each selected preparatory school, a total of 36 discussants were purposely selected for Focus Group Discussion (FGD). Accordingly, 3 religious leaders, 1 PTA representative, 1 director, and 1 vice-director were selected from each preparatory school understudy.

2.4. Data Gathering Instruments

Questionnaire

As the study design was a descriptive survey, 68 self-developed questionnaire items with five-point Likert-type scales (5= strongly agree, 4= agree, 3= undecided, 2 = disagree and 1 = strongly disagree) and rating scales were administered for students and teachers. The instrument has seven sub-scales, namely perception of civic education, awareness of moral and ethical education, perception of the responsibility of teachers in developing moral and ethical behaviours, religion-related factors, teacher-related factors, parent- related factors, and internal/external factors. Before administering the final items of the questionnaire, a pilot study was conducted to validate the instrument. The analysis of pilot test data yielded a reliability coefficient of Cronbach's alpha = 0.86 with high internal consistency.

Focus Group Discussion (FGD)

A total of 21 leading questions (7 items for each group of participants) that facilitate group discussion regarding the nature of moral and ethical development of young children and adolescents were set and FGD was conducted with PTA members, school leaders, and representatives of religious institutions. The validity of the leading FGD questions (basically face validity and content validity) was checked in terms of the research questions/objectives

by professionals from the fields (Psychology and civic education) and some questions were amended and modified based on the feedback and comments given.

2.5. Data Gathering Procedure

A total of 500 questionnaire items were distributed (346 for students and 154 for teachers). Out of these, 490 of them (339 students and 151 teachers) were correctly filled in and returned. This made the response rate 98%. The data were collected using assistants for each study centre. The FGD was conducted by the main and co-researchers at each study centre.

2.6. Data Management and Analysis

In this study, both quantitative and qualitative data analysis techniques were employed. Thus, depending on the nature of the basic research questions, descriptive analysis such as mean score, percentage, and standard deviation was computed. Furthermore, like that of the research questions, inferential statistical analysis procedures such as t-test and regression analysis were employed. The data gathered through FGD were analyzed, narrated, and organized in a systematic form. Finally, the information obtained through qualitative analysis was integrated with results obtained through quantitative data.

3. RESULTS AND DISCUSSIONS

3.1. Results

In conducting the inferential analysis, the assumptions for the parametric tests (for example, random sampling, independence observation, normal distribution, and homogeneity of variance for the t-test) were checked and the assumptions were met. For the linear regression analysis, the assumptions associated with linear regression (i.e., normality, multicollinearity, and homoscedasticity) were first checked and in all cases, these assumptions were met. Effect size (eta squared) was calculated when it became necessary.

Table 1: Summary of the Background Information of the Respondents

Variables	N	%
Participants Sex		
Male	315	64.4
Female	175	35.6
Total	490	100
Participants Occupation		
Students	339	69
Teachers	151	31
Total	490	100
Participants Field of Study		
Natural Science	254	51.5
Social Science	236	48.5
Total	490	100

Table 1 above summarizes the demographic characteristics of sample respondents selected from Hawassa University Industrial Villages. As the data depicts, out of the total number of

490 respondents, 315 (64.4%) were males and 175 (35.6%) were females. Occupation-wise, 339 (69.0%) were students and 151 (31.0%) were teachers. The research participants from the field of natural science were 254 (51.5%) and from the field of Social Science were 236 (48.5%). Thus, it is possible to conclude that the sample participants represent the target population in terms of sex, occupation, and field of study.

Table 2: An independent sample t-test that compared student and teacher respondents regarding their perception of the value of the existing civic education

Scale	Group	N	Mean	SD	t	P	eta squared
Perception	Students	339	3.87	0.75	t(488)=8.03	0.00	0.002
	Teachers	151	3.13	1			

An independent sample t-test was performed to compare what students and teachers perceived regarding the values of the currently offered civic education in the preparatory schools. There was a statistically significant difference between what students and teachers perceived regarding the value of civic education in building students' moral and ethical behaviours. Hence, a high mean difference (t (488)=8.03, p<.05, 2-tailed) was found among students' perceived value (M=3.87, SD=.75) and teachers perceived value (M=3.13, SD=1.00). The magnitude of the differences in the means was small (eta squared=0.002). According to the nature of the questions presented for this analysis, the high mean value of students signifies that students perceived the existing civic education that has less value in promoting their moral and ethical behaviour as compared to the responses from the teachers.

Furthermore, FGD was conducted with school principals and key teacher- informants (unit leaders and selected homeroom teachers) to provide their view on how they evaluate the role of civic education in shaping the behaviour of students. The responses of the discussants were almost the same and summarized here below.

> *Civic education is given for years starting with the first cycle upper primary grades (grade 5). However, it was observed that from the side of students, the value of civic education in promoting moral and ethical behaviour of students was not well recognized. According to the discussants, what was always observed was, students developed the behaviour of claiming for their rights (even sometimes beyond their rights) both in the school and out of the school environments.*

Based on the descriptive analysis made on the individual items, the t-test conducted and the FGD conducted with school principals and some key teacher-informants who have extra responsibilities in schools, it was observed how the understandings of students and teachers vary regarding the contribution of civic education in shaping and promoting the moral and ethical behaviour of students.

Students and Teachers Awareness on what Moral and Ethical Education is and how it can be developed

The overall mean difference between teachers and students regarding their awareness of what moral and ethical education is and how it can be developed was computed using an independent sample t-test and the result is summarized in Table 3 below.

Table 3: An independent sample t-test that compares students and teachers regarding awareness of moral and

ethical education

Scale	Group	N	Mean	SD	t	P	Effect size (eta squared)
Awareness	Students	339	3.57	0.71	t(488)=1.43	0.15	
	Teachers	151	3.47	0.76			

An independent sample t-test was conducted to compare student and teacher respondents' awareness regarding what moral and ethical education is and how it can be developed. A statistically significant difference (t (488) =1.43, p>.05, 2-tailed) was not found when the students responses (M=3.57, SD=.71) and teachers" responses (M=3.47, SD=.76) were compared with an awareness dimension.

To get what FGD discussants reflect regarding the awareness of moral education and how it can be developed, the second leading question was forwarded and the reflection of the discussants is summarized below.

> *Both teachers and students have no clear understanding. Almost all the discussants argued that civic education is more related to political education and moral education is inclined to religious education. The discussants added that civic education is perceived as political education because most of the time this subject is taught by those who have a political inclination to the ruling government. The discussants reported that since moral education is perceived as religious education, it cannot be implemented in the school environment. Furthermore, the FG discussants suggested that reward and punishment are effective means to facilitate moral and ethical behaviour among adolescent students.*

From the quantitative and qualitative analysis, the result indicated that both student and teacher respondents have no clear understanding regarding what moral and ethical education is and how it can be developed. Both groups perceive civic education and moral education similarly. That is, the respondents assume civic education as political education and moral education as religious education.

Student and Teacher Respondents Perception Regarding the Responsibility of Teachers in Developing Moral and Ethical Behaviour

In all questionnaire items designed to investigate students' perception regarding the responsibility of teachers in developing moral and ethical behaviours, respondent students perceived (attributed) that teachers are responsible for promoting the moral and ethical behaviour of adolescent students (Mean=4.09). This implies that teachers are responsible for the immoral and unethical behaviours observed.

Similar to students perception regarding the responsibility of teachers in developing moral and ethical behaviours, in all questionnaire items, teachers who responded to the questionnaire items perceived that they are responsible for promoting the moral and ethical behaviour of adolescent students (Mean=4.02). Then, the question is, "Do the respondents accept as they are contributors for the observed immoral and unethical behaviour practiced by adolescent students?"

Table 4: An independent sample t-test that compares students and teachers to identify whether teachers are responsible or not in promoting moral and ethical behaviour.

Scale	Group	N	Mean	SD	t	P	(eta squared)
Perception of teachers responsibilities	Students	339	4.09	0.75	t(488)=0.903	0.36	
	Teachers	151	4.02	0.72			

An independent sample t-test was conducted to compare the perception of students" responsibilities (M=4.09, SD=.75) and teachers (M=4.02, SD=.72). The result revealed that there was no significant difference in the perception of teachers responsibilities in promoting moral and ethical behaviour (t(488)=1.20,p>.05, 2-tailed) was found.

3.2. Factors that Hinder the Development of Moral and Ethical Behaviour

Religion-related factors, parent-related factors, internal/external related factors (more of technological, political, and personal factors), and teacher-related factors were analyzed as factors that hinder the development of moral and ethical behaviours using the appropriate statistical procedure.

Religion-related factors that hinder the development of moral and ethical behaviours among adolescent students as perceived by student respondents

Most student respondents, 263 (77.58%), rated that religious institutions/religious leaders can play an important role in the development of moral and ethical behaviour;

281(82.88%) were of the view that religious institutions/religious leaders are responsible for teaching moral and ethical behaviour; 229 (67.55%) the moral and ethical behaviour that observed at present is the result of adolescents' religious beliefs that they have today. On the contrary, 255(75.22%) student respondents reported that religious institutions/leaders of their locality were not aware that teaching moral behaviour is their responsibility; 213 (62.83%) student respondents disagree with the view that says religious institutions/leaders have their program for teaching moral and ethical behaviour; 185 (54.57%) agree that religious leaders are not good models for developing moral and ethical behaviour; 223 (65.79%) there is no strong relationship between schools and religious institutions/leaders in developing the moral and ethical behaviour of students.

Religion-related factors that hinder the development of moral and ethical behaviour among adolescent students as perceived by teacher respondents

The response of 114 (75.5%) teacher respondents rated that religious institutions/leaders can play an important role in the development of moral and ethical behaviour and 109 (72.18%) of the respondents agreed that teaching moral and ethical behaviour is the responsibility of all religions. This indicates that there is a similarity between student and teacher respondents on these two questions. On the other hand, what teachers responded regarding the awareness of religious institutions/leaders, teaching moral and ethical education was their duty 98 (64.90%); religious institutions/leaders design their program for teaching moral and ethical behaviours; this implies that 98 (64.90%) of religious leaders are good models for developing moral and ethical behaviours 82 (54.30%) showed a contradictory result with what students responded.

Teachers 84 (55.63%)positively valued the presence of a strong relationship between school and religious institutions; however, students evaluated the relationship between schools and religious institutions differently in their response in which 123 (65.78%) of the respondents disagreed with the statement. In contrary to students" responses, 84 (55.63%) of teacher respondents disagreed that the religious beliefs that students follow served as a base for their moral and ethical behaviour. It was also revealed that of the total respondents, 115 (76.19%) disagreed as religious leaders in the study sites are models for students to learn moral and ethical behaviours.

FGD was conducted with the discussants to identify how religion-related factors, parent-related factors, teacher/school-related factors, and internal/external related factors affect the moral and ethical development of students. The discussants' response is summarized below.

> *As to the FGD participants from the three religious institutions: Orthodox Tewahido, Protestant, and Islam religion strongly believe that moral and ethical education can shape students' personalities positively. However, one of the reasons for students to lack morality and ethical values is because these issues are not considered and not integrated into the school curriculum. These discussants also stressed that even though civic education is given in the schools of Ethiopia, rather than developing moral and ethical behaviours, it motivates students to claim strongly for their rights (even violently) without accomplishing their responsibilities. They explained the reason for this might be: 1) the contents of civic education are dominated by political issues rather than moral and ethical issues; 2) the majority of the teachers that teach moral and ethical education are politically oriented; 3) there is no opportunity for religious institutions to come to school and teach desirable moral and ethical behaviours and there is no content of morality and ethics in the curriculum of school subjects. Surprisingly, according to the discussants, the majority of the students who participated in immoral and unethical behaviour are the "so-called" religious students who visit churches/mosques at least every Sunday for Christians and Friday for Muslims, as one of the discussants said, "Praying in churches on Sunday and throwing stones from Monday to Friday".*

Parent-related factors that hinder the development of moral and ethical behaviour among adolescent students as perceived by student respondents

On parent-related items, more than 50% of student respondents gave credit for the role of their parents in developing moral and ethical behaviours. Students also reported that the moral and

ethical values that they have today are due to the role of parents. As the detailed responses on individual items showed, the total respondents, 240 (70.79%) believed that family can play an important role in developing moral and ethical behaviour;

259 (76.40%) argued that parents are their good models for developing moral and ethical behaviours; 256 (75.51%) reported that they learned being reasonable and rational from their parents; 240 (70 80%) believed that they learned to be concerned for others because of parental influence. Furthermore, 246 (72.56%) of respondent students accept their parents as their first teachers to develop moral and ethical behaviour and also 194 (57.22%) of the respondents revealed that their parents have a strong link with the school that they are learning which contributed to developing moral and ethical behaviour.

From the above descriptive analysis, it was found that students give credit that parents are responsible for helping/teaching their children to develop moral and ethical behaviours. Furthermore, these respondents argued that the moral and ethical behaviours that they have today are based on what they got from their parents.

Parent-related factors that hinder the development of moral and ethical behaviour among adolescent students as perceived by teacher respondents

Teacher-respondents rated positively two of the parent-related items as follows: These are, the family can play an important role in the development of moral and ethical behaviour (134 (88.74%) and parents are the first teachers to develop moral and ethical behaviour (78 (51.66%). The results obtained from these questionnaire items agree with those obtained from the students. On the other hand, teachers expressed their disagreement (rated negatively) with the following questionnaire items: parents around their workplaces/schools are good models for the development of their children's moral and ethical behaviours 112 (74.17%); adolescent students in their school learn to be reasonable and rational from their parents 100 (66.22%); students in their school learn to be concerned for others from their parents 88 (58.28%) and parents have a strong link with their school for developing the moral and ethical behaviour of adolescent students 90 (59.60%).

Thus, from the analysis, students are defending their parents with a notion of a self- serving bias, and these student respondents argued that their parents are doing what they can in promoting the moral and ethical behaviour of school children. Further information was obtained from FGD discussants (school leaders, PTA members, and religious leaders). The response given by these discussants is summarized here below.

> *PTA members argued that parents send their children not to stay at home. They are not sure whether their children are attending classes properly or not. This is common almost in all public schools. The directors stated that even when students breach school rules and regulations and are instructed to bring their parents, they either bring any adult person from "anywhere" or totally leave the school. Therefore, the school administration is enforced to tolerate the immoral and unethical behaviours committed by school children and this is also the direction given by top officials. Religious leaders and members of PTA emphasized no line links schools, parents, and religious institutions to discuss the situation of students from the academic perspective and promotion of moral and ethical behaviours.*

Internal/external factors (more of technological, political, and personal factors)that hinder the development of moral and ethical behaviour among adolescent students as perceived by student respondents

The following external and personal factors are rated as contributors to adolescents immoral and unethical behaviours. These are the expansion of information and communication technology 208 (61.35%), sensing/feeling to be a "modern" person 224 (66.07%), the existence of political change and instability 211(62.24%), emotional and sensitive nature of adolescent students 213 (62.83%), inability to be rational and reasonable 223 (65.78%), political pressure 209 (61.65%) and peer pressure 199 (58.70%).

Internal/external factors (more of technological, political, and personal factors) that hinder the development of moral and ethical behaviour among adolescent students as perceived by teacher respondents

Similar to students' responses, in all internal/external factors related items, teacher respondents argued that external as well as internal factors hold the lions share which is more than 50%. Specifically, the expansion of information and communication technology (ICT) or social media such as Facebook 119 (78.80%), the existing political changes and questions 122 (80.80%), the nature of adolescents being easily emotional and sensitive 117 (77.48%) and external political pressures (133(88.08%)) accounted for the highest proportion that contributed to adolescents immoral and unethical behaviours.

The response of FGD conducted regarding the internal/external factors that challenged the development of moral and ethical behaviours of adolescent students is summarized here below.

> *The expansion of social media, specifically Face book aggravated students' immoral and unethical behaviour. In addition, the existing political conditions in the last four years throughout Ethiopia and the regional politics in the study site contributed to the development of immoral and unethical behaviours in the school environment.*

Teacher-related factors that hinder the development of moral and ethical behaviour among adolescent students as perceived by student respondents

Teacher-related factors that hinder the proper development of moral and ethical behaviours of adolescent students were rated based on 16 questionnaire items. Of the total 339 adolescent student respondents, 210 (61.94%) of them attributed to the moral and ethical crises of adolescent students in the society were due to teachers. As to the respondents, these crises were specifically because of the deterioration in the teaching profession 242 (71.38%), lack of teachers morality and spirituality 181 (53.40%), unnecessary sake of benefits by teachers 186 (54.86%), teachers need for gaining power and position rather than the integrity of the profession 199 (58.70%), attitudinal change of the society towards the teaching profession 205 (60.47%), teachers addictive behaviour such as smoking, drinking, using stimulants and gambling 209 (61.65%), unethical immoral behaviour of teachers in the classroom 197 (58.11%) and lack of honesty and being genuine 178 (52.50%). Based on this result, it can be implied that student respondents made their teachers responsible for why they lack a sense of moral and ethical behaviour.

Moreover, respondent students rated teachers in terms of teacher-related moral and ethical behaviours that one teacher has to possess. Taking 50% of the respondents as a cut point, that is 170 students, students responded that the majority of the teachers cannot fulfill the moral and ethical values in terms of the following variables: a sense of guilt when they committed an error (191 (56.34%)), sense of scarification and being genuine for their profession 217 (64.01%), assisting while students are learning 187 (55.16%), lack of skill for conflict resolution 245 (72.27%) and lack of professional quality of teaching 171 (50.44%). Thus, based on the opinions and information of respondent students, these issues were found as deficiencies of teachers that hinder their support for the promotion of students" moral and ethical development. On the other hand, acting as a counsellor when students seek help 182 (53.68%), respect for others (217(64.01%)) and self-confidence 193 (56.93%) are the positive sides of teachers that promote moral and ethical behaviours of their students.

Teacher-related factors that hinder the development of moral and ethical behaviour among adolescent students as perceived by teacher respondents

Although students evaluated almost all teacher-related items negatively by attributing that teachers are responsible for the failure encountered in the development of students" moral and ethical behaviours, teacher respondents agree with some of the issues and disagree with others. For example, the following results go in line with what students responded: deterioration of the teaching profession minimized the role of teachers as a role model for developing moral and ethical thinking (129(85.43%)), lack of morality and spirituality by teachers 124 (82.12%), change of social attitudes in response to the teaching profession 127 (84.10%), addictive behaviour of teachers such as smoking drinking liquor and gambling 90 (59 60%), acting as a counsellor in providing advice when students seek help 89 (58.94%), lack of respect towards others (105 (69.54%)), lack of self-confidence (111(73.51%)) and decline in teaching professional quality (122 (80.80%)). On the other hand, a contradictory result was found between what teachers and students attributed concerning teacher-related factors that challenged the development of moral and ethical behaviours among adolescent students. Thus, 116 (76.82%) of teacher respondents disagreed with the view that teachers are the main source of moral and ethical crises of adolescent students, 110 (72.84%) unnecessary sake of monitory benefits, 95 (62.91%) need to gain power and position rather than for the integrity of the profession, 127 (84.15%) involvement of teachers in immoral and unethical activities while teaching in the classroom situation, 128 (84.77%) of the teachers by themselves are not honest and genuine and do not tell the truth for their students, and 107 (70.86%) sense of guilt while committing an error.

Further information was gathered using FGD from school leaders (directors and vice directors), PTA members, and religious leaders (Orthodox Tewahido, Protestant, and Islam). The information obtained from the discussants is summarized here below.

> *It is undeniable that teachers will play a significant role in promoting the moral and ethical behaviour of students. However, so far their role is neglected. They are either ignored or if they have a chance to be engaged they are directly or indirectly, pressurized to emphasize the existing political situation. Moreover, there is no awareness by teachers, by their students, and even by society as they are the sources of moral and ethical values for their students. School leaders also*

emphasized that the majority of the teachers have no interest in their teaching profession and have no morality and ethics to perform their teaching activity effectively.

Summary of the responses of PTA members who participated in the FGD.

Most of the teachers of the present day have no morality, ethics, and social acceptance as that of teachers of previous years (for example, as teachers of 20 or 30 years before). A significant number of teachers cannot be a model of moral and ethical values for their students. This is because, according to our observation, said the discussants, some teachers have no professional integrity and personality. The teaching profession by its nature is socially-exposed. Thus, if one teacher performs a socially desirable behaviour in terms of morality, he/she will be accepted by his/her students. On the other hand, if he/she does the opposite (immoral and unethical behaviours) he/she will be exposed easily and accused by society and students as a whole. In this case, they cannot be models for promoting moral and ethical behaviours for their students.

Summary of the responses of religious leaders who participated in the FGD

Teachers are considered a means for promoting the moral and ethical behaviour of children and adolescents next to parents. However, according to the religious leaders, instead of promoting the moral and ethical behaviour of adolescent students, some teachers by themselves have a deficiency of morality and ethical behaviours. No communication is observed between teachers and schools on how to develop the moral and ethical behaviour of students (the observed communication is only focused on the teaching-learning process); at the same time, according to the discussants, teachers are reserved to form communication with parents and religious institutions on how to promote the moral and ethical behaviour of students. Since teachers, parents, schools and religious institutions have a significant role in the moral development of students; the religious leaders recommended that all these stakeholders have to work in cooperation for promoting the moral and ethical behaviour of students and to make schools, teachers, and religious leaders active participants in building the already deteriorated moral and ethical behaviour of students and their teachers.

In addition to the descriptive statistics that compared student and teacher respondents based on individual questionnaire items, an independent sample t-test was used to compare for each subscale and the result is summarized here below.

Table 5:Summary of the independent sample t-test that compares religion-related factors, parent-related factors, internal-external factors (more of technological, political, and personal factors), and teacher-related factors along the dimensions of teacher and student respondents.

Scale	Occupation	N	Mean	SD	t	p	Eta Squared
Religion-related Factors	Student	339	3.82	0.81	t(488) = 2.11	0.03	0.002
	Teacher	151	3.66	0.72			
Parent-related Factors	Student	339	3.94	0.97	t(488) = 6.54	0	0.002
	Teacher	151	3.66	0.84			
Internal-External Factors	Student	339	3.61	0.88	t(488) = 0.616	0.53	
	Teacher	151	3.57	0.77			

Teacher-elated Factors	Teacher	339	3.38	0.83	t(488) = 2.21	0.02	0.002
	Student	151	3.21	0.79			

An independent sample t-test was conducted to determine if there were significant differences between students and teachers along the dimensions of religion-related factors, parent-related factors, internal-external factors, and teacher-related factors. Statistically significant differences were found between the students and teachers responses along the dimension of religion-related factors, parent-related factors, and teacher-related factors but a statistically significant difference was not found in students' and teachers' responses along the dimensions of internal/external factors. The results can be summarised as follows.

- Religion-related factors: There was a significant difference in the response of students (M=3.82, SD=.81) and teachers (M=3.66, SD=.72; t(488)=2.11 p<.05 2-tailed). The magnitude of the difference with the means was small (eta squared=0.002).
- Parent-related factors: Statistically significant difference was found in the responses of students (M=3.94, SD=.97) and teachers (M=3.37, SD=.84; t(488)=6.54 p<.002-tailed). The magnitude of the difference in the means was small (eta squared=0.002).
- Internal/external factors(more of technological, political, and personal factors): There was no statistically significant difference in the response of students (M=3.61, SD=.88) and teachers (M=3.57, SD=.77); t(488)=–.616, p>.53, 2-tailed).
- Teacher-related factors: There was a statistically significant difference in the response of students (M=3.38, SD=.83) and teachers (M=3.21, SD=.79; t(488)=2.21 p<.002 2-tailed). The magnitude of the difference in the means was small (eta squared=0.002).

The above t-test result indicated that religion-related factors, parent-related factors, and teacher-related factors showed a statistically significant difference between students and teachers. On the other hand, in comparison to these dimensions, statistically significant differences was not observed along the dimensions of internal/external factors (For example, adolescents" sensitive and emotional behaviours, technological issues, and political instabilities). The result implies that these internal/external factors are recognized similarly by both student and teacher respondents as contributing factors for the development of moral and ethical behaviour of students.

3.3. The most determinant factor that determines the promotion of moral and ethical behaviour among adolescent students.

Table 6: Summary of linear regression analysis for religion-related factors (RRF), parent-related factors (PRF), and teacher-related factors(TRF).

Model	Sum of Squares	Df	Mean Square	F	Sig.	R	R^2	Adjusted R^2	Std. Error of the Estimate
Regression	8.26	4	2.06	10.41	0.00b	0.28a	0.08	0.07	0.44
Residual	96.21	485	0.19						
Total	104.47	489							

Linear regression analysis was then computed to test whether RRF, PRF, TRF dimensions, which were the independent variables, predicted the overall moral and ethical behaviour of students. The results depicted in Table 6 showed that the parent-related-factor was significant $F(4,489)=10.41$, $p<.05$), with a negative beta coefficient (ß= -.31), and yielding R=.28, R2=.08 and adjusted R2=.07. This result implies that the model which includes the RRF, PRF, and TRF explains 8% of the variance in the overall factors that challenge the promotion of moral and ethical behaviours.

The negative effect would signify that the lower the mean score for PRF are indicators of how parental support and follow-up are the better predictors of students moral and ethical behavioural development. The RRF and TRF dimensions were not significant; $F(4,489, p>.05)$ and the beta coefficient were positive (ß=.08), suggesting that the higher the RRF the lower the predictive ability of the moral and ethical behaviour will be.

4. DISCUSSION

4.1. Perception of Civic Education in Building Moral and Ethical Behaviour

How students and teachers perceive the role of the existing civic education in building the moral and ethical values of students was analyzed using both descriptive and inferential analysis. The results depicted that there were contradictions between the student and teacher respondents. Thus, as the findings from the perspective of students perception showed, civic education that they are learning at a classroom level has a role in developing their moral and ethical behaviour For example, civic education contributed to being a person of good character, shaped moral and ethical behaviours in a good manner, enabled them to interact with others peacefully, helped them to develop a sense of sensitivity, developed patience and responsibility, contributed to being reasonable and rational and helped them to develop political consciousness and democracy. This finding confirmed what was found in the previous studies, for example, civics provides individual responsibility (Merone, 2006), deals with the rights and duties of politically organized people (Shah, 2002), contributes to searching for the value and principle of democracy and civic competence (Barnson, 1998). Learning civic education is a means to effective participation in the democratic and development process (UNDP, 2004) and equip citizens with ethical and democratic and in the end to achieve the culture of political socialization (Akalewold, 2005; Kisby & Sloam, 2009). From there, we understand that what students perceive regarding the role of civic education matches with what early researchers have identified. On the contrary, even if teacher respondents agree on the general value and function of civic education in developing the moral and ethical behaviour of adolescent students, what teachers perceived in some questions contradicts the response of students. Therefore, they valued less than 50% positively for some questionnaire items are the opposite of student respondents.

4.2. Awareness on What Moral and Ethical Education is and How It Can be Developed out of the School Environment

It was found that student respondents have no awareness regarding the difference between civic education and moral education. In addition, student respondents have no awareness about the social and governmental institutions" responsibilities in promoting moral and ethical

behaviours. Similar to the responses of students, teacher respondents also have a problem of awareness regarding the difference between moral education and civic education. Because of this, both groups of respondents have no awareness that moral education enables them to develop shared feelings with others and makes them committed to one's responsibilities and actions. This view confirmed what was stated in Campbell (2008) concerning ethics, in which he remarked that it should always be fair, honest, transparent, and respectful of the rights and privacy of others in society (Frank et al., 2011).

A similar result was depicted when an independent sample t-test was computed. The finding revealed that respondent students and teachers have no statistically significant difference concerning their awareness of moral education and ethics. This might be, as the FGD report indicated, civic education is more associated with and perceived as political education, and moral education was recognized as a theological (religious) education.

4.3. Challenges and Difficulties in Promoting Moral and Ethical Behaviour of Adolescent Students

As it was discussed in the first chapter of this study, the moral and ethical values of adolescent students are deteriorating from time to time. This situation agrees with what is noted in Yaro (2013), which states that "gone are the days when morality and discipline used to be virtues. Today it is the exact opposite. We now live in a decadent society where morality and discipline are (thrown) overboard". Based on Yaro's explanation, the discussion held under the sub-heading of current challenges and difficulties in promoting the moral and ethical behaviour of adolescent students is the very important part of this study in identifying the responsible bodies that can play an important role in promoting the moral and ethical behaviour of adolescent students. Thus, here below the findings are discussed under different sub-headings following the previous research findings.

4.4. Religion-related factors that challenged the development of moral and ethical behaviour among adolescent students

Both student and teacher respondents argued that religious institutions and leaders are one of the major contributors to the development of moral and ethical behaviour of students, and teaching morality and ethical behaviour is the central responsibility of all religions. Similarly, the FGD result reported that religious institutions (both Christianity and Islam) have the power of shaping and modifying students" moral and ethical behaviour positively. Furthermore, FGD discussants argued that the current moral and ethical

problems of students are due to the lack of integrating some religious information related to morality and ethics into the school curriculum. Thus, what was found in the present study confirmed the findings of previous researchers. For instance, religious institutions contributed a lot for the moral development of the child even more than the other contributing factors (Smetana et al, 2004); declining moral standards are at least attributed to the rise of secularism and the decline of organized religion (Zukerman, 2008); Religion is a precondition for morality; that is, morality is impossible without belief in God (Pew Research Centre, 2007); religious affiliation is just one of the many ways people can satisfy a need to "belong" (Bloom, 2012); religion is not only particularly concerned with morality as an external correlate but also includes morality as one of its basic dimensions (Saroglou, 2011); Religion provides the unique

basis for morality and without religion, there could be no morality (Gaukroger, 2012); religious services (regardless of religious domination) reliably report pro-social behaviour (Brooks, 2006); religiosity itself increases social desirability concerns (Gervias, 2014a); to establish morals, one" s conscience needs to be educated with Godly concepts such as grace, faith, compassion, forgiveness and reliable association between intensity of religious participation or involvement and willingness to cooperate or contribute to a common pool (Sosis& Ruffle, 2003; Soler, 2012).

On the other hand, on the same scale (religion-related challenges in the development of moral and ethical behaviour) when individual items are compared in terms of students" and teachers" responses as well as when an independent sample t-test was computed on the whole scale among student and teacher respondents, statistically significant difference was observed. Does this lead to the question being a religious person leads a follower to be a moral and ethical person? From the FGD made with school leaders, members of PTA, and leaders of religious institutions, the response was "no". This is because, according to the response and observation of the discussants, almost all students in their locality are religious and they visit churches and mosques frequently to accomplish their religious commitment. However, they become other persons when they are out of these religious worshiping places. The explanation given by the discussants for such behaviour agrees with what was stated in the previous studies of Norenzayan (2014) that stated religion and morality are popular, complex, and intensely controversial and morality does not necessarily depend upon religion and religion is neither necessary nor sufficient for morality (Rachels & Rachels, 2011; Gaukrogar, 2012).

Parent-related factors that challenged the development of moral and ethical behaviour among adolescent students. Among the other factors, according to the results found from the analysis, the family can play an important role in the development of the moral and ethical behaviour of students. This signifies that home is the first school for the development of socially desirable moral and ethical behaviours. Regarding this issue, all the respondents (students and teachers), as well as the FGD discussants, agreed that parents are responsible agents in promoting moral and ethical behaviours. This current finding was consistent with the previous findings that stated family interactions that facilitate Kohlberg moral reasoning stages are effective components like those interactions such as parental warmth, involvement, and support are related to moral reasoning development (Hart, 1988; Powers, 1988; Walker& Taylor 1991) and parents provide the most constant and visible models of behaviours associated with character development (Oladipo, 2009). Several research findings suggested that children take their parents as models. Thus, parenting has been almost universally acknowledged as being an essential source for children's moral and ethical development (Lee & Bowen, 2006). This is because parenting techniques, styles, and levels of involvement have a significant effect on a child's morality and ethical behaviour (Alizadeh, Abu Talib, Abdullah & Mansor, 2011; Jeynes, 2003, 2005), their conscience develops based on the variation in parenting style (Kochanska & Aksan, 2004). Moreover, the household is the immediate environment to shape children's personalities. As such, parents' responses to children's transgressions and immoral actions may influence the child's moral development (Smetana, 1999).

On the other hand, although the respondents and the participants of this study, as a whole, agreed that parents are responsible for promoting children's moral and ethical behaviour. Variation was found between student and teacher respondents concerning what parents are doing currently concerning the moral and ethical integrity of school children. Children protect their parents as they are not causes and factors for the moral crises observed and they attribute

to teachers as the causes of moral and ethical crises. On the contrary, teachers attributed to parents as the causes and factors of moral and ethical crises that are observed in the present day both in schools and out-of-school environments.

Internal/external factors (more of technological, political, and personal factors) that challenged the development of moral and ethical behaviour among adolescent students.The data obtained from the respondents and FGD participants identified that external factors such as the expansion of media that propagate immoral and unethical messages, inferiority and superiority complexes, instabilities because of political polarization, ethnic violence, external political pressures, low social and psychological maturity of students prohibit students from rationalizing and being reasonable. Peer pressure was also found as the main internal/external factor that aggravates moral and ethical crises. Therefore, based on these findings, one can conclude that both external factors (socio-political) that come from society and the identified internal factors (personal factors) were the major factors that challenged the development of moral and ethical behaviours among adolescent students. The finding obtained from the respondents and FGD participants confirmed what was explained in the previous studies of Alshare (2010), Fuchs (2017), Gahagan, Vaterlaus and Frost (2016), and Alshare, Alkhnaldeh and Eneizan (2019), which argued besides the positive effects, communicative technologies of social media have contributed a lot in developing immoral and unethical behaviours. Similarly, the present finding identified that age-related factors affect the moral and ethical development of adolescent students. This finding confirms what was found in Greene et al (2001), Moll et al (2001), Folger et al (2002), and Gaudin and Thotne (2001) that argued the role of emotion and sensitivity by adolescents in promoting moral and ethical behaviours. Among external factors, peer pressure influences the development of the moral and ethical behaviour of adolescent students. This result confirmed the finding of Killen and Nucci (1995) that stated the type of interaction within a peer group can positively influence moral development. Furthermore, O" fallon and Butterfield (2005) identified clear evidence of peer influence on ethical behaviour.

4.5. Teacher-related factors that challenged the development of moral and ethical behaviour among adolescent students

In almost all teacher-related scale items, student respondents attributed that teachers are responsible and claimed as a cause for the observed students immoral and unethical behaviour. On the other hand, what teachers responded on similar scale items differs from that of students' responses. That is, students blame their teachers and make them responsible for the immoral and unethical behaviour observed whereas teacher respondents deny what students viewed and claim as they are not causes or factors for the presence of students' immoral and unethical behaviour. Furthermore, teachers argued that they are not models of antisocial behaviour that lead their students to develop immoral and unethical behaviour.

Some previous findings support what was responded by students. For example, teachers do not always deeply understand children's attitudes and behaviours (Simona & Speranta, 2013); teachers are not prepared to communicate with parents (Dorfer, 2007); teachers lost their confidence in education reforms (Simona & Speranta, 2013); the focus on the manner of teachers can draw attention to teaching as a moral endeavor grounded in the relationship between student and teacher (Follana, 2000). Therefore, Follana claimed that for a quality relationship between a teacher and a student, a teacher must have a manner of expressive virtue. That is, teachers need to understand and respond to conflicting values, norms, and beliefs, pervading

teaching conflicts differently. Furthermore, Bullough (2011) asserted that based upon a wide range of life experiences, patterns are apparent in how teachers respond to moral dilemmas, indicating differences in levels of moral and ethical sensitivity and understanding.

5. CONCLUSION AND RECOMMENDATIONS

5.1. Conclusions

This study was conducted at a time when Ethiopia is in the political transformation period that created political instability in several places, including the study sites. This political instability and other socio-political factors resulted in adolescent students experiencing some immoral and unethical behaviours that affected the teaching-learning process and the wellbeing of society as a whole. Based on the research findings, the following conclusions were made:

- The contradictory result was found between student and teacher respondents regarding the role of civic and ethical education in promoting the moral and ethical behaviour of students. Student respondents stated that what they have learned in civic education has a role in boosting up their morale and ethical behaviour. Whereas, teacher respondents argued that the majority of the students are characterized by immoral and unethical behaviours both in the school and outside the school environments and this is an indication that civic education that the students learned starting from the early grades, has not contributed to protecting students from practicing immoral and unethical behaviours. Furthermore, according to teacher respondents, it seems that learned civic education has no power of shaping or modifying the moral and ethical behaviour of adolescent students in a positive manner.
- Students and teachers have no clear understanding regarding the difference between civic education and moral education and also have no awareness that social and governmental institutions are responsible for promoting the moral and ethical behaviour of students. This might be because, 1) civic education was more associated and perceived as political education whereas moral education was recognized as a religious (theological) education, 2) the content of civic education gave more emphasis to the political aspect neglecting the moral and ethical aspects, and 3) most of the teachers assigned to teach civic education had a political inclination towards the ruling political party.
- Religious leaders/institutions were found to be responsible stakeholders in promoting the moral and ethical behaviour of students. However, religious leaders/institutions were not working as they are expected in promoting socially desirable moral and ethical behaviours of adolescent students.
- Parents were found to be responsible agents regarding promoting students moral and ethical behaviours. However, what was happening on the ground, among the respondents, in the study area was quite different. Thus, the respondent students did not accept that their parents are responsible for the moral and ethical crises observed both in schools and outside environments, whereas teachers blame parents by stressing that they are responsible for the moral and ethical crises observed. This might be because parents are not performing to the level they were expected in shaping and modifying the behaviour of their children. For example, being a good

model for pro-social behaviour, continuous follow-up of the day-to-day activities of their children, working with schools and teachers in promoting pro-social behaviours of morality and ethics.

- Statistically, a significant difference was not found between students and teachers regarding the factors that lead students to practice immoral and unethical behaviours along the dimension of internal-external (more of technological, political, and personal factors). However, these respondents differ along the dimensions of religion-related factors, parent-related factors, and teacher-related factors. The presence of this difference is expected because of attribution bias as well as a lack of clear understanding of the role of religious institutions, parents, and teachers in building moral and ethical behaviour.
- Parent-related factors are the most determinant factors in promoting the moral and ethical behaviour of adolescent students. This might be an indication that teachers as well as the rules and regulations of the schools are less powerful in controlling immoral and unethical behaviour.

5.2. Recommendations

- Considering the currently observed moral and ethical crises among adolescent students, designing and implementing a new moral and ethical education curriculum has to be given priority.
    - In designing this new moral and ethical education curriculum the contents should be free from specific political issues and bias.
    - The curriculum developers should be professionally oriented. The researcher also believes that it is important to consult professionals from the fields of social sciences, humanities, education, and religious stakeholders.
- Besides their academic preparation, the curriculum developers have to have a clear awareness of the existing social environment (political, economic, religious, etc.) and the limitations of the existing civic education.
- The role of moral and ethical education in schools is to reinforce values gained at home. Each child from birth, under his environment, belongs to a significant group. Therefore, parents, peers, teachers, school administrators, and religious institutions can play a major role in the formation of moral and ethical values of students starting from an early age. Therefore, these stakeholders have to be well- oriented by the concerned education officials on the concept and importance of moral and ethical education.
- Schools should be free from external influences such as political and religious since they were observed as causes of moral and ethical crises.
- It has to be clear that morality can stand independent of religion. Although religion needs morality to promote a better society, just as morality may need religion to promote its principles. Religion and morality support one another in the development of a balanced personality as well as the creation of a peaceful, just, and egalitarian society. Therefore, directions should be given for those who teach moral and ethical education on how to teach and on what to focus on

while teaching. For example, a clear demarcation should be kept between religious education and moral and ethical education.

- Working with teachers and the teaching profession is dully very important. In different studies, it was reported that the teaching profession is deteriorating from time to time. For this, without doubt, teachers have their contribution. A teacher who lacks moral and ethical values and a teacher that is not a good model of moral and ethical behaviour can not be expected to promote desirable moral and ethical behaviours for students. Therefore, working on teachers morality and ethical behaviour is urgent and needs a priority.

6. CONFLICT OF INTEREST STATEMENT

No conflict of interest was reported.

7. FUNDING INFORMATION

No fund was received

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- Present/permanent address. If an author has moved since the work described in your article was carried out, or the author was visiting during that time, a "present address" (or "permanent address") can be indicated by a footnote to the author's name. The address where the author carried out the work must be retained as their main affiliation address. Use superscript Arabic numerals for such footnotes.

Abstract

You are required to provide a concise and factual abstract which does not exceed 250 words. The abstract should briefly state the purpose of your research, principal results and major conclusions. Some guidelines:

- Abstracts must be able to stand alone as abstracts are often presented separately from the article.
- Avoid references. If any are essential to include, ensure that you cite the author(s) and year(s).
- Avoid non-standard or uncommon abbreviations. If any are essential to include, ensure they are defined within your abstract at first mention.

Keywords

- You are required to provide 3 to 5 keywords for indexing purposes. Keywords should be written in English. Please try to avoid keywords consisting of multiple words (using "and" or "of").
- We recommend that you only use abbreviations in keywords if they are firmly established in the field.

Introduction

The introduction should clearly state the objectives of your work. We recommend that you provide an adequate background to your work but avoid writing a detailed literature overview or summary of your results.

Methods

The methods section should provide sufficient details about your materials and methods to allow your work to be reproduced by an independent researcher. Some guidelines:

- If the method you used has already been published, provide a summary and reference the originally published method.
- If you are quoting directly from a previously published method, use quotation marks and cite the source.
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Results

Results should be clear and concise. We advise you to read the sections in this guide on supplying tables, figures, supplementary material and sharing research data.

Discussions

The discussion section should explore the significance of your results but not repeat them. You may combine your results and discussion sections into one section, if appropriate. We recommend that you avoid the use of extensive citations and discussion of published literature in the discussion section.

Conclusions

The conclusion section should present the main conclusions of your study. You may have a stand-alone conclusions section or include your conclusions in a subsection of your discussion or results and discussion section.

Abbreviations

- Abbreviations which are not standard in the field should be defined in a footnote on the first page of your article.
- Abbreviations which are essential to include in your abstract should be defined at first mention in your abstract, as well as in a footnote on the first page of your article.
- Before submission we recommend that you review your use of abbreviations throughout your article to ensure that it is consistent.

Appendices

- We ask you to use the following format for appendices:
- Identify individual appendices within your article using the format: A, B, etc.
- Give separate numbering to formulae and equations within appendices using formats such as Eq. (A.1), Eq. (A.2), etc. and in subsequent appendices, Eq. (B.1), Eq. (B. 2) etc. In a similar way, give separate numbering to tables and figures using formats such as Table A.1; Fig. A.1, etc.

Acknowledgements (if any)

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Funding sources

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If no funding has been provided for the research, it is recommended to include the following sentence:

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References

References within text

Any references cited within your article should also be present in your reference list and vice versa. Some guidelines:

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- We recommend that you do not include unpublished results and personal communications in your reference list, though you may mention them in the text of your article.
- Any unpublished results and personal communications included in your reference list must follow the standard reference style of the journal. In substitution of the publication date add "unpublished results" or "personal communication."
- References cited as "in press" imply that the item has been accepted for publication.
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This journal does not set strict requirements on reference formatting at submission. Some guidelines:

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Strunk, W., Jr., & White, E. B. (2000). *The elements of style* (4th ed.). Longman (Chapter 4).

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Mettam, G. R., & Adams, L. B. (2020). How to prepare an electronic version of your article. In B. S. Jones, & R. Z. Smith (Eds.), Introduction to the electronic age (pp. 281–304). E-Publishing Inc.

Reference to a website:

Powertech Systems. (2022). Lithium-ion vs lead-acid cost analysis. Retrieved from http://www.powertechsystems.eu/home/tech-corner/lithium-ion-vs-lead-acid-cost-analysis/. Accessed January 6, 2022.

Reference to a dataset:

Oguro, M., Imahiro, S., Saito, S., & Nakashizuka, T. (2015). Mortality data for Japanese oak wilt disease and surrounding forest compositions [dataset]. Mendeley Data, v1. https://doi.org/10.17632/xwj98nb39r.1.

Reference to a conference paper or poster presentation:

Engle, E.K., Cash, T.F., & Jarry, J.L. (2019, November). The Body Image Behaviours Inventory-3: Development and validation of the Body Image Compulsive Actions and Body Image Avoidance Scales. Poster session presentation at the meeting of the Association for Behavioural and Cognitive Therapies, New York, NY.

Reference to software:

Coon, E., Berndt, M., Jan, A., Svyatsky, D., Atchley, A., Kikinzon, E., Harp, D., Manzini, G., Shelef, E., Lipnikov, K., Garimella, R., Xu, C., Moulton, D., Karra, S., Painter, S., Jafarov, E., & Molins, S. (2020). Advanced Terrestrial Simulator (ATS) (Version 0.88) [Computer software]. Zenodo. https://doi.org/10.5281/zenodo.3727209.

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